

# WORD-HOARD

An Introduction to Old English Vocabulary

Stephen A. Barney

SECOND EDITION

Yale University Press    New Haven and London



hond ys zesceapod znūme zezonzen

Copyright © 1977, 1985 by Stephen A. Barney.  
All rights reserved.

This book may not be reproduced, in whole  
or in part, in any form (beyond that  
copying permitted by Sections 107 and 108  
of the U.S. Copyright Law and except by  
reviewers for the public press), without  
written permission from the publishers.

Printed in the United States of America by  
The Murray Printing Co., Westford, Mass.

Library of Congress Catalogue Card Number: 85-40501  
International Standard Book Number: 0-300-03506-3

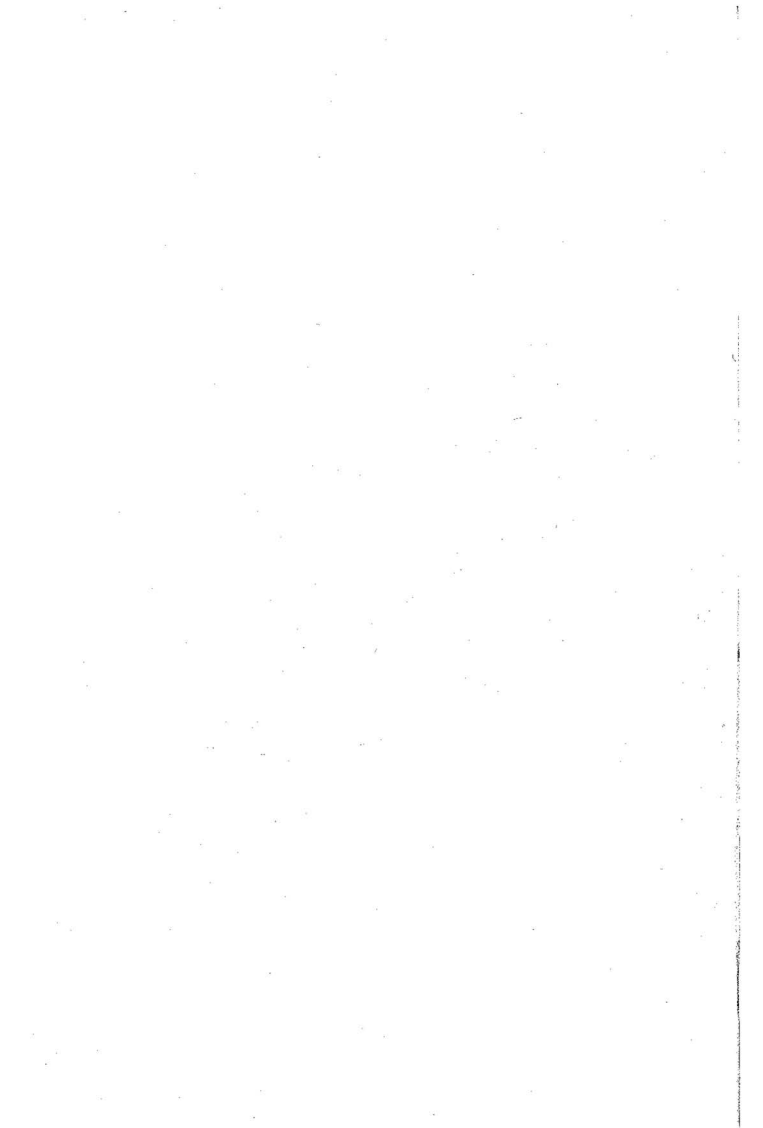
The paper in this book meets the guidelines for permanence  
and durability of the Committee on Production Guidelines  
for Book Longevity of the Council on Library Resources.

10 9 8 7 6 5 4 3 2 1

## CONTENTS

Introduction	vii
Abbreviations	xv
Word-Hoard	1
Strong and Preterite-Present Verbs	71
Words Easy to Confuse	73
False Friends	75
Key-Word Index to the Groups	77





## INTRODUCTION

This Word-Board aims to help a beginning student to master the more ordinary vocabulary of Old English. The total vocabulary of Old English poetry, as preserved in the six volumes of the Anglo-Saxon Poetic Records, is something over eight thousand words, of which about sixty percent are compound words. But a student need learn only a quarter of this number of words to know the meanings of over ninety percent of the running words he will meet in reading Beowulf. This list is composed of about two thousand words--those which are most frequent in the poetry a student will read as he begins to learn OE language and literature.

But the first glance at a page of OE shows that even learning two thousand words is not the feat of memory which it may seem. Most of the words are compounds whose meanings are usually determinable from the meanings of the bases of which they are composed. Furthermore, many of the words are related to each other, and it is obvious that any systematic attempt to learn vocabulary will advance much more rapidly by associating related words. In this list I have gone farther than the obvious, and have grouped together all of the words which are etymologically related--even a number which are not very obvious--in order to assist the memory. Once it is known that æðele means "noble," it is not very hard to learn that æðeling means "nobleman," and it is still not very hard to see that æðel "native land" is related, and shares in a sense of concern with ancestors, of genealogical pride. These connections ease the burden of learning "Old Anguish," and they can refine the student's sense of the connotations of words.

The 2000-odd words fall into 227 groups of related words. I have arranged these groups in descending order of frequency of all the words in each group. The number in parentheses at the end of each group is the total count of the appearances of the words of that group in the poems on which I have based this list. The learning of vocabulary, then, will focus on key words, those listed

in the "Key-Word Index to the Groups." An early, particularly valuable exercise would be to learn these key words. (The Anglo-Saxons, too, had something like a list of key words: the names of the characters in the runic alphabet [the futhorc]. Those which are not of doubtful meaning: feoh "cattle," ūr "aurochs," born "thorn," rād "journey," gyfu "gift," wynn "joy," hægl "hail," nȳd "need," is "ice," ġēr "year," ēoh "yew," sigel "sun," beorc "birch," eh "horse," mann "man," lagu "water," īng (the god), ēdel "homeland," dæg "day," āc "oak," āsc "ash," ȳr "yew bow," gār "spear," stān "stone.")

Another aid to the memory is the fact that many of the OE words have relatives in other languages. Because the most helpful language is Modern English, I have been careful to include modern reflexes of OE words. "Modern" here means "after 1500 A.D." Many of these Modern words are no longer used, except perhaps in remote dialects ("taw, dree, wain, bairn, to worth"); nevertheless, most of the Modern reflexes are still vaguely familiar, they are interesting, and they can jog the memory. The "Key-Word Index to the Groups" shows how very few of the groups have no Modern reflex.

Among other related languages I have often given the cognates of OE words which appear in Modern German, Latin, and Greek. The German words are of course closest, and students who know some German will have the easiest time learning OE. The cognates in Latin and Greek are much more obscure, and the connections between these words are often less certain, in spite of the researches that have been undertaken since Jacob Grimm in the early nineteenth century formulated the pattern of relationships between the Germanic and the classical languages. From the Latin cognates can come many mnemonic aids: for example, the English word conceal derives ultimately from the Latin celāre "to conceal." (If you know a Romance language you can often use the Latin cognate even without Latin or without a pair as easy as celāre/conceal.) The OE cognate of celāre is helan "to conceal" (see No. 42). The student will have to see that a Latin c often appears in English as an h, if he wants to use this mnemonic aid, but he might prefer remembering in this systematic way to remembering by rote. And in this case he has another aid: HELMet (which conceals the head) is related to helan.

The texts on which I have based this list are those most likely to be read by a student first encountering OE poetry. I have used two splendid editions, whose glossaries are also word-indexes of all the words which occur in the texts (although neither editor acknowledges the fact): John C. Pope, Seven Old English Poems (2nd ed., New York, 1981) and Friedrich Klaeber, Beowulf

(Boston, 3rd ed. with 2 supps., 1950). The former contains the poems "Cædmon's Hymn," "The Battle of Brunanburh," "The Dream of the Rood," "The Battle of Maldon," "The Wanderer," "The Seafarer," and "Deor." Whether or not a student uses this particular edition, he will be likely to read most of these poems early on. Klaeber's edition also includes "The Fight at Finnsburg," but I have left this poem out of the reckoning. A frequency list based on these texts should represent fairly accurately the actual frequencies of words a beginning student will meet. Of course most of the words listed here are also common to OE prose. The vocabulary of this Word-Hoard is skewed toward the secular and martial in comparison with the whole corpus of OE poetry, but the religious texts are usually read later, and the peculiarly religious words are usually still obvious in ModE.

Omitted from the list are the forms of the verb "to be," the personal pronouns, the demonstrative pronoun/definite article sē, sēo, bæt, and the words be, bæt, and and, on, in (and the relatives of on and in), nē, tō, bā. I have also not counted a few high-frequency affixes (e.g., a-, be-, ge-, for-, -lic, and -ig), but have always noted this omission in the comments on the group where each such affix would occur. Compound words, when they are composed of two bases each included in groups of high enough frequency to be numbered in this list, are counted twice. The list breaks off arbitrarily at a group frequency of twenty.

Two further warnings should be made. The definitions given of the OE words are brief notes, and by no means exhaustive: they define the words only as they are used in the poems I have selected, and even then they cannot register the complex nuances of many words. Also, note that the etymological groupings are of two different orders: some obvious, and some obscure and, even when firmly established, nevertheless conjectural. For instance, in No. 10 it is obvious that winnan "to fight" is related to ge-winn "battle"; but it is not so obvious (the relationship is much more distant) that winnan is related to wynn "joy." These more remote relationships are given partly because they are interesting; they are only given when authorities appear to agree on them. But surely the Anglo-Saxons would have sensed no connection between wynn and winnan; the recovery of the relationship is an affair of modern philology.

How this list is used will depend on the teacher. If the teacher has students memorize vocabulary, he might simply assign groups of words week by week, with omissions if he sees fit. Perhaps the first dozen or so groups could be skipped, because they are complex and include words of such high frequency that a student learns them

quickly simply by reading. Then perhaps twenty groups per week, to finish the list in about eleven weeks. Note that the highest frequency groups contain many of the strong and preterite-present verbs--which after all preserved their unusual conjugations in OE (and ModE) because of their high frequency in speech.

Professor Pope's text has "normalized" spelling, to make it easier for beginners with the language. His normalizations, not so extensive as those of Holthausen and Magoun, seem to me to strike the right compromise for beginners between the actual forms contained in the manuscripts (mainly ca. 1000 A.D.) and the "Early West Saxon" dialect of OE reconstructed by grammarians. I have followed Pope's normalizations, except for words and compounds which appear in Beowulf but not in the poems edited by Pope; these I have usually left in the original spelling (using frequency of spellings as a very rough guide when there is a choice) except when it seemed pointlessly unclear not to normalize slightly. The lists of compounds under each group, therefore, contain spellings not seen in the head-list of basic words. I have here and elsewhere forgone rigid consistency for the sake of clarity.

The words in the head-lists are arranged according to their importance and frequency, and according to the obvious progressions of sounds (ablaut and umlaut) and the grammatical forms which they present; here again consistency has not been the rule. The words are all identified as to part of speech: nouns by their gender alone, verbs by their class alone, and the rest explicitly (adj., adv., prep., etc.). Strong, preterite-present, and anomalous verbs, and weak verbs with unusual preterite forms, show the "principal parts" after the infinitive form. A number of less common words are enclosed in brackets; teachers may wish to omit these from their assignments.

Strong verbs are identified with Arabic, weak with Roman numerals. So [(ge-)healdan (ēo, ēo, ea) (7) "HOLD"] indicates a strong verb healdan which occurs in our texts both with and without the ge- prefix, without change of meaning, of class 7, whose principal parts are healdan (infinitive), hēold (1st and 3rd person, singular, preterite), hēoldon (plural, preterite), and healden (or ge-healden) (past participle). The infinitives of preterite-present verbs are followed by the forms for the first and third person present singular, the second person present singular, and the preterite singular (all indicative).

Nouns are identified as masculine, feminine, or neuter, and as wk. (weak) if they are not strong. Weak adjectives are also identified; if an adjective is used

as a noun, it is identified as sb. (substantive). Many forms act as more than one part of speech; rather than repeat the form, I have the format [ǣr (adv., conj., prep.) "before, ERE" (prefix) "ancient, EARly"]. This may be read out: the word ǣr is found as adverb, conjunction, and preposition, with the meaning (in all cases) of "before" or "ere." The word is also used as a prefix, when it means "ancient" or "early" (as ǣr-gewinn "ancient strife"). Furthermore, the ModE words "ere" and "early" are derived from this group. The words printed all or partly in capital letters, then, are modern reflexes of the OE words in this list. Note that the ModE word printed in capital letters is not necessarily the direct descendent of the particular OE form in question, but merely a descendent of its etymological group.

A slash [/] indicates alternate spellings of an OE word which are important enough for one reason or another to include. Parentheses are used to indicate parts of words which sometimes, but not always, are joined to the words in our texts. If a word has a ge- prefix without parentheses, then it always has the prefix in our texts (but not necessarily in the whole corpus of OE). If a ge- prefixed word is consistently distinct in meaning from its base word (a radical example is ge-witan, No. 52) I have listed it separately. The numbers at the end of each group indicate the frequency of that group's words taken together. An asterisk [\*] means that the following word does not occur in any written document, but has been reconstructed as a necessary ancestor-form of some word by grammarians (e.g. PrimG and IE roots).

I have followed the usage of Pope and A Guide to Old English (Bruce Mitchell and Fred C. Robinson, revised ed., Toronto and Buffalo, 1982) in the diacritical marks. A small circle over a ô or ö means that the sounds were palatalized, and are to be pronounced (according to modern convention) as the "ch" of "church" and the "y" of "year." (The last sentence could have concluded with the word "respectively"; here and elsewhere I omit it, letting the reader assume that parallel lists are respectively ordered.) Since sc and cg are always pronounced like "sh" and the "j" of "judge" there is no need to mark them. (In a few words, not in this list, like ascian, the sc is pronounced like the "sk" of "asking.") The symbols [<] and [>] mean that a form was "derived from" or is directly "reflected in" another form: [DAY< dæg] means "day, which is directly derived from the OE dæg." I have put macrons ("long marks") over long vowels, and over the first vowel of long diphthongs (unlike Latin, there are many short diphthongs in OE). Throughout, I spell the voiceless th sound (as in "thin") with a thorn (þ), and its voiced allophone (as in "then") with an eth (ð).

A hyphen [-] before or after a word indicates its use as a suffix or prefix, or that a grammatical ending has been omitted for purposes of illustration. Hyphenated forms in head-lists indicate bases used only as compounding elements in our texts; often these forms will not have part-of-speech notations.

The terms "cognate," "kin to," and "relative to" refer to etymological relationships, as far as I am aware of the present state of philology. For etymologies I have relied mainly on Holthausen, Pokorny, and the OED, but doubtless I sometimes fail to join what ought to be joined, and join what ought not to be joined. A cognate word is not necessarily immediately derived from its kins in this list.

In the lists of compounds, a few important ones are defined briefly when the meaning is not obvious from the bases. The forms which are underlined are the most frequent compounds in the particular set of words (between the semi-colons); I have underlined a compound only when it occurs more than three times in our texts and is the most frequent of the set: so [. . . ; eormen-, feorh-, fifel-, frum-, gum-, mon- "mankind," wyrm-cynn;] means that among the seven compounds in our texts whose second element is cynn "nation, kind," the most frequent is mon-cynn which means "mankind."

On the important matter of word-formation--the combinations of bases with affixes and the formation of compounds--see Randolph Quirk and C. L. Wrenn, An Old English Grammar (New York, 1958), Ch. IV; Jess B. Bessinger, Jr., A Short Dictionary of Anglo-Saxon Poetry . . . (Toronto, 1950), "Preface"; and Mitchell's Guide mentioned above.

Works which I have found invaluable in preparing this Word-Board are The Oxford English Dictionary; F. Holthausen, Altenglisches etymologisches Wörterbuch (Heidelberg, 1934, 1963); A. Campbell, Old English Grammar (Oxford, 1959, 1964); J. B. Bessinger, Jr., and Philip H. Smith, Jr., A Concordance to Beowulf (Ithaca, 1969); J. R. Clark Hall, A Concise Anglo-Saxon Dictionary, 4th ed. with supplement by Herbert D. Meritt (Cambridge, England, 1894, 1962); J. Bosworth and T. N. Toller, An Anglo-Saxon Dictionary (Oxford, 1882-98) and its Supplement, ed. Toller (1908-21); Julius Pokorny, Indogermanisches etymologisches Wörterbuch, 2 vols. (Bern and München, 1955-69).

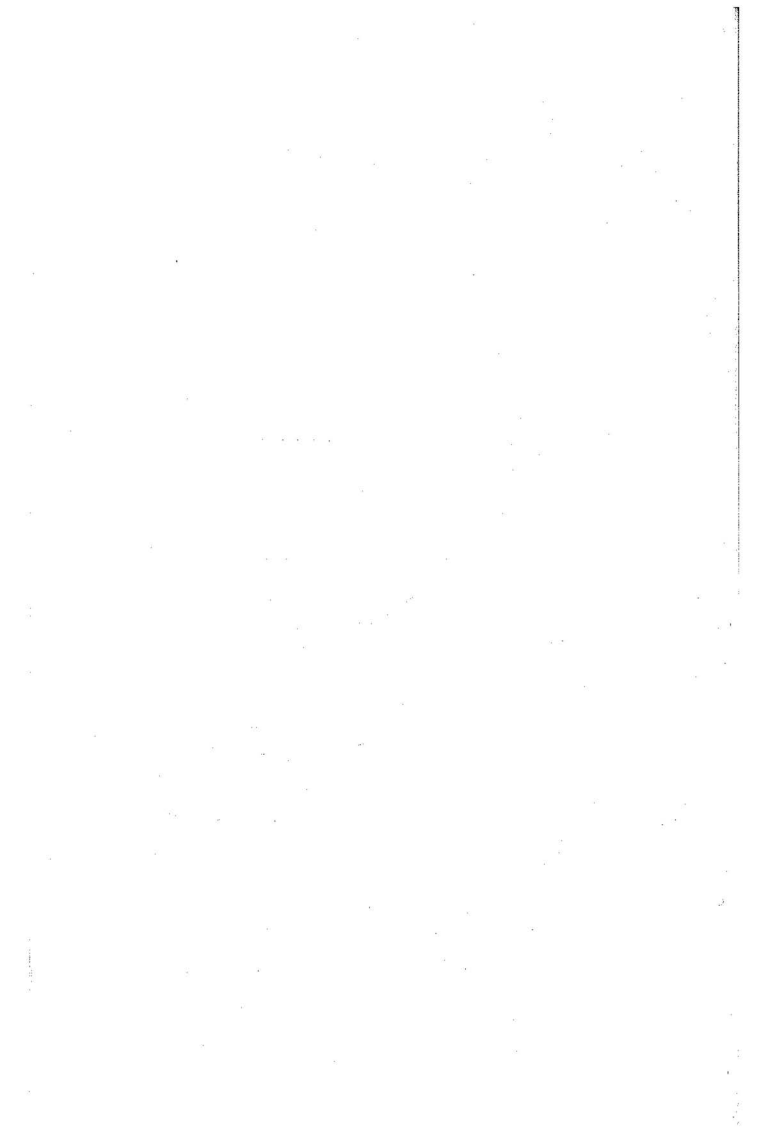
I am deeply grateful to a number of friends and colleagues for suggestions and corrections. Special thanks to Ellen Wertheimer and David Stevens for their

great help with the first edition. Traugott Lawler has supplied continual encouragement and correction. My thanks also to Jeanne Andrew, Douglas Bradley, Mike Morrison, and Jennifer Nomura for their help with this revision

Irvine  
1985

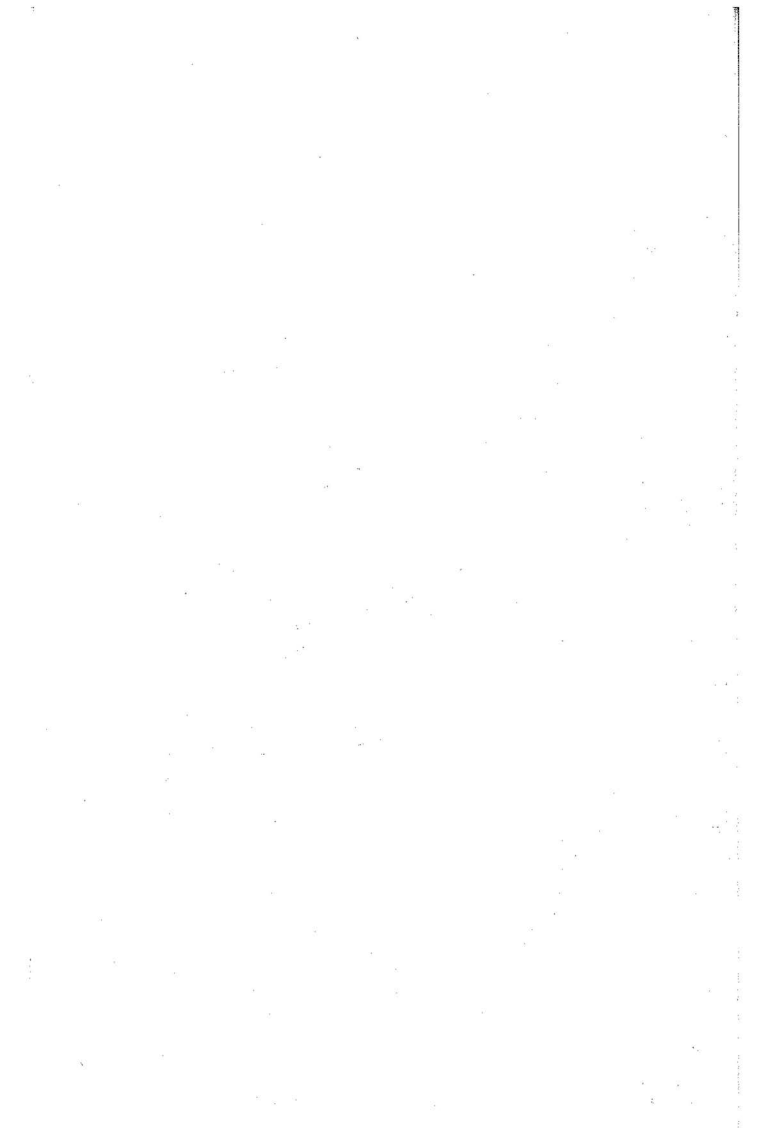
S.A.B.





## ABBREVIATIONS

acc.	accusative	ModE	Modern English
adj.	adjective	ModG	Modern German
adv.	adverb	n.	neuter
anom.	anomalous	nom.	nominative
cf.	compare	OE	Old English
comp.	comparative	OED	Oxford English Dictionary
conj.	conjunction	"our texts"	the poems in Pope's
cpd(s).	compound(s)		<u>OE Poems and</u>
dat.	dative		<u>Beowulf</u>
dem.	demonstrative	pl.	plural
e.g.	for example	ppl.	past participle
esp.	especially	prep.	preposition
etym.	etymology, etymologically	pres.	present
f.	feminine	pret.	preterite
gen.	genitive	PrimG	Primitive Germanic
Gk.	Greek	pron.	pronoun
IE	Indo-European	rel.	relative
ind.	indicative	sb.	substantive
indef.	indefinite	Scand.	Scandinavian
interj.	interjection	sg.	singular
lang(s)	language(s)	Skt.	Sanskrit
Lat.	Latin	st.	strong
LWS	Late West Saxon	superl.	superlative
m.	masculine	vb.	verb
MidE	Middle English	wk.	weak



1. þær (adv.) "THERE" (conj.) "where, if"; bonne (adv.) "THEN" (conj.) "when" (after comp.) "THAN"; panan (adv.) "THENCE"; þēs, þēos, þis (m., f., n.) (dem. adj., pron.) "THIS"; þider (adv.) "THITHER"; þus (adv.) "THUS"; [þys-liċ (adj.) "such"]; þenden (conj.) "while" (adv.) "meanwhile."

These forms parallel the hw- forms of hwā, etc. (No. 3). The highly frequent þæt, þē, þā are not counted in this list: they would fall here. The initial þ- of this group was unvoiced in OE, but (later spelled th) became voiced by the time of ModE. The reflexes from this group with voiced th- are rare sounds in initial position in ModE. Phonologists have used the pair this'll/thistle to demonstrate the contrast of voiced and unvoiced initial th-. The cognates of this "demonstrative group" are omnipresent in the IE langs.: ModG da, der, dann, denn, dieser "there, the, then, than, this"; Gk. to "the"; Lat. is-te, tum, tunc, tam "he, then, then, so," etc. ModE than and then were the same word in OE, as ModG denn and dann were originally the same. Cpd.: þær-on "therein." (399)

2. swā (adv.) "SO" (conj.) "as"; swelċ/swylċ (pron. dem., rel.) "SUCH (as)"; swelċe/swylċe (adv., conj.) "also, as."

Cognate with ModG so, probably Gk. hōs, "as." The OED has fifteen columns of discrimination of the meaning of "so." Swelċ (Gothic swaleiks) is derived from elements meaning "so-formed" (swā-liċ; cf. hwelċ from hwā-liċ). The ModE SUCH derives from the rounded form swylċ (a y in OE often appears as u in MidE and ModE); the unrounded swelċ gives us dialect variants still heard, even in U.S.A.: "sech, sich." (210)

3. hwā, hwæt (pron. interrog., rel.) "WHO, WHAT" (indef.) "someone, something"; hwæt! (interj.) "listen!"; for-hwon (adv., conj.) "WHY"; hwylċ (pron. interrog.) "WHICH" (indef.) "any(one)"; nāt-hwilċ (pron. adj., sb.) "someone"; hū (adv., conj.) "HOW"; hwær (adv., conj.)

