WORD-HOARD

An Introduction to Old English Vocabulary

STEPHEN A. BARNEY

with the assistance of
Ellen Wertheimer and David Stevens

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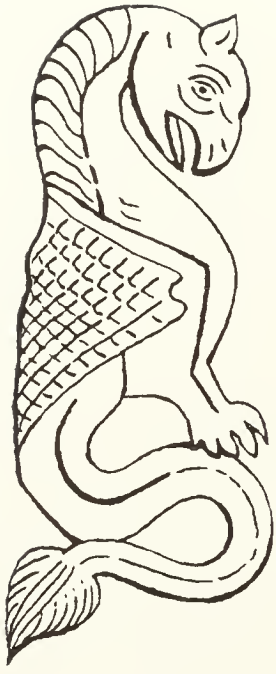
WORD-HOARD



hord ÿſ zeſceapod zrūme zezonzen

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Stephen A. Barney

with the assistance of

Ellen Wertheimer and David Stevens

New Haven and London Yale University Press

1977

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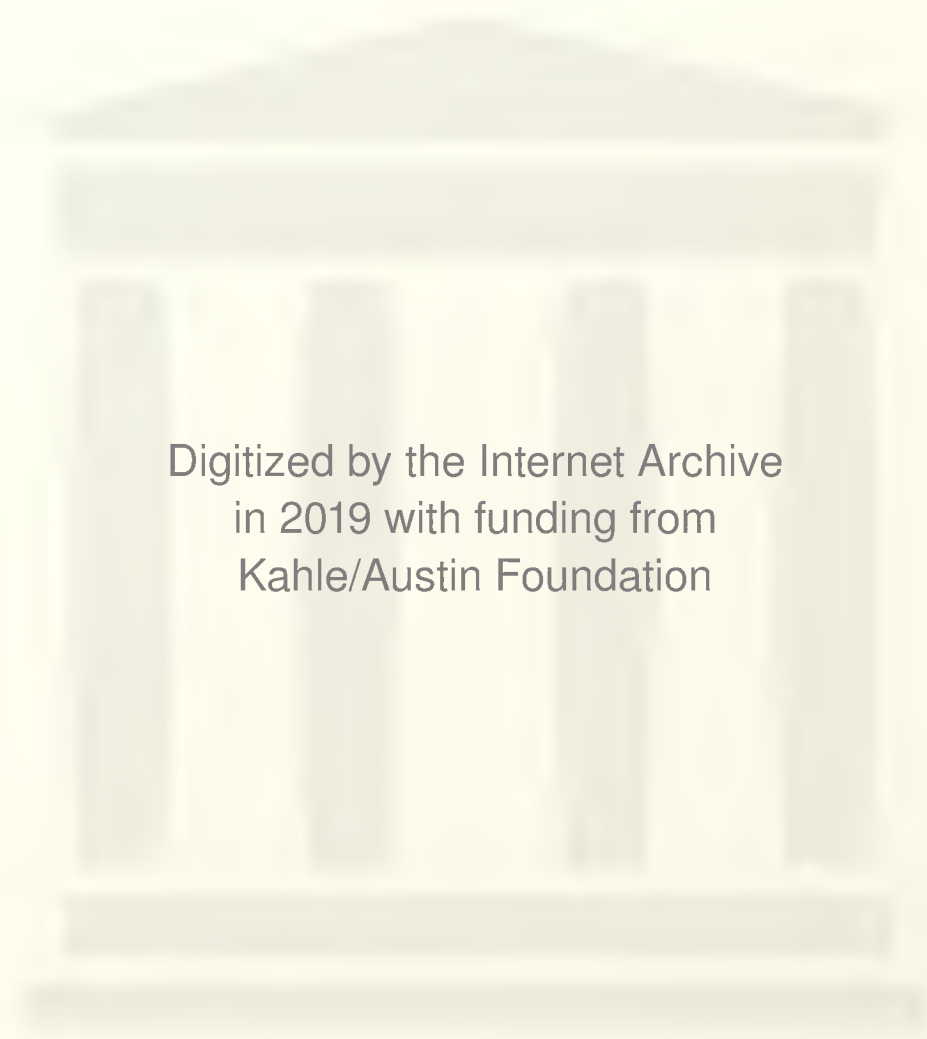

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INTRODUCTION

This Word-Hoard 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. Of course 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 ēðel "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.

In this list I have gathered the 2000-odd words into 227 groups of related words, and arranged these groups in descending order of frequency of all the words in each group. The number to the left 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 fuþorc]. Those which are not of doubtful meaning are: feoh "cattle," ūr "aurochs," þorn "thorn," rād "journey," ġyfu "gift," wynn "joy," hæġl "hail," nȳd "need," īs "ice," ġēr "year," ēoh "yew," siġel "sun," beorc "birch," eh "horse," mann "man," lagu "water," Ing (the god), ēðel "homeland," dæġ "day," āc "oak," æsc "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. 82). 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 (and fun) 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 (Indianapolis and New York, 1966) 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.

I have omitted from the list the forms of the verb "to be," the personal pronouns, the demonstrative pronoun/definite article sē, sēo, þæt, and the words þe, þæt, and, on, in (and the relatives of on and in), nĕ, tŏ, þā. I have also not counted a few high-frequency affixes (e.g., a-, be-, ġe-, for-, -līċ, and -iġ); 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. 150 it is obvious that winnan "to fight" is related to ġe-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.

Strong verbs are identified with Arabic, weak with Roman numerals. So [(ġe-)healdan (ēo, ēo, ea) (7) "HOLD"] indicates a strong verb healdan which occurs in our texts both with and without the ġe- 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 ġe-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-ġewinn "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 ġe- prefix without parentheses, then it always has the prefix in our texts (but not necessarily in the whole corpus of OE). If a ġe-prefixed word is consistently distinct in meaning from its base word (a radical example is ġe-wītan, No. 52) I have listed it separately. The numbers to the left 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 Bruce Mitchell (A Guide to Old English, 2nd ed., New York, 1968) in the diacritical marks. A small circle over a ċ or ġ 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 <dæġ] means "day, which is directly derived from the OE dæġ." 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. 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-, fīfel-, 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." Note that the base mon- is not spelled in the normalized form (mann) because this is the compounds list; also note that the superior frequency of mon-cynn does not imply that the other compounds in this set have a frequency lower than four.

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, 1960), "Preface"; and Mitchell's Guide mentioned above.

The idea for this list came from the 52-page pamphlet by John F. Madden, C.S.B., and Francis P. Magoun, Jr., A Grouped Frequency Word-List of Anglo-Saxon Poetry (3rd pr., Cambridge, Mass., 1961). Works which I have found invaluable in preparing this Word-Hoard 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, Indogerman-

isches Etymologisches Wörterbuch, 2 vols. (Bern and München, 1955-69).

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ABBREVIATIONS

acc.	accusative
adj.	adjective
adv.	adverb
anom.	anomalous
cf.	compare
comp.	comparative
conj.	conjunction
cpd(s).	compound(s)
dat.	dative
dem.	demonstrative
e.g.	for example
esp.	especially
etym.	etymology, etymologically
f.	feminine
gen.	genitive
Gk.	Greek
IE	Indo-European
ind.	indicative
indef.	indefinite
interj.	interjection
lang(s).	language(s)
Lat.	Latin
LWS	Late West Saxon
m.	masculine
MidE	Middle English
ModE	Modern English
ModG	Modern German
n.	neuter
No.	number, refers to a group frequency
nom.	nominative
OE	Old English
OED	Oxford English Dictionary
"our texts"	the poems in Pope's *OE Poems* and *Beowulf*
pl.	plural
ppl.	past participle
prep.	preposition
pres.	present
pret.	preterite
PrimG	Primitive Germanic
pron.	pronoun
rel.	relative
sb.	substantive
Scand.	Scandinavian
sg.	singular
Skt.	Sanskrit
st.	strong
superl.	superlative
vb.	verb
wk.	weak

399

þǣr (adv.) "THERE" (conj.) "where, if"; þonne (adv.) "THEN" (conj.) "when" (after comp.) "THAN"; þanan (adv.) "THENCE"; þēs, þēos, þis (m.,f.,n.) (dem. adj., pron.) "THIS"; þider (adv.) "THITHER"; þus (adv.) "THUS"; þys-līċ (adj.) "such"; þenden (conj.) "while" (adv.) "meanwhile."

These forms parallel the hw- forms of hwā, etc. (No. 201). The highly frequent þæt, þē, þā are not counted on 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.: þǣr-on "therein."

210

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-līċ; cf. hwelċ from hwā-līċ). The ModE SUCH derives from the rounded form swylċ (a y in OE is often spelled u in MidE and ModE); the unrounded swelċ gives us dialect variants still heard, even in U.S.A.: "sech, sich."

201

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"; hwǣr (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"; ǣġðer (pron.) "EITHER"; ǣġ-hwylċ (pron.) "each one"; ǣġ-hwā (pron.) "every one"; ǣġ-hwǣr (adv.) "everywhere"; ġe-hwā (pron.) "each"; ġe-hwæðer (adj.) "either"; ġe-hwylċ (pron.) "each"; ġe-hwǣr (adv.) "everywhere."

