

# *Ælfric's Grammar*

A Single Witness Edition

Edited from London, British Library, Harley 3271

with Introduction and Textual Notes

by

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A Thesis Submitted to the College of Graduate and Postdoctoral Studies  
in Partial Fulfillment of the Requirements for the Degree of Master of Arts  
in the Department of Interdisciplinary Studies

University of Saskatchewan

2018

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## Abstract

This thesis consists of an edition of the text of Ælfric of Eynsham's (c. 955 × 1010–20) *Grammar* based on the 11<sup>th</sup> century manuscript London, British Library, Harley 3271, together with an introduction which both surveys the work's historical context and discusses key features of the text itself. An overarching theme of the introduction is the significance of the *Grammar's* peculiar place in the history of textual transmission and of education in medieval England as it was the first translation of a Latin grammar into a vernacular European language. It thus provided its readers a more easily attainable access to Latin, the language of learning, for which reason Ælfric himself calls the text "the key that unlocks the meaning of books."

Because the edition is based on a single manuscript, I have endeavoured to remain as faithful to the manuscript as may be reasonably achieved, retaining its spelling, its scribal alterations, and its textual divisions. Emendations and additions are generally reserved for damaged sections of text or for scribal errors or omissions which might otherwise be misleading to the reader and are made with reference to both the 1880 edition of Julius Zupitza and to a second manuscript, Oxford, St John's College, MS 154.

## Acknowledgements

I would like to thank, first of all, my supervisor, Dr. Yin Liu, Associate Professor of English, University of Saskatchewan, who encouraged me to begin this project and without whose ongoing aid I certainly could not have managed. I would also like to thank my committee members, Dr. John Porter, Associate Professor of History, University of Saskatchewan, and Dr. Michael Cichon, Associate Professor of English, St. Thomas More College, and my external reader, Dr. Corey Owen, Assistant Professor, Graham School of Professional Development, for their support and willingness to lend their invaluable expertise especially in the case of my own translations throughout the work. Finally, I would like to thank Dr. David Porter, Professor of English, retired, Southern University Baton Rouge, for a wealth of advice and for kindly offering me the text of his edition of the *Excerptiones de Prisciano*.

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# Introduction

## 1. Context and Significance of the *Grammar*

An appreciation of Ælfric's career as a writer, translator, and teacher requires some reflection on the century immediately preceding his own time and, more specifically, on perhaps the most important figure in England during that time, King Alfred the Great.

In the relative peace secured by the successful defense of his kingdom, Alfred sought to begin the restoration of the once renowned scholarship and learning in England, which had been so devastated by the decades of Viking invasions and, according to Alfred's own words, even more so by his people's own negligence.<sup>1</sup> Alfred's plan was twofold: his chief intention was to restore the widespread understanding of Latin grammar among the monastic community, but because this process would take many years, he also ordered, and himself took part in, the translation into English of texts which were deemed the most needful to know. In this way those without an understanding of Latin could still learn and promulgate the teachings of, for instance, the Bible and the Church Fathers.<sup>2</sup>

Viewed in the context of this educational reform, Ælfric's extensive learning reveals the success of Alfred's strategy, while his writings and translations were to become some of the most important texts for its further development. Ælfric's *Grammar* especially fulfils both parts of Alfred's plan, for the text is itself largely a translation (of the *Excerptiones de Prisciano*)<sup>3</sup> and thus

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<sup>1</sup> "geþenc hwilce witu us þa becomon for þisse worulde, þa þa we hit [wisdom] na hwæðer ne selfe ne lufedon, ne eac oðrum mannum ne lyfdon, þone naman anne we lufdon, þæt we cristene wæron, and swiðe feawa þa þeawas" ("Remember what befell us in this world, when we neither loved wisdom in ourselves nor passed it on to other men. We loved only the name – that we were Christian – and very few loved the practices") (Alfred, *De Cura Pastoralis*, Cambridge, Cambridge University Library, MS Ii.2.4, f. 5v). More accurately then, Alfred viewed the Vikings not as the cause of the decline in learning, but as the instrument of God's punishment for his people's idleness and lack of true Christian virtue. For an edition of Alfred's preface see "On the State of Learning in England," in Dorothy Whitelock, ed., *Sweet's Anglo-Saxon Reader in Prose and Verse*, 15th ed. (Oxford: Oxford University Press, 1967), pp. 4–7. All translations are my own unless otherwise stated.

<sup>2</sup> "forþi me þingð betere... þæt we eac sume bec þa þe nied-beþyrfysta syn eallum mannum to witanne, þæt we þa on þæt geþeode wendon þe we ealle gecnawan mægen" ("Therefore I think it better that some books also which are most needful for all men to know, that we translate them to a language which we all can understand") (Alfred, f. 6r).

<sup>3</sup> Martin Irvine, *The Making of Textual Culture: "Grammatica" and Literary Theory, 350–1100*, Cambridge Studies in Medieval Literature (Cambridge: Cambridge University Press, 1994), p. 62. For an edition of the text, see David W.

carries on the work begun by Alfred, while its express purpose is to educate young students (*puerulis tenellis*)<sup>4</sup> in the fundamentals of Latin grammar.

That Ælfric is conscious of his regal forerunner, moreover, is suggested by how closely his lament for the decline in learning echoes that of Alfred. In his Old English preface, Ælfric hopes that “seo halige lar on urum dagum ne acolige oððe ateorige, swa swa hit wæs gedon on Angelcynne nu for anum feawum gearum, swa þæt nan Englisc preost ne cuðe dihtan oððe asmeagan ænne pistol on Læden” (that “the holy teaching in our days grow cold or wane, just as it happened among the English people some few years ago now, so that no English priest could compose or understand a single letter in Latin”).<sup>5</sup> Perhaps Ælfric recognized what is now evident, namely that he himself represented one of the greatest realizations of Alfred’s educational movement. Sadly for him, however, Ælfric’s greatness appeared near the end of an era and the very language he championed was within a few short centuries to become unintelligible even to his own countrymen. Even Alfred’s preface itself, in the Hatton MS (Oxford, Bodleian Library, Hatton 20), was glossed in Latin by the famous Tremulous Hand of Worcester in the early 13th century, which shows how quickly and drastically the language had changed since even an English speaker found Latin more intelligible than an earlier form of his own language.<sup>6</sup> Yet in spite of this, Ælfric’s works survive in comparably astonishing numbers. Of the twelve hundred or so manuscripts which have survived

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Porter, ed., *Excerptiones de Prisciano: The Source for Ælfric’s Latin-Old English Grammar*, Anglo-Saxon Texts 4 (Woodbridge, Suffolk: D.S. Brewer, 2002). See also “The *Grammar* as a Translation,” below, p. xvi.

<sup>4</sup> f. 7r, p. 1. References to passages in the *Grammar* are given in the format: f. [folio number in the manuscript], p. [page number in this edition].

<sup>5</sup> f. 7v, pp. 2–3. Cf. Alfred, f. 5r: “þæt swiðe feawa wæron beheonan Humbre þe cuðon... an ærend-gewryt of Ledene on Englisc areccan” (“that there were very few beyond the Humber who could interpret a single brief writing of Latin in English”). It should be noted that “areccan” does not mean “to translate,” but rather “to render,” and is the Old English equivalent of the Latin *enarratio*, which is a technical term for one of the main functions of the *artes grammaticae*, namely, interpretation, the “activity focused on what was necessary to clarify a text in order to understand it” (M. B. Parkes, “*Rædan, Areccan, Smeagan*: How the Anglo-Saxons Read,” in *Pages from the Past: Medieval Writing Skills and Manuscript Books* (Farnham, UK: Ashgate, 2012), p. 10).

<sup>6</sup> See N. R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon* (Oxford: Oxford University Press, 1957), § 324. Evidence that the scribe known as the Tremulous Hand actively studied Old English is to be found in several manuscripts of Alfred’s preface. See Timothy Graham, “The Opening of King Alfred’s Preface to the Old English *Pastoral Care*: Oxford, Bodleian Library, MS Hatton 20,” *Old English Newsletter* 38, no. 1 (Fall 2004).



from the seventh to eleventh century in England, sixty contain the writings of Ælfric and fifteen of these contain the *Grammar* (though not all of the latter are complete).<sup>7</sup>

The popularity of the *Grammar* was due primarily to its significance as a teaching instrument that is, its usefulness. Many other Latin grammars were in circulation in Ælfric's time, such as those of Priscian and Donatus, to which he refers in his Latin preface,<sup>8</sup> but what is unique about Ælfric's *Grammar* is that it is the first translation into a vernacular language.<sup>9</sup> This was of crucial importance to Anglo-Saxon students since, unlike their continental counterparts for whom Latin was essentially an antiquated dialect of their own language, their study of Latin was as of a foreign language, far removed from their own Germanic tongue.<sup>10</sup> Ælfric thus perceived the paradox of using a Latin textbook to learn Latin, since that would presuppose some level of Latin understanding, and he accordingly set about composing a grammar which would better serve the needs of English-speaking students. In the Old English preface, Ælfric calls "stæf-cræft," his term for "grammar," "seo cæg ðe... bóca andgit unlycð" ("the key that unlocks the understanding of books"), but had he claimed this of his *Grammar* rather than of "stæf-cræft" in general, he would scarcely have been less accurate.

The influence of the *Grammar* extended even beyond the medieval period inasmuch as it served as a foundational entry point into the study of the Old English language itself – the Rosetta

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<sup>7</sup> Helmut Gneuss, *Ælfric of Eynsham: His Life, Times, and Writings*, Old English Newsletter Subsidia 34 (Kalamazoo: Medieval Institute Publications, 2009), pp. 9–10. See also "Manuscripts of Ælfric's *Grammar* and the Manuscript of this Edition," below, p. xxvi.

<sup>8</sup> f. 7r, p. 1. For an edition of Donatus' *artes*, see Donatus, "Ars maior," in *Donat et La Tradition de L'enseignement Grammatical*, ed. Louis Holtz (Paris: Centre National de la Recherche Scientifique, 1981), 603–74; Donatus, "Ars minor," in the same volume, pp. 585–602. See also *Grammatici Latini*, 7 vols., ed. Heinrich Keil, vol. 8 ed. H. Hagen, (Leipzig: Teubner, 1857–80), vol. 4, 355–402.

<sup>9</sup> Melinda J. Menzer, "Ælfric's English 'Grammar,'" *The Journal of English and Germanic Philology*, 103, no. 1 (2004), 106–24, p. 106. Michael W. Herren calls the move to translate such an authoritative text "daring," with which sentiment Ælfric himself evidently agrees, according to a statement in his Latin preface: "*noui namque multos me reprehensuros quod talibus studiis meum ingenium occupare uoluissim, scilicet grammaticam artem ad Anglicam linguam uertendo*" (Michael W. Herren, "Latin and the Vernacular Languages," in *Medieval Latin: An Introduction and Bibliographical Guide*, ed. F.A.C. Mantello and A.G. Rigg (Washington, D.C.: The Catholic University of America Press, 1996), p. 126). For translations of both prefaces, see Appendix A of this edition, p. 139.

<sup>10</sup> Hurt observes that "The grammars of the major Greek and Roman grammarians were not primarily pedagogical grammars. For the most part, they were written for native speakers of the language and were objective investigations of the nature and structure of language," while "Medieval grammars were written primarily to teach students a second language" (James Hurt, *Ælfric*, Twayne's English Author Series 131 (New York: Twayne, 1972), p. 106). Evidence of this is to be found in the *Grammar* itself, which includes exhaustive lists of word forms of both nouns and verbs unlike its Latin predecessors which presupposed the knowledge of such information or offered at most an overview of it.

Stone of Old English, as it were. The *Grammar* and *Glossary* were invaluable to the earliest post-medieval scholars of Old English who, in the mid sixteenth century, studied the language by employing these texts in reverse, that is, by working from Latin into the as yet little-known Old English.<sup>11</sup> In consequence, modern Anglo-Saxon scholarship is doubly indebted to Ælfric as both a prolific author and pedagogue in his own right and as the means for its discovery. In a word, he is both a gateway into the Anglo-Saxon world and, by means of his *Grammar*, the very key that unlocks it.

## 2. Ælfric's Life and Works

Little is known about Ælfric's early life except that he was born c. 955 AD, probably in Wessex, that he had some instruction in Latin as a boy, and that he came to the monastic school at Winchester early in the 970s where he remained for "many years," according to his *Letter to the Monks of Eynsham*.<sup>12</sup> There Ælfric studied under the bishop Æthelwold who was zealously furthering his mission of Benedictine Reform, a movement in which Ælfric himself was to become a key figure.<sup>13</sup> The monks of Winchester were therefore expected to strictly follow the liturgical regimen, while those training to be monks studied a curriculum based upon the *trivium* and *quadrivium*, though the focus of their introductory years was on the first part of the *trivium*, namely grammar, that is learning to read and write Latin and studying Latin literature. Hurt observes,

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<sup>11</sup> Hugh Magennis, "Ælfric Scholarship," in *A Companion to Ælfric*, ed. Hugh Magennis and Mary Swan, Brill's Companions to the Christian Tradition 18 (Leiden: Brill, 2009), pp. 8–9. See also M. Sue Hetherington, "The Recovery of the Anglo-Saxon Lexicon," in *Anglo-Saxon Scholarship: The First Three Centuries* (Boston: G. K. Hall, 1982), 79–89.

<sup>12</sup> Hurt, *Aelfric*, pp. 27–8. For further information on Ælfric's biography, see Hurt's first chapter, "Ælfric and the Tenth Century." See also Joyce Hill, "Ælfric: His Life and Works," in *A Companion to Ælfric*, 35–65; Marguerite-Marie Dubois, *Ælfric: Sermonnaire, Docteur et Grammairien* (Paris: E. Droz, 1943). Hurt, however, describes the latter as "Lengthy and often useful, though not always reliable in detail" (p. 147). Hill argues, based on the evidence of Ælfric's *Preface to Genesis*, that his early education suffered from inadequacies since his teacher only understood Latin "be dæle" ("in part"). See Hill, pp. 45–7. Accordingly, Ælfric's numerous references to the poor state of education, which it is his great aim to remedy, are not mere generalizations, but come from his first-hand experience and, doubtless, frustration.

<sup>13</sup> Hill notes the two-way nature of Ælfric's relationship with the Reform, "of which he was so self-consciously product and proponent" (Hill, "Ælfric: His Life and Works," p. 38).

however, that Ælfric's own education extended far beyond the basic curriculum, even claiming that "he was probably the best-educated man in the England of his day."<sup>14</sup>

Ælfric put his education into practice upon being sent to the newly founded monastery at Cernel in 987 where he remained for eighteen years, instructing new monks concerning the Benedictine Rule and organizing the educational program.<sup>15</sup> It was during this period, while at Cernel, that Ælfric produced the majority of his works, including the *Grammar*, which he composed some time between the years 992–1002.<sup>16</sup> In 1005, Ælfric again moved to a newly founded monastery, this time to become the abbot at Eynsham, whence comes his epithet, "of Eynsham." It seems that by this point Ælfric had already completed the main body of writings he had hoped to accomplish, for he produced very few while at Eynsham when compared with his copious output during previous years, and these later writings, moreover, were mostly undertaken not of his own will, but at the instigation of various persons who either had known him or had heard of his fame as a scholar and cleric. Among these are, for example, his *Letter to the Monks of Eynsham* and *Letter to Sigeward*.<sup>17</sup>

When Ælfric died, between 1010–1020,<sup>18</sup> he left a remarkable legacy of work. He is indeed one of the most prolific writers of Old English prose.<sup>19</sup> His reputation comes chiefly from his composition of over 160 homilies and saints' lives, but in addition to these he produced several other ecclesiastical writings, such as translations of parts of the Old Testament, a summary of the entire Bible, and a scientific treatise on the creation of the world based on Bede, called *De temporibus anni*.<sup>20</sup> Besides these, he also composed pedagogical works, namely, his *Grammar*, *Glossary*, and

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<sup>14</sup> Hurt, *Ælfric*, p. 31.

<sup>15</sup> *Ibid.*, p. 32.

<sup>16</sup> Peter Clemons, *The Chronology of Ælfric's Works*, Old English Newsletter 5 (Binghamton, NY: CEMERS, 1980), p. 34. Hurt suggests the date 995 (p. 34).

<sup>17</sup> Hurt, *Ælfric*, pp. 37ff. For editions of these texts, see *Ælfric's Letter to the Monks of Eynsham*, ed. Christopher A. Jones (Cambridge: Cambridge University Press, 2004); *Ælfric of Eynsham's Letter to Sigeward: An Edition, Commentary, and Translation*, ed. Larry J. Swain (Witan Publishing, 2017).

<sup>18</sup> Hurt, *Ælfric*, p. 41; Clemons, *Chronology*, p. 35.

<sup>19</sup> Jonathan Wilcox, editor of a collection of Ælfric's prefaces, calls him "the intellectual peak of the Benedictine reform movement in Anglo-Saxon England and the most prolific writer of Old English" (Jonathan Wilcox, ed., *Ælfric's Prefaces*, Durham Medieval Texts 9 (Durham, England: Durham Medieval Texts, Department of English Studies, 1994), p. iii).

<sup>20</sup> Gneuss, *Ælfric of Eynsham*, pp. 7–8. For an edition of *De temporibus anni*, see Ælfric of Eynsham, *De Temporibus Anni*, ed. Martin Blake, Anglo-Saxon Texts 6 (Cambridge: D. S. Brewer, 2009).

*Colloquy*, all of which are intended to aid the education of students in Latin.<sup>21</sup> Ælfric’s corpus thus has the overarching theme of education, whether in the basics of Latin or in the teachings of the faith. He evidently took to heart the injunctions he put forth in the preface to his *Grammar*: “Ælcum men gebyrað, þe ænigne godne cræft hæfð, þæt he þone dó nytne oðrum mannum”<sup>22</sup> (“it is necessary for each man who has any good skill that he use it for the benefit of other men”), and likewise that “Iungum mannum gedafenað þæt hi leornion sumne wisdóm, and ðam ealdum gedafenað þæt hi tæcon sum gerád heora iunglingum”<sup>23</sup> (“it befits young men that they learn some wisdom, and it befits the old that they teach some wisdom to their children”). But scanty as our knowledge of Ælfric’s life may be, Caroline Louisa White, in *Ælfric: A New Study of His Life and Writings*, bids us be thankful for what we do know, reminding us that “there are men of greater note than he of whom we know less.”<sup>24</sup>

### 3. The Function of the *Grammar*

Although the *Grammar* has much to say concerning Old English and its grammar,<sup>25</sup> its main function remains that of a grammar of Latin. As such, it is directed toward young, beginning students and serves as an introduction to the basics of Latin grammar, beginning with the alphabet and pronunciation of each letter and diphthong, and proceeding through the parts of speech, the five cases, nouns and their declensions, and the conjugation of verbs.

The *Grammar*’s organization is not so different from that of a modern Latin grammar, which might suggest that it was also employed in a more or less equivalent way, but there are some meaningful differences. Unlike modern grammars, Ælfric’s *Grammar* has no index or finding aids and always employs lists, rather than tables of word forms. This lack is suggestive concerning how

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<sup>21</sup> Although the *Colloquy* is now commonly known in Old English, the Old English text is in fact a gloss on Ælfric’s Latin composition, now extant in three manuscripts, one of which (London, British Library, Cotton Tiberius A. iii, fols 2–173) is glossed in Old English. See Ker, *Catalogue*, §§ 2, 186 art. 11; Helmut Gneuss and Michael Lapidge, *Anglo-Saxon Manuscripts: A Bibliographical Handlist of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100* (University of Toronto Press, 2014), §§ 363 arts. 11, 686, 775.

<sup>22</sup> f. 7v, p. 2.

<sup>23</sup> Ibid.

<sup>24</sup> Caroline Louisa White, *Ælfric: A New Study of His Life and Writings* (Hamden, Connecticut: Archon Books, 1974), p. 70.

<sup>25</sup> See “*Uterque lingua: The Grammar as a Grammar of English*,” below, p. xxii.

the *Grammar* was actually used by its readers. The absence of any visual mnemonic aids such as tables suggests that students would not have read the text to themselves in the modern sense, but, instead, would have had it read to them by an instructor,<sup>26</sup> while the lack of finding aids suggests that the text was not intended to be studied piecemeal, by jumping around here and there in order to read this or that section, that is as a reference text. On the contrary, the lack of finding aids implies that the work is to be read as a whole, sequentially, and with the profound concentration required for memorization which was expected of studious readers.<sup>27</sup>

That the *Grammar* was meant to be memorized can be inferred both from the nature of the subject – language acquisition inevitably requires much memorization – and from the usual practice of reading during the Middle Ages. Mary Carruthers, in *The Book of Memory*, argues that memory, or more accurately, *memoria*, the art of effectively both storing and recollecting information, was viewed as the foundation of learning from the classical through medieval periods. She quotes, for example, from Hugh of St. Victor’s *De tribus maximis circumstantiis gestorum*, which states: *In sola enim memoria omnis utilitas doctrinae consistit* (“the whole usefulness of education consists only in the memory of it”).<sup>28</sup> She also marks the differentiation between *memoria ad res* and *memoria ad verba*. *Memoria ad res* is one’s memory of concepts, ideas, or, as we might now say, “the gist” of a text once one has understood it and put it into his or her own words, while *memoria ad verba* is the memorization of the words of a text. Both of these forms of memory were commonly developed to a truly impressive degree.

Although Carruthers does not specifically address the relation of *memoria* to language acquisition and learning grammar, especially since nearly all the medieval texts devoted to the subject are in Latin and presume a Latin education, I would suggest that studying a language falls somewhere between *memoria ad res* and *memoria ad verba*. The memorization of declensions and conjugations, on the one hand, resembles *memoria ad verba*, since its aim is to remember exact word forms, which would fit very well into the sort of memorial framework promoted in works such as the *ad Herennium*,<sup>29</sup> insofar as they consist of small bits of information that can be easily

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<sup>26</sup> The dual prefaces in Latin and Old English lend weight to this idea of a double audience, instructor and student. See the discussion of the two prefaces in “The *Grammar* as a Translation,” below, p. xvi.

<sup>27</sup> For a comprehensive discussion of medieval reading practices and the role of memory, see Mary Carruthers, *The Book of Memory: A Study of Memory in Medieval Culture*, 2<sup>nd</sup> ed. (Cambridge: Cambridge University Press, 2008).

<sup>28</sup> Carruthers, pp. 101, 397 [Carruthers’ translation].

<sup>29</sup> For an edition and translation, see Cicero, *Rhetorica ad Herennium*, tr. Harry Caplan, Loeb Classical Library 403 (Cambridge, MA: Harvard University Press, 1954).

organized into a fixed and orderly set. Grammatical rules, on the other hand, may be ineffective if merely memorized by rote; it is necessary to understand them and be able to adapt them for them to be of use. They therefore more closely resemble *memoria ad res*. However that may be, the importance placed on *memoria* profoundly affected how medieval readers engaged with a text and must not be overlooked in the present case since a grammar, even more so than many texts, requires memorization for its usefulness.

This importance is further corroborated in the *Grammar* as the amount of explanation and translation in Old English tends to decrease over the course of the text. The Old English translation of each form within a conjugation, for instance, falls away following the change in hand to that of scribe B beginning with the section on the passive forms of the second conjugation.<sup>30</sup> From this point onward, Ælfric no longer bothers to include the Old English translation of each verb form. He evidently judges that the reader should, by this point, be able to infer the translations for himself. This suggests further that the text, though only eighty-three folios in the Harley manuscript, was not intended to be read in a short space of time. The reader was instead expected to proceed only slowly, taking the time to internalize its teachings before continuing through to subsequent sections, since a proper understanding of the initial material is a prerequisite for the more advanced content that follows.

Carruthers also notes that thumbing through a manuscript to find this or that section of text was regarded by medieval thinkers to be terribly clumsy and time-consuming. Again, from the same work of Hugh of St. Victor, she quotes:

For surely, you do not think that those who wish to cite some one of the Psalms have turned over the manuscript pages, so that starting their count from the beginning they could figure out what number in the series of Psalms each might have? The labor in such a task would be too great. Therefore they have in their heart a powerful mental device, and they have retained it in memory, for they have learned the number and the order of each single item in the series.<sup>31</sup>

Education consisted in storing away important texts in one's memory rather than merely providing the tools to find and read them in books.

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<sup>30</sup> f. 52v, p. 76.

<sup>31</sup> Carruthers, *The Book of Memory*, p. 341 [Carruthers' translation].

The presupposition that the *Grammar* is to be read in its entirety and in order elevates the importance of its organization. As a rule, Ælfric follows the order of topics in the *Excerptiones de Prisciano*, which, in turn, follows the generally accepted organization of other more or less widely circulated grammars, medieval and earlier, such as those of Donatus, Priscian’s *Institutiones grammaticae* (the main source of the *Excerptiones*), and Charisius’ *Ars grammatica*. Ælfric’s *Grammar*, however, is of a more introductory nature than these earlier works – all of which presuppose Latin as a native language – and accordingly goes into less detail or is altogether silent regarding the more advanced topics such as *de tropis*, *de metris*, *de idiomatibus*. It proceeds, nevertheless, in logical order, from simple to complex, from the smallest divisions of words themselves, namely letters and syllables, through the eight parts of speech in detail, and ends with a brief sketch and summary of the *triginta divisiones grammaticae artis*, the “thirty divisions of grammar,” concluding with the various genres of literature.

The absence of the adjective among the parts of speech may strike the reader as conspicuous, concerning which it should be noted that Ælfric, following earlier grammarians, does not consider the adjective to be a part of speech in its own right, but rather only a subclass of *nomina* (“nouns”). He explains that “Sume [*nomina*] sind *adiectiua*, þæt sind ða ðe beoð geihte to oðrum namum and getacniað oððe herunge oððe tál”<sup>32</sup> (“Some nouns are adjectives, that is, those which are added to other nouns and signify either praise or blame”). Vivien Law gives a synopsis of the medieval understanding of the adjective, which “was regarded as a type of common noun, as its name reflects – *nomen adiectivum* or *nomen epitheton* – although increasingly in the later Middle Ages *adiectivum* came to stand on its own, often contrasted with (*nomen*) *substantivum*.”<sup>33</sup>

Ælfric’s main sources, the *Excerptiones de Prisciano* and the two-part *Ars grammatica* of Donatus, deserve some attention in their own right. Donatus’ (fl. 340–60) *Ars* has been called “the most successful textbook ever written,” and served as the basic school text for over a millennium.<sup>34</sup> Its two parts are the *Ars minor*, which is an introduction to the parts of speech and inflection, and the *Ars maior*, which treats of the classical divisions of speech, from the *vox*, letters, and syllables, to barbarisms, solecisms, and tropes.<sup>35</sup> Priscian, who taught in Constantinople between 512 and 528, composed his *Institutiones grammaticae* in order to transfer the Hellenistic tradition of *grammatike*

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<sup>32</sup> f. 10v, p. 9. “herunge oððe tál”: i.e. either a positive or negative attribute.

<sup>33</sup> Vivien Law, “Grammar,” in Mantello and Rigg, *Medieval Latin: An Introduction and Bibliographical Guide*, p. 291.

<sup>34</sup> Irvine, *The Making of Textual Culture*, p. 58.

<sup>35</sup> *Ibid.*

into Latin.<sup>36</sup> The *Institutiones* gives a systematic treatment of grammar in its first sixteen books and discusses syntax in its final two, which are directed to advanced students.<sup>37</sup> The *Excerptiones de Prisciano* is a ninth- or early tenth-century compilation of the *Institutiones* together with material from Priscian's other works, Bede's grammatical treatises, and Isidore of Seville's *Etymologiae*.<sup>38</sup>

For Anglo-Saxon students Ælfric's *Grammar* may have supplanted those of Donatus and Priscian as the first step of an education, but it did not replace them altogether. It instead served as an introduction to them. It provided students with the basic set of tools needed for reading Latin and furthering their studies which it achieved through the explanatory medium of the vernacular language, the use of which made it the first of its kind. But it should also be remembered that grammar, understood in the far more expansive medieval sense of the term, is not merely a set of rules, but an art, something valuable not only as a means but as an end in itself. It reaches beyond purely linguistic matters into rhetoric, dialectic, exegesis, and criticism. It is also understood as the necessary starting point of all learning.<sup>39</sup>

The *ars grammatica* was commonly divided into four ascending divisions: *lectio*, the rules for correct reading, *enarratio*, the interpretation of a text, *emendatio*, rules for correcting texts, and *iudicium*, judgment or literary criticism.<sup>40</sup> Irvine notes that

grammatical discourse was employed to organize and classify the other *artes*, positioning *grammatica* as the foundation and arbiter of the whole order of knowledge. *Grammatica* was articulated as the foundation of a sequence of disciplines, each of which presupposes *grammatica* as the only point of entry into the system.<sup>41</sup>

Ælfric's *Grammar* was therefore an entry point on two levels, to the rules of a language and to a broader culture of learning, and it offered a glimpse, not only in the *triginta divisiones*, but also in

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<sup>36</sup> Irvine, pp. 61–2.

<sup>37</sup> The *Institutiones* are also sometimes said to have a *minor* and *maior* part according to this division as indeed Ælfric mentions at the beginning of his Latin preface: “*has Excerptiones de Prisciano, minore uel maiore*” (f. 7r, p. 1).

<sup>38</sup> Irvine, p. 62.

<sup>39</sup> Cf. Isidore's *Etymologies* whose hierarchical order sets grammar first, postponing discussion even of God and the divine until its seventh book. For a translated edition, see Isidore of Seville, *The Etymologies of Isidore of Seville*, trans. Stephen A. Barney et al. (Cambridge: Cambridge University Press, 2006).

<sup>40</sup> See Irvine, especially the “Introduction” and chapter two, “The developing model of *grammatica* in the Roman and early medieval world,” pp. 1–22, 44–87.

<sup>41</sup> Irvine, p. 63.



the quotations from authorities such as Vergil and the Bible, of what its readers' studies would eventually lead to, namely the treasury of texts and knowledge to which grammar provided the key.

#### 4. The *Grammar* as a Translation

Ælfric's main textual sources for the *Grammar* are the *Excerptiones de Prisciano* and Donatus' *Ars minor*, but the text is no mere translation or pastiche.<sup>42</sup> Ælfric regularly quotes, translates, and expands, introduces original material, omits passages, and develops his own explanations and examples. His *Grammar* is therefore better termed an adaptation rather than a translation, though he is not unique in this regard. Jeanette M.A. Beer observes that

The most individual products of Latin-vernacular translation were, however, those in which the source text was completely reshaped and reinterpreted for a new public. Translation then allied itself with creation and the resulting works took on a life of their own... In those cases (frequently works of entertainment/instruction) the criterion of structural equivalence between source and derivative was subordinated to the criterion of structural appropriateness for a new target audience.<sup>43</sup>

Ælfric himself also comments on his practice in the preface, saying, *Sciendum tamen quod ars grammatica multis in locis non facile Anglice lingue capit interpretationem*<sup>44</sup> ("it is to be understood, however, that in many places an *ars grammatica* art does not easily admit of a translation in the English language").<sup>45</sup> And again, in the preface to his *Catholic Homilies*, Ælfric explains that

*ideoque nec obscura posuimus verba, sed simplicem Anglicam, quo facilius possit ad cor pervenire legentium vel audientium, ad utilitatem animarum suarum, quia alia lingua*

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<sup>42</sup> Hurt, p. 108.

<sup>43</sup> Jeanette M. A. Beer, "Medieval Translations: Latin and the Vernacular Languages," in Mantello and Rigg, *Medieval Latin: An Introduction and Bibliographical Guide*, p. 728.

<sup>44</sup> f. 7r, p. 1.

<sup>45</sup> For further discussion of Ælfric's comments on translation in his Latin prefaces, see Wilcox, *Ælfric's Prefaces*, pp. 63–7.

*nesciunt erudiri, quam in qua nati sunt. Nec ubique transtulimus verbum ex verbo, sed sensum ex sensu.*<sup>46</sup>

(“And therefore we have not used obscure words, but simple English, in order that it might more easily reach the heart of those reading or listening, for the sake of providing something that will be to the benefit of their minds, because they are unable to be educated in a tongue other than that in which they were raised. Nor have we translated everywhere word for word, but sometimes sense for sense.”)<sup>47</sup>

Ælfric prefers simplicity and clarity over eloquence and rhetorical artifice, which he does for the benefit of his audience, who may be unlearned or, as is the case with the *Grammar*, newly embarking on an education. He makes no secret of his inclination to translate sense for sense when he judges it to be necessary or beneficial.

This tendency, moreover, arises out of Ælfric’s misgivings concerning translation, and especially translation of scripture, which result from the fear of misleading the unlearned who, he deems, are likely to understand only a literal interpretation, being oblivious to the deeper meanings of the text.<sup>48</sup> In the preface to his translation of *Genesis*, Ælfric remarks that

this work is very perilous for me or any man to undertake, because I fear, if some foolish person reads this book or hears it read, that he will think that he may live now in the new law just as the patriarchs lived then in that time before the old law was appointed, or just as men lived under the law of Moses.<sup>49</sup>

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<sup>46</sup> Benjamin Thorpe, F.S.A., ed., *The Sermones Catholici or Homilies of Ælfric in the Original Anglo-Saxon, with an English Version*, vol. 1, *The Homilies of the Anglo-Saxon Church* (London: Richard and John E. Taylor, 1844), p. 1. My own translation follows – Thorpe’s edition translates the Old English, but not the Latin.

<sup>47</sup> “sense for sense,” cf. Ælfric’s treatment of the passive voice: “*amatur a me*, ‘ic lufige’; *legitur a me*, ‘ic ræde,’ (f. 43r, p. 62) in which no attempt is made to translate the literal meanings, namely “it is loved by me” and “it is read by me.” Ælfric instead, very practically, gives only the sense of the Latin in idiomatic Old English.

<sup>48</sup> These deeper meanings include primarily the allegorical and tropological: in the former, a correspondence is understood between terms and concepts in a cultural encyclopedia (e.g., “lamb” = “Christ”); in the latter, expressions indicate actual things, but these things in turn are understood to signify other events or concepts (e.g., the crossing of the Jordan River comes to signify baptism) (Irvine, *The Making of Textual Culture*, p. 262). For a discussion of these methods of interpretation and their history, see Irvine, chapters four and six, “*Enarratio I*” and “*Enarratio II*,” pp. 118–61, 244–71.

<sup>49</sup> Wilcox, *Ælfric’s Prefaces*, p. 78.

The *Grammar*, on the other hand, poses a different, if less perilous, challenge, namely that the text is about language itself. Sometimes this challenge is too great so that, for instance, Ælfric altogether omits any discussion of meter, saying, *de quibus hic reticemus*<sup>50</sup> (“concerning which we are here silent”), while in other cases he admits that he cannot find a suitable translation. Of Latin *quiturus*, for example, he says that “we ne cunnon nan Englisc þær-to”<sup>51</sup> (“we know no English for it”). In most cases, however, Ælfric strives to do the best he can with the tools at his disposal. He thus finds it necessarily awkward to discuss certain aspects of Latin which have no counterpart in Old English such as, most notably, tenses other than the present and perfect. Accordingly, since Old English has no future tense, he must rely on adverbs and context to convey futurity. Thus for a single Latin verb, *stabo* (“I will stand”), he provides “ic stande nu rihte oððe on sumne timan” (“I stand right now or at some (future) time”), which is not only clunky, but even potentially misleading.

The examples Ælfric gives are especially reflective of his adaptive style of translation. He often adapts terms, names, and situations, which in his sources were based on traditional Roman society, to ones which would have been more familiar to his Christian, Anglo-Saxon audience. For instance, when he first introduces the noun as a part of speech, instead of using the examples for proper and common nouns given in the *Excerptiones*, namely *Virgilius* and *ars*, Ælfric provides the Latinized Anglo-Saxon names, *Eadgarus*, *Aðelwoldus*, and the more familiar terms, *rex*, *episcopus*.<sup>52</sup> But by effecting such changes, Ælfric did more than aid the comprehension of his readers; he also left a window, however casual or idealized, into the commonplaces of 10<sup>th</sup> century Anglo-Saxon society. Thus, in keeping with the monastic setting of both its author and readers, books, students (*pueri*), and teachers are seemingly ubiquitous, as in, for instance, *multum ipse laborat docendo pueros* (“He labours much in teaching the children”),<sup>53</sup> *commoda mihi librum ad legendum* (“Lend me a

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<sup>50</sup> f. 7r, p. 1.

<sup>51</sup> f. 77r, p. 115.

<sup>52</sup> f. 9r, p. 6. Cf. Porter, *Excerptiones de Prisciano: The Source for Ælfric's Latin-Old English Grammar*, p. 60. Note that these examples also correspond to historical figures both revered by Ælfric and familiar to his audience, namely King Edgar and Æthelwold, bishop of Winchester and Ælfric's own teacher. Cf. also Thomas N. Hall, “Ælfric as Pedagogue,” in *A Companion to Ælfric*, p. 198. Ælfric later strikingly restricts the definition of *rex*, “cyning,” to a ruler “ðe rihtlice wissað his folce” (“who rightly governs his people”) (f. 56r, p. 82).

<sup>53</sup> f. 50r, p. 73.

book to read”),<sup>54</sup> and *ab hoc magistro audiui sapientiam* (“From this master I have heard wisdom”).<sup>55</sup> Nor does he lose an opportunity to improve his students: injunctions such as *o puer, lege* (“O child, read”) <sup>56</sup> and *quando ueniam ad te, doce me* (“When I come to you, teach me”) <sup>57</sup> are commonplace, while his often-repeated paradigm example of the comparative adjective is *iustus, iustior, iustissimus* (“just, more just, most just”). Moreover, most examples concerning servants<sup>58</sup> especially espouse humility and beneficence, as *a meo seruo monitus sum* (“by my servant I am instructed”),<sup>59</sup> *meo mancipio fabrico domus* (“I build a house for my servant”),<sup>60</sup> and *meos seruos diligo* (“I love my servants”).<sup>61</sup> In general, Ælfric chooses examples with a positive and encouraging tone, stressing the value of books, reading, learning, and of the Christian values of giving and loving.<sup>62</sup> This tendency is perhaps best exemplified when, for *utinam legissem in iuuentute*, he gives not only the literal translation “eala gif ic rædde on iugoðe” (“if only I had read in my youth”), but further adds, “ðonne cuð ic nu sum god” (“then I would now know some good”).<sup>63</sup> In one instance, moreover, a lack of examples is suggestive: in his discussion of jurative adverbs, Ælfric gives only three examples before concluding that “Crist sylf us forbæd ælcne að,” and therefore, “Ma sindon swerigendlice *aduerbia*, ac hwæt sceolon hi gesæde, nu we swerian ne moton?” (“Christ himself forbade us every oath,” and therefore, “there are more swearing adverbs, but what should be said of them, given that we are not supposed to swear?”),<sup>64</sup> which both admonishes his readers not to swear and limits their ability to do so, at least in Latin. In a word, Ælfric’s original examples show that he is interested in imparting to his readers a wisdom beyond that of grammar alone.

It is also important to note that, although Ælfric tends to adapt and Christianize his sources, which quote only secular texts, he does not wholly omit classical pagan authors. He quotes from

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<sup>54</sup> f. 45v, p. 66.

<sup>55</sup> f. 14r, p. 16.

<sup>56</sup> f. 43r, p. 63.

<sup>57</sup> f. 69v, p. 102.

<sup>58</sup> Perhaps a more accurate and less anachronistic translation of the the Latin and Old English terms *servus*, *ancilla*, *mancipium* and “ðeow man,” “wyln,” “wealh” would be “slave” or “bonds(wo)man.”

<sup>59</sup> f. 35r, p. 50.

<sup>60</sup> f. 35v, p. 51.

<sup>61</sup> f. 35r, p. 50.

<sup>62</sup> Ælfric’s example for the reflexive pronoun *se*, for instance, is “*Christus se dedit pro nobis*” (“Christ gave himself for our sake”), f. 33v, p. 48.

<sup>63</sup> f. 42v, p. 62.

<sup>64</sup> f. 70r, p. 104.

Vergil's *Aeneid* several times, including its famous opening line, *arma uirumque cano*, twice,<sup>65</sup> and further quotes, for example, Lucan, Sallust, Seneca, Terence, and Plautus. Thus, just as, in the words of Martin Irvine in *The Making of Textual Culture*, Isidore of Seville sees “Christian *grammatica*... as the continuation and completion – not the cancellation – of Roman imperial *grammatica*,”<sup>66</sup> so does Ælfric see his *Grammar* as a manifestation of, and gateway to, both scriptural and classical secular authority.

It is a common trope for authors to belittle their own cleverness and stress their inadequacy, rather hypocritically, in the most elaborately constructed language they can compose.<sup>67</sup> Ælfric stands out by being genuine in this regard since, rather than indulging in such intellectual decadence, he gives an argument, not an excuse, for the kind of simple language he actually employs. It is, moreover, natural that he should do so both for pedagogical reasons and because the work is a translation and not an original composition.

Many of Ælfric's works of translation contain dual prefaces in Latin and Old English and the *Grammar* is no exception. The two prefaces, however, are not translations of each other; they are aimed at different audiences. In the Latin preface, Ælfric defines the nature of his text as a translation of the *Excerptiones de Prisciano* and gives his reason for producing it, namely, *inserere utramque linguam, uidelicet Latinam et Anglicam* (“to implant both languages, namely Latin and English”).<sup>68</sup> He also specifies that the text is designed for beginning students, *puerulis, non senibus* (“for young boys, not old men”),<sup>69</sup> and justifies his adaptive method of translation, reiterating that it is for the sake of his young audience, saying, *simplicem interpretationem sequor* (“I follow a simple

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<sup>65</sup> f. 8r, p. 4; f. 81r, p. 121.

<sup>66</sup> Irvine, p. 234.

<sup>67</sup> For examples and a discussion of this topos from its apparent origins with Cicero to its adoption by Christian authors, see the section titled “Affected Modesty” in Ernst Robert Curtius, *European Literature and the Latin Middle Ages*, trans. Willard R. Trask, Bollingen Series, XXXVI (Princeton, New Jersey: Princeton University Press, 1973), 83–5. For a discussion of this issue pertaining specifically to Ælfric and what it implies for his practice of translation, see Robert Stanton, “Rhetoric and Translation in Ælfric's Prefaces,” *Translation and Literature* 6, no. 2 (1997): 135–48. Stanton argues that Ælfric's profession of modesty in his prefaces of the *Grammar* and of other works is not merely a rhetorical device, but that “Discomfort about written English competing with the higher-status Latin, and fears about excessive originality and displacement, lie, I think, behind Ælfric's uneasiness about his own English translations. Not all of these can be ascribed to convention and written off as obligatory concessions to the ethos of the self-denying author” (p. 141).

<sup>68</sup> f. 7r, p. 1.

<sup>69</sup> Ibid.

interpretation”) and *estimamus ad inchoationem tamen hanc interpretationem paruulis prodesse posse* (“we judge that this interpretation can be useful as a starting point for children”).<sup>70</sup>

In the Old English preface, on the the other hand, Ælfric introduces his text as a “lytlan bók,” a little book, about “stæf-cræft,” literally “letter-craft,” which is his Old English term for grammar. He mentions that it is translated, “awendan to Engliscum gereorde” (“translated to the English language”),<sup>71</sup> but does not name the source text. The reason for producing the text is again to aid young children beginning their studies, “fremigan iungum cildum to anginne ðæs cræftes” (“to aid young children to begin this craft [grammar]”),<sup>72</sup> though instead of giving his own credentials, he is here more explicit regarding the usefulness of the knowledge which the text itself reveals – he calls grammar “seo cæg ðe... bóca andgit unlycð” (“the key that unlocks the understanding of books”).<sup>73</sup> He then gives some general moral precepts, saying that anyone with a skill ought to use it for the benefit of others, and that the old ought to teach and the young to learn. Next, he foreshadows the degradation that will surely befall society if such precepts are not adhered to, which he does with typical Anglo-Saxon pathos, asking, “hwanan scoldan cuman wise lareowas on Godes folce, buton he on iuguðe leornian?” (“whence shall come wise teachers to God’s people, if they do not learn in their youth?”)<sup>74</sup> and he recalls how precisely such catastrophes had taken place not long before. Next, Ælfric specifies that his text serves only as “sum angin to æðrum gereorde” (“an introduction to another language”).<sup>75</sup> Finally, he warns future scribes to take care to copy the text correctly. He even calls a poor copyist an “unwritere,” and says that such a one does “much evil.”<sup>76</sup> And although such warnings to scribes are not uncommon, Ælfric is especially justified in this case since it is precisely the purpose of the text to transmit, with correct orthography, a massive array of Latin vocabulary and word forms, while the repetitiveness of large sections of it render it especially prone to scribal error.

The reason the two prefaces differ so greatly from each other is that they are directed to different audiences. The Old English preface is written for the true audience of the text, namely those who have not studied Latin at all and are using the *Grammar* as a first introduction to the

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<sup>70</sup> Ibid.

<sup>71</sup> f. 7v, p. 2.

<sup>72</sup> Ibid.

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.

<sup>75</sup> ff. 7v–8r, p. 3.

<sup>76</sup> f. 8r, p. 3.

language. It is therefore natural that in this preface, Ælfric finds it necessary to define the term “grammar” and explain its usefulness, and that he justifies himself not through reference to an authoritative text, but through general aphorisms of good sense and Christian sentiment. The Latin preface, on the other hand, presupposes a reader who has at least enough Latin training to puzzle his way through it. It is thus more likely that such a reader would pick up on Ælfric’s references to Priscian and Donatus. Perhaps this preface was directed towards teachers as much as to students, since such readers were more likely to be curious about or even suspicious of Ælfric’s method of translation. James Hurt notes that explanations of Ælfric’s methods of translation “Almost invariably... appear in the Latin prefaces rather than the English ones” and that they are therefore “addressed, unlike the translations themselves, to learned readers who might oppose both translation into the vernacular in general and Ælfric’s methods in particular.”<sup>77</sup> It is thus fitting that the tone of the Latin preface should be that of a defense of Ælfric’s work and methods, whereas the Old English preface, like the text as a whole, being addressed to initiates, has an encouraging tone which stresses the usefulness and even righteousness of the reader’s new undertaking.

### 5. *Uterque lingua: The Grammar as a Grammar of English*

Although the *Grammar* is, of course, a grammar of Latin, it inevitably has much to say about Old English grammar as well.<sup>78</sup> Whenever Ælfric translates or expands upon some feature of

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<sup>77</sup> Hurt, p. 88.

<sup>78</sup> That the *Grammar* functions or was intended at least partly as a grammar of English as well as Latin has not been universally accepted by scholars. For an argument against it, see Vivien Law, “Anglo-Saxon England: Ælfric’s ‘Excerptiones de Arte Grammatica Anglice,’” *Histoire Epistemologie Langage* 9 (1987): 47–71. Law asserts that “No description of English is to be found in this text” (p. 47). For opposing arguments and a broader discussion of the issue, see Melinda J. Menzer, “Ælfric’s English ‘Grammar,’” *The Journal of English and Germanic Philology* 103, no. 1 (January 2004), 106–24; Helmut Gneuss, “The Study of Language in Anglo-Saxon England,” in *Textual and Material Culture in Anglo-Saxon England: Thomas Northcote Toller and the Toller Memorial Lectures*, Publications of the Manchester Centre for Anglo-Saxon Studies (Cambridge: D.S. Brewer, 2003), 75–105. Menzer notes that “Those who have claimed that the *Grammar* teaches English usually see that aspect of the text as secondary and accidental” (p. 108). Hurt, for example, would fit this category. He states that “Ælfric also goes beyond his sources in the attention he pays to English grammar and its relation to Latin,” but further remarks that Ælfric’s “comments on English... do not amount to anything like a systematic grammar” (p. 110). Menzer, on the contrary, concludes that “Ælfric was the first to study English systematically, and in so doing, he was the first to create English grammar” (p. 124). Gneuss agrees, stating that “the system and the categories of Latin grammar to which the Anglo-Saxons were thus exposed were also applied by

Latin grammar, he naturally must do so in Old English and, accordingly, he is compelled to make shift to fit his own language to some very specific and technical usages. To this end he coins a vast array of Old English grammatical terminology, a collection of which is given in the tables in Appendix B.

The fact that among English speakers Latinate words rather than descendants of Ælfric's inventions are still used for grammatical terminology may at first seem to suggest a failure on his part, but this is not necessarily the case. On the one hand, historical factors and the swift linguistic changes brought with them, all manifestly beyond Ælfric's control, were partly to blame.<sup>79</sup> But more important than these is that Ælfric himself does not seem to have intended his inventions to replace their Latin counterparts. They were instead designed to serve as explanatory aids, to render obscure terminology more intelligible to his audience. Hurt calls Ælfric's English terms "explanations of the Latin terms of the kind that a good teacher would provide to help his students understand and remember the new terms, not replacements for them."<sup>80</sup>

The tables of comparative terminology (see Appendix B) show how Ælfric achieves this pedagogical purpose, employing several different methods for coining his terms.<sup>81</sup> One method he uses is simply to borrow the term directly from Latin, but treating it as an Old English word with the appropriate inflectional endings. Thus Latin *casus* becomes "case" and *pars*, "part." Another of his methods is to employ an already existing English word with a new, technical meaning. Thus for Latin *nomen*, he uses "nama" ("name"), for *uerbum*, "word," and for *tempus*, "tid" ("time"). The third method Ælfric uses is to combine Old English words to form a compound translation or calque of the Latin term. *Pronomen* accordingly becomes "naman speliend" ("name's substitute")

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them to their own language. They must have done this whenever they were glossing and translating texts, and it is demonstrated quite clearly in Ælfric's contrastive *Grammar*" (p. 76).

<sup>79</sup> See Edna Rees Williams, "Ælfric's Grammatical Terminology," *PMLA* 73, no. 5 (1958): 453–62. See also R. M. Wilson, ed. *Sawles Warde*, Texts and Monographs: Leeds School of Eng. Lang., 1938, in which Wilson states, "The special grammatical terms of his original are not borrowed wholesale but are translated into their Old English equivalents.... On the whole it seems probable that this grammatical terminology died out, not from any lack in itself, but because it depended for its existence on constant literary use. Had it not been for the Conquest, we should probably still be using Ælfric's grammatical vocabulary" (p. 6).

<sup>80</sup> Hurt, p. 111. Hurt also cautions, however, that at least some of the English terms were likely already conventional, that "they seem inevitable and are probably not original with Ælfric" (*ibid.*).

<sup>81</sup> For a detailed analysis of Ælfric's grammatical terminology, see Don Chapman, "Uterque Lingua / Ægðer Gereord: Ælfric's Grammatical Vocabulary and the Winchester Tradition," *Journal of English and Germanic Philology* 109, no. 4 (October 2010): 421–45. See also Mechthild Gretsch, "Ælfric, Language and Winchester," in *A Companion to Ælfric*, 109–37.



and *interiectio* becomes “betwux alegednys” (“set between”) or “betwux aworpennyss” (“between thrown”).<sup>82</sup> In some cases, Ælfric essentially translates each morpheme of the Latin term, so that *participium*, for instance, becomes “dæl-nimend” (“part-taking”), *prepositio* becomes “fore-setnys” (“before-set”), and *subiunctiuus* is named “under-ðeodendlic” (“under-joined”). Although some of Ælfric’s terms, such as “cyn,” “dædlic,” and “getel,” are concise and appropriate enough for regular use, it is hardly likely that any student continued to use such a verbose construction as “forð-gewiten mare þonne ful-fremed” in place of *plusquam perfectum* once he had fully grasped its meaning by the aid of that explanatory term.

Even if Ælfric’s terminology was not intended as a replacement for Latin grammatical terms, it at least helped build a framework for speaking about English grammar, something which had so far scarcely been done. It is often in the course of learning a second language that many people begin to appreciate the grammar of their native tongue. Melinda Menzer, in her article “Ælfric’s English ‘Grammar,’” aptly captures this notion:

Although it may seem obvious to say that English has grammar, that fact was not necessarily obvious to a tenth-century English reader; nor, for that matter, is it obvious to a modern English speaker. Speakers learn their native languages without knowing that they are learning “grammar.” We learn that we know English grammar only when we begin to consciously study our language. Ælfric teaches his readers to study their own language.<sup>83</sup>

By developing a system of English terminology and providing parallel examples of Latin and Old English grammatical concepts, Ælfric teaches his readers to be aware that their own language has grammatical rules as well. These in turn can be fruitfully compared with the rules of Latin for the aid of the reader’s understanding and memorization. Such parallels are sometimes explicitly stated as, for instance, when Ælfric explains how the relative pronoun “*is...* ne mæg beon æfter rihte gecweden, buton þæt andgit béo ær fore-sæd, swa eac on Engliscre spræce ne cweð nan man ‘se’

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<sup>82</sup> The fact that Ælfric himself is not consistent with his English terms lends additional weight to the supposition that they were intended as pedagogical aids, not replacements intended for ordinary use.

<sup>83</sup> Menzer, p. 115.

buton he ær sum ðing be ðam men spræce” (“*is* cannot be properly spoken unless its meaning<sup>84</sup> be already mentioned, just as in English speech no man says ‘se’ unless he has already said something about that man”).<sup>85</sup>

Moreover, when explaining the Latin case system, for example, although he never claims that Old English has six cases, as Latin does, he nevertheless gives Old English translations of examples of each Latin case. This is not at all problematic for cases shared by both languages, such as, “*Nominatiuus* is ‘nemnigendlice.’ Mid ðam cásu we nemnað ealle ðinge,” and the corresponding example, “*hic homo equitat*, ‘ðes man rít,’”<sup>86</sup> since here, both *homo* and “man” are, naturally, in the nominative case and are further marked as such by their corresponding demonstrative adjectives. When, however, he explains the Latin vocative and ablative cases, which Old English does not have, he still endeavours to retain the peculiar meaning and use of each in his English example. Thus he gives the following example of the vocative: *Ó homo, ueni huc*, “eala ðu mann, cum hider,” and of the ablative: *ab hóc homine pecuniam accepi*, “fram ðisum menn ic under-feng feoh,”<sup>87</sup> where the phrases “eala ðu” and “fram” translate the equivalent case markers, *Ó* and *ab*, respectively. But this is no isolated phenomenon. Throughout the text, Ælfric consistently employs these markers in both languages to differentiate the vocative from the nominative and the ablative from the dative. He thus shows that the two languages function in similar ways, even if their grammatical functions are represented differently. He even discusses, for instance, patronymics which, although they are employed in Greek and English, significantly do not occur in Latin.<sup>88</sup>

Such practices highlight how Ælfric makes use of the advantages available to him inasmuch as he strives to stress the parallels between the two languages – parallels which in Modern English may be lost. Because the marking of case, for instance, has all but vanished from Modern English (with the exception of certain pronouns), gaining an understanding of it is often one of the hurdles to modern English speakers in their acquisition of Latin. For Ælfric, on the other hand, the similarity between the case structure of Latin and Old English offered a great benefit. The

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<sup>84</sup> i.e. its “antecedent.”

<sup>85</sup> f. 34v, p. 50.

<sup>86</sup> f. 13v, p. 15.

<sup>87</sup> f. 14r, p. 16.

<sup>88</sup> “Sume [*nomina*] sindon *patronomica*, þæt sind ‘fæderlice naman,’ after Greciscum ðeawe, ac seo Leden spræc næfð ða naman. Hi sind swa ðeah on Engliscre spræce” (“Some nouns are patronymic, that is ‘fatherly names,’ after the Greek custom, but the Latin language does not have these names. They are, nevertheless, in the English language”) (f. 11r–11v, p. 11).

argument can be made, moreover, that the six Latin cases are morphologically nearly reducible to Old English's four, since the Latin vocative form rarely departs from the nominative, and dative and ablative forms are very often identical.<sup>89</sup> More than this, however, Ælfric explicitly states that the fundamental framework of Latin grammar, the eight parts of speech, applies equally to English. He says, "Witodlice on ðisum eahta dælum is eall Leden spræc belocen and þæt Englisc geðwær-læhþ to eall ðam dælum" ("Truly in these eight parts [of speech] is all Latin speech encompassed and English agrees in all these parts").<sup>90</sup>

Though it may not have been Ælfric's intention to produce a systematic grammar of Old English alongside the Latin, he nevertheless revealed the possibility of doing so by showing that Old English, too, can be analysed according to the same systematic framework. It is thus no accident that in his preface, Ælfric hopes that his text will "implant both languages, namely Latin and English" (*inserere utramque linguam, uidelicet Latinam et Anglicam*),<sup>91</sup> in his readers' minds since even if all of the discussion of English grammar were merely incidental and inevitable in such a work as the translation of a grammar, Ælfric foresaw it and took full advantage of it.

## 6. Manuscripts of Ælfric's *Grammar* and the Manuscript of this Edition

The *Grammar* survives, in whole or in part, in fifteen manuscripts, almost all of which were copied during the 11<sup>th</sup> century or early in the 12<sup>th</sup>. One exception to this is Worcester, Cathedral Library, F. 174, of the 13<sup>th</sup> century. Its scribe was the well-known Tremulous Hand of Worcester,<sup>92</sup> who devoted many years to studying Old English, which had then already become like a foreign

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<sup>89</sup> Menzer argues precisely this point, saying that "Since the Latin dative and ablative cases are the same in the plural in all five declensions and often the same in the singular, and the nominative and vocative cases are almost always identical, it would be easy to apply the case system to English; the Old English dative could be seen as two cases, dative and ablative, and a vocative could be posited on the model of the nominative. Of course, ultimately, the case systems of Latin and English derive from a common Indo-European ancestry, so the languages do work in similar ways" (Ælfric's English "Grammar," p. 120).

<sup>90</sup> f. 10r, p. 8.

<sup>91</sup> f. 7r, p. 1.

<sup>92</sup> Elaine Treharne, "Worcester, Cathedral Library, F. 174," in *The Production and Use of English Manuscripts 1060 to 1220* (University of Leicester, 2010; last update 2013).

language even to English speakers.<sup>93</sup> Of the fifteen manuscripts, four contain only fragments, three are incomplete, and seven contain the *Glossary* in addition to the *Grammar*. Two manuscripts have happily been fully digitized and made freely available online (Harley 3271 and St. John's College 154) as have been selections from a third (Durham, Cathedral Library, B.III.32). Here follow the manuscript sigla (following Zupitza) and the parts of the *Grammar* and *Glossary* each contains:

- A = Oxford, All Souls College, 38, s. xi med; fragmentary;  
C = Cambridge, Corpus Christi College, 449, s. xi<sup>1</sup>; incomplete *Grammar* and *Glossary*;  
D = Durham, Cathedral Library, B.III. 32, s. xi<sup>1</sup>; complete *Grammar*, omits *Glossary*;  
F = London, British Library, Cotton Faustina A. x, s. xi<sup>2</sup>; prefaces (except for four lines) missing, includes *Glossary*;  
H = London, British Library, Harley 107, s. xi med.; incomplete *Grammar* and *Glossary*;  
h = London, British Library, Harley 3271, s. xi<sup>1</sup>; complete *Grammar*, omits *Glossary*;  
J = London, British Library, Cotton Julius A. ii, s. xi med.; prefaces missing, includes *Glossary*;  
O = Oxford, St John's College, 154, s. xi in.; complete *Grammar* and *Glossary*;  
P = Paris, Bibliothèque Nationale de France, anglais 67, s. xi<sup>1</sup>; fragmentary;  
R = London, British Library, Royal 15. B. xxii, s. xi<sup>2</sup>; incomplete *Grammar*, omits *Glossary*;  
r = London, British Library, Royal 12. G. xii, s. xi med; fragmentary;  
S = Bloomington, Indiana, Lilly Library, Additional 1000 (formerly Sigmaringen), s. xi<sup>1</sup>; fragmentary;  
T = Cambridge, Trinity College, R. 9. 17 (819), s. xi/xii; omits prefaces and *Glossary*;  
U = Cambridge, University Library, Hh. 1. 10, s. xi<sup>2</sup>; complete *Grammar* and *Glossary*;  
W = Worcester, Cathedral Library, F. 174, s. xiii<sup>1</sup>; omits prefaces, includes *Glossary*.<sup>94</sup>

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<sup>93</sup> See Graham, "The Opening of King Alfred's Preface to the Old English Pastoral Care: Oxford, Bodleian Library, MS Hatton 20." For an authoritative study of the Tremulous Hand, see Christine Franzen, *The Tremulous Hand of Worcester: A Study of Old English in the Thirteenth Century* (Oxford: Clarendon Press, 1991).

<sup>94</sup> Though Gneuss's *Handlist* omits the Worcester manuscript on account of its later date, it mentions one other manuscript which contains the *Grammar*, namely, Ushaw (co. Durham), St Cuthbert's College, XX. K. 3. 7, though the information given on it is unusually sparse. It gives only the following: s. xi; Contents: Ælfric, *Grammar*\* (f); [no printed notice; information from A.I. Doyle] (Gneuss and Lapidge, *Anglo-Saxon Manuscripts*, § 757.1).

The manuscript selected for presentation in this edition is London, British Library, Harley 3271. It was chosen as a representative manuscript for several reasons. First, it is among the earliest extant copies, as it was produced in the early 11<sup>th</sup> century. Second, it contains the complete text of the *Grammar*, including Ælfric's two prefaces, which are omitted or lost in several of the surviving witnesses. That the manuscript does not contain the *Glossary* is of little importance for this edition, which reproduces only the *Grammar*. The *Glossary*, in any case, has been the focus of the greater part of the scholarship devoted to Ælfric's grammatical writings. Third, the 1880 edition of Julius Zupitza uses a different manuscript, namely Oxford, St John's College, MS 154, as its base text and provides only variant substantial readings from the Harleian or any other extant manuscript in its critical apparatus.

Harley 3271 is a miscellany primarily containing various grammatical and computistical texts which together suggest that it was intended for use in an Anglo-Saxon classroom.<sup>95</sup> Besides the *Grammar*, the manuscript contains a number of Latin texts that are grammatical in nature. These include the manuscript's first text, on the genre of nouns and pronouns and the first and second declensions (ff. 1r–6r) and, following shortly after the *Grammar*, a treatise entitled *Dialogus de VIII partibus orationis*, also known by its incipit, *Beatus quid est* (ff. 93r–113v). Other Latin texts are either of a religious genre, such as the *Inventio corporis Sancti Stephani ad vesperam* (ff. 115r) and the *Missa pro sacerdote* (ff. 121r–121v), or are computistical, such as the *Ad dies Aegyptiacos* (ff. 122r–122v), the *Medicina ypocratis* (ff. 122v–124r), and a text on the *dies medicales* (ff. 120v–121r).

The codex also contains a number of Old English texts. These include the *Tribal Hidage* (f. 6v), miscellaneous notes on computus (ff. 90r–92v), a text entitled *Be þam halgan gaste on englisc* (ff. 124r–125r), the *De initio creaturae* (ff. 128v–129r), and Ælfric's letter to Sigeward, entitled *De veteri testamento* (ff. 125v–128v).