"WHERE"; hwonne (adv., conj.) "WHEN"; hwanan (adv.) "WHENCE"; hwæðer (pron., adj.) "which of two, WHETHER"; hwæðer(e) (conj., adv.) "WHETHER, however, nevertheless"; hwider (adv., conj.) "WHITHER"; æððer (pron.) "EITHER"; æð-hwylc (pron.) "each one"; [æð-hwā (pron.) "every one"; æð-hwær (adv.) "everywhere"]; ge-hwā (pron.) "each"; ge-hwæðer (adj.) "either"; ge-hwylc (pron.) "each"; ge-hwær (adv.) "everywhere."

The compounds of the hwā group with ge- and æð- (see ēce No. 27) form indefinite pronouns, adverbs, and conjunctions. It will be seen that the questions a journalist is told to answer in his first paragraph are all cognate words. The suffix -an of hwanan is the usual one to indicate "place from which" (cf. foran No. 11, ufan No. 9, norðan). Hwylc (often hwelc) was formed on roots which correspond to hwā + lic (see No. 167), "of what shape." The instrumental of hwæt, hwī, gives us WHY, not found in our texts but good OE. From æð-hwæðer comes æððer, orig. ā + ge-hwæðer. This group, parallel to the demonstrative group (No. 1), may be called the interrogative group. The IE etymon of this hw- group may be represented as \*kw-, which appears often as p- in Gk., and as qu- in Lat. (quis, quid, quo, cum < quum "who, what, how/where, when/accompanying"). The German initial w- yields ModG wer, wie, wenn, wann, welch, was, wo "who, how, if, when, which, what, where," etc. Cpds.: ð-hwær; nō-ðer (= nā hwæðer); wel-hwylc. (201)

4. of (prep.) "from, OF, out of"; æfter (prep.) "AFTER, for, in accordance with" (adv.) "AFTERwards"; æftan (adv.) "from behind"; eft (adv.) "again, afterwards, in turn"; eafora (wk.m.) "son, heir" (pl.) "descendants, retainers."

ModE off was separated from of after the OE period--they were originally the same word--and new different spellings and pronunciation distinguished them as adv. and prep. The word has various and complex meanings as a prefix (of-, af-), among them as perfective, disjunctive, and negative (ē.g., af-punca "vexation, i.e. bad-thought," cf. "aversion"). After is not "more aft" but "farther off" (af + ter, not aft + er) in its historical development. Like for (No. 11), æfter is not used alone as a conjunction in OE. Æftan derives from a form like Gothic afta "behind," superl. of af "off." Cognate are Gk. apo, Lat. ab, ModG ab "from." An eafora is one who comes after.

Cpds.: æfter-cweðende; eft-cyme, -sīp. (195)

5. magan (mæg̃, meah̃t, meah̃te) (pret.-pres.) "be able, can, MAY"; meah̃t/miht (f.) "MIGHT, power"; mihtig̃ (adj.) "MIGHTY"; mægen (n.) "strength, MAIN, military forces."

The sense "may" for magan is the less likely; \*mōtan (No. 101) usually is used for this meaning. The error is common because of the ModE derivative. The group is cognate with the Gk. mēchanē "contrivance" (hence our "machine") from mēchos "means." Main as in mainland and as in "the Spanish main" are from mægen, presumably from the notion of a powerful expanse, of land or sea. Our verb MIGHT is from the pret. of magan, now used modally more often than temporally, as a mark of the subjunctive. The verb may not have been a pret.-pres. originally, but may have taken on the pret.-pres. forms by analogy with other vbs. The word mægen is a special favorite in Beowulf.

Cpds.: æl-, fore-mihtig̃; ofer-mægen; mægen-āgende, -byrpen, -craeft, -ellen, -fultum, -ræs, -strengo, -wudu. (170)

6. willan (wolde) (anom. vb.) "wish, be willing, WILL"; nyllan "will not"; willa (wk.m.) "desire, delight"; [wilnian (II) "desire, ask for"]; wēl (adv.) "WELL, rightly, indeed"; wela (wk.m.) "WEALTH"; [weliġ (adj.) "WEALTHY."]

Cognate are ModG wollen, Wahl, wohl "to wish, choice, well," and Lat. volo, nōlo "I wish (not)." The latter is composed like nyllan of a negative particle joined to the positive verb (ne + willan = nyllan); cf. nyt, nān, nis, nabban, etc. from wit, ān, is, habban, etc. From wille ic̃, nylle ic̃ "whether I wish to, or not" comes willy-nilly. OE (like all the Germanic langs.) has no formal future tense; in poetry, futurity is usually signalled by context (with the present tense form of the verb), and rarely by the ModE method of willan or sculan (No. 18) + infinitive (usually with some hint of the desire or obligation implied by the verbs). In MidE the word wealth was superfluously used along with the older word WEAL on the analogy of "health." Willan and wēl reflect different ablaut grades of an IE root; the Gothic forms are wiljan and waila.

Cpds.: wēl-hwylċ, -þungen; wil-cuma, -ġeofa, -ġesīþ, -sīþ; ær-, burh-, eorþ-, hord-, māðoum-wela. (162)

7. eal(l) (adj., sb.) "ALL" (adv.) "entirely"; ealles (gen. sg. as adv.) "completely"; nealles/nalles (ne + ealles) "not at all."

The ModE vowel a in ALL derives from the Mercian form alle. The LWS dialect of our texts shows "breaking" (diphthongization) of the æ, which comes from the Germanic a, to ea (pronounced æa), so \*all > \*æll > eall in West Saxon. (It is assumed that all a's from PrimG were changed to æ in OE if not followed by m or n.) In the more northerly dialects (Anglian, which includes Mercian) from which modern Standard English derives, \*all > \*æll which "retracts" to all again. The rule is that before h, u(w), l + consonant, and r + consonant, the vowel æ breaks to ea in West Saxon. The word has no certain cognates outside the Germanic langs. From eall + swā comes "also," hence "as" (cf. ModG also, als). The gen. pl. of eall is ealra, Anglian alra, whence MidE aller-, alder- meaning "of all," and Shakespeare's alderliefest "dearest of all." The use of the gen. sg. adverbially in ealles is common; cf. our "nights" for "at night." Cpds.: eal-fela, -gearo, -Iren; æl-mihtig; al-walda (an Anglian form). (159)

8. man(n) (dat. sg., nom. pl. men) (m.) "MAN"; man (indef. pron.) "one."

The i-umlauted vowels of the dat. sg. and nom./acc. pl. reveal original case endings which contained an i. Mann serves for both "adult male" and "human being (of either sex)," in English; the other Germanic langs. adopted distinct words for the two senses: ModG Mann and Mensch "human being." The latter form occurs in OE (not in our texts) as mennisc (adj.) "human(s)," which survived to the 12th c. The OE terms which discriminate sexes are wer (Lat. vir) and wif (+ man = woman). ModG, like OE, has man in nom. (unstressed) meaning "one" (cf. French on). Cpds.: man-cynn, -drēam, -dryhten, -þwære; brim-, ealdor-, fyrn-, glæd-, glēo-, gum-, hired-, iū-, lid-, sæ-, wæpned-mann. (151)

9. ofer (prep.) "OVER, above, across" (prefix) "excessive"; [ufan (adv.) "from abOVE"; ufor (comp. adv.) "further up"; ufera (comp. adj.) "later"; up(p) (adv.) "UP(wards)"; [uppe (adv.) "UP"; yppē (wk.f.) "raised floor, high seat."]

Cognates Gk. hyper, Lat. super "above, beyond," ModG über, ober, oben "over" and auf "upon." Cpds.: ofer-cuman, -flēon, -flitan, -gān "pass over," -helmian, -hīgian, -hycgan, -hygd, -mægan, -mæððum, -mōd, -sēcan, -sēon, -sittan, -swimman, -swyðan, -weorpan; upp-gang, -lang, -riht, -rodor. (151)

10. wynn (f.) "joy, delight"; (ǣ-)wunian (II) "dwell, remain (with), inhabit"; wēnnan (I) "accustom (someone) to, entertain"; wēn (f.) "expectation, hope"; wēnan (I) "expect, suppose, WĒEN, hope"; wine (m.) "friend, friendly lord"; winnan (a,u,u) (3) "contend, fight"; ǣ-winnan (3) "WĪN, achieve"; ǣ-winn (n.) "strife, battle"; [wiscan (I) "WISH."]

The Lat. cognate venus "loveliness, Venus" probably gives the original sense of the group, which combines love and war. One takes delight (wynn, ModG Wonne) in a friend (wine) to whom one is accustomed (wunian), and one has great expectations for him (wēn), and may strive for him (winnan). The ModE pair habit/habitation helps account for the ideas of dwelling (ModG wohnen "to dwell") and custom (ModG gewöhnen "to accustom") joined in the group. ModG wünschen "to wish" preserves the n, missing from wiscan. Winnan is connected with the group as are connected the two senses of the Skt. cognate vānati "desired, obtained." What is hope (wēn) in OE has become merely delusion in the ModG cognate Wahn. The word wine is easily confused with wīn (n.) "WINE" (the beverage).

Cpds.: wynn-lēas, -sum; ǣdel-, hord-, lif-, lyft-, symbol-wynn; be-wennan; or-wēna; frēa-, frēo-, ǣo-, ǣo-, gold-, gūp-, mǣg-wine; wine-dryhten, -ǣomor, -lēas, -mǣg; ǣr-, fyrn-, ȳp-ǣgewinn. (150)

11. for(e) (prep.) "FOR, before, in place of" (as prefix, intensive, often destructive, perfective); fore (adv.) "thereFORE"; forþ (adv.) "FORTH, away"; [ǣ-forþian (II) "accomplish" (perfective of "to further")]; furður (adv.) "FURTHER"; [(ǣ-)fyrðran (I) "FURTHER, impel"]; furðum (adv.) "recently, first"; foran (adv.) "before"; forma (wk. superlative adj.) "FIRST"; fyrrest (superl. adj.) "first, FOREMOST"; fruma (wk.m.) "beginning, chief."

The same root gives ModG für and vor, Gk. para, peri-, Lat. prō-, præ, per- (the last also a "perfective" prefix, like ModG "ver-"). Ultimately the pr- of Gk. prōto and Lat. primus "first" is cognate. The use of for alone as a conjunction does not occur in English before the 12th c.; in OE for + þon, þȳ, þām, hwon, hwȳ (compounded or not) served as "therefore, because, wherefore, why" etc. Note that the OE fyrst (frist) "a space of time" (ModG Frist) is not a member of this group and does not mean "first." ModE FIRST is derived from a homophone fyr(e)st (ModG Fürst "prince") which would fall here but does not occur in our texts. Like ǣo-, for- as a prefix sometimes gives a verb a perfective mood, indicating the completion of the action of a verb



(for-bærnan means "to burn up completely"). It also is frequent as a first element in adverbial and conjunctive compounds (e.g., for-þon). For- and fore- as compounding elements or prefixes are not counted here.  
Cpds.: æt-, be-foran; dæd-, hild-, land-, læod-, ord-, wig-fruma; frum-cynn, -gār, -sceaft "creation"; forþ-georn, -gerimed, -gesceaft, -gewiten, -weg. (141)

12. beran (æ, æ, o) (4) "BEAR, bring, wear"; -berend "bearing, having"; [-byrd (f.) "BURDEN, responsibility"; ge-byrd (f.) "fate"; ge-bæran (I) "behave"; bær (f.) "BIER"; byrele (m.) "cupbearer"; ge-boren (ppl. adj.) "BORN, born together, brother"]; bearn (n.) "child, BAIRN, son"; byre (m.) (1) "son, boy" (2) "opportunity"; [ge-byrdo (wk. f.) "child"; -bora (wk. m.) "bearer"]; bearm (m.) "bosom, lap."

Related to Gk. pherō, Lat. fero "I carry." Presumably one's bearm is where one carries things; a ship's bearm is its hold. One's bearing is still an index of one's behavior. ModE BIRTH is a reflex of byrd in a sense not represented in our texts. Bearn is easily confused with beorn (m.) "warrior."

Cpds.: æt- "bear away," for-, on-, oþ-beran; helm-, sawl-, reord-, gār-berend; dryht-bearn; mund-byrd; bearn-gebyrdo; wæg-bora. (141)

13. eald (adj.) "OLD"; ieldra (comp.) "older"; ieldesta (superl.) "oldest"; [ealdian (II) "grow old"]; ieldu (f.) "old age"; ieldu (m.pl.) "men (of old)"; [ieldan (I) "delay"]; ealdor (m.) "chief, prince, ALDERman"; ealdor (n.) "life."

The idea that an older man becomes a chief (ealdor) is obvious; for the idea that oldness and "life" (ealdor) are connected, compare the words "age" and "aged," and the word weorold (No. 99). Cognate are ModG alt, Alter "old age" and Lat. alere "to nourish" (> alma mater "foster mother"); hence the idea of eald is from an idea of growing up (Gothic and OE alan "to nourish, grow").

Cpds.: eald-fæder, -gesegen, -gesip, -gestreōn, -gewinna, -gewyrht, -hlāford, -metod, -sweord; ealdor "chief" -lēas, -mann, -pegn; ealdor "life" -bealu, -cearu, -dagas, -gedāl, -gewinna, -lang, -lēas. (131)

14. gōd (adj., sb.n.) "GOOD"; bet- (adv.) "better"; betera (comp. wk. adj.) "BETTER"; betst (superl. adj.)

"BEST"; bōt (f.) "remedy, reparation"; ġe-bētan (I) "improve, remedy"; sēl (comp. adv.) "better"; sēlra/sēlla (comp. wk. adj.) "better"; sēlest (superl. adj.) "best"; sāl (m., f.) "time, occasion, happy time"; ġe-sāliġ (adj.) "prosperous, happy"; [ġe-sālan (I) "befall, turn out favorably."]

The "gather" group (No. 162) may be related to gōd; if so, the original idea would be "consent, suitability" and hence goodness. The long vowel distinguishes it from gōd "God." The ModG cognate gut also has comp. and superl. forms besser and best. These latter, and their OE alternates sēlra and sēlest, are not etym. related to gōd; they are degrees of other adjectives whose positive degree no longer survived. The OE kins of betera and sēlra, bōt and sāl (cf. ModG Busse "penance," selig "blessed, happy") suggest their original senses of reparation and prosperity. We still use "better" in the sense of a mere return to a normal state ("It's all better"). The word ġe-sāliġ has shown a remarkable history; from the notion of "blessed" still present in ModG came in English a sense of "innocent," whence "naive," whence SILLY. We use the reflex of bōt, BOOT, in the phrase "to boot" meaning "in addition": "an advantage" was taken as "something additional thrown in." In Beowulf, sāl is twice used with its synonymous rhyme-word māl "suitable time" in happy formulas: "bā was sāl ond māl" ("then was a time of joy"--l. 1008); "sē ġe-weald hafaþ / sēla ond mēla" ("he [God] who has control over times and seasons"--ll. 1610-11). Cpds.: ær-gōd "antique and fine"; gōd-fremmend; bet-liċ; weorold-ġesāliġ. (129)

15. (ġe-)standan (stōd, stōdon, standen) (6) "STAND, take a stand"; stede (m.) "place, position"; staðol (m.) "foundation, firm position"; ġe-staðolian (II) "establish, confirm"; [stālan (=staðolian) (I) "establish, impute, avenge"]; stellan (I) "place, establish"; [ġe-steall (m., n.) "place, foundation, site"]; ġe-stealla (wk.m.) "companion"; stāl (m.) "place, position"; [stille (adj.) "steady, STILL"]; stōl (m.) "seat, throne"; stefn (m.) (1) "prow, STEM of a ship" (2) "trunk of a tree"; stefna (wk.m.) "STEM of ship"; [stefnettan (II) "stand firm"]; stōw (f.) "place"; -steald (n., adj.) "dwelling, situated"; [stāb (n.) "bank, shore."]

This complex group, founded on an IE root \*sta- and its ablaut variants, is cognate with Lat. stāre, status, sistere "to stand, status, to place (cause to stand)" and the huge number of derivatives from these words (e.g. estate, constitute, statute, stay, persist, stable, stanza, establish, stationery); with Gk. stēnai, stasis,

stoa "to stand, stasis, pillared hall" (statics, ecstatic, Stoic); with ModG stehen, Stand, stellen, Stamm, Stall, Stuhl, Statt, verstehen, Stadt, Gestade "to stand, position, to place, stem, stall, chair, place, to understand, town, shore"; and with words in all the IE langs. except Armenian and Albanian. The reflex of stōl, "STOOL," shows some degeneration of meaning. Stede and stōw are places where one stands (often military); a stap is a place to stand when disembarking from a boat. Staðol and its derivatives have an important religious connotation of security and heavenly confirmation. Stefn has apparently unrelated homophones meaning "voice" (f.) and "time, occasion" (m., like stefn "prow"); but the variant of our stefn, stemn "prow" or "stern," reveals its origin as the beam (tree-stem) to which the side boards of a boat were attached, as in the nautical term "from stem to stern." The compounds of ge-stealla rise from a military sense of one's "taking a stand by another person," being his "companion-in-arms." The present tense (and ppl.) of the base verb has "n-infix" (cf. Lat. vinco, vīci) not found in the preterite, so standan/stōd (cf. wæcnan/wōc "waken") and ModE stand/stood.  
Cpds.: ā-, æt-, be-, for-, wip-standan; bāl-, burh-, camp-, folc-, hēah-, mæðel-, wīc-, wong-stede; stede-fæst; ā-, on-stellan; weall-steall; eaxl-, fyrð-, hand-, lind-, nýð-gestealla; bręgo-, ēðel-, gum-, gief-stōl; wæl-stōw "place of slaughter, battlefield"; hæg-steald; in-gesteald; bunden-, hringed-, wunden-stefna. (128)

16. mid (prep.) "with, together with, by means of" (adv.) "in attendance, at the same time."

Completely lost from ModE (amid is not cognate in spite of its sense) except possibly in midwife "with the woman" even though mid was the regular word for our "with" (of accompaniment). Cognates: ModG mit, Gk. meta-. (127)

17. ān (adj., pron.) "ONE, lone"; nān "not one, NO"; ān- "single, lone"; [ānunga (adv.) "entirely"; ānga (wk. adj.) "sole"]; (n) ānig (pron., adj.) "ANY, anyone, not any"; [ānlic (adj.) "unique, beautiful"]; āna (adv.) "alone"; [āne (adv.) "once."]

The o of ModE "one" characteristically appears for a West Saxon ā of our poetic texts (cf. stān "stone," hwā "who"). The initial w sound of ModE "one," not spelled, developed around the Fifteenth century (still missing from ONLY < ānlic). Etym. related to Lat. ūnus, and curiously to the words onion, ounce, inch, uncial, eleven, atone. The high frequency of this group in the

elegies suggests their theme; āna in Beowulf esp. indicates heroic single-handed derring-do. Nān of course = ne + ān.

Cpds.: ān-feald, -floga, -genga, -haga, -pæp, -tīd.  
(124)

18. sculan (sceal, scealt, scolde) (pret.-pres.)  
"SHOULD, ought to, must, SHALL"; scyldig (adj.) "guilty."

The ModG cognate is sollen. The future sense "shall" of sculan, most common in ModE, is rare in our texts; the sense of obligation is dominant (see No. 6). Scyldig is related through an idea of debt: Gothic skula, ModG Schuld "debt," hence "guilt." ModE "shilly-shally" corresponds to shall I, shall I (not); cf. willy-nilly.  
(124)

19. dryhten (m.) "lord, chief"; dryht (f.) "band of retainers, noble company"; dryht- "lordly, splendid"; drēogan (ēa, u, o) (2) "perform, undergo, endure."

The Gothic ga-drauh̄ts "soldier" is related to the Gothic driugan "to do military service"; hence the relation of dryht and its chief the dryhten to drēogan. The idea of suffering often felt in drēogan may well reflect its early military sense as in the Gothic (cf. "drudge"). Like many old martial and royal terms, dryhten provided Christian authors with a word for God. Drēogan survives in the dialect phrase dree one's weird "endure one's fate" (on weird see No. 23), but the important OE word dryhten is lost in ModE.

Cpds.: frēa-, frēo-, gum-, mon- "liege lord," siġe-, wine-dryhten; engel-, mago-dryht; sibbe-ġedryht; dryht-bearn, -guma, -liċ, -liċe, -māðum, -scype, -sele, -sib; ā-drēogan. (117)

20. cyning (m.) "KING"; cyne- "royal"; cynn (n.) "race, family, KINDred, KIND"; [ġe-cynde (adj.) "innate, natural"; cennan (I) "beget"; -cund (adj.) "deriving from, KIND."]

Cognate with Lat. gens "race, family," genus "kind," (ġnātus "born," ModG Kind "child." Cyning derives either from cynn "nation" + patronymic suffix -ing, or from cyne- "royal" + -ing. Note the homophones cennan (1) "beget" and (2) "make known" (No. 33). The cognate relation of Lat. nātus to English cynn justifies the frequent MidE translation of natura as kinde (hence

Shakespeare's "kind" = "natural, familial"). Manna cynn(es) is a frequent formula.

Cpds.: beorn-, eorþ-, folc-, gūþ-, hēah-, lēod-, sǣ-, sōþ-, þēod- "king of a people," worold-, wuldor-cyning; cyning-bald, -wuldor; cyne-dōm, -rīċe; eormen-, feorh-, ffel-, frum-, gum-, mon- "mankind," wyrn-cynn; ā-cemnan; feorran-cund. (116)

21. ǣr (adv., conj., prep.) "before, ERE" (prefix) "ancient, EARly"; ǣr-þon (conj.) "before"; ǣror (comp. adv.) "before, earlier"; [ǣrra (comp. adj.) "former"]; ǣrest (superl. adv., adj.) "first, at the earliest."

The word ǣr is itself a comparative form, from \*airiz the comp. of \*air "early." So ǣror and ǣrra are double comparatives, the former composed in OE times, the latter in PrimG. ModE EARLY derives from \*ar or ǣr + lice. The adv. ǣr is often used to give pluperfect force to a preterite verb: þæt hē ǣr gēspræc means "what he had said."

Cpds.: ǣr-dæg, -fæder, -gōd, -gēstrēon, -wela, -gēweorc, -gēwinn. (114)

22. habban (hæfde) (III) "HAVE, hold"; -hæbbend(e) "equipped with."

Whether the word is cognate with habban "lift" (> HEAVE) or Lat. habēre (or, more likely, capere "seize") is disputed. Remarkable is the reduction of the verb, esp. in its auxiliary use, from habban to a as in "He'd 'a seen."

Cpds.: for-, wiþ-habban; bord-, lind-, rond-, searo-hæbbend(e). (108)

23. (ge-)weorðan (wearþ, wurdon, worden) (3) "become, happen, (aux.) be"; -weard "(to-)WARD"; wyrd (f.) "fate, WEIRD (personified)"; [wierdan (I) "injure, destroy."]

The verb survives in ModE in the phrase "wo worth the day!" meaning "evil befall the day!" The IE root has the idea "to turn," hence "turn into" > "become." So the Lat. cognates are vertere "to turn" and versus "furrow," or a "line" of verse, where the ox or pen turns back. The OE auxiliary use of weorðan occurs as well in ModG werden. The weird sisters of Macbeth are the "fatal" or "destiny-knowing" ones; the Icelandic Urðr (cognate with wyrd) is one of the Norns. The

variation of  $\delta$  and  $d$  in the different forms of weorðan illustrates Verner's Law. (102)

24. gangan (ēo, ēo, a) (7) "go"; ge-gangan (7) "reach, get, happen"; [gengan (I) "go"; gang (m.) "going, passage, flow"]; -genga (wk.m.) "goer"; [-genge (adj.) "going"]; gān (ēode) (anom. vb.) "GO"; ge-gān (anom. vb.) "get, undertake, happen."

Gangan may be a lengthened form of gān, or gān may be a shortened form of gangan by analogy with standan, with its shortened alternate form in Germanic, ModG stehen. The ge-forms of both verbs are good examples of "perfective" meanings. Cognate are ModG Gang and Gānger "passage, goer." The preterite of gān is from a separate verb ēode, otherwise lost, which may have been related to the Lat. ire "to go." The word ēode became yode in MidE, but 16th c. archaizing writers used yede. Cpds.: ā-gangan; be- "circuit, expanse," in-, upp-gang; ān-, in-, sā-genga; ūp-genge; full-, ofer- "pass over," op-, ymb-gān. (101)

25. mōd (n.) "mind, heart, MOOD, high spirit"; mōdiġ (adj.) "bold, courageous"; [ge-mēde (n.) "consent"; an-mēdla (wk.m.) "arrogance, pomp."]

The ModE derivatives mood, moody miss the powerful sense of mōd, as do the ModG cognates Mut, Gemut. Related to the (Doric) Gk. mōsthai "covet," perhaps Lat. mos "custom, will." Gothic mōps means "anger, emotion." Cpds.: āwisc-, bolgen-, ēap-, ġalg-, ġeōmor-, ġūp-, hrēoh-, ofer-, sāriġ-, glād-, stīp-, swīp-, wēriġ-, yrre-mōd; fela-mōdiġ; mōdiġ-liġe; mōd-cearu, -ċeariġ, -ġehyġd, -ġeponc, -ġiōmor, -lufu, -sefa "mind, spirit," -þracu, -wlanc. (101)

26. (ġe-)dōn (dyde) (anom. vb.) "DO, perform"; dāđ (f.) "DEED"; dōm (m.) "judgement, reputation, glory, choice"; dēman (I) "judge, DEEM"; [dēmend (m.) "judge, God"; dādla (wk.m.) "doer."]