The compounds of the hwā group with ġe- and ǣġ- (see ēċe No. 97) 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. 141, ufan No. 151, norðan). Hwylċ (often hwelċ) was formed on roots which correspond to hwā + līċ (see No. 30), "of what shape." The instrumental of hwæt, hwī, gives us WHY, not found in our texts but good OE. From ǣġ-hwæðer comes ǣġðer, orig. ā + ġe-hwæðer. This group, parallel to the demonstrative group (no. 399), 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.: ō-hwǣr; nō-ðer (=nā hwæðer); wel-hwylċ.

197

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.) "descendents, 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-, æf-), among them as perfective, disjunctive, and negative (e.g., æf-þunca "vexation, i.e. bad-thought," cf. "aversion"). Æfter is not "more aft" but "farther off"

(af + ter, not aft + er) in its historical development. Like for (No. 141), 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, -sīþ.

170

magan (mæġ, meaht, meahte) (pret.-pres.) "be able, can, MAY"; meaht/miht (f.) "MIGHT, power"; mihtiġ (adj.) "MIGHTY"; mæġen (n.) "strength, MAIN, military forces."

The sense "may" for magan is the less likely;*mōtan (No. 46) 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 mæġen, 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 mæġen is a special favorite in Beowulf.
Cpds.: æl-, fore-mihtiġ; ofer-mæġen; mæġen-āgende, -byrþen, -cræft, -ellen, -fultum, -rēs, -strengo, -wudu.

162

willan (wolde) (anom. vb.) "wish, be willing, WILL"; nyllan "will not"; willa (wk.m.) "desire, delight"; wilnian (II) "desire, ask for"; wĕl (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 iċ, nylle iċ "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. 124) + 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 wĕl 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-, māððum-wela.

159

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 come "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, -ġearo, -īren; æl-mihtiġ; al-walda (an Anglian form).

151

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 wīf (+ 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

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"; yppe (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, -hīġian, -hycgan, -hygd, -mæġen, -māðum, -mōd, -sēcan, -sēon, -sittan, -swimman, -swȳðan, -weorpan; upp-gang, -lang, -riht, -rodor.

150

wynn (f.) "joy, delight"; (ġe-)wunian (II) "dwell, remain (with), inhabit"; wennan (I) "accustom (someone) to, entertain"; wēn (f.) "expectation, hope"; wēnan (I) "expect, suppose, WEEN, hope"; wine (m.) "friend, friendly lord"; winnan (a,u,u) (3) "contend, fight"; ġe-winnan (3) "WIN, achieve"; ġe-winn (n.) "strife, battle"; wīscan (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 wīscan. Winnan is connected with the group as are connected the two senses of the Skt. cognate vánati "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; ēðel-, hord-, līf-, lyft-, symbel-wynn; be-wennan; or-wēna; frēa-, frēo-, ġeō-, gold-, gūþ-, mæġ-wine; wine-dryhten, -ġeōmor, -lēas, -mæġ; ær-, fyrn-, ȳþ-ġewinn.

GROUPS 11-20

141

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

The same root gives ModG für and vor, Gk. para, peri-, Lat. prō-, prae, 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, þæm, hwon, hwȳ (compounded or not) served as "therfore, 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 ġe-, 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-, lēod-, ord-, wīġ-fruma; frum-cynn, -gār, -sceaft "creation"; forþ-ġeorn, -ġerīmed, -ġesceaft, -ġewiten, -weġ.

140

beran (æ, ǣ, o) (4) "BEAR, bring, wear"; -berend "bearing, having"; -byrd (f.) "BURDEN, responsibility"; ġe-bæran (I) "behave"; bær (f.) "BIER"; byrele (m.) "cup-

bearer"; ġe-boren (ppl. adj.) "BORN, born together, brother"; bearn (n.) "child, BAIRN, son"; byre (m.) (1) "son, boy" (2) "opportunity"; ġe-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-, sāwl-, reord-, gār-berend; dryht-bearn; mund-byrd; bearn-ġebyrdo; wæġ-bora.

131

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. 47). 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, -ġesegen, -ġesīþ, ġestrēon, -ġewinna, -ġewyrht, -hlāford, -metod, -sweord; ealdor "chief" -lēas, -mann, -þegn; ealdor "life" -bealu, -cearu, -dagas, -ġedāl, -ġewinna, -lang, -lēas.

129

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"; sæl (m.,f.) "time, occasion, happy time"; ġe-sæliġ (adj.) "prosperous, happy"; ġe-sælan (I) "befall, turn out favorably."

The "gather" group (No. 31) may be related to gōd; if so, the original idea would be "consent, suitability" and hence

goodness. The long vowel distinguishes it from gŏd "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 sæl (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-sæliġ 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, sæl is twice used with its synonymous rhyme-word mæl "suitable time" in happy formulas: "Þā wæs sæl ond mæl" ("then was a time of joy"--l. 1008); "sē ġeweald hafað / sæla ond mæla" ("he [God] who has control over times and seasons"--ll. 1610-11).
Cpds.: ær-gōd "antique and fine"; gōd-fremmend; bet-līċ; weorold-ġesæliġ.

128

(ġe-)standan (stōd, stōdon, standen) (6) "STAND, take a stand"; stede (m.) "place, position"; staðol (m.) "foundation, firm position"; ġe-staðolian (II) "establish, confirm"; stælan (= staðolian) (I) "establish, impute, avenge"; stellan (I) "place, establish"; (ġe-)steall (m.,n.) "place, foundation, site"; ġe-stealla (wk.m.) "companion"; stæl (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 a ship"; stefnettan (II) "stand firm"; stōw (f.) "place"; -steald (n., adj.) "dwelling, situated"; stæþ (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, ver-

stehen, 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 stæþ 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 ġe-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-, wiþ-standan; bǣl-, burh-, camp-, folc-, hēah-, mæðel-, wīc-, wong-stede; stede-fæst; ā-, on-stellan; weall-steall; eaxl-, fyrd-, hand-, lind-, nȳd-ġestealla; brego-, ēðel-, gum-, ġief-stōl; wæl-stōw "place of slaughter, battlefield"; hæġ-steald; in-ġesteald; bunden-, hringed-, wunden-stefna.

127

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-.

124

ān (adj., pron.) "ONE, lone"; nān "not one, NO"; ān- "single, lone"; ānunga (adv.) "entirely"; ānga (wk. adj.) "sole"; (n)ǣniġ (pron., adj.) "ANY, anyone, not any"; ǣnlīċ (adj.) "unique, beautiful"; āna (adv.) "alone"; ǣne (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 < ān-līċ). 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, -pæþ, -tīd.

124

sculan (sceal, scealt, scolde) (pret.-pres.) "SHOULD, ought to, must, SHALL"; scyldiġ (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. 162). Scyldiġ 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.

117

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-drauhts "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. 102), but the important OE word dryhten is lost in ModE.
Cpds.: frēa-, frēo-, gum-, mon- "liege lord," siġe-, wine-dryhten; enġel-, mago-dryht; sibbe-ġedryht; dryht-bearn, -guma, -līċ, -līċe, -māðum, -scype, -sele, -sib; ā-drēogan.

116

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," (g)nātus "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. 90). 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-, fīfel-, frum-, gum-, mon- "mankind," wyrm-cynn; ā-cennan; feorran-cund.

GROUPS 21-30

114

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 + līċe. The adv. ǣr is often used to give pluperfect force to a preterite verb: þæt hē ǣr ġespræc means "what he had said." Cpds.: ǣr-dæġ, -fæder, -gōd, -ġestrēon, -wela, -ġeweorc, -ġewinn.

108

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

Whether the word is cognate with hebban "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" (hē wolde habban ġesewen).

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

102

(ġe-)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 ð and d in the different forms of weorðan illustrates Verner's Law.

101

gangan (ēo, ēo, a) (7) "go"; ġe-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"; ġe-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 ġe- forms of both verbs are good examples of "perfective" meanings. Cognate are ModG Gang and Gänger "passage, goer." The preterite of gān is from a separate verb ēode, otherwise lost, which may have been related to the Lat. īre "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-, sǣ-genga; ūþ-genge; full-, ofer- "pass over," oþ-, ymb-gān.

101

mōd (n.) "mind, heart, MOOD, high spirit"; mōdiġ (adj.) "bold, courageous"; ġe-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, Gemüt. Related to the (Doric) Gk. mōsthai "covet," perhaps Lat. mos "custom, will." Gothic mōþs means "anger, emotion."
Cpds.: āwisc-, bolgen-, ēaþ-, ġalg-, ġeōmor-, gūþ-, hrēoh-, ofer-, sāriġ-, glæd-, stīþ-, swīþ-, wēriġ-, yrre-mōd; fela-mōdiġ; mōdiġ-līċe; mōd-cearu, -ċeariġ, -ġehygd, -ġeþonc, -ġiōmor, -lufu, -sefa "mind, spirit," -þracu, -wlanc.

99

(ġe-)dōn (dyde) (anom. vb.) "DO, perform"; dæd (f.) "DEED"; dōm (m.) "judgement, reputation, glory, choice"; dēman (I) "judge, DEEM"; dēmend (m.) "judge, God"; dædla (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.: dæd-cēne, -fruma, -hata; ellen-, fyren-, lof-dæd; dōm-dæġ, -ġeorn, -lēas; cyne-, wīs-dōm; mān-for-dædla.

97

ēċe (adj.) "eternal" (adv.) "eternally"; ā, āwa (adv.) "always"; nā/nō (adv.) "never, not at all"; æfre (adv.) "EVER"; næfre (adv.) "NEVER"; æġ- (prefix of indefinite generalization) "each, every, any."