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<sup>95</sup> Hill characterizes the compilation as “school-texts from the cultural milieu of Æthelwold” (Hill, “Ælfric: His Life and Works,” p. 48). Daniel Anlezark agrees, arguing that “The nature of the main items – Ælfric's *Grammar*, the *Beatus quid est*, and Abbo of St Germain's *Bella Parisiacae urbis* [which is bilingual in the manuscript] – provides indubitable evidence that the manuscript was designed for the needs of the Anglo-Saxon schoolroom, confirmed by a range of shorter texts included” (Daniel Anlezark, “Understanding Numbers in London, British Library, Harley 3271,” *Anglo-Saxon England* 38 (December 2009): p. 138). For a complete list of the manuscript's contents, see Ker, *Catalogue*, § 239; Gneuss and Lapidge, *Anglo-Saxon Manuscripts*, § 435.

Finally, the manuscript contains one other bilingual text besides the *Grammar*, an excerpt of Abbo of St Germain's *Bella parisiacae urbis*, which contains both the Latin text and a phrase-by-phrase Old English translation integrated into a single column (ff. 115v–120r).

The codex contains 129 leaves which are 270 x 180 mm in size, is written in several hands, usually with Latin text in Caroline minuscule and Old English in Anglo-Saxon minuscule, though this distinction is not present in the *Grammar*, and was produced in the 11<sup>th</sup> century in either Mercia or Northumbria.<sup>96</sup>

The text of the *Grammar* is recorded by two scribes. Scribe A copied ff. 7r–52r and from ff. 79v–90r. Scribe B copied from f. 53r to part way through f. 79v, where scribe A again takes over. Folio 52v, at the end of scribe A's first section, is left blank, which suggests that both scribes were working simultaneously. The scripts of both scribes are consistent and neat, scribe A's appearing somewhat squat and dark in comparison with scribe B's, which is somewhat narrower and more rounded and is written in a lighter, brownish ink. In both scribes' work, decoration is limited to large initials, usually two or three lines in height, at the beginnings of sections with the exception of the opening of the text which includes a rubricated combination of the letters "e," "g," and "o," into one large initial (f. 7r) and the only instance of rubrication in the text. For both scribes, each leaf quite regularly contains thirty lines of text in a single column with a rough average of ten words per line. The scribes use the same letter forms for both Latin and Old English text, excepting only the use of the "et" ligature for Latin *et* and the "tironian et" for Old English "and."

Although both scribes use a *positura* system of punctuation, their practices in this regard nevertheless vary somewhat. Scribe A uses a simple *punctus* at the base of the line for minor divisions and a *punctus versus*, which closely resembles a modern semi-colon, for more significant divisions. He also quite regularly capitalizes the first letter of a new sentence. Scribe B, on the other hand, uses a *punctus* set at the height of a minim and his *punctus versus* resembles rather a modern colon with a dash between the two dots curving to the right and upwards and uses majuscule letters more frequently, often to signify a new lemma. Neither scribe uses the *punctus interrogativus* with regularity, even though many of the examples Ælfric gives are questions.

The nature of the text renders the scribes' task of punctuation problematic, since it constantly shifts between languages and often appears as a series of lists segmented by frequent interjections rather than a continuous text. Still, according to M. B. Parkes' principle that "Until one analyses the punctuation of a copy one cannot tell how well the scribe or corrector understood the

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<sup>96</sup> Ker, *Catalogue*, § 239.

text – if at all,”<sup>97</sup> both scribes show themselves to be competent readers of the text: they use punctuation on either side of words which are to be understood as words rather than signifiers, or similarly letters as letters (where the modern convention is to use italics or quotation marks), and, crucially, they consistently mark alternations between Latin and Old English text (with a punctus). These practices are especially significant on account of their usefulness to the text’s audience for whom Latin text, and perhaps reading in general, constituted unfamiliar experiences.

Scribal errors, however, are not uncommon. They are most often found in the Latin rather than the Old English and usually consist of omitted letters or words or incorrect letters, most frequently vowels. Many corrections have been made in the manuscript itself, sometimes in the same hand as the main text, but more commonly in a hand distinct from that of either scribe A or B. A particularly interesting error occurs several times in which scribe A applies Old English inflectional endings to Latin words, resulting in, for instance, the form *congregað*.<sup>98</sup>

Unfortunately, the outer margins of leaves have been trimmed during a later binding process, which has caused portions of numerous marginal corrections to be lost.<sup>99</sup> Other forms of damage, however, are rare and usually minimal in degree.

## 7. Editorial Principles and Procedures

This edition presents Ælfric’s *Grammar* as it stands in the manuscript, London, British Library, Harley 3271.<sup>100</sup> Where readings from this manuscript are dubious, damaged, or erroneous, both Oxford, St. John’s College 154 and Zupitza’s edition have been consulted.<sup>101</sup> The text has been emended where necessary, but manuscript readings are retained in the apparatus. For the sake of

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<sup>97</sup> M. B. Parkes, *Pause and Effect: An Introduction to the History of Punctuation in the West* (Aldershot, Hampshire: Ashgate, 1992).

<sup>98</sup> f. 33v, p. 48; f. 83v, p. 125.

<sup>99</sup> In such cases, readings have most often been supplied from O with additional reference to Zupitza’s edition.

<sup>100</sup> Note that I have worked from the online digitized facsimiles of these manuscripts, having had no opportunity to examine them in person. In some instances, unfortunately, portions of text in these images are not visible (usually text very near the binding). In such cases, readings have most often been supplied from O with additional reference to Zupitza’s edition.

<sup>101</sup> Ker describes this manuscript as “The only complete copy and probably the earliest” (Ker, *Catalogue*, § 362).

convenience, the manuscript sigla set out in Zupitza's edition are employed for references to other manuscripts.<sup>102</sup>

Latin text is given in italics, Old English in Roman font.<sup>103</sup> Abbreviations in both Latin and Old English are expanded silently, though unusual or ambiguous expansions are commented on in the notes. This includes the frequent expansion of the "et" ligature (resembling an ampersand) to Latin *et* and the "tironian et" to Old English "and."

Modern punctuation has been applied according to my understanding of the sense of the text. Accordingly, proper names and the beginnings of sentences are capitalized.<sup>104</sup> Word separation and hyphenation are normalized to correspond with standard Latin and Old English use. Spelling is regularly retained as found in the manuscript, including the use of *ℓ* where classical Latin would use *ae*,<sup>105</sup> the distribution of Latin *u* and *v*, and Old English "þ" and "ð." An exception is that the Old English character, wynn ("ƿ"), is altered to the modern English equivalent, "w." The scribes' long vowel marks are also retained, although these are used inconsistently and sometimes incorrectly. Ælfric's Old English translations of Latin words or passages are set within double quotation marks. The manuscript's textual divisions, which are usually signified by titles in majuscule script or by a single enlarged majuscule letter, are retained, though I have inferred from them a hierarchy of divisions which is not necessarily visually represented in the manuscript. Roman numerals are not adjusted to modern conventions, but are presented as they are found in the manuscript. The manuscript's scribal additions, deletions, and corrections are adopted into the main text while original readings are reported in the apparatus when they remain legible. With regard to additions and corrections present in the manuscript, the term "scribal" refers to alterations executed by any of the manuscript's scribes, and does not necessarily imply that the specified alteration is in the same hand as the main text. For references to passages in the *Grammar*, both the folio number and the page number of this edition are given. All editorial references to Scripture are to the Weber-Gryson Vulgate, fifth edition, and follow its abbreviations for the books of the Bible.<sup>106</sup>

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<sup>102</sup> See "Manuscripts of Ælfric's *Grammar* and the Manuscript of this Edition," above, p. xxvi.

<sup>103</sup> This practice is extended also to quotations from other sources.

<sup>104</sup> The word "God" has also been capitalized when the text refers to the Christian deity, which distinguishes it from the nearly identical Old English word "gód" ("good"), though the latter is not always given a long vowel mark in the manuscript.

<sup>105</sup> The letter combination *ae* is very rarely found in the Latin text of the manuscript. Both scribes prefer either *ℓ* or simply *e* for classical Latin *ae*, though *æ* for Latin *ae* occurs thrice: twice on f. 56r, p. 82 and once on f. 63r, p. 93. The *ae* diphthong, however, should not be confused with the Old English ash ("Æ," "æ"), which is naturally commonplace.

<sup>106</sup> Robert Weber and Roger Gryson, eds., *Biblia Sacra Vulgata*, Editio quinta (Deutsche Bibelgesellschaft, 2007).





# Ælfric's *Grammar*

## INCIPIT PRÆFATIO HUIUS LIBRI<sup>1</sup>

**E**go Ælfricus, ut minus sapiens,<sup>2</sup> has Excerptiones de Prisciano, minore uel maiore,<sup>3</sup> uobis puerulis tenellis ad uestram linguam transferre studui, quatinus perlectis octo partibus Donati in isto libello<sup>4</sup> potestis utramque linguam, uidelicet Latinam et Anglicam, uestrę tenerritudini inserere, interim usque quo ad perfectiora perueniatis studia. Noui namque multos me reprobensuros<sup>5</sup> quod talibus studiis meum ingenium occupare uoluisssem, scilicet grammaticam artem ad Anglicam linguam uertendo. Sed ego deputo hanc lectionem inscientibus puerulis, non senibus, aptandem fore.

Scio multimodis uerba posse interpretari, sed ego simplicem interpretationem sequor fastidii uitandi causa. Si alicui tamen displicuerit nostra interpretatio,<sup>6</sup> dicat quomodo uult: nos contenti sumus sicut didicimus in scola Aðelwoldi uenerabilis presulis,<sup>7</sup> qui multos ad bonum imbuit. Sciendum tamen quod Ars grammatica multis in locis non facile Anglice lingue capit interpretationem, sicut de pedibus uel metris, de quibus hic reticemus.<sup>8</sup> Sed estimamus ad inchoationem tamen hanc interpretationem paruulis prodesse posse, sicut iam diximus.

Miror ualde quare multi corripiunt sillabas in prosa que in metro breues sunt, cum prosa absoluta sit a lege metri, sicut pronuntiant pater Brytonnice et malus et similia, que in metro habentur breues.

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<sup>1</sup> Translations of both prefaces are given in Appendix A below, p. 139. The text of the *Grammar* begins on f. 7r of the manuscript.

<sup>2</sup> i.e. as compared with Priscian and Donatus: Ælfric is participating in a common modesty topos. For a discussion of this topos, see the section titled “Affected Modesty” in Curtius, *European Literature and the Latin Middle Ages*, pp. 83–5.

<sup>3</sup> Both Donatus’ *Ars grammatica* and Priscian’s *Institutiones grammaticae* were commonly divided into two parts, *maior* and *minor*. The former are systematic treatments of grammar while the latter are more advanced and discuss syntax (Irvine, *The Making of Textual Culture*, 1994, pp. 58–9, 62). According to its recent editor and translator, David Porter, the *Excerptiones* was by the tenth century similarly divided into *maior* (*De octo partibus*) and *minor* (*De constructione*) (Porter, *Excerptiones*, p. 22).

<sup>4</sup> i.e. Donatus’ *Ars maior*. See previous note.

<sup>5</sup> *reprobensuros*] *deprehensuros*

<sup>6</sup> *nostra interpretatio*] *nostram interpretationem*

<sup>7</sup> i.e. Æthelwold, bishop of Winchester (963–984), and Ælfric’s teacher while he was a monk in Winchester (c. 964–987). See Hill, “Ælfric: His Life and Works.” For further reading on Æthelwold, see Barbara A. E. Yorke, *Bishop Aethelwold: His Career and Influence* (Woodbridge, Suffolk: Boydell Press, 1988).

<sup>8</sup> *reticemus*] *recitemus*

*Mihi tamen uidetur melius inuocare deum patrem honorifice producta sillaba quam Bryttonice corripere,<sup>9</sup> quia nec deus arti grammaticae subiciendus[7v] est.*

*Ualete, o pueruli, in domino.*

**I**c Ælfric wolde ðas lytlan bók awendan to Engliscum gereorde of ðam stæf-cræfte ðe is gehaten “*grammatica*,” syððan ic ða twa bec<sup>10</sup> awende on hund-eahtatigum spellum for þan ðe stæf-cræft is seo cæg ðe þæra bóca andgit unlycð and ic ðohte þæt þeos bók mihte fremigan iungum cildum to anginne ðæs cræftes oð þæt hi to maran andgite becumon.

Ælcum men gebyrað, þe ænigne godne cræft hæfð, þæt he þone dó nytne oðrum mannum, and befæste þæt pund ðe him God befæste sumum oðrum men þæt Godes feoh ne ætlicge. And he beo lyðre ðeow gehaten and beo gebunden and geworpen into ðeostrum swa swa þæt halige godspel segð.<sup>11</sup>

Iungum mannum gedafenað þæt hi leornion sumne wisdóm, and ðam ealdum gedafenað þæt hi tæcon sum gerád heora iunglingum, for ðan ðe ðurh lare bið se geleafa gehealden, and ælc mann ðe wisdom lufað bið gesælig. And se þe naðor nele ne leornian ne tæcan, gif he mæg, ðonne acolað his andgit fram ðære halgan lare and he gewit swa lytlum and lytlum fram gode. Hwanan scoldan cuman wise lareowas on Godes folce, buton he on iuguðe leornian and hu mæg se geleafa beon forðgenge gif seo lar and ða larewas ateariað?

Is nu forði Godes ðeowum and mynster-mannum<sup>12</sup> georne to warnigenne, þæt seo halige lar on urum dagum ne acolige, oððe ateorige, swa swa hit wæs gedon on Angelcynne nu for anum

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<sup>9</sup> Ælfric distinguishes between *pāter*, which he considers the correct pronunciation, and *pāter*, which is apparently a common pronunciation in the native English accent. Ælfric evidently promotes the reform of orthography and pronunciation put forward by Alcuin in his *De orthographia* in which he “united *orthographia* with *lectio*” (Anna A. Grotans, *Reading in Medieval St. Gall* (Cambridge: Cambridge University Press, 2006). See also the section titled “Alcuin and medieval Latin culture: latinity, orthography, and the manuscript book” in Irvine, *The Making of Textual Culture*, pp. 327–33.

<sup>10</sup> i.e. Ælfric’s *Catholic Homilies*. For editions of these, see Ælfric of Eynsham, *Ælfric’s Catholic Homilies: The First Series*, ed. Peter Clemoes, Early English Text Society, SS 17 (Oxford: Oxford University Press, 1997); Ælfric of Eynsham, *Ælfric’s Catholic Homilies: The Second Series*, ed. Malcolm R. Godden, Early English Text Society, SS 5 (London: Oxford University Press, 1979); Ælfric of Eynsham, *Homilies of Ælfric: A Supplementary Collection*, ed. John C. Pope, vol. 1, 2 vols., Early English Text Society 259 (London: Oxford University Press, 1967).

<sup>11</sup> Cf. Mt. 25:14–30.

<sup>12</sup> For a discussion of Ælfric’s possible distinction between “mynster-mann” (“one who dwells in a ‘mynster’”) and “munuc” (“monk”) in the full Benedictine sense, see Christopher A. Jones, “Ælfric and the Limits of ‘Benedictine Reform,’” in *A Companion to Ælfric*, especially the section titled ‘*Munuc and Mæssepreost*’: Ælfric on the Monastic and Clerical Orders, pp. 79–95.

feawum gearum, swa þæt nan Englisc preost ne cuðe dihtan oððe asmeagan ænne pistol on Læden, oð ðæt Dunstan arcebisceop and Aðelwold bisceop eft ða lare on munuc-lifum arærdon.<sup>13</sup>

Ne cweðe ic na forði þæt þeos bók mage micclum to lare fremian, ac heo bið swa ðeah sum [8r] angin to æðrum gereorde, gif heo hwam licað.

Ic bidde nu on Godes naman, gif hwa þas boc awritan wille, þæt he hi gerihte wel be ðære bysne for ðan ðe ic nah<sup>14</sup> geweald; ðeah hi hwa to woge gebringe ðurh lease writeras and hit bið þonne his pleoh na min. Micel yfel deð se unwritere, gif he nele his woh gerihtan.<sup>15</sup>

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<sup>13</sup> Dunstan and Æthelwold, together with Oswald and Ælfric himself, are the chief figures in the Benedictine Reform movement in England. See Christopher A. Jones, “Ælfric and the Limits of ‘Benedictine Reform,’” in *A Companion to Ælfric*, 193–216; See also Hurt, *Ælfric*.

<sup>14</sup> Scribal corr. from “nahge”.

<sup>15</sup> Such warnings against the carelessness of scribes are common in many medieval texts. Ælfric’s use of the term “unwritere,” however, is particularly poignant, since it suggests that copying incorrectly not only mars the original, but in some way unmakes it. It is, moreover, fitting that Ælfric should be especially concerned with the correct copying of this work since the teaching the proper forms of the words therein is precisely the purpose of the text. See “Ælfric as Language Teacher” in Gneuss, *Ælfric of Eynsham*, pp. 22–4.

# INCIPIUNT EXCERPTIONES DE ARTE GRAMMATICA ANGLICE

**S**ecundum Donatum, omnis uox aut articulata est aut confusa. Articulata est que litteris comprehendi potest, confusa que<sup>1</sup> scribi non potest. Stemn is geslāgen lyft, gefredendlic on hlyste, swa micel swa on ðære heorcunge is. Ic secge nu gewislicor þæt ælc stefn bið geworden of ðæs muðes clypung and of ðære lyfte cnysunge. Se muð drifð ut ða clypunge and seo lyft bið geslagen mid ðære clypunge and gewyrð to stemne.

Ælc stemn is oððe andgit-fullic, oððe gemencged. Andgit-fullic stemn is ðe mid andgite bið geclypod, swa swa is *arma uirumque cano*,<sup>2</sup> “ic herige ða wæpnu and ðone wer.” Gemencged stemn is ðe bið buton andgite, swilc swa is hryðera gehlow, and horsa hnægung, hunda gebeorc, treowa brastlung, *et cetera*.

## DE LITTERA

**L**ittera is “stæf” on Englisc and is se læsta dæl on bécum and un-todæledlic. We to-dælað ða béc to cwydum, and syððan ða cwydas to dælum, eft ða dælas to stæf-gefegum, and syððan ða stæf-gefegu to stafum, ðonne beoð þa stafas un-todæledice for ðan ðe nan stæf ne bið naht gif he gæð ón twa.

Ælc stæf hæfð ðreo þing:<sup>3</sup> *nomen, figura, potestas*, þæt is: “nama” and “hiw” and “miht.” Nama: hu he gehaten bið: *a, b, c*. Hiw: hu he gesceapen bið. Miht: hwæt he mage betwux oðrum stafum.<sup>4</sup> Soðlice on Læden spræce [8v] sind ðreo and twentig stafa: *a, b, c, d, e, f, g, h, i, k, l, m, n,*

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<sup>1</sup> i.e. *quae*.

<sup>2</sup> Vergil, *Aeneid*, I. 1.

<sup>3</sup> Scribal corr. from “ing”; this marginal correction is in a hand which differs from those of either scribe A, B, or those in which most other corrections are made.

<sup>4</sup> Ælfric’s “miht” is equivalent to *pronuntiatio*, the sound-value of a letter. Cf. the *Excursion*: “*Potestas autem ipsa pronuntiatio est, propter quam et figure et nomina facta sunt*... Force is the pronunciation itself, for whose sake both name and shape are made” (Porter, *Excursion* de Prisciano, pp. 46–7). Translations of the *Excursion* are from Porter’s edition. Irvine concludes from this passage in Priscian that “The common doctrine on *litterae*, therefore, included the following assumptions: a ‘letter’ is a minimal phonic/graphic unit (*elementum*) of ‘scriptible utterance’ (*vox litterata*); the concept of ‘letter’ entails distinctions by ‘properties’ (phonic value, written character, name) [Ælfric’s “miht, hiw, nama,” respectively]; the letter is what is read, an iterable signifying event” (Irvine, *The Making of Textual Culture*, p. 100).

*o, p, q, r, s, t, u, x, y, z*. Of þam sindon fif *uocales*, ðæt sind “clypigenlice”: *a, e, i, o, u*. Þas fif stafas æt-eowiað heora naman ðurh hy sylfe, and butan ðam stafum ne mæg nan word beon awriten, and forði hi synd *quinque uocales* gehaten. To þisum is genumen se Grecisca *y*, for intingan Grecisca namena and se ylca *y* is on Engliscum gewritum swiðe gewunelic. Ealle þa oðre stafas sindon gehatene *consonantes*, þæt is “samod-swegende,” for ðan ðe hi swegað mid ðam fif clypigendlicum. Þonne beoð gyt of ðam samod-swegendum sume *semiwocales*, þæt sind “healf-clypigende.” Sume sindon *mutæ*, þæt sind “dumbe.”

*Semiwocales* sindon seofan: *f, l, m, n, r, s, x*. Þas sindon “healf-clypigende” gecigede, for ðan ðe hi nabbað fulle clypunge swa swa ða<sup>5</sup> *quinque uocales*, and ða six onginnað of ðam stæfe *e*, and geendiað on him sylfum. *X* ana onginð of ðam stæfe *i*, æfter uðwitenena tæcunge.<sup>6</sup> Ða oðre nigon *consonantes* sind gecwedene *mutæ*, ðæt sind “dumbe.” Hi ne sind na mid ealle dumbe, ac hi habbað lytle clypunge. Þa synd: *b, c, d, g, h, k, p, q, t*. Ðas onginnað of him sylfum and geendiað on ðam clypigendlicum stafum: *b, c, d, g, p, t* geendiað on ðam *e*. *H* and *k* geendiað on *a* æfter rihte. *Q* geendað on *v*.<sup>7</sup> *Z*, eac se Grecisca stæf, geendað on *a*. Se stæf is genumen of Grecum to Læden spræce for Greciscum wordum.

*I* and *u* beoð awende to *consonantes* gif hi beoð togædere gesette oððe mid oðrum swegendlicum. Gif ðu cweðst nu *iudex*, ðonne bið se *i consonans*. Gif ðu cwyðst *uir*, þonne bið se *v consonans*. *Ianua* – her is se *i consonans*. *Uatis* – her is se *u consonans*. [9r] Þas twegen stafas habbað maran mihte þonne we her secgan wyllað, eac we mihtan be eallum ðam oðrum stafum menigfealdlice spreca, gif hit on Englisc gedafenlic wære.

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<sup>5</sup> Scribal addition: “ða”.

<sup>6</sup> Ælfric, following Priscian, incorrectly designates *x* a semivowel, presumably on account of the assumption that one written character presents one sound; *x* instead represents a consonant sequence /ks/. Cf. *Excerptiones*: “*Semiwocales uero ab e incipiunt et in se desinunt, absque x, que ideo ab i incipit, quia apud Grecos in eandem desinit...* The semi-vowels begin with the sound *e* and end with themselves, except for *x*, which begins with *i* because among the Greeks it ends in that sound,” i.e. the Greek ξ (Porter, *Excerptiones*, pp. 46–7).

<sup>7</sup> The scribe very seldom uses *v*. It is odd that here of all places, where the vowel is clearly implied, that he chooses *v*, which more commonly represents a consonantal value.

## DE SYLLABA

**S**yllaba is “stæf-gefeg on anre orðunge geendod.” *A domo*, “fram huse” – her is se *á* for anum stæf-gefeg. *Ab homine*, “fram ðam menn” – her is se *ab* an stæf-gefeg. Hwilon bið þæt stæf-gefeg on anum stafe, hwilon on twam, swa swa we ær sædon, hwilon on ðrim stafum: *arx*, “wighus”; hwilon on feower dæl, hwilon fif: *stans*, “standende”; hwilon on six: *styrps*, “styb” oððe “mægð.”

## DE DIPTONGIS

**D**yptongus ys “twy-feald sweg” oððe “twy-feald stæf-gefeg,” and ðæra sind feower. An on *ae: musae, poetae* – on ðisum namum sind ða twegen stafas *a* and *e* to anre dyptongon geteald. Oðer dyptongon is *au: aurum*, “gold.” Þridda, *eu: eurus*, “suð-easterne wind.” Feorða is *oe: poena*, “wite”; *foenum*, “gærs” oððe “streow.” Ne sprece we her na mare be ðisum.

## PRAEFATIO DE PARTIBUS ORATIONIS

**P**artes orationis sunt octo, “eahta dælas sind Leden spræce”: *nomen, praenomen, uerbum, aduerbium, participium, coniunctio, praepositio, interiectio*.

*Nomen* is “nama.” Mid ðam we nemnað ealle ðing, ægðer gesynderlice ge gemænelice. Synderlice be agenum naman: *Eadgarus, Aðelwoldus*; gemænelice: *rex*, “kyning”; *episcopus*, “bisceop.” *Praenomen* is ðæs naman speliend se spelað ðone naman þæt ðu ne ðurf e tuwa hine nemnan. Gif ðu cweðst nu, “Hwa lærde ðe?” ðonne cweðe ic, “Dunstan.” “Hwa hadode ðe?” “He me



hadode.”<sup>1</sup> Þonne stent se “He” on his naman stede and spelað hine eft.<sup>2</sup> Gif ðu axast,<sup>3</sup> *quis hoc fecit?* “hwa dyde ðis?” ðonne cwyþst ðu, *ego hoc feci*, “ic dyde ðis.” Þonne stent se “ic” [9v] on ðines naman stede. *Tu*, “ðu”; *ille*, “se.”

*Uerbum* is “word,” and word getacnað weorc, oððe ðrowunge, oððe geðafunge.<sup>4</sup> Weorc bið þonne ðu cweðst *aro*, “ic erie”; *uerbero*, “ic swincege.” Ðrowung bið ðonne ðu cwyðst *uerberor*, “ic eom beswungen”; *ligor*, “ic eom gebunden.” Geðafung bið ðonne ðu cwyðst *amor*, “ic eom gelufod”; *doceor*, “ic eom gelæred.”

*Aduerbiūm* is “wordes gefera,” for ðon ðe he næfð nane ful-fremednysse buton he mid ðam worde beo. Word gefylð his agene getacnunge mid fullum andgite. Ðonne ðu cwyðst *scribo*, “ic write,” ðonne bið ðær full andgit. *Aduerbiūm* is *bene*, “wel” – her nis na full andgit buton ðu cweðe word þær-tó. *Bene scribo*, “wel ic write,” *bene scribis*, “wel ðu writst,” *bene scribit*, “wel he writ.” *Et plurilater*, “and menig-fealdlice”: *male legimus*, “yfele we rædað”; *melius legitis*, “bet ge rædað”; *optime legunt*, “selost hi rædað,” *et cetera*.

*Participium* is “dæl-nimend.”<sup>5</sup> He nimð ænne dæl of naman and oðerne of worde. Of naman he nimð *casus*, þæt is “declinunge,” and of worde he nimð tide and getacnunge. Of him bam he nimð getel and hiw. *Amans*, “lufigende,” cymð of ðam worde *amo*, “ic lufige.” Ðonne nimð he of ðam naman him ealle ða six *casus: nominatiuum, genitiuum, datiuum, acusatiuum, uocatiuum,*

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<sup>1</sup> This dialogue has been sometimes construed as an autobiographical note on the part of Ælfric, though some argue that Ælfric is simply reusing an example he remembers from his master Æthelwold, who was taught and ordained by Dunstan. For the former view, see Jonathan Wilcox, ed., *Ælfric’s Prefaces*, vol. 9, Durham Medieval Texts (Durham, England: Durham Medieval Texts, Department of English Studies, 1994); Law, “Anglo-Saxon England.” For the latter view, see Michael Lapidge, “Ælfric’s Schooldays,” in *Early Medieval English Texts and Interpretations: Studies Presented to Donald G. Scragg* (Tempe: Arizona Center for Medieval and Renaissance Studies, 2002), 301–309; Gneuss, *Ælfric of Eynsham*; Hill, “Ælfric: His Life and Works,” p. 36.

<sup>2</sup> Ælfric explains the function of the pronoun with an illustration in Old English *before* giving an example in Latin, which he does presumably for pedagogical reasons, though it also reveals his concern for Old English grammar in addition to that of Latin.

<sup>3</sup> Scribal corr. from “axst”.

<sup>4</sup> Ælfric’s examples of “geðafunge” unfortunately do little to illustrate his point, since they are the passive forms of active verbs. A distinction is being made between active, passive, and intransitive voices, which Ælfric elsewhere calls *neuter* (“naðor”). Law clarifies the usual medieval terminology for the several voices: “The voices recognized included *actiuum, passiuum, neutrum* (“intransitive”), *commune* (i.e. verbs passive in form with both active and passive meaning, e.g. *scrutor, criminor*), *deponens* (“deponent”), and, according to some early writers, *impersonale* (e.g. *itur, taedet*)” (Law, “Grammar.” p. 291–2). The confusion likely arises from Ælfric’s source, which here gives “*actionem siue passionem siue utrumque... action or receiving action, or both*” (Porter, *Excerptiones*, pp. 58–9).

<sup>5</sup> Apparently a calque of “*participium*.” That is, “*pars*” + “*capio*” = “dæl” + “nimian” = “part” + “to take.” Cf. modern English “participate,” literally, “to take part.”

*ablatiuum, et pluraliter*, “and menig-fealdlice.”<sup>6</sup> Þes *participium* is ðreora cynna. *Hic amans uir*, “ðes lufigenda wer”; *hec amans femina*, “ðis lufigende wif”; *hoc amans mancipium*, “ðes lufigenda ðeowaman,” *et cetera*.

*Coniunctio* is “geðeodnys” oððe “gefegingc.” Þes dæl ne mæg naht ðurh hine sylfne, ac he gefegð togædere ægðer ge naman ge word. Gif ðu befrinst, *quis equitat in ciuitatem?* “hwa rit into ðam port?” ðonne cweð he, *rex et episcopus*, [10r] “se kyning and se bisceop.” Se *et*, þæt is “and,” is *coniunctio*. *Ego et tu*, “ic and ðu.” Word he gefegð thus: *stat et loquitur*, “he stent and sprecð,” *et cetera*.

*Prepositio* is “fore-setnyss.” Se bið geðeod naman and worde and stent<sup>7</sup> æfre on forewearðan. *Ab illo homine*, “fram ðam menn” – her is se *ab prepositio*. *Apud regem sum*, “ic eom mid ðam cyninge” – her is se *apud prepositio*. *Ad regem equito*, “ic ride to cyncege,” *et cetera*.

*Interiectio* is “betwux aworpennyss.” Se dæl lið betwux oðrum wordum and geswutelað þæs modes styrunge. *Heu* geswutelað modes sarnysse: *heu mihi*, “wam me.” *Pape* geswutelað wundrunge. *Atat* geswutelað ógan. *Racha*<sup>8</sup> geswutelað æbilignysse, *et cetera*.

Witodlice on ðisum eahta dælum is eall Leden spræc belocen and þæt Englisc geðwær-læhp to eallum ðam dælum<sup>9</sup> swa swa we ne sceortlice trahtnodon.

On ðisum eahta dælum synd ða mæstan and ða mihtigoston *nomen et uerbum*, þæt is “nama and word.” Mid ðam nama we nemnað ealle ðing, and mid ðam worde we sprecað be eallum ðingum. Sume naman sind *primitiua*, þæt sind “frum-cenned” oððe “fyrreste.” Swa swa is *scola*, on Englisc, “scol”; *mons*, “dun”; *ciuitas*, “ceaster.” Sume sind *diriuatiua*, þæt sind ða ðe cumað of oðrum namum: *scolasticus*, “se ðe on scole is”; *montanus*, “dunlendisc”; *ciuis*, “ceaster-gewara.” Sume sind agene naman. Swa swa is “Eadgar, Dunstan.” Sume gemænelice: “kyning,” “bisceop”; *homo*, “mann.” Sume sind *incorporalia*, þæt is “unlichamlice.”<sup>10</sup> Swa swa is *angelus*, “encgel”; *Michabel*, *Gabriel*, *Raphabel*.

<sup>6</sup> i.e. the participle is declined into all six cases in both singular and plural forms, though this is already implied by “he nimð getel,” above.

<sup>7</sup> Scribal corr. from “and ste”.

<sup>8</sup> See p. 128, n. 10, below.

<sup>9</sup> This is an indication that Ælfric realizes that, in the very process of explaining Latin, he is also developing a grammar of English, since he argues here that the same categories which he has described for Latin can be equally applied to English.

<sup>10</sup> Scribal corr. from “unlichamlic”.

Sume sind *omonima, id sunt uniuoca*.<sup>11</sup> Ða getacniað ma þinga mid anre clypunge: *acies*, “ecg,” oððe “se ord on here,” oððe “scearp gesihð”; *aries* bið “ram betwux [10v] sceapum,” and “ram to weall geweorce,” and *aries* is án ðæra twelf tacna.<sup>12</sup>

Sume sind *sinonima, id sunt pluriuoca*. Ða getacniað an ðing mid menig-fealdre clypunge. Swa swa is *ensis*, “swurd,” *gladius*, “swurd,” *mucro*, “swurd”; *terra*, “eorðe,” *tellus*, “eorðe”; *stagnum*, “tin,” *stagnum*, “mere.”<sup>13</sup>

Sume sind *adiectiua*, þæt sind ða ðe beoð geihte to oðrum namum and getacniað oððe herunge oððe tál:<sup>14</sup> *iustus*, “rihtwis,” *iniustus*, “unrihtwis”; *bonus homo*, “god man,” *malus homo*, “yfel mann.” Sume sind *accidentia*, þæt sind gelimlice ðe gelimpað anum gehwilcum: *niger coruus*, “blac hrem”; *profundum mare*, “deop sá”; *prudens*, “snoter”; *albus*, “hwit”; *longus*, “lang”; *breuis*, “sceort.”

Sume sindon *ad aliquid dicta*.<sup>15</sup> Ða sind “gecwedene to sumum ðinge,” and ne magon beon gecwedene butan ðam ðincge: *filius*, “sunu”; *seruus*, “þeowa.” Ðonne þu cweðst “sunu,” ðonne bið se fæder þær-tó under-standen, and se hlaford to ðam ðeowan. Sume sindon fornean ðisum gelice: *dies*, “dæg,” *nox*, “niht”; *dexter*, “swiðra,” *sinister*, “wynstra”; *calor*, “hætu,” *frigus*, “cyle.”

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<sup>11</sup> i.e. *homonym*; but *id sunt* is strange, since it does not grammatically agree, though the Old English “sind” suggests the plural. The same occurs in the following paragraph on synonyms.

<sup>12</sup> i.e. zodiacal signs.

<sup>13</sup> These *stagnum* examples are erroneously included here and belong instead in the previous paragraph as instances of homonyms, not synonyms. They occur only in this manuscript and one other, J. See Ælfric of Eynsham, *Ælfrics Grammatik und Glossar*, ed. Julius Zupitza (Berlin: Weidmannsche Buchhandlung, 1880), p. 12.

<sup>14</sup> Ælfric, following earlier grammarians, does not count the adjective as a separate part of speech, but as a subclass of the noun. Vivien Law explains that “The adjective was regarded as a type of common noun, as its name reflects – *nomen adiectivum* or *nomen epitheton* – although increasingly in the later Middle Ages *adiectivum* came to stand on its own, often contrasted with (*nomen*) *substantivum*” (Law, “Grammar.” p. 291). Cf. Isidore who “uses the term *nomen* to refer to both nouns and adjectives, and also to mean ‘name.’ The noun vs. adjective distinction is less clear-cut in Latin than in English because adjectives standing alone commonly function as substantives: *bonus*, ‘good’ or ‘a good man’” (Isidore of Seville, *Etymologies*. p. 42, n. 8). Ælfric also distinguishes between *adiectiua*, which are either ameliorative or pejorative and *accidentia*, which are value-neutral, though the inclusion of *prudens* in the latter list is conspicuous. Ælfric is here substantially condensing his source passage which more clearly explains the same examples: “*Sumuntur autem hec a qualitate uel a quantitate animi uel corporis uel extrinsecus accidentium: animi, ut ‘prudens’... corporis, ut ‘albus’... extrinsecus accidentium, ut ‘dies’... Adjectives are assumed from a quality or quantity of a mind or body or from circumstantial characteristics: of a mind, such as ‘wise’... of a body, such as ‘white’... of circumstantial characteristics, such as ‘rich’*” (Porter, *Excerptiones*, pp. 64–5).

<sup>15</sup> In modern linguistics, this is referred to as implicature. See Wayne Davis, “Implicature,” *Stanford Encyclopedia of Philosophy* (Metaphysics Research Lab, Stanford University, 2014).

Sume sindon *gentilia*. Ða getácniað hwilcere ðeode he sy: *Grecus*, “Gregisc”; *Anglus*, “Englisc.” Sume sind *patrię*. Ða geswuteliað þæs mannes épel: *Romanus*, “Romanisc”; *Lundoniensis*, “Lundenisc”; *Wiltuniensis*, “Wiltunisc.”<sup>16</sup>

Sume sind *interrogatiua*, þæt sind “axigendlice”: *quis*, “hwa”; *qualis*, “hwilc”; *quantus*, “hu micel”; *quot*, “hu fela”; *quotus*, “hwilces geteles on ende-byrdnysse,” se forma oððe se oðer.

Sume sind *collectiua*. Ða getacniað on an-fealdum getele micle meniu: *populus*, “folc” (menig mann bið on folce); *exercitus*, “here”; *legio*, “eorod”; *congregatio*, “gegaderung.” Sume synd *diuidua*. Ða getácniað to-dál mid ed-lésendre spræce: *uterque*, [11r] “heora ægðer”; *quisque*, “gehwa”; *singuli*, “æn-lipige,” *bini*, “getwynne” oððe “twy-fealde,” *térni*, “þry-fealde,” *déni*, “tyn-fealde,” *uicéni*, “twentig-fealde,” *tricéni*, “þritig-fealde,” *centém*, “hund-fealde.”

Sume sindon *ordinalia*. Þa geswuteliað ende-byrdnysse: *primus*, “fyrrest”; *secundus*, “oðer”; *tertius*, “þridda,” *et cetera*. Sume sindon *numeralia*. Ða geswuteliað getel: *unus*, “án”; *duo*, “twegen”; *tres*, “ðry,” *et cetera*.

Sume sindon *facticia*. Ða sindon geworhte æfter gelicnysse agenes sweges:<sup>17</sup> *tintinnabulum*, “belle”;<sup>18</sup> *turtur*, “turtle”;<sup>19</sup> *clangor*, “cym”; *bos*, “oxa”;<sup>20</sup> *grus*, “cran.”<sup>21</sup>

Sume sind *generalia*, þæt sind gemænelice: *animal*, “nyten” (*animal* is ælc ðing ðe orðað); *arbor*, “ælces cynnes treow”; *gemma*, “ælces cynnes gymstan.” Sume sindon *specialia*, þæt sind “synderlice,” ða ðe beoð tó-dælede fram ðam gemænelicum. *Animal* is ælc ðing ðe orðað; þonne is synderlice: *homo*, “mann”; *equus*, “hors”; *ouis*, “scep.” Gemænelice: *arbor*, “treow”; synderlice: *uitis*, “wintreow”; *laurus*, “laur-beam”; *corilus*, “hæsel”; *abies*, “æps”; *quercus*, “ác”; *malus*, “apuldre.” Gemænelice: *gemma*, “gimstan”; synderlice: *crystallum*, *topazius*,<sup>22</sup> *berillus*.

Sume sindon *absolutiuę*, þæt sindun “gebundene.” Þa ne behofiað nanre tigincge oðres naman: *dominus*, “God”; *ratio*, “gescead;” *mens*, “mod.”

<sup>16</sup> Wilton was the site of Alfred’s first military action as king. See Sir John Spelman, *Alfredi Magni Anglorum Regis Invictissimi Vita* (Oxford, 1778), p. 20.

<sup>17</sup> i.e. onomatopoeic.

<sup>18</sup> Cf. Isidore’s *Etymologies*: “The *tintinnabulum* takes its name from the sound of its voice, just like the ‘clapping’ (*plaudere*) of hands, and the ‘creaking’ (*stridor*) of hinges” (Isidore of Seville, *Etymologies.*, III.xxii.13).

<sup>19</sup> Cf. *Etymologies*: “The ‘turtle dove’ (*turtur*) is named from its call” (Isidore, XII.vii.60).

<sup>20</sup> Ælfric departs from Isidore in attributing to *bos* an onomatopoeic etymology. Cf. *Etymologies*: “The Greeks call the ox βούς” (Isidore, XII.i.30).

<sup>21</sup> Cf. *Etymologies*: “Cranes (*grus*) took their name from their particular call, for they whoop with such a sound” (Isidore, XII.vii.14).

<sup>22</sup> Scribal corr. from “topozius”.

Sume sindon *temporalia*, þæt sind “tíðlice.” Þa æteowiað tíman: *annus*, “gear”; *mensis*, “monað”; *ebdomoda*,<sup>23</sup> “wucu”; *dies*, “dæg.” Sume sindon *localia*, þæt sind “stowlice.” Þa geswuteliað gehendnysse oððe ungehendnysse: *propinquus*, “gehende” oððe “mæg”; *longinquus*, “fyrren”; *proximus*, “next”; *medioximus*, “midlen.”

Sume sindon *patronomica*, þæt sind “fæderlice naman,” after Gregiscum ðeawe, ac seo Leden spræc næfð ða naman. Hi sind [11v] swa ðeah on Engliscre spræce: “Penda,” and of ðam, “Pending” and “Pendingas”; “Cwicelm,” and of ðam “Cwicelmingas,” and fela oðre.<sup>24</sup>

Sume sind *possessiva*, þæt sind geagniendlice.<sup>25</sup> Þa geswuteliað ða ðing ðe beoð geagnode:<sup>26</sup> *regius honor*, “cynelic wurð-mynt”; *pater*, “fæder,” *paternus*, “fæderlic”; *mater*, “modor,” *maternus*, “moderlic”; *frater*, “broðor,” *fraternus*, “broðerlic.” Of oðrum antimbre: *ferrum*, “isen,” *ferreus*, “iren”; *aurum*, “gold,” *aureus*, “gylden”; *argentum*, “seolfor,” *argenteus*, “sylvren”; *stagnum*, “tin,” *stagneus*, “tinen”; *æs*, “bræs” oððe “ar,” *æneus*, “bræsen” or “æren”; *plumbum*, “lead,” *plumbeus*, “leaden”; *uitrum*, “glæs,” *uitreus*, “glæsen”; *lapis*, “stan,” *lapideus*, “stanen”; *lignum*, “treow,” *ligneus*, “treowen,” *et cetera*.

Sume hi sind *comparatiua*, þæt sind “wið-metenlice.” Þa geswuteliað maran oððe beteran: *maior*, “mare,” *melior*, “betere.” Sume sind *superlatiua*, þæt sind “ofersagendlice.” Ða geswuteliað ða mæstan and ða betstan: *maximus*, “se mæsta,” *optimus*,<sup>27</sup> “se selesta.” *Positiuus* is se forma stæpe: *iustus*, “rihtwis.” *Comparatiuus* is se oðer stæpe: *iustior*, “rihtwisre.” *Superlatiuus*<sup>28</sup> is se ðridda stæpe: *iustissimus*, “ealra rihtwisost.” *Bonus*, “gód,” *melior*, “betere,” *optimus*, “selost”; *malus*, “yfel,” *peior*, “wyrse,” *pessimus*, “ealra wyrst”; *magnus*, “micel,” *maior*, “mare,” *maximus*, “mæst”; *paruus*, “lytel,” *minor*, “læsse,” *minimus*, “læst”; *facilis*, “eaðelic,” *facilior*, “eaðre,” *facillimus*, “ealra eaðost”; *difficilis*, “earfoðe,” *difficilior*, “earfoðre,” *difficillimus*, “ealra earfust”; *gracilis*, “smæl,” *gracilior*, “smælre,” *gracillimus*, “ealra smælst”; *humilis*, “eadmod,” *humilior*, “eadmodre,” *humillimus*, “ealra eadmodost”;

<sup>23</sup> i.e. *hebdomada*, *hebdomas*.

<sup>24</sup> Ælfric evidently borrowed the patronymics “Pending” and “Cwicelming” from the Anglo-Saxon Chronicle, annal 661: “Her Cenwalh gefeaht in Eastron on Posentesbyrg, 7 geheargeade Wulfhere Pending oþ Æscedune; 7 Cuþred Cuichelming, 7 Coenbryht cyning on anum gear forþferdun” (Tony Jebson, “Manuscript A: The Parker Chronicle,” *The Anglo-Saxon Chronicle: An Electronic Edition*, 2007). See Malcom R. Godden, “Ælfric and the Alfredian Precedents,” in *A Companion to Ælfric*, ed. Hugh Magennis and Mary Swan, Brill’s Companions to the Christian Tradition 18 (Leiden: Brill, 2009), p. 141, n. 10.

<sup>25</sup> Scribal corr. from “geagniend”.

<sup>26</sup> Ælfric’s understanding of *possessiva* is not used in the same way as our grammatical term “possessive”; it refers instead to an object’s characteristics or properties.

<sup>27</sup> *optimus*] *Oftimus*

<sup>28</sup> Scribal corr. from “superatiuus”.

*similis*, “gelic,” *similior*, “geliccre,” *simillimus*, “ealra geliccost” (eal swa *dissimilis*, “ungelic”); *agilis*, “hræd” oððe “glæd,” *agilior*, [12r] “hrædre,” *agillimus*, “ealra hradost.” Of eallum ðisum stæpum cumað *aduerbia: bene*, “wel,” *melius*, “bet,” *optime*, “selost he deð”; *facile*, “eaðelice,” *facilius*, “eaðelicor,” *facillime*, “ealra eaðelicost he deð,” *et cetera*.

Sume nama sind *diminutiua*, þæt sind “wanigendlice.” Ða geswuteljað wanunge, na wið-metennysse: *rex*, “kyning,” *regulus*, “lytel cyning” oððe “under-cyning”; *frater*, “broðor,” *fraterculus*, “lytel broðor”; *puer*, “cild,” *puerulus*, “lytel cild”; *pater*, “fæder,” *paterculus*, “lytel fæder”; *mater*, “modor,” *matricula*, “lytel modor”; *muler*, “wif,” *muliercula*, “lytel wif”; *soror*, “swyster,” *sororcula*, “lytel swyster”; *opus*, “weorc,” *opusculum*, “lytel weorc”; *corpus*, “lichama,” *corpusculum*, “lytel lichama”; *ager*, “æcer,” *agellus*, “lytel æcer”; *liber*, “bóc,” *libellus*,<sup>29</sup> “lytel bóc”; *homo*, “mann,” *homunculus*, “lytel mann,” and *omuncio*,<sup>30</sup> *et cetera*.

Gyt ðær is an hiw *denominatiuum* geciged. *Denominatiuum* is gecweden eall þæt of naman cymð, and on ðam hiwe synd belocene *patronomica* and *possessiua* and *comparatiua* and *superlatiua* and *diminutiua* and manega oðre naman to eacan ðisum. *Bonus* is nama; þonne biþ of ðam *bonitas*, “gódnys,” *denominatiuum* of ðam naman. Eft, *iustus*, “rihtwis,” *iustitia*, “rihtwisnyss”; *socius*, “gefera,” *societas*, “gefer-ræden”; *frater*, “broðor,” *fraternitas*, “broðer-ræden”; *uetus*, “eald,” *uetustus*, “ealdnys”; *castus*, “clæne,” *castitas*, “clænnys”; *sanctus*, “halig,” *sanctitas*, “halignys”; *uir*, “wer,” *uirilis*, “werlic”; *mulier*, “wif,” *muliebris*, “wiflic”; *puer*, “cild,” *puerilis*, “cildlic”; *puella*, “mæden,” *puellaris*, “mædenlic”;<sup>31</sup> *uirgo*, “mæden,” *uirginalis*, “mædenlic”;<sup>32</sup> *celum*, “heofen,” *celestis*, “heofenlic”; *terra*, “eorðe,” *terrestris*, “eorðlic.” Witodlice ealle ða naman ðe of oðrum namum cumað, ealle hi synd *denominatiua* gecwedene and þæra is fornean ungerim.

<sup>29</sup> Scribal corr. from “libellas”.

<sup>30</sup> i.e. *homuncio*.

<sup>31</sup> mædenlic] mædenchild

<sup>32</sup> Scribal omission: “*uirgo*... ‘mædenlic’”; cf. O, 11r; Zupitza, p. 17.

## DE GENERIBUS

### .I.

**Æ**fter gecynde sindon twa cyn on namum, *masculinum* [12v] and *femininum*, þæt is “wærlic” and “wiflic.”<sup>33</sup> Wærlic cyn bið *hic uir*, “ðes wer.” Wiflic: *hęc femina*, “ðis wíf.” Þas twa cynn sind gecyndelice on mannum and on nytenum.

### .II.

Nu is gecweden æfter cræfte gemæne cynn, þæt is ægðer ge werlic ge wiflic. *Hic et hec diues*, “þes and þeos welega,” ægðer bið welig ge wer ge wíf. *Hic et hęc heres*, “þes and ðeos yrfe-numa,” *et cetera*.

### .III.

*Neutrum* is “naðor cynn,” ne werlices ne wiflices, on cræft spræce, ac hit bið swa ðeah oft on andgite, swa swa is *hoc mancipium*, “þes weal”; *hoc animal*, “ðis nyten.” Ælc nyten bið oððe he oððe heo, ac swa ðeah ðis kynn gebyrað oftost to naðrum cynne, swa swa is *hoc uerbum*, “ðis word”; *hoc lumen*, “ðis leoht.” Is eac to witenne þæt hi beoð oft oðres cynnes on Leden and oðres cynnes on Englisc. We cweðað on Leden, *hic liber*, and on Englisc, “ðeos bók.” Eft, on Leden, *hęc mulier*, and on Englisc, “ðis wíf,” na “ðeos.” Eft, on Leden, *hoc iudicium*, and on Englisc, “þes dóm,” na “ðis.”

### .IIII.

Is gyt an cynn *commune trium generum*, þæt is “gemænelice ðreora cynna”: *hic et hęc et hoc sapiens*, “þes and ðeos and þis wise”; *hic sapiens rex*, “ðes wisa kyning”; *hęc sapiens regina*, “ðeos wise cwen”; *hoc sapiens mancipium*, “þes wisa weal.” Eal swa *hic et hęc et hóc felix*, “ðes and þeos and ðis gesælige,” *et cetera*.

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<sup>33</sup> Ælfric gives a naturalistic explanation of grammatical gender. Masculine and feminine apply firstly to gendered creatures and secondarily, together with the neuter case, to things and concepts “æfter cræfte,” i.e. by analogy and tradition. Cf. Isidore’s discussion of gendered nouns in *Etymologies*, I.vii.28.

.V.

Sum cyn is gecweden *epicena*, þæt is on Leden *promiscua*, and on Englisc “gemenged”: *hic coruus*, “þes hrem,” swa hwæðer swa it bið, swa “he” swa “heó”; *hic miluus*, “þes glida,” ægðer ge “he” ge “heó”;<sup>34</sup> *hec aquila*, “ðes earn,” ægðer ge “he” ge “heo.” Eal swa *mustela*, “wesle,” *et cetera*.

.VI.

Sume sind gecwedene *dubii generis*, þæt is “twylices cynnes.” Hi beoð gemette on bocum hwilon æfter werlicum cynne, hwilon æfter wiflicum: *hic finis*, “þes ende,” and eft *hec finis*; *hic* [13r] *silex*, “þes flint,” and eft *hec silex*; *hic margo*, “þes ófer,” and eft *hec margo*, *et cetera*.

.VII.

Sume sind *mobilia*, þæt sind “awendendlice,” for ðan ðe he beoð awende fram cynne tó cynne: *hic sanctus*, “þes halga,” *hec sancta*, “þeos halige,” *hoc sanctum*, “ðis halige.” Eall swa *iustus*, “rihtwis,” *iusta*, *iustum*; *bonus*, “gód,” *bona*, *bonum*, *et cetera*. *Filius*, “sunu,” *filia*, “dohtor.”

.VIII.

Sume sind *mobilia*, þæt sind “awendendlice” on gecynde and on getacnunge, na on stemne: *hic pater*, “þes fæder”; *hec mater*, “ðeos modor”; *frater*, “broðor”; *soror*, “swuster”; *patruus*, “fædera”; *amita*, “faðu”; *auunculus*, “éám”; *matertera*, “moddrie.”

.VIII.

Oftost on treow-cynne beoð ða treowa getealde *feminini generis* and se węstm,<sup>35</sup> *neutri generis*: *hec pírus*, “þeos pyrige,” *hoc pírum*, “seo peru”; *hec malus*, “þeos apuldre,” *hoc malum*, “se æppel”; *hec prunus*, “ðis plum treow,” *hoc prunum*, “seo plyme.” Ac hit ne<sup>36</sup> bið swa ðeah swa be callum treowum: *hec buxus*, “ðis box-treow,” *hoc buxum*, “for-coruen box.”

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<sup>34</sup> Scribal corr. from “ge heó ge he”; it is interesting to note that the scribe thought it worthwhile to correct an error that has no real significance other than consistency.

<sup>35</sup> An unusual use of the caudata in an Old English word.

<sup>36</sup> Scribal corr. from “na”.



## INCIPIUNT QUINQUE DECLINATIONES NOMINUM

**O**mnia nomina, quibus Latina utitur eloquentia, quinque declinationibus inflectuntur. “Ealle naman ðæra ðe Leden spræc bricð beoð gebigede on fif declinungum.” Seo forme *declinatio*, þæt is seo forme “declinung,” macað hyre *genitiuum* on *-ae*: *huius poetæ*, “þises sceopes.” Seo<sup>1</sup> oðer *declinatio* geendað hyre *genitiuum* on langne *-i*: *huius episcopi*, “ðises biscopes.” Seo ðridde *declinatio* awent hire *genitiuum* on sceortne *-is*: *huius regis*, “þises kyninges.” Seo feorðe *declinatio* macað hire *genitiuum* on langne *-us*: *huius exercitus*, “ðises heres.” Seo fifte *declinatio* gebigð hire *genitiuum* on *e* and *i* to-dæledlice: *huius rei*, “þises ðinges.”

We foð [13v] nú gewislicor on ða forman declinunge. *Nominatiuo*: *hic cytharista*,<sup>2</sup> “þes hearpere.” *Genitiuo*: *huius cytharistæ*, “ðises hearperes.” *Datiuo*: *huic cytharistæ*, “ðisum hearpere.” *Accusatiuo*: *hunc cytharistam*, “ðisne hearpere.” *Uocatiuo*: *o citharista*, “eala ðu hearpere.”<sup>3</sup> *Ablatiuo*: *ab hoc cytharista*, “fram ðisum hearpere.” *Et pluraliter*, “and menig-fealdlice”: *Nominatiuo*: *hi cythariste*,<sup>4</sup> “þas hearperas.” *Genitiuo*: *horum cytharistarum*, “ðissera hearpera.” *Datiuo*: *his cytharistis*, “þisum hearperum.” *Accusatiuo*: *hos cytharistas*, “ðas hearperas.” *Uocatiuo*: *o cytharistæ*, “eala ge hearperas.” *Ablatiuo*: *ab his cytharistis*, “fram ðisum hearperum.”

*Nominatiuus* is “nemnigendlice.” Mid ðam cásu we nemnað ealle ðinge. Swilce ðu cweðe, *hic homo equitat*, “ðes man rít.”

*Genitiuus* is “gestrynendlic” oððe “geagnigendlice.” Mid ðam cásu bið geswutelod ælces ðinges gestreon oððe æhta: *huius hominis filius*, “ðises mannes sunu”; *uel huius hominis equus*, “oððe ðyses mannes hors.”

*Datiuus* is “forgifendlic.” Mid ðam cásu bið geswutelod ælces ðinges gifu: *huic homini do equum*, “ðisum men ic forgife hors;” *quid das mihi?* “hwæt gyfst þu me?” *unum librum do tibi*, “ane bók ic ðe gife.”

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<sup>1</sup> Seo] Se

<sup>2</sup> It is strange that Ælfric uses such a relatively obscure word, especially one which is atypically masculine, as the paradigm for the first declension, though its Old English equivalent, “hearpere,” is more common and is also masculine. Law suggests that this “reflects the importance of the **heapere** [sic.] in Anglo-Saxon society (Law, “Anglo-Saxon England,” p. 57). Ælfric sensibly prefers Old English translations that share the gender of the Latin term when he is able to do so, though he explains above (*De generibus*, III, f. 12v, p. 13) that this is not always possible.

<sup>3</sup> MS omits: *Uocatiuo... hearpere*; cf. O, f. 13r.

<sup>4</sup> i.e. *cytharistæ*.

*Accusatiuus* is “wreǵendlic.” Mid ðam cásu bið geswutelod hú menn sprecað be ælcum þinge: *hunc hominem accuso*,<sup>5</sup> “ðisne mann ic wrege”; *hunc hominem amo*, “ðisne mann ic lufige”; *hanc rem apprehendi*, “ðis ðing ic gelæhte.”

*Uocatiuus* is “clypigendlic” oððe “gecigendlic.” Mid ðam casu we clypiað to ælcum ðincge: *ó homo, ueni huc*, “eala ðu mann, cum hider”; *ó homo, loquere ad me*, “eala ðu mann, sprec to mé”; *ó magister, doce mé aliquid*, “eala ðu lareow, tæce me sum ðing.”

*Ablatiuus* is “æt-bredendlic.” Mid ðam casu [14r] bið geswutelod swa hwæt swa we æt-bredað oðrum, oððe swa hwæt swa we under-foð æt oðrum, oððe hwanon<sup>6</sup> we farað: *ab hóc homine pecuniam accepi*, “fram ðisum menn ic under-feng feoh”; *ab hoc magistro audiui sapientiam*, “fram ðisum lareowe ic gehyrde wisdóm”; *ab illa ciuitate equitau*, “fram ðære byrig ic rád”; *á rége ueni*, “fram kyncge ic com.”

Ða six casus befoð and belucað swa hwæt swa menn embe sprecað, gif ðær beoð word tógeihte. Eall swa ðu miht hi gebigan to menig-fealdum getele. *Nominatiuo: hi pueri discunt*, “ðas cild leorniað.” *Genitiuo: horum puerorum doctrina*, “ðissera cildra lár.” *Datiuo: his pueris ministro*, “ðisum cildum ic ðenie.” *Accusatiuo: hos pueros flagello*,<sup>7</sup> “ðas cild ic swinge.” *Uocatiuo: ó pueri, cantate bene*, “eala ge cild, singað wel.” *Ablatiuo: ab his pueris doctus sum*, “fram ðissum cildum ic eom gelæred”; *ab his poetis audiui carmina*, “fram ðisum sceopum ic gehyrde leoð.”

Seo forme *declinatio* hæfð *tres terminationes*, þæt sind “ðréo géendunga”: *-a* and *-as* and *-es*. Ða naman ðe geendiað on *-a*, gif hi gebyriað tó wæp-manna ðenunge, þonne sind hi *masculini generis: hic poeta*, “þes scop,” *huius poete*,<sup>8</sup> “ðises scopes”; *hic scriba*, “ðes bocere”; *leuita*, “diacon”; *sophista*, “uð-wita”; *nauta*, “reðra”; *pirata*, “wicing” oððe “scægð-mann”; *trapezeta*,<sup>9</sup> “myneterer”; *proreta*, “ancer-mann,” *et cetera*. Ða oðre nama ðe of wordum cumað sind *communis generis: hic et hec agricola*, “se ðe æcer begæð”; *hic et hec aduena*, “þes and ðeos ælðeodige”; *conuiuia*, “gebeór”; *collega*, “gefera”; *homicida*, “man-slaga”; *parricida*, “mæg-slaga,” *et cetera*.

Ða oðre ealle ðe on *-a* geendiað ðyssere declinunge sind *feminini* [14v] *generis: hec regina*, “ðeos cwén,” *huius regine*, “ðyssere cwéne,” *huic regine*, “ðyssere cwéne,” *hanc reginam*, “ðas cwéne,” *o regina*, “eala ðu cwén,” *ab hac regina*, “fram ðissere cwene.” *Et pluraliter: he regine, harum reginarum, his reginis, has reginas, o regine, ab his reginis*. Eall swa gað ðas: *hec terra*, “ðeos eorðe”; *erba*, “gærs”;

<sup>5</sup> *accuso*] *acuso*

<sup>6</sup> Scribal corr. from “hwanan”.

<sup>7</sup> Scribal corr. from “flagella”.

<sup>8</sup> Scribal corr. from “poeto”.

<sup>9</sup> i.e. *trapezita*.

*aqua*, “wæter”; *pluuia*, “ren”; *arena*, “sand-ceosol”; *uia*, “weg”; *semita*, “pæð”; *silua*, “wudu”; *luna*, “mona”; *stella*, “steorra”; *ianua*, “geat”; *petra*, “stan”; *unda*, “yð”; *pagina*, “tramet”; *littera*,<sup>10</sup> “stæf”; *ancilla*, “wyln”; *gallina*, “henn”; *auca*, “gos”; *aneta*, “ened”; *columba*, “culfre”; *ciconia*, “storc”; *uacca*, “cú”; *scroffa*, “sugu”; *uita*, “lif”; *olla*, “crocca”; *fuscina*, “awul”; *andéna*, “brand-isen.” And ealle naman Ledenre spræce, þe on *-á* geendiað, ealle hi sindon *feminini generis*. Agene naman gif hi to wæpn-mannum gebyriað, hi beoð þonne *masculini generis*: *hic Silla*, *hic Seneca*, *hic Beda*. Gif hi to wim-mannum gebyriað, hi beoð þonne *feminini generis*. Ne bið nan *neutri generis* on ðære forman declinunge.

On *-ás* geendiað agane naman: *hic Eneas*, *huius Eneę*, *hunc Eneam*,<sup>11</sup> *ó Enea*, *ab hoc Enea*. Nis ðær na menig-feald getel, for ðan ðe it is agen nama. Eal swa gæð *hic Andreas Apostolus*, *hic Thomas*, *hic Matbias*, *hic Barnabás*, *et cetera*.

On *-es* geendiað Greciscra manna naman: *hic Anchises*, *huius Anchisę*, *huic Anchisę*, *hunc Anchisam*, *ó Anchises*, *ab hoc Anchisa*. Nis na menig-feald getel on agenum namum.

Sume naman ðyssere declinunge maciað heora mænig-fealdan<sup>12</sup> *datiuum* and *ablatiuum* on *bus*. Ða naman cumað of ðam *masculinum* [15r] ðe nabbað nænne *neutrum*: *hec anima*, “ðeos sáwul,” *his animabus*, “ðissum sáwulum,” *et ab his animabus*; *filia*, “dohtor,” *filiabus*; *equa*, “myre,” *equabus*; *asina*, “assa,” *assinabus*, *et cetera*, for ðam gesceade, þæt hi nær on gelice ðam *masculinum*, ðe hi of-cumað.

## SECUNDA DECLINATIO<sup>13</sup>

**H**abet terminationes sex: *-er*, *-ir*, *-ur*, *-us*, *-eus*, *-um*. Seo oðer *declinatio* hæfð six geendunga, ða ðe we nú namodon. Ða naman ðe on *-er* geendiað ðissere declinunge sind *masculini generis*, beon hi agene naman, beon hi elles gemænlice, swa swa is *faber*, “smið.” *Nominatiuo*: *hic faber*, “ðes smið.” *Genitiuo*: *huius fabri*, “ðises smiðes.” *Datiuo*: *huic fabro*, “ðisum smiðe.” *Accusatiuo*: *hunc fabrum*, “þisne smið.” *Vocatiuo*: *ó faber*, “eala ðu smið.” *Ablatiuo*: *ab hoc fabro*, “fram ðisum smiðe.” *Et pluraliter*: *Nominatiuo*: *hi fabri*, “ðas smiðas.” *Genitiuo*: *horum*

<sup>10</sup> Scribal corr. from “litteras”.