The IE root signifies "to place, set, put"--hence don and doff (do + on, do + off) refer to the placement of the hat. A thing established is a judgement, so our dōm (whose modern reflex DOOM has lost its sense of "judgement" in favor of a sense of the fate which impends, the finality of doomsday) is cognate with the Gk. themis "justice personified" via the IE root \*dhē-: \*dhō-. (These

conjectured IE forms show the "ablaut" of vowels in a regular series of gradation which accounts for the quality of all vowels in IE, and is most visible to us in the vowel gradations of the stems of strong verbs.) A thesis (Gk.) likewise is a thing set down or proposed; the Lat. cognates have the sense "put": abdere, condere, dēdere "to put away, put together, give up." The root may be the source of the dental suffix which forms the pret. of Germanic weak verbs (cf. our modern DID + infinitive = pret.). Dōm and dēman exhibit the effects of i-umlaut.

Cpds.: dād-cēne, -fruma, -hata; ellen-, fyren-, lof-dād; dōm-dæg, -georn, -lēas; cyne-, wīs-dōm; mān-for-dādla. (99)

27. ēce (adj.) "eternal" (adv.) "eternally"; ā, āwa (adv.) "always"; nā/nō (adv.) "never, not at all"; āfre (adv.) "EVER"; nāfre (adv.) "NEVER"; æg- (prefix of indefinite generalization) "each, every, any."

The frequent word ēce (esp. in the formula ēce Dryhten) is not used after the 13th c. It is formed on the root (as in Gothic aiw) from which derive ā and āwa (and ModG ewig "eternal"). Cognates are ModG je "ever," Gk. aiōn, Lat. aevum "lifetime, aeon." Less certain is the relation of āfre to this group: it may represent \*ā-in-feore "ever in life," but this is admittedly doubtful. The very common prefix æg- (see esp. the hwā group No. 3) represents ā "always" + ge- (indefinite prefix). The word ge-hwā means "each (one)," and æg-hwā means "every one." Words with this prefix are not counted in this group. A ModE reflex of the root of ā is "ay(e)," (often in the phrase, for ay), somewhat archaic, which rhymes with "say" and is distinct from "aye" meaning affirmative as a vote (homophone of "eye"). (Strictly, "ay" is a Norse loan-word, itself derived from the Germanic root from which ā springs.) OE sōna "forthwith" and gēna "further" perhaps contain ā in unstressed form, but the words are not counted here. (97)

28. fela (indeclinable pron.) "much (of)" (adv.) "much"; full (adj.) "FULL (of)" (adv.) "wholly, FULLY, very" (n.sb.) "(filled) cup, beaker" (prefix) "following, serving"; fyllu (wk.f.) "FILL, plenty, feast"; fultum (m.) "help, support"; [fylstan/ful-lēstan (I) "help"; folgian (II) (= full-gān, anom. vb.) "FOLLOW, pursue"; folgop (m.) "position of service, FOLLOWing, office."]

Fela was perhaps originally an adjective, from which the adverb was derived (acc. sg. n.); the adverb took on a substantive function, often with a genitive, but retains a feature of adverbs, being "indeclinable," or showing no variation of ending. Adverbs are also made from the gen. (ealles) and dat. (ealle) of adjectives. The notion of "service" in compounds of full appears to arise from a sense of filling as satisfying, hence providing satisfactory service (cf. "supplement" from Lat. plēre "to fill"). Ful-lāstan and fulgān (in the form full-ēode) occur in our texts; the forms fylstan and folgian may not have been recognized as identical: cf. stēlan/staðolian (No. 15); wer/weorold (No. 99). Likewise fultum is full + tēam (< tēon) "service-provision": rarely in OE is it spelled fulteam. Cognates in ModG are viel, voll, folgen "much, full, to follow"; Gk. polys "much," plērēs "full" (whence pleroma, the "fullness" of Gnostic and theological terminology); Lat. plēre, plūs "to fill, more." Cpds.: eal-fela; fela-frigende, -geōmor, -hrōr, -mōdig; eġes-, sorh-, weorþ-ful; medo-, sele-ful (as "beaker"); wal-, wist-fyllu; mæġen-fultum. (97)

29. (ġe-)witan (wāt, wāst, wiste) (pret.-pres.) "know"; nytan "not know"; [bewitian (II) "watch"]; wita (wk.m.) "wise man"; [(ġe-)witt (n.) "intelligence, senses"]; witiġ, ġe-wittiġ (adj.) "wise"; wis (adj.) "WISE"; wise (wk.f., and suffix) "manner, way"; ġe-wiss (adj.) "trustworthy, certain"; wīsian (II) "guide, show the way"; [wīsa (wk.m.) "leader."]

The archaic ModE verbs "to WIT, to WOT" and the ModE noun WIT are obviously derived from this group. The IE sense of the etymon is "see": "to have seen" is "to know." So the cognates in Gk. are eidos "appearance" (> idol) and idea "form"; in Lat. the important cognate is vidēre "to see," whence come many ModE derivatives. Witan is related to witan "blame," and ġe-witan "go" (No. 88), but the groups are separated in this list simply to avoid undue complexity. The translation of wīsian, "guide," is itself a ModE word borrowed from French, and the French word was borrowed from an early German (Frankish) form of witan. ModG cognates are wissen, Weise, weisen, Witz, ġewiss, Gewissen "to know, manner, to direct, witticism, certain, conscience." Cpds.: nāt-hwylċ "someone (I know not who)"; ūþ, fyrn-, rūn-wita; fyr-witt; wīs-dōm, -fæst, -hycgende; wis-liċ; ġe-wis-liċe. (96)

30. lif (n.) "LIFE"; libban/lif(i)ġan (lifde) (III) "LIVE"; lāf (f.) "LEAVings, what is LEFT as inheritance, survivors"; lāfan (I) "LEAVE."



The connection between leave and life, if the conjecture is right, is in the idea of "remaining (alive)" (see the Gk. cognate liparēs "persistent"); to leave is to cause to remain. The IE root probably meant "to smear, to be sticky." The ModG bleiben (be + liban) "remain" and Leib "body" as well as leben "live" are from the same root. In poetry the lāf of files or hammers are swords.

Cpds.: edwīt-lif; lif-bysig, -dæg, -frēa, -gedāl, -gesceaft, -wraðu, -wynn; un-lifiġende; ende-, eormen-, here-, wēa-, yrfe-, ȳþ-lāf. (95)

31. wīġ (n.) "war, combat, martial power"; [wīġan (I) "fight"; ġe-wegan (æ, æ, e) (5) "fight"]; wīġend (m.) "warrior"; wīġa (wk.m.) "warrior."

Cognate with Lat. vīci "I conquered." The word ġe-wegan is distinct from its homophone wegan (5) "carry" (No. 94). As often, a present participle (wīġend) has been made into a noun (cf. friend, fiend--hence the e follows the i). The group is lost entirely from ModE; the mass of compounds show how easily these words came to the minds of poets in search of the frequent initial w. Cpds.: wīġ-bealu, -bill, -bord, -cræft, -cræftig, -freca, -fruma, -ġetawa, -ġeweorðad, -gryre, -haga, -heafola, -hēap, -heard, -hete, -hryre, -plega, -sigor, -smip, -spēd, -weorðung; fēðe-wīġ; gār-wīġend; æsc-, byrn-, gār-, gūþ-, lind-, rand-, scyld-wīġa. (93)

32. cuman (ō, ō, u) (4) "COME, go"; [cuma (wk.m.) "visitor"; cyme (m.) "coming, arrival."]

Often forms of cuman appear with w after the c, revealing the connection with the IE root \*gwem-. The Lat. venire "to come," cognate with cuman, shows the survival of the w and the loss of the initial consonant in that branch of the IE group. The o of the ModE spelling derives from the medieval spelling of o for u before groups of "minims" (like the i-shaped strokes in u, m, n) to avoid confusion--the spelling here indicates no sound change (cf. monk for munk, both pronounced the same). Our "become," from "be come," to have arrived, has driven out weorðan "become." The ModE becoming "apt, nice," is from this verb, but ModE "comely" is from a separate root represented in OE cȳme "beautiful." Cpds.: be-, ofer-cuman; cwealm-, wil-cuma; eft-cyme. (90)

33. cunnan (cann, canst, cūbe) (pret.-pres.) "know, know how, be able, CAN"; cūþ (adj.) "known, familiar, COUTH"; [cýþþ (f.) "known region, home"]; (ǵe-)cýðan (I) "make known, announce"; cunnian (II) "test, find out by experience, try"; cennan (I) "make known"; [(ǵe-)cnāwan (ēo, ēo, ā) (7) "KNOW, recognize, perceive"]; cēne (adj.) "bold, KEEN"; fracod/forcūþ (adj.) "wicked"; [on-cýþþ (f.) "grief."]

The present of cunnan was formed on the preterite of a verb meaning "to learn"; "to have learned" is "to know." Hence the pret.-pres. form; a new pret., signalled by the dental ð, was formed on the old strong preterite. The group is related to Lat. (co)gnōscere "to be acquainted," nōvī "I know" (itself a pret.-pres. verb: to have been acquainted is to know). The ModE pret. of can, could, includes its l by analogy with should and would, which have l historically (scolde, wolde). The loss of the n before the ð of cūbe is characteristic of OE and its most closely related langs., Old Saxon and Old Frisian, in the West Germanic Group. So we have tooth instead of \*tonth for the ModE cognate of the Lat. stem dent-, and we have mouth instead of something like the ModG Mund "mouth." ModE con "to learn" was distinguished from can "to be able" in the MidE period. One's native land is where one's dear ones are, one's KITH (from cýþþ) as in "kith and kin." KEN, CUNNING, CANNY also derive from this group, and the term kenning (from Icelandic). The relation of cēne to this group is uncertain. (PrimG \*konj-). To be intensely uncouth is to be forcūþ. The cunnan group may be related to the cýning group (No. 20); if so, kith is cognate with kin. Note cennan "make known" has the homophone cennan "beget." Also note the sometimes confusing forms of the verbs cunnan and cunnian. Cpbs.: cūþ-liðe; un-cūþ, wīd-cūþ "famous"; ā-cýðan; dād-, gār-cēne; feor-cýþþ; un-forcūþ. (Un-cūþ and wīd-cūþ occur five times each.) (90)

34. magu/mago (m.) "son, young man" (prefix) "youthful"; maga (wk.m.) "son, young man"; mæcg/mecg (m.) "man"; mæg (pl. māgas) (m., f.) "kinsman (kinswoman)"; [mægþ (f.) "MAIDen, woman"; māge (wk.f.) "kinswoman"]; mægþ (f.) "tribe, nation."

The ModG cognate is Magd "maidservant." The very frequent mæg often means little more than "man." It is remarkable that so important a word as mæg was driven out of English by "kin" and the less punchy "relative." Cpbs.: magu-driht, -rinc, -þegn; hilde-, ðret-, wræc-mecg; cnēo-, faderen-, frēo-, hēafod-, hlēo-, wine-mæg "friendly kinsman"; mæg-burg, -wine. (89)

35. sīþ (m.) "journey, venture, exploit" or "time, occasion"; ge-sīþ (m.) "companion, retainer"; sīðian (II) "journey"; sendan (I) "SEND."

The verbs sīðian and sendan are related as "to go" and "to cause to go," i.e. SEND (ModG senden). The senses of the group are joined in a phrase like "go and have an interesting time." Probably related to the Lat. sentire "to feel," by a metaphorical extension of the sense. Apparently not related to the adverb sīþ "later" and its derivatives. Cpd.: sīþ-fæt, -from; bealu-, cear-, eft-, ellor-, gryre-, sā-, wil-, wræc-sīþ; for-sīðian; eald-, wilgesīþ; on- "send (away)," for-sendan. (89)

36. sīþ (comp. adv.) "later"; sīðest (superl. adj.) "latest"; sīþþan (adv.) "afterwards, SINCE" (conj.) "SINCE, after, as soon as, from the time when."

ModE "since" is a reduction of MidE sithence < sīþþan. Cognate are ModG seit "since" and perhaps Lat. sērus "late." (89)

37. feorh (n.,m.) "life, soul, person"; fīras (m.pl.) "human beings"; ferhþ (m.,n.) "spirit, heart, time."

Feorh is a favorite compounding element in Beowulf. The noun fīras is derived from feorh, whose nom. and acc. pl. form is feorh. To get at a feorh in a military context is to cut to the quick, the part of a person which makes him alive (or as we say, inversely, makes him mortal). Wīdeferhþ means "for a long time"; for the association of "life" with "time" see weorold (No. 99), āfre (No. 27), eald (No. 13). Cpd.: geogop-feorh; feorh-bealu "mortal affliction," -benn, -bold, -bona, -cynn, -genīpla "mortal foe," -hūs, -lāst, -legu, -sēoc, -sweng, -wund; collen-, sāriġ-, swīþ- "stout-hearted," wīde-ferhþ; ferhþ-frec, -genīpla, -loca. (88)

38. lēod (m.) "man" (pl.) lēode "people"; lēod (f.) "people, nation."

Cognate with ModG Leute "people," Gk. eleytheros, Lat. liber "free." The synonymous and rhyming OE word þēod (No. 52) may have influenced the forms and sense of lēod. From lēod comes a noun lēoden "language" (cf. ge-þēod [and Deutsch] "language" from þēod "people") which survived into MidE, and was confused with the OE word lædan from the word "Latin," the language of the

learned. Lēod is a favorite in Beowulf, often making a verse with a national name in the gen. pl. ("Wedera lēode" --1.225).

Cpds.: lēod-bealo, -burg, -cyning, -fruma, -ġebyrġea, -hr̥yre, -sceaða, -scipe. (87)

39. ġūþ (f.) "war, battle, fight."

Obviously an important compounding element, but without relatives in OE, or any descendants in ModE; the word may be related to Gk. thoneys "murder," Lat. dēfendere "to defend." ġūþ is not used as the second element of any compound. Twenty-two of the ġūþ compounds are unique to Beowulf. The word is found in poetry only; words of this sort must have given the poetry a special, perhaps archaic quality hard to imitate in ModE without quaintness.

Cpds.: ġūþ-beorn, -bill, -byrne, -cearu, -cræft, -cyning, -dēap, -floga, -freca, -fremmend, -ġetawa, -ġewæde, -ġeweorc, -hafoc, -helm, -horn, -hr̥ēþ, -lēoþ, -mōd, -plega, -r̥æs, -r̥eow, -rinc, -rōf, -scear, -sceaða, -searo, -sele, -sweord, -w̥erig, -wiga, -wine. (Underlined cpds. each occur 6 times.) (86)

40. æt (prep.) "AT, in, by" (prefix) "with, at."

Cognate with Lat. ad "to, at." ModG zu (with bei and an drove out "at." The cpds. with æt are not counted here. (85)

41. mīn (possessive adj.) "MY, MINE."

Like the other possessive adjs. (þīn, ūre, ġower, uncer, inċer, sīn), mīn is formed on the genitive of the personal pron. iċ (not counted in this list) and differs from it only in taking adjectival endings in agreement with its noun. (85)

42. helm (m.) "HELMet, protection"; ofer-helmlan (II) "over-hang, overshadow"; [be-helan (æ, ē, o) (4) "conceal, hide, cover"; heolstor (m.) "hiding place, darkness"; hell (f.) "HELL"]; heal(l) (f.) "HALL"; [ġe-hola (wk.m.) "protector."]

The root means "to conceal," especially by covering over: cognate with Gk. kalyptein "to conceal" (whence Apocalypse, "the unveiling") and Lat. cēlāre, oculere

"to hide," clandestīnus, and cella "cell, room." Gk. and Lat. k often appear in OE as h (centum/hundred; canis/hound; capere/heave, etc.) as described in Grimm's Law. HALL, HELL, HELM are all covered places of a sort; derived from the same root are HOLE, HOLLOW, HULL, and HOLSTER. Helmet is the Old French diminutive of helm, which the French borrowed from German. ModG cognates are hehlen, Höhle, Hölle, Helm, Halle, Hülle "to conceal, cave, hell, helmet, hall, cover." Cpds.: grīm-, gūp-, niht-, scadu-helm; helm-berend; hell-bend, -rūne, -scaða; heal-ærn, -gamen, -reced, -sittend, -pegn, -wudu; gif-, medu-heal. (82)

43. ġiefan (ea, ēa, ie) (5) "GIVE"; ġiefa (wk.m.) "GIVER"; ġiefu, -ġieft (f.) "GIFT"; ġiefeðe (adj.) "GIVEN, allotted" (sb.n.) "fate"; gafol (n.) "tribute."

The frequency of this group in our texts is largely a result of the aristocratic practice of gift-giving, by lord to retainers, as the polite means of maintaining a dryht in an amicable spirit of martial zest. A lord is pre-eminently a bēag-ġiefa. Gafol, on the other hand, the method of buying off Norse invaders, is a term of contempt--not found in Beowulf, which may have been composed before the Viking raiders struck England. The idea of the ġiefeðe, the donnée or pre-destined, constitutes part of the apparently fatalistic ideology of the Germanic peoples before the full reception of Judeo-Christian providential thought (cf. wyrd No. 23). The word ġiefan may be related to Lat. habēre "to have," and hence dēbēre "to owe" (< dē + habēre). Cpds.: ā-, æt-, for- "give," of-ġiefan "give up"; bēag-, gold-, māðum-, sinc-ġifa "treasure giver"; māðum-, sweord-ġiefu; fēoh-ġieft; ġief-heal, -scat. -stōl; un-ġiefeðe. (81)

44. (ġe-)sēcan (sōhte) (I) "SEEK, go to, visit, attack"; sacan (ō, ȝ, a) (6) "fight"; sacu (f.) "strife"; sæcc (f.) "battle"; ġe-saca (wk.m.) "adversary"; "adversary" [sōcn (f.) "persecution, visitation."]

To seek out with a vengeance is to fight. The Lat. cognate sāgīre means "to perceive by scent"; to be sagacious (< Lat. sagax) is to have a nose for the truth (as to be sapient is to be tasteful--Lat. sapor "taste"). ModG suchen, besuchen "seek, visit"; the Gk. cognate hēgeomai "lead" gives us "exegesis," guidance out (of perplexity), i.e. interpretation. The old sense of sacu as a legal strife developed in meaning as a "cause," hence ModE SAKE. The ModG Sache "thing" is from the same root;

there the semantic development was from a court affair to an affair in general, a thing (cf. "thing" and Lat. res "affair of law, thing," and the semantic development of the Lat. causa "lawsuit" to Italian cosa, French chose "thing." In Icelandic, the þing is the Parliament; in OE a þing can be a judicial assembly as well as a THING.) ModE "beseech" keeps the palatalized pronunciation of the ċ of sēcan. The infinitive shows i-umlaut; the preterite forms retained the original ō (cf. þencan/þōhte, þyncan/þūhte, wyrcean/worhte "think, seem, work"). Cpds.: ofer-, on-sēcan; on-sacan; and saca. (81)

45. (ġe-)healdan (ēo, ēo, ea) (7) "HOLD, keep, rule"; [ġe-hyld (n.) "protection."]

The ModE beholden "obliged" retains the old past participle form; the sense developed after OE times. Cognate is ModG halten "to hold"; ModE "halt" is borrowed from French and Italian (those traffic signs, ALT, in Italy are not just for English-speaking tourists), who borrowed it from German. One holds a holiday, or one observes it; the sense of "behold" as "look" derives from this semantic relationship.

Cpds.: be-healdan "BEHOLD, guard"; drēam-healdende "blissful." (80)

46. wip (prep.) "against, opposite, toward, WITH"; wiber- "against, counter"; [wiðre (n.) "resistance."]

Cognate is ModG wider "against." The prep. is a shortened form of the rare OE adj. wiðer (cf. Gothic wipra) which in our texts appears only as a prefix. A "false friend": the sense "with" is not common; only later in the MidE period, probably under the influence of the Scand. cognate viþ, did OE wip take on the "accompaniment" sense formerly the function of OE mid.

Cpds.: wip-fōn, -grīpan, -habban, -standan; wiðer-lēan, -ræhtes. (80)

47. be (stressed form bī/biġ) (prep., prefix) "BY, near, about"; ymb(e) (prep., prefix) "about, around, near."

Both words are cognate with Lat. ambi-, Gk. amphi-. Be and bī are related to ModG be- and bei, with the former unstressed, the latter stressed in each pair. Usually be as prefix is unstressed before verbs and unemphasized preps., but stressed (often spelled biġ; -iġ is

virtually the same as -i) before nouns, or as adverb or emphasized prep. Ymbe reflects the earlier, longer form of the same word (as the Lat. and Gk. cognates show). For the loss of the initial \*am- which once preceded be/bī, compare OE bā (+ bā > BOTH) and Lat. ambō, Gk. ampho- "both." The ModG um "about" is from the same root with the latter part missing. The very common prefix be/bī- is not counted in this group. Cpds.: ymb(e)-beorgan, -clyppan, -fōn, -hweorfan, -ēode, -sittan, -sittend. (79)

48. findan (a, a, u) (3) "FIND"; -fynde (adj.) "locatable"; [ġe-fandian (II) "search out, test, experience"; fundian (II) "strive, direct a course (to), desire (to go to)"; fēða (wk.m.) "troop on foot, infantry"; [fēðe (n.) "going, power of locomotion, gait"; fūs (adj.) (1) "eager (to go), hastening, ready" (2) "brilliant"; [ġe-)fȳsan (I) "impel, prepare."

Probably the original sense of the etymon of the group is to go or walk. Related would be Gk. patos, pontos "way, sea"; Lat. pons "bridge"--all with a sense of passage. (Lat. petere "seek" is a less likely kin.) For the relation between going and the verb find, cf. Lat. invenire "to come upon, to find." Fēða is not related to fōt (Lat. pedem) "foot," but the mnemonic connection is inevitable. ModG cognates are finden, Fund "to find, discovery." Fūs, an admirable word, would now be FOUSE if it were retained in English; any poet may use it now. Cpds.: ēap-fynde; on-findan; gum-fēða; fēðe-cempa, -gest, -lāst, -wīg; hin-, ūt-, wal-fūs; fūs-līč. (78)

49. (ġe-)sēon (seah, sāwon, sewen) (5) "SEE, look"; ġe-sihþ (f.) "SIGHT, vision"; -sīen "sight"; ġesīene (adj.) "visible."

The IE cognates are unclear: sēon may be related to Lat. sequi "follow" or to the same root as "say" (Gk. ennepō, Lat. inquam "I say"), or these may all be related. ModG cognates are sehen, Sicht, Gesicht "to see, sight, vision." The ending -þ in ġe-sihþ is an IE substantive-maker, which appears as -(i)t- in Lat. (vanitas, veritas, bonitas), French -ité, ModE -(i)ty, and in several English words formed from adjectives (health, length, mirth, truth, etc.). Sēon shows "contraction" of vowels after an original h sound was lost (\*sehan > \*seon > sēon, with compensatory lengthening). So fōn "take" and hōn "hang." Sēon also shows Verner's Law in the variation of the original \*h of the infinitive and the w of some of the pret. forms (cf. weorðan, ċēosan).

Cpds.: ġeond-, ofer-sēon; an-, wāfer-, wundor-sien;  
ēp-ġesȳne. (78)

50. eorl (m.) "nobleman, warrior."

The word became the title EARL only late in the OE period, when it took on the Scandinavian sense as the counterpart of the Lat. comes, French comte "count." The Icelandic cognate "jarl" has been revived as an archaizing term among romancers and historians.

Cpds.: eorl-ġestrēon, -ġewāde, -scipe, -weorod; eorl-līc. (77)

51. hild (f.) "battle, warfare."

Like gūþ (No. 39), hild is strictly a poetic word, used as a high-frequency compounder helpful to a poet in search of an initial h (it is not found as the second element of compounds). Both words became obsolete by the twelfth century, as the poetic tradition on which they depended faded. Beowulf accounts for nearly half the occurrences of hild and gūþ in OE. Neither word has certain cognates in Lat. or ModG. Notice that many of the bases compounded with hild are the same ones joined with gūþ: this poetic word-hoard is small and repetitive. Few formulas seem more OE than "hār hilderinc."

Cpds.: hild(e)-bill, -bord, -cumbor, -cyst, -dēor, -freca, -fruma, -ġeatwe, -ġicel, -grāp, -hlamm, -lata, -lēoma, -mēce, -mecg, -ræs, -rand, -rinc, -sceorp, -setl, -strengo, -swāt, -tūx, -wāpen, -wīsa. (Hilde-rinc occurs ten times; hilde-dēor eight.) (77)

52. þēod (or þīod) (f.) "people, nation"; þēoden (m.) "prince."

Cf. dryht/dryhten. From the Germanic root of þēod were borrowed the Lat. and Gk. cognates which appear in ModE (from Lat.) as "Teuton." The ModG derivative is Deutsch (< diutisc "people-ish"), the name of the "language of the people," the vulgar (non-Lat.) lang. of Germany. OE þēod (and þēode n.) mean "language" as well, but not in our texts. The only ModE derivative is DUTCH, a word borrowed from Holland before it became specialized on the Continent to refer to the languages and peoples higher up the Rhine.