The frequent word ēċe (esp. in the formula ēċe 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"). Cognate are ModG je "ever," Gk. aiōn, Lat. aevum "lifetime, aeon." Less certain is the relation of æfre to this group: it may represent *ā-in-feore "ever in life," but this is admittedly doubtful. The very common prefix æġ- (see esp. the hwā group No. 201) represents ā "always" + ġe- (indefinite prefix). The word ġe-hwā means "each (one)," and æġ-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 ġēna "further" contain ā in unstressed form, but the words are not counted here.

97

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-lǣstan (I) "help"; folgian (II) (= full-gān, anom. vb.) "FOLLOW, pursue"; folgoþ (m.) "position of service, FOLLOWing, office."

Fela was 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-lǣstan and ful-gān (in the form full-ēode) occur in our texts; the forms fylstan and folgian may not have been recognized as identical: cf. stælan/staðolian (No. 128); wer/weorold (No. 47). 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-fricgende, -ġeōmor, -hrōr, -mōdiġ; eġes-, sorh-, weorþ-ful; medo-, sele-ful (as "beaker"); wæl-, wist-fyllu; mæġen-fultum.

96

(ġe-)witan (wāt, wāst, wiste) (pret.-pres.) "know"; nytan "not know"; bewitian (II) "watch"; wita (wk.m.) "wise man"; (ġe-)witt (n.) "intelligence, senses"; wītiġ, ġe-wittiġ (adj.) "wise"; wīs (adj.) "WISE"; wīse (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 vīdēre "to see," whence come many ModE derivatives. Witan is related to wītan "blame," and ġe-wītan "go" (No. 52), 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, gewiss, 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-līċ; ġe-wis-līċe.

93

wīġ (n.) "war, combat, martial power"; wīgan (I) "fight"; ġe-wegan (æ, ǣ, e) (5) "fight"; wīġend (m.) "warrior"; wiga (wk.m.) "warrior."

Cognate with Lat. vīci "I conquered." The word ġe-wegan is distinct from its homophone wegan (5) "carry" (No. 49). 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, -cræftiġ, -freca, -fruma, -ġetawa, -ġeweorðad, -gryre, -haga, -heafola, -hēap, -heard, -hete, -hryre, -plega, -sigor, -smiþ, -spēd, -weorð-ung; fēðe-wīġ; gār-wīġend; æsc-, byrn-, gār-, gūþ-, lind-, rand-, scyld-wiga.

GROUPS 31-40

90

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. venīre "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

cunnan (cann, canst, cūðe) (pret.-pres.) "know, know how, be able, CAN"; cūþ (adj.) "known, familiar, COUTH"; cȳþþ (f.) "known region, home"; (ġe-)cȳðan (I) "make known, announce"; cunnian (II) "test, find out by experience, try"; cennan (I) "make known"; (ġe-)cnāwan (ēo, ēo, ā) (7) "KNOW, recognize, perceive"; cēne (adj.) "bold, KEEN"; fracod/forcūþ (adj.) "wicked"; on-cȳþþ (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 cūðe 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 cȳþþ) 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 cyning group (No. 116); 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.
Cpds.: cūþ-līċe; un-cūþ, wīd-cūþ "famous"; ā-cȳðan; dǣd-, gār-cēne; feor-cȳþþ; un-forcūþ. (Un-cūþ and wīd-cūþ occur five times each.)

89

magu/mago (m.) "son, young man" (prefix) "youthful"; maga (wk.m.) "son, young man"; mæcg/mecg (m.) "man"; mǣġ (pl. māgas) (m.,f.) "kinsman (kinswoman)"; mæġþ (f.) "MAIDen, woman"; māge (wk.f.) "kinswoman"; mǣġþ (f.) "tribe, nation."

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

89

sīþ (m.) "journey, venture, exploit" or "time, occasion"; ġe-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. sentīre "to feel," by a metaphorical extension of the sense. Apparently not

related to the adverb sīþ "later" and its derivatives; by coincidence the groups have equal frequencies in our texts. Cpds.: sīþ-fæt, -from; bealu-, cear-, eft-, ellor-, gryre-, sæ-, wil-, wrǽc-sīþ; for-sīðian; eald-, wil-ġesīþ; on- "send (away)," for-sendan.

89

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

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

88

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). Wīde-ferhþ means "for a long time"; for the association of "life" with "time" see weorold (No. 47), æfre (No. 97), eald (131). Cpds.: ġeogoþ-feorh; feorh-bealu "mortal affliction," -benn, -bold, -bona, -cynn, -ġenīþla "mortal foe," -hūs, -lāst, -legu, -sēoc, -sweng, -wund; collen-, sārigˊ-, swīþ- "stout-hearted," wīde-ferhp; ferhþ-frec, -ġenīþla, -loca.

88

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

The connection between leave and life, if the conjecture is right, is in the idea of "remaining (alive)" (see the Gk. cognate līparēs "persistent"); to leave is to cause to remain. The IE root probably meant "to smear, to be sticky." The ModG bleiben (be + līban) "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-līf; līf-bysiġ, -dæġ, -frēa, -ġedāl, -ġesceaft, -wraðu, -wynn; un-lifiġende.

87

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

Cognate with ModG Leute "people," Gk. eleytheros, Lat. līber "free." The synonymous and rhyming OE word þēod (No. 74) may have influenced the forms and sense of lēod. From lēod comes a noun lēoden "language" (cf. ġe-þēod [and Deutsch] "language" from þēod "people") which survived into MidE, and was confused with the OE word lǣdan 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"--l. 225).
Cpds.: lēod-bealo, -burg, -cyning, -fruma, -ġebyrgea, -hryre, -sceaða, -scipe.

86

gūþ (f.) "war, battle, fight."

Obviously an important compounding element, but without relatives in OE, or any descendents in ModE; the word may be related to Gk. thoneys "murder," Lat. dēfendere "to defend." Gūþ is not used as the second element of any compound. Twenty-two of the gūþ 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.: gūþ-beorn, -bill, -byrne, -cearu, -cræft, -cyning, -dēaþ, -floga, -freca, -fremmend, -ġetawa, -ġewæde, -ġeweorc, -hafoc, -helm, -horn, -hrēþ, -lēoþ, -mōd, -plega, -rēs, -rēow, -rinc, -rōf, -scear, -sceaða, -searo, -sele, -sweord, -wēriġ, -wiga, -wine. (Underlined cpds. each occur 6 times.)

85

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.

GROUPS 41-50

85

mīn (possessive adj.) "MY, MINE."

Like the other possessive adjs. (þīn, ūre, ēower, 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.

82

helm (m.) "HELMet, protection"; ofer-helmian (II) "over-hang, overshadow"; be-helan (æ, ǣ, 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, occulere "to hide," clandestīnus, and cella "cell, room." Gk. and Lat. k often appears 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-, gūþ-, niht-, scadu-helm; helm-berend; hell-bend, -rūne, -scaða; heal-ærn, -gamen, -reced, -sittend, -þegn, -wudu; ġif-, medu-heal. (A good set of cpds.!)

81

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 is thought to have been composed before the Viking raiders struck England. The idea of the ġiefeðe, the donnée or pre-destined, constitutes part of the appar-

ently fatalistic ideology of the Germanic peoples before the full reception of Judeo-Christian providential thought (cf. wyrd No. 102). 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, -sceat, -stōl; un-ġiefeðe.

81

(ġe-)sēċan (sōhte) (I) "SEEK, go to, visit, attack"; sacan (ō, ō, a) (6) "fight"; sacu (f.) "strife"; sæċċ (f.) "battle"; ġe-saca (wk.m.) "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 sēċan. The infinitive shows i-umlaut; the preterite forms retained the original ō (cf. þenċan/þōhte, þynċan/þūhte, wyrcan/worhte "think, seem, work").
Cpds.: ofer-, on-sēċan; on-sacan; and-saca.

80

(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

wiþ (prep.) "against, opposite, toward, WITH"; wiðer- "against, counter"; wiðre (n.) "resistance."

Cognate is ModG wider "against." The prep. is a shortened form of the rare OE adj. wiðer (cf. Gothic wiþra) 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 wiþ take on the "accompaniment" sense formerly the function of OE mid.
Cpds.: wiþ-fōn, -grīpan, -habban, -standan; wiðer-lēan, -ræhtes.

79

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 -ī) 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.

78

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. invenīre "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.: ēaþ-fynde; on-findan; gum-fēða; fēðe-cempa, -gest, -lāst, -wīġ; hin-, ūt-, wæl-fūs; fūs-līċ.

78

(ġe-)sēon (seah, sāwon, sewen) (5) "SEE, look"; ġe-sihþ (f.) "SIGHT, vision"; -sīen "sight"; ġe-sīene (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 > *seoan > 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-, wæfer-, wundor-sīen; ēþ-ġesȳne.

77

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, -ġewǣde, -scipe, -weorod; eorl-līċ.

GROUPS 51-60

77

hild (f.) "battle, warfare."

Like gūþ (No. 86), 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, -ġiċel, -grāp, -hlæmm, -lata, -lēoma, -mēċe, -mecg, -rǣs, -rand, -rinc, -sceorp, -setl, -strengo, -swāt, -tūx, -wǣpen, -wīsa. (Hilde-rinc occurs ten times; hilde-dēor eight.)

74

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.: siǧe-, wer-þēod; þēod-cyning, -ǧestrēon, -sceaða, -þrēa; el-þēodiǧ; þēoden-lēas.

