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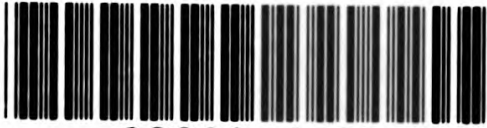
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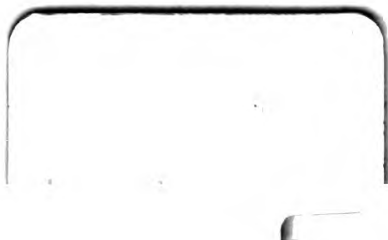


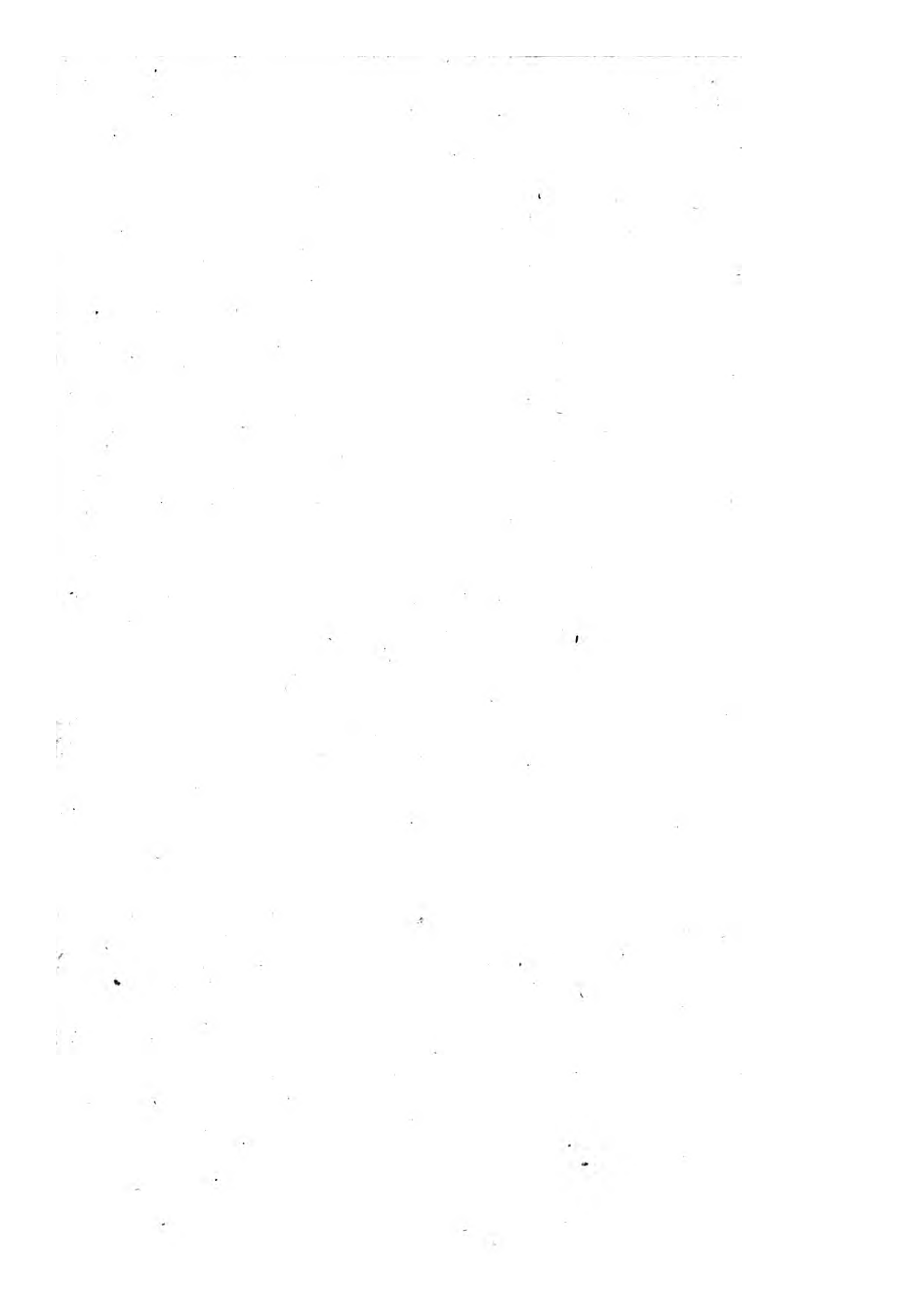


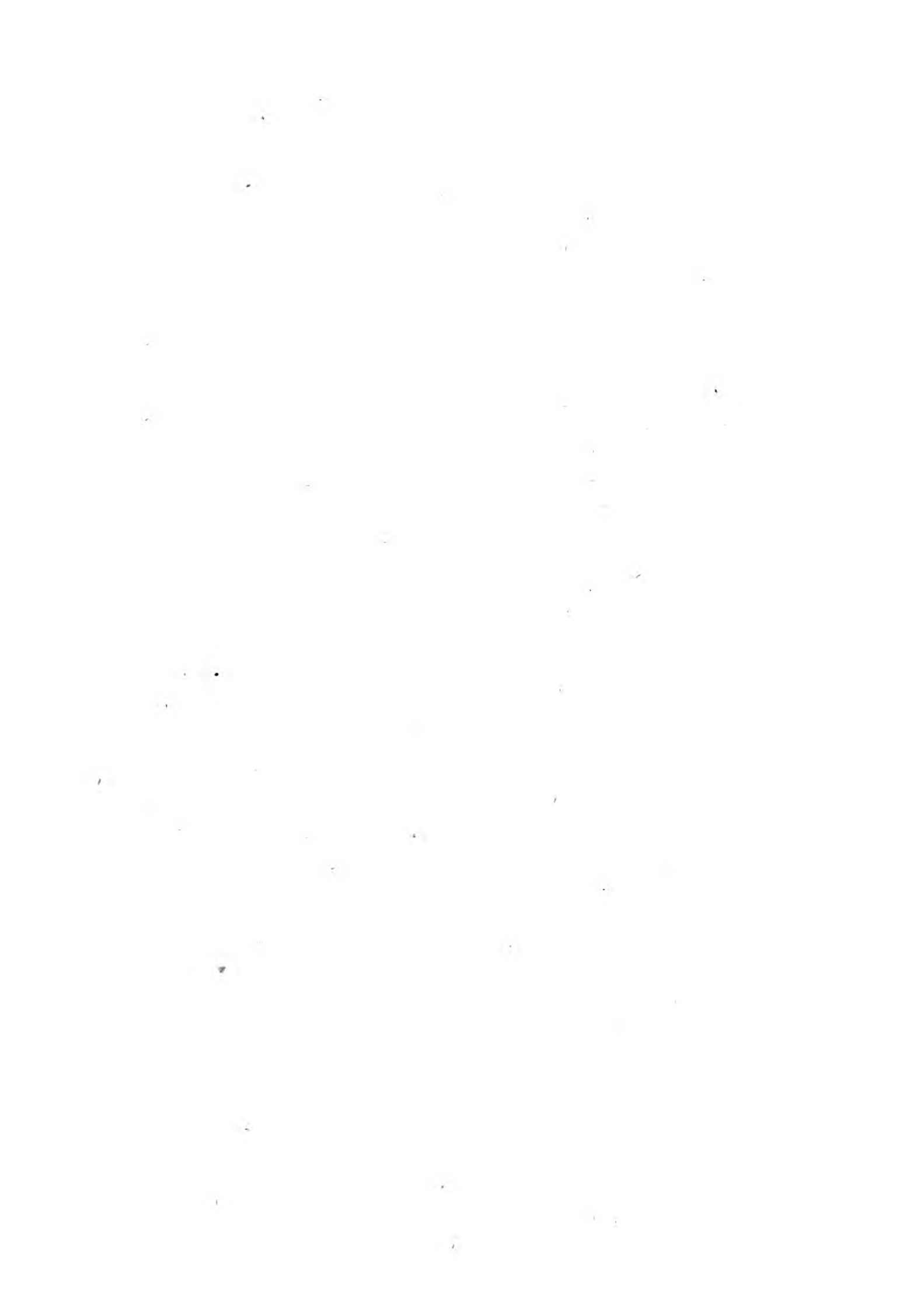
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Preparing for Publication,
IN ONE VOLUME, LARGE OCTAVO,
ANALECTA ANGLO-SAXONICA,
IN PROSE AND VERSE,
WITH
A GLOSSARY,
BY THE TRANSLATOR OF RASK'S ANGLO-SAXON GRAMMAR.



This Work is intended as a means both of facilitating the study of our ancient language and literature, and of communicating to Saxon Scholars several curious pieces that have not hitherto appeared in print.

Persons desirous of Copies are requested to send their names to the Publishers of Professor Rask's Grammar, Messrs. J. and A. Arch, Cornhill; Black, Young, and Young, Tavistock Street; or to Mr. Richard Taylor, Red Lion Court, Fleet Street.

A
GRAMMAR
OF
THE ANGLO-SAXON TONGUE,
WITH A PRAXIS,

BY
ERASMUS RASK,
Professor of Literary History in, and Librarian to, the University
of Copenhagen &c. &c.

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A NEW EDITION  
ENLARGED AND IMPROVED BY THE AUTHOR.

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TRANSLATED FROM THE DANISH,

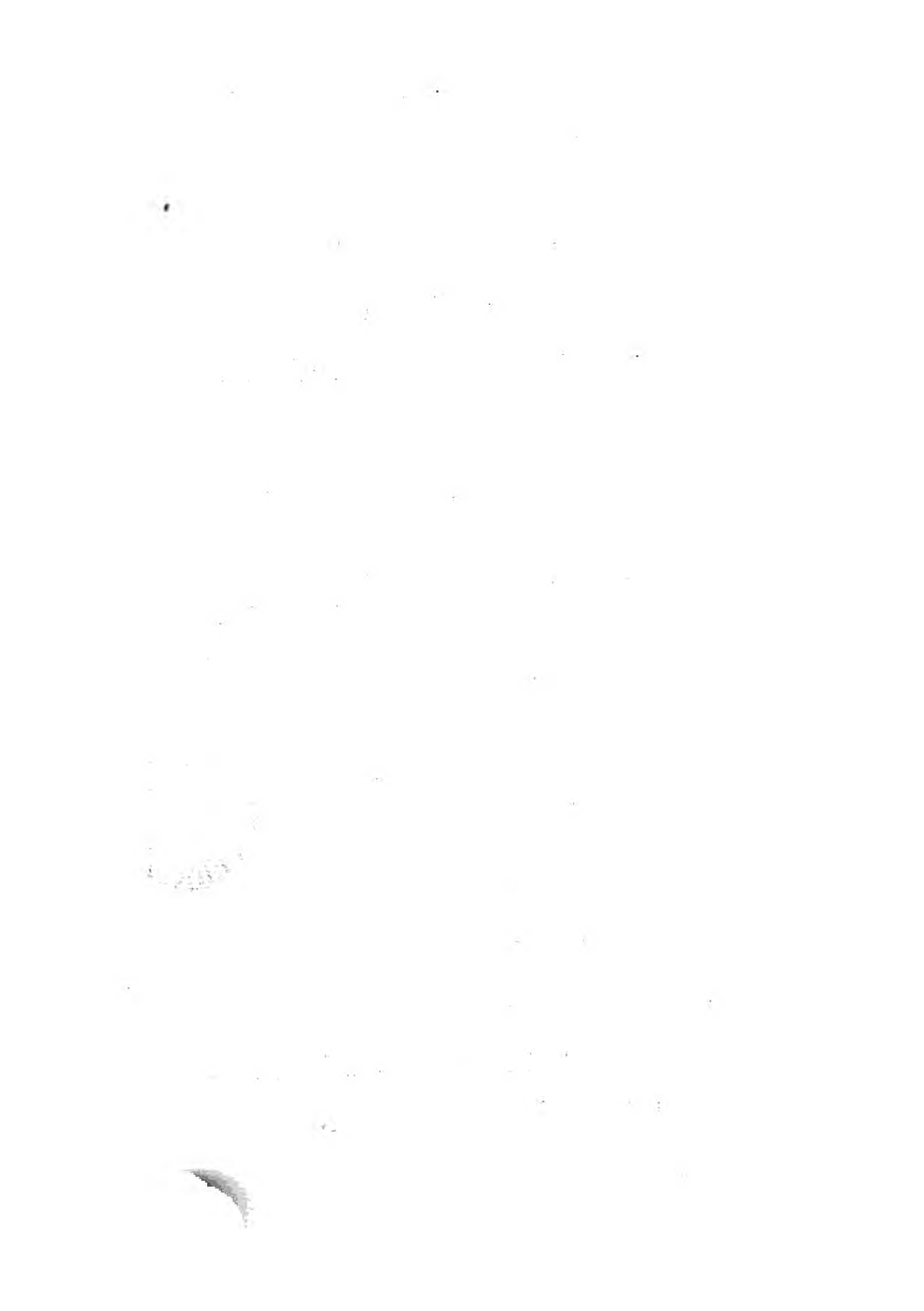
BY
B. THORPE,
Honorary Member of the Icelandic Literary
Society of Copenhagen.



COPENHAGEN, 1830.

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P R E F A C E.

The Anglo-Saxon Language, as well as its literature, holds unquestionably a rank inferior to the ancient Scandinavian, in respect both of intrinsic excellence, and of interest and importance, at least to the inhabitants of the North. It belongs to another, though nearly allied, family, namely, the Teutonic; it has a simpler structure, and fewer inflections, thereby discovering itself to be a younger or, at least, more mixed, and less original, language, and consequently bears a less degree of value in an etymological point of view. In its literature, we vainly seek for an Edda ¹⁾, a Njála ²⁾, a Heims-

¹⁾ There are two works bearing this title: 1) Edda Sæmundar hins Fróða, a Collection of the oldest Scandinavian songs, mythological and heroic. It has been twice published entire, viz. at Stockholm, 1818 in 8vo, by A. A. Afzelius, after the text of Rask, and at Copenhagen, in 3 vol. 4to, 1787—1828; with a Latin translation, notes, vocabularies &c. This Edit. was completed by Prof. Finn Magnusen. 2) Snorra-Edda, together with the Skálda (an Icelandic *Ars Poetica*), published entire, for the first time, at Stockholm, by Rask, in 8vo 1818; containing Scandinavian Mythology.

²⁾ Njála, a Biography of the celebrated Icelander, Njáll Þorgeirsson, and his sons. It is considered a masterpiece, both for its veracity and style. It was published, in Icelandic, at Copenhagen in 1772, 4to. The Latin version did not appear till 1809.

kríngla¹⁾), or a Kóngsskuggsjá²⁾); instead of which, we find, for the most part, Translations from the Latin, Chronicles, Homilies, and Treatises upon subjects which, in the present times, are but of little value. Nor, when considered with regard to style, do these works possess any great claim to attention, as they seem, almost without exception, deficient, both in taste, and peculiarity of character.

Yet, of all the old Teutonic dialects, this is perhaps the most important to us Scandinavians; Firstly, because it has been considered, by some elder writers, as the fountain of the present northern tongues, at least of the Danish, whence it indeed necessarily follows that it must also be that of the Norwegian (which is the same as Danish), and of the Swedish, which so nearly resembles it, that, when written or spoken, it is easily understood both by Danes and Norwegians: and a dialect which some very learned men have considered

¹⁾ Heimskríngla, the title of Snorre Sturleson's great work, being a biographical history of the Kings of Norway from Odin. It was published, with a Latin and a Swedish translation, by Peringskjöld, in 2 vol. folio, Stockh., 1697; and with a Latin and a Danish translation, by Schönning and Thorlacius, in 3 vol. folio, Copenhagen 1777—1783, and continued by the younger Thorlacius, and Werlauff, in 3 volumes, 1813—1826.

²⁾ Kóngsskuggsjá, or *Royal Mirror*. This is a view of human life, with rules for the conduct of its various pursuits and professions. It is in the form of dialogue, and is supposed to be the work of Sverre, King of Norway. It was published in Icelandic, Danish and Latin, in 4to, Sorø 1768, by Halfdan Einarsen, Author of a Literary History of Iceland.

as the source of our mother tongue, ought certainly not to be indifferent to any Dane or Swede aspiring to a thorough knowledge of his native language. Secondly, the Anglo-Saxon is, geographically, the nearest to us of all the Teutonic dialects, it being an historical fact, that the Angles dwelt in the south of Sleswig, and in Holstein, and that the Saxons, who passed with them into Britain, were their nearest neighbours. Thirdly, the Anglo-Saxon literature being from an earlier, and, in part, much earlier, period than the Icelandic, we are enabled, as it were, to retrograde considerably into remote times; we find here an advantageous resting place in our researches into the origin of our nation and tongue.

The Anglo-Saxon literature too, though not to be compared with the Icelandic, is to us of the highest interest. Its amplitude enables us to acquire a complete knowledge of the language, with respect both to its structure and vocabulary; and as it is very difficult to judge and make use of that which we know but partially, this is a great advantage which the Anglo-Saxon enjoys over the other ancient Teutonic tongues, viz. the Old-Saxon, the Frisic, the Francic, the Allemannic, and the Mæsothian: for all these we know only from small, detached, pieces, or rather fragments; it is not possible therefore to form, from any of them, a complete grammar, much less, a dictionary: only by laboriously collecting, and comparing, such small fragments, can we form some conclusions as to their structure, versification &c. The Anglo-Saxon is the only old Teutonic tongue which we

can be said to possess entire; it is therefore, for the sake of grammatical, but more especially of etymological, illustration, of the highest moment to us.

But this circumstance renders it still more necessary to German scholars: to them the Anglo-Saxon is almost what the Icelandic is to those of Denmark, Sweden, and Norway; not because the German and Dutch can, strictly speaking, be considered as derived from it, but because, of the Old-Saxon, and other ancient, extinct, dialects, from which they are derived, such small fragments are transmitted to us, that they must, in great measure, be explained and illustrated by the aid of the Anglo-Saxon; to which tongue recourse may be had, where the others completely desert the philologist; for the Icelandic lies more remote for Germans, though quite as interesting to them, as Anglo-Saxon to Scandinavians.

But it is to the English philologist that the Anglo-Saxon, as being his old national tongue, is of the greatest moment. To him it is precisely what Icelandic is to the modern Scandinavians, and Latin to the Italians. The English language consists, it is true, of many foreign components, particularly French and Latin; but these tongues are sufficiently known, and the origin of words borrowed from them is easy to trace; while all the original part of the language is derived from the Anglo-Saxon, and can, for the most part, only be satisfactorily illustrated by its aid; though the other Teutonic tongues, as well as the Icelandic, are, in this respect, of great utility. Of this the celebrated

Lexicographer, Dr. Samuel Johnson, was likewise aware, and he endeavoured to assign briefly the Anglo-Saxon, or generally, the Gothic, origin, to the Gothic portion of the language. J. Serenius also, in the 2nd Edition of his Anglo-Swedish Dictionary, has given the derivation of several English words, from the Gothic tongues, but as his knowledge of the ancient dialects was superficial, his illustrations are borrowed at second, or third, hand, and are sometimes false, always doubtful. Dr. Jamieson has likewise, in his Dictionary of the Scottish Language, acknowledged the importance, and availed himself, of the Gothic dialects in his elucidations: but as the Anglo-Saxon, in particular, has hitherto been so little, and so unsatisfactorily cultivated, it still promises a very rich harvest, both to English and Scottish students.

The Anglo-Saxon literature possesses, in many respects, even for its own sake, no small degree of interest. The numerous ancient laws throw considerable light upon the laws of the old Germans, and Scandinavians, as well as upon their customs and civil institutions. The old Chronicles and Genealogies are important sources for the ancient history of the Low German, and the Scandinavian nations. The various Documents illustrate much in English history. Even the theological remains, shewing the constitution and doctrine of the ancient Church, are not devoid of value for ecclesiastical history, especially to the modern English and Scottish Churches. The translation of several parts of the Scripture may likewise be advantageously employed in biblical re-

searches. But of all, the poetical pieces are the most interesting; especially the great Anglo-Saxon Poem, in forty three Cantos, published at Copenhagen in 1815, by the Royal Archivarius G. J. Thorkelin, which, from its commencement, he has aptly entitled *Scyldingis*¹⁾. This is perhaps the only Anglo-Saxon piece possessing value on account both of its matter and style, particularly for the nations of the North; the principal hero being Swedish or Gothic, though the action lies in Denmark.

But greater indeed would be the importance of this language and its literature, if it were really the source of the present northern tongues; it is therefore incumbent upon us closely to investigate this contested point.

It is an acknowledged fact that nations bring their languages with them from the countries whence they migrate; thus the Phœnicians brought the Punic tongue to Africa; the Greeks, the Greek to Magna Græcia; and the Scandinavians, the old Northern (*Norræna*) to Iceland: but there exists no trace of our forefathers having migrated to our present settlements from England; on the contrary, it is known, with much greater certainty, that Denmark, Sweden, and Norway were inhabited by Scand. tribes long before the passing of the Anglo-Saxons into Britain, and that it was only after this emigration that they became united into one people, speaking a common language. It is therefore not to be conceived on what historical authority the

¹⁾ In compliance with general usage, this poem is, in the present Edition, quoted by the title of *Beowulf*.

present Scandinavian tongues can be derived from the Anglo-Saxon, which was never spoken out of England. On the contrary, we are told, by the Anglo-Saxons themselves, that they removed to England from the southern parts of Sleswig, and neighbouring tracts of Germany, so that, with much more reason, we might assume the converse of the proposition, and say that the Anglo-Saxon is derived from the old Danish: this however has not, to my knowledge, been asserted by any one; it would moreover be absurd and false; as it was not the Danes themselves, but their neighbours, who migrated; it was therefore not the Danish language, but their own Teutonic dialects, which they took with them.

It is also known, that these emigrants consisted of three distinct Gothic races, viz. Saxons, Angles, and Jutes. Whether the Angles, or the Saxons were more numerous, is not known with certainty, but the Angles finally conquered a larger portion of the country, and gave their name to the whole nation. It was they perhaps who were especially invited by the Britons; yet it is remarkable that the English, to the present day are called, both by the Britons in Wales, and the Highlanders of Scotland (in *Kymric* and *Gælic*), not *Angles*, or Englishmen, but *Saxons*. The emigrant Saxons also founded three kingdoms; but whether we suppose the Saxons or the Angles to have been the more numerous, is certain that the Jutes were the fewest: this is evident from a remarkable passage in the Saxon Chronicle, A^o 449, where it is said:

„Of Iótum comon Cantware and Wihtware, þæt is seó mæið, þe nú eardað on Wiht, and þæt cynn on West-Sexum, ðe man gyt hæt Iútnacynn. Of Eald-Seaxum comon Eást-Seaxan and Suð-Seaxan, and West-Seaxan. Of Angle comon (se á siððan stóð westig betwix Iútum and Seaxum) Eást-Engle, Middel-Angle, Mearce, and ealle Norðymbra.”

„From the Jutes came the inhabitants of Kent, and of Wight, that is the race that now dwells in Wight, and that tribe among the West-Saxons, which is yet called the Jute tribe. From the Old-Saxons came the East-Saxons, and South-Saxons. From the Angle's land (which has always since stood waste betwixt the Jutes and Saxons) came the East-Angles, Middle-Angles, Mercians, and all the Northumbrians.

Thus the Jutes constituted a very inconsiderable portion of the emigrants, and even this was separated into three bodies; so that also upon this ground, we Scandinavians can ascribe to ourselves a very small share in the language; for whether the Angles are assumed to have been Scandinavian or Teutonic, the utmost we can thence conclude is, that the Danish tongue was introduced into the Anglo-Saxon, and not vice versa, as the Angles never returned; nor could the Danes have mingled with any that remained behind; for it is expressly said that their emigration was so complete, that the land stood waste between the Jutes and the Saxons. That the Saxons were Teutonic, and not Scandinavian, seems evident beyond a doubt, from their whole history, from their ancient habitation, and from the accounts left us by King Alfred, and other Anglo-Saxons. By a parity

of reasoning, the Danish cannot be derived from the language of the emigrant Saxons; nor can the Danes, and their language, be said to be descended from those Saxons before their emigration; for there is not, as far back as history reaches, the faintest trace or hint of any Saxon emigration to the north; on the contrary, the Danes are, from the remotest times, distinguished from the Saxons, with whom they were in a state of constant warfare; so that when the Swedish King Adils requested aid of Rolf Krage, King of Denmark, against King Ale, in the Uplands of Norway, Rolf Krage, as we learn from *Skalda*, Chap. 44, could not go himself, because he was engaged in a Saxon war. The Danes are moreover, from time immemorial, described as a great and powerful nation, that often threatened the independence of their neighbours; as in the times of Ivar Vidfadme, Ragnar Lodbrog, Canute the Great, the Valdemars, and Queen Margaret; and cannot therefore, with the faintest shadow of probability, be considered as a Saxon colony. They are besides so clearly distinguished from the Saxons that, as we are informed, there dwelt a small tribe of Angles between them. That these Angles were Teutonic, it is reasonable to infer, from the circumstance of their being so closely connected with the Saxons, that the whole of them accompanied the latter in their emigration, whereas it can only have been detached families from Jutland, who, having heard from report of the fortunes that were to be acquired, joined the others, in the hope of sharing the spoil. That the Angles were a Teutonic race is

not only probable, but almost certain, from the fact that the dialect of these invaders so soon coalesced into one common tongue, and assumed a character so decidedly Teutonic that, with the exception of a few normanisms, introduced in later times, there is scarcely a vestige deserving notice of the old Scandinavian, or of Danish, structure to be found in Anglo-Saxon; so that in this respect, even the Old-Saxon bears a closer resemblance to the Scandinavian tongues.

This difference of structure, between Danish and Anglo-Saxon, is very striking in several essential points. In the simple order of nouns, the Anglo-Saxons inflect the plural and the definite form of the adjectives alike, viz. in *-an*, *-um*, *-ena*, as: *se nama the name*, pl. þá naman &c., like *se góða the good*, (masc.) pl. þá góðan; as in German, *der Knabe*, pl. *die Knaben*, is declined like *der gute*, pl. *die guten*. This analogy in the plural, between the simple classes of the nouns and the definite form of the adjectives, is constantly found, in all genders, both in Anglo-Saxon, and German; e. g., *die Herzen*, *die Ohren*, *die Nahmen*, *die Strahlen*, *die Frauen*, *die Wellen*, like *die zarten*, *die langen*, *die berühmten*, *die hellen*, *die schönen*, *die wallenden* &c. Whereas in Danish this analogy does not exist, e. g. *Hjærter*, *Øren*, *Fyrster*, *Stråler*, *Koner*, *Bølger*; but *de ömme*, *de lange*, *de skönne*, *de brusende*. In Swedish also, *hjerta* forms in the plural *hjertan*; *stråle*, *strålar*; *qvinna*, *qvinnor* &c.; but *de ömma*, *ljusa*, *sköna* (or *de ömme*, *ljuse*, *sköne*). Nor does it exist in Icelandic, *hjarta*, for instance, forming in the plur. *hjörtu*;

geisli, geislar; kona, konur (konor); but þau, þeir, þær ástúðligu, björtu, vænu &c.

The Anglo-Saxons have, like the Germans, only one definite article, which is always placed before the substantive or adjective; while the Danes, on the contrary, as in Swedish and Icelandic, have a second definite article, which is affixed to all substantives. Anciently the terminations, both of the substantive and the article, were preserved, but in the modern language, the genitive is expressed in the article only, as:

A. S. þæt líf	Dan. Liv-et	the life,
þæs lífes	Livs-ens or Livets	of the life,
se deáð	Død-en	the death,
þæs deáðes	Døds-ens or Dødens	of the death,
seó wuce	Uge-n	the week,
þære wucan	Uge-s (Uge-ns)	of the week,
þá wucan	Uger-ne	the weeks,
þæra wucena	Uger-s (Uger-nes)	of the weeks.

The Anglo-Saxons made no distinction of gender in the nominative of adjectives, excepting in a few feminines that end in *u*; while in Danish, the neuter has its appropriate termination *t*, and, in the old language, the masculine terminated in *er*, as: *unger Svend, feder Hest* &c.; but the feminine never had any peculiar termination: the A. S. *brád* answers therefore both to *bredt* (*latum*) to the ancient *breder*, and to *bred* (*latus, lata*); *gód* is both *godt* (*bonum*), *goder* and *god* (*bonus, bona*); *mín* both *mit* (*meum*), and *min* (*meus, mea*); *úre* both *vort* (*nostrum*), and *vor* (*noster, nostra*); whereas the Danish, in these cases, perfectly coincides with the Swedish and Icelandic, in

the latter of which there is a marked distinction between breitt, breiðr, and breið; gott, góðr, and góð; mitt, minn, and mín; vort and vor.

In Anglo-Saxon, the third person present of the verbs differs from the second, the latter ending in *-st*, the former in *-ð*, like the German *-st*, *-t*; while in Danish, as in Swedish and Icelandic, they are always alike, and terminate in *-r*. In the plural of the present, the Anglo-Saxon verbs, in all the persons, end in *-að*, in Danish in *-e*, answering to the Swedish *-e*, *-en*, *a*. In old Danish and Swedish, the plural has a distinct termination, for each person, viz. *-om (um)*, *-et (-en)*, *-e (a)*, corresponding to the Icelandic *-um*, *-ið*, *-a*, but totally unlike the Anglo-Saxon. As in German, the Anglo-Saxon infinitives terminate in *-n*: the Danes terminate theirs in a vowel, generally *-e*, anciently *-æ*, *-a*, as in Swedish and Icelandic. In Anglo-Saxon there is no passive form, which the Danes, in common with the Swedes and Icelanders, have had from the remotest times. In Anglo-Saxon, most short nouns, derived from verbs, which seem indeed often to be their root, are, as in German of the masculine gender, while in Danish, Swedish, and Icelandic, they are neuter. The same conformity with the German, and deviation from the Danish, may be found also in the gender of many other words, (*of which see examples pp. 24 and 105*). In the general sound too of the words, a striking contrast prevails between Anglo-Saxon and Danish; the former, in this respect also,

resembling the other Teutonic tongues; the latter, the other Scandinavian, e. g.

<i>Angl. Sax.</i>	<i>German.</i>	<i>Danisk.</i>	<i>Icelandic.</i>
<i>fif</i>	<i>fünf</i>	<i>fem</i>	<i>fimm,</i>
<i>lybban</i>	<i>leben</i>	<i>leve</i>	<i>lifa (pron. leva)</i>
<i>drincan</i>	<i>trinken</i>	<i>drikke</i>	<i>drekka,</i>
<i>feng</i>	<i>fing</i>	<i>fik</i>	<i>fèkk,</i>
<i>leoht</i>	<i>Licht</i>	<i>Lys</i>	<i>ljós,</i>
<i>leoht</i>	<i>leicht</i>	<i>let</i>	<i>lètt (neut.)</i>
<i>riht</i>	<i>recht</i>	<i>ret</i>	<i>rètt (neut.)</i>
<i>gefroren</i>	<i>gefroren</i>	<i>frussen</i>	<i>frosinn (masc.)</i>
<i>wesan</i>	<i>(gewesen)</i>	<i>være</i>	<i>vera,</i>
<i>wolde</i>	<i>wollte</i>	<i>vilde</i>	<i>vildi.</i>

The same relation exists, for the most part, when the words are different, as:

<i>gást</i>	<i>Geist</i>	<i>Ánd</i>	<i>andi,</i>
<i>flæsc</i>	<i>Fleisch</i>	<i>Kød (Huld)</i>	<i>kjöt (hold)</i>
<i>eald</i>	<i>alt</i>	<i>gammel</i>	<i>gamall,</i>
<i>genóh</i>	<i>genug</i>	<i>nok</i>	<i>nóg,</i>
<i>slápan</i>	<i>schlafen</i>	<i>sove</i>	<i>sofa,</i>
<i>grétan</i>	<i>grüssen</i>	<i>hilse</i>	<i>heilsa,</i>
<i>macian</i>	<i>machen</i>	} <i>göre</i>	<i>gjöra,</i>
<i>dón</i>	<i>thun</i>		
<i>gebyrað</i>	<i>gebührt</i>	<i>bör</i>	<i>byrja, ber,</i>
<i>þurh</i>	<i>durch</i>	<i>igjennem</i>	<i>í gegnum,</i>
<i>betwux</i>	<i>zwischen</i>	<i>imellem</i>	<i>í millum.</i>

If we now call to mind that the Angles and Saxons were our immediate neighbours, and that a considerable number of Danes accompanied them in their emigration, this striking contrast, between the two languages, will appear very remarkable, and seems, together with the historical facts, completely to decide that the Danish cannot be derived from any Teutonic tongue, since it differs so

widely from that which is geographically the nearest to it, and in the formation of which the Danes themselves bore a part. The Anglo-Saxon, like the other Low German dialects, has inflections, which the Danish has not, e. g., the feminine of some adjectives, and gerund of the verbs &c.; and is, on the other hand, defective in many, which have existed in Danish from the earliest times, e. g. the neuter and masculine of adjectives, as in the Upper German dialects. The Anglo-Saxons have other rules of euphony than those required by the Scandinavians, and reciprocally reject those which have been carefully cultivated in the North, from the earliest ages. It seems therefore against all sound philology to derive either of these tongues from the other, while many circumstances indicate a close relationship between the Danish, and the dialects of Upper Germany, and others, as the passive form of the verbs, shew a striking similitude to the Slavonian and Phrygian languages, and all historical accounts, concerning our forefathers, point, as it were, to the eastern, or south-eastern, parts of Europe.

To the above we may add, that the Danish language is, and has been, from time immemorial, so like to the Norwegian, and the Swedish (it being, in fact, almost the same) that it cannot possibly be derived from any other sources. The Norwegian has, as is well known, for several centuries, and especially since the Danish became a fixed and regular tongue, been identical with it; and this common dialect has perhaps been as much settled and polished by Norwegians, as by natives

of Denmark. The only deviations are the several provincial dialects in Norway, as well as in Denmark, where one province terminates its verbs in *a*, another distinguishes all the three genders, while a third has preserved a vast number of old words and inflections, which to the other are unintelligible &c. But as the long connexion between Denmark and Norway may have greatly contributed to this identity, which in fact we may date from the reformation, we shall desist from any further comparison with the Norwegian. The Swedish has, on the contrary, almost from the introduction of Christianity, even during the Calmar Union ¹⁾, and in the time of Gustavus I., been a distinct tongue; a comparison therefore with the Swedish is more to the present purpose. I will first give a specimen of old Danish, from a beautiful M. S. on vellum, of homilies, or meditations, on the Passion, called the *Jærtegnspostil*, belonging to the Royal Swedish Historiographer af Hallenberg, who kindly allowed me the use of this, as well as of many other rare books, for the present publication. It is without date, but from a memorandum on the first leaf, its age may be nearly determined. The memorandum is as follows:

Thenne bog haffwer tilhørddt hogborne og allerreddelste førsthinde frw Christine met gudts Nade vdj framfaren thiid Danm. Swerigis, Norgis &c. Drotning &c.

¹⁾ A. D. 1397, when the three Kingdoms were united under one chief; Queen Margaret, daughter and Successor of Valdemar IV., having married Hagen VI., of Norway, and reduced Sweden to subjection, which continued under the Danish Dominion, till the reign of Christian II.

oc er nw aff Stormegtugiste oc woffwerwinligste herre oc første Her Christiernn. aff samme Nade Danm. Swerigis, Norgis & c. Koning & c. sendt oc giffwen Erlig oc fornumstig qwinna Jehanne Albrecth van Gocks hwstrw, at hwn schall bede fore hennes nades oc alle christne siælle till then aldsomegtugiste gud Amenn.

J. Brockmann.

From the text of the book, I will give the conclusion of a discourse upon the taking of Christ from the cross, and the beginning of the following one:

Ther æffther drogh nichodemus then annen spiger pa vinstræ handh, oc fæk han sammeledes iohannes. Sidhen foor nichodemus nether, oc foor op at ien liden stige, och togh spigene af fœdærnæ, mædæn iosep hiolt pa ligommæt. væl var iosep sææl, som verdugædæs so om fegnæ vors herræ ligommæ! Sidhen spigern var udhæ, foor iosep saktelige nether, oc allæ toge veder vors herræ ligomme, oc lagdæ'n nether pa iordæn; æn vor frwæ (oc the andræ hulpæ henner) togh oc lagde'n i siit skiødh, och magdalena vara ee vether fœdhernæ, vedh hwilkæ hun værdugæs faa so stor nadæ; the andræ stodæ omkring, oc allæ giöræ stor grædh owær han, so bitterlighæ som owær egnæ søn.

Aff vors herræ pinæ

thenkilsæ om natsange thimæ.

En stwndh æffter at vor herræ var nether taghæn aff korsset, oc natten hun nalkædes, bad ioseph vor frwæ, at hun skulle ladæ swæpæ'næ i iet linnædæ kledæ oc iordæ'n; æn hun gat icki ladæt hanom fra sægh, oc saghe til there: myn kiæræ vænnær! tager ikke myn søn so skiøt aff mægh, vare thet moghælight ath i iordedæ mæk med hanom! høn grædh oc feltæ taræn vthen lissæ, vithær ath hun so undænæ bodæ i sidænnæ oc handomen, nw iet oc nw annet, skodæ anletit oc hoffdit hans, so smæligæ oc vhoueligæ hannet, so thornæ stionghenæ,

skiegget vt plukket, anlittit alt smittit aff blodat och thieræ spittæ oc aff grædh.

This like all that is older than the Reformation, differs widely from the present Danish, but, at the same time, approaches very little to the Anglo-Saxon, or to any other Teutonic dialect. It has many inflections now obsolete, but which are also wanting in Anglo-Saxon, and to be found only in old Swedish and Icelandic; many antiquated words and phrases, but which are quite at variance with the Teutonic usage, and accord with the ancient Scandinavian, e. g. then annen, Icel. þann annan, A. S. þone oþerne; fæk han sammeledes iohannes, Icel. fèkk hann (naglann) savmuleiðis (honum) Jóhannes, Angl. *delivered it (the nail) in like manner to John*; sidhen, Icel. síðan; ien for en is still used in Jutland, also in Upland, and Dalecarlia, in Sweden, A. S. án *one*; æn, Icel. enn, A. S. ac *but*; hener, Icel. henni, A. S. hire *her*; ee, Icel. æ, A. S. á *always*; grædh, Icel. grátr, A. S. wóp *wail*. Han is here inflected in all its four cases:

	<i>Old Danish.</i>	<i>Icelandic.</i>	<i>Ang. Sax.</i>
<i>Nom.</i>	han	hann	he
<i>Acc.</i>	han	hann	hine
<i>Dat.</i>	hanom	hauom	him
<i>Gen.</i>	hans	hans	his.

The accusative han is contracted into *-æn* or *'n*, and becomes a sort of affix to the verbs, as: lagde'n, for lagde han *laid him*; iordæ'n *bury him*. This contraction, which is still common in Sweden, has scarcely ever found its way into A. S. or German, for hine, Germ. *ihn*, and the

like, having longer vowels, are not so well adapted to undergo this aphæresis. Nalkædes, Icel. nálgæðist, Sw. nalkades, A. S. genéálæhte *approached*; saghe til there, Icel. sagði til þeirra, A. S. cwæð tó him *said to them*; tager ikki minn sön so skjöt af mægh, Icel. takið ekki minn sun so skjótt af mér *take not my son so quickly from me*; táræn, Icel. tár in *the tears*; so, Icel. sá, A. S. seáh *saw*; si-dænnæ, Icel. síðunni *latere*; hand om-en, Icel. höndon-om *manibus*; annet, Icel. & Sw. annat, A. S. oþer *the other*; smælighæ, Icel. smánarlighæ, Sw. smædeligt *shamefully*; anlilitit alt, Icel. andlilitit allt *the whole face*.

An old Swedish document, issued by King Magnus Smék, in 1354, deserves notice in this place; it begins thus:

Wi magnus, með guds nadh Sverikis konung, norghis oc skane, wiliom at thet scal allom mannom witerlikt wara, at wi aff wara serdelis nadh hafwm vnt bergmannomen a noreberge thænnæ ræt oc stadhga, som hæ æpter følger: fførst hafwm wi stat oc skipat, at tollf skulu wara the som fore bergheno sculu standa oc thera rææt wæria oc fulfөлghia i allom lutom &c.

This, although above a century older, greatly resembles the preceding specimen, and is scarcely distinguishable from Danish of the same period. The cases are indeed more carefully attended to, and there are several terminations in *a*, which the old Danish forms in *æ*; though *æ* is found for *a* in other ancient Swedish documents; for instance, it occurs every where in the West-Gothland Laws (which are supposed to be the oldest monument

extant in the Swedish language), and very frequently in the Upland Laws, according to the most ancient M. S. S. in the Royal Library at Stockholm; for, in the printed copies, *a* is often used instead, according to the more modern Swedish pronunciation. The inflection of the article, in composition with the nouns, is the same in old Danish and in Swedish; in the Danish piece already quoted, for instance, we have *handom-en*; in Swedish we have *mannom-en* &c.

The resemblance between the Danish and Swedish words and inflections is very striking, in the following ancient document (see *Danske Magaz.* 2^d Vol.).

Wii Erick meth guths nathe Danmarks, Suerghes, Norghes-koning gøre witerlikt alle the, thette breff see eller høre, at wi af vor serdelis Nadhe for Hr. Erick Nielssøns wor elschelike tro mans og radhs bøn sculd swa oc for troscap oc willich tieniste unne oc giue hanum --- friihet oc frelse med suadante wapen --- som her vnder nedhen vtmaledh sta --- datum 1433.

But if we go further back, to the language of the old Danish Laws, we there recognize nearly the entire structure of the earliest Swedish and the Icelandic, though not always strictly adhered to, as the language in those unhappy and turbulent times, which preceded the Calmar Union, underwent in Denmark what may be termed its fermentation, somewhat earlier than in the other states. By way of proof, I will give a specimen from the conclusion of the Ecclesiastical Laws of Zealand¹,

¹ See *Thorkelins Samling af Danske Kirkelove*, Copenhagen 1787, 4to.

with a literal Icelandic translation, for the sake of comparison:

<i>Old Danish.</i>	<i>Icelandic.</i>
Sattær war ræt thænne	Settr var rætt þessi (<i>acc.</i>
tvém wintrum oc fæm ukum,	rætt þenna) tveim vetrum oc
síðan Rø war wnnin til Cri-	fimm vikum, síðan Rø var
stendóms af Waldemar ku-	unnin til Cristindóms af Val-
nungi, oc laght til Sjálanz	dimar konúngi, oc lögð (<i>neut.</i>
biscopsdóm(s) af Waldemare,	lagt) til Sjálanz biskupsdóms
kunungi oc Alexandær paue,	(-dæmis) af Valdimari kon-
Wáro frá thém dage, ær	úngi oc Alexandri páua. Váro
hémén war skapader, oc til	frá þeim degi er heimriinn
thæs dags, ær ræt thænni	var skapaðr oc till þess dags
sattær war, sjax thúsand	er (rætt þenna) settr var
wintær oc thrý hundrad oc	sex þúsund vetra (<i>nom. vetr</i>)
sju tjugh fæm mánadum	oc þrjú hundruð (<i>sing.</i>
minni oc threm ukum oc	hundrað) oc sjö týgir fimm
tvém daghum. Æn síðan	mánuðum minni oc þrem
gud war boren i thænnæ	vikum oc tveim dögum (<i>davg-</i>
hém war logh thæsæ sat	um). En síðan guð var bor-
thúsande wintrum oc hun-	inn í þenna heim, vâru (<i>var</i>)
dradæ oc sju tjughæ oc sju	lög þessi sett þúsund vetra
mánadum oc tolf dagum.	(vetrum) oc hundraði oc sjö
	týgi oc sjö mánuðum oc tólf
	dögum.

The few deviations from the Icelandic bear, for the most part, a strong resemblance to the Swedish, as: *sattær* for *settr*, Sw. *satt*; *ku-nung* for *konúngr*, Sw. *kung*; *thusand* for *þúsund*, Sw. *tusan*; *sju* for *sjö*, Sw. *sju*; but not to the Anglo-Saxon, where we have *geset*, *cyning*, *þúsend*, *seofon*; only *ukæ* is the A. S. *uce* or *wuce*: the Swedish *veck*a on the other hand, answers to the Icelandic *vika*.

But the oldest remains of the Danish language

are to be found on our Runic stone monuments, and here at length it perfectly coincides with the earliest Swedish, Norwegian and Icelandic. As an example, I will merely notice a Runic inscription from Lolland (*Worm* p. 252), which appears evidently to have been cut by a native: it is as follows: Tóki risti rúnar eftir (þóru) góða stjúp móður sína, which is pure, regular Icelandic. A little peculiarity in the article, to be met with on some Dano-Runic stones¹⁾, (viz. þensi or þansi for þenna) is a mere variation of dialect²⁾, examples of which occur every where; this variation is however neither general, nor peculiar to this country, though most frequent on the Runic stones of Denmark.

Thus the Anglo-Saxon cannot, with the faintest semblance of truth, be assumed as the fountain of the Danish: such an hypothesis would be at variance with all historical accounts, and against all internal evidence derived from the structure of the language itself. On the contrary, the Danish is closely allied to the Swedish, and both, in the earliest times, lapse into the Icelandic, which according to all ancient records, was formerly universal over all the North, and must therefore be considered as the parent of both the modern Scandinavian dialects.

Another theory has, in more recent times,

¹⁾ For additional examples, see Pref. to my Icelandic Grammar, Stockh. 1818.

²⁾ It is worthy of remark that the modern Danish has *denne*. instead of þensi or þansi; the Icelandic, in this instance, having prevailed over the provincialism.

been advanced by the late Professor Rühls of Berlin, which would also, if well founded, give great importance to the Anglo-Saxon tongue. He maintains, firstly, that all the Icelandic metres are borrowed from the Anglo-Saxons, and, secondly, that neither the Icelandic metres, nor mythology, have ever been universal, or national, in Denmark, Norway, or Sweden. These assertions, advanced rather dogmatically, are contained in a long introduction to his German translation of Professor Nyerup's and my own Danish version of Snorre's Edda, and repeated in some controversial pieces, to which they gave birth¹).

With respect to the first proposition, it seems extremely rash to conclude, from the resemblance between a few poetical Icelandic and Anglo-Saxon words, that all the poesy of the one nation is borrowed from the other; for, in the first place, several of the words quoted are purely prosaic, and of daily use in Icelandic at the present day; such, for instance, as *klefi* a small inclosed place, or closet (e. g. *smjörklefi*); *flaum* flight, concourse; *lögr* liquor, fluid; *hland*, orrusta, greip, höl, blekkja &c., secondly, many of these words are familiar to the common people in Denmark, Norway, and Sweden; for instance, *undorn* dinner time, is universal in Jutland, Funen, and Swedish Norrland; *vam* a spot, blemish (on the body), is general in Norway; not to mention such words as *gremja*, Dan. *græmme*; *grenja*, Sw. *gränja*;

¹) See a small treatise, by the same author, entitled, *Über den Ausgang der Isländischen Poesi aus der Angelsächsischen*, Berlin 1813, 12mo.

efkr, Dan. Øg, Sw. ök; sið, Icel. sinn, Dan. *Sinde a time*, used in forming some of the Danish numerals, as *firsindstyve eighty*, &c.; and, thirdly, most of the really poetic words, which the Icelandic has in common with the Anglo-Saxon, are to be found likewise in the Old-Saxon, the Francic, and the Mœsogothic, e. g.

<i>Ang. Sax.</i>	<i>Icelandic.</i>	<i>Mæsogothic.</i>	
ambiht	ambátt <i>a fem. slave,</i>	andbahts	<i>slave,</i>
þeóden	þjóðan	þiudans	<i>king,</i>
neá	nár (<i>pron. naur</i>)	naus	<i>corpse,</i>
nið	niðr (<i>pl. niðjar</i>)	niþjis	<i>kin,</i>
byr	burr	baur̃s	<i>son,</i>
eafora	arfi	arbja	<i>heir,</i>
guma	gumi	guma	<i>man,</i>
driht	drótt <i>satellitium,</i>	gadrauhts	<i>soldier,</i>
þeow	þýr <i>a fem. slave,</i>	þius	<i>slave,</i>
beám	baðmr	bagms	<i>tree, wood.</i>

Several of these poetical words are moreover so interwoven, as it were, in the Scandinavian languages, that it is evident they must be as old in the North as the nations themselves; for instance, from *ambátt* comes *embætti*, Sw. *embete*, Dan. *Embede (an office, employment)*, *Embedsbroder*, *Embedsmand*, *Embedspligt*, and many others. *þjóðan* comes from *þjóð a nation*; from *nár* comes *nágaul*, *náfölr*, *nágríma*, *náhljóð* &c.; *arfi* is common in old Swedish laws and documents; from *gumi* is derived *brúðgumi*, Sw. *brudgumme*, Dan. *Brudgom (bridegroom)*; from *þýr*, we have Danish *Tyende (servants)*. Why then shall the Icelanders, more than the Mæso-Goths, or any other Gothic nation, be thought to have borrowed these

expressions from the Anglo-Saxons? It seems much more probable that such poetic words, as well as the ancient poesy in general, were common to all the Gothic tribes, from the remotest ages. The Anglo-Saxons may indeed, as Hickes supposes, have borrowed from the Scandinavians, during the long continued sway of the latter in England, but the converse seems of very rare occurrence. It is moreover incomprehensible why the Icelanders should borrow from the Anglo-Saxons, more than the other Scandinavian nations, for it was not Icelanders, but Danes and Norwegians, who warred against, and at length subdued, the country. The Icelanders went only occasionally, and in inconsiderable numbers, to England, for the purpose of taking part in the wars, either for or against, according to circumstances. They never carried on war with England as principals, and their chief traffic and navigation were to Norway and Denmark, not to England; whence the phrase at fara utan became synonymous with to *sail to Norway, or Denmark*; and the word ytra (*out, beyond sea*) expresses nearly the same as *Copenhagen*. Besides several of the poetical words, common to both, are as poetical in Anglo-Saxon as in Icelandic, and have their undoubted root just as often in the one as in the other, or in neither: e. g. hæle *a man*, Icel. halr; werþeód *folk*; Icel. verþjóð, from wer *man*, and þeód, Icel. þjóð *a nation*. Ver is universal throughout the North, on Runic inscriptions, and in old writings; þjóð is the common Icelandic expression for a nation, and is still in daily use. Darrað *a spear*, Icel.

darraðr, from dörr, gen. darrar; eormen-
grund the earth, Icel. jörmungrund. Many
of these poetical words are besides common to the
Greek and Latin, e. g. dörr, Gr. *δορυ*; wer,
MæsoG. vair, Lat. *vir*; burr, Lat. *puer*, Dorice
παιρ; klefi, Lat. *conclave*; eykur, Lat. *equus*: and
who shall decide, in which of the Gothic tongues,
the words are oldest? Some of the Icelandic forms
seem to approach nearest to the Mæso-Gothic, and
are then perhaps to be explained rather as a relic
of the language of a tribe of emigrants from the
Black Sea, into the north of Europe, than as bor-
rowed from the Anglo-Saxon.

But those poetical words, which the Icelan-
dic has in common with the Teutonic dialects,
constitute a very inconsiderable part of the poeti-
cal language of Scandinavia, of which the expres-
sions are innumerable, forming an almost separate
dialect, with the richness of which, the Anglo-Saxon
cannot, by any means, enter into competition. A
King, for instance, is named after any celebrated
royal house, in Scandinavia or Germany, e. g.
skjöldúngr, lofðúngr, döglíngr, ýnglíngr,
ylfíngr, bragníngr, völsúngr, buðlúngr
&c. How could these appellations have been bor-
rowed from the Anglo-Saxon? In like manner, a
fish, a tree &c. are denoted by the specific name
of almost any bird, fish, tree &c. Of this practice,
traces still exist in the daily language of the Ice-
landers, for instance in the proverb, *éplít fellr
ekki langt frá eikinni* *the apple falls not far
from the tree (the oak!)* Thus also the name of
every island is applied to any land in general, of

every river, to any river or water. Such a practice must necessarily have its ground in the peculiar nature and genius, both of the people and language, and would, if received from foreigners, be quite unintelligible. The Icelandic poetic dialect contains also a vast number of nouns substantive, formed from words in common use, and with common terminations, which nevertheless cannot possibly be translated into, or rendered intelligible in, any other tongue; thus, a king is called *vísi*, *mildíng*, *mæring*, *öðlíng*, *þjóðan*, *fylkir*, *drottin*, *ljóði*; from *vísa* to *show*, *lead* &c., *mildr* *munificent*, *clement*, *mær* *illustrious*, *öðull* *rich*, *þjóð*, *drótt*, *ljóð* *people*. Such words prove an exceedingly high cultivation of the poetic dialect to have prevailed among the people themselves in their very infancy, which all the poets of the universe might unite themselves in vain to introduce afterwards.

But the Scandinavian poetry possesses also an immense treasure of primitive words, or, at least, of words of extremely obscure derivation, for instance, a king or prince is called *jöfur*, *gramr*, *harri*, *þeingill*, *tiggi*, *ræsir*, *siklíng*; a woman is called *svanni*, *fljóð*, *sprund*, *drós*, *snót*, *svarri*, *ristill*, *rýgr*; and a horse *fákr*, *jór*, *vigg*, *goti*, *lúngr*. How could such words, the number of which is almost countless, and which are totally unconnected with the rest of the language, have ever been introduced, and rendered intelligible to a whole nation, if they did not originate with the language and the nation itself, as remnants of the dialects of the old tribes, of which

it has been composed? They are moreover so completely a national property, that they are still universally understood by the common people of Iceland, and employed by all the Skalds; they are even sometimes to be heard in daily conversation, for instance, *jöfur*, *drós*, *fákr*, *jór* &c., and they will certainly never perish, until the language and poetry are entirely lost and forgotten. It is only words like the lastmentioned, which the Anglo-Saxon, and other old Teutonic dialects, have, in a small degree, in common with our ancient tongue: the other two kinds of poetical expressions, as also a great portion of the last, are quite peculiar to the Scandinavian; at most, only a few trifling instances are to be found in other languages.

This old poetic dialect has moreover numerous peculiarities of structure; e. g. the composition of the pronouns with the verbs, and the negative terminations of pronouns, verbs and particles, as: *tjáðomk* *they helped me*; *lætik* *I let*; *múnat* *will not*; *skalattu* *thou shalt not*; *var-kattak* *I was not*; *þatki* *not that*; *svági* *not so* &c.; of all which not the faintest trace exists among the Anglo-Saxons, though many are to be found among the inhabitants of Caucasus.

But besides isolated word and inflections, the poetic dialect of the Icelanders contains an incredible number of periphrases for the most common objects, as: *man*, *woman*, *sword*, *poetry*, *horse*, *gold*, *silver*, *king*, *hero*, *battle*, *sea*, *ship* &c., derived from the old Scandinavian mythology and history: thus the earth is called Odin's wife, gold is called Æger's (the sea's, river's, wave's) light or fire; because

Æger, when he entertained the Ases, illuminated his hall with gold instead of candles. The Edda abounds in similar examples. I will quote merely a few lines from the Old Bjarkamá1, in which the king's munificence is described by many such mythic periphrases for gold:

Gramr hinn gjöflasti	Ytti avrr hilmir,
gæddi hirð sína	aldir við-tóku,
Fenju förverki,	Sifjar svarð-festum
Fafnis miðgarði,	svelli dal-nauðar
Glasis gló-barri	tregum otrs-gjöldum
Grana fagr-byrði,	tárum Mardallar,
Dravpnis dýrsveita,	eldi Óronar
dúni Grafvitnis	Iðja glys-málum. 1)

These, and similar, periphrases, which are employed by the Skalds to the present day, cannot possibly be understood without an intimate acquaintance with the old mythology. They are sometimes obscure to us, from our having lost that knowledge in part, and from our ideas having taken an entirely different direction; but the ancients, in the times of paganism, and even long after, found an indescribable pleasure in, and placed so high a value on them, that, at length, nothing was looked upon as poetry that did not abound in such periphrases. But of all this, not a vestige is to be

1) *The noble prince
gifted his people
with Fenja's labour,
Fafner's earth,
Glaser's glittering leaves,
the fair burthen of Grane,
Dropner's precious sweat,
the Dragon's bed,*

*The munificent king gave
(the warriors accepted it)
Sif's head-gear (false hair),
the ice of the hand,
the extorted otter-mulct,
Freyja's tears,
the fire of the flood,
the giant's glittering words.*

found among the Anglo-Saxons, and it has its home so completely in the North, that it is not possible to imagine it either to have been borrowed from the Anglo-Saxons, or even to have originated in Iceland itself; for in these cases, such periphrases and figures would naturally have been derived from the heroes and ancient histories of England and Iceland; whereas, on the contrary, scarcely a single instance of this is to be found. But how could it occur to the Icelanders to call gold after a Jötnish prince of Lessø, or a Swedish slave girl in Lejre¹), had those persons and events not been universally known, and the poetic dialect formed, before the emigration to Iceland? How too, let me ask, could those mythic periphrases and images, which constitute nearly the half of this dialect, have been borrowed from the Anglo-Saxons, who had embraced Christianity some centuries before the discovery of Iceland?

Nor does this singular hypothesis throw any light upon the metrical system of the Icelanders; for of all the Icelandic metres (which exceed a hundred) there are found, in Anglo-Saxon, no evident instances of more than two or three.

To explain all these peculiarities as unnatural excrescences on the language, which arose with the decline of taste in Iceland, is also an exceedingly unsatisfactory shift; as they are to be found as far back as the poetry itself can be traced, before the colonization of Iceland, down to the pre-

¹) The history of these, as well as of the other persons, serving to form the periphrases in the preceding extract, is to be found in the *Scalda*.

sent day, viz. in Bjarkamál¹⁾, the fragments of Brage the old²⁾, also in Thjodolf from Hwine³⁾, and in Eivind Skaldespilder⁴⁾, both Norwegians; as well as among the more recent Skalds, and in the Færøiske Kvæder⁵⁾; though, like every thing else connected with language and literature, employed with an unequal degree of taste and art. Much better do they seem to accord with the oriental, particularly the Persian, style of poetry; for the Persians highly esteem such pompous and artificial circumlocutions, of which the celebrated Sir William Jones, in his *„Grammar of the Persian Language”*, as well as in his *„Commentarius de Poesi Asiatica”* gives several fine examples. Herewith also, the accounts of our forefathers themselves agree, namely that Odin introduced Religion, Language, Poetry, and Alphabetic Characters, from the Don. If therefore we assume, what seems to be reasonable, that the Gothic tribes, before his time, had begun to migrate

1) Bjarkamál hin fornu *The Old Bjarkamál* a very ancient poem, of which several fragments are extant in the Scalds, Snorre, and some of the Sagas.

2) He lived in Denmark and is supposed to have been the author of Ragnar Lodbroks deathsong.

3) Thjodolf from Hwine was Scald to Harald Hárfager. Snorre has preserved many fragments of his writings. He was the author of a poem called Ynglinga Tal.

4) Eivind Skaldespilder was Scald to Hákon the Good. He was the author of the Hákonarmál, on the death of his master, whose reception in Valhöll (although a christian) he mentions; also the reproof he received from Odin, for his apostacy.

5) These Ferroic Ballads, were collected, and translated into Danish, by H. C. Lyngbye, Randers 1822, one Vol. 8vo.

into the North, across the Baltic, and to displace the old Jötnish inhabitants, this simple hypothesis presents itself; that the language did not become formed till after the arrival of this last colony; which also introduced the Buddhite religion, the oriental taste in poetry, and the Runic characters, used in those remote regions. . . . And how, let me ask, can any man, I will not say of learning, but of common understanding only, assume it as possible, that a poetical language, differing so widely in its vocabulary, its inflections, and its idioms, from the common tongue of the people, is an artificial invention, and, what is more, that the images and periphrases, with which it is adorned, are borrowed from a fictitious pagan mythology, which must naturally appear prophane, and be unintelligible to the majority; and that it not only meets with the approbation of the people among whom it was invented, but also in three or four foreign, powerful, and Christian, States; and that this taste maintains itself for several hundred years!

But we come now to the other question; whether the old, northern poetry and mythology have flourished only in Iceland, or have likewise been national in Denmark, Norway, and Sweden? The answer is indeed implied in what precedes: but, says Professor Rühls, we do not find this poetry, these kinds of verse, with alliteration, line rime &c. (*see Grammar Part V.*), on the continent of Scandinavia; and, in the old Danish and Swedish popular superstition and poetry, an entirely different spirit prevails. He seems to have forgotten the already cited Bjarkamál hin fornu, which is

known to us, both from Snorre and Saxe, as well as from the Skalda, Hrolf Krake's, and Bödyar Bjarke's Sagas. It is also known, that Ejvind Skaldespilder, author of the pagan poem Hákon-armál, which seems to have been considered as the flower of the old Scaldic pieces, was a Norwegian, and that he composed a panegyric on the Icelanders, on which account, at a public assembly, they collected silver money, and caused a curious ornament to be made of it, which they sent to him, but that his poverty, and a famine that happened, reduced him to the necessity of selling it for food: on which occasion he has left us some lines, preserved by Snorre. How can such an event, which must have been public over all Iceland and Norway, be thought a mere invention, and the invention of an Icelandic Skald, who at the same time, does not cite even a single line of the panegyric upon his nation! We are likewise informed that the Norwegian King, Harald Hådråde, composed some verses, which are to be found in Snorre, but that he was dissatisfied with them, because they were too simple, being not sufficiently adorned with periphrases, and poetic images. I will not enlarge upon Ragnar Lodbrok's Death Song¹⁾, though it shews that the Icelandic poetry was understood and favoured in Denmark, in those days. That such was the case in Sweden, at a much later period, is incontestably proved by

¹⁾ *Lodbrókar Kviða*, or *Kráku Mál* (from the name of his Queen). The original text, with Dan., Lat. & Fr. translations, copious notes, and a specimen of the old Music, was published by *Prof. Rafn*, Svo, Copenh. 1826.

the well-known *Gunnlögs Saga* ¹⁾. In *Sverres Saga* ²⁾ are to be found the poetical pieces of two Norwegian factions, one of which parody the other's verses; and in the prose narrative of Saxe, the names of the heroes, who took part in the battles, occur in such order, that they evidently appear to have been taken from a poem written in Fornyrðalag, or *narrative metre*, entire stanzas of which may yet be arranged, with their exact alliteration. I am indebted for this observation to Professor Finn Magnusen, who will, it is to be hoped, publish an account of so interesting a discovery ³⁾. In short, all our ancient memorials abound in proofs and instances, that the Icelandic poetry and, consequently, mythology, so intimately blended with it, were common to all the Scandinavian nations. Even the Icelanders themselves very honestly give the credit of some of the finest pieces to foreigners, and acknowledge as their own, many very indifferent ones. They moreover never make either Iceland or Norway the theatre of their mythology, but constantly Denmark or Sweden. Nor can it be a fiction that a species of verse, called *Starkaðarlag* derives its name from *Stærkodder*, and that two poems in the Edda, viz. *Atlakviða hin Grænlenzka* and *Atlamál*

¹⁾ Sagan af Gunnlaugi Ormstúngu ok Skáld-Rafni, Icel. & Lat. with notes and excursus, and a copious vocabulary, 4to, Cop. 1775. A remarkably well edited book.