<sup>11</sup> Scribal corr. from “aneam”.

<sup>12</sup> Scribal corr. from “mealdan”.

<sup>13</sup> Scribal corr. from “DECINATIO”.

*fabrorum*, “ðyssera smiða.” *Datiuo: his fabris*, “ðisum smiðum.” *Accusatiuo: hos fabros*, “þas smiðas.”<sup>14</sup> *Uocatiuo: ó fabri*, “eala ge smiðas.” *Ablatiuo: ab his fabris*, “fram ðisum smiðum.” Eal swa gað þas oðre: *fiber*, “befor”;<sup>15</sup> *ager*, “æcer”; *liber*, “bóc”; *culter*, “culter”; *aper*, “bár”; *coluber*, “snaca”; *cancer*, “crabba”; *auster*, “suð-dæl”; *oleaster*, “ele-beam”; *apiaster*, “merce”; *Alexander*, agen nama; *sacer*, “halig”; *niger*, “sweart”; *ater*, “blac”; *teter*, “blac”; *dexter et dextera*, “swiðra”; *sinister et sinistra*, “wynstra.”

Þas maciað heora *genitiuum* on oðre wisan: *hic puer*, “ðis cild,” *huius pueri*, “þises cildes”; *socer*, “swéór”; *gener*, “aðúm”; *miser*, “earming”; *adulter*, “forligr”; *lucifer*, “leoht-berend”; *signifer*, “tácñ-berend”; *frugifer*, “westm-bære”; *belliger*, “wig-bora”; *clauiger*, “cæg-bora”; *corniger*, “horn-bære”; *armiger*, “wæpn-bora”; *graniger*, “corn-bære,” *et similia*.

On *-ir* geendiað *masculini generis: hic uir*, “ðes wer,” [15v] *huius uiri*, “þises weres,” *et cetera; hic leuir*, “tacor”; *semiuir*, “healf-mann”; *duumuir*, “twegra ceorla ealdor”; *triumuir*, “ðreora ceorla ealdor”; *quinqueuir*, “fif ceorla ealdor”; *septemuir*, “seofan ceorla ealdor”; *decemuir*, “tyn manna ealdor”; *centumuir*, “hund-teontigra manna ealdor.” On ðissere geendunge is an nama *neutris: hoc ir*,<sup>16</sup> “ðis hand-bred,” *indeclinabile*, “ungebigendlice.”

On ðære geendunge *-ur* is an nama *masculini generis: hic satur*, “ðes fulla mann,” *huius saturi*. Of ðam bið *femininum: hec satura*.

Þa naman ðe on *-us* geendiað sind *masculini generis: hic campus*, “ðes feld,” *huius campi*, “ðises felde,” *et cetera; ortus*, “orc-yrð” oððe “wyrton”; *nidus*, “nest”; *fundus*, “worðig”; *ludus*, “plega”; *lucus*, “holt”; *fumus*, “smíc”; *uterus*, “wifes innoð”; *uentus*, “wind”; *cetus*, “hwæl”; *taurus*, “fearr”; *incus*, “bucca”; *porcus*, “swín”; *uitulus*, “cealf”; *ceruus*, “heort”; *binnulus*, “hind-cealf”; *bedus*, “ticcen”; *agnus*, “lám”; *equus*, “hors”; *pullus*, “fola” oððe “bridd”; *camelus*, “oluend”; *mulus*, “mul”; *asinus uel asina*, “assa”; *chorus*, “chór”; *populus*, “folc,” and eft *populus*, “byrc”; *infernus*, “hell”; *miluus*, “glida”; *gallus*, “cocc”; *coruus*, “hremn.”

Of ðisum sind *neutri generis: hoc pelagus*, “ðeos wid-sæ,” *huius pelagi; hoc uulgus*, “ðis ceorl folc” (*uel hic uulgus*); *hoc uirus*, “ðis wyrms,” *indeclinabile; hoc pus*, “ðeos for-rótednyss,” *indeclinabile*. Þa oðre naman ðissere geendunge<sup>17</sup> sind *adiectiua*,<sup>18</sup> þæt sind “to-geícendlice,” and maciað *masculinum* on *us*, and *femininum* on *á*, and *neutrum* on *um: Hic bonus homo*, “þes goda mann”; *hec*

<sup>14</sup> Scribal corr. from “smið”.

<sup>15</sup> i.e. befer.

<sup>16</sup> i.e. *bir*.

<sup>17</sup> Scribal corr. from “endunge”.

<sup>18</sup> Scribal corr. from “adectiua”.

*bona mulier*, “þis gode wif”; *hoc bonum uerbum*, “ðis gode word.” Eall swa gað ðas: *malus*, “yfel”; *iustus*, “rihtwis”; *iniustus*, “unrihtwis”; *magnus*, “micel”; *paruus*, [16r] “lytel”; *longus*, “lang”; *modicus*, “gehwxád”; *sanctus*, “hálig”; *almus*, “halig”; *clarus*, “beorht”; *egregius*, “æðele”; *doctus*, “gelæred,” *et omnia istius modi*, “and ealle þus gerade.” Eac swilce agene naman: *Martinus*, *Benedictus*, *Agustinus*, *et cetera*.

Ealle oðre naman þissere geendunge sind *feminini generis*: *hęc Tyrus*, anre burge nama; *hęc Ciprus*, oðer burh. Treowa<sup>19</sup> naman: *hęc cedrus*, “þes ceder-beam”; *fagus*, “boc-treow”; *fraxinus*, “æsc”; *pirus*, “pyrige,” *et cetera*. Sindon eac sume naman ðe sind ægðer ge ðyssere declinunge ge ðære feorðan: *hęc quercus*, “þeos ác”; *laurus*, “laur-beam”; *pinus*, “pinn-treow”; *figus*, “fic-treow”; *hęc domus*, “ðis hus”; *colus*,<sup>20</sup> “distæf.” Gyt ane feawa naman ðyssere declinunge sind *feminini generis*: *hęc abyssus*, “þeos niwelnyss,” *huius abyssi*, *huic abyssus*, *hanc abyssum*,<sup>21</sup> *ó abyssus*, *ab hac abyssus*. *Et pluraliter*: *hęc<sup>22</sup> abyssi*, *harum abissorum*, *his abyssis*, *has abyssos*, *ó abyssi*, *ab his abyssis*. Eall swa gæð: *hec sinodus*, “ðis witena gemót,” *huius sinodi*; *húmus*, “molde”; *heremus*,<sup>23</sup> “westen”; *herebus*, “hell”; *aluus*, “innoð”; *fusus*, “spinl.”

Ða naman ðe geendiað on *-eus* sind agene naman, and Grecisce ealle mæst: *hic Titheus*, *huius Tithei*; *Pentheus*, *Pentheis*; *Matheus* se god-spellere, *Mathei*, *uocatiuo*: *ó Matheg*, *et cetera*.

Ða naman ðe geendiað on *-um* sind *neutri generis*: *hoc templum*, “ðis templ”; *hóc uerbum*, “ðis wórd,” *ó uerbum*, “eala ðu word,” *ab hoc uerbo*, “fam ðisum worde.” *Et pluraliter*: *hęc uerba*, “ðas word,” *horum uerborum*, “ðyssera worda,” *his uerbis*, “ðisum wordum,” *hęc uerba*, “ðas word,” *ó uerba*, “eala ge word,” *ab his uerbis*, “fram ðisum wordum.” Eall swa gað ðas naman: *hoc* [16v] *fundamentum*, “ðes grund-weall”; *tectum*, “hróf”; *ouum*, “æg”; *pomum*, “æppel”; *regnum*, “rice”; *telum*, “flá”; *bellum*, “gefeohht”; *biuium*, “twegra wega gelæte”; *truium*, “ðreora wega gelæto”; *competum*, “fela gelæti”; *tugurium*, “hulc”; *scabellum*, “sceamul”; *hostium*, “duru”; *signum*, “tacn”; *scutum*, “scyld”; *candelabrum*, “candel-stæf”; *indicatorium*, “æstel”; *triticum*, “hwæte”; *ordeum*, “bere”; *granum*, “corn”; *uinum*, “wín”; *oleum*, “ele”; *aurum*, “gold”; *argentum*, “seolfor”; *auricalcum*, “gold-mæstling”; *stagnum*, “tin”; *plumbum*, “leád”; *ferrum*, “isen”; *lignum*, “aheawen treow”; *otium*, “æmet-hwil”; *spatium*, “fæc”; *interuallum*, “lytel hwil,” *et cetera*.

<sup>19</sup> Scribal corr. from “Treowa” (final *a* replaces an original *a*).

<sup>20</sup> Scribal corr. from “calus”.

<sup>21</sup> Scribal corr. from “abyssam”.

<sup>22</sup> Scribal corr. from “hęc”.

<sup>23</sup> i.e. *eremus*.

Is eac tó witenne þæt ðeos *declinatio* ne maciað hire *uocatiuum* on eallum namum on ane wison. Þa naman ðe geendiað on *er*, oððe on *ir*, oððe on *um*, ða maciað heora *uocatiuum* swa swa hira *nominatiuus* bið: *ó puer*, “eala ðu cild”; *ó uir*, “eala ðu wer”; *ó celum*, “eala ðu heofen.” Agene naman ðe geendiað on *iús* wurpað aweg þæt stæf gefeg *-us* and maciað heora *uocatiuum* on langne *-i*: *Uirgilius*, “ó Uirgili”; *Laurentius*, “ó Laurenti”; *Dionisius*, “ó Dionisi”; *Mauricius*, “ó Maurici.”

Gemænlice naman maciað heora *uocatiuum* on sceortne *e: socius*, “gefera,” *ó socie*; *egregius*, “æðele,” *ó egregie*; *magnus*, “micel,” *ó magne*; *filius*, “sunu,” maciað ón twa wisan: *o fili*, and *ó filie*. Eac hwilon bið geset *nominatiuus* for *uocatiuum*, swa swa *Lucanus* cwæð, *Degener*, *ó populus*,<sup>24</sup> “eala ðu, abrodena folc.” *Virgilius* cwæð, *ó fluuius*,<sup>25</sup> “eala ðu flod,” for *fluuie*. Ðus bið eac ón ma stowum.

### DE TERTIA DECLINATIONE

**T***ertia declinatio habet terminationes septuaginta octo.* Seo ðridde *declinatio* is mare ðonne [17r] ealle ða oðre. Heó hæfð eahta and hund-seofantig geendunga oððe má.

.I.<sup>26</sup>

Seo forme geendung is on sceortne *-á*. On ðære geendiað Grecisce naman and *neutri generis*. *Nominatiuo: hoc poema*, “þes leoð-cræft.” *Genitiuo: huius poematis*, “ðises leoð-ræftes.” *Datiuo: huic poemati*, “ðisum leoð-cræfte.” *Accusatiuo: hoc poema*, “þisne leoð-cræft.” *Uocatiuo: ó poema*, “eala ðu leoð-cræft.” *Ablatiuo: ab hoc poemate*, “fram ðisum leoð-cræfte.” *Et pluraliter: Nominatiuo: hæc poemata*, “þas leoð-cræftas.” *Genitiuo: horum poematum*, “ðissera leoð-cræfta.” *Datiuo: his poematibus*, “ðisum leoð-cræftum.” *Accusatiuo: hæc poemata*, “þas leoð-cræftas.” *Uocatiuo: ó poemata*, “eala ge leoð-cræftas.” *Ablatiuo: ab his poematibus*, “fram ðisum<sup>27</sup> leoð-cræftum.” Eall swa gað þas naman: *hoc caumá*, “swoloð”; *thema*, “an-timber”; *scema*, “hiw”; *onóma*, “nama”; *malagma*, “cliða”; *agalma*, “an-licnyss”; *enigma*, “rædels”; *plasma*, “gesceaft”; *baptisma*, “fulluht”; *dohma*, “lár”; *scisma*, “geflit,” *et his similia*, “and ðisum gelice.”

<sup>24</sup> Lucan, *The Civil War (Pharsalia)*, trans. J. D. Duff, Loeb Classical Library 220 (Cambridge, MA: Harvard University Press, 1928), II. 116.

<sup>25</sup> Vergil, *Aeneid*, VIII. 77.

<sup>26</sup> .I.] Js; the scribe has evidently mistaken the Roman numeral of his exemplar for a “J” (or “I”) and doubled the “s” of “seo” to create a superfluous “Is.” Cf. Zupitza, p. 32. O omits this numeral, f. 19v.

<sup>27</sup> Scribal corr. from “ðam”.

.II.

Seo oðer geendung is ón sceortne *-e*, and ða naman ðe on ðære geendiað sind ealle *neutri generis*: *hoc sedile*, “þes hleda,” *huius sedilis*, *huic sedili*, *hoc sedile*, *ó sedile*, *ab hoc sedili*. *Et pluraliter*: *hec sedilia*, *horum sedilium*, *his sedilibus*, *et cetera*. Eall swa gað ðas: *hoc monile*, “ðes myne”; *cubile*, “denn”; *ouile*, “eowd”; *presepe*, “binn”; *mare*, “sá,” and ealle hi geendiað *ablatiuum* on *i* buton *gausape*, “beód-clað,” *ab hoc gausape*, and *rete*, “net,” *ab hoc rete*.

.III.

Seo ðridde geendung is on sceortne *-o*. On ðære geendiað manega naman, agene naman werlices cynnes: *hic Cato*, *huius Catonis*; *hic Milo*, *et cetera*. *Apellatiua* sind gemænelice: *hic sermo*, “þeos spræce,” *huius sermonis*. Eall swa *hic cudo*, “ðes smið,” *huius cudonis*; *spado*, *id est eunuchus*, “þæt is [17v] belisnod”; *tyro*, “geong cempa”; *predo*, “reafero”; *pauo*, “pawa”;<sup>28</sup> *micro*, “swurd” oððe “ord”; *umbo*, “rand-beah”; *fullo*, “spurnere”; *carbo*, “col”; *buffo*, *id est rubeta*, “tadie”; *quaternio*, “cine” oððe “feower manna ealdor,” *quaternionis*; *centurio*, “hundrædes ealdor”;<sup>29</sup> *mulio*, “mul-hyrde”; *histris*, “tumere” oððe “glig mann”; *glabrio*, “calu” oððe “hnot”; *stellio*, “sla-wyrm”; *gurgulio*, “ymel” oððe “þrot-bolla,” *et cetera*.

Þas oðre sind *feminini generis*: *hec oratio*, “ðis gebed,” *huius orationis*; *actio*, “dæd”; *lectio*, “ræding”; *iussio*, “hæs”; *uisio*, “gesihð”; *suasio*, “tihting”; *ratio*, “gesceád”; *titio*, “brand,” *et cetera*. *Communis generis*: *hic et hec latro*, “þes and ðeos seaða,” *huius latronis*; *ambo*, “begen”; *ambo loquuntur*, “begen hi sprecað”; *amborum loquutio*,<sup>30</sup> “heora begra spræc”; *ambobus respondeo*, “him bām ic and-swerige”; *ambos laudo*, “hi begen ic herige,” nis her nan *uocatiuus*, *ab ambobus accipi*<sup>31</sup> *pecuniam*, “fram him bam ic under-feng feoh.” *Generis feminini* is ðære forma declinunge: *ambę femineę*, “butu ða wif,” *ambarum feminarum*, “bega ðæra wifa,” *ambabus feminis*, “bam ðam wifum,”<sup>32</sup> *ambas feminas*, “butu ða wif,” *ab ambabus feminis*, “fram bam ðam wifum.” *Generis neutri*: *ambo uerba*, “butu ða word,” *amborum uerborum*, *et cetera*. Eal swa gað *duo*, “twegen”; and *duę*, “twa.”

Fif naman sind *masculini generis*, ðe maciað *femininum* on *-á*: *hic draco*, “ðes draca,” *huius draconis*; *hec dracena*, “heo”;<sup>33</sup> *leo*, “leena” oððe “lea”; *leno*, “for-spennend,” *lena*, “for-spennystre”;

<sup>28</sup> Scribal corr. from “pawe”.

<sup>29</sup> Scribal addition: “quaternionis... ealdor”.

<sup>30</sup> i.e. *locutio*.

<sup>31</sup> Scribal corr. from “accipe”.

<sup>32</sup> wifum] fifum

<sup>33</sup> Here and below “heo” signifies that the preceding form is feminine. Thus *haec dracena* refers to a “she-dragon.”

*strabo*, “sceol-egede,” *straba*, “heo”; *caupo*, “tæppere,” *caupona*, “tæppystre.” And ealle ðas naman habbað langne *ó* on eallum casum and maciað heora *ablatiuum* on sceortne *e*: *ab hoc Catone*; *ab hoc caupone*. Ðas [18r] oðre habbað sceortne *i* for ðam langan *ó* on eallum casum: *hic et hec homo, huius hominis*, “ægðeris mannn,” ge wer ge wif. *Nemo*, “nán mann,” is eac *communis generis: neminis*, “nanes mannes,” *nemini, neminem*, nis ðær nan *uocatiuus, a nemine*. Nis her na menig-feald getel. Ðas oðre sind *feminini generis: hec uirgo*, “þis mæden,” *huius uirginis; fuligo*, “rót”; *caligo*, “dimnys”<sup>34</sup> oððe “mist”; *imago*, “an-licnyss”; *origo*, “ord-ruma”; *erúgo*, “rust” oððe “óm”; *dulcedo*, “swetnyss”; *raucedo*, “harnyss”; *alcedo*, “mæw”; *irundo*, “swealewe”; *arundo*, “hreed”; *grando*, “hagol”; *testudo*, “snægel” oððe “rand-beah.” Sume of ðison sindon *masculini generis: hic cardo*, “ðeos heorr,” *huius cardinis; ordo*, “endebyrdnyss,” *ordinis; turbo*, “ðoden,” *et similia*.

.III.

On langne *-o* geendiað Grecisce naman, *feminini generis*, and sind agene naman: *hec Dído*, anes wifes nama, *huius Dídonis; hec Iuno, huius Iunonis; hec Ío, huius Íonis, et cetera*.

.V.

*In -al correpta*, “on sceortne *-al*,” is an nama *masculini generis: hic sal*, “ðis sealt,” *huius salis, et propria nomina*, þæt sind “agene naman”: *hic Hannibal*, ágen nama. Eal swa *hic Hastrubal*. Ða oðre sind *neutri generis: hoc tribúnal*, “ðis dóm-setl,” *huius tribunalis; calcar*, “spura”; *uectigal*, “gaful”; *ceruical*, “pyle”; *animal*, “nyten,” *et similia*. And ðas *neutri generis* habbað langne *á* on eallum casum and maciað *ablatiuum* on langne *i*: *ab hoc tribunali, et cetera*.

.VI.

*In -el correptam*, “on sceortne *-el*,” geendiað *neutri generis: hoc mel*, “ðis hunig,” *huius mellis, ablatiuum on e*: *ab hoc melle; hoc fèl*, “ðes gealla,” *huius fellis, et cetera*.

.VII.

*In -el productam*, “on langne *-el*,” sind agene naman *masculini: hic Danihel, huius Danielis; [18v] Michael, Gabrihel, Raphael*. Ðas habbað langne *e* on eallum casum and hi geendiað heora *ablatiuum* on sceortne *é*, swa swa ealle mæst ðyssere declinunge.

<sup>34</sup> Scribal corr. from “dymnys”.



.VIII.

*In -il correptam*, “on sceortne *-il*,” geendað *hic pugil*, “þes beater”; *hic mugil*, “þes mece-fisc,” *huius mugilis*. *Generis communis: hic et hec uigil*, “þes and þeos wacole,” *huius uigilis*, *ab hoc et ab hac uigile*, *uel uigili*, *horum et harum uigilum*, *et cetera*. Án nama is ðyssere geendunge<sup>35</sup> *neutri generis: nihil*, “naht,” *indeclinabile*, þæt is “úndeclinigendlic.” Hit mæg beon eac *aduerbium*, swa swa *multum*, “micel,” *et paruum*, “and lytel.”

.VIII.

*In -ol productam*, “on langne *-ol*,” geendað an nama *masculini generis: hic sol*, “ðeos sunne,” *huius solis*.

.X.

*In -ul correptam*, “on sceortne *-ul*,” geendað *hic consul*, “þes déma,” *huius consulis*. Twegen *communis generis: hic et hec presul*, “ðes and ðeos wealdend” (we cweðað swa ðeah synderlice *presul*, “bisceop,” *presulis*, “bisceopes”); *hic et hec exul*, “ðes and ðeos ut-laga” oððe “ut-lendisc,” *huius exulis*, *ab hoc et ab hac exule*.

.XI.

*In -an productam*, “on ðam langan *-an*,” geendiað twegen Grecisce naman *masculini generis: hic Titan*, “ðeos sunne,” *huius Titanis*; *hic Pean*, “ðis lof,” *huius Peanis*. On ðisum namum bið se á lang on eallum casum.

.XII.

*In -en correptam*, “on sceortne *-en*,” geendiað manega naman. Sume sindon *masculini generis: hic pecten*, “þes camb,” *huius pectinis*; *hic flamen*, “þes bisceop,” and *hoc flamen*, “wínd”; *hic cornicen*, “ðes horn-blawere,” *huius cornicinis*;<sup>36</sup> *tubicen*, “bymere”;<sup>37</sup> *liticen*, “truð”; *fidicen*, “fiðelere”; *tybicen*, “pipere” oððe “hwistlere.” Sume ðas maciað *femininum* on *á: hec fidícina; hec tybícina*. Ealle ða oðre sind *neutri generis: hoc nomen*, “ðes nama,” [19r] *huius nominis*, *huic nomini*, *hoc nomen*, *ó nomen*, *ab hoc nomine*. *Et pluraliter: hec nomina*, *horum nominum*, *his nominibus*, *et cetera*. Eall swa gað *hoc carmen*, “ðis leoð”; *crimen*, “leahter”; *examen*, “swearm” oððe “dóm”; *limen*, “ofer-slege” oððe

<sup>35</sup> Scribal corr. from “endunge”.

<sup>36</sup> Scribal corr. from “cornicis”.

<sup>37</sup> Marginal scribal addition: “*liticen*...fiðelere”; cf. O, 22v.

“ðreoxold”;<sup>38</sup> *semen*, “sæd”; *gluten*, “lim,” *et cetera*. *Solamen*, “frofer”; *foramen*, “þyrl”; *régimen*, “recendom”; *tégimen* oððe *tegmen*, “wæfels”; *spécimen*, “hiw”; *acúmen*, “eagena scearpnyss” oððe “isenes”; *flumen*, “flod”; *lumen*, “leoht”; *munímen*, “ymb-trymning” oððe “fæstnyss”; *molimen*, “orðanc” oððe “syrwung,” *et cetera*.

.XIII.

*In -en productam*, “on langne *-en*,” geendiað feawa naman *masculini generis*: *bic rien* oððe *réen*, “ðes lund-laga,” *huius renis*; *bic splen*, “ðeos milte,” *huius splenis*; and agene Grecisce naman: *bic Damen*, *et cetera*.

.XIII.

*In -in productam*, “on langne *-in*,” geendiað agene naman Grecisce: *bic Arin*, *huius Arinis*; *hęc Trachin*, *huius Trachinis*. *Án appellatiuum*: *bic delfin*, “ðis mere-swyn,” *huius delfini*, *et cetera*.

.XV.

*In -on productam*, “on langne *-on*,” befeallað þas Greciscan naman: *bic dracan*, “ðes draca”; *bic leon*, “ðes leó”; ac we for-lætað þone *n* on Leden spræce and cweþað *leó* and *draca*.<sup>39</sup> *Generis feminini*: *hęc Sidon*, an burh, *huius Sidonis*, *et cetera*.

.XVI.

*In -ar correptam*, “on sceortne *-ar*,” befeallað ðas naman: *bic Cęsar*, “ðes Casere,” *huius Cesaris*; and agene naman: *bic Bostar*; *bic Aspar*. Þa oðre sind ealle *neutri generis*: *hęc nectar*, “ðeos werodnyss,” *huius nectaris*; *hóc iúbar*, “ðes leóma,” *huius iubaris*; *hoc instar*, “ðeos gelicnyss,” *indeclinabile*, “undeclinigendlic.” Þa oðre habbað langne *á* on eallum casum: *hoc calcar*, “þes spura,” [19v] *huius calcáris*; *lupánar*, “myltystrena-hús.” Þas and ðyllice maciað heora *ablatiium* on *i*: *ab hoc calcari*, *et cetera*.

.XVII.

*In -ar productam*, “on langne *-ar*,” geendiað þas naman: *bic lár*, “þis fýr,” on an-fealdum getele, and hit getacnað “hus” on menig-fealdum getele, *hi lares*, “ðas hus” (þanon is gecweden

<sup>38</sup> The first “o” is subpuncted suggesting deletion.

<sup>39</sup> *draca*] dracao; the final “a” and “o” very unusually share bows; cf. O, f. 23v.

*lardum*,<sup>40</sup> “spic,” for ðan ðe hit on husum hangað lange);<sup>41</sup> *hic nar*, “an éa” (*naris* bið “nosu”).  
*Commune trium generum: hic et hec*<sup>42</sup>*et hoc pár*, “gemaca,” *huius paris*. Eall swa *inpar*, “ungemaca”;  
*dispar*, “ungelic”; *compar*, “gelic gemaca”; *separ*, “asyndrod gemaca,” and ealle þas habbað sceortne á  
on gebigedum casum, buton *lar*. Án *neutri generis: hoc far*, *huius farris*, “græg hwæte,” *et cetera*.

.XVIII.

*In -er correptam*, “on sceortne -er,” geendiað fela naman *generis masculini: hic imber*, “þes scur,” *huius imbris*; *September*, “hærfest-monað”; *October*, oðer monað þæron fæst; *November*, se monað onginð on ealra halgena mæsse-dæg; *December*, se monað onginð anum dæge æfter Andreas-mæssan, and hi maciað *ablatiuum* on *i*; *hic uesper*, “þes æfen-steorra” (*hoc uesperum* oððe *uespere* bið “æfen”); *hic pater*, “ðes fæder”; *frater*, “broðor”; *uter*, “byt”; *uenter*, “wamb”; *asser*, “ræsn”; *anser*, “gandra”; *passer*, “spearwa”; *accipiter*, “hafuc”; *agger*, “beorh”; *carcer*, “cweart-ern”; *sequester*, “symba” (of ðam bið *femininum: sequestra*). *Generis feminini: hec mater*, “ðeos modor”; *hec mulier*, “ðis wíf”; *hec linter*, “ðes bát.” *Generis neutri: hoc túber*, “þes swam”; *huber*,<sup>43</sup> “tit”; *papauer*, “papiġ”; *pipor*, “pipor”; *hoc iter*, “ðis sið-fæt,” *huius itineris*,<sup>44</sup> *spintber*, “dalc.”

Þa oðre sind *adiectiua*, ðæt sind “to-geicendlice,” and maciað *masculinum* on *er*, [20r] and *femininum* on *is*, and *neutrum* on *e*: *hic saluber*, “ðes hal-wenda,” *hec salubris*, “ðeos hal-wende,” *hoc salubre*, “þis hal-wende,” *huius salubris*. Eall swa gað ðas: *alacer*, “glæd”; *uolucer*, “fleogende”; *celer*, “swyft”; *celeber*, “mære”; *mediocer*, “medeme,” *et cetera*. Ealle ðas maciað heora *ablatiuum* on *i*: *ab hoc*<sup>45</sup> *et ab hac et ab hoc salubri, et cetera*. Eall swa gað ðas *denominatiua: hic equester exercitus*, “þes ridenda here”; *hec equestris turba*, “ðeos ridende meniu”; *hoc equestre uulġus*, “ðis ridende ceorl-folc.” Eall swa gað ðas naman: *pedester, pedestris, pedestre*, “gangende”; *silvester*, “wudelic”; *campester*, “feldlic”; *paluster*, “fenlic,” *et cetera*. Ða oðre naman ðe ðus ne gað sind *communia duum generum*, þæt is “gemænelice tweġra cynna”: *hic et hec pauper*, “þes and þeos ðearfa,” *huius pauperis*; *degener*, “welboren and yfele geðogen”; *uber*, “genihtsum” (of ðam bið *ubertas*, “genyhtsumnys”).

<sup>40</sup> i.e. *laridum*.

<sup>41</sup> Cf. *Etymologies*: “Lard (*lardum*), because it is kept stored at home, for the ancients called their homes ‘dwellings’ (*lar*)” (Isidore, *Etymologies*, XX.ii.24).

<sup>42</sup> Scribal corr. for “hac”.

<sup>43</sup> i.e. *uber*.

<sup>44</sup> Scribal corr. for “iteneris”.

<sup>45</sup> Scribal corr. for “hac”.

.XVIII.

*In -er productam*, “on langne *-er*,” geendað án naman *masculini generis: hic aer*, “þeos lyft,” *huius aeris*; and an *neutri generis: hoc uer*, “ðis lencten,” *huius ueris*, “ðises lenctenes.”

.XX.

*In -ir correptam*, “on sceortne *-ir*,” befylð án agen nama *neutri generis: hoc Gadir*, an burh, *huius Gadiris*.

.XXI.

*In -or correptam*, “on sceortne *-or*,” geendiað ealle *comparatiua nomina*, þæt sind “wið-metendlice naman,” Ða<sup>46</sup> getacniað beteran oððe maran. *Positiuus gradus* is se forma stæpe on ðære getacnungu: *hic iustus*, “ðes rihtwisa”; *hec iusta*, “þeos rihtwise.” Ðonne bið of ðam *comparatiuus: hic et hec iustior*, “þes and þeos rihtwisra”; *neutrum positium: hoc iustum*. Of ðam bið [20v] *comparatiuus: hoc iustius*, “þis rihtwisre.” Cweð þonne to-gædere gif ðu wille: *hic et hec iustior et hoc iustius, huius iustioris, huic iustiori, hunc et hanc iustiolem et hoc iustius, ó iustior et ó iustius, ab hoc et ab hac et ab hoc iustiore uel iustiori. Et pluraliter: hi et he iustiores et hec iustiora, horum et harum et horum iustiorum, his iustioribus, et cetera*. Of ðisum cumað *superlatiua*, þæt sind “ofer-stigendlice”: *hic iustissimus*, “ðis rihtwisosta”; *hec iustissima*, “þeos rihtwisoste”; *hoc iustissimus*, “þis rihtwisoste.” Eall swa gað *hic et hec sanctor et hoc sanctius*, “haligra”; *clarior* and *clarius*, “beorhtra”; *sapientior* and *sapientius*, “wisra”; *felicior* and *felicus*, “gesæligra,” and ungerime oðre.

Án nama is ðisum gelic on geendunge and ná on andgite: *hic senior*, “ðes ealda mann” oððe “ealdor,” *huius senioris*. Þa oðre sind ealle mæst *masculini generis: hic doctor*, “ðes lareow”; *hic salinator*, “þes sealtere”; *et omnia incorporalia*, þæt sind “unlichamlic”: *hic furor*, “þeos hat-heortnyss”; *horror*,<sup>47</sup> “óga”; *labor*, “geswinc”; *sudor*, “swát”; *pallor*, “blacung”; *pudor*, “sceamu”; *decor*, “wlite”; *calor*, “hæte”; *feruor*, “wylm”; *rubor*, “readnyss” oððe “sceamu”; *algor*, “cyle”; and ealle ðas and oðre ðillice habbað langne *ó* on gebigedum *casum*.

Ðry her sind *feminini generis: hec uxor*, “wíf ðe hæfð ceorl,” *huius uxoris; soror*, “swuster”; *arbor*, “treow.” On þissere geendunge<sup>48</sup> sind feower naman *neutri generis: hoc marmor*, “þes marm-stán”; *équor*, “sæ”; *cór*, “heorte,” *cordis; ádor*, “melu” oððe “offrung,” *indeclinabile*. Sume sind *communis generis: hic et hec memor*, “þes and þeos myndige”; [21r] *inmemor*, “ungemyndig”; and oðre

<sup>46</sup> Scribal corr. from “ð”.

<sup>47</sup> *horror*] hoorrer

<sup>48</sup> Scribal corr. from “endunge”.

gefegede naman: *hic et hec indecor*, “þes and ðeos unwlitige”; *dédecor*, “huxlic”; *díscolor*, “ungebleoh”; *cóncolor*, “anes bleos”; *bicorpor*, “twy-heafdyd” oððe “se ðe hæfð twegen lichaman”; *tricorpor*, “se ðe hæfð þry.” Sume sind ágene naman: *hic Hector*, *hic Nestor*, *et cetera*, and ealla ðas naman fram *arbor* habbað sceortne *o* on gebigendum casum.

Sume of ðisum maciað *femininum* on *-trix*: *hic doctor*, “ðes lareow,” *hec doctrix*, *huius doctoris*, *huius doctricis*; *hic uictor rex*, “ðes sige-fæste cyning,” *hec uictrix regina*, “ðeos sige-fæste cwén”; *hic lector*, “þes rædere,” *hec lectrix*, “ðeos rædestre”; *hic cantor*, “þes sangere,” *hec cantrix*, “ðeos sangystre.” *Auctor*, “ealdor,” is *communis generis* þonne he getacnað ealdordóm, eft ðonne he cymð of ðam worde *augeo*, “ic geíce,” and he getacnað geeacnunge, ðonne macað he *hic auctor*, “ðes icend,” *et hec auctrix*, “and ðeos icestre.” Ealla þas naman habbað langne *o* and langne *i* on ðam fif gebigedum casum.

.XXII.

*In -ur correptam*, “on sceortne *-ur*,” befeallað ðas naman: *hic turtur*, “þeos turtle,” *huius turturis*; *hic uultur*, anes cynnes fugel; *hic furfur*, “þas grytta.” An þissera is *communis generis*: *hic et hec augur*, “þes and ðeos<sup>49</sup> wiglere.” Þa oðre sind ealle *neutri generis*: *hoc guttur*, “þeos ðrotu,” *huius gutturis*; *sulfur*, “sweff”; *fulgur*, “liget”; *murmur*, “ceorung” (and *murmuratio*). Ealle ðas habbað sceortne *u* on *genitiuo* and on eallum gebigedum casum. Ðas oðre áwendað ðone sceortan *u* on sceortne *o*: *hoc robur*, “þes beám” oððe “strengð” (of ðam is gecweden *robustus*, “strang” oððe “ellen-róf”), *roboris*;<sup>50</sup> *hoc ebur*, “þis ylpen-bán,” *huius éboris*; *femur*, “þeoh,” *huius femoris* [21v] (is swa ðeah eft gecweden *femen*, *feminis*);<sup>51</sup> *iecur*, “lyfer,” *iecoris*<sup>52</sup> *uel iecinoris*.

.XXIII.

*In -as correptam*, “on sceortne *-as*,” geendiað Grecisce naman, ac we ne gretað nu ðá.

.XXV.

*In -ás productam*, “on langne *-as*,” befeallað fela naman *communis generis*: *hic et hec sumás et hoc sumate* (*summas* is “heafod mann” oððe “fyrrest manna”); *optimás*, “þegn”; *primas*, “fyrrest manna”; *infimás*, “wacost manna.” Ðas habbað langne *á* on eallum casum and maciað heora *neutrum* on *té*, and *ablatiuum* on *ti*. Þa oðre ðyssere geendunge sindon *feminini generis*: *hec ciuitas*, “ðeos

<sup>49</sup> Scribal corr. from “ðes”.

<sup>50</sup> *roboris*] *roburis*

<sup>51</sup> Scribal corr. from “femininis”.

<sup>52</sup> Scribal corr. from “iecuris”.

ceaster,” *huius ciuitatis, hanc ciuitatem, o ciuitas, ab hac ciuitate; hec pietas*, “ðeos arfæstnes”; *sanctitas*, “halignyss”; *humilitas*, “eadmodnys”; *bonitas*, “godnys”; *malignitas*, “yfelny”; *ferocitas*, “reðnys”; *felicitas*, “gesæalignys”; *credulitas*, “geleaffulnyss”; *crudelitas*, “wæl-hreownys”; *auctoritas*, “ealdorscipe.” And ealle oðre ðyllice, buton anum feawum: *hic as*, “þes pening” oðþe an-feald getel, *huius assis*; *hic mas*, “ðes wæpman,” *huius maris*; *hic uas*, “þis fæt,” *huius uasis*; *hoc fas*, “alyfedlic þing”; *hoc nefas*, “unalyfedlic” – þas twegen naman sind *indeclinabilia*, þæt sind “ungebigendlice.” Án her is *omnis generis*, þæt is “ælces cynnes”: *hic et hec et hoc nugas*, þæt is “abroðen” on Englisc, and ungebigendlic on declinunge.

.XXVI.

*In -es correptam* – se “gescyrta *-es*” under-fehð fela naman, and ða sind *communis generis: hic et hec diues*, “þes [22r] and ðeos welige,” *huius diuitis*; *hic et hec hebes*,<sup>53</sup> “þes and þeos dwæs,” *huius ebetis*. Eall swa *miles*, “cempa,” *militis*; *bipes*, “twy-fete,” *bipedis*; *tripes*, “þry-fete”; *quádrupes*,<sup>54</sup> “fyðer-fete”; *teres*, “sine-wealt,” *téretis*; *comes*, “gesið,” *comitis*; *supérstes*, “láf” oððe “ouer-lybbende”;<sup>55</sup> *intérpres*, “wealh-stod,” *intérpretis*; *pedes*, “gangende,” *peditis*; *eques*, “ridda” oððe “ridende.” Sume maciað *femininum* on *á*: *sorpes*, “gesund,” *sospita*; *hospes*, “cuma,” *hospita*; *antistes*, “biscop” oððe “fore-standende,” *antistita*; *hic et hec deses*, “þes and þeos a-solcena,” *huius desidis*. Eall swa *reses*, “aswunden” oððe “bæftan-sittende”; *obses*, “gysel,” *obsidis*; *preses*, “dema” oððe “ealdor-mann,” *presidis*; *inquiēs*, “unstille” (se hæfð langne *e* on gebigendum casum), *huius inquietis*. Þas naman beoð oft geðeodde *tó neutrum* on gebigendum casum, swa swa *Uirgilius* awrat: *Tereti... mos est aptare flagello*,<sup>56</sup> and swa gelomlice.

Þas oðre naman sind *masculini generis: hic gurges*, “þis wæl,” þæt is “deóp wæter,” *huius gurgitis*. Eall swa *limes*, “gemæro,” *limitis*; *trames*, “weg”; *stipes*, “boh”; *pobles*, “hám”; *fomes*, “tender”; *cespes*, “turf”; *aries*, “ram,” *arietis*; *paries*, “wah,” *parietis*. Þas oðre sind *feminini generis: hec seges*, “þes æcer,” *huius segetis*; *teges*, “watul,” *tegetis*; *abies*, “æps,” *abietis*; *compes*, “fot-cops,” *compedis, et cetera*. Þas habbað sceortne *e* on eallum casum, and ða ærran habbað sceortne *i*.

<sup>53</sup> Scribal corr. from “habes”.

<sup>54</sup> Scribal corr. from “quádrypes”.

<sup>55</sup> Scribal corr. from “lybbende”.

<sup>56</sup> Vergil, *Aeneid*, VII. 730-1.

.XXVII.

*In -es productam*, “on langne -és,” geendiað agene naman and oðre *communis generis*: *hic et hec heres*, “þes and þeos yrfe-numa,” *huius heredis*; *hic et hec locuples*, “þes and þeos land-spediga,” *huius locupletis*. Þas oðre sind *feminini generis*: *hec* [22v] *cedes*, “þes sliht,” *huius cedis*; *strages*,<sup>57</sup> “wæl on gefeoht”; *strues*, “wudu-fin”; *sepes*, “hege”; *rupes*, “clud”; *apes uel apis*, “beo”; *uulpes*, “fox”; *lues*, “wyrms” oððe “wom”; *clades*, “cwylld”; *labes*, “awyrdnys”; *nubes* oððe *nubs*, “wolcn”; *fames*, “hungor”; *merces*, “med,” *mercedis*; *quies*, “stilnyss,” *quietis*, *et cetera*.

.XXVIII.

*In -is correptam*, “on sceortne -is,” geendiað manega naman mislices cynnes. Sume sind *communis generis*: *hic et hec ciuis*, “þes and ðeos ceaster-gewara,” *huius ciuis*; *hic et hec hostis*, “þes and ðeos feond,” *huius hostis*; *edilis* is *masculini generis*, þæt is “botl-werd” oððe “birig-mann.” Þas oðre sind *triuum generum*, þæt is “þreora cynna”: *hic et hec fortis et hoc*<sup>58</sup>*forte*, þæt is “strang,” *huius fortis*, *huic forti*, *hunc et hanc fortem et hoc*<sup>59</sup>*forte*, *o fortis*, *et o forte*, *ab hoc et ab hac et ab hoc forti*. *Et pluraliter*: *hi et hę fortes et hęc fortia*, *horum et harum et horum fortium*, *his fortibus*, *et cetera*. Eall swa gað þas: *hic et hec dulcis et hoc dulce*, þæt is “werod”; *suavis*, “softe” oððe “wynsum”; *omnis*, “ælc.” And ealle *denominatiua*, þæt sind þa ðe of oðrum namum cumað: *memoria* is “gemynd” (þonne bið of ðam *memorialis*, “gemyndelic”); *uitalis*, “liflic”; *pluuialis*, “rénlic”; *fluuiialis*, “flodlic”; *iudicialis*, “dómlic”; *cororalis*, “lichamlic”; *spiritalis*, “gastlic”; *hospitalis*, “cumliðe”; *mortalis*, “déadlic”; *principalis*, “ealdorlic”; *fidelis*, “getreow-full”; *crudelis*, “wæl-hreow”; *similis*, “gelíc”; *senilis*, “ealdlic”; *puerilis*, “cildlic”; *iuuenilis*, “iunglic”; *uirilis*, “werlic”; *muliébris*, “wiflic”; *seruilis*, “þeowtlic”; *hostilis*, “feondlic.”

Sume habbað sceortne *i*: *amabilis*, “lufigendlic”; [23r] *stabilis*, “staðel-fæst”; *uolatilis*, “fleogendlic”; *natatolus*, “swymmendlic”; *habilis*, “hæbbendlic”; *flebilis*, “woplic”; *lugubris*, “dreoriglic”; *utilis*, “nytwurþlic”; and oðre ðyllic, and ealle hi maciað *ablatiuum* on langne *i*.

Þas oðre sind *masculini generis*: *hic panis*, “þes hlaf,” *huius panis*. Eall swa *funis*, “rap”; *amnis*, “éa”; *ignis*, “fyr”; *piscis*, “fisc”; *fascis*, “byrðen”; *fustis*, “fagol” oððe “stæf”; *postis*, “post”; *uectis*, “stencg”; *axis*, “ex”; *mensis*, “monað”; *ensis*, “swurd”; *anguis*, “næddre”;<sup>60</sup> *unguis*, “nægl” oððe “clawu”; *collis*, “beorh” oððe “clud”; *follis*, “bilig”; *orbis*, “emb-hwyrft”; *corbis*, “wilige” oððe “windel.”

<sup>57</sup> Scribal corr. from “stranges”.

<sup>58</sup> Scribal corr. from “hec”.

<sup>59</sup> The scribe uses an abbreviation here (h) which must signify *hoc*, though it is used nowhere else in the manuscript.

<sup>60</sup> Scribal corr. from “nædre”.

Sume habbað oðerne *genitiuum*: *hic lapis*, “þes stán,” *huius lapidis*; *hic sanguis*, “þis blod,” *huius sanguinis*; *pollis*, “smedma of meloe,” *póllinis*; *cinis*, “axan,” *cineris*; *puluis*, “dust,” *pulueris*; *uomis*, “scer,” *uomeris*; *pubis*, “cniht” oððe “háð,” *puberis*; *inpúbis*, “beard-leas.” Sume men geendiað þas naman on *er*: *hic puluer*, *ciner*, *uomer*, *puber*, *et cetera*.

Þas oðre sind *feminini generis*: *hec cuspis*, “þes scaft,” *huius cuspidis*; *cassis*, “helm” (*cassidis* is eac gecweden *casida*). Swa swa is *gracilis*, “smæl,” and *gracila* (*gracilis* is ðreora cynna: *hic et hec gracilis et hoc gracile*, *huius gracilis*); *hec auis*, “ðes fugel,” *huius auis*; *hec clauis*, “ðeos cæg”; *securis*, “æx”; *bipennis*, “twy-bile”; *pestis*, “cwyld”; *uestis*, “reáf”; *uallis*, “dene”; *turris*, “stypel”; *puppis*, “scip” oððe “steor-setl”;<sup>61</sup> *nauis*, “scip”; *classis*, “scip-here”; *cutis*, “hyd”; *pellis*, “fell”; *messis*, “gerip”; *bilis*, “gealla.” Þa ðe sind gefegede of blode oððe of mode, þa sind ðreora cynna: *hic et hec exanguis et hoc exanguie*, “blod-leas,” *huius exanguis*; *hic et hec exanimis et hoc exanime*, “sawul-leas,” *huius exanimis*, *et cetera*.

#### .XXVIII.

[23v] *In -is productam*, “on langne *-is*,” geendiað ðas naman: *hic delfis*, “ðis mere-swyn,” *huius delfinis* (is swa ðeah gecweden *delfin*); *hec glis*, “þeos sise-mus,” *huius gliris*; *hic et hec dis*, “þes and ðeos welega,” *huius ditis*; *hec lis*, “þis geflit,” *huius litis*; *hec uis*, “ðeos neadung” oððe “miht,” *huius uis*, *et cetera*.

#### .XXX.

*In -os correptam*, “on sceortne *-os*,” geendað an nama: *hoc oss*, “þis bán,” *huius ossis* (is eac gecweden *hoc ossum*).

#### .XXXI.

*In -ós productam*, “on langne *-ós*,” geendiað þas naman: *hic ros*, “ðes deaw,” *huius roris*; *mos*, “þeaw,” *moris*; *flos*, “blostm,” *floris*; *heros*, “wiga,” *heróis* (*herus*, *heri* is “hlaford”); *nepos*, “nefa,” *nepótis* (of þam bið *femininum*, *neptis*); *hic sacerdos*, “þes sacerð,” *huius sacerdotis*.

Sume sindon *feminini generis*: *hec dos*, “ðeos bryd-gifu,” *huius dotis*; *hec cós*, “ðes hwet-stan,” *huius codis*. Sume sind *communia*: *hic et hec custos*,<sup>62</sup> “þes and ðeos hyrde,” *huius custodis*; *cómpos*, “wyl-fægen,” *compotis* (*compotum* is “gerím”); *inpos*, “unmihtig,” *inpotis*; *hic et hec bos*, ægðer ge “oxa” ge “cú,” *huius bouis*, *huic boui*, *hunc et hanc bouem*, *ó bos*, *ab hoc et ab hac boue*. *Et pluraliter*: *hi et he*

<sup>61</sup> Scribal corr. from “ster setl”.

<sup>62</sup> Scribal corr. from “custus”.



*boues, horum et harum boum, his bobus, hos et has boues, o boues, ab his bobus.* Ne gæð nan oðer nama on ðas wisan. Án nama her is *neutri generis: hoc os*, “þes muð,” *huius oris*, and ealle ðas naman habbað langne *o* on gebigedum casum, buton *compos*, and *inpos*.

.XXXII.

*In -us correptam*, “on sceortne *-us*,” geendiað þas naman: *hic lepus*, “þes hara,” *huius leporis*; *hic et hec et hoc uetus*, “loc hwæt eald sy,” *huius ueteris*; *hec pecus*, “ðis nyten,” *huius pecudis* (þæt is eac *neutri generis: hoc pecus, huius pecoris*). Ðas oðre sind *neutri generis: hoc opus*, “þis weorc,” *huius operis*; *hoc uellus*, “þis flys,” *huius uelleris*. Eall swa gað þas: *uiscus*, “innoð,” *uisceris*; [24r] *pondus*, “byrðen” oððe “wáge,” *ponderis*; *hólus*, “wyr,” *holeris*; *ulcus*, “wund,” *ulceris*; *uulnus*, “wund,” *uulneris*; *latus*, “side,” *lateris*; *munus*, “lác,” *muneris*; *hónus*,<sup>63</sup> “seam” oððe “byrðen,” *honeris*; *genus*, “cynn,” *generis*; *sidus*, “tungel.”

Sume habbað sceortne *o: tempus*, “tima,” *temporis*; *timpus*, “ðun-wencge,” *timporis*; *litus*, “strand,” *litoris*; *corpus*, “líc” oððe “lichama,” *corporis*; *pectus*, “breost,” *pectoris*; *stercus*, “meox,” *stercoris*; *frigus*, “cyle,” *frigoris*; *nemus*, “holt,” *nemoris*; *foenus*, “borh,” *foenoris uel foeneris*; *pignus*, *pignoris*, “tudder”; *pignus*, *pigneris*, “wedd,” *et cetera*.

.XXXIII.

*In -ús productam*, “on langne *-ús*,” geendiað ðas naman: *hic mus*, “ðeos mus,” *huius muris*. *Communia*.<sup>64</sup> *hic et hec sus*, “swyn,” *huius suis*; *hic et hec grus*, “cran,” *huius gruis*. *Generis neutri: hoc rus*, “ðis land,” *huius ruris*; *hoc thus*,<sup>65</sup> “ðes stor,” *huius thuris*. Eall swa *crus*, “sceanca,” *cruris*; *ius*, “lagu,” *iuris*; *plus*, “mare,” *pluris*; and ealle ðas habbað langne *u* on gebigedum casum, buton *gruis* and *súis*, for ðan ðe nan *u* ne bið lang on ðære stowe ætforan oðrum *uocalem*. Is eac tó witenne þæt *plus* is *neutri generis* on ðam forman case, and on ðam oðrum fif casum, hit bið ðreora cynna: *hi et he plures, et hec plura uel pluria*.

Þa naman ðe weaxað on *genitiuum*, þa sind *feminini generis: hec seruitus*, “ðes ðeowdom,” *huius seruitutis*. Eall swa gað ðas: *incus*, “anfilt,” *incúdis*; *uirtus*, “miht,” *uirtutis*; *salus*, “hæl,” *salutis*; *senectus*, “yld,” *senectutus*; *iuuentus*, “iuguð,” *iuuentutis*; *tellus*, “eorðe,” *telluris*; *palus*, “gyrwe fenn,” *paludis*, lang *u* on eallum casum.

<sup>63</sup> i.e. *onus... oneris*.

<sup>64</sup> Ælfric is growing lazy (or working more efficiently) by omitting the often repeated “Sume sindon” and instead simply giving the gender of the nouns which follow. Other manuscripts do the same here; cf. O, 31v; Zupitza, p. 59.

<sup>65</sup> i.e. *tus... turis*.

.XXXIII.

*In -ys* sind Grecisce naman, þa we ne hreppað nu buton *hec clamys*, “ðes basing,” *huius clamydis*.

.XXXV.

*In -aes*, “on *-aes*,” geendiað [24v] twegen naman: *hic praes*, “þes borh-hand”; *hoc áés*, “ðis bræs” oððe “ár,” *huius aeris*.

.XXXVI.

*In -aus*, “on *-aus*,” geendiað twegen naman *feminini generis*: *hec laus*, “ðis lof,” *huius laudis*; *hec fraus*, “ðis facn,” *huius fraudis*.

.XXXVII.

*In -ans*, “on *-ans*,” geendiað ðas naman *generis masculini*: *hic quadrans*, “ðes feorðling” oððe “feorðan dæl ðinges,” *huius quadrantis*. *Generis communis*: *hic et hec infans*, “unsprecende cild.” *Generis feminini*: *hec glans*,<sup>66</sup> “ðis æceren,” *huius glandis*; *amans*, “lufigende” (is ægðer ge nama ge *participium*, *amantis*). On ðissere geendunge gað ealle *participia prime coniugationis*, þæt sind ealle “dæl-nimende ðære forman geðeodnysse,” *presentis temporis*, “and-werde tide.”

Of ðam worde *amo*, “ic lufige,” cymð *hic et hec et hoc amans*, “þes and ðeos and ðis lufigende,” *huius amantis*, *huic amanti*, *hunc et hanc amantem et hoc amans*, *ó amans*, *ab hoc et ab hac et ab hoc amante uel amanti*. *Et pluraliter*: *hi et he amantes et hec amantia*, *horum et harum et horum amantium*, *his amantibus*, *et cetera*. Eall swa gað þas: *stans*, “standende,” *stantis*; *arans*, “erigende”; *ambulans*, “gangende”; *laborans*, “swincende”; *fláns*, “blawende”; and oðre ungerime.

.XXXVIII.

*In -ens*, “on *-ens*,” geendiað þas naman: *hic Ufens*,<sup>67</sup> agen nama, *huius Hufentis*,<sup>68</sup> *hic dens*, “ðes toð,” *huius dentis*. *Generis feminini*: *hec gens*, “ðeos mægð” oððe “ðeod,” *huius gentis*; *hec mens*, “ðis mod,” *huius mentis*. *Generis communis*: *hic et hec parens*,<sup>69</sup> *huius parentis*, “fæder and modor” (gif hit bið *participium* of þam worde *pareo*, “ic gehyrsumige,” ðonne bið hit ðreora cynna); *hic et hec et hoc sapiens*, [25r] “wis,” *huius sapientis*. *Sapiens* is ægðer ge nama ge *participium*; and *insipiens*,

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<sup>66</sup> Scribal corr. from “glns”.

<sup>67</sup> Cf. Vergil, *Aeneid*, VIII. 6.

<sup>68</sup> It is not uncommon for the scribe to vary his use of the “h,” especially when it is word-initial. Cf. *choors*, *choortis*, *ydrops*, *hydropis*, below.

<sup>69</sup> Scribal corr. from “paren”.

“unsnotor,” of þam gefeged, is æfre nama; *nocens*, “derigende,” is nama and *participium*; *innocens*, “underigende,” of þam gefeged, is æfre nama, for ðan ðe ælc *participium* ðe bið gefeged ðurh hine sylfne bið awend to naman.

On ðissere geendunge gað ealle *participia* and-werdre tide, ðæra ðreora geðeodnyssa. Of þam worde *doceo*, “ic tæce,” bið *hic et hec et hoc docens*, “tæcende,” *huius docentis*. Óf *légo*, “ic ræde”: *hic et hec et hoc legens*, “rædende,” *huius legentis*. Of ðam worde *audio*, “ic gehyre,” cymð *hic et hec et hoc audiens*, “gehyrende,” *huius audientis*, and oðre ungerime.

.XXXVIII.

*In -ons*, eft “on -ons,” geendiað ðas naman *generis masculini*: *hic mons*, “ðeos dún,” *huius montis*; *hic fons*, “þes wyll,” *huius fontis*; *hic pons*, “þeos bricg,” *huius pontis*. *Generis feminini*: *hec frons*, “ðis forewearde heafod,” *huius frontis*; *frons*, *frondis* bið “boh on treowe.” *Generis omnium*: *hic et hec et hoc sons*, “scyldig” oððe “scæððig,” *huius sontis*. Eall swa of ðam gefeged, *insons*, “unscyldig,” *insontis*, *et cetera*.

.XL.

*In -uns*, “on -uns,”<sup>70</sup> geendiað agene naman: *hic Aruns*, *huius Aruntis*, *et cetera*.

.XLI.

*In -yns*, “on -yns,” geendað an<sup>71</sup> Grecisc nama *generis feminini*: *hec Tyryns*, *huius Tyrynthys*.

.XLII.

*In -ars*, “on -ars,” geendiað ðas naman: *hic Mars*, agene nama, *huius Martis*; *hec ars*, “þes cræft,” *huius artis*; *hec pars*, “ðes dæl,” *huius partis*, *et cetera*.

.XLIII.<sup>72</sup>

*In -ers*, “on -ers,” geendiað þas naman: *hic et hec et hoc iners*, “cræft-leas,” *huius inertis*; *hic et hec et hoc sollers*, “menig-tywe,” *huius sollertis*; *hic et hec et hoc expers*, “orhlyte” [25v] oððe “bedæled,” *huius expertis*.

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<sup>70</sup> Scribal addition: “On uns”.

<sup>71</sup> Scribal corr. from “an”; a later scribe has clarified a previously unclear reading.

<sup>72</sup> .XLIII.] .XLIIII.

.XLIII.

*In -ors*, “on *-ors*,” geendiað þas naman: *hic Mauors*, agen nama, *huius Mauortis*. *Generis feminini: hec choors*,<sup>73</sup> “þes ðreát þæt is lytel wered,” *huius choortis*; *hec sors*, “þis hlot” oððe “hlyt,” *huius sortis*; *hec mors*, “þes deað,” *huius mortis*. *Trium generum: hic et hec et hoc concors*, “geðwære,” *huius concordis*; *hic et hec et hoc discors*, “ungeðwære,” *huius discordis*; *hic et hec et hoc consors*, “efen-hlytta,” *huius consortis*, *et cetera*.

.XLV.

*In -urs*: an nama geendað on *-urs trium generum*, þæt is “þreora cynna”: *hic et hec et hoc Tyburs*, *huius Tyburtis*, *gentile nomen*, “þeodlic nama.”

.XLVI.

*In -uls*: an nama befylð on *-uls generis feminini: hec puls*, “þes briw,” *huius pultis*.

.XLVII.

*In -ems*: an nama geendað on *-ems generis feminini: hec hiems*, “þes winter,” *huius hiemis*.

.XLVIII.

*In -abs* geendiað twegen naman, án *communis generis: hic et hec Arabs*, “Arabisc man,” of ðam lande *Arabia*, *huius Arabis*; oðer *femininum: hec trabs*, “ðes beam,” *huius trabis*.

.XLVIII.

*In -ebs correptam*: an nama geendað on sceortne *-ebs omnis generis*, þæt is “ælces cynnes”: *hic et hec et hoc celebs*, “clæne” oððe “heofonlic,” *huius celebis*.

.L.

*In -ebs productam*, “on langne *-ebs*,” geendað án nama *feminini generis: hec plebs*, “þis folc,” *huius plebis*, is eac gecweden *hec plebes*, *huius plebei* on ðære fiftan declinunge.

.LI.

*In -obs*, “on *-obs*,” geendiað *hec scrobs*, *huius scrobis*; *scrobs* is “pyt” oððe “díc.”

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<sup>73</sup> i.e. *cobors...cobortis*.

.LII.

*In -ybs, “on -ybs,” geendað án nama masculini generis: hic calybs, “þis isen,” huius calybys.*<sup>74</sup>

.LIII.

*In -urbs, “on -urbs,” geendað an nama generis feminini: hec urbs, “ðeos burh,” huius urbis.*

.LIIII.

[26r] *In -aps, “on -aps,” geendað an nama generis feminini: hec daps, “ðeos sand” oððe “est-mete,” huius dapis.*

.LV.

*In -eps, “on -eps,” geendiað þas naman generis masculini: hic manceps, “ðes þeowa man,” huius mancipis; forceps, “tang,” forcipis; auceps, “fugelere,” aucipis uel aucupis;<sup>75</sup> adeps, “rysl,” oððe adipes. Þas oðre sind communis generis: hic et hec princeps, “ðes and ðeos ealdor,” huius principis; hic et hec municeps, “burh-ealdor,” huius municipis; hic et hec particeps, “þes and ðeos dæl-nimend,” huius participis; hic et hec anceps, “twyniend” oððe “twy-heafded” oððe “twy-ecgede,” huius ancipitis. Eall swa biceps, “twy-ecgede” oððe “twy-heafdede”; triceps, “þry-heafdede,” tricipitis; preceps, “forð-heald” oððe “rede-leas.” Þas gefegedan naman maciað ablatiuum on sceortne *e* and on langne *i*: *ab ancipite*<sup>76</sup> *uel ancipiti*, and menig-fealdne genitiuum on *iúm*: *ancipitium, a bicipite uel bicipiti, horum et harum bicipitium, et cetera.**

.LVI.

*In -ops, “on -ops,” geendað an nama generis feminini: hec ops, “ðeos sped,” huius opis; and ðreora cynna of ðam gefeged: hic et hec et hoc inops, “þes and þeos and ðis unspedige,” huius inopis. Þa oðre sind Grecisce: hic ydrops, “þeos wæter-seocnyss,” huius hydropis; ydropicus bið se “wæter-seoca” and ydor, “wæter”; ydria, “wæter fæt,” et cetera.*

.LVII.

*In -yyps geendað hic cynyys, “ðes stan-bucca,” huius cyniphys.*<sup>77</sup>

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<sup>74</sup> Note that here, as elsewhere in the manuscript, for nouns which end in *-ys*, the inflectional ending of the genitive *-is* is changed to *-ys*.

<sup>75</sup> Scribal corr. from “aucipis”.

<sup>76</sup> *ancipite*] *ancipite*

<sup>77</sup> Cf. *Etymologies*: “Larger he-goats are called *cinyphii* from the river Cinyps in Libya, where they are born large” (Isidore of Seville, *Etymologies*, XII.i.14).

.LVIII.

*In -yrps*, “on *-yrps*,” geendað an nama *masculini generis: hic styrps*, “ðes stybb,” *huius styrpis*. Se ylca nama is eac *generis feminini* þonne he getacnað ofspring.

.LVIII.

*In -ax correptam*, “on sceortne *-ax*,” geendað *hec fax*, “þes blysa,” *huius facis*. Ælc nama ðe geendað on *x* oððe on twam *consonantem* bið lang on *nominatiuo*, ac se *uocalis* bið gescyrt on ðam oðrum *casum*.

.LX.

*In -ax productam*, [26v] “on langne *-ax*,” geendiað ðas naman: *hec páx*, “ðeos sibb,” *huius pacis*. *Trium generum: hic et hec et hoc audax*, “þes and ðeos and þis dyrstige,”<sup>78</sup> *huius audacis*. Eall swa gað þas: *capax*, “numol” oððe “gefyndig”; *rapax*, “reafigende”; *contumax*, “toðúnden” oððe “módig”; *fallax*, “leas”; *uerax*, “soð-fæst”; *ferax*, “wæstm-bære”; *sagax*, “gleaw”; *fugax*, “flugol” oððe “earh”; *tenax*, “fæst-hafol”; *edax*, “etol”; *loquax*, “sprecol”; *minax*, “þeowigende”; *et cetera*, and ealle þas habbað langne *a* on eallum *casum* and maciað *ablatiuum* on *e* and *i*: *ab hoc et ab hac et ab hoc audace uel audaci, et cetera*.

.LXI.

*In -ex correptam*,<sup>79</sup> “on sceortne *-ex*,” geendiað ðas naman: *hic grex*, “ðeos eowd,” *huius gregis*; *hic remex*, “þes reðra,” *huius remigis*; *hic uel hec silex*, “ðes flint,” *huius silicis*; *hic uel hec*<sup>80</sup> *cortex*, “rind,” *huius corticis*; *hec ilex*, “æcer-spranca” oððe “ác,” *huius ilicis*;<sup>81</sup> *hec carex*, “ðis secg,” *huius caricis*; *hic et hec et hoc supplex, supplicis*, “eadmod”;<sup>82</sup> *hic et hec et hoc simplex*, “an-feald”; *duplex*, “twy-feald”; *triplex*, “ðry-feald,” *et cetera*.

.LXII.