73

fram (prep.) "FROM" (adv.) "forth, away" (adj.) "froward, brave"; (ǧe-)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 how 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

gold (n.) "GOLD"; gylden (adj.) "GOLDEN"; ǧeolo (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, ǧeolo 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 accus-

tomed 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 (blæc, blāc, blac (?), blīcan, blǣcu, 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, -ġiefa, -hroden, -hwæt, -māðum, -sele, -weard, -wine, -wlanc; fæt-gold; eall-gylden; ġeolo-rand.

73

lēof (adj.) "dear, beloved"; lufu (f.) "LOVE"; lufen (f.) "delight, hope"; lufian (II) "LOVE"; lof (n., m.) "praise, renown, glory"; līefan (I) "allow, permit"; ġelīefan (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, libīdo. 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-ġeorn, "eager for praise," is the last word of Beowulf.
Cpds.: lēof-līċ; un-lēof; luf-tācen; eard-, hēah-, mōd-, sorg-, wīf-lufu; lof-dǣd, -ġeorn; ā-līefan; lēafnes-word "permission."

72

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

þanc (m., n.) "THANKS"; ġe-þanc (m., n.) "thought"; (ġe-)þancian (II) "THANK"; æf-þunca (wk.m.) "dismay"; (ġe-)þenċan (þōhte) (I) "THINK, consider, intend"; ġe-þōht (m.) "THOUGHT"; þynċan (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 þenċan and þynċan. The latter appears in ModE only in the archaism methinks = "it seems to me." The verb þynċan 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 þynċan was lost when the similarly pronounced MidE reflex of þenċan 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-hycgende; ā-, ġeond-þenċan.

69

(ġe-)faran (ō, ō, a) (6) "go, FARE, proceed"; -fara (wk.m.) "FARER"; faru (f.) "expedition"; faroþ (m., n.) "current, sea"; fær (n.) "vessel"; fēran (I) "go, FARE"; ġe-fēran (I) "reach, accomplish"; (ġe-)ferian (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, genga, flota, floga, wealda, etc. Cpds.: hægl-faru; æt-, of-, op-ferian; sæ-for; fierd-ge-stealla, -hom, -hræg̊l, -hwæt, -lēoþ, -rinc, -searo, -wyrðe.

69

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.

67

(ge-)sittan (æ, ǣ, e) (5) "SIT"; (ge-)settan (I) "SET, seat, establish"; ge-set (n.) "SEAT"; setl (n.) "seat"; sess (m. [or n.?]) "seat"; sadol (m.)"SADDLE"; sæta (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 sedēre "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 ge-set.
Cpds.: be-, for-, of-, ofer-, on-, ymb-sittan; ā-, be-settan; hēah-, hilde-, meodo-setl; flet-, heal-, ymb-sittend; sadol-beorht; ende-sæta.

GROUPS 61-70

66

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

Cognate with Gk. megas "great" (our comb. form MEGALO-), probably with Lat. magnus "great." The dialect forms mickle and muckle survive. Mickle, with the i rounded to y perhaps by analogy with lȳtel, 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

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

Cognate are ModG unter, Lat. infrā "under."

65

(ġe-)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.

64

bēag (m.) "ring, crown, necklace"; (ġe-)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. pheygein, 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-ġiefa, -hroden, -hord, -sele, -þegu, -wriða; ā-, be-, for-būgan; wōh-bogen; flan-, horn-, hring-, stān-boga.

64

(ġe-)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. 99], 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. lēx 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.

63

lang (adj.) "LONG"; lenġra (comp.) "LONGER"; ġe-lang/ ġe-lenġe (adj.) "at hand, ALONG with, beLONGing to"; lange (adv.) "long, for a long time"; lenġ (comp. adv.) "longer"; lenġest (superl. adv.) "longest, for the longest time"; langoþ (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-ġe-strēon, -sum, -twīdiġ; langung-hwīl.

62

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. 159).
Cpds.: fēol-, for-, fȳr-, īren-, nīþ-, reġn-, scūr-, wīġ-heard; heard-ecg, -hycgende, -līċe.

62

māðum/māððum (m.) "treasure, precious object, ornament"; ġe-mǣne (adj.) "common, in common"; ġe-māna (wk.m.) "fellowship, meeting"; mān (n.) "crime, wickedness."

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-mǣne); change for the worse (mān). As the Last Survivor in Beowulf knew, māðum is mutable. ModE MEAN derives from ġe-mǣne, and became a synonym of "inferior" in the same way "common" (<communis) and "vulgar" (<Lat. vulgus "the people") took on pejorative senses. The ġe- of ġe-mǣne 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-ǣht, -fæt, -ġestrēon, -ġiefa, -ġifu, -siġle, -sweord, -wela; dryht-, gold-, hord-, ofer-, sinc-, wundur-māðum; mān-for-dǣdla, -scaða.

62

(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.) "omnipotent, God."

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

61

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

ModG cognate Hand. The prep. is "post-positive" like many in OE which have their object preceding them: the fine line is "hē læġ þeġn-līċe þēodne ġehende" "he lay down and died as a thane should, next to his lord" (Maldon, l. 294). Þeġn and þēoden are knit in alliteration, and in death. The ModE HANDY is cognate, but not a direct descendent of ġe-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, -ġemōt, -ġesella, -ġestealla, -ġeweorc, -ġewriðen, -locen, -pleġa, -rǣs, -scolu, -sporu, -wundor; īdel-hende "empty-handed."

GROUPS 71-80

61

hyġe (m.) "mind, thought, heart, courage"; ġe-hyġd (f., n.) "thought"; hyġdiġ (adj.) "mindful" (suffix) "-minded"; (ġe-)hycgan (hogode) (III) (and II) "think, intend, resolve"; for-hycgan "despise"; hyht (m.) "expectation of joy, hope."

Hyġe 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.: hyġe-mēðu, -rōf, -þīhtiġ, -þrym, -bend, -ġiōmor, -mēðe, -sorh; ofer-, won-hyġd; ofer-hycgan; bealo-, heard-, swīþ-, stīþ-, þanc-, wīs-hycgende; an-, bealo-, nīþ-, þrist-hyġdiġ; brēost-, mōd-ġehyġd.

61

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

Cognate with Lat. mens, memini, monēre, mentīre "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 mǣnan "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; ġe-myndiġ, weorþ-mynd "honor."

60

word (n.) "WORD, speech."

Cognate are ModG Wort, Lat. verbum "word," and Gk. eirein "to speak," hence rhētōr "speaker" (>RHETORIC).
Cpds.: bēot-, ġylp-, lāst-, lēafnes-, meðel-, þrȳþ-word; word-cwide "speech," -ġyd, -hord, -riht.

59

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

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

Cpds.: ār-, dēaþ-, dōm-, ealdor-, ende-, hearm-, lān-, līf-, swylt-, tīd-, win-dæġ; dæġ-hwīl, -rīm, -weorc; ende-dogor; fyrn-, ġēar-dagas "days of yore."

59

(ġe-)weorc (n.) "WORK, pain"; (ġe-)wyrċan (worhte) (I) "make, WORK, achieve"; ġe-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-, dæġ-, ellen- "valorous deed," heaðo-, niht-weorc; nīþ-ġeweorc; be-wyrċan; eald-ġewyrht.

58

guma (wk.m.) "man."

Found in poetry only; cognate with Lat. homo, nēmo "man, no-one" and perhaps with humus "soil," Gk. chthonos "underworldly." 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

sele (m.) "hall"; sæl (n.) "hall"; sæld/seld (n.) "hall"; ġe-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, -drēoriġ, -ful, -ġyst, -rēdend, -rest, -secg, -þeġn, -weard; bēah-, bēor-, dryht-, eorþ-, ġest-, gold-, gūþ-, hēah-, hring-, hrōf-, nīþ-, wīn-sele; seld-guma; medu-, ċear-seld.

58

sweord (n.) "SWORD."

Cognate with ModG Schwert.
Cpds.: sweord-bealo, -freca, -ġifu; eald-, gūþ-, māððum-, wæġ-sweord.

57

hātan (hēt/heht, hēton, hāten) (7) "name, call, command"; ġe-hātan (7) "promise, threaten"; ōretta (wk.m.) "warrior"; ōnettan (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 hātte, hātton "he (they) is or was called." It is also one of the few verbs (cf. lācan/leolc; ondrēdan/ondreord; lætan/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 ōnettan 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."

56

fæst (adj.) "firm, fixed"; fæste (adv.) "firmly, FAST"; (ġe-)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-, blǣd-, ġin-, sigor-, sōþ-, stede-, tīr-, þrymm-, wīs-fæst; fæst-līċe, -rǣd.

GROUPS 81-90

55

mǣre (adj.) "illustrious, famous"; mǣrðu (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 ġefrignan, 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.: fore-, heaðo-mǣre; ellen-mǣrðu.

55

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 wǣre "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, hlǣfdiġe, is in charge of making the bread). Hlāford is not counted here.
Cpds.: bāt-, brycg-, eorþ-, ēðel-, gold-, hord-, hȳþ-, land-, ren-, sele-, yrfe-weard; æġ-, eoton-, ferh-, hēafod-weard (f.); or-wearde; bealu-, burg-ware; land-waru.

53

eorðe (wk.f.) "EARTH."

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

53

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. 97).
Cpds.: folc-āgende, -cwēn, -cyning, -rēd, -riht, -scaru, -stede, -toga; biǧ-, siǧe-folc.