²⁾ Sverres Saga forms the 4th Vol. of Schönning & Thorlacius's edit. of the Heimskringla &c.

³⁾ See *Lexicon Mythologicum*, subjoined to the 3d Vol. of Sæmunds Edda, p. 573, note.

hin Grænlenzku, as well as Grænlenzki háttrinn (a species of verse mentioned in the *Skálda*), derive their names from the Norwegian district Grönland (or Þotn). What then should induce the Icelanders to give to old Jötnish champions and Norwegian provinces, the honour of their inventions and noble poems, which they, on other occasions, do not forget to claim for themselves.

Yet nearly all these accounts, and all these remains of the ancient Scandinavian poetry, having been preserved to us by the Icelanders, may be liable to suspicion; though the circumstance, in itself, is just as natural, as that almost all our other ancient literature should be preserved by them, during the middle ages, and delivered to us, after the revival of letters: but we have also native relics of the ancient poetry, which, in Scandinavia itself, have escaped the destroying hand of time, and the barbarism of the middle ages. On an old Runic Staff, preserved among the collections of the Royal Museum of Antiquities at Copenhagen, we find, after an introduction of three or four words, a perfect stanza of eight lines in the *Dróttkvæði* metre (*see Gram. p. V.*), with alliteration, line rime, and every other requisite characteristic.

An entire stanza of this description is also to be found on the Karlevi Monument, at Öland, an engraving of which is given in *Bautil*, No. 1071, as well as in *P. Thams Bref till några Danske Lärde*. These verses are read thus, by the late skilful Antiquary, M. F. Arendt of Altona¹).

¹) The Swedish Archivarius, J. G. Liljegren has collected many other specimens, and in other metres, especially Fornyrða-

Fólginn liggir hins fylgdu Mun-at reid vidur ráða
 (flæstr vissi þat) mæstar ryggsterkr i Danmerku
 deydir dólga þrúdar Vandils iærmungrundar
 draugr i þeimsi haugi: úr grandara landi.

The interpretation presents difficulties, which I, who have never seen the stone, will not attempt to explain; but the arrangement of the metre is evident enough to any one, who has read a line of the Dróttkvæði species.

It was natural that the ancient versification should disappear in Scandinavia, together with the ancient language, with which it is so inseparably connected: nevertheless alliteration lasted very long, even after the language was entirely changed, and had nearly passed over into the modern Danish and Swedish. It was not indeed so strictly observed in those later times, for sometimes each line has two alliterations, and, at others, a line passes without any: but it occurs so repeatedly, and is so evident, as to prove incontestably it existed, in the national feeling and taste: and, as it were, forced itself upon the poets, even unconsciously to themselves. As an example, I will give the following lines, from the Danish Rime Chronicle (relating to Gorm Haraldsson):

Som andrae konger toghe them tyl idh
 i orloff oc krij at øffuæ,
 saa tog ieg meg foræ vdhi myn tijdh
 behendeligh tingh at prøffuæ.

Iag, in his valuable treatise on Verses occurring on Runic Monuments in the Transactions of the Scandinavian Literary Society, Vol. 17.

Jeg spurde ther bodhe en risæ i *risæ*
 meget righ paa kostellighæ eyæ,
 thet sade meg torkyld myn tiæner fœor
 han wistæ wel thertijl veyæ.

Geruth saa hedh then iætthe rig,
 (ther) rwcte gik aff saa widhe
 tijl hannum hade ieg meghen figh
 ey andhet kunne ieg idhæ.

Thi lodh ieg rede meg holkæ tree
 met hwder saa wel betacthæ,
 och hundrede men i hwer aff thee
 ther hædhen tha mwne ieg acthæ.

Saa seglde ieg hedhen wdi then sœs
 paa hyn syde norgis rigæ,
 saa lengæ ieg kom tijl en œs
 ther bode saa arghæ tigæ.

Throughout these twenty lines, an alliteration may be traced, which, in some places, is very regular. In the second stanza, I have, it is true, substituted *risæ* for *iætthæ*. Grundtvig, in his *Dannevirke*, reads *kempe* in this place, which corresponds to *kostellighæ*, in the following line. In this extract, there are many Icelandisms, e. g. *behendeligh*, in the neut. plur., without any termination; *idhæ*, Icel. *iðja* to do, undertake; *kunne*, Icel. *kunni* could; *seglde*, Icel. *sigldi* sailed; *tigæ*, Icel. *tíkr* bitches.

Even the bookseller's note, at the end of the volume, is of the same discription:

Eth tusend fire hundrede halfæmtæ sinnæ tyvæ
 paa fæmthæ aar, ieg will ey lyvæ,
 tha wor thenne Krönnicke tryckt aff ny
 wed Godfrid aff ghemmen i Købmannehaffn by.

The *Kæmpeviser* contain numerous relics, of a similar description; for instance:

Kongen stander ved *Borgeled*
vdi sin *Brynie* saa ny:
hisset kommer *Sivard snaren Svend*,
han fører os *Sommer i By*.
Der gaar *Dantz* paa *Bratingsborg*,
der dantzer de stercke *Heldte*,
der dantzer *Sivard den starblinde Svend*,
med *Eegen* under sit *Belte*.
Det donner under *Ross*;
de *Danske Hoffmænd*, naar de *Dysten* ride.

The case is precisely the same with the old Swedish popular poetry. A ballad which exists in M. S. in the Royal Library at Stockholm, begins thus:

Tårckar sittar i sina Säte, rimmar om sin Werldh;
Trolletram haer hans hammer stuhlet, dæth war en
vsel ferd
Thörer fänjer fåhlen sin i tömme.

The nature of the verse often admits of each line being divided into two, by which arrangement the whole assumes a closer resemblance to the Icelandic versification; let us take, for instance, the next stanzas of the same song:

1) The *Kæmpeviser* or *Heroic Ballads* form part of a collection, consisting originally of a hundred pieces, printed first at Ribe, in 1591, by Andreas Sörensen-Vedel. In 1695, Vedels edit. was reprinted by the royal Philologist Peder Syv, with a hundred additional pieces; but the last and best edit. is that of Abrahamson, Nyerup, and Rahbek, in 5 Vol. 12mo, Cop. 1812—14, which besides being considerably enlarged, contains some curious notes, and the melodies to several of the pieces.

Hör du Locke Löye,
 legedrängen min!
 du skall flyge all land omkring,
 och lete mich hammarn igen.
 Thorer tämjer Fählen sin
 i tömme.

Däth war Locke Löye
 han lätte sigh giöre Guldvingar,
 flyger han i Trolletrams gård,
 Trolletramen stodh og smidde.
 Thorer tämjer Fählen sin
 i tömme.

I have purposely chosen these examples from the Danish Rime Chronicle, and the Swedish ballad of Trolld Trym, about whom there is also a popular ballad, in P. Syv's Collection; because they prove that the mythological tales, in both the Eddas, have been preserved, among the people of Scandinavia, till now, that is, through a Christian period of eight hundred years. That their original character has, during this space, sustained some injury, can surprize no one who thinks justly. They prove at once the universality of the ancient poetry and mythology, over all the North, also how deeply both were rooted among the nations of Scandinavia.

In the foregoing, I have confined myself chiefly to arguments of a philological nature: but whoever wishes to see the same subject historically treated, may consult the last section of Professor P. E. Müllers *Abhandlung über den Ursprung und Verfall der Isländischen Historiographie*, Copenhagen 1813.

Thus then the assertions above quoted sink

into mere conjectures, improbable and groundless in themselves, and at variance with many known and proved facts. The Anglo-Saxon poetry can therefore be no more assumed as the parent of the Icelandic, or old northern, than the Anglo-Saxon language can be considered as the original of the Danish, and other Scandinavian dialects. On the more modern northern tongues, it has, however, had great influence. It was the frequent expeditions of the Scandinavian nations into England which, next to the introduction of Christianity, gave the first blow to the ancient language in the kingdoms of the North. The Danes continued their course of wars and victories the longest, and most steadfastly; their language has consequently undergone the greatest change; and from Canute the Great's conquest of England, we may date the decline of the Icelandic in Denmark. The court was now often in England; the army lay there a considerable length of time, and all laws, and public acts, relating to England, were issued in Anglo-Saxon; while our own Scandinavian forefathers had, at the time, neither grammar nor dictionary, nor did they make their language an object of learned application. Every barbarism was therefore but too easily propagated. Intercourse with those Danes and Norwegians, who were previously settled in Northumberland, and other provinces, and had formed for themselves a mixed dialect, opened the way to this corruption. Canute made himself master also of Norway, and although that kingdom was soon lost again, there was a great mutual intercourse among the northern kingdoms,

and with England. Thus the Anglo-Saxon became as it were a secondary source to these tongues, in their later state. From the Icelandic (the ancient *Norræna*, or *Danska túnga*) springs the great stream of those languages and dialects, which are spoken from the coasts of Greenland to those of Finland, from the Frozen Ocean to the Eider; but from the Anglo-Saxon came a branch, which, having combined itself with the main stream, contributed to form its present course, though several streamlets from the South have, in later times, had considerable influence on it. The Anglo-Saxon is therefore highly worthy of our attention, not only on account of its resemblance to the ancient common language of Scandinavia, of its richness, of the perfect state, in which it has been transmitted to us, and of the historical knowledge recorded in it; but also as being the chief of all the secondary sources of the more modern northern tongues. Gram, in his treatise of old Danish words explained by the Anglo-Saxon, sufficiently proved its importance to Danes. As examples of the Swedish words to be found in it, I will cite only *stupa to fall (in war)*, A. S. *stúþian to stoop*, and this perhaps from *steáp steep*; *sämre worse*, A. S. *sæmre*; *dristig bold, daring*, A. S. *dyrstig*, from *durran to dare*, Sw. *töras*; *förkofra to amend, improve*, A. S. *a-cofran convalescere*; *ehvad, ehv*, anciently *æhvad*, A. S. *æghwæt, æghwá whatever, whoever*. The Anglo-Saxon prefix *æg* is general in such words, but is never found in the old Scandinavian. The same

holds good of all words beginning with the particle *be*, which are borrowed either from the Anglo-Saxon, or the German. The Anglo-Saxon is besides, by no means, a superfluous study to those who would acquire a thorough knowledge of Icelandic, it being, as we have before remarked, the nearest to it of all the Teutonic tongues, and it often happening that what, in Icelandic, is rare and poetical, is common in Anglo-Saxon, and vice versa: *brautinn slain* (*beaten*), for instance, is an unusual participle, in Icelandic, without a verb, but the A. S. *beátan* (*beat, beaten*) is a common prosaic expression. Thus also the word *lind* in A. S. poetry is a not uncommon appellation of *the shield*). Hence may be ascertained the true sense of several passages in the old Scand. songs, hitherto much misinterpreted, f. i. *Völuspá*, str. 50. in my edit. of *Sæmund's Edda*:
Hrymr *ekr anstan,* *Hrymis curru venit ex oriente,*
hefiz lind fyrir, *clypeo prætenso.*
 Likewise *Rígsmál* ib. v. 32. 34. Hence it is sufficiently evident, that this language, as well as its

Y²) Although this is given expressly as the signification of the word in *Scalda*, see my ed. of *Snorre's Edda* p. 216, also in *Björn Haldorson's Dictionary*, & even adopted in the Swed. translation of *Sæmund's Edda* by the Revd. Mr. Afzelius in all the places above mentioned, yet in other translations it has been much misunderstood. Mr. Price has shown incontrovertibly in his edit. of *Warton's History of Engl. Poetry* vol. 1, p. 89, that *shield* is the true meaning of the word in many passages of A. S. poems. It appears that as *álmr* (*elm*) was the bow, and *askr* (*ash*) the spear, so *lind* was by the scalds applied to denote the shield and never any other kind of arms.

literature is, by no means, void of interest for the nations of the North; though its influence and application are to be confined within the limits which truth prescribes.

As the Anglo-Saxon, from what we have now seen, deviates so widely from the Danish and other Scandinavian dialects, so, on the other hand, it is intimately allied with the Teutonic: of this, proofs have already been given, which it is the less necessary to repeat, as no one has yet called so palpable a truth in question, though by many it has been exaggerated, who have considered the Anglo-Saxon, and the Old-Saxon, as the same tongue, though the difference between them is as great as that between Spanish and Italian; but that they should bear a close resemblance to one another, is extremely natural, as the two nations were immediate neighbours, and both belonged to the same subdivision of the Teutonic stock. For the great Gothic family divides itself into two chief branches — The Scandinavian, and the Teutonic, or Germanic: this latter is subdivided into the Upper and the Lower Germanic. To the Upper belong the ancient extinct tongues, the Mœsogothic, the Allemannic, and the Francic; to the Lower, the Old-Saxon, the Frisic and the Anglo-Saxon. They differ from each other chiefly in this, that the Upper Germanic is harsher and fuller, the Lower, softer and more flexible. All of them possess those characteristics which so decidedly distinguish the Teutonic languages from the Scandinavian, namely, that they have no passive voice, and do not join

the article to the nouns &c. They have also a fixed, regular, and beautiful, grammatical structure; which although somewhat more artificial in the declensions, and simpler in the conjugations, than that of the Greek and Latin, yet, in other respects bears much resemblance to it. This structure was destroyed during the middle ages, when foreign words were introduced, the terminations were shortened, and assumed the vowel *e*; many were confounded together and, at length, totally forgotten; and it was not till after this fermentation, which lasted between four and five hundred years that, at about the period of the Reformation, the modern tongues, viz. the German, the Dutch, and the English, displayed themselves. - Nearly the same process took place in the North, though the Teutonic nations were far more fortunate than the Scandinavian, having instead of six ancient tongues (and perhaps more; though we have no evident remains of any, besides those already mentioned) acquired three new and simple, but copious, and excellent, languages; one for each of the three great nations, into which they had dissolved: while the Scandinavians, though greatly inferior in number, have, for one ancient language, which was formerly echoed from Holmegård to „Vínland hit gode” ¹⁾, acquired three leading ton-

¹⁾ *Holmegård* is the Scandinavian name for *Cholmogori*, the seat of the ancient Scandinavian princes of the northern parts of Russia. From these princes and their followers probably the name of *Russians* was derived, after their native place in Swedish Upland, *Rós-lagen*, which, from being an appellation given to the princes, and Varangi who accom-

gues: namely, the ancient Scandinavian, which continued in Iceland, the Danish cultivated in Denmark and Norway, during the long and happy union of the two kingdoms; and the Swedish, which extended itself to Finland, and where it still continues to be the mother tongue of the cultivated classes. The difference however between the modern Scandinavian tongues, is not greater than between Attic and Doric, Spanish and Portuguese, so that whoever understands the one may profit by the literature of both, and needs be at no loss in any of the Scandinavian countries.

But to return to the Anglo-Saxon. It appears then to have been, in its origin, a rude mixture of the dialects of the Saxons, the Angles, and the Jutes, but we are not acquainted with it in that state, these dialects having soon coalesced into one language, as the various kindred tribes soon united to form one nation, after they had taken possession of England. With the introduction of Christianity, and the Roman alphabet, their literature began, and continued during all the wars and dreadful devastations, which our rugged and warlike forefathers spread over the land; the na-

panied them, was afterwards applied to the native people, who had previously been called *Slavonians*. By these names (*ῥωσισι* and *σλαβινισι*) the two races and languages are still distinguished by the Emperor Constantine Porphyrogenitus, about Ao. 950. *Vinland* was the name given, by the first Scandinavian navigators, to the coast of Labrador, from some berries resembling grapes, which they found there. It was discovered circa Ao. 1000 by Greenlanders. A very interesting and credible account of the discovery is given by Snorre in his History of Olaf Tryggvason.

tion itself, notwithstanding all its revolutions and misfortunes, having preserved a certain degree of integrity. Even under the Danish Kings, all laws and edicts were promulgated in pure Anglo-Saxon, in which, with the exception of a few single words, no striking influence can be traced of the old Scandinavian, or Icelandic, spoken by our forefathers, at that period. On the contrary, the Anglo-Saxon rather exercised an influence on the old language spoken in the three northern kingdoms, particularly in Denmark. It was not till after the Norman Conquest, that French and Latin were introduced, as the languages of the Court; while the Anglo-Saxon was despised, and sank into a dialect of the vulgar, which, not till it had undergone a complete transformation, and been blended with the language of the old northern settlers, and with the French spoken by the conquerors, whereby the ancient structure was almost entirely lost, and after an interval of some centuries, reappeared as a new tongue — the modern English. We thus find here the same changes, which took place in the languages of Germany and the North, though no where was the transition attended with such violence as in England, and no where has it left such manifest and indelible traces as in the English language. We have here an ancient, fixed, and regular tongue, which, during a space of five hundred years, preserved itself almost without change; for King Ethelbert adopted Christianity about 593 or 596, and his laws, which we may refer to about the year 600, are perhaps the oldest extant in Anglo-Saxon. In the year 1066, William

the Bastard conquered England, but the highly cultivated, deep-rooted, ancient, national tongue could not be immediately extirpated, though it was instantly banished from the court. This King's laws even were issued in French. A fragment of the Saxon Chronicle, published by Lye concluding with the year 1079, is still in pretty correct Anglo-Saxon; but in the continuation of the same Chronicle; from 1135 to 1140, almost all the inflections of the language are either changed or neglected, as well as the orthography, and most of the old phrases and idioms. We may therefore fix the year 1100, as the limit of the Anglo-Saxon tongue, whose structure we shall consider in the following work. About the same period, the ancient Scandinavian began to be corrupted in Denmark, Norway, and Sweden; it remained however unchanged in Iceland; but the Anglo-Saxon was preserved no where but in ancient writings, and therefore is, and long has been, a dead language, not very accessible to the learned themselves. The confusion that prevailed after 1100 belongs to the old English period. The þ and ð were indeed long preserved, as well as the other monish characters; but the language was no longer the same, nor indeed is it alike in any two authors, during this whole period which may be extended to the epoch of the Reformation in 1550, or, to give a round number, to 1600. During this interval, the older writings naturally bear much resemblance to the Anglo-Saxon, and the later to the present English. The case is similar with the old Norwegian, the Swedish, and the Danish, also

the German and the Dutch. These three periods, which have a totally different, and almost opposite, character, ought in all these tongues to be accurately distinguished; it is therefore, among many others, a serious fault in Lye, Schilter¹⁾, and Wiartha²⁾, that they have confounded the two former in their Lexicons, thus rendering them exceedingly perplexed, and to a certain degree useless, to those who do not previously understand Allemannic, Francic, Anglo-Saxon, and Frisic. Wachter³⁾ and Ihre⁴⁾, on the other hand, are not entirely free from the charge of having mingled the two latter periods; though it is the second to which they have devoted their chief attention, which being that of an inceptive regeneration, is more intimately connected with their present state of maturity, than their earliest and purest form is with the period of its dissolution.

The chief auxiliaries in the study of the Anglo-Saxon language, whose vicissitudes we have now summarily considered are the following: Georgii Hickesii *Thesaurus Linguarum Veterum Sep-*

1) *Thesaurus Antiquitatum Teutonicarum*, 3 Tom. folio, Ulm. 1728. The 3d vol. contains *Glossarium Linguae Francicae et Allemannicae*.

2) *Alt-Friesisches Wörterbuch*, 8vo, Aurich 1786.

3) *Glossarium Germanicum*, fol. Lips. 1737.

4) *Glossarium Suio-Gothicum*, 2 Tom. fol. Upsalæ 1769.

The only work which embraces, and accurately portrays, the German of the middle age, in any fixed shape, is L. Arndts *Glossarium zu dem Urtexte des Liedes der Niebelungen und der Klage, nebst einem kurzen Abriss einer Alt-Deutschen Grammatik*, Lüneb. 1815; which is particularly adapted to von der Hagen's edit. of the original text.

tenrionalium, Oxon. 1705; in five parts (generally 3 voll. folio). The first part consists of *Grammatica Anglo-Saxonica et Mæsogothica*, a work far from faultless, as well by reason of the unfortunate idea of treating the two most dissimilar of the Teutonic tongues together, as in the execution of its respective parts; for instance, in the 2nd order of verbs, or those which are monosyllabic in the imperfect, all of which he considers as irregular, and despatches in less than two pages. It nevertheless displays throughout great erudition, unwearied industry and, sometimes, successful investigation. It is, as well as the whole work, enriched with numerous engravings of ancient monuments, Runic inscriptions, and the like; also with noble collections of documents, and various specimens of poetry, that are not elsewhere to be found in print. The fourth part contains *Dissertatio Epistolaris de Veterum Linguarum Septentrionalium Usu, cum Numismatibus Saxonis*, and is also richly furnished with Anglo-Saxon collections, and engravings. The fifth part, *H. Wanlei Librorum Veterum Septentrionalium Catalogus*, is equally valuable and meritorious. Of the rest of the work it is not necessary to speak in this place. The next work is *Edvardi Lye Dictionarium Saxonico et Gothico-Latinum*, edidit O. Manning, Lond. 1772, 2 Voll. folio; the first volume preceded by a *Grammatica Anglo-Saxonica in usum Tyronum*; the second containing a supplement of some interesting A. S. pieces. Besides the same unfortunate blending of Anglo-Saxon and Mæsogothic, languages which no more admit of being treated together

than Hebrew and Arabic, or Greek and Latin, many Old-Saxon words from the *Harmonia Cottoniana*, and old English, from the continuation of the Saxon Chronicle, are inserted, though this continuation cannot, by any means, be considered as Anglo-Saxon. The worst however is that the whole compilation proves such a want of all critical and grammatical knowledge, that it is quite astonishing how so indifferent a dictionary could appear after Hickes had so ably led the way to the cultivation of this tongue. The same verb, for instance, which, in its various forms, requires a change of vowel, is sometimes inserted in five different places, e. g. *arnian* — *urnan* — *urnian* — *yrnan* — *ærnan* to run. Here also two different words are confounded, viz. *ærnan* to let run, and *yrnan* to run, which vary like *bærnan* and *byrnan* (*Gr.* p. 71 & p. 88). I shall forbear quoting other instances of this fault, which, it is said, are to be ascribed to the editor Manning, as I shall have occasion to revert to the subject hereafter. ¹⁾

¹⁾ In fact, both these splendid works abound in errors, which tend to create a very unfavourable opinion of their authors' acquaintance with the structure of the language, and with that of the other Gothic tongues. To cite a glaring example: both Hickes and Lye give *þær there* as a nom. fem. of the article, i. e. as a variation of *seó*, with which it has no connexion whatever; having been misled by a form of expression, very common in the Gothic languages, e. g. *þá com þær ren*, where it is not very difficult to perceive that *þær* is not an article, but an adverb. An equally gross error is committed by Lye, under the word *þæt* (the neut. of the art.), which, according to him, is used before both masc. & fem. nouns, in nom. and acc.; in support of

Another work is also highly deserving of mention in this place, viz. *Somneri Dictionarium Saxonico-Latino-Anglicum, cum Ælfrici Abbatis Grammatica Latino-Saxonica, et ejusdem Glossario*, Oxon. 1659 folio; which although eclipsed by the larger and more splendid Lexicon of Lye, bears honourable witness to the learning and industry of its author. The Grammar of Ælfric is a relic, curious in itself, and valuable to the Anglo-Saxon student.

These were my auxiliaries in the execution of the present work, and though I have availed myself of them to the utmost of my power, I have nevertheless followed my own course throughout, in which the Icelandic has been my surest guide. It was not my design to give an epitome, or superficial sketch, but a faithful analysis of the tongue, and, as far as my own knowledge would permit, such a one as the subject deserved and demanded. I have laboured at it as long as I have studied the language itself, and during that period have frequently revised it: that it is not so extensive as my Icelandic Grammar, is a natural consequence of the simpler structure of the Anglo-Saxon.

The variations from the text of the printed edition of *Beowulf*, which I have introduced in a few places, are by no means conjectural, but were selected from readings communicated to me long since, by the late learned and celebrated edi-

this assertion, he quotes as examples *þæt cild infans*; *þæt folc populus*; *þæt wif femina*; *þæt blóð sanguis*: all which, like the German *Kind, Volk, Weib, Blut*, are in A. S. of the neuter gender!

tor. Should therefore any of these readings meet the approbation of scholars, it is to the liberality and candour of him, who gave us the first complete edition of the poem, that they are indebted for them. The arrangement of the verses only, where it differs from the printed text, is my own. In the other pieces contained in the Praxis, all deviations from the printed editions, are founded on my own conjecture. The Spell (p. 189) has great difficulties, and is, in itself, of little importance, but in the absence of all mythology, I thought a specimen of the superstitions of the nation sufficiently interesting to deserve a place in the Praxis.

With respect to the manner in which I have exhibited the structure of the tongue, some will perhaps be startled at the change of order in the cases and genders; but the arrangement which I have adopted is natural, and indeed necessary, in Greek, Latin, Icelandic, German, Russian, Polish, in short, in every European language of the Japetic family, possessing grammatical inflections. Nevertheless, I felt doubtful whether I might venture to deviate so widely from the form, according to which all grammars of the European tongues have been hitherto arranged, until I saw that this just and natural order had, from the earliest times, been adopted by the Brahmins, in their treatises on the the Sanskrit &c.; also that several Europeans had followed their example, in the composition of grammars of the various Indian languages. From that moment, I was confirmed, both in my conviction of its justness, when applied to all the

Japetic tongues, and in my resolution of employing it in the Gothic. In the Icelandic, and other Scandinavian dialects, this arrangement is not unattended with difficulties; but, in Anglo-Saxon and German, as requiring no alteration in the dictionaries, it ought to be the less delayed.

In illustration of the above, I will take an example from the irregular words of the Latin tongue, the inflections of which are not unfrequently more clearly distinguished, and display their mutual affinity more evidently, than those of regular words, being derived from different elements.

	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>
N.	id	is	ea
Acc.	id	eum	eam
Abl.		eo	eá
D.		ei	ei
G.		ejus	ejus.

From this example, it appears. 1) That the accusative ought not to be separated from the nominative, because, in the neuter, these two cases are alike; and, in the feminine, *eam* is clearly derived from *ea*, not from *ei* or *ejus*. 2) That the ablatives *eo* and *ea* belong to the same element as *eum*, *eam*, and therefore should not be separated in the paradigm. 3) That *ejus* is formed from *ei*, by the addition of the Greek termination *-os*, not vice versa; *ejus* should therefore be placed after *ei*, not before it, nor between *eum* and *eo*. 4) That the masculine bears a great resemblance to the neuter, being distinguished from it in two cases only. 5) That the neuter should be placed first,

as the simplest of the three genders, having its nominative and accusative alike, and seeming, like the Gothic hit, het, to contain the oldest elements of this pronoun.

The adoption of the Roman alphabet, in the present work, is the result of mature deliberation. The written Anglo-Saxon characters, as they appear in M. S. S., being themselves a barbarous, monkish, corruption of the Roman, and the printed ones, a very imperfect imitation of the M. S. S. To persist therefore in the use of them (however venerable their appearance) seems to be without good reason; for though called Anglo-Saxon, they are no other than those employed, at the same time, in the writing of Latin; if therefore we would be consistent, we ought to employ types to represent every variation of the monkish characters, throughout the middle ages; as the handwriting underwent many changes, before the discovery of printing, and the restoration of the Roman alphabet.

The þ and ð only, representing distinct sounds, have been retained. Their rejection from the English alphabet is to be much regretted.

POSTSCRIPTUM.

Opusculum meum de Lingua Anglo-Saxonica iterum emittens, quo potissimum modo nova hæc editio comparata sit, quaque ratione a præcedente differat, paucis te, Lector benevole, monendum existimo. Nam priore Holmiæ absoluta, dum Rusiam magnamque Asiæ partem peragrabam, studium Linguarum Gothicarum, quas inter non ultimum locum tenet Anglo-Saxonica, nunquam penitus intermisi, idque potius egi, ut, nostratibus linguis cum Asiaticis, qua fieri poterat diligentia, comparatis, illarum originem, affinitatem, indolem, structuram, harum investigatione clarius et ipse perspicere, et aliis melius rectiusque explicarem.

Neque pauca ad emendandam et stabilendam rationem grammaticam, hac inita comparatione, invenire mihi visus sum, e quibus maxime commemoranda videtur affinitas quædam inter Gothicas linguas et eas quæ vulgo Semiticæ vocantur; nominatim Anglo-Saxonicam inter et Arabicam; neque ea tantum jamdudum observata inter singula quædam vocabula, v. c. *saccus* &c. quæ, a Babylonica gentium dispersione, immutata fere omnium memoriæ inhæsisse olim credidit eruditorum cohors; sed flexionum et classium vocum, vel universæ interioris structuræ quasi communio, quæ non, nisi ex antiquissimo illo et communi illarum gentium vinculo atque cognatione repetita, recte explicari posse videtur. Sic (ut his exemplis utar) substantiva verbalia breviora masculini generis sunt,

eademque cum præteritis verborum sæpe conveniunt, sæpe quoque, ut loquuntur Grammatici Arabici, in accusandi casu posita, i. e. syllaba *an* aucta, infinitivos efficiunt. Quid? quod Anglo-Saxonica secundi ordinis verba singulis fere Arabicorum classibus respondere, præsertim vero 3^{tie} conjugationis 2^{nda} et 3^{tia} classis cum verbis concavis, ut dicuntur apud Arabes, coincidere videntur: e. g.

	<i>Præsens.</i>	<i>Præteritum.</i>
<i>Arab.</i>	ja-ris-u	rás-a <i>superbivit.</i>
<i>A. S.</i>	a-ris-t	a-rás <i>surrexit.</i>

Quæ alibi pluribus exponere in animo est. Hinc patet verba Gothicarum gentium impura neque pro irregularibus habenda, ut voluit J. C. Adelung, quum toti fere systemati verbali Semiticarum respondeant; neque primo loco, fundamenti instar totius conjugationis, ponenda, id quod nuper faciendum esse censuit V. Cl. J. Grimm, *fortia* ea nominans, hisque (fortibus) *debilia* postponens, speciosius quam verius, nam verba pura (sive, si placet, debilia) quippe multo plura, regulis magis adstricta, et ad partem cujusvis Gothici nominis linguæ majorem et primariam, scil. Indo-Græcam vel Japeticam, pertinentia, re vera fundamentum systematis verbalis efficiunt.

His ita inventis, quum ad harum literarum studium persequendum magnopere excitarer, in patriam ex India redux, maxima lætitiâ intellexi literas Anglo-Saxonicas in Anglia et Germania minime neglectas jacere, sed indiem fere nova capere incrementa, etsi Grammatici antiquæ Danicæ, sive hodiernæ Islandicæ, linguæ, unde sæpissime auxi-

lium petendum, minus gnari ¹⁾), ideoque recentiore Anglica vel Germanica, in multis mutata, pronuntiatione et simplicitate structuræ, facile in errorem inducti, meum systema, ejusque ad justam et perspicuam linguæ Anglo-Saxonicæ cognitionem obtinendam necessitatem, haud satis intellexisse videbantur. Obstabat illud quoque, opinor, quod Grammaticam meam Danice edideram, fortasse etiam quod quædam haud satis lucide explicaveram, quæ vitia ipse, majore studio adhibito, observavi, et pro virili tollere conatus sum.

Optato igitur mihi accidit ut Linguarum Septentrionalium assiduus cultor B. Thorpe de libello meo Anglice vertendo mecum egerit, id quod summo studio, summaque fidelitate, neque facili labore, ita perfecit, ut (systemate nulla in re mutato) male collocata in ordinem meliorem redigeret, obscuris

¹⁾ Ne nuperrimus quidem Editor *Wartoni Hist. Poeseos Anglorum* excipiendus videtur, etsi vir doctissimus, subsidiis egregiis ex Scandinavia nostra adjutus, multa sane contulit ad Poemata Anglo-Saxonica melius explicanda: v. c. in notis ad Poema de prælio Brunanburgensi (T. I. p. 91) de *nade vel*, ut Gibson habet, *dynode* recte per *Isl. dundi* explicavit, verbis usus Björnönis Haldorsonii, in Lexico, ubi sub 1. pers. *eg dyn* facile invenitur; sed *geæðele* (Ib. p. 90) haud invenit, itaque per *æþelo* (i. e. *æþelo*) *nobilitas* exposuit, quum tamen *æþelo* gen. fem. sit, et a *geæðele* neut. gen. diversum; scribitur enim hoc (*ge*, more *Isl.* abjecto) *Islandis eðli*, et a Björnönne æque recte *natura, indoles, genius*, vertitur. Sic *hond-rönd* (Ib. p. 89) per *Angl. hand round* exposuit, quum *manuale scutum* vertere debuisset; *rönd* scil. nihil est aliud quam *Isl. rönd* (quemadmodum etiam *hond*, *Isl. hönd* dicitur), quod apud eundem Björnönem recte vertitur *clypeus militaris*, nec quicquam sane cum *round* *Angl.* commune habet.

lucem affunderet, errata haud pauca sua eruditione corrigeret, ommissa suppleret: ego vero quaecunque vel in India, vel in patria post reditum, ad systema emendandum et amplificandum, collegeram, lætus lubensque addidi.

Habes igitur, Lector benevole, genuinum meum opus, sed accuratius et elegantius expressum multisque auctum, v. c. pleniori enumeratione verborum secundi ordinis, meliori explicatione variorum generum versuum, uberioribus notis in Excerpta (Extracts), indice vocum in Grammatica explanatarum omnino novo, quorum duo postrema Interpreti solo accepta referas. Vereor equidem ne in accentibus interdum erraverim, quos tamen non temere, sed exemplis ex libris impressis diligenter conquisitis, itemque comparatione cum dialectis propinquis instituta nisus apposui; verum fateor necesse fuisset libros manu scriptos oculis lustrare, id quod mihi nunquam contigit. His igitur et talibus, quippe levioribus, vitiis ignoscas obsecro, atque omnino, siquid rectius novisti, candidus imperti, si non, his utere mecum.

Dabam Hafniæ die 12^{mo} Maji 1830.

Erasmus Rask.

The present Translation was begun about two years since, during a short stay in London, rather as a relief from anxiety, than with a view to publication. After my return to Denmark, my thoughts being for a while employed upon objects of a very different nature, the unfinished M. S. lay for a length of time neglected, and indeed forgotten, when, having chanced to find it among other papers, I was induced to complete my task, partly by the same motive which had prompted me to commence it, but chiefly in consequence of the highly gifted Author not only communicating to me the result of his researches subsequent to the publication of the first edition in 1817, but also consenting to co-operate with me in completing the present. 117

That my version may contain inaccuracies, notwithstanding my anxious desire to render it correct, is highly probable; yet I trust that none will be discovered of a nature either to impair its efficiency in promoting the culture of our ancient native literature, or to outweigh the merit of having given an English garb to a work so excellent in itself, and so important to English Scholars, and that it will be found, what its Author made it, a faithful analysis of a language, which (not to mention the numerous venerable and valuable monuments preserved in it) may, in point of copiousness of expression and grammatical precision, vie with the present German.

For the explanation of those words in the Praxis, of which no translation is given in the notes, the Student is referred to the Verbal Index.

Copenhagen, May 1830.

B. T.

A GRAMMAR

OF

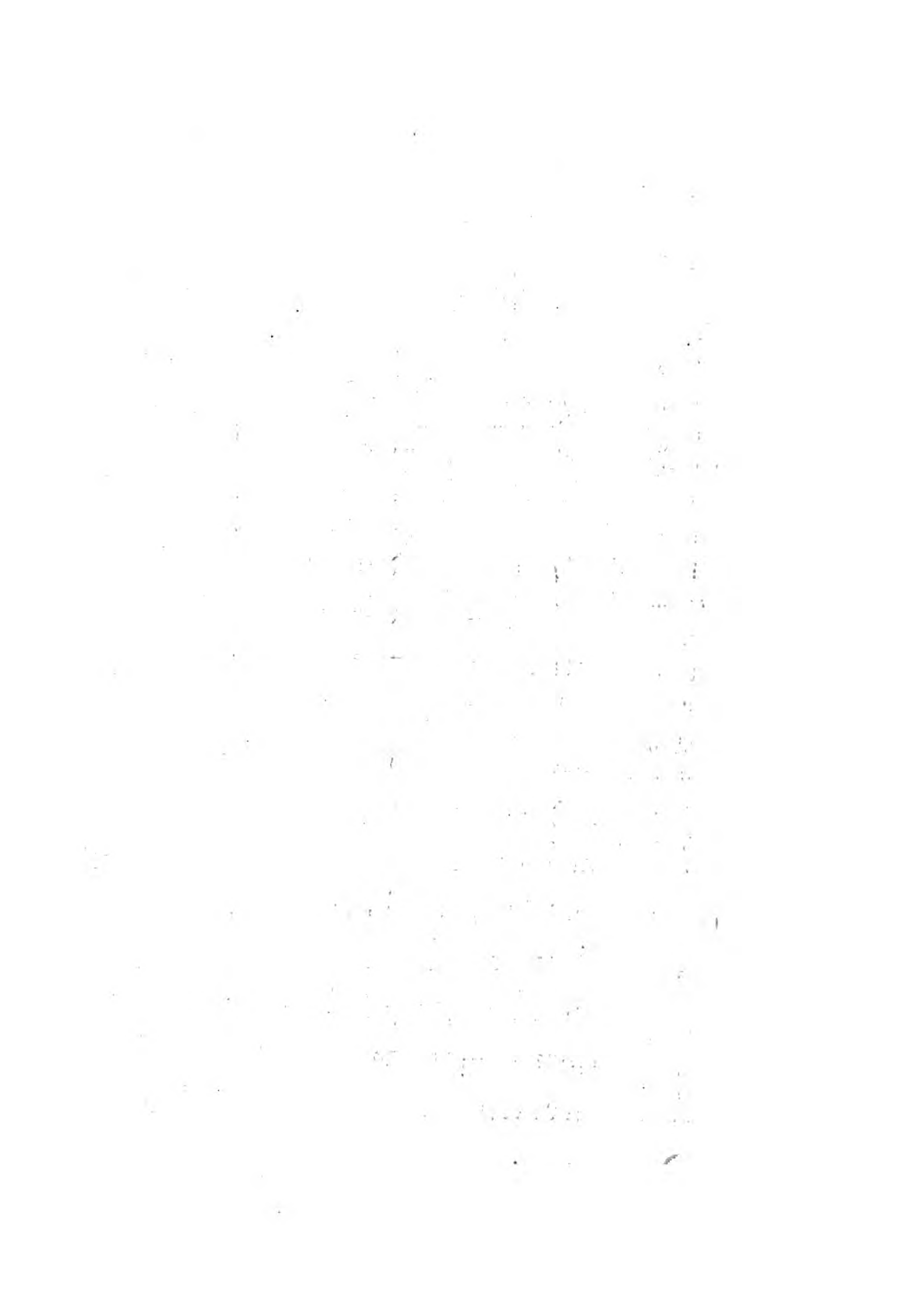
THE ANGLO-SAXON TONGUE.

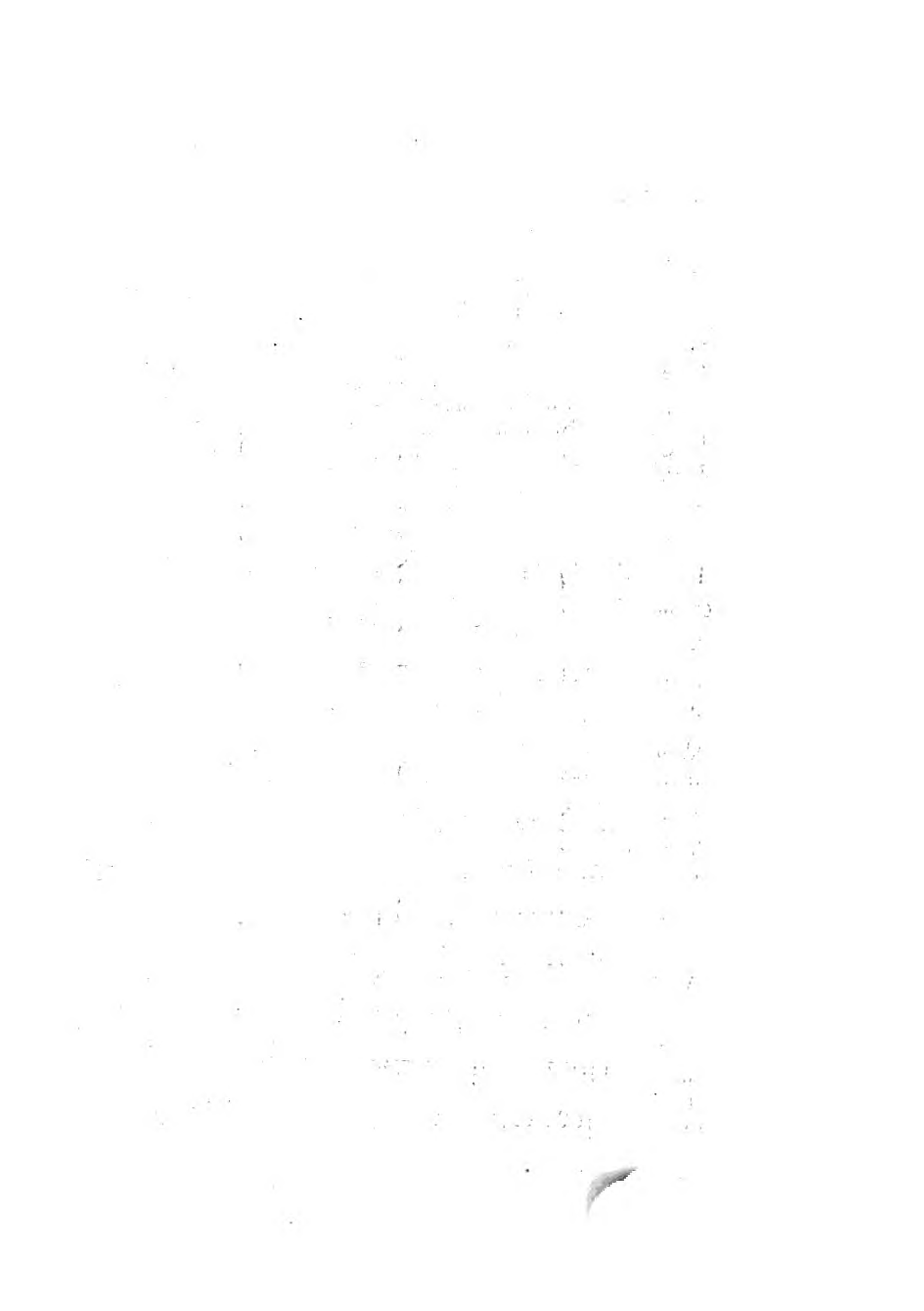


ERRATA CORRIGENDA.

- Pag. XXIV Line 21 for *inclosed* read *enclosed*.
- 10 Line 11 dele comma after *observed*.
 - 11 — 9 for *love* read *live*.
 - 31 — 20 — *terminations* r. *termination*.
 - 34 — 30 — *phycisian* r. *physician*.
 - 46 — 3 — *wrath* r. *wroth*.
 - 48 — 20 — *hálga* r. *hálge*.
 - 59 — 12 — *former* r. *first*.
 - 68 — 7 dele *of*.
 - 70 — 33 for *bád* r. *beád*.
 - 92 — 31 — *tóslupe* *tóslýpð* *tósleáp* r. *toslúpe* *toslýpð* *tosleáp*.
 - 97 — 13 insert comma after *rules*.
 - 98 — 15 for *unsálen* r. *unsálan*.
 - 108 — 10 — *hádenisc* r. *háðenisc*.
 - 114 — 9 — *underþeóðum* r. *underþeódum*.
 - 151 — 33 — *higly* r. *highly*.
 - 167 Running title, for *Dialects* r. *the Species of Verse*.
 - 172 Line 30 for *Scandinavians* r. *Scandinavians*.
 - 179 — 19 — *viþ* r. *wiþ*.
-







Characters.

A, Æ a
 B b
 C c
 D d
 E e
 F f
 G g
 H h
 I i
 (K k)
 L l
 M m
 N n
 O o
 P p
 (Q q)
 R r
 S s
 T t
 U u
 V v
 X x
 Y y
 Z z
 Ð ð
 þ þ
 Æ æ

Abbreviations.

ʒ and and t odde or.
 þæt the, that ʒoðt ʒoðlice verily, tru
 þon þonne then þā þam them.

Anglo-Saxon Print.

..... Deodric wæs Amulinga. he wæs
 Erihten. þeah he on þam Armaniscan gedwolan
 ðurhpunode. þe gehet Romanum his fpeon d-
 rice. swa þæt hi morstan heora ealdrihta wýrðe
 beon. Ac he þa gehat wýrðe ýfele zelærte
 7 wýrðe swaþe zeendode mid manegum mane.

Anglo-Saxon Writing.

† In nomine dñi nr̄i ih̄u xp̄i, IC
 Saelfred aldormon 7 þerburz
 minzþra beztan ðar be ðæt haed-
 nu h̄rte mid uncre claene feo ðæt
 ðonne w̄ar mid clæne zolde 7 ðat wit
 ðwoda forzodþ lufan 7 for uncre
 raule ðearf
 Ond forðon ðerit noldan ðæt ðar
 halzanbeoc lincz ind̄re haedn̄re
 punadn̄, 7 nupillað h̄w zþellan linto
 cr̄zþ cr̄can zode tolofe 7 to puldne
 7 to þordunza Alhd̄ryð

FIRST PART.

The Alphabet.

1. **A**s some only of the Anglo-Saxon characters deviate a little in their form from the Latin, of which both they and the Gothic are a corruption, or, as it were, a peculiar sort of hand, which is also used by the Anglo-Saxons, even in the writing of Latin itself; I have not hesitated to adopt, in their stead, those now in general use, retaining only þ and Ð.

2. The A. S. Alphabet will consist therefore of the following 24 characters, viz.

a	<i>a</i>	i	<i>i</i>	t	<i>t</i>
b	<i>be</i>	l	<i>el</i>	u	<i>u</i>
c	<i>ke</i>	m	<i>em</i>	w	<i>we</i>
d	<i>de</i>	n	<i>en</i>	x	<i>ix</i>
e	<i>e</i>	o	<i>o</i>	y	<i>y</i>
f	<i>ef</i>	p	<i>pe</i>	þ	<i>tha</i>
g	<i>ghe</i>	r	<i>er</i>	ð	<i>edh</i>
h	<i>ha</i>	s	<i>es</i>	æ	<i>æ</i>

3. *j* never occurs as a distinct letter, and *k* very rarely, as the Anglo-Saxons always used *c* instead, even before the soft vowels *a*, *e*, *i*, *y*, as; *cyning* or *cining*, *king*. For *qu* the Anglo-Sax. constantly wrote *cw* as; *cwén*, *queen*. Of *u* there occurs but one consonant sound, which it may be best to represent by *w*, on account of the agreement both with the English, and Old-Saxon, in which the character *uu* was used, *v* ne-

ver occurring, except as a calligraphic variation of *u*, *æ* is also not admitted in A. S., its genuine soft sound, as in *hazel*, not existing in the language. The A. Saxons using the hard *æ* instead, as *hæsel*, Icel. *hæsi*, Dan. *Hassel*.

Orthography.

4. I have here not made the slightest innovation, but, from many uncertain modes of writing, have adopted that, which to me seemed best to accord with the internal character of the tongue, and with other kindred dialects, especially the Icelandic.

5. The A. S. orthography is extremely confused; yet, to judge of it from Hicckes and Lye, it appears to be much more so, than it is in reality: for those scholars were quite ignorant how to extract rules for it, and to separate that which is of rare occurrence, or the result of carelessness, from that which is essential and correct; to reject or, at most, merely to notice the former, and constantly to adhere to the latter. On the contrary, they everywhere present us with an overwhelming multitude of ways, in which a word is written, and not unfrequently adopt the false, instead of the true spelling.

6. The most frequent changes in Orthography are the following:

a and *æ*; as *ác* and *æc* *an oak*, *æcer* and *acer* *a field*.

o, *a*, particularly before *n*, in a short syllable; as *man* and *mon* *man*; *lang* and *long* *long*; *sand* and *sond* *sand*; *and* and *ond* *and*; *an* and *on*; so also in the terminations *ode* and *od*, which are often written *ade* and *ad*; this however is properly an Icelandicism.

ea, *e* } *ceaster* and *cester*, *a fortified town*,
eá, *é* } *burgh*; *geaf*, *gef* *gave*; *eahta*, *ehta* *eight*;
eáðe and *éðe* *easily*; *sceát* and *scét* *shot*;
teáh, *téh* *drew*.

$\left. \begin{array}{l} i, y, \\ i, y, \end{array} \right\}$ is and ys *is*; hit and hyt *it*; hī and hȳ *they*,
gehīrsum and gehȳrsum *obedient*.

The former is the more common interchange, as many of the transcribers seem to have used *y* for *i* unaccented, and *i* for the accented *i*.

eo, y, e, seolf, self, sylf *self*; seondan, sendan *to send*; syllan, sellan *to give, sell*, (Icel. *selja*.)

The same takes place in other languages, as; Icel. mjólk; dutch melk *milk*. With this may be compared the Russian pronunciation of *ě* as *yo*.

eo, u, we sceolon and sculon *we shall*; sweotol and swutol *evident*; especially after *w*, as; sweostor and swustor *sister*; sweord and swurd *sword*; weorð, wurð *worth*.

o, u, particularly in terminations, gemæro and gemæru *boundaries*.

7. u, (*v*) is sometimes found for *f*; as, heáuoð, for heáfod *head*; on fullre luue, for lufe *in perfect love*; mínum wíue, for wífe *to my wife*; geþauian *to consent, admit*, for geþafian.

g is often affixed to words ending in *i*, as; hīg or hie, for hī *they*; and, vice versa, it is often rejected from those ending in *ig*, as; drí for dríg, or drýg *dry*, mihti for mihtig *mighty*.

g is also sometimes placed before *e* or *i*, and is then pronounced like *y*, as geow for eow *you*; geall for eall *all*.

ng, nc, ngc, sang and sanc *a song*; ring and ringc *a ring*.

h and g, as sorh and sorg *care*; eáhum and eágum *oculis*.

x is not in common use, but, in many printed books, is

represented by *cs*, as: *rícsian* and *rícsian* to reign; sometimes by *hs*, which seems however to represent a different sound, as; *ahsian* for *axian* to ask.

8. The accents, which are so indispensable to the pronunciation, and even to the understanding, of the language, are very often neglected by the old transcribers, and in the printed copies, for the most part, left out entirely; they are therefore very difficult to determine. But how necessary the accentuation sometimes is, in fixing the signification of words, may be seen from the following examples: *ac but*, *ác an oak*; *wende turned*, *wénde expected*; *is is*, *is ice*; *for for*, *fór went*; (*þæt*) *he bude*, (*that*) *he commanded*; *he búde he dwelt*; *cyst choice*, *cýst (he) chooses*; *æt at*, *æt ate*.

9. Analogy with the Icelandic, German, and English, throws much light upon this subject; much help is also to be derived from the derivation and inflection of the A. S. itself, though these internal rules of the language, have often been discovered only by collation with those tongues: for instance; *god deus*, and *góð bonus*, may be inferred from the Icel. *goð*, *góðr*, and the Engl. *God*, *good*, also from the Germ. *Gott*, *gut*; *brýdguma*, in like manner, from *brúðgumi bridegroom*, *Bräutigam*; *hyrde a swain*, *herd* (as in *shepherd &c.*), Icel. *hirðir*; but *hýrde heard*, Icel. *heyrði*; *slítan to wear*, *sliten worn*, from Icel. *slíta*, *slitinn*, and from its analogy with the Engl. *bite*, *bitten*, and many other words of a similar nature in Icelandic, Engl. and German. Sometimes a double vowel is found instead of the accent, as; *tiid* for *tíd*, *time*, *tide*; Icel. *tíð*, Germ. *Zeit*; also *aa* for *á ever*, (*for*) *aye*; *aad* for *ád a pile*; *gees*, *gés geese*, and, at others, the

accentuation is actually observed, *as*; *án one*; *scádan to separate*; *gán to go*; *wá woe*; *bán bone*; *tá toe*; *há! whole*; *þám deádan to the dead*; *eácuiend wíf a pregnant woman*; *méd reward, meed*; *béc books*; *mín mine*; *abite mordeat*; *bóc book*; *bót mulet &c.*; *fót foot*; *blòd blood*; *dón to do*; *cú cow*; *hús house*; *út out*; *gebún cultivated*; *fúl foul, mean*.

It is singular that the accents, which are given in Lambard's quarto edit. of the A. S. Laws, (reprinted in folio, Cant. 1644) are omitted in the far superior Edit. in fol. by Wilkins 1721.

10. Sometimes the acute, and sometimes the circumflex accent has been used to denote the long or broad sound of the vowels. Dr. Grimm would, in all cases, use the circumflex, but the acute seems, upon the whole, to be preferable; partly on account of its neater appearance in printing, and partly from analogy with the Icelandic, where they write *fótr*, *bót*, *hús*, *út*, *víf* &c. It seems also to agree well with the practice in French, where the *é fermé* has precisely the same sound. In the Edit. of *Cædmon* by F. Junius, Amst. 1655, the acute accent frequently occurs.

11. This accentuation, which merely determines the sound or pronunciation of the vowel, must not be confounded with intonation or the determination of the syllable, on which the chief tone falls. This has, without doubt, been, as in German, upon the first radical syllable; so that the prefixes *ge*, *a*, *be*, and the like, never received the accent. In compounds of two essential, significant, words, the tone is generally on the first, as may be inferred, from the alliteration in poetry; e. g. in the poem on *Beowulf*, Intr. 51.

Him þá Scyld gewát	<i>Scyld then left them</i>
tó gescæp hwile	<i>(and went) to the appointed rest.</i>
lb. 55. Hi hyne þá æthéron	<i>They then bore him out</i>
tó brimes warðe.	<i>to the sea-shore.</i>

Here we have, in the first instance, *sc*, and in the second, *b*, for alliterative rhymes, notwithstanding the *ge* in *gescæp*, and the *æt* in *æt bær on*; which shews that these words have the tone on the second syllable.

Ib. 17. *Oð þæt him æghwylc* *Until him each*
þára ymsittendra *of those dwelling about*
ofer hronráde *beyond the sea*
hyran scolde. *should obey.*

Here, in the first place, are the three vowels *o*, *æ*, *y*, which form alliterative rhymes, and, in the second, *h*; which shows that the first syllable has the accent, in the words *æghwylc*, *ymsittendra*, and *hronráde*. Again;

Þá middangeard *Then the earth*
moncynnes weard *the Guardian of mankind,*
éce drihten *the everlasting Lord*
æfter teode. *afterwards created.*

In the two first lines, the alliteration is *m*, whence it appears that the words *middangeard* and *moncynnes* should be pronounced as dactyls, consequently no rhyme was audible in the final syllables, which was probably then, as now, considered a fault in blank verse.

12. As a note of distinction, the Anglo-Saxons used only a dot at the end of each sentence, or each line of a poem, and three dots at the end of a complete discourse; but it seems preferable to adopt the signs now in use, in place of those very imperfect ones.

Pronunciation.

13. The Anglo-Saxon vowels seem to have had a double sound, yet not to have been so hard and broad as the Icelandic, but to have approached nearer to the Danish, and Swedish, pronunciation, in the mouth of well educated persons.

a and *á* were not only distinguished by the length, but *á* had a somewhat deeper sound, like the Germ. *a* in *wahr true*; which is confirmed by the circumstance that it sometimes answers to the Engl. *o*, and the Dan. & Sw. *å*, e. g. *sár*, Engl. *sore*, D. & S. *sår*; *brád broad*. The Icelandic diphthongal sound of *aw* it never had, for this is signified in A. S. by *aw* or *au*, as: *sawul* or *saul*, Icel. *sál*, *soul*. As the Icel. diphthong *á* has always the sound of sharp open *a* before *w*, and the Ital. *au* is pronounced in the same manner; we may infer that the A. S. *aw*, should not be accented, f. i. *cawl*, *cabbage*, Icel. *kál*, lat. *caulis*, Ital. *cavolo*.

e and *é* are distinguished from one another, both in length and in sound: *e* being more audible and open, like the French *e ouvert*, as in *après*, or the Engl. *e* in *there*, *ai* in *fair*; *é*, on the contrary, deeper and broader, like the Germ. *e* in *mehr*, or the French in *armée*, as may be inferred by comparison; 1) *sendan*, Engl. *to send*; which sound is also long in A. S. as *stelan to steal*, Dan. *stjæle*, Icel. *stela*; *beran to bear*; 2) *fédan*, Dan. *føde*, *to feed*. *twégen*, Dut. *twee*, *two*. This *é* has doubtless had the sound of the Danish *e* in *fede*. The Germans still constantly use this broad *é* instead of *ø*, when speaking Danish. An unaccented *e*, at the end of a syllable, had very probably the open sound, as: *beginnan to begin*; *wuce week*, as may be inferred from the old Danish orthography, in which the last syllables are written with *æ*: *ukæ*, *Danæ* &c.

i and *í* differ from each other, as in Icel. & Dan. in the words *viss*, *til* and *vís*, *tíð*. The first ap-

proximates nearer to *é*; the latter to *ii* or *ij*, as: mid *with*; tin *tin*; tíð *time*; wín *wine*.

o and *ó*, as in the Danish words for and fór, (pronounce *for*, *fore*), respecting which it needs only to be observed that the former sound may easily become long, as well as the latter, as ord *point*; boga *bow* (Sw. *båga*); boren *born*; flór *floor*; fót *foot*. The latter sound was not so broad as that of the Icel. *ó*, which the Anglo-Saxons signify by *ow*; as stow, Icel. stó, *a place*. Analogously with *aw* we may suppose that *ow* has also had the open *o*, nearly as in the word *power*, or in the Dutch *ou*, the Germ. *au*, and consequently is not to be accented.

u and *ú*; of these, the former had, without doubt, the sound of the Engl. *u* in *full*, *pull*; the latter, that of the Engl. *oo* in *noose*, which is evident from the Engl. & Danish, in which the A. S. full answers to Engl. *full*, Dan. *fuld*; hús to *house*, Dan. *Hus*; fúl *foul*, Dan. *ful*.

y and *ý*, were anciently pronounced as in the Danish words *Byg* and *Lys* (a sound which nearly resembles the French *u*, and perhaps the *υ* of the Greeks), for else this character would never have been used in primitive words, such as brýð *a bride*; fýr *fire*; herewith also agrees the Jutlandish pronunciation, *Bryd*.

That *y* cannot originally have had the sound of *i* is evident from its interchange with *u*, as; Ælfred kuning for cyning, Boet. proem. This character however very early received the sound of *i*, as in Icelandic, German, and French; as may be inferred from the frequent interchange of *y* and *i*.

14. The long *d*, as well as the short one, was, as has been already remarked, expressed by *o* without accent, and the long Dan. *æ* by *e* without accent, as in Icel.

The A. S. *æ* could not therefore have been pronounced like the Danish *æ*, nor the Germ. and Sw. *ä* (Engl. *ai*), nor perhaps quite like the Icelandic *æ* (*aj*), as may be seen by comparison, e. g. of *gæst* *guest*, *þæs* *of the*, *fæderas* *fathers*, with the Icel. *gestr*, *þess*, *feðr*; as well as from its interchange with *e* in the A. S. itself. But seems to have represented a peculiar, simple, and very open sound, approaching to *a*.

It may even be supposed, like the other vowels, to have had a double pronunciation; the one like the English *a* in *that*, *glad*, as: *þæt*, *glæd*; the other longer and broader, or more diphthongal, in which case it should bear the accent, as: *háer* *hair*, *bréðan* *to melt*.

15. It has certainly had a stronger, and more open sound than the unaccented *e*, like that of the English *a* in many of the corresponding words, as: *glæs* *glass*, *fætt* *fat* &c. called by Walker *a⁴*, but which he does not describe accurately, by comparing it with the short *a* of the Italians; for, in Danish, we have the word *man* (*one*, French *on*), and *men* *but*, with the exact Italian sound of those vowels; but the Engl. *man*, seems to be an intermediate sound between the two Danish words, as the *a⁴* in general between the *a* and open *e* of the Italians. The A. S. *æ* must therefore have had an open sound like *ä*, in the Finnish words *kärke* *point*, *pää* *head*; which is sometimes heard among the vulgar in Denmark, e. g. *Læred* (*Lærred*) *linen*: it would not otherwise have been so decidedly distinguished from *e* open, even when the latter is long, e. g. *here* *an army*, and *her* *here*; but *háer* *hair*; *hebbe* *I heave*, *lift*; *hæbbe* *I have*: nor would it have been used in roots and primitives, as: *æsc* *ash*, *græg* *gray*, *æt* *at*; nor would it be found so regularly interchanged with *e* open, as it really is in the inflections of two classes of verbs, as: *metan* *to measure*, Imp. *mætton* *they measured*; *lætton* *to let*, Imp. *leton* *they let*.