*In -ex productam*, “on langne *-ex*,” geendiað þas: *hic rex*, “ðes cyning,” *huius regis*; *hec lex*, “ðeos á,” *huius legis*; *hic et hec et hoc exlex*, “út-laga” oððe “butan á,” *huius exlegis, et cetera*.

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<sup>78</sup> Scribal corr. from “dystige”.

<sup>79</sup> *correptam*] *cerreptam*

<sup>80</sup> Scribal corr. from “hoc”.

<sup>81</sup> Scribal addition: “hec ilex... ilicis”.

<sup>82</sup> Scribal addition: “hic et hec... eadmod”.

.LXIII.

*In -ix correptam*, “on sceortne *-ix*,” geendiað þas naman: *hic calix*, “ðes calic,” *huius calicis*; *hec nix*, “þes snaw,” *huius niuis*; *hec pix*, “þis pic,” *huius picis*; *hec salix*, “ðes wiðig,” *huius salicis*,<sup>83</sup> *et cetera*.

.LXIII.

*In -ix productam*, “on langne *-ix*,” geendiað ðas naman: *hic fenix*, swa hatte án fugel on Arabiscra ðeode, se leofað fif hund geara, and æfter deaðe eft arist geedcucod, and se fugel getacnað urne arist on ðam ende nextan dæge, *huius fenicis*.<sup>84</sup> *Generis feminini: hec cornix*, “ðeos ceó”; *hec ceruix*, “ðes hnecca,” *huius ceruicis*; *hic uel hec radix*, “þes wyrtr-truma,” [27r] *huius radicis*. *Trium generum: hic et hec et hoc felix*, “gesælig,” *huius felicis*; *hic et hec et hoc pernix*, “swyft,” *huius pernícis*; *hec nutrix*, “þeos fostor-modor,” *huius nutricis*; *hec uictrix*, “ðeos sigefæste,” *huius uictricis*. And ealle oðre þyllice, þe cumað of werlicum namum: *hic cantor*, “þes sangere,” *hec cantrix*, “ðeos sangystre”; *lector*, “rædere,” *lectrix*, “rædystre”; *doctor*, “lareow,” *doctrix*, “lærystre,” *et similia*. Þas beoð geðeodde tó *neutrum* on gebigedum casum, swa swa is gecweden, *Uictricia tollite signa*,<sup>85</sup> “Nimað þa sigefæstan mearca.” Nis swa ðeah gewunelic *hoc uictrix* ac on ðam gebigedum casum.

.LXV.

*In -ox correptam*, “on sceortne *-ox*,” geendað án nama *feminini generis: hec nox*, “ðeos niht,” *huius noctis*; and án of ðam gefeged ðreora cynna: *hic et hec et hoc pernox*, “þurh-wacol,” *huius pernoctis*. On ðisum twam namum is se *ó* sceort on gecynde, ac ða twegen *consonantes*, *c* and *t*, hi ne doð langne.

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<sup>83</sup> Scribal corr. from “saticis”.

<sup>84</sup> Ælfric likely has in mind the account of the phoenix in the *Physiologus* which agrees with him in the attribution of a lifespan of five hundred years to the creature unlike the Old English *Phoenix* or its source, the *Carmen de ave phoenix* attributed to Lactantius, which instead ascribe a one thousand-year lifespan (N. F. Blake, ed., *The Phoenix*, Old and Middle English Texts (Manchester: Manchester University Press, 1964), p. 13). See also “The Development of the Phoenix Story” and “Sources, Authorship and Date” in Blake, *The Phoenix*, pp. 8–13, 17–24; “The Later History of *Physiologus*” in Michael J. Curley, trans., *Physiologus* (Austin: University of Texas Press, 1979), pp. xxvi–xxxiii. Compare Ælfric’s description with the parallel passages from the two poems: “oþþæt hē þūsende þisses lifes... wintra gebīdeþ” (*The Phoenix*, 151–2) and “*Quae postquam vitae iam mille peregerit annos*” (*Carmen*, 59 [also in Blake’s edition, p. 49]).

<sup>85</sup> Lucan, *Pharsalia*, I. 347.

.LXVI.

*In -ox productam*, “on langne *-ox*,” geendiað þas naman *generis feminini: hex uox*, “ðeos stemn,” *huius uocis. Omnis generis*, “ælcēs cynnes”: *hic et hęc et hoc uelox*, “swyft,” *huius uelocis; hic*<sup>86</sup> *et hec et hoc atrox*, “wæl-hreow,” *huius atrocis; hic et hec et hoc ferox*, “reðe,” *huius ferocis, et cetera*.

.LXVII.

*In -ux correptam*, “on sceortne *-ux*,” geendiað ðas naman: *hic Uolux*,<sup>87</sup> agen nama, *huius Uolucis; hec nux*, “ðes hnutu,” *huius nucis; hec crux*, “ðeos rod,” *huius crucis; hic et hec dux*, “þes and þeos latteow” oððe “here-toga,” *huius ducis; hic et hec et hoc trux*, “wæl-hreow” oððe “reðe,” *huius trucis*.

.LXVIII.

*In -ux productam*, “on langne *-ux*,” geendiað ðas naman: *hic Pollux*, agen nama, *huius Pollucis; hec lux*, “ðis leoht,” [27v] *huius lucis*.

.LXVIII.

*In -yx*, “on *-yx*,” geendiað þas naman: *hic sandyx*, “ðis wád,” *huius sándycis; hec Styx*, “Hellemere,” *huius Stygis*.

.LXX.

*In -aex*, “on *-aex*,” geendað an nama: *hęc fęc*,<sup>88</sup> “þas drosna,” *huius fecis*.

.LXXI.

*In -aux* geendað an nama: *hec faux*, “þes goma,” *huius faucis*.<sup>89</sup>

.LXXII.

*In -alx*, “on *-alx*,” gendiað twegen naman: *hęc falx*, “ðes sicol,” *huius falcis; hec calx*, “ðes cealc-stan,” *huius calcis*. Mid ðam naman bið eac getacnod “hó” oððe “ende.”

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<sup>86</sup> Marginal scribal addition: “et hec... hic”.

<sup>87</sup> Volux appears in Sallust’s *Bellum Iugurthinum*, chs. 101–7. See Sallust, “*Bellum Iugurthinum*” in *The War with Catiline. The War with Jugurtha*, ed. John T. Ramsey, trans. J. C. Rolfe, Loeb Classical Library 116 (Cambridge, MA: Harvard University Press, 2013), pp. 390–407.

<sup>88</sup> The scribal antipathy to the *ae* digraph could scarcely be more evident than here as the scribe omits the *a* but four words after stating that the present category of nouns ends in *-aex*.

<sup>89</sup> Scribal corr. from “facis”.



.LXXIII.

*In -anx*, “on *-anx*,”<sup>90</sup> geendað an nama: *hec lanx*, “þes wæge” oððe “scalu,” *huius lancis*.

.LXIII.

*In -unx*, “on *-unx*,” geendað an nama: *hic et hec coniunx*, “þes and ðeos gemaca,” *huius coniugis*.

.LXXV.

*In -arx*, “on *-arx*,” geendað an nama: *hec arx*, “ðis wig-hus,” *huius arcis*.

.LXXVI.

*In -ac*, “on *-ac*,” geendað an nama *neutri generis*: *hoc lac*, “ðeos meolc,” *huius lactis*.

.LXXVII.

*In -ec*, “on *-ec*,” geendað an nama *neutri generis*: *hoc allec*, anes cynnes fisc, *huius allécis*.

.LXXVIII.

*In -ut*, “on *-ut*,” geendað an nama *neutri generis*: *hoc caput*, “ðis heafod,” *huius capitis*; and of ðam gefegede: *hoc sinciput*, “healf-heafod,” *huius sincipitis*; *hoc occiput*, “se æftra dæl ðæs heafdes,” *huius occipitis*.

Gyt sindon sume geendunge to eacan ðisum getele: *huiusmodi*, “ðus gerad”; *huiusmodi homo*, “þus gerád man,” *huiusmodi homines*, “ðus gerade menn.” Eall swa *tó femininum* and to *neutrum*. Swa gæð *istiusmodi*, “swa gerád,” and *eiusmodi* to ælcum cynne and to ælcum case. Eall swa *frugi*, “uncystig” oððe “spær-hynde”; *frugi homo*, “uncystig mann,” *frugi hominis*, “uncystiges mannes”; *frugi mulier*, “uncystig wif,” *frugi mulieris, et cetera*. Eall swa *nequam*, “mán-full” oððe “for-cuð”; *hic et hec et hoc nequam, huius nequam*. Þas [28r] and ðyllice sind *indeclinabilia*, þæt sind “undeclinigendlice.”

Is eac to witenne þæt Ledene lareowas maciað on sumum namum *accusatiuum* on *-im*: *hec uis*, “þeos miht,” *hanc uim*; *hec tussis*, “þes hwesta,” *hanc tussim*; *hec Karibdis*, an stan-clud on sáe, *hanc Caribdin*; *hec syrtris*, “þes sand-hricg,” *hanc syrtrim*; *Tyberis*, hatte seo eá þe yrnð be Rome, *hanc Tyberim*; *Tigris* is an eá and anes cynnes deor, *hanc Tigrim*. Þas naman and hyra gelican maciað *ablatiium* on *-i*.

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<sup>90</sup> Scribal corr. from “am”.

Sume naman maciað heora *accussatiuum* ægðer ge on *-im* ge on *-em*: *puppis*, “steor-setl,” *banc puppim uel puppem*; *navis*, “scip,” *banc nauim uel nauem*; *clavis*, “cæg,” *banc clauim uel clauem*; *securis*, “æx,”<sup>91</sup> *banc securim uel securem*; *peluis*, “wæter-mele,” *banc peluim uel peluem*; *turris*, “stypel,” *banc turrim uel turrem*, and ðas maciað heora *ablatiuum* on *-e* and *-i*: *ab hac puppe uel puppi, et cetera*.

## DE PLURALI GENITIUO

**G**if hwam twynað be þam<sup>92</sup> menig-fealdan *genitiuo*, þonne secge we her sceortlice be ðam earfoþostan. *Supplex*, “eádmód” oððe “aloten,” is þreora cynna: *horum et harum et horum supplicum*; (*supplicium* is “wite”); *artifex*, “cræftica,” *horum artificum*, “þyssera cræftcena” (*artificium* is “cræft”); *iudex*, “dema,” *horum iudicum*, “ðyssera demena” (*iudicium* is “dóm”); *parens*, “fæder” oððe “modor,” *horum parentum*; *uigil*, “wacol,” *horum uigilum*; *memor*, “gemyndig,” *horum memorum*, “gemyndigra”; *fons*, “wyll,” *fontium*; *mons*, “dun,” *montium*; *frons*, “foreweard heafod,” *frontium*; *pars*, “dæl,” *partium*; *ars*, “cræft,” *artium*; *arx*, “wig-hus,” *arcuum*; *urbs*, “burh,” *urbium*; *hiems*, “winter,” *hiemum*; *princeps*, “ealdor-mann,” *principum* (*principium* is “angin”); *municipes*, “burh-[28v]ealdor,” *municipum* (*municipium* is “burh-scipe”); *collis*, “hyll” oððe “beorh,” *collium*; *follis*, “bylig,” *follium*; *cedes*, “sliht” oððe “slege,” *cedium*; *edes*, “botl,” *edium*; *iuuenis*, “iunglingc,” *iuuenum*; *panis*, “hlaþ,” *panum*; *canis*, “hund,” *canum*; *uates*, “witega” oððe “scop,” *uatum*; *ciuitas*, “ceaster,” *ciuitatum*; *probitas*, “gódnyss,” *probitatum* (buton seo *sincopa*, þæt is seo “wanung,” þone *i* of-teo, þæt is gecweden *ciuitatem, probitatum, sanctitatum, et cetera*); *hę uires*, “þas mægnu,” *harum uirium*; *hi et he tres et hec tria*, *horum et harum et horum trium*, “ðyssera ðreora”; *hi et he plures*, “ma,”<sup>93</sup> *et hec pluria, horum et harum et horum plurium*; *lis*, “gefliþ,” *litium*, “gefliþa”; *hic et hec dis*, “welig,” *ditium*; *nox*, “niht,” *noctium*; *uox*, “stemn,” *uocum*; *consul*, “dema,” *consulum*; *dux*, “here-toga,” *ducum*; *nux*, “hnutu,” *nucum*; *caput*, “heáfod,” *capitum*; *pes*, “fot,” *pedum*; *ales*, “fugel,” *alium*; *bos*, “oxa,” *boum*. Ðurh þas ðu miht ðæra oðra *genitiuum* understandan.

<sup>91</sup> Scribal corr. from “ax”.

<sup>92</sup> þam] þan

<sup>93</sup> Scribal addition: “ma”.

DE QUARTA DECLINATIONE

**Q**uarta declinatio habet terminationes duas. “Seo feorðe declinung hæfð twa geendunga,” -us and -u. On -us geendiað *masculina nomina*, and on -u befeallað *neutra*. Þeos declinung gæð þus. *Nominatiuo: hic sensus*, “þis andgit.” *Genitiuo: huius sensus*, “ðises andgites.” *Datiuo:*<sup>94</sup> *huic sensui*, “ðisum andgite.” *Accusatiuo: hunc sensum*, “þis andgit.” *Uocatiuo: o sensus*, “eala ðu andgit.” *Ablatiuo: ab hoc sensu*, “fram ðisum andgite.” *Et pluraliter: Nominatiuo: hi sensus*, “þas andgitu.” *Genitiuo: horum sensuum*, “þissera andgita.” *Datiuo: hi sensibus*, “ðisum andgitum.” *Accusatiuo: hos sensus*, “ðas andgitu.” *Uocatiuo: ó sensus*, “eala ge andgitu.” *Ablatiuo: [29r] ab his sensibus*, “fram ðisum andgitum.” Eall swa gað þas: *hic casus*, “hryre” oððe “declinung,” *huius casus*; *risus*, “hlehter”; *cursus*, “ryne”; *sexus*, “wer-hád oððe wif-had”; *nexus*, “cnotta”; *luxus*, “luft” oððe “gælsa”; *fluxus*, “to-flowendnyss”; *ritus*, “gewuna”; *metus*, “óga”; *impetus*, “on-ræs”; *fluctus*, “flod” oððe “yð”; *actus*, “dæd”; *fructus*, “wæstm”; *uictus*, “big-leofa”; *uestitus*, “scrud”; *habitus*, “gyrla”; *saltus*, “hlyp” and “holt”; *exercitus*, “werod” oððe “here”; *uersus*, “uers”; *uisus*, “gesihð”; *auditus*, “hlyst”; *gustus*, “swæc”; *odoratus*, “stenc”; *tactus*, “hrepung”; *ictus*, “sweng”; *motus*, “styrung”; *affectus*, “gewilnung”; *effectus*, “fremming”;<sup>95</sup> *monitus*, “mynegung”; *passus*, “stæpe”; *gradus*, “hád” oððe “stæpe”; *lapsus*, “slide”; *usus*, “brice” oððe “gewuna”; *potus*, “drenc”; *portus*, “hyð”; *artus*, “lið”; *arcus*, “boga”; *lacus*, “seað”; *acus*, “nædl”; *sinus*, “bosm”; *currus*, “cræt”; *uultus*, “and-wlite”; *cultus*, “bi-geng,” *et cetera*.

Þas oðre sind *feminini generis: hec manus*, “þeos hand,” *huius manus*, *huic manui*, *hanc manum*, *o manus*, *ab hac manu*. *Et pluraliter: he manus*, *harum manuum*, *his manibus*, *has manus*, *o manus*, *ab his manibus*. Eall swa gað ðas: *hec anus*, “ðis ealde wif”; *porticus*, “portic”; *socrus*, “swegr”; *nurus*, “snoru”; *tribus*, “mægð”; *domus*, “hus.”

Þas oðre sind *neutri generis* and *indeclinabilia*, þæt is “undeclinigendlice”: *hoc cornu*, “ðes horn”; *hoc tonitru*, “ðes ðunor.” Nabbað ðas naman na oðre gebigednyssse on an-fealdum getele, ac ðes an casus bið gecweden for eallum ðam oðrum þus: *hoc cornu*, *huius cornu*, *huic cornu*, *hoc cornu*, *o cornu*, *ab hoc cornu*. On menig-fealdum getele hi habbað sume casus: *hec cornua*, *horum cornuum*, *his cornibus*, *hec cornua*, *o cornua*, *ab his cornibus*. Eall swa gað *hoc genu*, [29v] “þis cneow,” *et pluraliter: hec genua*; *hoc gelu*, “þes forst”; *ueru*, “spitu”; *specu*, “scræf”; *pecu*, “nyten”; *testu*, “croc-scerd”; *penu*, “hedder,” *et cetera*. Ac hi ateoriað sume on menig-fealdum getele.

<sup>94</sup> *Datiuo*] *dotiuo*

<sup>95</sup> Scribal corr. from “fremung”.

Sindon eac gecwedene *hic cornus*, “þes horn”; *hic tonitrus*, *masculini generis* on ðissere declinunge. *Pecu* gæð eac on oðre wisan on ðære ðriddan declinunge: *hoc pecus*, *huius pecoris*, and *hec pecus*, *huius pecudis*, and *hoc testu*, þissere declinunge, and *hec testa*, þære forman declinunge. Eall swa *specu* and *penu* gæð on manega wisan and on mislicum cynne. *Arcus*, “boga,” and *artus*, “lið,” and *partus*, “geeácnung,” healdað þone *u* fæste on menig-fealdum *datiuo* and *ablatiuo*: *arcubus*, “bogum”; *artubus*, “liðum”; *partubus*, “geeacnungum”;<sup>96</sup> for ðan gesceade þæt hi næron gelice *arcibus*, “wig-husum”; *artibus*, “cræftum”; *partibus*, “dælum.”<sup>97</sup> Eac sume oðre healdað þone *u* on ðam fore-sædum casum, buton intingan: *portubus*, “hyðum”; *tribubus*, “mægðum”; *lacubus*, “seaðum,” *et cetera*.

### DE QUINTA DECLINATIONE

**Q**uinta<sup>98</sup> *declinatio habet unam terminationem, in -és productam*. “Seo fife declinung hæfð ane geendunge, on langne *-és*,” and sind ealle *feminini generis* buton anum, þe is ægðres cynnes ón an-fealdum getele and on menig-fealdum getele is *masculini generis*: *hic uel hec dies*, “þes dæg,” and án of ðam gefeged is *masculini generis*: *hic meridies*, “þes mid-dæg.”

Deos declinung gæð þus. *Nominatiuo*: *hic uel hec dies*, “þes dæg.” *Genitiuo*: *huius diei*, “þises dæges.” *Datiuo*: *huic diei*, “ðisum dæge.” *Accussatiuo*: *hunc uel hanc diem*, “ðisne dæg.” *Uocatiuo*: *o dies*, “eala ðu dæg.” *Ablatiuo*: *ab hoc uel ab hac die*, “fram ðisum dæge.” *Et pluraliter*: *Nominatiuo*: *hi dies*, “ðas dagas.” *Genitiuo*: *horum dierum*, [30r] “þissera daga.” *Datiuo*: *his diebus*, “þisum dagum.” *Accusatiuo*: *hos dies*, “þas dagas.” *Uocatiuo*: *o dies*, “eala ge dagas.” *Ablatiuo*: *ab his diebus*, “fram ðisum dagum.” Eall oðre naman þissere declinunge sindon *feminini generis*: *hec facies*, “þeos ansyn”; *hec species*, “þeos wlitu”; *acies*, “ecg” oððe “scearpnyss”; *requies*, “rest”; *progenies*, “of-spring”; *series*, “endebyrdnyss”; *pernicies*, “cwelm-bærnyss”; *rabies*, “wodnys”; *glacies*, “is”; *canicies*, “hárung”; *effigies*, “híw” oððe “an-licnyss”; *esuries*, “hungor”; *macies*, “hláennyss”; *ingluuies*, “ofer-æt”; *cessaries*,<sup>99</sup> “feax.”

<sup>96</sup> Scribal corr. from “ge eacnung”.

<sup>97</sup> But cf. Isidore’s *Etymologies*, where “A bow (*arcus*) is so called because it wards off (*arcere*) the adversary... Again, ‘bow’ from its appearance, because they are bent ‘rather tightly’ (*artius*); and “The joints (*artus*), with which the limbs are connected, are so called from ‘drawing together’ (*artare*)” (*Etymologies*, XVIII.ix.5, XI.i.82).

<sup>98</sup> The initial “Q” is more decorative than usual in the MS and is very different from that beginning the *Quarta Declinatione* only two leaves previous.

<sup>99</sup> i.e. *caesaries*.

Þry naman of ðisum gað on twam wisan: *duricies* and *duritia*,<sup>100</sup> “heardnyss”; *mollicies* and *mollitia*, “hnescnyss”; *materies* and *materia*, “an-timber”; *fides*, “geleafa”; *res*, “þing”; *spes*, “hiht,” *et cetera*. Ác hi áteoriað sume on menig-fealdum getele.

## DE NUMERO

**N**umerus is “getel,” *singularis et pluralis*, “an-feald oððe menig-feald.” An-feald getel is on anum: *hómo*, “án mann.” Menig-feald getel is *homines*, “menn,” and ealle ða eahta *partes* habbað þas twa getel.

Witodlice agene naman habbað an-feald getel, and nabbað menig-feald. Eac sunne and móna sindon an-fealdes geteles.<sup>101</sup> Sindon eac manega oðre naman, þe æfter Leden spræce nabbað menig-feald getel *masculini generis*, þas: *sanguis*, “blód” (ac swa ðeah on halgum bocum we rædað, *uirum sanguinum*);<sup>102</sup> *puluis*, “dust”; *fumus*, “smíc”; *fimus*, “scern”; *limus*, “lám.” *Generis feminini*: *pax*, “sibb”; *lux*, “leoht”; *pix*, “pic”; *fames*, “hungor”; *sitis*, “ðurst”; *labes*, “áwyrdnys”; *tabes*, “wyrms”; *humus*, “molde.” *Generis neutri*: *coenum*, “meox”; *foenum*, “streow”; *lutum*, “fenn”; *aeuum*, “écnyss”; *poenum*, “hedd-ern”; *uulgus*, “ceorl-folc”; *pelagus*, “wid-sæ”; *uirus*, “wyrms.” And ælc þæra ðinga þe man wehð [30v] on wárgan oððe mett on fate næfð heora nán menig-feald getel, þeah ðe sume menn be heora agenum dome, hi áwendað menig-fealdlice, ðus cweðende: *frumenta*, “hwáctas”; *ordea*, “beras”; *fabe*, “beána”; *pyse*, “pysan”; *uina*, “fela wín”; *mella*, “fela hunig,” *et cetera*.

Sume naman sind eac þe nabbað an-feald getel, ac beoð æfre menig-fealdlice gecwedenne, swa swa beoð twa þæra twelf tákna: *Gemini*, “getwisan,” and *Pisces*, “fixas,” and manega oðre tó eacan þison. *Generis masculini*: *hi manes*, “þas hel-waran”; *primóres*, “heafod-menn”; *liberi*, “bearn”; *cani*, “hwhite hær on ealdum menn”; *sentes*, “þornas”; *uepres*, “brem-laf.” *Generis feminini*: *insidię*, “syrwan”; *inducie*, “fyrst”; *delicie*, “éostas”; *diuitie*, “welan”; *excubie*, “weardan”; *manubie*, “here-reafe”; *primitie*, “frum-westmas”; *exequie*, “lic-ðenunga”; *blanditie*, “geswæsnysa” oððe “olæcunga”;<sup>103</sup> *bigę*, “twegra horsa cræt”; *trię*, “ðreora horsa cræt”; *quadrie*, “fewer horsa cræt”;<sup>104</sup> *reliquie*, “sumes

<sup>100</sup> Scribal corr. from “duritia”.

<sup>101</sup> “sun’ and ‘moon’ are [always] singular”; note that Ælfric begins by giving a familiar example in Old English before discussing the parallel concept in Latin which it illustrates.

<sup>102</sup> Cf. Ps 5:7, *odisti omnes operantes iniquitatem perdes loquentes mendacium virum sanguinum et dolosum abominabitur Dominus*.

<sup>103</sup> Scribal corr. from “olecunga”.

<sup>104</sup> Marginal scribal addition: “Quadrie... cræt”.

þincges lafe”; *kalende*, “clypunga” (for ðan þe þa ealdan menn clypedon symle on niwum monan); eall swa *nóne*, an getel on gerim-cræft; *idus*, “to-dælednyssa þæs monðes”; *núndine*, “cypinga”; *latebre*, “dim-hofan”; *tenebre*, “ðeostru”; *nuptie*, “giftu”; *quisquilie*, “æfyrmdæ.” *Generis neutri: arma*, “wæpnu”; *menia*, “weallas”; *crepundia*, “swur-beagas”; *cunabula*, “cild-cradulas”; *spolia*, “here-reaþ”; *exta*, “þearmas”; *serta*, “cyne-helmas”; *pascua*, “læsa”; *sponsalia*, “bryd-gifa”; *precordia*, “fore-breost.”

Sume naman sind oðres cynnes ón án-fealdum getæle and oðres cynnes on menig-fealdum getele: *hic locus*, “þeos stow,” *masculini generis*, [31r] and on menig-fealdum getele, *hec loca, neutri generis*. Eall swa *hic iocus*, “þes plega,” *et pluraliter, hec*<sup>105</sup> *ioca*, “þas plegan”; *hi sibilus*, “þeos hwistlung,” *hec sibila*, “þas hwistlunga”; *hic cárbasas*, “þes fegl,” *hec cárbasa*, “ðas reglu”; *hic Tartarus*, “ðeos hellic susel,” *hec Tartara*, menig-fealdlice. Þas oðre sind *generis neutri* on an-fealdum getele and *generis feminini* on menig-fealdlice getele: *hoc epulum*, “þeos wist,” and menig-fealdlice, *he epule*;<sup>106</sup> *hoc balneum*, “ðis bæð,” and menig-fealdlice, *he balnee*; *hoc cepe*, “þis lec,”<sup>107</sup> undeclinigendlic, and menig-fealdlice, *he cepe*, declinigendlic.

Ðas oðre sind *neutri generis* on an-fealdum getele and *masculini* on menig-fealdum: *hoc celum*, “ðeos heofen,” and menig-fealdlice, *hi celi*; *hoc porrum*, “ðis leac,” and eft, *hi porri*; *hoc frenum*, “þes bridel,” and menig-fealdlice, *hi freni uel hec frena*; *hoc filum*, “þes þræd,” and menig-fealdlice, *hi fili uel hec filia, et cetera*.

Sume naman habbað oðre declinunge on an-fealdum getele and oðre on menig-fealdum, swa swa is *hoc iugerum*, “ðes æcer”; se nama is þære oðre declinunge on an-fealdum getele, and ðære ðriddan declinunge on menig-fealdum getele; *hoc uas*, “ðis fæt,” is þære ðriddan declinunge on an-fealdum getele, and þære oðre on menig-fealdum.

## DE FIGURA

**F***igúra* is “híw” on namum and on oðrum dælum, and æfter *Donatum* þam láreowe sind twa *figura: simplex*, þæt is “an-feald,” *et composita*, þæt is “gefeged.”<sup>108</sup> An-feald híw is *decens*,

<sup>105</sup> Scribal corr. from “hoc”.

<sup>106</sup> Scribal corr. from “pule”.

<sup>107</sup> Scribal corr. from “lic”.

<sup>108</sup> Cf. Donatus’ *Ars minor*: “*Figurae nominum quot sunt? Duae. Quae? Simplex, ut decens, potens; composita, ut indecens, inpoten*” (Aelius Donatus, “Ars Minor,” in *Donat et La Tradition d’enseignement Grammatical*, ed. Louis Holtz (Paris: Centre National de la Recherche Scientifique, 1981), p. 586). Ælfric here follows Donatus’ distinction, which is simpler

“geðæslic” oððe “arwurðe”; *potens*, “mihtig.” Gefeged híw bið þæt þe bið of twam dælum, oððe of má gefeged: *indecens*, “unðæslic” oððe “ungedaunenlic”;<sup>109</sup> *inpotens*, “unmihtig”; and hi beoð gefegede on feower wisan.

Ærest, of twam an-sundum dælum: *iniustus*, “unrihtwis” – *in* is *propositio* and *iustus* is nama. Eft bið ge-[31v]feged of twam to-brocenum dælum: *beniuolus*, “wel-wyllende.” Eft of<sup>110</sup> an-sundum dæle and to-brocenum: *inimicus*, “feónd”; *insipiens*, “unwis.” Eft of to-brocenum dæle and an-sundum: *impius*, “ar-leas”; *efferus*, “reðe.”

Eall ða eahta dælas under-foð feginge buton *interiectio* ana, and gif se nama bið gefeged of twam unsundum dælum, þonne mæg man on ægðrum ende hine declinian: *hoc ius iurandum*, “þes að-swara,” *huius iuris iurandi*, *huic iuri iurando*, *et cetera*. Gif se nama bið gefeged of *nominatiuo casu*, and of oðrum gebigedum case, þonne bið se nama declinigendlic on ða healfe þe se *nominatiuus* bið: *hic prefectus*<sup>111</sup> *urbis*, “þes port-gerefa” oððe “burh-ealdor,” *huius prefecti urbis*, *huic prefecto urbis*, *hunc prefectum urbis*, *o prefecte urbis*, *ab hoc prefecto urbis*, *et cetera*. Gif se nama bið gefeged of twam gebigedum casum, þonne bið he *indeclinabile*, þæt is “undeclinigendlic,” ac gæþ se án casus for eallum ðam oðrum casum, swa swa is *huiusmodi homo*, “ðus gerád mann,” *huiusmodi hominis*, “ðus gerádes mannes,” *huiusmodi homini*; *huiusmodi mulier*, “ðus gerád wif”; *huiusmodi mancipium*, “þus gerád ðeow-mann.” Eall swa gæð *illiusmodi*, “swa gerad,” *et cetera*.

Be ðam six casum we habbað gesæd, ac sume naman sind gehatene *monoptota*,<sup>112</sup> þæt sind “anre gebigednyse,” and se án casus gæð for ealla ða oðre: *nequam*, “mán-ful”; and ealra stafa naman:<sup>113</sup> *hoc a*, *huius a*; *hoc b*, *huius b*, and swa forð. Eall swa *quattuor*, “feower,” *quattuor homines*, *quattuor hominum*, and swa to ælcum case, and tó ælcum cynne; *quinque femine*, “fif wif”; *quinque uerba*, “fif word”; *sex*, “six”; and swa forð oð *centum*, “hund-teontig.” *Mille*, “ðusend,” gæð eall swa.

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than that in his usual source, the *Excerptiones*, which further divides *figura* into three categories: *simplex*, *composita*, and *decomposita*. The latter consists of words derived from compounds, but whose parts cannot be divided into two complete words, such as *magnanimitas*, from *magno* (“great”) and *animitate* (“souled”), where *animitas* is not used on its own (*per se non dicitur*) (Porter, *Excerptiones*, pp. 148–9).

<sup>109</sup> Marginal scribal addition: “INdecens... unge daunenlic”.

<sup>110</sup> Scribal corr. from “op”.

<sup>111</sup> Scribal corr. from “fectus”.

<sup>112</sup> Scribal corr. from “monaptato”.

<sup>113</sup> naman] namann

Sume naman<sup>114</sup> sindon *dyptota*<sup>115</sup> gecwedene. [32r] Ða habbað twegen mislice casus and ná má on gewunan: *ueru*, “spitu,” *ueribus*, “spitum”; *tabi*, “wyrms,” and *tabo*; nis þær na ma cásu on gewunan.

Sume sind gecwedene *triptota*.<sup>116</sup> Ða habbað ðry ungelice casus, swa swa beoð ealle naman *neutri generis* þære oðre declinunge on an-fealdum getele: *hoc templum*, “ðis templ,” *huius templi*, *huic templo*. Nis þær na ma mislicra casa. Eall swa bið on menig-fealdum getele on eallum *neutrum*: *hec turibula*, “þas stor-cyllan,” *horum turibulorum*, *his turribulis*; *hec sidera*, “þas tunglan,” *horum siderum*, *his sideribus*; *cornua*, “hórnas,” *cornuum*,<sup>117</sup> *cornibus*.

Sume naman sindon gehatene *tetraptota*, þa ðe habbað feower ungelice casus, swa swa sind ealla ða ðe geendiað on *er* on þære oðre declinunge: *hic presbiter*, “ðes mæsse-preost,” *huius presbiteri*, *huic presbitero*, *hunc presbiterum*, *et similia*.

Sume sind gecwedene *pentaptota*,<sup>118</sup> þa ðe habbað fif ungelice casus, swa swa sind ealla ða ðe geendiað on *us*, ðære oðre declinunge: *iustus*, “riht-wis,” *iusti*, *-to*, *-tum*, *o iuste*, and manega oðre ðære ðriddan declinunge.

Sume naman sind gecwedene *exaptota*,<sup>119</sup> þæt sind ða ðe habbað six casus, nan oðrum gelíc, ac we ne findað nane naman butan ðrim þus gerade: *unus*, “án,” *unius*, “anes,” *uni*, “anum,” *unum*, “ænne,” *ó une*, “eala ðu ana,” *ab uno*, “fram anum.” Eall swa gæð *solus*, “ána”; and *totus*, “eall.”

*Sit hoc satis de sex casualibus formis*. “Beo ðis ðus genoh be þam six gebigendlicum hiwum gesæd.” We habbað nu<sup>120</sup> gesæd be ðam fif ðingum þe þam namum gelimpað. Þæt is *species*, “hiw”: *primitiua*, “frum-cynned,” [32v] and *diriuatiua*, þæt is “of-gangendlic.” Oðer is *genus*, “cynn.” Ðridde, *numerus*, þæt is “getel.” Feorðe, *figura*, “hiw,” þæt is hwæðer hit beo *simplex*, “an-feald,” *aut composita*, “oððe gefeged.” Fifte is *casus*, þæt is “fyll” oððe “gebigednys.” Nu wylle we onginan *pronomem*.

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<sup>114</sup> Scribal corr. from “namon”.

<sup>115</sup> Scribal corr. from “dyptata”.

<sup>116</sup> Scribal corr. from “triptata”.

<sup>117</sup> Scribal corr. from “cornum”.

<sup>118</sup> Scribal corr. from “pentaptata”.

<sup>119</sup> i.e. *hexaptota*.

<sup>120</sup> nu] un; cf. O, 46v.



## INCIPIIT PRONOMEN

**P**ronomen est pars orationis, que pro nomine proprio uniuscuiusque accipitur, personasque finitas recipit, “pronomen is ‘naman speligend,’ án dæl Leden spræce, se bið under-fangen for agenum naman, and he under-fehð hadas mid fulre gewissunge.” Þes dæl, þæt is *pronomen*, hæfð six *accidentia*, þæt sind six “gelimp.” Him gelimpð: *species*, þæt is “híw,” *persona*, þæt is “had,” *genus*, þæt is “cynn,” and *figura*, þæt is “an-feald híw” oððe “geféged,” and *numerus*, þæt is “getel,” and *casus*, “gebigednyss.” We secgað nu gewislicor be ðison.

*Species pronominum bipartita est.* “Þæra naman speliendra hiw is on twá to-dæled,” for ðan ðe hi synd sume *primitiua*, þæt sind “frum-cennede,” sume *diriuatiua*, þæt sind “of-gangende.” Eahta ðær sind frum-cennede and seofan of-cumende. Se forma had is frum-cenned: *ego*, “ic,” eall swa se oðer: *tu*, “þu,” and eac se ðridda: *ille*, “he.” Se forma had and se oðer had habbað æn-lipige stemna, for ðan ðe hi beoð æfre æt-gædere and him be-twynan sprecað þonne ic cwede, *ego*, “ic,” and ðu cweþst to me, *tu*, “þu,” þonne beo wyt æt-gædere, and for ði ne behofað naðor ðissera *pronomina* náma<sup>1</sup> stemna buton twegra. Se ðridda had hæfð six clypunga, for ðan ðe he is hwilon mid, hwilon on, oðre stowe: *iste*, “ðes,” is æt-eowigendlic and ðær bið, þær man swa bicnað be him. *Ille*, “he” ne bið ðær [33r] æt-foran andwerd, þær man swa be him clypað.

Se forma hád hæfð ænne *pronomen*: *ego*, “ic,” and se oðer had hæfð ænne: *tu*, “þu.” Se ðridda hæfþ six: *ille*, “he”; *ipse*, “he sylf”; *iste*, “þes”; *hic*, “þes”; *is*, “se ylca”; *sui*, “his.” Þas eahta sind *primitiua pronomina*, and ða oðre seofon sindon *diriuatiua*, þæt is þæt hi cumað of ðam oðrum. Her sind þa seofan *diriuatiua*: *meus*, “min”; *noster*, “ure,” and *nostras*, “ure-lendisc”; *tuus*, “þin”; *uester*, “eower,” and *uestras*, “eower-lendisc”; *suus*, “his.” Ne sind na ma naman speliende, buton ðas fif-tyne, be þan ðe *Priscianus* tæcð,<sup>2</sup> se ðe is ealre Leden spræce wlite gehaten.

*Genera pronominum sunt quinque.* “Fif cynn sind þæra naman speliendra.” *Masculinum*: *hic*, “ðes.” *Femininum*: *hec*, “ðeos.” *Neutrum*: *hoc*, “ðis.” *Commune*, “gemæne”: *nostras*, “ures landes mann”; *uestras*, “eowres landes mann.” *Trium generum*, “ðreora cynna”: *ego*, “ic”; *tu*, “þu.”

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<sup>1</sup> náma] namá; the scribe’s use of long vowel marks is inconsistent and occasionally incorrect, as here.

<sup>2</sup> Cf. *Excerptiones*: “In his igitur quindecim pronomibus nulla fit controuersia, quin omnes fateantur esse pronomina... There is no scholarly controversy about these fifteen pronouns, but all admit them to be pronouns” (Porter, *Excerptiones*, p. 158–9).

On Leden spræce cweð ægðer ge wer ge wif ge ðeow mann *ego et tu*, and on Englisc, “ic” and “ðu,” for ði hi sind ðreora cynna na on stemne, ac on andgite. Ða oðre ealle mæst sind *mobilia*, þæt is “awendendlice,” fram cynne to cynne, swa swa we nú rihte cuðlicor secgað.

*Pronomina* habbað feower declinunga.<sup>3</sup> Seo forme is: *ego*, “ic,” *mei uel mis*,<sup>4</sup> “min,” *mibi*, “me,” *me*, “me,” *a me*, “fram me.” *Et pluraliter: nos*, “we,” *nostrum uel nostri*, “ure,” *nobis*, “us,” *nos*, “us,” *a nobis*, “fram us.” Gyt swutelicor: *ego loquor*, “ic sprece”; *mei locutio*, “min spræc”; *mibi respondes*, “me ðu and-swarast”; *me deligis*, “me ðu lufast”; nis her nan *uocatiuus*; *a me audisti sapientiam*, “fram me ðu gehyrdest wisdom.” *Et pluraliter: nos loquimur*, “we sprecað”; *nostri sermo*, “ure spræc”; *nobis respondetis*, “us ge and-swariað”; *nos diligitis*, “us ge lufiað”; *a nobis* [33v] *ambulasti*, “fram us ðu eodest.” Eall swa *tu*, “ðu,” *tui uel tis*,<sup>5</sup> “ðin,” *tibi*, “þe,” *te*, “þe,” *o tu*, “eala ðu,” *a te*, “fram ðe.” *Et pluraliter: uos*, “ge,” *uestrum uel uestri*, “eower,” *uobis*, “eow,” *uos*, “eow,” *o uos*, “eala ge,” *a uobis*, “fram eow.” Næfð nan frum-cenned *pronomen uocatiuum* buton ðisum: *o tú, o uos. Tu doces me*, “ðu tæcst me”; *tui doctrina bona est*, “ðin lar is god”; *tibi reddo gratias*, “ðe ic sylle þancunga”; *te laudo ut sapientem*, “þe ic herige swa swa wisne mann”; *o tu doctor, loquere ad me*, “eala ðu lareow, spræc to me”; *a te audiui multa utilia*, “fram ðe ic gehyrde fela nyt-wyrðe þing.” *Et pluraliter: uos sedetis*, “ge sittað”; *uestri sedes*, “eower setl”; *uobis ministro*, “eow ic ðenige”; *uos moneo*, “eow ic mynigie”; *o uos, audite monitionem meam*, “eala ge, gehyrað mine mynegunge”; *a uobis ambulauerunt*, “fram eow hi eodan,” *et cetera*.

*Sui*, “his,” næfð nænne *uocatiuum* naðor ne mid Grecum ne mid Leden warum for ðan gesceade, þæt hit nære oðrum wordum gelic. Feower casus he hæfð, and ða belucað twy-feald getel, and to ælcum cynne hi belimpað: *sui equus*, “his hors”; *sui homines*, “his menn”; *sui uilla*, “his tun”; *sibi congregat<sup>6</sup> pecuniam*, “him he gaderað feoh”; *sibi placet*, “him he gelicað”; *petit ut sibi concedas*, “he bit þæt ðu him geunne þæs”; *se custodit bene*, “hine he hylt wel”; *se defendit armis*, “hine he bewerað mid wæpnum”; *Christus se dedit pro nobis*, “Crist sealde hine sylfne for us”; *a se expulit malos*, “fram him ádræfde þa yfelan,” *et cetera*.

<sup>3</sup> Scribal corr. from “declinunge”.

<sup>4</sup> *mis* appears to be an archaic form of *meus* or *meis*, neither of which seems correct here. Cf. O, 47v, which omits *mei*: “*ego, ‘ic,’ uel mis, ‘min.’*” The forms are not Ælfric’s, however, but are taken from the *Excerptiones*: “*ego, mei (uel ‘mis’)... tui (uel ‘tis’)*” (Porter, *Excerptiones*, p. 164).

<sup>5</sup> See previous note.

<sup>6</sup> *congregat*] *congregað*; the scribe has conjugated the verb *congrego* as though it were an Old English verb. The same occurs several times below: *amað*, f. 33v, p. 49; *fecið*, f. 39r, p. 56; *legað*, f. 42v, p. 61; *fuerað*, f. 47r, p. 68; *congregað*, f. 83v, p. 125; conversely, *erat* for “erað,” f. 36v, p. 52.

<sup>7</sup>Seo oðer declinung gæð ðus: *ille*, “he,” *illius*, “his,” ac hit bið gewislicor gif ðær man cweþ sum word tó: *ille me amat*,<sup>8</sup> “he me lufað”; *illius amor*, “his lufu”; *illi scribo unum librum*, “him ic write ane bók”; *illum accuso*, “hine ic wrege”; *ab illo ueni*, “fram him ic cóm.” *Et pluraliter: illi equitant*, “hi ridað”; *illorum congregatio*, “heora gegaderung”; *illis* [34r] *respondeo*, “him ic and-swarige”; *illos audio*, “hi ic gehyre”; *ab illis uenimus*, “fram him we comon.” *Generis feminini: illa*, “héo,” *illius*, “hyre”; *illa suit*, “heo siwað”; *illius opus*, “hire weorc”; *illi do aliquid*, “hire ic forgife sum þing”; *illam hodi*,<sup>9</sup> “hi ic hatige”; *ab illa discessi*, “fram hyre ic<sup>10</sup> gewát.” *Et pluraliter: illae nent lanam*, “hi spinnað wulle”; *illarum uestis est*, “heora hrægl hit is”; *illas uitupero*, “hi ic tæle”; *ab illis uenit nobis bonum*, “fram him us cóm god.” *Generis neutri: illud caput*, “þæt heafod,” *illius capitis*, “þæs heafdes,” *illi capiti*, “ðam heafde,” *illud caput*, “þæt heafod,” *ab illo capite*, “fram ðam heafde.” *Et pluraliter: illa capita*, “ða heafdu,” *illorum capitum*, “ðæra heafda,” *illis capitibus*, “fram ðam heafdum.”

Eall swa gæð *iste*, “ðes”: *iste homo*, “ðes mann,” *istius hominis*, “ðises mannes,” *isti homini*, “þisum menn,” *istum hominem*, “ðisne mann,” *ab isto homine*, “fram ðisum menn.” *Et pluraliter: isti homines*, “ðas menn,” *istorum hominum*, “þyssera manna,” *istis hominibus*, “ðisum mannum,” *istos homines*, “þas menn,” *ab istis hominibus*, “fram ðisum mannum.” *Generis feminini: ista mulier*, “þis wíf,” *istius mulieris*, “ðises wifes,” *isti mulieri*, “ðisum wife,” *istam mulieram arguo*, “þis wif ic ðreage”; *ab ista muliere*, “fram ðisum wife.” *Et pluraliter: istae*<sup>11</sup> *mulieres*, “ðas wif,” *istarum mulierum*, “þissera wifa,” *istis mulieribus*, “ðisum wifum”; *istas mulieres laudo*, “ðas wif ic herige”;<sup>12</sup> *ab istis mulieribus audiui sermonem*, “fram ðisum wifum we gehyrdon spræce.” *Generis neutri: istud animal*, “þis nyten,” *istius animalis*, “ðises nytenes,” *isti animali*, “ðisum nytene,” *istud animal occido*, “ðis nyten ic of-slea”; *ab isto animali*, “fram þisum [34v] nytene.” *Et pluraliter: ista animalia huc adducta sunt*, “þas nytena sind hider broht”; *istorum animalium*, “ðyssera nytena,” *istis animalibus*, “ðisum nytenum,”<sup>13</sup> *ista animalia custodio*, “ðas nytenu ic healde”; *ab istis animalibus*, “fram ðisum nytenum.”

<sup>7</sup> Seo oðer] .II. Seo oðer

<sup>8</sup> *amat*] amað; see p. 48, n. 6, above.

<sup>9</sup> i.e. *odi*.

<sup>10</sup> Editorial addition: “ic”; cf. O, 49r.

<sup>11</sup> Scribal corr. from “ista”.

<sup>12</sup> This happily balances the example, *istam mulieram arguo*, above.

<sup>13</sup> Scribal corr. from “nygenū”.

*Hic*, “ðes,” *hec*, “ðeos,” *hoc*, “ðis”; heora ealra *genitiuus: huius*, “ðises” oððe “ðyssere,” *huic*, “ðisum”; *bunc*, “ðisne,” *banc*, “ðas,” *hoc*, “ðis”; *ab hoc*, “fram ðisum,” *ab hac*, “fram ðissere.” *Et pluraliter: hi*, “ðas,” *tó masculinum*; *hę* *to femininum*, *hec* *to neutrum*.

*Is*, “se,” is *subiunctiuum*, þæt is “under-ðeodendlic”<sup>14</sup> oððe *relatiuum*, þæt is “edlæsendllic,” for ðon ðe he ne mæg beon æfter rihte gecweden, buton þæt andgit béo ær fore-sæd, swa eac on Engliscre spræce ne cweð nan man “se,” buton he ær sum ðing be ðam men spræce. *Eneas fuit filius Veneris. Is est qui uicit Turnum.*<sup>15</sup> “Eneas wæs *Veneris*<sup>16</sup> sunu. Se ofer-swiðde Turnum.” *Is*, “se”, *eius*, “þæs,” *ei*, “þam,” *eum*, “þone,” *ab eo*, “fram þam.” *Et pluraliter: ei*, “þa,” *eorum*, “þæra,” *eis*, “þam,” *eos acuso*, “þa ic wrege”; *ab eis*, “fram him.” *Generis feminini: éa*, “seo,” *eius*, “þære,” *ei*, “ðære,” *eam*, “ða,” *ab ea*, “fram þære.” *Et pluraliter: égmulieres*, “ða wif,” *earum*, “þæra,” *eis*, “ðam,” *eas mulieres uidi*, “þa wif ic geseah”; *ab eis*, “fram ðam.” *Generis neutri: id*, “þæt,” *eius*, “þæs,” *ei*, “ðam,” *id uerbum audiui*, “þæt word ic gehyrde”; *ab eo*, “fram ðam.”<sup>17</sup> *Et pluraliter: éa uerba*, “þa word,” *eorum*, “ðæra,” *eis*, “þam,” *ea uerba audiui*, “þa word ic gehyrde”; *ab eis*, “fram þam.”

*Ipse*, “he sylf” oððe “se ylca,” *ipsius*, *ipsi*, *ipsum*, *ab ipso*. *Et pluraliter: ipsi*, “hi sylfe” oððe “þa ylcan,” *ipsorum*, *ipsis*, *ipsos*, *ab ipsis*. *Generis feminini: ipsa*, “heo sylf” oððe “seo ylce,” *ipsius*, *ipsi*, *ipsam*, *ab ipsa*. *Et pluraliter: ipse*, *ipsarum*,<sup>18</sup> *ipsis*, *ipsas*, *ab ipsis*. [35r] *Generis neutri: ipsum*, *ipsius*, *ipsi*,<sup>19</sup> *ipsum*, *ab ipso*. *Et pluraliter: ipsa*, *ipsorum*, *ipsis*, *ipsa*, *ab ipsis*. *Ipse*, gif he stent ana, ðonne bið hit “he sylf” oððe “se ylca.” Eft, *ego ipse*, “ic sylf,” *tu ipse*, “ðu sylf,” *ille ipse*, “he sylf,” *et cetera*.

We habbað nu declinod þa eahta frum-cennedan *pronomina*. Nu wylle we secgan þa seofan *diriuaatiua*. Of ðam forman hade, *ego*, of ðam *genitiuo*, *mei*, *cymð meus*, “min.” Þes *pronomem* and þyllice sind *possessiua*, þæt sind “geágnigendlice”: *meus seruus*, “min ðeowa,” *mei serui*, “mines þeowan,” *meo*<sup>20</sup> *seruo*, “minum þeowan,” *meum seruum flagello*, “minne ðeowan ic swinge”; *ó mi serue, ára bene*, “eala min ðeowa, era wel”; *a meo seruo monitus sum*, “fram minum ðeowan ic eom gemynegod.” *Et pluraliter: mei serui laborant*, “mine ðeowan swincað”; *meorum seruorum labor*, “minra ðeowna geswinc”; *meis seruis cibos do*, “minum ðeowum ic sylle mettus”; *meos seruos diligo*,

<sup>14</sup> Scribal corr. from “under ðeodendlic”.

<sup>15</sup> Quoted from the *Excerptiones*; cf. Porter, *Excerptiones*, p. 160

<sup>16</sup> Note that *Venus* is here declined as a Latin noun, even though it is set in an Old English sentence. One might expect instead “Uenuses.” Compare present-day English “datum,” plural “data” and “criterion,” plural “criteria.” Cf. O, 50v: “ueneres” where the Old English inflectional ending is attached to the Latin stem.

<sup>17</sup> ðam] ðan

<sup>18</sup> *ipsarum*] *ipsarā*

<sup>19</sup> Scribal addition: “ipsi”.

<sup>20</sup> Scribal corr. from “meoo”.

“mine ðeowan ic lufige”; *a meis seruis ditatus sum*, “fram minum ðeowum ic eom gewelgod.” *Generis feminini: mea ancilla hoc fecit*, “min wyln dyde ðis”; *meę ancillę ars*, “minre wylne cræft”; *meę ancillę do alimenta*, “minre wylne ic sylle fodan”; *meam ancillam arguo*, “mine wylne ic ðreage”; *á meo ancilla, esto utilis*, “eala ðu min wyln, béo nyt-wyrðe”; *a mea ancilla uestitus sum*, “fram minre wylne ic eom gescryd.” *Et pluraliter: meę ancillę bene operantur*, “mine wylna wyrcað wel”; *mearum ancillarum domus*, “minra wylna hus”; *meis ancillis uictum tribuo*, “minum wylnum ic forgife bigleofan”;<sup>21</sup> *meas ancillas moneo*, “mine wylna ic mynegige”; *ó meę ancille, operamini melius*, [35v] “eala mine wylna, wyrcað bet”; *a<sup>22</sup> meis ancillis talia uerba audiui*, “fram minum wylnum ic gehyrde swilce word.” *Generis neutri: meum mancipium loquitur*, “min weal sprecð”; *mei mancipii filius*, “mines weales sunu”; *meo mancipio fabrico domus*, “minum weale ic timbrie hus”; *meum mancipium excuso*, “minne weal ic beladie”; *ó meum mancipium, sere bene*, “eala ðu min weal, sau wel”; *a meo mancipio multa bona accepi*, “fram minum weale ic under-fenge fela god.” *Et pluraliter: mea mancipia arant*,<sup>23</sup> “mine wealas eriað”; *meorum mancipiorum segetes*, “minra ðeowa manna æceras”; *meis mancipiis diuido denarios*, “minum ðeowan mannum ic dæle pening”; *mea mancipia arguo*, “mine ðeowan menn ic ðreage”; *ó mea mancipia, estote fideles*, “eala ge mine ðeowan, beoð ge treowe”; *a meis mancipiis adiutus sum*, “fram minum ðeowum mannum ic eom gefultumod.”

Se forma had, *ego*, “ic,” macað his menig-feald getel, *nos*, “we,” and of his *genitiuum, nostri*, cumað twa *diriuatiua: noster* and *nostras*. *Noster frater*, “ure broðor,” *nostri fratris*, “ures broðor,” *nostro fratri*, “urum breðer,” *nostrum fratrem*, “urne broðor,” *ó noster frater*, “éala ðu ure broðer,” *a nostro fratre*, “fram urum breðer.” *Et pluraliter: nostri fratres*, “ure gebroðra,” *nostrorum fratrum*<sup>24</sup> *obedientia*, “ure gebroðra gehyrsumnyss”; *nostris fratribus ministro*, “urum gebroðrum ic ðenige”; *nostros fratres amo*, “ure gebroðra ic lufige”; *a nostris fratribus*, “fram urum gebroðrum.” *Generis feminini: nostra soror*, “ure swuster,” *nostrę*<sup>25</sup> *sorores*, and swa forð swa we ær *declinodon mea ancilla*. *Generis neutri: nostrum consilium*, “ure ræd,” *nostri consilii*, “ures rædes,” and swa forð æfter *neutri generis*. *Hic et hec nostras et hoc nostrate*, “ures [36r] landes mann” oððe “elles hwæt,” *nostratis*, and swa forð æfter þære þridan *declinunge*. Eall swa gæð *hic et hec uestras et hoc uestrate*, “eowres landes mann.”

<sup>21</sup> Scribal corr. from “biglyfan”.

<sup>22</sup> A rather decorative majuscule “A”, perhaps partly because there is simply room for it on the top line of a leaf.

<sup>23</sup> Scribal corr. from “erant”, which is the more common word and therefore likely the reason for the scribal error.

<sup>24</sup> fratrum] frā

<sup>25</sup> i.e. *nostrae*; Ælfric skips ahead to the plural, passing over most of the declension of *nostra*, as he explains immediately hereafter.

Se oðer had is *tu*, “ðu,” and his *genitiuus* bið *tui*, “ðin.” Þonne cymð of ðam *diriuatium*: *tuus*, “þin”; *tuus equus*, “þin hors,” *tui equi*, “þines horses,” and swa forð æfter ðære oðre declinunge. *Generis feminini*: *tua uilla*, “þin tún,” *tuę uille*, “ðines tunes,” and swa forð æfter þære forman declinunge. *Generis neutri*: *tuum uerbum*, “ðin word,” *tui uerbi*, “ðines wordes,” and swa forð æfter *neutri generis*.

Se frum-cenneda *tú* macað his menig-fealde getel, *uos*. Þonne cumað of his *genitiuo*, *uestri*, twa *diriuatiua*: *uester*, “eower,” and *uestras*, “eower landes mann”; *uester bos*, “eower oxa,” *uestri bouis*, “eowres oxan,” and swa forð, swa swa *noster*. *Feminini*: *uestra uestis*, “eowwer reaf,” and swa forð, swa swa *nostra*. *Generis neutri*: *uestrum iudicium*, “eower dom,” *uestri iudicii*, “eoweres domes,” and swa forð æfter *neutri generis*.

Of ðam frum-cennedan *sui* cymð an *diriuatium*: *suus*, “his.” *Suus ager*, “his æcer,” *sui agris*, “his æceras,” and swa forð, swa swa ða oðre. *Femininum*: *sua uxor*, “his wíf,” *sue uxoris*, “his wifes,” and swa forð, swa swa þa oðre. *Neutrum*: *suum rús*, “his land,” *sui rúris*, “his landes,” and swa forð æfter *neutri generis*.

We willað secgan hwæt sí betwux ðam *genitiumm*, ðæra frum-cennedra *pronomina* and þæra of-gangendra,<sup>26</sup> *mei, tui, sui, nostri, uestri*, gif hi beoð frum-cennede *genitiui*, þonne magon hi béon gefærlæhte eallum casum and ægðrum getele: *mei ager est*, “min æcer hit is”; *mei terra*, “min land”; *mei agros aro*, “mine æceras ic erige”; *mei uerba audisti*, “mine word ðu gehyrdest.”<sup>27</sup> Eall swa *tui seruus arat*, [36v] “þin ðeowa man erað”;<sup>28</sup> *tui ancilla textit*, “ðin wyln wefð”; *tui agros metis*, “ðu ripst ðine æceras.” Eall swa *sui equus est*, “his hors hit is”; *sui homines pergunt*, “his menn gað”; *sui animalia sunt*, “his nytenu hit synd”; *sui ancilla laborat*, “his wyln swincð”; *nostris<sup>29</sup> hominis equus est*, “ures mannes hors hit is”; *nostris<sup>29</sup> seruuum arguo*, “urne ðeowan mann ic ðreage”; *nostris<sup>29</sup> agros depascas*,<sup>30</sup> “ðu etst ure æceras”; *uestri sermo*, “eower spræc”; *uestri congregatio*, “eower gegaderung”; *uestri iudicia*

<sup>26</sup> Scribal corr. from “ofgangedra”.

<sup>27</sup> The use of the genitive of the personal pronoun in this way is unusual. Cf. Allen and Greenough: “To express possession and similar ideas the possessive pronouns are regularly used, not the genitive of the personal or reflexive pronouns: *domus mea*, my house. [Not *domus meī*.]” It is further noted there that “Exceptions are rare in classic Latin, common in later writers” (J. H. Allen and J. B. Greenough, *Allen and Greenough’s New Latin Grammar*, ed. J. B. Greenough et al. (Mineola, New York: Dover Publications, 2014), § 302 a; n. 1). But cf. also Ælfric’s source, the *Excerptiones*: *Quid est ‘meus filius’ nisi ‘mei filius’, ‘Euandrius ensis’ nisi ‘Euandri ensis’?* (Porter, *Excerptiones*, p. 166).

<sup>28</sup> erað] erat; the inverse error of that above in *congregað* and elsewhere, i.e. a Latin inflectional ending on an Old English verb. See p. 48, n. 6.

<sup>29</sup> Scribal corr. from “Nostre”.

<sup>30</sup> *depascas*] *depastas*; *depascas*: 2<sup>nd</sup> sg. pres. ind. act.; *depastas*: fem. acc. pl. part.

*laudo*, “eower domas ic herige.” Gif ðas casus beoð of ðam *diriuatium*, þonne sceolan hi habban him gelice casus and gelic getel: *meus ager*, “min æcer”; *mei agri semen*, “mines æceres sæd”; *meo agro, et cetera*. *Tuus seruus*, “ðin ðeowa mann”; *tua ancilla*, “ðin wyln”; *tuę ancillę filius*, “ðinre wylne sunu”; *tui hominis equus*, “ðines mannes hors”; *tuum iudicium laudo*, “ðinne dom ic herige”; *suus faber est*, “his smið he is”; *sui fabri opus*, “his smiðes weorc”; *suum fabrum diligit*, “his smið he lufað”; *noster piscator est*, “ure fiscere he is”; *nostri piscatoris réte*, “ures fisceres net”; *nostri piscatori dó nauem*, “urum fiscere ic gife scip”; *uester sutor est*, “eower sutere he is”; *uestri sutoris instrumenta*, “eower suterer tól”; *uestra locutio mihi placet*, “eower spræc me licað”; *uestrum uerbum audiui*, “eower word ic gehyre”; *uestri uerbi*, “eowres wordes,” *et cetera*.

### DE FIGURA

**F**igura is gecweden in Englisc “híw” oððe “gefegednys.” Þæra sind twá: *simplex*, “an-feald,” *et composita*, “and gefeged.” Þas *pronomina* beoð gefegede ðus ðurh sume casus: *iste* and *hic* beoð togædere gefegede on ðrim casus ðus: *istic*, “þes,” *isthunc*,<sup>31</sup> “þisne,” *ab istoc*, “fram [37r] ðisum.” *Femininum*: *istec*, “þeos,” *istanc*, “þas,” *ab istac*, “fram ðissere.” Nis her nan menig-feald getel. *Neutrum*: *istoc iudicium*, “ðes dom,” *istoc*, “þisne,” *ab istoc*, “fram ðisum” – her is menig-feald getel: *istec iudicia*, “þas domas,” *istec, accusatiuus*; *istec, uocatiuus*. *Aduerbiium*: *hic*, “her.” Oðre gefegede *aduerbia*: *adhuc*, “gyt”; *lege adhuc*, “ræd gyt”; *abhinc*, “heonon.”

*Is* se bið gefeged to ðam *aduerbio demum*, “æt-nextan,” ðus: *idem*, “se ylca,” *eiusdem*, “ðæs ylcan,” *eidem*, “þam ylcan,” *eundem*, “ðone ylcan,” *ab eodem*, “fram ðam ylcan.” *Et pluraliter*: *idem uel eidem*, “ða ylcan,” *eorundem*, “ðæra ylcra,” *eisdem*, “ðam ylcum,” *eosdem*, “þa ylcan,” *ab eisdem*, “fram ðam ylcum.” *Generis feminini*: *eadem*, “seo ylce,” *eiusdem*, “þære ylcan,” *eidem, eandem, ab eadem*. *Et pluraliter*: *eędem*, “þa ylcan,” *earundem, et cetera*. *Generis neutri*: *idem*, “þæt ylce,” *eiusdem*, “ðæs ylcan,” *eidem, idem, ab eodem*. *Et pluraliter*: *eadem*, “ða ylcan,” *eorundem, eisdem, et cetera*.

Þry eacan sind *met, apte*,<sup>32</sup> *ce*, ðe man eacnað on Leden spræce to sumum casum þises partes for gesceade oððe fægernysse: *egomet*, “ic sylf,” *meimet*, “mines sylfes,” *mihimet*, “me sylfum,” *memet*, “me sylfne.” On ðam oðran hade, on *genitiuo*: *tuimet*, “þines sylfes” (for þan ðe *tumet* is word: *tumeo*,

<sup>31</sup> i.e. *istunc*.

<sup>32</sup> Scribal corr. from “pte”.