53

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.: dæǧ-, earfoþ-, ǧescæp-, langung-, orleǧ-, siǧe-hwīl.

53

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, -dēaþ, -drēor, -fæhþ, -fāg, -feall, -feld, -fūs, -fyll, -fyllo, -fȳr, -gæst, -ǧīfre, -hlemm, -nīþ, -rǣs, -rēaf, -rēc, -rēow, -rest, -sceaft, -seax, -sleaht, -spere, -steng, -stōw "place of slaughter," -wulf.

53

wrecan (æ, ǣ, e) (5) "drive (out), banish, avenge, utter, recite"; ǧe-wrecan (5) "avenge, punish"; wracu (f.) "revenge, misery"; wræc (n.) "persecution, misery, exile"; wreċċa (wk.m.) "an exile, adventurer"; wrecend (m.) "revenger."

The Lat. cognate urgēre "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 recċan in one of its senses, "to narrate." MidE evidence suggests that a word wrǣc (f.) may have been in variation with wræ̆c (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; ġyrn-, nȳd-wracu; wræc-lāst, -mæcg, -sīþ.

52

wītan (ā, i, i) (1) "impute, blame"; wīte (n.) "punishment, torment"; wītnian (II) "punish, torment"; ed-wīt- (n.) "reproach, disgrace"; ġe-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. 96) 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 ġe-wītan "go" (always with ġe- in our texts) likewise derives its meaning from "to see": one looks at a place intending to to there, and then (perfective ġe-) one goes. The word ġe-wītan is often accompanied by a verb of motion in the infinitive, and a reflexive pronoun (Him Scyld ġewāt . . . feran "Scyld went (betook himself off) carrying"--Beowulf 26-7). From the base of ġe-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, witan, and ġe-wītan are easily confused; remember that witan 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-, oþ-wītan; ed-wīt-līf, forþ-ġewītan.

51
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, -ġestrēon, -māðum, -weard, -wela, -weorðung, -wynn, -wyrðe; bēah-, brēost-, word-, wyrm-hord.

51
manig (adj., pron.) "MANY a" (pl.) "many"; menigu (f.) "multitude."

Like the ModG cognate manch, manig can modify a singular noun, where we must translate "many a." Kin to menigu is ModG Menge "quantity, crowd."
Cpd.: for-manig.

GROUPS 91-100

51
sum (adj., pron.) "one, a certain (one), SOME, someone, 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 mèn" means "unusually interesting men, very good men" ("thóse were sóme tomàtoes"). 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:

Næfre ic māran geseah
eorla ofer eorþan, ðonne is ēower sum,
secg on searwum; nis þæt seldguma . . . .
(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. 90) and "worm" (No. 27), which see. Related to this group also is the suffix -some (ModE lonesome, OE longsum "long-lasting," ModG langsam "slow"), but the suffix is not counted here. Cpds.: sin-dolh, -frēa, -gāl, -gāla, -gāles, -here, -niht, -snæd.

50

(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. 102, ġiefeðe No. 81). As often (Dēmend, 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.: earm-sceapen; forþ-, līf-, mǣl-ġesceaft; fēa- "possessed of little, destitute," frum-, ġeō-, meotod-, wonsceaft; ġeō-sceaft-gāst; fēa-sceaftiġ; hēah-ġesceap; ġescæp-hwīl; dryht-, eorl- "nobility, noble deeds," fēond-, frēond-, lēod-scipe.

49

sǣ (m. or f.) "SEA."

The relations of this word are uncertain: perhaps kin to Gk. haima "blood," or to the root of OE sīgan "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, wæd, wæter ēagorstrēam, merestræta, gārsecg, ġeofon, 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:

ðonon hē gesōhte swǣsne ēþel
lēof his lēodum, lond Brondinga,
freoðoburh fægere, þǣr hē folc āhte,
burh ond bēagas.

"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, -ġēap, -genga, -grund, -lāc, -lād, -lida, -līðend, -mann, -mēðe, -næss, -rinc, -sīþ, -weall, -wong, -wudu, -wylm.

49

weġ (m.) "WAY, route, road"; wegan (æ, ǣ, e) (5) "carry, wear, have (feelings)"; wæġ (m.) "wave, surf"; wæn/wæġn (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; eorþ-, feor-, flōd-, fold-, forþ-, hwæl-, on-weg; wīd-wegas; wæg-bora, -flota, -holm, -līðend, -sweord.

48

þegn (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-þegn; þegn-līce, -sorg.

47

oft (adv.) "OFTen" (comp.) oftor (superl.) oftost.

Very likely cognate with the 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

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, þridda, fēorða, fīfta.) 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

(ġe-)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 (sǣde).
Cpds.: ā-secgan; eald-ġeseġen.

47

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

In The Faerie Queen, 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. 131). 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-þēod; weorold-ār, -candel, -cyning, -ende, -ġesæliġ, -rīċe.

46

bīdan (ā, i, i) (1) "BIDE, remain, wait, dwell"; ġe-bīdan (1) "live to experience, await, undergo"; bid (n.) "aBIDing, halt."

The verbs are easily confused with biddan "ask" and bædan "compel" (No. 21): 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.

GROUPS 101-110

46

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<belecgan; gangway<gang + weġ, etc.--words otherwise lost from the language).
Cpds.: ġearu-līċe; eall-ġearo; on-ġierwan; fæðer-ġearwe "feather-gear, plumage."

46

*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."

45

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

oþ/oþ-þæt/oþ-þe (prep., conj.) "until"; oþ- "away, off."

The disjunctive prefix is not counted here. The conjunction oþþe should not be confused with its homophone oþþe "or."

44

frēogan (II) "love, favor"; frēond (m.) "FRIEND"; frēod (f.) "friendship, peace"; friþ (m.) frioðu (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. līberī "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.
Cpds.: frēond-lār, -laðu, -lēas, -līċe, -scipe; frioðoburh, -sibb, -wǣr, -webbe, -wong; fen-freoðo; frēo-burh, -dryhten, -līċ, -mæġ, -wine.

44

(ġe-)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.
Cpds.: be-, for-niman "take away, destroy."

44

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.

43

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

Another heroic term prominent in Beowulf and lost from English.
Cpds.: mæġen-ellen; ellen-dæd, -gæst, -līċe, -mærðu, -rōf, -sīoc, -weorc "deeds of valor."

43

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

*þurfan (þearf, þearft, þorfte) (pret.-pres.) "need, have reason"; þearf (f.) "need, distress"; þearfa (wk.m.) "one in need"; ġe-þearfian (II) "necessitate."

Cognate with ModG bedürfen, Bedarf "to need, requirement."
Cpds.: fyren-, nearo-þearf.

GROUPS 111-120

42

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-, stȳl-ecg.

42

hæleþ/hæle (m.) "man, warrior, hero."

Cognate with ModG Held "hero" as in Heldentenor, in Wagner.

Like æðele, a noble word lost from the language.

41

dugan (dēag, dohte) (pret.-pres.) "avail, be good for, be strong"; duguþ (f.) (1)"company of tried retainers, host" (2)"power, excellence, virtue"; ġe-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 (<duguþ) it might have been used, as it was in OE, in contrast to ġeoguþ (>YOUTH) "the inexperienced among the band of retainers" (No. 39), as a more forceful term for the virtues of maturity than "middle-aged."

41

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 fyrn "former," and ultimately to for (No. 141), but the words are kept apart in this list.
Cpds.: feor-būend, -cȳþþ, -weġ; feorran-cund.

41

lāst (m.) "track, footprint"; lǣstan (I) "follow, serve"; ġe-lǣstan (I) "serve, fulfill"; lār (f.) "instruction, counsel, LORE"; (ġe-)lǣran (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. līra "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 lǣran 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-, wræc-lāst; ful-læstan/fylstan "help"; lār-cwide; frēond-lār.

41

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.

40

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

It is remarkable that an OE ancestor of ModE DIE, which should have been dīeġan, 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, ġe-wītan, etc., did service for it. ModG cognates are Tod, tot "death, dead."
Cpds.: dēaþ-bedd, -cwalu, -cwealm, -dæġ, -fæġe, -scua, -wēriġ, -wīċ; gūþ-, wæl-, wundor-dēaþ.

40

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. burh 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") nostril; a related OE verb þyrlian is the ancestor of ModE THRILL in its old sense, "to pierce."
Cpds.: þurh-brecan, -drīfan, -dūfan, -etan, -fōn, -tēon, -wadan.

39

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

The ġeoguþ is the young counterpart of the duguþ in a company of warriors. Cognate are ModG jung, Jugend "young, youth"; Lat. iuventa, iuvencus, iuvenis "youth, young man or bullock, young."
Cpd.: ġeogoþ-feorh.

39

lēoht (n., adj.) "LIGHT"; līexan (I) "shine"; līeġ (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 lĕoht) has a separate etymology. ModE gleam is not related to lēoma, but is a mnemonic aid. Like ecg, lēoma is used metonymically for the glitterer, the sword.
Cpds.: ǣfen-, fȳr-, morgen-lēoht; līġ-draca, -eġesa, ȳþ; ǣled-, beado-, byrne-, hilde-lēoma.

GROUPS 121-130

39

metan (æ, ǣ, e) (5) "METE, measure, traverse"; ġe-met (n.) "measure, means, power" (adj.) "proper, MEET"; metod (m.) "the Measurer, God, fate"; mǣte (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 mǣl "occasion, MEAL," but the latter word is not counted here. *Mōtan (No. 46) 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-ġemete; un-iġmetes.