Cpds.: siġe-, wer-þēod; þēod-cyning, -ġestrēon, -sceaða, -brēa; el-þēodig; þēoden-lēas. (74)



53. fram (prep.) "FROM" (adv.) "forth, away" (adj.) "froward, brave"; (ge-)fremman (I) "further, do, perform, accomplish"; [freme (adj.) "good, kind"; fremu (f.) "good action, excellence"; fremde (adj.) "foreign, estranged."]

The evidence for the connection of the prep. and the adj. is most striking in the Old Norse forms fram "forward" and fram-r "valiant." The translations "froward" for fram and "to further" for fremman show the senses developed from an original spatial sense of the etymon. The group may be related to the "for" group. Cognate is ModG fremd "alien," set apart from us. ModE FRO is borrowed from the Scand. cognate of the prep. fram.  
Cpds.: sīþ-, un-from; fram-weard; gūþ-fremmend. (73)

54. gold (n.) "GOLD"; gylden (adj.) "GOLDEN"; [geolo (adj.) "YELLOW."]

Related to gold also is the OE gealla GALL, the yellow humour. Cognate are Lat. fel "gall," ModG Geld, gelb "money, yellow." In Beowulf, geolo refers to the color of linden-wood, the material of shields. The terms for colors in OE are confusing to us because the OE spectrum of hues was not divided in quite the same way (e.g., their "red" leaned toward the yellow--but see our terms like "crimson, scarlet, claret, burgundy, velvet, mauve, lavender, violet, heliotrope, fuchsia, flamingo, peach, pink, beige"). Even more confusing are the numbers of OE color terms which denote, not hue (wavelength), but chroma (reflectivity, brightness, quantity of light) or intensity (purity, admixture of white or black, lightness or darkness). ModE also preserves, from OE, the words "dun, wan, sallow, fallow, bleak, dusky, swarthy, bright, light, murky, dark, black, gray, white," etc. (as well as words like "livid, fulvous, sorrel, roan, tawny, pallid, tan, bay, buff, pale" from Romance langs.) to refer to "colors" which are not strictly hues. Most speakers would consider this set of words rather difficult to define, because we are not accustomed to thinking of color except as hue, in spite of the rather large non-hue resources of our own vocabulary. Adding to the confusion are OE terms which then referred to chroma (e.g., brūn and hwīt, meaning "bright, shining," used of BURNISHED metal [brūn] whose reflexes now (BROWN, WHITE) refer to hue or intensity. The group of OE, Romance, and ModE words connected with "black," for instance has not yet been straightened out (blac, blāc, blac (?), blīcan, blācu, BLACK, BLIK, BLINK, BLAKE, BLEAK, BLEACH, BLOKE, BLANK, BLANC, etc.): they seem to refer to "black, white, pale, dark, shiny," like the colorless all-color of Moby Dick. (On OE colors see MLR 46 and Ang.-Sax. Eng. 3.)  
Cpds.: gold-æht, -fāh, -gīefa, -hroden, -hwat, -māðum,

-sele, -weard, -wine, -wlanc; fæt-gold; eall-gylden;  
geolo-rand. (73)

55. lēof (adj.) "dear, beloved"; lufu (f.) "LOVE";  
lufen (f.) "delight, hope"; lufian (II) "LOVE"; lof  
(n., m.) "praise, renown, glory"; lifefan (I) "allow, permit";  
ge-lifefan (I) "belIEVE."

To hold something dear (lēof) is to believe in it, and the extension of a LEAVE of absence is a sign of favor to a dear one. ModG cognates are glauben "to believe" (Gothic galaubjan), lieb, Liebe "dear, love," Urlaub Verlaub "furLOUGH, permission," Lob "praise"; kin also is Lat. libet "it is permitted," and the Lat. term adopted by Freud for the erotic principle, libido. The adj. lēof survives in ModE in the phrase "I'd as lief" (I had just as soon) and "live long day" (= "dear long day"--lēof simply emphatic) in "I've Been Working on the Railroad." From lēof + man came the MidE leman "sweetheart." The superl. of lof-georn, "eager for praise," is the last word of Beowulf.

Cpds.: lēof-līc; un-lēof; luf-tācen; eard-, hēah-, mōd-, sorg-, wif-lufu; lof-dæd, -georn; ā-lifefan; lēafnes-word "permission." (73)

56. ac (conj.) "but."

Those who know Lat. are likely to mistranslate this as "and" (Lat. ac = atque "and"; Lat. at = "but"). No derivatives survive in ModE. (72)

57. þanc (m. n.) "THANKS"; ge-þanc (m., n.) "thought"; (ge-)þancian (II) "THANK"; [æf-þunca (wk. m.) "dismay"]; (ge-)þencan (þōhte) (I) "THINK, consider, intend"; ge-þōht (m.) "THOUGHT"; þyncan (þūhte) (I) "seem, appear."

The sense "thanks" derives from an idea of "favorable thought," ModG Dank "gratitude." ModG preserves, in denken "to think" and dünken "seem," the sharp distinction between the easily confused OE verbs þencan and þyncan. The latter appears in ModE only in the archaism methinks = "it seems to me." The verb þyncan is said to be the prior one; the notion "to think" develops from a notion of "to cause to appear (to oneself)," presumably implying an idea of imagining or fancy, i.e. making images or phantasms appear before the mind's eye. The verb þyncan was lost when the similarly pronounced MidE reflex of þencan approached too close in meaning, as "it seems to me" = "I think." Note the i-umlaut relationships which hold between the vowels of the pres. and pret. tenses

of the two verbs (e/o; y/u); the length of the pret. vowels compensates for the "lost" n.  
Cpds.: fore-, hete-, inwit-, or-, searo-þanc; mōd-ġeþanc; þanc-hygcende; ā-, ġeond-þencan. (72)

58. (ġe-)faran (ō, ȝ, a) (6) "go, FARE, proceed"; -fara (wk.m.) "FARER"; faru (f.) "expedition"; [farop (m., n.) "current, sea"; fær (n.) "vessel"]; fēran (I) "go, FARE"; ġe-fēran (I) "reach, accomplish"; (ġe-)fērian (I) "carry, FERRY"; ġe-fēra (wk.m.) "companion, retainer"; [fōr (f.) "voyage"]; ford (m.) "FORD, waterway"; fierd (f.) "army, military expedition."

Cognate with a group of ModG words like Fahrt "journey," fahren "to go, fare," Furt "ford," etc.; with Gk. peirō "I traverse," poros "way, thoroughFARE"; and with Lat. portāre "to carry" and porta "door," portus "port," from the same root with the idea of "passage"; and with FJORD from the Old Norse. The faran group is probably distantly related to the advs. for and far (and perhaps even from) and their numerous relatives, all implying a sense of distance traversed, but the groups are kept distinct in this list. The p- of the Gk. and Lat. cognates and the f of the Germanic words are of course classic instances of Grimm's Law. The fær of this group should not be confused with fær "sudden, FEARful attack." Note how often the stems of verbs, when an -a is added, appear as wk.m. agent nouns (cf. -end, -ung): fara; ġenga, flota, floga, wealda, etc.

Cpds.: hæġl-faru; æt-, of-, op-ferian; sā-fōr; fierd-ġestealla, -hom, -hræġl, -hwæt, -lēoþ, -rinc, -searo, -wyrðe. (69)

59. nū (adv.) "NOW" (conj.) "now that."

Cognates Gk. ny, Lat. nunc, ModG nun "now." On the analogy of nū and hū you should be able to translate "How now, brown cow?" into OE. (69)

60. (ġe-)sittan (æ, ǣ, e) (5) "SIT"; (ġe-)settan (I) "SET, seat, establish"; [ġe-set (n.) "SEAT"]; setl (n.) "seat"; [sess (m. [or n.])] "seat"; sadol (m.) "SADDLE"; sāta (wk.m.) "one stationed (at a place)."]

ModG cognates are sitzen, setzen, Sitz, "to sit, to set, seat." The Gk. prefix kata- + the cognate word hedra "chair" becomes Lat. cathedra "chair, dignitary's or professor's chair," ecclesiastical Lat. "bishop's seat," hence "cathedral"; Lat. cognates of hedra and sittan are sedere "to sit," whence many derivatives, and sella

"saddle" (ModG Sattel). In our texts the OE nouns principally refer to the throne and benches of a mead hall, as the compounds show. Set is a causal form of sit, common to the Germanic langs. ModE SETTLE, SETTEE are derived from this group. ModE SEAT derives from an Old Norse form, itself cognate with ǣ-set.  
Cpds.: be-, for-, of-, ofer-, on-, ymb-sittan; ǣ-, be-settan; hēah-, hilde-, meodo-setl; flet-, heal-, ymb-sittend; sadol-beorht; ende-sæta. (67)

61. miċel (adj.) "MUCH, great"; māra (comp.) "MORE, greater"; mæst (superl., sb. n.) "greatest, MOST"; mā (adv. comp., sb. n.) "MORE."

Cognate with Gk. me-gas "great" (our comb. form MEGALO-), probably with Lat. mag-nus "great." The dialect forms mickle and muckle survive. Mickle, with the i rounded to y perhaps by analogy with lytel, would yield muckle in MidE, or muchel, with the k palatalized (as in West Saxon) in the South, hence by shortening our ModE form much. Mā also persists in dialect as mo. In MidE, mo often referred to number and more to size. (66)

62. under (prep., adv.) "UNDER."

Cognate are ModG unter, Lat. infrā "under." (66)

63. (ǣ-)æðele (adj.) "noble"; æðelu (n.) "noble descent, breeding"; æðeling (m.) "noble, hero, man"; ēðel (m.) "native land, home."

That these crucial terms died out of the lang. in the MidE period, presumably under pressure from the French words reflected in "noble" and "gentle," shows the remarkable influence over the lang. of the Norman aristocracy in England. ModG cognate Adel "nobility." One's ēðel is the locale of one's æðelu. The word was often spelled with the rune meaning ēðel in the Beowulf MS. Perhaps cognate with the IE group of childish names for "father" which includes Lat. atta "Daddy," and the Gothic proper name Attila (the Hun).  
Cpds.: fæder-æðelu; sib-æðeling; ēðel-riht, -stōl, -turf, -weard, -wynn. (65)

64. bēag (m.) "ring, crown, necklace"; (ǣ-)būgan (ēa, u, o) (2) "BOW (down), sit, retreat"; boga (wk.m.) "BOW, arch."

The word "bee" from bēag is now obsolete except in nautical use as an iron ring around a spar. The original sense of būgan is "to turn back," hence the idea of fleeing from battle (the Maldon sense) as expressed in the cognates Gk. phyegein, Lat. fugere "to flee." The craven sense of the verb is common, and affects its use in the Dream of the Rood. Precious metal bowed into a bēag was the poets' idea of a noble gift; unlike the verb, the noun has noble associations.

Cpds.: earm-, heals-bēag "necklace"; bēag-giefafa, -hroden, -hord, -sele, -þegu, -wriða; ā-, be-, for-būgan; wōh-bogen; flan-, horn-, hring-, stān-boga. (64)

65. (ge-)licgan (læġ, lāgon, leġen) (5) "LIE (down), lie dead"; lecgan (leġde) (I) "LAY"; [leġer (n.) "place of lying, LAIR"; or-leġe (n.) "war, battle"; -legu (wk.f.) "extent."]

Licgan is cognate with Gk. lechos, Lat. lectus "bed," and ModG liegen, legen, Lager "to lie, to lay, bed (or beer for laying away)," etc. LAW (< OE lagu) derives from the group, but was borrowed in late OE times from Old Norse, meaning "that which is set down" (cf. OE dōm, Gk. themis [No. 26], Lat. statutum, ModG Gesetz). In or-leġe and feorh-legu the sense of "what is established" (the fate of war; the fixed extent of life) which lies behind "law" can be seen. (Lat. lāx is thought to be related not to this group, but to Lat. legere "to gather, read.")  
Cpds.: ā-licgan; ā-lecgan; leġer-bed; or-leġ-hwīl; feorh-legu. (64)

66. lang (adj.) "LONG"; lengra (comp.) "LONGER"; ge-lang/ge-lengre (adj.) "at hand, ALONG with, beLONGing to"; lange (adv.) "long, for a long time"; leng (comp. adv.) "longer"; lengest (superl. adv.) "longest, for the longest time"; [langob (m.) "longing"]; langung (f.) "LONGING, anxiety."

The connection of "along" and "belong" with "long" seems to arise from the idea of LENGTH of equal dimension as suggesting the idea of parallel accompaniment, and from the idea of extension in an opposing direction (and-long) as extension lengthwise, parallelism, accompaniment. LONGING is anxiety caused by one's long distance (in space or time) from an object of desire. Cognate are ModG lang, langen "long, to reach" and Lat. longus "long."  
Cpds.: and-, ealdor-, morgen-, niht-, up-lang; lang-gestrēon, -sum, -twīdiġ; langung-hwīl. (63)

67. heard (adj.) "HARD, fierce, bitter, strong";  
hearde (adv.) "HARD, sorely."

Cognate are ModG hart "hard" and Gk. kartos "strength."  
The three senses of "materially tough," "difficult," and  
"unyielding" are all already joined in OE and before.  
For the ModE a for OE (LWS) ea, see eall (No. 7).  
Cpds.: fēol-, for-, fyr-, īren-, nīþ-, reġn-, scūr-,  
wīġ-heard; heard-ecg, -hycgende, -līce. (62)

68. māðum/māððum (m.) "treasure, precious object, orna-  
ment"; ġe-māne (adj.) "common, in common"; [ġe-māna  
(wk.m.) "fellowship, meeting"]; mān (n.) "crime, wicked-  
ness."

Over two-thirds of the occurrences of māðum in OE poetry  
are in Beowulf. Cognates are ModG gemein "common"; Lat.  
mūnus, mūtāre, mutuus, communis "gift, to change, mutual,  
common." The root sense, if the relation of the words of  
this group is correct, is "change"; exchange of gifts  
(māðum); reciprocation of friendship (ġe-māne); change  
for the worse (mān). As the Last Survivor in Beowulf  
knew, māðum is mutable. ModE MEAN derives from ġe-māne,  
and became a synonym of "inferior" in the same way "com-  
mon" (< communis) and "vulgar" (< Lat. vulgus "the  
people") took on pejorative senses. The ġe- of ġe-māne  
is the "copulative prefix" seen in ġe-sibbe, ġe-stealla,  
ġe-selda, ġe-sīþ, ġe-lenġe, etc., meaning "accompanying,"  
and often implying fellowship (cf. Lat. cum of comrade,  
companion, French compère, etc.).  
Cpds.: māðum-æht, -fæt, -ġestrēon, -ġiefā, -ġifu, -siġle,  
-sweord, -wela; dryht-, gold-, hord-, ofer-, sinc-, wun-  
dur-māðum; mān-for-dædla, -scaða. (62)

69. (ġe-)wealdan (ēo, ēo, ea) (7) "have power over,  
WIELD, rule"; wealdend (m.) "ruler," esp. "the Lord";  
ġe-weald (n.) "control"; [wealda (wk.m., adj.) "omnipo-  
tent, God."]

Presumably from an IE root "to be strong," hence Lat.  
valēre and many ModE derivatives from the Lat. and  
Romance langs.: valor, value, valence, avail, etc.  
Cpds.: al-, an-walda; on-weald. (62)

70. hand (f.) "HAND"; ġe-hende (prep.) "near, at hand."

ModG cognate Hand. The prep. is "post-positive" like  
many in OE which follow their object: the fine line is  
"hē laġ peġn-līce pēodne ġehende" "he lay down and died  
as a thane should, next to his lord" (Maldon, l. 294).

þegn and þeoden are knit in alliteration, and in death. The ModE HANDY is cognate, but not a direct descendent of ge-hende. Hand is often spelled hond (cf. mann/monn; nama/noma; dranc/dronc; fram/from; and/ond, etc.) indicating that at one time a following nasal consonant affected the quality of short back vowels. Cpds.: hand-bona, -gemōt, -gesella, -gēstealla, -gēweorc, -gēwriðen, -locen, -plega, -ræs, -scolu, -sporu, -wundor; Idel-hende "empty-handed." (61)

71. hyge (m.) "mind, thought, heart, courage"; ge-hygd (f.n.) "thought"; hygdiġ (adj.) "mindful" (suffix) "-minded"; (ge-)hycgan (hogode) (III) (and II) "think, intend, resolve"; [for-hycgan "despise"]; hyht (m.) "expectation of joy, hope."

Hyge and hyht are not etym. connected with the ModE "hope." Neither important word nor their derivatives are recorded after the 13th c.; ModG has also lost the group. In these cases it seems likely that the requirement in alliterative poetry for a multitude of synonyms with different initials for common concepts sustained words in the language which became obsolete as the alliterative tradition faded.

Cpds.: hyge-mæou, -rōf, -þihtig, -þrym, -bend, -giōmor, -mōe, -sorh; ofer; won-hygd; ofer-hycgan; bealo-, heard-, swīþ-, stīþ-, þanc-, wīs-hycgende; an-, bealo-, grom-, nīþ-, þrist-hygdig; brēost-, mōd-gēhygd. (61)

72. ge-munan (-man, -manst, -munde) (pret.-pres.) "be MINDful of, remember"; myne (m.) "thought, favor"; mynd (f.) "thought"; myntan (I) "intend, think"; ge-mynd (f.) "memory, remembrance"; (ge-)myndgian (II) "reMIND"; (ge-)manian (II) "exhort, admonish."

Cognate with Lat. mens, memini, monēre, mentire "mind, I remember, to advise, to lie"; Gk. mnēstis, memona "memory, yearn," with such interesting relatives as Minerva, money, Eumenides, mania, automatic, maenad, -mancy, monster. Oddly, the ModE word "mean" (from OE mēnan "mean, tell, lament") cannot certainly be connected with this group. The words in Lat., Gk., and OE meaning "be mindful" are all pret.-pres. (memini, memona, munan). The OE poets treat the words of this group as if the ideas of memory and intention which they imply were of special importance. In these last two articles and elsewhere in the list, notice that groups of related words tend to maintain the quantity of the stem vowel: all these words have short vowels. The "lengthened" ablaut grade, visible in strong verbs, and other factors, will disturb their symmetry. Cpds.: on-munan; ge-myndig; weorþ-mynd "honor." (61)

73. word (n.) "WORD, speech."

Cognate are ModG Wort, Lat. verbum "word," and Gk. eirein "to speak," hence rhētōr "speaker" (> RHETORIC).

Cpds.: bēot-, gylp-, lāst-, lēafnes-, meðel-, prȳp-word; word-cwīde "speech," -gȳd, -hord, -riht. (60)

74. dæg (pl. dagas) (m.) "DAY"; dōgor (n.) "day."

An OE verb from the same root, dagian, gives us dawn (MidE daw). OE g, ǣ, often appear as w, y in MidE and ModE (cf. būgan "bow," māg "may"). The group is not cognate with Lat. dies "day." The daisy is the day's eye, like the sun (dāges ēage). The ā in the plural forms of dæg is from an earlier æ, lowered because of the back vowel (a or u) in the following syllable (cf. hwæl staf "staff/staves," pæþ, fæt "vessel").

Cpds.: ær-, dēap-, dōm-, ealdor-, ende, hearm-, læn-, lif-, swylt-, tīd-, win-dæg; dæg-hwīl, -rīm, -weorc; ende-dogor; fyrn-, gēar-dagas "days of yore." (59)

75. (gē-)weorc (n.) "WORK, pain"; (gē-)wyrčan (worhte) (I) "make, WORK, achieve"; [gē-wyrht (f.) "deed."]

Cognates: ModG Werk "work" and wirken "to effect, feel pain"; Gk. ergon "activity," whence energy, organ, liturgy, George, orgy, surgeon. ModE WROUGHT (< worhte (the pret.)); the ModE suffix -WRIGHT (playwright, wheelwright, etc.) is from the same etymon. The association of the term "work" with the idea of distress (cf. labor, toil, travail) is ancient; we feel medicine "work" in a wound.

Cpds.: beadu-, dæg-, ellen- "valorous deed," heaðo-, niht-weorc; hand-, land-, nīþ-geweorc; be-wyrčan; eald-gēwyrht. (59)

76. gumē (wk.m.) "man."

Found in poetry only; cognate with Lat. homo, nēmo "man, no-one" and perhaps with humus "soil," Gk. chthonos "under-worldly." ModE "bridegroom" replaced, in the sixteenth century, the earlier "brideGOME." "Groom" itself (= "boy") is of uncertain origin. The word gome retains its native and poetic flavor in MidE verse.

Cpds.: dryht-, seld-guma, gum-cynn, -cyst, -drēa, -dryhten, -fēða, -mann. (58)



77. sele (m.) "hall"; sæl (n.) "hall"; [sæld/seld (n.) "hall"]; ge-selda (wk.m.) "cohabitor, companion."

Cognate are ModG Saal, French salle (whence SALON, SALOON), and Italian sala (the French and Italian borrowed from the Germanic) "hall, room." The OE words are rarely found in prose.

Cpds.: sele-drēam, -drēorig, -ful, -gyst, -rædend, -rest, -secg, -pegn, -weard; bēah-, bēor-, dryht-, eorþ-, gest-, gold-, gūþ-, hēah-, hring-, hrōf-, nīþ-, wīn-sele; seld-guma; medu-, cear-seld. (58)

78. sweord (n.) "SWORD."

Cognate with ModG Schwert.

Cpds.: sweord-bealo, -freca, -gifu; eald-, gūþ-, māððum-, wægg-sweord. (58)

79. hātan (hēt/heht, hēton, hāten) (7) "name, call, command"; ge-hātan (7) "promise, threaten"; [ōretta (wk.m.) "warrior"]; ōnettān (I) "hasten."

The verb hātan is doubly interesting grammatically. It is the only example in English of the "middle" or "synthetic" passive-voiced verb, in its sense "be called": "he HIGHT" means "he is named" (this use does not occur in our texts). The only OE forms are hätte, hātton, "he (they) is or was called." It is also one of the few verbs (cf. lācan/leolc; ondrēdan/ondreord; lētān/leort; rēdan/reord) which still show the signs of "reduplication" in their preterites (typical of class 7), alongside normalized pret. forms (hēt, lēc, ondrēd, lēt, rēd). Like many IE verbs, these prets. were formed with a doubling of the stem (cf. Lat. do/dedi). The words ōret- and ōnettān are related to hātan by an idea of "calling against" as "to challenge" (Gothic and-haitjan), esp. a challenge to combat or to a race. The pre-historic forms of the words, \*or-hāt and on-hātjan, show the presence of hātan. Cognate with Lat. ciēre, ModG heissen "to call."  
Cpd.: ōret-mecg "warrior." (57)

80. fæst (adj.) "firm, fixed"; fæste (adv.) "firmly, FAST"; (ge-)fæstnian (II) "FASTEN, confirm"; [fæstnung (f.) "firmness"]; fæsten (n.) "FASTNESS, retreat, place of safety."

The word fæst is used exclusively in the sense "to stick FAST" in OE. The later development of the word, first as an adverb, to mean "speedily," is explained when one looks at the ModG fast "almost, close upon": a fast runner is

one who sticks close to his swifter rivals. Other ModG cognates are fest, befestigen "firm, to fasten." Cpds.: ār-, blæd-, gin-; sigor-, sōþ-, stede-, tīr-, prymm-, wīs-fæst; fæst-liċe, ræd. (56)

81. mære (adj.) "illustrious, famous"; mærðu (f.) "fame, glory, glorious deed."

The ModG Mär "news, report" and Märchen "fairy tale, legend" are related to these words by a sense of renown; like ge-frignan, they hark back to an oral culture. Perhaps also mā and its relatives are cognate. Abstract nouns in -ð are often feminine (cf. Lat. -itas). Cpds.: före-, heaðo-mære; ellen-mærðu. (55)

82. weard (m.) "guardian, lord"; weard (f.) "watch, protection"; -wearde "guarded"; weardian (II) "guard, occupy, remain behind"; warian (II) "guard, keep, inhabit"; -ware (m.pl.), -wara (f.pl.) "dwellers, people."

Cognate with ModG Wart, wahren "keeper, to watch over," Gk. ōra "care," Lat. verēri "to revere, fear." Perhaps OE wære "pledge, protection," wearn "hindrance, refusal," and warnian "warn" are also related. French borrowed from Germanic its word guard (cf. William/Guillaume; war/guerre; wily/guile [?] for Germanic w-/French gu- pairs). WARD took on its sense of "kept" (as a foster-child, like Batman's ally Robin) rather than "keeper" by the 15th c. The OE word hlāford (> Scottish "laird," ModE "lord") and its compounds occur sixteen times in our texts. It derives from hlāf "bread" (> LOAF) + weard; the lord is the guardian of the bread (as the lady, hlāfdige, is in charge of making the bread). Hlāford is not counted here. Cpds.: bāt-, brycg-, eorþ-, ēðel-, gold-, hord-, hȳp-, land-, ren-, sele-, yrfe-weard; ægg-, eoton-, ferh-, hēafod-weard (f.); or-wearde; bealu-, burg-ware; land-waru. (55)

83. eorðe (wk.f.) "EARTH."

Cognate with ModG Erde, perhaps Gk. era "earth." In poetry esp., it competed with middan-geard in the sense of "world." Cpds.: eorþ-cyning, -draca, -hūs, -reċed, -scræf, -sele, -weall, -weard, -weg, -wela. (53)

84. folc (n.) "people, army, FOLK."