That this vowel, as well as the others, had a double nature; partly sharp and simple; partly broad and diphthongal (in which last case, it should bear the accent), we may conclude, from the genius of the tongue itself, in the inflection and de-

rivation of words; as the *æ* in *hæfde 'had* (from *habban*) cannot be supposed to have been exactly like that in *lærde* (Imp. of *læran*, derived from *lár lore*); nor that in *stæf a staff, letter*, pl. *stafas*, like that in *dæl a part*, pl. *délas*.

A like conclusion may be drawn from a comparison with the Icelandic, and other kindred dialects, as: *dæd deed*, Icel. *dáð*, and *délan to divide, deal*; Icel. *deila*, cannot have been pronounced with the same sound as *cræft science, craft*; Icel. *kraptr*, Germ. *Kraft*; and *flæsc flesh*, Icel. *flesk*, Sw. *fläsk*.

Dr. Grimm has observed, the difference between *æ* and *é*, but writes the first *æ*, the other *æ*, but this would be introducing a new letter *æ*, and a deviation from the general A. S. rule of distinguishing the double sound of the vowels by accent.

16. *æ* seldom occurs, and seems quite foreign to the language; it has probably been introduced by the Scandinavians, but has never been naturalised, and in the modern English it is unknown. The proper A. S. sound for it was *é*, as *dæman*, better *déman*, *to deem* or *judge*.

17. *e* is used before *a, o*, to mark the sound of *y* consonant, as in the most ancient Icelandic orthography, which was probably borrowed from the Anglo-Saxons: e. g. *eorl an earl*; old Icel. *earl*, modern, *jarl*; *beódan*; o. I. *beóða*, modern, *bjóða*, Sw. *bjuda to bid*; *eow you*; *ongean again*, Dan. *igjen*; *sceán shone*, Icel. *skein* (pronounce *skyein*); *georne willingly, fain*, Icel. *gjarna*; *ceáp a market, bargain*; *cearian to care for, value &c.*; whence it appears that *e* is inserted after *g* and *c* in A. S. as *j* (or *í*) is in Icelandic, and Danish, *Eádweard Edward*, Icel. *Játvarðr*; *Eótaland Jutland*, Icel. *Jótländ* &c. It is probable however that this sound of *y* has been somewhat weaker than the strong *j* in Danish; as it occurs so frequently, and is denoted by *e* rather than *i*: it has also been laid aside in many instances; but that it is not a peculiar

diphthongal sound that is expressed by this *e* before a vowel, may be inferred: as well from the above-shown likeness to the Icelandic, as from its being often, even in A. S., interchanged with *i*, as: *seó* or *sió*, Icel. *sjá*, *sú* (*the*, fem); *heofon* or *hiofon*, *heaven*; *leóð* or *lióð*, Icel. *ljóð*, *song*; *geong* or *giung* *young*; and often left out altogether, after *g* and *c*, as: *sceán* or *scán* *shone*; *lyfigean* and *lyfigan* *to love*; *mænigeo* and *mænigo* *many, a multitude*.

18. *i* before *e* or *u* has the sound of *y*, as: *Ierúsalem*, *iett yet*; *Iúdeas Jews*; *iúgoð youth*. A *g* is therefore inserted in the present of all verbs in *ian*; as *ic lufige I love*, and in the participle *lufigende*, and the like, to shew that these words are of three or four syllables, as they might otherwise be pronounced *luf-ye*, *luf-yende*; but in the infinitive *lufian* it is not necessary, because an *a* follows, before which, *y* is expressed by *e*, but *i* preserves its sound as a vowel in a separate syllable. *j* (for *y*), as a distinct consonant, has no place in A. S., nor does it occur after another vowel, so as to belong to the same syllable.

19. *u* is very seldom used instead of *w* consonant; for which, from the earliest times, the Anglo-Saxons had a distinct character; it is therefore to be considered as a rare orthographical peculiarity, when we find *saul* for *sawul* or *sawl soul*, and *caul* for *cawl cole, cabbage*, &c. In this tongue therefore there exists no sound that can be called a diphthong, unless perhaps in some foreign words, as: *Caius*, *Aurelius*, *Europa* &c.; but, in these cases, the orthography alone is foreign, the pronunciation, without doubt, having been *Cayus*, *Aurelius*, *Europa*, the *w* pronounced as in *how*, *power*.

20. The pronunciation of the consonants is nearly the same as in English; it is however to be observed that

f at the end of a syllable, or between two vowels, had probably not the same sound as in the beginning of words, but rather resembled *v*, as in Icel. *e. g. heáföd head*, Icel. *höfuð*, Fris. *håved*, Dan. *Hoved*. *leáf leaf*, Icel. *lauf*, Dan. *Løv*, &c. Another proof of this sound is the practice of writing *u* for *f*, in the cases of which instances have been already given. (See p. 3, §. 7.)

21. *h* had a very hard sound, as in *heord a herd*; it is found even before several consonants, as; *l, n, r, e & i* (for *y* consonant) and *w*, as: *hwít white*, Icel. *hvít*; *hring a ring*, Icel. *hríng*; *hlot a lot*, Icel. *hlut*; *hnacca the nape*, Icel. *hnakki*. It is also found sometimes at the end of words; either quite at the end, or before other hard consonants: in this position it seems to have been pronounced nearly as the Greek *χ* or the *ch* of the Germans; e. g. *þurh through*, Germ. *durch*; *leoht light*, Germ. *Licht*; *dóhtor daughter*, Dutch *dochter*. The hardness of its sound may also be inferred from its reduplication in the middle of words, as: *teohhian to pull, tug*.

22. *g* sounds, as in Icelandic, 1) hard before *a, o, u*, as *gán to go, god god*. 2) Before *e, i, y*, as the Italian *ghi*, or as *g* in *give, gave*, as: *geald paid, requited*; *georne willingly, fain*, (in Ital. orthog. *ghiorne*), *gifan to give, geaf gave*; 3) like *y*, if placed between two of the letters *æ, e, i, y*; which is evident from its being inserted in *lufige* (for *lufie*), without changing the pronunciation, also in *brægen brains*; *bégen both*.

cg is usually written for *gg*, as: *secgan to say, liegan to lie*, instead of *seggan, liggan*.

23. *c* is pronounced like *k*, so that the latter is superfluous, and of very rare occurrence.

That the modern English *ch*, which, in many instances, has succeeded to the A. S. *c*, (as cild *child*; cidan *to chide*; cef or ceaf *chaff*), represents a sound unknown to the Anglo-Saxons may be inferred, 1) From the irregularity with which it has been substituted; for instance; wrecca is become *wretch*; although the *c* was undoubtedly hard; but cæg is the English *key*, in which the sound of *k* is preserved, which is also the case with cealf *calf*, and ceald *cold*, notwithstanding the insertion of *e*. 2) From the circumstance that the Icelandic, and other ancient dialects, have the hard *k* constantly in parallel instances, as: ceósan *to choose*, Icel. kjósa; ciinn *chin*, Icel. kinn, Dan. *Kind*, Germ. *Kinn*; cyssan *to kiss*, Icel. kyssa, Dan. *kysse* &c. 3) From the doubtful orthography of the A. S. itself, as: cealf, cielf, cyrre, cierre *a turn*, which have hardly been pronounced otherwise than kyelf, kyerre.

A similar transition has taken place in Swedish and Italian: in these however the ancient orthography has undergone no change; e. g. the Icel. kenna *to know*, is in Sw. känna (pronounced *chenna*) and the Gr. & Lat. κεντρον, centrum (pron. *kentrum*) is in Ital. centro (pronounced *chentro*).

24. *sc* follows the same analogy as *c*, and must have been pronounced hard before *a*, *o*, *u*, and at the end of words, as fisc, Englisc; before the soft vowels *æ*, *e*, *i*, *y* like *sky*; also when *e* (*y*) comes between the *sc* and *a*, *o*, *u*, as scýt *he shoots*, from sceótan.

The *e* is sometimes inserted and sometimes omitted, as: *biscop* or *bisceop*. Cf. p. 3. l. 11.

In the Icel. & Danish, the hard *k* has been preserved. The modern English sound of *sk* does not exist in the ancient dialects.

25. *l* and *n* are often written double or single indiscriminately, at the end of monosyllables, but this reduplication falls away when, in lengthening the word, a consonant follows; as: well or wel *well*; eall *all*; ealne *omnem*; thus also: ic sylle, þú sylst, he sylð, *I give* &c. fenn or fen *a fen*. Hence it appears that *ll* and *nn*, in this language, have not had the hard Icelandic pronunciation (nearly as *dl*, *dn*) for, in that case,

it would have been necessary to distinguish them accurately from *l* and *n* single.

26. *þ* and *ð* answer both to the English *th*, which has 1) a hard sound, as in *thing*, nearly resembling the *θ* of the Greeks, and the Icel. *þ*, and, 2) a softer sound, as in *this*, *thou*, *other*, like the modern Greek *δ*. In the old language these sounds were represented by different characters, *þ* being used for the hard, as in *þing*, and *ð* for the soft as in *oðer*.

Spelman ascribes to *ð* the harder, and to *þ* the softer sound; and Somner, Hickes, and Lye, repeat his words; though, upon what reason they are grounded I am at a loss to imagine. On the contrary, it is evident that *ð* has had the softer, and *þ* the harder sound: 1) because *ð* being undoubtedly derived from *d*; it is reasonable to suppose it to represent the sound approaching nearest to that letter. On the other hand, it is manifest that *þ*, as well as the Icelandic *þ* are taken from the Runic *þ*, and therefore most probably had the same sound. 2) because *ð* occurs so often at the end of a syllable, and between two vowels, where, in English, we still find the softer sound, and in Icelandic, according to the ancient orthography, in like manner, *ð*, as: *sóð true*, old Icel. *saðr*; *oðre others*, Icel. *aðrir*; and in Germ. and Dan. a mere *d*; for instance *bróðor*, G. *Bruder*, D. *Broder*; *æðm vapour, breath*, G. *Odem*, perhaps Icel. *eimr*, where the *ð* has entirely disappeared: whereas *þ* is mostly found at the beginning of words, where the Icelandic always has the hard sound, as: *þeód a nation*, Icel. *þjóð*; *þencean to think*, Icel. *þenkja*; *geþóht thought*; *þæt that*; *þus thus*.

27. It is here worthy of remark that at the beginning of pronouns and adverbs, where the English have the soft sound of *th*, the Anglo-Saxons as well as the Icelanders, have generally *þ*, as: *þú thou*; *þær there*; except after a vowel, and when the word is, as it were, contracted with the preceding one, in which case, the Icelanders pronounce *þ* very soft, almost like *ð*, as: *eg sè-það ekki, I see nothing of it*; *heyrr-þú hear*

thou; where it ought strictly to be written *eg sè-ðað ekki*, and *heyr-ðu*.

28. That *þ* had the hard sound in these instances is evident from the constant contraction of *þæt* into *þ*; *ð* and *þ* being often used indiscriminately, when written at full. But the rules laid down by Grammarians, for the use of these letters, being contrary to the genius of the language, they have very often been confounded with one another; so that even the quotations of particular passages in Lye are frequently found to vary in their orthography from that of the passages themselves, when we take the trouble of comparing them together. Some indeed have considered one of these letters as superfluous, and Lye, who however bows to the opinion of Spelman and Somner, that *ð* was the hard, and *þ* the soft *th*, nevertheless considers them as the same letter which, in his alphabet, he places after T, but in his Dictionary, inserts in the place of *Th*, as if they were only an abbreviated form of *Th*, though this is a later latinized orthography, instead of the ancient A. S. elements, which are founded in their sound.

In like manner, in Old-Saxon, *th* (*þ*) is always found at the beginning of words, where the Icelandic has *þ*; but the Cottonian M. S. has commonly *ð*, and the Cod. Bamberg. a simple *d* in the middle and end of words, representing, no doubt, the Icel. *ð*. This was most probably the case in A. S., but as the hard sound was always found at the beginning of words, it was easy, from the position of these letters, to ascertain the intention of the transcribers, some of whom used the *ð* only (see the plate) others the *þ*, as in Sæmund's Edda; others again *þ*, where, according to the manner of spelling in the southern languages, a new syllable begins, as in Snorre's Edda, e. g. *gopin*, which, in Icelandic, is spelt, *gop-in*: in A. S. also, Matt. 5, 2. *muð*, *mouth*; but, 4, 4. *muþe* in Dat. But these peculiarities of orthography in Icel. and A. S. had probably no influence on the pronunciation, while the languages were living.

29. It may be observed also that, instead of *ðð* we often meet with *þð*, as *siþðan*, for *siððan* *since*; or *þþ* as *oþþe*, *oþðe* for *oððe* *or*, &c. When *ð* occurs in two successive syllables, the first is usually changed into *þ*, as *cweþað* *they say*, and *cyþað* *they let know*.

The permutations of Letters.

30. Permutations both of vowels and consonants are necessary in derivation and inflection; the most important, which the vowels undergo, are the following:

a into *æ* short, as: *habban to have*, *ic hæbbe I have*; *hræd rapid*, *hraðe rapidly*; *dæg day*, *dagas days*.

a and *ea* short are sometimes, though rarely, changed into *e*, as: *mann into menn or men*; *standan to stand*, *he stent he stands*; *Angle the Land of the Angles*, *Engle the Angles*, *Englisc Anglo-Saxon*; *heah high*, *hehst highest*; *neah near*, *nehst nearest*. *ea* into *y* is more common, as *eald old*, *se yldra the elder*; *wealdan to govern*, *direct*, *he welt or wylt he governs*; &c.; *healdan to hold*, *he helt he holds*.

á into *æ*, as: *stán a stone*, *stænen formed of stone*; *hál whole*, *gehélan to heal*; *lár lore*, *doctrine*, *léran to teach*; *án one*, *ænig any*.

eá long into *ý*, as: *leás loose*, *lýsan to loosen*; *geleáfa faith* (Germ. *Glaube*); *gelyfan to believe*.

e into *i* or *y*, as: *ren rain*, *rinan to rain*; *leegan to lay*, *liegan to lie*; *cweþan to say*, *þú cwyst (cwist) thou sayest*; *þen a male servant*, *þinen a female servant*.

ó into *é*, as: *dóm judgment*, *doom*, *déman to judge* &c.; *frófer comfort*, *fréfrian to comfort*; *fót foot*, *fét feet*; *bóca a book*, plur. *béc*.

o, *eo* into *y*, as: *storm*, *styrman to storm*; *gold*, *gylden golden*; *word*, *andwyrdan to answer*, (G. *antworten*); *weorc work*, *wyrcean to work*; *heord a herd*, *hyrde herdsman*; *leoht light*, *lyht (it) shines*.

eð into *y*, as: *neðð* *need*, *nýðan* *to force, compel*;
beðdan *to bid*, *být* (*he*) *bids*.

æ into *y*, as: *sundor* *asunder*, *asyndrian* *to separate*;
cuð *known*, *cyðan* *to make known*.

ú into *y*, as: *scrúd* *a garment*, *scrýðan* *induere*;
fús *promptus*, *fýsan* *to drive, impel*.

wi into *y*, as: *witan* *to know*, *nytan* *not to know*;
willan *to will*, *nyllan* *not to will*.

31. Among the changes of the consonants, we must particularly notice that *g* is usually omitted before *d* and *ð*, as: *mæden* for *mægden* *a maiden*; *sæde* for *sægde* *said*; *mæð* for *mægð* *power*; *lið* for *ligð* (*he*) *lieth*. Before *n*, *g* is either omitted, or *gn* becomes *gen*, or is transposed to *ng*, as: *wæn* *a wægon*, *wain* (Dan. *Vogn*); *ren* (also *reng*) *rain* (Dan. *Regn*); *þen* *a male servant* (Icel. *þegn*), also *þegen* or *þeng*.

s is sometimes changed into *r*, as, *hreðsan* *to fall headlong*, *hryre* *a fall*; *aráð* *arose*, *aráran* *to raise, rear*; *forleðsan* *to lose*, *forloren* *lost*, *forlorn*; *ic ceás* *I chose*, *þú cure*.

bb into *f*, as: *ic hæbbe*, *he hæfð* *he hath*; *ic lybbe* *I live*, *líf* *life*.

A radical *g* is often changed into *h*, when it stands last in a word, after a vowel or *r*, as: *stígan* *to ascend*, *stáh* (*he*) *ascended*; *gebúgan* *to bow*, *gebeáh* *he bowed*; *burh* *a town*, *burgh*, in the Genit. *burge*, *beorh* *a mountain*, but in plur. *beorgas*.

c and *cc*, before *s* and *ð*, but particularly before *t*, are often changed into *h*, as: *ahsian* for *acsian*, or *axian* *to ask* (*to axe* still prevails among the lower classes); *séhð* for *sécð* (*he*) *seeks*, from *sécan*, *sóhte* (*he*) *sought*; *streccan* *to stretch*, *strehte* (*he*) *stretched*. Sometimes even

is changed in the same way, as: *gagan*, imp. *gáhte* (he) *owned*.
ð is, particularly in verbs, sometimes changed into *d*,
 as: *scóðan* to *boil*, *seethe*; *sóðen* *boiled*, *sóð*
den; *ic cwæð* *I said*, *þú cwæde* *thou saidst*;
ic wearð *I became*, *þú wurde* *thou becamest*,
wasst &c.

The Transition of Letters

§ 32. from the A. S. to other tongues is also very important, not only in an etymological, or philological, point of view, but as a means of distinguishing words already known to us from other languages (Icelandic, English, German &c.); in their Anglo-Saxon garb, and of fixing their accentuation, true pronunciation and orthography. Thus; of the vowels,
æ often corresponds to *a*, as *fæder*, Icel. *faðir*, Ger. *Vater*; *æcer* *a ploughed field*, Icel. *akur*, Dan. *Ager*; *fæst* *fast*; *þær* *there*, Icel. *þar*; *hwæt* *what*, I. *hvat*, Dan. *hvad*; *wæl* *the slain in battle*, I. *valr*, G. *Wahlplatz*, D. *Valplads*, *a field of battle*. Sometimes to *e*, as: *gæst* *a guest*, I. *gestr*; *þæs* *of the*, I. *þess*. (In most of these instances a simple *a* is found in German, and the kindred dialects.)
é corresponds to the Icelandic *á*, *æ*, *ei*, as: *hær* *hair*, I. *hár*; *dæd* *a deed*, I. *dáð*; *þræd* *thread*, I. *þráðr*; *létan* *to let*, I. *láta*; *læran* *to teach*, I. *læra*; *lædan* *to lead*, I. *leiða*.
ea to the hard sharp *a*, as: *bearn* *a child* (Scotch *hairn*), I. & D. *Barn*; *earn* *poor*, I. *armr*, G. *arm*; *eald* *old*, G. *alt*; *eall* *all*, I. *allr*; *fleax*, *flax*, G. *Flachs*. Sometimes also to open

or sharp *ö* and *e*, as: þearf *need*, I. þörf, D. *Tarf*; þú eart *thou art*, I. ert; mearh *marrow*, I. mergr.

to *ei*, Dan. long *e*, as: cásere *cæsar*, G. *Kaiser*; áe *oak*, I. eik, D. *Eg*; tácen *a token*, I. teikn, D. *Tegn*; gást *ghost*, G. *Geist*; hál *whole*, I. heill, D. *hel*; brád *broad*, I. breidr, D. *bred*; bát (*he*) *bit*, I. beit, Dan. *bed*; hám *home*, I. heim. In these cases, the accent may always be placed with safety.

to the Icel. *au*, G. long *o*, as: leás *loose, -less*, I. laus, G. *los*; reáð *red*, I. rauðr, G. *roth*; streám *stream*, I. straumur, G. *Strom*; beáh *ring*, I. baugr (perhaps French *bague*); leán *reward*, I. laun, G. *Lohn*; deáð *dead*, I. dauðr, G. *tot*; eáre *ear*, I. eyra, G. *Ohr*.

to Icel. *ey*, Germ. close and long *ö*, Dan. *ø*, as: alýsan *to redeem*, I. leysa, G. *erlösen*, D. *erlösen*; lýfan *to allow*, I. leyfa; gýman *to keep, preserve*, I. geyma; hýran *to hear*, I. heyra, D. *høre*. In these also, we may be sure with regard to the accent.

to short and sharp *e*, which in Icelandic is sometimes changed into *è*, *jö* or *ja*, as: weorc *work*, I. verk; sweord *sword*, I. sverð; preost *priest*, I. prestr; eom (*I*) *am*, I. em; eorðe *earth*, G. *Erde*, I. jörð; heord *herd*, I. hjörð; beorh *a mountain*, I. berg or bjarg; feor *far*, I. fjarr, G. *fern*; feoll (*he*) *fell*, I. fèll; heold (*he*) *held*, I. hèlt.

to short *i*, as: afyrran *to remove to a distance*, I. firra; hyrde *a herdsman*, I. hirðir, G. *Hirt*; þrydda *third*, I. þriði. Sometimes to *e*, as:

yldra *elder*, I. *eldri*; yrnan *to run, flow*, I. *renna*; syllan *to give*, I. *selja*; cyrran or cyran *to turn*, G. *kehren*.

eó, answers often to the Icelandic *jó*, *jú* and *ý*, also to the Engl. *ee* and the Germ. *ie*; likewise *eoh*, *eow*, to the Icel. *è* (pron. *ye*), as: *ceósan to choose*, I. *kjósa*; *deóp deep*, I. *djúp*, G. *tief*; *seóc sick*, I. *sjúkr*, G. *siech*; *deór dear*, I. *dýr*; *þeow a slave*, I. *þýr*; *weód a weed*; *hreód a reed*. Thus also, *feoh cattle, money*, I. *fè*, G. *Vieh*; *treow a tree*, I. *trè*; *cneow knee*, I. *knè*, G. *Knie*; *geó*, Lat. *olim, quondam*. In most of these instances, analogy with the other tongues shews that the *eo* should be accented.

é to Icel. *æ* (in the old orthography *œ*), Dan. long *ø*, sometimes *ö*, as: *fédan to feed*, I. *fæða*, D. *føde*; *dépan to baptize, dip*, D. *døbe*; *bén a prayer*, I. *bæn*, D. *Bön*; *déman to deem, doom*, I. *dæma*, D. *dömme*; *wépan to weep*, I. *æpa*; *wédan to rave*, I. *æða* or *æðast*. This *é* comes from the long *ó*, which the A. S. and Icel. have in common, as: *déman* from *dóm*, I. *dómr*; *wépan* from *wóp*, I. *óp a cry*; *wédan* from *wód*, I. *óðr*, *mad, raving*. In these cases we may also be sure that both the primitive *ó* and the derivative *é* ought to bear the accent. The German has here *u* and *ü*, as: *Wuth, wüthen*.

33. With respect to the transition of consonants, it is chiefly to be observed; that a double consonant often corresponds to a simple one followed by *j* in Icelandic, as: *willan to will*, I. *vilja*; *sellan to give, sell*, I. *selja*; *settan*

to set, I. *setja*; *secan to say*, I. *segja*; *fremman to accomplish, do*, I. *fremja*.
rc and *rd* sometimes correspond to the Icel. *kk* and *dd*, as: *deorc dark*, I. *dökk*; *ord a point*, I. *oddr*; *brord a sting*, I. *brodd*; *bryrdan to goad, sting*, I. *brydda*; *reord voice*, I. *rödd*.
nc to *kk* in Icelandic, as: *rincas warriors*, I. *rekkar*; *drincan to drink*, I. *drekka*; *unc us two*, I. *okkr*.

Two consonants together, at the end of a syllable, in Icel. are often separated in A. S. by the insertion of a vowel between them, particularly of *e* or *o*, so that the word becomes a dissyllable, as: *fyled*, Icel. *feldr felled, slain*; *forbærned* I. *brennr burnt*; *hræfen*, I. *hrafn a raven*; *wæter*, I. *vatr water*; *brægen brain*, *fugol* or *fugel*, I. *fugl a bird, fowl*; *tungol* or *tungel a star*, I. *túngl*.

r and *s* are very frequently transposed in A. S., as: *gærs grass*, I. *gras*; *forst frost*; *fyrst space (of time)* I. *frestr*, Dan. & Germ. *Frist*; *flaxe a bottle, flask*, I. *flaska*; *axian* or *ahsian to ask*, I. *æskja*, D. *æske*; *fixas fishes*, I. *fiskar*; *bridd bird*; *cræt cart*.

c, before soft vowels has, in English, passed into *ch*, as *cídan to chide*; *cicn* (more correctly *cycen*, being derived from *coe*) *chicken*. *cc* has become *tch*, as, *feccan to fetch*.

ht corresponds to the Germ. *cht*, Engl. *ght*, Icel. & Sw. *tt*, which, in most cases, is preserved in Danish, (though at the end of words written with a single *t*); as: *leoht light*, G. *Licht*; *beorht bright*, I. *bjartr*; *riht right*, G. *Recht*, I. *rèttr*, Sw. *rät*, D. *Ret*; *meahte might*, G. *mochte*, I.

mátti, Sw. & D. *mátte*; drihten *Lord*, I. drottin; niht *night*, G. *Nacht*, Sw. *natt*, D. *Nat*.

g, before the soft vowels has in English passed into *y*; or *i*, if in the middle of a word, after a vowel; as: geóc *yoke*; gear *year*; fægen *fain*; fæger *fair*; though these were formerly written with *y*: fayne, fayre.

sc, before the soft vowels, or *sce* before the hard, is in modern English, become *sh*, as: sceall *shall*, sceolde *should*, sceotan *to shoot*, scean *shone*, scyld *shield*, scír *sheer*, &c.

w is preserved in A. S. as well as in the other Teutonic dialects, before *o*, *u*, *y*, where it is rejected in Icelandic &c., as: word *word*, G. *Wort*, I. orð, D. *Ord*; wundor *wonder*, G. *Wunder*, I. undur, D. *Under*; wurm *worm*, G. *Wurm*, I. ormr, D. *Orm*; wyrcean *to work*, G. *wirken*, I. yrkja. The Anglo-Saxons also frequently place *w* before *r*, as: writan *to write*, I. rita; wráð *wrath*, I. reiðr.

ð corresponds to *nn* in common Icelandic, and to *nd* in Germ. & Dan. This ð is also sometimes to be found in the most ancient Icelandic, as: muð *mouth*, I. muðr, munnr, G. & D. *Mund*; sið *a time*, (Fr. *fois*) I. sinn, D. *Sinde*; tóð *tooth*, I. tönn, D. *Tand*; sóð *true, sooth*, I. saðr, sannr, D. *sand*; geoguð *youth*, G. *Jugend*; duguð *Virtue*, G. *Tugend*.

34. To monosyllables ending in a vowel the Anglo-Saxons sometimes add an *h*, corresponding to the Icel. and Sw. *g*, as: feoh *money*, &c. I. fè; slóh (*he*) *beat*, I. sló or slóg, Sw. and Dan. *slog*; seah (*he*) *saw*, I. sá or ság, Sw. *såg*.

35. All the signs of Gender preserved in Icelandic and German, as well of the neuter (*t, es*), as of the masc. (*r, and er*), are entirely lost in A. S. both in substantives and adjectives, as: *cyning king*, Icel. *kon-úngr*; *smið smith*, I. *smiðr*; *gód good*, I. *gott*, *góðr, góð*; Germ. *gutes, guter, gute*. Many instances of this occur in the foregoing. Merely some adjectives have a distinct termination (*u*) for the fem. as *smalu*, Ger. *schmale*.

36. The Anglo-Saxons moreover reject *r* at the end of words, when it does not belong to the root, as: *brýd a bride*, I. *brúðr*; *fét feet*, I. *fætr*; *bet better* (adv.), I. *betr*; *leng longer* (adv. of *time*), I. *lengr*; *má more*, I. *meir*; *hyrde a herdsman*, I. *hirðir*: but *æcer* for I. *akur a field*, and *winter* for I. *vetur*, *winter*, because, in these cases, the *r* final is radical, as appears from the genitive *æceres*, I. *akurs*, where it is preserved; which is not the case with the termination *ir* in the Old-Icelandic, where *hirðir a shepherd*, forms *hirðis*; *læknir a physician, leech*, *læknis*.

SECOND PART.

Of Substantives.

37. **T**his class of words, as in Sanskrit, Slavonian, Latin, Greek, Icelandic, &c. has three genders; viz. the neuter, the masculine, and the feminine. The first two, as in the abovementioned tongues, bear a close resemblance to each other. The feminine in its inflections differs widely from the other two genders. The neuter being the simplest of all, is justly placed first.

38. It is not possible to give precise rules for the distribution of the words among the three genders; but the best means of ascertaining the gender of each word is comparison with the Icelandic and German. It may however be well to observe that when the genders, in these two languages, differ, the A. S. generally follows the German, as: (for the decl. of the art. see pron.)

Se nama	<i>the name,</i>	Germ. <i>der Name,</i>	Icel. <i>nafn-it.</i>
Se ráp	<i>the rope,</i>	<i>der Reif,</i>	<i>reip-it.</i>
Se ceáp	<i>property, purchase,</i>	<i>der Kauf,</i>	<i>kaup-it.</i>
Se strand	<i>the strand,</i>	<i>der Strand,</i>	<i>strönd-in (fem.)</i>
Seó sá	<i>the sea,</i>	<i>die See,</i>	<i>(sær) sjór-inn</i> <i>(masc.)</i>
Seó lyft	<i>the air,</i>	<i>die Luft,</i>	<i>loft-it.</i>
Seó stræt	<i>the street, way,</i>	<i>die Strasse,</i>	<i>stræti-t.</i>
Seó sprác	<i>the language,</i>	<i>die Sprache,</i>	<i>(Sw. sprák-et).</i>

Examples however may be found of the contrary; as: se ó bók is, like the Icel. *bók-in*, of the fem. gend. while the Germans say *das Buch*; also se cræft, Icel. *kraptr*, Germ. *die Kraft*; but these instances are rare.

The masc. in A. S. is frequently found to correspond with a neut. in the Scandinavian tongues, as: se beorh, Icel. *bjarg-it the mountain*; se hwæte, Icel. *hveiti-t the wheat &c.*

39. The determination of the genders from the language itself presents greater difficulties here than in Icel.; almost all the terminations being lost or confounded in A. S., upon which so much dependance may be placed in Icelandic.

40. It is however to be observed that all words in *a* are of the masc., answering to the Icel. in *i*, which, in the other cases of the sing., receive an *a*, as: *se maga*, Icel. *magi* (*maga*), *the stomach, maw*; *se oxa*, Icel. *uxi* *the ox*; *se boga*, Icel. *bogi* *the bow, arcus*; *se mona*, Icel. poet. *máni* *the moon*.

41. In the application of this rule, we must be careful not to suffer ourselves to be misled by Lye, who had no idea of the genders of words, and has consequently given to them at random, as the final vowel of the nom., that which he found them to have in other cases. According to him, feminines often form their nom. in *a* (instead of *e*) because, in the other cases, they end in *an* like masculines; and, vice versa, masculines in *e* (instead of *a*), because they have *ena* in the gen. pl. like feminines. He even sometimes commits the like fault in those examples where he, at the same time, introduces an adjective, which he has found in one of the oblique cases, and not known how to put in the nominative; so that from him, scarcely any knowledge of the grammatical properties of a word can be obtained, but its signification only.

42. With respect to the other terminations there is less certainty: *u* is found both of the masc. and fem., as: *se sunu* *the son*; *se ó lufu* *the love*. Of the rest, there is scarcely one that is not to be found of all the three genders. If however the decl. of the word be known, it is tolerably easy to ascertain the gender: almost all words, for instance, that remain unchanged in the plural, are neuter; all those which form their plural in *as* are masculine; as are also those which have *a* in the gen. sing. but those terminating their gen. sing. in *e* are fem., as will be seen in the paradigms of the declen-

sions. The article, and the adjectives, serve likewise often as a guide, especially when the latter are used indefinitely; for their definite inflection is almost the same for all genders.

43. These difficulties in ascertaining the genders of nouns apply chiefly to the primitives. The genders of derivatives may be ascertained with tolerable certainty by their terminations, and of compound words by that of the last part. The formation of these will be given hereafter (Part 3.).

44. Nouns substantive being inflected in various manners, there are consequently several declensions. One chief ground for these variations is the gender; words of the same termination, but different genders, being declined in a very different manner; as, *þæt ríce the Kingdom, State*; forms, in the pl. *rícu*; but *se ende the end*, forms *endas*; and *se winter, wintras*, but *seó ceaster the fortress, burgh*, has *ceastra*. There is however another still greater distinction to be observed, viz. that some nouns have a very simple inflection, others a more complex one; e. g. *eáre an ear*, has only four terminations for the eight cases of both numbers; while *treow a tree*, has six endings to distinguish the same cases. Thus these two words differ, in their inflections, from each other (although they are both neuter) much more than *þæt eáre* and *se steorra the star*; though the latter is of the masc. gender; for *eáre* and *treow* resemble each other in one case only, but in *eáre* and *steorra* there is a perfect similitude in six different cases, because they both belong to the simple order; but of the others; the one (*eáre*) belongs to the simple order, the other (*treow*) to the complex.

45. The compound double inflection which the Icelandic nouns receive, when the article is affixed, is unknown in A. S., in which, as in the other Teutonic tongues, as also in the Greek, the article is constantly separate from, and set before, the nouns. In other respects, the inflections are nearly the same in A. S. and Icelandic, though more distinctly marked in the latter.

46. The numbers are as usual two, each having five cases, some of which however are alike, and, as in German, must be distinguished by the context.

47. The simple order, answering to the *nomina pura*, or the two first declensions in Gr. & Lat. contains only words ending in an essential vowel, viz. *e* in the neuter, *a* in the masc., and *e* in the fem. The complex order, on the contrary, comprehends all words ending in a consonant, and some also in an unessential *e* (for *i*) or *u*. This *e* or *u* is often cast aside in some of the Gothic dialects, as: þæt rice, Germ. *das Reich*; se hyrde, Germ. *der Hirt*; se fiscere, Germ. *der Fischer*; se sunu, Germ. *der Sohn*; and in others, has a consonant following, as: Icel. hirð-ir; Mæsog. sunus &c.

48. In the simple order, all three genders resemble each other so closely, that we may, with Hickes, comprehend them under one declension.

The complex order should, strictly speaking, be divided into three declensions: the 1st containing all words ending in a consonant; the 2nd, those in *e unessential*¹⁾ (instead of *i*): the 3d, those in *u*; but nouns in *e* (for *i*) possessing so few peculiarities, may, without in-

¹⁾ The *e unessential* may perhaps be styled *e improper*, because it is instead of *i*; and the reason why nouns ending in *e* (for *i*) and *u* should belong to the impure order, is that they are in fact *crypto-impura*; partly on account

convenience, be distributed between those ending in a consonant, and those in *u*. The declensions of this order are thus reduced to two, each containing three classes for the three genders.

The number of declensions is, upon the whole, not so important as the distribution of the words into the proper orders and classes, to which they naturally belong.

49. The following tables will serve as a synopsis of all the regular declensions.

The simple order, or 1st Decl.

	1. Neut.	2. Masc.	3. Fem.
Sing. Nom.	-e	-a	-e
Acc.	-e	-an	-an
Abl. & Dat.	-an	-an	-an
Gen.	-an	-an	-an
Pl. N. and A.	-an		
Abl. and D.	-um		
G.	-ena		

The complex order.

	2d Declens.			3d Declens.		
	1. Neut.	2. Masc.	3. Fem.	1. Neut.	2. Masc.	3. Fem.
Sing. Nom.	„	„ (e)	„	„ (e)	-u	-u
Acc.	„	„ (e)	(e)	„ (e)	-u	-e
Abl. & Dat.	-e	-e	-e	-e	-a	-e
Gen.	-es	-es	-e	-es	-a	-e
Pl. N. & A.	„	-as	-a	-u	-a	-a
Abl. & D.	-um	-um	-um	-um	-um	-um
Gen.	-a	-a	-a	-a (ena)	-a (ena)	-ena

of the just mentioned (47) consonant following in other more ancient and original dialects, partly also from the *i* containing in itself a *j* (or *y* consonant,) and the *u* containing a *v* (Engl. *w*); just as in Latin, *audio* forms its future in *am*, like *lego*, *audiam* for *audijam*, and not *audibo*, like

50. This distribution of the nouns, into nine classes or forms, corresponds admirably to the division of the verbs into nine classes; viz. 3 of the first order (*verba pura*) and 6 of the complex (*verba impura*). Even of the adjective, besides the definite forms corresponding to the simple order of nouns, there are two other declensions, the one forming the feminine in *u* corresponding to the 3d decl. of nouns in *u*.

51. It has been thought proper to place the ablative before the dative, as in the grammars of the Indian languages, because its usual termination (in the neut. and masc. sing. of the adjectives) *e* is, strictly speaking, instead of *u*, which it constantly has in Old-Saxon, and which may be considered as the origin of the dative *-um*.

52. It is easy to perceive, notwithstanding a considerable difference in the terminations, that these declensions correspond pretty closely with the Icelandic. That the 6th and 8th classes in Icelandic, together with some neuters, are here treated separately, as a 3d declension, with 3 classes for the 3 genders, is a natural consequence of the different characters of the two languages; the *u* in A. S. appearing much more conspicuously than in Icelandic.

Although, upon the whole, the nouns in both tongues correspond very closely, we must not imagine that all words, which are common to both, belong also to the same declension, for that is far from being the case, as the A. S., in such instances, generally adheres to the German, and deviates from the Icelandic; e. g. *Cæsere Cæsar*, should, according to the Icelandic (*Keisari*) belong to the masc. class of the 1st decl., but really belongs to the masc. class of the 2nd decl.

53. In the Mæsothic, we also recognize precisely the A. S. and Icelandic declensions, even to the anomalous subclasses. The simple order here answering exactly to the three declensions, which, in the Grammar subjoined to Zahn's Edit. of Ulphilas, p. 23, are called the adjectival; a denomination, by

amabo, manebo. In like manner *statuo* has *statuam* for *statuam*, not *statubo*. Thus too, in the nouns, *fructus* belongs to the same system as the 3d Decl. gen. *fructus*, dat. plur. *fructibus* &c., not to the 1st and 2d; and *mare, pellicis* &c. are rightly referred to the third.

the way, not altogether well applied, as adjectives have a declension corresponding to the complex, as well as one corresponding to the simple order of nouns. The complex order in A. S. corresponds to all the others, both *schematic*, and *archaic*, as they are styled by Zahn.

54. The A. S. declensions of nouns are, as may be seen by this comparison, the simplest among all the three ancient Gothic tongues.

55. The neuters, as in Sanskrit, Slavonian, Greek and Latin, have the nom. and accus. alike in both numbers; and all nouns substantive in A. S., without regard to species or gender, have the same two cases alike in the plural.

56. In the simple order, all three genders are alike in the dative and genitive singular, as also in all cases of the plural.

57. In the complex order, 2d decl., the neuters and the masculines agree in the singular, in which likewise the nom. and accus. are alike.

58. The dat. plural ends always in *um*. It is to be observed however that this is sometimes changed to *on*, which (No. 6) is often written *an*, but then must never be confounded with the proper termination *an*, which is found only in the simple order, though never in the dat. plural. The genitive plural ends always in *a*, as in Icelandic: *a* is sometimes however preceded by *en*, sometimes by *r*; which also very closely agrees with the Icelandic.

The Simple Order, or 1st Declension.

59. The three genders, of this decl. agree so closely with one another that they may all be represented at once. As examples, let us take *eáge an eye*, *steorra a star*, *tunge a tongue*.

Singular.			
	Neut.	Masc.	Fem.
Nom.	eáge	steorra	tunge
Acc.	eáge	steorran	tungan ¹⁾
Abl. ²⁾ & Dat.	eágan	steorran	tungan
Gen.	eágan	steorran	tungan
Plural.			
	Neut.	Masc.	Fem.
Nom. & Acc.	eágan	steorran	tungan
Abl. & Dat.	eágum	steorum	tungum
Gen.	eágena	steorrena	tungena

In like manner are declined:

eáre ear,	cuma guest,	heorte heart,
and perhaps	nama name,	sunne sun,
eliwe clew,	lichoma body,	eorðe earth,
eblie ebb,	hlisa rumour,	wise manner, way,
	tíma time,	wuce week,
	wuduwa widower ³⁾	wuduwe widow ³⁾ ,

¹⁾ We may here see the true origin of the terminations *e* or *en*, added, in certain phrases, to some of the German feminines in *e*; e. g. *auf Erden* &c.; which, from want of knowledge of the old German, has been thought a kind of article; whereas it is the simple ancient dative termination; eorðan, corresponding with *Herzen, Herzens*.

²⁾ By the ablative is meant the *Ablativus Instrumenti* of the Latin, which, in A. S. nouns substantive, constantly resembles the dative, and is usually governed by the prep. *mid*, expressed or understood.

For the observation of this case in A. S., I am indebted to Dr. Grimm's *Deutsche Grammatik*.

³⁾ See a curious mistake, from confounding these two words, in Legg. A. S. edit. Wilkins, p. 150: „gif hire þonne forðsið getimige, þonne is rihtast þæt he þanon forð wuduwa þurhwunige.” Which is thus translated:

Si eorum alicujus obitus accidat, justissimum est ut illa in posterum vidua remaneat. Instead of *si ei (uxori) deinde obitus accidat, justissimum est ut ille in posterum viduus remaneat.*

60. There seem to be very few neuters belonging to this order, but it is probable that more would be found, if a better lexicon were compiled. It is remarkable that *heorte* is here of the fem. gender; but it decidedly so occurs, Matt. 15, 18, 19. and 22, 37. In all the other Gothic tongues it is neuter; as Moesog. *hairto*; Germ. *Herz*; Dutch *hart*, Icel. *hjarta*, Dan. *Hjærte*. Only the Lithuanian *szirdis*, and the Greek *καρδία* are of the fem. Gen. like the A. S. *heorte*.

61. Of masculines and feminines, we find, on the other hand, a great number in *a* and *e*, which seem all to belong to this order; yet Lye gives also to many of the feminines of the 3^d decl. the termination *e*, though these, as far as I have observed, end constantly in *u*, *o*, or in a consonant in the nominative; and it is in the oblique cases only that they occur with the termination *e*; *tá toe*, (*tán*, *táum*, *táena*), although a monosyllable, forms no exception to *tunge*, being a contraction of *tæe* and having the accent.

62. To this class belong also the names of men and women in *a*; as *Attila*, *María*, *Anna* &c. ¹⁾

63. Likewise all adjectives in the positive and superlative degrees, when used with the definite article, and, in the comparative degree always, for then, as adjectives, they have only this one form, which is used whether they have the definite article or not, as: *þæt leófe the dear*, *se leófa*, *seó leófe*; and *þæt leófeste the dearest*, *se leófesta*, *seó leófeste*; also

¹⁾ A singular misinterpretation of the word *anna* (the gen. of the proper name *Anna*) occurs at p. 151 of the same edit. of L. L. A. S. viz. „*Riht is þæt wuduwan annan bysene georne filigan.*” *Justum est ut Vidua unum exemplum diligenter sequatur*, for *Justum est ut viduæ exemplum Annæ diligenter sequantur* &c.

leófre (*the*) *dearer*, leófra, leófre; (leófor and the like, being mere adverbs).

64. Finally all adjectival pronouns and numerals, with the definite article, as: þæt ylce *the same*, se ylca, seó ylce; þæt þridde *the third*, se þridda, seó þridde.

65. The names of countries and places in *a* are sometimes indeclinable, and sometimes declinable, after the Latin form, as: Donúa in acc. oð Donúa þá eá *unto the river Danube*; Sicilía in dat. betwux þám muntum and Sicilía þám eálonde, *between the mountains and the Island of Sicily*. Európa has Európam, Európe, Európe (i. e. *Europæ*) in Orosius.

66. The Genitive plural is sometimes contracted, so that *e* before *-na* is left out; as: Seaxan *Saxons*, gen. Seaxna, (whence the Icelandic adjectives saxneskr *Saxon*, and engilsaxneskr *Anglo-Saxon*).

The Complex Order

distinguishes its declensions and genders more clearly.

67. The 2nd Decl. 1st Class contains most of the neuters which end in a consonant, especially those having a diphthong or an accented vowel, as: bán *a bone*, or ending in two, or more consonants, as: sweord *a sword*.

Leáf *a leaf*, and word *a word*, may serve as paradigms of this class.

Sing.	N. & A.	leáf	word
	Abl. & D.	leáfe	worde
	G.	leáfes	wordes
Plur.	N. & A.	leáf	word
	Abl. & D.	leáfum	wordum
	G.	leáfa	worda

In like manner are declined:

eár	car of corn,	hors	horse,
reáf	garment,	þing	thing,
wif	woman, wife,	weorc	work,
flód	river,	bigspell	example, parable,
gehát	vow, promise,	land	land,
sceáp	sheep,	bearn	child,
deór	animal,	lamb	lamb.

68. Several words of this class are found only in the sing., as: *gærs grass; heg hay; blód blood; weax wax &c.*, but few or none are irregular. *Cild child*, according to Lye, forms *cildru*, but the usual plural is like the singular, *cild*; yet in Legg. *Ælfredi þá steóp-cilde* occurs twice; though the *e* final is probably mute in this instance. The word *gehát* occurs rarely, except in the plural.

69. The 2nd Decl. 2nd Class comprizes nearly all masculines not ending in *a* nor *u*. Those ending in a consonant, or in *e*, are the most regular, as: *smið a smith; ende end; and dæg day.*

Examples.

<i>Sing.</i>	N. & A.	smið	ende	dæg
	Abl. & D.	smiðe	ende	dæge
	G.	smiðes	endes	dæges
<i>Plur.</i>	N. & A.	smiðas	endas	dagas
	Abl. & D.	smiðum	endum	dagum
	G.	smiða	enda	daga

In like manner are declined:

dæl	part,	mete	meat,	stæf	letter, character,
wæstm	fruit,	læce	phycisian, leech,	hwæl	whale,
cyning	king,	weorðscipe	worthiness,	mæg	man,
			worship,		
stán	stone,	hwæte	wheat,	pæð	path.
scyppend	creator,	rædere	reader,		
weg	way,	godspellere	evangelist,		

70. In this, as in the preceding class, no change of vowel takes place, except in monosyllables whose vowel

is *æ*, and where this *æ* answers to *a* long and soft in the kindred tongues, as: *stæf staff*, Icel. *stafr*, Germ. *Stab*; but not in *dæ1*, Germ. *Theil*; which has *dælas* in the plural, as also *þeaw custom*, *þeawas &c.*, nor in contracted words, in which *æ* is not contained in the last syllable, as: *æcer field*, *æceras*, *æcras*, not *acras*; *hæfer a he-goat*, and the like.

71. Dissyllables in *l*, *n*, *r*, are sometimes contracted and sometimes not: *engel an angel*, has *englas*, *englum*, *engla*; *fugel a bird*, *fuglas*; *ealdor an elder*, *prince*, *ealdre*, *ealdres*, and in the plural *ealdras &c.*; *drihten lord*, *drihtne &c.*; but *heofon heaven* has *heofone* or *heofne*; sometimes, when increased, it changes *o* into *e*, as: pl. *heofenas &c.*

72. Those in *e* vary from the others in the nom. and acc. only, they are else considered as if they had no *e*; as *cásere Cæsar*, pl. *cáseras*.

73. Proper names in *s* sometimes receive no additional *es* in the Gen., as: *Mattheus gerecednys Matthew's narrative*; *Urias wif Uriah's wife*, and sometimes receive it, as: *Philippuses*, *Remuses*.

74. Some words belonging to this class are found also with the termination *a*, and then they follow the 1st Decl. 2nd Class; but generally with some modification of their signification, as: *muð mouth*, *muða ostium*, *mouth of a river*; *þeow slave*, *þeowa idem*. *Heofon* occurs also as a fem. of the 1st Decl. *heofone*, *heofonan*, Gen. 1, l. 14. 17.

75. Particular care must here be taken, not to let the termination *an* (for *on*, *um*) in the Dat. pl. mislead us to suppose a wrong nominative in *a* or *e*, for instance; in Othere's Periplus, (see *Orosius p. 22*): *butan fisceran* and *fugeleran* and *huntan*, *excepting fishers and fowlers and hunters*: *butan* governs the dative; and the nominatives of these words are *fiscere*, *fugelere*, according to 2nd Decl. 2nd Class,

and *hunta* of the 1st Decl. 2d Class, which is manifest from the nominatives plur. in the following: *hutan þær huntan gewicodon oððe fisceras oððe fugeleras*, *excepting where hunters, or fishers, or fowlers dwelt.*

76. *Feld field* has in the dat. *felda*, plur. *feldas* &c.

77. Some words are remarkable for transposing their consonants in the plural, as: *fisc fish*, *fixas*; *disc table*, *dixas*; *tusc tusk*, *double tooth*, *tuxas*.

78. Those words which, in Icelandic, form their plural in *ir*, are either introduced under the general rule, as: *scyl-das shields*; *wegas ways*; *monað, monðas months*; *earn-as eagles*; *hwæl, hwalas*, or have entirely disappeared.

79. Words in *nd*, corresponding to the Icelandic in *andi*, are declined regularly like *smið*, as: *wealdend ruler, prince*, forms in the plur. *wealdendas*. These must not be confounded with the participles present in *ende*, which are declined like adjectives.

80. The 2nd Declension, 3d Class comprizes all feminines ending in a consonant, as: *wylen a female slave*, and *spræc speech*.

<i>Sing.</i>	N.	wylen	spræc
	A.	wylne	spræce
	Abl. & D.	wylne	spræce
	G.	wylne	spræce
<i>Plur.</i>	N. & A.	wylna	spræca
	Abl. & D.	wylnum	spræcum
	G.	wylna	spræca

In like manner are declined:

<i>mearc mark,</i>	<i>bén prayer,</i>
<i>adl sickness,</i>	<i>lár learning,</i>
<i>stefen voice,</i>	<i>dæd deed,</i>
<i>sælb happiness,</i>	<i>stow place,</i>
<i>gesamnung assembly,</i>	<i>þeód people,</i>
<i>écnys eternity,</i>	<i>lád way.</i>

81. Dissyllables in *el, én, er*, belonging to this class are almost always contracted in the oblique cases,

as: sawel or sawul *soul*, sawle &c.; ceaster a *city, town*, ceastre; frófer *comfort*, frófre; lifer *liver*, lifre; ellen *strength, valour*, elne; stefen *voice*, stefne or even, stemne.

Feminines in *el* and *en* are often contracted, even in the nominative, as: stefn for stefen, wyln, sawl &c.

82. Those ending in a single consonant, after a short vowel, double the last radical letter in the oblique cases, as: syn *sin*, synne; sib *peace*, sibbe; so likewise those in *-nys* (*nis, nes*); þrynis *trinity*, þrynisse; untrumnis *weakness*, untrumnissa.

83. Hicke admits wyln both in the nominative and accusative, but it is a peculiarity of feminine nouns subst. in A. S. to vary the nom. & accus. sing. but to form the ablative, dative, and genitive alike; at least all the examples of this word cited by Lye show only the regular forms, as: adó þás wylne he onon! *Drive this bond woman hence!* &c. There are however a few words, which depart from the rule, as: hand, acc. hand, abl. & dat. handa, as: Marc. 1, 31. hyre handa gegripenre *manu ejus prehensa*; plur. handa, handum, handa.

Those ending in *-ung* receive frequently *a* instead of *e*, in the ablative and dative, as fortruwunga *trust*, Boet. 3.

84. Some few words have the accusative like the nominative, as: miht *might*; tíð *time*; woruld *world*. This last word sometimes receives *es* in the genitive, worldes, Luc. 1, 70.

85. Sá *sea*, á *law*, and eá *river*, are indeclinable in the singular: we find however, especially in composition, sás, eás in the genitive; and from eá we also

find, in the dative, þáre ié, pl. eá, dat. eán; sá is sometimes used as a masculine.

86. In those names of men which are formed from feminine substantives, the genitive seems to end in *e*, according to the inflection of their primitives, as: Sigemund, gen. Sigemunde: *Beów. 13, 77.*

87. Some are defective in the singular, as: þá gifta *the wedding*; others want the plural, as: rest *rest, repose.*

88. The 3^d Declension 1st Class contains all neuters in *e* (for *i*), that is all neuters in *e* not belonging to the 1st Decl., also all neuter dissyllables in *er* (*or*), *el*, *ol*, and *en*, and monosyllables with an unaccented vowel, followed by a single consonant.

The only difference between the 2nd Decl. 1st Class, and the 3^d Decl. 1st Class, is that the former has its sing. and plural. alike in the N. and A., while the latter forms those cases in the plur. in *u*, and changes *æ* of the singular into *a*, as may be seen from the examples *treow a tree; rice a realm, Kingdom; fæt a Vessel, Vat.*

<i>Sing.</i>	N. & A.	treow	rice	fæt
	Abl. & D.	treowe	rice	fæte
	G.	treowes	rices	fætēs
<i>Plur.</i>	N. & A.	treowu	ricu	fatu
	Abl. & D.	treowum	ricum	fatum
	G.	treowa	rica	fata

In the same manner are declined:

scip <i>a ship,</i>	genære <i>boundary,</i>	fnæd <i>a hem,</i>
twig <i>twig,</i>	gelæte <i>a cross path,</i>	geat <i>gate,</i>
hundred, 100,	wite <i>punishment,</i>	bæð <i>bath,</i>
cneow <i>knee,</i>	gelese <i>learning,</i>	glæs <i>glass.</i>

89. Dissyllables are sometimes contracted in those cases where a vowel follows, as: heáfod *head*, heáfde, heáfdes, pl. heáfdu; wolcen *cloud*, pl. wolc-

nu; *tungel heavenly body, star, tunglu; tácen token, tácnu; wundor wonder, wundru; wæpen weapon, wæpnu; mægen power, miracle &c., mægno or mægnu; wæter water, wætru.*

But they often remain uncontracted, as *nýten-u a neat, ox, mægen-u miracle, strength &c., tyccen-u a kid; fyþer-u wing, pinion; weofod-u altar; yfel-u an evil. Wæsten a desert, waste, sometimes doubles the n, as wæstenne, wæstennes, and in the plur. wæstennu.*

90. The words *æg egg* and *cealf calf* form their plur. *ægru* and *cealfu*.

91. *Feoh cattle, goods, money*, has *feó* in the dat. and *feós* in the gen. *Feó* also occurs in the plur. *Oros. p. 27*; so also are declined *pleoh danger; þeoh thigh; feorh life, feore, feores.*

92. Some words are used only in the plur., as: *lendenu loins, þystru darkness, perhaps also eaðmetto humility, and ofermetto arrogance,*

93. Instead of *u* (or *o*) we sometimes find *a* in the plur. as in Lat. and Mæsog., as: *þá bebodu* or *beboda* commandments; *tácnu* or *táčna* tokens, and *treowa* trees, also *gesceafta* creatures: when this takes place, the nom. acc. and gen. are alike.

94. To this decl. and class belong also most derivatives from verbs having the syllable *ge* prefixed, without any peculiar termination, as: *gemet measure*, from *metan to measure*; *gewrit writing*, from *writan to write*; *gefeohht contest, fight*, and many others. Sometimes the gen. plur. is formed in *-ena*, as: acc. *sende ærendgewritu*, *Boet. 1. dat. on engliscum gewritum*; gen. *þú bæde me for oft engliscra gewritena: Ælf. de Vet. Test. 1.*

95. Those terminating in *u*, which are very few,

change the *u* into *w* or *ew* in the oblique cases, as: melu *flour, meal*, melewe or melwe, melewes or melwes; searu *ambush*, searewe, or searwe, searwes.

96. The 3d Declension 2nd Class comprizes all masculines in *u*, which form their plural in *a*; also some words denoting kindred in *or*; together with some irregulars, which change their vowel in the plur., or receive the termination *e*, as: sunu *son*, bróðor *brother*, man *man*; they are thus declined:

<i>Sing.</i>	N. & A.	sunu	bróðor (er)	man
	Abl. & D.	suna	bréðer	men
	G.	suna	bróðor (er)	mannes
<i>Plur.</i>	N. & A.	suna	bróðra (u)	menn
	Abl. & D.	sunum	bróðrum	mannum
	G.	sunena (suna)	bróðra	manna

In the same manner are declined:

wudu	<i>wood, tree,</i>	dóhtor	<i>daughter,</i>	fót	<i>a foot,</i>
lagu	<i>water,</i>	sweoster	<i>sister,</i>	tóð	<i>a tooth,</i>
sidu	<i>custom,</i>	pl. gebróðra (u)		Germ.	<i>Gebrüder,</i>
medu	<i>mead,</i>	gesweostra (u)		—	<i>Geschwister.</i>

97. The word fæder *father* is indeclinable in the sing. (fæderes in^s nevertheless found in the gen.), but in the plur. it is declined like smið; thus, fæderas, fæderum, fædera. Sweoster forms swyster in the abl. & dat. sweostra in the plur.

98. Deofol *devil*, and winter *winter*, follow smið in the sing., but suffer contraction, deofle, wintra (e) &c.; but in the plur. deofla (u), &c.; also winter, wintrum, wintra (e). Sumor (er) *summer*, is not contracted, but forms sumera in the abl. & dat.

99. Mannan and monnan are sometimes found as the accus. of man and mon.

100. Freónd *friend*, and feónd *enemy*, follow

smið in the sing., but form their plural *frýnd* and *fýnd*, *freóndum*, *freónda* &c.

101. There are also to be found some few gentile nouns, which occur only in the plural, and terminate in *e*, corresponding to the Icelandic *ir*; they are declined thus:

<i>Plur.</i>	N. & A.	Dene	So also Rómane, and Róm-
	Abl. & D.	Denum	ware Romans; Engle
	G.	Dena	Angles &c.

102. The 3^d Declension 3^d Class comprizes all feminines ending in *u* or *o*, as: *gifu* a gift, grace; *denu* a den, valley; which are thus declined:

<i>Sing.</i>	N.	gifu	denu
	A.	gife (u)	dene (u)
	Abl. & D.	gife	dene
	G.	gife	dene
<i>Plur.</i>	N. & A.	gifa	dena
	Abl. & D.	gifum	denum
	G.	gifena	denena

In a similar manner are declined:

<i>hálu</i>	<i>healing, salus,</i>	<i>racu</i>	<i>narrative, relation,</i>
<i>lufu</i>	<i>love,</i>	<i>daru</i>	<i>detriment,</i>
<i>faru</i>	<i>journey,</i>	<i>scólu</i>	<i>school,</i>
<i>snóru</i>	<i>daughter in law,</i>	<i>wracu</i>	<i>revenge,</i>
<i>sceamu</i>	<i>shame,</i>	<i>caru</i>	<i>care,</i>
<i>nafu</i>	<i>nave (of a wheel),</i>	<i>lagu</i>	<i>law.</i>

Likewise all names of women in *u*, as: *Ælfgifu*, *Eád-gifu* &c.

103. Some words are indeclinable in the singular, as: *seó mænigeo* or *mænigu* the many; *yldo* age; *snytro* wit, ingenuity; *brædo* breadth; but *eowu* ewe has in the gen. *eowes*: Legg. Inæ 55.

104. Words in *waru*, as *seó burhwaru*, like all others ending in *u*, seldom occur in the plural; but they are sometimes found with the termination *e*, as:

burhware inhabitants: these are declined like *Dene*. See irregulars of the preceding class.

105. From the word *duru* a *door*, we find, besides the regular forms, in the dat. *þære dura* and *duran*, in the plur. also *dura*: Matt. 26, 71. & Marc. 1. 33.

106. Some irregulars are worthy of remark, which answer nearly to the 8th Decl. in my *Icelandic Guide*, and to those declined like *man* of the preceding class. Their chief irregularity consists in their having no increase in the plur.; the Icelandic *r* constantly disappearing in A. S.

Examples of these are:

<i>Sing.</i>	N. & A.	niht	bóc	burh
	Abl. & D.	nihte	béc	byrig
	G.	nihte	béc	burge
<i>Plur.</i>	N. & A.	niht	béc	byrig
	Abl. & D.	nihtum	bócum	hurgum
	G.	nihta	bóca	burga

The following are declined in the same manner:

wiht (or *wuht*) *creature*. *mús* (*mýs*) *mouse* (*mice*). *gós* (*gés*) $\left\{ \begin{array}{l} \textit{goose}, \\ \textit{geese}. \end{array} \right.$
lús (*lýs*) *louse* (*lice*). *bróc* (*bréc*) *breeches*
cú (*cý*) *cow* (*Scot. kye*). *turf* (*tyrf*) *turf*.

107. From *niht* is sometimes found *nihte* in the acc. as Gen. 1, 14. From *cú* is also found gen. sing. *cús*, and gen. plur. *cuna*. Gen. 32, 15.

108. *Turf* and *Tyrf* are often confounded; also *burh* and *byrig*. *Nihtes* is, like the German *des Nachts*, a mere adverb, signifying *by night*, and must not be mistaken for the genitive of the noun, *þære nihte*, as: *þá þystru þære sweartan nihte*, *the darkness of the black night*.

Of Adjectives.

109. The A. S. adjectives are, as in Icelandic, much simpler than the substantives, being all declined nearly in the same manner. They are, as in the other Gothic dialects (*viz.* Icelandic, Danish, Swedish and German), susceptible of a definite, and of an indefinite form of declension: they have also, in each of these forms, three genders, with the usual numbers and cases; and even a distinct termination for the ablative.

110. The definite form is used, when the adjective is preceded by the definite article, by any other demonstrative pronoun, by a possessive pronoun, or by a genitive case, as:

Þá seofon fægran eár getácniað seofon wæstmbære gear and welige. *The seven fair ears betoken seven fruitful and abundant years.*

He lædde inn þisne hebreiscan man. *He led in this Hebrew man.*

Lædað eowerne gyngstan bróðor tó me. *Lead your youngest brother to me.*

Nim mínne sylfrenan læfyl. *Take my silver cup.*

Þá Jóseph geseáh his gemédrydan bróðor. *When Joseph saw his uterine brother.*

In all other instances, the indefinite form is applied. The degrees of comparison are as in most other languages.

1. The Positive Degree.

111. The definite form agrees precisely, in its three genders, with the simple order, or 1st Declension of nouns substantive (Nr. 63); but the indefinite differs widely from the complex order: we shall therefore give a synopsis of it in the following table.