“ic to-ðinde,” *tumes*, “ðu to-ðindest,” *tumet*, “he toðint”); *tibimet*, “ðe sylfum,” *temet*, “þe sylfne.” Þam *nominatiuo*, he mæg béon eac geðeod gif ðu setst ænne sceortne *te* betwux: *tutumet*,<sup>33</sup> “þu sylf” (eac *tute* getacnað “þæt ylce”). *Et pluraliter: nosmet*, “we sylfe,” *nobismet*, “we sylfe,” *uosmet*, “ge sylfe,” *uobismet*, “eow sylfum.” Nis her na ma. [37v] On ðam ðriddan hade: *suiet*, “his sylfes,” *sibimet*, “him sylfum,” *semet*, “hine sylfne.” Se oðer eaca hæfð<sup>34</sup> fif *ablatiuum*, wiflices cynnes geferlæht: *meápte*, “on mine wisan,” *tuápte*, “on ðine wisan,” *suapte*, “on his wisan,” *nostrapte*, “on úre wisan.” Se ðridda eaca gæð þus: *huiusce*, “þises,” *hisce*, “ðisum,” *hosce*, “þas,” *hasce*, “þas.” Sume hi beoð gefegede ðus: *eccum*, þæt is on andgite, “loca efna ðu gesyhst hine”; *eccos*, “loca efne ðu gesihst hi”; eft *ellum* for *illum*, “hine”; *ad femininum*, “tó wiflicum,” hade eall swa *ellam* for *illam*; *eccam*, “loca efne þu gesihst hi”; and menig-fealdlice, *eccas*. Eft *mecum*, “mid me,” *tecum*, “mid ðe,” *secum*, “mid him,” *nobiscum*, “mid ús,” *uobiscum*, “mid eow.”

*Hic* is ægðer ge *pronomem* ge *aduerbium*: *hic*, “ðes”; and *hic*, “her.” *Tantundem* is nama, þæt is “eft swa micel.” His *genitiuus* is *tantidem*, “eft swa miceles” oððe “eall swa miceles.” Næfð he na ma casa. *Totidem*, “eall swa fela,” is eac nama and næfð na ma casa.

## DE NUMERO

**N**umerus is “getel,” *singularis*, “an-feald,” *et pluralis*, “and menig-feald.” An-feald getel bið on ðisum parte: *ego*, “ic”; *tu*, “þu”; *ille*, “he”; and menig-feald getel bið *nos*, “we”; *uos*, “ge”; *illi*, “hi.” Sume hi beoð ægðres geteles: *idem homo*, “se ylca mann,” and *idem homines*, “ða ylcan menn.” Sume beoð ægðres cynnes: *hęc ancilla*, “þeos wyln,” and menig-fealdlice: *hęc mancipia*, “þas wealas.”

Þa seofan *diriuatiua pronomina*, þæt sind “of-gangendlice naman speliendan,” habbað twy-feald getel: an wið-innan, oðer wið-utan. Gif ðu axast, *cuius sunt hi libri?* “hwæs sind þas bec?” and ic cweðe on Leden, *mei sunt*, “mine hi sind,” þonne bið on ðam forman stæf-gefegede *me* an-feald [38r] getel, and on ðam oðrum stæf-gefegede *i* bið menig-feald getel. Eall swa *tua uerba sunt*, “ðine worde hit synd.” On ðam *tu* bið an-feald getel, and on ðam *a*, menig-feald. Hi habbað eac ealle twegen hadas and twa cynn. An had and an cynn bið on ðam hlaforde ðe cweþ *meus*, “min,” and

<sup>33</sup> Scribal corr. from “tum&”.

<sup>34</sup> Scribal corr. from an erased word.



oðer had and oðer cynn bið on ðam æhte ðe he embe spræcð, for ðan ðe þæt forme stæf-gefæg is þreora cynna: *masculinum* and *femininum* and *neutrum*, and þæt oðer stæf-gefæg is awendendlic fram cynne to cynne: *meus ager*, “min æcer”; *mea terra*, “min land”; *meum aratrum*, “min sul.” Hi sind eac gecwedene *possessiu*a, þæt sind “geagnigendlice,” for ðan ðe hi getacniað oftost æhta, ac na swa þeah symle. Gif ic cweðe *meus dominus*, “min hlaford,” oððe *meus pater*, “min fæder,” ne bið þær nan æht geswutelod. *Suus*, “his,” is ægðres geteles, ge anfealdes ge menig-fealdes, buton *Priscianus* luge,<sup>35</sup> for ðon ðe his frum-cenneda, *sui*, is ægðres geteles: *sui causa facit*, “for his intingan he hit deð”; *et sui causa faciunt*, “and for heora intingan hi hit doð”; *sibi prodest*, “him sylfum he fremað”; *et sibi prosunt*, “and him sylfum hi fremiað”; *se custodit*, “hine sylfne he hylt”; *et se custodiunt*, “and hi healdað hi sylfe”; *a se expulit hostem*, “fram him he adræfde<sup>36</sup> ðone feond”; *a se expellunt hostes*, “hi adræfað heora fynd him fram,” *et similia*.

#### DE CASU

**P**a *pronomina* þe habbað *uocatiuum*, þa habbað six casus, and þa oðre ealla nabbað buton fif gebigednyssa. On ðam oðrum hade, *tu*, “þu,” and *uos*, “ge,” þær þær bið tó-spræc, þær mæg béon *uocatiuus*. Eft on þam anum *diriuatiuum*, þæt is “of-gangende,” *meus*, “mín,” hæfð [38v] *uocatiuus*, na þæs agneres, ac ðas oðres hades ðe he to-sprecð: *ó pater mí, doce filium tuum*, “eala ðu fæder min, lær ðinne sunu”; *ó mater mea, uesti filium tuum*, “eala ðu min modor, scryð ðinne sunu”; eac menig-fealdlice:<sup>37</sup> *o noster amice*, “eala ðu ure freond”; *o nostra soror*, “eala ðu ure swuster,” *et cetera*. *Nostras*, “ures landes mann”; *uestras*, “eower landes mann,” habbað gelice *nominatiuum* and *uocatiuum* and nis na má *pronomina* þe hæbbe six casus.

Ane nigon naman sind þe habbað þa ylcan declinunge þe *pronomina* habbað, and for þi wæron sume boceras swa bepæhte þæt hi tealdon þa nigon naman tó þisum dæle, þe we hatað

<sup>35</sup> i.e. “unless Priscian is mistaken.” Ælfric is responding to the *Excerptiones*: “*Nam tertia, que est ‘sui, sibi, se, a se’, non solum genera sed etiam numeros confundit...* Now the third person, *sui* ‘one’s own... by oneself’, puts together not only the genders but also the grammatical numbers” (Porter, *Excerptiones*, pp. 164–5). Law agrees, noting that Ælfric does not “hesitate to take issue with Priscian... and Donatus, accusing Priscian of lying about the number of *sui*... and quoting biblical passages which contradict both authorities” (Law, “Anglo-Saxon England,” p. 61). For an example of the latter, see f. 30r, p. 43, above, where Ælfric notes that a plural from of *sanguis* (“blood”) occurs in the Psalms.

<sup>36</sup> Scribal corr. from “adræfð”.

<sup>37</sup> Scribal corr. from “menig faldlice”.

*pronomina*. Ac se lareow *Priscianus* segð<sup>38</sup> þæt man sceal to-cnawan ælces dæles mihte and getacnunge and swa under-gitan, hwæt he sy, na be ðære declinunge. Gif seo *declinatio*, þæt is “declinung,” sceal to-sceadan hwæt hwilc dæl sy, þonne beoð ealla þa seofan *pronomina*, ðe we nu embe spræcon, and eac *participia*, þæt sind “dæl-nimende,” getealde<sup>39</sup> betwux namum, ac þæt ne bið nan gescead. Þas nigon naman ðe we embe sprecað sind *appellatiua*, þæt sind “gecigendlice.” *Proprium nomen* is “agen nama,” and *appellatiuum* bið ælc oðer nama. Her sind ða naman: *quis*, “hwa?”; *unus*, “án”; *ullus*, “ærnig”; *nullas*, “nán”; *solus*, “ana”; *totus*, “eall”; *alius*, “oðer” oððe “sum”; *alter*, “oðer”; *uter*, “heora oðer.” Þas naman sindon *mobilia per tria genera*.<sup>40</sup> Þas naman sind “awendendlice geond ðreo cynn.” *Quis*, “hwa,” is werlic had; *que*, “hwilc,” is wiflic; *quod*, “hwilc,” nis naðres cynnes. Heora ealra *genitiuus* bið *cuius*, “hwæs” oððe “hwilces,” and heora ealra *datiuus*: *cui*, “hwam” oððe “hwilcum.” *Quem uirum laudas*, “hwilcne wer [39r] herast ðu?”; *a quo uel a qui*, “fram hwilcum” oððe “fram hwam.” *Et pluraliter*: *qui*, “hwilce” oððe “þa,” *quorum*, “hwylcera” oððe “þæra,” *quis uel quibus*, “hwilcum” oððe “hwam,” *quos laudas*, “hwilce herast ðu” oððe “þa”; *a quis uel a quibus*, “fram hwilcum” oððe “fram ðam.”

Þes nama hæfð twy-fealdne *nominatiuum*: *quis* and *qui*. Se *qui* bið an-fealdes geteles and menig-fealdes: *qui uir*, “se wer,” *qui uiri*, “þa weras,” and hi habbað twy-fealde *ablatiuum*, swa swa we ær sædon. *Generis feminini*: *que*, “hwilc,” *cuius*, “hwilcere,” *cui*, *quam*, *a qua uel a qui*. *Et pluraliter*: *que*, “hwilce,” *quarum*, “hwilcera,” *quis uel quibus*, *quas*, *a quis uel a quibus*, ac se *quibus* is gewunelicor, for ðan ðe *quis* is þam oðrum gelic. *Generis neutri*: *quod uel quid*, “hwilc” oððe “þæt,” *cuius*, “ðes” oððe “hwilces,” *cui*, *quod*, *a quo uel a qui*. *Et pluraliter*: *que*, “hwilce” oððe “þa,” *quorum*, *quis uel quibus*, *que*, *a quis uel a quibus*.

Hit is to witenne<sup>41</sup> þæt þas naman habbað mislic andgit, be ðan ðe hi gesette beoð. Gif ic cweðe, *quis hoc fecit?* “hwa dyde ðis?” ðonne bið se *quis interrogatiuum*, þæt is “axigendlice.” Gif ic cweðe, *nescio quis hoc fecit*,<sup>42</sup> “nat ic hwa ðis dyde,” þonne bið se *quis infinitiuum*, þæt is

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<sup>38</sup> Cf. *Excerptiones*: “*Non enim declinatio sed uis et significatio uniuscuiusque partis contemplanda est. Quod si declinatio facit iudicium, qualis sit dictio, debent omnia possessiua pronomina, quae nominum declinatione sequuntur, et participia inter nomina computari, quod omnino caret ratione...* But it is not the inflection that is to be considered, but rather the force and signification of each part of speech. For if inflection determines the part of speech, all possessive pronouns with noun endings and all participles as well must be counted as nouns, something that makes no sense at all” (Porter, *Excerptiones*, p. 178–9).

<sup>39</sup> Scribal corr. from “ge teald”.

<sup>40</sup> *genera*] *genena*

<sup>41</sup> Scribal corr. from “to wite”.

<sup>42</sup> *fecit*] *fecið*

“ungeendigendlic.” Gif ic cweðe, *tu scis quis hoc fecit*, “ðu wast hwa ðis dyde,” ðonne bið se *quis relatiuum*, þæt is “edlysendlic.” Of ðisum beoð gefegede *quisque*, “gehwá,” *queque, quodque*, “gehwilc”; heora ealra *genitiuus* is *cuiusque; cuique*, and swa forð swa ða oðre.

Eall swa on ðreow wisan: *quispiam, quepiam, quodpiam*, “ænig,” and heora ealra *genitiuus: cuiuspiam*, “æniges,” and swa forð. Eft *quisquam, quequam, quodquam*, “ænig”; heora ealra *genitiuus: cuiusquam*, and swa forð. Eft *quisquis*, “swa hwa,” *queque*, “swa hwilc,” *quodquod*, [39v] “swa hwilc”; heora ealra *genitiuus: cuiuscuius, cuicui, et cetera*. Eft *quidam, quedam, quoddam*, “sum,” and heora eallra<sup>43</sup> *genitiuus: cuiusdam, et cetera*. Eft *quicumque*, “swa hwa,” *quecumque*, “swa hwilc,” *quodcumque*; heora ealra *genitiuus: cuiuscumque, et cetera*. Eft *aliquis*, “sum,” *aliqua*, “sum,” and *aliquod*,<sup>44</sup> “sum,” and heora ealra *genitiuus: alicuius*, “sumes,” *et cetera*. *Vnus*, “án,” *una*, “án,” *unum*, “án,” and heora ealra: *unius*, “anes,” *uni*, “anum,” *et cetera*. *Vllus, ulla, ullum*, “ænig,” and heora ealra: *ullius*, “æniges,” *ulli*, “ænigum,” *et cetera*. *Nullus, nulla, nullum*, “nan,” *nullius*, “nanes,” *nulli*, “nanum,” *et cetera*. *Solus, sola, solum*, “aná,” and heora ealra: *solius*, “anes,” *solis*, “anum,” *et cetera*. *Totus, tota, totum*, “eall,” *totius*, “ealles,” *toti*, “eallum.” *Et pluraliter: toti*, “ealle,” *totorum*, “ealra,” *totis, et cetera*. *Alius, alia, aliud*, “oðer,” and heora ealra *genitiuus: alius*, “oðres,” *alii*, “oðrum,” *et cetera*. *Uter, utra, utrum*, “heora oðer” oððe “uncer oðer”; heora ealra *genitiuus: utrius*, “heora oðres,” *utri*, “heora oðrum.” Eall swa gæð of ðisum gefeged *uterque*, “heora ægðer,” *utraque, utrumque*, “heora ægþer,” and heora ealra: *utriusque*, “heora ægðres,” *utrique*, “heora ægðrum,” *et cetera*.

*Neuter*, “naðor.” Of ðisum gefeged ne gæð na swa, ac gað æfter ðære oðre declinunge: *neuter*, “naðor,” *neutri*, “naðres,” *neutro*, “naðrum.” *Femininum: neutra*, “naðor,” þære forman declinunge, *neutre, et cetera*. *Neutrum*, “naðor,” *neutri*, “naðres,” *et cetera*; and ealle ðas habbað langne *i* on *genitiuo*, ac he bið swa ðeah on leoð-cræfte ægðer ge lang ge sceort, buton *alius*, se bið æfre lang.

*Alter, altera, alterum*, “oðer,” and heora ealra: *alterius*, “oðres” (on ðisum bið se *i* æfre sceort), [40r] *alteri*, “oðrum,” *et cetera*. Of ðisum is gefeged *alteruter, alterutra, alterutrum*, “heora ægðer”; heora ealra *genitiuus: alterutrius*, and *dátiuus: alterutri, et cetera*.

Gyt sindon sume naman, þe wæron unrihtlice getealde betwux namum speligendum, for ðan þe naman speligend ne mæg habban ða getacnunga, ðe hi habbað. An ðæra is *qualis* and *quale*, “hwilc.” Þæt getacnað þreo ðincg: *interrogationem*, þæt is “axunge,” and *infinitionem*,

<sup>43</sup> Marginal scribal addition: “eallra”.

<sup>44</sup> *aliquod*] liquod

“endeleasnyse,” *et relationem*, “and edlæsunge.”<sup>45</sup> Gif ic cweðe, *qualis est rex?* “hwilc is se cyning?” ðonne bið he *interrogatiuum*, þæt is “axigendlice.” Gif ic cweðe *nescio qualis est rex*, “nat ic hwilc se cyning is,” ðonne bið se *qualis infinitiuum*, þæt is “ungeendigendlic.” Gif ic cweðe, *tu scis bene qualis est*, “þu wast wel hwilc he is,” þonne bið hit *relatiuum*, þæt is “edlæsendlic.” *Talis* and *tale*, “swilc,” andwyrð ðam oðrum. Þu cwyþst, *qualis est ille?* “hwilc is he?” ic cweðe *talis est*, “swilc he is.” Ðas twegen naman gað æfter ðære ðriddan declinunge. Ða maciað heora *ablatiuum* on *i*.

Eft, *quantus*, “hu micel,” getacnað ðreo ðing: axunge, and endeleasnyse, and edlesunge. Him andwyrð *tantus*, “swa micel,” and hy begen sind *mobilia* æfter ðære oðre declinunge. Eft, *quot*, “hu fela,” getacnað þreo ðing. Him andwyrð *tot*, “swa fela.” Þas twegen naman sind ðreora cynna. We cweþað, *quot homines*, “hu fela manna”; *quot littere*, “hu fela stafa”; *quot uerba*, “hu fela worda”; *tot libri*, “swa fela boca”; *tot pagine*, “swa fela trameta”; *tot folia*, “swa fela leafa”; and hi sind undeclinigendlice, ac hi andwyrðað swa þeah eallum casum: *hi quot*, *horum quot*, *hi tot*, *horum tot*. [40v] Of ðisum beoð gefegede *quotus* and *totus*. Þa gebyriað swiðost tó endebyrdnyse. *Quotus es in ordine monachorum?* “hwilcere endebyrdnyse eart ðu betwux munecum?” ic cweðe, *secundus*, “se oðer” *uel tertius*, “oððe se ðridde.” Him geandwyrð *totus: totus sum*, “swilcre endbyrdnyse ic eom.” Hi sindon *mobilia* æfter ðære oðre declinunge. Of ðam naman, *quis*, cumað ðreo *genitiui* æfter ealdre spræce: *cuius, masculinum; cuiá, femininum, cuiúm, neutrum*, ac we ne gimað ná swiðe on ðisum dagum þissere *genitiuo*, ac brucað þæs anes on ælcum cynne: *cuius hominis*, “hwilces mannes” oððe “ðæs mannes,” *cuius femine, cuius animalis*. Eac buton ðison cwædon þa ealdan, *hic et hęc cuiás et hoc cuiáte, huius cuiatis*. Þæt bið þus on Leden spræce: *cuias es?* “hwilcere ðeode eart ðu?” *uestras sum*, “eowere ðeode ic eom” oððe “eower landes mann,” swa swa cwæð se éalda Plautus: *Quid est? cuiates estis, aut quo ex oppido?*<sup>46</sup> “hwæt is la? hwilcere ðeode sind ge, oððe of hwilcum fæstene?” Is eac to witenne þæt *ullus* and *nullus, nemo* and *ambo*, ne nan ðæra namena ðe andwerd ne bið on spræce, næfð nænne *uocatiuum*. Eft, *alter* and *uter*, ne nan þæra ðe gæð on twá, næfð nænne *uocatiuum*, for ðan se *uocatiuus*, þæt is “seo clypigendlice,” gebigednyss wyle beon æfre to andwerdum menn geclyped and tó anum hade.

<sup>45</sup> Scribal corr. from “edlæsung”.

<sup>46</sup> Plautus, “*Poenulus*” in *The Little Carthaginian. Pseudolus. The Rope*, ed. and trans. Wolfgang de Melo, Loeb Classical Library 260 (Cambridge, MA: Harvard University Press, 2012), 20–171, V. 994.

## INCIPIIT DE UERBO

**V**erbum est pars orationis cum tempore et persona, sine casu, aut agere aliquid, aut pati, aut neutrum<sup>1</sup> significans. “Verbum is ‘word,’ and an dǣl [41r] Leden spræce mid tíde, and háde, butan case, getacnigende oððe sum ðing to donne, oððe sum ðing to ðrowigenne, oððe naðor.” *Verbum habet septem accidentia*. “Word hæfð seofan gelimplice ðing.” Him gelimpð: *significatio*, þæt is “getácnung,” hwæt þæt word getacnige, dæde, oððe þrowunge, oððe naðor; *tempus*, “tíd”; *modus*, “gemet”; *species*, “hiw”; *figura*, “gefegednys”; *coniunctio*, “geðeodnys”; *persona*, “hád”; *numerus*, “getel.” We willað nu secgan endebyrdlice and gewislice be eallum ðisum.

*Significatio* is “getacnung,” hwæt þæt word getacnie. Ælc full-fremed word geendað on *-o* oððe on *-or*. On *-o* geendiað *actiua uerba*, þæt sind “dædlice word,” þa ðe geswuteliað hwæt menn doð. *Amo*, “ic lufige,” geswutelað mín weorc. Eall swa *doceo*, “ic tæce”; *lego*, “ic ræde”; *audio*, “ic gehyre.” On eallum ðisum wordum is mín weorc geswutelod. Þas and ðyllice sind *actiua* gehatene, þæt sind “dædlice,” for ðan ðe hi geswuteliað dæda. Dó ænne *r* to ðisum wordum, ðonne beoð hi *passiua*, þæt sind “ðrowigendlice.” Na swilce hi æfre pinunge getacnion, ac, ðonne oðres mannes dæd byfylð on me oððe on ðe, ðonne bið þæt on Leden spræce *passiuum uerbum*. Ic cweðe nú, *Amo*, “Ic lufige.” Donne cwyþst ðu, *Quem amas?* “Hwæne lufast ðu?” ic cweðe, *Té amo*, “Ðe ic lufige,” ðonne befylð mín lufu on ðe, and ðu miht cweðan, *Amor a te*, “Ic eom gelufud fram ðe.” *Doceo te*, “Ic tæce ðe,” and ðu cwyþst, *Doceor a te*, “Ic eom gelæred fram ðe,” *et cetera*.

Nu sind þa word gehatene *actiua*, þæt sind “dædlice,” ða ðe geendiað on *-ó* and maciað of him sylfum *passiua uerba*, þæt sind “ðrowigendlice word,” gif se *r* bið þær-to genumen, swa swa we nu sædon. Þa word ðe geendiað on *-ó* [41v] and ne magon æfter andgite beon *passiua*, þa sind *neutra* gehatene, þæt is “naðres cynnes.” *Uiuo*, “ic lybbe”; *spiro*, “ic orðige”; *sto*, “ic stande”; *ambulo*, “ic gange”; *sedeo*, “ic sitte” – ne mæg her beon nan *passiuum* on ðisum wordum, for ðan ðe heora getacnung ne befylð on nanum oðrum menn, buton on ðam ðe hit cwyð. Swa ðeah sume of ðisum *neutrum* maciað *passiuum* on ðam ðriddan hade, ná tó mannum, ac to oðrum þingum: *aro*, “ic erige,” *aras*, “ðu erast,” *árat*, “he erað.” Ne cweð nan mann, “ic eom geerod,” ac on ðam ðriddan hade is gecweden, *aratur terra*, “ðæt land is geered”; *bibo*, “ic drince”; *bibitur uinum*, “þæt win is<sup>2</sup>

<sup>1</sup> *neutrum*, i.e. intransitive, as Ælfric makes clear in the following paragraphs.

<sup>2</sup> Scribal addition: “is”.

gedruncen”; *manduco*, “ic ete”; *manducatur panis*, “se hlaf is geeten”; *laboro*, “ic swince”; *laboratur*<sup>3</sup> *uestis*, “þæt hrægl is beswuncen,” *et cetera*.

Þa word ðe geendiað on *-ór* habbað þreo getacnunge. An is þrowigendlic, swa swa we ær sædon. Oðer is *commune*, þæt is “gemæne twegra getacnunge,” for ðan ðe on ðam worde bið ægðer ge dæd ge ðrowung: *osculor*<sup>4</sup> *té*, “ic cysse ðe,” *et osculor a te*, “and ic eom fram ðe cysseð”; *complector te*, “ic ymb-clyppe ðe,” and *complector a té*, and “ic eom fram ðe ymb-clypped.” Þas word and ðillice ne beoð na Leden word gif se *r* bið aweg gedón.<sup>5</sup>

Þa ðriddan getacnunge hæfð *deponens uerbum*, þæt is “alecgende word,” for ðan ðe he legð him fram ða ane getacnunge and hylt ða oðre. *Deponentia uerba significant actum*. “Þa alecgendlican word getacniað dæde,” swa swa *actiua*, ac hi geendiað on *ór*, swa swa *passiua*: *luctor*, “ic wraxlige”; *loquor*, “ic spræce” – her is dæd on ðissere getacnunge. Hí ne beoð ná Leden word gif se *r* bið awege. Þa word ðe sind *passiua* beoð *actiua* [42r] gif se *r* bið aweg gedón: *armor*, “ic eom gewæpnod”; *armo té*, “ic wæpnige ðe,” *et cetera*.

Twa dædllice word sind ðe habbað ðwyrlice getacnunge: þæt þe<sup>6</sup> geendað on *o* getacnað ðrowunge, and þæt þe<sup>7</sup> geendað on *or* getacnað dæde: *timeo*, “ic me on-dræde”; *metuo*, “ic me on-dræde.” Se ðe him on-dræt, sumes þinges he him on-dræt. *Timeo dominum*, “ic me on-dræde God”; *timeor*, “ic eom on-dræd,” þæt is þæt sumum menn stent ege fram me. *Metuor a pueris nostris*, þæt is on andgite, “urum cildum stent ege fram me.”

Þa word eac sume, ðe sind *neutra* gecwedene, habbað ðrowigendlice getacnunge, swa swa is *uapulo*, “ic eom beswungen”; *ueneo*, “ic eom geseald.” Ac hi ne geendiað næfre on *or*, swa hwæðer swa hi getacniað.

## DE TEMPORE

**T***empus accidit uerbo*. “Tid gelimpð worde” for getacnunge mislicra dæda. Æfter gecynde sind ðreo tida on ælcum worde þe fulfremed<sup>8</sup> bið. *Presens tempus* is “and-werd tíð”: *sto*, “ic

<sup>3</sup> *laboratur*] lobaratur

<sup>4</sup> Scribal deletion between *oscul* and *or*.

<sup>5</sup> Scribal corr. from “godón”.

<sup>6</sup> Editorial addition: þe; cf. O, 64r.

<sup>7</sup> Editorial addition: þe; cf. *ibid*.

<sup>8</sup> fulfremed] fulre med

stande.” *Preteritum tempus* is “forð-gewiten tíð”: *steti*, “ic stod.” *Futurum tempus* is “towerd tíð”: *stabo*, “ic stande nu rihte oððe on sumne tíman.”<sup>9</sup> Ac, swa ðeah wise lareowas to-dældon ðone *preteritum tempus*, þæt is þone “forð-gewitenan timan,” on ðreo;<sup>10</sup> on *preteritum imperfectum*, þæt is “unful-fremed forð-gewiten,” swilce þæt ðing béo ungunnen and ne béo ful dón: *stabam*, “ic stod.” *Preteritum perfectum* is “forð-gewiten ful-fremed”: *steti*, “ic stode fullice.” *Preteritum plus quam perfectum* is “forð-gewiten mare þonne full-fremed,” for ðan ðe hit wæs<sup>11</sup> gefyrn gedón: *steteram*, “ic stod gefyrn.” Forði is se forð-gewitena tima on ðreo to-dæled, for ðan ðe naht ne bið swa gemyndelic on gecynde, swa þæt is, þæt gedon bið. [42v]

### DE MODIS

**M***odus* is “gemet” oððe “þære spræce wise,” and ðæra sind fif. *Indicatiuus* is “gebicnigendlice.” Mid ðam we geswuteljað hwæt we doð oððe oðre menn. Ic cweðe nú, *lego*, “ic ræde” – þær bið min dæd geswutelod, and ðis *modus* is ful-fremed on eallum tídem, and on eallum hadum, and is forði fyrmest.

Þæt oðer *modus* is *imperatiuus*, þæt is “bebeodendlic.” Mid ðam gemete we hatað oðre menn dón sum ðing oððe sum ðing ðrowian: *lege*, “ræd ðú,” *legat*,<sup>12</sup> “ræde he”; *flagella istum puerum*, “beswing ðis cild”; *flagelletur*, “si he beswungen.” Þis gemet sprecð forð-werd and næfð nænne *preteritum*, for ðan ðe nan mann ne hæð dón þæt þe gedon bið. He sprecð tó oðrum, and ná to him sylfum, for ðan ðe gehwa hæð oðerne, na hine sylfne.

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<sup>9</sup> Ælfric necessarily finds it somewhat awkward to speak about the future tense in Old English since it has none itself, but instead relies on adverbs and context to convey futurity. The same is true for modern English (though it additionally employs modal verbs) and applies also, to varying degrees, to several other tenses and moods. See the corresponding discussion in “The *Grammar* as a Translation,” above, p. xvi.

<sup>10</sup> Ælfric does not merely state that it is the case that there are three divisions of the preterite tense, but that certain “wise teachers” have so divided it, presumably including Priscian. Cf. *Excerptiones*, where Priscian explains why the preterite has three categories: *Sunt igitur tempora secundum naturam tria, praesens, praeteritum, et futurum. Sed rursus praeteritum diuiditur in tria: in praeteritum imperfectum, praeteritum perfectum, praeteritum plusquam perfectum. Nec mirum tam late patere praeteritum tempus, cum in notitiam nostram nihil sic naturaliter a longo seculorum spatio potest uenire, quomodo actus praeteriti temporis.* (Porter, *Excerptiones*, p. 188). Ælfric closely follows the text of the *Excerptiones* here, directly translating the final *cum*-clause, beginning “for ðan ðe naht,” below.

<sup>11</sup> Scribal addition: “æs”.

<sup>12</sup> *legat*] *legað*

Þæt þridde gemet is *optatiuus*, þæt is “gewiscendlice,” and hit hæfð forð-gewitenne timan and behofað oðres wordes him tó fultume, þæt he full-fremednysse hæbbe. *Vtinam amarem deum*, “eala gif ic lufode God” – swilce ðu cweðe: “forgeafe God, þæt ic hine lufode”; *utinam legerem nunc*, “eala gif ic ræde nú”; *utinam legerem heri*, “eala gif ic rædde gyrston-dæg,” ðonne cuðe ic nu agifan; *utinam legissem in iuuentute*, “eala gif ic rædde on iugoðe,” ðonne cuð ic nu sum god.<sup>13</sup> *Vtinam* is *aduerbium*, þæt is “wordes gefera,” and he fylst ðisum gemete ðus.

Þæt feorðe gemet is *subiunctiuus* oððe *coniunctiuus*, þæt is “under-ðeodendlic,” for ðan þe hit is under ðam fore-sædum gemetum, and behofað oðres wordes him to fultume: *cum legam*, “ðonne ic ræde”; *cum legam, ueni ad me*, “þonne ic ræde, cum to me”; *cum doceam, discas*, “ðonne ic ðe tæce, þu leornast,” *et cetera*. [43r]

Þæt fifte gemet is *infinitiuus*, þæt is “ungeendigendlic,” for ðan þe þær ne bið nan spræc geendod, buton man ðær do tó þreo ðing, þæt is, had and tíð and<sup>14</sup> getel. *Amare*, “lufian” – nis þær nan gewis on ðære<sup>15</sup> spræce butan ðu cweðe, *amare uolo*, “ic wille lufian.” On ðam *uolo* is se forma háð and and-werd tíð and an-feald getel. Ðis gemet gæð geond ealle tíða and ealla hadas and ealle getel. *Legere uis*, “þu wilt rædan,” is se oðer háð and and-werd tíð and an-feald getel. *Legere uolui*, “ic wolde rædan”; *legere uoluistis*, “ge woldan rædan,” sind forð-gewitene tíða, *et cetera*.

Gyt is an gemet gehaten *inpersonale*, þæt gæð ofer ealle þa oðre fif on ðam þriddan hade, *passiuum: amatur; amatur a me*, “ic lufige”; *legitur a me*, “ic<sup>16</sup> ræde.” Ac we nellað na mare be ðisum her sprecan.

## DE PERSONIS

**S**unt igitur persone uerborum tres. “Þry hadas synd worda.” Se forma had is þe sprecð be him sylfum ana ðus: *dico*, “ic secge,” oððe mid oðrum mannum on menig-fealdum getele: *dicimus*, “we secgað.” Se oðer had is þe se forma sprecð to: *dicis*, “þu segst”; oððe menig-fealdlice:

<sup>13</sup> The additions to the Old English translations in this and the preceding few examples are quite interesting. They show that Ælfric is interested in imparting to his readers a wisdom beyond grammar. See the discussion of Ælfric’s examples in “The Grammar as a Translation,” above, p. xvi, especially pp. xviii–xx.

<sup>14</sup> Scribal addition: “J”.

<sup>15</sup> ðære] ðæræ

<sup>16</sup> Scribal corr. from “ac”.



*dicitis*, “ge secgað.” Se ðridda had is be ðam þe se forma had sprecð to ðam oðrum hade: *dicit*, “he segð,” oððe menig-fealdlice: *dicunt*, “hi secgað.”

Se forma hád and se oðer sprecað him be-twynan and sind andwerde and geendode. Soðlice se ðridda hád nis ná andwerd ne geendod, and forði hi nimð hi hwilon tó fultume *pronomen*, “naman speligend”: *ille dicit*. Ealle ðry hi magon eac him tó geniman naman speligende: *ego lego*, “ic ræde,” *tu legis*, “ðu rædst,” *ille legit*, “he ræt.” Naman soðlice beoð æfre on ðam ðriddan háde: *rex equitat*, “se cyning rit”; *episcopus docet*, “se bisceop lærð”; and swa on eallum casum buton *uocatiuus*, se ðe bið æfre on ðam oðrum hade: *o puer, lege*, “eala ðu cild, ræd.” Eac se *nominatiuus* [43v] mæg beon on ðam oðrum háde, gif ðær bið *pronomen* betwux: *lego ego Priscianus*, “ic Priscianus ræde”; *legis tu puer*, “ðu cild rædst.” Nama mæg béon eac on ðam forman hade on ðam worde ðe getacnað edwiste: *Priscianus sum*, “ic eom Priscianus”; and ealle swa on ðam wordum þe clypunge getacniað: *Priscianus uocor*, “ic eom geciged Priscianus”; *Priscianus nominor*, “ic eom genemned Priscianus”; *Priscianus nuncupor*, “ic eom gehaten Priscianus.”

Manega word sind, þe ne magon habban þa twegen forman hádas, ac habbað ðone ðriddan: *tinnit*, “swegð”; *pluit*, “hit rinð”; *tonat*, “hit ðunrað”; *fulminat*, “hit liht”; *ningit*, “hit sniwð”; *grandinat*, “hit hagolað”; *gelat*, “hit fryst.” Eall swa be nytenum: *canis latrat*, “hund byrcð”; *lupus ululat*, “fulf ðýt”; *equus hinnit*, “hors hnægð”; *bos mugit*, “oxa hlewð”; *ouis balat*, “scep blæt”; *sus grunnit*, “swin grunað,” *et similia*. Þas word and ðyllice man mæg cweþan, gif man wile, ongean gecynde on eallum ðrim hádum, ac hit bið swyð dyslic þæt se mann beorce oððe blæte.<sup>17</sup>

## DE NUMERO

**N***umerus accidit uerbis, uterque singularis et pluralis.* “Getel gelimpð wordum, ægðer ge an-feald ge menig-feald.” An-feald getel bið on anum: *lego*, “ic ræde,” and menig-feald to manegum: *legimus*, “we rædað,” *et cetera*.

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<sup>17</sup> Passages such as this show that Ælfric indeed has a sense of humour.

## DE CONIUGATIONIBUS

**C**oniugationes uerborum quattuor sunt secundum Priscianum.<sup>18</sup> Coniugatio uerborum is “worda geðeodnyss,” and “þæra sind feower æfter Priscianes tæcingce.” Naman habbað fif *declinationes* and word habbað feower *coniugationes*. *Declinatio* mæg beon gecweden “gebigednyss,” for ðan ðe on ðære beoð þa naman gebigede fram case to case. *Coniugatio* mæg beon gecweden “geðeodnyss,” for þan ðe on ðære beoð [44r] manega word geðeodde on anre declinunge.

Seo forme *coniugatio* is þe macað þone oðerne hád on langne *ás*: *amo*, “ic lufige,” *amas*, “ðu lufast,” *amat*, “he lufað.” *Et pluraliter: amamus*, “we lufiað,” *amatis*, “ge lufiað,” *amant*, “hi lufiað.” *Eodem modo, id est indicatiuo*, “on ðam ylcan gemete, þæt is gebigendlicum,” *preterito tempore imperfecto*, “forð-gewitenre<sup>19</sup> tíde unful-fremedre”: *amabam*, “ic lufode,” *amabas*, “ðu lufodest,” *amabat*, “he lufode.” *Et pluraliter: amabamus*, “we lufodon,” *amabatis*, “ge lufodon,” *amabant*, “hi lufodon.” *Eodem modo, tempore preterito perfecto: amaui*, “ic lufode ful-fremedlice,” *amauisti*, “ðu lufodest,” *amauit*, “he lufode.” *Et pluraliter: amauiimus*, “we lufodon,” *amauistis*, “ge lufodon,” *amauerunt uel amauere*, “hi lufodon.” *Eodem modo, tempore preterito plus quam perfecto: amaueam*, “ic lufode gefyrn,” *amaueas*, “þu lufodest,” *amauerat*, “he lufode.” *Et pluraliter: amaueamus*, “we lufodon,” *amaueratis*, “ge lufodon,” *amauerant*, “hi lufodon.” *Eodem modo, “on ðam ylcan gemete, futuro<sup>20</sup> tempore*, “on tó-werdre tíde”: *amabo*, “ic lufige gyt tó-dæg oððe to-merien,” *amabis*, “ðu lufast,” *amabit*, “he lufað.” *Et pluraliter: amabimus*, “we lufiað,” *amabitis*, “ge lufiað,” *amabunt*, “hi lufiað.”

*Imperatiuo modo*, “on bebeodendlicum gemete,” *tempore presenti*, “on and-werdre tíde,” *ad secundam et tertiam personam*, “to ðam oðrum hade and to ðam ðriddan”: *ama*, “lufa þu,” *amet*, “lufige he.” *Et pluraliter: amemus*, “lufion we,” *amate*, “lufige ge,” *ament*, “lufion hi.” *Eodem modo, tempore futuro: amato tu*, “lufa ðu gyt,” *amato ille*, “lufige he.” *Et pluraliter: amemus*, “lufige we,” *amatote*, “lufige ge,” *amanto*, [44v] “lufion hi.”

*Optatiuo modo*, “gewiscendlicum gemete,” *presenti tempore et preterito imperfecto: utinam amarem*, “eala gif ic lufode nu oððe ær,” *utinam amares*, “eala gif þu lufodest,” *utinam amaret*, “eala

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<sup>18</sup> Cf. *Excerptiones: Omnia uerba, que secundum analogiam declinantur, in -o uel in -or desinunt, et coniugationes quattuor habent, cum apud Grecos decem sint* (Porter, *Excerptiones*, p. 208).

<sup>19</sup> Scribal corr. from “forgewitenre”.

<sup>20</sup> Scribal corr.: there are two erased characters between “futu” and “ro”.

gif he lufode.” *Et pluraliter: utinam amaremus*,<sup>21</sup> “eala gif we lufedon,” *utinam*<sup>22</sup> *amaretis*, “eala gif ge lufedon,” *utinam*<sup>23</sup> *amarent*, “eala gif hi lufodon.” *Eodem modo, tempore preterito perfecto et plus quam perfecto: utinam amauissem*, “eala gif ic lufode ful-fremedlice oððe gefyrn,” *utinam amauisises*, “eala gif ðu lufodest,” *utinam amauisset*, “eala gif he lufode.” *Et pluraliter: utinam amauissemus*, “eala gif we lufodan,” *utinam amauissetis*, “eala gif ge lufodon,” *utinam amauissent*, “eala gif hi lufodon.” *Eodem modo, tempore futuro: utinam amem*, “forgife God þæt ic lufige gyt,”<sup>24</sup> *utinam ames*, “þæt þu lufige,” *amet*, “þæt he lufige.” *Et pluraliter: utinam amemus*, “forgife God þæt he we lufion gyt,” *ametis*, “þæt ge lufion,” *ament*, “þæt hi lufion.”

*Subiunctiuo modo*, “under-ðeodendlicum gemete,” *tempore presenti: cum amem*,<sup>25</sup> “þonne ic nu lufige,” *cum ames*, “þonne ðu lufast,” *cum amet*, “þonne he lufað.” *Et pluraliter: cum amemus*, “þonne we nu lufiað,” *cum ametis*, “ðonne ge nu lufiað,” *cum ament*, “þonne hi lufiað.” *Eodem modo, tempore preterito imperfecto: cum amarem*, “ða þa ic lufode hwæt hwega,” *cum amares*, “ða þa ðu lufodest,” *cum amaret*, “ða þa he lufode.” *Et pluraliter: cum amaremus*, “ða ða we lufodon hwæt hwega,” *cum amaretis*,<sup>26</sup> “ða ða ge lufodon,” *cum amarent*, “þa þa hi lufodon.” *Eodem modo, tempore preterito perfecto:*<sup>27</sup> *cum amaueram*,<sup>28</sup> “þa ða ic lufode ful-fremedlice,” *amaueris*, “ða ða ðu lufodest,” *amauerit*, “ða ða he lufode.” [45r] *Et pluraliter: cum amauerimus*, “þa þa we lufodon,” [*amaueritis*,]<sup>29</sup> “ða ða ge lufodon,” [*amauerint*, “ða ða hi lufodon.”] *Eodem modo, tempore preterito plus quam perfecto: cum amauissem*, “ða þa ic lufode gefyrn,” *amauisises*, “þa þa ðu lufodest,” *amauisset*, “þa þa he lufode.” *Et pluraliter: cum amauissemus*, “ða ða we lufodon,” *amauissetis*, “ða ða ge lufodon,” *amauissent*, “ða ða hi lufodon.” *Eodem modo, tempore futuro: cum amauero*, “ðonne ic lufige gyt,” *cum amaueris*, “þonne þu lufast gyt,” *cum amauerit*, “þonne he lufað gyt.” *Et pluraliter: cum amauerimus*, “þonne we lufiað gyt,” *amaueritis*, “ðonne ge lufiað gyt,” *amauerint*, “ðonne hi lufiað gyt.”

<sup>21</sup> Scribal corr. from “amares”.

<sup>22</sup> *utinam*] *uter*

<sup>23</sup> *utinam*] *uter*

<sup>24</sup> Literally, “God grant that I might love,” in which the phrase, “God grant that,” is functionally a grammatical unit equivalent to “would that.”

<sup>25</sup> *amem*] *amen*

<sup>26</sup> Scribal corr. from “amares”.

<sup>27</sup> *perfecto*] *perrecto*

<sup>28</sup> Scribal corr. from “amauerim”; this form also occurs in O, 69v.

<sup>29</sup> The scribe makes a series of mistakes here: *amauerint* and its Old English translation were originally omitted. Later, *amaueritis* was altered to *amauerint*, but without applying the concordant alteration to its translation or supplying the missing text, which has here been supplied from O, 69v, along with the necessary emendations.

*Infinitiuo modo*, “ungeendigendlicum gemete,” *numeris et personis*, “on getelum and on hádum,” *tempore presenti et preterito imperfecto: amare*, “lufian.” *Preterito perfecto et plus quam perfecto: amasse ues amauisse*, “lufian.” *Infinitiuus* is ungeendigendlic, ac do þær-to getel and hád and tíde, þonne bið hit geendod spræc: *amare uolo*, “ic wylle nu lufian”; *amare uolebam*, “ic wolde lufian.” *Sciui te aliquando amasse deum*, “ic wyste þæt ðu hwilon lufodest God.” *Futuro: amatum ire*<sup>30</sup> *uel amaturum esse*, “lufian”; *uis amatum ire*, “wylt ðu faran lufian”; *uenatum pergo*, “ic fare huntian”; *uis doctum ire*, “wylt ðu gan leornian”; *lectum pergit*, “he gæð rædan”; *bibitum pergo*, “ic gange drincan,” *et cetera*.

Þæt syxte gemet gæð ofer ealle ða oðre fif gemetu and nimð æfre ðone ðriddan hád of ðam *passiuum: amatur, amatur a me*, “ic lufige”; *amabatur a me*, “ic lufode,” and swa forð, ac hit nis na swiðe gewunelic on Leden spræce, ne huru on Englisc.

*Quinque participalia uerba ueniunt a uerbo actiuo*. [45v] “Fif dæl-nimendlice word cumað of ðam dædlicum worde”: *amandi*, “to lufigenne,” *amando*, “lufigende,” *amandum*, “to lufigenne,” *amatum*, we sædon ær, *amatu*, “mid lufe.” We secgað<sup>31</sup> þas word gewislicor: *tempus est arandi*, “hit is tima tó erigenne”; *arando perficio*, “erigende ic geðeo”; *legendo doceo*, “rædende ic tæce”; *arandum est mihi*, “me is tó erigenne”; *legendum est nobis*, “us is to rædenne”; *habes agros ad arandam*, “hæfst ðu æceras to erigenne”; *comoda*<sup>32</sup> *mibi librum ad legendum*, “læne me ða bók to rædenne”; *amatum*, we sædon ær; *amatu* bið geset for naman for *ablatiuum*, swa swa *Priscianus* awrát: *nec uisu facilis, nec dictu affabilis ulli*,<sup>33</sup> “nis hit nanum eaðe on gesihðe, ne on cwyde aseccenlic.” Þas fif word sind swiðe wunderlice and awendað hi to eallum hadum, and to eallum tídum, and to ægðrum getele, and to eallum cynnum: *amando patrem; amando matrem; amando fratres, et cetera*. Ðas fif word sind gehatene *participalia*,<sup>34</sup> for ðan ðe hi synd gelice dæl-nimendum on gebigedum casum. Hi sind eac gecwedene *gerundia* of ðam worde *gero*, “ic bere,” for ðan ðe hi berað manega andgitu. Hi sind eac gehatene *sopina*. *Sopinum* is “upp awend” and hi sind upp awende and bráde, for ðan ðe hi underfoð fela andgitu, swa swa we her beforan sædon.

<sup>30</sup> Technically the supine, which has no grammatical equivalent in Old English. Cf. Allen and Greenough, *New Latin Grammar*, § 509.

<sup>31</sup> Scribal corr. from “secað”.

<sup>32</sup> i.e. *commoda*.

<sup>33</sup> Vergil, *Aeneid*, III. 621; Scribal corr. from “ullu”. Note that Vergil is not here named, but is quoted through Priscian. The *Excerptiones* likewise do not name Vergil as the source of this passage (Porter, *Excerptiones*, p. 198).

<sup>34</sup> *participalia*] participia/lia

*Duo participia ueniunt a uerbo actiuo.* “Twegen dæl-nimende cumað of ðam dædlicum worde.” *Presentis temporis: ut amans*, “and-werdre tide is *amans*, ‘lufigende.” *Futuri temporis: ut amaturus*, “tó-werdre tide is *amaturus*.” *Manducans est*, “he is etende”; *legens est*, “he is rædende”; *lecturus sum cras*, “ic sceal rædan to-merigen”; *lecturus es*, “ðu scealt rædan”; *lecturus est*, [46r] he sceal<sup>35</sup> rædan”; *lecturi sunt*, “hi sceolan rædan,” *et cetera*.

Ælc ðæra worda ðe ðus gað, beo hit *actiuum*, beo hit *neutrum*, ælc ðæra is ðære forman declinunge. Þeos forme *coniugatio* macað hyre *preteritum perfectum* on feower wisan.

Sume hi maciað on *-aui*: *amo*, “ic lufige,” *amaui*, “ic lufode,” *amatum*, “gelufod,” and bið æfre se *á* lang on Leden spræce. Eall swa gað ðas: *béo*, “ic wélegie,” *beaui*, “ic wélegode,” *beatum*, “gewelgod”; *lanio*, “ic to-tere”; *hio*, “ic gynige”; *inchóó*,<sup>36</sup> “ic ongynne,” *inchoaui*; *uacuo*, “ic æmtige”; *turbo*, “ic gedrefe”; *sudo*, “ic swæte”; *nauigo*, “ic rowe”; *triumpho*, “ic sigerie”; *fló*, “ic blawe,” *flaui*; *armo*, “ic gewæpnige”; *orno*, “ic gefrætwege”; *no*, “ic swymme,” *nau*; *nato*, “ic swymme”; *palpo*, “ic grapige”; *sedo*, “ic gestille”; *tenuo*, “ic gewanige” oððe “ic dó sum ðing þynre”; *laboro*, “ic swince”; *áro*, “ic erige”; *cribro*, “ic syfte”; *quasso*, “ic to-cwýse”; *calco*, “ic trede”; *ambulo*, “ic gange”; *precipito*, “ic sceufe”; *uexo*, “ic drecce”; *euuangelizo*, “ic godspellige.” Ealle ðas word and má maciað heora *preteritum* on *áui* and *sopinum* on *átum*.

Se oðer *preteritum* is on twam stafum, *ui*: *frico*, “ic gnide,” *fricui*, “ic gnád,” *frictum*, “gegniden”; *seco*, “ic forceorfe,” *secui*, *sectum*; *mico*, “ic scimige,” *micui* (nis her nan *sopinum*); *domo*, “ic temige,” *domui*, *domitum*; *sono*, “ic swege,” *sonui*, *sonitum*; *tono*, “ic tonige,” *tonui*, *tonitum*; *ueto*, “ic forbeode,” *uetui*, *uetitum*; *crepo*, “ic to-berste,” *crepui*, *crepitum*. Sume maciað on twa wisan: *plico*, “ic fealde,” *plicui* uel *plicau*, “ic feold,” *plicitum* uel *plicatum*, “gefealden.” Eall swa gæð *implico*, “ic on-befalde”; *replico*, “ic ongean-fealde”; *complico*, “ic samod fealde”; *explico*, “ic ful-fealde”; *aplico*, “ic to-fealde” oððe “ic gelende mid scipe.” Þa maciað *preteritum* on *aui* [46v] and *sopinum* on *-atum*. *Duplico*, “ic twy-fylde,” *duplicau*, *-catum*; *triplico*, “ic ðry-fylde,” *-caui*, *-catum*; *multiplico*, “ic menig-fylde,” *-caui*, *-catum*; *cubo*, “ic hlinige,” *cubui*, *cubitum*; *neco*, “ic næce” oððe “ic acwelle” gæð on twa wisan, *necui* uel *necau*, *nectum* uel *necatum*.

Se ðridda *preteritum* gæð þus: *iuuo*, “ic fultumie,” *iui*, “ic fultumode,” *iutum*, “gefultumode,” and of ðam gefeged *adiuuo*, “ic fultumige,” *adiuui*, *adiutum*; *lauo*, “ic ðwéa,” *lau*, “ic ðwöh,” *lautum*, “aðwogen” (sume cweðað *lotum* oððe *lauatum*).

<sup>35</sup> Scribal corr. from “seal”.

<sup>36</sup> i.e. *incobo*.

Se feorðe *preteritum* gæð þus: *sto*, “ic stánde,” *steti*, “ic stod,” *statum*, “gestanden”; *dó*, “ic gyfe,” *dedi*, “ic geaf,” *datum*, “forgifen,” and of ðissum gefegede *resto*, “ic béo to lafe” oððe “ic æt-stande,” *restas*, *restiti*, *restitum*; *consto*, “ic samod stande,” *constiti*, *constitum*; *presto*, “ic getiðige,” *prestiti*, *prestitum*.<sup>37</sup> Eall swa *presto*, “ic ðurh-wunige”; *adsto*, “ic æt-stande”; *absto*, “ic fram stande”; *circumdo*, “ic embe dó” oððe “ic ymb-gange,” *circumdedi*, *circumdatum*. Ða oðre sind ðære ðriddan geðeodnysse.

### DE UERBO PASSIUO

**A**mor, “ic eom gelufod,” is *passium*, swa we ær cwædon; *amaris*, “ðu eart gelufod,” *amatur*, “he is gelufod.” *Et pluraliter: amamur*, “we sind gelufode,” *amamini*, “ge sind,” *amantur*, “hi sind.” *Preterito imperfecto: amabar*, “ic wæs gelufod,” *amabaris*, “þu wære,” *amabatur*, “he wæs.” *Et pluraliter: amabamur*, “we wæron gelufode,” *amabamini*, “ge wæron,” *amabantur*, “hi wæron.” *Preterito perfecto: amatus sum uel amatus fui*, “ic wæs ful-fremedlice gelufod,” *amatus es uel fuisti*, “ðu wære,” *amatus est uel fuit*, “he wæs.” *Et pluraliter: amati sumus uel amati fuimus*, “we wæron gelufode,” *amati estis uel fuistis*, “ge wæron,” [47r] *amati sunt uel fuerunt uel fuere*, “hi wæron gelufode.” *Preterito plus quam perfecto: amatus eram uel amatus fueram*, “ic wæs gefyrn gelufod,” *amatus eras uel fueras*, “ðu wære,” *amatus erat uel fuerat*,<sup>38</sup> “he wæs.” *Et pluraliter: amati eramus uel fueramus*, “we wæron gefyrn gelufode,” *amati eratis uel fueratis*, “ge wæron,” *amati erant uel fuerant*, “hi wæron.” *Tempore futuro: amabor*, “ic beo gelufod gyt,” *amaberis*, “ðu bist,” *amabitur*, “he bið.” *Et pluraliter: amabimur*, “we beoð gelufode gyt,” *amabimini*, “ge beoð,” *amabuntur*, “hi beoð gelufode.”

*Imperatiuo modo: amare*, “si ðu gelufud,” *ametur*, “sy he gelufod.” *Et pluraliter: amemur*, “beon we gelufode,” *amamini*, “beon ge gelufode,”<sup>39</sup> *amentur*, “beon hi gelufode.” *Tempore futuro: amator tu*, “sy ðu gelufod,” *amator ille*, “sy he gelufod.” *Et pluraliter: amemur*, “beon we gelufode,” *amaminor*, “beoð gé gelufode,” *amantor*, “beon hi.”

*Optatiuo modo, tempore presenti, preterito imperfecto: utinam amarer*, “eala gif ic wære gelufod,” *utinam amareris*, “eala gif ðu wære gelufod,” *utinam amaratur*, “eala gif he wære gelufod.”

<sup>37</sup> Scribal corr. from “prestum”.

<sup>38</sup> *fuerat*] *fuerað*

<sup>39</sup> beon ge gelufode] beon gelufode; cf. O, 73v.

*Et pluraliter: utinam amaremur*, “eala gif we wæron gelufode,” *utinam amaremini*, “eala gif ge<sup>40</sup> wæron,” *utinam amarentur*, “eala gif hi wæron.” *Preterito perfecto et plus quam perfecto: utinam amatus essem uel amatus fuisset*, “eala gif ic wære ful-fremedlice gelufod” oððe “gefyrn,” *utinam amatus esses uel fuisses*, “eala gif ðu wære,” *utinam amatus esset uel fuisset*, “eala gif he wære.” *Et pluraliter: utinam amati essemus uel fuissetis*, “eala gif we wæron gelufode ful-fremedlice” oððe “gefyrn,” *utinam amati essétis uel fuissetis*, “eala gif ge wæron,” *utinam amati essent uel fuissent*, “eala gif hi wæron gelufode.” *Tempore futuro: utinam amer*, [47v] “eala gif ic beo gelufod gyt,” *utinam ameris*, “eala gif ðu bist,” *utinam ametur*,<sup>41</sup> “eala gif he bið.” *Et pluraliter: utinam amemur*, “eala gif we beoð gelufode gyt,” *utinam amemini*, “eala gif ge beoð,” *utinam amentur*, “eala gif hi beoð.”

*Subiunctiuo modo: cum amer*, “þonne ic eom nu gelufod,” *cum ameris*, “ðonne þu eart,” *cum ametur*, “þonne he is.” *Et pluraliter: cum amemur*, “þonne we nu sind gelufode,” *cum amemini*, “ðonne ge sind,” *cum amentur*, “þonne hi synd.” *Preterito imperfecto: cum amarer*, “ða ða ic wæs gelufod,” *cum amareris*, “þa þa ðu wære,” *cum amaretur*, “þa ða he wæs.” *Et pluraliter: cum amaremur*, “ða ða we wæron gelufode,” *cum amaremini*, “þa ða ge wæron gelufode,”<sup>42</sup> *cum amarentur*, “ða ða hi wæron.” *Preterito perfecto: cum amatus sim uel amatus fuerim*, “ða ða ic wæs ful-fremedlice gelufod,” *cum amatus sis uel fueris*, “ða ða ðu wære gelufod,” *cum amatus sit uel fuerit*, “þa ða he wæs gelufod.” *Et pluraliter: cum amati simus uel fuerimus*, “ða ða we wæron gelufode,” *cum amati sitis uel fueritis*, “ða ða ge wæron gelufode,”<sup>43</sup> *cum amati sint uel fuerint*, “ða ða hi wæron.” *Preterito plus quam perfecto: cum amatus essem uel fuisset*, “ða þa ic wæs gefyrn gelufod,” *cum amatus esses uel fuisses*, “ða ða ðu wære gelufod,” *cum amatus esset uel fuisset*, “ða ða he wæs gelufod.” *Et pluraliter: cum amati essemus uel amati fuissetis*, “ða ða we wæron gefyrn gelufode,” *cum amati essetis uel fuissetis*, “þa ða ge wæron gelufode,” *cum amati essent uel fuissent*, “ða ða he wæron gelufode.” *Eodem modo, tempore futuro: cum amatus ero uel amatus fuero*, “þonne ic beo gelufod gyt,” *cum amatus eris uel fueris*, “þonne ðu bist gelufod,” *cum amatus erit uel fuerit*, “þonne he bið.” *Et pluraliter: cum amati erimus uel amati fuerimus*, “þonne we beoð gelufode gyt,” *cum amati eritis uel fueritis*, “þonne ge beoð gelufode,” *cum amati erint uel fuerint*, [48r] “þonne hi beoð gelufode.”

*Infinitiuo modo: amari*, “beon gelufod”; *amari uolo*, “ic wylle beon gelufod”; *amari uolumus*, “we wyllað beon gelufode.” *Preterito perfecto et plus quam perfecto: amatum esse uel amatum fuisse*. Ic

<sup>40</sup> ge] we

<sup>41</sup> ametur] amatur

<sup>42</sup> gelufode] gef; the scribe rather unusually uses an abbreviation in Old English here and once below: “gef” and later, “gƿ”.

<sup>43</sup> gelufode] gƿ; see previous note.

secge nú gewislicor: *olim uolui te amatum esse uel fuisse*, “gefyrn ic wolde þæt ðu wære gelufod,” and swa to eallum hadum. *Futuro tempore: amatum iri*, “beon gelufod,” *uis amatum iri*, “wylt ðu beon gelufod,” *amatum iri uolo*, “ic wylle beon gelufod.”

*Duo participia ueniunt a uerbo passiuo*. “Twegen dæl-nimende cumað of ælcum ðrowiendlicum<sup>44</sup> worde.” *Preteriti tempore*, “forð-gewitenre tíde”: *amatus*, “gelufod.” *Futuri temporis*, “to-werdre tíde”: *amandus*, “se ðe sceal beon gelufod”; *amandus est ille*, “he<sup>45</sup> is to lufigenne,” *et cetera*.

Þus gað eac ealle ða word, þe sind gecwedene *communia* oððe *deponentia*, þyssere geðeodnyse. *Commune uerbum* is *osculator*, “ic cysse,” *oscularis*, “ðu cyst,” *osculatur*, “he cyst,” and swa forð. *Preteritum perfectum: osculatus sum*, “ic cyste,” *et cetera*. Eal swa *criminator*, “ic leahtrige,” *preteritum: criminatus sum*, “ic leahrtrode”; *ortor*, “ic tihte,” *ortatus sum*; *auxilior*, “ic fultumige,” *auxiliatus sum*; *adulor*, “ic lyffytte”; *abhominor*, “ic onscunige”; *detestor*, “ic onscunige”; *calumnior*, “ic éhte mid teonan”; *dominor*, “ic gewylde mid hlaforscipe”; *frustror*,<sup>46</sup> “ic á-idlige”; *consolor*, “ic gefrefrige”; *scrutor*, “ic smeage.” Priscianus cwæþ<sup>47</sup> þæt þas word and ðillice habbað twa getacnunge, dæde and ðrowunge, and ealle hi maciað heora *preteritum* on *-atus: scrutatus sum, et cetera*.

Þas oðre sind *deponentia*, and hi getacniað dáde: *miror*, “ic wundrie,” *miraris*, “ðu wundrast,” *miratur*, “he wundriað.” *Et pluraliter: miramur*, “we wundriað,” *miramini*, “ge wundriað,” [48v] *mirantur*, “hi wundriað.” Eal swa *glorior*, “ic wuldrie”; *meditor*, “ic smeage”; *sciscitor*, “ic befrine”; *uociferor*, “ic hryme”; *contemplor*, “ic ymb-wlatige”; *uagor*, “ic worige”; *fabulor*, “ic spellie”; *causor*, “ic sprece stiðlice for sumon intingan”; *gratulor*, “ic blissige”; *percunctor*, “ic axige”; *opínor* and *súspicor*, “ic wene”; *fór*, “ic sprece,” *fáris*, “ðu sprecest”; *letor*, “ic blissige”; *prelior*, “ic feohte”; *aduersor*, “ic ðwyrige” oððe “ic wiðerige”; *imitor*, “ic geefenlæce”; *peregrinor*, “ic wræc-siðige”; *rimor*, “ic smeage”; *epulor*, “ic wistfullige”; *dignor*, “ic gemedemige”; *philosophor*, “ic uðwitige” oððe “ic smeage embe wisdom”; *testificor*, “ic seðe”; *ueneror*, “ic arwurðige”; *precor*, “ic bidde”; *furor*, “ic stele”; *recordor*, “ic gemune”; *piscor*, “ic fixige”; *aucupor*, “ic fuglige”; *altercor*, “ic cide”; *mercor* and *negotior*, “ic mangige”; *lucror*, “ic gestryne”; *morieror*, “ic leornige ðeawas”; *melioror*, “ic betrige”; *uerecundor*, “me sceamað”; *moderor*, “ic gemetegige”; *zelor*, “ic andige”; *moror*,

<sup>44</sup> Scribal corr. from “ðrowendlicū”.

<sup>45</sup> Scribal corr. from “heo”.

<sup>46</sup> *frustror*] *frustro*; cf. O 76r.

<sup>47</sup> Cf. *Excerptiones: Sunt enim alia uerba, quae quamuis non ab actiuis proficiscentia, tamen passiuam semper habent formam, et ex his quaedam eadem uoce utrumque significant, id est actionem et passionem, quae communia nominamus, ut est ‘Osculor te’ et ‘Osculor a te’, ‘Criminor te’ et ‘Criminor a te’* (Porter, *Excerptiones*, p. 184).



“ic latige on sumere stowe” oððe “ic elcige.” Þas word maciað heora *preteritum* on *-atus: miratus sum*, “ic wundrode,” to werlicum hade, *mirata sum* to wiflicum háde, *miratum* to naðrum cynne. *Furatus est uir bouem*, “se ceorl for-stæl ænne oxan”; *furata est mulier*; *furatum est mancipium, et cetera*.

Þa word ðe genimað on *preteritum ui* and næfdon æt-fruman þone *u: amo, amaui*, þa habbað hwilon *sincopam*, þæt is “wanunge,” on ðam oðrum hade and on ðam þriddan. *Amaui, amausti uel amasti* – her is se *ui* awege; *amaustis uel amastis, amauerunt uel amarunt*. Eall swa *néo*, “ic spinne,” *neuī*, “ic spann,” *neuisti uel nesti*, “ðu spunne,” *neuistis uel nestis*, “ge spunnon,” *neuerunt uel nerunt*, “hi spunnon.” Ac hit ne bið na swa, gif se *u* bið æt-fruman on ðam worde: *lauo*, “ic ðwea,” *laui, lauasti* – [49r] ne miht ðu na cweðan her *lasti*.

