

Nū ġē lā!

A Pictorial Invitation to Old English



Fritz Stieleke

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Come on!

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by

Fritz Stieleke

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Thanks a thousand times to my dear former colleague Christof Neumann for giving me support and advice throughout the process of preparing this book. Don MacDonald took on the task of proofreading. I thank him for his great commitment and his patience.

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Thank you all!

List of abbreviations

acc. = accusative
act. = active
adj. = adjective
adv. = adverb
ÆColl = Ælfric's Colloquy
ÆGl = Ælfric's Glossary
ÆGr = Ælfric's Grammar
card. num. = cardinal number
compar. = comparative
cf. = confer 'compare'
ch. = chapter
conj. = conjunction
coord. conj. = coordinating conjunction
correl. conj. = correlative conjunction
dat. = dative
decl. = declension
def. art. = definite article
dem. pron. = demonstrative pronoun
DOE = Dictionary of Old English
DOEC = Dictionary of Old English Web Corpus
etc. = et cetera 'and so forth'
EWS = Early West Saxon
f. = feminine
fol. = folio
gen. = genitive
IE = Indo-European
imper. = imperative
ind. = indicative
indecl. = indeclinable
indef. art. = indefinite article
indef. pronoun = indefinite pronoun
indic. = indicative
infl. inf. = inflected infinitive
interj. = interjection
interr. pron. = interrogative pronoun
instr. = instrumental
invar. = invariable
irr. = irregular verb
l. = line
IOE = late Old English
LWS = Late West Saxon
m. = masculine
ModE = Modern English
neg. adv. = negation adverb
nom. = nominative
OE = Old English
ord. num. = ordinal number
p. = page
past. part. = past participle

pers. name = personal name
pers. pron. = personal pronoun
pl. = plural
poss. pron. = possessive pronoun
pp. = pages
prep. = preposition
pres. part. = present participle
pret. = preterite
pret. pres. = preterite-present verb
Pre-OE = Pre-Old English
r. = recto
refl. pron. = reflexive pronoun
rel. pron. = relative pronoun
sb. = somebody
sg. = singular
st. = strong
sth. = something
subord. conj. = subordinating conjunction
superl. = superlative
s. v. = sub verbo 'under the word'
v. = verso
WGmc = West Germanic
wk. = weak

1 sg. (etc.) = first person singular present indicative active

The category *noun* is omitted in the glossaries. It is sufficiently expressed by the indication of the gender.

A The idea of the book

Like my textbook of Old English *Wordwynn* (Stieleke 2021) that was published last year, *Nū gē lā* is designed to be a further useful tool for people teaching or learning the Old English language.

The idea of this book is to teach some Old English (OE) with the help of a selection of sentences taken from Ælfric's *Grammar*. These sentences are his own translations of Latin example sentences he uses to explain Latin grammar. So all example sentences in my book are not made-up OE sentences, they all are original OE sentences used by the best known and most prolific prose writer of the Old English period. They contain fundamental characteristics of Old English grammar and basic OE words.

And they can be embedded even today in the same everyday speech situations. Sentences from different parts in his book that refer to the same subject matter have been taken out of their original place in the book and have been grouped together. I follow here the practice of Ælfric himself who, in some places, had grouped together sentences that form a short dialogue. Garmonsway, in his edition of the *Colloquy*, had already pointed out that these brief conversations are similar to question-and-answer parts in Ælfric's *Colloquy*:

Chapman in this context speaks of "story examples, similar to the situations portrayed in the colloquies" (Chapman 2021, p. 71).

The following example shows how I made a new and longer dialogue of two different short dialogues from two different places in the *Grammar*.

Besides sentences that refer to teaching and learning, we also have sentences that refer to love and tenderness, drinking and eating, praise and criticism, searching and finding a book, identifying a person, outer appearance and localization in space. By grouping the sentences together in this way and combining them with photographs, it was possible to describe everyday situations or even to tell a little story. There is a great variety of interrelations between text and image. The reader/viewer is invited to bring text and image together and to identify the speaker and the addressee of the respective sentence. One or both of them can be inside the picture or outside.

This pictorial presentation of Ælfric's sentences should heighten learners' interest in the OE examples and make learning more enjoyable and easier. The entertainment factor is essential to my book; nevertheless, its main focus lies on teaching some fundamental features of OE grammar and some basic vocabulary. As most of the sentences in this book are very short and easy, they are well suited to teaching and learning OE in an OE class. When treating a special feature of OE grammar, teachers could choose a certain sentence from our book that they consider to be well suited for showing the specific characteristic they want to explain. Teachers could read the sentence first and then ask their students to guess what the single words and the complete sentence might mean, if there is enough time to do this. Otherwise they could read, translate, and explain the complete sentence themselves. The sentences could also be small assignments which teachers give to their students. Every student, for instance, could be asked to prepare a sentence and present it to their fellow students in the present or next session of the class. Their task could be first to read and translate the assigned or chosen sentence. Afterwards they could determine each word as to its grammatical form and function and finally answer any possible remaining questions from all sides. Since all words and constructions in this book can be starting points for grammatical explanations, many other assignments to the participants of an OE class are conceivable, for instance, these:

Assign all nouns to the different declension classes.

Identify all nouns in the nominative (or genitive, dative, or accusative) case.

Find strong and weak verb forms and explain their formation.

Explain the word order in questions.

Find passive voice constructions and explain their formation.

Describe the formation and function of verbs in the subjunctive.
Explain the formation and word order of the phrase *nāt ic̄*.
Find sentences where the definite and indefinite articles are omitted.

One creative assignment given to the students could be a video clip that they themselves make. The video clips I am thinking of would consist of two parts: In the first part, one or more persons would speak and act out the sentence(s) in a chosen surrounding. In the second part, one or two or more persons would analyze the sentence(s) word by word by. Thijs Porck (Porck 2017, Porck 2020) has written about his experience with video clips produced by students of his own OE classes. He highly recommends this way of presenting OE materials to an OE class, because "the assignment stimulated the students' creativity and gave them a chance to work together and practice new skills, such as animation and digital video editing" (Porck 2020, p. 41).

This book does not try to be a complete and comprehensive introduction to Old English. For beginners it might be a small pictorial reader giving some insights into important characteristics of Old English grammar and teaching some basic words. It could also be a useful book for people who have already learned OE and who want to repeat some OE grammar and vocabulary and to deepen their knowledge of the language. In an OE class, this book could function as a teaching tool alongside the textbook the teacher has chosen as the basis of the course. Here one can find short and easy example sentences, phrases, and words that demonstrate characteristic features of OE being discussed. For persons with a deeper knowledge of the language it might be an enjoyable way of looking on well known features of OE in a new and unfamiliar context.

B Ælfric of Eynsham, his life and his works

Only little of Ælfric's personal life is known. We do not know where he was born or who his parents were. Maybe he had a brother who was called Edward, but this is uncertain. The exact dates of his birth and death can only be estimated by information he gives us in the prefaces of his works. He was born around 950 and died around 1010. As a novice and monk he was educated in Bishop Æðelwold's school in Winchester, at the Old Minster. In 987 Æðelwold's successor bishop Ælfheah sent him as monk and mass-priest to the newly founded monastery at Cerne, Dorset, where he wrote most of his works, also his *Grammar*. In the year 1005 he was made abbot at the monastery in Eynesham, Oxfordshire. It is not known how long he held this office or how long he lived there. But what is known are his works. He wrote in Latin and in Old English. The works written in Latin are the *Vita S. Aethelwoldi* (the life of his teacher Bishop Æðelwold), the *Colloquy*, "an exemplary class-room dialogue for teaching Latin" (Wilcox 1994, p. 11–12), pastoral letters and prefaces to some of his Old English works. The majority of his works are written in Old English. They comprise religious texts (homilies, saint lives, translations of parts of the Old Testament), a small scientific textbook on "cosmology and astronomical time" (Kleist 2019, p. 1) with the Latin title *De Temporibus Anni*, prefaces to Latin and Old English texts and pedagogical works, his *Grammar* of the Latin language, and the *Glossary*, a bilingual Latin-Old English list of about 1300 words grouped as a class glossary. Ælfric is recognized as the most important and prolific prose writer during the Old English period, not only because he of all authors in that time wrote the most Old English texts surviving in the most manuscripts, but also because he "developed a unique and powerful rhythmical prose style" (Wilcox 1994, p. 1). Behind his immense productivity lay his wish to teach "clergy and laity to think and live as Christians" (Kleist 2019, p. 1).

The *Grammar*

Ælfric's Latin *Grammar* is the first Latin grammar written in the English language and "the first Latin grammar written in a medieval vernacular language" (Wilcox 2004, p. 36). Ælfric's main source were the *Excerptiones de Prisciano*, an abridged text of other Latin grammars in use at his time:

His *Grammar*, which bears the title *Excerptiones de arte grammatica anglie* in the manuscripts, is an abridged and freely modified translation of a ninth-or tenth-century Latin known as the *Excerptiones de Prisciano*, itself a selective fusion of early continental grammars, chiefly Priscian's *Institutiones grammaticae* and Donatus' *Ars maior*, with some additional information extracted from Isidore of Seville and the two commentaries on Donatus by Servius and Sergius (Hall 2009, p. 197).

David M. Porter has published an edition of the *Exceptiones* in 2002. He thinks that Ælfric himself could be the author of the Latin text or could at least have been involved in its production:

The simplest explanation for these facts is that Ælfric is, in fact, the compiler of the text. Let us guess, then, that Ælfric had a hand in producing the *Exceptiones*, all or part, perhaps during his student days at Winchester where he studied under Æthelwold (Porter 2002, p. 29).

Vivian Law favours a Continental origin of the *Exceptiones*:

The existence of a French manuscript contemporary with the two English copies which lacks their additions and so cannot be copied from them slightly favours Continental origin (Law 1997, p. 204).

In his review of Porter's book, Helmut Gneuss is doubtful about whether the question of the origin of the *Exceptiones* can be definitely answered:

There can be no absolute certainty whether the *Exceptiones* are a Continental or an Anglo-Saxon work, and, if Anglo-Saxon, whether Ælfric was responsible for them. *EP* may well remain one of the many anonymous texts that survive from the Middle Ages (Gneuss 2005, p. 251).

Ælfric's *Grammar* was a "bestseller" (Gneuss 2002, p. 89). Still today ten complete copies and three fragments of it are preserved. All of them were written in the eleventh century. The great number of the manuscripts demonstrates the need for such a book and its success.

Today, the only extant critical edition of Ælfric's *Grammar* was published by German scholar Julius Zupitza (1844–1895) in 1880. Zupitza's plan of publishing a second volume containing an introduction and a commentary was thwarted by his premature death. The basis of his edition is manuscript O: *MS Oxford, St. John's College 154*. It is the earliest manuscript and the only one that contains both the *Grammar* and the *Glossary* completely. Deviating readings from the other manuscripts are listed in the critical apparatus of his edition.

As Ælfric writes in his Latin and in his Old English preface to the *Grammar*, his work is destined for *puerili tenelli* 'tender little boys' and *iunge cild* 'young children' respectively. His *Grammar* is an instruction manual for monks and nuns teaching Latin to oblates—young children given by their parents to a monastery to later become a monk or a nun. The oblates did not have books of their own. And there were no blackboards and no chalk in the classroom. The pupils had to listen to what the teacher dictated to them and they had to write their assignments down. In the *Colloquies* of Ælfric Bata, who was a pupil of Ælfric, we read that their writing utensils were either quills, ink and vellum scraps, or wax tablets and styluses with which they carved words and sentences into the wax layer of a wooden tablet.

Or take up your pens and vellum scraps and write on them beautifully with your ink. Or write on your tablets with your styluses and knives, or paint or sculpt anything (Ælfric Bata, *Colloquies*, Colloquy 15, p. 117).

In the *Grammar* there is a sentence where a pupil expresses his dismay of not having read his assignment the day before and then being unable to reproduce it in the classroom.

Ēalā ġif ic rædde ġyrstandæg, þonne cūðe ic hit nū āġyfan (Ælfric, *Grammar*, p. 125, l. 15-16).
Alas, if I had read yesterday, I could reproduce it now.

The child's feeling is only too justified because pupils were often severely punished with a rod when they did not learn well enough.

The implied logic of learning goes like this: if boys make mistakes when speaking Latin, they must be whipped; the whipping helps them learn Latin correctly, thus reaching a point when their Latin is so perfect that their kind teacher no longer needs to whip them. It may seem redundant to spell this out, since this is the rough logic of all pedagogical punishment (Dumitrescu 2018, p. 67).

Ælfric's *Grammar* is not a complete grammar in the modern sense. Its focus lies on the definition of the parts of speech and on the presentation of Latin morphology – the forms and endings of Latin words. He does not discuss Latin pronunciation and syntax. The presentation of Latin morphology in his *Grammar* is similar to that in Latin grammars in Modern English. Also in these the morphology section consists of definitions or explanations in Modern English, of example words, phrases, or sentences in Latin, and of their equivalents in Modern English.

In Ælfric's *Grammar* the **definitions are in OE**, **the example words, phrases, or sentences in Latin**, and their **translations again in OE**.

Nominativus is nemniendlic: mid ðām casu wē nemnað ealle ðing, swylce ðū cweðe: Hic homo equitat. Des man rīt.

'The nominative is naming: with this case we name all things, so you could say: *Hic homo equitat*. This man rides.'

In a modern textbook such as the *Cambridge Latin Grammar*, you have the same sequence of sentences: first a statement of a grammatical fact in English, then a Latin example sentence, and finally its English translation.

The accusative case (with or without per), indicates HOW LONG an action goes on: *duās hōras latēbam. I lay hidden for two hours* (Griffin 1991, p. 55).