		<i>Indefinite Form.</i>		
		<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>
<i>Sing.</i>	N.	"	"	"(u)
	A.	"	-ne	-e
	Abl.	}		-re
	D.	-um		-re
	G.	-es		-re
<i>Plur. N. & A.</i>		}		-e (u)
Abl. & D.		-um		
G.		-ra		

112. These terminations are easily to be recognized in the kindred dialects, e. g. the acc. masc. in *-ne* is the Icelandic *an* (in *góðan mann*) and the Germ. *-en* (*einen guten Mann*). The fem. *e* is the Icel. *a* (*góða konu*), which, in German, is extended to the nominatives (*eine gute Frau*). The *um* and *es* of the neuter and masculine, are the Icel. *-um* (*góðum manni*, *góðs manns*) and the Germ. *em* or *en* and *es* (*einem guten Manne*, *eines guten Mannes*, *gutes Muthes*). The *re* of the abl., dat. & gen. fem. is the Icelandic *ri* and *rar* (*góðri*, *góðrar konu*) and the Germ. *er* which, like the A. S. *re*, is the same in the three cases (*einer Frau*).

In the plural, the terminations *-e*, *-um*, *-ra* answer to the German *-e*, *-en*, *-er* (*gute*, *guten*, *guter*) also, in some degree, to the Icelandic *-ir* (*-ar*, *u*) *-um* and *-ra* (*góðir menn*, *góðar konur*, *góð börn*, *góðum mönnum*, *konum*, *börnum*; *góðra manna*, *kvenna*, *barna*).

113. Of the two forms of adjectives, the definite, as before mentioned, agrees entirely with the simple order of nouns substantive, and applies to all adjectives. The indefinite, corresponding to the complex order of substantives, should strictly be divided into 3 Declensions: the 1st ending in a consonant; the 2nd ending in *e* (for *i*), and the 3d in *u* (at least in the fem. gender); but as those in *e* exactly coincide with those terminating in a consonant, I have reduced the declensions of this form to two, as in the nouns substantive.

114. Even the complex, or indefinite inflection, of the adjectives is very simple. The neuters and masculines are alike in the ablative, dative, and genitive, singular, as the student will have already observed in the

nouns, that the neuters and masculines of the 2nd Decl. are alike in the singular. The ablative, dative, and genitive, feminine also mutually resemble each other.

All the genders are alike in the plural. The nominative and accusative plural are also alike, and the dative plural constantly resembles the neuter and masculine dative singular.

115. The two indefinite Declensions vary from each other in nearly the same manner as those of the complex order of nouns substantive, merely by the change of vowel, and the addition of *u* in the feminine sing. and neuter plur. of the 2nd.

116. As an example of the 1st, we shall take *gó d* good, which is thus declined:

Indefinite.

	<i>Neuter.</i>	<i>Masc.</i>	<i>Fem.</i>
<i>Singular.</i>	N. gód	gó d	gó d
	A. gód	gó dne	gó de
	Abl. gó de		gó dre
	D. gó dum		gó dre
	G. gó des		gó dre
<i>Plural.</i>	N. & A. gó de		
	Abl. & D. gó dum		
	G. gó dra		

Definite.

	<i>Neuter.</i>	<i>Masc.</i>	<i>Fem.</i>
<i>Singular.</i>	N. þæt gó de	se gó da	seó gó de
	A. þæt gó de	þone gó dan	þá gó dan
	Abl. þý gó dan		þære gó dan
	D. þám gó dan		þære gó dan
	G. þæs gó dan		þære gó dan
<i>Plural.</i>	N. & A. þá gó dan		
	Abl. & D. þám gó dum		
	G. þára gó dena		

In like manner are declined :

sóð <i>true,</i>	leoht <i>light,</i>	wyrðe <i>worth,</i>
seóc <i>sick,</i>	rihtwis <i>righteous,</i>	yrre <i>wrath,</i>
hál <i>sound, whole,</i>	heard <i>hard,</i>	weste <i>waste,</i>
leás <i>loose,</i>	swift <i>swift,</i>	éce <i>ever, eternal,</i>
fæst <i>fast,</i>	sweotol <i>manifest,</i>	niwe <i>new,</i>
gewis <i>sure, certain,</i>	awend <i>turned,</i>	getrywe <i>true, faithful.</i>

117. All monosyllables, of which the vowel is not *æ*, and all those in *e*, follow this model. Those ending in *e* drop the *e*, when a syllable of inflection is added, as: *wyrðne* (Icel. *verðan*), *wyrðum* (*verðum*), *wyrðes* (*verðs*). (cf. Nr. 72.)

The participles passive in *od*, *ed*, also follow the above rule, as: *getimbrod built*; *gehered praised*; *frumcenned firstborn*.

118. The participles present are declined in the same manner both definitely and indefinitely; excepting that in the genitive plural of the definite declension, they generally have *ra* instead of *ena*, as: *þára rihtwillendra of the upright*, (for *þára rihtwillendena*). As these participles in the masculine may be so easily confounded with the nouns formed from them and denoting the agent, and are, in fact, often so confounded by Lye; I will shew the declensions of the masc. of the participle *wegferende wayfaring*, and of the noun *wegferend a wayfaring man*; so that the difference, which was accurately observed by the A. S. writers, may be the more firmly impressed on the memory.

	<i>Participle.</i>	<i>Noun.</i>
<i>Sing.</i>	N. <i>wegferende</i>	<i>wegferend</i>
	A. <i>wegferendne</i>	<i>wegferend</i>
	Abl. <i>wegferende</i>	<i>wegferende</i>
	D. <i>wegferendum</i>	<i>wegferende</i>
	G. <i>wegferendes</i>	<i>wegferendes</i>
<i>Pl.</i>	N. & A. <i>wegferende</i>	<i>wegferendas</i>
	Abl. & D. <i>wegferendum</i>	<i>wegferendum</i>
	G. <i>wegferendra</i>	<i>wegferenda</i>

119. In this class of words, there exists a double difference, between the Teutonic and the Scandinavian tongues; viz. that, as participles, they have in the former a double inflection; a definite and an indefinite (*der reisende Mann, ein reisender Mann*); but in the Scandinavian, only a single inflection, which is used both definitely and indefinitely: moreover as nouns, they belong, in the Teutonic tongues, to the complex order, but in the Scandinavian, to the simple, at least in the singular.

120. Dissyllables in *el* belong also to this Declension, as: *lytel little; mycel great; yfel evil &c.*

121. *Wædla poor; wræcca wretched; wana deficient, wanting*, have only the definite inflection, whether used definitely or indefinitely.

122. The 2nd Declension comprizes monosyllables, whose vowel is *æ* (but of these there are not many); also most of the polysyllables, formed by derivative terminations. As a model, we shall take *smæl small*, which is thus declined:

		<i>Indefinite.</i>		
		<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>
<i>Sing.</i>	N.	smæl	smæl	smalu
	A.	smæl	smælne	smale (u)
		Abl.	smale	smælre
		D.	smalum	smælre
		G.	smales	smælre
		<i>Neut.</i>	<i>Masc. & Fem.</i>	
<i>Plur.</i>	N. & A.	smalu	smale	
	Abl. & D.	smalum	smalum	
	G.	smælra	smælra	

Definite.

þæt smale	se smala	seó smale
þæt smale	þone smalan	þá smalan
þý smalan	þý smalan	þérc smalan &c.

Thus also are declined :

læt <i>late,</i>	eádig <i>blessed,</i>	háðen <i>heathenish,</i>
swæs <i>dear,</i>	þurstig <i>thirsty,</i>	totoren <i>torn,</i>
swær <i>heavy,</i>	gesælig <i>happy,</i>	foresprecen <i>before</i> <i>mentioned,</i>
hwæt <i>quick, brisk,</i>	færlic <i>sudden,</i>	fæger <i>fair,</i>
glæd <i>glad,</i>	gástlic <i>ghostly,</i>	mæger <i>meager,</i>
bær <i>bare,</i>	cynelic <i>kingly,</i>	glæshluttor <i>clear as</i> <i>glass.</i>

123. And, in general, the participles pass. of the 2nd and 3^d Conj. in *en*, as: Olimphiáde heó wæs hátenu *she was called Olympias*; from háten *called*, Oros. 3, 7. Cristenu fáemne *a Christian girl*.

124. Those however formed by derivative terminations, as also participles in *en*, are often found in the feminine without the *u*, and in the neuter plur. terminating in *e*, according to the 1st Declension, as: seó oðre naman wæs Tate háten, *she was called by another name, Tate*. Beda 2, 9. þá wæs seó fáemne geháten, *then was the girl called*. Ib.

125. Dissyllables are not always contracted, but hálig *holy*, generally becomes þæt hálga, se hálga, seó hálge &c., i. e. in the cases whose terminations begin with a vowel; but hálgra manna *holy men's*, because the termination begins with a consonant (*r*). So also fæger, in plur. fægru land, but, in the genitive, fægerra landa.

126. Adjectives in the neuter gender are not uncommonly used as substantives, as: yfel *an evil*; fæger *beauty*; of yfele *of the evil*; Hwæt fægnast þú þonne heora fægeres? *Why then dost thou rejoice in their beauty?*; And forðon he þæt gód forlet, þe him geseald wæs *and because he left the good that was given him*; Oros. p. 57. Ægðer ge þás eorðlican gód ge eác þá yflu *as well these earthly goods, as also the evils*; Boet. 12.

The difference is seen only in the dative, in which, care must be taken not to confound it with the abiative of the adjective, as: *getogene ðý wæpne having drawn the weapon; swigende muþe with silent mouth; mid micle flóde with a great stream.*

127. Finally, the termination *e*, like the Icel. *a*, is adopted when the adjective, in the positive degree, is used adverbially, as: *yfele evilly*, from *yfel*; *swiðe exceedingly, valde*, from *swið strong*; *hraðe swiftly*, from *hræd swift*.

2. The Comparative & Superlative Degrees.

128. These degrees are regularly formed by the terminations *-or* and *-ost*, as: *heard, heardor, heardost; smæl, smalor, smalost; hræd, hraðor, hraðost*. It must however be observed that the termination *-or* of the comparative is, like the corresponding Icelandic *-ar*, used only adverbially; so that, when used as an adjective, the comparative has only one inflection, with the terminations *-re, -ra, -re*, whether the word stands definitely or indefinitely, as: (*þæt*) *heardre, (se) heardra, (seó) heardre; (þæt) smælre, (se) smædra, (seó) smælre*. The superlative, on the contrary, like the positive, and as in Icelandic, has both the indefinite and definite inflections, of which the former terminates in *-ost*, which is the case also when the word is used adverbially (like the Icelandic *-ast*). The definite has generally *-este, -esta, -este*; though we sometimes find the *o* retained (*-oste, -osta, -oste*), as: *wuna þær þe leófast ys! dwell where it is most pleasing to thee!* Here *leófast* is an adverb (Icel. *ljúfast* or *kærast*); *þá hæfde he þá*

gyt á nne leófastne sunu *then had he yet one most beloved son*: here the adjective has the indefinite inflection (Icel. ljúfastan). þes is mín leófasta sunu *this is my most beloved son*: here the adjective has the definite inflection (Icel. ljúfasti). Ðonne sceolon beón gesamnode ealle þá men, þe swiftoste hors habbað *then shall all the men be assembled who have swiftest (very swift) horses*: here swiftoste stands indefinitely in the plural; if it stood definitely, it would be þá swiftostan, and if adverbially, swiftost.

129. The following may serve as an example of the relation which the inflections, in all the three degrees, bear to one another:

	<i>Positive.</i>		<i>Comparative.</i>		<i>Superlative.</i>
indef.	swið <i>strong,</i>	}	(þæt) swiðre	}	swiðost
def.	þæt swiðe <i>the strong,</i>				þæt swiðeste (oste)
adverb.	swiðe <i>strongly, valde.</i>		swiðor		swiðost.

130. Some change the vowel, in forming the degrees of comparison; others have other irregularities, the most important of which are the following:

(See the annexed table.)

lang (lange)	lengre (leng)	lengest	þæt lengste	long,
strang (strangle)	strengre (strangor)	strengest	— strengste	strong,
eald	yldre	yldest	— yldeste	old,
geong	gyngre	gyngest	— gyngste	young,
sceort (sceortlice)	scyrre	scyrrest	— scyrteste	short,
mycel (mycle)	mære (má)	mæst	— mæste	great,
lýtel	læsse (læs)	læst	— læste	little,
gód (vel)	betere (bet)	betst (bétst)	— betste	good,
yfel (yfele)	wyrse (wyr)	wyrst (wyrrest)	— wyrreste	bad, evil,
eáð (eáðe)	eáðre eáðre (eð)	eáðost	— . . .	easy,
heah	hyrre	hyrst (hehst)	— . . .	high,
neah	nearre (near, nyr)	nyrst (nehst)	— nyhste	near,
(feor)	fyrre (fyr)	fyrrest	— . . .	far,
(ár)	ærrre (ærrer áror)	ærest (-ost)	— . . .	before, ere,
(æfter)	æftre or æftere	æftermost	— . . .	after,
þæt forme (forð)	furðre (furðor)	fyrmost	— fyrreste	first,
læt (late)	lætre (lator)	lætost	— lætemeste	slow,
sið	siðre (siðor)	siðmost	— siðmeste	late,
norðweard (norð)	(norðor)	norðmest (Oros. p. 21)	— . . .	north, northward,
niðweard (niðer)	niðere (niðror)	niðmest	— niðmeste	under, nether,
ufeweard (up)	ufere (ufor)	yfemest	— yfemeste	upper, upward,
úteward (út)	útre (útor)	ytemest	— ytemeste	out, outward,
inneweard (inn)	innere (innor)	innemest	— innemeste	in, inward,
midd	midmest	— midmeste	mid.
middeard	midmest	— midmeste	

Sæmre worse, inferior, seems to be defective in the pos. & superl.

131. Those of the 1st Declension, which change the vowel in the comparative and superlative, never have *-or*, *-ost*, but only *-re*, *-est*, even when used adverbially, but most of the others admit those terminations, and even often retain the vowel *o*, when they stand definitely as adjectives, in the superlative degree, as: *ric rich*, *ricor*, *ricost*, *þá ricostan*; thus also all in *-lic*.

132. Adjectives in *-weard* do not strictly belong to this place, but as they serve to supply the positive degree, to many words which are without it, and have neither comparative nor superlative themselves, it is not without reason that a place is assigned them in the table.

133. The practice of forming the superlative by *-mest* (from *mæst*) is preserved in many English words, as: *utmost* &c. In Icelandic *mest* is never added, but sometimes, in the adverbial comparative, *meir*, as: *nærmeir*, *fjærmeir*, *síðarmeir* &c.

134. The words in the table between brackets are adverbs, whose formation I was willing to add, as some of them occur often, and seem to serve as the foundation for the forms of the adjectives.

135. Instead of *-or* we sometimes find *-ur*, or (after the Icelandic) *-ar*; and, instead of *-ost*, *-ust* and *ast*; for *este* is also found, in the doubtful orthography of the Anglo-Saxons, *-iste* or *-yste*, but these anomalies are of rare occurrence.

Of Pronouns.

136. This part of speech in Anglo-Saxon, as in other languages, has some considerable peculiarities of inflection.

137. The Personal Pronouns are:

1st Person.		2nd Person.		3d Person.		
				Neut.	Masc.	Fem.
<i>Sing.</i>	N. ic		þú	hit	he	heó
	A. me (meh, mec)		þe (þeh, þec)	hit	hine	hi
	D. me		þe	him		hire, hyre
	G. min		þín	his		hire, hyre
Dual.		Dual.		Plur.		
	Plur.		Plur.			
N.	wit we	git	ge	hi (hig)		
A.	unc us	inc	eow	hi (hig)		
D.	unc us	inc	eow	him (heom)		
G.	uncer úre (user)	incer	eower	hira (heora)		

In Joh. 18, 17. occurs *nic* for *ne ic*.

138. The forms *meh* and *þeh* seldom occur, and are thought to be Dano-Saxon; they ought perhaps, like the Icelandic *mik*, *þik* (Germ. *mich*, *dich*), to be used only in the accusative; but, as the ancient forms, *me*, *þe*, are also used as datives, it was natural that these, in like manner, should be employed in both cases.

139. For the accusative plural we find likewise two other forms in poetry, namely: *usih* (*usic*), and *eowih* (*eowic*); also in the 2nd pers. dual *incit*, which last is given by Lye as the dual nominative, but that it is an accusative, is evident from the very example he cites: *Cædm. 62, 2; restað incit rest yourselves*, for *restan* is a reflexive verb, when used of persons, like *hvile sig* in Danish.

These forms, as well as *user* for *úre* are assigned, evidently with injustice, to the Dano-Saxon dialect, though no traces of them are to be found in the Scandinavian tongues, excepting the possessive *ossir our*, plur., but which is only a rare poetical form in Old-Icelandic, and belongs more strictly to the Teutonic languages (Germ. *unser*, Mæsog. *unsara*); it is also more analogous to the other forms of the genitive of these pronouns than *úre*, which might rather seem derived from the Scandinavian *vor*.

140. That his is the genitive of hit, is evident from the following; word gefylð his ágene getácnunge *the verb filleth (completes) its own signification*, Ælf. Gram. 5.

141. The Anglo-Saxon, like the modern English, has no reflective pronoun of the 3^d person, but uses the personal pronoun in its stead, as: þæt folc hit reste *the folk rested itself*; þá þeowas stódon æt þám glédon and wyrmdon híg, *the servants stood by the fire, and warmed themselves*. If it be required to determine the reflective signification of any of the three persons more specifically, sylf (self, seolf) *self*, is added, which is declined like an adj., both indefinitely, as:

sittan láte ic hine	<i>him I would place</i>
wið me sylfne.	<i>beside myself.</i>

and definitely, as: Se sylfa cwellere *the hangman himself*.

Sylf is usually added to the pers. pron. in the same case and gender, as: ic sylf hit eom *it is I myself*, Luke 24, 39; ic swerige þurh me sylfne *I swear by myself*, Gen. 22, 16; fram me sylfum *of myself*, Joh. 5, 30; we sylfe gehýrdon *we have heard (him) ourselves*, Ib. 4, 42. Likewise þú sylf, Luke 6, 42; þe sylfne, Ib. 12, 31; ge sylfe, Joh. 3, 28; eow sylfe, Mark 13, 9; he sylf, Cædm. 14, 9; hine sylfne, Mark 15, 31. &c. Sometimes however the dative of the personal pronoun is prefixed to the nominative of sylf, as: ic com me-sylf tó eow *I came myself (of my own accord) to you*, Ælf. N. T. p. 36; ær þú þe-self hit me gerehtest *before thou thyself didst explain it to me*, Boet. 5, 1; and þá circlican þeawas him-sylf þær getæhte *and there himself taught the ecclesiastical rites*, Ælf. N. T. p. 33. In the definite form, it has also the signification of *the same*, like the Ger-

man *dasselbe*, as: on *ðá sylfan tíð*, at the same time; *Dóð ge him þæt sylfe* Do ye the same to them.

142. The Possessive Pronouns are formed from the genitives of the two first persons, by declining them as indefinite adjectives. They are *mín*, *þín*, *uncer*, *úre*, *incer*, *eower*. Those in *-er* are often contracted, when the syllable of inflection begins with a vowel; *úre* is then considered as if it had no *e*, and becomes *úrum*, *úres* &c.; it moreover receives no additional *-re* in the fem. so that in all cases of the fem. sing. it remains unchanged.

143. For *úre* we also find among the poets *user* (*usser*), which, when the regular termination begins with a vowel, or with *r*, is declined irregularly thus:

	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>
<i>Sing.</i>	N. user	user	user
	A. user	userne	usse
	D. ussum		usse
	G. usses		usse
<i>Plur.</i>	N. & A.	usse (<i>user</i>)	
	D.	ussum	
	G.	ussa.	

144. The third person has no exclusive possessive pronoun; we find only the genitive of the personal unchanged, *his*, *hire*, *hira*, answering to the Engl. *its*, *his*, *hers*, *theirs* (*ejus*, *eorum*, *earum*, *suus*), *hit*, *he*, *heó* being both personal and reflective.

If it be requisite to determine the idea of *reflection* more precisely in *his*, *hire*, *hira*, then the gen. of *sylf*, or the word *ágen own*, must be added, which is regularly declined as an adjective, but only indefinitely, and may be considered as a possessive to *sylf*, as: *tó his ágenre þearfe* to his own need.

145. *Sín* is also sometimes used by the poets as

a reflective possessive of the 3^d person, which is said to be a Scandinavian idiom, but which, with equal probability, may be considered as an obsolete Germanism, the word being used equally in the Teutonic & the Scandinavian tongues, and, in A. S., is so old that we find it in Cædmon's paraphrase: it must however be observed that it does not, like the German, answer to *his*, in the sense of *ejus*, but only in the sense of *suus*.

146. The Demonstrative Pronouns are þæt, se, seó (*id, is, ea*), which is also used for the article, and þis, þes, þeós (*hoc, hic, hæc*): They are thus declined:

	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.
Sing. N.	þæt	se	seó	þis	þes	þeós
A.	þæt	þone	þá	þis	þisne	þás
Abl.	þý		þære	þise		þisse
D.	þám		þære	þisum		þisse
G.	þæs		þære	þises		þisse
Plur. N. & A.		þá			þás	
Abl. & D.		þám			þisum	
G.		þára			þissa	

147. Instead of þone, we often find þæne, and for þám, in both numbers, þæm, also þæra for þára. Seó is also found (like the Old-Icelandic sjá), in the masc., instead of se; but to give þeó, as a nominative of the feminine, is an error either in the writing or rather in the reading, where there has stood seó *is, ea*, or heó *she*, or þe *who, that*; it however perfectly corresponds to the Frisic thjú. We find also þan, þon, in the neuter, in some adverbial expressions instead of þám. þý seems justly to be received as a proper *ablativus instrumenti*, as it occurs so often in this character, even in the masc. gender, as: mid þý áþe *with that oath*; Inæ Leg. 53. and, in the same place, in the dative, on þæm áþe *in that oath*. Ib.

148. From þis (or þys) we find, in both numbers, þissum for þisum, and þisses for þises. So likewise þissere for þisse, and þissera for þissa, and in plur. þæs for þás. From which afterwards, with a distinction in signification, *these* and *those*.

149. The indeclinable þe is often used instead of þæt, se, seó, in all cases, but especially with a relative signification, and, in later times, as an article. Hence the English article *the*. It is sometimes compounded with þæt, and becomes þætte, contr. for þæt þe *that which*, or *that* conjunction (Germ. *dass*); in like manner se-þe *he who*, is considered as one word, as: ic wát þætte eall þæt ic her sprece is wið þínum willan, *I know that all which I here say is against thy will*; forþám þe se-þe hine forþencþ, se biþ ormód, *for he who despairs of himself is mad*.

150. þyllic for þýlic (Icel. þvílikr) *such*, is compounded of þý and líc, and declined as an indefinite adjective. þyslic or þislic, of the same signification, is, without doubt, of later origin, from the Danish *deslige*.

151. Ylc (ilc) *same*, is declined as a regular adjective, especially when used definitely (þæt ylce, se ylca &c.)

152. From ylc is perhaps formed swylc (for swá-ylc) *such*, which has the indefinite declension: it occurs in the ablative, in this phrase: mid swylce hrægle he in-eóde, mid swylce gange he út, *with such garment as he came in with, with such go he out*. Leg. Ælf. pref. §. 11.

153. The demonstrative pronoun þæt, se, seó is also used relatively, like the English *that*, and is, in general, repeated in the sentence, so that in the first clause it stands as a demonstrative, and in the next as

a relative ¹⁾), as: *hátan þæt sælþa þæt náne ne beóð to call those blessings which are none; se man se þæt swifte hors hafað the man who has the swift (swiftest) horse.*

154. In order to vary the sentence, they often used *þe* in the second place, as the more proper relative, as: *þæt micele geteld þe Móises worhte the large tent that Moses made; sý gebletsod se þe com on drihtnes naman blessed be he who came in the name of the Lord. þe* is also repeated, thus: *þe þe on me belýfð he who believeth in me; also swylc, yet so that, in the second place, it is changed to the adverb swylce (so as, as if, qualiter, quasi), as: gif ic hæfde swylcne anweald swylce se ælmih-tega God hæfð if I had such power as the Almighty God háth; Ælc þing ongitan swylc, swylce hit is to understand each thing so as it is.*

155. The demonstrative adverbs *swá* and *þær* are repeated in a similar manner, as: *Hú clipode Abeles blód tó Gode, buton swá swá ælces mannes misdæda wregap hine tó Gode butan wordum? How did Abel's blood cry to God, but so (otherwise than) as each man's misdeeds accuse him to God, without words?; He spræc to him eallon þrim swá swá tó ánum, He spake to them all three so as to one; þær þær there where.* When combined with a pronoun *swá* only is repeated, as the adverbial part of the phrase, as in *swá-hwilc swá which (one) soever that; swá-hwæðer swá which one soever, of two, that: also swæðer swá or swæðer alone, the relative being not unfrequently omitted in this tongue. Thus*

¹⁾ Hence, in modern English, the frequent use of *that* as a relative, instead of *which*.

also, in connexion with an adjective or an adverb; *swá gelíc swá as like as*; *swá lange swá as long as &c.*

156. The use of *þæt, se, seó* in A. S. seems analogous to that of the German *das, der, die*, which is, at the same time, article, demonstrative and relative: but none of the other words are, either in German, or any other tongue, to my knowledge, used so decidedly and frequently in these several ways as in A. S. In Danish and Icelandic nothing of the kind is to be found; but in Swedish *der* is used both for *there* and *where*, (*ibi* and *ubi*).

157. The Interrogative Pronouns are: *hwæt*, (*hwá*) *what, (who)*; *hwylc* *which*; *hwæðer* *whether*. The former is used only in the singular, and is thus declined:

	<i>Neut.</i>	<i>Masc.</i>
N.	<i>hwæt</i>	<i>hwá</i>
A.	<i>hwæt</i>	<i>hwone (hwæne)</i>
	Ab. <i>hwí</i>	
	D. <i>hwám (hwám)</i>	
	G. <i>hwæs</i>	

It is never used in connexion with a substantive, and with an adjective it usually governs the genitive, as: *hwæt yfeles? what evil?* It also (like the Germ. *etwas, was*,) signifies *somewhat, a little*, as: *hwæt lytles a little.*

158. *Hwylc (hwelc)? which?* which corresponds to *swylc*, and *hwæðer? which of the two? whether?* follow the indefinite declension of adjectives. The adverb *hwæðere* signifies, *nevertheless, yet*. *Hwylc* or *hwelc* is also used indeterminately, like the Germ. *Jemand*, as: *butan heora hwelc eft to rihtre bóte gecyrrre unless some of them turn again to right repentance.*

159. *Hú* is the English *how*, in its significations both of *quam* and *quomodo*. *Swá* is used before adjectives to give them a definite sense, as: *hú mycel?*

how great?; *hú lange? how long?*; *swá mycel so great*; *swá lange so long*; *hú mæg man quomodo possit homo.*

160. But for the purpose of making a whole proposition interrogative, *hwæðer* is used, in the neuter, like the Icel. *hvárt* (Lat. *utrum*, Gr. *ποτερον*), as: *hwæðer ge nú sécan gold on treowum? seek ye now (then) gold on trees?*; *hwæðer (or hwær) þú durre gilpan? dost thou dare to vaunt?* Its proper use is however in questions consisting of two members, whether dependent or independent of each other; in which case, *oþðe ne* or *þe ne* corresponds to it, in the second member (like the Gr. *ποτερον — η*; Icel. *hvárt — eða*), as: *Ic wille nú faran tó and geseón, hwæðer híg gefyllað mid weorce þone hreám, þe me tó-com, oþðe hit swá nys, þæt ic wite, I will now go thither, and see whether they fulfil indeed the cry that came to me or (whether) it be not so, that I may know*; *sceawa hwæðer hit síg þínes suna, þe ne síg! see whether it be thy son's or be not!*

It is to be observed that, in dependent propositions, *hwæðer* governs the verb in the subjunctive. The other interrogative expressions; viz. *cwyst þú? sayest thou?*; *wénst þú? thinkst thou?* resemble the *num* or *an* of the Latins, and, like them, are to be considered as mere interrogative particles.

161. The Indefinite Pronouns are, not without reason, called also indefinite numerals: they are the following: *æghwæt (-hwá)*, *æghwylc*, *æghwæðer* or *gehwæt (-hwá)*, *gehwylc*, *gehwæðer*, answering to our *whatever*, *whoever*, *whichever* (of two). To this class belong also the above noticed, *swáhwæt (swá)*, *swáhwylc*, *swáhwæðer (swá) whatsoever, whosoever (that)*; which are all declined according to the

last word in the compound, the nature of which has been already explained.

162. *ælc each, every; eall all; genóh enough*, follow the indefinite declension of adjectives, as: *on ælcere tíde at each time; ealra betst best of all.*

163. *Sum some, manig (mænig) many; á n one, a; ænig any; nán none, nænig none whatever; ænlép, ænlýpig single, lonely*, also follow the indefinite declension. *Sum* is often found combined with the genitive plural of the cardinal numbers, and signifies *about, some*, as: *hundseofontigra sum some (about) 70 men, Gen. 46, 27. Sume tengear some ten years. Mænig usually forms manega in the nom. & acc. plural.*

164. *Fela much, many*, is indeclinable; but *feawa few* has in the dative *feawum*; both are also used as distributives with the genitive of the substantives.

165. *Man one* (Germ. *man*, Fr. *on*) is strictly a noun substantive, as is also *wiht* or *wuht a thing, creature*, but this last admits of two peculiar augments, which convert it into a sort of substantive pronoun, viz. *awiht* or *awuht*, contracted into *awht*, *áht aught*; also *nánwiht*, *nánwuht*, by contraction, *náwht*, *náht naught*. Hence perhaps is derived the negative *not*, as the German *nicht* is from *ne-wicht*.

166. We may here notice the word *hwæthwegu* (*hwæthwega*, or *hwæthugu*) *somewhat, a little*, also *hwæt hweguninga*, or *hwæt hweganunges idem*; but which are rather to be regarded as adverbs. *Æthwega*, and *hwylchugu*, and *hugu* alone, are found also with the same signification.

167. *Oðer*, like the Icelandic *annar*, signifies both *alius* and *secundus*, but *alter (one of two)* has its appropriate word, *awðer (áðer)*, formed like *awht*; and *neuter (neither)*, has *nawðer* or *náðor*,

like *nawht*. These, as well as *ægðer* *either*, *each* of *two*, are declined according to the indefinite form of adjectives of the 2nd Decl. *Ægðer* is very often used as an adverb, in the signification of *hwæðer*: *ægðer ge* — *ge as well* — *as*.

168. *Oðer*, as in Icelandic, is also declined after the indefinite form, even when preceded by the article, as: *þæs oðres* of *the other*. The fem. sing. does not admit the insertion of *r*, but forms the abl. dat. & gen. like the acc. *oðre*. The plur. has sometimes in the neuter *oðru* or *oðra*, as: *oþru leáf other* (*fresh*) *leaves*, Boet. 4.

169. The definite Numerals are the following, viz.

<i>Cardinal Numbers.</i>	<i>Ordinal Numbers.</i>
1 An	Þæt forme, se forma, seó forme
2 Twá, twégen, twá	Þæt, se, seó oðer
3 Þreó, þrý, þreó	Þæt þrydde, se þrydda, seó þrydde
4 Feower	Feórðe, a, e
5 Fíf (fife)	Fifte, a, e
6 Six	Sixte, a, e
7 Seofon (syfon)	Seofode, a, e
8 Eahta	Eahtoðe
9 Nigon (nygon)	Nigoðe
10 Tyn (ten)	Teoðe
11 Endlufon (endleofan)	Endlyfte
12 Twelf	Twelfte
13 Þreottyne	Þrytteoðe
14 Feowertyne	Feowerteoðe
15 Fiftyne	Fifteoðe
16 Sixtyne	Sixteoðe
17 Seofontyne	Seofonteoðe
18 Eahtatyne	Eahtateoðe
19 Nigontyne	Nigonteoðe
20 Twentig	Twentugoðe
30 Þrittig	Þrittigoðe
40 Feowertig	Feowertigoðe
50 Fiftig	Fiftigoðe
60 Sixtig	Sixtigoðe

<i>Cardinal Numbers.</i>	<i>Ordinal Numbers.</i>
70 Hund-seofontig	Hund-seofontigoðe
80 Hund-eahtatig	Hund-eahtatigoðe
90 Hund-nigontig	Hund-nigontigoðe
100 Hund (Hund-teontig)	Hund-teontigoðe.
110 (Hund-endlufontig)	(Hund-endlufontigoðe)
120 Hund-twelftig	(Hund-twelftigoðe).
1000 Þúsend.	

170. **The Cardinal Numbers.** With respect to their inflection, which is what chiefly concerns us here, it is to be observed, that *án* is declined like a regular adjective; in the acc. masc. sing. however we often find *éinne* instead of *ánne*, also the negative *néinne* instead of *nánne*. When it stands definitely, *áne*, *ána*, *áne*, it signifies *alone (solus)*.

171. *Twá* and *þreó* are thus declined:

	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>
N. & A.	<i>twá</i>	<i>twégen</i>	<i>twá</i>	<i>þreó</i>	<i>þrý</i>	<i>þreó</i>
Abl. & Dat.	<i>twám (twám)</i>			<i>þrym</i>		
G.	<i>twegra (twega)</i>			<i>þreóra</i>		

Bá, *bégen*, *bá both*, is also declined like *twá*, and forms *bám*, *begra*. Instead of the neuter *twá* they said also *tú*, as: *þá wæs ymb tú hund wintra then it was about two hundred years*; and instead of *bá* alone, we sometimes find *bátwá* or *butu*, (*but-wu*, *buta*).

172. *Feower* retains *feower* in the dative, as: on *feower dagum in four days*, Oros. p. 22, but, in the genitive, it forms *feowera*.

Fíf and *six* are sometimes found in the genitive with *a*, *án þissa fífa one of these five*, Boet. 33, 3; *syxa sum some six*, Oros. p. 23.

From *seofon* we find a genitive *seofona*, and also another nominative *seofone*, when used absolutely, as: *ealle seofone all seven*.

173. *Eahta*, *nigon*, *endlufon* are, as far as I have observed, indeclinable, as are also the compounds in *-tyme*. From *tyn* we find also nom. & acc. *tyme* and abl. & dat. *tynum*, used absolutely.

174. *Twelf*, when used absolutely, has *twelfe* in nom. it has also regularly *twelfum* and *twelfa*, in dat. & gen. as: *án of þám twelfum*, *án þára twelfa* *one of the twelve*; but, when the subst. follows, it remains unchanged, as: *mid hys twelfleorningcnihtum* *with his twelve disciples*; *þára twelf apostola naman* *the names of the twelve apostles*.

175. *Twentig*, and the other tens in *-tig* are declinable, yet without any variation of gender, *-tig*, *-tigm*, *-tigma*. In the nominative and accusative, these tens are used both as nouns governing a genitive, and as adjectives agreeing in case with the substantive; but, in the dat. and gen., they appear to be used as adjectives only, as: *twentig geara* *twenty years*; *þryttig scillingas* (and *scillinga*) *thirty shillings*; *twentigm wintrum*, *þrittigm þúsendum*, *hundteontigma manna*.

176. The word *hund*, which is placed before the tens after *sixtig*, answers to the Mæsog. affixed particle *tehund*, or *hund*, and to the Gr. *-κοντα*, Lat. *-ginta*. It is sometimes omitted when the subst. *hund* *an hundred* precedes, as: *and scipa án hund and eahtatig* *and of ships one hundred and eighty*.

177. *Hundred* and *þúsend* are declined like neuters of the 3^d Decl., and *hund* like those of the 2nd, but this last seldom occurs, except in the nom. & acc.

178. When the units are combined with the tens, they are placed first, with *and*, as: *án and twentig* 21; *six and fiftig* 56 &c., but after the word *hundred*, the smaller number is last, and the substantive

repeated, for if the smaller number were set first, it would denote a multiplication, as: *án hund wintra* and *þrittig wintra* 130 *years*; *hundteontig wintra* and *seofon* and *XL wintra* 147 *years*; *feower hund wintra* and *þrittig wintra* 430 *years*; *þreó hund manna* and *cahtatyne men* 318 *men*. Instead of *twá hund*, we find also *tú hund*. The others are simply thus; *þreó hund*, *fíf hund*, *twá þúsendo* &c.

179. The Ordinal Numbers, with the exception of *oðer*, follow the definite declension of adjectives. *Oðer*, like the Icelandic *annar*, has always the indefinite form, whether with, or without, the article.

180. The termination from *twelfte* to *twentugoðe*, viz. *-teoðe*, seems sometimes, at least by Lye and other Grammarians, to be confounded with that which is used from *twentugoðe* onward, namely *-tigoðe*, for *þreotteogoðe*, *feowerteogoðe* &c. cannot well be other than a variation of *þrittigoðe*, *feowertigoðe* &c., although given as *thirteenth*, *fourteenth* &c. Sometimes the places themselves quoted by Lye exhibit the correct form only, for instance; all those quoted under *feowerteogeð*, exhibit only *feowerteoðe*; but in other places, where this doubtful termination may really be found, I am inclined to regard it as an error, crept in, sometimes in transcribing the Roman numerals verbally, and sometimes from other causes; since such an ambiguity seems too absurd to be tolerated in any tongue; I have therefore given only the unequivocal forms.

181. From *hund*, *hundred*, *þúsend* no ordinals are formed, they being all nouns substantive.

182. When units are added to the tens, they are either set first with *and*, as cardinal, or last, as ordinal numbers, Ex. *án and twentugoðe* *twenty-first*; *fíf and twentugoðe* *twenty-fifth*; or *þý twentigðan dæge* and *þý feórþan Septembris* *the 24th Sept.*

183. Healf *half* follows the indefinite declension of adjectives, and, as in German &c., is placed after the ordinal, which it diminishes *by half*, as: oþer healf hund biscopa 150 *Bishops*; þrydde healf *two and a half*.

184. From the numerals are formed other numerical expressions, viz. Multiplicatives, ending in feald *fold*, and declinable as adjectives, as: ánfeald *single*; twifeald *double, twofold*; þryfeald; feowerfeald, hundseofontigfeald; manigfeald *manifold*. From these again are formed, 1) adverbs in *-lice*, as twifealdlice *doubly*: 2) nouns in *-nes*, as twifealdnes *duplicatus*: 3) verbs, by changing *-feald*, into *-fyl-dan*, as: twifyldan *to double*.

185. Sið *a journey, time*, is, in the abl. sing. (siðe), added to the ordinal numbers, like the English *time*, as þridðan siðe *the third time*; sume siðe *a certain time*. In the abl. plur. (siðum, siðon, siðan), it is added to the cardinal numbers, in the same signification, as: feower siðon, fíf siðon, eahta siðon, hundseofontig siðon &c. The three first numbers have however a distinct form to express the same idea, viz. æne *once*; twywa (tuwa) *twice*; þriwa *thrice*.

186. The Distributives are expressed by repeating the cardinal numbers, as: seofon and seofon *septena*, fíf and fíf &c.

187. For Numerical Signs, the Anglo-Saxons used the capitals I, V, X, L, C, D, M, in the same manner as the Romans.

Of Verbs.

188. This part of speech, as in the other Teutonic languages, has no passive inflection, which must therefore be supplied by the help of auxiliaries. It has the usual modes, viz. the indicative, the subjunctive, the imperative, and the infinitive, also a gerund and two participles.

189. As in all the other Gothic tongues, there are in A. S. two orders of verbs, corresponding to the two orders of nouns-substantive; viz. the simple, and the complex. In the simple, the imperfect consists of more than one syllable, and ends in *de* or *te*, the participle passive in *d* or *t*: in the complex order, the imperfect is a monosyllable, with a change of vowel, and the part. pass. ends in *en* or *n*.

190. According to the nature of the imperfect, the first order is divided into three classes, forming together one conjugation.

The second order contains two conjugations, each consisting of three classes.

191. The first order may be considered as containing pure or open verbs, answering to the Greek in $\alpha\omega$, $\epsilon\omega$ and $\omicron\omega$, also to the Latin regulars in *āre*, *ēre*, *īre*. though their vowel is not so manifest in the Gothic tongues as in the Phrygian: in Mæsogothic however it is much more apparent than in A. S., yet in the latter, it is easy to distinguish their mutual difference, some forming the imperf. in *-ode*, as: *sceawian to look*, *sceawode*, others in *-de* or *-te* only, as: *hælan to heal*, *hælde*; *métan to meet*, *métte*, and others again in *-de* or *-te*, with a change of vowel in the preceding syllable, as: *tellan to count*, *tell*, *tealde*; *þeccan to cover*, *thatch*, *þeahte*. It is easy to perceive that the

difference between the endings *de* and *te* is not essential, but depends solely on the hardness or softness of the preceding consonant, as in Icelandic: but the other difference is essential, and of such a nature as to prescribe the subdivision of these verbs into three classes, answering precisely to the three Icelandic (see the *Swedish Edit. of my Icel. Gram.*) as well as to the Mæso-gothic, in Zahn; so that the 1st in A. S. is the 3^d in Zahn, (spillon), the 2nd corresponds to his 1st (haban), and the 3^d to his 2nd (sokjan).

192. The Second Order contains all the impure, or close, verbs. Here it is not the characteristic letter, but the vowel of the first syllable, that forms the ground of the subdivision in the Gothic tongues, which in this feature differ widely from the Phrygian languages¹⁾; for instance, *sigan* to *fall*, *sink*, has in the imperf. *sáh*, plur. *sigon*, but *fleógan* to *fly* has *fleáh*, pl. *flugon*, though the characteristic (*g*) is the same in both. Again, *bindan* to *bind* has *band*, *bundon*, but *standan* to *stand* has *stód*, *stódon*, though with the same characteristic (*nd*); whereas *writan* to *write* forms *wrát*, *writon*, and *arisan* to *arise*, *arás*, *arison*, like *sigan*, though with different characteristics (*t*, *s* and *g*); because the vowel of the chief syllable is the same in all (*i*). It is not requisite that the vowel be exactly the same, for instance; *lúcan* to *shut*, imp. *leác*, pl. *lucon*, p. p. *locen*, and *leógan* to *lie* (*mentiri*), imp. *leág*, *lugon*, p. p. *logen* are conjugated precisely alike, although they have different vowels (*ú* and *eó*); they are therefore not classed exclusively according to the vowel of the 1st person, or

¹⁾ In Latin the close or impure, as well as the open or pure verbs, are inflected indiscriminately according to their characteristic: thus *lædo*, resembles *ludo*, and *lingo*, *jungo*.

of the infinitive, which, in this order, is always the same, but more especially according to that which they receive, through the change of vowel, in the imperfect, and participle passive.

193. The vowel, which this order of verbs receives in the imperfect singular, though, in many cases, preserved in the plural of the imperfect, and in the imperfect subjunctive, yet often undergoes a change in the 2nd pers. sing. and in the whole plur. of the imperfect, also in the imp. subj. This mutability of the vowel of the imperfect renders it expedient to subdivide the order into two conjugations, each containing three classes, according to the changes suffered by the vowel, viz.

The Second Conjugation has in the imperfect indicative and subjunctive of the

1st Class *é*, as: ic trede, imperfect ic træd;

2^d Class *e*, as: ic læte, imperfect ic let;

3^d Class *ó*, as: ic grafe, imperfect ic gróf.

The Third Conjugation has in the 1st and 3^d pers. sing., imp. of the

1st Class *a*, which in the 2nd pers. sing., in the plur., and in the imp. subj. is changed into *u*, as: ic binde, imp. ic band, 2nd pers. þú bunde, pl. bundon; subj. bunde.

2nd Class *á*, which, in the above forms, is changed into *i*, as: ic bíte, imp. ic bát, 2nd pers. þú bite, pl. biton, subj. bite.

3^d Class *eá*, which in the same forms is changed into *u*, as: ic beóde, imp. ic beád, þú bude &c.

194. It is evident that these two conjugations correspond as accurately as the first to the Icelandic, the Frisic, the Mæsogothic in Zahn, and even to the German classes, considered by Adelung as irregular; although the distribution and order of the classes, in these authors, disagree a little from the

arrangement here adopted: for instance, *ic trede* answers to the 1st in Adelung, *ich gebe*, but to the 3d in Zahn, *giba*; *ic læte* to the 2nd in Adelung, *ich lasse*; *ic grafe* to the 5th in Adelung, *ich grabe*, but to the 2d in Zahn, *graba*; *ic binde* is by Adelung comprehended under the 1st, as he has not considered it any essential difference that *ich trete* has a long *a*, (*trát*), in the imp., but *ich binde* a short one, (*band*): in Zahn, it is the 4th, *binda*, as here; *ic bite* corresponds to the 3d in Adelung, *ich greife*, to the 1st in Zahn, *greipa*; *ic beóde* is the 4th in Adelung, *ich biege*, the 5th in Zahn, *biuga*.

In the other Gothic dialects, where the same classes are more or less clearly distinguishable, other divisions have been proposed, but to arrange these words according to other characteristics, as the similarity of the vowel of the part. pass. and the imperfect, or the like, is to bring them into a very perverse order, whereby the most unlike enter into the same class.

195. We shall now proceed to give a synopsis of the chief tenses of the regular verbs.

First Order.

1st Conjugation.

	<i>Pres.</i>	<i>Imp.</i>	<i>Part. pass.</i>
1st Class	<i>ic macige</i>	<i>macode</i>	<i>macod</i>
2nd —	- <i>hýre</i>	<i>hýrde</i>	<i>hýred</i>
3d —	- <i>wyrce</i>	<i>worhte</i>	(<i>ge</i>) <i>worht.</i>

Second Order.

2nd Conjugation.

1st Class	<i>ic brece</i>	<i>brác</i>	<i>brocen</i>
2nd —	- <i>læte</i>	<i>let</i>	<i>læten</i>
3d —	- <i>fare</i>	<i>fór</i>	<i>faren.</i>

3d Conjugation.

1st Class	<i>ic finde</i>	<i>fand</i> , 2 p. <i>funde</i>	<i>funden</i>
2nd —	- <i>drife</i>	<i>dráf</i> — <i>drife</i>	<i>drifen</i>
3d —	- <i>beóde</i>	<i>bád</i> — <i>bude</i>	<i>boden.</i>

First Order.

First Conjugation.

196. As paradigms of the three classes of this conjugation we shall take *lufian to love*, *bærnan to burn* (*urere*) and *syllan to give, sell*.

	1st Class	2d Class.	3d Class.
<i>Indicative Mode.</i>			
<i>Pres.</i> Sing. 1.	lufige	bærne	syllē
2.	lufast	bærnst	syllst
3.	lufað	bærnað	syllð
Plur. 1. 2. 3.	lufiað } & lufige }	bærnað } & bærne }	syllað } & sylle }
<i>Imp.</i> Sing. 1.	lufode	bærnde	sealde
2.	lufodest	bærndest	sealdest
3.	lufode	bærnde	sealde
Plur. 1. 2. 3.	lufodon (-edon)	bærndon	sealdon

Subjunctive Mode.

<i>Pres.</i>			
Sing. 1. 2. 3.	lufige	bærne	syllē
Plur. 1. 2. 3.	lufion (an)	bærnon (an)	syllon
<i>Imp.</i>			
Sing. 1. 2. 3.	lufode	bærnde	sealde
Plur. 1. 2. 3.	lufodon (edon)	bærndon	sealdon

Imperative Mode.

Sing. 2.	lufa	bærn	syllē
Plur. 2.	lufiað } & lufige }	bærnað } & bærne }	syllað } & sylle }

Infinitive Mode.

<i>Pres.</i>	lufian	bærnan	syllan
<i>Gerund</i> (tó)	lufigenne	bærnenne	syllanne (enne)
<i>Part. act.</i>	lufigende	bærnende	syllende
<i>Part. pass.</i>	(ge-)lufod	bærned	seald.

197. The two terminations of the plural indicative and imperative are thus distinguished: the first form in *-að* is used when the pronoun, as subject, precedes or is omitted; but the other form in *e* when the pronoun immediately follows, as: bringað þá fixas *bring the fishes*, Joh. 21, 10; gáð hider and etað *come hither and eat*, Ib. 21, 12; cweðe ge hæbbe ge sufoll? *num quid obsonii habetis?* Ib. 21, 5.

*First Class.*198. As *lufige* are also conjugated:

<i>Pres. indic.</i>	<i>Inf.</i>	<i>Imperf.</i>	<i>Part. pass.</i>	
þeowige	þeowian	þeowode	geþeowod	<i>serve,</i>
clypige	clypian	clypode	geclypod	<i>cry, call,</i>
hálgige	hálgian	hálgode	gehálgod	<i>consecrate, hallow,</i>
macige	macian	macode	gemacod	<i>make,</i>
eardige	eardian	eardode	geardod	<i> dwell,</i>
laðige	laðian	laðode	gelaðod	<i>invite,</i>
fúlige	fúlian	fúlode	gefúlod	<i>rot,</i>
fullige	fullian	fullode	gefullod	<i>baptize,</i>
wunige	wunian	wunode	gewunod	<i> dwell,</i>
getimbrige	getimbrian	-rode	-rod	<i>build,</i>
neósige	neósian	neósode	geneósod	<i>spy,</i>
bletsige	bletsian	bletsode	gebletsod	<i> bless.</i>

199. To the first class belong all those in *-ian*; these are, for the most part, derived from substantives or from adjectives, and are seldom original or primitive words; likewise all derivatives in *-sian*, as: *ricsian to govern*; *gitsian to desire*; in *-gian*, as: *syngian to sin*; *myngian to admonish*; and in *-sumian*, as: *ge-hýrsumian to obey*; *gesibsumian to reconcile*.

200. This class, both in A. S. and the kindred tongues is very regular: the 1st person singular present ends always in *ige*, for *ie* (which might be pronounced *ye*), as: *sceawige I look* (pron. *scea-wi-ye*): this *g* is inserted, according to a rule of orthography (18), whenever *i* is followed by *e* in distinct syllables, it is even found before *a*, either alone, or with *e* (for *y* conson.), as: *sceawigan, sceawigean* which are however superfluous and incorrect ways of writing *sceawian*.

201. Notwithstanding that the vowel of the present is, for the most part *i*, and of the imperfect *o*, yet it appears, by comparison with the Icelandic, that this is strictly the A-class in A. S.; for the A. S. *hatian* corresponds to the Icel. *hata to hate*; *somnian (samnian) to samna, safna to ga-*

ther; *talian*, to *tala to speak*; *genyðerian*, to *niðra to condemn, insult*. The reason of this change of *a* into *i* was simply to avoid the terminations *a-e*, *a-an*, *a-að*, which in Icelandic is done by rejecting one of the vowels: but that *a* becomes *o* in the imperfect, is only because it has the open sound, which the Danes and Swedes express by *d*. That this *o* in the plur. often changes to *e* (*edon*), as: *iç sceawode*, *we sceawedon*, is perfectly analogous with what has been already remarked (respecting *heáfod*, *wundor*, *ealdor*, *heofon*, and the terminations *-or* and *-ost* in the comparison of adjectives); namely that *o* in a final syllable is either changed into *e*, or disappears altogether, when the word is increased, but in the present case it cannot disappear, as the 1st and 2nd classes would then be confounded. In the 2nd and 3d pers. pres. indic., and in the imperative, we have the original vowel *a*, as: *ceá-rast curas*, *ceárað curat*, *ne ceára þú noli curare* (quasi, *ne curato*); *þolast*, *þolað ταλας, ταλα*; *þola* (*þú*) *ταλα(σ)*; *borast*, *borað foras, forat, borest, bores*.

202. Some verbs in *-ian* usually form their imperfect in *-ede*, and part. pass. in *-ed*. Dr. Grimm considers them as a separate class, which is just, with respect to the upper Teutonic languages, but I doubt whether in A. S. they are sufficiently numerous, or so regular and so decidedly distinguished from those forming *-ode* and *-od*, as to justify this arrangement, for instance: *seglian to sail*, imp. *seglede*, Oros. p. 22. *bis*; but *seglo-de*, Ib. 25. *bis*; *erian to plough*, imp. *erede*, Oros. p. 23, but p. p. *geerod*, Ælf. Gr. p. 19; *gefremian to perform*, imp. *gefremode*, Gen. 2, 2. *gefremede*, Bed. 4, 25.

Second Class.

203. Like *bærne* are also inflected:

belæwe	belæwan	belæwde	belæwed	<i>betray,</i>
adræfe	adræfan	adræfde	adræfed	<i>expel,</i>
wrége	wrégan	wrégde	gewréged	<i>accuse,</i>
lære	læran	lærde	gelæred	<i>instruct,</i>
todæle	todælan	todælde	todæled	<i>divide,</i>
déme	déman	démde	gedémed,	<i>deem,</i>
wéne	wénan	wénde	wéned	<i>imagine, ween.</i>

204. To the 2nd class belong transitive verbs derived from intransitives of the 2nd or 3d conjugation, as: *fyl-*

lan *to fell*, from feallan *to fall*; drencan or drencean *to give to drink, drench*, from drincan *to drink*; bǣtan *to bridle*, from bitan *to bite*; weccan *to awaken* (active), from wæcan *to wake* (neuter); also most of those derived from nouns or adjectives, not having *i* for their characteristic (for those having *i* belong to the 1st class), as: rǣpan *to bind with cords*, from rǣp *rope*; rihtan *to correct*, from riht *right*; gelyfan *to believe*, from geleáfa *belief*; fyllan *to fill*, from full *full*; gebétan *to amend*, from bót *reparation*.

205. In this class it is necessary to observe whether the characteristic is a hard or a soft consonant; in the latter case it forms *-de* in the imperfect, and *-ed* in the part. pass., in the former, *-te* in the imp. and *-t* in the part. pass. The soft consonants are *d, ð, f, w, g*, also *l, m, n, r, s*; the hard are *t, p, c, h, x*, and *s* after another consonant, as:

alýse	alýsan	alýsde	alýsed	<i>redeem,</i>
amyrrre	amyrran	amyrrde	amyrrred	<i>waste,</i>
méte	métan	métte	(ge)mét	<i>mect,</i>
dyppe	dyppan	dypte	dypt	<i>dip.</i>

206. If the consonant be double, one is always rejected, when another consonant follows, as: spillan, spilst, spild, spilde.

207. Where it would sound too harsh to add *-st* or *-ð* to the root of the word, an *e* is inserted in the present, as: nemnan *to name*, nemnest, nemneð; but this epenthesis never takes place in the imperfect, as it would create confusion between the 1st and 2nd classes: in this word, the imp. is nemde and the part. pass. nemned. Those in *-tan, -ðan (-þan)* receive no additional *ð*, as: grétan *to greet, salute*, he grét *he salutes*; cyðan *to make known*, he cyð *he makes known*; but in

the imp. grétte, cyþde (cyðde) and in the part. pass. gegrét, cyðed. Those in *-dan* have *-tst* in the 2nd pers. pres.; in the 3^d person usually *-t* only; yet we sometimes find also *-dest*, *-deð*, as: læddan *to lead*, þú lættst, he læt or lædest, lædeð; sendan *to send*, þú sentst, he sent, or sendest, sendeð (in imp. lædde, sende, in p. p. læded or læd and send): so also scrýdan *induere*, scrýt, scrýdde, scrýd (scrýdd), or scrýded, pl. scrýdde; fédan *to feed*, and the like.

208. Those in *-tan* and *-dan* with a consonant preceding, admit no additional *t* or *d* in the imperfect, as: plihtan *to expose to danger*, plihte; settan *to set*, sette; sendan *to send*, sende sent; andwyrðan *to answer*, andwyrde answered; ahreddan *to liberate*, ahredde liberated. Those with *c* or *cc* change it into *h* before *t*, as: neálæcean *to approach*, neálæhte; reccan *to care for*, reck, rehte.

209. Those in *-san* generally take *t* for *ð* in the 3^d pers., as: ræsan *to rush*, ræst, imp. ræse, part. pass. ræsed; alýst *he redeems &c.*

210. Some, both of this and of the following classes, with a double consonant as characteristic, answer to the Icelandic in *ja* after a single consonant, and in the imperative, take only a single characteristic letter, but with the addition of *e*, as: settan (Icel. setja), imperat. sete *set*; so also lecgan *to lay*, (lede, geled), imp. lege. Which seems to shew that the Icelandic form is the original. Most of these belong to the 3^d class, as: secgan *to say*, imperat. sege; or to the 2nd conjugation, as: licgan *to lie*, imperat. lige; biddan *to ask*, bide; hebban *to lift, heave*, hefe.

211. Some follow both the 1st and 2nd classes, as: leofian and lybban (libban) *to live*; hogian and

hycgan *to think*; folgian and fyligan (or fyligean) *to follow*; but the forms according to the 2nd class are more usual in those persons, which in the 1st class change *a* into *i*, as:

<i>Indic. pres.</i>	ic lybbe	<i>Subj. pres.</i>	lybbe	<i>Inf.</i>	lybban
	þú leofast		lybbon	<i>Ger.</i>	lybbenne
	he leofað	<i>imp.</i>	leofode	<i>Part.</i>	lybbende
we, ge,	hi lybbað		leofodon (edon)	(ge)leofod	
<i>imp.</i>	leofode-st.	<i>Imperat.</i>	leofa		
	leofodon (-edon)		lybbað.		

Instead of leofast and the forms thereto belonging we also find lyfast, *imp.* lyfode, and in the *part. pres.* lifiende, *Ælfr. de Vet. Test. p. 3.* In Icelandic ek lifi has in the *part. pass.*, or, more correctly, in the supine lifat.

212. Still more irregular are the following:

ic gá, he gæð,	} gán, } gangan, }	eóde, eódun	{ gán, <i>imper.</i> gá go, gangen — gang
- gange, we gáð,			
ic dó, he déð	} dón, } dýde, dydon, gedón	—	dó do,
we dórð			
(ic búe, he býð)	búan,	búde, búdon,	gebún, . . . <i>cultivate.</i>

213. Care must be taken not to confound those in *-ean* (i. e. *yan*) with those in *-ian* (*i-an*); *i* being a fixed, essential vowel, standing for *a*, but *e* an unessential substitute for *y* consonant, which, in the variable orthography of the Anglo-Saxons, is inserted at random after *c* and *g*, as: weccan or weccēan *to awaken*; reccan or reccēan *to discourse, colloqui.* None of those in *-ean* belong to the 1st class, but all those in *-ian* belong to it, as: wacian *to watch, vigilare*; pluccian *to pluck* (198. 199.).

Third Class.

214. This class comprizes especially the verbs contained in the following list.

<i>Pres. Ind.</i>	<i>Imper.</i>	<i>Inf.</i>	<i>Imperf.</i>	<i>Part. pass.</i>	
Ic telle	tele	tellan	tealde	geteald	count, tell,
stelle	(stele)	stellan	stealde	gesteald	leap,
cwelle	cwele	cwellan	cwealde	gecweald	kill,
gedwelle		gedwellan	gedwealde	gedweald	mislead,
þecce	þece	þeccan	þeahte	geþeaht	cover, thatch,
recce	rece	reccan	reahte	gereiht	care about,
secge	sege	secgan	sæde	gesæd	} say,
3. segð or sagað,	<i>imperat.</i>	sege or	saga		
lecge	lege	lecgan	lede	geled	lay,
bycge	byge	bycgan	bóhte	gebóht	} buy,
	or bige, Joh. 13, 29.				
séce	séc	sécan	sóhte	gesóht	seek,
réce	réc	récan	róhte	geróht	care for, reck,
wyrce	wyrc	wyrcan	worhte	geworht	work,
bringe	bring	bringan	bróhte	gebróht	bring,
þence	þenc	þencan	þóhte	geþóht	think,
3. þincð, pl. þincað,	þincan,	þúhte, (geþúht)			} seems.
Joh. 8, 53. Boet. p. 11. Boet. p. 32. Pent. pref.					

215. Its part. pass. is always contracted, whether the characteristic letter requires the termination *d* or *t*, as: *gedwellan to mislead*, *gedweald*; *bycgan to buy*, *bóht*; *secgan* loses its *g* before *d*, and forms *sæde*, *sædon* in the imp. and *sæd* in the part. pass. although *sægde*, *sægd*, may likewise be found.

216. *Habban to have* is conjugated almost like *lybban*, but is more irregular; as it serves for an auxiliary, I shall give it entire.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Infinitive.</i>
Pres. ic habbe (hæbbe)	Pres. habbe (hæbbe)	Pres. habban
þú hæfst (hafast)	pl. habbon (-an)	Ger. habbenne
he hæfð (hafað)	Imp. hæfde	Part. hæbbende
we, ge, hí habbað (hafiað)	hæfdon	P. P. hæfd } hæfed. }
habbe we &c.	<i>Imper.</i> hafa	} <i>Bed. 3, 2.</i>
Imp. hæfde-st	habbað }	
Pl. hæfdon	& habbe ge }	

Thus also *nabban to have not*:

<i>Indic.</i>	<i>Subj.</i>	<i>Imperat.</i>
Pres. ic nabbe	Sing. næbbe	nafa
þú næfst	Plur. næbbon (-en)	nabbað
he næfð	Imp. næfde	& nabbe ge }
we, ge, hi nabbað,	pl. næfdon	
- - - or nabbe, næbbe }		

Care must be taken not to confound *habban* with *hebban* (*hóf*) *to lift* &c., which belongs to the 2nd Conjugation 3d Class.