#### DE SECUNDA<sup>48</sup> CONIUGATIONE

Se oðer *coniugatio* is full eað-cnæwe, for ðan ðe ælc ðæra worda, þe geendað on *éo* and se oðer hád on *és*, is ðære oðere geðeodnysse. *Doceo*, “ic lære,” *doces*, “ðu lærst,” *docet*, “he lærð.” *Et pluraliter: docemus*, “we tæcað,”<sup>49</sup> *docetis*, “ge tæcað,” *docent*, “hi tæcað.” *Eodem modo, tempore preterito imperfecto: docebam*, “ic tæhte,” *docebas*, “ðu tæhtest,” *docebat*, “he tæhte.” *Et pluraliter: docebamus*, “we tæhton,” *docebatis*, “ge tæhton,” *docebant*, “hi tæhton.” *Preterito perfecto: docui*, “ic tæhte,” *docuisti*, “þu tæhtest,” *docuit*, “he tæhte.” *Et pluraliter: docuimus*, “we tæhton,” *docuistis*,<sup>50</sup> “ge tæhton,” *docuerunt uel docuere*, “hi tæhton.” *Preterito plus quam perfecto: docueram*, “ic tæhte gefyrn,” *docueras*, “þu tæhtest,” *docuerat*, “he tæhte.” *Et pluraliter: docueramus*, “we tæhton,” *docueratis*, “ge tæhton,” *docuerant*, “hi tæhton.” *Tempore futuro: docebo*, “ic tæce gýt to-dæg oððe sume dæg,” *docebis*, “ðu tæhtest,” *docebit*, “he tæceð.” *Et pluraliter: docebimus*, “we tæcað,” *docebitis*, “ge tæcað,” *docebunt*, “hi tæcað.”

*Inperatiuo modo*, “bebeodendlicum gemete,” *tempore presenti*, “on and-werdre tide,” *ad secundam et tertiam personam*, “to ðam oðrum háde and to ðam ðriddan”: *doce*, “tæc ðu,” *doceat*, “tæce he.” *Et pluraliter: doceamus*, “tæcen we,” *docete*, “tæce ge,” *doceant*, “tæcon hi.” *Tempore futuro:*

<sup>48</sup> SECUNDA] .II.

<sup>49</sup> Although the “læran” and “tæcan” are synonyms, it is uncharacteristic of Ælfric to so use an alternate translation within a paradigm.

<sup>50</sup> Scribal corr. from “doistis”.

*doceto tu*, “tæc ðu,” *doceto ille*, “tæce he.” *Et pluraliter: doceamus*, “tæce we,” *docetote*, “tæce ge,” *docento*, “tæcon hi.”

*Optatiuo modo: utinam docerem*, “eala gif ic tæhte nú oððe hwene ær,” *utinam doceres*, “eala gif ðu tæhtest,” *utinam doceret*, “eala gif he tæhte.” *Et pluraliter: utinam doceremus*, “eala gif we tæhton,” *utinam doceretis*, “eala gif ge tæhton,” *utinam docerent*, “eala gif hi tæhton.” *Preterito perfecto et plus quam perfecto: utinam* [49v] *docuissem*, “eala gif ic tæhte ful-fremedlice oððe gefyrn,” *utinam docuisses*, “eala gif ðu tæhtest,” *utinam docuisset*, “eala gif he tæhte.” *Et pluraliter: utinam docuissimus*, “ealla gif we tæhton,” *utinam docuissetis*, “eala gif he tæhton,” *utinam docuissent*, “eala gif hi tæhton.” *Tempore futuro: utinam doceam*, “eala gif ic tæce gyt,” *utinam doceas*, “eala gif ðu tæhtest,” *utinam doceat*, “eala gif he tæhte.” *Et pluraliter: utinam doceamus*, “eala gif we tæcað gyt,” *utinam doceatis*, “eala gif ge tæcað,” *utinam doceant*, “eala gif hi tæcað.”

*Subiunctiuo modo*, “under-ðeodendlicum gemete”: *cum doceam*, “þonne ic tæce nu,” *cum doceas*, “þonne ðu tæhst,” *cum doceat*, “þonne he tæcð.” *Et pluraliter: cum doceamus*, “ðonne we tæcað,” *cum doceatis*, “ðonne ge tæcað,” *cum doceant*,<sup>51</sup> “þonne hi tæcað.” *Preterito imperfecto: cum docerem*, “ða ða ic tæhte lytle ær,” *cum doceres*, “þa ða ðu tæhtest,” *cum doceret*, “ða ða he tæhte.” *Et pluraliter: cum doceremus*, “þa ða we tæhton,” *cum doceretis*, “ða þa ge tæhton,” *cum docerent*, “ða ða hi tæhton.” *Preterito perfecto: cum docuerim*, “þa ða ic tæhte full-fremedlice,” *cum docueris*, “þa ða ðu tæhtest,” *cum docuerit*, “ða ða he tæhte.” *Et pluraliter: cum docuerimus*, “ða ða we tæhton,” *cum docueritis*, “ða ða ge tæhton,” *cum docuerint*, “ða þa hi tæhton.” *Preterito plus quam perfecto: cum docuissem*, “ða ða ic tæhte gefyrn,” *cum docuisses*, “ða ða ðu tæhtest,” *cum docuisset*, “þa þa he tæhte.” *Et pluraliter: cum docuissimus*, “ða ða we tæhton gefyrn,” *cum docuissetis*, “ða ða ge tæhton,” *cum docuissent*, “þa ða hi tæhton.” *Tempore futuro: cum docuero*, “þonne ic tæce gyt sume dæg,” *cum docueris*, “þonne þu tæcest,” *cum docuerit*, “þonne he tæcð.” *Et pluraliter: cum docuerimus*, “þonne we tæcað gyt,” *cum docueritis*, “ðonne ge tæcað,” *cum docuerint*, “þonne hi tæcað.” [50r]

*Infinitiuo modo: docere*, “tæcan”; *docere uolo*, “ic wylle nu tæcan”; *docere uolebam*, “ic wolde nu ær tæcan”; *docere uolumus*, “we wyllað tæcan.” *Preterito perfecto et plus quam perfecto: docuisse*, “tæcan”; *vidi aliquando te docuisse pueros*, “ic geseah hwilon þe tæcan þam cildum.” *Futuro tempore: doctum ire uel docturum*<sup>52</sup> *esse; video te doctum ire*, “ic geseo þæt ðu gæst tæcan”; *video te docturum esse*, “ic geseo þæt þu wylt tæcan.”

<sup>51</sup> Scribal corr. from “doceat”.

<sup>52</sup> *docturum*] *doctorū*

*Impersonali modo: docetur.* Þis gemet gæþ ofer ealle ða oðre, æfre on ðam ðriddan hade, and behofað þæt man þær to dó. *Subauditionem et personam*, þæt is “under-hlystunge and hád,” *docetur: subaudis a me*, “ic tæce”<sup>53</sup> (*subaudis* is word: *subaudio*, “ic under-hylste,” *subaudis*, “ðu under-hlyst,” *subaudit*, “he under-hlyst”). *Preterito imperfecto: doctum erat a nobis*, “we tæhton,” and swa forð. *Infinitiuo modo: doceri a me uolo*, “ic wylle tæcan”; *doceri a nobis uolumus*, “we wyllað tæcan.”<sup>54</sup> Ac ðises gemetes nis nan neod.

*Gerundia uel participialia uerba sunt hæc: docendi, docendo, docendum, doctum, doctu.* *Tempus est docendi*, “tima hit is to tæcenne”; *docendo loquor*, “tæcende ic sprece”; *docendum est mihi*, “me is to tæcenne”; *habes pueros ad docendum*, “hæfst ðu cild to lærenne”; *uis doctum ire*, “wylt ðu gan”<sup>55</sup> tæcan”; *doctu ueni*, “fram láre ic cóm.” Þas word magon to eallum hadum, and to eallum tidum, and to ægðrum getele, and to ælcum kynne. *Multum ipse laborat docendo pueros*, “swiðe he swincð, tæcende þam cildum”; *ipsa monialis uigilat docendo puellas*, “seo mynecene wacað, tæcende þam [50v] mæden cildum”; *legendo docetur uir, et legendo docetur mulier.* And hi under-foð *prepositiones*, þæt sind “foresetnyssa,” *in* and *ad*: “*in conuertendo dominus captiuitatem Sión*”<sup>56</sup> *ad legendum, et cetera.* Eft, þonne hi beoð naman, þonne nimað hi him gelice casus: *amanda uirtus*, “lufigendlice miht,” *amandæ uirtutis*, “lufigendlicere”<sup>57</sup> mihte”; *in pascendis gregibus*, “on læswigendum eowdum”; *ad audiendam uocem*, “to gehyrenlicere stemne,” and fela oðre.

*Duo participia ueniunt a uerbo actiuo.* “Twegen dælas, ðe sind gecwedene ‘dæl-nimende,’ cumað of ðam dædlicum worde.” *Presentis temporis: docens*, “tæcende.” *Futuri temporis: docturus sum cras pueros*, “ic wylle tæcan to-merien ðam cildum.” Þus gað ealle ða word ðe geendiað on *éó* on ðam forman hade, and on ðam oðrum hade, on langne *es: habeo*, “ic hæbbe,” *habes*, “ðu hæfst,” *habet*, “he hæfð.”

<sup>53</sup> Ælfric here greatly condenses Priscian’s explanation of the impersonal mode and in so doing becomes potentially unclear, perhaps partly because Old English has no impersonal mode, but instead uses the noun “man” to convey impersonality, as in this very sentence: “behofað þæt man þær to dó”. He also makes a number of logical leaps in his example: *docetur* (“it is taught”) = *subaudis a me* (“you understand [something] from me”) = *ic tæce* (“I teach [you]”).

<sup>54</sup> Cf. Priscian’s discussion of the difference between the passive infinitive, which “*uerbo eget solo ad perfectam significationem, ut ‘Amari uolo’...* requires only a verb, as in ‘I want to be loved,’” and the impersonal infinitive, which “*non solum uerbo, sed etiam ablatiuo casu siue pronominis siue nominis per se indiget, ut ‘Amari a me uolo’ pro ‘Amare uolo’...* requires not only a verb but also an ablative case of a pronoun or noun, as in ‘I wish there to be loved by me...’ for ‘I wish to love’” (Porter, *Excerptiones*, pp. 194–5).

<sup>55</sup> Scribal addition: “gan”.

<sup>56</sup> Cf. Ps 125:1, *Cum converteret Dominus captiuitatem Sion facti sumus quasi somniantes.*

<sup>57</sup> Scribal corr. from “lufigenlicere”.

Þeos *coniugatio* macað hire *preteritum perfectum* on six wisan. Seo forme *preteritum* geendað on -*ui*: *fléo*, “ic wepe,” *fles*, “ðu wepst,” *fleui*, “ic weop,” *fletum*, “gewópen.” Eall swa *defleo*, “ic bewepe,” *defleui*, *defletum*; *neo*, “ic spinne,” *neui*, *netum*; *impleo*, “ic gefylle”; *compleo*, “ic full-fylle”; *suppleo*, “ic fylle”; *oleo*, “ic wexe” oððe “ic stéme,” *oleui*, *oletum* oððe *olui*,<sup>58</sup> *olitum*; *aboleo*, “ic adilegige,” *aboleui*, *aboletum* oððe *abolui*, *abolitum*. Ða oðre maciað *preteritum* on -*eui* and *sopinum* on -*etum*: *deleo*, “ic adilegige,” *deleui*, “ic adylegode,” *deletum*, “adylegod.” Of ðam is gecweden *letum*, “deað,” þe adilegað líf.

Seo oðer *preteritum* geendað on -*ui*: *doceo*, “ic tæce,” *docui*; *habeo*, “ic hæbbe,” *habui*, “ic hæfde,” *habutum*, [51r] “gehæfd”; *prohibeo*, “ic forbeode,” *prohibui*, “ic forbeád,” *prohibitum*, “forboden”; *exhibeo*, “ic gearcige,” *exhibui*, *exhibitum*; *adhibeo*, “ic tó-nime,” *adhibui*, *adhibitum*; *prebeo*, “ic gearcige,” *prebui*, *prebitum*; *taceo*, “ic suwige,” *tacui*, *tacitum*; *conticio*, “ic samod suwige,” *conticui*, *conticitum*; *moneo*, “ic mynegige,” *monui*, *monitum*.

*Sciendum esse quod neutra uerba deficiunt in sopino*. “Is to witenne þæt þa word, þe sind *neutra* gehatene, ateoríað on ðus geradum *sopinum*.” *Caleo*, “ic wearmige,” *calui* – nis þær nan *sopinum*. Eall swa *tepeo*, “ic wlacige,” *tepui*; *horreo*, “ic anðracige,” *horruui*; *candeo*, “ic scine,” *candui*; *studeo*, “ic gecnyrdlæce,” *studui*; *frondeo*, “ic growe,” *frondui*; *splendeo*, “ic scine,” *splendui*; *rubeo*, “ic readige,” *rubui*; *palleo*, “ic blacige,” *pallui*; *pareo*, “ic gehyrsumige,” *parui*; *iaceo*, “ic licge,” *iacui*; *caneo*, “ic hárige,” *canui*; *floreo*, “ic blowe,” *florui*; *uireo*, “ic growe,” *uirui*; *areo*, “ic forsearige,” *arui*; *calleo*,<sup>59</sup> *id est calidus fio*, “ic beo pætig,” *callui*; *excellō*, “ic ofer-stige,” *excellui* (þis word bið eac gecweden *excelso*, *excellis*, ðære ðriddan); *stupeo*, “ic wafige,” *stupui*; *langueo*, “ic adlige,” *langui*; *uigeo*, “ic strangige” oððe “hatige,” *uigui*; *rigeo*, “ic stifige,” *rigui*; *egeo*, “ic wædlige,” *egui*; *indigeo*, “ic beðearf,” *indigui*; *careo*, “ic ðolige sumes þinges,” *carui* (on ðisum wordum mæg beón *sopinum*, *caritum*, and *participium*, *cassus*, and *futurum*, *cariturus*); *timeo*, “ic ondræde,” *timui*,<sup>60</sup> næfþ nænne *sopinum*, ne *metuo*, “ic ondræde,” *metui*; *teneo*, “ic healde,” *tenui*, hæfð *sopinum*, *tentum*; *censeo*, “ic deme” oððe “ic asmeage,” *censui*, *censum*; *absorbeo*, “ic forswelge,” *absorbui*, *absorbtum*.<sup>61</sup>

Seo ðridde *preteritum* [51v] geendað on -*si*: *suadeo*, “ic tihte,” *suasi*, “ic tihte,” *suasum*, “getiht”; *rideo*, “ic hlihhe,” *risi*, *risum*; *ardeo*, “ic byrne,” *arsi*, *arsum*; *indulgeo*, “ic forgife” oððe “miltsgige,” *indulsi*, *indulsum* oððe *indultum*; *algeo*, “ic colige,” *alsi*, *alsum*; *mulgeo*, “ic melce,” *mulsi*,

<sup>58</sup> Scribal corr. from “oleui”.

<sup>59</sup> *calleo*] *calle*

<sup>60</sup> *timui*] *metui*; the scribe evidently copied this from the following line of his exemplar.

<sup>61</sup> i.e. *absorbitum*.

*mulsum* oððe *mulctum*; *fulgeo*, “ic scine,” *fulsi*, *fulsum*; *tergeo uel tergo*, “ic wipige,” *tersi*, *tersum*; *turgeo*, “ic to-swelle,” *tursi*, *tursum*; *urgeo*, “ic ðrafige,” *ursi* (*ursum* is “bera”; *hic ursus*, “þes bera,” *hunc ursum*); *torqueo*, “ic wriðe,” *torsi*, *tortum*, ac ða ealdan cwædon *torsum*. Of ðam gefeged *distorqueo*, “ic to-wriðe,”<sup>62</sup> *distorsi*, *distortum*; *contorqueo*, “ic samod ðrawe,” *contorsi*, *contortum*; *extorqueo*, “ic of awringe,” *extorsi*, *extortum*; *maneo*, “ic wunige,” *mansi*, *mansum*; *hereo*, “ic to-geðeode” oððe “tó-clifige,” *hesi*, *hesum*; and of ðam gefegede, on ðam ylcan andgite, *adhereo*, *inhereo*; *iubeo*, “ic hate,” *iussi*, “ic het,” *iussum*, *et similia*.

Seo feorðe *preteritum* geendað on *-xi*: *lugeo*, “ic heofige,” *luxi*, *luctum*; *frigeo*, “ic beo of-calen,” *frixi*, *frictum*; *augeo*, “ic geice,” *auxi*,<sup>63</sup> *auctum*.

Seo fifte *preteritum* awent þone *-éó* on *-i*: *moueo*, “ic styrige,” *moui*, “ic astyrede,” *motum*, “astyred”; *uoueo*, “ic beháte,” *uoui*, *uotum*; *foueo*, “ic beðige,” *foui*, *fotum*; *faueo*, “ic fultumige,” *fau*, *fautum* (for ðan ðe *fátum* bið of ðam worde *fór*, *fáris*); *caueo*, “ic warnige,” *caui*, *cautum* (*catum* is oðer ðing); *paueo*, “ic forhtige,” *pau*; *conniueo*, “ic wincige,” *conniui*; *ferueo*, “ic wealle,” *ferui*, ac hi nabbað nænne *sopinum*; *cigeo*,<sup>64</sup> “ic gelaðige,” *ciui*, *citum*; *uideo*, “ic geseó,” *uidi*, *uisum*; and of ðam gefegede *preuideo*, “ic foresceawige,” *preuidi*, *preuisum*; *inuideo*, “ic andige,” *inuidi*, *inuisum*; *sedeo*, “ic sitte,” *sed*, *sessum* [52r] (on twam *essum*); and of ðam gefegede *possideo*, “ic geagnige,” *possedi*, *possessum*; *obsideo*, “ic ymbsitte,” *obsedi*, *obsessum*. Eall swa *insideo*, “ic on-sitte”; *subsideo*, “ic under-sitte”; *resideo*, “ic upp-sitte” oððe “ic eft-sitte”; *strideo* oððe *strido*, “ic cearcige” oððe “ic gristbitige,” *stridi*; *respondeo*, “ic andswarige,” *respondi*, *responsum*; *prandeo*, “ic gereordige,” *prandi*, *pransum*.

Seo sixte *preteritum* gæð ðus: *tondeo*, “ic efesige” oððe “ic scere scep oððe hors,” *tondi*, *tonsum*; *mordeo*, “ic bite,” *momordi*, *morsum*; *spondeo*, “ic behate” oððe “ic beweddige,” *spopondi*, *sponsum* (of ðam cymð *sponsus*, “brydguma”); *pendeo*, “ic hangige,” *pependi*, *pensum* (ac hine gað na ðus gif hi beoð gefegede: *suspendo*, “ic áhó,” *suspendi*, “ic ahencge,” *suspensum*); *detondeo*, “ic of-áfesige,” *detondi*, *et cetera*.

Sume word geendiað on *-eó* on ðam forman háde, ac hi ne geendiað on *-es* on ðam oðrum háde, for ðan ðe hi gað æfter ðære forman *coniugatione*, ná æfter ðære oðre: *meo*, “ic fare,” *meas*, “ðu færst,” *meat*, “he færð”; *beo*, “ic gegodige sumne,”<sup>65</sup> *beas*; *creo*, “ic gescypp,” *creas*; *screo*, “ic hræce” oððe “spæte”; *laqueo*, “ic fó mid grine,” *laqueas*;<sup>66</sup> *nauseo*, “me platað,” *nauseas*; *enucleo*, “ic

<sup>62</sup> Scribal addition: “to”.

<sup>63</sup> i.e. *auxi*.

<sup>64</sup> i.e. *cieo*.

<sup>65</sup> Scribal corr. from “sume”.

<sup>66</sup> *laqueas*] *laqueos*

aspyrige,”<sup>67</sup> *enucleas*; *calceo uel calcio*, “ic scoge me,” *calceas uel calcias*. Ane twa word sind ðære, feorðan geðeodnysse: *éo*, “ic gange,” *ís*, “ðu gæst”; *queo*, “ic mæg,” *quis*, “ðu miht.” [53r]

<sup>68</sup>*DE UERBO PASSÍUO*

**D**ocean, “ic eom gelæred,” *doceris*, “ðu eart gelæred,” *docetur*, “he is gelæred” (þæt Ænglisc gæð, swa swa ðæt oþer, her bæftan). *Et pluraliter: docemur, docemini, docentur. Eodem modo, tempore preterito imperfecto: docebar, docebaris, docebatur. Et pluraliter: docebamur, docebamini, docebantur. Eodem modo, tempore preterito perfecto: doctus sum, doctus es, doctus est. Et pluraliter: docti sumus, docti estis, docti sunt. Et ulteriori*<sup>69</sup> *modo, “and on ðam yttran gemete”: doctus fui, doctus fuisti, doctus fuit. Et pluraliter: docti fuimus, docti fuistis, docti fuerunt uel fuere. Eodem modo, tempore preterito plus quam perfecto: doctus eram, eras, erat. Et pluraliter: docti eramus, eratis, erant. Et ulteriori modo: doctus fueram, fueras, fuerat. Et pluraliter: docti fueramus, fueratis, fuerant. Eodem modo, tempore futuro: docebor, doceberis, docebitur. Et pluraliter: docebimur, docebimini, docebuntur.*

*Imperatiuo modo, tempore presenti, ad secundam et tertiam personam: docere, “si þu gelæred,” doceatur. Et pluraliter: doceamur, docemini, doceantur. Eodem modo, tempore futuro: docetor*<sup>70</sup> *tú, docetor ille. Et pluraliter: doceamur, doceminor, docentor.*

*Optatiuo modo, tempore presenti et preterito imperfecto: utinam docerer, docereres, doceretur. Et pluraliter: utinam doceremur, doceremini, docerentur. Eodem modo, tempore preterito perfecto et plus quam perfecto: utinam doctus essem, doctus esses, doctus esset. Et pluraliter: utinam docti essemus, essetis, essent. Et ulteriori*<sup>71</sup> *modo: utinam doctus fuisset, fuisset, fuisset. Et pluraliter: utinam docti fuisset, fuisset, fuisset.*

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<sup>67</sup> The *s* and *p* are written as a ligature here, which does not occur elsewhere in the manuscript.

<sup>68</sup> After a blank folio (52v), which suggests that the two scribes were copying simultaneously, or at least independently, the text begins again in the hand of scribe B. Although as a result of this change in hand some scribal practices inevitably change as well, I have endeavoured to keep the format of the edition consistent. See the discussion of the scribes of this manuscript in “Manuscripts of Ælfric’s *Grammar* and the Manuscript of this Edition,” above, p. xxvi, especially pp. xxviii–xxx.

<sup>69</sup> Scribal corr. from “ulteri”.

<sup>70</sup> *docetor*] *docetur*

<sup>71</sup> Scribal corr. from “ulteri”.

*fuissetis, fuissent. Eodem modo, tempore futuro: utinam docear, docearis, doceatur. Et pluraliter: utinam doceamur, doceamini, doceantur.*<sup>72</sup>

*Subiunctiuo modo uel coniunctiuo modo, tempore presenti: cum docear, docearis, doceatur. Et pluraliter: cum doceamur, doceamini, doceantur. Eodem modo, tempore preterito [53v] imperfecto: cum docerer, docereris, doceretur. Et pluraliter: cum doceremur, doceremini, docerentur. Eodem modo, tempore preterito perfecto: cum doctus sum, cum doctus sis, cum doctus sit. Et pluraliter: cum docti simus, cum docti sitis, cum docti sint. Et ulteriori modo: cum doctus fuerim, cum doctus fueris, cum doctus fuerit. Et pluraliter: cum docti fuerimus, cum docti fueritis, cum docti fuerint. Eodem modo, tempore preterito plus quam perfecto: cum doctus essem, cum doctus esses, cum doctus esset. Et pluraliter: cum docti essemus, cum docti essetis, cum docti essent. Et ulteriori modo: cum doctus fuisset, fuissetis, fuissent. Et pluraliter: cum docti fuissetis, fuissetis, fuissent. Eodem modo, tempore futuro: cum doctus ero, eris, erit. Et pluraliter: cum docti erimus, eritis, erunt. Et ulteriori<sup>73</sup> modo: cum doctus fuero, fueris, fuerit. Et pluraliter: cum docti fuerimus, fueritis, fuerint.*

*Infinitiuo modo, numeris et personis. Tempore presenti: doceri. Preterito: doctum esse uel fuisse. Futuro: doctum iri. Duo participia trahuntur a uerbo passiuo, preteriti temporis et futuri. Preteriti: doctus. Futuri: ut docendus. Eall swa gaþ ða oþre ðrowigendlican word and deponentia: mereor, “ic geearnige,” mereris, “ðu geearnast,” meretur, “he geearnað,” and swa forð, preteritum: merui uel meritus sum, “ic geearnode”; medeor, “ic gelacnige,” medicatus sum; misereor uel miseror,<sup>74</sup> “ic gemiltsige,” misertus sum; reor, “ic wene,” is defictiuum, þæt is “ateorigendlic,” ratus sum, “ic wende”; uereor, “ic anþracyge” oððe “ic wandige,” ueritus sum; fateor and confiteor, “ic andette,” confessus sum; polliceor, “ic behate,” pollicitus sum; tueor, “ic gescylde,” mæg beon commune uerbum, þæt is “gemæne word”; intueor, “ic onlocyge” oððe “ic besceawige,” intuitus, et similia.*

### DE TERTIA CONIUGATIONE

**L**ego, “ic ræde,” legis, “ðu ræst,” legit, “he ræt.” Deos *coniugatio* is gecweden *correpta*, þæt is “gescyrt,” for ðan ðe heo macað hire *imperatiuum* on scortne *-e*: lege, “ræd,” and eft on *infinitiuum* biþ se *-e* scort: legere, “rædan.” And swa ealle ða word, þe to hire belím[54r]pað,

<sup>72</sup> The manuscript is damaged here, possibly by erasure. The *t* is visible, while the expected abbreviation for final *ur* is not, but has been supplied; cf. O, 84r.

<sup>73</sup> Scribal corr. from “ulteri”.

<sup>74</sup> Scribal addition: “I miseror”.

scyrtaþ ðone fore-sædan e on ðæm twam gemetum and on ma oðrum, þonne<sup>75</sup> ða oþre ðreo<sup>76</sup> coniugationes beoð æfre gelengde. *Et pluraliter: legimus, legitis, legunt. Eodem modo, tempore preterito imperfecto: legebam, legebas, legebat. Et pluraliter: legebamus, legebatis, legebant. Eodem modo, tempore preterito perfecto: legi, legisti, legit. Et pluraliter: legimus, legistis, legerunt uel legere. Eodem modo, tempore preterito plus quam perfecto: legeram, legeras, legerat. Et pluraliter: legeramus, legeratis, legerant. Eodem modo, tempore futuro: legam, leges, leget. Et pluraliter: legemus, legetis, legent.*

*Imperatiuo modo, tempore presenti ad secundam et tertiam personam: lege, legat. Et pluraliter: legamus, legite, legant. Eodem modo, tempore futuro: legito tu, legito ille. Et pluraliter: legamus, legitote, legunto uel leguntote.*

*Optatiuo modo, tempore presenti et preterito imperfecto: utinam legerem, utinam legeres,<sup>77</sup> utinam legeret. Et pluraliter: utinam legeremus, utinam legeretis, utinam legerent. Eodem modo, tempore preterito perfecto et plus quam perfecto: utinam legissem, legisses, legisset. Et pluraliter: utinam legissemus, legissetis, legisset. Eodem modo, tempore futuro: utinam legam, legas, legat. Et pluraliter: utinam legamus, legatis, legant.*

*Coniunctiuo modo, tempore presenti: cum legam, cum legas, cum legat. Et pluraliter: cum legamus, cum legatis, cum legant. Eodem modo, tempore preterito imperfecto: cum legerem, cum legeres, cum legeret. Et pluraliter: cum legeremus, cum legeretis, cum legerent. Eodem modo, tempore preterito perfecto: cum legerim, cum legeris, cum legerit. Et pluraliter: cum legerimus, cum legeritis, cum legerint. Eodem modo, tempore preterito plus quam perfecto: cum legissem, cum legisses, cum legisset. Et pluraliter: cum legissemus, cum legissetis,<sup>78</sup> cum legisset. Eodem modo, tempore futuro: cum legero, cum legeris, cum legerit. Et pluraliter: cum legerimus, cum legeritis, cum legerint.*

*Infinitiuo modo, numeris<sup>79</sup> et personis. Tempore presenti: legere. Preteriti: legisse. Futuri: lectum iri uel lecturum esse.*

*Inpersonalis modo, tempore presenti: legitur. Preterito imperfecto: legebatur, et cetera.*

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<sup>75</sup> Scribal deletion: “þ” preceding “þon̄”.

<sup>76</sup> Scribal addition: “ðreo”.

<sup>77</sup> Scribal corr. from “legere”.

<sup>78</sup> Scribal corr. from “legissent”.

<sup>79</sup> Scribal corr. from “numerus”.



Deos *coniugatio* macað hire *preteritum* on eahta wisan, swa swa nan [54v] þæra oðra nedep. Seo forme<sup>80</sup> *preteritum* gæð ðus: *quiesco*,<sup>81</sup> “ic geswice” oððe “ic for-læte” oþþe “ic me gereste,” *quieui, quietum*; *cresco*, “ic weaxe,” *creui, “ic weox,” cretum*; *nosco*, “ic on-cnawe,”<sup>82</sup> *noui, notum*; *ignosco*, “ic miltsige,” *ignoui, ignotum*; *cognosco*, “ic on-cnawe,”<sup>83</sup> *cognoui, cognitum*; *agnosco*, “ic on-cnawe,”<sup>84</sup> *agnoui, agnitum*; *pasco*, “ic fede” oððe “ic læswige,” *pau, pastum* (of þam nama *pastor*, “hyrde”); *consuesco*, “ic gewunige,” *consueui, consuetus sum*; *sino*, “ic geþafige,” *siui, situm*; *sterno*, “ic strewige” oþþe “ic sadelige hors” oððe “ic beddige,” *strau, stratum*; *cerno*, “ic geseo,” *creui, cretum*; *lino*, “ic clæme,” *liui, litum*; *accerso*, “ic gelangige,” *-siui, -situm*;<sup>85</sup> *laccio*, “ic tyrige,” *laccioi, laccioitum*; *pinso*, “ic gearcyge hláf,” *pinsus, pistum* (of þam is nama *pistor*, “bæcestre”); *tero*, “ic to-bryte,” *triui, tritum*; *quero*, “ic sece,” *quesiui, quesitum*; *sero*, “ic sawe,” *seui, satum* (*sero*,<sup>86</sup> *seras*, “ic hæpsige,” is ðære forman, *serau*); *desero*, “ic for-læte,” *deserui*, on oþre wisan, *desertum*; *insero*, “ic on besette,” *inserui, insertum*; *cupio*, “ic gewilnige,” *cupiui uel cupii, cupitum*; *concupio*, “ic samod wilnige,” *concupiui uel concupii, concupitum*; *sapio*, “ic wat” oððe “ic smæcce,” *sapiui oððe sapii, sapitum*; *peto*, “ic bidde,” *petiui, petitum*.

Seo oðer *preteritum* geendaþ on *-ii* ac oðere ne befeallað<sup>87</sup> nama worda, þonne ða ðe gaþ on twa wisan: *cupio*, “ic gewilnige,” *cupiui oððe cupii*; *arcesso*, “ic a-flige mine fynd”<sup>88</sup> oþþe “genyrwige,” *arcessiui oððe arcessii*, and bið se ærra *i æfre*<sup>89</sup> sceort.

Seo ðridde *preteritum* geendað on *-ui*: *imbuo*, “ic ty” oððe “lære,” *imbui, “ic teah,” imbutum*, and bið se *u* lang on ðam *sopinum* and sceort on ðam *preteritum*. Eall swa *acuo*, “ic hwette,” *acui, acutum*; *induo*, “ic me scryde,” *indui, indutum*; *exuo*, “ic me unscride,”<sup>90</sup> *exui, exutum*; *innuo*, “ic

<sup>80</sup> The eight ways of forming the *preteritum* are signified in the manuscript with Roman numerals in the margin, but since only this conjugation is so numbered, the numerals are here omitted.

<sup>81</sup> i.e. *quiesco*.

<sup>82</sup> on-cnawe] oncwawe

<sup>83</sup> on-cnawe] oncwawe

<sup>84</sup> on-cnawe] oncwawe

<sup>85</sup> i.e. *arcesso, arcessiui, arcessitum*.

<sup>86</sup> Scribal deletion following “sero”.

<sup>87</sup> Scribal corr. from “ge fealdað”.

<sup>88</sup> Ælfric here confuses *arcesso* “to send for, summon” with *arceo* “to keep or hold off” (Charlton T. Lewis and Charles Short, *A Latin Dictionary; Founded on Andrews’ Edition of Freund’s Latin Dictionary; Revised, Enlarged, and in Great Part Rewritten by Charlton T. Lewis, Ph.D. and Charles Short, LL.D.* (Oxford: Clarendon Press, 1879), *s.v. arcesso*, sense I. Lit.; *s.v. arceo*, sense II). Cf. Angus Cameron et al., eds., *Dictionary of Old English: A to H Online* (Toronto: Dictionary of Old English Project, 2016), *s.v. a-flygan*, sense 1.a.iv.

<sup>89</sup> Scribal addition: “æfre”.

<sup>90</sup> Scribal corr. from “scride”.

gebicnige,” *innui, innutum; annuo*, “ic getyðige,” *annui, an*[55r]*nutum; diluo*, “ic<sup>91</sup> afeormige,” *dilui, dilutum; polluo*, “ic besmite,” *pollui, pollutum; suo*, “ic siwige,” *sui, sutum; tribuo*, “ic sylle” oþþe “ic forgife,” *tribui, tributum; statuo*, “ic sette,” *statui, statutum; minuo*, “ic wanige,” *minui, minutum; arguo*, “ic ðreage,” *argui, argutum; pluo*, “ic ríne macað,” *pluii*,<sup>92</sup> *sputo*, “ic spæte,” *spui; metuo*, “ic me on-dræde,” *metui* (ðas þreow word nabbaþ nænne *sopinum*); *ruo*, “ic hreose,” *rui, rutum* (ac se tó-wearda *participium* hæfð *i: ruiturus*, “to hreosenne,” and of þissum worde gefegede habbað sceortne *u* on *sopinum*); *eruo*, “ic ahredde”<sup>93</sup> oþþe “ut-aliðige,” *erui, erutum; diruo*, “ic towurpe,” *dirui, dirutum; pono*, “ic sette,” *posui, positum*; and of ðam gefegede *subpono*, “ic under-lecge,” *subposui, subpositum; compono*, “ic gefege,” *composui*,<sup>94</sup> *compositum*;<sup>95</sup> *gigno uel pario*,<sup>96</sup> “ic gestrene,” *genui, genitum; uomo*, “ic spiwe,” *uomui, uomitum; gemo*, “ic geomrige,” *gemui, gemitum; fremo*, “ic grimette,” *fremui, fremitum; tremo*, “ic bifige,” *tremui, tremitum*. On eallum ðissum biþ se *u* sceort on *preteritum* and se *i* on *sopinum*.

*Texo*, “ic wefe,” *texui, textum; nexo*, “ic cnytte,”<sup>97</sup> *nexis (uel nexas, ðære forman), nexui*,<sup>98</sup> *nexum; necto*,<sup>99</sup> “ic cnitte,” *nexui uel nexi, nexum; pecto*, “ic cæmbe,” *pexui uel pexi, pexum; meto*, “ic ripe,” *messui, messum; strepo*, “ic hlyde,” *strepui*,<sup>100</sup> *strepitum; rapio*, “ic gelæcce,” *rapui, raptum*; of ðam gefeged *eripio*, “ic æt-brede” oððe “ahredde,” *eripui, ereptum; diripio*, “ic fram atere,” *diripui, direptum; sterto*, “ic hrute,” *stertui, nis ðær nan sopinum; alo*, “ic fede,” *alui, altum uel alitum; colo*, “ic begange” oððe “ic weorþige,” *colui, cultum; consulo*, “ic axige me rædes” oððe “ic ðeahtige,” *consului, consultum; occulo*, “ic behyde,” *occului, occultum; molo*, “ic grinde,” *molui, molitum; uolo*, “ic wille,” *uolui* (of ðam bið nama *uultus*, “andwlita,” swa swa of *occulo*, “ic bediglige,” *occultus*, “bediglod”); *nolo*, “ic nelle,” *nolui*, ac ðas [55v] twa word nabbað nænne *sopinum*.

<sup>91</sup> Ic] cIc

<sup>92</sup> The inclusion of *pluo* here contradicts Ælfric’s earlier statement that it is only impersonal, being one of many words which “ne magon habban þa twegen forman hádas, ac habbað ðone ðriddan” (f. 43v, p. 63).

<sup>93</sup> Scribal corr. from “ahrædde”.

<sup>94</sup> Scribal corr. from “cūposui”.

<sup>95</sup> Scribal corr. from “cūpositū” .

<sup>96</sup> Scribal addition: “I pario”.

<sup>97</sup> Scribal corr. from “nytte”.

<sup>98</sup> Illegible erasure between *nexui* and *nexū*.

<sup>99</sup> Scribal corr. from “nectu”.

<sup>100</sup> Scribal corr. from “stepui”.

Seo feorðe *preteritum* geendað on *-si*: *quatio*,<sup>101</sup> “ic to-cwyse,” *quassi*, “ic to-cwysde,” *quassum*, “to-cwysed”; *percutio*, “ic slea,” *percussum*; *concutio*, “ic scace”<sup>102</sup> oððe “ic samod slea,” *conculsi*, *conculsum*; *excutio*, “ic of-ascace,” *excussi*, *excussum*; *incutio*, “ic unbeslea” oððe “on<sup>103</sup> asceace,” *incussi*, *incussum* (ðas word macyað heora *imperatiuum* on *-te*: *percute*, “sleh”; *excute*, *et cetera*, and *infinitiuum* on *-tere*: *percutere te uolo uirga*, “ic wylle ðe slean mid girde”); *gero*, “ic bere,” *gessi*, *gestum*; *uro*, “ic for-swæle” oððe “for-bærne,” *ussi*, *ustum*; *uerro*, “ic swape,” *uerri uel uersi*, *uersum*; *sumo*, “ic under-fó,” *sumpsi*, *sumptum*; *promo*, “ic geyppe,” *promsi*, *promptum*;<sup>104</sup> *demo*, “ic wanige,” *dempsi*, *demtum*; *como*, “ic geglænge,” *compsi*, *comtum*; *emo*, “ic bicge macað,” *emi*, *emptum*; *premo*, “ic of-ðricce,” *pressi* (on *twam essum*), *pressum*; and of ðam gefegede *comprimo*, “ic samod of-þricce,” *compressi*, *compressum*; *exprimo*, “ic geswutelige” oððe “swutelice secge,” *expressi*, *expressum*; *tempno*, “ic for-seo,” *tempsi*, *temptum*. Eall swa *contemno*, and of ðam bið *contemptus*, “for-sewennis”; *scribo*, “ic write,” *scripsi* (her bið se *b* on *p* awænd on *preteritum*), *scriptum*; *nubo*, “ic ofer-wreo,” *nupsi*, *nuptum* (ac ðis word gebyrat to giftum ðonon is gecweden *nuptie*, “gyftu”); *scalpo*, “ic clawe,” *scalpsi*,<sup>105</sup> *scalptum*; *sculpo*, “ic grafe,” *sculpsi*, *sculptum*; *carpo*, “ic to-tere” oððe “pluccyge” oððe “tæse,” *carpsi*, *carptum*; and of ðam geféged *excerpo*, “ic of-apluccyge,” *excerpsi*, *excerptum*; *serpo*, “ic smuge,” *serpsi*, *serptum*; *repo*, “ic creope,” *repsi*, *reptum*; *ludo*, “ic plége,” *lusi*, *lusum*; *ledo*, “ic derige,” *lesi*, *lesum*; *rado*, “ic scere,” *rasi*, *rasum*; *rodo*, “ic gnage,” *rosi*, *rosum*; *trudo*, “ic sceofe,” *trusi*, *trusum*; *uado*, “ic gange,” *uasi*, *uasum*; and of ðam gefeged *euado*, “ic æt-winde,” *euasi*, “ic æt-wand,” *euasum*; *illido*, “ic on-beslea,” *illisi*, *illisum*;<sup>106</sup> *claudio*, “ic beluce,” *clausi*, *clausum*; *cludo* oððe *concludo*, [56r] “ic beluce,” *conclusi*, *conclusum*. Eft, *claudio uel claudeo uel claudico*, “ic healtige,” *claudicas*; *plaudio*, “ic heafetyge”<sup>107</sup> oððe “fægnyge,” *plausi*, *plausum*; *cedo*, “ic fare aweg” oððe “ic hryme,” *cessi*, *cessum*; and of þam gefegede *recedo* and *apcedo*,<sup>108</sup> “ic fare aweg”; *precedo*, “ic forestæppe,” *precessi*, *precessum*;

<sup>101</sup> Scribal corr. from “Qatio”.

<sup>102</sup> Scribal corr. from “sceace”.

<sup>103</sup> Scribal corr. from “un”.

<sup>104</sup> i.e. *prompsi*, *promptum*; the scribe similarly omits the expected *p* preceding the *t* in several of the following past participles.

<sup>105</sup> Scribal corr. from “scalsi”.

<sup>106</sup> Erasure between *illi* and *sū*.

<sup>107</sup> Scribal corr. from “heattyge”.

<sup>108</sup> i.e. *abscedo*.

*concedo*, “ic getyþige,” *concessi, concessum*; *incedo*, “ic gange” oððe “on bestæppe”; and ealla ðas word healdað ðone diptongon *ae* on *preteritum*.<sup>109</sup> Eft, *accedo*, “ic genealæce,” *accessi, accessum*.<sup>110</sup>

Oþer is *cedo*,<sup>111</sup> “ic slea” oððe “swinge,” *cecidi*, “ic swang,” *cesum*; and of ðam gefeged *abscido*, “ic of-aceorfe,” *abscido, abscisum*; *succido*, “ic for-ceorfe”; *concido*, “ic samod ceorfe”; *incido*, “ic for-ceorfe”; *precido*, “ic fore-ceorfe”; ðas word ealle habbað ænne *preteritum*, and hi awændað ðone diptongon *ae* on langne *i*; *mergo*, “ic besence” oððe “bedippe,”<sup>112</sup> *mærsi, mærsum*;<sup>113</sup> *spargo*, “ic geond-strede,” *sparsi, sparsum*; *tergo*, “ic wipige,” *tersi, tersum*; *mitto*, “ic asende,” *misi*, on anum esse, *missum*, on twam essum. Eall swa of þam gefegede *inmitto*, “ic on besende,” *inmisi, inmissum*; *committo*, “ic befæste” oððe “agilte,” *comisi, comissum*; *permitto*, “ic geðafige”; *dimitto* and *omitto*, “ic for-læte”; *transmitto*, “ic ofer-sende”; *admitto*, “ic agilte”; *amitto*, “ic for-leose”; *submitto*, “ic nyðer alæte”; *premitto*, “ic fore-sende”; *promitto*, “ic behate”; *pretermitto*, “ic for-læte”; *emitto*, “ic asende”; *remitto*, “ic ongean sende”; and ealla hi habbað ænne *preteritum* and ænne *sopinum*.

Seo fifte *preteritum* geéndað on *-xi*: *duco*, “ic læde,” *dux*, “ic lædde,” *ductum*; *dico*, “ic secge,” *dixi, dictum*; *rego*, “ic wissige,” *rex*, *rectum* (of ðam cymð *rex*, “cynincg,” ðe rihtlice wissað his folce).<sup>114</sup> Of þissum beoð gefegede *porrigo uel porgo*, “ic hræce”; *porrige mihi librum*, “aræce me ða bók”; *dirigo*, “ic táce sumum mæn his weg” oððe “ic gerihte sume wognysse”; *corrigo*, “ic bete sume lease bók” [56v] oððe “ic stýre sumum stuntum mæn”;<sup>115</sup> *erigo*, “ic up arære”; *surgo*, “ic arise”; *pergo*, “ic gange,” *perrexi, perrectum*. Eall swa gað ða fore-sædan word. Eft of *lego* gefegede *neglego*, “ic for-gite,” *neglexi, neglectum*; *intellego*, “ic under-gite,” *intellexi, intellectum* (of þam is *intellectus*, “andgit”); *diligo*, “ic lufige,” *dilexi, dilectum*; *cingo*, and *accingo* and *succingo*, “ic emb-gyrde,” *cincxi, cinctum*; *unguo*, “ic smyrige,” *unxi, unctum*; *iungo*, “ic geocyge,” *iunxi, iunctum*; and of þam, *coniungo*, “ic to-geðeode” (and of ðam is *coniunx*, “gemæcca,” and hit for-læt ðone *n* on *genitiuo*: *coniugis*, ðæt hit nære þam worde gelic, *coniungo, coniungi*); *extinguo*, “ic acwence,” *extinxi, extinctum*; (*stinguo* nis na on gewunan); *ango*, “ic geangsumige,” *anxi, anctum* (and of ðam is *anxietas*, “angsumnys”); *linguo*,

<sup>109</sup> It is unclear what diphthong Ælfric here refers to. Perhaps the strange statement arises from a confusion of Latin *caedo* (“to cut, slay”) with *cedo* (“to fall, die”), which latter is the root of the complex verbs here given.

<sup>110</sup> Scribal corr. from “accessisū”.

<sup>111</sup> i.e. *caedo*.

<sup>112</sup> Scribal corr. from “bedipe”.

<sup>113</sup> Scribal corr. from “mærtū”; the use of the ash (æ) within Latin words here is unusual.

<sup>114</sup> i.e. opposed to *tyrannus* and suggesting Ælfric’s opinion that a king who does not rule rightly is no king at all. See the corresponding discussion of Ælfric’s examples in “The Grammar as a Translation,” above, p. xvi, especially pp. xviii–xx.

<sup>115</sup> An interesting pair of definitions in which Ælfric as compiler and Ælfric as homilist respectively shine through.

“ic liccyge,” *lingxi, linctum*; *ninguo*, “ic sniwe,” *ninxi, ninctum* (of *ðam* is *nix*, “snaw”); *tinguo*, “ic bedýpe,” *tincxi, tinctum* (of *þam* is *tinctura*, “deagunge”); *intingo*, “ic on bedipe”; *pungo*, “ic pricyge,” *puncxi uel pupugi*,<sup>116</sup> *punctum*.

Þas oðre lætað ðone *n* aweg on *sopinum*: *pingo*, “ic méte,” *pinxi, pictum* (of *þam* is *pictura*, “metinge”); *fingo*, “ic hywige” oððe “scyppe,” *finxi*,<sup>117</sup> *fictum* (of *þam* is *figulus uel lutifigulus*, “croc-wyrhta”); *stringo uel restringo*, “ic gewriðe,” *strincxi, strictum*; *ringo*, “ic grennige,”<sup>118</sup> *rinxi, rictum*; *mingo*, “ic mige,” *mixi, mictum*; *affligo*, “ic geswence,” *afflixi, afflictum*; *figo*, “ic gefæstnige,” *fixi, fixum*;<sup>119</sup> *frigo*, “ic hyrste,” *frixi, frixum* (of *þam* is *frixorium*, “hyrstung”); *sugo*, “ic suce,” *suxi, suxum*; *aspicio*, “ic behealde,” *aspexi, aspectum* (of *ðam* is *aspectus*, “ymb-wlatung”); *conspicio* and *respicio*, “ic beseow,” *-xi, -ctum*<sup>120</sup> (of *þam* sind naman *conspiculus*, “gesyhð,” and *respectus*, “anlæc”); *illicio*, “ic beswyce,” *illexi, illectum*; *pellicio*, “ic bepæce,” *pellexi, plectum* (of *ðam* biþ *pe[57r]lex*, “cyfys” oððe “bepæcystre”); *elicio*, “ic ut-aloccyge,” macað *elicui* and *elictum*, for *ðan* ðe *electus* is “gecoren”; *struo* and *construo*, “ic timbrie,” *construxi, constructum*; and of *ðam*, *destruo*, “ic to-wurpe,” *-xi, -ctum*;<sup>121</sup> *instruo*, “ic lære,” *instruxi, instructum*; *fluo*, “ic flowe,” *fluxi, fluxum*; and of *ðam*, *defluo*, “it to-flowe,” *-xi, -xum*; *uiuo*, “ic libbe,” *uixi, uictum*<sup>122</sup> (of *ðam* is *uictus*, “byleofa”); *coquo uel coco*, “ic seoðe,” *coxi, coctum* (of *ðam* is *cocus*, “cóc”); eft, *decoquo*, on *ðam* ilcan andgite (*coquo* gebyrað eac to “gebæce”); *flexo* oððe *flecto*, “ic gebige,” *flexi, flexum*; *plecto*, “ic bréde net” oððe “ic gewitnige,” *plexi, plexum*; *ueho*, “ic wege” oððe “ic ferige,” *uexi, uectum*; *traho*, “ic teo,” *traxi, tractum*; and of *ðam*, *pertraho*, “ic téo swiþe”; *distrabo*, “ic amyrrre”; *detraho*, “ic tæle,” *et similia*.

Seo sixte *preteritum* gæþ ðus: *frango*, “ic to-brece,” *fregi, fractum*; and of *ðam*, *confringo*, “ic to-bryte.” Eall swa *perfringo*, *-fregi, -fractum*; *ago*, “ic do,” *egi, actum*; and of *ðam*, *exigo*, “ic of-gange,” *exegi, exactum*; *subigo*, “ic wrote” oððe “ic under-ðeode,” *subegi, subactum*; *cogo*, “ic nyde,” *coegi, coactum*; *ambigo*, “me twynað,” *ambegi, ambactum*; *lego*, “ic ræde,” *legi, lectum*; and of *ðam*, *perlego*, “ic ofer-ræde,”<sup>123</sup> *perlegi, perlectum*; and *relego*, “ic ræde eft,” *relegi, relectum*; *colligo*, “ic gadrige,” *collegi, collectum* (of *ðam* is *collecta*, “gegaderung” oððe “gegaderode word to anum

<sup>116</sup> *pupugi*] *pupui*

<sup>117</sup> Scribal corr. from “finxn” [?].

<sup>118</sup> Scribal corr. from “grenige”.

<sup>119</sup> Scribal corr. from “fictū”.

<sup>120</sup> An abbreviation mark above the *c* which usually in the manuscript signifies the prefix *con-* must here denote that the root is omitted. The same occurs below in the inflected forms of *destruo* (f. 57r).

<sup>121</sup> See previous note.

<sup>122</sup> Scribal corr. from “uicū”.

<sup>123</sup> Scribal addition: “ic oferræde”.

gebede”); *uinco*, “ic ofer-swyðe,” *uici*, *uictum*. Eall swa *conuinco*, *-uici*, *-ctum* (*uincio*, “ic binde,” is ðære feorðan); *linquo*,<sup>124</sup> “ic for-læte,” *liqui*, *lictum*; and of ðam, *derelinquo* and *relinquo*, of ðam ilcan andgite, *-liqui*, *-lictum*; *delinquo*, “ic agilte”; *rumpo*, “ic to-brece” oððe “to-slyte,” *rupi*, *ruptum*; and of ðam, *disrumpo*, *abrumpo*, on ðam ilcan andgite, *-rupi*, *-ruptum*; *corrumpo*, “ic gewæmme,”<sup>125</sup> *corrupti*, *corruptum*; *soluo*, “ic unbinde” oððe “untyge,” [57v] *solui*, *solutum*; and of ðam, *absoluo* and *dissoluo* on ðam ilcan andgite, *-solui*, *-solutum*; *uoluo*,<sup>126</sup> “ic awende” oððe “wylewige,” *uolui*, *uolutum*; and eall swa *reuoluo*; *caluo*, “ic bespice,” *calui*, *calutum*; *bibo*, “ic drince,” *bibi*, *bibitum*; *lambo*, “ic liccge” oððe “lapige,” *lampi*, *lambitum*; *scabo*, “ic clifrige,” *scabi*, *scabitum*; *uerto*, “ic awende,” *uerti*, *uertum*; *uello*, “ic awyrtwalige,” *uelli* uel *uulsi*, *uulsum*; eall swa *euello*, of ðam gefeged on ðam<sup>127</sup> ylcan andgite; *percello*, “ic sleá,” *perculi*, *perculsum*; *psallo*, “ic singe,” *psalli*, næfð ðys nænne *sopinum*; *pando*, “ic geopenige,” *pandi*, *pansum*;<sup>128</sup> *defendo*, “ic bewerige,” *defendi*, *defensum*; *ostendo*, “ic geswutelige,” *ostendi*, *ostensum* (*ostensum* is “fore-beacn”); *scando* and *ascendo*, “ic astige,” *-di*, *-sum*; *findo*, “ic to-cleofe,” *fidi* (buton<sup>129</sup> *n*), *fissum* (on twam *essum*); *scindo*, “ic to-slite,” *scidi*, *scissum*; *fundo*, “ic ageote,”<sup>130</sup> *fudi*,<sup>131</sup> *fusum* (an *s*, for ðan ðe *se u* is lang); and of ðam gefegede, *perfundo*, “ic geondgeote,” *perfudi*, *perfusum*; *confundo*, “ic gemæncge” oððe “gescynde,” *confudi*, *confusum*; *cudo*, “ic smyðyge,” *cudi* uel *cusi*, *cusum* (of ðam bið gecweden *incus*, “anfilt.” *Cuso* and *acuso*, “ic wrege,” is ðære forman geðeodnyse; and *excuso*, “ic beladige,” *excusas*; and *recuso*, “ic wið-sace”); *diuido*, “ic to-dæle,” *diuisi*, *diuisum*; *facio*, “ic do,” *feci*, *factum*; and of ðam gefegede, *perficio*, “ic full-fremme,” *perfeci*, *perfectum*; *inficio*, “ic begleddige,” *infeci*, *infectum*, *et cetera*.

*Iacio*, “ic torfig” oððe “sceote,” *ieci*, *iactum*; and of ðam gefegede, *abicio*, “ic fram awurpe,” *abieci*, *abiectum*; *proicio*, “ic ut awurpe,” *proieci*, *proiectum*; *inicio*, “ic on awurpe”; *conicio*, “ic samod wurpe” oððe “ic ræde swefn”; *capio*, “ic gefó,” *cepi*, “ic gefæncg,” *captum*, “gelæht” (of ðam is *captiuus*, “hæftling” oððe “gehergod”); of ðyssum gefegede, *incipio*, “ic onginne,” *incepti*, *inceptum*; *recipio* and *suscipio*, “ic under-fó,” *-cepi*, *-ceptum*. Is eac to witanne [58r] þæt ælc ðara worda bið lang on *preteritum* gyf hit hæfð læs stæf gefeg ðonne hit æt-fruman on and-weardum hæfde: *fodio*, “ic

<sup>124</sup> Scribal corr. from “linguo”.

<sup>125</sup> Scribal corr. from “gemæmme”.

<sup>126</sup> Scribal corr. from “Uolun”.

<sup>127</sup> ðam] ðan

<sup>128</sup> Scribal corr.: the *n* replaces an erasure.

<sup>129</sup> Scribal addition: “buton”.

<sup>130</sup> Scribal addition: “ic ageote”.

<sup>131</sup> Scribal corr. from “fundi”.

delfe,” *fodi, fossum* (on twam essum); and of ðam gefegede, *perfodio*, “ic ðurh delfe” oððe “ðurh þy,” *perfodi, perfossum; subfodio*, “ic under-delfe”; *effodio*, “ic ut adelfe”; *fugio*, “ic fleo,” *fugi, fūgitum*. Eall swa of ðam gefegede, *refutio*, “ic ongean fleo” oððe “ic sece socne,” *refugi, refugitum* (of ðam is *refugium*, “socn,” and *fuga*, “fleam,” and *profugus*, “flyma”); *confugio*, “ic samod fleo”; *perfugio*, “ic full fleo,”<sup>132</sup> *perfugi, perfugitum*. Is eac to witanne þæt æfre bið se *i* sceort on þus geradum *sopinum* æt-foran ðam *-tum* on ðyssere *coniugatione*.

Seo sefoðe *preteritum* getwy-fylt þæt forme stæf-gefeg ðus: *pello*, “ic ut adræfe,”<sup>133</sup> *pepuli*, “ic ut adræfde,” *pulum; fallo*, “ic leoge,” *fefelli, falsum; tollo*, “ic nime,” *tetuli* on ða ealdan wisan, ac nu is gewunelic *sustuli* and *sublatum; cado*, “ic fealle,” *cecidi, casum;*<sup>134</sup> *cano*, “ic singe,” *cecini, cantum; pario*, “ic acænne,” *peperi, partum; cedo*, “ic swinge,” *cicidi, cesum; disco*, “ic leornige,” *didici, discitum; tango*, “ic hreppa,” *tetigi, tactum; pango*, “ic geyppe,” *pepigi, pactum; tundo*, “ic cnucyge,” *tutudi, tunsum; pungo*, “ic pricyge,” *pupugi,*<sup>135</sup> *punctum* (of ðam is nama, *punctus*, “prica”); *posco*, “ic bidde,” *poposci, poscitum; parco*, “ic sparige” oððe “arige,” *peperci, parsum* (of ðam is *parcus*, “uncystig”); *tendo*, “ic astrecce,” *tetendi, tensum uel tentum; curro*, “ic yrne,” *cucurri, cursum*.

Sume word of ðyssum gefegede ne gað na swá: *expello*, “ic ut dræfe,” *expuli; depello*, “ic adræfe,” *depuli, -pulum; incido*, “ic on befealle,” *incidi; concido*, “ic samod fealle”; *succino*, “ic under-synge” oððe “orgnige,” *succinui, succentum; occino*, “ic synge ongean,” *occinui, occentum; inpingo*, “ic æt-spurne,”<sup>136</sup> *inpegi, inpactum; contingo* and [58v] *adtingo*, “ic to-geræce,” *contingi, attigi* (sceortne *i*), *contactum; perpendo*, “ic under-gite”; *extendo*, “ic astrecce”; *perpendi, extendi; pertundo*, “ic cnucyge,” *pertundi*.

Sume gað swa swa ða án-fealdan: *dedisco*, “ic for-gite þæt ic ær leornode,” *dedidici; deponco*, “ic bidde geornlice,” *depoposci*. Sume gað on twa wison: *decurro*, “ic of-yrne,” *decucurri et decurri, et cetera*.

Seo eahteoðe *preteritum* þæt æfre stæf-gefeg ðus: *do*, “ic gife,” *das*, is ðære forma<sup>137</sup> geðeodnisse, and of ðam gefegede sind þære ðriddan: *credo*, “ic gelyfe” oððe “befæste,” *credidi,*<sup>138</sup>

<sup>132</sup> Scribal corr. from “feo”.

<sup>133</sup> Scribal corr. from “adrefe”.

<sup>134</sup> Scribal corr. from “cesū”.

<sup>135</sup> *pupugi]* pupui; cf. O 93v.

<sup>136</sup> Scribal corr. from “æt sprne”.

<sup>137</sup> Scribal corr. from “form”.

<sup>138</sup> Scribal corr. from “creditū”.

*creditum; perdo, “ic for-leose,” perditū, perditum; prodo, “ic ameldige,” prodidi, proditum;<sup>139</sup> uendo, “ic sylle wiþ wurðe,” uenditi, uenditum; reddo, “ic agilde,” reddidi, redditum; condo, “ic getimbrige,” condidi, conditum; abscondo, “ic behyde,” -didi, -ditum.*

#### DE UERBO PASSIUO

**L**egor, “ic eom geræd on sumum gewrite sum ðyncg to donne,” *legor, légeris uel legere, legitur. Et pluraliter: legimur, legimini, leguntur. Eodem modo, tempore preterito imperfecto: legebar, legebaris uel legebare, legebatur. Et pluraliter: legebamur, legebamini, legebantur. Eodem modo, tempore preterito perfecto: lectus sum, lectus es, lectus est.<sup>140</sup> Et pluraliter: lecti sumus, lecti estis, lecti sunt. Et ulteriori modo, “and on ðam yttran gemete”: lectus fui, lectus fuisti, lectus fuit. Et pluraliter: lecti fuimus,<sup>141</sup> lecti fuistis, lecti fuerunt uel fuere. Eodem modo, tempore preterito plus quam perfecto: lectus eram, lectus eras, lectus erat. Et pluraliter: lecti eramus, lecti eratis, lecti erant. Et ulteriori:<sup>142</sup> lectus fueram, lectus fueras, lectus fuerat. Et pluraliter: lecti fueramus, lecti fueratis, lecti fuerant. Futuro: legar, legéris uel legére, legetur. Et pluraliter: legemur, legemini, legentur.*

*Imperatiuo modo, tempore presenti, ad secundam et tertiam personam: legere, “sy ðu geræd,” legatur, “sy he geræd.” [59r] Et pluraliter: legamur, legimini, legantur. Eodem modo, tempore futuro: legitor tu, legitor ille. Et pluraliter: legamur, legiminor, leguntor.*

*Optatiuo modo, tempore presenti et preterito<sup>143</sup> imperfecto: utinam legerer, utinam legereris uel legerere, utinam legeretur. Et pluraliter: utinam legeremur, utinam legeremini, utinam legerentur. Eodem modo, tempore preterito perfecto et plus quam perfecto: utinam lectus essem, utinam lectus esses, utinam lectus esset. Et pluraliter: utinam lecti essemus, utinam lecti essetis, utinam lecti essent. Et ulteriori<sup>144</sup> modo: utinam lectus fuissem, utinam lectus fuisses, utinam lectus fuisset. Et pluraliter: utinam lecti fuissemus, utinam<sup>145</sup> lecti fuissetis, utinam lecti fuissent. Eodem modo, tempore futuro: utinam legar, utinam legaris uel legare, utinam legatur. Et pluraliter: utinam legamur, utinam legamini, utinam legantur.*

<sup>139</sup> Marginal scribal addition: “*pdo...pditū*”.

<sup>140</sup> Scribal corr. from “letus” in all three cases.

<sup>141</sup> *fuimus*] sum<sup>9</sup>

<sup>142</sup> *ulteriori*] ulteri

<sup>143</sup> Scribal corr. from “p̄teriti”.

<sup>144</sup> Scribal corr. from “ulteri”.

<sup>145</sup> Scribal addition: *uī* (i.e. *utinam*).