Ælfric's grammar terms are mostly Latin words: *nominativus, genitivus, dativus, accusativus, pronomen, indicativus, infinitivus, praeteritum, pluraliter* etc. but he translates all of these terms with Old English words at least once. In these cases the translations are not meant to replace the Latin terms, they are mere explanations. They aim to help the pupils to understand the meaning of the Latin word. So Ælfric translates *nominativus* with *nemniendlic* 'naming', and *dativus* with *forgyfendlic* 'giving'. These two translation forms are used only once in the *Grammar*. Elsewhere in the *Grammar*, Ælfric prefers the corresponding Latin terms: *nominativus* 24 times, *dativus* 32 times. But in some cases, Old English terms are used side by side with Latin terms: OE *cynn* 'gender' 88 times – Lat. *genus* 'gender' 176 times, OE *tīd* 'tense' 62 times – Lat. *tempus* 'tense' 144 times. In a few cases the Old English term is even preferred to the Latin word. This applies to *getel* 'number' and above all to *nama* 'noun/adjective': OE *getel* 92 times – Lat. *numerus* 23 times, *nama* 306 times – *nomen* 51 times. The Old English word *nama* corresponds to the Latin noun *nomen*, which in classical and medieval Latin grammars traditionally meant both 'noun' and 'adjective'. OE *nama* and *getel* originally meant only 'name' and 'number (as an arithmetical value)'. The meanings 'noun' and 'number (grammar term)' were borrowed from Latin *tempus* and *numerus*. Such newly added meanings to previous meanings of a word are called semantic loans. Latin is "the donor language" here and Old English the "receptor language" (Kastovsky 2010, p. 167).

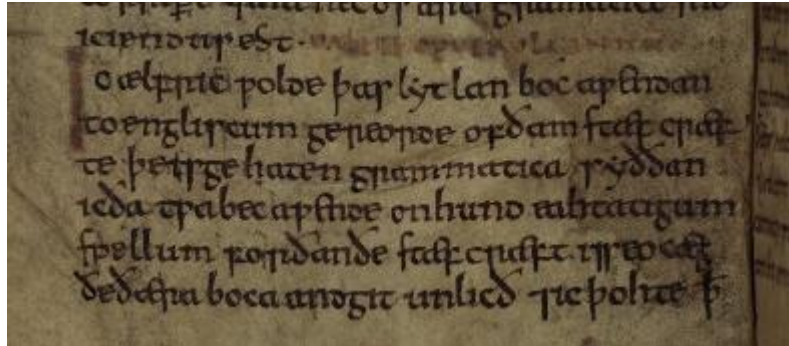
Ælfric's *Grammar* is not a contrastive grammar, i.e. a grammar systematically describing the differences and similarities between two languages. Only in a few cases does he mention differences and similarities between the languages. There is one especially interesting passage where he contrasts Latin and English words which have the same meaning but a different grammatical gender.

Ys ēac tō witenne, þæt hī bēoð oft oðres cynnes on lēden and oðres cynnes on englisc, wē cweðað on lēdyn *hic liber* and on englisc *þēos bōc*; eft on lēden *haec mulier* and on englisc *ðis wīf*, nā *ðēos*; eft on lēden *hoc iudicium* and on englisc *ðes dōm*, nā *ðis* (Ælfric, *Grammar*, p. 18, l. 19 – p. 19, l. 3).

You have to know that they often have one gender in Latin and another in English, we say in Latin *hic liber* 'this book' and in English *þēos bōc*; likewise in Latin *haec mulier* 'this woman' and in English *ðis wīf*, not *ðēos*; likewise in Latin *hoc iudicium* 'this judgement' and in English *ðes dōm*, not *ðis*.

Ælfric's *Grammar* is a treasure chest for people teaching Old English. Here, teachers of Old English not only find Old English words, phrases, and sentences they themselves could use actively in their classes to describe features of Old English grammar, they also find Old English sentences that translate complete Latin example sentences. And these Old English sentences can likewise become example sentences themselves in an Old English class, because they are easy and everyday sentences and show many important characteristics of the Old English language.

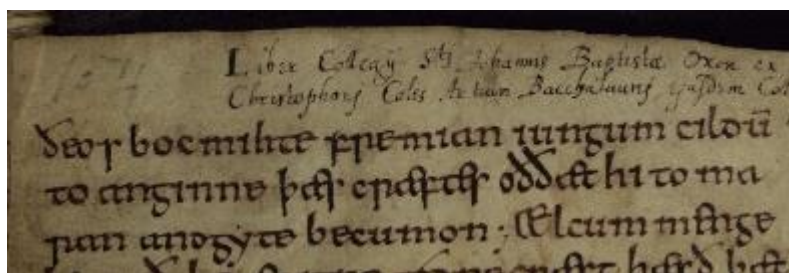
Here you see two photographs of passages from the digitized Oxford manuscript of Ælfric's *Grammar*, where he speaks about the importance of grammars for the understanding of literature and of his target group, young children. He also mentions here that he had written the two books of his eighty *Catholic Homilies* before. This is an important piece of information as to the chronology of his works.



Oxford, St. John's College MS 154, p. 1v

ic ælfric wolde þas lýtlan bōc āwendan
tō engliscum gēreorde of ðām stæfcraef
te þe is gēhāten grammatica, syððan
ic ðā twā bēc āwende on hundeahtatigum
spellum, forðan ðe stæfcraeft is sēo cæg,
ðe ðæra bōca andgít unlicð; and ic þōhte þæt

I, Ælfric, wanted to translate this little book
to the English language from the art of letters
which is called grammar, after
I had translated the two books in eighty
speeches (i.e. his *Catholic Homilies*), because grammar is the key
which unlocks the meaning of the books; and I thought that



Oxford, St. John's College MS 154, p. 2r

ðeos bōc mihte fremian iungum cildum
tō anginne þæs cræftes, oððæt hī tō mā
ran andgyte becumon.

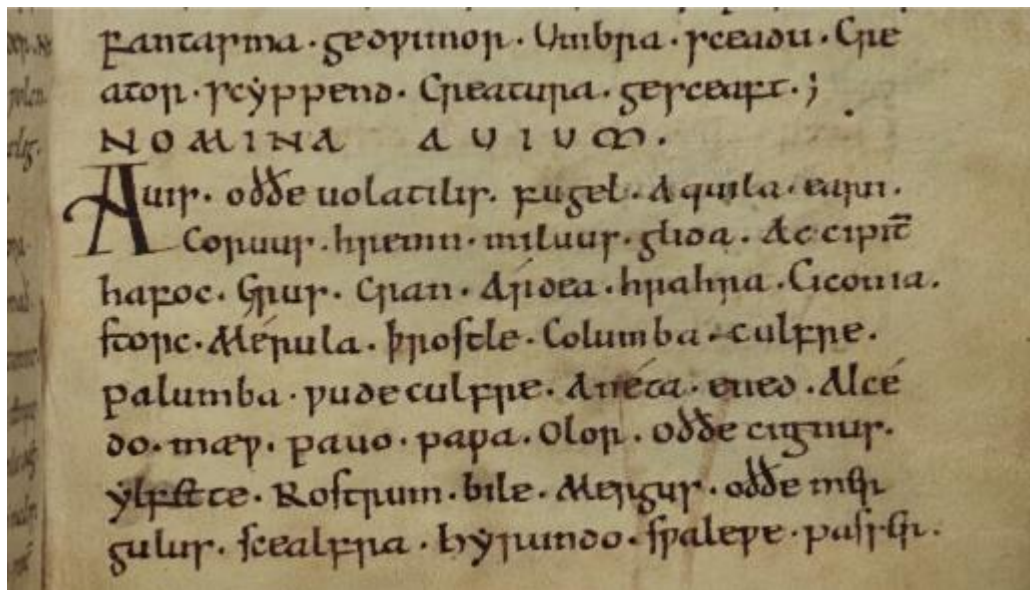
this book might be useful to young children
beginning this art, until they come
to a greater understanding.

The Glossary

Another instruction tool that Ælfric created was his *Glossary*. It contains 1269 (Gneuss 2002, p. 91) Latin – Old English word pairs that are meant to serve as a basic vocabulary of the Latin language:

In seven manuscripts, all from the eleventh century, Ælfric's *Grammar* is immediately followed by a Latin-Old English *Glossary* that is generally thought to have been compiled by Ælfric at about the same time as he wrote his *Grammar* and that was clearly intended to provide supplementary vocabulary for students of beginning and intermediate Latin. The Glossary is arranged as a class glossary, with words organized by topic in categories, in each case with a Latin word coupled with its English equivalent. (Hall 2009, p. 203).

The word classes are such as parts of the body, social class, family, profession, human characteristics, birds, insects, fish, herbs, wild and domestic animals, church and liturgy, clothes, food, and other things. Here you see the lower part of the manuscript page where the list of birds begins under the heading NOMINA AVIVM 'names of birds'. The Latin word always comes first, and then its OE equivalent follows.



Ælfric, *Grammar*, MS Oxford, St. John's College 154, fol. 152r

The Latin-Old English word pairs are not arranged in columns as in modern word lists or dictionaries, they are written continuously one after the other until the end of each line, and all words are separated by a dot between them. The Latin and OE words are written in the insular script. See their transcription into our modern script below.

Auis oððe uolatil · fugel · aquila · earn ·
coruus · hremn · miluus · glida · accipiter
hafoc · grus · cran · ardea · hrahra · ciconia ·
storc · merula · prostle · columba · culfre ·
palumba · wudeculfre · aneta · ened · alce
do · mæw · pauo · pawa · olor · oððe cignus ·
ylfete · rostrum · bile · mergus oððe mer
gulus · scealfra · hyrundo · swalewe · passer

Ælfric, *Glossary*, p. 307

The following photographs show the birds listed on the manuscript page above. You find the Present-Day English equivalents of the Old English words in the word list at the end of the book.



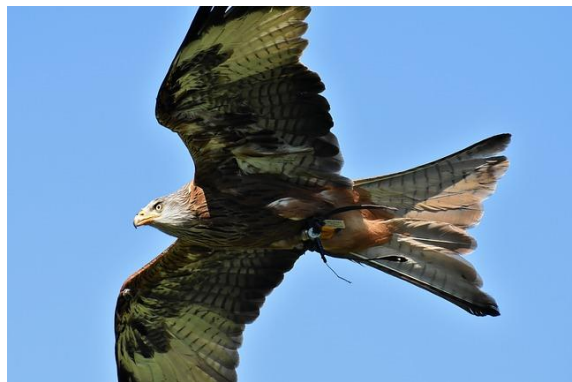
B1 avis ððe volatilis fugel



B2 aquila earn



B3 corvus hremn



B4 milvus glida



B5 accipiter hafoc



B6 grūs cran



B7 ardea hrāhra



B8 cicōnia storc



B9 merula þrostle



B10 columba culfre



B11 palumba wudeculfre



B12 aneta ened



B13 alcedo mæw



B14 pāvō pāwa



B15 olor oððe cignus ylfete



B16 rōstrum bile



B17 mergus (oððe mergulus) scealfra



B18 hirundō swalewe



B19 passer spearewa
(Latin word on the following manuscript page)



B20 turdus stær
(listed on the following manuscript page)

The *Colloquy*

The *Colloquy* is the third pedagogic work that Ælfric wrote for the monastery classroom. It is a dialogue in Latin between a *magister* 'teacher' and his *pueri* 'children or boys'. One of the four surviving manuscripts contains a continuous interlinear gloss in Old English. In *British Museum, Cotton MS Tiberius A iii*, the Old English sentences are inserted between the Latin sentences. The translation was not made by Ælfric himself, it "was added later by another teacher" (Ælfric, *Colloquy*, p. 11). The *Colloquy* is "designed to teach simple conversation skills, including correct pronunciation and some common everyday vocabulary" (Hall, p. 205). In the *Colloquy*, each pupil has to slip into a roll and answer as the representative of a certain craft or trade, for example as a monk, a ploughman, a merchant, a hunter, or a fisherman. Here are a few lines from the *Colloquy* where the pupil plays the role of a hunter:

Lārēow: Canst þū ænig þing?
Do you know anything?

Ĉild: Ænne cræft ic cann.
One craft I know.

Lārēow: Hwylcne?
Which one?

Ĉild: Hunta ic eom.
I am a hunter.

Lārēow: Hwæs?
Whose?

Ĉild: Cincges.
The king's

(Ælfric, *Colloquy*, p. 23, l. 50–55).

Lārēow: Hwilce wildēor swyþpost gefēhst þū?
Which wild animals do you catch especially?

Ĉild: Ic gefēo heortas and bāras and rānn and rægan and hwilon haras.
I catch harts and boars and roe-bucks and roes and sometimes hares.

Lārēow: Wære þū tōdæg on huntunge?
Were you hunting today?