217. *Willan to will*, and *nyllan to will not*, are thus conjugated:

<i>Indic.</i>	<i>Subj.</i>
Pres. ic wille	Pres. wille
þú wilt	pl. willon (-en)
he wile	Imp. wolde
we, ge, hi willað	pl. woldon
wille we &c. }	<i>Infinit.</i>
Imp. wolde-st	willan
pl. woldon.	<i>part.</i> willende
<i>Indic.</i>	<i>Subj.</i>
Pres. ic nelle	nelle (nylle)
þú nelt	nyllan (nyllon)
he nele (nyle)	<i>Imperat.</i>
we, ge, hi nellað (nyllað)	nelle þú
nelle we &c.	<i>Infinit.</i>
Imp. nolde-st	nyllan.
pl. noldon	

218. Some irregular verbs not only change the vowel in the imperfect, but in the present likewise, which is monosyllabic, and greatly resembles the imp. of the 2nd and 3d Conjugations. These verbs might be considered as a distinct class, but as the number of them, in any of the Gothic tongues, does not perhaps exceed ten or twelve, and as they mutually differ from each other, it seems most advisable to regard them as anomalous; they are the following:

- Ic**, he can, (2. *cunne* or *canst*), *pl.* *cunnon*, *Inf.* *cunnan*, *cuðe*, *cuðon*, *part. pass.* *cuð know*.
An, (2. *unne*), *pl.* *unnon*, *Inf.* *unnan*, *uðe*, *uðon give, bestow*.
 Also *ic gean*, *we geunnon*, *geunnan*, *geuðe*, *part. pass.* *geunnen*.
Geman, Joh. 16, 21. (2. *gemanst*, Boet. p. 118.), *pl.* *gemunon*, *gemunan*, *gemunde*, *gemundon remember*.
Sceal, (2. *scealt*), *sculon*, (*sceolon*), *pres. Subj.* *scyle*, *imp.* *sceolde*, *sceoldon shall, should*.
Dear, (2. *dearst*, Beow. 42), *durron*, *Subj.* *durre*, *dorste*, *dorston*, *dare*.
Ʒearf, (*Ʒearft*, Boet. p. 8. or *Ʒurfe*, Gram. Ælfr. p. 5.), *Ʒurfon*, *Subj.* *Ʒurfe*, *Ʒorfte*, *Ʒorfton need*. Also *beƷearf*, *beƷurfon &c.*
Deáh, *dugon*, *Inf.* *dugan*, *dohte*, Boet. p. 158. Beow. 42., *Ʒú dohtest*, Deut. 15, 11., *dohton*, Boet. p. 40. (not *dúhte*) *help, be good for* (Icel. *dugi*).
Mæg, (2. *miht*, Joh. 13, 36.), *magon*, (not *mágon*), *Subj.* *mæge* (*mage*), *mihte*, *mihton* or *meahte*, *meahton*, *may, might*.
Áh, (2. *áge*), *ágon*, *Subj.* *áge*, *ágan*, *áhte*, *áhton possess, own*.
 Also the negative *náh*, Ælfr. Gramm. 2., *he náh*, Joh. 10, 12., *pl.* *nágon* & *Subj.* *náge*, Wilk. Legg. AS. p. 160., *náhte*, *náhtest*, *náhton I do not possess*.
Wát, (2. *wást*), *witon*, *wite*, *witan*, *wiste*, *wiston*, *supine witoð know*. Likewise the negative *nát*, (2. *nást*), *nyton*, *nyte*, *nytan*, *nyste*, *nystest* or *nestest*, Boet. 5, 3. *nyston*.
Mót, (2. *móst*), *móton*, *móte*, *móste*, *móston must*.

219. The termination of the pres. plur. *-on* is usually changed to *e*, when the pronoun follows immediately, as: *nú mage we eow secgan now we may say to you*. Sermo de Antichr. l. *wite ge? know (understand) ye?* Joh. 13, 12. *nyte we nú now we do not know*. Oros. 115.

220. The imperfect is inflected in the usual manner, as: *cuðe*, *cuðest*, *pl.* *cuðon*; and the imperf. subj. is always like the indicative, excepting in the 2nd pers. sing. which does not admit *-st*.

221. Most of these verbs are used as auxiliaries, and some are defective; at least I have not been able to find

sceal and mótt in the infinitive, which is else like the plur. of the present, only with a difference of termination, as: cunnan, unnan, magan, ágan &c. Most of them seem also to want the part. pass.; can has cuð, gecuð; an or gean, geunnen: áh, ágen, and wát witen, Luke 12, 2., but these are rather to be considered as adjectives.

222. From witan we find also, in the imperfect, wisse (Icel. vissi); the infinitive is witan, tó witanne; witende, Gen. 3, 5. The imperative wite is in use, pl. witað, (wite ge). We also find nytende (or nitende) *not knowing*, Num. 22, 34.

Second Order.

General Remarks.

223. The Second Order changes the vowel of the 2nd and 3^d pers. sing. pres., as in German, and shortens the terminations into *-st* and *-ð*, but never in the 1st, as in Icelandic: we must therefore seek the primitive form in the 1st person, as:

	tere	tyrst	tyrð	(tear)
Lat.	tero	teris	terit.	

In these persons, long *a* is changed into *æ*; short *a* into *e* (or *y*); *e* as well as short *ea* and *u* into *y* (or *i tenue*); *ú* or *eó* into *ý* (or *hard i*); *ó* into *é*. The terminations *est*, *eð*, are also to be found without a change of vowel, as: ic stande, þú stenst, or standest, he stent, or standeð, which is probably a remnant of the various primitive dialects.

224. With respect to the characteristic letters, *d*, *ð*, *t*, *s*, the same rules are valid here, which are given for the 2nd Class of the 1st Order (207. 209), as: ic ete, þú ytst, he yt; ic ríde, he rít, rídeð; ic cwe-

ðe, þú cwyst, he cwyð; ic ceóse, þú cýst, he cýst.

225. In the imperfect, the 2nd person singular ends in *e*, and the chief syllable has the same vowel as the plural, and imp. subj., as: ic fand, þú funde, ic átt, þú átte &c. Sometimes *-st* is added, as: fundest, but that is rare and incorrect.

226. The imperative ends, as in the 1st Conj. 2nd & 3^d Classes, in the characteristic, or last consonant, except, when this is double, and answers to the Icelandic form with a single consonant and *j*, for, in that case, the imperative terminates in the single consonant, followed by *e*, as: gyfan *to give*, imper. gyf; but sittan *to sit*, (Icel. sitja), imper. site; hebban *to lift, raise* (Icel. hefja), imper. hefe: but there seems to be no change of vowel here, as in German, although it takes place in the present, as: cum *come*, he cymð; cweð *say*, he cwyð; sláp *sleep*, he sláepð: yet we find slýh *strike*, from sleán; and sýh *see*, from seón.

227. Monosyllables terminating in a vowel take an *h* after it, and those in *g* generally change the *g* into *h*, when it concludes the word, as is usual in similar cases, throughout the language, as: þweán (I. þvá) *to wash*, imper. þweáh, imperf. þwóh; leán (Icel. lá) *to reproach*, subj. pres. leáh, imperf. lóh, pl. lógon; stigan *to mount*, imperf. stáh; cf. dugan *to be good for*, pres. deáh &c. (218.)

Second Conjugation.

228. As paradigms of the three classes contained in this conjugation, we shall take etan *to eat*; létan *to let*; faran *to go*.

	1st Class.	2nd Class.	3d Class.
<i>Indicative Mode.</i>			
<i>Pres.</i> Sing. 1.	ete	læte	fare
2.	ytst	lætst	færst
3.	yt	læt	færð
Plur. 1. 2. 3.	etað, & ete	lætað, & læte	farað, & fare
<i>Imp.</i> Sing. 1.	æt	let	fór
2.	æte	lete	fóre
3.	æt	let	fór
Plur. 1. 2. 3.	æton	leton	fóron
<i>Subjunctive Mode.</i>			
<i>Pres.</i> Sing.	ete	læte	fare
Plur.	eton	læton	faron
<i>Imp.</i> Sing.	æte	lete	fóre
Plur.	æton	leton	fóron
<i>Imperative Mode.</i>			
<i>Pres.</i> Sing.	et	læt	far
Plur.	etað, & ete	lætað, & læte	farað, & fare
<i>Infinitive Mode.</i>			
<i>Pres.</i>	etan	lætan	faran
<i>Gerund</i>	etanne	lætanne	faranne
<i>Part. act.</i>	etende	lætende	farende
<i>Part. pass.</i>	eten	læten	faren.

First Class.

229. The 1st Class contains those words that have for their vowel a long *e* or *i* (not *é* or *í*) before a single characteristic. In the Icelandic, and other Gothic tongues, they have a long *a* in the imperfect, for which the A. S. has *æ*, according to the laws of permutation, as:

1st p. pres.	3d pers.	Imp. sing.	pl.	Part. pass.
sprece	spricð	spræc	-on	gesprecen <i>speak,</i>
wrece	wricð	wræc	-on	wrecen <i>revenge,</i>
trede	(trit)	træd	-on	treden <i>tread,</i>
frete	frit	fræt	-on	freten <i>fret,</i>
mete	(mit)	mæt	-on	meten <i>measure,</i>
genese	(genist)	genæs	-on	genesen <i>recover,</i>

lese	(list)	læs -on	lesen	gather,
bidde	bitt, Luke 11, 10.	báed -on	beden	bid, beg,
sitte	sitt	sæt -on	seten	sit,
licge	lið, Ælfr. Gr. 5.	læg- on	legen	lic,
ongite	ongit	ongeat -on	ongiten	understand,
gife	gifð	geaf -on	gifen	give,
swefe	swefð	swáf -on	(swefen)	sleep,
bere	byrð	bær -on	boren	bear,
tere	tyrð	tær -on	toren	tear,
scere	scyrð	{scear -on } {scær -on }	scoren	shear,
acwele	acwilð	acwæl -on	acwolen	perish,
forhele	forhilð	forhæl -on	forholen	conceal,
stele	stylð	stæl -on	stolen	steal,
nime	nimð	nam -on	numen	take.

230. Those with a double characteristic throw away one of them, and replace it with *e* in the imperative, as: *bidde*, *bide*; *sitte*, *site*; *licge*, *lige* (226).

231. The following are irregular, viz.

geseón to see, ic *geseó*, he *gesýhð*, *geseáh*, *pl. gesawon*, *gesewen* or *gesegen*, *pl. gesene*, *Imper. geseóh* or *gesýh*.

gefeón to rejoice, ic *gefeó*, *gefeáh*, *gefagen* or *gefægen*.

232. One word of this class changes ð (*þ*) into *d*, in several forms, but, in other respects, is conjugated regularly like *etan*, *tredan* &c., namely *cweðan to say*, as:

Ind. pres. ic *cweðe*, þú *cwyst*, he *cwyð*. *imp.* ic *cwæð*, þú *cwæde*, he *cwæð*, *plur. cwædon*. *Subj. pres.* *cweðe*. *imp. cwæde*. *Imper. cweð*, *cweþað* or *cweðe ge*, *p. p. gecweden*.

233. To this class belong also the auxiliaries *we-san* and *beón to be*:

<i>Ind. pres.</i> 1. eom	<i>Subj. pres.</i> Sing. sý (seó, sig)
2. eart	Plur. sýn
3. is (ys)	<i>imp.</i> Sing. wære
Plur. 1. 2. 3. synd (syndon)	Plur. wáron

(6*)

<i>imp.</i> Sing. 1. wás	<i>Imper. pres.</i> Sing. 2. wes
2. wære	Plur. 2. wesað, wese
3. wás	<i>Infinitive pres.</i> wesan-ne
Plur. 1. 2. 3. wæron	<i>part. act.</i> wesende
	<i>part. pass.</i> (gewesen)
<i>Ind.</i> Sing. 1. beó	<i>Subjunctive</i> Sing. beó
2. býst	Plur. beón
3. býð	<i>Imper.</i> Sing. beó
Plur. 1. 2. 3. beóð } & beó }	Plur. beóð (beó)
	<i>Infinitive</i> beón-ne
	<i>part. act.</i> beónde.

Of the latter verb only the present tense occurs, which is often used as the future to eom; but, as it is evidently another verb, I have preferred giving it separately.

In several of these forms, particularly in the imperfect, the negative is contracted with the verb, as:

1. <i>P. pres.</i> neom (also ne eom)	
3. <i>P. pres.</i> nis or nys	
<i>imp.</i> ic nás	<i>Subj. imp.</i> náre
þú náre	pl. náron
he nás	
pl. náron.	

Second Class.

234. This Class contains a few words having short *e*, also a few having *eo*, evidently short, in the imperfect. There are some others receiving *eo*, but doubtful, having a single consonant for characteristic, so that they might be referred to the 3^d class, and written with *eo* accented: I suppose, however, that even this *eo* is short, corresponding to the Scand. *ö* (Ex. see p. 21. l. 4, 6.).

ondráde	ondrát	ondred -on	ondráden	dread,
háte ¹⁾	hát	het -on, Or. 2, 3.	hátén	command,
slápe	slápö	slep -on	slápen	sleep,
hó	héhö	heng -on	hangen	hang,
onfó	onféhö	onfeng -on	onfangen	receive,
healde	hylt (or healt)	heold -on	healden	hold,
fealde	(fylt)	feold -on	gefealden	fold,

¹⁾ háte *am called*, has hátte, -on in imp.

wealde	wylt (wealded)	weold -on	gewealden	<i>govern,</i>
fealle	fylð (fealð)	feoll -on	gefeallen	<i>fall,</i>
wealle	wylð (wealled)	weoll -on	geweallen	<i>boil,</i>
weaxe (2. wyxt)	wyxt	weox -on	weaxen	<i>grow,</i>
sceáde	- - -	sceod- on	gesceáden	<i>divide,</i>
gesceáte	gescýtt	gesceot- on	(gesceáten)	<i>fall to,</i>
beáte	beáteð	beot -on	beáten	<i>beat,</i>
blóte	blét	bleot -on	blóten	<i>sacrifice,</i>
hleápe	hlýpð	hleop -on	gehleápen	<i>leap,</i>
swápe	swáepð (swáped)	sweop -on	(swápen)	<i>sweep,</i>
wépe	wépð	weop -on	(wépen)	<i>weep,</i>
bláwe	bláwð	bleow -on	bláwen	<i>blow,</i>
cnáwe	cnáwð	cneow -on	cnáwen	<i>know,</i>
cráwe	cráwð	creow -on	cráwen	<i>crow,</i>
sáwe	sáwð	seow -un	sáwen	<i>sow,</i>
heawe	heaweð	heow -un	heawen	<i>hew,</i>
flówe	fléwð, Ex. 3, 8.	fleow -un, Joh. 19, 34.	- -	<i>flow,</i>
spówe	- - -	speow -un	- - -	<i>succeed,</i>
grówe	gréwð	greow -un	grówen	<i>grow,</i>
rówe	réwð	reow -un	rówen	<i>row.</i>

235. To the 1st pers. of *hó* and *onfó* an *h* is sometimes added, though the forms *hóh*, *fóh* are more justly 2nd pers. imperat. as: Joh. 19, 6. *Fó* occurs also without any prefix, and with other prefixes, as: *misfó* *fail*, *miss*, Boet. 2. The pres. pl. is: *hóð*, *onfóð*; the infinit. *hón*, *onfón*.

236. *Sceáde* is the Dutch and Germ. *scheide*, of which and the following there might be some doubt, as to the accentuation of the imperfect; but the English forms *slept*, *swept*, *wept*, speak for the short vowel, the *t*, no doubt, being added to counterbalance its shortness, that the word might not appear too abrupt. Thus instead of *slep* we also find *slepte*, Beda 2, 12. but, in the same place, regularly *slepon* in the plural, because the syllable added (*-on*) gave the word sufficient length and weight. Some of these words have indeed long *ó* in Icelandic, e. g. *weox* is in Icel. *óx*, *hleop* is *hljóp*, *heow* is *hjó*, but there have been some other old forms with a short vowel, perhaps *öx*, *hlöp*, *hjög*, (Sw. *lopp*, *hög*, old Dan. *hjog*, plur. *hjoggo*), from which the plur. and the imperf. subj. are formed thus: *uxu*, *hlupu*, *hjuggu*, subj. *yxi*,

hlypi, hlyggi; to these I suppose the A. S. *w eo x*, *hleop*, *heow* have corresponded, just as in the preceding class the imperf. indic. in A. S. has the vowel corresponding to the imperf. subj. in Icelandic. For *seow* we also find *sew*, Mar. 4, 4; and similar forms of the other words, as: *cnew*, *blew* &c., the *e* pronounced as in *let*, *held*, the *w* as in *now*, *how*, may occasionally be met with (p. 3. l. 6; cf. p. 19, l. 23.) Hence, by a sort of inversion or permutation, changing the *e* to a consonant (*y*) and the *w* to a vowel (*u*), but preserving the old orthography, the modern English *blew*, *knew*, *hew*, *grew* &c. For *speow* we find *speou*, which *-ou* seems intended to denote the diphthongal sound in *our*, *now*, and consequently shows that *o*, in this situation, had the open sound, and is not to be accented. The Icelandic forms: *seri sowed*, *greri grewed*, *reri rowed*, are more remote on account of the *r* inserted, but have all short *e*, or *é*, sometimes *ō*, *rōri* &c.; whereas the vowel can scarcely be shown to have been long or accented, in these cases, in any of the ancient Gothic tongues; but that it should have been long in the first instances, as Dr. Grimm has imagined, writing *lēt*, *ondréd*, *hèng*, and in Frisic *hild*, *fil*, is a great mistake, refuted even by the modern English *let*, *held*, *fell*, Sw. *lät*, *höll*, *föll*, Germ. *hing*, *fang* &c.

Third Class.

237. The 3d Class is tolerably regular, and not unlike the 1st and 2nd, as:

wace	wæcþ	wóc -on	wacen	<i>arise, waken,</i>
bace	bæcþ	bóc -on	bacen	<i>bake,</i>
wiðsace	wiðsæcþ	wiðsóc -on	wiðsacen	<i>deny,</i>
scace (or sceace)		scóc (sceóc)	(scacen)	<i>shake,</i>
drage	(drægð)	dróh drógon	dragen	<i>draw,</i>
gnage	(gnægð)	gnóh gnógon	gnagen	<i>gnaw,</i>
hlihhe	(hlihð)	hlóh hlógon	- - - -	<i>laugh,</i>
sleá	slyhð	slóh slógon	slegen	} <i>strike, slay,</i>
2d p. Imperat.	slyh or sléh		geslagen	
þweá	þwihð	þwóh þwógon	þwegen	<i>wash,</i>
2d p. Imperat.	þweáh or þwéh		aþwogen,	Joh. 13, 12.
leá	(lyhð)	lóh lógon,	Beow. p. 18.	<i>blame, tax,</i>
wade	(wæt)	wód -on	wæden	<i>wade,</i>
hlade	(hlæt)	hlód -on	hlæden	<i>load,</i>

grafe	(græfð)	gróf -on	grafen	<i>dig,</i>
scafe	scaefð	scóf -on	scafen	<i>shave,</i>
hebbe	hefð	hóf -on	hafen	<i>lift,</i>
steppe	stepð	stóp -on	- - - -	<i>step,</i>
scyppe	- - - -	{ scóp -on scoóp -on }	gesceapen	<i>create,</i>
wacse	- - - -	wócs -on	gewæscen	<i>wash,</i>
stande	stent	stód -on	gestanden	<i>stand,</i>
gale	(gælð)	gól -on	(galen)	<i>enchant,</i>
spane	spænð	{ spón -on speón -on }	asponen	<i>allure,</i>
cume	cymð	com -on	cumen	<i>come.</i>

238. *Hebban*, like *biddan*, *sittan* &c., answers to the Icelandic in *-ja* (*hefja*) and therefore adds an *e* for *i*, in the imperat. mode, *hefe*, *bide*, *site*: like *lybban* and others, it also changes its characteristic.

239. Care must be taken not to confound *faran* with *féran*, which corresponds to the Icel. *færa*, Dan. *føre*, *to convey*, but is often used in the sense of *to go*, *shift* (*place*). Its inflection is complete and regular, according to 1st Conj. 2nd Class.

240. *Swerian to swear* is irregular:

	<i>Indicat.</i>	<i>Subjunct.</i>	<i>Infinit.</i>
<i>Pres.</i>	ic swerige	swerige	swerian
	þú swerast	swerion	<i>Ger.</i> swerigenne
	he swerað	<i>Imp.</i> swóre	<i>Part. act.</i> swerigende
	we &c. sweriað } swerige }	swóron	<i>Part. pass.</i> gesworen.
		<i>Imperat.</i>	
<i>Imp.</i>	swór-e (swerode)	swera, swere	
	swóron	sweriað } swerige }	

Third Conjugation.

241. As paradigms of the three classes of this conjugation may serve *byrnan to burn*, *ardere*; *writan to write*; *steótan to shoot*, which are thus inflected:

	1st Class.	2nd Class.	3d Class.
<i>Indicative Mode.</i>			
<i>Pres.</i> Sing.	1. byrne	write	sceóte
	2. byrnst	writst	scýtst
	3. byrnð	writ	scýt
Plur.	1. 2. 3. byrnað & byrne	writað & write	sceótað & sceóte
<i>Imp.</i> Sing.	1. barn	wrát	sceát
	2. burne	write	scute
	3. barn	wrát	sceat
Plur.	1. 2. 3. burnon	writon	scuton
<i>Subjunctive Mode.</i>			
<i>Pres.</i> Sing.	byrne	write	sceóte
Plur.	byrnon	writon	sceóton
<i>Imp.</i> Sing.	burne	write	scute
Plur.	burnon	writon	scuton
<i>Imperative Mode.</i>			
<i>Pres.</i> Sing.	byrn	writ	(sceót)
Plur.	byrnað & byrne	writað & write	sceótað & sceóte
<i>Infinitive Mode.</i>			
<i>Pres.</i>	byrnan	writan	sceótan
<i>Gerund.</i>	byrnanne	writanne	sceótanne
<i>Part. act.</i>	byrnende	writende	sceótende
<i>Part. pass.</i>	burnen	writen	scoten.

First Class.

242. The 1st Class comprizes those words which have a short *i* (*y*) before the characteristics *rn*, *nn*, *ng*, *nc*, *nd*, *mb*, *mp*, a short *a* (*o*) in the imperfect, and *u* in the part. pass.: also those which have a short *e* or *eo* before the characteristics *ll*, *lg*, *lt*, *rp*, *rf*, *rg*, and the like; in the imp. *ea* (*æ*) short, and in the part. pass. *o*, as:

yrne	yrnð	arn	urnon	urnen	<i>run</i> ,
blinne	blinð	blan,	blunnon	blunnen	<i>cease</i> ,
		blonn,	Bed. 1, 14.		
onginne	onginð	ongan	ongunnon	ongunnen	<i>begin</i> ,
spinne	spinð	span	spunnon	spunnen	<i>spin</i> ,
winne	winð	wan	wunnon	wunnen	<i>war</i> ,
frine	frinð	fran	frunon	gefrunen	} <i>ask</i> ,
fregne	- - -	frægn (fræng)	frugnon	gefrugnen	
singe	singð	sang	sungon	asungen	<i>sing</i> ,

swinge	swingð	swang	swungon	swungen	<i>scourge, beat,</i>
springe	springð	sprang	sprungon	sprungen	<i>spring,</i>
ofstinge	-stingð	-stang	-stungon	-stungen	<i>sting, stab,</i>
wringe	wringð	wrang	wrungon	wrungen	<i>wring,</i>
þringe	þringð	þrang	þrungon	geþrunge	<i>throng,</i>
drince	drincð	dranc	druncon	druncen	<i>drink,</i>
besince	besincð	-sanc	-suncon	besuncen	<i>sink,</i>
forscrince	-scrincð	-scranc	-scruncon	-scruncen	<i>shrink, wither,</i>
stince	stincð	stanc	stuncon	stuncen	<i>stink,</i>
swince	swincð	swanc	swuncon	swuncen	<i>toil,</i>
binde	bint	band	bundon	bunden	<i>bind,</i>
finde	fint	fand	fundon	funden	<i>find,</i>
grinde	grint	grand	grundon	grunden	<i>grind,</i>
swinde	(swint)	swand	swundon	swunden	<i>vanish,</i>
winde	wint	wand	wundon	wunden	<i>wind,</i>
swimme	swimð	swamm	swummon	- - - -	<i>swim,</i>
climbe	- - -	clomm,	Or. 115.	clumben	<i>climb,</i>
(gelimpe)	gelimpð	gelamp	-lumpon	-lumpen	<i>happen,</i>
swelle	(swilð)	sweoll	swullon	swellen	<i>swell,</i>
belge	bylgð	bealh	bulgon	bolgen	<i>am wroth,</i>
swelge	swylgð	swealh	swulgon	swolgen	<i>swallow,</i>
melte	(mylt)	mealt	multon	molten	<i>melt,</i>
swelte	swylt	swealt	swulton	swolten	<i>die,</i>
gelde	gylt	geald	guldon	golden	<i>pay,</i>
helpe	hylpð	healp	hulpon	holpen	<i>help,</i>
gelpe	gylpð	gealp	gulpon	golpen	<i>boast,</i>
delfe	dylfð	dealf	dulfon	dolfen	<i>delve,</i>
murne	myrnð	mearn	murnon	mornen	<i>mourn,</i>
spurne	spyrnð	spearn	spurnon	spornen	<i>spurn,</i>
gesweorce	geswyrçð	-swearc	-swurcon	-sworcen	<i>deficio,</i>
beorge	byrgð	bearh	burgon	borgen	<i>save,</i>
weorpe	wyrpð	wearp	wurpon	worpen	<i>throw,</i>
ceorfe	(cyrfð)	cearf	curfon	acorfen	<i>cut,</i>
gedeorfe	gedyrfð	(gedærf)	gedurfon	gedorfen	<i>suffer,</i>
steorfe	styrfð	stærf	sturfon	storfen	<i>die,</i>
hweorfe	hwyrfð	hwearf	hwurfon	hworfen	<i>return,</i>
berste	byrst	bærst	burston	borsten	<i>burst,</i>
þersce	þyrscð	þærsc	þurscon	þorscen	<i>thresh,</i>
brede	brit	bræd	brudon	broden	} <i>braid,</i>
bregde	- - -	brægd	brugdon	brogden	
feohte	fyht	feaht	fuhton	fohten	<i>fight.</i>

243. The imperfects in *æ* for *ea* are perhaps mere variations of later times, when the pronunciation became vitiated. We also find *ongon*, *bond*, *song*, *gelomp* &c., for *ongan*, *band* &c.

244. The last examples on the list exhibit a great variety of form in the infinitive, and 1st person present: it appears however that the vowel *e* prevails when *rs* follows, but *eo* when *r* with a mute comes after: we also find *wurpan* for *weorpan* &c. (p. 3, l. 11.)

245. We may also, in this place, notice the word *weorðan* to *become* (Germ. *werden*), which is used as an auxiliary, and, like some other verbs, changes *ð* (*b*) into *d*, in certain forms: it is thus conjugated:

<i>pres.</i>	Sing.	ic weorðe	<i>Subj. pres.</i>	weorðe
		þú wyrst		weorðon
		he wyrð	<i>imp.</i>	wurde
	Plur.	we &c. weorþað		wurdon
		weorðe we &c. }	<i>Imper. Sing.</i>	weorð
<i>imp.</i>	Sing.	1. wearð	Plur.	weorþað, weorðe
		2. wurde	<i>Infinit. pres.</i>	weorðan
		3. wearð	<i>Gerund</i>	weorðanne
	Plur.	wurdon	<i>Part. act.</i>	(weorðende)
			<i>Part. pass.</i>	(ge)worden.

Second Class.

246. The 2nd Class includes all verbs with a hard *i* (*i*), corresponding to the German *ei*, and the Dutch *ij*, as; *rídan*, Germ. *reiten*, Dut. *rijden*, to *ride*. It is very regular, and its only change seems to be that of the vowel in the 1st and 3^d persons of the imp. sing. into *a*, though in reality it undergoes another change of importance, by the *i* losing its accent in the imp., and taking the sound of *i tenue*, as in *bit*, *till*, which is evident, as well from several places where we find these words written with their proper accent, as from analogy with the other Gothic tongues, particularly the Icelandic: for instance, in all the present tenses:

	<i>Indic.</i>		<i>Subj.</i>	<i>Imp.</i>	<i>Infinit.</i>	<i>Part. pr.</i>
	ic ríde	he rít	ic ríde	rid	ridan	ridende
Icel.	ríð	ríðr	ríði	ríð	ríða	ríðandi
Germ.	reite	reitet	reite	reit	reiten	reitend;

in the imperfect, on the contrary:

	rád	pl. ridon	ride	—	—	riden
Icel.	reið	riðum	riði	—	—	riðinn
Germ.	(ritt)	ritten	ritte	—	—	geritten.

Even in the modern English, many remains still exist of this change, as *rise, risen*: I have therefore made no scruple of employing here the highly useful accentuation of the Icelandic.

247. The following may serve as examples:

dwine	dwinð	dwán	dwinon	dwinen	<i>pine, fade,</i>
hríne	hrinð	hrán	hrinon	hrinen	<i>touch,</i>
scíne	scínð	sceán (scán)	scinon	scinen	<i>shine,</i>
aríse	aríst	arás	arison	arisen	<i>arise,</i>
blíce	blicð	blác	blicon	blicen	<i>shine, poet,</i>
beswíce	beswicð	beswác	beswicon	beswicen	<i>seduce,</i>
hníge	(hnið)	hnáh	hnigon	hnigen	<i>sink, bow,</i>
míge	mihð	máh	migon	migen	<i>mingo,</i>
síge	sihð	sáh	sigon	sigen	<i>fall,</i>
stíge	stihð	stáh	stigon	stigen	<i>ascend,</i>
wríge	wrihð	wráh	wrigon	wrigen	<i>cover,</i>
bíte	bít	bát	bíton	biten	<i>bite,</i>
flíte	flít	flát	fliton	fliten	<i>contend,</i>
slíte	slít	slát	sliton	sliten	<i>tear, slit,</i>
smíte	smít	smát	smiton	smiten	<i>smite,</i>
gewíte	gewít	gewát	gewiton	gewiten	<i>depart,</i>
wlíte	wlít	wlát	wliton	wliten	<i>look,</i>
bíde	bideð	bád	bidon	biden	<i>stay, bide,</i>
glíde	glídeð (glít)	glád	glidon	gliden	<i>glide,</i>
gníde	gnít	gnád	gnidon	gniden	<i>rub,</i>
aslíde	aslideð	aslád	aslidon	asliden	<i>slide,</i>
grípe	gripð	gráp	gripon	gripen	<i>seize,</i>
toslípe	toslipð	tosláp	toslipon	toslipen	<i>dissolve,</i>
belífe	belifð	beláf	belifon	belifen	<i>remain,</i>
slífe	slifð	sláf	slifon	slifen	<i>split,</i>
spíwe	(spiwð)	spáw	spiwon	(spiwen)	<i>spit, vomit.</i>

248. So also: *wriðan to bind, wreathe; líðan to sail; sníðan to cut*, but which change ð into *d* in the before given cases (232. 245).

249. As the use of accents was not quite universal, the *i tenue* is, according to another orthography, often indicated by *y*, as: *arísan, aríst, arás, aryson, arysen &c.* (p. 3, l. 4.)

Third Class.

250. The 3^d Class is also very regular, and bears a near resemblance to the preceding, as:

brúce	(brýcð)	breác	brucon	brocen	<i>use,</i>
belúce	belýcð	beleác	belucon	belocen	<i>shut up,</i>
súce	sýcð	seác	sucon	socen	<i>suck,</i>
reóce	rýcð	reác	rucon	rocen	<i>reek,</i>
smeóce	smýcð	smeác	smucon	smocen	<i>smoke,</i>
gebúge	gebýhð	gebeáh	gebugon	gebogen	<i>bow,</i>
dreóge	dryhð	dreáh	drugon	drogen	<i>do,</i>
leóge	lýhð	leáh	lugon	logen	<i>lie,</i>
fleóge	flýhð	fleáh	flugon	flogen	} <i>fly, flee,</i>
fleó	<i>pl. fleóð, Inf. fleón</i>				
teóge	týhð	teáh	tugon	togen	} <i>draw,</i>
teó,	<i>pl. teóð, Inf. teón</i>				
wreó	wryhð	wreáh	wrugon	wrogen	<i>cover,</i>
geþeó	geþýhð	geþeáh	geþugon	geþogen	<i>thrive,</i>
lúte	lýt	leát	luton	loten	<i>bow, incline,</i>
geóte	gýt	geát	guton	goten	<i>pour,</i>
fleóte	flýt	fleát	fluton	floten	<i>float,</i>
hleóte	hlýt	hleát	hluton	hloten	<i>obtain, sortior,</i>
neóte	nýt	neát	nuton	noten	<i>enjoy,</i>
þeóte	þýt	þeát	þuton	þoten	<i>howl,</i>
tóslúpe	tóslýpð	(tósleáp)	toslupon	toslopen	<i>dissolve,</i>
creópe	crýpð	creáp	crupon	cropen	<i>creep,</i>
clúfe	clýfð	cleáf	clufon	clofen	<i>cleave,</i>
gedúfe	gedýfð	gedeáf	gedufon	gedofen	<i>dive,</i>
scúfe	scyfð	sceáf	scufon	scofen	<i>shove,</i>
ceówe	cýwð	ceáw	cuwon	gecowen	<i>chew,</i>
hreówe	hrywð	hreáw	hruwon	hrowen	<i>rue.</i>

251. *Seóðan to boil, seethe*, changes its *ð* to *d* in the same cases, as above given (245), but those with *s* for characteristic change the *s* into *r* in those cases, as:

æósan	cýst	1. 3.	ceás	2.	cure	Pl.	curon	gecoren	to choose,
forleósan	-lýst		leás		-lure		-luron	forloren	to lose,
hreoósan	hrýst		hreás		hrure		hruron	gehroren	to fall,
									<i>rush.</i>

252. We may often find an *i* in the 2nd and 3^d persons present, which is a mere orthographical variety, introduced for the sake of expressing the hard *y*, without an accent, as: *cist*, *wrið*; just as, *vice versa*, we find in the 2nd class, *y* for *i tenue*, both in the 2nd pers. sing. imp. and in all the plural, as also in the imp. subj. and part. pass., according to the same orthography (249).

253. The irregular verbs are here inserted in their respective conjugations and classes, and the most remarkable and frequently occurring given at full length. There are indeed some more under this head to be found in Grammars, but these are 1) partly regular, being here referred to their proper classes, as: *bepæcan to deceive*; *edlæcan to repeat*; *tæcan to teach*; which are inflected like *neálæcean*, *reccan* &c. (208); 2) partly uncertain, being of so rare occurrence, that their inflection cannot be completely ascertained; 3) partly false and misunderstood, as: *annan to give*, which is no verb, but merely an imaginary infinitive formed from the sing. ind. præ. *ic an I grant*, plur. *unnon*, inf. *unnan*; *ahafan to lift up*, made of the part. pass. *ahafen*, from the verb *hebbe*, *hóf*, inf. *hebban*, &c.

Of Auxiliary, and other kinds of, Verbs.

254. The future in A. S. is the same as the present, without any auxiliary, as: *hí dóð eow of gesamnungum, ac seó tíð cymð þæt ælc þe eow*

ofslýhð, wénþ þæt he ðenige gode *they shall drive you from the synagogues, but the time shall come that whosoever slayeth you shall think that he doeth God a service*, Joh. 16, 2. So also, in the subjunctive mode, as: Ic truwig e þeáh þæt sum wurðe abryrd þurh god, þæt hine lyste gehýran þá hálgan láre *I trust however that some one may be instigated through God, that he desire to hear the holy doctrine*, Ælf. Ep. 1, 3. The words ic wille, sceal &c. rather convey an idea of *will, obligation, or command* than of *time*, although they sometimes, by periphrasis, assist in expressing *futurity*.

255. The perfect is formed with hæbbe and the pluperfect with hæfde, as: ic hæbbe, hæfde gesæd *I have, had said*; þá híg hæfdon hyra lofsang gesungenne *when they had sung their song of praise (hymn)*. But this tense is also often expressed by the simple imperfect, as: ') and þæt hí didon þurh ðæs deofles láre, þe hwílum ér Adam forlárde *and that they did through the Devil's suggestion, who a while before (had) misled Adam*, Ælf. Ep. 1, 7.; and þá ðá he fæste feowertige daga *and when he (had) fasted forty days*.

256. The passive, on the contrary, is expressed in all tenses by the help of auxiliaries, viz. in the present, with eom or weorðe; in the perfect, with eom — worden; in the future, with beó, or sceal beón, in the imperfect, with wás, wearð; and in the pluperfect with wás — worden; nearly as in German.

257. Here should also be noticed several other cir-

¹) This very simple passage is curiously misunderstood in L. L. A. S. edit. *Wilkins*, p. 162., where it is thus translated: *et ut per Diaboli instinctum agerent tamdiu, antequam Adam seductus erat. (!)*

cumlocutions with the auxiliaries: for instance, eom with the gerund expresses *duty* or *obligation*, as: he is tó lufigenne *he is to love*, i. e. *to be*, or *ought to be, loved*. With the active participle, eom denotes a precise point of time, as in English, as: nú þú þus glædlice tó us sprecende eart *now thou art thus gladly speaking to us*; he mid him sprecende wæs *he was speaking with him*; heó mid þám healfan dále beforan þám cyninge farande wæs, swylce heó fleónde wære *she (Thamyris) went with the half part (of the army) before the King, as if she were fleeing (from him)* (Oros. 2, 4.); ic gá rádan *I am going to read*, Fr. *je vais lire*.

258. This language, having no passive form, cannot have any deponent verbs; but it has several impersonals, as: dagian *to dawn*; rinan *to rain*, and the like, which have no other peculiarity than that of occurring only in the 3d pers., as: hit rinð &c. Some of these however become, in a certain degree, personal, by admitting a subject in an oblique case, for instance, in acc. ne hyngrað þone þe tó me cymð, and ne þyrst þone næfre þe on me gelyfð *he shall not hunger who cometh to me, and he shall never thirst who believeth in me*, Joh. 6, 35., or in dat. me þincð (*me-thinks*), þe þincð, him þincð &c.; him gedafenode *he ought*; him gebyrað *it is his duty, his turn*.

259. Others admit all the persons, but denote an action which is confined to its agent; these are called neuters, or intransitives, as: slídan *to slide*; swimman *to swim*. Some of these require that a pronoun of the same person as the subject be repeated in an oblique case, as: ic me reste *I rest myself*; he hine reste *he rested himself*, and the like. These do not differ in inflection from the others.

Of Particles.

260. The parts of speech comprized under this general denomination; namely, the Adverb, Preposition, Conjunction, and Interjection, are in this, as in the other Gothic tongues, not susceptible of any particular inflection which can entitle them to a place in the Etymology. Many of the adverbs indeed admit the degrees of comparison, which are generally denoted by the terminations *-e*, *-or*, *-ost*, as: *hrædlice rapidly, hastily, hrædlicor, hrædlicost*. Sometimes the comparative is formed by merely rejecting the *re* from the comparative of the adjective, and the superlative in *-st* (*-est*) only, as: *lange, comp. leng, sup. lengst* (see *Rules for the comparison of adjectives 128-135*). Care must be taken not to confound this comparative of the adverb with that of the adjective, in the neuter gender: the latter ending always in *-re*, as, in the words already cited, *hrædlicre, lengre*. All other changes which these words may undergo, transform them into totally different expressions, and are therefore not to be considered as inflections, but as derivations or compositions, as: *út, úte, útan, b-útan, ymb-útan* &c. These must therefore be sought for in the Dictionaries; but their formation will be treated of, in the next part.

261. The Rules for the government of Prepositions, belong to the Syntax, and shall there be briefly explained.

THIRD PART.

Of the Formation of Words.

262. **T**his Branch of Grammar is, in Anglo-Saxon, as well as in all the Gothic, Slavonian, Lettish, and Thracian or Phrygian tongues, of the highest moment, in ascertaining the gender, inflection, derivation, and primitive signification, of words; an accurate knowledge of which is, in the dead languages, as indispensable to the understanding and translating them correctly, as it is, in the living ones, to the writing them with elegance and precision, and to the enrichment of them. Neglect of this branch has in the old grammars given birth to many difficult and absurd rules to the framing of which, only some unconnected portions of it have been applied here and there, with other heterogeneous matter, as the occasion required.

263. Words are formed either by *Derivation*, or by *Composition*. In the first case, a word receives a new, or a modified, signification, by a change of vowel, or by the addition of one or more syllables, which, in themselves, are void of signification. In the second case, two or more independent words are joined together, in order to form a new one. In both these cases, the A. S. bears a close resemblance to the Icelandic and the German, though it often happens, that what, in one of these languages is expressed by derivation, is, in another, denoted either by composition, or by quite another derivative termination. In like manner, with respect to the inflection of words, one language frequently employs the dative case, where another requires the accusative, or, for the same word, demands an inflection different from that

which it has in another; wherefore, in the study of these tongues, it is necessary to pay due attention to their peculiarities in each of these respects, that our knowledge of them may not be imperfect and confused.

Derivation.

264. The object of Derivation is either to alter, or modify, the signification of a word, by adding to it the idea of *negation, opposition, deterioration*, or the like; or, by changing its part of speech and inflection, to transform a substantive into an adjective, a pronoun into an adverb &c. The first is accomplished by certain universal syllables, which are *prefixed* indiscriminately to all those parts of speech, to which the ideas of opposition, negation &c. are to be added, as: *unsidu depravity; unsýfer impure; unsælen to loosen; unrihte unjustly*. The second, on the contrary, requires an appropriate *termination* for each part of speech, to which a word is to be transferred, adapted to its inflection, and other properties, as: *heah high; heálice highly; heán to raise, exalt; heahnes highness*: the first must therefore be considered with respect to their signification; the last according to the parts of speech to which a word is transferred, by their influence.

Prefixes.

Some syllables impart the idea of *negation, deterioration opposition* &c., to the words to which they are prefixed; the chief are:

265. *Un-, on-* (Engl. & Germ. *un-*, Icel. *ó-*), as: *uncyst a fault* (Icel. *ókostr*); *unsib enmity; unclæn unclean; unscýldig guiltless; ungehýrsum disobedient; onrihtwis unrighteous; unabereudlic*

unbearable; unbóht unbought; ungeboren unborn; untýnan or ontýnan to open; unclænsian to pollute; onwreón to uncover, reveal.

266. *n-* (from *ne not*, Lat. *n-*) is used chiefly with pronouns and adverbs, as: *nán none* (from *án one*, like the Icel. *n-einn*, Lat. *n-ullus* &c.); *næfre never*. If the primitive word begin with *h* or *w*, it is left out, as: *nabban to have not; næs was not*; if it begin with *vi*, it is changed into *y*, as: *nyllan to will not (nolle.)*

267. *or-* (Icel. *er-, ör-*), as: *ormód desperate; orsorg secure; orsorgnes security, carelessness; ortruwian to despair.*

268. *a-, æ-* (answer often to the Germ. *er-*), as: *āwenden to avert, pervert; atýnan to open* (from *tún*, Germ. *Zaun*); *amánsúman to excommunicate; aweallan to spring forth; ahafen exalted, erect* (G. *erhaben*); *awæcan to awaken* (G. *erwachen*).

269. *oð-* (Germ. *ent-*), as: *oðyrnan* (G. *entlaufen*); *oðdón effodere; oðsacan to deny; oðwenden to deprive of, avert* (G. *entwenden*); *oðfleón to flee, escape*. Sometimes it seems to have the same signification as *and-* as: *oðfæstan to deliver, (tradere)*; ic *oðeowe ostendo*.

270. *mis-* (Icel., Dan., Engl. *mis-*, Germ. & Sw. *miss-*), as: *misdæd misdeed; mislic various; mislædan to mislead; mislícian to dislike* (Icel. *mislíka*); *misfón to miss, fail* &c. It seems also to be the root of *missian to miss*.

271. *wan-* or *won-* (Icel., Sw., Dan. *van-*): *wanhál unhealthy, infirm; wanscrýdd ill-clad* &c. This particle is, without doubt, derived from the adjective *wana wanting, lacking*, e.g. *án þing þe is wana one thing is wanting to thee*.

272. *and-* (Icel. *und-, önd-*, Gr. *anti-*), as: *and-*

wlit *the face* (Icel. andlit, Germ. *Antlitz*); (seó) andswaru (*the answer* (Icel. andsvör); andweard *present*; andsacian *to deny*.

273. *wiðer-* (from the Icel. prep. viðr, Germ. *wi-der*, A. S. wið): wiðersaca *an adversary, apostate* (Germ. *Widersacher*); wiðerwinna *an adversary*; wiðermóðnes *asperity, adversity*; wiðerweard *adverse, hostile*; wiðersacu *contradiction*; wiðersacian *to contradict, oppose*. This particle is the root of wiðerian *to oppose*.

274. *to-* is, without doubt, the Engl. *to*, but, as a prefix, it often involves the idea of deterioration, and then seems to correspond to the Icel. tor, Gr. *δυσ*, as: toweorpan *to overthrow*; towendan *to subvert*; towriðan *to distort, writhe*; todræfan *to dissipate, disperse*. In these cases *to* should be written without the accent.

275. *for-* is, in like manner, the Engl. *for-*, but it also often adds the idea of deterioration to the words before which it is placed, in which case it seems to be a different word, like the Germ. *ver-*, (different from *vor-*), as: forbeóðan *to forbid*; fordéman *to condemn*; forcuð *perverse, corrupt*; fordón *to destroy*.

Other prefixes denote a determination of *time, place, degree* &c.; these are principally:

276. *ge-* (Germ. *ge-*, Mæs. *ga-*) which sometimes forms a sort of collective, as: gebróðru *brothers* (G. *Gebrüder*); gehúsan *house-folk*; gemagas *kinsmen*; gemacan *mates* (old Engl. *makes*); gegylda *a member of a corporation or guild*; gewita *a witness, accomplice*; geféra *a companion, attendant*; gescý *shoes*; gegadrian *to gather*. It sometimes gives an active signification, and then forms verbs out of substantives, as: geendian *to end*; gescyldan *to shield*; getim-

brian to build. It often seems void of signification, as: *gesælb bliss*; *gelic like*; *gesund sound, healthy*. In verbs, it seems sometimes to be a mere augment, and to be prefixed to all the imperfects (not, as in German, to the participles only): many therefore of the verbs to be found in Lye with *ge-* ought perhaps to be rejected, as mere imperfects or participles of the same word without *ge-*. It often changes the signification from literal to figurative, as: *hýran to hear*, *gehýran to obey*; *healdan to hold*, *gehealdan to observe, preserve*; *fyllan to fill*, *gefyllan to fulfil*; *biddan to bid, require*, *gebiddan to pray*.

277. *be-* (Germ. *be-*) usually gives an active signification, as: *behabban to surround*; *begangan to perform, do*; *behangen hung (with something)*; *beheáfðian to behead*; *behreowsian to repent*. Sometimes it seems to add nothing to the signification, as: *belifan to remain, survive*; *begyrdan to encompass, gird about*. It seems also to have a privative signification, as: *bebycgan to sell*, from *bycgan to buy*. But many of the words having the above prefixes, especially *a-*, *ge-* and *be-* never occur without them, such are *belifan*, *gelic*, *arisan*.

278. *ed-* (kymric *ad-*, *again, re-*), as: *edniwian to renew*, *edwitan to reproach*; *edleán recompense*; *edcennung regeneration*.

279. *sin-* (Mæs. *sin-*, Icel. *sí-*, *ever-*), as: *sinþyrstende ever-thirsting*; *singréne ever-green*; *sinniht eternal night*. (Hence the adv. *simble, simle constantly, always*, and perhaps the Lat. *semper*.)

280. *sam-* (Lat. *semi, half*), as: *samwis half-wise*; *samcucu half-dead (half-alive)*, (from *cucu, cwic living, quick*, Icel. *kvik*); *samlæred half-learned*; but this derivation is doubtful, and most of the cases in Lye may

perhaps be explained by the pron. *same*, many traces of which are to be found in A. S.

281. *san-* (Icel. *sam-*, from *samod together*, Lat. *simul*), as: *samwyrcean to co-operate*; *samráde un-animously &c.* But this seems to be a Northernism, introduced at a late period, *samod*, without apocope, being generally used in composition; as: *samodwyrcean &c.*

282. *æþ-* (Icel. *al-*, from *eall, all*), as: *ælmih-tig almighty*; *ælgýlden all-golden*; *ælgre-ne all-green*.

Pronouns and adverbs have besides some derivative syllables prefixed to them; the chief are,

283. *hw-* (interrogative): *hwider whither?* *hwylc who, which?* *hwá who?*

284. *h- s-* (determinate, especially with regard to the person speaking), as: *hider hither*; *her here*; *swá so*; *swile such*.

285. *þ-* (determinate, with respect to another thing), as: *þæt that*; *þær there*; *þider thither*; *þanon thence*.

286. *æg-, ge-*, as: *æghwær, gehwær every where*; *æghwider, gehwider whithersoever*; *æghwanon from every side (undique)*; *æghwylc, gehwylc each, every*.

Terminations.

287. There are numerous Terminations, but yet much fewer than in Icelandic; they are distinguished according to the respective parts of speech, to which each word is transferred, through their influence.

Nominal Terminations.

The following denote *persons*:

288. *-a* (Icel. *-i*), as: *se swica the traitor*; *cu- ma a guest*; *wyrhta a workman, a wright*; *manslaga a manslayer*; *wiðerwinna an adversary*; *yrfenuma an heir*; *foregenga a foregoer, predecessor*. It is used also to form other derivatives, signifying inanimate things, as: *gemána an association*; *gewuna a custom*.

289. *-ere* (Icel. *-ari*), as: *plegere a player*; *sá- dere a sower*; *writere a writer*; *reáfere a robber*; *fulluhtere a baptist*.

290. *-end* (Icel. *-andi*, from the part. act. in *-ende*), as: *démend a judge* (Icel. *dómandi*); *weriend a protector*; *waldend a ruler, governor*; *hælend a saviour*; *æfterfyligend a successor*, (also *æfterfol- gere*).

291. *-e* (Icel. *-ir*), as: *hyrde a herd* (as in *shep- herd*), *a keeper*; (from *hyrdan to guard*). It is also used to form derivatives denoting inanimate objects, as: *cyle cold*; *blóðgyte bloodshed*; *sige victory*; *ewy- de a saying, testament*; *bryne a burning*; *bryce a braach*; *cyre choice*; *wlite beauty, splendour*. These, for the most part, are derived from verbs; whereas those derived from adjectives, with the termination *-e* are of the fem. gender, as: *rihtwise justice*.

292. *-el, -ol* (Icel. *-ill, -ull*), as: *forridel an out- rider*; *forerynel a forerunner*; *bydel a herald*. It is also used for inanimate objects, as: *gyrdel a girdle*; *stypel a tower, steeple*; *sceamol a bench, table*; *sticel a sting*.

293. *-ing* (Icel. *-ingr, -úngr*), as: *cyning a king*; *æðeling a prince*. It also forms patronymics, as: *Brand (wæs) Beldeging, Bældæg Wódening, Wóden Friþowulfing, Friðowulf Finning, Finn God- wulfing, Godwulf Geáting*.

294. *-ling* (Icel. *-líng*) forms diminutives and some-

times seems to imply contempt, as: *lytling* a child, infant; *enæpling* a boy (from *enapa*); *hæftling* a prisoner; *ræpling* id. (i. e. one bound with a rope); *nýdling* a slave; *feórðling* a farthing.

295. *-waru* (Icel. *-verjar*) denotes the inhabitants of a country or town. Derivatives with this termination are, in the singular, collectives of the fem. gender, in the plur. they have *-ware*, and are declined like *Dene* (101. 104).

296. *-estre* denotes feminine nouns of action, as: *witegestre* a prophetess; *lærestre* an instructress; *rædestre* a female reader; *sangestre* a songstress.

297. *-en* forms only a few masculines, as: *þeóden* a king, poet., from *þeód* people; *dryhten* a lord, from *dryht* people, subjects; but many feminines, (corresponding to the Germ. *-in*, Dan. *-inde*), as: *þæn* a maid-servant (from *þen*); *þeowen* a female slave (from *þeow*); *wylen* the same (from *weal* a slave); also many nouns of the fem. gender (corresponding to the Icel. *-n*, *-in*), as: *segen* tradition, saying (Icel. *sögn*); *gýmen* heed, care; *byrgen* a tomb; *sýlen* a gift; *byrþen* a burden; *hiwræden* a family, house, and several others in *-ræden*, as: *gecwyræden* an agreement, contract; *mægræden* relationship; *geferræden* a train, company, congregation. Some of those in *-en* are neuters (corresponding to the Icel. in *-in*, *-en*), as: *mægen* strength, might (Icel. *megin*, *magn*); *mæden* a maiden; *westen* a waste, desert; *sweþon* a dream; *midlen* a middle; *fæsten* a fortress, fastness.

The following derivations signify an *action*, *condition*, *quality* or the like.

298. The short substantives, formed from verbs, by casting off the termination, and which in some cases

seem to be the root of such verbs, are here, as in German, generally of the masc. gender, as: *wóp* a cry, *whoop* (whence *wépan* to *weep*); *ig efea* joy, *gladness* (whence *gafeón* to *rejoice*); *hréam* a cry (whence *hrýman* to *cry out*). Some of these however shew that they are derived from verbs, and not *vice versa*, as: *fylla* a fall, from *feallan* to *fall*; *hlýp* a leap &c. It is remarkable that substantives thus formed, and with a particle prefixed, are generally neuter, as: *ge will* will; *angin* beginning; and *gít* understanding.

299. *-m* forms a number of nouns of the masculine gender, as: *fleám* flight (from *fleón* to *fly*); *cwealm* plague, death (from *cwellan* to *kill*); *wæstm* fruit; *wylm* heat, effervescence; *awylm* source, origin, from *wesllan* to *bubble, spring out*.

300. *-els*, usually masculine, as: *scýcels* a cloak, mantle; *wæfels* a coat, pallium; *stícels* a prickle, sting; *récels* frankincense; *freols* a festival.

301. *-lác*, as: *reáflác* prey, rapine; *sciúnlác* an apparition, magic; *wíflác* wedlock; *feohlác* battle.

302. *-hád* (G. *-heit, -keit*, Dan. *-hed*, Engl. *-hood*), as: *cildhád* childhood; *mædenhád* virginity; *preosthád* priesthood; *bróðorhád* brotherhood; *þeowhád* servitude.

303. *-scype, -scipe* (Icel. *-skapr*, Sw. *-skap*, Dan. *-skab*, Germ. *-schaft*, Engl. *+ship*). There are many words with this termination, and, as in Icelandic, all of the masc. gender, as: *leódscipe* a nation; *þegenscipe* service, valour; *weorðscipe* dignity, worship; *freóndscipe* friendship; *ealdorscipe* supremacy, eldership.

304. *-dóm* (Icel. *-dómr*, Dan. *-dom*, Germ. *-thum*, Engl. *-dom*), also masculine, as: *wísdóm*, *cristendóm*, *þeowdóm* servitude, thraldom; *cynningdóm*

kingship; *bisceopdóm* the *episcopal dignity*; *abbotdóm* the *dignity of an abbot*; *freódóm* *freedom*.

305. *-nað, -að, -oð* (Icel. *-naðr, -aðr*), as: *huntað*, *huntað* the *chase*; *fiscað* *piscatio*; *monað* a *month*; *inn oð* the *womb*; *war oð* the *sea shore*.

306. *-uð, -ð* (Icel. *-ð*, Sw., Dan. & Germ. *-d, -t*, Engl. *-th*), as: *geoguð* *youth*; *duguð* (Icel. *dygð*) *virtue*; *yrmð* *misery, poverty* (from *earm poor, miserable*); *sæld* *happiness*; *gesyhð* *sight*; *strengð* *strength*; *frymð* *beginning*; *myrð* *mirth*; *treowð* *covenant, troth* (Icel. *trygð*), and several others, all of the fem. gender.

307. *-d, -t* is a termination essentially different from the foregoing, (not as in Icel., where it seems to depend solely on the preceding consonant, whether the word shall end in *t, d* or *ð*). Words thus formed are, for the most part, feminine, as: *gebyrd* *birth*; *gecynd* *nature*; *miht* *might*; *æht* a *possession*; *wróht* *accusation, blame*; *gýmelyst* *carelessness* (from *gýmeleás careless*); and several others in *-lyst* or *-leást*, from adjectives in *-leás*, answering to the Icel. neuter termination *-leysi*.

308. *-ot, -t* forms many masculines from verbs, as: *gylt-as* *debt*; *arist* (*aryst*) *resurrection*; *agift* *restoration*; *manslyht-as* *homicide, manslaughter*; *ymbhwyrft* *circumference*; *geþóht* *thought, reflection*; *fulluht* *baptism*; *freót* *freedom*; *þeowot* (*þeowet, þeowt*) *bondage*; *bærnet* *combustion*.

309. *-ing* denotes an action, as: *onbryrding* *investigation*; *byrging* *tasting, gustatio* &c.; but most of these are formed in:

310. *-ung* (Icel. & Dan. *-ing*, Germ. *-ung*), as: *gitsung*, *gewilnung* *desire*; *swutelung* *manifestation*; *clænsung* a *cleansing*; *sceawung* *view, con-*

templation; *eorðbeofung* an *earthquake*; *gesomnung* an *assembly*. This termination is chiefly used in forming substantives from verbs of the 1st class in *-ian*, as: *hálgun* *consecration*, from *hálgian* *to hallow, consecrate*. These words are all feminine.

311. *-le*, as: *swingele* a *whipping*; *bindele* a *binding*; *tyhtle* *accusation*.

312. *-nes, -nys, -nis* (Germ. *-niss*). These, as far as I have found, are all feminines, as: *mildheortnes* *mercy*; *écenys* *eternity*; *besmitenes* *pollution*; *to-twæmednes* *separation*; *alýsednes* *redemption*; *gesceádwisnes* *reason, discretion*; *gelícnes* *likeness*.

313. *-u, -o* (Germ. *-a*) is used chiefly to form the names of qualities from adjectives, as: *seó hæt* *heat*; *denn* a *valley*; *lagu* a *law*; *andswaru* an *answer* (these two last seem borrowed from the Icelandic *lög, svör*, neut. in plur.); *mænigeo* (*mænigu*) *the many, multitude*; *lengeo* *length*, and several others, all feminine (102. 103).

314. *-ern* (from *ærn* a *house or room*) forms some neuters, denoting a place, as: *dómern* a *session-house*; *cwartern* a *prison*; *heddern* a *cellar, granary*.

315. *-ed*, as: *eóred* a *band, legion*; *hæmed* *concubinage*; *eowed* a *flock, herd*, all neuters.

316. *-l*, as: *setl* a *seat, settle*; *botl* a *dwelling*; *spatl* *saliva*.

Adjectival Terminations.

317. *-e* seems to be a derivative termination for adjectives, as: *gemæne* *common*, from *gemána*; *wyrðe* *worthy*, from *wurð* *worth*; *forðenge* *forthcoming, increasing*; *langlife* *long-living*.

318. *-ig* (Icel. *-igt, -ugt*, Germ. *-ig*, Engl. *-y*), as: *scyldig* *owing, guilty*; *mihtig* *mighty*; *welig* *rich*;

eádig *happy*; ælþeódig *foreign*; clúdig *rocky*; ænig *any* (from án); dreórig *sad, dreary*.

319. -lic (Icel. -ligt, Germ. -lich), as: werlic *manly*; wíflíc *womanly*; cildlic *infantine*; gástlic *ghostly, spiritual*; forgifendlic *pardonable*.

320. -sum (Icel. -samt, Germ. -sam, Engl. -som), as: gesibsum *peaceable*; gehýrsum *obedient*; langsum *slow*; winsum *sweet, lively (winsome)*.

321. -isc (Icel. -iskt, Germ. -isch, Engl. -ish), as: cildisc *childish*; hædenisc *heathenish*. This termination serves also to form patrial adjectives, as: englisc *English*; grecisc *Greek*; romanisc *Roman*; denisc *Danish*; lundenisc *Londonish*; wylisc *Welsh*. Adjectives in -isc are also often used as nouns of the neuter gender, as: mennisc *human*, of þisum mennisce of *this people* (126).]

322. -ol (Icel. -alt, -ult) denotes a mental quality, as: sóðsagol *true, veracious*; deóppancol *contemplative*; forgytol *forgetful*; hætol *hateful*; sprecol *talkative*.

323. -en (Icel. -it, -inn, -in, Germ. & Engl. -en) denotes especially the material of which a thing is formed, as: stænen of *stone* (stænene wæterfatu *stone waterpots*); treowen *wooden*; fellen of *skin*; fleaxen *flaxen*; gylden *golden*; sylfren of *silver*; beren of *bear's skin*; yteren of *otter's skin*.

324. -ern (Icel. -rænt, -rænn, -ræn, Engl. -ern) chiefly denotes the regions of the globe, as: suðeru *southern*; norðern *northern*.

325. -bære (Germ. & Dan. -bar), as: lustbære *pleasant, delightful*; hlisbære *famous, noted*; wæstm-bære *fruitful*.

326. -ed, -d (Icel. -at, -t, Germ. -et, -t) indicates that a person or thing is furnished or provided with

that which is expressed by the root, and is usually considered as a participle, although no verb may exist, to which it can be assigned; such words have therefore generally *ge-* prefixed to them, as: *gehyrned horned*; *gesceód shod*.

327. *-iht* (Germ. *-icht*), as: *hæriht hairy* (different from *hæren made of hair*); *stæniht stony*.

328. *-cund* (Icel. *-kynjat*, from *kyn*) denotes the nature or origin of a thing, as: *heofoncund heavenly*; *weoruldcund secular, worldly*; *godcund divine*; *deofolcund devilish*.

329. *-weard* (Icel. *-vert*, Germ. *-wärtig* and, in adverbs, *-wärts*) expresses *situation* or *direction*, as: *andweard present* (Germ. *gegenwärtig*); *tóweard future*; *hámweard homeward*; *æfweard absent*; *suðeweward, suðanweard southward* (130. 132).

330. *-tig* (Icel. *-tugt, -tiu*, Germ. *-zig*) forms *tens* in numeration, as: *fiftig fifty*; *hundtwelftig a hundred and twenty* (169).

331. *-oðe* (Sw. *-onde*, Dan. *-ende*) forms ordinal numbers, as: *teoðe tenth*; *fiftigoðe fiftieth* (169).

332. *-feald* (Icel. *-falt*, Germ. *-fald*, Engl. & Dan. *-fold*), as: *seofonfeald sevenfold* &c. (184).