*Coniunctiuo modo, tempore presenti: cum legar, cum legaris uel legare, cum legatur. Et pluraliter: cum legamur, cum legamini, cum legantur. Eodem modo, tempore preterito imperfecto: cum legerer, cum legereris uel legerere,<sup>146</sup> cum legeretur. Et pluraliter: cum legeremur, cum legeremini, cum legerentur. Eodem modo, tempore preterito perfecto: cum lectus sim, cum lectus sis, cum lectus sit. Et pluraliter: cum lecti sumus, cum lecti sitis, cum lecti sint. Et ulteriori<sup>147</sup> modo: cum lectus fuerim, cum lectus fueris, cum lectus fuerit. Et pluraliter: cum lecti fuerimus, cum lecti fueritis, cum lecti fuerunt. Eodem modo, tempore preterito plus quam perfecto: cum lectus essem,<sup>148</sup> cum lectus esses, cum lectus esset. Et pluraliter: cum lecti essemus, cum lecti essetis, cum lecti essent. Et ulteriori modo: cum lectus fuisset, cum lectus fuisses, cum lectus fuisset. Et pluraliter: cum lecti fuissetis, cum lecti fuissetis, cum lecti fuissent. Eodem modo, tempore futuro: cum lectus ero, cum lectus eris, cum lectus erit. Et pluraliter: cum lecti erimus, cum lecti eritis, cum lecti erint. Et ulteriori<sup>149</sup> modo: cum lectus [59v] fuero, cum lectus fueris, cum lectus fuerit. Et pluraliter: cum lecti fuerimus, cum lecti fueritis, cum lecti fuerint.*

*Infinitiuo modo, numeris et personis. Tempore presenti: legi. Preterito: lectum esse uel fuisse. Futuro: lectum iri.*

*Duo participia trahuntur a uerbo passiuo, preteriti temporis et futuri. Preteriti: ut lectus. Futuri: ut legendus.<sup>150</sup>*

Eall swa gað þas word, *deponentia uerba: loquor*,<sup>151</sup> “ic sprece,” *loqueris*, “ðu sprecest,” *loquitur*, “he spreçð,” and swa forð, *preteritum: locutus sum*, “ic spræc.” *Labor*, “ic æt-slide,” *laberis*, *lapsus sum* (ðys byð eac þære forman, *neutri generis: labo, labas, labat*); *liquor*, “ic for-mylte,” *liquefactus sum*; *adipiscor*, “ic begyte,” *adeptus sum*; *gradior*, “ic stæppe,” *gressus sum*; and of ðam gefegede *egredior*, “ic ut fare,” *egressus sum*. Eall swa *ingredior*,<sup>152</sup> “ic in gange”; *regredior*, “ic ongean gange”; *nascor*, “ic beo acænned,” *natus sum*; of ðam, *renascor*, “ic beo geedcænned,” *renatus sum*; *sequor*, “ic fylige”; *consequor*, “ic begite”; *persequor*, “ic ehte,” *-secutus sum*; *utor*, “ic bruce,” *usus sum*; *uescor*, “ic gereordige,” macað *pastus*<sup>153</sup> *sum*,<sup>154</sup> *fruor*, “ic bruce,” macað *potitus sum*; *fungor*, “ic bruce,” *functus sum* (of ðam is *defunctus*, “forð-faren”); *morior*, “ic swelte” (of ðam is *mortuus*, “dead”); *nanciscor*, “ic

<sup>146</sup> *legerere*] *legereris*

<sup>147</sup> Scribal corr. from “ulteri”.

<sup>148</sup> *cum lectus essem*] *cū essē*; cf. O, 95v; Zupitza, p. 184.

<sup>149</sup> *ulteriori*] *ulteri*

<sup>150</sup> *Preteriti: ut lectus. Futuri: ut legendus.*] *Preteriti ut legendus*; cf. Zupitza, p. 185.

<sup>151</sup> *loquor* is given an enlarged majuscule *L* in the manuscript.

<sup>152</sup> *ingredior*] *ingredeor*

<sup>153</sup> Scribal corr. from “part”.

<sup>154</sup> Cf. *De Uerbis Defectiuus*, below, f. 63v, p. 94.

begite,” *nactus sum*; *patior*, “ic ðrowige,” *passus sum*; *compatior*, “ic besargige”; *queror*, “ic ceorige”  
oððe “cyde,” *questus sum*; *ulciscor*, “ic wrece,” *ultus sum*, “ic wræc”; *obliuiscor*, “ic for-gite,” *oblitus*  
*sum*; *reminiscor*, “ic geþence,” *recordatus sum*; *amplector*, “ic ymb-clippe,” *amplexus sum*, *et similia*.

#### DE QUARTA<sup>155</sup> CONIUGATIONE

**Q**uarta coniugatio, “seo feorðe coniugatio,” hæfð langne is on ðam oþrum háde: *audio*, “ic  
gehyre,” *audis*, “ðu gehyrst,” and langne i on *imperatiuum*, *audi*, “gehyr.” Seo *coniugatio* gæþ  
ðus: *audio*, “ic gehyre,” *audis*, “ðu gehyrst,” [60r] *audit*, “he gehyrð.” *Et pluraliter: audimus*,  
*auditis*, *audiunt*. *Eodem modo, tempore preterito imperfecto: audiebam*, *audiebas*, *audiebat*. *Et pluraliter:*  
*audiebamus*, *audiebatis*, *audiebant*. *Eodem modo, tempore preterito perfecto: audiui*, *audiuisti* uel *audisti*,  
*audiuit*. *Et pluraliter: audiuimus*, *audiuistis* uel *audistis*, *audierunt* uel *audiere*. *Eodem modo, tempore*  
*preterito plus quam perfecto: audieram*, *audieras*, *audierat*. *Et pluraliter: audieramus*, *audieratis*,  
*audierant*. *Eodem modo, tempore futuro: audiam*, *audies*, *audiet*. *Et pluraliter: audiemus*, *audietis*,  
*audient*.

*Imperatiuo modo, presenti, ad secundam et tertiam personam: audi*, *audiat*. *Et pluraliter:*  
*audiamus*, *audite*, *audiant*. *Eodem modo, tempore futuro: audito tu*, *audito ille*. *Et pluraliter: audiamus*,  
*auditote*, *audiunto*.

*Optatiuo modo, tempore presenti et preterito imperfecto: utinam audirem*, *utinam audires*,  
*utinam audiret*. *Et pluraliter: utinam audiremus*, *utinam audiretis*, *utinam audirent*. *Eodem modo,*  
*tempore preterito perfecto et plus quam perfecto: utinam audissem*, *utinam audisses*, *utinam audisset*. *Et*  
*pluraliter: utinam audissemus*, *utinam audissetis*, *utinam audissent*. *Eodem modo, tempore futuro:*<sup>156</sup>  
*utinam audiam*, *utinam audias*, *utinam audiat*. *Et pluraliter: utinam audiamus*, *utinam audiatis*,  
*utinam audiant*.

*Coniunctiuo modo uel subiunctiuo modo, tempore presenti: cum audiam*, *cum audias*, *cum*  
*audiat*. *Et pluraliter: cum audiamus*, *cum audiatis*, *cum audiant*. *Eodem modo, tempore preterito*  
*imperfecto: cum audirem*, *cum audires*, *cum audiret*. *Et pluraliter: cum audiremus*, *cum audiretis*, *cum*  
*audirent*. *Eodem modo, tempore preterito perfecto: cum audierim*, *cum audieris*, *cum audierit*. *Et*  
*pluraliter: cum audierimus*, *cum audieritis*, *cum audierint*. *Eodem modo, tempore preterito plus quam*

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<sup>155</sup> Scribal corr. from “QUATA”.

<sup>156</sup> MS omits *futuro*; cf. O, 97r; Zupitza, p. 188.

*perfecto: cum audissem, cum audisses, cum audisset. Et pluraliter: cum audissemus, cum audissetis, cum audissent. Eodem modo, tempore futuro: cum audiero, cum audieris, cum audierit. Et pluraliter: cum audierimus, cum audieritis, cum audierint.*

*Infinitiuo modo, numeris et personis. Tempore presenti et preterito imperfecto: audire. [60v]  
Preterito perfecto et plus quam perfecto: audisse. Futuro: auditum ire uel auditurum esse.*

*Inpersonalis modo, tempore presenti: auditur. Preterito imperfecto: audiebatur. Preterito perfecto: auditum est uel auditum fuit. Preterito plus quam perfecto: auditum erat uel auditum fuerat. Futuro: audietur. Imperatiuo modo: audiatur. Futuro: auditor. Optatiuo modo: utinam audiretur. Plus quam perfecto: utinam auditum esset uel auditum fuisset. Futuro: utinam audiatur. Coniunctiuo modo: cum audiatur. Preterito imperfecto: cum audiretur. Preterito perfecto: cum auditum sit uel fuerit. Preterito plus quam perfecto: cum auditum esset uel fuisset. Futuro: cum auditum erit uel fuerit. Infinitiuo modo, tempore presenti: audiri. Preterito: auditum esse uel fuisse. Futuro: auditum iri.*

*Gerundia uel participialia uerba sunt hec: audiendi, audiendo, audiendum, auditum, auditu.  
Duo participia trahuntur a uerbo actiuo, presentis temporis et futuri. Presentis: audiens. Futuri: auditurus.*

Deos coniugatio macađ hyre preteritum on six wison. Seo forme preteritum geendađ on -xi: uincio, “ic binde,” uinxi, “ic band,” uinctum, “gebunden”; sancio,<sup>157</sup> “ic deme” ođđe “ic gesette” ođđe “ic halgige,” sanxi, sanctum, ac ða ealdan mæn cwædon sancciu uel sanccii.

Seo ođer preteritum geendađ on -si: fulcio, “ic under-lecge” ođđe “under-wreþige,” fulsi, fultum; sarcio, “ic siwige,” sarsi, sartum (of ðam is sartor, “seamere,” sartrix, “heo”); farceo, “ic crammige” ođđe “fylle,” farsi, fartum;<sup>158</sup> of ðissum gefegede cumfercio,<sup>159</sup> “ic samod fylle”; refercio, “ic ongean fylle,” -fersi, -fertum; raucio, “ic hásige,” rausi, rausum (of ðam is raucus and rauca, “hás”); sentio, “ic gefrede” ođđe “under-gyte,” sensi, sensum; of ðam, consentio, “ic geþafige,” consensi, consensum; dissentio, “ic ungeþwærige,” -si, -sum; haurio, “ic hlade,”<sup>160</sup> [61r] hausi, haustum; of ðam, exaurio, “ic of-ahlade,” exhausi, exhaustum; sepio, “ic ymb-hegige,” -sepsi, -septum.

Seo ðridde preteritum geendađ on -ui: aperio, “ic geopenige,” aperui, apertum; cooperio, “ic ofer-wreo,” cooperui, coopertum; prosilio, “ic forð aræse,” prosilui; insilio, “ic on behleape,” insilui;

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<sup>157</sup> i.e. sancio.

<sup>158</sup> Scribal corr. from “furtū”.

<sup>159</sup> i.e. confercio.

<sup>160</sup> Scribal addition: “ic hlade”.

*disilio*, “ic of-alihhte,” *dissilui*; ðas word sind gefegede of *salio*,<sup>161</sup> “ic hleape,” ac hi nabbað nænne *sopinum* on gewunan.

Seo feorðe *preteritum* wyrpð aweg ðone *o* and wanað þæt an stæf-gefeg: *comperio*, “ic ongite,” *comperii*, *compertum*; *repperio*, “ic gemete,” *repperi*, on twam peum, *repertum*; *uenio*, “ic cume,” *ueni*, *uentum*; and of ðam gefegede *aduenio*, “ic to cyme,” *adueni*, *aduentum* (of ðam is *adutus*, “tocyme”); *conuenio*, “ic samod cume,” *conueni*, *conuentum*; *inuenio*, “ic gemete,” *inueni*, *inuentum*.

Seo fifte *preteritum* and seo sixte gað to-gædere ðus: *audio*, “ic gehyre,” *audiui uel audii*, *auditum*. Eall swa gað þas word: *scio*, “ic wat,” *sciui uel scii*, *scitum*; and of ðam gefegede *asscio*, “ic geferlæce,” *assciui uel asscii*, *assciturum*; *cio*, “ic gelaðyge,” *ciui uel cii*, *citum*; *mollio*, “ic hnecxige,” *mollui uel mollii*, *mollitum*. Eall swa gað þas oðre: *seruio*, “ic þeowige”; *munio*, “ic ymb-tríme”; *stabilio*, “ic gestaðol-fæste”; *dormio*, “ic slape”; *seuio* and *insanio*, “ic wede”; *bullio*, “ic wealle”; of ðam, *ebullio*, “ic upp awealle” oððe “up abrece”; *obedio*, “ic gehyrsumige”; *fastidio*, “me aðrit”; *lenio*, “ic gelyðewæce”; *exinanio*, “ic a-idlige”; *nutrio*, “ic fede”; *finio*, “ic geendige”; *punio*, “ic gewitnige”; *sopio*, “ic swefige”; *hinnio*, “ic hnæge”; *redimio*, “ic gefrætwise” (*redimo*, “ic alyse,” is ðære ðriddan geþeodnisse); *lippio*, “me tyrað mine eagan” oððe “scimiað” (of ðam is *lippus*, “sur-eagede”; and *lippitudo*, “seo untrumnis”); *erudio*, “ic lære”; *insignio*, “ic mærsige” oððe “frætwise”; *condio*, “ic gelogyge” oððe “sylte” [61v] (*condo*, “ic gescippe,” is ðære ðriddan; of ðam is *conditor*, “scippend”); *salio*, “ic hleape”; of ðam is *sopinum*, *saltum*; *sallio*, “ic sylte,” sceall habban twegen ellas, and *sopinum*, *sallitum* (*sallo*, “ic sylte,” is ðære ðriddan, and his *sopinum*, *salsum*,<sup>162</sup> “gesylt”; of ðam is *salsamentum*, “sæl-mærige”); *psallo*, “ic singe mine sealmas,” sceal habban *p* on fore-weardan;<sup>163</sup> *sepelio*, “ic bebyrge,” macað *sopinum*, *sepultum* and *sepulturus*, to-weard, for ðon ðe se gewuna is strængra on ælcum worde þonne his regol sy.<sup>164</sup>

*Eo*, “ic fare,” *iui uel ii*, *itum*; of ðam gefegde, *exeo*, “ic ut fare”; *adeo*, “ic to fare” (þæt is eac *aduerbium*, *adeo*, “to ðon swyðe”); *obeo*, “ic gewite”; *pretereo*, “ic for-gæge.” Ac hi habbað ealle scortne *i* on *sopinum* æt-foran ðam *-tum*: *exitum*, “ut afaren” oððe “ut fareld”; *aditum*, *obitum*, *preteritum*. Heora *preteritum* bið ðus: *-iui uel -ii*, and *futurum*, *ibo*, “ic fare,” *ibis*, “ðu færst.” *Imperatiuum*: *i*, “far ðu,” *eat*, “fare he,” *et cetera*. Eall swa *queo*, “ic mæg,” *quis*, “ðu miht,” *quit*, “he mæg,” *quiui uel quii*, “ic mihte,” *quitum*, sceort *i*, *futurum*: *quibo*. Eall swa ðære forman geðeodnisse

<sup>161</sup> *salio* | *salia*

<sup>162</sup> Scribal corr. from “saltū”.

<sup>163</sup> Ælfric’s remark suggests that this *p* was not pronounced at least according to the common practice familiar to him.

<sup>164</sup> “Custom is stronger than the rule” is a striking maxim, especially in a text designed to set out the rules of a language.

of þam gefeged *nequeo*, “ic ne mæg,” *nequiui uel nequii, nequitum*; *ueneo*, “ic beo geseald” oððe “ic ga to-wurðe,” *ueniui uel uenii, uenum*; *ambio*, “ic gewylnige,” is gefeged of *eo*, and for ðan ðe hit awende þone *e* on *i*, hit gelengde ðone *bi* on *sopinum* and on *participia: ambitus*, “gewilnod,” *ambita, ambitum*. Se nama swa ðeah of ðam, *ambitus*, “gewilnung,” hæfð sceortne *bi*.

## DE UERBO PASSIUO

**A** *udior*, “ic eom gehyred,” is ðrowigendlic word, *audiris*, “ðu eart gehyred,” *auditur*, “he is gehyred.” *Et pluraliter: audimur, audimini, audiuntur. Eodem modo, tempore preterito imperfecto: audiebar, audiebaris uel audiebare, audiebatur. Et pluraliter: audiebamur, audiebamini, audiebantur. Eodem modo, tempore preterito perfecto: auditus sum, auditus es, auditus est. Et pluraliter: auditi sumus, auditi estis, auditi sunt. Et ulteriori modo auditus fui, audi[62r]tus fuisti, auditus fuit. Et pluraliter: auditi fuimus, auditi fuistis,<sup>165</sup> auditi fuerunt uel fuere. Eodem modo, tempore preterito plus quam perfecto: auditus eram, auditus eras, auditus erat. Et pluraliter: auditi eramus, auditi eratis, auditi erant. Et ulteriori modo: auditus fueram, auditus fueras, auditus fuerat. Et pluraliter: auditi fueramus, auditi fueratis, auditi fuerant. Eodem modo, tempore futuro: audiar, audieris uel audiere, audietur. Et pluraliter: audiemur, audiemini, audientur.*

*Inperatiuo modo, tempore presenti, ad secundam et tertiam personam: audire, audiat. Et pluraliter: audiamur, audimini, audiantur. Futuro: auditor tu, auditor ille. Et pluraliter: audimur, audiminor, audiuntor.*

*Optatiuo modo, tempore presenti et preterito imperfecto: utinam audirer, utinam audireris uel audirere, utinam audiretur. Et pluraliter: utinam audiremur, utinam audiremini, audirentur. Eodem modo, tempore preterito perfecto et plus quam perfecto: utinam auditus essem, auditus esses, auditus esset. Et pluraliter: utinam auditi essemus, auditi essetis, auditi essent. Et ulteriori modo: utinam auditus fuissem, auditus fuisses, auditus fuisset. Et pluraliter: utinam auditi fuissemus, auditi fuissetis, auditi fuissent. Eodem modo, tempore futuro: utinam audiar, utinam audiaris uel audiare, utinam audiat. Et pluraliter: utinam audiamur, utinam audiamini, utinam audiantur.<sup>166</sup>*

*Coniunctiuo<sup>167</sup> modo, tempore presenti: cum audiar, cum audiaris uel audiare, cum audiat. Et pluraliter: cum audiamur, cum audiamini, cum audiantur. Eodem modo, tempore preterito imperfecto:*

<sup>165</sup> *auditi fuistis*] *auditi fu fuistis*

<sup>166</sup> Scribal corr. from “*audiat*”.

<sup>167</sup> *Coniunctiuo*] *Coniunctiuo*

*cum audirer, cum audireris uel audirere, cum audiretur. Et pluraliter: cum audiremur, cum audiremini, cum audirentur. Eodem modo, tempore preterito perfecto: cum auditus sim, cum auditus sis, cum auditus sit. Et pluraliter: cum auditi simus, cum auditi sitis, cum auditi sint. Et ulteriori modo: cum auditus fuerim, cum auditus fueris, cum auditus fuerit. Et pluraliter: cum auditi fuerimus, cum auditi fueritis, cum auditi fuerint. [62v] Eodem modo, tempore preterito plus quam perfecto: cum auditus essem, cum auditus esses, cum auditus esset. Et pluraliter: cum auditi essemus, cum auditi essetis, cum auditi essent. Et ulteriori modo: cum auditus fuisset, cum auditus fuissetis, cum auditi fuissetis. Et pluraliter: cum auditi fuissetis, cum auditi fuissetis. Eodem modo, tempore futuro: cum auditus ero, cum auditus eris, cum auditus erit. Et pluraliter: cum auditi erimus, cum auditi eritis, cum auditi erint. Et ulteriori modo: cum auditus fuero, cum auditus fueris, cum auditus fuerit. Et pluraliter: cum auditi fuerimus, cum auditi fueritis, cum auditi fuerint.*

*Infinitiuo modo, numeris et personis. Tempore presenti: audiri. Preterito: auditum esse uel fuisse. Futuro: auditum iri.<sup>170</sup>*

*Participia trahuntur a uerbo passiuo duo, preteriti temporis et futuri. Preteriti: ut auditus. Futuri: ut audiendus.*

Eall swa gað ðas word *deponentia*: *blandior*, “ic geswæslæce” oððe “olæce,” *preteritum*: *blanditus sum*; *molior*, “ic hicge,” *molitus sum*; of ðam, *demolior*, “ic aweste,” *demolitus*; *partior*, “ic to-dæle,” *partitus sum*; *metior*, “ic mete,” *mensus*<sup>171</sup> *sum*; *mentior*, “ic leoge,” *mentitus sum*; *orior*, “ic up aspringe,” *ortus sum*; *ortus est sol*, “sunne is upp agan”; *morior*, “ic swelte,” *mortuus sum* (on twam úum, swa swa nan oðer, ac þis word is swiðor þære ðriddan geþeodnisse); *lartior* and *dilargior*,<sup>172</sup> “ic dæle” oððe “gife cystelice,” *largitus sum*;<sup>173</sup> *sortior*, “ic hleote,” *sortitus sum*; *experior*, “ic afinde”; *expertus sum*, “ic afunde,” *et similia*.

Nu is to witanne þæt on ðære forman geðeodnisse is se *a* lang on Læden spræce: *amabam*, *amaui*, “ic lufode,” *amare*, “lufian.” And swa gehwær on ðære oðre geðeodnisse is se *e* lang: *flebam*, *fleui*, “ic weop,” *flere*, “wepan,” *et cetera*. On ðære ðriddan geðeodnisse biþ se *e* lang: *legebam*, “ic rædde,” ac he bið sceort on oþrum stowum: *cum legerem*, “ða ða ic rædde,” *legere*, “ræden,” *et cetera*. On ðære feorðan is se *i* lang: *audiui*, “ic gehyrde,” *cum audirem*, [63r] “ða ða ic gehyrde,” *audire*,

<sup>168</sup> Scribal corr. from “auditi”.

<sup>169</sup> Marginal scribal addition: “& pfr... fuissent”; cf. O, f. 101v; Zupitza, pp. 196–7.

<sup>170</sup> Marginal scribal addition: “preterito... iri”; cf. *ibid*.

<sup>171</sup> Scribal corr. from “messus”.

<sup>172</sup> Scribal addition: “J dilargior”.

<sup>173</sup> Scribal corr. from “lagitus”.

“gehyran,” *et cetera*. Eall swa on ðrowigendlican, ac on ðære ðriddan geðeodnisse, bið se *e* sceort on and-weardre tide: *legor*, “ic eom geræd,” *légeris; loquor*, “ic sprece,” *loqueris*. On *futurum*, he bið lang: *legar, legeris, legetur*,<sup>174</sup> on þam oðrum hade and on ðam ðriddan. Eall swa *loquar, loqueris, loquetur*. *Æghwær*<sup>175</sup> elles bið se<sup>176</sup> *e* scort.<sup>177</sup> On *imperatiuum* bið se *a* lang on ðam oþrum hade: *legatur, loquatur, et cetera*.

#### DE UERBIS ANOMALIS UEL INEQUALIBUS

**S**ume word sind gehatene *onomala* oððe *inequalia*. *Onomalus* is “unemne,” *inequalis*, “ungelic.” Hi sind swa gehatene for þan þe hi ne gað na swa swa oðre word on sumere stowe.

*Fero*, “ic bere,” gæð ðus: *fers*, “ðu berst,” *fert*, “he berð.” *Et pluraliter: ferimus*, “we berað,” *fertis*, “ge berað,” *ferunt*, “hy berað.” *Preteritum imperfectum: ferebam*, “ic bæx,” *et cetera*. *Preterito perfecto: tuli*, “ic bæx,” *tulisti, et cetera*. *Imperatiuum: fer*, “ber ðu,” *ferat*, “bere he,” *et cetera*. *Optatiuo modo: utinam ferrem, ferres*. *Infinitiuo: ferre*, “beran.” On eallum oðrum stowum hit filigð ðære ðriddan geþeodnisse.

*Uolo*, “ic wille,” *uis*, “ðu wilt,” *uult*,<sup>178</sup> “he wile.” *Et pluraliter: uolumus*, “we willað,” *uultis*, “ge willað,” *uolunt*, “hi willað.” Næfð þis word nænne *imperatiuum* for ðan ðe se willa sceal beon æfre frig. *Optatiuum: utinam uellem*, “eala gif ic wolde.” *Futuro: utinam uelim*, “eala gif ic wille git.” Eall swa on *subiunctiuo, presens: cum uelim*, on anum elle. *Preterito imperfecto: cum uellem*, on twam ellum. *Infinitiuo: uelle*, “willan.” On eallum oðrum stowum hit gað æfter þære þriddan geðeodnisse.

Of ðam gefeged *nolo*, “ic nelle,” *non uis*, “ðu nelt,” *non uult*,<sup>179</sup> “he nele.” *Et pluraliter: nolumus*, “we nellað,” *non uultis*, “ge nellað,” *nolunt*, “hi nellað.” Þis word hæfð *imperatiuum: noli*, “nelle ðu,” *nolite*, “nelle ge.” *Utinam nollem, cum nollem, nolle*, “nellan,” *et cetera*.

*Edo*, “ic ete,” [63v] *es*, “ðu etst,” *est*, “he ett.” *Et pluraliter: edimus*, “we etað,” *editis*, “ge etað,” *edunt*, “hi etað,” and swa forð æfter ðære ðriddan geðeodnisse. *Optatiuo: utinam essem*, “eala gif ic ete,” *esse*, “etan,” *et cetera*.

<sup>174</sup> *legatur*] legæt

<sup>175</sup> Scribal corr. from “æghwr”.

<sup>176</sup> Scribal addition: “se”.

<sup>177</sup> Marginal scribal additon: “æghwær... scort”; cf. O, 103r; Zupitza, p. 198.

<sup>178</sup> Scribal corr. from “uul”.

<sup>179</sup> *non uult*] nonuul

*Eo*, “ic fare,” *is*, “ðu færst,” *it*, “he færð.” *Et pluraliter: imus*, “we farað,” *itis*, “ge faraþ,” *eunt*, “hi farað.” *Preterito imperfecto: ibam*. *Perfecto: iui*. *Futuro: ibo*. *Í*, “far ðu,” *eat*, “fare he.” *Infinitiuo: ire*, *et cetera*. Eall swa of þam gefegede eft *queo*, “ic mæg.” *Futuro: quibo*. *Infinitiuo: quire*. *Ueneo*, “ic gange to ceape” oððe “ic beo geseald,” *uenibam*, *ueniui*, *uenibo*, *et cetera*.

*Sum*, “ic eom,” is edwistlic word and gebyrað to Gode anum synderlice, for ðan ðe God is æfre unbegungenn and ungeendod on him silfum, and ðurh hine silfne wunigende.<sup>180</sup> *Sum*, “ic eom,” *es*, “ðu eart,” *est*, “he is.” *Et pluraliter: sumus*, “we sind,” *estis*, “ge sind,” *sunt*, “hi sind.” *Preterito imperfecto: eram*, “ic wæs,” *eras*, *erat*. *Preterito perfecto: fui* and swa forð, swa swa on ðrowigendlicum worde stent awriten.<sup>181</sup> *Futuro: ero*, “ic beo,” *eris*, *erit*. *Et pluraliter: erimus*, *eritis*, *erunt*. *Imperatiuo: sis*, “beo þu,” *sit*, “beo he.” *Et pluraliter: simus*, “beon we,” *sitis*, *sint*. *Futuro: esto*, “beo ðu,” *sit*. *Et pluraliter*.<sup>182</sup> *estote*, “beon ge,” *sunto uel suntote*, “beon hi.” *Optatiuo futuro: utinam sim*, *cum sim*, *et cetera*.

Eall swa gað of ðyssum gefegede *presum*, “ic begime” oððe “ic fore-eom,” *prees*, *preest*; *adsum*, “ic æt-eom” oððe “her ic eom”; *prosum*, “ic fremige,” *prodes*, *prodest* (*d* betwux). *Et pluraliter: prosumus*, “we fremiað,” *prodestis*, *prosunt*. *Preterito imperfecto: proderam*. *Perfecto: profui*, *et cetera*. *Desum*, “ic eom wana of ðam getæle,” *dees*, *deest*; *de est mihi pecunia*, “me is feos wana”; *desunt mihi numini*, “me sind wana penegas,” *et similia*.

#### DE UERBIS DEFECTIUIS

**S**ume word sindon gehatene *defectiua*,<sup>183</sup> ðæt sind á[64r]teorigendlice, for ðan ðe hi ateriað on sumere stowe. *Ferio*, “ic slea,” næfð nænne *preteritum perfectum*, buton hit nime of oðrum worde ðæs ilcan andgites: *percutio*, “ic slea,” *percussi*, “ic sloh.” *Fero*, “ic bere,” macað *preteritum*, *tuli*, of ðam worde *tollo*, “ic nime” oððe “ic bere.” *Sisto*, “ic sette,” nimð *preteritum* of *statuo*, “ic sette,” *statui*. *Furo*, “ic wede,” *furis*, *furit*, macað *insaniui* of *insanio*, “ic wede.” *Uescor*, “ic gereordige,” *uesceris*, *uescitur*, is *deponans* and nimð *preteritum*, *pastus*<sup>184</sup> *sum*, of ðam worde *pascor*, “ic

<sup>180</sup> A glimpse of Ælfric the homilist is again visible in this elaboration on the meaning of *sum*.

<sup>181</sup> Ælfric employs an economical expedient: he points readers to the often repeated conjugation of *sum* present in the conjugations of passive verbs rather than reiterating it here.

<sup>182</sup> Marginal scribal addition: “et þæt”.

<sup>183</sup> *defectiua* is written in majuscule script alongside the title of the section, one line above its proper spot, which is left blank.

<sup>184</sup> Scribal corr. from “partus”.



eom afed” oððe “gelæswod.” *Medeor*, “ic lacnige,” nimð *preteritum* of *medicor*, *medicatus sum*. *Reminiscor*, “ic gemune,” nimð of *recordor*, *recordatus sum*, “ic gemunde.” *Cresco*, “ic weaxe,” nimð of *cerno*, “ic geseo,” *preteritum*, *creui*, “ic weox” oððe “geseah.” *Mereo*, “ic gnornige,” macað *preteritum*, *mestus sum*; hit sceolde macian *merui*, ac se gewuna hit ne geðafað of þissum is *meror*, “grornung.” *Mereor*, “ic geearnige,” macað *merui*, “ic geearnode,” *uel meritus sum* (of ðam is *meritum*, “gearnung”).

Fif word sind gecwedene *neutra passiuua*, for ðan þe hi maciað heora *preteritum* swa swa ðrowigendlice word. Dreo þæra oðre geþeodnisse: *gaudeo*, “ic blissie,” *gauius sum*; *audeo*, “ic dear,” *ausus sum uel fui*; *soleo*, “ic gewunige,” *solitus sum uel fui* (ðis word næfð nænne *futurum*, for ðan ðe þæt andgit nele). Of ðære ðriddan geðeodnyse: *fido*, “ic truwigge,” *fsus sum*; *fio*, “ic eom geworden oððe geworht,” *factus sum*. Of *fido* bið gefeged *confido*, “ic truwigge,” *confisus sum*, “ic truwoðe.” *Facio*, “ic wyrce,” is *neutrum*<sup>185</sup> and to-geanes ðam word is *fio*, ðrowigendlic.

Sume word habbað gelice *presens*, ðæt is and-werd,<sup>186</sup> and *preteritum*: [64v] *odi*, “ic hatige,” and *odi*, “ic hatede,” ac we cweðað hwilon, *odio habeo*, “ic hæbbe onhatunge,” swa swa stænt on ðam sealme: *Iniquos hodio habui*,<sup>187</sup> “ða unrihtwisan ic hæbbe onhatunge” (of ðam is *participium osus* and gefeged *exosus* and *perosus*, “and-sæte” oððe “on-scunigendlic,” and nama *osor*, *osoris*, “feond” oððe “hatigend”); *noui*, “ic cann” oððe “ic wat,” *noui*, “ic wiste” (of ðam is nama *notus*, “cuð,” and gefeged *ignotus*, “uncuð”); *memini*, “ic gemune nu,” and *memini*, “ic gemunde,” *imperatiuum*: *memento*, “gemun ðu,” *mementote*, “gemune ge.” *Priscianus* cwæð eac, *meminens*, “gemunende,” *participium* on oðrum stowum hi ateoriað. *Memor esto* is of twam dælum: *esto*, “beo ðu,” *memor*, “gemindyg.” *Cēpi*, “ic ongan,” hæfð *preteritum*, *cepisti*, “þu ongunne,” *cepit*, “he ongan,” *et pluraliter*: *cepimus*, *cepistis*, *ceperunt*; næfð hit na mare buton *coeptus*, “ongunnen,” *participium*, and *cepta*, *ceptum*.

Sume word sind gecwedene *inpersonalia*, þæt sind “buton hade.” Hi habbað ðone ðriddan had and sind ateorigendlice: *iuuat*, “gelustfullað”; *stat* “stent”; *constat*, “swutol is.” Ic wille secgan hwæt hi ealle habbað and hu hi beoð geðeodde. Sume hi teoð *nominatiuum casum*: *restat*, “to lafe is,” and Ioseph cwæð, *Adbuc restant*<sup>188</sup> *anni quinque*,<sup>189</sup> “git ðær sind fif gear to lafe.” *Iuuat me*, “me gelustfullað” – her is *acussatiuus*. Eall swa *delectat*, “gelustfullað,” *me*, *te*, *illum*. *Datiuus*: *uacat mihi*,

<sup>185</sup> i.e. intransitive. See p. 7, n. 4, above.

<sup>186</sup> Scribal corr. from “andweard”; the correction is strange since the form “andweard” occurs several times in the manuscript, in both scribes’ hands, though less frequently than “andwerd”.

<sup>187</sup> Ps 118:113, *Iniquos odio habui et legem tuam dilexi*.

<sup>188</sup> Scribal corr. from “restat”.

<sup>189</sup> Gn 45:6, *adbuc enim quinque anni residui sunt famis, ne et tu pereas et domus tua et omnia quae possides*.

“ic eom æmtig”; *uacat nobis, uacate*<sup>190</sup> *lectioni*, “æmtigaþ to rædinge”;<sup>191</sup> *uacans esse lectionibus*, “he begæð his rædinge”; *licet mihi bibere*, “mot ic drincan”; *mihi licuit*, “ic moste”; [65r] *tibi licet, nobis licet, si nobis liceret*, “gif we moston,” *infinitiuum: licere*, “beon alifed,” and *licuisse* and *licitum esse* (*licentia* is “leaf”); *placet mihi*, “me gelicað,” *libet mihi*, “me gelustfullað,” *placuit, libuit, libens*, “lustbære.” Eall swa *liquet*, “swutol is”; *conuenit*, “gerist”;<sup>192</sup> *euenit*, “becom”; *accidit*, “gelamp”; *expedit*, “fremað,” *mihi, nobis, et cetera. Accussatiuo: tedet me*, “me aðrit”; *tedet animam meam uite meę*,<sup>193</sup> cwæð Iob; *decet*, “gedafenað,” *me decet, nos decet, decuit*, “gedafonode.” Eall swa *oportet*, “gedafenað,” *oportuit; penitet me*, “me of-ðincð,” *penituit* (*peniter*, “behreowsian”; *penitentia*, “behreowsung” oððe “dæd-bot”); *me pudet*, “me scamað,” *puduit, pudere; me piget*, “me ne lyst,” *piguit, pigere* (*pigritia*, “slæwð”); *miseret me*, “me of-hrywð,” *misertum est* (*miseria*, “yrmð”); *latet*, “digele is,” *me, te, nos; liquet*, “swutel is,” *nobis*, “us,” *et omnibus*, “and eallum.” Ac ðas word and þyllice nabbað nænne *futurum*. *Infinitiuum: penitere, penituisse*, “behreowsyan.” Næfð hit na mare, and ealle ða word ðe nabbað *sopinum* nabbað eac ðysne *futurum*.

Ealle ðrowigendlice word and *deponentia* oððe *communia* sind ateorigendlice on *preteritum*, ac hy gefyllað swa ðeah heora declinunge mid ðam worde *sum: amatus sum uel fui, et cetera*. Þæt ilce word *sum*, “ic eom,” and *uolo*, “ic wylle,” ateoriað on ðam to-weardan *infinitiuum* and *sopinum*, and fela oðre ðe geendiaþ on *sco: posco*, “ic bidde”; *compesco*, “ic gestille,” *et cetera. Aio*, “ic cweðe,” *ais*, “ðu cwest,” *ait*, “he cweð.” *Et pluraliter: aiunt*, “hi cweðað.” *Preterito imperfecto: aiebat*, “he cwæð,” ðreora stafa-gefeg,<sup>194</sup> *aiebant*, “hi cwædon.” *Preteritum perfectum: ait*, “he cwæð.” *Imperatiuum: ai*, “cweð<sup>195</sup> þu.” [65v] Næfð þis word na mare.

*Fores* hæfð *optatiuum: utinam forem*, “eala gif ic wære,” *utinam fores*, “eala gif ðu wære,” *utinam foret*, “eala gif he wære.” *Et pluraliter: utinam forent*. Eall swa on *subiunctiuo* and *infinitiuum: fore*, “wesan.” *Cedo* is *imperatiuum. Cedo mihi*, “sege me”; *cedite*, “secgað.” *Infit*, “he cweð.” Nabbap þas word na mare. *Inquio*, “ic cweðe,” *inquis*, “ðu cwyst,” *inquid*, “he cweð.” *Et pluraliter: inquiunt*, “hi cweðað.” *Preteritum: inquisti*, “ðu cwæde.” *Futurum: inquam*, “ic cweðe git.” *Imperatiuus: inque*, “cweð ðu,” *inquiat*, “cweðe he.” Gif ðær hwæt mare bið, þonne gæð þæt æfter ðære ðriddan

<sup>190</sup> i.e. *vacatae*, gen.

<sup>191</sup> Scribal corr. from “rædanne”.

<sup>192</sup> Scribal corr. from “gerint”.

<sup>193</sup> Iob 10:1, *taedet animam meam vitae meae, dimittam adversum me eloquium meum, loquar in amaritudine animae meae*.

<sup>194</sup> i.e. of three syllables.

<sup>195</sup> Scribal corr. from “cwæð”.

geðeodnisse. *Queso*, “ic bidde,” and *quesumus*, “we biddað”; sume cweðað eac *quesere*, “biddan.” *Aue* and *salue* habbað *imperatiuum* and hi sind gretinge word: *aue* oððe *salue*, “beo gesund.” *Et pluraliter: aucte* and *saluete*, “beoð gesunde.” *Faxo* is to-weardre tide: *faxo*,<sup>196</sup> “ic do git,” *faxis*, “ðu dest,” *faxit*, “he deð.” Nabbað þas word na mare. *Meio*, “ic mige.” *Imperatiuum: meite*, “mige ge.” *Infinitiuum: megere*, “migan,” ðreora stafa-gefeg.<sup>197</sup> *Ouat*, “blissað,” and *participium, ouans*, “blissigende.” Nabbað þas word<sup>198</sup> na mare.

Sume word maciað heora *imperatiuum* on *-c: facio*, “ic do” oððe “wyrce,” *fac*, “do”; *dic*, “sege”; *duc*, “læd,” for ðan ðe *face* is *ablatiuus*<sup>199</sup> of ðam naman ðe is *fax*, “blæsa,” and *duce* is *ablatiuus* of ðam<sup>200</sup> naman ðe is<sup>201</sup> *dux*, “latteow”; *fero*, “ic bere,” macað *imperatiuum, fer*, “ber,” for ðan ðe *ferre* is *aduerbium, fere*, “for-neah.”<sup>202</sup> *Imperatiuus* is “bebeodendlic,” ac swa ðeah we hit awendað oft to “gebede.” *Miserere mei, deus*,<sup>203</sup> “miltsa me, God”; *exaudi, dominus, orationem meam*,<sup>204</sup> “gehyr, God, mine gebed.” On ðissum and swilcum is gebed and na hæs.

#### DE SPECIE [66r]

**S**pecies is “hiw”: *primitiua*, “frum-cenned,” and *diriuatiua*, “of-gangende.” Ealle ða eahta *partes* for-neán habbað þas twa hiw. *Lego*, “ic ræde,” is frum-cenned. Þonne cymð of ðam, *lecturio*, “me list rædan.” Þys hiw is gehaten *meditatiua species*, þæt is “smeagendlic hiw,” and ealle ða

<sup>196</sup> Scribal addition: “faxo”.

<sup>197</sup> i.e. of three syllables; the more common spelling, *meiere*, which occurs in two manuscripts, renders the importance of Ælfric’s clarification more apparent. Cf. Zupitza, p. 210.

<sup>198</sup> Scribal deletion: “Nabbað”.

<sup>199</sup> Scribal corr. from “ablatiuū”.

<sup>200</sup> ðam] ðan

<sup>201</sup> Scribal addition: “ðe is fax...naman ðe is”.

<sup>202</sup> These are rather dubious etymological claims, especially since Latin has many ambiguous words, e.g. *amor*, either a passive verb or a substantive (which Ælfric explicitly recognizes in the concluding paragraph of *De Uerbis Frequentatiuis*, below, f. 67v, pp. 99–100). But medieval people had a weakness for etymologies of this sort. Cf. Isidore of Seville’s *Etymologies*, which is more an ordered encyclopedia than a linguistic study of etymology as we now understand it. Vivien Law observes that “At no time during the Middle Ages did *etymologia* have our sense of ‘the historical study of word forms’; medieval etymology was usually pursued on a synchronic rather than a diachronic basis, and its aim was to find the true *meaning* of words by revealing connections with other similar-sounding words” (Law, “Grammar.” p. 291).

<sup>203</sup> Ps 50:1, *Miserere mei Deus secundum magnam misericordiam tuam, et secundum multitudinem miserationum tuarum, dele iniquitatem meam.*

<sup>204</sup> Ps 63:1, *Exaudi deus orationem meam cum deprecor, a timore inimici eripe animam meam.*

word gað æfter ðære feorðan geþeodnisse, þeah ðe ða<sup>205</sup> word ðe hi of-cumað beon mislicra geþeodnyssa: *amo*, “ic lufige,” *amaturio*, “me lyste lufian”; *dictaturio*, “me lyste dyhtan”; *docturio*, “me lyste tæcan”; *esurio*, “me hingrað”; *scripturio*, “me lyste writan”; *auditurio*, “me lyste gehíran”; *dormiturio*, “me lyste slapan,” *et similia*.

### DE INCHOATIUIS

**O**ðer hiw is gehaten *inchoatiua*, þæt is “onginnendlic,” for ðan ðe hit getacnað weorces anginn and cymð of oðrum wordum: *caleo*, “ic wearmige,” and of ðam, *calesco*, “ic onginne to wearmigenne”; *horreo*, “ic and-ðracyge,” *horresco*, “ic onginne to an-ðracygenne.” Ealle hi beoð acennede of þam oðrum hade, gif ðu dest ænne *-co* þær-to: *ardeo*, “ic byrne,” *ardesc*, “ðu byrnst,” *ardesco*; *palleo*, “ic blacyge,” *pallesco*, “ic<sup>206</sup> onginne to blacygenne”; *albeo*, “ic hwitige,” *albesc*; *dureo*, “ic heardige,” *duresco*; *liqueo*, “ic milte,”<sup>207</sup> *liquesco*; *marceo*, “ic clinge,” *marcesco*; *luceo*, “ic on-lihte” oððe “scine,” *lucesco*; *cupio*, “ic gewilnige,” *cupisco* and *concupisco*; *tremo*, “ic bifige,” *tremisco*; *uiu*, “ic libbe,” *uiuisco* and *reuiuisco*, “ic geedcucyge”; *dormio*, “ic slape,” *dormisco*; *amo*, “ic lufige,” *amasco*; *labo*, “ic æt-slide,” *labasco*; *uesperasco*, “me geæfnað,” is ðissum gelic. Ealle ðas word and þa oðre *meditatiua* nabbað nænne *preteritum perfectum*, ne *plus quam perfectum*, ne to-wearde tide on *subiunc[66v]tiuo*. *Hio*, “ic ginige,” *hias*, macað *hisco*.

Sindon eac sume word ðissum gelice ðe ne sind na *inchoatiua*: *pasco*, “ic læswige”; *posco*, “ic bidde,” *et similia*.

### DE UERBIS FREQUENTATIUIS

**S**ume word sind gecwedene *frequentatiua*, ðæt sind “gelomlæcende,” for ðan ðe hi getacniað gelomlæcunge, ðonne man sum ðing gelome deð: *rogo*, “ic bidde,” and of ðam, *rogito*, “ic bidde gelome”; *uolo*, “ic fleo,” *uolas*, *uolito*, “ic flicerige.” ðas word sind ealle ðære forman geðeodnisse and macyð gelome *passiua*. *Inchoatiua* sind ðære ðriddan geðeodnisse and *neutra*, swa swa *meditatiua*. Eft, *quero*, “ic sece,” *querito*; *queso*, “ic bidde,” *quesito*; *domo*, “ic gewylde” oððe

<sup>205</sup> Scribal corr. from “ðe”.

<sup>206</sup> Scribal corr. from “on”.

<sup>207</sup> Scribal corr. from “for milte”.

“temige,” *domito*,<sup>208</sup> *fugio*, “ic fleo,” *fugito*; *nosco*, “ic oncwawe,” *noscito*. In *-so* – sume geendiað on *-so*: *mergo*, “ic besence,” *merso*, “ic doppete”; *curro*, “ic yrne,” *curso* oððe *cursito* (of ðam is *cursor*, “rynel”) *et similia*. Sume geendiað on *-xo*: *necto*, “ic cnytte,” *nexo*, “ic cnitte gelome”; *flecto*, “ic gebige,” *flexo*. Sume geendiað on *-xor*: *amplector*, “ic ymb-clippe,” *amplexor*; *sequor*, “ic fylige,” *sector*, *et similia*.

Sume word sind gecwedene *desideratiua*, þæt sind “gewilnigendlice”: *uideo*, “ic geseo,” and of ðam, *uiso*, “me list<sup>209</sup> geseon”; *facio*, “ic do,” *facesso*; *capio*, “ic gelæcce,” *capesso*; *lacero*, “ic to-slite,” *lacesso*. Ðas word and ðillice sind þære ðriddan geðeodnisse. Gif<sup>210</sup> hi wæron *frequentatiua*, þonne wæron hi þære forman geðeodnisse. Git sind manega oðre word of oðrum wordum: *garrio*, “ic gyrrre,” *garrulo*, [67r] “ic hlíde”; *albo*, “ic hwitige,” *albico*, “ic hwitige”; *uello*, *uellico*, “ic wyrnt-walige”; *fodio* and *fodico*, “ic delfe”; *nutrio*, *nutrico*, *nutricor*, “ic fede.”

Sume word cumað eac of naman: *pater*, “fæder,” and of ðam, *patro*, “ic gefremme,” and *patrisso*, “ic geefenlæce minum fæder.” *Grecus*, “Grecysc,” of ðam, *Grecisso* and *Grecor*, “ic leornige Grecysc.” *Philosophus* is “se ðe lufað wisdom”; of ðam is word *philosophor*, “ic smeage embe wisdom.” *Poeta*, “scop,” *poetor*, “ic leornige sceop-cræft”; *architectus*, “cræfca,” *architector*, “ic cræfte.” Ealle mæst ðas word sind ðære forman geðeodnisse.

Nu cumað eft naman of wordum *armo*, “ic gewæpnige.” Hu mæg ic cweðan “ic gewæpnige ðe,” buton ic ær hæbbe ða wæpnu þe to gifeninne? Ærest bið se nama *arma*, “wæpnu,” and of ðam bið word *armo*, “ic wæpnige.” Eall swa *ós*, “muð,” and of ðam, *oro*, “ic bidde”; *és*, “bræs,” *ero*, “ic brasige,” *eras*; *aurum*, “gold,” *auro*, “ic ofer-gylde,” *auras*; *trutina*, “wæge,” *trutino*, “ic wege,” *trutinas*, *et similia*.

Nu beoþ eft naman of wordum *doctor*, “lareow.” Hwa bið lareow, buton he lære? Eall swa *lector*, “rædere, se ðe ræt”; *piscator*, “fiscere,” of ðam word *piscor*, “ic fixige,” *piscaris*; *cantor*, “sangere”; *uenator*, “hunta,” *et similia*. Ðus þu miht to-cnáwan hwænne nama cymð of worde, hwænne word of naman.

Sindon eac on anre geendunge ægðer ge word ge naman: *cudo*, “ic smiðige,” *cusdis*, “ðu smiðast.” Eft gif ðu cwest *hic cudo*, *huius cudonis*, þonne bið hit nama, “smið.” *Palpo*, “ic [67v] grapie,” *palpas*, *hic palpo*, “ðes blinda man,” *huius palponis*, “þises blindan”; *comedo*, “ic ete,” *hic comedo*, “ðes ofer-etola man”; *uerbero*, “ic swinge,” and “se ðe swingð”; *caligo*, “me mistiað mine eagan,” and *hec caligo*, “ðes mist”; *propago*, “ic tyddrige,” and *hec propago*, “tyddrung” oððe “boh”;

<sup>208</sup> *domito*] *domitū*

<sup>209</sup> Scribal corr. from an erasure.

<sup>210</sup> Scribal corr. from “fif”.

*lanio*, “ic to-slite,” and *lanio*, “cwellere”; *formído*, “ic forhtige,” *formídas* and *hec formído*, “ðeos firhtu,” *huius formidinis*; *susurro*, “ic runige,” *susurras* and *hic susurro*, “ðes runere” oððe “wroht”; *labor*, “ic æt-slide,” *laberis* and *hic labor*, “ðys geswinc”; *furor*, “ic stele,” *furaris* and *hic furor*, “þeos hat-heortnys”; *amor*, “ic eom gelufod,” and *hic amor*, “ðeos lufu”; *nitor*, “ic hicge,” *niteris* and *hic nitor*, “ðeos beorhtnys”; *liquor*, “ic formilte,” *liqueris* and *hic liquor*, “ðes wæta,” *et similia*.

## DE FIGURA

**F**igura is “gefegednis” oððe “hiw.” Twa hiw sind *simplex*, “an-feald”: *cupio*, “ic gewilnige”; *taceo*, “ic suwige.” *Composita*, “gefeged”: *concupio*, “ic gewilnige”; *conticio*, “ic samod suwige,” *et similia*.

Sume word awendað heora getacnunge on gefegednisse: *eo*, “ic fare,” is *neutrum*, and of ðam beoþ gefeged *actiua*, *ádeo*, “ic to-fare,” and *passium*, *adeor*, “ic eom of-faren”; *subeo*, “ic under gange,” *passium*, *subeor*; *meo*, “ic onginne,” and *ineor*; *facio*, “ic wyrce,” *neutrum*, of ðam, *reficio*, “ic gereordige,” and *reficior*, “ic eom gereordod,” and *deponans*, *uersificor*, “ic<sup>211</sup> fersige” oððe “ic wyrce fers,” *uersificaris*; *gratificor*, “ic gladige” oððe “ic þancyge,” *gratificaris*. Eft, *calefacio*, “ic wyrme me”; *tepefacio*, “ic wlacyge,” sindon *neutra*; *uenio*, “ic cume,” is *neutrum*, and of ðam, *conuenio*, [68r] “ic samod cume,” *actiuum*, and *conuenior*, *passium*, “ic eom samod cumen” oððe “me gewearð.” Eall swa *inuenio*, “ic gemete,” and *inuenior*, “ic eom gemet”; *sedeo*, “ic sitte,” and of ðam, *obsideo*, “ic ymb-sitte,” *obsideor*, “ic eom beseten.”

On oðre wisan, *sentio*, “ic gefrede,” is *neutrum*, and of ðam, *adsentio* and *adsentior*, “ic geðafige,” *dissentio* and *dissentior*, “ic geunðwæriges,” on anre getacnunge; *plecto*, “ic gewitnige,” is *actiuum*, and of ðam, *amplector* and *complector*, “ic ymb-clippe”; *orior*, “ic up aspringe,” is *deponans*, and of ðam, *adorio*, *neutrum*, and *adorior*, *deponans*,<sup>212</sup> “ic gesprece sumne mann”; *partior*, “ic dæle,” and of ðam, *bipertio* and *bipertior*, “ic dæle on twa,” *impertio* and *impertior*, “ic aspende” oððe “gife”; *uerto*, “ic awende,” is *actiuum*, and of ðam, *reuerto* and *reuertor*, “ic gecyrre,” *conuerto* and *conuertor*, “ic samod awende,” *neutra* and *deponentia*; *uerso*, “ic hwearftlige,” *actiuum*, and of ðam, *conuersor*, “ic drohtnige,” *conuersaris* and *controuersor*, “ic wyðerige,” *deponentia*.

<sup>211</sup> Scribal corr. from “if”.

<sup>212</sup> *deponans*] *deponans*

Sume word awendað heora cynn on ilcan andgite: *labo*, “ic æt-slide,” *labas*, *neutrum*, and *labor*, on ðam ylcan andgite, *deponans*. Sume word awendað ægðer ge heora getacnunge ge heora declinunge:<sup>213</sup> *mando*, “ic bebeode,” *mandas*, “ðu bebitst”; *mando*, “ic ete,” *mandes*, “ðu etst”; *fundo*, *fundas*, “ic lecge grundweall”;<sup>214</sup> *fundo*, *fundis*, “ic ageote”; *sero*, *seras*, “ic scytte sum loc” oððe “hæpsige”; *sero*, *seris*, “ic sawe”; *uolo*, *uolas*, “ic fleo”; *uolo*, *uis*, “ic wille”; *lego*, *legas*, “ic gaddrige”; *lego*, *legis*, “ic ræde”; *dico*, *dicas*, “ic halgige”; *dico*, *dicis*, “ic secge”; *lauo*, *lauas*, “ic ðwea”; *lauo*, *lauis*, “ic wæte.” [68v]

Sume word habbað an<sup>215</sup> andgit and gað on twa wisan: *denso*, *densas* and *denseo*, *denses*, “ic ðyccyge”; *strideo*, *strides* and *strido*, *stridis*, “ic cearcyge”; *ferueo*, “ic wealle,” *ferues* and *feruo*, *feruis*; *cieo*, *cies* and *cio*, *cis*, “ic gelangige” oððe “gelapige”; *dureo*, *dures* and *duro*, *duras*, “ic aheardige”; *tueor*, *túeris* and *tuor*, *túeris*, “ic gescilde”; *oleo*, *oles* and *olo*, *olis*, “ic stince swote” oððe “ic wexe”; *excelleo*, *excelles* and *excellō*,<sup>216</sup> *excellis*, “ic ofer-ðeo”; *fulgeo*, *fulges* and *fulgo*, *fulgis*, “ic scine”; *sono*, *sonas*; *sono*, *sonis*, “ic swege”; *uno*, *unas* and *unio*, *unis*, “ic geanlæce”; *orior*, *óreris* and *orior*, *oriris*, “ic upp gange”; *morior*, *móreris*; *morior*, *moriris*, “ic swelte”; *potior*, *póteris* and *potior*, *potiris*, “ic bruce.” ðis word and *orior* sind swiðor ðære feorðan, and *morior*, þære ðriddan.

Sume word habbað ane geendunge and ane declinunge, and habbað ma andgitu: *committo*, “ic befæste” oððe “singie”; *admitto*, “ic under fo” oððe “syngye”; *sapio*, “ic wat” oððe “gesmæcce”; *condo*, “ic timbrige” oððe “ic behide,” *et similia*.

Word beoð gefegede mid namu: *amplus*, “brad,” and of ðam, *amplifico*, “ig gemænig-fylde,” *amplificas*, “ðu gemænig-fyltst”; *signum*, “tacn,” and of ðam, *significo*, “ic getacnie,”<sup>217</sup> *significas*, “þu<sup>218</sup> getácnaest.”<sup>219</sup> Mid oðrum wordum: *calefacio*, “ic me wyrme”; *calefio*, “ic eom gewyrmed”; *tepefio*, “ic eom gewlacod.” Mid *aduerbium*: *bene*, “wel”; *benedico*, “ic bletsige” oððe “wel secge”; *male*, “yfele”; *maledico*, “ic wyrige” oððe “yfele secce”; *satis*, “genoh”; *satisfacio*, “ic full bete” oððe “behreowsige.” Mid *prepositione*: [69r] *indico*, *indicas*, “ic gebicnige”; *indíco*, *indícis*, “ic on gecweðe”; *liquo*, *liquas*, “ic hlyttrie,” and of ðam, *eliquo*, “ic ofer-hlyttrige”; *consternor*, *consternaris*, “ic eom ablicged,” *deponans*; *in* and *e* and *con* sindon foresetnyssa.

<sup>213</sup> Scribal corr. from “gewylnunge”.

<sup>214</sup> Scribal corr. from “grunweall”.

<sup>215</sup> Scribal addition: “an”.

<sup>216</sup> Scribal corr. from “excelfo”.

<sup>217</sup> Scribal addtion: “ic getacnie”.

<sup>218</sup> Scribal addition: “þu”.

<sup>219</sup> Scribal corr. from “getácn”.

Nelle we na swiðor her be ðam worde sprecaþ. Wel, gif ðis aht fremað.

## INCIPIŦ ADUERBIUM

**A**duerbiuþ est pars orationis<sup>1</sup> indeclinabilis, cuius significatio uerbis adicitur. “Aduerbiuþ is an dæl Læden spræce, undeclinigendlic, and his getacnung bið to wordum geðeod.” Aduerbiuþ mæg beon gecweden “wordes gefera” for ðan ðe he bið æfre to wordum geðeod and næfð full andgit buton he mid worde beo. *Sapienter*, “wislice,” is aduerbiuþ. Ic cweðe nu swutelicor, *sapienter loquor*, “wislice ic sprece”; *feliciter facis*, “gesælelice ðu dest”; *humiliter precatur*, “eadmodlice he bit.”

Ðissum dæle gelimpað þreo ðing: *species*, *figura*, *significatio*. *Species* is “hiw”: *primitiua*, “frum-cænned,” and *diriuatiua*, “of-gangende.” *Primitiua* is *clam*, “digellice”; *sepius*, “gelomlicor,” and *sepiissime*, “gelomlicost.” *Figura* is “gefegednis.” *Simplex*, “an-feald”: *huc*, “hider”; *prudenter*, “snotorlice.” *Composita*: *adhuc*, “git”; *lege adhuc*, “ræd gyt”; *inprudenter*, “unsnoterlice,” *et similia*. *Significatio* is “getacnung”<sup>2</sup> and ðes dæl hæfð fela getacnunga. *Temporalia* sind ða ðe tida getacniað: *pridem*, “gefyrn”; *olim*, “gefyrn”; *nuper*, “niwan”; *antea*, “ær”; *nudiustertius*, “on æron-dæg”; *heri*, “gyrston-dæg”; *hodie*, “to-dæg”; *nunc*, “nu”; *cras*, [69v] “to-merigen”; *aliquando*, “æt sumum cyrre.” Sume getacniað ma tida ðus: *quando eram iuuenis*, “ða ða ic wæs geong”; and axung, *quando uenisti*, “hwæne com ðu?” To-weardre tide: *quando ueniam ad te, doce me*, “þonne ic cume to ðe, tæc me.” Eall swa *aliquando feci sic*, “hwilon ic dide swa”; *si aliquando faciam sic*, “gif ic æfre do swa,” *et cetera*. Eall swa *dudum*, “gefyrn,” *quondam*, “hwilon,” and *olim* getacniað ðreo tida: forð-gewitene, and and-wearde, and to-wearde.

Sume sind *localia*, ðæt sind “stowlice,” for ðan ðe hi getacniað stowa: *huc*, “hider”; *illuc*, “þider”; *ueni huc*, “gang hider”; *uade illuc*, “gang ðider”; *quo uadis*, “hwider gæst ðu?” On stowe: *hic*, “her”; *illic* and *ibi*, “ðær”; *ubi*, “hwær”; *ubi est meus liber?* “hwær is min boc?” *illic iacet iuxta te*, “ðer lið wið ðe.” Fram stowe: *hinc*, “heonon”; *illinc*, “ðanon”; *istinc*, “ðanon”; *inde*, “ðanon”; *unde*, “hwanon” oððe “ðanon”; *hác*, “on ðas healfe”; *illac*, “on ða healfe”; *super*, “wið-ufan”; *infra*, “wið-nyðan”; *extra*, “wið-utan”; *ultra*, “beiundan”; *citra*, “beheonon”; *sursum*, “upp”; *deorsum* and *iosum*,

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<sup>1</sup> *orationis*] *oratio*

<sup>2</sup> Scribal corr. from “getanung”.



“nyðer”; *dextrorsum*, “on ða swiðran healfe”; *sinistrorsum*, “on ða wynstran healfe”; *orientem uersum*, “east-weard”; *occidentem uersum*, “west-werd”; *aliorum*, “elles hwæder.”

Sume sind *deortatiua*, þæt sind “forbeodendlice” oððe “mistihtendlice.” *Ne: caue ne hoc facias*, “warna þæt ðu þæt ne do.” *Neque: neque feci neque faciam*, “ne ic ne dyde, ne ic ne do.” *Ni uel nisi: nisi dominus custodierit ciuitatem*,<sup>3</sup> “buton drihten gehealde ða burh”; *ni fecissem*, “buton ic dyde.” Swa ðeah ne sind na ealle þas forbeodendlice.

Sume sindon *abnega*[70r]*tiua*, þæt sind “wið-sacendlice.” Mid þam we wið-saceð: *non*, “nese”; *fecisti hoc?* “dydest ðu<sup>4</sup> ðis?” *non feci*, “ic ne dide”; *uis hoc?* “wylt ðu þis?” *non*, “nese.” Eft, *haud*, “nates-hwon”; *numquam*, “næfre”; *necumquam*<sup>5</sup> *fiat*, “ne hit næfre ne gewurðe”; *minime*, “nates-hwon”; *nullomodo*, “on nane wison”; *nullatenus*, “nates-hwon,” *et similia*.<sup>6</sup>

Sume sindon *confirmatiua* uel *adfirmatiua*,<sup>7</sup> þæt sind “afæstende” oððe “reðende.” Mid þam we aseðað ure spræce: *etiam*, “iá”; *manducasti hodie?* “æt ðu to-dæg?” *etiam feci*, “iá ic dide”; *bibisti?* “drunc ðu?” *nequaquam*, “nates-hwon.” Eft oðre *adfirmatiua*: *profecto*, “witodlice”; *scilicet* and *uidelicet*, “gewislice”; *quippe* and *nemphe*,<sup>8</sup> “witodlice”; *sic est*, “swa hit is,” *et similia*.<sup>9</sup>

Sume sind *iuratiua*, þæt sind “swerigendlice”: *per*, “ðurh”; *iuro per deum*, “ic swerige ðurh God”; *per meum caput*,<sup>10</sup> “þurh min heafod”; *per nostram fraternitatem uerum dico*, “þurh uncer broþer-rædene ic secge soð.” Ac Crist sylf<sup>11</sup> us forbead ælcne að, and het us ure spræce<sup>12</sup> þus

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<sup>3</sup> Ps 126:1, *Nisi Dominus aedificauerit domum in vanum laborauerunt qui aedificant eam nisi Dominus custodierit ciuitatem frustra uigilauit qui custodit.*

<sup>4</sup> Scribal addition: “ðu”.

<sup>5</sup> Scribal corr. from “neumquam”.

<sup>6</sup> Scribal corr. from “simil” [final “a” added, as below].

<sup>7</sup> Scribal addition: “† ad” [MS omits *firmatiua*].

<sup>8</sup> i.e. *nempe*.

<sup>9</sup> Scribal corr. from “simil”.

<sup>10</sup> Cf. Mt 5:36; see below, p. 104, n. 14.

<sup>11</sup> Scribal corr. from “crissylf”.

<sup>12</sup> Scribal corr. from “sprce”.

afæstnian: *est?* “hit is swa?” *est*, “hit is”; *non?* “nis<sup>13</sup> hit swa?” *non*, “hit nis.”<sup>14</sup> Ma sindon swerigendlice *aduerbia*, ac hwæt sceolon hi gesæde, nu we swerian ne moton?<sup>15</sup>

Sume sindon *optatiua*, þæt sind “gewiscenlice”:<sup>16</sup> *utinam haberem pecuniam*, “eala gif ic hæfde feoh.” Ó and *si* ge tacniað þæt ylce: *o, si haberem*, “eala gif ic hæfde.”