39

nīþ (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, -ġeweorc, -grim, -heard, -hēdiġ, -sele, -wundor; bealo-, fær-, here-, hete-, inwit-, searo- "crafty," wæl-nīþ.

38

(ġe-)beorgan (ea, u, o) (3) "protect, save"; ġe-beorg (n.) "defense, protection"; burg/burh (byriġ) (f.) "stronghold, walled town, BURG"; byrġan (I) "BURY"; ġe-byrġa (wk. m.) "protector, surety."

The group is apparently unconnected with beorg "hill, BARROW" (No. 21), which is itself not connected with bearwe "BARROW," as in wheel-barrow, cognate with beran (No. 140). 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, bürgen "fortress, to borrow, to conceal, to guarantee."
Cpds.: be-, ymb-beorgan; frēo-, freoðo-, hēa-, hlēo-, hord-, lēod-, mæġ-, scield-burh; burh-loca, -stede, -ware, -wela; lēod-ġebyrġea.

38

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 citrā 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

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, -ġemyrċe, -ġeweorc, -riht, -waru, -weard; ēa-, el-, īġ-lond.

38

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, -līċ.

38

mæðel (n.) "council, meeting"; maðelian (II) "make a (formal) speech"; (ġe-)mǣlan (I) "make a (formal) speech"; mǣl (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. Mǣlan 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 mǣlde"--"he spoke in words." The group as a whole is poetic; its words are rarely found in prose.
Cpds.: mæðel-stede, -word.

38

secg (m.) "man, warrior."

The cognates, Lat. sequor, socius "I follow, companion," Gk. aosseō "I help," if they are actually cognate, 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

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

Cognate with ModG Sorge "sorrow."

Cpds.: sorg-c̊eariġ, -ful, -lēas, -lēoþ, -lufu, -wylm; hyġe-, inwit-, þeġn-sorh.

38

weorþ (n.) "WORTH, value, treasure" (adj.) "valued, dear"; (ġe-)weorðian (II) "honor, exalt, adorn"; -weorðung (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. 102). Weorðian has the sense "make worthy," esp. by splendid decoration: an object is ġe-weorðod with gold.
Cpds.: weorþ-ful, -līc̊e, -mynd; fyrd-, hord-wyrðe; brēost-, hām-, hord-, hring-, wīġ-weorðung; wīġ-ġeweorðad.

GROUPS 131-140

38

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

The pret. of wendan gradually became the pret. of "go," WENT. ModE WANDER 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, -mǣl, -stefna; on-wendan.

37

(ġe-)cweðan (cwæþ, cwǣdon, 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; ġeġn-, ġilp-, hlēoðor-, lār-, word-cwide.

37

(ġe-)feallan (ēo, ēo, ea) (7) "FALL"; (ġe-)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. 67, sīðian/sendan No. 89). 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-, wæl-fiell; fyl-wēriġ.

37

fricgan (defective: ppl. ġe-frægen) (5) "ask"; ġe-fricgan (5) "learn (by inquiry), hear tell"; ġe-fræge (n.) "report, hearsay"; friġnan (æ, u, u) (3) "ask"; ġe-friġnan (3) "learn (by inquiry)."

A group which reflects the oral character of the traditional poetry. Forms of friġnan often occur without the ġ. 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

lætan (ē, ē, æ) (7) "LET, allow, cause to"; læt (adj.) "sluggish, slow"; lata (wk.m.) "sluggard"; (ġe-)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-lǣtan; hild-lata.

37

līðan (lāþ, lidon, liden) (1) "go (esp. by water), sail, traverse"; līðend (m.) "sea-farer"; lid (n.) "ship"; lida (wk.m.) "sailor, ship"; (ġe-)lād (f.) "way, course"; lǣdan (I) "LEAD, bring."

As their compounds show, līðan 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 "load" <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-, heaþo-, mere-, sǣ- "sailor," wǣġ-līðend; lid-mann; sǣ-, ȳþ-lida; brim-, lagu-, sǣ-, ȳþ-lād; fen-ġelād; for-lǣdan.

37

(ġe-)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

weallan (ēo, ēo, ea) (7) "WELL, surge, boil"; wielm (m.) "welling, surging, flood, turmoil"; wæ̆l (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 wæ̆l (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 ModG wallen, wellen "to bubble, to wave." Wæ̆l occurs only once in our texts, in a cpd.; it is distinct from wæ̆l "slaughter," a frequent word.
Cpds.: brēost-, brin-, bryne-, cear-, fȳr-, heaðo-, holm-, sǣ-, sorg-wylm; wæl-rāp.

36

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.: gūþ-beorn; beorn-cyning.

36

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

Easy to confuse with its homophone and homograph fāh/fāg "hostile, guilty"(No. 35); 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-, wæl-, wyrm-fāg.

GROUPS 141-150

36

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

The ModE "grim" is usually not fierce enough to translate its ancestor. The formula "grim ond grædiġ," used twice in Beowulf to describe Grendel and his mother, is especially fearsome sounding and memorable.
Cpds.: heaðo-, heoro-, nīþ-, searo-grim; grim-līċ; æfen-grom; grom-heort, -hȳdiġ.

36

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 ġe-, in-, for-, etc.) which form more than twenty compound words in our texts are gūþ (32), wæl (30), hilde (25), sǣ (21)--these four, with heaðu-, always as the first element--and mōd (22), here (21), sele (21), and wīġ (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; it is interesting that 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, -līðend, -mære, -rēs, -rēaf, -rinc, -rōf, -scearp, -sīoc, -stēap, -swāt, -sweng, -torht, -wæd, -weorc, -wylm.

36

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-, feormend-, frēond-, grund-, hlāford-, sāwol-, siġe-, sorh-, tīr-, þēoden-, wine-, wyn-lēas; ā-, on-līesan.

36

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. If the word is cognate, as some authorities think, 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," the primary sense may have to do with the forging of armor.
Cpds.: searo-bend, -fāh, -gim(m), -grim, -hæbbend, -net(t), -nīþ, -þonc, -wundor; fyrd-, gūþ-, inwit-searo; be-syrwan.

36

bēah (adv., conj.) "(al)THOUGH, however."

Cognate with ModG doch "though."

35

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

ModE "feud" derives from an Old French word derived from an old German word from the same root as fæhþu. 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. 36).
Cpds.: nearo-fāh; wæl-fæhþ.

35

rīċe (n.) "kingdon, realm" (adj.) "powerful"; rīcsian (II) "rule."

The ModE cognate "rich" is a "false friend": the OE rīċe 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. rĕgere "to rule," then rīċe is cognate with OE riht "right" (No. 23--the words are grouped separately in this list). A suffix -rīċ 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-rīċe.

35

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. 23), but the relations are uncertain. The poets needed words with a variety of initials to say "warrior" (rinc, hæleþ, wīġend, beorn, secg) or "man" (mann, guma, frece, eorl, ealdor, þegn, feorh, mæġ, æðeling, 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-, sǣ-rinc.

35

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," -fāg, -ġestrēon, -ġifa "treasure-giver," -māððum, -þegu (sinc-fæt and sinc-ġifa each occur four times).

34

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, wīġend, 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. patī "to suffer" (>PASSION).
Cpds.: fēond-grāp, -scaða, -scipe.

GROUPS 151-160

34

niht (f.) "NIGHT."

Cognate with Gk. nyx, Lat. nox, ModG Nacht "night."
Cpds.: niht-bealu, -helm, -long, -scua, -wacu, -weorc; middel-, sin-niht.

34

swīþ (adj.) "strong, harsh, right (hand)"; swīðe (adv.) "very, quite, strongly, severely"; ofer-swīðan (I) "overpower."

The adverb often has a merely emphatic sense. The word sound (healthy, strong) may be related (OE sund), but the words are not joined in this list. Cognate is ModG geschwind "quick."
Cpds.: swīþ-ferhþ, -hicgende, -mōd; þrȳþ-swȳþ; un-swīðe.

33

(n)āgan (āh/āg, āhst, āhte) (pret.-pres.) "have, possess, OWN"; āgen (adj.) "OWN"; āgend (m.) "owner"; æht (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; blǣd-, bold-, folc-, mæġen-āgende; gold-, māðm-æht.

33
(ġe-)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 fæġer "fair" may be related, but the words are kept separate in this list. Feng is what Beowulf has plenty of.
Cpds.: be-, on- "seize," purh-, wiþ-, ymbe-fōn; inwit-feng.

33
oþþe (conj.) "OR."

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

33
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. 90), 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.
Cpds.: sōþ-cyning, -fæst, -ġiedd, -līċe; syn-bysiġ, -scaða (?); un-synniġ; un-synnum.

33

wǣpen (n.) "WEAPON"; wǣpnan (I) "arm."

The ModG Luftwaffe may precisely be translated "air force," since Waffe, like its OE cognate wǣpen, has a general sense "force" as well as a particular sense "weapon."
Cpds.: hilde-, siġe-wǣpen; wǣpen-ġewrixl; wǣpned-monn.

32

frætwe (f. pl.) "ornaments, decorated armor, treasure"; frætwan (I) "adorn"; ġe-frætwian (II) "adorn"; ġeatwa/ġe-tawa (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 craftmanship, esp. armor and weaponry. Perhaps cognate with Lat. bonus "good" (Old Latin duenos) and another ModE word, TOW ("hemp").
Cpds.: ēored-, gryre-, hilde-ġeatwa; wīġ-, gūþ-ġetawa; here-ġeatu (all these compounds present forms of the same word); ġeato-līċ.