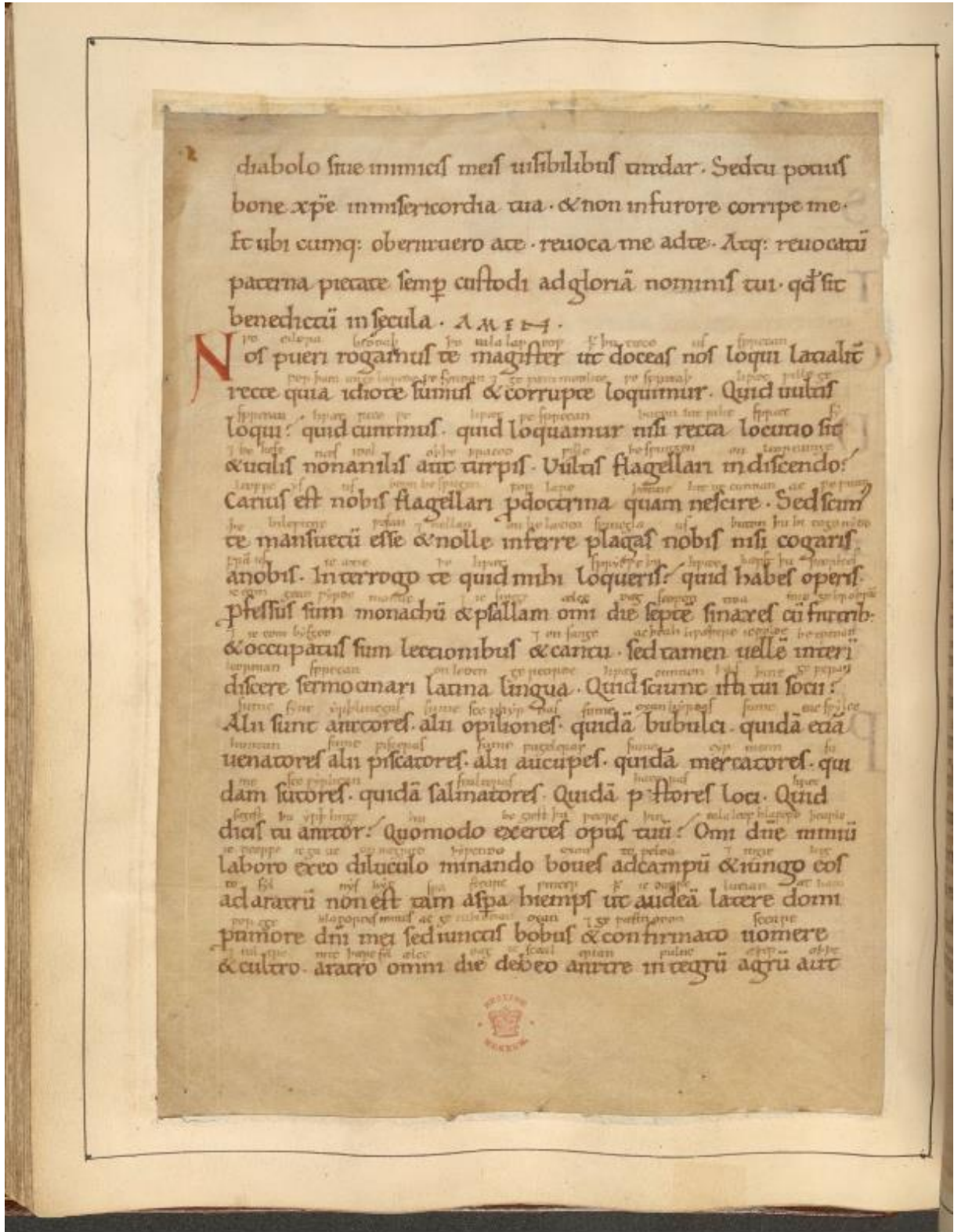
Ĉild: Ic næs, forþām sunnandæg is, ac gyrstandæg ic wæs on huntunge.
I wasn't, because it is Sunday, but I was hunting yesterday.

Lārēow: Hwæt gelæhtest þū?
What did you catch?

Ĉild: Twēgen heortas and ænne bār.
Two harts and one boar.

(Ælfric, *Colloquy*, p. 24, l. 65–70, p. 25, l. 71).

Here you see the manuscript page from *Cotton MS Tiberius A iii*, where Ælfric's *Colloquy* begins. The Old English words are written above the Latin sentences in a much smaller and thinner script.



Ælfric, *Colloquy*, Cotton MS Tiberius A iii, fol. 60v

Ælfric had a pupil, Ælfric Bata, who also wrote colloquies in Latin. These center on the pupils' daily life in the monastery. They gave the students the opportunity to learn and practice the grammar and words they would need for ordinary communication in a monastic community. Bata's *Colloquies* have a completely different character from that of his teacher:

When we turn to the colloquies of Ælfric Bata, we see colloquies filled with drunken characters, scatological humor, and lascivious innuendo. If nothing else, such colloquies show that the medieval classroom was a place of laughter, as well as of learning (Harris 2003, p. 117).

Here a passage from *Colloquy 25* where a teacher and a pupil insult each other in a playful way.

[Teacher] You idiot! You goat shit! Sheep shit! Horse shit! You cow dung! You pig turd! You human turd! You dog shit! Fox shit! Cat rurd! Chicken shit! You ass turd! You fox cub of all fox cubs! You fox tail! You fox beard! You skin of a fox cub! You idiot and halfwit! You buffoon! What have you done for me? Nothing good, I think.

[Pupil] I would like you to be totally beshat and bepissed for all these words of yours. Have shit in your beard! May you always have shit in your beard, and shit and turds in your mouth, three and two times and eight and one, and I none at all ever! Now your words reveal the truth, that you are a buffoon and a fool and a blabbermouth. You don't know how to do anything better than to use your stinking and stupid words to beshit and befoul those who come to you. I'm not leanred yet, or as smart as you. I can in no way use wisdom; I don't know how at all, because my young age is entirely unable to do so (Ælfric Bata, *Colloquies*, 1997, p. 139).

In his introduction to Bata's *Colloquies*, David W. Porter calls this dialogue a "mock insult contest" (Ælfric Bata, *Colloquies*, 1997, p. 56). Porter describes Ælfric and his pupil Ælfric Bata as completely different characters with entirely different attitudes toward monastic life:

Despite an education in Ælfric's school, Bata never adopted his teacher's attitude toward the strictures of monastic life. The older man is sober, serious, and taciturn, an abstemious monk adhering to a monastic ideal; the younger is a devoted drinker, a garrulous talker with a huge vocabulary, a comic dramatist with a deft sense of the satirical and a most lukewarm regard for Benedict's taboos. The two men are night and day. Where Ælfric in his *Colloquy* presents a paradigm of Christian harmony (Anderson), Bata puts *pro forma* declarations of Benedictine doctrine alongside depictions of monks and students violating the *Rule* in letter and spirit. Bata's contradictory view of monastic life accommodates starkly conflicting values with no attempt at mediation (Ælfric Bata, *Colloquies*, 1997, p. 12).

It is more than doubtful that Ælfric would have approved of his pupil's writings and behavior.

C The illustrated sentences

(The numbers in the brackets indicate page and line in *Ælfric's Grammar*)



C1 Ðurh þā duru wē gāð in. (269.18)



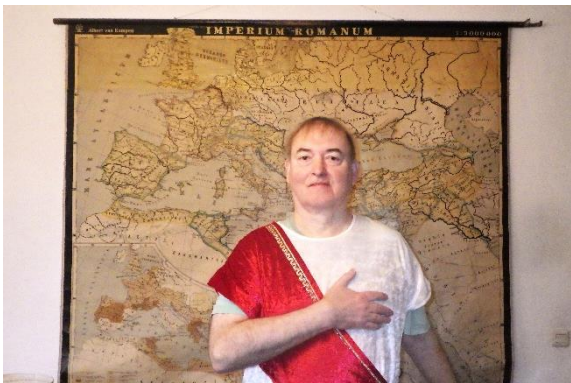
C2 Ætforan ðære dura hē stent. (269.4)



C3 Bēoð gesunde! (209.16)



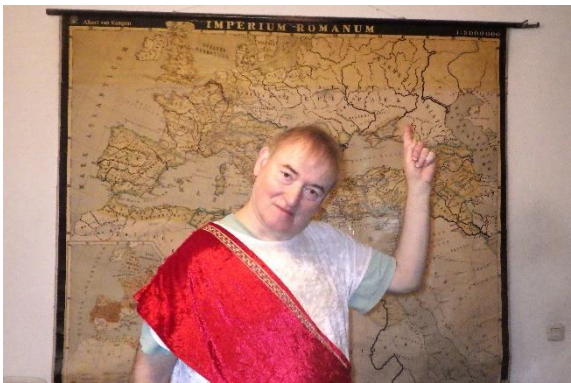
C4 Bēo gesund! (209.15)



C5 Iç eom Priscianus. (128.10)



C6 Iç eom geçīged Priscianus. (128.12)



C7 Iç eom genemned Priscianus. (128.13)



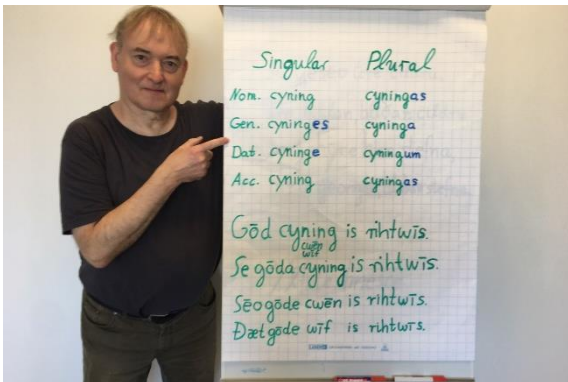
C8 Iç eom gehāten Priscianus. (128.14)



C9 Ēalā hwylīc ansyñ! (241.17)



C10 Ēalā ðū lārēow, tæc mē. (241.16)



C11 Ic lāere (175.13). Ic tæce ðē. (120.17)



C12 Ðū tæcst mē. (95.13)



C13 Ic eom ġelæred fram ðē. (120.17)



C14 Ðīn lār is ġod. (95.14)



C15 Ðonne ic tæce, þu leornast. (126.6)



C16 Hwā byð lārēow, būton hē lāere? (216.2)



C17 Ic eom gēlæred. Sōðlice, ic rædde. (261.15)



C18 Fram ðisum cildum ic eom gēlæred. (23.22)



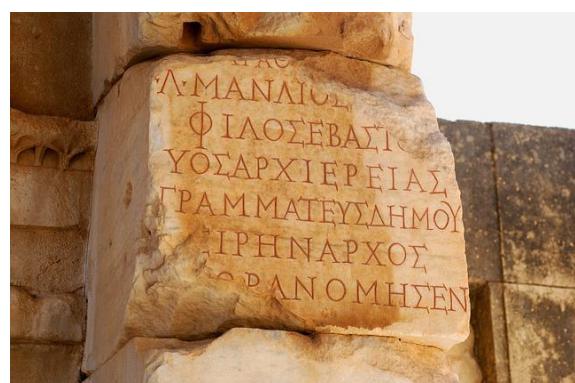
C19 Eower spræc mē līcað. (105.16)



C20 Fram ðē ic gēhūrde fela nytwurðe ðing. (95.17)



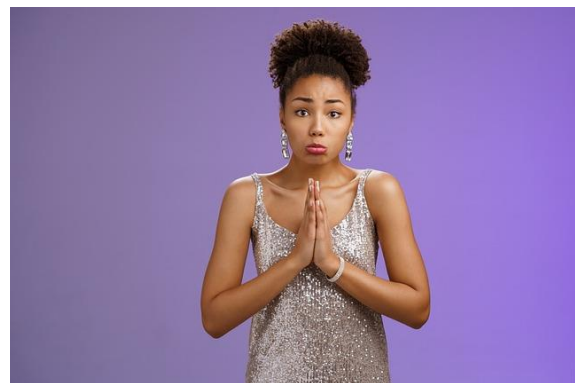
C21 Ðās cild leorniað. (23.17)



C22 Ic leornige grēcisc. (215.6)



C23 Fram þisum lārēowe ic underfēng wīsdóm. (23.11)



C24 Eala ðū lārēow, sprec tō mē. (95.16)



C25 Ič sprece word. Ič sprece tō ðē (250.6.)



C26 Understentst pū lā? (260.2)



C27 Hwæðer ič sprece oððe swýgie? (261.3)



C28 Be ðām men ič sprece. (272.3)



C29 Bēgen hī sprecað. (35.13)



C30 Him bām ič andswariġe. (35.15)



C31 Ič suwiġe. (217.11)



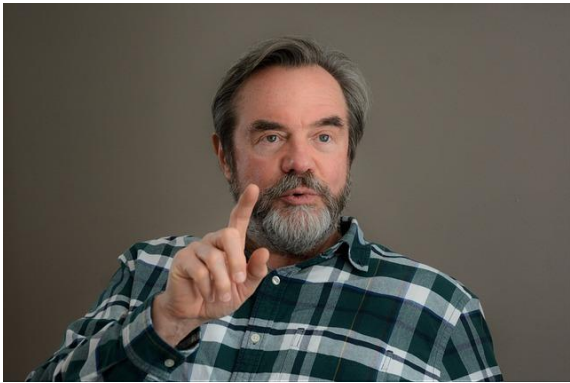
C32 Mē pū andswarast. (95.2)



C33 Mē lyst rædan. (211.5)



C34 Ēalā ðū çild, ræd. (128.5–6)



C35 Iç wylle, ðæt ðū ræde. (265.12). Iç bidde.
þæt ðū dō. (265.13)



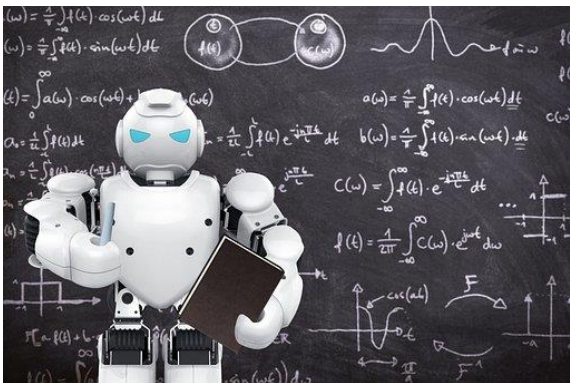
C36 Witodlice, iç wylle. (263.17)



C37 Ræd ðū! (125.4). Nūlā! (228.1)



C38 Iç mē ondræde. (123.1)



C39 Iç ēom ondræd. (123.4)



C40 For ege iç ne dear. (272.8)



C41 Mē āḍrýt. (207.8)



C42 Mē sceamaḍ. (207.13)



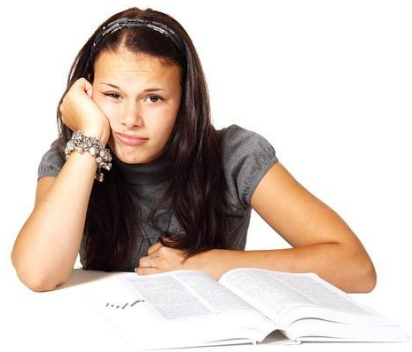
C43 Mē ne lyst. (207.14)