ModG cognate Volk. The original sense may have been the military one. Flock--OE flocc--is obscure in origin, but may derive from this word by an unusual (for OE) metathesis (inversion of letters). Perhaps related to fela (No. 28).

Cpds.: folc-āgende, -cwēn, -cyning, -rēd, -riht, -scaru, -stede, -toga; biġ-, siġe-folc. (53)

85. hwīl (f.) "space of time, WHILE"; hwīlum (dat. pl. of hwīl) "sometimes, formerly, WHILOM."

"Whilom" had the sense "once upon a time" for centuries. Cognate with ModG Weile "while"; Lat. quiēs, tranquillus "rest, quiet."

Cpds.: dæg-, earfoþ-, ġescæp-, langung-, orleg-, siġe-hwīl. (53)

86. wæl (n.) "the slain, slaughter, field of battle."

The OE word is now known esp. from Wagner's Walküre, the Old Norse Valkyrja (ModE Valkyrie) "chooser of the slain," one of the twelve war-demons who bore corpses from the battlefield to the Scandinavian military heaven, VALhalla, the "hall of the slain." Like gūþ and hild, wæl is a useful compounder.

Cpds.: wæl-bedd, -bend, -blēat, -dēap, -drēor, -fēhp, -fāġ, -feall, -feld, -fūs, -fyll, -fyllo, -fȳr, -ġāst, -ġifre, -hlemm, -nīþ, -rēs, -rēaf, -rēc, -rēow, -rest, -scaft, -seax, -sleht, -spere, -steng, -stōw "place of slaughter," -wulf. (53)

87. wrecan (æ, æ, e) (5) "drive (out), banish, avenge, utter, recite"; ġe-wrecan (5) "avenge, punish"; [wracu (f.) "revenge, misery"]; wrac (n.) "persecution, misery, exile"; wrecċa (wk.m.) "an exile, adventurer"; [wrecend (m.) "revenger."]

The Lat. cognate urgere "to URGE, push, drive" suggests the original sense of the root of this group. The ModG cognate rächen "to avenge" corresponds to the OE development of the sense, but another ModG cognate, Recke "hero, warrior," shows a line of development of meaning abandoned by English in favor of the notion of exile and torment. The heroic and tormented senses are nearly joined, however, in the word wrecċa, whose ModE reflex is WRETCH: Klaeber glosses the word "exile, adventurer, hero"--a man on his own was potentially a hero. But as the elegies show, the life of exile was felt to be mainly wretched: few words

in the elegies are as stern as wræc-lāstas "paths of exile." We can still use WREAK (< wrecan) not only of vengeance but of an utterance: one "drives forth" or vents his feelings in speech, esp. by making a poem. At this point the verb is easily confused with reccan in one of its senses, "to narrate." MidE evidence suggests that a word wræc (f.) may have been in variation with wræc (n.), but the OE metrical evidence is insufficient to determine the length of the vowel. ModE WRECK comes from early French, ultimately derived from the same stem as WRACK (< wræc).

Cpds.: ā-, for-wrecan; un-wrecen; gyrn-, nȳd-wracu; wræc-lāst, -mæcg, -sīp. (53)

88. wītan (ā, i, i) (1) "impute, blame"; wīte (n.) punishment, torment"; [wītnian (II) "punish. torment"; ed-wīt- (n.) "reproach, disgrace"]; ge-wītan (1) "go, depart, betake, die"; wuton/uton (hortatory auxiliary) "let us."

From the idea of "seeing" which lies behind the related group witan "know" (No. 29) comes the idea of WITnessing and hence charging with blame, wītan. Compare the Lat. animadvertere "to turn one's attention to, to observe, to blame." From blaming to punishing was a step taken in several Germanic langs. The very frequent verb ge-wītan "go" (always with ge- in our texts) likewise derives its meaning from "to see": one looks at a place intending to go there, and then (perfective ge-) one goes. The word ge-wītan is often accompanied by a verb of motion in the infinitive, and a reflexive pronoun (Him Scyld gewāt . . . feran "Scyld went (betook himself off) carrying"--Beowulf 26-7). From the base of ge-wītan, the 1st person pl. subjunctive "let us go" is wuton, often shortened (uniquely) to uton. Its use as "let's" in general, with an infinitive, may be compared with the French allons. Wītan, wītan, and ge-wītan are easily confused; remember that wītan is a pret.-pres. verb. ModE TWIT is from æt-wītan "reproach" by "false division" (the t taken from the prefix and affixed to the base).

Cpds.: æt-, op-wītan; ed-wīt-līf, forþ-ge-wītan. (52)

89. hord (n.) "HOARD, treasure."

The common compound hord-weard usually refers to the dragon in Beowulf. Cognate is ModG Hort "hoard." The root may indicate something hidden.

Cpds.: hord-ærn, -burh, -cofa, -gestræon, -māðum, -weard, -wela, -weorðung, -wynn, -wyrðe; bēah-, brēost-, word-, wyrm-hord. (51)

90. maniġ (adj., pron.) "MANY a" (pl.) "many"; meniġu (f.) "multitude."

Like the ModG cognate manch, maniġ can modify a singular noun, where we must translate "many a." Kin to meniġu is ModG Menge "quantity, crowd."

Cpd.: for-maniġ. (51)

91. sum (adj., pron.) "one, a certain (one), SOME, some-one, a special one"; sin- "continual, great"; [sim(b)le (adv.) "always."]

In the U.S. version of ModE the phrase "some men" is ambiguous unless we mark stress: "some mén" means "a few men, certain men"; "sóme mén" means "unusually interesting men, very good men" ("thóse were sóme tomátos"). This latter, emphatic sense is not a direct derivative of OE usage, but it is frequent in OE, especially when sum is accompanied by a partitive genitive:

	Nǣfre ic mǣran geseah
eorla ofer eorþan,	ðonne is ƿower sum,
secg on searwum;	nis ƿæt sealdguma . . . .
	(Beowulf 247-9)

"I never saw a greater noble on earth than that one among you, that warrior in his armor; that's no courtly fop . . . . The OE idiom twelfa sum usually means "one in a company of twelve, including the one," although sometimes it means "one of thirteen." If everything is one, conceived temporally it is perpetual, and conceived spatially it is of vast extent: so sum in its etym. sense of "one" is related to sin-. The cognates make the relationship clear: Gk. heis "one," Lat. semper, simplex, semel, simul "always, simple, once, like." Apparently the only ModE reflex of sin- is the name of an evergreen plant, "sengreen" (a leek or a periwinkle), ModG Sinngrün. Sin- is easy to confuse with synn "wrong," sometimes used as a prefix and spelled like sin-. "Some" is spelled with o for the original u for the same reason as are "come" (No. 32) and "worm" (No. 184), which see. Related to this group also is the suffix -some (ModE lonesome, OE longsum "long-lasting," ModG langsām "slow"), but the suffix is not counted here.

Cpds.: sin-dolh, -frēa, -gāl, -gāla, -gāles, -here, -niht, -snād. (51)

92. (ġe-)scieppan (scōp, scōpon, scapen) (6) "create, SHAPE, allot"; scieppend (m.) "(the) Creator"; (ġe-)sceaft (f.) "creation, destiny, allotment"; sceaft(iġ) (adj.) "possessed of, allotted"; [ġe-sceap/ġe-scipe (n.) "creation, destiny, the SHAPE of things"]; -scipe (m.) "-SHIP, state of."

The compounds of sceaft esp. preserve the primitive fatalistic and passive sense of the group, that which has been shaped for one, one's fate (cf. wyrd No. 23, giefede No. 43). As often (Dæmend, Hælend, Wealdend) the group provides an active and Christian term, Scieppend, the providential and creative God, the Shaper. A word which looks as if it is related to this group, scop "poet, singer," is not related. Those who translate or refer to scop as "the Shaper" indulge in false etymology, on the analogy of Gk. poiēsis "making, poetry." (The relations of scop are with ModE "scoff" and its ancestors: in the primitive sense he was a satirist--in Icelandic saga, scurrilous derogatory verses often became elements of feuds. Cf. Lat. mimus.) Cognate with the scieppan are ModG Schöpfung, Geschöpf, schaffen "creation, creature, to create." Sceaft "spear-shaft" is probably related to this group, but is not counted here.

Cpds.: earn-sceapen; forþ-, lif-, māl-gesceaft; fēa- "possessed of little, destitute," frum-, geō-, meotod-, won-sceaft; geō-sceaft-gāst; fēa-sceaftig; hēah-gesceap; ge-scāp-hwīl; dryht-, eorl- "nobility, noble deeds," fēond-, frēond-, lēod-scipe. (50)

93. sǣ (m. or f.) "SEA."

The relations of this word are uncertain: perhaps kin to Gk. haima "blood," or to the root of OE sigan "to sink." Note that it is always the first element in its many compounds (there are twenty-one separate words) in our texts. In Beowulf, the hero is challenged about his prowess in swimming. His challenger Unferþ displays his own prowess with watery words, as he varies the term sǣ with a choice thesaurus of synonyms (ll. 506-519): sǣ, sund, wād, wæter, ēagorstrēam, merestrāta, gārsecg, geofon, ȳþ, wylm, holm. This by no means exhausts the hoard of words the insular nation kept for the sea (brim, lagu, hron-rād, etc.). At the end of the series, Unferþ adds a set of terms which, by evoking the pleasures of the return to land, suggests the sort of northerners' attitude to the sea felt in The Seafarer:

<u>ðonon hē gesōhte</u>	<u>swǣsne ēþel</u>
<u>lēof his lēodum,</u>	<u>lond Brondinga,</u>
<u>freoðoburh fægere,</u>	<u>þær hē folc āhte,</u>
<u>burh ond bēagas.</u>	

"From there he sought out his own dear country, the nation to whom he was dear, the land of the Brondings, that fair town of peace, where he had people, and town, and rings."

Cpds.: sǣ-bāt, -cyning, -dēor, -draca, -fōr, -gēap, -gen-ga, -grund, -lāc, -lād, -lida, -liðend, -mann, -mēðe, -næss, -rinc, -sīþ, -weall, -wong, -wudu, -wylm. (49)

94. weg (m.) "WAY, route, road"; wegan (ǣ, æ, e) (5) "carry, wear, have (feelings)"; wæg (m.) "wave, surf"; [wæn/wægn (m.) "WAGON, WAIN"]; wicg (n.) "steed."

The group is cognate with the Lat. vehere "to carry" (but probably not to the Lat. via "way"); also to Gk. ochos "wagon"; ModG Weg, bewegen, wägen, wiegen, Woge "way, to move, to weigh (transitive), to weigh (intransitive), wave." ModE WEIGH comes from the sense of lifting as if to carry; WAG from the sense of moving (the ModE noun and verb "wave" are not related, but identical in sense to words from this group). Wæg "wave" must come from a sense of a current bearing across a stretch of water in billows. Wicg is a poetic word, rare in prose. ModE AWAY is from the phrase "on weg" taken as a single word. Cpds.: æt-, for-wegan; eorb-, feor-, flōd, fold-, forp-hwæl-, on-weg; wīd-wegas; wæg-bora, -flota, -holm, -līðend, -sweord. (49)

95. pegn (m.) "THANE, retainer, minister, servant"; [þēnian (II) "serve."]

Macbeth has kept the word familiar. The original sense was "child, boy"; cf. the Gk. cognate teknon "child," from an IE root meaning "to beget." ModG cognate Degen "thane." The verb shows lengthening of the vowel in compensation for loss of the g. Cpds.: būr, ealdor-, heal-, mago- "young retainer," ombiht-, sele-pegn; pegn-līce, -sorg. (48)

96. oft (adv.) "OFTen" (comp.) ofor (superl.) oftost.

Very likely cognate with ofer group, but kept separate in this list. Cognate with ModG oft. ModE often is an extended form, which came into use in MidE for obscure reasons. (47)

97. ōðer (adj., sb.) "OTHER, the other, one of two, second, another."

The word ōðer is always declined strong. It is the normal ordinal numeral in OE for the ModE "second." (The ordinals for 1-5 are forma/fyrest/ærest, ōðer, bridda, fēorða, fifta.) Cognate with ōðer are ModG ander "other" (cf. Gothic anþar, Skt. ántara), Gk. enioi "some," Lat. enim "for," and probably with Lat. alius, alter "other" (and hence with OE elles "ELSE" and its relatives, but the groups are kept separate in this list). (47)

98. (gē-)secgan (sæġde) (III) "SAY, tell"; [ġe-seġen (f.) "SAYING, tale."]

The OE sagu (cf. Old Norse SAGA), from which the ModE word SAW "old saying" derives, does not occur in our texts. Secgan may be cognate with Gk. ennepe (< \*in-seque) "say (imperative)," Lat. inquam (< \*in-squam) "I say." Pret. forms of secgan often omit the ġ and show compensatory lengthening (sæde).

Cpds.: ā-secgan; eald-ġeseġen. (47)

99. wer (m.) "man, male"; weorold (f.) "WORLD."

In The Faerie Queene, Spenser indulges in an etymology of "world," deriving it from war "old" "of ancient strife." He is not far wrong; weorold is from the roots of wer + eald "old" (in its sense of "time, life"), more visibly in the Old High German weralt (> ModG Welt "world"). Cf. Lat. saeculum, which means "the age of man," and developed the senses of "world" (as in secular, "worldly, mundane") and "time" (as in the French siècle, "century"). Eald is treated and counted elsewhere (No. 13). Wer is cognate with Lat. vir "man, hero," the base of the word "virtue": notice that because r and w are not affected by the sound changes described in Grimm's Law, the words wer and vir still closely resemble one another. OE wer is preserved in WEREwolf "wolf-man."

Cpds.: wer-þeod; weorold-ār, -candel, -cyning, -ende, -ġesælig, -rīce. (47)

100. bīdan (ā, i, i) (I) "BIDE, remain, wait, dwell"; ġe-bīdan (I) "live to experience, await, undergo"; [bid (n.) "aBIDing, halt."]

The verbs are easily confused with biddan "ask" and bādan "compel" (No. 218): the "length" of the vowels of ModE "bide/bid" helps keep bīdan/biddan separate. The ġe- prefixed verb shows sharply perfective sense, the accomplishment of the action initiated by waiting, waiting through to the end, and hence having experienced or endured (often with a connotation of suffering hardship--"I can't abide this weather!").

Cpds.: ā-, on-bīdan. (46)

101. ġearu (adj.) "ready, prepared, equipped"; ġeare/ġearwe (adv.) "readily, surely"; -ġearwe (f.) "GEAR"; (ġe-)ġierwan (I) "prepare, equip, adorn."



Cognate is the ModG adv. gar "completely, quite." The ModE YARE "ready" is virtually obsolete except for nautical use ("shipshape"); nautical terminology is extremely conservative of old forms (cf. bee < bēag; wale < walu; yard < ġeard; belay < beleggan; gangway < gang + weg, etc.--words otherwise lost from the language).  
Cpds.: gearu-liċe; eall-gearo; on-ġierwan; fæðer-ġearwe "feather-gear, plumage." (46)

102. \*mōtan (mōt, mōst, mōste) (pret.-pres.) "may, be permitted, MUST."

Cognate is ModG müssen "must," and perhaps OE metan "measure" (but the words are kept separate in this list). The ModE reflex must is from the OE pret. subjunctive form; it is a "false friend"--the sense "may" is much more common, and closer to the original Germanic sense of the stem, of "having enough room." (46)

103. god (m.) "GOD" (n.) "god."

The word is not related to OE gōd "good"; cf. OE man "one," mān "crime." Such pairs show the phonemic force of vowel length in OE. The pre-history of this Germanic word (ModG Gott) is obscure. (45)

104. op/ob-þæt/op-þe (prep., conj.) "until"; op- "away, off."

The disjunctive prefix is not counted here. The conjunction obþe should not be confused with its homophone obþe "or." (45)

105. frēogan (II) "love, favor"; frēond (m.) "FRIEND"; [frēod (f.) "friendship, peace"]; friþ (m.) friðou (wk.f.) "peace, safety, refuge"; [frēo (f.) "lady"]; frēo- (adj.) "FREE, noble, dear."

The Skt. word prī "to endear" lies near the root of this group. The step from frēod to friþ is easy enough semantically. Those most dear, in a household, are the relatives of the head, not the slaves: hence the dear are the free. Compare the Lat. liberī "children," literally "the free ones" in the household. Frederick (Friedrich) means "peaceful ruler." Friday is the day of Frigg, a Scand. goddess who was the beloved lady of Odin (for whom

Wednesday was named). The pl. of frēond is normally frīend, but the -as pl. sometimes occurs.  
 Cpd.s.: frēond-lār, -laðu, -lēas, -liče, -scipe; frioðo-burh, -sibb, -wær, -webbe, -wong; fen-freoðo; frēo-burh, -dryhten, -lič, -mæg, -wine. (44)

106. (ge-)niman (a, ā, u) (4) "take, seize, take off, kill."

Cognate with ModG nehmen "to take"; prob. Gk. nemein, nomos "to distribute, law"; Lat. numerus "number." The ppl. "taken (with cold)" is ModE NUMB; also derived from the etymon is NIMBLE, which first meant quick to take in learning, clever, nimble-witted. Niman was driven out by "take," borrowed from Scand.  
 Cpd.s.: be-, for-niman "take away, destroy." (44)

107. sunu (m.) "SON."

ModG Sohn, Gk. hyios "son" are cognate. The word is a "u-stem" noun with unusual case endings in -a in gen., dat.sg., and nom. pl. In poetry the word often begins a formula, followed by a proper name in the genitive. (44)

108. ellen (n.) "courage, valor, strength, zeal."

Another heroic term prominent in Beowulf and lost from English.

Cpd.s.: mægen-ellen; ellen-dæd, -gæst, -liče, -mærou, -rōf, -sīoc, -weorc "deeds of valor." (43)

109. self (pron.) "SELF."

Cognate is ModG selb; perhaps the initial s is related to the German and Lat. reflexive pronouns sich and se. The word often has more intensive than reflexive force in OE. (43)

110. \*purfan (pearf, pearft, porfte) (pret.-pres.) "need, have reason"; pearf (f.) "need, distress"; [pearfa (wk.m.) "one in need"; ge-pearfian (II) "necessitate."]

Cognate with ModG bedürfen, Bedarf "to need, requirement."

Cpds.: fyren-, nearo-þearf. (43)

111. ecg (f.) "EDGE, sword."

A favorite metonymy of the poets. Ecg is cognate with ModG Eck(e) "angle, edge"; Gk. akmē "acme" (with a sense "pimple," hence acne); Lat. aciēs "edge, point" and with EAR or spike of wheat.

Cpds.: ecg-bana, -clif, -hete, -þracu; brūn-, heard-styl-ecg. (42)

112. hæleb/hæle (m.) "man, warrior, hero."

Cognate with ModG Held "hero" as in Heldentenor, in Wagner. Like æðele, a noble word lost from the language. (42)

113. dugan (dēag, dohte) (pret.-pres.) "avail, be good for, be strong"; dugub (f.) (1) "company of tried retainers, host" (2) "power, excellence, virtue"; ge-dīgan (I) "survive, endure"; dyhtiġ (adj.) "DOUGHTY, strong, good."

Cognate with ModG taugen, Tugend "to be good for, virtue"; Gk. tychē "fortune." IF DOUTH had survived into ModE (< dugub) it might have been used, as it was in OE, in contrast to geogub (> YOUTH) "the inexperienced among the band of retainers" (No. 119), as a more forceful term for the virtues of maturity than "middle-aged." (41)

114. feor(r) (adv.) "FAR, long ago"; feorran (adv.) "from aFAR"; [feorran (I) "take away."]

Cognate with ModG fern, entfernt "far, remote"; Gk. perā "further." The group is probably related to fyrr "former," and ultimately to for (No. 11), but the words are kept apart in this list.

Cpds.: feor-būend, -cýþþ, -wegġ; feorran-cund. (41)

115. lāst (m.) "track, footprint"; lāstan (I) "follow, serve"; ge-lāstan (I) "serve, fulfill"; lār (f.) "instruction, counsel, LORE"; (ge-)lāran (I) "teach";

[leornian (II) "LEARN"; list (m., f.) "skill."]

The cobbler's LAST is a sort of wooden footprint. Cognate are ModG Leisten, Geleise "shoemaker's last, track"; Lat. lira "furrow." (Someone who is delirious has gone off the track.) If you have followed the track of a subject, you have learned it; hence the connection of lāst and lār. Cognate are ModG Lehre, lernen, List "doctrine, to learn, cunning." In OE leornian and lāran have their modern senses only; in MidE they confusingly retained their old senses, but learn came also to mean "teach" and lere also to mean "learn." Now to "learn" someone about a subject is considered bad usage, in spite of its antiquity.

Cpds.: lāst-word; feorh-, fēðe-, fōt-, wrac-lāst; ful-lāstan/fylstan "help"; lār-cwide; frēond-lār. (41)

116. wīd (adj.) "WIDE, extended"; wīde (adv.) "widely, far."

Cognate with ModG weit "wide." Both feorr and wīd, in their uses and their compounds, suggest the international character of fame and exile in the heroic and elegiac poetry.

Cpds.: wīd-cūþ "famous," -ferhþ, -floga, -scofen, -wegas. (41)

117. dēaþ (m.) "DEATH"; dēad (adj.) "DEAD."

It is remarkable that an OE ancestor of ModE DIE, which should have been dīegan, does not occur in OE texts. The (Germanic) word may simply not have existed in OE, and have been borrowed in MidE from Scand. Steorfan, sweltan forþ-gān, ge-wītan, etc., did service for it. ModG cognates are Tod, tot "death, dead."

Cpds.: dēaþ-bedd, -cwalu, -cwealm, -dæg, -fāge, -scua, -wēriġ, -wīc; gūþ-, wæl-, wundor-dēaþ. (40)

118. þurh (prep.) "THROUGH, because of."

Common as a prefix. Cognate ModG durch "through." The emphatic stress developed a variant form þuruh in OE, the ancestor of ModE THOROUGH (cf. þurh and borough, sorg and sorrow, mearh and marrow); the lighter ordinary stress permitted metathesis of the r and the u. A related sb. þyrel "pierced place" gives us (with nos- "nose") nos-tril; a related OE verb þyrlian is the ancestor of ModE THRILL in its old sense, "to pierce."

Cpds.: purh-brecan, -drīfan, -dūfan, -etan, -fōn, -tēon, -wadan. (40)

119. ġeong (adj.) "YOUNG" (superl. "most recent"); ġeogub (f.) "YOUTH, band of young retainers."

The ġeogub is the young counterpart of the dugub in a company of warriors. Cognate are ModG jung, Jugend "young, youth"; Lat. iuenta, iuvencus, iuvenis "youth, young man or bullock, young."  
Cpd.: ġeogop-feorh. (39)

120. lēoht (n., adj.) "LIGHT"; līexan (I) "shine"; līeg (m.) "flame, fire"; lēoma (wk.m.) "light, gleam."

Cognate are Gk. lychnos, leykos "light, shining"; Lat. lūx, lucēre, lumen, lūcus, luna, lucidus "light, to shine, lamp, grove, moon, lucid"; ModG Licht(en), Leucht(en) "(to) light." "Light" in the sense "of little weight" (ModG leicht, OE lēoht) has a separate etymology. ModE gleam is not related to lēoma, but is a mnemonic aid. Like ecg, lēoma is used metonymically for the glit-terer, the sword.

Cpds.: æfen-, fȳr-, morgen-lēoht; līg<sup>o</sup>-draca, -eġesa, -ȳp, æled-, beado-, byrne-, hilde-lēoma. (39)

121. metan (æ, æ, e) (5) "METE, measure, traverse"; ġe-met (n.) "measure, means, power" (adj.) "proper, MEET"; metod (m.) "the Measurer, God, fate"; [mæte (adj.) "small, moderate, inferior."]

Cognate are ModG Mass, messen "measure, to measure"; Gk. medimnos "measure (of grain)"; Lat. modius, meditāri, modus "bushel, to meditate, measure/manner." Probably the group is ultimately cognate with Lat. mētēri "to MEASURE" and its numerous derivatives, and with OE mæl "occasion, MEAL," but the latter word is not counted here. \*Mōtan (No. 102) may also be related. Me(o)tod originally meant "what is meted out, fate" (cf. weird), and later, "God."  
Cpds.: eald-metod; metod-sceaft "decree of fate"; un-ġe-mete; un-iġmetes. (39)

122. nīp (m.) "malice, enmity, violence, persecution, combat."

Not a nice word, but a Beowulfian word. Cognate is ModG Neid "envy, rancor," which gives the original sense. In cpds., often synonymous with gūþ, hilde-, etc.  
Cpds.: nīþ-draca, -gæst, -gēweorc, -grim, -heard, -hēdig, -sele, -wundor; bealo-, fār-, here-, hete-, inwit-, searo- "crafty," wæl-nīþ. (39)

123. (ge-)beorgan (ea, u, o) (3) "protect, save"; ge-beorg (n.) "defense, protection"; burg/burh (byrig) (f.) "stronghold, walled town, BURG"; [byrgan (I) "BURY"; gē-byrga (wk.m.) "protector, surety."]

The group is apparently unconnected with beorg "hill, BARROW" (No. 217), which is itself not connected with bearwe "BARROW," as in wheel-barrow, cognate with beran (No. 12). ModE BORROW is derived from beorgan, with the idea of giving security transferred to the idea of taking the loan for which security is given. ModG cognates are Burg, borgen, verbergen, burgen "fortress, to borrow, to conceal, to guarantee."