333. Many adjectives, answering to the Icelandic in *-t, -r*, seem in A. S. to be formed without any termination; all these signs of gender having disappeared in this tongue, as: *ofermód proud, arrogant*; *orsorg careless*. Some of these change the vowel, as: *ofþyrst thirsty* (from *þurst*); *ungehyrt heartless, inanimate*, from *heorte*.

Adverbial Terminations.

334. In order to form adverbs, particularly from nouns substantive, it is usual in A. S., as in Icelandic, and other tongues, to use certain cases, at first perhaps

with a preposition expressed or understood, as: abl. *hwíflum awhile* (as in Icel. & Dan. *stundum*); *sticce-mælum gradually, piecemeal*: but the genitive is oftener used, as: *sóþes verily*; *þances gratis*; *á gnes þances spontaneously*. The termination *-es* is also employed in the formation of adverbs, in many cases where the genitive is not so formed (like the Icel. *-is*), as: *nih-tes by night*; *nédes of necessity*. The gen. plur. is also used thus: *or ceáþunga without-payment, gratis*; *eallunga entirely, omnino*; *yrringa angrily*.

335. *-e* (Icel. *-a*, Lat. *-e*) is the usual termination, by which adverbs are formed from adjectives, as: *georne diligently, willingly* (Icel. *gjarna*, Dan. *gjerne*, Germ. *gern*); *rihte rightly* (Lat. *recte*); *wíde widely*; *lange long*; *suðrihte southward*; *gelíce like*; *swiðe much, very*; *swutele manifestly*, and many others, which must not be confounded with the ablative of the neuter & masc. of adjectives, corresponding to the Icel. dative neuter in *-u*, as: *micle má much more* (Icel. *miklu meir*, Lat. *multo magis*); *micle swiðor much sooner, rather* (Icel. *miklu heldr*) &c. (See p. 49).

336. *-lice* (Icel. *-liga*, Engl. *-ly*) is strictly the preceding termination *-e* added to adjectives ending in *-lic*, as: *líchamlice corporeally*, from *líchamlic corporeal*; but, like the Engl. *-ly*, it is also added to innumerable others which have not the termination *-lic*, as: *fullice fully*; *sóðlice in sooth, verily, but*; *écellice ever*; *sceortlice shortly*; *deóplice deeply*; *di-gellice secretly*; *eáðellice easily* &c.

337. *-der*, as: *hwider whither*; *þider thither*.

338. *-er, -ær, -ar*, as: *her here*; *hwær (hwar) where*. Sometimes an *a* is added, as: *þara there*.

339. *-an, -on* (Icel. *-an*, Gr. *-θεν*) is added chiefly to other adverbs, and denotes *motion from a place*, as:

norðan *from the north*; westan *from the west*; hwanon *whence* (Icel. hvaðan, Gr. ὅθεν); heonon *hence*; þanon *thence*.

340. *-e* (Icel. *-i*, Sw. & Dan. *-e*) is added to adverbs and denotes *rest in a place*, as: inne *within*; úte, uppe &c.

341. Prepositions and conjunctions are in this, as in other languages, often used as adverbs, without undergoing any change, as: six gearum ær *six years before*. With a substantive or an adjective, they often express that which, in other tongues, is signified by an adverb, as: of dune or a dún *down, downward*; be lytlum and lytlum *by little and little, paulatim*; on weg *away*; to eacau *besides*; mid ealle *totally*; be dæle *partly*.

Verbal Terminations.

342. *-ian* is the simplest and most universal, it is added to various parts of speech, as: þenian *to serve, adore*; wæterian *to water*; hálgian *to hallow, consecrate*; gladian *gladden*; fægrian *to rejoice*; swutelian *to manifest*; wursian *to grow worse*; gaderian *to gather*; útian *to expel, alienate*; geniðerian *condemn, reproach*; gesibsumian *to be reconciled*; and many others, without any change of vowel, belonging to the 1st order 1st class. They correspond to the Icelandic in *a*, vatna, helga, glaða, fagna &c. (See pp. 71. 72). Most of those verbs, which are formed from adjectives, without any other derivative adjuncts, have generally a neuter signification, but become active, when the syllable *ge-* is prefixed to them (276), as: miclian *to increase*, gemiclian *to augment, magnify*; lytliau *to decrease*, gelytliau *to diminish*; yrsian *to be wroth*, geysrian *to irritate*. Sometimes

however this syllable seems to have no influence on the signification, as: *yfelian* and *geyfelian* to hurt, injure; *gearwian* and *gegearwian* to prepare. The active sense is sometimes expressed by another derivation, as: *hátian* to become hot, *hátan* to heat, make hot; *ealdian* to grow old, *yldan* to defer, procrastinate.

343. *-cian* (Icel. *-ka*), as: *gearcian* to prepare.

344. *-gian* (Icel. *-ga*, Germ. *-igen*), as: *sárgian* to smart, to grieve (from *sár* pain); *hergian* to ravage, from here an army; *syngian* to sin (Icel. *syndga*, Germ. *sündigen*).

345. *-sian* (Icel. *-sa*), as: *clænsian* to cleanse; *mærsian* to exalt, magnify; *unrótsian* to be sad; *gemiltsian* to pity; *geuntreowsian* to be offended; *hreoowsian* to repent.

346. *-nian* (Icel. *-na*), as: *wilnian* to desire; *witnian* to punish, from wite punishment; *læcnian* to cure, heal (Icel. *lækna*).

347. *-an*. Besides the foregoing, which all belong to the 1st order, 1st class, there are also many verbs, formed from other verbs, from substantives, or from adjectives, by a change of vowel, which have an active signification, and belong to the 1st order, 2nd and 3d classes, as: *hreám* a cry, *hrýman* to cry; *weorc* work, *wyrca* to work; *wearm* warm, *wyrman* to warm, distinct from *wearmian* to become warm; *heán* poor, lowly, *hýnan* to oppress; *heald* bowed down, inclined (Icel. *hallt*), *hyldan* to incline, bend; *earm* poor, miserable, *yrman* to afflict, to render miserable, *eald* old, *yldan* to delay; *upp* up, *yppan* to disclose, lay open; *út* out, *ýtan* to drive out, expel; here belong also those in *-fyldan*, as: *þryfyldan* to triple, and others (184). Those derived from neuter verbs, seem chiefly formed from the imperfect, as:

yfnan	to run,	Imp. arn	ærnan	to let run,
byrnan	burn (ardere),	barn	bærnan	urere,
drincan	drink,	dranc	drencan	give to drink,
sincan	sink (neut.),	sanc	sencan	sink (act.),
licgan	lie,	læg	lecgan	lay,
sittan	sit,	sæt	settan	set,
drifan	drive,	dráf	dráfan	disperse,
liðan	go (by sea),	láf	láðan	lead,
arisan	arise,	arás	ræran	raise, rear,
feallan	fall,	feoll	fyllan	cast down, fell,
weallan	boil (neut.),	weoll	wyllan	make boil,
fleón	fly,	fleáh	afligan	put to flight,
búgan	bow, bend (neut.),	beáh	bigan	bend (act.),
faran	go,	fór	féran	convey,
wæcan	wake (neut.),	wóc	weccan	wake, excite.

A third and distinct word is *wacian* to watch (*vigilare*).

348. -ettan, as: *hálettan* to hail, greet; *andettan* to confess; *licettan* to flatter, dissemble.

349. -læcan (imp. -læhte, part. -læht), as: *geneálæcan* to approach (Icel. *nálægjast*); *gerihtlæcan* to justify, correct; *efenlæcan* to imitate; *sumorlæcan* to approach ad æstatem; *winterlæcan* to approach ad hyemem; *edlæcan* to repeat.

Composition.

350. The Anglo-Saxon, like the other Gothic languages, abounds in compound words, as well philosophical as poetical; for it was usual among both the Anglo-Saxons and Scandinavians to translate all the terms which they found in the classic writers, and not to preserve other foreign words than those which were universally used in daily conversation among the people, and therefore thoroughly naturalized. Some terms of art, which authors attempted to introduce, probably never became general, but there are many compounds, which are evidently formed for daily conversation, and from thence,

received into the written, or book, language, as: þeow *a slave, servant*, þeow-weorc *slave-work*, weorc-þeow *a work-slave*, wite-þeow *one condemned to slavery*, þeowboren *slaveborn* &c.

351. The last part of the compound always shews to what part of speech it belongs, either by the termination, or the inflection, as: undercýning *a viceroy*, dat. þám undercýninge, underþeód *a subject*, dat. pl. underþeóðum, underþeóðan *to subject*, undernýðan *underneath*. It seldom happens that a word compounded of an adjective and a noun, preserves, in composition, the inflections of its component parts, as: se cristendóm, dat. þám cristenandóme, Boet. 1.; but, in the same place, occurs also tó heora cristendóme: in Orosius we find þæs cristendómes, B. 2. C. 1.

352. Nouns substantive often enter into composition without any change, as: wudu-hunig *wild honey*; wudu-beám *a wild tree*; sige-beácen *a trophy*; fíc-leáf *a fig-leaf*; fíc-treow *a fig-tree*; mæssepreost *a mass-priest*; stærwritere *an historian*. The first part often stands in the genitive, as: cneórisse-bóc *a genealogy*; nunnanmynster¹⁾ *a convent of nuns*; cumena-hús *an inn*; Rómanaríce *the Roman empire*; Asianland *Asia*. The names of countries and cities are formed in various manners; sometimes, as it would appear, from a genitive in the singular, as: Rómeburh *Rome*; Babiloníeburh *Babylon*; sometimes from a gen. plur., as: Crecaland *Greece*; Denamearc *Denmark*; Burgendaland *Bornholm*; sometimes from a word shortened by the rejection of

¹⁾ The German compounds *Nonnenkloster* &c. are a remnant of the old inflection of feminine words in e, like the dative mentioned in p. 31 note 1.

its termination, as: Frýsland; Cwenland *Swedish Norrland*; Eástland *Esthonia*; Weonodland *the land of the Wends* (i. e. *Meklenburg and Pomerania*). Even the same name is sometimes formed in different manners. An adjective is usually compounded with a substantive or an adjective, without any change, as: heahburh *a capital city*; heahsetl *a throne*; heahþungen *illustrious*; heardsælig *unfortunate*. Nouns are not often compounded with verbs, but a noun is generally first formed from the verb, though it sometimes never occurs, excepting in that composition, as: slæp-ern *a sleeping chamber*, from slæp *sleep*; stælh-ránas *decoy rein-deer*, from stelan *to steal*, of which there has first been formed a kind of noun, stæll, which is perhaps not to be met with in a simple state, the usual word being stalu. Sometimes verbs in composition with nouns seem to take the termination -e, answering to the Icel. -i, as: sprece-wise *a form of speech*.

353. Adjectives and verbs are also compounded with nouns and adjectives, as: mægleás *without kindred*; liffæstan *to quicken, vivify*; but it is chiefly adverbs and prepositions that are placed before adjectives and verbs in composition, as: forðberan *to produce, proffer*; forðfaran *to depart, die*; understandan *to understand*; underfón *to take, receive*. To enumerate and set forth all such compounds would be both tedious and superfluous; it is however worthy of notice that some particles change their signification in composition, as: undergitan *to know, understand*; underniman *comprehend, take &c.* for- and to- have already been noticed; likewise be-, which sometimes has a privative signification, as: bedælan *to bereave, part*; þæt þú ealles ne beó mínra bóca bedæled *that thou be*

not entirely lacking of my books; belúcan to exclude &c. Particles are also compounded together, and with other parts of speech, in the freest manner, as: bæftan for *heæftan behind; wið-suðan to the south of; full-neah almost &c.*

354. The last word in a compound is usually the chief part, which the first defines and qualifies; yet sometimes the first seems to contain the principal idea, and the other the qualification, or determination, as well as the part of speech to which the compound belongs. The chief words used to determine others, whether forming the first or last part of the compound, are the following:

355. *heáfod-* (*head*), as: *heáfod-leáhtras peccata capitalia; heáfod-ríce a great empire, monarchy; heáfodman a captain; heáfodport a chief port.*

356. *þeód-* (*folk, people*), as: *þeódwita a man of great wisdom; þeódecyning a great king; þeód-sceaða a great robber; þeódlícettere an arch hypocrite.*

357. *ful-* (*full*), as: *fultruwian to rely on; fulwyrcean to accomplish; fulrihte quite right; fuloft very often.*

358. *heah-* (*high*) *heahfæder a patriarch; heahsacerd a chief priest; heahsangere a chief singer.*

359. *efen-, emn-*, as: *efenwyrhta a fellow-labourer; efenniht the equinox; efeneald of equal age; emþeow a fellow-servant; emnlang of the same length; emnsár equally hard, painful; emleóf equally dear; emfeala just as many.*

360. *-land, -burh* and the like are, as in Icelandic, used to form the names of countries and cities, as: *Egyptaland Egypt; Lundenburh London.* (352. p. 114. 115.)

361. *-rice* (*ric*), as: *bisceoprice* a *bishopric*; *abbotrice* an *abbacy*; *cynerice* a *kingdom*.

362. *-cræft* (*art, learning, craft*), as: *drýcræft* *witchcraft*; *stæfcræft* *grammar* (qu. *lettercraft*); *smiðcræft* *the art of a smith or carpenter*; *wigcræft* *the art of war*. From these again are formed adjectives in *-cræftig*, as: *drýcræftig* *skilled in witchcraft* &c.

363. *-man* (*man*), as: *scipman* a *sailor*; *wifman* a *woman*; *freóman* a *freeman*; *þeowman* a *servant*; *þeófman* a *thief*.

364. *-wis* (*wise*) forms, as in Icelandic, a number of adjectives, but in which the idea of *wisdom* or *knowledge* in that indicated by the first part of the compound seems sometimes very faint, as: *gesceádwis* *intelligent*; *rihtwis* *just*; *unrihtwis* *unjust*.

365. *-fæst* (*-fast*), as: *sigefæst* *victorious*; *þrymfæst* *glorious, illustrious*; *sóðfæst* *just, verax*; *rædfæst* *firm, consilio stabilis*; *staðolfæst* *steady, steadfast*; *unstaðolfæst* *unsteady* &c.

366. *-full* (*-full*), as: *synfull* *sinful*; *rihtgeleáfull* *true-believing, orthodox*; *wurðfull* *venerable, worthy*; *mánfull* *wicked, profane*.

367. From *-wis*, *-fæst*, and *-full* are formed also nouns in *-nis*, and adverbs in *lice*, as: *gesceádwisnes* *prudence, discretion*; *staðolfæstnis* *steadfastness*; *staðolfæstlice* *firmly, steadfastly*.

368. *-leás* (*-less*), as: *égeleás* *fearless*; *árleás* *void of honour, impious*; *synleás* *sinless*; *sceamleás* *shameless*.

369. From *-leás* are formed nouns 1) in *-nis*, as: *árleásnis* *impiety*; 2) in *-lýst* or *-leást*, as: *sceamleást* *shamelessness*; *cárleásnes* or *cárleást* *carelessness* (307).

FOURTH PART.

Syntax.

370. **T**he Anglo-Saxon Syntax, bears throughout a nearer resemblance to the German & Latin than to the Icelandic. The numerous translations and imitations of Latin authors, of which its literature in great part consists, having, without doubt, had great influence, upon it, although the similitude may also be partly ascribed to the nature of the language itself.

371. That in this, as in other tongues, the adjective must agree with its noun, in gender, number, and case, and the like, we shall suppose to be understood, and consider those peculiarities only which are characteristic of the Anglo-Saxon.

Of Propositions in general.

372. The subject usually stands before the verb, even in those cases (viz. after certain particles &c.), which in German and Danish require an inversion of this order, as:

On þære tide þe Gotan of Sciððiu-mægðe
wiþ Rómanaríce gewinn up-a-hófon *At*
that time the Goths of Scythia made war against
the Roman empire.

But when the particle of time þá or þonne is repeated before a consequent proposition, the subject usually follows the verb, as in German and Danish, as:

þá Darius geseáh, þæt he oferwunnen beón
wolde; þá wolde he hine sylfne on þám
gefechte forspillan *When Darius saw that*

he should be overcome, then he would lose his life in the fight.

In general however, as in English, the consequent proposition is not distinguished, by any sign, not even by the order of the words, the subject being also here placed before the verb, as:

On þæm ylcan geære, þe þis wæs, Prócos Númetóris fæder ongan ricsian in Italia þæm lande *The same year that this was, Proculus, Numitor's father, began to reign in Italy.*

Ðá se hælend þæt on hys gáste oneneow þæt hí swá betwux him þóhton, he cwæð to hym; hwi þence ge þás þing on eowrum heortum? *When the Saviour perceived in his mind that they so thought among them, he said to them; why think ye these things in your hearts?*

373. The object is also usually set before the verb, so that the verb, as in Latin and German, comes last in the sentence, as:

And we sceolon mid biternysse sóðre behreowsunge úre móð geclænsian, gif we willað Cristes lichaman ðiegan *And we ought with the bitterness of true repentance to cleanse our mind, if we will receive Christ's body.*

374. This collocation of words is however, by no means, observed with inviolable strictness, as the numerous inflections render it easy to discover the mutual dependance of the propositions in a sentence, as:

Æfter gástlicum andgite we etað þæs lambes heáfod, þonne we underfóð Cristes godcundnysse on úrum geleáfan *After spiritual signification we eat the head of the lamb, when we receive the divinity of Christ in our belief.*

The negative generally stands before the verb, as:

Ne ondráde ge eow *Fear ye not.*

The position of the adverb in A. S. seems very arbitrary, and, like the auxiliaries in the tenses formed by circumlocation, serves to render the arrangement more unrestrained.

O f N o u n s.

375. Nouns of time, answering to the question *how long?*, are put in the accusative, as:

Hwí stande ge her ealne dæg ídele? *Why stand ye here all day idle?*

þeáh þe ic sceal ealle wucan fæstan *Although I shall fast the whole week.*

þás worhton áne tíde *These wrought one hour.*

376. When answering to the question *when?*, they stand in the ablative, as:

Oðre síðe *Another time.*

Eft wás geworden þá he restedagum þurh æceras eóde *It again happened as he went through the fields on the sabbath day.*

And sometimes in the dative, governed by the preposition *on*, as:

On þáre tíde *At that time;*

On oþrum dæge *The second day.*

377. The noun, answering to the question *when?*, is also often put in the genitive, as:

Ussa tída *In our times;*

þæs dages *On that day.*

378. Words denoting *measure, value, weight, age,* and the like are put in the genitive, as:

Twegra elna heah *Two ells high;*

Sex peninga wyrþe *Six pence worth;*

Wítes scyldig *Deserving of punishment;*

Ánes geáres lamb *A gearling lamb;*

þreóna míla brád *Three miles broad.*

379. Those words which serve as adverbs to determine the comparative of the adjectives, are put in the ablative, but those used with the superlative, in the genitive, just as in Latin: *multo magis, omnium optimus;* as: *Hú micle máre how much more.*

Se líchama wæs sponne lengra þáre þryh
The body was a span longer than the coffin.

Gif he (se anweald) becymþ tó þám eallra
wyrrestan men, and tó þám þe his eallra
unwearþost biþ *If it (the power) falls to the
very worst man, and to him who is of all the
most unworthy of it.*

380. Words expressing the matter, of which a certain measure is spoken of, are put in the genitive, as:

Hund sestra eles *A hundred measures of oil;*

Fíf pund wætres *Five pounds of water.*

381. The two ablatives in A. S. correspond accurately to the two ablatives in Latin, as:

Up-a-sprungenne sunnan *Orto sole;*

He hí up-a-hóf, hyre handa gegripenre *He
lifted her up, having grasped her hand.*

382. In general the ablative, as in Latin, expresses the mode, means, or instrument, as:

Heó clypode micelre stefne *She cried with a
loud voice.*

Gewordenre geewydrædenne þám wyrhtum
An agreement being concluded with the labourers.

Of Adjectives.

383. Adjectives agree with their substantives, in number, gender, and case, as:

þá wurdon Janes duru eft betýned and his
loca rustige *Then were the gates of Janus
again closed, and his locks rusty.*

For þon þe Alexandres folgeras náron áf
þám swá gehátene *Because Alexander's suc-
cessors were not before that so called.*

384. The indefinite form of the adjective is used
in exclamations, especially, when the noun is also ex-
pressed, as:

Eála, leóf hláford! *Alas, beloved master!*

Awyrgeðe woruld-sorga! *execrable worldly cares!*

The definite form also occurs, but chiefly with a pro-
noun, as:

Ic wreeca! *Wretched I!*

þú stunta! *Thou foolish!*

385. The adjective in A. S., as in other languages,
governs various cases, for instance; *the dative*, when it
denotes *similitude*, as: gelíc or gelícost þám þe
like, most like, that which; and *the genitive*, when it ex-
presses *measure*, or the like, also *excess*, or *want*, near-
ly as in Latin, as: hí fyldon twelf wiligean fulle
þæra brytsena *they filled twelve baskets full of the
remains. Leohtes leás without light.*

Of Pronouns.

386. When a short pronoun is in the dative case,
it is usually placed as near to the verb as possible, be-
tween the subject and the verb, as:

þá sæde him mon þæt Darius hæfde eft fyr-
de gegaderod *Then it was said to him that
Darius had again assembled an army.*

387. The article is sometimes used before proper
names, as:

Se Jóhannes, þæne Heróðem &c.

Sometimes the article is used together with the personal pronoun, as:

He se bisceop *He the bishop* (I. hann biskupinn)

Heó seó abbodisse *She the abbess.*

It is also sometimes employed after other pronouns, as in Greek, as:

On þínum þám hálgum naman *In thine the holy name.*

388. The relative pronoun is often omitted, when it stands as subject in short intermediate propositions, as:

þá wás sum consul, Boetius wás hátan *Then there was a consul, (who) was called Boethius.*

389. Partitives govern the genitive, as in Latin, as:

Náht yfeles *Nihil malí*; Hwæt yfeles dyde þes? *What evil hath this (man) done?*

By an extension of this rule, the genitive is employed even where no partitive is expressed, but only a similar idea implied in the sentence, as:

Nis hit ná þe gecynde þætte þú hí áge *It is not in (of) thy nature to possess them.*

gecynde is here in the genitive.

Mæg ænig gódes beón of Nazareth? *Can any good be of (from) Nazareth?*

390. There being no reciprocal pronoun in the language, *each other, one another,* are expressed by an repetition of hit, as:

And hý æt Tharse þære byrig hý gemétton *And they met each other at the city of Tarsus.*

391. It also supplies the place of the relative, in all its cases, when þe precedes, as: þe þurh hine *through whom*; þe þurh his willan *through whose will*; Chalisten þone filosofum he ofslóh his emnsceólere, þe hý ætgædere gelærede wæron *He slew the philosopher Callisthenes, his schoolfel-*

low, they who had been taught together (i. e. who had been educated with him). þe hyra naman whose names.

O f V e r b s.

392. Verbs signifying *to name* govern the nominative, as:

þá wæs sum consul (þæt we heretoha hátaþ)
Then was a consul (which we call heretoha).

Forþý hit man hætt Wislemuða *They therefore call it the mouth of the Vistula.*

393. But, in general, the A. S. verbs, like the Latin and Icelandic, usually govern the accusative, when a direct and immediate object is expressed, as:

Man towearp þone weall nyðer oð þone grund *They razed the rampart down to the ground.*

Ac hine Pompeius of eallum þám lande a-flýmde, and hine bedráf on Armenie *But Pompey expelled him from all that land, and drove him into Armenia.*

394. Many also govern the dative, nearly as in Icelandic, viz. fyligan *to follow*; beóðan *to bid*; andwyrðan, andswarian *to answer*; gelyfan *to believe*; hýrsumian *to obey*; se hælend him gemiltsode *the saviour had compassion on him*; þanca Gode *thank God!*

395. And many others the genitive, as: wilnian, lystan *to desire*; wundrian *to wonder at, admire*; fandian *to tempt, search out*; þurfan *to need*; fagnian *to be glad of*; onbyrgan *to taste of*; he þá gemunde þára éþnessa *he then thought of those liberties*; þú hæfst þára wæpna forgiten *thou hast forgotten the weapons*; and hyra nán his ne æthrán *and none of them touched him.* But it is as

difficult in A. S. as in other tongues, to give general rules for these cases.

396. Many also, besides the accusative of the person, govern the genitive of the thing, as:

Gotona cyning hyre anwaldes hí beniman
wolde *The king of the Goths would deprive her
of her power. Oros. p. 60.*

Heó hit ne mæg his gewittes bereáfian *She
cannot deprive it of its understanding.*

397. Others with the genitive of the thing require the dative of the person, as:

þá Nóe ongan him étes tilian *Then Noah began
to seek food for himself.*

398. Reflective and impersonal verbs are generally placed after both their subject and object, as:

þá ongan he hine baðian *He then began to bathe
himself.*

Ic me reste *I rest myself.*

Cristenum cyninge gebyrað *It becomes a christ-
ian king.*

But if the subject consist of several words, the object is sometimes placed last, as:

Seofon þing gedafeniað rihtwísum cyninge
Seven things are incumbent on a just king.

399. Impersonal verbs are sometimes put in the plural, though their subject be singular, as:

Ne synt ná þis wódes mannes word *These (this)
are not the words of a madman.*

A nearly similar construction occurs in German, *es sind.*

400. The pres. infinitive is never used with the particle *tó*, as in modern English, though the gerund always requires *tó*, and seems sometimes to stand in a passive sense, as:

Is eác *tó* witanne þæt sume gedwolmen wæ-

ron, þe woldon awurpan þá ealdan é...
 ac Crist sylf and his apostolas us tēh-
 ton ægþer tó healdenne *It is besides to be
 known, that there were some heretics, who would
 reject the old law... but Christ himself and his
 apostles taught us to keep both.* præf. in Gen.

This circumstance seems to show, that the ger-
 und is nothing but the dative of the infinitive, which
 is in fact a sort of noun, the *n* being doubled, because
 the preceding vowel is short. Sometimes however the *n*
 remains single, as: he náh on gehálgedan líctúne
 tó restene *he ought not to lie in a consecrated burial-
 place.* Legg. Eccl. Canuti 22.

401. The part. pass., in combination with the auxi-
 liary ic habbe is not always put in the neuter, as an
 unchangeable supine, but is frequently inflected, like
 an adj., in the different genders of the acc., governed
 by habbe, as:

Ænne hæfde he swá swiðne geworhtne *One
 he had made so strong* (255).

402. In those cases where, in English, the adverb
 is placed last in the sentence, the Anglo-Saxons usually
 set it before the verb, so that the verb be last, as:

And hrædlice for þám ége þanon a-fór *And
 for fear thereof hastily departed thence.*

403. In like manner, the preposition is sometimes
 separated from the noun or pronoun which it governs,
 and placed, for the sake of greater emphasis, immedi-
 ately before the verb, as:

þæt þú þær náne myrþe on næfdest *That thou
 hadst no pleasure therein;* instead of þæron:

Alexander him þá ondred for þære neare-
 wan stowe þe he on wære *Alexander then*

feared, on account of the narrow place which he was on.

þe ealle cwice wihte bý libbað *Which all living beings live by.*

Of Prepositions.

404. The confusion, with respect to the cases of nouns, which prevails in the editions of A. S. books, renders it almost impossible to present the Student with an exact view of the government of prepositions: the following however seem to be the most general and certain.

405. Some expressing only a single relation, govern but one case; others more than one, according to the various relations which they serve to express.

406. The following govern the accusative only:
geond *beyond, through* (Lat. *per, ut per loca*), gif feorcumen man butan wege geond wudu gonge *If a stranger go out of the way through the woods.*

ymb (ymbe) *round, about,*

þurh *through, by,*

ongean, agen *against, towards,* as: feohtende ongean hine *fighting against him;* and agen hine arn *and ran up to him.* It is also found with a dative, perhaps when placed after its case, or having the signification of *meeting* (Lat. *obviam*), as: þá com him þær ongean *then there came there to meet him.*

wiðæftan *after, behind,*

wiðforan *before,*

wiðinnan *within,*

wiðútan *without,*

abútan *about,*

ymbútan *round about.*

407. The following govern the dative:

be *about, concerning, by, in* } bý *by, through* (Lat. *de, per*),
(Lat. *de*), }

of *of;* of also governs the genitive, as: of geradra worda ic misfó *I lack fitting words.*

fram *from,*

æt <i>at,</i>	neah <i>near,</i>
tó <i>to,</i>	intó <i>into,</i>
zár <i>before, ere,</i>	æfter <i>after,</i>
feor <i>far,</i>	unfeor <i>near,</i>
gehende <i>near,</i>	tóweard <i>toward,</i>
beheonan <i>on this side,</i>	begeondan <i>beyond,</i>
behindan	} <i>behind, after,</i>
bæftan	
beæftan	
benorðan <i>to the north of,</i>	wið norðan <i>to the north of,</i>
betweox <i>betwixt, among,</i>	betwynan <i>between,</i>
bufan <i>above,</i>	beneoðan <i>beneath,</i>
bútan <i>without, except,</i>	binnan <i>within,</i>
on-ufan <i>above, over, upon,</i>	on-innan <i>inside,</i>
tó-eácan <i>besides,</i>	tó-emnes <i>along.</i>

In the following phrases there seems to be a trace of the Icelandic construction of *tó* with the genitive, viz. *tó æfennes in the evening*; *tó þæs. Boet. 24. 1. Bed. 605. 27. and tó þæs gemearces Cædm. 62, 4.*

408. *Andlang* *along, through,* governs only the genitive, as: *andlang Wendel-sés along the Mediterranean.*

409. The following govern both the accusative and dative.

for <i>for,</i>	on <i>on, in, into,</i>
beforan <i>before,</i>	ofer <i>over,</i>
oð <i>unto,</i>	under <i>under,</i>
gemang <i>among,</i>	tó-geanes <i>towards, against,</i>
upp-on <i>upon,</i>	út-on <i>without (extra),</i>
inn-on <i>within (intra),</i>	

Mid *with* governs the accusative and the ablative, as:

Acc. þá com he mid ðá foresprecenan fæmnan *Then came he with the before mentioned girl.*

Abl. Mid andgite *With understanding.*

It sometimes seems to govern the dative, at least, in adverbial phrases, as:

Mid-ðám-þe *While, when.*

For is also, in similar cases, used with the ablative, as: for þý *therefore*.

410. Although the rule here is, as in Icelandic, German, Greek and Latin, that these words govern the accusative, when signifying motion to a place, and the dative, when they indicate rest or motion in a place, there nevertheless prevails a striking difference among these tongues in the application of the rule. Some examples will serve to make the A. S. usage, in this respect, more evident:

þá he þá beforan þone graman cyning gelæd
wæs *As he then was led before the incensed king.*

Beforan þínre ansýne *Before thy countenance.*

For eall cristen folc gebiddan *To pray for all christian people.*

For hwilcum intingan? *For what cause?*

Oð Rín þá eá *Unto the river Rhine.*

Oð Daniele þám witegan *Unto the prophet Daniel.*

Seó yrnþ on þæs garsecges earm *It runs into an arm of the ocean.*

On þá ealdan wisan *After the old manner.*

Requies, þæt is rest on Englisc *Requies, that is rest in English (Anglo-Saxon).*

On þám heán munte *On the high mount.*

411. Wið *with, against &c.* governs the accusative, dative, and genitive, though in different senses, as:

Wið þín folc *Towards thy people.*

Wið þone garsecg *By the Ocean.*

Wið þínum willan *Against thy will.*

He éfste wið þæs heres *He hastened against the army.*

412. A greater number of compound prepositions might perhaps be given, as well as other combinations of the preceding, than are here set forth; but these seem

to be the most general and regular; great caution is also necessary to discriminate between what is genuine and what is doubtful, but yet more to avoid being misled by the inaccuracy of the printed editions of A. S. books.

Of Conjunctions.

413. These are numerous, and are partly simple, partly compound: some also consist of two or more separate, but mutually dependent, words, as:

ge --- ge or	}	as well --- as,	oððe --- oððe	either --- or,
ægðer ge -- ge		both --- and,	oþertwega or oþer þára	
hwæðer þe --- þe		whether --- or,	of the two, is also often found	
náðer ne --- ne		neither --- nor,	in the first clause instead of	
swá --- swá		so --- as,	oððe.	
á þý (þe) --- þe (þeáh)		so much	mid þý	since, seeing that,
		the --- as,	for þám	for (Lat. nam),
and eác		as also, both,	for þý	therefore,
swá þeáh		nevertheless, yet,	for þám þe	seeing that, because.

Ðeáh nú god gefylle þára weligra manna
willan ge mid golde ge mid seolfre ge
mid eallum deórwyrbnessum *Although God
now fulfil the wishes of the rich, as well with gold
and silver, as with all precious things.*

Ðá wáron ægþer ge swiftran ge unwealtran
They were both swifter and steadier.

Hwæðer wás Jóhannes fulluht þe of heofon-
num, þe of mannum? *Whether was John's
baptism of heaven or of men?*

Ac ælc com oþer þára, oððe on hý sylfe oððe
on þá eorðan *But every one fell either on
themselves or on the earth.*

Gefenc nú hwæðer ænig man beó á þý un-
weorðra, þe hine manige men forseón
*Think now whether any man be so much the un-
worthier, because many men despise him.*

For þig ge ne gehýrað, for þám þe ge ne
synt of Gode *Ye therefore hear not, because
ye are not of God.*

414. More remarkable are those which govern the
verb in the subjunctive, as:

þæt <i>that</i> (Germ. <i>dass</i>),	tó þon þæt <i>that, to the end that,</i>
þeáh <i>though, although,</i>	gif <i>if,</i>
swylce <i>as if,</i>	hwæðer <i>whether,</i>
þý læs þe <i>that no, lest,</i>	sam---sam <i>whether---or.</i>

Hwæt dó ic, þæt ic éce líf áge? *What shall I
do that I may possess eternal life.*

þeáh þe god him bebude *Although God comman-
ded him.*

Swylce þú hí gesceópe *As if thou hadst created
them.*

þý læs þe ænig tweónung eów derian mæge
Lest any doubt may trouble you.

Tó þon þæt he his ríce gebrædde *That he
might extend his dominion.*

Gif wén sý *If there be hope.*

Læt! uton geseón hwæðer Helias cume *Let
be! let us see whether Elias will come.*

Sam hit sý sumor sam winter *Whether it be
summer or winter.*

Butan, when signifying *unless*, governs the subjunc-
tive, as:

Butan heora hwilc eft tó rihtre bóte ge-
cyrre *Unless any of them turn again to right
repentance, Boet. 3, 1.*

When signifying *but* it requires the indicative, as:

Buton ic wát *But I know, Boet. 3, 1.*

415. But here, as in Latin, it is chiefly in subor-
dinate propositions that these conjunctions require the

subjunctive mode; many of them are else found with the indicative, as:

þá axode he hyne, hwæþer he áht gesáwe
Then he asked him whether he saw any thing.

Hwæþer is éðre tó---hwæþer þe? *Whether is it easier to---or?*

Ðá cwádon híg betwux him: gif we secgað of heofone; þonne cwýð he; forhwám ne gelyfde ge him? *Then said they among them: if we say of heaven; then will he say; wherefore believed ye him not?*

The verbal conjunction uton, utan is used with the infinitive to express a desire or intention, as:

Uton gán and sweltan mid him *Let us go and die with him.*

Utan wircan mannan *Let us make man.*

Of Adverbial Expressions.

416. Besides the interrogatives already given (159. 160), the following adverbial expressions likewise occur: cwyst þú? *sayest thou?* cweþe we? *say we?* cweþe ge? *say ye?* wénst þú &c. These give an interrogative sense to a proposition, though often scarcely translatable, and sometimes apparently useless. Ex.

þá andswarode he and cwæð: Ic nát, segst þú sceolde ic mínne bróþor healdan? *And he said, I know not, am I my brother's keeper? Gen. 4, 9.*

417. The word ne is the usual negative *not*, and always stands before the verb, like the Latin *non*, as:

Hwí fæstað Jóhannis leorningnihtas, and þíne ne fæstað? *Why fast John's disciples, and thine fast not?*

Ne magon hí fæstan *They cannot fast.*

418. *Ná* is the English *no*, although, in composition, it oftener expresses *none*, or *any*, with a negation preceding, as: *ná hwær no where*.

In antithetical expressions it signifies *not*, when followed by *ac but*, as: *ná swilce ge secgað ac not so as ye say but*.

Ne se nō is opposed to *gese yes*.

Ne--- *eac nor*, Germ. *auch nicht*.

Nalles not is perhaps a contraction of *ne ealles not at all*; *nalles þæt án not that alone*.

419. *Nas* also signifying *not*, seems *not*, as Lye thinks, to come from *ne-wæs*, but rather to be a contraction of *nalles* (for *ne ealles*), as:

þý hit bið þæs monnes gód, nas þæs anwealdes, gif se anweald gód bið *Therefore it is the good of the man, not of the power, if the power be good*.

Of his ágenre gecynde, nas of þínre *Of its own nature, not of thine*.

For *nas*, we sometimes find *næs*, as Joh. 14, 22. and Mark. 1, 22. This however must not be confounded with *næs was not*. It is also found with a second negation, as: *næs ná*.

420. Although the negation, as appears from the above examples, is often, as in other languages, expressed by a single word, yet it frequently consists of two, the one of which is placed before the noun, the other before the verb. Negative words compounded with *ne*, *n* are in particular not considered as expressing a perfect negation, if the *ne* be not repeated, as: *nán man ne siwað niwne scyp tó ealdum reáfe* *no man seweth a new shred on an old garment*. Even if the sentence contain other negative words, *ne* is nevertheless repeated, as: *ne geseáh næfre nán man god*

No man ever (never) saw (not) God. Ge wénað þæt ge nán gecyndelic gód ne gesælpe on innan eow selfum næbben *Ye think that ye have no natural good nor happiness within yourselves.*

421. If the negative belong to a verb, both *ne* and *ná* are often used, and the verb is placed between, as: *Ne beþurfon ná þá hælán læces, ac þá þe untrume synd* *The hale need not the physician (leech), but they who are sick. Ne eom ic ná Crist* *I am not Christ.*

422. *Nor* and *not* are expressed by *ne ne*, when *not* (*ne*) precedes, as: *Ne fare ge ne ne fyligeað* *Go not, nor follow (him)*; but after *náðer* *neither* only a single *ne* follows in each member, as: *Goldhordiað eow sóðlice goldhordas on heofenan, þær náþor om ne moþðe hit ne fornymð, and þær þeófas ne delfað, ne ne forstelað* *But lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through (delve) nor steal. Matt. 6, 20.* We have here examples of both forms of expression.

FIFTH PART.

Of Versification.

Different Sorts of Rime.

1. *Alliteration.*

423. **T**he Anglo-Saxon versification, like the Icelandic, and that of the other ancient Gothic nations, has a peculiar construction, the chief characteristic of which does not, as in the Phrygian tongues, consist in syllabic quantity, but in *Alliterative Rime*, or *Alliteration*; that is, when, in two immediately successive, and connected, lines, there occur three words, beginning with the same letter, and so that the third, or last, word stands first in the second line, and the two others in the first line: the initial letters, in these three words, are then called *riming letters*. The last of these letters is considered as the *chief letter*; after which the two letters, in the preceding verse, which are called *sub-letters*, must be adjusted; for instance, in *Beówulf*, 2, 17.

Þá wæs æfter wiste	Then was after the feast
Wóp up-a-hafen.	A cry raised.

Here the three words, wæs, wiste, and wóp contain the *riming letters*, of which the *w* in wóp is the *chief letter*, and the two others, *sub-letters*.

424. If the *chief letter* is a vowel, the *sub-letters* must also be vowels, yet, if possible, not the same, as, for instance, *Beow.* 1, 118.

Eotenas and ylfe	Giants and elves
and orceas	and spectres.

Here the *o* in orceas is the *chief letter*, and *eo* and *y* the *sub-letters*; all three different.

425. With respect to this alliteration, the following restrictions are to be observed. The riming letters must always be found in those words which have the stress or tone on the syllable that begins with them; but a word may commence with a toneless derivative syllable (*ge, be, a*), without disturbing the alliteration. It is moreover a rule, that, in the two connected lines, there must not be more than three words beginning in this manner; though a toneless prefix, or a toneless particle, is not considered as any infringement.

426. The *chief letter* does not necessarily stand first in the second line, but is often preceded by one or more short words, yet not by such as require the tone or emphasis in reading. These short precursory words which, though independent of the structure of the verse, are necessary to the completion of the sense, constitute what may be called the *complement*, which, in arranging verses, that are transcribed continuously, we must be careful not to confound with the verse itself, lest the alliteration, the structure of the verse, and even the sense, be thereby destroyed.

427. In short verses there occurs sometimes but one *sub-letter*, especially if the *chief letter* be double, as: *sc, st, sw*; for then the *sub-letter* should also be double, and three such alliterations, in two successive lines, would not only be unpleasant to the ear, but also difficult to find.

428. As an example of all this, I will cite the following lines from *Beow. 1, 108*.

In Caines cynne	<i>In Cain's kin</i>
þone cwealm gewrác	<i>the murder avenged</i>
éce drihten,	<i>the eternal Lord,</i>
þæs þe he Abel slóg:	<i>because he slew Abel:</i>
ne gefeah he þære fæhþe,	<i>he got no joy from his hatred,</i>
ac he hine feor forwrác,	<i>but he, the creator, drove him,</i>

metod for þý máne
mancynne fram.

for that misdeed,
far from the human race.

In the first two lines are three riming letters (423), viz. *e* in *Caines*, *cynne*, and *cwealm*; *þone* is here the complement (426). In the following two, there are only two riming letters (424. 427.), namely, the vowels *e* and *a* in *éce* and *Abel*; *þæs þe he* are here the complement. In the next two lines, the riming letter is *f*, in the words *gefeáh*, *fæhðe* and *feor*, notwithstanding the *ge* in *gefeáh*, which is only a derivative prefix and void of accent. In like manner, for *wræc* occasions no violation of the law, although it begins with *f*; as the syllable *for*, like the German *ver*, is unaccented (425). The words *ac he hine*, here form the complement. In the last two lines, all is regular (423).

429. In A. S. poetry the two lines connected by alliteration, need not, as is usual in Icelandic, to be connected also in sense; on the contrary, their separation in sense seems rather to have been sought after, and regarded as a kind of *cæsura*: yet it seldom, or never, happens here, as in Greek and Latin verse, that one period is concluded and another commenced, in the middle of a line, perhaps because in A. S. the lines are so short.

430. From the circumstance that lines, thus riming together, are so often separated in sense, it follows also that the A. S. poems are seldom divided, like the Icelandic, into regular stanzas, of six or eight lines each; and although this arrangement may sometimes be traced, for instance, in the above-cited stanza of eight lines, which is followed by another also of eight lines; yet it seems a mere effect of accident, and that the verse generally runs on, without any division into strophes: for

instance, in a fragment of a metrical version of the Book of Judith:

<p>ƿæs se hlanca gefeáh wulf in walde and se wanna hrefn wæl-gifre fugel westan bēgen ƿæt him ƿá ƿeódguman ƿóhton tilian fylle on fægum &c.</p>	<p><i>At this the lank wolf in the wood rejoiced, and the sad raven, the fowl greedy of slaughter, both from the west, that men for them should think to prepare a glut on the dying.</i></p>
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Here the first line, although evidently beginning a new sentence, does not belong to the second, but to the foregoing; while the 2nd and 3^d, the 4th and 5th &c. belong to each other: here therefore there is no regular stanza.

431. This circumstance often renders the A. S. poetry more difficult to analyse and explain than the Icelandic, in which, from the mechanical arrangement and connexion of the verses, some judgment may be formed of the general sense and design. Another remarkable instance of this is the conclusion of the *Menologium Saxonicum* (*Hickes Gram. A. S. p. 208*).

<p>Meotod ána wát hwyder seó sawul sceal syððan hweorfan: and ealle ƿá gástas, 5 ƿe for gode hweorfað, æfter deað-dæge dómes bidað.</p>	<p><i>The creator alone knoweth whither the soul shall afterwards go: and all the spirits, that wander before God, after death-day, abide their doom.</i></p>
<p>On fæder fæðme, is seó forð-gesceaft 10 digol and dyrne, drihten ána wát, nergende fæder; nánig eft cymeð hider under hrófas, 15 ƿe ƿæt her for sóð mannum secge,</p>	<p><i>In the bosom of the Father is their future condition secret and hidden, God alone knoweth (it) the preserving father: no one cometh again hither under (our) roofs, who that here in sooth may say to men,</i></p>

hwylc sý meotodes gesceaft, *what is the condition of God,*
 sige-folca geseta, *the seats of the victor people,*
 þær he sylfa wunað. *where he himself dwelleth.*

In the foregoing, it is the 9th and 10th, the 11th and 12th, the 13th and 14th, 15th and 16th lines, which are connected in sense; but the 10th and 11th, the 12th and 13th &c. that are united by alliteration.

2. *Line-Rime and Final-Rime.*

432. Besides alliteration, the northern poetry appears, from the earliest times, even before the introduction of Christianity, to have had also *Line-Rime* and *Final-Rime*. Line-Rime is when two syllables, in the same line of verse, have their vowels and the consonants following them alike, which is called *perfect rime* (consonances), or unlike vowels, and only the following consonants the same, which is called *half rime* (assonances).

In the „Riming poem”, in Mr. Conybeare’s *Introd.*, we find:

Flán man hwiteð,	<i>They dart the javelin,</i>
burg sorg biteð.	<i>sorrow biteth the city.</i>

Where flán and man, burg and sorg make such line rimes.

433. Final rime is sufficiently known as a chief characteristic of modern versification. This is either monosyllabic, dissyllabic, or even trisyllabic. Of these three sorts occur specimens in the above quoted poem, as: stól and gól, gliwum and hiwum, hereden and genereden; and although but a single A. S. poem, and that in a very obscure dialect, has hitherto been discovered in this rime, namely, the one just cited, which has final rime throughout, and occasionally line rime, it is nevertheless probable that both these kinds of rime

were employed by the Anglo-Saxons, and other Teutonic nations, from a very remote period. With regard to final rime, there seems to be no doubt; for the Anglo-Saxon poets, as Aldhelm, Ao. 709; Boniface, Ao. 755; Venerable Bede, Alcuin, and others, having left behind them Latin poems in rime, amounts to a proof that this kind of versification was older than, and universally known in, their time. Mr. Turner, who in his *„History of the Anglo-Saxons”*, has given us a view of their literature, and, in a separate section, a history of their poetry, thinks that he has found traces of final rime up to the fourth century; but of alliteration, as the leading characteristic ¹⁾ of A. S. poetry (which he considers as yet undiscovered, and impossible to discover), he has had no idea.

¹⁾ In the Danish Edit. of my Grammar, I had comprehended in this remark both the vernacular and Latin poetry of the Anglo-Saxons; but in consequence of a note in the Revd. J. Bosworth's *„Elements of Anglo-Saxon Grammar”*, p. 219, I have in the present Edit. omitted that part which applies to their Latin poems. Mr. Bosworth's words are: *„Mr. Rask is here mistaken; for on these (Latin) verses Mr. Turner remarks: this singular versification seems to be a peculiar alliteration. B. IX. C. 5. p. 409. 8vo. The alliteration then was observed by Mr. Turner; but because it was not perfectly regular and like the Anglo-Saxon, with that genuine candour which always accompanies true learning, he only says that it seems, &c.”* The passages in Mr. Turner's History, upon which I founded my conclusion, are the following. B. IX. C. 4.: *„The best Saxon scholars have confessed that the versification of the vernacular poetry of our ancestors was modelled by rules which we have not explored; but the passage before quoted from Bede shows that it had really no other rule than the poet's ear.”* Again: *„That they occasionally sought rime and alliteration cannot be doubted, for we have some few A. S. poems in rime; but neither of these formed its constituent character,*

434. Alliteration is also found combined with some of the ancient kinds of Latin verse, as in the following adonic versés :

Te homo laudet	Non modo parva
Alme creator,	Pars quia mundi est,
Pectore mente,	Sed tibi sancte
Pacis amore,	Solus imago &c.

Be the language therefore, and the sense, what it may, the alliteration is evident, which shews that it was, as it were, a national requisite in all poetry, without which it would have lost its wonted peculiarity of sound for the Anglo-Saxons.

435. A peculiar kind of alliteration, which occurs in these Latin poems, is remarkable. In this kind two lines do not rime together, but each contains two or three riming letters, without a chief letter; for instance in the Epistles of Boniface :

Nitharde nunc nigerrima	Also in the Danish
Imi cosmi contagia	Ed. 1. 2. 3.
Temne fauste Tartarea	I have found
Hæc contra hunc supplicia &c.	

This is however seldom closely attended to entirely throughout those pieces, in which it occurs. This spe-

“nor was any marked attention given to the prosodical quantity of their syllables, as Hicckes supposed.” In none of the passages above cited does Mr. Turner say one word upon the nature of the alliteration, or point out the letters constituting it, either in the Latin verses which he quotes, or in any other; nor does he give even the slightest hint respecting the various kinds of alliteration, which occur in other specimens of Latin poetry quoted by himself, for instance :

“Lector caste catholice

“Atque obses athleticæ” &c. (435.)

but (with the exception of the few words quoted by Mr. Bosworth) merely notices the rime.

cies of alliteration approaches nearly to the Finnish national versification, but is never found in the old Scandinavian, except in the 3^d and 6th lines of the *Six-lined Narrative Verse* (*Fornyrðalag*), and in detached lines of the more modern species of verse. It is perhaps the first origin of this kind of rime, as it is also the form it last assumed among those northern nations, from whose poetry it has now disappeared, for instance, in a Færöic ballad:

*Ajn ér rujman äv Ujslandi komin,
skriva uj bewk so braja:
näka hävi é um häna hojrt
summan kan é ä graja.*

*A lay is come from Iceland hither,
Written in the book so broad;
Something have I heard about it,
The purport of it I can explain.*

Also in the Danish ballad of King Diderik (Nyerup's Ed. 1, 5, 28.):

*Først vog han den lede Lindorm,
og så hendes elleve Unger;
dog kunde han ikke af Bjærget komme
for Ædder og Ormetunger.*

Beda has sometimes arranged his Latin Hexameters so, that a word in the middle rimes with one at the end, which seems to be a sort of perversion, or fanciful application, of line rime, but which nevertheless proves the antiquity and universality of what is properly termed rime. This kind of rime is also found in the more modern Icelandic *Rimas*, for instance:

*Lömb í fríðri lætr og kíð
ljónit hreysti-snjalla &c.*

This species of rime is also the principal characteristic of the Monkish, or Leonine, verses (so called from the

name of their inventor), which were so much in vogue during the middle ages.

436. In Anglo-Saxon itself, there is indeed but little to be found of all this, at least, in those remains that have hitherto been communicated to us in print; but it nevertheless seems a subject of sufficient interest to merit our attention, by enabling us to conclude, with tolerable precision, as to the nature of the ancient national poetry. By way of an example, in A. S., of several of the peculiarities already mentioned, we may take the short poem in the Saxon Chronicle, Ao. 975. It is as follows:

Her Eádgár gefór
Angla reccend,
West-Seaxena wine
and Myrcene mundbora.

Cuð wás wide
geond feala þeóða
afera Eádmundes
ofer ganotes bæð.¹⁾

Cyningas hine wide
wurðodon síde,
bugon tó cyninge,
swá wás him gecynde:
nás se flota swá rang,
ne se here swá strang,
þæt on Angelcynne
æs him gefetede,
þá hwile þe se æþela cyning
cynestól rehte.

*Then Edgar departed,
the Angles' prince
West-Saxons' friend,
and Mercians' protector.*

*Was known widely
among many people
Edmund's son,
over the sea-bird's way. (bath)*

*Kings him from afar
honoured highly,
bowed to the king,
so was his nature:
no fleet was so daring,
no army so strong,
that in England
it sought booty,
while the noble king
reigned on the throne.*

Here, in the first line, is only one sub-letter; the 3d and 4th have each two sub-letters, without a chief letter, and without connexion. In the 2nd stanza, there

¹⁾ I have thus endeavoured to extract a sense from the words; the text in the Saxon Chronicle stands as follows; cuð wás þæt wide, g. f. þ. þæt aferan Eádmund ofer ganetes bæð.

seem to be evident traces of rime. The rime of the 3^d line might be assisted, by reading cyng e for cyninge, but whether these final rimes are introduced by design or accident is uncertain, since they are not found in all the lines, and the whole piece seems very corrupt. But whatever may be our conjectures regarding this piece, it is evident, from the foregoing, that alliteration is the chief characteristic of the poetry of the Anglo-Saxons, and that they had final rimes, both monosyllabic and dissyllabic; perhaps also line rime, but this is less certain.

Of the Species of Verse.

437. In Icelandic, the various species of verse are justly referred to three chief classes, according to the rime and other properties: the first, *Narrative Verse* (Icel. Fornyrðalag), has only alliteration; the second, *Heroic Verse* (Dróttkvæði), has alliteration, line rime, and a stricter metre; the third, *Popular Verse* (Rúnhende), has besides alliteration also final rime. But these three classes are again divided into many sub-classes, chiefly according to the number of long or emphatic syllables.

438. The above may, with tolerable safety, be applied to A. S. versification. Hickes indeed complains that being ignorant of the accent and quantity in A. S., it is therefore out of our power to discover the rules observed by the poets, in the construction of verses; we cannot know, says he, whether heáfod-swima *giddiness* consists of five or of four syllables; whether hleow-maga þeow *a brother's (relative's) servant* is of six, or four syllables &c. This however would rather be ignorance of pronunciation than of metre. But, on the contrary, we know both the one and the other suffi-

ciently to enable us to unfold the versification, as has been shewn by the examples already given. Every one who has a correct and living knowledge of the Icelandic pronunciation, or merely of the Swedish or Danish, cannot possibly doubt whether, for instance, *seólf*, Icel. *sjálfr* (*siálfr* or *seálfr*), Sw. *sjelf*, and *eorl*, Icel. *jarl* (*iarl*, *earl*) are of one or of two syllables; whether *heáfod*, Icel. *haufuð*, Sw. *hufvud*, Dan. *Hoved*, is of two, or three syllables &c.; or respecting the pronunciation of words ending in *e*, as: *bróhte*, Sw. & Dan. *bragte*, Germ. *brachte*, and the like. Even without a knowledge of other languages, it seems to require no deep research to discover that those diphthongs were pronounced as one syllable, although we may yet be uncertain as to their sound: also that (*ic*) *worhte*, (*þú*) *worhtest* &c. were longer by a syllable than *worht* (*wrought*). The accent is likewise very easily ascertained, from the slightest knowledge of German, or by the mere reading of A. S. verses, to the arrangement of which the ancient M. S. S. themselves are an excellent guide, having the lines of verse in general accurately distinguished from each other by a point. But Hickes possessed so little of the spirit of discovery, that, after having himself arranged hundreds of correct verses, he was still unable to separate them, one from another, if, by accident, the dot was omitted, or was indistinct, in the old M. S. S. He tells us therefore: *carmina consistere ex versibus, seu potius versiculis trium, quatuor, quinque, septem, octo et quandoque novem syllabarum, et qui excedunt &c.* But for those who wish not to compose A. S. verses, but merely to analyse such as they may meet with, it is easy to determine the metre, as far as is necessary. The chief syllable in each word bears the accent (11). Compound words, consisting of two inde-

pendent and, in themselves, significant words, are accented on the first. According to these simple rules, we shall consider the different species of verse.

1. *Narrative verse.*

439. The characteristics of this species of verse are *a*) the alliteration above explained, without any other sort of rime; *b*) the number of emphatic syllables. The length of each line of Narrative Verse is not so accurately determined as in Latin, by feet. All that here has influence upon the measure, seems, as in Icelandic, to be the long or accented syllables, which have an emphasis in the context, of which there are two in a line, each of which is usually followed by one, two, or even more, syllables, provided the natural intonation in the reading admits of their being pronounced short; but these long and short syllables do not seem, to be arranged according to other rules than those prescribed by the ear, and the cadence of the verse; yet two or more accented syllables seldom occur unaccompanied by some short ones. In Greek and Latin, a dactyl and a spondee are equivalent, but, in this sort of verse, a dactyl, a spondee, a trochee, and an amphibrachys, are all considered as equivalent, because they have each one emphatic syllable. The Revd. Mr. J. J. Conybeare was therefore mistaken (*Illustrations of A. S. Poetry*, Introd. p. 11.) in quoting *sécan* and *gesittan* as three trochees; for this being a verse of the narrative kind, with only two emphatic syllables, viz. *séc* and *sit*, must consequently be considered as a dactyl followed by an amphibrachys, when referred to the language of Greek prosody. The complement, as in Icelandic, having nothing to do with the structure of the verse (426), is to be run over as lightly as possible. In this scansion; all words, in the first

line, which stand before the first sub-letter, or the first emphatic syllable, are also considered as a complement: this holds good at least with regard to the structure of this species of verse, which is the most usual one existing in A. S. poetry.

440. If, for instance, we apply these principles to the verses already cited (431), we shall find, in the second line, first, *hwyðer seó* as a complement, then *sáwul sceal*, consisting of three syllables, but of which two only, viz. the first and the last, are long; the middle one *ul*, being toneless or short, serves, as it were, to facilitate the connexion between the long ones. The third line has no complement, but begins at once with a long syllable, which is followed by a short one; after which come another long and a short; this line therefore also contains two long syllables. The fourth, strictly speaking, has no proper complement, having only one sub-letter, unless we give that name to whatever, in such a case, precedes the first emphatic syllable; but, by whatever name we call it, it is easy to perceive that and does not belong to the verse, which, strictly speaking, begins only at *ealle þá*, consisting of one long and two short syllables; this is followed by *gá-stas*, a long and a short: here therefore are again two long syllables. The fifth, except that it has *þe for* for complement, in other respects resembles the third. In the sixth, *æfter* is the complement, which is followed by two long syllables, the latter of which is accompanied by a short one, being the reverse of the arrangement of the second line. The seventh is constructed like the third. From what precedes, it appears, that however unlike these lines may seem to be in their structure, they are nevertheless formed according to one rule, viz. they have all two long syllables, accompanied

by at least one short, and are either preceded, or not, by a complement.

441. To the same species of verse belong also the specimens quoted Nr. 423, 424, 428, 430; having all, (corresponding to the Icelandic Fornyrðalag) two long syllables in each line, followed by some short ones, generally by one short after each long; they are therefore usually found to consist of four syllables, though it is not the total number of syllables, but only of the long or accented ones, which determines the metre; for a line may consist of three syllables, viz. when one of the long ones has no short one after it; or of five, when one of the long syllables is followed by two short. If therefore we bear not in mind that the complement must be abstracted, and not taken into the account, we may, with Hickes, make out, that A. S. verse may consist of 3, 4, 5, 6, 7, 8, 9, or more syllables; or, in other words, be as long or as short as we please, that is, be without metre, and therefore no verse at all, to the idea of which, an arrangement, or distribution of words, according to time, or determinate measure, seems indispensable: but by attending to the rules here laid down, we find that the metre is as determinate in this, as in any other language, though according to peculiar laws. A line of this verse consists sometimes of a single word, as (speaking of Enoch):

Nales deáðe swealt
middangeardes
swá her men dóð.

*He died not the death
of the world (nature)
as men here do.*

Here middangeardes forms an entire line, which is perfectly correct, for the word contains two long syllables, midd and gearð followed by two short ones, an and es. The next line has in the first place, swá her for complement, then men, which contains the

chief letter, *m*, and *dóð*, both of which are long; this line requires no short syllable as an accompaniment to these two, since it commences with a dissyllabic complement. Another single-worded verse, viz. (alluding to Solomon):

<i>getimbrede</i>	<i>he built</i>
<i>tempel gode</i>	<i>a temple to God,</i>

seems to contain a fault, unless a word has slipped out by accident (perhaps *heah high*); for *getimbrede* has only one long syllable, viz. *timb*, which is insufficient; though the line has altogether four syllables, being the usual number. The number therefore both of these, and of the words, is only a secondary point in the scansion of the metre.

The line of three syllables quoted by Mr. Conybeare (*Introd. p. 12*), *láðes spræc*, is correct, as it contains the requisite two long or emphatic syllables, separated by a short one; but *almightne* (*Ibid*) is faulty, there being no such word in the language. It should be *ælmihigne*, which forms a complete line of verse, with a riming letter *æ* and two emphatic syllables, *æl* and *tig*.

443. We should here end our observations regarding this simple and easy species of verse, if some recent Scholars had not attempted the arrangement of combining two lines as one. Upon this point, I appeal to every one, having an ear and feeling for poetry, who reads the following lines from Boethius:

<i>Eála þú scippend</i>	<i>O thou creator</i>
<i>scirra tungla,</i>	<i>of the bright stars,</i>
<i>heofones and eorðan!</i>	<i>of heaven and of earth!</i>
<i>þú on heahsetle</i>	<i>Thou on high seat</i>
<i>écum ricsast;</i>	<i>ever reignest;</i>
<i>and þú ealne hræþe</i>	<i>and thou all the heaven</i>
<i>heofon ymb-hweorfest;</i>	<i>swiftly turnest round;</i>

and þurh þine hálige miht *and through thy holy might,*
 tunglu genýdest, *compellest the stars,*
 þæt hi þe tó-hýrað! *that they obey thee!*

and now let him suppose them arranged thus:

Eála þú scippend scirra tungla,
 heofones and eorðan, (þú on) heahsetle
 écum ricsast (and þú) ealne hræpe
 heofon ymb-hweorfest; (and þurh þine) hálige miht
 tunglu genýdest, (þæt hi þe) tó hýrað!

However, before judgment is pronounced, I may be allowed to remark that this junction of every two lines is directly against many indisputable evidences:

444. 1st. Against the practice of the Scandinavian nations, from as far as we can trace it back, down to the present day; for instance, in the songs of Stærk-odder, and in the description given in the Scalda of that kind of verse which, after him, has received the name of Starkaðarlag, and also in the Icelandic translation of *Paradise Lost*, by the late Revd. J. Thorlaksson (deceased in 1819), published under the care, and at the charge, of Mr. J. Heath, M. A. of King's Coll. Cam. Copen. 1828 in 1 Vol. 8vo.; and in Assessor Gröndal's translation of *Pope's Temple of Fame*.