C44 Hē ys rædende. (136.9)



C45 Eallne dæg oḍḍe þes man ræḗt oḍḍe hē þencḍ. (260.4)



C46 Ġif ḍū nelt ræḍan, hlyst hūru. (264.18)



C47 Yfele wē ræḍaḍ. (9.16)



C48 Iḗ wiḍcwede. (275.6)



C49 Sēlost hī rædað. (9.17)



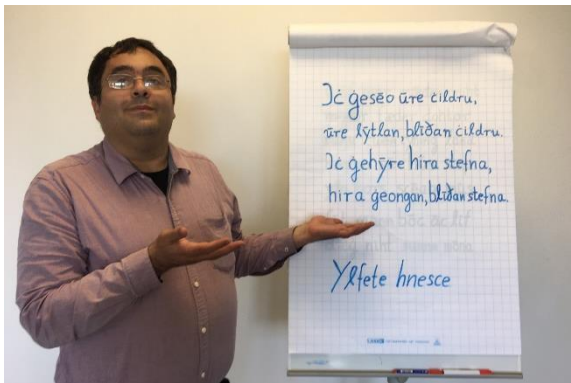
C50 Ēala gif ic rædde ġyrstandæg, þonne cūðe ic hyt nū āgyfan. (125.15)



C51 Ēalā gif ic rædde on iugoðe, (125.17)



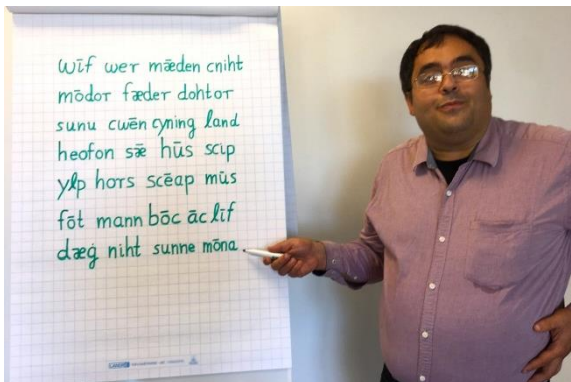
C52 þonne cūðe ic nū sum gōð. (125.17)



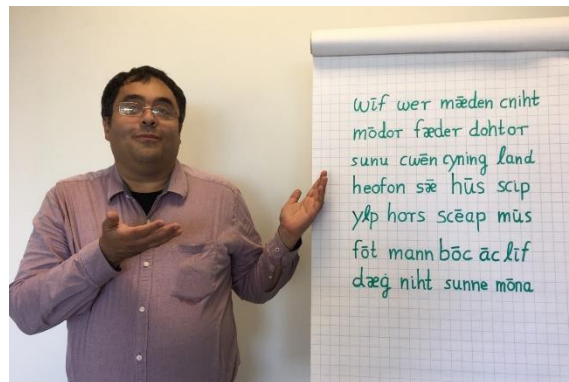
C53 Ic fersige oððe ic wyrce fers. (218.3)



C54 Swā fela trameta, swā fela lēafa! (117.11)



C55 Wel ðū wrīstst. (9.14)



C56 Ic dyde, swā ic mihte. (265.14)



C57 Hwæt gýfst ðū mē? (22.18)



C58 Āne bōc ic ðē gife. (22.19)



C59 Læne mē þā bōc tō rædenne. (135.8)



C60 Āræce mē þā bōc. (173.8)



C61 Hwār is mīn bōc? (225.1)



C62 ðū wāst, hwār þīn bōc is. (231.15)



C63 Nāt ic, hwār ic finde mīne bōc. (231.18)



C64 Hwār lēdest ðū mine bōc? (231.13)



C65 Efne oððe lōca nū, hēr [hēo] is. (231.5)



C66 Ðār līð wiþ ðē. (225.2)



C67 Iç hāwīge bufan and ðū beneoðan. (271.6)



C68 Hwæs synd ðās bēc? (109.6)



C69 Mīne hīg synd. (109.7)



C70 Iç ræde āne bōc. (249.6)



C71 Hū fela stafna? Hū fela worda? (117.10)



C72 Swā fela bōca! (117.11)



C73 Hwā dyde ðis? (8.17, 113.15)



C74 Ðū wāst, hwā ðis dyde. (113.19) Dydest ðis? (226.4)



C75 Iç ne dyde. (226.5) Nāt iç, hwā ðis dyde. (113.17)



C76 Iç dyde ðis. (9.1)



C77 Hwā dyde ðis? (8.17, 113.15)



C78 Sē ðe hæfð mycele nosu. (256.13)



C79 Sē ðe hæfð mycele ēaran. (256.12)



C80 Sē ðe hæfð mycele tēð. (256.13)



C81 Ēis wīf ic ģrēage. (98.4)



C82 Ēās wīf ic herīge. (98.7)



C83 Drunc ģū? (226.13) Is hit swā? (227.8)



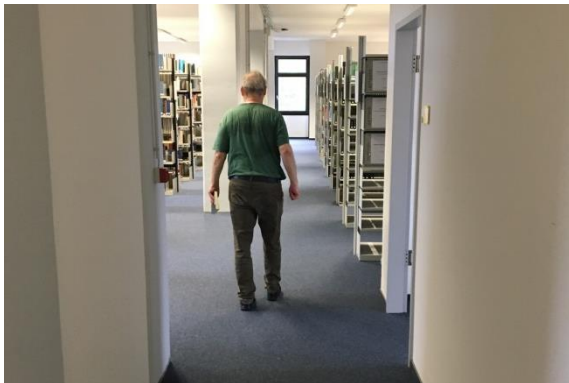
C84 Ģēa, ic dyde! (226.13) Swā hit is. (227.2)



C85 Drunc ģū? (226.13) Nis hit swā? (227.9)



C86 Hit nis. (227.9) Nātes hwōn! (226.8)



C87 Hē gāēđ rāēdan. (134.13)



C88 Ic gange drincan. (134.14)



C89 Æt ðū tō dæg? (226.12)



C90 Ġēa, ic̄ dyde. (226.12)



C91 Wylt ðū ðis ? (226.5)



C92 Nātes hwōn! (226.8)



C93 Hwylc̄ is se cyning ? (116.11)



C94 Hwylc̄ ys hē ? (117.1)



C95 Nāt ic̄, hwylc̄ se cyning is. (116.13)



C96 Ðū wāst wel, hwylc̄ hē is. (116.15)



C97 For hwī cōme ðū ? (262.20)



C98 For ðī. (263.6). For þī ic wolde (263.1)



C99 Būtan ġeswince ic sitte hēr. (272.10)



C100 On sundran hē sit. (229.8)



C101 Samod hī etað. (229.6)



C102 Ætgædere hī gāð. (229.6)



C103 Ætforan ēow hē stent. (271.16)



C104 Mid cynincge hē is. (271.15)



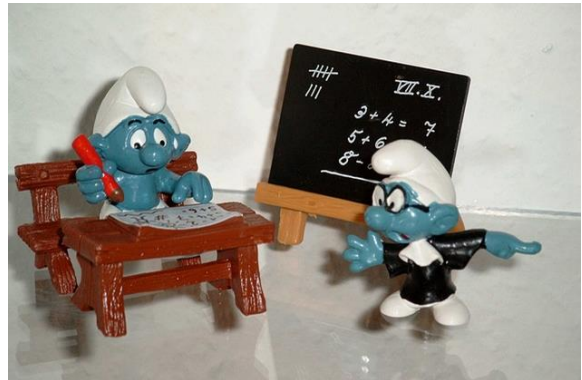
C105 Ætforan ðām cyninge hē stent (269.4)



C106 Betwux frēondum eom. (269.13)



C107 Ic stande on þās healfe and þū on gēan. (271.8)



C108 Gang út! (242.6)



C109 Ic ēom wiðinnan. (242.5)



C110 Ic ēom ūte. (242.5)



C111 Ic cume fram hāme. (234.5)



C112 Hē gæð hām. (234.3)



C113 On bedde hē lið. (274.3)



C114 Hē is æt hām. (234.1)



C115 Hwider gæst ðū? (224.15)



C116 Iç fare tō Rōme. (234.3)



C117 Iç ymbclyppe þē. (122.4)



C118 Iç ēom fram ðē ymbclypped. (122.5)



C119 Iç cysse. (144.15)



C120 Iç ēom gecyssed. (248.3)



C121 Āū cyst (144.15)



C122 Hē cyst (144.15)



C123 Hwæne lufast āū? – Āē ic lufige. (120.14)



C124 Ic ēom ġelufod fram āē. (120.16) – Ġēa!
(226.12)



C125 Hē mē lufaā. (96.17)



C126 āysne man ic lufige. (22.22)



C127 Nis hit nā oxa, (262.15)



C128 ac is hors. (262.15)



C129 Henn ġegaderað hire ċicenu under fiðerum. (273.17)



C130 Gōd hē dēð openlīce and yfel dīgellīce. (271.17)



C131 Hund byrcð. (129.1)



C132 Wulf ðýtt. (129.1)



C133 Hors hnæğð. (129.2)



C134 Oxa hlēwð. (129.2)



C135 Scēp blætt. (129.3)



C136 Swīn grunap. (129.3)



C137 Hit rīņp. (128.16)



C138 Hit līht. Hit ūnraḏ. (128.17)



C139 Hit hagelaḏ. (128.18)



C140 Hit snīwḏ. (128.17)



C141 Hēage flīhḏ se earn. (233.17)



C142 Under trēowe iĉ stande. (274.4)



C143 Ḑē iĉ sylle þancunga. (65.14)



C144 Hraḏor iĉ wylle þis, þonne ḏæt. (241.3)



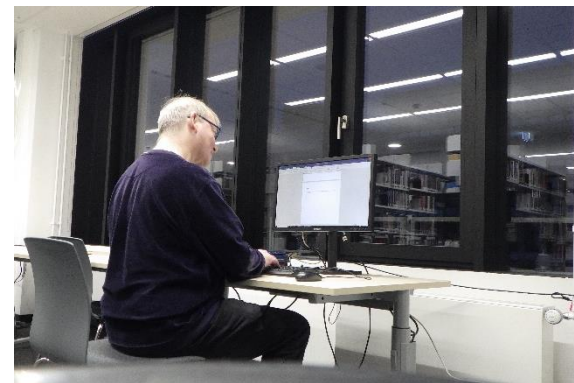
C145 Mē ys fēos wana. (202.12)



C146 Warna, þæt ðū þæt ne dō. (225.12)



C147 Ēalā gē, ġehȳrað mīne myngunge. (96.1)



C148 Ġehende þām ēhȳrle ic wīte. (269.19)



C149 Ēalā ðū man, cum hider. (23.4)



C150 Ic ġehȳrsumġe. (62.12)



C151 Ic ætēom oððe hēr ic eom. (202.7)



C152 Ic, witodlice, þæt ġearnode. (261.14)

D Commentary

Picture Cover and title page (p. 228, l. 2) *Nū gē lā!* 'Come on!': This is Ælfric's translation of Latin *agite* (imperative second person plural) 'Come on!'. The first word is the adverb *nū* 'now', the second is the personal pronoun *gē* 'you' (plural!), and the third word is the interjection *lā*, which here has the mere function of intensifying the demand to start an action. The singular form Ælfric uses is *nū lā*: "*Heia nūlā; age nūlā*: þis is ēac menigfealdlice *agite nū gē lā*" '*Heia* get on with it; *age* come on: there is also the plural form *agite*'.

Picture B1 (p. 307, l. 2) *avis oððe volatilis* 'bird or flying': In the chapter *Nomina avium* 'names of birds' of his *Glossary*, Ælfric not only lists bird names, he also lists names of other flying animals such as insects and the bat: *vespertiliō hrēremūs* 'bat', *apis bēo* 'bee', *fūcus dræen* 'drone', *vespa wæsp* 'wasp', *bruchus cēafor* 'beetle', *scābrō (= crābrō)* hornytte 'hornet', *scarabeus scernwibba* 'dung beetle', *musca flēoge fly*, *cinōmia hundes lūs* 'dogfly', *culex stūt* 'gadfly', *scinifēs gnæt* 'gnat' (Ælfric, *Grammar*, pp. 307-308).

Picture C1 (p. 269, l. 18) *Ðurh þā duru wē gāð in* 'Through the door we go in': The Latin original sentence is *Per hostium intramus* 'Through the door we go in'. In Latin it is the normal word order that the conjugated verb form stands at the end of the sentence, and that the direct, indirect and prepositional objects precede the verb. In his translation Ælfric maintains the Latin word order and puts the prepositional OE object at the beginning of the sentence. So in his translation the prepositional object is stressed, which is not necessarily the case in the Latin sentence. The word order as in Ælfric's sentence would be rather expected after a question like *Hū cume gē in?* 'How do you get in?'. It is Ælfric's general practice in his *Grammar* to maintain the Latin word order in his translations. These word-for-word translations are meant to help his pupils to identify the words and the parts in a sentence that correspond to each other in both languages.