Cpds.: be-, ymb-beorgan; frēo-, freoþo-, hēa-, hlēo-, hord-, lēod-, mæg-, scield-burh; burh-locas, -stede, -ware, -wela; lēod-gēbyrga. (38)

124. hēr (adv.) "HERE"; hider (adv.) "HITHER"; heonan (adv.) "HENCE."

Cognate are ModG hier "here," hin, hierher "hither" and Lat. hi-c, ci-trā "here, on this side" (the suffix of ci-trā corresponds to the -der of hider). The group is related to the originally demonstrative Germanic stem \*hi- (IE \*ki-) which gives us the personal pronouns, "he," etc., not counted in this list. For the -ce ending of "hence," cf. þonan "thence." The -s sound spelled -ce derives from an adverbial ending in MidE (orig. a gen. sg.) seen in toward/towards; night/nights ("he plays at night" = "he plays nights").  
Cpd.: hin-fūs "eager to get away." (38)

125. land (n.) "LAND."

An old Germanic form, spelled the same way (with the variant lond) in all the Germanic langs. except pre-Modern German (lant).

Cpds.: land-būend, -fruma, -gemyrcē, -gēweorc, -riht, -waru, -weard; ēa-, el-, ig-lond. (38)

126. lāþ (adj.) "hostile, hateful, LOATHed."

Cognate with ModG Leid "distress"; Gk. aleitēs "wicked man"; borrowed from the Germanic root is French laid "ugly."

Cpds.: lāþ-bite, -ġetēona, -līč. (38)

127. mæðel (n.) "council, meeting"; maðelian (II) "make a (formal) speech"; (ġe-)mælan (I) "make a (formal) speech"; [mæ1 (n.) "speech."]

Twenty-six times in Beowulf and twice in Maldon we have the formulaic expression "X maðelode": the formula always constitutes the first half of the line; frequently X is a proper name; the verb occurs in our texts only in these poems, and only in this situation. Mælan is likewise formulaically used: in our texts it occurs (thrice) only in Maldon, only in the second half of the verse, always in the formula "wordum mæ1de"--"he spoke in words." The group as a whole is poetic; its words are rarely found in prose.

Cpds.: mæðel-stede, -word. (38)

128. secg (m.) "man, warrior."

The presumed cognates, Lat. sequor, socius "I follow, companion," Gk. osseō "I help," suggest the original sense "follower, retainer." The word is found only in poetry (where it is a homophone of secg "sword," another poetic word used only once in Beowulf). It is odd that the Beowulf poet made no compounds of this frequent poetic word.

Cpd.: sele-secg. (38)

129. sorg (f.) "SORROW, distress"; [sorgian II "SORROW, grieve."]

Cognate with ModG Sorge "sorrow."

Cpds.: sorg-čearig, -ful, -lēas, -lēop, -lufu, -wylm; hyġe-, inwit-, þegn-sorh. (38)

130. weorb (n.) "WORTH, value, treasure" (adj.) "valued, dear"; (ġe-)weoróian (II) "honor, exalt, adorn"; -weoróung (f.) "ornament, honor"; [wierðe (adj.) "worthy (of), entitled to."]

Cognate with ModG Wert, würdig, "worth, worthy." The weak verb weorðian is easily confused with the much more frequent strong verb weorðan "become" (No. 23). Weorðian has the sense "make worthy," esp. by splendid decoration: an object is ge-weorðod with gold.  
Cpds.: weorþ-ful, -lice, -mynd; fyrð-, hord-wyrðe; brēost-, hām-, hord-, hring-, wiġ-weorðung; wiġ-ge-weorðad. (38)

131. windan (a, u, u) (3) "WIND, move fast, circle round, twist, wave" (ppl.) wunden "twisted (as of ornamentation)"; [ge-windan (3) "go, turn"; wandian (II) "turn aside, flinch"]; (ge-wendan (I) "turn, go, WEND, change."

The pret. of wendan gradually became the pret. of "go," WENT. ModE WÄNDER is from the same etymon, as are ModG winden, wenden, Wandel "to wind, to turn, change." The ppl. can be confused with wund "injury, wound."  
Cpds.: æt-, be-, on-windan; wunden-feax, -hals, -māl, -stefna; on-wendan. (38)

132. (ge-cweðan (cwæp, cwædon, cweden) (5) "say, speak"; -cwide (m.) "speech" (prefix or suffix).

Quoth is archaic now, but we retain the verb in bequeath. Quote and quota are from a separate root, borrowed directly from Lat.  
Cpds.: ā-, on-cweðan; æfter-cweðende; cwide-ġiedd; ġegn-, ġilp-, hlēoðor-, lār-, word-cwide. (37)

133. (ge-feallan (fo, fo, ea) (7) "FALL"; (ge-fiellan (I) "FELL, kill"; fiell (m.) "fall, slaughter."

The two verbs are related by i-umlaut, the latter the "causative" of the former (cf. sittan/settan No. 60, siðian/sendan No. 35). The OE noun fiell was driven out in MidE by fall, based on the verb. Cognate with ModG fallen, Fall "to fall, instance."  
Cpds.: ā-, be-feallan; hrā-, wal-fiell; fyl-wēriġ. (37)

134. fricgan (defective: ppl. ge-fræġen) (5) "ask"; ge-fricgan (5) "learn (by inquiry), hear tell"; ge-fræġe (n.) "report, hearsay"; frignan (æ, u, u) (3) "ask"; ge-frignan (3) "learn (by inquiry)."



A group which reflects the oral character of the traditional poetry. Forms of frignan often occur without the g. The two verbs rise from the same PrimG root; their perfective sense is distinct and more frequent, as an epic formula of authority (the poet reports what he hears tell), than the simple verbs. Cognate are the Lat. precāre, poscere, postulāre "to pray, to demand, to request"; ModG fragen, forschen "to ask, to investigate." Cpds.: fela-fricgende. (37)

135. lātan (ē, ē, æ) (7) "LET, allow, cause to"; [læt (adj.) "sluggish, slow"; lata (wk.m.) "sluggard"; (ge-) lettan (I) "hinder."]

Cognate are Gk. lēdein "to be weary"; Lat. lassus, laxus "weary, loose"; French laisser "to allow"; ModG lassen, lass "to let, weary." The original sense seems to be to permit something to go, through weariness or laziness. LATE and LAZY are kindred words. In colloquial ModE the verb lettan is preserved (as adj. and sb.) in tennis, to describe the net's hindering the ball from free flight; we also have the legal jargon: "without let or hindrance." Since let "hinder" practically opposes in meaning let "allow," it is not difficult to see why the former verb was let go, when the distinct OE verbs fell together in sound and spelling.

Cpds.: ā-, for- "leave," of-, on-lātan; hild-lata. (37)

136. liðan (lāp, lidon, liden) (1) "go (esp. by water), sail, traverse"; liðend (m.) "sea-farer"; [lid (n.) "ship"; lida (wk.m.) "sailor, ship"; (ge-)lād (f.) "way, course"]; lædan (I) "LEAD, bring."

As their compounds show, liðan and lād often refer to sea-passage. The ModE words LOAD and LODE both derive from lād, with specialized meanings (the former influenced by lade "lode" < OE hladan; the latter a vein of ore, from a sense of a course of metal running through the earth). Cognate is ModG leiten "to lead."

Cpds.: brim-, heapo-, mere-, sā- "sailor," wæg-liðend; lid-mann; sā-, yp-lida; brim-, lagu-, sā-, yp-lād; fen-gelād; for-lædan. (37)

137. (ge-)sellan (sealde) (I) "give, give up, offer."

Sellan does not mean SELL: the commercial sense is rare in OE, and never occurs in our texts. The original Germanic sense is to offer, as a sacrifice. (37)

138. weallan (ēo, ēo, ea) (7) "WELL, surge, boil"; wielm (m.) "welling, surging, flood, turmoil"; wǣl (m.) "ocean, deep pool."

Weallan and wielm are used metaphorically of surging emotions in the Breast, as if the passions were thought of as liquid humours. The root sense is probably "to roll"; hence wǣl (used of whirlpools as well as of deep waters in general) and WALLOW are probably connected, and the Lat. volvere "to roll"; Gk. eilō "I roll." Certainly cognate are ModE wallen, wellen "to bubble, to wave." Wǣl occurs only once in our texts, in a cpd.; it is distinct from wǣl "slaughter," a frequent word. Cpds.: brēost-, brin-, bryne-, cear-, fȳr-, heaðo-, holm-, sǣ-, sorg-wylm; wǣl-rāp. (37)

139. beorn (m.) "warrior, man, hero."

Beorn may be etym. related to bearn "child, son," with which it is easily confused in any case, or it may be a poetic metaphor whose original sense, "bear," was lost. The phonetically corresponding Icelandic word means "bear" exclusively. (The OED observes that OE eofor "boar" has an Icelandic cognate which means "warrior, man" exclusively.) Beorn is found only in poetry; about one-quarter of its occurrences in OE are in our texts. Cpds.: gūp-beorn; beorn-cyning. (36)

140. fāg/fāh (adj.) "decorated, variegated, shining, stained."

Easy to confuse with its homophone and homograph fāh/fāg "hostile, guilty" (No. 146); in fact the words cannot be distinguished in some cases. Cognate with Gk. poikilos "parti-colored." The word bears connotations of ornate workmanship, of the dazzling, or of liquid staining: gold plating or Roman stone-work is fāg. Thirty-four of the occurrences, and all the cpds. in our texts, are in Beowulf.

Cpds.: bān-, blōd-, brūn-, drēor-, gold-, gryre-, searo-, sinc-, stān-, swāt-, wǣl-, wyrm-fāg. (36)

141. grim(m) (adj.) "fierce, savage, cruel, GRIM"; grimme (adv.) "cruelly, terribly"; gram (adj.) "fierce, wrathful, hostile"; [gē-gremian (I) "enrage."]

The ModE "grim" is usually not fierce enough to translate its ancestor. The formula "grim ond grǣdig," used

twice in Beowulf to describe Grendel and his mother, is especially fearsome sounding and memorable.

Cpds.: heaðo-, heoro-, nīþ-, searo-grim; grim-liċ; æfen-from; grom-heart, -hȳdig. (36)

142. heaðu- "battle, war."

A poetic word found very rarely outside of compounds and proper names in the Germanic langs. There are 21 different compound words in our texts which begin with heaðu-. The other bases (setting aside affixes such as ge-, in-, for-, etc.) which form more than twenty compound words in our texts are gūþ (32), wæl (30), hilde (25), sæ (21)--these four, with heaðu-, always as the first element--and mōd (22), here (21), sele (21), and wīg (21)--as either the first or the last element. (These are counts of separate forms; many occur more than once in our texts. Gūþ, for example, the poetic word par excellence, occurs 30 times in its simple form; its 32 compounds occur 53 times in Beowulf, and 3 more times in the poems in Pope's text.) These nine words may be considered the favorite words in the poetry; six of them refer to battle. Other words which vary with gūþ that have appeared in this list are nīþ, beadu, bealu. Interesting studies of poetic compounding may be found in A. G. Brodeur, The Art of Beowulf (1959), Ch. I and App. B.

Cpds.: heaðo-byrne, -dēor, -fȳr, -grim, -lāc, -lind, -liðend, -mære, -ræs, -rēaf, -rinc, -rōf, -scearp, -sīoc, -stēap, -swāt, -sweng, -torht, -wæd, -weorc, -wylm. (36)

143. lēas (adj.) "devoid of, without" (suffix) "-LESS"; [for-lēosan (-lēas, -luron, -loren) (2) "LOSE"; līesan (I) "liberate, redeem"]; losian (II) "be lost, escape."

ModE LOSS and LOOSE are derived from the etymon of this group, and LEASE "untrue," from an idea of loose in conduct. LOSE changes from the intransitive OE losian to its present transitive sense, and presumably is pronounced to rhyme with "shoes" instead of with "chose"--as it should be pronounced by normal development--because of association with LOOSE, itself directly borrowed from the Old Norse cognate of lēas. The forms of for-lēosan with r show the operation of Verner's Law (cf. cēosan, drēosan), hence ModE FORLORN. Cognate are ModG los, verlieren "loose, to lose," Gk. lyein "to loosen," Lat. luere, so-lv-ere "to free, to loosen/dissolve."

Cpds.: lēas-scēawere; dōm-, drēam- ealdor-, ende-, feoh; feornd-, frēond-, grund-, hlāford-, sāwol-, siġe-, sorh-, tīr-, þēoden-, wine-, wyn-lēas; ā-, on-līesan. (36)

144. searu (n.) "contrivance, artifice, device, skill, armor"; sierwan (I) "plot, deceive, ambush."

A word of admirable or of dastardly connotation: the reference is to the cunning machinations of the metal-smith or the elaborate artifice of a traitor. Some authorities think that the etymon is cognate with Gk. eirō "I arrange in order, I string (as a necklace)," Lat. sero, seriēs "to join in a row, row or series or chain."  
Cpds.: searo-bend, -fāh, -gim(m), -grim, -hæbbend, -net(t), -nīp, -þonc, -wundor; fyrd-, gūp-, inwit-searo; be-syrwan. (36)

145. þeah (adv., conj.) "(al)THOUGH, however."

Cognate with ModG doch "though." (36)

146. fāh/fāg (adj.) "hostile, inimical, feuding"; fæhp(u) (f.) "FEUD, enmity, battle."

ModE "feud" derives from an Old French word derived from an old German word from the same root as fæhp. ModE FOE is from the same group; cognate also are ModG Fehde "feud," Gk. pikros "bitter" (or pikros may be related to fāg/fāh No. 140).  
Cpds.: nearo-fāh; wæl-fæhp. (36)

147. rīce (n.) "kingdom, realm" (adj.) "powerful"; [rīcsian (II) "rule."]

The ModE cognate "rich" is a "false friend": the OE rīce connotes "power" without necessary reference to wealth. ModG Reich, as "The Third Reich." The Germanic root (Gothic reiks) is thought to be cognate with the Lat. rēx "king" by direct derivation via the Celtic rīx "king"--this is unlike the usual, more ancient relation of OE to Lat. words, in which both derive from a conjectural IE ancestor. If, as seems plausible but is uncertain, rēx is related to Lat. rēgere "to rule," then rīce is cognate with OE rīht "right" (No. 203--the words are grouped separately in this list). A suffix -rīc from this group is preserved only in bishopric. The ModE "riches" has no singular because it was originally not a plural, but borrowed from the French singular word richesse "wealth," itself borrowed from a German (Frankish) word.

Cpds.: cyne-, heofon-, weorold-rīce. (35)

148. rinc (m.) "man, warrior."

A strictly poetic word. The cpd. hilde-rinc occurs ten times in our texts; a favorite formula is "hār hilde-rinc." The word may be related to OE ranc "strong, proud" (which does not occur in our texts), and more distantly to the riht group (No. 203), but the relations are uncertain. The poets needed words with a variety of initials to say "warrior" (rinc, hæleb, wīgend, beorn, secg) or "man" (mann, guma, frece, eorl, ealdor, þegn, feorh, mæg, æbeling, lēod); these words have separate histories and distinct shades of meaning, but the poets, esp. in cpds., suppressed any very fine discriminations of sense for the sake of alliteration. If you want to compose alliterative poetry orally, first acquire a tongue-tip treasury of variants for the terms "sea, battle, man, weapon, mind, treasure, distress, land, people and family, lord, to do, to say, to go, to know." Cpds.: beado-, fierd-, gūþ-, hilde- "battle warrior," heaðo-, here-, mago-, sæ-rinc. (35)

149. sinc (n.) "treasure, ornament."

A word found only in poetry, of unknown ancestry and without a Modern reflex. Sinc is recorded only once as the second element of a compound (not in our texts): its poetic frequency depends on its usefulness in making compounds which alliterate. Cpds.: sinc-fæt "precious cup," -fæg, -gestrēon, -gīfa "treasure-giver," -māððum, -þegu (sinc-fæt and sinc-gīfa each occur four times). (35)

150. fēond (m.) "enemy, FIEND."

The OE verb \*fēogan/fēon "hate," of which fēond was originally the pres. part., does not occur in our texts. Fēond is one of the "agent nouns" like gōddōnd, hettend, āgend, hælend, wealdend, wīgend, frēond "benefactor, enemy, owner, savior, ruler, warrior, friend"--all masculine nouns derived from the pres. part. of the Germanic etymons of the corresponding verbs. The sense "devil" of OE fēond is common, but it became the unique meaning only later. Cognate with ModG feind "devil" and perhaps with Gk. pēma "distress," Lat. pati "to suffer" (> PASSION). Cpds.: fēond-grāp, -scaða, -scepe. (34)

151. niht (f.) "NIGHT."

Cognate with Gk. nyx, Lat. nox, ModG Nacht "night."

Cpds.: niht-bealu, -helm, -long, -scua, -wacu, -weorc;  
middel-, sin-niht. (34)

152. swiþ (adj.) "strong, harsh, right (hand)"; swiðe (adv.) "very, quite, strongly, severely"; [ofer-swīðan (I) "over-power."]

The adverb often has a merely emphatic sense. The word sund (healthy, strong) may be related (OE sund), but the words are not joined in this list. Cognate is ModG geschwind "quick."

Cpds.: swiþ-ferhþ, -hīcgende, -mōd; þrýþ-swýþ; un-swīðe. (34)

153. (n) āgan (āh/āg, āhst, āhte) (pret.-pres.) "have, possess, OWN"; [āgen (adj.) "OWN"; āgend (m.) "owner"]; āht (f.) "property, control."

The post-OE history of this verb resembles that of other pret.-pres. verbs, in that the pret. subjunctive (āhte) came to be felt as a separate verb in the MidE period, whence ModE "OUGHT" as distinct from "owe." The ModE "own" has developed from pret. forms, keeping the original meaning, but the direct reflex of the infinitive, OWE, has altered the OE sense. Cognate with ModG eigen, Eigentum "to own, property."

Cpds.: āgend-frēa; blād-, bold-, folc-, mægen-āgende; gold-, mādōm-āht. (33)

154. (ge-) fōn (fēng, fēngon, fangen) (7) "seize, grasp"; feng (m.) "grasp, grip."

ModE FANG, the grasper, is the obvious mnemonic aid. Cognate are ModG fangen "to seize" (with frequent cpds. in ge-, emp-, an-) and Lat. pactum, pāx "pact, peace"--a peace being a compact with one's enemies, and a pact being a thing secured--Gk. paktoō "I fasten." The OE fāger "fair" may be related, but the words are kept separate in this list. Feng is what Beowulf has plenty of. Cpds.: be-, on- "seize," þurh-, wiþ-, ymbe-fōn; inwit-feng. (33)

155. oppe (conj.) "OR."

It is not certain that "or" is a direct reflex of oppe, with a final r somehow added in the 12th c. (cf. the cognate ModG oder "or," with similarly inexplicable r ending.) (33)

156. sōþ (adj.) "true" (sb.n.) "truth"; sōðe (adv.) "truly"; [sēðan (I) "declare (the truth)"]; syn(n) (f.) "SIN, wrong-doing"; synniġ (adj.) "SINful"; synnum (adv.) "guiltily"; [ġe-synġian (II) "SIN."]

Like cūþ (no. 33), sōþ (ModE SOOTH) is derived from an earlier form \*sonþ-, from which the n preceding the dental was lost, and the vowel lengthened "in compensation." This earlier form more closely resembles the cognate forms, Lat. sontis (gen. sg. of sons) "guilty" and ModG Sünde "sin," as well as the OE cognate synn. The idea of the true and the idea of the guilty are related through the idea of emphatically being the one. So the group is etym. related to forms of the verb "to be," like OE sint (not counted here), ModG sind, Lat. sunt "they are." The relationship of "being" and "guilt" is still present, even outside of the work of Kafka, as was demonstrated by a comedian who, a long time ago, played upon a politician's motto, "Nemo's the one," by hinting that the meaning was not that Nemo would be victorious, but that he is guilty. The prefix syn- is easily confused with its homograph prefix syn-/sin-, meaning "continually, great." For instance, syn-scaða may mean "sinful harmer" or "great harmer." To SOOTHE has developed its meaning from "to assuage Nemo by asserting that what Nemo says is true (sōþ)," i.e. to be a yes-man, from OE sōðian (not in our texts). A sooth-sayer is not soothing. Cps.: sōþ-cyning, -fæst, -ġiedd, -līċe; syn-bysig, -scaða (?); un-synniġ; un-synnum. (33)

157. wāpen (n.) "WEAPON"; [wāpnan (I) "arm."]

The ModG Luftwaffe may precisely be translated "air force," since Waffe, like its OE cognate wāpen, has a general sense "force" as well as a particular sense "weapon."

Cps.: hilde-, siġe-wāpen; wāpen-ġewrixl; wāpned-monn. (33)

158. frætwe (f. pl.) "ornaments, decorated armor, treasure"; [frætwan (I) "adorn"; ġe-frætwan (II)

"adorn"; ġeatwa/ġetawa (f. pl.) "equipment, precious objects." ]

Of course you know the good ModE word TAW meaning "prepare, adorn" (ModE TOOL is cognate); these words are formed on it, with the prefix for- in its stressed form (fræ + tawa > frætwa) and the prefix ġe- (ġetawa, ġeatwa). The words mean practically the same thing, and bespeak the high respect which Germanic peoples had for good craftsmanship, esp. armor and weaponry. Perhaps cognate with Lat. bonus "good" (Old Latin duenos) and another ModE word, TOW ("hemp").

Cpds.: ġored-, gryre-, hilde-ġeatwa; wīġ-, gūp-ġetawa; here-ġeatu (all these compounds present forms of the same word); ġeato-liċ. (32)

159. frēa (wk.m.) "lord, king, God."

Perhaps cognate with the name of the Norse goddess of love, Freyja, and perhaps also with the for group (No. 11), as the chief is the foremost.

Cpds.: āgend-, līf-, sin-frēa; frēa-drihten, -wine, -wrāsn. (32)

160. ġif (conj.) "IF."

Cognate with ModG ob "whether." The word is not the imperative of ġiefan "give" ("let it be granted that" as to mean "if") as its spelling in Gothic (ibai, jabai) shows: Gothic for "to give" is giban. (32)

161. sceaða/scaða (wk.m.) "foe, harmer, warrior"; (ġe-) scieþþan (scōð, scōdon, sceaþen) (6) (also I) "harm, injure, SCATHE."

The most familiar words from this group in ModE are un-SCATHED, SCATHing. Our pronunciation with the initial sk sound reveals that the English word was probably borrowed from the Scand. equivalent (Old Norse skaða) rather than directly from the OE (cf. skirt/shirt, from Scand. and OE). Cognate with ModG Schaden "harm," prob. with Gk. askēthēs "unscathed."

Cpds.: attor-, dol-, fær-, fēond-, gūp-, hearm-, hell-, lēod-, mān- "wicked foe," scyn-, syn-, þeod-, ūht-scaða. (32)



162. geador (adv.) "toGETHER"; -gædere (adv.) "together, jointly"; [gædeling (m.) "kinsman, companion"]; giedd (n.) "song, tale, speech"; [gieddian (II) "speak, discourse."]

The OE gaderian GATHER does not occur in our texts. If we imagine a speaker or scop collecting his thoughts before he composes his utterance, we can see the relation of "together" and giedd, but the relationship is by no means certain. The th of gather and together came into English in the MidE period, from the d. The group may be related to gōd ("fitting," hence good), but the words are kept separate in this list.  
Cpds.: on-geador; æt- "together," to-gædere; cwide-, geōmor-, sōþ-, word-giedd. (31)

163. (ge-)bindan (a, u, u) (3) "BIND, imprison"; ge-bind (n.) "fastening"; bend (f.) "BOND."

The ModE words "bind, bend, band, bond" are cognate. "Band" and "bond" are variants of a cognate Scand. word, which was adopted and rivaled the OE bend in the MidE period, finally driving it out. In the sense of "company" or of "strip," "band" was borrowed into English from French, but the French words are derived also from Germanic words. OE bend is now preserved only nautically or technically, as in sheetbend, a knot which joins two lengths of rope endlong.  
Cpds.: on-bindan; Is-gebind; ancor-, fyr-, hell-, hyge-, Iren-, searo-, sinu-, wæl-bend. (30)

164. byrne (wk.f.) "coat of mail, corselet, BYRNIE."

The word may have been borrowed by Germanic from Old Slavic, or vice versa. The ModG cognate is Brünne. With the less frequent syrce, byrne is the standard term for body armor.  
Cpds.: byrn-wiga; gūþ-, heaðo-, here-, Iren-, Isern-byrne. (30)

165. dæl (m.) "part, share, (good) DEAL"; [ge-dæl (n.) "parting, separation"]; (ge-)dælan (I) "distribute, share, divide, DEAL out, sever."

The ModG cognates Teil, teilen "part, to divide," with their many cpds., preserve the senses of sharing and distributing better than ModE "deal"--but ModE DOLE, derived from dæl, keeps the old meaning. Cognate with

Gk. daiomai "to share"; if a demon was originally one who, like a beast of battle, devoured corpses, the Gk. daimon is also cognate.

Cpds.: ealdor-, lif-ġedāl; be-dālan "deprive." (30)

166. hring (m.) "RING, ring-mail"; hringed (adj.) "formed of rings."