32

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. 141), as the chief is the foremost.
Cpds.: āgend-, Līf-, sin-frēa; frēa-drihten, -wine, -wrāsn.

32

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.

GROUPS 161-170

32

sceaða/scaða (wk.m.) "foe, harmer, warrior"; (ġe-) sciebþan (scōd, scōdon, sceaðen) (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-, gūþ-, hearm-, hell-, lēod-, mān- "wicked foe," scyn-, syn-, þēod-, ūht-scaða.

31

geador (adv.) "toGETHER"; -gædere (adv.) "together, jointly"; gædeling (m.) "kinsman, companion"; ġiedd (n.) "song, tale, speech"; ġieddian (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 ġiedd, 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-, ġeōmor-, sōþ-, word-ġiedd.

30

(ġe-)bindan (a, u, u) (3) "BIND, imprison"; ġe-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; īs-ġebind; ancor-, fȳr-, hell-, hyġe-, īren-, searo-, sinu-, wæl-bend.

30

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-, īren-, īsern-byrne.

30

dǣl (m.) "part, share, (good) DEAL"; ġe-dāl (n.) "parting, separation"; (ġe-)dǣlan (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 dāl, 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-, līf-ġedāl; be-dǣlan "deprive."

30

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, -īren, -loca, -mǣl, -naca, -net, -sele, -þegu, -weorðung; bān-hring; hringed-stefna.

30

līċ (n.) "body, form, LIKEness, corpse"; -līċ (general adjectival suffix) "-LIKE, -LY"; -līċe (adv. suffix) "-LY"; līca (wk.m.) "LIKEness"; līċ-ness (f.) "LIKENESS"; ġe-līċ (adj.) "(a)LIKE"; līċian (II) "please, be pleasing."

Not counted here are the numerous words with the suffixes -līċ, -līċe (although these cpds. are counted in the groups to which the other element belongs), except when -līċ means "figure, likeness." Our "to LIKE" derives from līċian, 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-līċ), Leiche "corpse."
Cpds.: eofor-, swīn-līċ; līċ-sār, -syrce, -hama "body" (the garment of flesh; cf. flǣsc-hama); wyrm-līca; on-līċ-ness.

30

(ġe-)sprecan (æ, ǣ, e) (5) "SPEAK, say"; sprǣċ (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.: ǣfen-, ġylp-sprǣċ.

30

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. 37). Possibly related to the wæter group (No. 26).
Cpds.: ȳþ-ġeblond, -ġewinn, -lād, -lāf, -lida; flōd-, līġ-, sealt-, wæter-ȳþ.

29

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

The word is quite distinct from OE bǣl "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, -hȳdiġ, -nīþ, -sīþ, -ware; cwealm-, ealdor-, feorh- "mortal affliction," hreþer-, lēod-, morðor-, niht-, sweord-, wīġ-bealu.

GROUPS 171-180

28

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. ayxein, 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-cræftiġ; here-wæstm.

28

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, -rēs, -wiga, -wīġend; bon-, frum-gār.

28
-ġietan (ea, ēa, ie) (5) "grasp"; be-ġietan (5) "GET"; for-ġietan (5) "FORGET"; on-ġietan (5) "perceive, understand"; ēþ-beġēte (adj.) "easy to get."

The base verb is found only in cpds. Cognate with ModG vergessen "to forget"; Lat. praeda, praehendere "booty, to grasp"; Gk. chandanein "to hold." Our verbs GET, forGET, 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
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, -cyning, -fæder, -ġesceap, -ġestrēon, -lufu, -sele, -setl, -stede.

28

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, wīġ, hilde, etc., in the poetry, providing a convenient initial for alliteration.
Cpds.: here-brōga, -byrne, -flīema, -ġeatu, -grīma, -lāf, -net, -nīþ, -pad, -rinc, -sceaft, -spēd, -strǣl, -syrce, -wǣd, -wæstm, -wīsa; æsc-, flot-, scip-, sin-here.

28

lȳtel (adj.) "LITTLE"; lǣssa (comp.) "LESS"; lǣsest (superl.) "LEAST"; lȳt (n. indeclinable) "little, small number" (adv.) "little, not at all"; lǣs (comp.) "LESS, lest"; lȳtlian (II) "grow less, diminish."

Probably connected with LOUT (<OE lūtan) meaning "bow down."
Cpds.: un-lȳtel; lȳt-hwōn.

28

nēah (adv., prep.) "near, NIGH"; nēan (adv.) "from near, near"; (ġe-)nǣġan (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

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.
Cpd.: mōd-sefa (sefa occurs 18 times, mōd-sefa 10)

28

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. 85). Cognate with ModG dein "thy," Lat. tū "thou."

28

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.

GROUPS 181-190

27

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

The ModE reflex is BANE.
Cpds.: bon-gār; ecg-, feorh-, gāst-, hand-, mūþ-bana; ben-ġeat; feorh-, sex-benn.

27

(ġe-)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-, ġeond-, ond-, ymbe-hweorfan; ed-hwyrft.

27

wundor (n.) "WONDER."

ModG Wunder is cognate. A West Germanic word of unknown origin.
Cpds.: wundor-fæt, -bebod, -dēaþ, -līċ, -māððum, -sīon, -smiþ; hand-, nīþ-, searo-wundor.

27

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 "worm" see cuman (No. 90) and cf. wonder, worse, wolf, wort--all with historical u vowels.
Cpds.: wyrm-cynn, -fāh, -hord, -līca.

26

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-līċ, -rīċe.

26

slēan (slōg, slōgon, slæġen) (6) "strike, SLAY"; ġe-slēan (6) "achieve by striking, win"; -sleaht/-slieht (m. or n.) "SLAUGHTER, blow."

The sense 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-slieht; wæl-sleaht.

26

wæter (n.) "WATER"; wæta (wk.m.) "moisture, WETness."

Cognate with ModG Wasser, Gk. hydor (as in hydroplane, etc.) "water," Lat. unda "wave." WASH and OTTER are ultimately cognate, and probably winter (the wet season), but this last (No. 23) is not a sure enough relation to count here.
Cpds.: wæter-eġesa, -ȳþ.

25

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

One of the best verses in Beowulf varies and abbreviates "fyrġenstrēam/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, -weġ; wæl-feld.

25

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, gūþ-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. īra 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 īren looks like a product of Verner's Law (cf. ċēosan/coren) but it is probably not, so "the rhotacism is obscure" (Gk. rho = r).
Cpds.: īren-bend, -byrne, -heard, -þrēat; eal-, hring-īren; īsern-byrne, -scūr.

25

twēġen (m.), twā (f.), tū (n.) "TWO, TWAIN"; twēone (be . . . twēonum) "BETWEEN"; twēo (wk.m.) "doubt"; ġe-twæman (I) "separate"; to-twæman (I) "divide in two"; ġe-twæfan (I) "separate"; twelf "TWELVE."

As genders lost their distinctions, the separate forms of twēġen 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 twa-lif) probably means "(with) two left (over from ten)," ModG zwölf. Cognate with twēġen are most IE words meaning "two": Gk., Lat. duo. The OE "dual" pronouns wit, ġit may derive their final t's from the "two" group.
Cpd.: bū-tū "both."

GROUPS 191-200

25

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.

24

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-, wīġ-bord.

24

cræft (m.) "strength, power, skill, cunning, CRAFT"; cræftiġ (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.: gūþ-, leoðo-, mæġen-, nearo-, wīġ-cræft; ēacen-, lagu-, lēoþ-, wīġ-cræftiġ.

24

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-mæġ; suhter-ġefæderan.

24

(ġe-)hīeran (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

scēawian (II) "look at, examine, see"; ġe-scēawian (II)

"SHOW"; lēas-scēawere (m.) "deceitful observer, spy"; scīene (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. thyo-skoos, koein "observer of sacrifices, to observe"; Lat. cavēre "to beware"; ModG schauen "look." Scīene (spelled scȳne 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.: ġeond-scēawian.

23
(ġe-)cēosan (cēas, 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 cēosan (Gothic kiusan). 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
(ġe-)drēosan (drēas, druron, droren) (2) "fall, decline, fail"; drēor (m., n.) "blood"; drēorigġ (adj.) "bloody, sad"; drysmian (II) "become gloomy."

Some scholars doubt that the two senses of drēorigġ 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; drēorig̊-hlēor; heoro-, sele-drēorig̊.

23

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-dæg̊, -dōgor, -lāf, -lēan, -lēas, -sæta, -stæf; woruld-ende.

23

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, -wyrg̊en; eormen-, mere-, sæ-grund.

GROUPS 201-210

23

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

ModE RATHER is the reflex of the comp. hræðor of hræðe, "more quickly" >"more willingly." Hræd- is only found in

cpds. in our texts.
Cpds.: hræd-līċe, -wyrde.

23

rǣd (m.) "advice, counsel, help, benefit"; rǣdan (ē, ē, ǣ) (7) (or wk. I) "counsel, provide for, rule, possess"; ġe-rǣdan (I) "decide"; Rǣdend (m.) "Ruler (God)"; ġe-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 rǣd. Rādan was a "reduplicating" verb, showing a pret. rēord alongside rēd; it coalesced in many forms with a weak verb of similar meaning. ModG Rat, raten, gerade, bereit "advice, to advise, direct, ready." Rād 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.: rād-bora; an-, folc-, fæst-rād; sele-, weorod-rædend.