445. 2dly. Against the yet older practice of the Anglo-Saxons themselves, who, in many M. S. S., carefully separate the verses by metrical points, of which we may convince ourselves every where in Hickes; for instance, A. S. Gr. p. 185.

Eála ðú scippend.	Ðú on heahsetle.
Scirra tungla.	Écum ricsast.
Heofones and eorðan.	And ðú ealne hræpe. &c.

and throughout the whole of Cædmon's paraphrase.

446. 3dly. Against all the rules of ancient Gothic poetry, which teach us that every two lines are connected by alliteration, in all cases, and in every kind of

verse, except when, after two lines thus connected, a single one follows: nay, against the very appellations of the riming letters, namely, that the two in the first line are called *sub-letters* (*stuðlar*), and that in the second, the *chief letter* (*höfuðstafr*), because it always stands first, has therefore a determinate place, and is consequently more easily to be found; but all this would fall to the ground, and the appellation of *chief letter* become absurd, if it were removed to the middle or end of a line.

447. 4thly. Against all analogy with those other kinds of verse, which have longer lines, but the same arrangement of alliteration, namely that every two lines are connected together; therefore if we unite two lines into one, in short verses, we ought necessarily to do the same in long ones, and consequently read the following as one line of verse:

Almáttugr Guð allra stétta yfirbjóðandi engla ok þjóða.

Almighty God, Lord over all orders of angels and people.

That is, sixteen long syllables, or eight spondees, according to the Icelandic reckoning!

448. 5thly. It is at open variance with the entire spirit of ancient northern versification, which never admits of the *cæsura*, that is found in Latin and Greek hexameters and pentameters, and therefore never has longer verses than those answering to verse of 4 feet among the Greeks and Latins. It moreover seems very natural to place the complement before the chief letter, as it usually consists only of unimportant adverbs or conjunctions, which serve to connect the two lines; but to throw this (consisting sometimes of three or four syllables) into the middle of a line, without reckoning it in the metre, would be highly absurd. In the 8th line, for instance, of the verses just quoted, the words and

þurh þíne are a complement, which, after a pause, and when beginning a new line, may be uttered in a softer and lower tone; hut which, in the middle of a line (the 4th line according to the second arrangement), seems completely to destroy the whole, as five short syllables would then come together, four of which do not belong to the metre; and this is not merely a solitary instance, but what, from the very nature of the combination proposed, would be of constant occurrence, as the complement has its place invariably before the chief letter (426) and therefore would always be found in the middle of a line: not to be speak of the sense, which, by this means, would be often interrupted at the end of a line, or, on the contrary, completed in the middle of one, which, as we have already seen, is directly opposite to the genius of the ancient Gothic versification, in which the sense rarely, if ever, concludes in the middle of a line. ¹⁾

¹⁾ Mr. Wm. Grimm of Cassel, in his very learned work, „*Deutsche Heldensage, Gotting. 1829*”, has, in his quotations of several A. S. verses, strictly adhered to the combination of two lines in one, maintained chiefly by his Brother, Dr. J. Grimm, and has consequently been often obliged to begin or end his quotations in the middle of a line, as at p. 14 &c.; but at p. 18 a most singular mistake has been occasioned by this forced union of two lines; the passage is from the „*Song of the Traveller*” (*Conybearc's Illustration &c.*, p. 11), which is thus quoted:

„hám gesóhte eastan of Ongle
Eormanrices wraþes wærlogan.”

Here the last half of the 1st line is not at all connected with the first half, but with the first word of the next line, and this again has no connexion with the rest of the 2nd line, which has evidently two *sub-letters*, and therefore, according to Mr. Grimm's own rule, ought to be the first part of a line.

Thus not only are the verses improperly arranged, but

419. Hickes thinks that this species of verse would prove to be the same as the pindaric verse of the Greeks, and that we should find the A. S. versification to consist of the same feet, both simple and compound, if we were only acquainted with the syllabic quantity; and it cannot be denied that, inasmuch as the Greek feet comprize every possible arrangement of long and short syllables, it is easy to resolve or divide every human discourse into such feet: but if we attempt to scan one of the examples quoted, or any other A. S. verse, according to the rules of Greek quantity, we shall soon discover that such scansion was just as far from the thoughts of the poet, as it was from Hickes's, to divide his long preface, according to the Greek metres. In another place, he compares the A. S. narrative verse, as Olafsen the Icelandic, with the adonic verse, and they certainly bear much resemblance to each other; but that this comparison also is very futile, we may easily convince

the alliteration is entirely deranged, whereas they are perfectly right in Conybeare, who has only committed a slight mistake in the preceding lines, and in the translation. The passage ought to be thus:

<i>h</i> red-cyninges	<i>crudelis principis</i>
<i>h</i> ám gesóhte,	<i>domum quæsivit</i>
<i>e</i> ástan of Ongle,	<i>ex oriente ab Anglis,</i>
<i>E</i> ormanrices,	<i>Hermanrici,</i>
<i>w</i> ráðes wærlogan;	<i>irati fædifragi;</i>
<i>o</i> ngan þá worn sprecau.	<i>incepit, tunc multa loqui.</i>

Mr. Grimm, whose quotation begins in the middle of a comma, or proposition, has also been mistaken in the sense, translating *gesóhte* by *ich besuchte* (*I visited*), instead of *er besuchte* (*he visited*), and not observing that the introduction of the poem ends only here, and that the Traveller does not begin his speech till the next line:

„Fela ic monna gefrægn	<i>I heard of many men</i>
mægðum wealdan &c.”	<i>governing the tribes &c.</i>

ourselves, by reading three or four A. S. lines of verse in connexion. The resemblance is perhaps occasioned only by both consisting of short lines, and having two *ictus*, or emphases, which must necessarily produce an apparent similitude; but, in all other respects, they are unlike; the adonic verse being measured according to determinate feet, while the narrative verse is filled up with short syllables arbitrarily arranged, and a complement.

450. An observation, which I owe to Professor Fin Magnusen, has, without doubt, far more scientific worth and truth; namely, that the narrative verse of the Gothic nations seems the foundation of the Greek hexameter. For it is acknowledged that the hexameter is the oldest national verse of the Phrygian nations, as the narrative is of the Gothic; and if we look at the arrangement of each, the resemblance is exceedingly striking, and the hexameter seems to be merely a somewhat (though very little) restricted variety of the freer, rougher, and, probably, elder, form exhibited in the narrative verse. As an example, I will arrange some Greek and Latin hexameters, chosen at random, according to the rules of narrative verse.

Την μὲν γὰρ
κακοτήτα καὶ ἰλαδὸν
εἰς ἐλεσθαι
ρηϊδίως·
λεῖπῃ μὲν ὁδῶς
μάλ᾽ ἰγγυθὶ ναίει.
τῆς δ' ἀρετῆς
ἰδρωτὰ θεοὶ
προπαροῦθεν εἴθησαν

Arma virumque
cano, Trojæ
qui primus ab oris

ἀθανάτοιο
μακρὸς δὲ καὶ οὐρανόιο
οἶμος ἐπ' αὐτήν,
καὶ τρηχὺς
τὸ πρῶτον, ἐπὶ δὲ
εἰς ἀκρὸν ἰκῆται·
ῥηϊδίῃ δὲ
εἰπεῖτα πέλει,
χαλεπῇ περ ἔσσα.

Italiam,
fato profugus,
Lavinæque venit

littora : multum	multa quoque
ille et terris	et bello passus,
jactatus et alto,	dum conderet urbem,
vi superum,	inferretque
sævæ memorem	deos Latio,
Junonis ob iram	genus unde Latinum

451. This decomposition produces neither pindaric nor adonic verse, but the Gothic narrative verse so completely that, in these eighteen verses of Hesiod and of Virgil, there is not a single deviation from, or fault against, the rules of narrative verse, but the whole reads just as fluently when arranged according to the Icelandic metre, as according to the laws of hexameter. We have here, as in A. S. and Icelandic, some verses of one word, and others of several, for instance, the 4th and 11th verse of the Greek, and the 16th and 3^d of the Latin; and these, for the most part, consisting of four or five syllables, though sometimes of seven or eight; as the 9th and 2nd of the Greek, and the 18th of the Latin. These indeed are but minor points, yet these, like the essential parts of the structure, all concur in the resemblance. Thus we have here, in every verse, two long syllables, or pauses for the voice, each of which is usually followed by one, and, sometimes, two short ones: more than one however is not required; for instance, in the first line: *την* is long, and is followed by *μεν*, which is here nearly toneless; *γαρ*, on the contrary, has no short syllable after it. In the 7th line, *της* is long, and has two short syllables after it; the last *της*, on the contrary, has none, as also the 8th, 10th &c. The 6th line has *μαλα δ'* for a complement, as the 14th has *το*, and the 15th *εις*. So also in the Latin: in the 3^d line *qui*, in the 15th *dum*, and in the 18th *genus* are complements. All the rest of the arrangement is as flowing *Fornyrðalag* as any part of the Edda or of Beowulf, though

the Pbrygian metre is totally subverted. The whole of Hesiod and Virgil cannot however be so easily turned into narrative verse as these passages; as, in order to effect this decomposition, it is sometimes necessary to divide words, which is a great fault in Icelandic versification, but as this is not unusual in pindarics, and in the choruses of the Tragedians, it cannot well be here considered as an important objection.

452. The reverse of the process does not hold good; for narrative verse cannot, by any means, be so easily turned into hexameter; the reason of which is that the hexameter is subjected to greater restriction. The Icelandic metre may conveniently admit the arrangement of long and short syllables, which is found in the hexameter, and which is, in fact, natural to it, but the hexameter does not reciprocally allow itself those liberties which are assumed by the Icelandic metre, in which each line, not excepting the third, may indiscriminately end in a single long syllable, or a long, followed by one, or even two, short. The first and last of which cases are inadmissible in the conclusion of hexameters: nor can the complement be made at all times to comply with the demands of the hexameter, yet it often falls in pretty exactly, as, in the *Völuspá*:

Hljóðs bið ek | allar | helgar | kindir | meiri ok | minni
mögu | Heimdallar | vild' at ek | Valföður | vèl fram-|teljak?

Be silent all holy beings, greater and less,

Sons of Heimdall! Wilt thou that I reveal the wonders of Odin?

and in *Beowulf* 4, 5.

We synt | gumcynnes | Geáta-|leóde and | Hige-|láces
heorð ge-|neátas: | wás min | fæder | folcum ge-|cyþed.

*We are of the race of the Gothic people and Higelac's
retainers: my father was known to the nations.*

Which are tolerable hexameters, but the alliteration

is destroyed by this transformation, as the metre is by the decomposition of the hexameters. Notwithstanding then that each of these races has changed this species of verse, according to its own fancy, it nevertheless seems evident that the original idea was the same, and consequently that the groundwork of the poetry, no less than of the language itself¹), was, in the beginning, common to both.

453. That it was common to all the Gothic tongues is best proved by examples. The Old-Saxon *Harmonia Evangelica Cottoniana* (the beginning of which is quoted by Hickes, *Gramm. A. S.* p. 189, and by Nyerup in his *Symbolæ ad Litteraturam Teutonicam*, p. 130) is composed throughout in this kind of verse, as Prof. von der Hagen has shewn, in a fragment of considerable length, in the *Jenaische Allgemeine Lit. Zeitung* for 1809 Col. 182. The beginning of the poem runs thus:

Manega waron,	Many were
the sia iro mód gespon,	whom their minds impelled
that sia bigunnon	to begin
word godes reckean.	to expound God's word.

Also another passage (*Hickes p. 190. Nyerup p. 143*):

Thú bist thie waro (quat Petrus)	<i>Thou art the true (said Peter)</i>
waldendes suno,	<i>Son of the Lord,</i>
libbiandes godes,	<i>of the living God,</i>
the thit ljoht giscóp,	<i>who created this light,</i>
Crist euning éwig;	<i>Christ the eternal King;</i>
so welliat wi quethan alla,	<i>so will we say all,</i>
jungron thina,	<i>thy disciples,</i>
that thú sis god selbo.	<i>that thou art God himself.</i>

¹) On this head the curious reader may consult my Prize-essay: *Undersøgelse om det gamle Nordiske eller Islandske Sprogs Oprindelse i. e.* Researches on the Origin of the old Scandinavian or Icelandic language, Cop. 1818. 8vo.

As a specimen of the Bamberg M. S. of the same book, the following passage, extracted from B. J. Docen's, *Miscellaneen zur Geschichte der teutschen Literatur, München 1808, 2nd vol. p. 11*, may serve, being Christ's answer to the question of his Disciples, *when the last day should come?*

That habad so bidernid (qvad he)
drohtin the gódo,
jac so hardo farholen,
himirikjes fader,
waldand thesaro weroldes,
so that witen ni mag
énig mannisc barn
hvan thjú marje tid
gewirdid an thesaru weroldi:
ne it ok te waran ni kunnun
godes engilos
thie for imu geginwarde
simlun sindun
sie it ok giseggian ni mugun.

*That hath the Lord (said he),
the Good, so hidden,
and the Father of Heaven,
the Lord of the world,
so entirely concealed,
that no child of man
may know,
when the awful time
shall come on this world:
yea, God's angels
know it not for certain;
although they are always
present before him,
they cannot say it.*

454. The same structure is found in the Frankish fragments of *Hildebrand and Hadubrand*, published at Cassel in 1812, by the Brothers Grimm, with so much erudition. Nevertheless, the connecting of two lines together as one, has, in a few instances, prevented them from distinguishing the complement from the chief verse, and discovering the true alliteration, and the division of the stanzas: but those ancient Teutonic poems are the less calculated to endure this blending, as they seem to have longer complements, and more frequent insertions of words unconnected with the metre, also a less regular structure; it is therefore much easier to be led astray here than in A. S. and Icelandic verses.

2. *The Long Narrative Verse.*

455. Narrative verse is so general and established among the Anglo-Saxons, that only a single essential de-

viation from, or rather variety of, it has been found, corresponding nearly to the six-lined *Fornyrðalag*, which is also among the Icelanders an ancient and regular offspring of the same. Such licence as the metre itself allows, in its original nature, cannot, of course, here be taken into consideration. This variety, which may be termed the *Long Narrative Verse*, is sometimes used by *Cædmon*, along with the ordinary kind; for instance, at p. 6. l. 13.

- Gesett hæfde he hie swá gesæliclice;
 ænne hæfde he swá swiðne geworhtne,
 swá mihtigne on his mōd-geþohte,
 he let hine swá micles wealdan,
 5. nehstne tó him on heofena ríce,
 hæfde he hine swá hwitne geworhtne;
 swá wynlic wás his wæstm on heofonum,
 þæt him com from weroda drihtne,
 gelic wás he þám leohtum steorrum,
 10. lof sceolde he drihtnes wyrcean,
 dýran sceolde he his dreámas on heofonum,
 and sceolde his drihtne þancian,
 þæs leánes þe he him on þám leohte gescerede;
 þonne læte he his hine lange wealdan:
 15. ac he awende hit him tó wýrsan þinge,
 ongan him winn uphebban
 wið þone hehstan heofnes waldend,
 þe siteð on þám hálgan stóle,
 deore wás he drihtne úre;
 20. ne mihte him bedyrned weordan,
 þæt his engel ongan
 ofer mód wesan¹).

¹) *He had placed them in such bliss;
 one he had made so potent,
 so mighty in the force of his mind,
 he allowed him such extensive sway,*

5. *next to himself in the kingdom of heaven,
 he had created him so bright,
 so beautiful was his form in heaven,*

456. We have here in the first line of each couplet, three ictus, besides a number (3—6) of short syllables, especially between the first and second ictus. In the second line are only two ictus at the conclusion, but preceded by a very long complement of from four to eight short syllables, which usually makes the second line of each couplet as long as the first: it has more-over a half ictus in the beginning, nearly as follows:

1st line	{	— u u u		— u u		— u u	
2d line	{	(— u u u)		— u u		— u u	

The first line has always two sub-letters at the two first ictus. The second line has its chief letter at the first ictus; that is, in the middle of the line, after the complement, very seldom in the beginning, where the weaker emphasis, or half ictus is found.

I have inserted this piece entire, for the sake of giving a distinct idea of the system: it consists of twenty lines, or ten couplets, and, both at the beginning and the end, stands in immediate connexion with the com-

-
- that came to him from the Lord of Hosts,
he was like the light stars;*
10. *he should work the praise of the Lord,
he should hold dear his joys in heaven,
and should thank his Lord,
for the bounty he bestowed upon him in that light;
then he would have let him possess it long:*
15. *but he turned it for himself to a worse purpose,
began to raise war,
against the highest ruler of heaven,
who sitteth on the holy seat:
dear he had been to our Lord;*
20. *it might not be hidden from him,
that his angel began
to be presumptuous.*

mon narrative verse of the poem; the poet's design, in this transition to a metre of a more solemn kind, being obviously to suit his verse to the grandeur of his subject, viz. the exalted splendour and heinous rebellion of the archangel; and, in this respect, it also answers accurately to the Icelandic six-lined narrative verse, which (for instance, in the *Hákonarmál*) is mixed with eight-lined, for variety.

457. The late Revd. J. J. Conybeare, in his *Illus. of A. S. Poetry, Introd. p. 11 & 13.* has supposed this species of verse to consist of four feet, in consequence of having included the short syllables of the first line, and the complement of the second, in the measure of the verse; but that this was not the intention of the author, is evident;

458. 1st. Because then there would often be more than three accented words, in each couplet, beginning with the same letter, which would be a violation of the laws of alliteration (425); for instance, in line 1, there would be three *s*, in the words *gesett*, *swá*, and *gesæliclice*, and in *l. 7*, three *w*, which Mr. Conybeare has been compelled to admit. In *l. 6*, he has supposed *hæfde* and *hine* to contain the riming letters, though a comparison with lines 2 and 4 shews that *hwítne* is the word containing the chief letter, and that *hæfde* and *hine* are short or toneless.

459. 2ndly. Because the chief letter would then be placed in the back ground, and, as in the example just cited, be, in a manner, hidden by subordinate words, (pronouns, auxiliaries, or particles) which would consequently become accented, in direct opposition to the rules of ancient versification.

460. 3dly. Because these verses would then assume an entirely different character from that of the common

narrative verses, and indeed be of twice the length, and therefore could not well be connected with them in the same poem, nor pass for a mere variety of them; whereas this may very well be the case, according to the analysis here given; for the 1st line answers nearly to two; its first part consisting of an ictus, and several short or unaccented syllables, instead of the second ictus, its last part having two ictus regularly. The 2nd line, is yet more regular, provided only the complement be uttered in a lower and calmer tone than the verse itself; the difference therefore between this and the common narrative verse is chiefly that, in the long species, three lines, with some little variation in the arrangement, are always connected together by alliteration, nearly thus;

1st line	()	—	—	—	—	—
2d line	{	—	—	—	—	—
3d line	{	()	—	—	—	—

461. That this is a correct view of the longer narrative verse, seems to be confirmed by a comparison with the Icelandic six-lined verse; for instance, from the *Solarljóð*, in the *Edda*:

1st & 2nd line Yfir þá götu, er hann varðaði,

3d line náði engi kvikur komast.

1st & 2nd line Hraedn hjarta hann læzt trúa

3d line þeim er áðr hafði | vályndr | verit.

The 2nd and the 4th lines cannot here possibly be considered to consist of more than two feet, as *náði engi*, and *þeim er áðr hafði* are evidently complements that ought not to be included in the verse, either in the scanning or the recital. Of precisely the same nature are the words *æ nne hæfde he swá*, and *þæt him com from*, in *Cædmon*. That the alliteration falls occasionally upon the first half ictus, as in l. 10. „lof

see *olde he drihtnes wýrcan*," occurs also in Icelandic, as:

1. & 2. line En þó leizt þeirra hagr
3. line annan veg almáttkum gubi.

In the 1st line of every couplet there is this difference, viz. that, in Icelandic verse, it has four ictus, and often three alliterations, always different from those of the 2nd line, which shews plainly that it is intended to be divided into two, according to the general usage: whereas, in A. S., it has only three ictus, and two alliterations, always the same as that of the 2nd line, which proves just as clearly that it is meant to constitute one line only; an arrangement which is besides confirmed by the metrical points in Cædmon, which are rightly and regularly inserted at the end of every one of these lines.

462. Mr. Conybeare has the merit of being the first that noticed this kind of verse, which had escaped me, while engaged in the 1st Edit. of this Grammar, not having Cædmon then at hand, where alone it is to be found. His account of this discovery is contained in a communication to the Revd. J. Bosworth, an extract from which is given in the *Anglo-Saxon Grammar* of the latter, p. 246; but when he, in the same place, expresses his opinion, that *„the question, as to whether the two hemistichs shall be regarded as one or two lines, is evidently that of a writer or printer, not of a singer or reciter”*¹⁾; I cannot refrain from surprize, at his not perceiving that

¹⁾ The custom of placing each verse on a separate line, was, it is true, unknown among the Anglo-Saxons, their method of punctuation rendering such an arrangement unnecessary; for with them, each line of verse, though written continuously like prose, was divided from the preceding one by a point, though the sense might not admit even a comma,

this long species of verse, which he himself discovered, supplied the strongest argument against him; as two of these lines, if added together, would thereby become so long, that they could not possibly be tolerated. Neither in music nor singing can it be indifferent whether a line has its natural length or a double one.

Heroic Verse.

463. There are but few specimens of verse in any metre decidedly different from the preceding. That the Icelandic *Dróttkvæði*, or *Heroic Verse* (consisting of a union of alliteration with line-rime, and of regular lines, of equal length, of 4, 6 or 8 syllables) was known to, and common among, the Anglo-Saxons may be doubted. A passage in the „*History of the Anglo-Saxons*”, where it is mentioned that *Æthilbald, besides hexameters and pentameters, left behind him a species of Latin verse, not formed on quantity, but consisting of eight syllables in every line*”, does not seem applicable in this place, as the examples given by Mr. Turner, vol. 3. p. 357, have final rime, and therefore belong to the *Rúnhenda*, and are not the Icelandic *Liljulag*, as might be inferred from the above description, the chief characteristic of *Liljulag* being, that every stanza consists of eight lines, each of which has four long syllables, accompanied by its long, and sometimes also, short syllable, without a complement; it has, likewise, line-rime (432), *perfect* in the first, and *half* in the second of the two lines connected by alliteration, but never final rime.

e. g. werodes wisa. wordhord onleác. Here is no confusion; but, with the modern punctuation, the case is very different, according to that, we should read werodes wisa wordhord onleác, thus entirely subverting the structure of the verse. (445. Cf. the note p. 152.)

Popular Verse.

464. *Rúnhenda*, or *Popular Verse*, consists also usually of regularly divided lines, of equal length, with alternate long and short syllables. According to the number of the long syllables, it is divided into several species, only the shortest of which have a complement, but all are distinguished by final rime. The passages, quoted by Hickes, from Cædmon's paraphrase, in which a few lines, out of a whole book of manifest narrative verses, happen by chance to rime together, prove as little as the rimes in Horace and Virgil, and cannot be seriously adduced by any Scholar (cf. p. 6 l. 14 sqq.); but that rime was universal among the Anglo-Saxons, is evident from the Latin examples already quoted, and besides the equivocal instance at p. 143, we have now evident Anglo-Saxon examples, of various lengths and cadences, in the riming poem, published by Mr. Conybeare.

465. I will not fatigue the reader, by citing any passages from this poem, as scarcely any of the stanzas are perfectly clear and intelligible, though the Revd. W. D. Conybeare has made a meritorious attempt to translate the whole. I will merely observe that, with respect to the structure of the verse, it bears a great resemblance to the Icelandic poem *Höfuðlausn*, by *Egill Skalla-Grimsson*; for instance, in the beginning:

Me lífes onláh	He gifted me with life
se ðis leoht onwrah.	who displayed this light.

Vestr fór ek um ver,
en ek Viðris ber.

Even the structure of the burthen (*Icel. stef*) and the intermediate sections (*stefjamál*) seem to be discoverable here, and, in general, there seems to be no

doubt that an accurate comparison with the Icelandic would cast much light on the A. S. versification.

466. In the more recent language, namely the old English, or corrupt A. S., the old versification was long preserved, and but gradually changed; especially the narrative, and the popular species. Of the former we have a considerable and very regular specimen in the *Vision of Peirce Plowman*, written by Robert Langland in 1350; from which we shall merely quote a passage to be found in Mr. Matthias's Edition of Gray's Works, Vol. 2., where some mistakes are committed in marking the alliterations; it is as follows:

- I looked on my left halfe
 as the lady me taught,
 and was ware of a woman
 worthyith clothed,
 5. purfiled with pelure,
 the finest upon erthe,
 crowned with a crowne
 the king hath no better;
 fetislich her fingers
 10. were fretted with gold wiers,
 and thereon red rubies
 as red as any gléde,
 and diamonds of dearest price
 and double maner saphirs &c.

In the 3d line, *was* is not connected with the alliteration, being toneless (425). In the 5th and 6th lines, the riming letter is not *p* but *f*, though only twice occurring (427); for the word *upon* being a compound, *up-on*, and having the *p* at the end, not at the beginning, of a syllable, cannot, by any means, be made to con-

1. Halfe *side*, Icel. *hálf*. 5. purfiled *bordered*, Fr. *pourfilé*; pelure for pellure *furs*, from Lat. *pellis*, I. pell. 9. fetislich *handsomely*. 12. gléde *burning coal*, A. S. gléd, Dan. *Gled*.

tain *p* as a riming letter. This species of verse however fell at length into disuse, and the *Popular Verse*, or *Rúnhenda*, became the foundation of the modern poetry, as far as this is not a mere imitation of the classic models; this also soon underwent a change; the alliteration, except in single lines, being rarely observed, and the final rimes being used in lines not immediately successive, nay sometimes only in alternate lines; examples of which are also to be found among the other ancient Germanic and Northern people (435). As an example, I will give a few verses of an old English poem, of which Hickes has published some fragments, C. 24. p. 222.

The passage relates to the attributes of God.

38. He wot hwet ðencheð and hwet dóp,
alle quike wihte,

nis no louerd swich is Crist,
ne no king swich is Drihte.

39. Heuene and erpe and all þæt is,
biloken is on his honde.

he déð all þæt his wille is,
on seá and éc on londe.

40. He witeð and wialdeð alle þing,
he iscóp alle sceaft,

he wrohte fisc on þer sae,
and fogeles on þar lefte.

41. He is ord abuten orde,
and ende abuten ende,

he is æfre on éche stede,
wende (þe) wer þú wende.

38. 1. wot, A. S. wát *knoweth*. 2. wihte, A. S. wihta or wuhta, pl. of wiht *thing, being, wight*. 3. louerd A. S. hláford *Lord*. swich, A. S. swylc *such*. 4. drihte, A. S. drihten *Lord, creator*.

39. 1. Heuene for heofon *heaven*. 3. éc for eac *also*.

40. 1. witeð *ordains, decrees*. wialdeð for wealdeð or wylt *governs, rules*. 2. iscóp for gescóp *created*. 4. lefte for lyfte, dat. of lyft.

41. 1. ord *beginning* (Icel. óddr *a point*). 3. æfre for æfre *ever*. éche for ælcere, dat. fem. of ælc *each*.

We have here a specimen (much older than the preceding one) of the language in its intermediate state, between the genuine, ancient, Anglo-Saxon, and the modern English. The old, regular, structure is indeed much impaired, though not entirely subverted.

O f D i a l e c t s .

467. A Sixth Part ought perhaps to be dedicated to the subject of dialects, of which the Anglo-Saxon, like other languages, had, without doubt, several; but they are now of little importance, having long since disappeared, excepting what may possibly yet be preserved to us in documents from different shires or districts. From these, were it possible to arrange them locally, an idea might be formed of the dialects of the seven tribes, which cannot however be supposed to have varied much the one from the other, as the various races had long been melted into one nation, and were indeed united as one kingdom, before the chief epoch of their literature began; and it must be borne in mind that whatever was composed anterior to that epoch has most probably been transmitted to us in the dress that was given it, at a later period, by transcribers who never dreamed of attaching any importance to an old and obsolete orthography or pronunciation. At least, in the A. S. works hitherto printed, no clear traces are to be met with of any thing that can well be called a variation of dialect, unless the uncertain orthography to be found, in one and the same author, may be thought deserving of that name, which seems to me highly erroneous, as, upon this principle, we should find among authors in every ancient language, especially at the beginning of its literature, an endless number of dialects.

468. Hickes, it is true, divides the A. S. into three dialects; the first, which prevailed till the invasion of the Danes (337 years); the second, till the Norman Conquest (274 years); and the third, till the reign of Henry the Second. But it must strike every one that these are periods in the history of the language, not dialects. Of the first there is nothing genuine extant, except a fragment, in Beda, of Cædmon's paraphrase of the Bible, the language of which does not differ from that in Canute the Great's time. Hickes likewise cites the Cottonian *Harmonia Evangelica*, in verse, but this is in *Old-Saxon*, not in *Anglo-Saxon*, of which every one may be convinced by the examples quoted (453). It is indeed inconceivable how he could introduce it on this occasion, when, Gr. A. S. p. 189, (where he has given long specimens of it, as examples of its versification, yet without arranging them as verses,) he expressly calls it *Francic. Eodem genere carminis*, says he, *etiam usus est Germanorum quisquis ille fuit, qui Francice composuit Harmoniam illam 4 Evangeliorum, quæ Liber Canuti inscribitur, in Bibl. Cottoniana &c.* To the second period, which he calls the *Dialectus Dano-Saxonica*, he refers, in particular, two interlined M. S. S. of the Gospels, the one called the *Rushworthian* and the other the *Cottonian*. But it is singular that he was not aware of his own inconsistency, in describing this dialect as barbarous and corrupt to the highest degree, notwithstanding that all the A. S. literature belongs to the same period. The fact is that his meaning is not, as he expresses it, the *Dano-Saxon* historical period, but only the *Northumbrian dialect*, which was probably mixed and corrupted enough; as Northumberland was often subject to northern princes, and half inhabited by Scandinavians. The third period, which he subdivides into two parts, the *Norman-*

Saxon and the *Half-Saxon*, lies without the limits of the tongue, which was then in a state of dissolution, and transition to the English.

469. Although I cannot, by any means, agree with Hicke in this division of the Anglo-Saxon dialects, yet the examples which he adduces from the two before-mentioned M. S. S. contain so many deviations from Anglo-Saxon, that they may justly be considered as a separate dialect, which may be called the *Northumbrian*. For instance; *æ* is of frequent occurrence, as: *nella þ ge dæ me nolite judicare*; instead of *dé man*. The infinitive often ends in *a* or *e*. In like manner, *n* is often rejected in the simple order of nouns-substantive, and in the definite form of adjectives &c., as: *þá æl messa* instead of *ælmessan*, from *seó ælmesse* *alms*; *ðone stranga* for *þone strangan*, from *strang strong*; *þæs ilca godspelleres* for *ilcan* of the same *Evangelist*; *habba* for *habban* *to have*; *buta* for *butan* *without*. In the gen. plur., the termination *-ana* is often found, which seems to be the Icelandic *-anna*, and to express the article, which is not else appended to the nonn, in this language, as: *ne ge þencas fíf hláfana* for *ge ne geþenceað þæra fíf hláfa* *ye think not on the five loaves*: *-s* is often used, instead of *-ð* or *-þ*, in the terminations of verbs, as: *we habbas* for *habbað* *we have*; and *mid þý ge him (hine) findas*, *seggas me* and *when ye find him, tell me*; *hwæt sæcas ge?* *what seek ye?* Here it appears also that the difference between *að* and *e* in the plur. (viz. that *e* is used when the personal pronoun immediately follows) is lost. *Gecennes sunu* (for *gecenð*) *she shall bear a son*; *Ðær ne hrust ne éc mohþe* (*moðþe*) *gespilles* *where neither rust nor moth corrupt*. The 2nd person often ends in *-s* instead

of *-st*, as: þú gesóhtes *thou soughtest*; hwær wu-
nas or býes-to? *where dwellest thou?* The first person
of the 1. class, 1. Conj. ends in *-a* for *-ige*, as in Icelan-
dic, as: ic fulwa iuih *I baptize you*; but in the
other classes of verbs it often terminates in *-o* or *-u*, as:
ic sendo *I send*; ic oweþu *I say*; ic awecco *I
awake*; which seems however to be a remnant of the
old Germanic dialects, brought to the country by the
Anglo-Saxons themselves, and is an accordance with
the Lettish and Phrygian tongues, which the Scandina-
vians have not preserved: *o* is also found, instead of *e*,
in other terminations, especially in feminine words, as:
þære ylde for ylde, from yld *age*. In this dialect,
the vowels also often undergo a change, and the inflec-
tions and rules of construction are frequently neglected;
yet not so often as Hickes would lead us to think, when
(p. 100), for the purpose of shewing how barbarously it
confounds the genders and cases of words, he adduces
as an example: ðý læs ðú wiþspurne tó stáne
fót þínne *lest thou dash thy foot against a stone*;
and adds, *ubi fót þínne pro fót þín: masculinum
scilicet pro neutro*: whereas, on the contrary, this ex-
ample proves that the dialect is far from irregular, but, at
the same time, betrays an unskillfulness in Anglo-Saxon
quite unpardonable in the author of a work, containing
a Mœsogothic, a Francic, an Anglo-Saxon, and an Icelan-
dic Grammar; for, in A. S., as in all the Gothic tongues,
foot is of the masculine gender (like *pes, πους*), and
the whole passage is, in every respect, grammatically
correct, as well as the pure A. S. translation, which
runs thus: þe læs þe þín fót æt stáne æt sporne.
The whole difference is that *fót* stands here in the
nominative, but in the accusative in the other transla-
tion, where a different turn is given to the sentence.

In the next example, which he gives, he is without doubt again mistaken; it is the following: for *ansió nne þín before thy countenance*. Here too, as in the preceding instance, he takes *þín* to be of the neuter gender; though the termination *e* in *ansió nne* shews that the translator has rightly inflected the word as a feminine, and simply used *þín* undeclined, as the genitive of *þú*; instances of which occur in the other Gothic languages. But it would be tedious to correct all Hicke's errors of this nature; and to describe this dialect more accurately after his description, as long as there is nothing of it given in print, would be to little purpose. — It is much to be regretted that, instead of an unsatisfactory account in six folio pages, he did not give us some considerable and connected specimens of this dialect of the A. S., which alone seems to have any claim to that appellation.

470. At the same time, it must be observed that, even in the purer A. S. pieces, some of the peculiarities of this dialect are, here and there, to be traced, as *a* for *an*, and *o* for *e*, in the terminations, also *eo* for *y* and *e* for *eo*, *ea*, in the middle of words, which perhaps are to be ascribed to the dialect of the transcribers, and might, should this tongue ever become an object of critical investigation, possibly help to determine the age of M. S. S. and the place where they were written. Some of these peculiarities being common to the Frisic and Old-Saxon, may safely be ascribed to that tribe of Angles which seated itself in Northumberland, and not to the Scandinavians, in whose language they are not to be found, and thus contribute to prove that the Angles were of genuine Teutonic, and not of Scandinavian, origin.

EXTRACTS,
IN PROSE AND VERSE,

BY WAY OF PRAXIS.

THE HISTORY OF THE

REIGN OF

GEORGE THE SECOND

BY

JOHN BURNET, BISHOP OF SALISBURY

IN TWO VOLUMES

LONDON, Printed by J. BARNARD, at the Crown and Anchor, in St. Dunstons Church-yard, 1704.

THE SECOND VOLUME

CONTAINING

THE HISTORY OF THE

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From
The New Testament.

*Quatuor D. N. Jesu Christi Evangeliorum versiones
per antiquæ duæ, Gothica scil. & Anglosaxonica &c.
opera Fr. Junii & Th. Mareschalli. Dordrecht 1665.*

(MATTH. 5, 43.)

Ge gehýrdon þæt gecweden wás lufa þínne nextan¹, and hata þínne feónd; sóþlice² ic secge eow: lufiað eowre fýnd, and dóð wel þám þe eow yfel dóð, and gebiddað for eowre ehteras³ and tælendum⁴ eow; þæt ge sín eowres fæder bearn, þe on heofonum ys, se-ðe déð þæt his sunne up-a-springð ofer þá góðan and ofer þá yfelan, and he lét rinan ofer þá rihtwisan and ofer þá unrihtwisan. Gif ge sóðlice þá lufiað, þe eow lufiað, hwylce méde habbað ge? hú ne⁵ dóð mánfulle⁶ swá? And gif ge þæt án dóð, þæt ge eowre gebróðra wylcumiað⁷, hwæt dó ge máre? hú ne dóð hæþene swá? Eornustlice beóð fulfremede⁸, swá eower heofonlica fæder is fulfremed.

Begýmað⁹ þæt ge ne dón eowre rihtwísnesse beforan mannum, þæt ge sýn geherede¹⁰ fram him, elles¹¹ næbbe ge méde mid eowrum fæder, þe on heofenum ys. Eornustlice þonne þú þíne ælmessan¹² sylle, ne bláwe man

1) Nextan or nyhstan *next, neighbour.* 2) *Verily, but.*
3) Pl. of ehtere persecutor. 4) More correctly tælendan, subint. þá, for in this signification not governing a dative, as is evident from ehteras; R. tælan. *to speak ill of.* 5) Hú ne an interrogative form, like the Lat. *nonne.* 6) Mánfull *wicked, nefarious,* from mán *nefas.* 7) Wylcumian *to welcome, salute.* 8) Fulfremed *perfect.* 9) Begýman *to take heed.* 10) P. P. of herian *to praise.* 11) *Else.* 12) Ælmesse *alms.*

byman¹ beforan ðe, swá liceteras² dóð on gesomnungum and on wyeum³; þæt hy sîn gearwurpode⁴ fram mannum; sóð ic eow secge hig onfengon hyra méde. Sóðlice þonne þú þine ælnessan dó, nyte þin wynstre⁵ hwat dó þin swyþre⁶; þæt þin ælmesse sý on diglum⁷, and þin fæder hit agylt⁸. þe, se-þe gesýhð on dihlum.

And þonne ge eow gebiddon, ne beó ge swylee liceteras, þá lufiað þæt hig gebiddon⁹ hí standende on gesomnungum and on strætahyrnum¹⁰, þæt men hig ge-seón; sóð ic secge eow, hí onfengon hyra méde. Ðú sóðlice, þonne þú þe gebidde, gang into þinum bedlyfan¹¹ and, þínre dura belocenre, hide þinne fæder on dihlum; and þin fæder, þe gesýhð on diglum, he hyt agylt þe. Sóðlice þonne ge eow gebiddon, nellen ge spreca fela swá hæþene, hig wenað þæt hig sýn gehýrede on hyra menigfealdan spræce, nellen ge eornostlice¹² him geefenlæcan¹³; sóðlice eower fæder wát hwæt eow þearf ys, ær þám þe ge hine biddað. Eornustlice gebiddað eow þus: Fæder úre! þú þe eart on heofenum, sí þin nama gehálgod: tó-becume¹⁴ þin rice: gewurðe þin willa on eorþan, swá swá on heofenum: úrne daghwamlican hláf¹⁵ syle us tó dæg: and forgyf us úre gyltas¹⁶, swá swá we forgifað úrum gyltendum: and ne gelæd¹⁷ þú us on costnunge¹⁸, ac alýs us of yfele. Sóð-

1) Byman *trumpet*. 2) Licetera *hypocrite*. 3) Wick *street, wick*. 4) *honoured*. 5) *Left (hand)*. 6) *Right (hand)*. 7) On diglum (or dihlum) *in secret*, from digul *secret*. 8) Agyltan *to pay, recompense*. 9) Þæt hig g. hi, pl. subj. ic me gebidde, verb. refl. 10) *Corners of ways*, from stræte *a street, way*, and hyrne *a corner*. 11) *Bedchamber*, from clyfa, Icel. *klefi*, Lat. *conclave*. 12) *Therefore, then*. 13) *Imitate*. 14) *Tó-becuman to come*. 15) *Bread, loaf*. 16) *Gylt sin, debt*. 17) *Conjecture for gelædde in the original, which is the imperf.* 18) *Temptation, v. costnian to tempt*.

lice¹. Witodlice² gif ge forgyfað mannum hyra synna, þonne forgyfð eower se heofenlica fæder³ eow eowre gyltas: gif ge sóðlice ne forgyfað mannum, ne eower fæder ne forgyfð eow eowre synna.

(MARC. 4, 1—9.)

And eft he ongan hi æt ðære sáe lóeran, and hym wás mycel menegu tó-gegaderod; swá þæt he on scip eóde, and on þære sáe wás, and ealle seó menegu ymbe þá sáe wás on lande. And he hí fela on bigspellum lærde, and hym tó-cwæð on hys láre: Gehýrað! úte eóde se sáedere hys sáed tó sáwenne; and þá he sew, sum feoll wið þone weg, and fugelas comon and hyt fræton⁴. Sum feoll ofer stán-scyligean⁵, þar hyt næfde mycel eorðan, and sona up-eóde, for-þám-þe hyt næfde eorðan þicnesse; þá hyt up-eóde, seó sunne hyt forswælde⁶, and hyt forscranc, for-þám hyt wirtruman⁷ næfde. And sum feoll on þornas; þá stigon ðá þornas and forðrysmodon⁸ þæt, and hyt wæstm ne bær: and sum feoll on gód land, and hyt sealde, upstigende and wexende, wæstm, and án bróhte þrittigfealdne, sum syxtigfealdne, sum hundfealdne. And he cwæð: gehýre se-ðe eáran hæbbe tó gehýranne.

(LUC. 15, 11—32.)

He cwæð sóðlice: Sum man hæfde twégen suna; þá cwæð se gyngra⁹ tó hys fæder: „Fæder! syle me míne dæl þínre¹⁰ æhte, þe me tó-gebyreð¹¹;" þá dælde he him his æhte. Ðá æfter feawa dagum ealle his þing ge-

1) *Truly, amen.* 2) *For, since.* 3) *Eower se h. f., literally your the heavenly Father.* 4) *Fretan to devour.* 5) *Stán-scylig stony.* 6) *Forswælan to burn, scorch.* 7) *Wirtruma root.* 8) *For-ðrysmian to choke.* 9) *The text has yldra both in Daye's Edit. and in that of Junius; the Vulgate has adolescentior.* 10) *Conject, for minre.* 11) *Tó-gebyrian to belong to.*

gaderude se gingra sunu, and ferde wræollice¹ on feor-
 len² rice, and forspilde³ þar his æhta, lybbende on his
 gælsan⁴. Þá he hig hæfde ealle amyrrede⁵, þá wearð
 mycel hunger on þam rice, and he wearð wædla; þá
 ferde he and folgude anum barn-sittendum men þæs
 rices; þá sende he hyne to hys tūne⁶, þæt he heolde
 his swyn. Þá gewilnode he his wambe⁷ gefyllan of þam
 bean-coddum, þe ða swyn æton, and him man ne sealde;
 þá beþohte he hyne and cwæð. „Eala hu fela hýrtinga
 „on mines fæder huse hlaf genolhe habbað, and ic her
 „on hungre forwurðe⁸, ic arise and ic fare to minum
 „fæder, and ic secge hym: eala fæder! ic syngode on
 „heofonas and beforan þe, nu ic neom wyrðe, þæt ic
 „beo þin sunu genemned⁹, do me swa anne of þinum
 „hýrtingum.” And he aras þá, and eom to his fæder,
 and þá gyt þá he was feorh hys fæder, he hine geseah,
 and wearð mid mildheortnesse astyrod¹⁰, and agen hynie
 arn, and hyne beclypte¹¹, and cyste hyne. Þá cwæð his
 sunu: „Fæder! ic syngode on heofon and beforan þe,
 „nu ic ne eom wyrðe, þæt ic þin sunu beo genemned.”
 Þá cwæð se fæder to his þeowum: „Bringað raðe þæne
 „selestan gegyrelan¹², and scrýðað hyne, and syllað hym
 „hring on his hand and gescý to hys fótum, and brin-
 „gað an fætt styrlic¹³, and ofsleað, and utun etan and
 „gewistfullian¹⁴; forþam þes min sunu wæs deað, and
 „he geedcucude¹⁵, he forwearð, and he ys gemét¹⁶.”
 Þá ongunnon hig gewistlæcan¹⁷.

1) *Abroad.* 2) *Distant.* 3) *To destroy, dissipate.* 4) *On his gælsan luxuriously, from gælsa luxury.* 5) *Amyrran to hinder, dissipate.* 6) *Town, farm.* 7) *Wamb belly (Scot. wame, Engl. womb).* 8) *Forwurðan to perish.* 9) *Genemnan to name, call.* 10) *Astyrian to excite, move.* 11) *Beclyppan to embrace, clip.* 12) *Robe.* 13) *Calf.* 14) *Gewistfullian to feast, make merry.* 15) *Ge-edcucian to live again.* 16) *Gemétan to find.* 17) *Gewistlæcan to feast, rejoice.*

Sôðlice hys yldra sunu wæs on æcere, and he com, and þá he þám huse geneálchte, he gehýrde þæne sweg¹ and þæt wered²; þá clypode he áne þeow, and axode hyne hwæt þæt wære. þá cwæð he: „þín bróðor com, and þín fæder ofslóh án fætt celf, for-þám-þe he „hyne hálne onfeng.” þá healh³ he hyne, and nolde ingán; þá eode his fæder út, and ongan hyne biddan; þá cwæð he, hys fæder andswariende: „Efne⁴ swá fela geára „ic þe þeowude, and ic næfre þín bebod ne forgýmde⁵, „and ne sealdest þú me næfre án ticcen, þæt ic mid „mínum freóndum gewistfullude; ac syððan þes þín sunu „com, þe hys spede⁶ mid myltystrum⁷ amyrd, þú ofslóge „hym fætt celf!” þá cwæð he: „Sunn! þú eart symle „mid me, and ealle míne þing synt þíne; þe gebyrede „gewistfullian⁸ and geblissian; forþám þes þín bróðor „wæs deád, and he gesdruce; he forwearð, and he „is gemét.”

From King Alfred's Boethius.

On þære tide þe Gotan of Sciððumægþe⁹ viþ Rómanaríce gewin¹⁰ up-a-hófon¹¹, and mid heora cynin-gum¹², Rædgota and Eallerica wæron hátne, Rómanaburh a-bræcon¹³, and eall Italiaríce, þæt is betwux þám muntum and Sicilfa ðám eálonde, in anwald gerehton¹⁴;

1) Sound. 2) Company, assembly. 3) Imp. of belgan to be angry (verb. refl.). 4) Lo! 5) Forgýman to neglect, transgress. 6) Substance. 7) Myltystre meretrix. 8) Rejoice. 9) Mægð nation, country. 10) War. 11) Imp. of up-a-hebban to raise, begin (war upon). 12) The relative þe must be understood before Rædgota. 13) Imp. of abreccan to destroy, conquer. 14) Imp. of gereccan to reduce (under their power.)

and þá æfter þám foresprecean cýningum Deódríc feng tó þám ilcan rice², (se Deódríc wæs Amulinga, he wæs cristen, þeáhi he on þám arrfaniscan gedwolan³ þurh-winnode⁴); he gehet⁵ Rómanum his freóndscipe, swá þæt hi móstan heora ealdrihta⁶ wyrðe⁷ beón; ac he þá gehát swiðe yfele geláste⁸, and swiðe wráþe geendode mid manegum máne, (þæt wæs tó eácan oþrum unari-médum⁹ yflum, þæt he Jóhannes þone papan het of-sleán)¹⁰: þá wæs sum consul, þæt we heretoha hátaþ, Boetius wæs háten, se wæs in béc-oræftum¹¹ and on woruld-þeawum¹² se rilitwisesta; se þá ongeat þá manig-fealdan yfel, þe se cýning Deódríc wiþ þám cristenandóme and wiþ þám rómaniscum wítum¹³ dyde; he þá gemun-de¹⁴ þára éþnessa¹⁵ and þára ealdrihta, ðe hi under þám eáserum hæfdon heora eald-hláfordum. Ðá ongan he smeágan¹⁶ and leornigan¹⁷ on him selfum, hú he þæt rice þám unrihtwisan cýninge a-ferran¹⁸ milfte, and on riht-geleáf-fulra and on rihtwisra anwald gebringan; sende þá digellice wérend-gewritu¹⁹ tó þám eásere tó Con-stantinópolisim (þær is Creca heah-burh, and heora cýne-stól)²⁰, for-þám se eásere wæs heora eald-hláford-cýnes²¹, bédon hine þæt he him tó heora ealdrihtum gefultumede²². Ðá þæt ongeat se wæl-hreowa²³ cýning Deódríc, ðá het he hine gebringan on carcerne²⁴, and

1) Then. 2) Feng tó rice assumed the government, from fón to take &c. 3) Gedwola error, heresy, v. gedwellan to mislead. 4) To persevere, persist. 5) Imp. of gehátan to promise. 6) Of their ancient privileges, gen. pl. of ealdriht. 7) Worthy. 8) Imp. of gelástan to fulfil, perform. 9) Numberless. 10) To slay. 11) Literature, book-craft. 12) Secular institutions. 13) Wita a wise man, a chief. 14) Imp. of gemunan to remember; governs the gen. 15) Éþnes liberty, facility. 16) To inquire, to consider. 17) To learn, meditate. 18) To take away. 19) Letter, message. 20) Royal scat. 21) Cynn family, kin. 22) Imp. of gefultumian to help. 23) Cruel. 24) carcern prison.

þarianne belican. Ðá hit, ðá gelomp þæt se árwyrd¹ þær² on swá micelre nearnesse³ becom⁴, þá wæs he swá micle swiðor on his móde gedréfed⁵, swá his mód ær swiðor tó þám woruld-sælþum gewunod⁶ wæs, and he ðá nánre frófre be innan þám carcerne ne gemunde, ac he gefeoll niwol⁷ of dūne on þá flór, and hine a-strehte⁸ swiðe unrót⁹ and ormód, hine selfne ongan wépan, and þus singende cwæþ:

2. Ðá liðð, þe ic wrecca geó lustbærlice¹⁰ song, ic sceal nú heofínde¹¹ singan, and mid swiðe ungeradum¹² wordum gesettan¹³, þeáh ic geó hwiðum gecoplice¹⁴ funde; ac ic nú wépende and gisciende¹⁵ of geradra worða misfó¹⁶. Me a-blendan¹⁷ þás ungetreowan¹⁸ woruld-sælþa, and me forletan¹⁹ swá blindne on þis dimme²⁰ hol; ðá bereáfodon²¹ (me) ælcere lustbærnesse²²; þá ðá ic him æfre hets²³ truwode²⁴, ðá wendon hí me heora bæc²⁵ tó, and me mid ealle²⁵ from-gewitan²⁶. Tó hwon²⁷ sceoldan, lál mine fríend seggan þæt ic gesælig mon wære? Hú mæg se bedu gesælig, ac ðe on ðám gesælþum ðurhwunian ne mót?

3. Ðá ic þá ðis leóp, cwæð Boethius, geomriende²⁸ a-sungen hæfde; ðá com ðær gán in tó me heofencund

1) *Venerable* (Dan. *Ærwardig*). 2) My own conjecture for wæs, which cannot be combined with the imp. becom. 3) *Narrowness, straight*. 4) *To come*. 5) *Gedréfan to afflict*. 6) *Gewunian to be accustomed, wont*. 7) *Niwol, niwel prostrate*. 8) *Imp. of astreccan to extend, stretch*. 9) *Sad, from rôt gay*. 10) *Merrily*. 11) *Heofian to wail, lament*. 12) *Rude, dissonant*. 13) *To compose*. 14) *Fitting*. 15) *Giscian to sob*. 16) *To deviate, lack*. 17) *Imp. of ablendan to blind*. 18) *False*. 19) *Imp. of forlétan to leave*. 20) *Dim*. 21) *Imp. of bereáfian to bereave, governs the pers. in acc. and the thing in gen.* 22) *Pleasure*. 23) *Imp. af truwian to trust*. 24) *Back*. 25) *Mid ealle altogether, quite*. 26) *Depart from me*. 27) *Wherefore*. 28) *Geomrian to sigh, groan*.

Wisdóm, and þæt mīn murnende Mōd mid his wordum gegrette; and þus cwæþ. Hū ne eart þú se mon, þe on mīnre scóle wære aféd¹ and gelæred? ac hwonon² wurde þú mid þissum woruld-sorgum þus swiþe geswenced³? buton ic wát þæt þu hæfst ðara wæpna tó hraþe for- giten, ðe ic þe ær sealde. Ðá cliþode se Wisdóm and cwæþ: Gewítaþ nú, a-wirgēde⁴ woruld-sorga! of mīnes þegenes móde, for-þám ge sind þá mæstan sceap- þan⁵. Létaþ hine eft-hweorfan tó mīnum lárum! Ðá eode se Wisdóm near, cwæþ Boetius, mīnum hreowsiēn- dan geþohte, and hit swá niowol hwæt-hwegu up-a-rærd- de, a-drīgde⁶ þá mīnes Mōdes eagan, and hit fran⁷ blif- þum wordum, hwæþer hit on-cneowe⁸ his fóstormódor? Mid-þám-þe ðá þæt Mōd wiþ his bewende⁹; ðá geeneow hit swiðe sweotele his ágne módor, þæt wæs se Wisdóm, þe hit lange ær týde¹⁰ and lærde, ac hit ongeat his lāre swiþe to-torene and swiþe to-brocene¹¹ mid dýsgra¹² hondum, and hine þá fran hū þæt gewurde. Ðá and- wyrde se Wisdóm him and sæde, þæt his gingran hæf- don hine swá to-torene, þær-þær hi tiohhodon¹³, þæt hí hine ealne habban sceoldon, ac hí gegaderiað moni- feald dýsig¹⁴ on þære fortruwunge¹⁵ and on þám gilpe¹⁶, butan¹⁷ heora hwelc eft tó hyre bóte¹⁸ gecirre.

1) Fed. 2) Whence, wherefore. 3) Troubled, afflicted. 4) Accursed v. awyrgan. 5) Sceaþa robber, enemy. 6) Imp. of adriġan to dry up. 7) Imp. of frinan to ask. 8) Imp. subj. on-cnāwan to know, recognize. 9) Wiþ his bewende turned towards him. 10) Imp. of tyan to teach. 11) P. P. to- brecan to break. 12) Foolish. 13) Imp. of tiohhian to imagine, think. 14) Folly (126). 15) Precipitation, presumption. 16) Arrogance, vaunting. 17) Unless. 18) Reparation.

Queen Edgifa's Declaration A. 960.

From the Suppl. to *Lge's Dict.* Vol. 2.

Eadgifu cyþ þám arcebisceope and Cristes-cyrcean hyrede¹ hú hire land com æt Culingon². Þæt is þæt hire læfde hire fæder land and bōc³, swá he mid rihte beget, and him his ylðran léfdon⁴. Hit gelamp þæt hire fæder aborgude⁵ 30 punda æt Godan, and betæhte⁶ him þæt land þæs feós tó anwedde⁷, and he hit hæfde 7 winter. Ðá gelamp emb þá tíð þæt man beonn ealle Cantwære tó wigge⁸ tó Holme: þá nolde Sigelm hire fæder tó wigge faron mid nánæs mannes scette⁹ unagifnum, and agef¹⁰ þá Godan 30 punda, and becwæp¹¹ Eadgife his dehter land, and bōc sealde. Ðá he on wigge afeallen wæs, þá ætsóc¹² Goda þæs feós ægiftes, and þæs landes wyrnde¹³, oð þæt¹⁴ on syxtan geære; þá spræc hit fæstlice¹⁵ Byrhsige Dyring, swá lange oþ þá witan, þe þá wæron, gerehton¹⁶ Eadgife þæt heó sceolde hire fæder hand geclænsian¹⁷ he swá mielan feó; and heó þæs áð lædde¹⁸ on ealre ðeóde gewitnesse tó Æglesforda¹⁹, and þær geclænsude hire fæder þæs ægiftes be 30 punda áðe. Ðá

1) Hyred family, convent. 2) Cowling in Kent. 3) Title deed. 4) For læfdon, r. læfan to leave. 5) Aborgian to borrow. 6) Imp. of betæcan to deliver. 7) Pæs feós t. a. in pledge for that money, from wæd a pledge. 8) Wig war. 9) Scett or Sceatt property, treasure. 10) Agifan to pay, restore. 11) Imp. of becwepan to bequeath. 12) Imp. of ætsacan to deny. 13) Imp. of wyrnan, Icel. varna to withhold, refuse. 14) Oð þæt until; the text has oð þæs, which is probably a typographical error. 15) s. h. fæstlice claimed. 16) Imp. of gereccan to direct, determine. 17) H. f. h. geclænsian cleanse her father's hand, i. e. clear her father. 18) Áð lædan to make oath; G. einen Eid ablegen; D. astlegen en Ed. 19) Aylesford.

gyt heó ne móste landes brúcan¹, ær hire frýnd fundon æt² Eádwearde cynge, þæt he him þæt land forbeád, swá he æniges brúcan wolde³, and he hit swá alet⁴. Ðá gelamp on fyrste þæt se cynincg Godan oncude⁵ swá swyðe, swá him man at rehte⁶ béc and land ealle þá þe he áhte, and se cynincg hane þá and ealle his áre⁷ mid bécum and landum forgeaf Eádgifre, tó atéonne⁸ swá-swá heó wolde. Ðá awæp heó, þæt heó ne dorste for gode him swá leánian⁹ swá he hire tó gearnud¹⁰ hæfde, and agef him ealle his land, buton twám sulungum¹¹ æt Osterlande, and nolde þá béc agifan, ær heó wyste hú getriwlice¹² he hi æt landum healðan wolde. Ðá gewát Eádweard cynce, and fencg Eðelstán tó rice. Ðá Godan sæl¹³ þulhte, þá gesóhte he þone kynincg Eðelstán, and héd þæt he him geþingude¹⁴ wiþ Eádgifre his bóca edgift¹⁵, and se cynce þá swá dyde; and heó him ealle agef buton Osterlandes béc, and he þá béc, unnendre¹⁶ handa, hire tó-let, and þára oferra mid eáðmettum¹⁷ geþancude, and ufen-an¹⁸ þæt twelfa sum hire áð sealde for geborene and ungeborene¹⁹, þæt þis æfre gesett spræc²⁰ wære. And þis wæs gedón on Eðelstánes kynincges gewitnesse, and lis wytena æt Hamme wiþ Læwe²¹; and Eádgifu hæfde land mid bó-

1) Enjoy, possess. 2) Findan *æt* to obtain from. 3) As (if) he would enjoy any. 4) Imp. of alétan to renounce, resign. 5) Oncunnan to reproach. 6) Æt-reccan to abdicate, deprive of; this word, which is not in Lye's Dict., is here translated by *exponet*. 7) Áre, property, possessions. 8) Atéon to dispose of. 9) Reward, requite. 10) Earnian to earn, deserve. 11) Sulung acre, carucate. 12) Faithfully. 13) A fit opportunity. 14) Þingian to arrange, intercede. 15) Restitution. 16) Unnendre handa *donante manu, voluntarily*, from unnan to give, grant. 17) Mid eáðmettum *humbly*. 18) Besides, after. 19) For born and unborn. 20) Gesett spræc a fixed agreement. 21) At Ham near Lewes.

cum þara twéges cyninga dagas, hire suna. Ðá Eádréd geendude², and man Eádgifo berýpte² ælcere áre; þá namon Godan twégen suna Leófstán and Leófric on Eádgife þás twá foresprecean land æt Culingon and æt Osterland, and sædon þám cilde Eádwige, þe þá gecoren³ wæs, þæt hý ehtur hiora wæren þonne hire. Þæt þá swá wæs oð Eádgár astihtod⁴, and he and his wytan gerehton þæt hý máfull reáflác gedón hæfden, and hi hire hire áre gerehton and agefon. Ðá nam Eádgifu be ðæs cyninges leáfe⁵ and gewitnesse and eallra his bisceopa þá béc, and land betæhte into Cristes-cyrcean, mid hire ágenum handum up-on þone altare lede⁶, þán hyrede on écnesse to áre, and hire sawle to reste; and cwæþ þæt Crist sylf mid eallum heofonlicum mægne þone awyrge on écnesse, þe þás gife æfre awende oððe gewande⁷. Ðus com þeós ár into Cristes-cyrcean hyrede.

Edward the Elder had three wives: 1. Eguina, the mother of Athelstan, who died A.o. 940; 2. Elffida, who had daughters only; 3. Edgifa, the mother of Edmund and Edred. Edmund had two sons, Edwy and Edgar. Edwy died A.o. 959, and Edgifa A.o. 963.

From

Canute the Great's Secular Laws.

Dis is ðonne seó worldcunde⁸ gerednes⁹; ðe ic wille mid mínan witena-ráde þæt man healde ofer eall Engla-land.