Picture C2 (p. 269, l. 4–5) *Ætforan ðære dura hē stent* 'In front of the door he stands': In the preceding sentence, the preposition *þurh* 'through' governs the accusative (*duru*), and in this sentence the preposition *ætforan* 'in front of' requires the dative (*dura*). The verb form *stent* 'stands' is the 3 sg. of the strong verb *standan* 'to stand'. This form *stent* is the product of several sound changes in West Germanic (WGmc) and Pre-Old English (Pr-OE), i.e. in the periods, before the first written documents in OE appeared. It is assumed that a reconstructed form **standip* first underwent a sound change that is called "i-mutation" (Quirk/Wrenn 1967, pp. 151–156; Baker 2012, pp. 17–18; Hogg 1992, pp. 121–138; Hasenfratz/Jambeck 2011, pp. 267–270). In this process the [i] of a following syllable changes the vowel of the preceding syllable. In our example word the sound [a] became the sound [e]. The vowel [i] in the following syllable was weakened to [ə] and finally omitted. The reduction of the number of syllables by the omission of a vowel in an unstressed syllable is called syncope: "The unstressed vowel of the final syllable in the 2 and 3 sg. pres. indic. is commonly reduced to zero or 'cut from between' in what is called *syncope* in the OE verbs ..." (Quirk/Wrenn 1967, p. 138). After the syncope took place, the consonant cluster at the end of the word was simplified by assimilation: "It will be seen that this syncope brought together the consonant(s) of the stem with those of the inflexions, and where this produced unfamiliar consonant clusters, assimilation took place" (Quirk/Wrenn 1967, pp. 138–139). The entire process in our case may have been like this: **standip* > **stendep* > **stendp* > **stentt* > *stent*. Besides the mutated form *stent*, an unmutated and unsyncopeated form *standep* is also documented: "Such forms, without syncope or mutation, are fairly common in IOE (i.e. late Old English)" (Quirk/Wrenn 1967, pp. 155–156). In the *Dictionary of Old English Corpus (DOEC)*, the form *stent* occurs 187 times, and the form *standep* 70 times.

Picture C3 and C4 (p. 209, l. 15–16) *Bēo ġesund! Bēoþ ġesunde!* 'Be healthy!': The OE greetings are formed with the imperative forms of the verbs *bēon* and *wesan* and the adjectives *ġesund* and *hāl*. Both verbs have the meaning 'to be' and both adjectives have the meaning 'healthy'. In contrast to PDE, there are singular and plural forms of both the imperative and the adjectives. All of these word forms can be combined with each other, so that in the end there are eight possible combinations of them. All these combinations have the same meaning: 'Be healthy!'. The OE greetings were used at meeting and parting, corresponding to PDE *Hello* and *Goodbye*. The imperatives can also be used with the personal pronoun: *Bēo þū ġesund!* and *Bēoð ġē ġesunde!*

Singular	Bēo/wes	ġesund!	Be healthy! (You address one person)
Plural:	Bēoþ/wesap	ġesunde!	Be healthy! (You address two or more persons)
Singular:	Bēo/wes	hāl!	Be healthy! (You address one person)
Plural:	Bēoþ/wesap	hāle!	Be healthy! (You address two or more persons)

Pictures C6–8 (p. 128, l. 12–14) *Īc eom ġecġged Priscianus, Īc eom ġenemned Priscianus, Īc eom ġehāten Priscianus*: All these three variants can be translated with 'I'm called Priscianus'. The questions *Hū eart þū ġecġged?* and *Hū eart þū ġenemned?* are not documented in the DOEC, the only question recorded (and only once) is *Hū eart þū ġehāten?* The direct question form *Hwæt is þīn nama?* 'What is your name?' is preferred. It is recorded six times in the DOEC.

Picture C16 (p. 216, l. 2) *Hwā byð lārēow, būton hē lāere?* 'Who is a teacher, unless he teaches?': Besides the spelling *byð/byþ* (DOEC: 146/5 matches), the spelling *bið* also occurs in our text (DOEC: 49 matches). Both spellings represent the same sound, a laxed [i]: "It seems more likely that in the kinds of environment specified above there was a tendency for /i/ to be laxed, that is, to become more centralized and lowered, to something like [ɪ]" (Hogg 1992, p.199). The conjunction *būton* 'unless, if not' demands a verb form in the subjunctive. So we have here 3 sg. pres. subj. *lāere* and not 3 sg. pres. ind. *lāerð*.

Picture C18 (p. 23, l. 22–p. 24, l. 1) *Fram ðisum cildum Īc ēom ġelāred* 'By these children I am taught': In Ælfric's *Grammar* the noun *cild* is inflected according to the strong neuter declension (or: "general neuter declension", Quirk/Wrenn 1967, p. 20), and not according to the "nouns with –r– plurals" (Baker 2012, p. 62) or "ru– plurals" (Quirk/Wrenn 1967, pp. 28–29). Here the dat. pl. is *cildum*, and not *cildrum*.

Picture C19 (p. 105, l. 16) *Ēower sprāc mē līcað* 'Your language/speech pleases me, I like your language /speech': The noun *sprāc* f. means both 'language' and 'speech'. The verb *līcian* wk. 2 'to please' is constructed completely differently than the PDE verb *to like*. The subject in PDE is the object in OE, and the object in PDE is the subject in OE.

Picture C20 (p. 95, l. 17–8) *Fram ðē Īc ġehȳrde fela nytwurðe ðing* 'From you I heard many useful things': Here the indeclinable adjective *fela* 'many' is followed by a noun phrase in the accusative. In all other cases in the *Grammar*, *fela* is followed by a noun in the genitive plural: *Hū fela manna?* 'How many men?', *Hū fela stafa?* 'How many letters?', *Hū fela worda?* 'How many words?', *swā fela bōca* 'so many books', *swā fela trameta* 'so many pages', *swā fela lēafa* 'so many leaves' (*Grammar*, p. 117, l. 9–12).

Picture C21 (p. 23, l. 17–19) *Ðās cild leorniað* 'These children learn/are learning': Also in this sentence, the noun *cild* is inflected according to the the strong neuter declension (or: "general neuter declension", Quirk/Wrenn 1967, p. 20), and not according to the "nouns with –r– plurals" (Baker 2012, p. 62) or "ru– plurals" (Quirk/Wrenn 1967, pp. 28–29). Here the nom. pl. is *cild*, not *cildru* or *cildra*.

Picture C22 (p. 215, l. 6) *Īc leornige grēcisc* 'I learn Greek': The word *grēcisc* like other language names can be an adjective or a noun. In OE nouns of other languages are neuter words which can be used with the definite neuter article *þæt*: *þæt Englisc* 'English', *þæt Lēden* 'Latin'. In the *DOEC (Dictionary of Old English Corpus)*, the noun *Englisc* 'English, the English language' without definite article is documented 307 times in the prepositional phrase *on Englisc* 'in English' and at least once without preceding preposition or article: "... , sē ðe (i.e. Bishop Aidan) Englisc fullīce ne cūðe, ..." 'who did not speak English perfectly' (Bede, *Ecclesiastical History*, Book 3, ch. 2, p. 158, l. 19).

Picture C26 (p. 260, l. 2) *Understentst þū lā* 'Do you (really) understand?': Where PDE uses the auxiliary verb *to do* in questions, OE simply inverts the word order of noun/pronoun and verb. A word-for-word translation would be 'Understand you?'. Ælfric's Latin example sentence is "*Sentisne*" 'Do you understand?' There is no intensifier in it as in Ælfric's translation. Ælfric here uses the interjection *lā* to give emphasis to the question.

Picture C28.1 (p. 272, l. 3–4) *Be ðām men Īc sprece* 'About that man I speak': The OE sentence is a translation of the Latin sentence *De illo homine loquor*. It is followed by the Latin–OE sentence pair "*De rege loquitur episcopus be ðām cyncge sprecð se bisceop* 'About the king the bishop speaks'". In both OE sentences, *ðām* has exactly the same grammatical form: dative singular of masculine *se*. But in the two sentences, *se* has a different function. In the first sentence, *se* like the Latin *ille*, is a demonstrative pronoun corresponding to PDE *that*: *that man* (not *this man*). Let's have a look at the syntax and word order of the Latin and OE sentences and at how Ælfric translates the two Latin sentences.

Preposition	Demonstrative	Pronoun	Substantive	Verb
De	illo		homine	loquor.
About	that		man	I talk.
Be	ðām		men	īc sprece.
About	that		man	I talk.

Preposition	Definite Article	Substantive	Verb	Definite Article	Substantive
De	∅	rege	loquitur	∅	episcopus.
About	a/the	king	speaks	a/the	bishop.
Be	ðām	cyncge	sprecð	se	bisceop.
About	the	king	speaks	the	bishop.

Ælfric translates both sentences word by word and keeps the Latin word order. In the first sentence, he translates the Latin demonstrative pronoun *ille* with the corresponding OE demonstrative pronoun *se*. As Latin has neither a definite nor an indefinite article, the words *rex* and *episcopus* in the second sentence can be translated with '*a or the king*' and with '*a or the bishop*'. So there are four possible ways of translating the second Latin sentence into PDE, if the context is not known.

- About the king speaks the bishop.
- About a king speaks the bishop.
- About the king speaks a bishop.
- About a king speaks a bishop.

Ælfric interprets the second Latin sentence in the first way and uses *se* as a definite article in his translation. Obviously he has a situation in mind whereby a bishop, who has been referred to before, speaks about his king.

Picture C28.2 (p. 272, l. 3–4) *Be ðām men ic sprece* 'I talk about that man': The word *man(n)* has the form *men(n)* in the dative singular and in the nominative and accusative plurals. It belongs to a group of nouns that is denoted with different terms by different authors: *mutated plurals* (Quirk/Wrenn 1967, p. 30), *athematic nouns* (Baker 2012, p. 55), *root-stem nouns* (Hogg/Fulk 2011p. 64), *foot-feet (i-mutation) nouns* (Hasenfratz/Jambeck 2001, pp. 314–316). These nouns are characterized by the sound change of *i*-mutation (Quirk/Wrenn 1967, pp. 151–156; Baker 2012, pp. 17–18; Hogg 1992, pp. 121–138, Hasenfratz/Jambeck 2011, pp. 267–270). This process took place in Pre-Old English (Pre-OE), a stage of the English language before the first written documents appear. In this case it means that in a former stage of OE, the word stem *mann-* was followed by an [i]. It is assumed that the [i] following the stem changed the original [a] into an [e] and in the end got lost: **manni > menn*. The asterisk in front of the word form **manni* means that this form is not documented, it is reconstructed. The *i*-mutation effect is still felt in such PDE pairs as *foot - feet* (OE *fōt - fēt*), *mouse - mice* (OE *mūs - mȳs*), *goose - geese* (OE *gōs - gēs*). According to Hogg/Fulk (Hogg/Fulk 2011, p. 67), the Pre-OE paradigm of the word **mann* is analogous to that of **fōt*. In the following paradigm, I have replaced the Pre-OE forms of **fōt* with those of Pre-OE **mann*.

	Singular	Plural
Nom.	*mann	*manni
Acc.	*mann	*manni
Gen.	*manni	*mannō
Dat.	*manni	*mannum

It is assumed that the double spelling in **mann* expresses a longer pronunciation of the consonant [n]. A lengthening of a consonant is called gemination. This word is derived from Latin *geminus* 'twin' and means 'twinning'. In PDE the phenomenon of gemination is unknown. Languages which have long consonants are for instance Finnish, Italian, and Latin. In Latin there was for instance a clear distinction in the pronunciation of the nouns *annus* 'year' and *anus* 'old woman'. In the case of *annus* the tongue of a Roman speaker dwelled longer on the [n] than in the case of *anus*. By the way, the Latin word *ānus* with a long [a:] means 'anus'. These three words are a very good example of the necessity to differentiate between long and short vowels and consonants, in order to avoid ambiguities and to guarantee clear communication. In Ælfric's time, the double consonants in final position were pronounced short: "Geminal consonants were liable to shortening in a variety of circumstances in OE. In stressed positions, that is immediately following a stressed vowel, all geminate consonants were shortened finally, ..." (Hogg 1992, p. 294). In the medial position the gemination was still preserved, in our example in the forms *mannes* (gen. sg.), *manna* (gen. pl.), *mannum* (dat. pl.). In the International Phonetic Alphabet, gemination is marked by a colon behind the long consonant: gen. pl. *manna* ['man:a] 'of the men'. In Ælfric's *Grammar*, the spellings *man*, *mann*, *men*, *menn* are used side by side, the spellings *man* and *mann* even in one and the same sentence (*Grammar*, p. 94, l. 8–9). The coexistence of both spellings is rather due to scribal inconsistency.

Picture C28.3 (p. 272, l. 3–4) *Be ðām men ic sprece* 'I talk about that man': In OE the word *man(n)* has the meanings 'human being, person' and 'adult male human being'. Ælfric uses *man(n)* in its two meanings but when he contrasts the male and female sexes, he uses the word *wer* for 'man' and the

word *wif* for 'woman' (*Grammar*, pp. 17, l. 16, 18, l. 7, 36, l. 18, 244, l. 1, 259, l. 5, 260, l. 13). OE *wer* 'man' is cognate with Latin *vir* 'man'.

Picture C33 (p. 211, l. 5) *Mē lyst rædan* 'It pleases me to read, I have the desire to read': The verb *lystan* 'to please, cause pleasure or desire' is constructed impersonally with the accusative or dative of person and the genitive of thing or an infinitive. In OE the subject pronoun *hit* 'it' can be omitted with impersonal verbs: "An OE construction all but unparalleled in Mod. E. is the impersonal verb with which regularly there was no subject expressed: *hine nānes ðinges ne lyste* '(it) desired him of nothing, i.e. he desired nothing'" (Quirk/Wrenn, p. 73).

Picture C35 (p. 265, l. 12–14) *lc wylle, ðæt ðū ræde. lc bidde, þæt ðū dō* 'I want you to read. I ask you to do it (literally: I want that you read. I ask, that you do)': The OE verbs *willan* and *biddan* are not used like the PDE verbs *to want* and *to ask*, i.e. with a verb form followed by a direct object and an infinitive. In OE the verb in the main clause is followed by a subordinate clause with the conjunction *þæt* and a verb form in the subjunctive. Here we have the second singular present subjunctive forms *ræde* and *dō*, and not the second singular present indicative forms *ræst* and *dēst*. The subjunctive forms are used because the verbs *willan* 'to want' and *biddan* 'to ask, entreat' in the two main clauses express a wish and the action in the subordinate clauses is not a fact. It is an action that the subject of the main sentences wants to happen. Another characteristic feature of OE is that the pronoun object could be omitted (Quirk/Wrenn 1967, p. 73). In our second sentence it is the pronoun *hit* 'it' or *þis* 'this' that is left out.