23

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

See rīċe (No. 35) and rinc (No. 35). 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-)rǣċan "to REACH." None of these possible relations is counted here.
Cpds.: ēðel-, folc-, land-, un-, word-, upp-riht; æt-, unrihte; wiðer-ræhtes.

23

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, -hrēðiġ, -hwīl, -lēas, -rōf, -þēod, -wæpen; sigor-ēadiġ, -fæst; hrēþ-, wīġ-sigor.

23

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

Perhaps related to OE wer "man" (No. 47) or wer(e) "troop."
Cpds.: eorl-, flet-, heorþ-weorod; weorod-rædend.

23

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 wæter (No. 26). The cpds. reflect what the Anglo-Saxons thought of it.
Cpds.: winter-ċeald, -ċeariġ.

22

āg-lǣca/æg-lǣca (wk.m.) "monster, fiend, warrior"; āg-lǣc-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

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

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

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

Apparently not cognate with eorðe (No. 53), 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.

GROUPS 211-220

22

flōd (m. or n.) "FLOOD, current, sea"; flōwan (ēo, ēo, ō) (7) "FLOW."

Cognate with ModG Flut "flood," and with Gk. ploein "to swim," Lat. plōrāre, pluit "to weep, it rains."
Cpds.: flōd-weġ, -ȳþ; mere-flōd.

22

gāst/gæst (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) gæst. GHASTly and aGHAST are cognate.
Cpds.: ellen-, ellor- "alien spirit," ġeōsceaft-, wælgæst; gæst-līċ, -bona.

22
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, -þenċan, -wlītan.

22
ġiet(a) (adv.) "YET, still"; þā-ġiet (adv.) "still, further."

The anterior etymology is obscure.

22
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
wudu (m.) "WOOD, tree, forest."

Often used in a transferred sense for a ship or the Cross or a spear.
Cpds.: wudu-rēc; bǣl-, bord-, gomen-, heal-, holt-, mæġen-, sæ-, sund-, þrec-wudu.

21
beorg (m.) "hill, (grave-)mound, BARROW."

Cognate with ModG Berg "mountain" and ModE "iceBERG, BURGundy"; see beorgan "protect" (No. 38). May be cognate with Lat. fortis (Old Lat. forctus) "strong"(>FORTITUDE).
Cpd.: stān-beorg.

21

(ġe-)biddan (æ, ǣ, e) (5) "BID, request, exhort, pray"; (ġe-)bēdan (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. (Old Norse knē-beðr is a cushion for kneeling.) The relation of bēdan 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).

21

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

Flēon is not etym. connected with flēogan (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

frōd (adj.) "old, wise."

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

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21

hāliġ (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. 23) 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-hælo.

21

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.

20

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

Cognate with ModG Blut "blood."
Cpds.: blōd-fāg, -rēow; blōdiġ-tōþ.

20

brēost (n. or f.) "BREAST."

Cognate with ModG Brust "breast." It may be distantly related to OE byrne (No. 30), as "breast armor," but the words are not joined here. The sense of the etymon may be "swelling."
Cpds.: brēost-cearu, -cofa, -ġehyġd, -ġewæde, -hord, -nett, -weorðung, -wylm.

20

ǧieldan (ǧeald, guldon, golden) (3) "YIELD, pay, give."

Most common as the cpd. for-ǧieldan, with a sense of "repaying," 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 + ǧield), the legal price of a man, payable in cases of homicide.
Cpds.: ā-, an-, for-ǧieldan.

20

sār (n.) "pain, wound" (adj.) "SORE, grievous, painful"; sāre (adv.) "sorely"; sāriǧ (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-līċ; līċ-sār; sāriǧ-ferþ, -mōd.

20

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

A fine word, remarkable in "The Wanderer," about which few have cared to propose etym. speculation.
Cpds.: snotor-līċe; fore-snotor; un-snyttru.

Strong and Preterite-Present Verbs

This list includes all the strong and pret.-pres. verbs found in the Word-Hoard. The prefix ġe- 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	droren	"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	friġnan	frægn	frugnon	frugnen	"ask"
(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"

Class 4

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

Class 5

(57)	78	sēon	seah	sāwon	sewen	"SEE"
(45)	64	licgan	læġ	lāgon	leġen	"LIE"
(33)	53	wrecan	wræc	wrǣcon	wrecen	"avenge"
(32)	67	sittan	sæt	sǣton	seten	"SIT"
(29)	81	ġiefan	ġeaf	ġēafon	ġiefen	"GIVE"
(28)	37	cweðan	cwæþ	cwǣdon	cweden	"say"

Class 5 (continued)

(27)	28	-ġietan	-ġeat	-ġēaton	-ġieten	"grasp"
(27)	30	sprecan	spræc	sprǣcon	sprecen	"SPEAK"
(17)	21	biddan	bæd	bǣdon	beden	"BID"
(12)	49	wegan	wæġ	wǣgon	weġen	"carry"
(4)	37	fricgan			frǣġen	"ask"
(4)	39	metan	mæt	mǣton	meten	"measure"
(1)	93	wegan	wæġ	wǣgon	weġen	"fight"

Class 6

(62)	128	standan	stōd	stōdon	standen	"STAND"
(23)	26	slēan	slōg	slōgon	slæġen	"strike"
(14)	69	faran	fōr	fōron	faren	"GO"
(11)	32	scieþþan	scōd	scōdon	sceaðen	"harm"
(5)	50	scieppan	scōp	scōpon	scapen	"create"
(2)	81	sacan	sōc	sōcon	sacen	"fight"

Class 7

(77)	80	healdan	hēold	hēoldon	healden	"HOLD"
(36)	101	gangan	ġēong	ġēongon	gangen	"go"
(33)	37	lǣtan	lēt	lēton	lǣten	"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	hēton	hāten	"call"
(6)	28	weaxan	wēox	wēoxon	weaxen	"grow"
(4)	23	rēdan	rēd	rēdon	rēden	"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	mæġ	meaht	meahte	"be able"
(46)	46	*mōtan	mōt	mōst	mōste	"may"
(34)	96	witan (nytan)	wāt	wāst	wiste	"know"
(30)	61	ġemunan	ġeman	ġemanst	ġemunde	"be mindful of"
(25)	90	cunnan	cann	canst	cūðe	"know (how), can"
(19)	43	*þurfan	þearf	þearft	þorfte	"need"
(18)	33	āgan (nāgan)	āh	āhst	āhte	"possess"
(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. bǣl (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 bǣdan (I) "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. fær (n.) "ship" and fǣr (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/gǣst (m.) "soul, spirit, GHOST" and ġiest/ġist/gæst (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. mǣġ (m.) (pl. māgas) "kinsman" and magu/mago (m.) "son, young man" and maga (wk.m.) "son, young man."
18. mǣl (n.) (in cpds.) "measure" or "mark, sign" and mǣl (n.) "speech" and mǣl (n.) "time, occasion."
19. man(n) (m.) "man" and mān (n.) "crime, guilt."

20. oþþe/oþþæt (conj.) "until" and oþþe (conj.) "OR" and oþ (prep.) "up to."

21. sīþ (m.) "journey, exploit" and sīþ (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. þenċan (I) "think, intend" and þynċan (I) "seem, appear."

26. wegan (5) "carry" and ġe-wegan (5) "fight" and wīgan (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 ġe-wītan (1) "go, depart" and witan (pret.-pres.) "know."

31. wrecan (5) (pret. 3 sg. wræc) "drive, force, utter, avenge" and ġe-wrecan (5) "avenge" and wracu (f.) (acc. sg. wræce) "misery, revenge" and wræc (n.) "misery, persecution, exile" and reċċan (I) "narrate" and reċan/reċċan (I) "care about" and rǣċan (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-Hoard. (Note that the pret.-pres. verbs are special offenders.)

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

INDEX OF WORDS

This list aims to include all the words cited in Word-Hoard. It is not intended to serve as a glossary. For quick reference, turn to the "Index to the Groups" which follows this Index at the end of the book. Teachers may find this full index useful: an examination can be set or a text assigned which glosses only words not found in this index. Note that only words drawn from the headlists are normalized: you may have to look under y (less often i) for a "normal" ie (gyfu/giefu), under o for an a (mon/mann), under h for a g (burh/burg), under o for a u (beado-/beadu-). The ge- prefix is not regarded in the alphabetizing. The character æ is alphabetized after ad; þ and ð are alphabetized together as if they were the same letter, after t. The number in parentheses after a word is the individual frequency of that word in our texts. A second number, not in parentheses, is the frequency of the group in which the word occurs, and so refers to the group-frequency numbers in the main list of the Word-Hoard. Compound words may show three numbers: the count of the occurrences of the compound alone (in parentheses), then the group frequencies of each base. So [weorodrēdend (1) 23, 23] is a word that occurs once in our texts, and it is listed under both weorod (No. 23) and rēd (by chance, also No. 23). Words followed by only one number (e.g., ār-) do not occur as separate words in our texts in one of their senses--here in the sense "early"--but were included in the headlists of the groups as bases of compounds which do occur.

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KEY-WORD INDEX TO THE GROUPS

The words listed here are the head-words and a selection of other important words from the Word-Hoard. The numbers are the frequency numbers of the groups to which the words belong. 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.

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