1) *Died.* 2) *Berýpan to bereave.* 3) *Chosen (king).* 4) *Astihod perhaps an error for astihtode, imp. of astihtian to dispose, order; or: (wæs) astihtod was established (king).* 5) *Leave.* 6) *Laid, imp. of lecgan.* 7) *Diminish, impair.* 8) *Secular.* 9) *Institution.*

gyt heó ne móste landes brúcan¹, ær hire frýnd fundon æt² Eádwearde cynoge, þæt he him þæt land forbeád, swá he æniges brúcan wolde³, and he hit swá alet⁴. Ðá gelamp on fyrste þæt se cyning Godan oncude⁵ swá swyðe, swá him man at rehte⁶ béc and land calle þá þe he áhte, and se cyning hane þá and calle his áre⁷ mid bócum and landum forgeaf Eádgife, tó atéonne⁸ swá swá heó wolde. Ðá awæp heó, þæt heó ne dorste for gode him swá leánian⁹ swá he hire tó gearnud¹⁰ hæfde, and agef him ealle his land, buton twám sulungum¹¹ æt Osterlande, and nolde þá béc agifan, ær heó wyste hú getriwlice¹² he hi æt landum healðan wolde. Ðá gewát Eádweard cynog, and fencg Æðelstán tó rice. Ðá Godan sæl¹³ þúhte, þá gesóhte he þone kyning Æðelstán, and bæd þæt he him geþingude¹⁴ wiþ Eádgife his bóca edgift¹⁵, and se cynog þá swá dyde; and heó him ealle agef buton Osterlandes béc, and he þá béc, unnendre¹⁶ handa, hire tó-let, and þára operra mid eáðmettum¹⁷ geþancude, and ufen-an¹⁸ þæt twelfa sum hire að sealde for geborene and ungeborene¹⁹, þæt þis æfre gesett spræc²⁰ wære. And þis wæs gedón on Æðelstánes kyninges gewitnesse, and Lis wytena æt Hamme wiþ Læwe²¹; and Eádgifu hæfde land mid bó-

1) Enjoy, possess. 2) Findan æt to obtain from. 3) As (if) he would enjoy any. 4) Imp. of alætan to renounce, resign. 5) Oncunnan to reproach. 6) Æt-reccan to abdicate, deprive of; this word, which is not in Lye's Dict., is here translated by cypnet. 7) Áre, property, possessions. 8) Atéon to dispose of. 9) Reward, requite. 10) Earnian to earn, deserve. 11) Sulung acre, carucat. 12) Faithfully. 13) A fit opportunity. 14) Þingian to arrange, intercede. 15) Restitution. 16) Unnendre handa donante manu, voluntarily, from unnan to give, grant. 17) Mid eáðmettum humbly. 18) Besides, after. 19) For born and unborn. 20) Gesett spræc a fixed agreement. 21) At Ham near Lewes.

cum þara twégea cyninga dagas, hire suna. Ðá Eádréd geendude², and man Eádgife berýpte² ælcere áre; þá namon Godan twégen suna Leófstán and Leófric on Eádgife þás twá forespreenan land æt Culingon and æt Osterland, and sædon þam cilde Eádwige, þe þá gecoren³ wæs, þæt hý rilitur hiora wæren þonne hire. þæt þá swá wæs oð Eádgár astihtod⁴, and he and his wyfan gerehton þæt hý mánfúll reáflac gedón hæfden, and hi hire hire áre gerehton and agefon. Ðá nam Eádgifu be ðæs cyuincges leáfe⁵ and gewitnesse and eallra his bisceopa þá béc, and land betæhte into Cristes-cyrcean, mid hire ágenum handum up-on þone altare lede⁶, þán hyrede on écnesse to áre, and hire sawle to reste; and cwæp þæt Crist sylf mid eallum heofonlicum mægne þone awyrgde on écnesse, þe þás gife æfre awende oððe gewanude⁷. Ðus com þeós ár into Cristes-cyrcean hyrede.

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From

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Dis is ðonne seó worldcunde⁸ gerednes⁹, ðe ic wille mid mínan witena-ráde þæt man healde ofer eall Engla-land.

- 1) Died. 2) Bereave. 3) Chosen (king). 4) Astihtod perhaps an error for astihtode, imp. of astihtian to dispose, order; or: (wæs) astihtod was established (king). 5) Leave. 6) Laird, imp. of lecgan. 7) Diminish, impair. 8) Secular. 9) Institution.

1. Dæt is þonne ærest, þæt ic wille þæt man rihte laga upparære¹, and æghwylec unaga² georne afylle³, and þæt man aweóðige⁴ and awyrtwalige⁵ æghwylce unriht swá man geornost mæge of ðissum earde⁶, and arære up godes riht, and heonan-forþ⁷ lâte⁸ manna gehwylcne, ge earmne ge⁹ eádigne¹⁰, folc-rihtes weorþne¹¹, and him man rihte dómas déme.

2. And we lærap¹² þæt, þeáh hwá¹³ agylte¹⁴, and hine sylfne deópe forwyrce¹⁵, ðonne gefadige¹⁶ man ðá steóre¹⁷, swá hit for gode sý gebeorhlic¹⁸ and for woruld aberendlic¹⁹; and gepence swiþe georne se ðe dómes geweald²⁰ áge, hwæs he sylf georne²¹, ðonne he ðus cwæð: *et dimitte nobis debita nostra, sicut et nos dimittimus*, þæt is on englisc: „and forgif us, drihten! ðre gyltas, swá we forgyfað ðám ðe wiþ us agyltað.” And we forbeódad þæt man cristene men for ealles²² tó lytlum huru tó deáþe ne forræde²³ ac elles geræde²⁴ man friþlice²⁵ steóra folce tó ðearfe, and ne forspille²⁶ man for litlum godes hand-geweorce, and his ágenne ceáp, ðe he deóre gebóhte.

3. And we forbeódað þæt man cristene men ealles tó swiþe of earde ne sylle, ne on háþendóme huru ne

1) Raise, establish. 2) *Illegality, injustice.* 3) Afyllan cast down, suppress. 4) Aweóðian to weed, pluck up, from weóð weed. 5) Awyrtwalian to root up. 6) Land. 7) Henceforth. 8) Let also esteem, consider. 9) Ge---ge as well---as. 10) Eádig rich. 11) Weorþe or wyrþe worthy. 12) Instruct, exhort. 13) Þeáh hwá *etsi quis.* 14) Agyltan delinquere. 15) Forwyrcean to lose, implicate (himself). 16) Gefadian to dispense, ordain. 17) Penalty, punishment. 18) Defensible, moderate. 19) Tolerable. 20) Power. 21) Geornan or gýrnan to desire, yearn. 22) For too little. 23) Adjudge, prode. 24) Gerædian to decree, appoint. 25) Mild. 26) Forspillan to destroy.

gebringe, ac beorge¹ man georne; þæt man ðá sawla ne forfare², ðe Crist mid his ágenum lífe gebóhte,
 4. And we beóðað þæt man eard georne clænsian agynne³ on æghwylcum ende, and mánfulra dæda æghwær⁴ geswíce⁵; and gif wícean⁶, opþe wígleras⁷, morþwyrhtan⁸ opþe hórcewénan⁹ ahwær on lande wurþan¹⁰ agytene¹¹, fýse híg man georne út of þysan earde, opþe on earde forfare¹² híg mid ealle, buton hí geswícan, and ðe deopor gebétan. And we beóðað þæt wiðersacan¹³ and útlagan¹⁴ godes and manna of earde gewítan, buton híg gebúgon¹⁵, and þe geornor gebétan. And ðeófas and ðeódsceaþan to tíman¹⁶ forwyrþan¹⁷, buton híg geswícan.

5. And we forbeóðað eornostlice ælcne hæðenscype. Hæðenscype bið þæt man *idola* weorþige, þæt is þæt man weorþige hæþene godas, and sunnan opþe monan, fýre opþe flóðwæter¹⁸, wyllas¹⁹ opþe stánas opþe æniges cynnes wudu-treowa²⁰, opþe wíccan-craeft lufige, opþe morþweorc gefremme on ænige wýsan; opþe on hlote²¹ opþe on fyrte²², opþe on swylcra gedwymera²³ ænig þing dreóge²⁴.

6. Manslagan and mánswaran²⁵, hádbrecan²⁶ and

1) Beorgan *guard, preserve.* 2) Forfaran *perdere.*
 3) Agynnan *to begin, set about.* 4) Every where *i. q.*
 ahwær. 5) Cease, *abstain from, gov. Gen.* 6) Wicce *a witch.*
 7) Wiglere *a soothsayer, enchanter.* 8) Morþwyrhta *a murderer.* 9) Hórcewén *meretrix.* 10) For weorðon.
 11) Known, *found, p. p. of agytan.* 12) I. q. forfare.
 13) Wiðersaca *an apostate, traitor.* 14) Útlaga *an outlaw.*
 15) Submit. 16) Instantly. 17) Perish. 18) River. 19) Wyll
a well. 20) Opþe æniges cynnes w. t. *or forest trees of any kind.* 21) Lot. 22) Torch; the printed text has fyrhte.
 23) Juggling, *deception.* 24) Do, *perform.* 25) Mánswara
perjurer. 26) Hádbreca *a violator of holy orders.*

æwbrecan¹; gebúgan and gebétan offe of cyþþe² mid synnan gewitan.

7. Licceteras and leógeras³; rýperas⁴ and reáferas⁵ godes graman⁶ habban æfre, buton hig geswýcan, and ðe deópor gebétan. And se þe wille eard rihtlice clæn-sian and unriht alecgan⁷; and rihtwýsnesse lufian, ðonne mótt he georne ðillices stýran⁸, and ðillic ascunian⁹.

8. Utan¹⁰ eác ealle ymb fryþes-bóte¹¹ and feósbóte smeágan¹² swiþe georne: swá ymbe fryþesbóte swá ðám bundan¹³ sý selost¹⁴, and ðám þeófan sý lápast¹⁵; and swá ymbe feósbóte, þæt áne mynet gange ofer ealle ðás þeóde, butan ælcon false, and þæt nán man ne forsace¹⁶. And se ðe ofer ðis false wyrce, ðolige¹⁷ ðære handa ðe he þæt false mid worhte, and he hig¹⁸ mid nánum ðingum ne gebicge, ne mid golde ne mid seolfre. And gif man þonne ðæne geréfan¹⁹ teó²⁰, þæt he be his leáfe þæt false worhte; ládige²¹ hine mid ðryfealdre láde, and gif seó lád ðone²² berste²³, hæbbe þonne ylcan dóm ðe se þe þæt fals worhte.

9. And gemeta²⁴ and gewihta²⁵ rihte man georne, and ælces unrihtes heonon-forþ geswice.

1) *Æwbreca an adulterer.* 2) *Cyþþe country.* 3) *Leógere a liar.* 4) *Rýpere a thief.* 5) *Reáfere a robber.* 6) *Anger.* 7) *Suppress.* 8) *Punish.* 9) *Shun.* 10) A verbal particle of exhortation equivalent to *let us.* 11) *Bót restoration; preservation; whence fryþes-bót preservation of the peace, and feós-bót restoration of the coin.* 12) *Inquire.* 13) *Būnda husbandman; peasant.* 14) *Sup. of ssel good.* 15) *Lád detrimental, destructive.* 16) *Refuse.* 17) *Suffer.* 18) *Hig i. e. the hand.* 19) *Reeve (D. Greve, G. Graf).* 20) *Teóh to accuse.* 21) *Láðian to clear, vindicate; whence the sub. Láð.* 22) *Done here seems to have been transposed with the þonne following.* 23) *Berstan to be wanting, defective.* 24) *Gamet a measure.* 25) *Gewiht a weight.*

10. **Burghbóte** and **bricgbóte** and **scipforþunga** agynne man georne, and fyrþunga³ eác swá, sá þonne⁴ þearf sý for geménelicre⁵ neóde.

A Spell

to promote the Fertility of the Land.

From Prof. Nyerup's *Symbolæ ad Litteraturam Teutonicam antiquiorem*. Hafniæ 1787.

Her ys seó bót, hú þú meahst þine aceras bétan⁶ gif hí nellap wel wexan⁷, oððe þær hvílc ungedefe⁸ þing ongedon bið, on dry⁹ oððe on lybláce¹⁰.

Genim¹¹ þonne on niht, ær hyt dagige, feower tyrf on feower healfa¹² þæs landes, and gemearca¹³ hú hí ær stódon. Nim þonne ele¹⁴ and hunig and beorman¹⁵ and ælces feós meolc¹⁶, þe on þæm lande sý, and ælces treowcynnes dæl, þe on þæm lande sý gewexen, butan heardan beaman¹⁷, and ælcere nam-cupre¹⁸ wyfte¹⁹ dæl, butan glappan²⁰ ánon; and dó þonne hálig wáter ðæron, and drype²¹ (man) þonne þriwa on þone staðol²² þára turfa, and cweðe þonne ðás word: *crescite* &c. wexe

1) Burghbót and bricgbót the keeping of towns and bridges in repair. 2) Scipforþung, the equipment of ships. 3) The signification of this word seems very doubtful; perhaps we should read fyrþrunga furtherings, conveyances. 4) A þonne whenever. 5) Common. 6) Restore, ameliorate. 7) Wax, grow, produce. 8) Improper, evil, unfitting, from gedefe quiet, convenient &c. 9) Wizard, but here it signifies witchcraft. 10) Enchantment. 11) Geniman to take. 12) Side. 13) Mark, notice. 14) Oil. 15) Beorma barm. 16) Milk. 17) Excepting hard timber trees. 18) Of which the name is known. 19) Wyrta a plant, wort. 20) Perhaps burs (lappa)s, the word is not in Lye. 21) Drip. 22) Foundation, place.

(ge) & *multiplicamini* 3: and *gemænigfealde* (ge), & *replete* 3: and gefylle (ge) *terram* 3: þás eorðan! *in nomine patris et filii et spiritus sancti* [sit] *benedicti*, and *Pater noster* swá oft swá þæt øder, and bere siþþan þá tyrf tó circean, and mæssepreost a-singe feower mæsan ofer þán turfon, and wende man þæt gréne¹ tó ðán weofode, and siþþan² gebringe man þá tyrf þær hí ær wæron, ær sunnan setl-gange³, and hæbbe him geworht of cwic-beáme⁴ feower Cristes-mælo⁵, and awrite on ælcon ende: *Matthéus* and *Marcus*, *Lúcas* and *Jóhannes*, lege⁶ þat Cristesmæl on þone pyt neopewardne⁷, cweðe þonne: *crux Mattheus*, *crux Marcus*, *crux Lucas*, *crux sanctus Jóhannes*. Nim þonne þá tyrf, and sete þærufon-on⁸, and cweðe þonne niġon siðon þás word: *crescite*, and swá oft *Pater noster*, and wende þe þonne eástweard, and onlút⁹ niġon siðon eádmódlice¹⁰, and cweð þonne þás word eástweard:

Ic stante arena¹¹
ic me bidde,
bidde ic þone máran
bidde þone miclan drihten,
bidde ic þone háligan
heofonrices weard¹²,
eorðan ic bidde
and upheofon¹³,
and þá sóþan
sancta Marian.

and heofones meaht¹⁴
and heah-reced¹⁵;
þat ic móte þis gealdor¹⁶
mid gife drihtnes
tópum ontýnan¹⁷;
þurh trumne¹⁸ geþanc¹⁹
aweccan þás wæstmas
us tó woruld nytte²⁰;
gefylle þás foldon²¹
mid fæste geleáfan²²,

1) *The green side.* 2) *Afterwards.* 3) *Sunset.* 4) *Living timber.* 5) *Cristes-mæl Crucifix.* 6) *Lay.* 7) *Netherward.* 8) *Thereupon, thereover.* 9) *Onlutan to bow, incline.* 10) *Humbly.* 11) Apparently intended for Latin, but void of meaning. 12) *Preserver, guardian.* 13) *High heaven.* 14) *Power, might.* 15) *Reced house, palace.* 16) *Or galdor incantation.* 17) *Dentibus aperire, i. e. utter.* 18) *Firm, steadfast.* 19) *Mind, thought.* 20) *Nyt use.* 21) *For foldan earth.* 22) *Mid f. g. through firm belief.*

wlitigian¹ þás wancg-turf² se-þe ælmyssan³
 swá se witega cwæð: dælde dómlice⁴
 þæt se hæfde áre on eorþrice, drihtnes þances⁵.

Wende ðe þonne þriwa sunganges⁶, astrece⁷ (þe)
 þonne on andlang, and arim⁸ þær Letanias, and cweð
 þonne *Sanctus, sanctus, sanctus* oð ende, sing þonne *Be-
 nedicite* awe nedon earmen⁹ and *Magnificat* and *Pater
 noster* 3, and bebeód¹⁰ hit Criste and sancta Marian
 and þære hálgan róde¹¹ to lofe and to weorðunga¹², and
 þán to áre¹³, þe þat land áge, and eallon þám þe him
 underðeódde synt.

þonne þat eall sie gedón, þonne nime man uncuð¹⁴
 sæd æt ælmes-mannum¹⁵, and selle him twá swyle swylce
 man æt him nime, and gegaderiē ealle his sulh-getec¹⁶
 to gædere; borige þonne on þán beame stór¹⁷ and finol¹⁸
 and gehálgode sapan¹⁹, and gehálgod sealt: nim þonne
 þat sædrete on þæs sules bodig²⁰, cweð þonne:

Erce, erce, erce²¹ eácnindra²⁵
 eorðan módor and elniendra!²⁶
 geunne ðe se alwalda²² sceafstahen²⁷
 éce drihten se scine²⁸ wæstma,
 æcera wexendra²³ and þære brádan
 and wriðendra²⁴, bere²⁹ wæstma,

1) *Beautify, adorn.* 2) *Wang a field.* 3) *Alms.* 4) *Dómlice*
 here seems to signify *liberally.* 5) *For the sake of the Lord.*
 6) *Round with the sun.* 7) *Prostrate.* 8) *Count, repeat.* 9) *Awe*
 n. e. I am unable to explain these words. 10) *Bebeódan to*
commit, commend. 11) *Ród rood.* 12) *To the praise and honour.*
 13) *Use.* 14) *Belonging to another, alienus.* 15) *Almsmen.*
 16) *Ploughing implements (G. Gezeug).* The word is wanting in
 Lye. 17) *Frankincense.* 18) *Fennel.* 19) *Sápe soap.* 20) *Body.*
 21) *Erce* perhaps the Engl. *arch-*, as *erce-bisceop*, so *erce-
 módor* i. e. *the earth.* 22) *Omnipotent.* 23) *Growing* i. e. *fer-
 tile.* This and the following genitives are governed by the verb
geunnan. 24) *Wriðian to bud, fructify.* 25) *Eácnian to*
conceive, bring forth. 26) *Elnian to strengthen, comfort,*
 27) Evidently an error, either in the transcribing or of the
 press. 28) *Scine fair, beautiful, sheen.* 29) *Bere barley.*

and þære hwitan
hwæte wæstma,
and . . . ealda
eorðan wæstma.

Geunne him
éce drihten
and his hálige,
þe on heofonum synt:
þæt hys yrð¹ si gefriþod²
wið ealra feónða gehwæne³,

þonne man þá sulh forð-drife, and þá forman furh⁹
on-steóte¹⁰, cweð þonne:

Hál wes ðú, folde!
fira¹¹ módor,
beó ðú grówende

and heó si geborgen⁴
wið ealra bealwa⁵ gehwylc,
þára lybláca
geond land sáwen!⁶

Nú bidde ic þone⁷ waldend,
se-þe ðás woruld gesceóp,
þat ne sý nán tó þæs⁸ cwidol wif
ne tó þæs cræftig man,
þæt awendan ne mæge
word þus gecwedene!

on godes fæðme¹²:
fódre¹³ gefylled
firum tó nytte.

Nim þonne ælces cynnes melo, and abace¹⁴ man
(on) innewerdre handa bráðne hláf, and gecned¹⁵ hine
mid meolce and mid hálilig wætere; and legge under þá
forman furh, cweðe þonne:

Full æcer fódres
fira cinne,
beorht blówende¹⁶
ðú gebletsod weorð!
þæs háligan noman,
þe ðone heofon gesceóp

and ðás eorðan,
þe we on-lifiað,
se god se þás grundas geworhte
geunne us grówende¹⁷ gife,
þæt us corna gehwylc
cume tó nytte.

Cweð þonne þriwa: *Crescite: in nomine patris (et
filii et spiritus sancti) [sit] benedicti, amen, and Pater
noster þriwa.*

1) Seed, corn. 2) Protected, from gefriðian. 3) Whomsoever. 4) Secured. 5) Bealu malice, evil, bale. 6) Geond land sáwen sown, dispersed through the land. 7) For þone. 8) Tó þæs cwidol wif and tó þæs cræftig man *adeo maledica femina* and *adeo potens vir*. 9) Furrow. 10) On-steóte push, drive (G. *stossen*). The word is not in Lye. 11) Firas (Icel. *fírar*) men. 12) Fæðm bosom. 13) Fóder food, fodder. 14) Abacan to bake; it here seems to signify to heat (in the inward part of the hand). 15) Gecnedan to knead. 16) Blówan to blow. 17) Grówan to grow.

From Abbot Ælfric's View

of

The Old Testament.

A Saxon Treatise concerning the Old and New Testament, written about the time of King Edgar 700 yeares ago &c. London 1623.

Se ælmihtiga scippend
 geswutelode hine sylfne
 þurh þá micclan weorc,
 ðe he geworhte æt fruman¹,
 and wolde þæt þá gesceafta
 gesawon his mæra²,
 and on wuldre³ mid him
 wunodon on eorðnisse,
 on his underþeodnisse
 him æfre gehýrsume;
 for-ðám-þe hit ys swiþe wolic⁴
 þæt ðá geworhtan gesceafta
 þám ne beón gehýrsume,
 þe hi gesceóp and geworhte.
 Næs þeós woruld æt fruman,
 ac hi geworhte god silf,
 se-þe æfre þurhwunode
 buton ælcum anginne
 on his miclan wuldre
 and on his mægen-þrymnisse⁵
 eall swá mihtig swá he nú ys,
 and eall swá micel on his lechte,
 for-ðan-ðe he ys sóð lecht and lif
 and sóðfæstnisse⁶;
 And se ræd⁷ wás æfre
 on his rædfæstum⁸ geþance,
 þæt he wyrcan wolde
 þá wundorlican gesceafta;
 be-ðan-ðe⁹ he wolde
 þurh his micclan wisdóm
 þá gesceafta gescippan¹⁰,
 and þurh his sóðan lufe
 hig liffæstan
 on þám life þe hi habbað.
 Her is seó hálige þrinnis
 on þisum þrim hádum¹¹):
 se ælmihtiga fæder,
 of nánum oðrum gecumen,
 and se micla wisdóm,
 of þám wisan fæder
 æfre (of him ánum
 butan anginne) acenned¹²,
 se-þe us alýsde
 of úrum þeowte¹³ syððan

1) Fruma *beginning*. 2) Pl. of mæra *greatness, glory*.
 3) Wuldor *glory*. 4) Unjust, *iniquitous*. 5) Majesty, from
 mægen *might, main*, and þrymnis *glory*. 6) Perhaps more
 correctly on sóðfæstnisse *in truth*. 7) *Design, rede*. 8) *Firm,*
stable. 9) *Seeing that, sicut*. 10) *Create*. 11) *Hád person*.
 12) P. P. of acennan *to beget, gignere*. 13) *Þeowet bondage*.

mid þære menniscnisse,
 þe he of Marian genam.
 Nú is heora begra lufu
 him bām æfre gemæne¹:
 þæt is se hálga gást,
 þe ealle þing geliffæst,
 swá micel and swá mihtig
 þæt he mid his gift
 ealle þá englas on-lyht²,
 þe eardiað on heofenum;
 and ealra manna heortan,
 þe on middan-earde³ libbað,
 þá-þe rihtlice gelyfað
 on þone lyfigendan god;
 and ealra manna synna
 sóðlice forgifð,
 þám-þe heora synna
 silf-willes⁴ behreowsiað,
 and nis nán forgifenis
 buton þurh his gife.
 And he spræc þurh witegan,
 þe witegodon⁵ ymbe Crist;
 for-þan-þe he ys se willa
 and witodlice⁶ lufu
 þæs fæder and þæs suna,
 swá-swá we sædon ær.

Seofon-fealde gifa
 he gifð man-cynne,
 git⁷ be ðám ic awrát⁸ ær
 on sumum oðrum gewrite

on engliscre spræce,
 swá-swá Isaias se witega
 hit on béc sette
 on his witegunge⁹.

Se ælmihtiga scippend
 ðá-ðá he englas gesceóp,
 þá geworhte he þurh his wisdom
 tyn engla werod¹⁰
 on þám fornan dæge
 on micelre fægernisse¹¹,
 fela þúsenda
 on ðám frumsceafte¹²,
 þæt hi on his wuldre
 hine wurðedon¹³ ealle,
 lichamleáse¹⁴,
 leohte and strange
 buton eallum synnum
 on gesælþe¹⁵ libbende,
 swá wlitiges gecyndes¹⁶
 swá we secgan ne magon,
 and nán yfel ðing
 næs on ðám englum ðá git¹⁷,
 ne nán yfel ne com
 þurh godes gesceapennisse¹⁸,
 for-ðan-ðe he sylf ys eall-gód,
 and ælc gód cymð of him.

And þá englas þá wunodon
 on þám wuldre mid gode;
 hwæt þá¹⁹ binnan six dagum,
 þe se sóða god

1) *Common.* 2) *Onlyhtan to enlighten.* 3) *The earth.*
 4) *Voluntarily.* 5) *Imp. of witegan to prophesy.* 6) *Manifest.*
 7) *Yet, but.* 8) *Imp. of awritan to write.* 9) *Prophecy.*
 10) *Multitude, host.* 11) *Beauty, fairness.* 12) *Frum sceaft
 the first creation.* 13) *Imp. of wurðian to worship.* 14) *In-
 corporeal.* 15) *Bliss.* 16) *Swá wlitiges gecyndes of so
 beautiful a nature.* 17) *Yet.* 18) *Creation.* 19) *Hwæt þá
 what then, but; a form of expression of frequent occurrence in
 Anglo-Saxon.*

þá gesceafta gesceóp,
 þe he gescippan wolde,
 gesceawode¹ se án engel,
 þe þær ænlicost² wás,
 hú fæger he silf wás,
 and hú scínende on wuldre,
 and cunnode³ his mihte,
 þæt he mihtig wás gesceapen,
 and him wel gelícode
 his wurðfulniss⁴ þá;
 se hátte Lúcifer,
 þæt ys *leoht-berend*,
 for þære miclan beorhtnisse
 his máran⁵ hiwes⁶.
 Ðá ðúhte him tó huxlic⁷
 þæt he hýran⁸ sceolde
 énigum hláforde,
 þá he swá ænlic wás,
 and nolde wurþian þone
 þe hine geworhte,
 and him ðancian æfre
 ðæs þe he him forgeaf⁹,
 and beón him underðeódd
 þæs þe swiðor geornlice¹⁰
 for þære micclan mærdæ
 þe he hine gemæðegode¹¹.
 He nolde ðá habban his scippend
 him to hláforde,
 ne he nolde þurhwunian

on þære sóðfæstnisse,
 þæs sóðfæstan godes sunu,
 þe hine gesceóp fægerne;
 ac wolde mid ricceterere¹²
 him rice gewinnan,
 and þurh módignisse¹³
 hine macian tó gode:
 and nam him gegadan¹⁴
 ongean godes willan,
 tó his unráde¹⁵
 on eornost gefæstnod¹⁶.

Ðá næfþe he nán setl,
 hwær he sittan mihte,
 for-ðan-ðe nán heofon
 nolde hine a-beran¹⁷,
 ne nán rice næs,
 þe his mihte beón
 ongean godes willan,
 þe geworhte ealle ðinc.
 Ðá afunde¹⁸ se módiga¹⁹
 hwilce his mihta weron,
 þá-þá his fét ne mihton
 fur-ðon²⁰ ahwar²¹ standan,
 ac he feoll ðá adún
 tó deofle awend,
 and ealle his gegadan
 of ðám godes-hirede²²
 intó Helle-wite
 be heora gewirhtum²³.

1) Gesceawian to perceive. 2) Most beautiful, matchless. 3) Cunnian to essay. 4) Dignity, grandeur. 5) Mære bright, splendid. 6) Hiw hue, form. 7) Base, degrading. 8) To obey, gov. dat. 9) Forgifan to give. 10) Þæs þe s. g. for that the more willingly. 11) Bestowed on. 12) Power violence. 13) Pride, moodiness. 14) Gegada a companion, accomplice. 15) Evil council. 16) Gefæstnian to fix, confirm. 17) Bear, endure. 18) Imp. of afindan to find, experience. 19) Proud, moody. 20) Quidem, saltem. 21) Any where. 22) Palace, also family. 23) Gewirht deed.

From Abbot Ælfric's View of The New Testament.

Ðá æfter sumum fyrste
férde se apostol,
swá-swá he gelaðod¹ wæs
þurh þá geleáffullan,
tó gehendum² burgum,
bodigende³ geleáfan . . .
He becom þá tó ánre byrig,
swá-swá he gebeden⁴ wæs,
gehende Ephesan,
and þær bisceop gehádode⁵,
and þá circlican þeawas⁶
himsylf þær getáhte⁷
þám gehádodum preostum,
ðe he þær gelogode⁸,
and mid micelre márþe
þæt mennisc þær lærde
tó godes geleáfan
mid glædre heortan.
Ðá geseáh Ióhannes
sumne cniht⁹ on þám folce
iunglicre ylde
and ænlices hiwes;
stranglic on wæstm¹⁰
and wenlic¹¹ on nebbe¹²,

swiðe glæd on móde
and on angite¹³ caf¹⁴,
and begann tó lufiænne
on his liðum¹⁵ þeawum
þone iungan cniht,
þæt he hine Criste gestrýnde¹⁶.
Ðá beseáh¹⁷ Ióhannes
swá up tó þám bisceope,
þe þá niwan¹⁸ wæs gehádod,
and him þus tó-cwæð:
Wite þú, lá bisceop!
þæt ic wille þæt þú hæbbe
þisne iungan man mid þe
on þínre láre æt hám¹⁹,
and ic hine þe befæste²⁰
mid heálicre²¹ gecneordnisse²²
on Cristes gewitnysse²³
and þissere gelaðunge²⁴.
Hwæt þá se bisceop
bliðelice underfeng²⁵
þone foresædan cniht,
and sæde þæt he wolde
his gýmene²⁶ habban
mid geornfulnysse²⁷,

1) Gelaðian to call, congregate. 2) Gehende neighbouring. 3) Bodian to preach. 4) Gebiddan to beseech, pray. 5) Gehádian to ordain, consecrate. 6) Þá c. þ. the ecclesiastical rites. 7) Imp. of getácan to teach. 8) Gelogian to place. 9) Boy, youth. 10) Growth, stature. 11) comely. 12) Countenance. 13) Understanding. 14) Acute. 15) Kind, meek. 16) Imp. of gestrýnan to get, gain. 17) Beseón to look. 18) Newly. 19) At home. 20) Commit, entrust. 21) High, chief. 22) Care, diligence. 23) Witness, testimony. 24) Congregation. 25) Underfón to undertake. 26) Care. 27) Zeal, diligence.

swá he him bebeád,
on his wununge¹ mid him.
Ióhannes þá eft
geedleahte² his word,
and gelome³ bebeád
þám bisceope mid hæsum⁴,
þæt he þone iungan cniht
gewissian⁵ sceolde
tó ðám hálgan geleáfan,
and hé há m þá gewende⁶
eft tó Efesan-byrig
tó his bisceopstóle.

Se bisceop ðá underfeng,
swá-swá him beboden wás,
þone iungan cniht,
and him Cristes láre
dæghwámlice tæhte,
and hine deórwurðlice⁷ heold,
oð ðæt he hine gefullode⁸,
mid fullum truwan⁹
þæt he geleáfful wáre,
and he wunode swá mid him
on árwurðnyse¹⁰,
oð þæt se bisceop
hine let faran be his willan;
wénde þæt he sceolde
on godes gife þurhwunian
on gástlicum þeawum.

He geseáh þá sona,
þæt he his sylfes geweold¹¹,
on ungerípædum¹² freódóme
and unstæðdigum¹³ þeawum,

and begann þá tó lufiënne
leahtras¹⁴ tó swiðe
and fela unðeawas¹⁵
mid his efenealdum cnihtum,
þe unráðlice¹⁶ férdon
on heora ídelum lustum,
on gewemmednyssum¹⁷
and wóclicum¹⁸ gebærum¹⁹.
He and his geferan
þá begunnon tó lufiënne
ðá micclan druncennisse
on nihtlicum gedwylde²⁰,
and hig þá hine ongebróhton,
þæt he begann tó stelenne
on heora gewunan,
and he gewenede swá
hine sylfne simble
tó heora synlicum þeawum,
and tó márum morðdædum²¹
mid þám mánfullum flocce.
He genam þá heardlice²²
þurh heora láre
on his orþance²³
þá égeslican²⁴ dáða,
and swá-swá módig hors,
þe ungemidlod²⁵ byð,
and nele gehýrsumian
þám þe him on uppan sitt,
swá férd se cniht,
on his fracedum²⁶ dáedum
and on morðdædum
micclum gestrangod²⁷,

1) *Dwelling*. 2) *Imp. of ge-edlác an to repeat*. 3) *Often*.
4) *Hæs precept, command*. 5) *Shew, instruct*. 6) *Gewendan to depart, return*. 7) *Dearly*. 8) *Gefullian to baptize*.
9) *Confidence*. 10) *Honour, respect*. 11) *Þæt he h. s. g. that he was master of himself; gewealdan to govern*. 12) *Unripe*.
13) *Unsteady*. 14) *Leahter crime, vice*. 15) *Evil practices*.
16) *Thoughtlessly, malo consilio*. 17) *Profligacy*. 18) *depraved*.
i. q. *wolic*. 19) *Gebær habit, practice*. 20) *Error*. 21) *Deadly sins, murders*. 22) *Quickly*. 23) *Mind*. 24) *Horrid, atrocious*.
25) *Gemidlian to bridle*. 26) *Evil, detestable*. 27) *Ge-strangian to strengthen, confirm*.

on orwénnyse¹
 his ágenre hále,
 swá þæt he ortruwode
 on his drihtnys mildheortnysse,
 and his fulluhtes ne róhte,
 þe he underfangen hæfde.
 Him þúhte þá tó wáclíc
 þæt he wolde gefremman
 þá leásan² leahtras,
 ac he leornode æfre
 máran and máran
 on hys mánfulnysse,
 and ne let nánne
 his gelícan³ on yfele.
 He ne geþafode þá
 þæt he underþeód wære
 yfelum gegadam,
 þe hine éar forlárdon⁴,
 ac wolde beón yldest⁵
 on þám yfelan flocce,
 and geworhte his geferan
 tó wealdgengum⁶ ealle
 on widgillum⁷ dúnum⁸
 on ealre hreownysse⁹.

Eft þá æfter fyrste
 férde se apostol
 tó þære foresædan byrig,
 þe se bisceop onwunode,
 þe þone cniht hæfde
 on his gýmene éror,
 swá-swá Ióhannes het,
 and he hine befæste;
 and he swiðe blíðe wæs
 æt þám bisceopstóle.

Syððan he gedón hæfde
 his drihtenes þenunga¹⁰,
 and þá þing gefyllede,
 þe he fore¹¹ gelaþod wæs,
 he cwæð þá ánrædlice¹²:
 Eálá þú, lá bisceop!
 gebring me nú ætforan¹³
 þæt-þæt ic þe befæste
 on mínes drihtnes truwan,
 and on þære gewitnysse,
 þe þú wissian¹⁴ scealt
 on þissere gelaðunge.
 He wearð þá ablicged¹⁵,
 and wénde þæt he báde
 sumes oþres sceattes
 oððe sumes feós,
 þæs þe he ne underfeng
 fram þám apostole;
 ac he eft beþóhte
 þæt se eádige Ióhannes
 him leógan nolde,
 ne hine þæs biddan,
 þæt he éar ne befæste,
 and forhtmód¹⁶ wáfode¹⁷.
 Ióhannes þá geseáh
 þæt he sæt ablicged,
 and cwæþ him eft þus tó:
 Ic bidde æt þe nú
 þæs iungan cnihtes,
 þe ic þe (éar) befæste,
 and þæs bróþor sawle
 þe me be sorh ys¹⁸.
 Ðá begann se ealda
 incuðlice¹⁹ siccettan²⁰,

1) *Despair.* 2) *Weak, contemptible.* 3) *False, deceitful.*
 4) *Misled.* 5) *Chief.* 6) *Wealdgenga a robber.* 7) *Widgil wide, spacious.* 8) *Dún hill, down.* 9) *Cruelty, roughness.*
 10) *Þenung service, duty.* 11) *Fore for, propter.* 12) *Seriously, zealously.* 13) *Before, coram.* 14) *Shew, instruct.* 15) *Astonished.* 16) *Fearful, frightened.* 17) *Wáfian to hesitate, be astonished.* 18) *Þe me be sorh is about which I am solicitous.*
 19) *Unconsciously.* 20) *To sigh.*

and mid wópe wearð
 witodlice¹ ofergoten²,
 and cwáþ tó Ióhanne:
 he, leóf³ ys nú deád.
 Ðá befran⁴ Ióhannes
 færlice and cwáþ:
 hú ys he lá⁵ deád,
 oððe hwilcum deáðe?
 He cwáþ him eft þus
 tó andsware:
 he ys gode deád,
 for-þan-þe he leahterfull
 and geleafleás æt-bærst⁶,
 and he ys geworden nú
 to wealdgengan,
 and þára sceaðena ealdor,
 þe he him-sylf gegaderode,
 and wunað on áre dúne
 mid manegum sceapum,
 þám-þe he nú ys ealdor
 and heretoga.
 Hwæt þá Ióhannes
 mid ormátre⁷ geomerunge
 cwehte⁸ his heáfod,
 and cwáþ tó þám biscope:
 góðne hyrde let ic þe,
 þæt þú þæs bróþor sáwle heolde⁹;
 ac beó me nú gegearcod¹⁰
 án gerædod¹¹ hors
 and latteow¹² þæs wegés,
 þe lið tó þám sceaðum,
 and man him sona funde
 þæs-þe he frimdig¹³ wás,
 and he fram þære ciricean sona
 swiðe éfste¹⁴,
 oð þæt he geseáh
 þære sceapena fær¹⁵,
 and tó þám weardmannum¹⁶
 witodlice becom,
 Ðá gelæhton¹⁷ þá weardmen
 his weald-leter¹⁸ fæste,
 þæt he mid fleáme huru¹⁹ ne
 æt-burste²⁰;
 ac he nolde him ætfléon,
 ne nanes fleámes cépan²¹,
 ac he clypode ofer eall:
 ic com me-sylf tó eow,
 a-léadað me nú tó,
 butan lápe²², eowerne ealdor.
 Híg clipodon þá mid þám²³
 þone cniht him raðe tó,
 þe hira heáfodman wás,
 and he com þá gewæmnod²⁴;
 and he mid sceame wearð
 sona ofergoten,
 þá-þá he oncneow
 þone Cristes apostol,
 and began tó fleónne
 fram his andweardnysse.
 Ióhannes ðá heow²⁵.

1) Witodlice *evidently, visibly*. 2) *Overcome* r. *over-*
geótan. 3) *Beloved*, also (as in this instance), *Sir, Lord*.
 4) *Inquired*, r. *frinan*. 5) *Lá* *particle of exclamation*. 6) *Æt-*
berstan *to run away*. 7) *Ormátre* *great, exceeding*. 8) *Imp.*
of cweccan *to shake*. 9) *Imp. of healdan* *to hold, pre-*
serve. 10) *From gearcian* *to prepare, make ready*. 11) *From*
gerædian *to prepare, equip*. 12) *Guide*. 13) *Desirous*. 14) *Imp.*
of éfstan *to hasten*. 15) *Way, haunt*. 16) *Watchmen*. 17) *Imp.*
of gelæccan *to seize*. 18) *Rein*. 19) *Saltem, at all events*.
 20) *Imp. S. of ætberstan* *to escape*. 21) *Capture, observare,*
keep, take. 22) *Harm, injury*. 23) *Mid þám* *then, thereupon*.
 24) *Armed* i. q. *gewæpnod*. 25) *Imp. of heawan* *to hew, strike*.

þæt hors mid þám spuran¹, mid teárum ofergoten,
 and wearð him æfterweard, biddende miltsunge¹¹
 and his ylde ne gýmde, be-þám þe he mihte¹²,
 clypode þá hlúde², and behýdde¹³ his swiðran
 and cwæþ tó þám fleóndum: hand¹⁴,
 Eálá þú min sunu! ofsceamod¹⁵ forðearle¹⁶
 hwí flýhst þú þinne fæder, for þære morð-dæde,
 hwí flýhst þú þisne ealdan, ðe he gedón hæfde,
 and ungewæpnodan? and for þám manslihte¹⁷,
 Ne ondræd þe, lá earming³! þe he slóh mid þære handa.
 git þú hæfst lifes hiht; Ðá swór se apostol,
 ic wille a-gildan gesceád⁴ þæt he sóðlice wolde
 for þinne sawle Criste, him mildsunge begitan¹⁸
 and ic lustlice⁵ wille æt þám mildheortan hælende,
 min lif for þe syllan, and eác he sylf a-leát tó him
 swá-swá se hælend sealde and gelæhte his swiðran,
 hine sylfne for us, for ðære þe he ofdrædd¹⁹ wæs
 and míne sawle ic wille for his morðdædum,
 (syllan) for þinne: and alædde aweg
 æt-stand huru nú wépende tó circean,
 and gehýr þás word, and for hine gebæd
 and gelyf þæt se hælend mid bróðorlicre lufe,
 me a-sende tó þe. swá-swá he him behet²⁰;
 Ðá æt-stód se wealdgenga, tó þám hælende gelome²¹,
 syððan he þás word gehýrde; and eác mid fæste²²
 and a-leát⁶ tó eorðan fela daga on án²³
 mid eallum lichama, oð þæt he him mildsunge beget
 and a-wearp⁷ his wæmna⁸, æt þám mildheortan Criste.
 and weóp swiðe biterlice, He hine fréfrode eác
 and he bifiende⁹ feoll mid his fægera láre,
 tó Ióhannes fótum and his a-fyrhte²⁴ mód
 mid geomerunge and þoterun- swiþe fægerlice
 ge¹⁰,

1) Spura a spur. 2) Loudly. 3) Unhappy, poor. 4) A-gildan gesceád to render an account. 5) Joyfully. 6) Imp. of alútan to bow himself. 7) Imp. of aweorpan to cast away. 8) Weapons. 9) From bifian to tremble. 10) Groaning. 11) Mercy. 12) Be þám þe he mihte as much as he was able. 13) Imp. of behýdan to hide. 14) Seó swiþre hand his right hand. 15) Ashamed from of-sceamian. 16) Much, exceedingly. 17) Murder, homicide. 18) Get, procure. 19) Afraid. 20) Imp. of behátan to promise. 21) Often. 22) Fast. 23) Successively. 24) Affrighted.

mid his frófre geliðewæhte ¹ ,	sóðe gebýsnunge ⁴
þæt he ne wurde ormód,	eallum dádbétendum ⁵
and he nateshwon ² ne geswác ³ ,	þe tó drihtene gecyrrað,
ær-þan-þe his sawul wæs	þæt hig magón a-risan
wið-innan gegladod	gif hig rádfæste beoð
þurh þone hálgan gást,	fram heora sawle deáþe
and he mildsunge hæfde	and fram heora synna ⁶ bendum,
ealra his misdæda.	and heora scippend gladian
He hine hádode eác	mid sóðre dádbóte,
tó þæs hælendes þeowdóme,	and habban þæt éce lif
ac us ne segð ná seó racu,	mid þám leófan hælende,
tó hwám he hine sette,	se-þe á rixað ⁷
buton þæt he sealde	on écnysse. Amen.

A Fragment of Cædmon,

universally considered as genuine.

Bedæ 4, 24. Vers. Anglo-Saxon. & Hicces p. 187.

N ú we sceolon herigean ⁸	eorðan bearnum
heofon-rices weard	heofon tó hrófe ¹³ ,
metodes ⁹ mihte	hálig scyppend:
and his mód-geþanc ¹⁰ ;	þá middangeard
weorc wuldor-fæder,	moncynnes weard,
swá he wundra gehwæs	éce drihten
éce drihten	æfter teóde ¹⁴ ,
ord ¹¹ onstealde ¹² .	firum foldan
He árest scóp	freá ælmihtig ¹⁵ .

1) Geliðewæcan to appease, calm. 2) By no means; not at all. 3) Imp. of geswican to desist. 4) Examples. 5) Penitents, dat. pl. 6) In the text stands synnum, which is evidently an error, either of the transcriber or printer. 7) Rixian to rule. 8) Praise. 9) Metod or Meotod God, Creator. 10) Consilium, animus. 11) Beginning. 12) Onstellan to establish, ordain. 13) Roof. 14) Teógan to prepare, create. 15) Lord.

A Specimen from Cædmon,

considered as spurious;

Cædmon p. 61. Hickes p. 182.

The Offering of Isaac.

“**G**ewit¹ ðú ófestlice²,
 Abraham! féran,
 lástas³ lecgan,
 and ðe láde mid
 ðin ágen bearn:
 þú scealt Ísaac me
 onsecgan⁴ sunu þinne
 sylf tó tibre⁵;
 siððan þú gestigest⁶
 steápe⁷ dúne⁸,
 hringc⁹ þæs heán landes,
 þe ic ðe heonon getáce,
 up ðinum ágnum fótum.
 Þær þú scealt ád gegærvan¹⁰
 bálfýr¹¹ bearne þinum,
 and blótan¹² sylf
 sunu mid sweordes ecge¹³,
 and þonne sweartan¹⁴ lige
 leófes¹⁵ lic forbærnan
 and me lác¹⁶ bebeóðan.

Ne forsæt¹⁷ he þý siðe,
 ac sona ongann
 fýsan¹⁸ tó fóre¹⁹,
 him wás freá engla
 word on drysne²⁰,
 and his waldend leóf.
 Þá se eádga
 Abraham sine
 niht-reste of-geaf²¹,
 nalles nergendes²²
 hæse²³ wið-hogode²⁴,
 ac hine se hálga wer²⁵
 gyrde²⁶ grægan²⁷ sweorde,
 cyðde þæt him gástaweardes
 égesa²⁸ on breostum
 (á) wunode:
 ongan þá his esolas²⁹ bétan
 gamolferh³⁰
 goldes brytta³¹,
 heht³² him geonge twégen

1) *Gewitan to depart.* This verb is sometimes placed pleonastically before other verbs in the infinitive, as here before *féran*; *gewitan, gangan* &c. 2) *Quickly.* 3) *Lást a trace, footstep*; *lástas lecgan vestigia ponere.* 4) *Devote.* 5) *Tiber sacrifice.* 6) *Gestigan to ascend.* 7) *Steep, lofty.* 8) *Dún a hill, down.* 9) *Hringc..... getáce*; these words seem to be in a parenthesis. 10) *Prepare.* 11) From *bál* (D. *Bál*) *a pile, a balefire.* 12) *Sacrifice.* 13) *Ecge edge.* 14) For *sweartum black, dire.* 15) Gen. of *leóf beloved dear.* 16) *Oblation.* 17) *Forsittan to abstain from, recusare.* 18) *To hasten.* 19) *Fór journey.* 20) *Drysn dread.* 21) *Of-gifan to give up* (G. *aufgeben*). 22) *Nergend saviour.* 23) *Command.* 24) *Wið-hogian to despise, disregard.* 25) *Man.* 26) *Gyrðan to gird.* 27) For *grægum gray.* 28) *Fear.* 29) *Esol* (G. *Esel*) *ass.* 30) *Wise, from gamol* (D. *gammel*) *old, and feorh mind.* 31) *Lord.* 32) For *het.*

men mid-siðian¹,
mæg² wæs his ágen þridda
and he feórða sylf.

Þá he fús gewát
fram his ágenum hofe³
Ísaac lædan
bearn unweaxen,
swá him bebeád metod;
éfste þá swiðe
and onette⁴
forð fold-wege,
swá him freá tæhte
wegas ofer westen:
oð þæt wuldor-torht⁵
dæges þriddan
up ofer deóp wæter
ord⁶ aræmde⁷:
þá se eádega wer
geseáh hlifigan⁸
heá dúne,
swá him sægde ær
swegles⁹ aldor.

Þá Abraham sprác
tó his ombihtum¹⁰:
rincas¹¹ míne!
restað incit her
on ðissum wicum;
wit eft-cumað,
siððan wit árende
uncer twega
gást-cyninge
agifen habbað.

Gewát him þá se æðeling
and his ágen sunu
tó þæs gemearces¹²
þe him metod tæhte,
wadan¹³ ofer wealdas¹⁴;
wudu bær sunu,
fæder fýr and sweord.

Þá þæs fricgean¹⁵ ongann
wer wintrum-geong
wordum Abraham:
wit her fýr and sweord,
freá mín! habbað,
hwær is þæt tiber,
þæt ðú torht-gode
tó þám bryne-gielde¹⁶
bringan þencest?

Abraham maðelode¹⁷
hæfde on án¹⁸ gehogod¹⁹
þæt he gedæde²⁰
swá hine drihten het:
him þæt sóð cuning
sylfa findeð,
moncynnes weard,
swá him gemet²¹ þinceð.

Gestáh þá stið-hýdig²²
steápe dúne
up mid his eaforan²³,
swá him se éca bebeád.
Þá he on hrófe gestód
heán landes,
on þæne²⁴ þe him se stranga
tó (stigan hraðe)

1) Accompany. 2) Son. 3) House, dwelling. 4) Onettan to hasten. 5) The sun, qu. the bright-glorious, from torht bright. 6) Point. 7) Aræman to raise. 8) Rise, eminere. 9) Swegel firmament. 10) Ombiht slave, servant. 11) Rinc man. 12) Gemearc plac appointed. 13) To wade, go. 14) Weald forest, weald. 15) To inquire. 16) Burnt offering. 17) Maðelian to say. 18) On án constantly. 19) Resolved. 20) Hæfde gedæde; these words seem to form a parenthesis; gedæde for gedyde, Imp. of gedón. 21) Fitting, meet. 22) Firm, resolved. 23) Eafora heir, son, child. 24) My

wær-fæst¹ metod
 wordum tæhte:
 ongan þá ád hladen²,
 æled³ weccan,
 and gefeterode⁴
 fét and honda
 bearne sinum,
 and þá on bæl ahóf
 Ísaac geongne,
 and þá ædre⁵ gegráp⁶
 sweord be gehiltum,
 wolde his sunu cwellan
 folmum sinum⁷,
 fýre sencan⁸
 mæges dreóre⁹.
 Þá metodes ðegn
 ufan¹⁰ engla sum
 Abraham hlúde¹¹
 stefne cýgde¹².
 He stille gebád¹³
 áres¹⁴ spráce,
 and þám engle oncwæð¹⁵.

Him þá ófstum¹⁶ tó
 ufan of roderum¹⁷
 wuldor-gást godes
 wordum mælde¹⁸:
 Abraham leófa!
 ne sleah ðin ágen bearn,
 ac ðú cwicne abregd¹⁹
 cniht of áde
 eaforan ðinne;
 him ann²⁰ wuldres god.
 Mago²¹ Ebreá!
 ðú médum scealt
 þurh þæs hálgan hand
 heofon-cyninges
 sóðum sigor-leánum²²
 selfa onfón²³,
 ginfæstum²⁴ gifum:
 ðe wile gásta-weard
 lissum²⁵ gyldan,
 þæt ðe wæs leófra his
 sibb²⁶ and hylde
 þonne ðin sylfes bearn.

Beowulf, Canto I.

Þá wæs on burgum
 Beowulf Scyldinga²⁷

leóf leód-cyning²⁸
 longe þrage²⁹,

conjecture for þære, which does not agree with se hróf.
 1) *fidus, verax.* 2) *To load.* 3) *Fire (D. Ild).* 4) *Gefeterian to fetter.* 5) *Straightways, forthwith.* 6) *Gegripan to seize, gripe.* 7) *With his own hands; folman members, especially the hands and feet.* 8) *Quench.* 9) *Blood.* 10) *From above.* 11) *Loudly.* 12) *cýgan to call* 13) *To bide, await.* 14) *Ár messenger.* 15) *Oncweðan to answer.* 16) *Ófost or ófest haste, used here in abl. pl.* 17) *Ródor firmament, sky.* 18) *Mælan to speak, say (Icel. mæla).* 19) *Abregdan to take off, eripere.* 20) *Ann or an (p. 79) holds dear.* 21) *Parent.* 22) *Sigor-leán reward of victory.* 23) *Onfón sometimes (as in this place) governs the dative.* 24) *Ginfæst most ample.* 25) *Lisse grace, favour.* 26) *Sibb and hylde love and favour.* 27) *Scyldingas the first race of Danish kings, so called from Scyld or Skjold.* 28) *Leófleód-cyning a beloved chief of the people.* 29) *A space of time, while.*

folcum gefræge¹
 fæder ellor².
 (Ne)³ hwearf⁴ aldor of earde
 oþ þæt him eft on-wóc⁵
 heah Healfdene,
 heold⁶ þenden⁷ lifde,
 gamol⁸ and guð-reouw⁹
 glæde Scyldingas.

Þám feower bearn
 forð-gerimed¹⁰
 in worold wócon:
 weoroda¹¹ ræswa¹²
 Heoro-gár and Hróð-gár
 And Helga til¹³:
 hýrde ic þæt Elan cwén¹⁴

 heaðo¹⁵-scylfingas¹⁶
 heals gebedda¹⁷.

Þá wás Hróðgáre
 here-sped¹⁸ gyfen
 wiges¹⁹ weorðmynd²⁰,

þæt him his wine-magas²¹
 georne hýrdon,
 oð ðæt seó geogod geweox
 mago-driht micel²²:
 him (þá) on mód be-arn²³
 þæt (he) heal-reced²⁴
 hátan wolde
 medo-ærn²⁵ micel
 men gewyrcean²⁶,
 þone yldo²⁷ bearn
 æfre gefrunon²⁸;
 and þær-on-innan
 eall gedálan²⁹
 geongom and ealdum,
 swylc him god sealde,
 buton folc-scare³⁰
 and feorum³¹ gumena³².
 Þá ic wide gefrægn³³
 weorc gebannan³⁴
 manigre mægþe
 geond þisne middangeard.

1) *Noted, renowned.* 2) *Moreover, alias.* 3) *Ne* this word I have inserted from conjecture. 4) Imp. of hweorfan *to depart.* 5) Imp. of on-wæcan *oriri.* 6) Imp. of healdan *to hold, rule.* 7) *While.* 8) *Old (D. gammel).* 9) *Cruel in war,* from guð (Icel. guðr) *war,* and hreow *raw, rugged.* 10) Lit. *numbered forth, i. e. in succession,* from geriman *to number.* 11) *Weorod host, turma.* 12) *Chief, dux.* 13) *Good.* 14) *Queen,* also *woman* (Icel. kvæn). Both the sense and the alliteration shew that, in this place, a line is wanting, containing the verb. 15) *Heaðo* a prefix, signifying *preeminence or nobility.* 16) *A Scandinavian race, so called from Skelfir.* 17) *Socia thori,* from hals or heals *the neck,* and gebedda *wife, I. beþja.* 18) *Power, command.* 19) *War.* 20) *Authority, glory.* 21) *Wine-magas relations, friends.* 22) Lit. *a great cognate people,* from mago *parens, cognatus,* and driht *familia, plebs.* 23) *On mód be-arn entered into (his) mind.* 24) *A hall-house.* 25) Lit. *a mead house.* 26) *To work, construct,* governed by hátan. 27) *Yldo bearn children of men.* 28) Imp. subj. of gefri-
 nan *to inquire, hear.* 29) *Divide, impart.* 30) *Folc-scaru a portion of territory.* 31) *Feorh life.* 32) *Guma man.* 33) Imp. of gefregnan *to understand.* 34) *Proclaim.* The sense of this obscure passage seems to be; *then I learned that he ordered or set to work many a nation or tribe.*

Folcstede¹ frætwan²
 him on fyrste gelomp
 ædre mid yldum³,
 þæt hit wearþ eal gearo⁴,
 heal ærna mæst,
 scóp⁵ him Heort naman
 se-þe his wordes geweald⁶
 wide hæfde.
 He beót⁷ ne aleh⁸,
 beágas⁹ dælde,
 sinc¹⁰ æt symle¹¹,
 sele¹² hlifade¹³
 heah and horn-geap¹⁴.
 Heaðo-wylma¹⁵ bád¹⁶
 láðan liges.
 Ne wás hit lenge þá gen¹⁷
 þæt se secg¹⁸ hete
 áþum¹⁹ swerian,
 æfter wælniðe²⁰
 wæcnan scolde.
 Þá se ellen-gæst²¹

earfoðlice²²
 þrage geþolode²³,
 se-þe in þystrum bád
 þæt he dógora²⁴ gehwám
 dreám²⁵ gehýrde
 hlúdne in healle;
 þær wás hearpan sweg²⁶,
 swutol sang scopes²⁷
 sægde se-þe cuþe²⁸
 frumsceaft²⁹ fira³⁰
 feorran³¹ reccan³²:
 cwæð þæt se ælmihtiga
 eorðan worh(te),
 wlite-beorhtne³³ wang
 swá³⁴ wæter bebúgeð³⁵:
 gesette sige-hréþig³⁶
 sunnan and monan
 leóman³⁷ tó leohte
 landbúendum³⁸:
 and gefrætwade
 foldan sceátas³⁹

1) *Villa, vicus, residence.* 2) *To ornament, perhaps fret as in fretwork &c.* 3) *Among men.* 4) *All-prepared, all-complete.* 5) Or *sceóp*, imp. of *sceapan to shape &c.*; thus, *sceóp nihte naman*, *Cædm.* 6) *Power.* 7) *Beót a threat, promise.* 8) Or *aleáh*, imp. of *aleógan to belie.* 9) *Ring, bracelet, crown.* 10) *Gold, silver, treasure.* 11) *Symbel banquet.* 12) *House, mansion.* 13) *Hlifian splendescere.* 14) Lit. *horn-curved*, though horn may, like the Dan. *Hjørne*, here signify *angle, corner.* 15) *Wylm* or *wælm heat, burning.* 16) Imp. of *bídan to await, bide* gov. gen. The sense is: *but (the mansion) was doomed to be a prey to the flames; lit. it awaited the intense heat of loathed flame.* 17) *Þá gen after.* 18) *Secg vir strenuus* (Icel. *seggr*). Between this and the following two lines seem to be wanting. 19) *Áð oath.* 20) *Tyranny, cruelty.* 21) *The mighty spirit.* 22) *Ægre, moleste.* 23) *Polian ferre.* 24) *Dógor* or *dóger day.* 25) *Music, joy.* 26) *Sound.* 27) *Scop poet, minstrel.* 28) *Knew.* 29) *Beginning.* 30) *Firas men.* 31) *Far.* 32) *Relate, trace back.* 33) *Wlite-beorht wang a splendidly bright plain.* 34) *Which*, used relatively, like the Germ. *so.* 35) *Bends round, i. e. encircles.* 36) *Triumphant*, from *sige victory* and *hréðig elate.* 37) *Leóma* (Icel. *ljómi*) *light, luminary.* 38) *To the inhabitants of the earth*, from *búan to inhabit.* 39) *Sceát part, region.*

leomum¹ and leáfum,
lif eác² gesceóp
cynna³ gehwilcum,
þara þe cwice hwyrfaþ⁴.

Swá þá driht-guman
dreámum lifdon
eádiglice,
oð ðæt án ongan
fyrene⁵ fremman
feónd on helle.

Wæs se grimma gæst
Grendel háten,
mære stapa⁶,
se-þe móras⁷ heold;
fen and fæsten⁸,
fifel-cynnes⁹ eard
wonsæli¹⁰ wer
weardode¹¹ hwile¹²,

siððan hine scyppend
forscrifen¹³ hæfde.

In Caines cynne
þone cwealm gewrác
éce drihten
þæs þe¹⁴ he Abel slóg:
ne gefeáh he þære fæhðe¹⁵;
ac he hine feor forwrác¹⁶
metod for þý máne¹⁷
mancynne fram.

þanon uncydras¹⁸
ealle onwócon,
eotenas¹⁹ and ylfe²⁰
and orceas²¹,
swylce²² gigantas,
þá wið gode wunnon,
lange þrage
he him ðæs leán forgeald²³.

The specimen of A. S. handwriting given in the plate is found in a splendid Latin M. S., containing the New Testament, preserved in the Royal Library at Stockholm, called the Codex aureus; from which it appears that the volume has been the property of an Anglo-Saxon. The inscription is written in the margin of the 11th leaf, above and below the text, and is as follows.

1) Branches (Icel. lim). 2) Also, eke. 3) Genus. 4) Lit. of those who wander living. 5) Fyren factum flagitiosum, miracle (Icel. firn). 6) A stepper or traverser of the meres (marshes). 7) Mór a moor. 8) Fastness. 9) Icel. fifl a fool, a giant, fifel-cynn here signifies the fallen angels. 10) Wonsælig infelix. 11) Weardian to inhabit. 12) A while. 13) Perhaps a transl. of the Lat. proscriptus. 14) Þæs þe because, eo quod. 15) Hate. 16) Forwrecan to cast out, drive forth. 17) Crime. 18) Perhaps uncyndas (Icel. ókynd) a monster. 19) Icel. Jötun gigas. 20) Ylf elf. 21) Monsters, goblins. 22) Also. 23) Forgyldan retribuere.

In nomine domini nostri Jesu Christi. Ic Ælfréd aldormon and Werburg mín gefera begetan ðás béc æt hæðnum herge mid uncre clæne feó, ðæt ðonne wás mid clæne golde, and ðat wit deodan for godes lufan and for uncre saule ðearf, ond for-ðon ðe wit noldan ðæt ðás hálgan beoc lencg in ðære hæðenese wunaden, and nú willað heó gesellan inntó Cristes-circan, gode tó lofe and tó wuldre and tó weorðunga, and his ðrowunga tó ðoncunga and ðám godcundan geferscipe tó brúcenne, ðe in Cristes-cyrcaan dæghwæmlice godes lof rárað, tó ðám gerade, ðæt heó mon aréde eghwelce monaðe for Ælfréd and for Werburge and for Alhðryðe, heora saulum tó écum lécedóme, ðá hwile ðe god gesegen hæbbe, ðæt fulwiht æt ðeosse stowe beón móte. Ec swelce ic Ælfréd dux and Werburg biddað and halsiað on godes almæchtiges noman and on allra his háligra, ðæt nænig mon seó tó-ðon gedyrstig, ðætte ðás hálgaan beoc aselle oððe aðeóðe from Cristes-circan, ðá hwile ðe fulwiht standan móte . . .

In the margin stand the names:

Ælfréd, Werburg, Alhðryð eorung.

For an account of this M. S. see M. O. Celsii Hist. Bibl. Reg. Stockh. pp. 179 & seq., where the inscription is given entire, though very incorrectly. Ihre gave a Latin translation, with some emendations of the text, which I have seen in M. S., but this is also faulty, and the corrections seem made from conjecture, as the inscription itself is written in an exceedingly plain and legible hand.

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