Picture C37 (p. 125, l. 4) *Ræd ðū!* 'read!': The imperative can also be used with the personal pronouns of the second person singular or plural: 2 sg. *Andswara þū!* 'answer!', 2 pl. *Singap gē!* 'sing!'.

Picture C38 (p. 123, l. 1) *lc mē ondræde*: The OE verb *ondrædan* can be a transitive or a reflexive verb. *lc ondræde* means 'I fear sth./sb.', and *lc mē ondræde* 'I am afraid, I am frightened'.

Picture C39 (p. 123, l. 4) *lc ēom ondræd* 'I am feared!': Here the transitive verb *ondrædan* is used in the passive voice. In this example the robot teacher is feared by his pupils or students.

Picture C41 (p. 207, l. 8) *Mē āðrýt* 'It bores me': Here again, and also in the two following examples, we have an impersonal verb without the subject pronoun *hit* 'it'.

Picture C42 (p. 207, l. 13) *Mē sceamað* 'I feel ashamed (literally: It shames me)'.

Picture C43 (p. 207, l. 14) *Mē ne lyst* 'it does not please me, it does not give me pleasure, I don't fancy it, I do not want it': In OE a verb is negated with the negation adverb *ne* 'not'. It precedes the verb and can be reinforced by a second negation adverb *nā* 'not', which follows the conjugated verb: "Hī ne synd nā mid ealle dumbe, ..." 'They (i.e. the consonants) are not entirely dumb, ...B' (*Grammar*, p. 6, l. 7). This double negation with *ne ... nā* is very common in OE but it is not compulsory. A double negation does not result in a positive meaning as would be the case in the sentence *I cannot not love you*. It is just another form of negation using two words, similar to the French sentence *Ces hommes ne sont pas riches* 'These men are not rich'.

Picture C45 (p. 260, l. 4–5) *Eallne dæg oððe þes man ræt oððe hē þencð* 'All day long this man either reads or thinks': The noun *dæg* 'day' belongs to the strong (or general) masculine declension (Baker 2012, pp. 51–53, 57–60; Quirk/Wrenn 1967, pp. 20–22). All nouns of this class have identical forms in the nominative and accusative singulars and in the nominative and accusative plurals: sg. *dæg* 'day', pl. *dagas* 'days'. As all adjectives describing a noun must have the same case, number (singular or plural), and gender as the respective noun, we can decide that the noun *dæg* must be in the accusative because with adjectives, the ending *-ne* is an exclusive accusative singular ending. It expresses three grammatical meanings together: accusative, singular, and masculine. The ending *-ne* (acc. sg. m.) is

the only adjective ending in OE which is unambiguous. All other adjective endings are ambiguous. The ending *-e* for example can be a singular or plural ending, a nominative, accusative, or instrumental ending, and a masculine, feminine, or neuter ending. The accusative here has the function of expressing the duration of time: "The acc. is used to state extent of space and time" (Quirk/Wrenn 1967, p. 61).

Picture C46 (p. 264, l. 18–19) *Ĝif ðū nelt rædan, hlyst hūru* 'If you do not want to read, listen at least!': The verb form *nelt* '(you) do not want' is the 2 sg. of *nellan* 'to be unwilling'. It is a contraction of the negation adverb *ne* 'not' and the verb form *wilt* '(you) want', and the infinitive *nellan* is a contraction of *ne* and *willan*.

Picture C50.1 (p. 125, l. 15–16) *Ēala ġif ic rædde ġyrstandæg, þonne cūðe ic nū āgyfan* 'Alas! If I had read [it] yesterday, I could recite [it] back now'. To understand what is meant here, you have to keep in mind the situation in a monastery classroom. The pupils had to learn what they had written down on their wax tablets or vellum scraps and to answer the teacher's questions the next day. They had to be able to recite back all of the information the teacher had given to them before. So depending on the teacher's questions or commands, the pupils had to read, translate, explain, or recite.

Picture C50.2 (p. 125, l. 15–16) *Ēala ġif ic rædde ġyrstandæg, þonne cūðe ic nū āgyfan* 'Alas! If I had read [it] yesterday, I could recite [it] back now': Here the simple past form *rædde* expresses the third conditional. The simple past can also be used to express the second conditional as in the following sentence from the Old English *Apollonius*: "Ēalā lārēow, ġif ðū mē lufodest, þū hit besorgodest" 'Alas, teacher, if you loved me, you would regret it' (Goolden 1958, p. 32, l. 6–7). In the first sentence, it is the temporal adverb *ġyrstandæg* that makes it clear that the subject of the sentence is imagining an action in the past that did not happen.

Picture C50.3 (p. 125, l. 15–16) *Ēala ġif ic rædde ġyrstandæg, þonne cūðe ic nū āgyfan* 'Alas! If I had read [it] yesterday, I could recite [it] back now': Manuscript O, which is the basis of Zupitza's edition, in fact does have the pronoun object *hyt* in the main clause but Zupitza suppressed the pronoun. It doesn't occur in any other manuscript of the *Grammar*, so he probably thought of it as a scribal innovation in O. One could understand an object 'it' for *āgyfan* even if it's not stated. The *Dictionary of Old English Corpus* has restored the original reading of manuscript O in its quotation: "ÆGram B1.9.1 [0844 (125.15)] *utinam legerem heri eala gif ic rædde <ġyrstandæg>, þonne cūðe ic hyt nu agyfan.*"

Pictures C51–52 (p. 125, l. 17–18) *Ēalā ġif ic rædde on iugoðe, þonne cūðe ic nū sum ġōd* 'Alas! If I had read in my youth, then I would know now something good': Here it is the prepositional phrase *on cūiugoðe* that makes it clear that the action in the conditional clause did not happen.

Picture C59 (p. 135, l. 8) *Læne mē þā bōc tō rædenne* 'Lend me the book to read': The so-called inflected infinitive is used after the preposition *tō*. The ending *-ne* is added to the uninflected infinitive of the verb, and in most cases the infinitive ending *-an* is weakened to *-en*. In Ælfric's *Grammar*, the uninflected infinitive is always *rædan* (eight times), and the inflected infinitive is exclusively *rædenne* (twice).

Picture C64 (p. 231, l. 13) *Hwār lēdest ðū mine bōc* 'Where did you lay my book?': The form *lēdest* is the 2 sg. pret. of the weak verb *lecgan*. It developed from *legdest*. The [j] was lost, and the preceding vowel was lengthened (Hogg 1992, p. 290).

Picture C65 (p.231, l. 5) *Efne oððe lōca nū, hēr [hēo] is* 'Behold or look now, here it is': In Ælfric's sentence, the pronoun is *hit*: *Efne oððe lōca nū, hēr hit is*. In OE pronouns are on the whole used with their grammatical gender. As the grammatical gender of *bōc* 'book' with a few exceptions is feminine, I have replaced the neuter pronoun *hit* with the feminine pronoun *hēo*. Also In the *Grammar*, there is a sentence where the noun *bōc* is substituted by the pronoun *hēo*: *Ne cweðe ic nā for ðī, þæt ðēos bōc mæge micclum to lāre fremian, ac hēo byð swā ðēah sum angynto ægðrum ġereorde, ġif hēo hwām līcað* 'I do not say at all that this book can be of much use for instruction, but it is nevertheless an introduction to either language, if it pleases anyone' (*Grammar*, p. 3, l. 16–19).

Picture C66 (p. 225, l. 2) *Ðār līð wip ðē* 'There it lies with you': The subject pronoun is omitted here. As the grammatical gender of the noun *bōc* 'book' is feminine, the omitted pronoun is *hēo*. In the following sentence from the *Grammar* you can see that Ælfric replaces the feminine noun *bōc* with the feminine pronoun *hēo*: "Ne cweðe ic nā for ðī, þæt ðēos bōc mæge micclum tō lāre fremian, ac hēo byð swā ðēah sum angynto ægðrum ġereorde, ġif hēo hwām līcað. 'I do not say therefore that this book can be of much use for learning, but it is a beginning for both languages, if it pleases anyone'" (*Grammar*, p. 3, l. 16–19). The verb form *līð* is the 3 sg. of the strong verb *licgan*. It developed from *liġð*. The semivowel/semiconsonant [j] as in PDE *yes* was lost, and the preceding vowel [i] was lengthened. Besides *līð/līþ* (approx. 250 times) and *liġð/liġþ* (39 times), the variants *liġeð/liġeþ* (55 times) and *licgeð* (3 times) are also used.

Picture C68 (p. 109, l. 6) *Hwæs synd ðās bēc* 'Whose books are these?': The feminine word *bōc* 'book' belongs to a small group of nouns that change their stem vowel –ō– to –ē– in the dative singular and in the nominative and accusative plurals. This subgroup of the *mutated plurals* [*athematic nouns, root-stem nouns, foot-feet (i-mutation) nouns*] also includes the nouns *fōt* 'foot' and *tōð* 'tooth' (Quirk/Wrenn 1967, p. 30; Baker 2012, pp. 55–56; Hogg/Fulk 2011, pp. 65–68; Hasenfratz/Jambeck 2011, pp. 314–316). The form *bēc* (here: nom. pl. 'books') shows a further sound change. In this form *bōc*'s final consonant [k] changes to the sound [t] as in *child*. The word order in the Latin and the OE sentences is identical. The word order **Hwæs bēc synd ðās?* should also be possible. We find this word order (*hwæs* – noun – conjugated verb form of *bēon* – demonstrative pronoun) in the following sentence from the West Saxon Gospel of St. Matthew: "Ðā cwæð se Hælend tō him, hwæs anlicnys ys þis and ðis ofergewrit?" 'Then the Saviour spoke to them, whose image and inscription is this?' (Skeat 1887, *St. Matthew*, p. 180).

Picture C70 (p. 249, l. 6–7) *lc ræde āne bōc* 'I read a book': This OE sentence is part of the following short passage from the *Grammar*: "*legō librum lc ræde āne bōc, legēns librum rædende þā bōc*" (*Grammar*, p. 249, l. 6–7). In the sentence *lego librum*, the noun *librum* is not preceded by the cardinal number *ūnum* as in the following two sentences from the *Grammar*: "*ūnum librum dō tibi āne bōc ic ðē ġife*" (*Grammar*, p. 22, l. 19), "*illī scribo ūnum librum him ic wīte āne bōc*" (*Grammar*, p. 96, l. 18). In our example sentence *lc ræde āne bōc*, we might have the use of *ān* 'a(n)' as an indefinite article. If this is the case, we would have a line where the same noun *bōc* is used first with the indefinite article *āne* (acc. sg. f.) and then three words later with the definite article *þā* (acc. sg. f.).

Picture C74 (p. 226, l. 4–5) *Dydest ðis?* 'Did you do it? Have you done it?': Here the verb is used without the personal pronoun *þū* 'you'. The subject pronoun could often be omitted in OE: "Apart from serving as reflexives, the personal pronouns have little that is distinctively OE when they are present; it is their absence that is stiking" (Quirk/Wrenn 1967, p. 73). Already Schrader (Schrader 1897, p. 43) had pointed out this characteristic feature of OE syntax. In this case the omission of the pronoun is possible because the ending –st is unambiguous. It is exclusively a verb ending of the second person singular.

Pictures C79–80 (p. 256, l. 12; p. 256, l. 13–14) *Sē ðe hæfð mycele ēaran* 'the one who has big ears'; *sē ðe hæfð mycele tēð* 'the one who has big teeth': In Late West Saxon, adjectives of the strong declension tend to have a one-gender plural ending *-e* in the nominative and accusative plurals (Quirk/Wrenn 1967, p. 31, and p. 75). This is also Ælfric's use in his *Grammar*; for instance, he no longer uses *sumu word*, he uses *sume word*, and that 16 times. Even in *Bēowulf*, you find this ending in the neuter plural: "Ðær wæs hæleþa hleahtor, hlyn swynsode, word wæron wynsume" 'There was laughter of heroes, sound was melodious, words were delightful' (*Beowulf* 2008, p. 23, l. 611).

Picture C83 (p. 226, l. 13) *Drunc ðū* 'Have you drunk?': The manuscripts C, H, U, and W have the regular ending *-e*: *drunce* (Braunschweiger 1890, p. 16). Alternative verb forms in front of a personal pronoun are not unusual in OE. This applies above all to forms preceding pronouns of the first and second person plural: "There are alternative 1 and 2 p. pl. forms of all tenses and moods in *-e* when the pronouns (*wē, wit, gē, gīt*) immediately follow: *þurfe gē* 'Do you need?'" (Quirk/Wrenn 1967, p. 42). The following examples in Ælfric's *Grammar* shows very well that the position of the pronoun *wē* has an influence on the respective verb ending: "*Wē wyllað nū secgan be ðissum eallum gēwislicor*" 'We now want to talk about all this in more detail' (*Grammar*, p. 242, l. 18), and "*Nū wylle wē secgan þā seofon DIRIVATIVA*" 'Now we want to explain the seven derivatives' (*Grammar*, p. 100, l. 7). In the first example, the first person plural of *willan* has the regular ending *-að*, and in the second example it has the alternative ending *-e*. The word order *Nū willað wē* is also possible, but in the *Dictionary of Old English Corpus* it is documented only once. The word order *Nū wille/wylle wē* is documented 47 times. **Nū wē wille/wylle* is not documented at all.

Picture C85 (p. 227, l. 9) *Nis hit swā?* 'Isn't it so?': The verb form *nis* (= *ne is*) is a contraction of the negation adverb *ne* and the third person singular *is* of the verb *bēon/wesan* 'to be'. In OE the contraction takes place at the beginning of the word, and in PDE at the end of the word. Here we have the rare phenomenon that an OE word form is shorter than a PDE form, *nis* has one syllable, and *isn't* has two.