The iron rings of which ring-mail was made were valuable in themselves, like any metalwork. For this reason the armor sense of the word often approaches in connotation the meaning of the ornamental rings (bracelets and necklaces) which lords dispensed to their thanes. Cognate with ModG Ring, Gk. kirkos, Lat. circus "ring."  
Cpds.: hring-boga, -iren, -loca, -māl, -naca, -net, -sele, -þegu, -weorðung; bān-hring; hringed-stefna. (30)

167. liċ (n.) "body, form, LIKEness, corpse"; -liċ (general adjectival suffix) "-LIKE, -LY"; -liċe (adv. suffix) "-LY"; [liċa (wk.m.) "LIKEness"; liċ-ness (f.) "LIKENESS"]; ġe-liċ (adj.) "(a)LIKE"; [liċian (II) "please, be pleasing."]

Not counted here are the numerous words with the suffixes -liċ, -liċe (although these cpds. are counted in the groups to which the other element belongs, except when -liċ means "figure, likeness." Our "to LIKE" derives from liċian, which originally must have meant "to be conformable," hence pleasant. During the MidE period the impersonal idiom "it likes me" (it pleases me) was altered into the Modern "I like it"; cf. methinks/I think. Cognate are ModG gleich "like" (cf. ġe-liċ), Leiche "corpse."  
Cpds.: eofor-, swin-liċ; liċ-sār, -syrce, -hama "body" (the garment of flesh; cf. flāsc-hama); wyrm-liċa; on-liċness. (30)

168. (ġe-)sprecan (æ, ē, e) (5) "SPEAK, say"; spræċ (f.) "SPEECH."

The r began to drop from the verb in LWS: the Beowulf MS has one example. Cognate with ModG sprechen, Sprache "to speak, speech," more distantly with Lat. spargere "to strew" (cf. SPARKLE, DISPERSE), which points to an original root meaning "move quickly": speech is a scattering of words.

Cpds.: æfen-, ġyln-spræċ. (30)

169. ȳþ (f.) "wave."

By metonymy, esp. in cpds.; the word often means sea; by metaphor, it refers to surges of flame or sorrow (cf. wielm No. 138). Possibly related to the water group (No. 187).

Cpds.: ȳþ-ġeblond, -ġewinn, -lād, -lāf, -lida; flōd-, līġ-, sealt-, water-ȳþ. (30)

170. bealu (n.) "evil, malice, misery, BALE"; [bealu (adj.) "baleful, evil, pernicious."]

The word is quite distinct from OE bæl "fire, funeral pyre," but the two words have been confused in MidE and ModE, as hell-fire is baleful. Bealu is only rarely found in prose; the noun was originally the n. of the adj.

Cpds.: bealo-cwealm, -hycgende, -hȳdig, -nīþ, -sīþ, -ware; cwealm-, ealdor-, feorh- "mortal affliction," hreþer-, lēod-, morðor-, niht-, sweord-, wīġ-bealu. (29)

171. ēac (adv.) "also" (prep.) "in addition to"; ēacen (adj.) "great, pregnant"; (ġe-)weaxan (ēo, ēo, ea) (7) "grow, WAX"; wæstm (m.) "growth, fruit, form."

Chaucer commonly used eke "also"; we have it in the verb form "to eke out," to augment. The cognates are Gk. axein, Lat. augēre "to increase," ModG wachsen, Wachstum "to grow, growth." From augēre may come augur, "one who predicts (increased) fortune." The adj. ēacen is the past participle of a verb obsolete in OE. The verb wax has been almost driven out by the use in ModE of its synonym "grow," except in reference to phases of the moon. (Some doubt the relation of ēac to the other words in this group.)

Cpds.: un-weaxen; ēacen-cræftig; here-wæstm. (28)

172. gār (m.) "spear."

Rarely found in prose. The PrimG conjectured ancestor \*gaizo- has rare confirmation in the Lat. borrowing gaesum "javelin (such as the Gauls use)," Gk. gaison. Kin to gār are ModE GARlic, GARfish, and GORE, the triangular piece cut from a skirt to narrow it at the waist. The seam made from joining the sides of a gore is a "dart," from a French word meaning the same thing as gār. The shape of the head of the spear suggested these sartorial terms. The word gār-secg "sea" is

obscure in etymology, and is not counted here (it occurs three times in Beowulf), but it may be related.

Cpds.: gār-berend, -cēne, -cwealm, -holt, -mittung, -rās, -wiga, -wīgend; bon-, frum-gār. (28)

173. -gietan (ea, ēa, ie) (5) "grasp"; be-gietan (5) "GET"; [for-gietan (5) "FORGET"]; on-gietan (5) "perceive, understand"; [ēp-beġete (adj.) "easy to get."]

The base verb is found only in cpds. Cognate with ModG vergessen "to forget"; Lat. praeda, praeherere "booty, to grasp"; Gk. chandanein "to hold." Our verbs GET, for-GET, beGET are from the Old Norse cognates. The sense "perceive" is like our colloquial "get it" (cf. "catch on, comprehend"); GUESS is derived from the same group with a similar semantic idea. (28)

174. hēah (adj.) "HIGH, deep, exalted."

Like Lat. altus, hēah can mean "deep" when applied to the sea ("the high sea"). It often bears a noble connotation in OE, as now ("high art"). Esp. in its acc. sg. form and in its wk. forms (hēanne, hēan) the word is easily confused with the unrelated adj. hēan "contemptible, base." Cognate with ModG hoch "high." As often, the final fricative sound of the word was lost in pronunciation, beginning with the 14th c., but retained in the spelling (cf. though, through, etc.).

Cpds.: hēah-burh, -cýning, -fæder, -ġesceap, -ġestrēon, -lufu, -sele, -setl, -stede. (28)

175. here (m.) "army, (in cpds.) war."

The ModE HARRY and HARROW both derive from the verb herian/herġian (wk. II), based on this noun but not found in our texts. Christ did not "rake," but he "plundered" hell, as an army plunders a countryside, when he harrowed it. The homophonic ModE harrow "rake" is not related. Likewise the homophonic OE verb herian (wk. I) "praise" is unrelated. A HARBOR is a here-beorg, a shelter for (or from) an army. The -er- changes to -ar- as in bark, barrow, marsh, hart (cf. the British pronunciation of clerk, sergeant, Hertford, Berkeley, etc.). The HERIOT is the here-ġeatu, the "army equipment" a tenant owes his lord. Cognate are ModG Heer "army," Gk. koiranos "military commander." The word varies with gūþ, wīg, hilde, etc., in the poetry, providing a convenient initial for alliteration.

Cpds.: here-brōga, -byrne, -fliema, -ġeatu, -grīma, -lāf, -net, -nīp, -pad, -rinc, -scaft, -spēd, -strāl, -syrce, -wād, -wæstm, -wīsa; æsc-, flot-, scip-, sin- here. (28)

176.: lȳtel (adj.) "LITTLE"; læssa (comp.) "LESS"; læsest (superl.) "LEAST"; lȳt (n. indeclinable) "little, small number" (adv.) "little, not at all"; læs (comp.) "LESS, lest"; [lȳtlian (II) "grow less, diminish."]

Probably connected with LOUT (< OE lūtan) meaning "bow down."

Cpds.: un-lȳtel; lȳt-hwōn. (28)

177. nēah (adv., prep.) "near, NIGH"; nēan (adv.) "from near, near"; (ġe-nēāgan (I) "approach, address, attack.

The comp. (nēar) and superl. (nīehsta) of nēah > ModE NEAR and NEXT; the former drove out NIGH, now archaic. Cognate with ModG nah, nahen "near, to approach." (28)

178. sefa (wk.m.) "mind, heart, spirit."

The Middle High German beseben means "to perceive," so the original reference of the noun may be to a faculty of cognition rather than a physical organ; perhaps cognate with Lat. sapere, sapor "to perceive, taste." Remember that the intervocalic f is voiced to sound like v. Cpds.: mōd-sefa (sefa occurs 18 times, mōd-sefa 10). (28)

179. þīn (possessive adj.) "THINE, THY."

The second person sg. possessive adj., originally the genitive of the pronoun þū "THOU," but taking strong adj. case endings (cf. mīn No. 41). Cognate with ModG dein "thy," Lat. tū "thou." (28)

180. weal(l) (m.) "WALL."

Borrowed by several West Germanic langs. from the Lat. vallum, which has the military sense still preserved in ModG Wall "rampart." The West Saxon spelling shows characteristic "breaking"; in Anglian the word is spelled wall, the direct ancestor of the modern word.

Cpds.: weall-clif, -steall; bord-, eorþ-, sǣ, scild-weall. (28)

181. bana (wk.m.) "slayer, murderer"; benn (f.) "wound."

The ModE reflex is BANE.

Cpds.: bon-gār; ecg-, feorh-, gǣst-, hand-, mūþ-bana; ben-geat; feorh-, sex-benn. (27)

182. (ge-)hweorfan (ea, u, o) (3) "turn, go, move about"; [hwierfan (I) "move about"]; hwyrft (m.) "turning, motion."

The OE hwearf, a cognate word not in our texts, means "crowd" and also WHARF, both presumably from an idea of the reciprocal, eddying movement described by hweorfan. Cognate is ModG werben "to publicize, solicit." In "The Seafarer" hweorfan describes the wheeling course of a mind flying forth like a bird.

Cpds.: æt-, geond-, ond-, ymbe-hweorfan; ed-hwyrft. (27)

183. wundor (n.) "WONDER."

ModG Wunder is cognate. A West Germanic word of unknown origin.

Cpds.: wundor-fæt, -beþod, -dēaþ, -liċ, -māððum, -sion, -smiþ; hand-, niþ-, searo-wundor. (27)

184. wyrm (m.) "serpent, snake, WORM."

In Beowulf the dragon is called wyrm as well as draca (the latter a Latin borrowing); in early English the word usually refers to a larger creature than a worm. Cognate are ModG Wurm, Lat. vermis "worm." As with OE wer/Lat. vir, Grimm's Law does not affect the sounds of the Lat. cognate, so it still closely resembles the English (ModE vermin of course is borrowed from Romance). For the o spelling of ModE "word" see cuman (No. 32) and cf. wonder, worse, wolf, wort--all with historical u vowels.

Cpds.: wyrm-cynn, -fāh, -hord, -liċa. (27)

185. heofon (m.) "HEAVEN."

Note the voiced f between vowels, which makes this word (like ofer, lufu, etc.) closer to ModE pronunciation

than it appears. The Scand. and High German word of equivalent meaning which appears as ModG Himmel has no obvious relation to heofon.

Cpds.: heofon-liċ, -riċe. (26)

186. slēan (slōg, slōgon, slāgen) (6) "strike, SLAY"; ġe-slēan (6) "achieve by striking, win"; -sleht/-sliht (m. or n.) "SLAUGHTER, blow."

The sens of slēan, a "contracted verb," is more often "strike" than "slay." Cognate is ModG schlagen "to strike." Related are ModE SLY (cunning, able to strike), and similarly "SLEIGHT (of hand)," and "SLEDGE (hammer)," and the weaver's SLAY, with which he strikes the weft down.

Cpds.: be-, of-slēan; ġe-, on-sliht; wæl-sleht. (26)

187. wæter (n.) "WATER"; [wāta (wk.m.) "moisture, WETness."]

Cognate with ModG Wasser, GK. hydōr (as in hydroplane, etc.) "water," Lat. unda "wave." WASH and OTTER are ultimately cognate, and probably winter (the wet season), but this last (No. 206) is not a sure enough relation to count here.

Cpds.: wæter-eġesa, -ȳp. (26)

188. folde (wk.f.) "earth, ground"; feld (m.) "FIELD."

One of the best verses in Beowulf varies and abbreviates "fyrgenstrēam/under næssa ġenipu" ("a mountain-stream under the dark places of the cliffs"). It is "flōd under foldan," which by its linked sounds seems to reflect a link of water and earth, at Grendel's mere (l. 1361). The ModG cognate of feld has the same spelling and meaning. The words may possibly be related to flett "floor, hall," flōr "floor," and folm(e) "hand," which all occur in our texts, but the etymologies are too uncertain for the words to be counted here.

Cpds.: fold-bold, -būend, -weg; wæl-feld. (25)

189. īren (n.) "sword, IRON"; īren (adj.) "of iron"; īsern- "iron."

The sense "sword" appears by the familiar metonymy (cf. hilde-lēoma, ecg, hring-māl, lāf, gūb-wine). Cognate

ModG Eisen "iron": the r appears only in English, of the Germanic and Celtic langs. in which the word is found (the root may be related to Lat. Ira IRE). Oddly, the more poetic OE form with r drove out the more prosaic OE form with s in the MidE period, whereas prose forms usually drive out poetic ones. The r of iren looks like a product of Verner's Law (cf. ǣosan/coren) but it is probably not, so "the rhotacism is obscure" (Gk. rho = r).

Cpds.: Iren-bend, -byrne, -heard, -brēat; eal-, hring-iren; Isern-byrne, -scūr. (25)

190. twēgen (m.), twā (f.), tū (n.) "TWO, TWAIN"; twēone (be . . . twēonum) "BETWEEN"; twēo (wk.m.) "doubt"; [ge-twāman (I) "separate"; to-twāman (I) "divide in two"]; ge-twāfan (I) "separate"; twelf "TWELVE."

As genders lost their distinctions, the separate forms of twēgen in English became redundant, and twā (> TWO) took over the regular uses. "Doubt" arises when two choices are present; cf. the cognate ModG Zweifel "doubt" (ModG zwei "two"). Twelve (Gothic twalif) probably means "(with) two left (over from ten)," ModG zwölf. Cognate with twēgen are most IE words meaning "two": Gk., Lat. duo. The OE "dual" pronouns wit, git may derive their final t's from the "two" group.  
Cpd.: bū-tū "both." (25)

191. wiht (f., n.) "creature, anything, AUGHT" (adv.) "at all" (ne wiht = "NAUGHT, not a WHIT").

The ModE WIGHT is archaic. The ModG cognate Wicht has a slightly diminutive sense, "creature, infant"; the cognates in other Germanic langs. often refer to demons or elves. AUGHT, "anything at all," is from ā-wiht, "ever a whit." U.S. speakers use "ought" to mean "zero"; "an ought" is "a nought" falsely divided, from OE nowiht, "nothing."

Cpds.: ō-, ā-wiht/āht, æl-wiht. (25)

192. bord (n.) "shield."

The mnemonic connection of bord with ModE BOARD is inevitable; the OE word probably is a metonymic sense of the word for "board." Or it may be a metonymic sense of a homophone, another OE bord which had fallen into the same gender, meaning "border, ship-BOARD, rim." The last sense could allow the reference to "shield"--a sense of



bord found only in poetry. Probably the Anglo-Saxons knew as little as we which word was the origin of the poetic metonymy, because the confusion of originally separate genders indicates that the words were beginning to be confused in OE times. Cognate with ModG Bort "board" or Bord "border."  
 Cpds.: bord-hæbbende, -hrēoða, -rand, -weall, -wudu; hilde-, wiġ-bord. (24)

193. cræft (m.) "strength, power, skill, cunning, CRAFT"; cræftig (adj.) "strong, skilled."

The ModG cognate Kraft "power" preserves the primary sense of the word; the ModE senses of skill and cunning, and of one's trade, are not usual in OE (and these senses are peculiar to English of the Germanic langs.).  
 Cpds.: gūp-, leoðo-, mægen-, nearo-, wiġ-cræft; æacen-, lagu-, lēop-, wiġ-cræftig. (24)

194. fæder (m.) "FATHER."

The classic example of Grimm's Law: Skt. pitár, Gk. patēr, Lat. pater, Gothic fadar, ModG Vater. The medial d changed to th in English around the 15th c.; cf. gather hither, together, weather, with th for earlier d.  
 Cpds.: ær-, eald-, hēah-, wuldor-fæder; fæder-æðelu; fæderan-mæg; suhter-ġefæderan. (24)

195. (ġe-)hIeran (I) "HEAR, obey, perceive."

To hear docilely is to be apt to obey. Cognate with ModG hören, gehören, gehorsam "to hear, to belong to, obedient." Perhaps cognate with the scēawian group just below. (24)

196. scēawian (II) "look at, examine, see"; [ġe-scēawian (II) "SHOW"; lēas-scēawere (m.) "deceitful observer, spy"; scIene (adj.) "beautiful."]

The sense "show," even of the ġe- prefixed verb, is rare in OE; not until the early MidE period did the word develop its modern causative meaning (cause to see = show). Cognate are Gk. thyoskoos, koein "observer of sacrifices, to observe"; Lat. cavēre "to beware"; ModG schauen "look." ScIene (spelled scýne in Beowulf) > ModE SHEEN; cognate ModG schön "beautiful." The verb is frequent in Beowulf;

the wise warriors seem always to be looking things over carefully.

Cpd.: geond-scēawian. (24)

197. (ge-)ċēosan (ċēas, curon, coren) (2) "CHOOSE, taste, try"; cyst (f.) "choicest one, the best, (in cpds.) picked company, virtue"; [costian (II)] "try, make trial of." ]

The original sense of this group involved trying out, or having a taste of something. Cognate are Gk. geysein, Lat. gustāre "to taste," ModG kosten "to try, taste." The translation of cyst as "choice," with the idea "select, premium" (as in our quality-grade of meat), is happy, because the word CHOICE, borrowed by English from Old French, was ultimately derived from a Germanic relative (like Gothic kausjan) of the ancestor of ċēosan (Gothic kisan). On the other hand, ModE "cost" (to have a certain price) is not Germanic in origin, but derived from a Latin idiom with constāre "stand at a price." Verner's Law describes the voicing of the medial s in the strong verb to z, and a regular West Germanic shift altered z to r, before OE times.

Cpds.: ēored-, gum-, hilde-cyst. (23)

198. (ge-)ldrēosan (drēas, druron, dronen) (2) "fall, decline, fail"; drēor (m., n.) "blood"; drēorig (adj.) "bloody, sad"; [drysmian (II)] "become gloomy." ]

Some scholars doubt that the two senses of drēorig denote the same word, but the semantic relation is easy enough. ModG cognate traurig "sad." The ModE reflex DREARY has lost the connotation of battle suffering, wounds. Blood, of course, is what falls. Possibly drūsian "stagnate" (> DROWSE) is related, but it is not counted here. Only drēosan of this group is found outside of poetry.

Cpds.: bedroren; drēor-fāh; heoro-, sāwul-, wæl-drēor; drēorig-hlēor; heoro-, sele-drēorig. (23)

199. ende (m.) "END, boundary"; [endian (II)] "END." ]

Cognate with ModG Ende, with the same meaning. The ultimate relations of the word are complex: the idea of boundary leads to the idea of the thing lying opposite, hence (perhaps) the common OE prefix and- "opposite, counter, against" (ModG ent-, a privative or negative prefix, like Lat.-ModE de- as in "defuse, decelerate, demythologize"). The conjunction and/ond and the prefix and- may be related, but the words are not counted in

this list. The conjunction, spelled ond when it is not abbreviated with the usual mark shaped like a figure 7 ("Tyronian et"), occurs 311 times in Beowulf, by Klaeber's count. Related ultimately are Gk. anti "against," Lat. ante, anterior "before, anterior." Cpds.: ende-dæg, -dōgor, -lāf, -lēan, -lēas, -sāta, -staf; woruld-ende. (23)

200. grund (m.) "GROUND, bottom, plain, land."

Cognate with ModG Grund "ground," and perhaps related to OE grindan "GRIND," but the verb is not counted here. It has been suggested that the name Grendel is cognate, but the derivation is disputed.

Cpds.: grund-būend, -hyrde, -lēas, -wong, -wyrġen; eormen-, mere-, sā-ground. (23)

201. hræd- (adj.) "quick, swift, hasty"; hræde (adv.) "quickly, soon."

ModE RATHER is the reflex of the comp. hræðor of hræde, "more quickly" > "more willingly." hræd- is only found in cpds. in our texts.

Cpds.: hræd-liče, -wyrde. (23)

202. ræd (m.) "advice, counsel, help, benefit"; rædan (ē, ē, æ) (7) (or wk. I) "counsel, provide for, rule, possess"; [ge-rædan (I) "decide"; Rædend (m.) "Ruler (God)"; ge-rād (adj.) "skillful, apt."]

In ModE the archaic spelling REDE is often used for the OE sense "give counsel," to distinguish the verb from READ, the newer spelling of the same word, meaning "read a text." Only English and Old Icelandic, of this common Germanic group, have the sense "read a text," presumably from a sense of "explain something obscure." Richard (II) the Redeless and Æthelred the Unready were ill-advised kings, not tardy ones; ModE READY is more distantly related to ræd. Rædan was a "reduplicating" verb, showing a pret. ræord alongside ræd; it coalesced in many forms with a weak verb of similar meaning. ModG Rat, raten, gerade, bereit "advice, to advise, direct, ready." Ræd may be cognate with a number of other words, if the IE ar-1 group is a single etym. group: art, inert, harmony, arms, arm, ratio, rite.

Cpds.: ræd-bora; an-, folc-, fæst-ræd; sele-, weorod-rædend. (23)

203. riht (n.) "RIGHT, privilege, correctness" (adj.) "right, proper"; rihte (adv.) "rightly"; [ġe-rihtan (I) "direct."]

See riċe (No. 147) and rinc (No. 148). Cognate with ModG Recht, richtig, "right," Gk. orektos, Lat. rectus "stretched out, straight." To make things more difficult, the word may be related to reċċan "to narrate" and racu "recounting," and, less likely and more distantly, to reċċan "to care for" and (ġe-)rēċan "to REACH." None of these possible relations is counted here.  
Cpds.: ēbel-, folc-, land-, un-, word-, upp-riht; æt-, un-rihte; wiðer-ræhtes. (23)

204. sigor (m.) "victory"; siġe- "victory, victorious, glorious."

The prefix is frequent in a military sense; to speak of the Cross as a siġe-bēam emphasizes the paradox. Cognate with ModG Sieg, "victory," familiar to English speakers as part of the Nazi salute, Gk. echō "I possess."  
Cpds.: siġe-bēam, -drihten, -ēadiġ, -folc, -hrēþ, -hrēðig, -hwīl, -lēas, -rōf, -þēod, -wæpen; sigor-ēadiġ, -fast; hrēþ-, wiġ-sigor. (23)

205. weorod (n.) "band of men, company, troop."

Perhaps related to OE wex "man" (No. 99) or were "troop."

Cpds.: eorl-, flet-, heorþ-weorod; weorod-ræðend. (23)

206. winter (n.) "WINTER, (in plural) years"; [syfan-wintre (adj.) "seven-year-old."]

The meaning "year" persists, in poetry esp., to the modern period. ModG Winter. See water (No. 187). The cpds. reflect what the Anglo-Saxons thought of it.  
Cpds.: winter-ċeald, -ċeariġ. (23)

207. āġ-lāca/æġ-lāca (wk.m.) "monster, fiend, warrior"; [āġ-lāc-wīf (n.) "female monster" (i.e., Grendel's mother).]

Of unknown etymology; used only in poetry. In Beowulf the word is occasionally used of men as well as monsters. (22)

208. beorht (adj.) "BRIGHT, splendid"; [beorhte (adv.) "brightly"; beorhtian (II) "sound clearly or loud."]

The aural sense of the verb is comparable to the sense "battle-resounding" of heaðo-torht ("-bright") in Beowulf, or the visual and aural senses of the Lat. argūtus "clear, shrill." Probably from the same root is the tree-name BIRCH (of bright bark); perhaps also breġdan "move quickly (flash), brandish" > BRAID.

Cpds.: sadol-, wlite-beorht. (22)

209. drēam (m.) "joy, festivity, noisy merriment, bliss, music-making."

It is not certain that drēam is identical with the ancestor of the ModE DREAM. The Germanic cognates of the latter, e.g. ModG Traum "dream," often have the sense of "sleeping vision"; the origin of the meaning "noisy merriment," if the two words are one, is uncertain. Apparent cognates of drēam in other IE langs. mean "shout." Old Norse influence in MidE may have affected the sense of the English word, or the OE word may have been lost and replaced, or the sense "sleeping vision" may independently have risen from the sense "pleasure." Studies of the word may be found in PMLA 46 and Rev. Engl. Stud. 25. Cpds.: drēam-healdende, -lēas; glēo-, gum-, medu-, mon-, sele-drēam. (22)

210. eard (m.) "land, homeland, estate, country"; eardian (II) "dwell, inhabit."

Apparently not cognate with eorðe (No. 83), but probably cognate with Gk. aroein, Lat. arāre "to plow." The verb "to EAR" (to plow) < OE erian survived into the ModE period (Shakespeare).

Cpds.: eard-ġeard, -lufu, -stapa. (22)

211. flōd (m. or n.) "FLOOD, current, sea"; [flōwan (eo, eo, o) (7) "FLOW."]

Cognate with ModG Flut "flood," and with Gk. ploein "to swim," Lat. plōrāre, pluit "to weep, it rains."

Cpds.: flōd-weg, -wġp; mere-flōd. (22)

212. ġāst/ġæst (m.) "soul, GHOST, demon."

Cognate with ModG Geist "spirit, mind, sprite." The word may originally derive from terms meaning "anger," ultimately "tear to pieces." The word is easy to confuse with OE ġiest "stranger, guest" (Lat. hostis), which is sometimes spelled (with a short vowel) ġæst. GHASTly and aGHAST are cognate.

Cpds.: ellen-, ellor- "alien spirit," ġeōsceaft-, wæl-ġæst; ġæst-liċ, -bona. (22)

213. ġeond (prep.) "through, throughout, over" (prefix) "over, through, thoroughly."

Cognate with ModE YOND, YON, beYOND, and ModG jener "that (one)."

Cpds.: ġeond-brædan, -hweorfan, -scēawian, -sēon, -penċan, -wlītan. (22)

214. ġiet(a) (adv.) "YET, still"; pā-ġiet (adv.) "still, further."