Picture C87 (p. 134, l. 13) *Hē gæð rædan* 'He goes to read': The purpose of going is indicated by an infinitive (DOE s.v. *gān* III.A.4.a). In PDE the preposition *to* is required here.

Picture C88 (p. 134, l. 14) *Īc gange drincan* 'I go to drink': The same construction as in the sentence above (DOE s.v. *gangan* III.A.3.a). Here Ælfric does not use a form of the irregular verb *gān* 'to go' (1 sg. *Īc gā* 'I go') as in the sentence above (3 sg. *hē gæð* 'he goes'), he uses a form of the strong verb *gangan* 'to go' (*Īc gange* 'I go'), which is the predominant form in OE. In the DOEC, *Īc gange* is documented 72 times and *Īc gā* occurs 24 times.

Picture C95 (p. 116, l. 13) *Nāt Īc, hwylc se cyning is* 'I don't know which one is the king': The verb form *nāt* is a contraction of the negation adverb *ne* and the conjugated verb form *wāt* '(I) know' (1 sg. of *witan* 'to know'). Here the final vowel *-e* of *ne* and the initial consonant *w-* of *wāt* were elided. In the case of *nāt Īc*, we have an inversion of subject and verb in a declarative sentence. This inversion is quite common in OE, *nāt Īc* is documented 57 times in the DOEC. The word order *Īc nāt* is also possible in OE, but in his *Grammar* Ælfric has only the inverted word order (*Grammar*, p. 113, l. 17, p. 116, l. 13, p. 231, l. 18).

Picture C104 (p. 271, l. 15–16) *Mid cynincge hē is* 'He is with the king': In OE the definite article is often omitted in prepositional phrases: "In prose generally, as well in verse, there are many environments in which Mod.E. usage requires *the* but in which no corresponding form is necessary in OE; thus for example in many prepositional phrases and in set expressions of all kinds: ..." (Quirk/Wrenn 1967, p. 71).

Picture C105 (p. 269, 4–5) *Ætforan ðām cyninge hē stent* 'He is standing in front of the king': This is a prepositional phrase where the definite article is used. In OE the durative aspect of the verb, that is the aspect "relating to both habitual and continuous actions" (Quirk/Wrenn 1967, p. 78), is expressed by the simple present tense. PDE requires the progressive form here.

Picture C106 (p. 269, l. 13) *Betwux frēondum eom* 'Among friends I am': Here the subject pronoun *īc* 'I' is omitted.

Picture C108 (p. 242, l. 6) *Gang ūt!* 'Go out!': This form is the 2 imper. sg. of the strong verb *gangan* 'to go'. The 2 sg. imper. of the irregular verb *gān* 'to go' can also be used with the adverb *ūt* 'out': *Gā ūt!* 'Go out!'. The first form is documented five times and the second three times. In the 2 imper. pl. the irregular verb predominates in this context: *Gāþ ūt* (5), *gangað ūt* (1).

Picture C116 (p. 234, l. 3) *īc fare tō Rōme* 'I travel to Rome': The OE names for 'Rome' are *Rōm* or *Rōmeburg*. Ælfric uses both forms in his *Grammar*, *Rōm* four times and *Rōmeburg* once: *īc eom on Rōmebyriġ* 'I am in Rome (literally: I am in Rometown)' (*Grammar*, p. 233, l. 19). The second element of the compound *Rōmeburg* is the feminine word *burg* 'fortress, town, city'. It belongs to a small group of words that change their stem vowel in the dative singular and in the nominative and accusative plural. *Rōmebyriġ* is dative singular, the stem vowel [u] is mutated to [y], that is the sound as in the French word *lutte* 'fight' or in the German word *Mütze* 'cap'. Other words that show the same mutation are such nouns as *cū* 'cow', *lūs* 'louse', *mūs* 'mouse' and *hnutu* 'nut': dat. sg., nom. acc. pl. *cȳ*, *lȳs*, *mȳs*, *hnyte*. In Ælfric's texts the dat. sg. of *burh* is *byriġ*, and his nom. acc. pl. is *burga*, which is formed after the model of the nouns belonging to the strong (or general) feminine declension: "... , but Ælfric has regular *burga*, even though the usual dat. sg. is *byriġ*" (Hogg/Fulk 2011, p. 135).

Picture C127-28 (p. 262, l. 15) *Nis hit nā oxa, ac is hors* 'It is not an oxen, it is a horse': OE can do without the indefinite article. Its use is a rare exception.

Picture C146 (p. 225, l. 12–13) *Warna, þæt ðū þæt ne dō* 'Take heed that you do not do this!': The verb *warnian* 'to take heed (that something is not done)' in the main clause requires a subjunctive form in the subordinate clause. So we do not have the indicative form 2 sg. *dēst*, we have the subjunctive form 2 sg. *dō*. The action the speaker of the sentence refers to does not happen yet. It is a possibility that has to be avoided.

Picture 151 (p. 202, l. 7) *īc æteom oððe hēr īc eom* 'I am present or I am here': The form *æteom* is 1 sg. of *ætbeon/ætwasan* (irr.) 'to be present'. In OE there is also the verb *frambeon/framwasan* (irr.) 'to be absent'. Further possibilities to express physical presence and absence in OE are: *bēon andweard* 'to be present', *bēon hēr* 'to be here', *bēon æfweard* 'to be absent', *ne bēon hēr* 'not to be here'.

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Old English – ModE word index

The arrangement is alphabetical. The words beginning with *æ* are inserted between the words beginning with *ad* and beginning with *af*. The words beginning with *þ/ð* follow those beginning with *t*. The present indicative active forms of verbs are only defined by person and number, e. g. *sprece* (1 sg. of *sprecan* st. 5). Another tense, mood or voice is only added to the definition of the respective verb form when necessary. The asterisk in front of the infinitive **durran* 'to dare' means that this form is not documented, it is reconstructed.

ac (conj.)	but
āðrēotan (st. 2)	to be wearisome, tedious (to someone)
āðrȳt (3 sg. of āðrēotan st. 2)	is wearisome, tedious (to someone)
æt (prep. with dat.)	at
æ̅t (2 sg. pret. of etan st. 5)	(you) ate
ætbēon/ætwesan (irr.)	to be present
æteom (1 sg. of ætbēon/ætwesan irr.)	I am present, I am here
ætforan (prep. with dat.)	in front of
āgyfan (st. 5)	to reproduce, summarize
and (conj.)	and
andswarast (2 sg. of andswarian wk. 2)	(you) answer
andswarian wk. 2	to answer
andswariġe (1 sg of andswarian wk. 2)	(I) answer
ān (card. num.)	one
ān (indef. art.)	a, an
āne (acc. sg. f. of ān card. num.)	one
āne (acc. sg. f. of ān indef. art.)	a, an
ansȳn f.	face
āræcan (wk. 1b)	to hand, pass (something acc. to someone dat.)
āræce (2 sg. imper. of āræcan wk. 1b)	hand!, pass! (something acc. to someone dat.)
bā (indef. pron. f. n.)	both
bām (dat. of bēgen m., bā f. n., bū f. n. indef. pron.)	(to) both
be (prep. with dat.)	(here:) about
bēc (nom. pl. of bōc f.)	books
bed n.	bed
bedde (dat. sg. of bed n.)	bed
bēgen (indef. pron. m.)	both
belgan (st.3)	to be or become angry
beneoðan (adv.)	beneath
bēo (2 sg. imper. of bēon irr.)	be! (sg.)
bēon (irr.)	to be
beorcan (st. 3)	to bark
bēoð (2 sg. imper. of bēon irr.)	be! (pl.)
bicgan (wk. 1b irr.)	to buy
biddan (st. 5)	to ask, entreat, demand
bidde (1 sg. of biddan st. 5)	(I) ask, entreat, demand
bile m.	beak
bið = byð (3 sg. of bēon irr.)	is
blæ̅t (3 sg. of blæ̅tan wk. 1b)	bleats
blæ̅tan (wk. 1b)	to bleat
bōc f.	book

bōc (acc. sg. of bōc f.)	book
bōca (gen. pl. of bōc f.)	(of the) books
bū (indef. pron. f. n.)	both
bufan (adv.)	above
burg, burh f.	town, city
būtan, būton (conj.)	unless, if ... not
būtan, būton (prep. with dat.)	without
byð = bið (3 sg. of bēon irr.)	is
byrcð (3 sg. of beorcan st. 3)	barks
ċicen n.	chick
ċicenu (acc. pl. of ċicen n.)	chicks
ċīgan (wk. 1b)	to call
ċild n.	child
ċild, ċildra, ċildru (nom. pl. of ċild n.)	children
ċildum = ċildrum (dat. pl. of ċild n.)	children
cōme (2 sg. pret. of cuman st. 4)	(you) came, have come
cran m.	crane
cūðe (1 sg. pret. of cunnan pret. pres.)	(I) could
culfre f.	pigeon
cum (imper. sg. of cuman st. 4)	come!
cuman (st. 4)	(to come
cume (1 sg. of cuman st. 4)	(I) come
cunnan (pret. pres.)	to be able
cwide m.	sentence
cwidas (nom. pl. of cwide m.)	sentences
cynincge, cyninge (dat. sg. of cyning m.)	(mid – with the, ætforan – in front of the) king
cyning m.	king
cyssan (wk. 1b)	to kiss
cysse (1 sg. of cyssan wk. 1b)	(I) kiss
cyst (2 sg. of cyssan wk. 1b)	(you) kiss
cyst (3 sg. of cyssan wk. 1b)	(he) kisses
dæg m.	day
dæg (acc. sg. of dæg m.)	day
dear (1 sg. of *durran pret. pres.)	(I) dare
dēð (3 sg. of dōn irr.)	does
dīgellīce (adv.)	secretly
dō (1 sg. pres. subj. of dōn irr.)	(that you) do
dōn (irr.)	to do
drincan (st. 3)	to drink
drunc (2 sg. pret. of drincan (st. 3)	(you) drank, have drunk
dura (dat. sg. of duru f.)	door
*durran (pret. pres.)	to dare
duru f.	door
duru (acc. sg. of duru f.)	door
dyde (1 sg. pret. of dōn irr.)	(I) did, have done
dydest (2 sg. pret. of dōn irr.)	(you) did, have done
ēala (interj.)	oh!
eall (adj.)	all
eallne (st. acc. sg. m. of eall adj.)	all
ēaran (acc. pl. of ēare n.)	ears
ēare n.	ear
earn m.	eagle

ēaðeliċ (adj.)	easy
ēaðeliċe (st. nom. pl. m. of ēaðeliċ adj.)	easy
efne (interj.)	behold!, lo and behold!
eġe m.	fear
eġe (dat. sg. of eġe m.)	fear
ēhþyrel, ēagþyrel n.	window
ēhþyrle (dat. sg. of ēhþyrel n.)	window
ened f.	duck
eom (1. sg. of bēon/wesan irr.)	(I) am
eom ġecġiged (1 sg. pres. pass. of ċġgan wk. 1b)	(I) am called
eom ġecyssed (1 sg. pres. pass. of cyssan wk. 1b)	(I) am kissed
eom ġehāten (1 sg. pres. pass. of hātan st. 7)	(I) am called
eom ġelufod (1 sg. pres. pass. of lufian wk. 2)	(I) am loved
eom ġenemned (1 sg. pres. pass. of nemnan wk. 1b)	(I) am called
eom ymbclypped (1 sg. pres. pass. of ymbclyppan wk. 1b)	(I) am embraced
ēow (dat. of ġē pers. pron. 2 pl.)	you (pl.)
ēower (nom. sg. of poss. pron 2 pl.)	your (pl.)
etan (st. 5)	to eat
faran (st. 6)	to go, travel
fare (1 sg. of faran st. 6)	(I) go, travel
fela (indecl. adj.)	many
feoh n.	money
fēos (gen. sg. of feoh n.)	(of) money
fers n.	verse
fers (acc. pl. of fers n.)	verses
fersian (wk. 2)	to versify, write verses
fersiġe (1 sg. of fersian wk. 2)	(I) versify, write verses
fiðere n.	wing
fiðerum (dat. pl. of fiðere n.)	wings
findan (st. 3)	to find
finde (1 sg. of findan st. 3)	(I) find
flēon (st. 2)	to fly, flee
flȳhð (3 sg. of flēon st. 2)	flies
for (prep. with dat.)	for, out of (fear)
for hwī (interr. pron.)	why
for þī (adv.)	therefore
for þī (conj.)	because
fram (prep. with dat.)	from (home)
fram (prep. with dat.)	by (in passive constructions)
fugel m.	bird
ġāð (pl. of ġān irr.)	(we, you, they) do
ġæð (3 sg. of ġān irr.)	goes
ġæst (2 sg. of ġān irr.)	(you) go
ġān irr.	to go
gang (2 sg. imper. of gangan st. 6)	go!
gange (1 sg. of gangan st. 6)	(I) go
ġē (pers. pron. 2 pl.)	you (pl.)
ġēa (interj.)	yes
ġecġiged (past part. of ċġgan wk. 1b)	called
ġecyssed (past part. of cyssan wk. 1b)	kissed

ġeearnian (wk. 2)	to deserve
ġeearnode (1 sg. pret. of ġeearnian wk. 2)	(I) deserved
ġegaderað (3 sg. of ġegaderian wk. 2)	gathers
ġegaderian (wk. 2)	to gather
ġehäten (past part. of hātan st. 7)	called
ġehende (prep. with dat.)	near, close to
ġehȳran (wk. 2)	to hear
ġehȳrað (imper. pl. of ġehȳran wk. 1b)	hear! (pl.)
ġehȳrde (1 sg. pret. of ġehȳran wk. 2)	(I) heard
ġehȳrsumġe (1 sg. of ġehȳrsumian wk. 2)	(I) obey
ġehȳrsumian (wk. 2)	to obey
ġelæred (adj.)	learned
ġelufod (past part. of lufian wk. 2)	loved
ġenemned (past part. of nemnan wk. 1b)	called
ġesund (adj.)	healthy
gesunde (st. nom. pl. of ġesund adj.)	healthy
ġeswinc n.	work, toil
ġeswince (dat. sg. of ġeswinc n.)	work, toil
ġif (conj.)	if
ġife (1 sg. of ġifan st. 5)	(I) give
ġifu f.	gift
glida m.	kite
ġōd (adj.)	good
ġōd st. n.	that which is good
Grēcisc (n.)	Greek, the Greek language
grunap 83 sg. of grunian wk 2)	grunts
ġyfst (2 sg. of ġifan st. 5)	(you) give
ġyrstandæg (adv.)	yesterday
habban irr.	to have
hæfð (3 sg. of habban irr.)	has
hafoc m.	hawk
hagelað (3 sg. of hagelian wk 2)	hails
hagelian (wk 2)	to hail
hām (m.)	home
hām (adv.)	home, homewards
hāme (dat. sg. of hām m.)	(from) home
hātan st. 7)	to call
hāwian (wk. 2)	to look
hāwiġe (1 sg. of hāwian wk. 2)	(I) look
hē (pers. pron. 3 sg. m.)	he
hēage (adv)	high
healf f.	half, side
healfe (acc. sg. of healf f.)	half, side
henn f.	hen
hēr (adv.)	here
hēo (pers. pron. 3 sg. f., see Commentary, Ppicture C66)	she
herian (wk. 1a)	to praise
heriġe (1 sg. of herian wk. 1a)	(I) praise
hī, hīġ (pers. pron. 3 pl.)	they
hider (adv.)	here (direction)
him (dat. of hī pers. pron. 3 pl.)	(to) them

hire (poss. pron. 3 sg. f.)	her
hit (pers. pron. 3 sg. n.)	it
hlēwð (3 sg. of hlōwan st. 7)	lows
hlōwan (st. 7)	to low
hlyst (2 sg. imper. of hlystan wk. 1b)	listen!
hlystan (wk. 1b)	to listen
hnæġan (wk. 1b)	to neigh
hnæġð (3 sg. of hnæġan wk. 1b)	neighs
hors n.	horse
hraðor (adv.)	rather
hrāhra m.	heron
hremn m.	raven
hū (interr. pron.)	how
hūru (adv.)	at least
hwā (interr. pron.)	who
hwæðer (conj.)	whether
hwæne (interr. pron.)	whom
hwæs (interr. pron.)	whose
hwæt (interr. pron.)	what
hwār (interr. pron.)	where
hwī (interr. pron.)	why
hwider (interr. pron.)	whither
hwylc (interr. pron.)	which
iċ (pers. pron. 1 sg.)	I
in (adv.)	in
is = ys (3 sg. of bēon/wesan irr.)	is
iugoðe (dat. sg. of iugoð f.)	youth
lā (interj.)	lo! behold! oh! ah!
lænan (wk. 1b)	to lend
læne (2 sg. imper. of lænan wk. 1b)	lend (me)!
læran (wk. 1b)	to teach, instruct
lære (1 sg. of læran wk. 1b)	(I) teach, instruct
lār (st. f.)	teaching, learning
lārēow m.	teacher
lēafa (gen. pl. of leaf n.)	leaves
lēdest (2 sg. pret. of lecgan wk. 1b)	(you) laid, placed
leornast (2 sg. of leornian wk. 2)	(you) learn
leorniað (3 pl. of leornian wk. 2)	(they) learn
leornian (wk. 2)	to learn
leornige (1 sg. of leornian wk. 2)	(I) learn
līcað (3 sg. of līcian wk. 2)	pleases
licgan (st. 5)	to lie
līcian (wk. 2)	to please
līht (3 sg. of līhtan wk. 1b)	there is a flash of lightening
līhtan (wk. 1b)	to lighten, illuminate
līð (3 sg. of licgan st. 5)	lies
lōca (2 sg. imper. of lōcian wk. 2)	look!
lōcian (wk. 2)	to look
lufað (3 sg. of lufian wk. 2)	loves
lufast (2 sg. of lufian wk. 2)	(you) love
lufian (wk. 2)	to love
lufige (1 sg. of lufian wk. 2)	(I) love

lyst (3 sg. of lystan wk. 1b)	pleases, causes pleasure or desire
lystan (wk. 1b)	to please, cause pleasure or desire
māw f.	mew
magan (pret. pres.)	to be able
man(n) m.	man
mē (acc. of ic pers. pron. 1 sg.)	(to) me
mē (dat. of ic pers. pron. 1 sg.)	(to) me
men(n) (dat. sg. of man m.)	man
mid (prep. with dat.)	with
mihte (1 sg. pret. of magan pret. pres.)	could
mīn (nom. sg. of poss. pron 1 sg.)	my
mīne (acc. sg. f. of mīn poss. pron. 1 sg.)	my
mine (nom. pl. f. of poss. pron 1 sg.)	my
myċel (adj.)	big
myċele (st. acc. pl. m. of myċel adj.)	big
myċele (st. acc. pl. n. of myċel adj.)	big
myċele (st. acc. sg. f. of myċel adj.)	big
myngung f.	warnig, admonition, exhortation
myngunge (acc. sg. of myngung f.)	warnig, admonition, exhortation
nā (neg. adv.)	none, not one, no
nāt (1 sg. of nytan pret. pres.)	I do not know
nātes hwōn (adv.)	in no way, not at all
ne (neg. adv.)	not
nellan (irr.)	to be unwilling
nelt (2 sg. of nellan irr.)	(you) do not want to
nemnan (wk. 1b)	to name, call
nis = ne is	is not
nosu f.	nose
nosu (acc. sg. of nosu f.)	nose
nū (adv.)	now
nū lā (interj.)	now! come on!
nytan (pret. pres.)	not to know, to be ignorant
nytwurðe (st. nom. pl. n. of nytwurðe adj.)	useful
oððe (conj.)	or
on (präp. with acc.)	on (this side)
on (präp. with dat.)	in (my youth)
on sundran	singly, separately, apart
ondræd (past part. of ondrædan wk. 1b)	feared
ondrædan (wk. 1b)	to fear. (refl.) to be afraid
ondræde (1 sg. of ondrædan wk. 1b.)	I am afraid (OE ic mē ondræde)
ongēan (adv.)	opposite
openlice (adv.)	openly
oxa m.	ox
pāwa m.	peacock
ræd (2 sg. Imper. of rædan wk. 1b)	read!
rædan (wk. 1b)	to read
rædað (1 pl. of rædan wk. 1b)	(we) read
rædað (3 pl. of rædan wk. 1b)	(they) read
rædde (1 sg. pret. of rædan wk. 1b)	(I) read, here: (If I) had read
ræde (1 sg. of rædan wk. 1b)	(I) read
ræde (2 sg. pres. subj. of rædan wk. 1b)	(I want that you) read
rædende (pres. part. of rædan wk. 1b)	reading

rædenne (infl. inf. of rædan wk. 1b)	to read
rædere m.	(male) reader
rædestre f.	(female) reader
ræ̅t (3 sg. of rædan wk. 1b)	(he) reads
rīdan (st. 1)	to ride
rīnan (st. 1 and wk. 1b)	to rain
rīnþ (3 sg. of rīnan st. 1 and wk. 1b)	rains
rīt (3 sg. of rīdan 1)	rides
Rōm f.	Rome
Rōme (dat. sg. of Rōm f.)	(to) Rome
Rōmebyrig (dat. sg. of Rōmeburg f.)	(in, to) Rome
scealfra m.	cormorant
sceamað (3 sg. of sceamian wk. 2)	causes shame
sceamian (wk. 2)	to cause shame, (refl.) to be ashamed
sceort (adj.)	short
sceorte (st. nom. pl. m. of sceort adj.)	short
se (def. art. sg. m.)	the
sē ðe (rel. pron. sg. m.)	who
sēlost (adv.)	best
sēo (def. art. sg. f.)	the
sit (3 sg. of sittan st. 5)	sits
sittan (st. 5)	to sit
sitte (1 sg. of sittan st. 5)	(I) sit
snīwan (wk. 1b)	to snow
snīwð (3 sg. of snīwan wk. 1b)	snows
sōðlice (adv.)	indeed, truly
sparewa, spearwa m.	sparrow
spræc f.	speech, language
sprec (2 sg. imper. of sprecan st. 5)	speak!
sprecað (3 pl. of sprecan st. 5)	(they) speak
sprecan (st. 5)	to speak
sprece (1 sg. pres. ind. of sprecan st. 5)	I speak, I should speak
stæf m.	letter
stæfcræft m.	grammar
stæfcræfte (dat. sg. of stæfcræft m.)	grammar
stær m.	starling
stafa (gen. pl. of stæf m.)	(of the) letters
standan (st. 6)	to stand
stande (1 sg. of standan st. 6)	(I) stand
stent (3 sg. of standan st. 6)	stands
storc m.	stork
sum þing (indef. pron.)	something
sundran (see: on sundran)	singly, separately, apart
suwian (wk. 2)	to remain silent
suwiġe (1 sg. of suwian wk. 2)	(I) remain silent
swā (adv.)	so
swā (conj.)	as
swalewe f., swealwe f.	swallow
swīn n.	pig
swyġian (wk. 2)	to remain silent, keep quiet
swyġie (1 sg. pres. indic. and subj. of swyġian wk. 2)	I remain silent, keep quiet

syllan (wk. 1b irr.)	to give
syлле (1 sg. of syllan wk. 1b irr.)	(I) give
synd = sind (3 pl. of bēon/wesan irr.)	(they) are
tāc (2. sg. imper. of tæcan wk. 1b)	teach!
tæcan (wk. 1b)	to teach
tæce (1 sg. of tæcan wk. 1b)	(I) teach
tæcst (2 sg. of tæcan wk. 1b)	(you) teach
tēð (acc. pl. of tōð m.)	teeth
þā (acc. sg. of sēo def. art. f.)	the
þā (nom. pl. of þæt def. art. n.)	the
þære (dat. sg. of sēo def. art. f.)	the (ætforan ðære dura – in front of the door)
þæt (conj.)	that
þæt (def. art. sg. n.)	the
þæt (dem. pron. sg. n.)	that (not: this)
þām (dat. sg. of se dem. pron. sg. m.)	that (be ðām men – about that man)
þancung f.	thanking
þancunga (nom. pl. of þancung f.)	thankings
þās (acc. pl. of þis dem. pron. sg. n.)	this
þās (acc. sg. of þeos dem. pron. sg. f.)	this
þē (acc. sg. of þū pers. pron. 2 sg.)	you
þē (dat. sg. of þū pers. pron. 2 sg.)	(to) you
þe (rel. pron.)	who, which
þenčan (wk. 1 irr.)	to think
þencð (3 sg. of þenčan wk. 1 irr.)	thinks, is thinking
þeotan (st. 2)	to howl
þes (dem. pron. sg. m.)	this
þīn (poss. pron. 2 sg.)	your (sg.)
þing n.	thing
þing (nom. acc. pl. of þing n.)	things
þis (acc. of þis dem. pron. sg. n.)	this
þisum (dat. of þis dem. pron. sg. n.)	these
þonne (adv.)	then
þonne (conj.)	than
þrēagan (wk. 2)	to scold
þrēage (1 sg. of þrēagan (wk. 2)	(I) scold
þrostle f.	thrush
þū (pers. pron. 2 sg.)	you
þunrað (3 sg. of þunrian wk. 2)	thunders
þunrian (wk. 2)	to thunder
þurh (prep. with acc.)	through
þysne = þisne (acc. of þes dem. pron. sg. m.)	this
þytt (3 sg. of þeotan st. 2)	howls
tō (prep. with dat.)	to
tō dæg (adv.)	today
tōð m.	tooth
tramet m.	page
trameta (gen. pl of tramet st. m.)	(of the) pages
trēow n.	tree
trēowe (dat. sg. of trēow n.)	tree
under (prep. with dat.)	under
underfēng (1. sg. pret. of underfōn st. 7)	(I) received
underfōn (st. 7)	(to receive)

understandan (st. 6)	to understand
understentst (2 sg. of understandan st. 6)	(you sg.) understand
ūt (adv.)	out
ūte (adv.)	outside
wana m.	lack, want, deficiency
warna (imper. sg. of warnian wk. 2)	take heed!
warnian (wk. 2)	to take heed
wāst (2 sg. of witan pret. pres.)	(you) know
wē (pers. pron. 2 pl.)	we
wel (adv.)	well
wesan (irr.)	to be
wiðcweðan (st. 5)	to contradict
wiðcwede (1 sg. of wiðcweðan st. 5)	(I) contradict
wiðinnan (adv.)	within, inside
wīf n.	woman
wīf (acc. pl. of wīf n.)	women
willan (irr.)	to want
wīsan (acc. sg. of wise f.)	way, manner
wīsdōm m.	wisdom
witan (pret. pres.)	to know
witodlīce (adv.)	certainly, sure
wolde (1 sg. pret. of willan irr.)	(I) wanted
word n.	word
word (acc. pl. of word n.)	words
worda (gen. pl. of word n.)	(of the) words
wrīt (3 sg. of wriþan st. 1)	writes
wriþan (st. 1)	to write
wriþe (1 sg. of wriþan st. 1) [I write]	
wriþst (2 sg. of wriþan st. 1)	(you) write
wudeculfre f.	wood-pigeon
wulf m.	wolf
wyllan = willan (irr.)	to want
wylle = wille (1 sg. of willan irr.)	(I) want
wylt = wilt (2 sg. of willan irr.)	(you) want
yfel (st. n.)	evil, that which is evil
yfele (adv.)	badly
ylfet(t)e f.	swan
ymbclyppan (wk. 1b)	to embrace
ymbclyppe (1 sg. of ymbclyppan wk. 1b)	(I) embrace
ymbclypped (past part. of ymbclyppan wk. 1b)	embraced
ys = is (3 sg. of bēon/wesan irr.)	is