The anterior etymology is obscure. (22)

215. ūt (adv.) "OUT"; ūtan (adv.) "from without."

Cognate with ModG aus "from, out of," Lat. us-que "up to." Cpds.: ūt-fūs, -weard; ūtan-weard. (22)

216. wudu (m.) "WOOD, tree, forest."

Often used in a transferred sense for a ship or the Cross or a spear.

Cpds.: wudu-rēc; bæl-, bord-, gomen-, heal-, holt-, mægen-, sǣ-, sund-, prec-wudu. (22)

217. beorg (m.) "hill, (grave-) mound, BARROW."

Cognate with ModG Berg "mountain" and ModE "iceBERG, BURGundy"; see beorgan "protect" (No. 123). May be cognate with Lat. fortis (Old Lat. fortus) "strong" (> FORTITUDE).

Cpd.: stān-beorg. (21)

218. (ǣ-)biddan (ǣ, æ, e) (5) "BID, request, exhort, pray"; (ǣ-)bædan (I) "compel, oppress."

Easy to confuse with bēodan (ēa, u, o) (2) "offer, announce, command, foreBODE"; the two words mingled forms in later English. Cognate are ModG bitten, Gebet, Bitte "to request, prayer, petition." The related OE word bedu (f.) "prayer" gives us BEAD, originally a prayer, then the pearl-like objects with which prayers were counted: to bid one's beads is to pray one's prayers. The relation of bædan to biddan is by no means certain; the obviously similar meaning is the only real evidence of their kinship (the verbs are baidjan and bidjan in Gothic). (22)

219. flēon (flēah, flugon, flogen) (2) "FLEE"; flēam (m.) "flight, escape"; [flīema (wk.m.) "escaper"]; ǣ-flīeman (I) "put to flight, rout."

Flēon is not etym. connected with flōgan (2) "FLY (in air)," floga "flyer," flyht "FLIGHT (in air)," but the two groups were confused even in OE because of the likeness of forms and sense. In ModE the verb fly can mean "pass through the air" or "escape," but the verb now distinguishes the senses in the prets. flew and fled. Cognate with ModG fliehen, Flucht "to flee, escape." Cpds.: be-, ofer-flēon; here-flīema; ā-flīeman. (21)

220. frōd (adj.) "old, wise."

A chiefly poetic word, regrettably without descendents, which means old and wise at once. Cognate with Gothic frapi "understanding." Cpds.: in-, un-frōd. (21)

221. hālig (adj.) "HOLY"; hālga (m.sb.wk.) "saint"; hāl (adj.) "WHOLE, unhurt, HALE"; [hælan (I) "HEAL, save"; Hælend (m.) "Savior"; hæl (n.) "well-being, HEALTH, good luck, (good) omen"]; hælo (f.) "prosperity, luck."

Health, wholeness, and sanctity are synonymous in the Germanic langs. Our salute hail! (ModG Heil!--see sigor No. 204) represents a wish for well-being (wes hāl!) > WASSAIL "be well", cf. Lat. vale (not etym. related). The w of whole is post-OE; cf. Spenser's frequent spelling whot for hot (< hāt). Note the persistent long quantity of the whole group of words. The most persistent shared feature of etym. groups of words is the

initial letter (if it is a consonant)--which is fortunate for philologists, because alphabetized lists of words provide the first clues of family relationships.

Cpd.: un-hālo.

222. hām (m.) "dwelling, homestead, HOME."

Cognate with ModG Heim "home"; from a root meaning "to rest," probably cognate with Gk. keimai, koimāō, koitos "to lie, I put to sleep, bed," Lat. cūnae "cradle, nest."

Cpd.: hām-weorðung. (21)

223. blōd (n.) "BLOOD"; blōdiġ (adj.) "bloody"; [blōdeġian (II) "make bloody."]

Cognate with ModG Blut "blood."

Cpds.: blōd-fāg, -rēow; blōdiġ-tōp. (20)

224. brēost (n. or f.) "BREAST."

Cognate with ModG Brust "breast." It may be distantly related to OE byrne (No. 164), as "breast armor," but the words are not joined here. The sense of the etymon may be "swelling."

Cpds.: brēost-cearu, -cofa, -ġehyġd, -ġewāde, -hord, -nett, -weorðung, -wylm. (20)

225. ġieldan (ġeald, guldon, golden) (3) "YIELD, pay, give."

Most common as the cpd. for-ġieldan, with a sense of "re-paying," sometimes of requiting or exacting vengeance. Cognate with ModG gelten "to be valid" and with monetary terms (YIELD, GUILD, ModG Geld "money"). The OE legal term wergeld is the "man-yield" (wer + ġield), the legal price of a man, payable in cases of homicide.

Cpds.: ā-, an-, for-ġieldan. (20)

226. sār (n.) "pain, wound" (adj.) "SORE, grievous, painful"; sāre (adv.) "sorely"; [sāriġ (adj.) "sad."]

The ModE noun SORE and the adj. SORRY (not related to OE sorg > ModE sorrow) have both lost the idea of mortal pain and grief of the OE words. Cognate with ModG versehren.



"to wound," the group may be related to Lat. saevus  
 "raging."

Cpds.: sār-lič; lič-sār; sārīg-ferþ, -mōd. (20)

227. snot(t)or (adj.) "wise"; snytttru (wk.f.) "wisdom,  
 skill."

Cpds.: snotor-liče; fore-snotor; un-snytttru. (20)

### Strong and Preterite-Present Verbs

This list includes all the strong and pret.-pres. verbs found in the Word-Board. The prefix ge- is here ignored. The first number, in parentheses, is the frequency of the individual verb together with all its forms with prefixes. The second number is the group frequency. The principal parts are explained in the Introduction.

#### Strong Verbs

##### Class 1

(45)	46	bīdan	bād	bidon	biden	"BIDE"
(45)	52	wītan	wāt	witon	witen	"blame"
(1)	37	līðan	lāþ	lidon	liden	"go"

##### Class 2

(21)	63	būgan	bēag	bugon	bogen	"BOW"
(16)	117	drēogan	drēag	drugon	drogen	"undergo"
(11)	21	flēon	flēah	flugon	flogen	"FLEE"
(9)	23	ċēosan	ċēas	curon	coren	"CHOOSE"
(5)	23	drēosan	drēas	druron	drozen	"fall"
(3)	36	lēosan	lēas	luron	loren	"LOSE"

##### Class 3

(82)	102	weorðan	wearþ	wurdon	worden	"become"
(36)	78	findan	fand	fundon	funden	"FIND"
(25)	37	frignan	frægn	frugnon	frugnen	"ask"
(19)	27	hweorfan	hwearf	hwurfon	hworfen	"turn"
(18)	38	windan	wand	wundon	wunden	"WIND"
(16)	30	bindan	band	bundon	bunden	"BIND"
(10)	38	beorgan	bearg	burgon	borgen	"protect"
(7)	150	winnan	wann	wunnon	wunnen	"fight"
(6)	20	gieldan	geald	guldon	golden	"YIELD"

##### Class 4

(74)	90	cuman	cōm	cōmon	cumen	"COME"
(50)	140	beran	bær	bæron	boren	"BEAR"
(44)	44	niman	nam	nāmon	numen	"take"
(1)	82	helan	hæl	hælon	holen	"conceal"

Class 5

(57) 78	sēon	seah	sāwon	sewen	"SEE"
(45) 64	licgan	lǣġ	lāgon	leġen	"LIE"
(33) 53	wrecan	wræc	wræcon	wrecen	"AVENGE"
(32) 67	sittan	sæt	sætton	seten	"SIT"
(29) 81	ġiefan	ġeaf	ġēafon	ġiefen	"GIVE"
(28) 37	cweþan	cwæþ	cwædon	cweden	"say"
(27) 28	-ġietan	-ġeat	-ġēaton	-ġieten	"grasp"
(27) 30	sprecan	spræc	spræcon	sprecen	"SPEAK"
(17) 21	biddan	bād	bædon	beden	"BID"
(12) 49	wegan	wǣġ	wægon	wegen	"carry"
(4) 37	fricgan			fræġen	"ask"
(4) 39	metan	mæt	mætton	meten	"measure"
(1) 93	wegan	wǣġ	wægon	wegen	"fight"

Class 6

(62) 128	standan	stōd	stōdon	standen	"STAND"
(23) 26	slēan	slōġ	slōgon	slæġen	"strike"
(14) 69	faran	fōr	fōron	faeren	"GO"
(11) 32	sclæþþan	scōd	scōdon	sceaðen	"harm"
(5) 50	sclieppan	scōþ	scōþon	scapen	"create"
(2) 81	sacan	sōc	sōcon	sacen	"fight"

Class 7

(77) 80	healdan	hēold	hēoldon	healden	"HOLD"
(36) 101	gangan	ġēong	ġēongon	gagen	"go"
(33) 37	lātan	lēt	lētton	læten	"LET"
(25) 33	fōn	fēng	fēngon	fangen	"seize"
(24) 62	wealdan	wēold	wēoldon	wealden	"rule"
(23) 37	feallan	fēoll	fēollon	feallen	"FALL"
(17) 37	weallan	wēoll	wēollon	weallen	"surge"
(8) 57	hātan	hēt	hētton	hāten	"call"
(6) 28	weaxan	wēox	wēoxon	weaxen	"grow"
(4) 23	rædan	rēd	rēdon	ræden	"counsel"
(1) 90	cnāwan	cnēow	cnēowon	cnāwen	"KNOW"
(1) 22	flōwan	flēow	flēowon	flōwen	"FLOW"

## Preterite-Present Verbs

(119) 124	sculan	sceal	scealt	sceolde	"ought to"
(116) 170	magan	mǣġ	meaht	meahte	"be able"
(46) 46	*mōtan	mōt	mōst	mōste	"may"
(34) 96	witan	wāt	wāst	wiste	"know"
	(nytan)				
(30) 61	ġemunan	ġeman	ġemanst	ġemunde	"be mindful c"
(25) 90	cunnan	cann	canst	cūðe	"know (how),"
(19) 43	*þurfan	þearf	þearft	þorfte	"need"
(18) 33	āgan	āh	āhst	āhte	"possess"
	(nāgan)				
(10) 41	dugan	dēag		dohte	"be good for"

### Words Easy to Confuse

Like any lang., OE has many words which are homophones or near-homophones of others, and liable to be confused. The variety of spellings of many words only increases the liability. From this Word-Hoard the following words may trouble you:

1. bāl (n.) "fire" and bealu (n.) "malice, pain, BALE."
2. ġebeorg (n.) "defense" and beorg (m.) "hill."
3. beorn (m.) "warrior, man" and bearn (n.) "child, son."
4. bīdan (1) "await, BIDE, remain" and ġe-bīdan (1) "live to experience" and biddan (5) "BID, urge, pray" and bēdan (1) "compel, urge, constrain" and bēodan (2) "offer, announce, foreBODE."
5. cennan (I) "declare, show, make known" and cennan (I) "beget."
6. cunnan (pret.-pres.) "know (how)" and cunnian (II) "test, try, experience."
7. ealdor (or aldor) (m.) "chief, lord" and ealdor (aldor) (n.) "life."
8. fār (n.) "ship" and fār (m.) "sudden attack."
9. fāh/fāg (adj.) "hostile, outlawed" and fāg/fāh (adj.) "decorated, variegated, shining, stained."
10. fēran (I) "go, journey" and ġe-fēran (I) "reach" and faran (6, "go, FARE" and ġe-faran (6) "proceed, act" and ferian (I) "carry, lead, bring."
11. flēon (2) "FLEE" and flēogan (2) "FLY" (confused in OE).
12. frēa (wk.m.) "lord" and frēo (adj.) "free, noble" and frēo (f.) "lady."
13. gāst/gāst (m.) "soul, spirit, GHOST" and ġiest/ġist/gāst (m.) "stranger, GUEST."

14. hēah (adj.) (wk. forms: hēan; acc. sg. m. hēanne) "HIGH" and hēan (adj.) "lowly, abject, despised."
15. herian (I) "praise" and herian (II) "plunder, assail, HARRY "
16. lēod (m.) "man" and lēode (pl.) "people" and lēod (f.) "people, nation."
17. mæg (m.) (pl. māgas) "kinsman" and magu/mago (m.) "son, young man" and maga (wk.m.) "son, young man."
18. mēl (n.) (in cpds.) "measure" or "mark, sign" and mēl (n.) "speech" and mēl (n.) "time, occasion."
19. man(n) (m.) "man" and mān (n.) "crime, guilt."
20. oppe/opbæt (conj.) "until" and oppe (conj.) "OR" and op (prep.) "up to."
21. sīp (m.) "journey, exploit" and sīp (comp. adv.) "later."
22. stefn (m.) "stem, prow, stern of a ship, or trunk of a tree" and stefna (wk.m.) "stem of a ship" and stefn (m.) "period, time" and stefn (f.) "voice" (ModG Stimme).
23. symbel (n.) (dat. sg. symle) "feast" and symle/symble/simble (adv.) "always."
24. syn-/sin- "ever, perpetual, great" and syn- "sinful."
25. þenčan (I) "think, intend" and þynčan (I) "seem, appear."
26. wegan (5) "carry" and ǣ-wegan (5) "fight" and wigan (I) "fight."
27. weorðan (3) "become, happen, be" and weorðian (II) "honor, adorn."
28. windan (3) "WIND, wave, twist" wunden (ppl. adj.) "twisted" and wund (f.) "WOUND, injury" and wund (adj.) "WOUNDED."
29. wine (m.) "friend, friendly lord" and wīn (n.) "WINE" (the beverage).
30. wītan (1) "blame, impute" and ǣ-wītan (1) "go, depart" and wītan (pret.-pres.) "know."
31. wrecan (5) (pret. 3 sg. wrac) "drive, force, utter, avenge" and ǣ-wrecan (5) "avenge" and wracu (f.)

(acc. sg. wræce) "misery, revenge" and wræc (n.) "misery, persecution, exile" and reccan (I) "narrate" and recan/reccan (I) "care about" and reccan (I) "REACH."

### False Friends

The "Index to the Groups" shows several examples of ModE reflexes of OE words which no longer have the same meaning, and which frequently confuse the beginning student. Here is a list of some which appear in this Word-Board. (Note that the pret.-pres. verbs are special offenders.)

<u>craftig</u>	normally means <u>not</u>	"crafty" BUT	"powerful"
<u>cunnan</u>		"can"	"know (how)"
<u>dōm</u>		"doom"	"judgement"
<u>drēam</u>		"dream"	"festivity"
<u>drēorig</u>		"dreary"	"bloody" or "grieving"
<u>eorl</u>		"earl"	"warrior, nobleman"
<u>grimm</u>		"grim"	"fierce"
<u>magan</u>		"may"	"can, be able"
<u>mōd</u>		"mood"	"mind, spirit"
<u>*mōtan</u>		"must"	"may, be permitted"
<u>rīce</u>		"rich"	"powerful"
<u>sār</u>		"sore"	"grievous"
<u>scēawian</u>		"show"	"look at, examine"
<u>sculan</u>		"shall"	"ought to"
<u>sellan</u>		"sell"	"give"
<u>slēan</u>		"slay"	"strike"
<u>byncan</u>		"think"	"seem"
<u>willan</u>		"will"	"wish"
<u>winnan</u>		"win"	"contend"
<u>wip</u>		"with"	"against"



KEY-WORD INDEX TO THE GROUPS

The words listed here are the head-words and a selection of other important words from the Word-Board. Words printed in capital letters are the ModE reflexes of the etymological group, but not necessarily of the particular form here. Items lacking words in capitals have no obvious ModE reflex.

- ac "but" 56  
 æfre "EVER" 27  
 after "AFTER" 4  
 æniġ "ANY" 17  
 ær "before" (ERE) 21  
 at "AT" 40  
 æðele "noble" 63  
 āgan "OWN" 153  
 āġlāca "monster" 207  
 ān "ONE" 17  
 bana "slayer" (BANE) 181  
 be "BY" 47  
 bēag "ring" (BOW) 64  
 bealu "BALE" 170  
 beorg "hill" (iceBERG) 217  
 beorgan "protect" (BURG) 123  
 beorht "BRIGHT" 208  
 beorn "warrior" 139  
 beran "BEAR" 12  
 bīdan "BIDE" 100  
 biddan "BID" 218  
 bindan "BIND" 163  
 blōd "BLOOD" 223  
 bord "shield" (BOARD) 192  
 brēost "BREAST" 224  
 būgan "BOW" 64  
 burg "stronghold" (BURG) 123  
 byrne "corselet" (BYRNIE)  
 164  
 ċōsan "CHOOSE" 197  
 cræft "strength" (CRAFT) 193  
 cuman "COME" 32  
 cunnan "know" (CAN) 33  
 cūp "KNOWN" 33  
 cweðan "say" (beQUEATH) 132  
 cyning "KING" 20  
 cynn "family" (KINDred) 20  
 cýpp "home" (KITH) 33  
 dæg "DAY" 74  
 dæl "share" (DEAL) 165  
 dēap "DEATH" 117  
 dōm "judgement" (DOOM) 26  
 dōn "DO" 26  
 drēam "festivity" (DREAM) 209  
 drēogan "undergo" (DREE) 19  
 drēoriġ "bloody" (DREARY) 198  
 drēosan "fall" (DREARY) 198  
 dryhter "lord" (DREE) 19  
 dugan "be good (for)"  
 (DOUGHTY) 113  
 ēac "also" (EKE) 171  
 eald "OLD" 13  
 ealdor "life/chief" (OLD) 13  
 eall "ALL" 7  
 eard "homeland" 210  
 ēēe "eternal" (EVER) 27  
 ecg "EDGE, sword" 111  
 ellen "valor" 108  
 ende "END" 199  
 eorl "nobleman" (EARL) 50  
 eorðe "EARTH" 83  
 fæder "FATHER" 194  
 fæst "firm" (FAST) 80  
 fāġ "variegated" 140  
 fāh "hostile" (FEUD) 146  
 faran "go" (FARE) 58  
 feallan "FALL" 133  
 fela "much" (FULL) 28  
 fēond "enemy" (FIEND) 150  
 feorh "life" 37  
 feorr "FAR" 114  
 fēoa "infantry" (FIND) 48  
 findan "FIND" 48  
 flēon "FLEE" 219  
 flōd "FLOOD" 211  
 folde "earth" (FIELD) 188



- folc "army" (FOLK) 84  
 fōn "grasp" (FANG) 154  
 for "FOR" 11  
 fōr "voyage" (FARE) 58  
 forma "FIRST" 11  
 frætwe "ornaments" (TOOL) 158  
 fram "FROM" 53  
 frēa "lord" 159  
 fremman "perform" (FROM) 53  
 frēogan "love" (FRIEND) 105  
 fricgan "ask" 134  
 friþ "peace" (FRIEND) 105  
 frōd "old, wise" 220  
 full "FULL" 28  
 fūs "eager" (FIND) 48  
 gangan "GO" 24  
 gār "spear" (GORE) 172  
 gāst/gāst "GHOST" 212  
 geador "toGETHER" 162  
 gearu "ready" (YARE) 101  
 geatwe "equipment" (TOOL)  
     158  
 geond "throughout" (beYOND)  
     213  
 geong "YOUNG" 119  
 giedd "song" (GATHER) 162  
 giefan "GIVE" 43  
 gieldan "YIELD" 225  
 giet "YET" 214  
 gietan "grasp" (GET) 173  
 gif "IF" 160  
 god "GOD" 103  
 gōd "GOOD" 14  
 gold "GOLD" 54  
 grimm "fierce" (GRIM) 141  
 grund "GROUND" 200  
 guma "man" 76  
 gūþ "war" 39  
 habban "HAVE" 22  
 hæleþ "warrior" 112  
 hālig "HOLY" 221  
 hām "HOMEstead" 222  
 hand "HAND" 70  
 hātan "call" (HIGHT) 79  
 hēah "HIGH" 174  
 healdan "HOLD" 45  
 heall "HALL" 42  
 heard "HARD" 67  
 heabu- "battle-" 142  
 helm "HELMet" 42  
 heofon "HEAVEN" 185  
 hēr "HERE" 124  
 here "army" (HARBOR) 175  
 hieran "HEAR" 195  
 hild "battle" 51  
 hord "HOARD" 89  
 hræd- "quick" (RATHER) 201  
 hring "RING" 166  
 hū "HOW" 3  
 hwā "WHO" 3  
 hweorfan "turn, go" (WHARF) 182  
 hwīl "WHILE" 85  
 hwonne "WHEN" 3  
 hyge "mind" 71  
 Iren "sword, IRON" 189  
 lād "course" (LEAD) 136  
 lātan "LET" 135  
 lāf "LEAVINGS" 30  
 land "LAND" 125  
 lang "LONG" 66  
 lār "LORE" 115  
 lāst "track" (cobblers' LAST)  
     115  
 lāþ "hostile" (LOATH) 126  
 lēas "without" (LESS) 143  
 lēod "man" 38  
 lēof "dear" (LOVE) 55  
 lecht "LIGHT" 120  
 lēosan "LOSE" 143  
 lic "body" (LIKE) 167  
 licgan "LIE" 65  
 līefan "allow" (LOVE) 55  
 lif "LIFE" 30  
 lifan "go" (LEAD) 136  
 lof "renown" (LOVE) 55  
 lýtēl "LITTLE" 176  
 mæg "kinsman" (MAID) 34  
 mære "illustrious" 81  
 mæþel "council" 127  
 magan "can" (MAY) 5  
 magu "son" (MAID) 34  
 manig "MANY (a)" 90  
 mann "MAN" 8  
 mādōum "treasure" 68  
 meah "MIGHT" 5  
 metan "measure" (METE) 121  
 miçel "MUCH" 61  
 mid "with" (MIDwife) 16  
 mīn "MY" 41  
 mōd "mind" (MOOD) 25  
 \*mōtan "may" (MUST) 102  
 ge-munan "be MINDful of" 72  
 mynd "thought" (MIND) 72  
 nēah "NEAR" 177  
 niht "NIGHT" 151  
 niman "take" (NUMB) 106  
 niþ "enmity" 122  
 nū "NOW" 59

of "OF" 4	ge-panc "THOUGHT" 57
ofer "OVER" 9	þeah "ALTHOUGH" 145
oft "OFTen" 96	þegn "THANE" 95
op/oppe "until" 104	þeod "nation" (DUTCH) 52
oðer "OTHER" 97	þes "THIS" 1
oppe "OR" 155	þin "THY" 179
rād "advice" (READ) 202	þonne "THEN" 1
riče "kingdom" (RICH) 147	*þurfan "need" 110
riht "RIGHT" 203	þurh "THROUGH" 118
rinc "warrior" 148	þynčan "seem" (THINK) 57
sacu "strife" (SEEK) 44	under "UNDER" 62
sā "SEA" 93	upp "UP" 9
sār "grievous" (SORE) 226	ūt "OUT" 215
sceaft "creation" (SHAPE) 92	wæl "slaughter" (VALHALLA) 86
sceaða "harmer" (SCATHING) 161	wæpen "WEAPON" 157
scēawian "look at" (SHOW) 196	wæter "WATER" 187
sctieppan "create" (SHAPE) 92	wealdan "rule" (WIELD) 69
sctieþþan "harm" (SCATHING) 161	weall "WALL" 180
sculan "must" (SHALL) 18	weallan "surge" (WELL) 138
searu "artifice" 144	weard "guardian" (WARD) 82
sēčan "SEEK" 44	weaxan "WAX" 171
secg "warrior" 128	weg "WAY" 94
secgan "SAY" 97	weorc "WORK" 75
sefa "mind" 178	weorod "troop" 205
sēl "better" (SILLY) 14	weorold "WORLD" 99
sele "hall" (SALOON) 77	weorþ "WORTH" 130
self "SELF" 109	weorðan "become" (WEIRD) 23
sellan "give" (SELL) 137	wer "man" (WEREWOLF) 99
sendan "SEND" 35	wīd "WIDE" 116
sēon "SEE" 49	wīg "war" 31
sigor "victory" 204	wiht "creature" (AUGHT) 191
sinc "treasure" 149	wīllan "WILL" 6
sittan "SIT" 60	wīndan "WIND" 131
slēan "strike" (SLAY) 186	wīne "friend" (WISH) 10
sīþ "journey" (SEND) 35	winnan "fight" (WISH) 10
sīþ "later" (SINCE) 36	wīnter "WINTER" 206
snottor "wise" 227	wīs "WISE" 29
sorg "SORROW" 129	wītan "know" (WIT) 29
sōþ "true" (SOOTH) 156	wītan "blame" (WITNESS) 88
sprecan "SPEAK" 168	ge-wītan "go" (WIT) 88
standan "STAND" 15	wīþ "against" (WITH) 46
staðol "foundation" (STAND) 15	word "WORD" 73
stōw "place" (STAND) 15	wræc "misery, exile" (WRETCH) 87
sum "SOME" 91	wrecan "drive, avenge, utter" (WREAK) 87
sunu "SON" 107	wudu "WOOD" 216
swā "SO" 2	wundor "WONDER" 183
sweord "SWORD" 78	wunian "dwell" (WISH) 10
swīþ "strong" 152	wynn "joy" (WISH) 10
synn "SIN" 156	wyrd "fate" (WEIRD) 23
twā "TWO" 190	wyrm "serpent" (WORM) 184
þær "THERE" 1	ymb(e) "about" (BY) 47
þanc "THANKS" 57	ȳþ "wave" 169