Sume sindon *ortatiua*, þæt sind “tihtendlice.” Mid ðam we tihtaþ oðre forð: *heia*, “nu la”; *age*, “nu la”; þis is eac mænig-fealdlice:<sup>17</sup> *agite*, “nu ge la.” Oþer is ðis: oþer is word, *ago*, “ic do,” and *imperatiuum*, *age*, “do þu,” *agite*, “do ge.”

Sume sindon *remissiua*, þæt sind “aslacygendlice”: *paulatim*, “litlum”; *sensim*, “stund-mælum”; *suauiter*, “softe”; *pedetentim*, “fægre.”

Sume sind *qualitatis*. Ða getacniað hwilcnysse, hu hit gedon sy: *pru*[70v]*denter*, “snotorlice”; *inprudenter*, “unsnotorlice”; *bene*, “wel”; *male*, “yfele”; *pulchre cantat*, “fægere he singð”; *expresse loquitur*, “swutollice he sprecð.”

Sume sindon *quantitatis*. Ða getacniað micelnysse oððe litelnisse; *multum*, “micel”; *parum*, “litel”; *nil* and *nihil*, “naht.”

Sume sindon *dubitatiua*, þæt sind “twynigendlice”: *forsan*, “wenunge”; *forsitan*, “wenunge”; *fortassis* and *fortasse*, “wenunge.” Þas and ðillice getacniaþ twynunge, hwæðer hit gewurðe oððe ne gewurðe.

*Congregatiua* sindon “gadrigendlice”: *simul*, “samod”; *uná*, “samod”; *pariter*, “samod”; *simul manducant*, “samod hi etað”; *pariter ambulat*, “æt-gædere hi gað.”

*Discretiua* sind “sindrigendlice”: *separitim*, “on sundron”; *secrete*, “digellice”; *singillatim sedet*, “on sundron he sit”; *diuise*, “to-dæledlice.”

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<sup>13</sup> Scribal corr. from “nit”.

<sup>14</sup> Cf. Mt 5:33–7, *iterum audistis quia dictum est antiquis non peierabis reddes autem Domino iuramenta tua ego autem dico vobis non iurare omnino neque per caelum quia thronus Dei est neque per terram quia scabillum est pedum eius neque per Hierosolymam quia civitas est magni Regis neque per caput tuum iuraveris, quia non potes unum capillum album facere aut nigrum sit autem sermo vester EST EST NON NON quod autem his abundantius est a malo est. Cf. also Excerptiones: “Sunt et alia iuratiua, quibus Christianis uti non licet...” There are also other adverbs of swearing that Christians are not allowed to use” (Porter, *Excerptiones*, pp. 262–3).*

<sup>15</sup> Cf. Latin preface: *nec deus arti grammaticae subiciendus est* (“neither is God to be made subject to the science of grammar”); Ælfric prefers to obey Christ’s injunction and extend it to others rather than to be exhaustive in his grammatical endeavours when doing so would contradict the former. See preceding note and the discussion of Ælfric’s examples in “The *Grammar* as a Translation,” above, p. xvi, especially pp. xviii–xx.

<sup>16</sup> Scribal corr. from “wiscenlice”.

<sup>17</sup> Scribal corr. from “mænigfeallice”.

Sume sindon *similitudinis*. Ða getacniað gelicnisse: *sic*, “swa”; *sicut*, “swa swa”; *sicuti fecisti*, “swa swa ðu didest”; *quasi homo*, “swa swa man”; *ut deus*, “swa swa God”; *uti sponsus*, “swa swa bridguma”; *uelut sapiens*, “swa swa wita”; *ueluti doctus*, “swa swa gelæred”; *ceu puer*, “swa swa cild.”

*Ordinalia* sindon “endebyrdlice”: *confestim*,<sup>18</sup> “ðær-rihte”; *continua* and *statim* and *protinus*, “ðær-rihte”; *deinde*, “siþþan”; *deinceps* and *postea*, “syððan.”

*Intentiua* sindon “geornfullice”: *ualde*, “swyðe”; *nimis*, “ðearle”; *nimum*, “micclum”; *prorsus*, “eallunge”; *penitus*, “mid ealle”; *omnino*, “eallunge.”

*Comparatiua* sind “wið-metenlice”: *magis*, “swiðor”; *minus*, “hwonlicor”; *melius*, “bet”; *peius*, “wyr”; *prudentius*, “snoterlicor”; *iustius*, “rihtlicor.”

*Superlatiua* sind “ofer-stigendlice”: [71r] *maxime*, “swiðost”; *minime*, “hwonlicost”; *ocissime*, “hrædllicost.” Se forma stæpe is *positiuus*: *iuste*, “rihtlice.” Se oþer stæpe<sup>19</sup> is *comparatiuus*: *iustius*, “rihtlicor.” Se ðridda stæpe is *superlatiuus*: *iustissime*, “rihtlicost.” Eft, *prudenter*, “snoterlice,” *prudentius*, “snoterlicor,” *prudenterissime*, “snoterlicost.” Eft *fortiter*, “stranglice,” *fortius*, “stranglicor,” *fortissime*, “stranglicost,” *et similia*.

*Diminutiua* sindon “wanigendlice”: *clam* is “digellice,” and of ðam is *wanigendlic*, *clanculum*, “hwonlicor digellice”; *bene*, “wel,” and of ðam is *belle*, “na ealles swa wel,” *bellissime*, “ealra waclicost.”

*Demonstratiua*<sup>20</sup> sind “æt-eowigendlice”: *én*, “efne” oððe “loca nu her hit is”; *én adest episcopus*, “efne her is se biscop.” Eall swa *ecce*: *ecce uenit rex*, “efne nu her cymð se cyninge.”

*Interrogatiua* sind “axigendlice”: *cur*, “hwi”; *quare*, “forhwi”; *quamobrem*, “forhwi” oððe “forði”; *ubi*, “hwær”; *unde*, “hwanon”; *quo*, “hwider”; *quando*, “hwænne.” Sume ðas habbaþ ðri-fealde getacnunga. Gif ic cweðe, *Ubi*<sup>21</sup> *posuisti meum librum?* “Hwær ledestu mine boc?” þonne is se *ubi interrogatiuum*, þæt is “axigendlic.” Gif ic cweðe, *Tu scis ubi tuus liber est*, “Þu wast hwær ðin boc is,” ðonne bið se *ubi relatiuum*, þæt is “edlesendlic,” þæt is “ongean cyrrendlic.” Gif ic cweþe, *Nescio ubi inueniam meum librum*, “Nat ic hwær ic finde mine boc,” ðonne bið se *ubi infinitiuum*, þæt is “ungeendigendlic.” *Quando uenisti?* “Hwænne com þu?” is *interrogatiuum*. *Quando eram iuuenis*, “Þa þa ic wæs geong,” is *relatiuum*. *Quando ero doctus*, “Hwænne beo ic gelæred,” is<sup>22</sup> *infinitiuum*. *Quandoque*, “on sumne sæl.”

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<sup>18</sup> *confestim*] Confæstim

<sup>19</sup> Marginal scribal addition: “positiuus...oþer stæpe”.

<sup>20</sup> Scribal corr. from “Demonstrantiua”.

<sup>21</sup> Scribal corr. from “hw”.

<sup>22</sup> is] Is is

*Numeralia* sindon ða ðe getacniað getæl: *semel*, “æne”; *bis*, “tuwa”;<sup>23</sup> *ter*, “ðriwa”; *quarter*, “feower siðon”; [71v] *quinquies*, “fif siðon,” *et cetera*.

Sume *aduerbia* sindon frum-cænnede, swa swa we ær cwædon, and sume beoð of oðrum acennede: *prope*, “gehænde,” is frum-cenned and *propius*, “gehendor,” cymð of þam; *ultra*, “beiundan,” *ulterius*, “feor beiundan”; *citra*, “beheonon,” *citerius*, “hideror” oððe “git beheonan.”

Sume hi cumað of namum: *felix*, “gesælig,” is nama and of ðam cymð *aduerbium*, *feliciter*, “gesæliglice.” Eall swa *uir*, “uer,” *uiriliter*, “werlice,” and *uiritim*, þæt is “geond gehwylce weras”; *mulier*, “wif,” *muliebriter*, “wiflice”; *corpus*, “lichomo,” *corporaliter*, “lichamlice”; *qualis*, “hwylc,” *qualiter*, “hu”; *alius*, “oðer,” *aliter*, “elles”; *genus*, “cynn,” *generaliter*, “gecyndelice”; *species*, “hiw,” *specialiter*, “synderlice.”

Sume cumað of wordum: *sto*, “ic stande,” *statim*, “þær-rihte”; *punio*, “ic gewitnige,” *inpune*, “unwitnigendlice” oððe “buton wite”; *abundo*, “ic genihtsummige,” *abunde*, “genihtsumlice.”

Sume cumað of naman speliendan: *hic*, “her”; *illic*, “ðær.”<sup>24</sup>

Sume cumað of dæl-nimendum: *tractus*, “getogen,” is *participium*, and of ðam cymð *tractim*, “langlice”; *cursus*, “a-urnen,” is *participium*; *cursum*, “hrædlice,” is *aduerbium*.

Sume cumað of fore-setnyssum: *ex* is *prepositio*, þæt is “fore-setnys,” and of ðam cymð *extra*, “wið-utan”;<sup>25</sup> *in* is *propositio* and *intra*, “wið-innan,” *aduerbium*.

Naman beoð eac gesette for *aduerbio* on eallum six casum. On *nominatiuum*: *sublime*; *sublime uolat aquila*, “heage flihð se earn”; *uná*, “samod”; *recens*, “niwan.” On *genitiuo*: *Rome sum*, “ic eom on Rome-byrig”; *domi est*, “he is æt ham.” On *datiuum*: *uesperi*, “on æfen”; *forti*, “on hlite”; *ruri*, “on lande.” On *accussatiuo*: *Roma pergo*, “ic fare to Rome”; *domum uadit*, [72r] “he gæð ham”; *domum equitat*, “he rit ham.” On *ablatiuum*: *Roma uenio*, “ic cume fram Rome”; *domo uenio*, “ic cume fram hame,” *et similia*.

Eall ða *aduerbia* ðe geendiað on *-a* habbað langne *a*: *antea*, “ær”; *postea*, “siþþan”; *interea*, “betwux þam”; *preteera*, “to-foran ðam”; *ita*, “swa” (þis an hæfð sceortne *a*). Ða þe on *-e* geendiað habbað sume sceortne *e*, sume langne. Þas habbað sceortne *e*: *pene*, “forneah”; *sepe*, “gelomlice”; *inde*, “þanon” oððe “siþþan”; and of ðam, *deinde*, “syððan”; *exinde*, “syððan” (man cweð eac, *dein-*,

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<sup>23</sup> Scribal corr. from “tua”.

<sup>24</sup> Marginal scribal addition: “Sume cumað...ðær”; cf. O, 116v; Zupitza, p. 233.

<sup>25</sup> Scribal corr. from “wiðoutan”.

and *exin-*, *subinde*, “þanon”); *proinde*,<sup>26</sup> “forði ðonne”; *peregre*, “ældæodiglice”;<sup>27</sup> *peregre sum hic*, “ic eom ældæodiglice her”; *peregre proficiscor*, “ældæodiglice ic fare”; *peregre aduenio*, “ældæodiglice ic to-cume”;<sup>28</sup> *peregre transeo*, “ældæodiglice ic ofer-fare”; *facile*, “eaðelice”; *forte*, “færunga”; *sponte*, “sylf-willes”;<sup>29</sup> *mane*, “on ærne merien”; *utpate*,<sup>30</sup> “swilcce ic swa cweðe”; *bene*, “wel”; *male*, “yfele,” *et cetera*.

Þa ðe habbað langne *e* sindon *diriuatiua*: *clarus*, “beorht,” and of ðam, *clare*, “beorhtlice”<sup>31</sup> oððe “beorhte”; *pulcher*,<sup>32</sup> “wlitig,” *pulchre ciþarizat*,<sup>33</sup> “fægere he hearpað”; *faber*, “smið,” *afabre*, “cræftlice”; *Anglus*, “Englisc,” *Anglice*, “on Englisc”; *Latinus*, “Læden,” *Latine* and *Latialiter*, “on Læden”; *Grecus*, “Grecisc,” *Grece*, “on Grecisc”; *Ebraicus* and *Ebreus*, “Ebreisc,” *Ebraice*, “on Ebreisc.” Þas and ðillice cumað of ðam *ablatiuo* and wændað þone langan *o* on langne *e*.

Sume eac standað on þam *-o*: *falsó*, “leaslice”; *consulto*, “rædlice”; *postremo*, “æt-nextan”; *sedulo*, “geornlice”; *manifesto* and *manifeste*, “swutollice”; and oft hi scyrtað þone *o*: *cito*, “hraðe”; *sero*, “late”; *modo*, “nuða” oððe “hwyl-tidum”; *necessario*, “nedþearf[72v]lice”; *necesse est mihi*, “me is neod”;<sup>34</sup> *necesse habeo*, “ic hæbbe neode.”

Sume of ðissere declinunge maciað of hiora *neutrum aduerbia*: *multum*,<sup>35</sup> “ðearle”; *multum diligit deum*, “ðearle he lufað God”; *uerum*, “soð,” and *uere*, “soðlice”; *primum* and *primo* and *prime*, “ærest.”

Sume gað on twa wison: *durus*, “heard,” and of þam, *dure* and *duriter*, “heardlice”; *largus*, “cystig,” *large* and *largiter*, “cystelice”; *humanus*, “mæþfull” oþþe “mennisclic,”<sup>36</sup> *humane* and *humaniter*, “mæðlice” oððe “mennisclice”; *firmus*, “trum,” *firme* and *firmiter*, “trumlice”; *ualidus*, “strang,” *ualde*, “þearle”; *ritus*, “gewuna,” *rite*, “gewunelice” oððe “rihtlice.”

<sup>26</sup> *deinde*... *proinde*; the scribe here uses an angled superscript stroke which appears nowhere else in the manuscript to mark the prefixes of each of these adverbs.

<sup>27</sup> ældæodiglice] ældædiglice

<sup>28</sup> Scribal addition: “to”.

<sup>29</sup> sylf-willes] swyfwilles

<sup>30</sup> i.e. *utpote*.

<sup>31</sup> beorhtlice] beortlice

<sup>32</sup> Scribal corr. from “pulchre”.

<sup>33</sup> An unusual use of the thorn within a Latin word. The scribe evidently noticed this, as it is rather smeared, though it was not replaced with the expected “th.”

<sup>34</sup> Scribal corr. from “nead”.

<sup>35</sup> Erasure between “mul” and “tum”.

<sup>36</sup> The scribe uncharacteristically uses hyphen-like marks to signify that this word extends over a line break.

Sume wendaþ heora getacnunge: *fērus*, “déor” oððe “reðe”; *fere*, “forneah”; *sanus*, “hal”; *sane*, “gewislice”; *sensus*, “andgit”; *sensim*, “stund-mælum”; *passus*, “stæpe”; *passim*, “gehwær”; *pridie*, “anum dæge ær”; *hodie*, “to-dæg”; *meridie*, “on midne-dæg.”

On *-i* geendiað þas: *beri*, “gyrston-dæg”; *ibi*, “ðær”; *Ephesi*, on ðære byrig; *domi*, “æt ham”; *belli*, “on gefeohte,” *et cetera*.

Þas geendiað on *-o*: *quando*, “hwænne”; *aliquando*, “æt sumum cyrrre”; *ultra*, “sylf-willes”; *profecto*, “witodlice”; *illó*, ðyder”; *eó*, “þider.”

Þas geendiað on *-u*: *diu*, “lange”; *interdiu*, “on dæg”; *noctu*, “on niht.”

Ðas geendiað on *-c*: *nunc*, “nu” oððe “hwyl-tidum”; *tunc*, “þa” oððe “ðonne”; *tunc dixit Iesus*, “ða sæde se hælend”; *tunc sedebit super sedem maiestatis sue*,<sup>37</sup> “þonne he sit ofer setle his magen-ðrimmes”; *huc*, “hider”; *illuc*, “þider”; *donec*, “oð ðæt” oþþe “þahwile”; *déinc*, “heonon”; *ad huc*, “git.”

On *-am* geendiað þas: *clam*, “digellice”; *corám*, “eawunge”; *nequiquam*, “on idel”; *nequaquam*, [73r] “nates-hwon”; *numquam*, “næfre”; *nusquam*, “nahwar”; *bifariam*, “on twa wison” oððe “on twa healfá”; *trifariam*, “on ðreo wisan”; *omnifariam*, “on ælce wisan” oððe “on ælce healfé”; *multifarie* is eac “on manega wisan.”

Þas geendiað on *-m*: *item*, “eft”; *tandem*, “æt-nihstan”; *ibidem*, “ðær-rihte”; *identidem*, “efsona.”

Ðas geendiað on *-im*: *pars*, “dæl,” *partim*, “dæl-mælum”; *furtum*, “stalu,” *furtim*, “stulorlice”; *uicissim*, “stund-mælum”; *strictim*, “nearolice”; *áffatim*, “genihtsumlice” (sceort *fá*); *presertim*, “huruðinga”; *paulatim*, “litlum,” *et cetera*.

Ðas geendiað on *-um*: *dudum*, “gefyrn”; *iterum*, “eft”; *sursum*,<sup>38</sup> “upp”; *deorsum*, “nyðer”; *desursum*, “ufan”; *dedeorsum*, “nyðan”; *deorsumuersum*, “niðer-weard”; *utroqueuersum*, “on ægðre healfé-weard”; *rursum* and *rursus*, “eft”; *prorsum* and *prorsus*, “eallunga”; *actutum*, “hrædlice.”

Þas geendiað on *-er*: *paulisper*, “hwæt hwega”; *tantisper*, “swa swiðe” oððe “swa micclum”; *parumper*, “hwæt hwega”; *diligenter*, “geornlice”; *utiliter*, “netwurðlice”; *audacter*, “dirstelice”; *difficulter*, “earfoðlice”; *facile*, “eþelice” (on *e*); *similiter*, “swa gelice”; *aliter*, “elles”; and *alias*, “ælcór”; *semper*, “simle”; *eternaliter* and *perpetualiter*, “ecelice,” *et*<sup>39</sup> *similia*.

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<sup>37</sup> Mt 25:31, *Cum autem venerit Filius hominis in maiestate sua et omnes angeli cum eo tunc sedebit super sedem maiestatis suae*.

<sup>38</sup> Scribal corr. from “susum”.

<sup>39</sup> Scribal deletion: “ceṛ”.

On *-is* geendað *satis*, “genoh” (man cweð eac *sat*, “genoh,” buton *-is*), *satius*, “bet”; *nimis*, “ðearle.”

Þas geendiað on *sceortne -us*: *haudsecus*, “naelles”;<sup>40</sup> *celitus*, “heofenlice”; *stirpitus*, “grundlunga” oððe<sup>41</sup> “mid stybbe mid ealle”; *funditus*, “grundlunga”; *radicitus*, “grundlinge” oððe “mid wyrtruman mid ealle”; *mordicus*, “hetelice” oþþe “bit-mælum”; *actenus*, “oð ðis” oððe “oð þæt”; *diuinitus*, “god-cundlice”; [73v] *humanitus*, “mennisclice” (man cweð eac *diuine*, and *humane* and *humaniter*, “mæðlice”); *eminus*, “foran ongean”; *cominus*, “foran ongean”; *aduersus* and *aduersum*, “ongean mid ðryrnysse” (*aduersus* is eac nama,<sup>42</sup> “ðwir” oððe “wiðer ræde”). On þissere geendunge gað ealle *comparatiua*: *ocius*, “hrædlicor,” ac heora *superlatiua* geendiað on *-e*: *ocissime*, “hrædlicost.” *Diu*, “lange,” *diutius*, “leng,” *diutissime*, “ealra lengst”; *Tarde*, “late,” *tardius*, “lator,” *tardissime*, “latost”; *nuper*, “niwan,” *nuperius*, “niwlicor,” *nuperrime*, “niwlicost”; *extra*, “wið-utan,” *exterius*, “wiðutan” oððe “uttor,” *extreme*, “swiðost wið-utan”; *intra*, “wið-innan,” *interius*, “wiþ-innan”<sup>43</sup> oððe “innor,” *intime*, “innemest”; *supra*, “wið-ufan,” *superius*, “ufor,” *supreme*, “ufemyst”; *infra*, “wið-niðon,” *inferius*, “niðor,” *infime*, “niþemist”; *crebro*, “gelome,” *crebrius*, “gelomlicor,” *creberrime*, “gelomlicost”; *raro*, “seldon,” *rarius*, “seldor,” *rarissime*, “eallra seldost.” Manega gað on ðas wison: *potius*, “swiðor,” and *potissime*, “swiðost” – nabbað nanne *positiuum*.

We ne magon þisne part fullice tractnian on Engliscum gereorde, ac we willað git hwæt litles secgan. *Immo*, “gyt ma” oððe “git swiðor,” bið on gecorennisse; *magis*, “swiðor”; *magis hoc uolo quam illud*, “swiðor oððe hraðor ic wille þis ðonne þæt”; *quam bonus homo*, “eala hu gód man”; *tam bonus est iste*, “eall swa god is ðes”; *uix*, “earfoðlice”; *uix uoluit*, “earfoðlice he wolde”; *mox*, “ðær-rihte”; *deinceps*, “syððan”; *dumtaxat*, “þæt án”; *tantummodo*, “þæt an”; *utrum uult*, “hwæðer he wille”; *non uult*, “he nele.”

*Aduerbia* beoð gelimplicor geendebyrde gif hi standað [74r] on fore-weardan on ðære spræce: *bene agit*, “wel he deð”; *sapienter loquitur*, “wislice he sprecð.” Man mot hi eac bæftan settan, buton þam ðe beoð anes stæf-gefeges oððe æt-eowigendlice oððe astigendlice oððe tihtendlice oððe gelicnisse. Þas sceolon æfre standan on fore-werdre spræce.

*O* is to-clipigendlic *aduerbium*: *o magister, doce me*, “eala ðu lareow, tæc me.” He is eac wundrigendlic: *o qualis facies*, “eala hwilc ansyn.” He stent on fore-werdan. *Iam*, “eallunga” oððe

<sup>40</sup> Scribal corr. from “naelles”.

<sup>41</sup> Erasure: “gru”.

<sup>42</sup> Scribal corr. from “ma”.

<sup>43</sup> Marginal scribal addition: “interius wiþ innan”; cf. O, 199v; Zupitza, p. 240.

“nu,” getacnað þreo tida: forð-gewitene, and and-werde, and to-werde, and stent on fore-weardan. *Dum, aduerbium* getacnað forð-gewitene tide and and-werde. *Ego legi dum manducasti*, “ic rædde þa hwile ðe þu æte”; *lege dum manduco*, “ræd ða hwile ðe ic ete.” He biþ eac *coniunctiuo*. *Intus sum*, “ic eom wið-innan;” *foris sum*, “ic eom ute”; *foras eo*, “ut ic gange.” Eft, *uade foras*, “gang ut”; *deintus*, “wið-innan;” *deforis*, “wið-utan,” forbead Donatus to cweðenne,<sup>44</sup> ac hi standað swa ðeah on halgum bocum.<sup>45</sup>

## DE PARTICIPIO

**P**articipium est<sup>1</sup> pars orationis, partem capiens nominis, partemque uerbi. Des part mæg beon gehaten “dæl-nimend” for ðan þe he nimþ of naman cyn and casus, and of worde he nimð tide and getacnunga. Of him bam he nimð getæl and gefegednisse. *Participium habet sex accidentia*. “Dæl-nimend hæfð six gelimp.” He hæfð: *genus*, þæt is “cyn,” *casus*, “gebigednyss,” *tempus*, “tid,” *significatio*, “getacnung,” *numerus*, “getæl,” *figura*, “gefegdniss.”

We willað nu seccan be þissum eallum gewislicor.

Ealle þa dæl-nimendan ðe getacnað and-werde tide sindon ðreora [74v] cynna. Of ðam worde *amo*, “ic lufige,” cymð *participium*, and-werdre tide, *hic et hec et hoc amans*, “ðes and þeos and ðis lufiende,” *huius amantis*, and swa forð æfter þære ðriddan declinunge. Ða oþre ealle geendiað on -us and sind ealle *mobilia*, þæt is “awendedlice,” fram cynne to cynne: *amatus*, “gelufod,” to werlicum hade; *amata*, to wiflicum cynne; *amatum*, to naðrum cynne. Eall swa *doctus*, “gelæred,” he; *docta*, heo; *doctum*, hit. Þas ðreo cynn sind on ðissum dæle and náma for ðan þe on ðisum dæle ne bið nan *commune duum generum*, þæt is “gemæne twegra cynna,” ne nan *epicenón*,<sup>2</sup> þæt is “gemencged cynn.” Man cweð on Læden, *hic miluus*, “ðes glida,” swa hwæðer swa hit sy, hé oððe<sup>3</sup> heo; and *hec aquila*, “þes earn,” he and heo, ac þæt gecynd nele geþafian ðas cynn beon þissum dæle.

<sup>44</sup> Cf. Donatus’ *Ars minor*: “*De intus autem et de foris sic non dicimus, quo modo ad foras uel in foras*” (Donatus, “*Ars Minor*,” p. 597).

<sup>45</sup> Cf. Lc 11:40, “*stulti nonne qui fecit quod de foris est, etiam id quod de intus est fecit.*”

<sup>1</sup> The only instance of the *est* (≠) abbreviation in the manuscript.

<sup>2</sup> “In Latin and ancient Greek grammar: designating a class of nouns which may denote either males or females but which have a fixed grammatical gender” (OED, *s.v. epicene, adj and n*, sense 1).

<sup>3</sup> oððe] ðe



Swa swa ða word belimpað to þrim cynnum, swa eac þa *participia* þe of ðam wordum cumað belimpað to ðrim cynnum: to were, and to wife, and to naðrum cynne. *Doceo*, “ic tæce,” wer tæcð, and wif tæcð, and *mancipium*, þæt is “weal,” tæcð sumne cræft. Nu cymð of þam worde *participium*, *docens*, “tæcende,” þreora cynna, and *doctus*, “gelæred,” *docta*, *doctum*, swa swa we ær cwædon. Ealle ða ðe geendiað on *-us* folgiað ðære oþre declinunge æfter werlicum hade, and þa ðe geendiað on *-um* gað æfter *neutrum*, and ða ðe geendiað on *-a* folgiað ðære forman declinunge.

#### DE CASIBUS

**Ð**es dæl hæfð six casus æfre befullan, and heora nan ne ateorað<sup>4</sup> on ænigre declinun[75r]ge, ðeah ðe sume naman don.

#### DE TEMPORIBUS

**Ð**es dæl hæfð þa ylcan tida ðe ða word habbað þe he of-cymð. Þes part, oððe þes dæl, næfð nan angin ne nænne stede of him silfum, ac bið of worde acenned, and becymð syððan to his agenre geþincðe, swa swa nan oðer nedeð. Þa oðre seofon dælas sindon sume frumcennede; sume cumað of oþrum. *Rex*, “cyningc,” is frum-cenned nama; *regalis*, “cynelic,” cymð of þam, and hæfð ealle þa ðingc ðe his ealdor hæfð,<sup>5</sup> and eal swa ealle ða oðre dælas.

Gyf ðonne se of-gangende dæl gewent to oðrum dæle, þonne hæfð he ða ðingc eac þe him to gebyriað. *Bonus*, “god,” is nama, and of þam cymð *aduerbium*, *bene*, “wel.” Nu hæfð se *bene* ða ðingc þe *aduerbio* gebyrað to hæbbene, na ða ðingc þe naman gebyriað, þeah ðe he of naman come. Eall swa *uigilo*, “ic wacyge,” is word, and of ðam cymð nama, *uigil*, “wacol,” ac þæt word hæfð þa ðingc ðe him to gebyriað and se nama hæfð þa ðingc ðe him gebyriað. Þonne he oðer dæl is, oþer is ealdor, and swa gehywlce oþre.

Nu is *participium* of worde and of worde cymð, bið swa þeah oðer dæl and oðer ðingc, oðer his ealdor bið and forði hæfð sume gelimp ðe his ealdor næfð, swylce he si frumcenned, þeah ðe he simle of oðrum cume. Ne sy nan man swa disig þæt he ðas gelicnysse to ænigum halgum ðinge

<sup>4</sup> Scribal corr. from “ateoriað”.

<sup>5</sup> Ælfric’s term for a root word, “ealdor,” is quite charming, though it implies only a grammatical relationship, not an etymological one (in the modern sense of a word’s origin and historical development).

awende, for ðan þe þis is woruld-cræft fram uðwritum aset to gescead wisre spræce and ne mæg ne ne mot ænigum halgum ðinge beon geefenlæht.<sup>6</sup>

*Participium* hæfð ðreo tida. *Presens*, “and-werd,” is *legens*, [75v] “rædende,” oððe *faciens*, “wyrçende.” *Preteritum* is “forð-gewiten”: *factus*, “geworht.” *Futurum* is “to-werd tid”: *facturus*, “to wirçenne.”

Of dædlicum worde cumað twegen *participia*. Án is and-werdre tide: *legens*, “rædende.” Oðer is to-werdre tide: *lecturus*, “se ðe rædan sceal”; *lecturus sum cras*, “ic sceal rædan to-merigen.”<sup>7</sup>

Of ðam þrowigendlicum worde cumað eft twegen *participia*. Forð-gewitenre tide, swa swa is *lectus*, “geræd.” To-werdre tide is *legendus*, “þæt ðe sceal beon geræd,” and swa ungerime oðre.

Of naðres cynnes wordum cumað eac *participia*, and-werdre tide and to-werdre, swa swa of dædlicum wordum. *Sto*, “ic stande,” is *neutrum*, and of ðam is *participium*, *stans*, “standende,” and *staturus*, “se ðe standan sceal.”

Of ðam fif ðrowigendlicum *neutrum* cumað ðreo *participia*: *gaudeo*, “ic blissige,” and of ðam is *gaudens*, “blissigende,” and *gavisus*, “geblissod,” and *gavisurus*, “se ðe blissian sceal”; *audeo*, “ic dear,” *audens*, “gedyrstlæcende,” *ausus*, “dyrstig” oððe “gedyrstlæht,” *ausurus*, “se ðe gedystlæhþ”; *soleo*, “ic gewunige,” *solens*, “wunigende,” *solitus*, “gewunod to sumum þinge,” *soliturus*, “se ðe sceal beon gewunod”; *fio*, “ic eom geworht” oððe “geworden,”<sup>8</sup> *fiens*, “wurðende,” *factus*, “geworden” oððe “geworht,” *fiendus*, “þæt ðe gewurðan sceal”; *fido*, “ic getruwige,” *fidens*, “truwigende,” *fisus*, “getruwod,” *fisurus*, “se þe wile oððe sceal truwan.”

Of ðam worde ðe is gecweden *deponens* cumað þreo *participia*: *loquor*, “ic sprece,” is *deponens*, and of ðam is *participium*, *loquens*, [76r] “spreçende,” and *locutus*, “se ðe spræc,” and *loquuturus*, “se ðe wile oððe sceal spreçan.”

Of ðam worde þe is gecweden *commune* cumað feower *participia*, twegen dædlice and twegen ðrowigendlice: *osculator*, “ic cisse,” getacnað ægðer ge dæde ge þrowunge,<sup>9</sup> and of ðam is *participium*,

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<sup>6</sup> Ælfric here shows a firm stance on the philosophical issue of the ability of human language to adequately express God and other divine matters. He suggests that “no man is so foolish” as to suppose that human language can be applied directly and univocally to God, which sentiment would become in the course of time a rather harsh criticism of, for instance, the Franciscan, Duns Scotus. Ælfric must then adhere to either the doctrine of equivocity or to something like Aquinas’ doctrine of analogy, though of course, Ælfric predates the latter.

<sup>7</sup> Ælfric’s use of the modal verb “sceolan” to convey futurity here and following is more natural to a modern English speaker than his handling of the future tense elsewhere, e.g. “*amabo*, ‘ic lufige gyt tó-dæg oððe to-merien,’” (f. 44r, p. 64).

<sup>8</sup> Scribal corr. from “geworhen”.

<sup>9</sup> þrowung] þrowunwunge

*osculans*, “cyssende,” and-werdre tide, swa swa dædlice word. Oþer is forð-gewitenre tide ðrowigendlic, *osculatus*, “gecyssed.” Eac we cweðað *osculatus sum*, “ic cyste,” oððe “ic eom gecyssed,” *osculatus es* to þam oðrum hade, *osculatus est* to ðam ðriddan hade. Twegen sind to-werde: án dædlic, *osculaturus*, “se þe wile oððe sceal cyssan,” and oðer þrowigendlic, *osculandus*, “se ðe sceal beon gecyssed.”

Of eallum ful-fremedum wordum cumað *participia*, swa swa her awriten is on fif wison, and þa ðe sind and-werdre tide, þa sind ðreora cynna. Of ðære forman *coniugatione* geendiað ealle<sup>10</sup> on -ans: *amans*, “lufigende”; *spirans*, “orðigende.” Of ðære oðre *coniugatione* geendiað on -ens: *docens*, “tæcende”; *habens*, “hæbbende.” Of ðære þriddan, sume on -ens, sume on -iens: *legens*, “rædende”; *faciens*, “wyrccende.” Of ðære feorðan, geendiað ealle on -iens: *audiens*, “gehirende”; *ueniens*, “cumende.”

Ealle ðas word sind ðreora cynna and gað æfter ðære ðriddan declinunge. Þa oðre geendiað sume on -tus, sume on -sus, sume on -rus, sume on -dus, and wendað heora *femininum* on *a* and heora *neutrum* on *um*, swa swa we ær sædon, and ðam casum hi beoð geþeodde þe þa word sind ðe hi of-cumað: *amo deum*, “ic lufige God”; *amans deum*, [76v] “lufigende God”; *doceo pueros*, “ic lære ða cild”; *docens pueros*, “tæcende ðam cildum”; *lego librum*, “ic ræde ane boc”; *legens librum*, “rædende ða boc”; *audio te*, “ic gehire ðe”; *audiens te*, “gehirende ðe.” Þus<sup>11</sup> gað ealle mæst dædlice word.

Sume nimað *datiuum casum: impero tibi*, “ic bebeode ðe,” and *imperans*<sup>12</sup> *tibi; benedico tibi* oððe *te*, “ic bletsige ðe,” *benedicens tibi uel te; noceo tibi*, “ic derige ðe,” *nocens tibi; inuideo tibi*,<sup>13</sup> “ic andige on ðe,” *inuidens tibi; parco tibi*, “ic arige ðe,” *parcens tibi; respondeo tibi*, “ic andswarige ðe,” *respondens tibi*.

Þrowigendlice word beoð oftost geðeodde *ablatiuum: amor a te*, “ic eom gelufod fram ðe,” and *participium, amatus a te*, “gelufod fram ðe,” and swa fela oðre.

*Deponentia* nimað sume *genitiuum* and *datiuum: misereor tui* and *tibi* and *te*, “ic miltsige ðe,” *miserens tui* and *miserens illius*, “miltsiende ðin” and “miltsigende his (we cweðað *miserere nostri, domine*,<sup>14</sup> and *miserere*<sup>15</sup> *nobis, domine*,<sup>16</sup> “miltsa us, drihten”); *obliuiscor tui* and *tibi* and *te*, “ic for-gite

<sup>10</sup> Scribal addition: “ealle”.

<sup>11</sup> Scribal corr. from “þas”.

<sup>12</sup> Scribal corr. from “imperas”.

<sup>13</sup> Scribal corr. from “inuideo tibi. Inuideo tibi”.

<sup>14</sup> Ps 122:3, *miserere nostri Domine miserere nostri quia multum repleti sumus despectione*.

<sup>15</sup> *miserere*] *misere*

<sup>16</sup> Tb 8:10, *dixit itaque Sarra miserere nobis Domine miserere nobis et consenescamus ambo pariter sani*.

ðe,” *obliuiscens tui* and *tibi* and *te*; *recordor tui*, “ic gemune ðe,” oþþe “ic eom gemindig ðin,” *recordans tui*.

Sume gað elles: *loquor uerbum*, “ic sprece word,” and *loquor*<sup>17</sup> *ad te*, “ic sprece to ðe,” *loquens ad te* oððe *loquutus*,<sup>18</sup> *loquor tibi*; *precor deum*, “ic bidde God,” *precans* and *precatus deum*; *dignor te illa re*, “ic me demige ðe to þam ðinge,” and *dignans te illa ré*, “me demigende ðe to þam ðinge”; *careo mea pecunia*, “ic ðolige mines feos,” *carens sua re*, “þoligende his ðinges.”

Ealla naman mæst teoð *genitiuum*; *amicus illi*[77r]*us*, “his freond”; *arator illius*, “his yrðlic”; *faber regis*, “þes cyninges smið”; *reus mortis*, “deaðes scildig”;<sup>19</sup> *ignarus doli*, “nitende facn”;<sup>20</sup> *securus armorum*, “orsorh wæpna.”

Hi magon eac sume beon geðeodde *datiuo* gehiwodlice: *amicus illi est*, “he is him freond”; *scriptor illi*<sup>21</sup> *est*, “he is him writere,” þæt is “ðam men ðe he writ.”

Sume nimað *accussatiuum* gehiwodlice: *exosus bella*, “on scunigende gefeohht”; *prescius futura*, “fore-witig to-weardra ðinga.”

Sume teoð *ablatiuum*: *dignus est bono*, “he is wyrðe godes”; *dignus est morte*, “he is wyrðe deaþes”; *mactus uirtute*, “geðogen on mægene.” And eall swa hi gað mænig-fealdlice and to ælcum cynne.

Þæt word ðe we cweðað *súm*, “ic eom,” *es*, “þu eart,” *est*, “he is”; *et pluraliter*: *sumus*, “we sind,” *estis*, “ge sind,” *sunt*, “hi sind.” Of ðissum worde cwædan þa ealdan<sup>22</sup> *boceras participium*, and-werdre tide, *ens*, ac hit nis nu na gewunelic. Of ðam is swa ðeah gefeged *potens*, “mihtig.” Of ðam worde cymð *preteritum*, *fui*, “ic wæs,” and his to-wearda *participium* is *futurus*, þæt we cweðað æfre to-weard. Þæt word *eo*, “ic fare,” *is*, “ðu færst,” *it*, “he færð,” macað *participium iens*, “farende,” *euntis*, “farendes.” Eall swa of *queo*, “ic mæg,” *quiens*, “magende,” *queuntis*, *queunti*, and swa forð. And ealle ða þe of him gefegede beoð habbað *e* and *u* on<sup>23</sup> ðam fif gebigedum *casum*. Heora to-weardan

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<sup>17</sup> Scribal corr. from “loquor”.

<sup>18</sup> The second *u* is incorrectly subpuncted for deletion, i.e. *loquutus*. The scribe evidently reverses the mistake of one line above.

<sup>19</sup> Scribal corr. from “scldig”.

<sup>20</sup> Scribal corr. from “fan”.

<sup>21</sup> *illi* *illius*; other MSS have “illi” which makes more sense here since Ælfric is demonstrating the dative of possession; cf. O, 124v; Zupitza, p. 250.

<sup>22</sup> Scribal corr. from “ealde”.

<sup>23</sup> on] of; other MSS have “on”; cf. O, 125r; Zupitza, p. 252.

*participia* sind ðas: *iturus*, “se ðe wile oððe sceal faran”; *quiturus*, ac we ne cunnon nan Englisc þærto.<sup>24</sup>

Sume gað<sup>25</sup> of ðam regole for ðan ðe se gewuna is strengra:<sup>26</sup> *eruo*, “ic generige,” *erutus*, “generod”; nu wolde se regol ðas cræftes habban of ðam [77v] *eruturus*, ac se gewuna hylt *eruiturus*, “se ðe wile oððe sceal nerian”; *orior*, “ic upp aspringe,” *ortus*, “up asprungen,” *oriturus*, “se ðe wile oððe sceal up aspringan”; *pario*, “ic cenne,” þis gebyrað to wif-mannum, *partus*, “acenned,” *pariturus*, “se ðe cennan sceal”; *fruor*, “ic bruce,” *fructus*, “gebrocen,” *fruiturus*, “se ðe brucan sceal”; *fungor*, “ic bruce,” macað *functus*, “gebrocen,” and *functurus*, “se ðe brucan sceal.” Of ðam bið *defunctus*, “forðfaren,” se ðe his timan breac. Gif ða word ateoriað, þonne ateoriað eac ða *participia* ðe him ofcuman scoldon.

#### DE NUMERO

**N**umerus is “getæl.” On þissum dæle, *singularis*,<sup>27</sup> “an-feald”: *currens*, “yrnende,” *et pluralis*, “and mænig-feald”: *currentes*, “yrrende.” And hi næfre ne ateoriað on naðrum getæle, ðe má ðe on casum.

#### DE FIGURA

**N**e bið nan *participium* gefeged boton þæt word ðe he of-cymð beo ær gefeged. *Facio*, “ic wyrce,” is an-feald word, and of ðam is an-feald *participium*,<sup>28</sup> *faciens*, “wyrrende.” Of ðam is gefeged *perficio*, “ic gefremme,” and of ðam is gefeged *participium*, *perficiens*, “gefremmende.” And swa fela oðre gif ðonne se *participium* bið gefeged ðurh hine silfne and þæt word ne bið na gefeged þonne wyrð se *participium* to naman: *noceo*, “ic derige,” and of ðam *nocens*,

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<sup>24</sup> It is curious that Ælfric declines to translate *quiturus* with an Old English equivalent of “he who will or shall be able.” Doing so would likely be awkward, but not much more so than some other of his translations. One wonders, further, what his reason is for including an example which he is uncharacteristically unable to explain.

<sup>25</sup> Scribal addition: “gað”.

<sup>26</sup> Ælfric makes a similar observation above (f. 61v, p. 90) in his discussion of the fourth declension: “se gewuna is strængra on ælcum worde þonne his regol sy.”

<sup>27</sup> Scribal corr. from “singularis”.

<sup>28</sup> Scribal corr. from “participia”.

“derigende,” ægðer ge *participium* ge nama; *innocens*, “unscæððig,” is æfre nama, for ðan þe he is gefeged buton ðam worde *innocens*, ne bið na gewunlice word; *sapio*, “ic wat,” and of ðam, *sapiens*, “wis,” is *participium* and nama; *insipiens*, “unwis” oððe “unsnoter,” is æfre nama, for ðan ðe he is swa gefeged swa þæt word ne mæg beon þe he [78r] of-com, and swa fela oðre. Eft gif hi beoð wið-metene, þæt is if hi beoð *comparatiua*, þonne beoð hi eac naman: *indulgens*, “miltsigende,” *indulgentior*, “mildre”; *acceptus*, “and-fenge,” *acceptior*, “and-fengra,” and fela oðre.

Sume sind ægðer ge *participia* ge naman: *passus*, “geðrowod,” is *participium*<sup>29</sup> of ðam worde *patior*, “ic þrowige,” and eft, *passus*, “stæpe,” is nama; *lapsus*, “asliden,” of ðam worde *labor*, “ic æt-slide,” and *lapsus*, “slide,” is nama; *monitus*, “gemingod,” of ðam worde *moneo*, “ic minegyge,” and *monitus*, “minegung,” is nama, and swa gehwilce oðre. Ac gif hi beoð *participia*, þonne beoð hi ðære oðre declinunge and *mobilia*.

Gif hi beoð naman, þonne beoð hi ðære feorðan declinunge and *fixa*, þæt is “unawendendlice.”<sup>30</sup> Eall swa eft *uisus*, “gesewen,” is *participium*, and *uisus*, “gesihð,” is nama; *auditus*, “gehired,” is *participium*, and *auditus*, “hlyst,” is nama; *ictus*, “gecnissed,” and *ictus*, “sweng”<sup>31</sup> oððe “cnissung”; *tactus*, “gehreped,” and *tactus*, “hrepung”; *habitus*, “gehæfd,” and *habitus*, “gyrla”; *usus*, “gebrocen,” and *usus*, “brice,” and oðre þillice. Eft, *natus*, “acenned,” is *participium*, and *meus natus*, “min bearn,” is nama, oððe *natus illius*, “his sunu.” Eft, *amans deum*, “lufigende God,” is *participium*, and *amans dei*, is nama, þæt is *amator dei*, “Godes lufigend,” and *amans uirtutis*, “mihte lufigend”; *factum*, “geworht,” *participium*, and *factum*, “dæd”; *dictum*, “gecweden,” and *dictum*, “cwyde”; *audiendus*, “se ðe sceal bion gehired,” and *audiendus est*, “he is to gehirene,” nama; *habendus*, “se ðe sceal bion gehæfd,” and *habendus est*, “he is to hæbbenne.” *Scriptura* is [78v] *femininum participium* of *scripturum*, and *scriptura* is “gewrit,” nama. Eal swa *pictura*, “seo þe metan sceal,” and *pictura*, “meting”; *statura*, “seo ðe standan sceal,” and *statura*, “mannes leng”; *usura*, “seo ðe brucan sceal,” and *usura*, “gafol”; *litura*, “seo ðe clæman sceal,” and *litura*, “clæming.” *Diligentia* is mænig-feald *neutrum* of *diligens*, and *hec diligentia*, “ðeos geornfulnes,” is nama; *abstinentia* is menig-feald *participium*, and *abstinentia*, “for-hæfednis.” Eall swa *sapientia*, *participium* and “wisdom,” and swa fela oðre.

<sup>29</sup> Scribal corr. from “participia”.

<sup>30</sup> Scribal corr. from “unawendedlice”; the form “awendedlice” nevertheless occurs elsewhere in the manuscript; cf. f. 74v, p. 110.

<sup>31</sup> Scribal corr. from “sweng”.

Sume beoð æfre naman, for ðan ðe hi ne cumað na of wordum: *capillatus*, “sid-fexede”; *comatus*, “se ðe loccas hæfð” (*coma* is “locc”); *auris* is “eare,” and of ðam is *auritus*, “se ðe hæfð miccle earan”; *nasus*, “nosu,” *nasatus*, “se ðe hæfð miccle nosu”; *dens*, “toð,” *dentatus*, “se ðe hæfð micle teð”; *barba*, “beard,” *barbatus*, “gebyrd”; *galea*, “helm,” *galeatus*, “gehelmod”; *lorica*, “birne,” *loricatus*, “gebyrnod”; *scutum*, “scild,” *scutatus*, “gescyldod”; *gladius*, “sweord,” *gladius*, “gesweordod”; *asta*, “scaft” oððe “spere,” *astatus*, “gesperod”; *purpura*, “purpurr,” *purpuratus*, “mid purpuran gescryd”;<sup>32</sup> *pallium*, “pell,”<sup>33</sup> *palliatu*, “mid pelle gescrid”; *tonica*, “tunecce,” *tonicatus*, “mid tunecan gescrid”; *arma*, “wæpnu,” *armatus*, “gewæpnod”; *gemma*, “gimstan,” *gemma*, “gegimmod”; *littera*, “stæf,” *litteratus*, “se ðe can stæf-cræft”; *cornu*, “horn,” *cornutus*, “gehyrned”; *astu*, “wræt,” *astutus*, “wætig.” Þas and ðillice sindon *mabilia nomina*, þæt is “awendendlice naman,” for ðan ðe hi nabbað word on gewunan, buton *armatus* is ægðer ge nama ge [79r] *participium*. *Armo*, “ic wæpnige sumne man,” is dædlic word, and *armor*, “ic eom gewæpnod,” is ðrowigendlic, and of ðam is *armatus*, þonne hit bið *participium* and tide getacnað.

## *DE CONIUNCTIONE*

**C**oniunctio est pars orationis indeclinabilis adnectens ordinansque sententiam. Coniunctio mæg beon gecweden “geþeodnis.” “Se is an dæl Læden spræce undeclinigendlic, gefæstnigende and endebyrdigende ælcne cwyde.” Swa swa lím gefæstnað fel to sumum brede, swa getihð seo *coniunctio* þa word to-gædere.<sup>1</sup> Ðes dæl gefæstnað and gefrætwað Læden spræce and hwilon to-scæt, hwilon geendebyrt. *Pius et fortis fuit David rex*,<sup>2</sup> “arfæst and strang wæs Daid cyningc” – se *et* is *coniunctio*, þæt is on Englisc, “geðeodnys,”<sup>3</sup> and, *ego et tu*, “ic and ðu,” *nos et uos*, “we and ge,” willað an. Nu ðu miht gehiran hu ðes dæl tihð þa word to-gædere. Næfð þes dæl nane mihte ne nan andgit gif he ana stent, ac on endebirdnysse Læden spræce he gelimað ða word. Ne he ne bið naht on Englisc awend, buton oþrum wordum.

<sup>32</sup> Scribal corr. from “gescyd”.

<sup>33</sup> Scribal corr. from “pellon”.

<sup>1</sup> Ælfric here uncharacteristically uses metaphor to explain a grammatical concept though, perhaps less surprisingly, his chosen metaphor involves the production of books: “just as the glue fastens the leather to the board, so the conjunction binds words together.”

<sup>2</sup> Ælfric here Christianizes the example given by Priscian, “*Pius et fortis fuit Aeneas*” (Porter, *Excerptiones*, p. 280).

<sup>3</sup> Scribal addition: “geðeodnys”.

*Tria accidunt coniunctioni*, “ðreo þing gelimpað ðissum dæle.” An is *potestas*, “miht.” Oðer is *figura*, “gefegednys.” Þridde, *ordo*, “endebyrdnis.” *Potestas* is “miht” and seo geswutelað hwæt þes dæl mæge fremman, for ðan þe he hwilon geðeot oþre dælas, and hwilon to-scæt.

Sume sindon gehatene *copulatiue*, þæt sind “geðeodendlice,” for ðan ðe hi geþeodað oþre dælas on ðære spræce endebyrdnisse, ac hi nabbað nan andgit gif hi ana standað. Þas sind geðeodendlice: *et, que, ac, ast, at, atque*. *Uir et mulier*, “wer and wif”; [79v] *stetitque*, “and he stod”; *cantauitque*, “and he sang”; *omnis populus uirorum ac mulierum*, “eal folc, wera and wifa”; *ast alii adfirmant*, “and oðre seþað.” *At* is ongean-weardlic: *at Iesus ait*, “and se helend cweð him to-geanes”; *at illi tacuerunt*,<sup>4</sup> “and hi suwodon to-geanes ðes helendes wordum”; *atque aliis est largus*, “and oðrum he is cystig.” Ealle ðas habbað an Englisc, þeah ðe hi for fægernisse fela sind on Leden spræce.

Sume sind gehatene *disiunctiue*, þæt sind “ascirigendlice,”<sup>5</sup> for ðan ðe hi to-twemað þæt andgit and ða word geðeodað. Her sind ða: *aut, ue, uel, ne, nec, an, neque*. *Lege aut scribe*, “ræd oððe writ”; *aut aliquis latet error*,<sup>6</sup> “oððe sum gedwild lutað þær”; *ne lingua nec manus oculiue peccent*,<sup>7</sup> “ne tunge ne handa oððe eagan singion”; *sentísne*, “understentst ðu la”; *uísne*, “wilt ðu la”; *uel dies est uel nox*, “oððe hit is dæg oððe niht”; *tota die uel legit iste uel cogitat*, “ealne dæg oððe ðes man ræt oððe he ðencð”; *nec laudo nec uitupero*,<sup>8</sup> “ne ic ne herige, ne ic ne tæle.” Eft, ongean-werdlice: *nec una hora auarus neglegit lucrum neque pius iustitiam*, “ne forgit se gitsere his gestreon ane tid, ne se

<sup>4</sup> Lc 14:4, *at illi tacuerunt ipse uero adprehensum sanauit eum ac dimisit*.

<sup>5</sup> Scribal corr. from “ascrigendlice”.

<sup>6</sup> *Aeneid*, II. 45.

<sup>7</sup> Cf. *Ymnus ad Matutinam*, lines 10–11: *ne lingua mendax nec manus / oculiue peccent lubrici*. Ælfric’s translation follows the interlinear gloss of the manuscript tradition. See Inge B. Milfull, *The Hymns of the Anglo-Saxon Church: A Study and Edition of the “Durham Hymnal,”* Cambridge Studies in Anglo-Saxon England 17 (Cambridge: Cambridge University Press, 1996), p. 161.

<sup>8</sup> Ælfric may be alluding to the *Liber ecclesiasticorum dogmatum*, one 10<sup>th</sup> century manuscript of which (Paris, Bibliothèque Nationale de France, lat. 2076) is known to have been used by Benedictine scholars. The relevant passage is as follows: *Cotidie eucharistiae communionem percipere nec laudo nec uitupero: omnibus tamen dominicis diebus communicandum hortor, si tamen mens in affectu peccandi non sit, nam habentem adhuc uoluntatem peccandi grauari magis dico eucharistiae perceptione quam purificari*. See C. H. Turner, ed., “The Liber Ecclesiasticorum Dogmatum Attributed to Gennadius,” *Journal of Theological Studies* os-VII, no. 25 (October 1, 1905), pp. 81–2, 94.



arfæsta his rihtwisnysse.” *Siue* and *seu* sindon eac<sup>9</sup> *disiunctiue*.<sup>10</sup> *siue errore uie, seu tempestatibus acti*,<sup>11</sup> “hi sind geneadode, oððe mid gedwolan þæs wegese, oððe mid stormum ðæs unwederes”; *siue uir siue mulier*, “swa hwæðer swa hit sy swa wer, swa wíf.”

*An* is *interrogatiua*, þæt sind “axiendlic”: *tu es qui uenturus es, an alium expectamus*.<sup>12</sup> “eart ðu se ðe to-werd is, oððe we oðres and-bidian sceolon?” He is eac *dubitatiua*, þæt is [80r] “twyniendlic”: *eloquar*<sup>13</sup> *an sileam*,<sup>14</sup> “hwæðer ic sprece oððe suwige.”

Sume syndon gehátene *expletiue* oððe *complectiue* gecwedene, þæt synd “gefillendlice.” Þa gefyllað and gefægeriað þa Leden spræce and þeah ðe hi for-lætene beón, ne bið swa ðeah ðære spræce andgit for-læten. Her sind ða: *autem, enim, uero, quidem, equidem, quoque, nam, namque, uidelicet. Tu autem, domine, miserere mei et resuscita me*,<sup>15</sup> “ðu soðlice, drihten, miltsa me and arær me”; *ego enim sum dominus, deus tuus*,<sup>16</sup> “ic soðlice eom drihten, ðin God”; *tu uero odisti disciplinam*,<sup>17</sup> “þu soðlice hatedest Godes steóre”; *ego quidem facio*, “ic witodlice dó”; *ego equidem*<sup>18</sup> *merui*, “ic witodlice þæt gearnode”; *tu quoque*, “ðu eac swylce”; *doctus sum*, “ic eom gelæred”;<sup>19</sup> *nam legi*,<sup>20</sup> “soðlice ic rædde”; *erat namque in sermone uerax*,<sup>21</sup> “he wæs soðlice on spræce soð-fæst”; *hominem uidelicet iustum laudo*, “rihtwisne mannan gewislice ic herige.” Eall swa *regnum scilicet illud*, “þæt rice gewislice.”

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<sup>9</sup> Scribal corr. from “ac”.

<sup>10</sup> Here the hand reverts to that of scribe A. Unlike the former case, where a blank folio marks the change in hand, this change occurs partway through a page and in the middle of a continuous passage, rather than at a natural break in the text.

<sup>11</sup> *Aeneid*, VII. 199.

<sup>12</sup> Mt 11:3, *ait illi tu es qui venturus es an alium expectamus*.

<sup>13</sup> *eloquar*] *eloquor*

<sup>14</sup> *Aeneid*, III. 39.

<sup>15</sup> Ps 40:11, *tu autem Domine miserere mei et resuscita me et retribuam eis*.

<sup>16</sup> Ps 80:11, *ego enim sum Dominus Deus tuus qui eduxi te de terra Aegypti dilata os tuum et implebo illud*.

<sup>17</sup> Ps 49:17, *tu uero odisti disciplinam et proiecisti sermones meos retrosum*.

<sup>18</sup> Scribal corr. from “quidem”.

<sup>19</sup> Scribal addition: “ic eom gelæred”.

<sup>20</sup> Scribal deletion: “ic eom gelæred”.

<sup>21</sup> The incipit of a responsory chant for matins extant in numerous manuscripts as early as the end of the 10<sup>th</sup> century (St. Gallen, Stiftsbibliothek, Cod. Sang. 390): “*Erat namque in sermone uerax in iudicio justus in consilio prouidus in bonitate conspicuus in uniuersa morum honestate praeclarus*” (Lacoste, Debra (Project Manager and Principal Researcher) and Jan Kolářček (Web Developer), “Can 006663,” in *Cantus: A Database for Latin Ecclesiastical Chant – Inventories of Chant Sources*, accessed December 20, 2017). For context regarding such chants and the liturgy in general, see Richard William Pfaff, *The Liturgy in Medieval England: A History* (Cambridge: Cambridge University Press, 2009).

Sume sindon *causales* gehatene. *Causa* is “intinga” and ðas beoð for suman intingan gecwedene: *si, etsi, etiámsi, síquidem*. *Si uis*, “gif ðu wilt”; *si possum*, “gif ic mæg”; *etsi uoluoero gloriari, non ero insipiens*,<sup>22</sup> “ðeah ðe ic wille wuldrian, ne beó ic ná unsnoter”; *etiámsi mortuus fuerit uiuet*,<sup>23</sup> “þeah ðe he beó deád, he leofað.” Donatus tecð<sup>24</sup> gyt má to ðisum: *ni, nisi, sed*.<sup>25</sup> *Ni* and *nisi* habbað an andgit: *ni uelles, non uenises*, “buton ðu woldest, ne come ðu”; *ni fallor*, “butan ic beó mid leasunge bepæht”; *nisi dominus custodierit ciuitatem*,<sup>26</sup> “buton drihten gehealde þa burh”; *non ego, sed tu*, “na ic, ac ðu”; *non bos est, sed equus*, [80v] “nis hit na oxa, ac is hors.” Gyt sind ma ðyssera æfter Priscianes tæcinge: *quoniam, quia, quamobrem*.<sup>27</sup> *Confitemini domino quoniam bonus*,<sup>28</sup> “andettað drihtene for ðan ðe he is God”; *quia fecisti rem hanc*, “for ðan ðe ðu dydest þis þing.” Eft, *quia tu es Petrus*,<sup>29</sup> “þæt ðu eart Petrus”; *quamobrem uenisti*, “forhwi come ðu”; *quamobrem uolui*, “forði ic wolde.” Þis is eac *aduerbium* and bið menig-fealdlice: *quasobres*, “for hwilcum ðingum.” Naman beoð eac to ðisum genumene: *qua causa*, “for hwilcum intingan”; *qua gratia*, “for hwilcum gesceade.” And *prepositio: quapropter*, “forði ðonne.” And *pronomen: ideo*, “forði”; *idcirco*, “forði”; *propterea*, “forði,” *et similia*.

Sume sind gecwedene *rationales*. *Ratio* is “gescead” and þas sind for sumon gesceade gesette on endebyrdnyse Leden spræce: *ergo, igitur, ita, itaque, utique*. *Tulit ergo dominus hominem*,<sup>30</sup> “Eornestlice drihten genam þone mann”; *igitur perfecti sunt celi et terre*,<sup>31</sup> “eornestlice heofonas and

<sup>22</sup> II Cor 12:6, *nam et si uoluoero gloriari non ero insipiens ueritatem enim dicam parco autem ne quis in me existimet supra id quod uidet me aut audit ex me*.

<sup>23</sup> Io 11:25, *dixit ei Iesus, ego sum resurrectio et uita qui credit in me et si mortuus fuerit uiuet*.

<sup>24</sup> Scribal corr. from “telð”.

<sup>25</sup> Donatus in fact gives a number of examples which Ælfric omits: *Da causales. Si, etsi, etiámsi, si quidem, quando, quandoquidem, quin, quin etiam, quatenus, sin, seu, siue, nam, namque, ni, nisi, nisi si, si enim, etenim, ne, sed, interea, licet, quamobrem, praesertim, item, itemque, ceterum, alioquin, praeterea* (Donatus, “Ars Minor,” pp. 599–600).

<sup>26</sup> Ps 126:1, *Nisi Dominus aedificauerit domum in uanum laborauerunt qui aedificant eam nisi Dominus custodierit ciuitatem frustra uigilauit qui custodit*.

<sup>27</sup> Donatus also provides these examples (see *quoniam* in Donatus’ list in the above note), though he places *quoniam* and *quia* under the category *rationales*. See Donatus, “Ars Minor.” Ælfric instead follows Priscian who gives these three as the only examples of the *causales* category: “*Causalis est ‘quoniam’, ‘quia’, ‘quamobrem’*... Causal conjunctions are such as ‘because’, ‘whereas’, and ‘wherefore’” (Porter, *Excerptiones*, pp. 280–1).

<sup>28</sup> Ps 117:1, *Confitemini Domino quoniam bonus quoniam in saeculum misericordia eius*.

<sup>29</sup> Mt 16:18, *et ego dico tibi quia tu es Petrus et super hanc petram aedificabo ecclesiam meam*.

<sup>30</sup> Gn 2:15, *tulit ergo Dominus Deus hominem et posuit eum in paradiso uoluptatis ut operaretur et custodiret illum*.

<sup>31</sup> Gn 2:1, *igitur perfecti sunt caeli et terra et omnis ornatus eorum*.

eorðan wæron ful-fremedlice geworhte”; *sic domino placuit, ita factum est*,<sup>32</sup> “swa swa hit drihtene gelicode, swa hit is gedon”; *itaque epulemur in domino*,<sup>33</sup> “witodlice uton wist-fullian on drihtne”; *utique*<sup>34</sup> *uolo*, “witodlice ic wille”; *utique uolumus*,<sup>35</sup> “witodlice we wyllað.”

Priscianus cwæð þæt sume sind *aduersatiue*, þæt sind “wiþer-rædlice”: *quamuis, quamquam, licet, etsi, etiamsi, tamen*.<sup>36</sup> *Quamuis clames, non audiat surdus*, “þeah ðe ðu clypige, hit ne gehyrð se deafa”; *quamquam stultus moneatur, non emendetur*, “ðeah ðe se stunta beó gemynegod, he ne bið ge riht-læht”; *licet petieris dimidium regni mei*,<sup>37</sup> “ðeah ðe ðu bidde healfne dæl mines rices” (*licet* ys “alyfed,” [81r] is word; *mibi licet*, “ic mot,” *nobis licet*, “we moton,” *tibi licuit*, “ðu motest”); *licitus sermo*, “alyfed spræc”; *licitares*, “alyfed ðing”; *licitum uerbum*, “alyfed word”; *inlicitum*,<sup>38</sup> “unalyfed,” and *participium, licens*, “alyfende,” and *aduerbium, licenter*, “alyfedlice.” Swa swa of *libet*, “me lyst,” *libens*, “lustbære,” and *libenter*, “lustlice.” Seo oðer *licet* næfð naht ðises. *Quamuis non roget, tamen uult habere*, “ðeah ðe he ne bidde, þeah he wyle habban”; *tamen uult*, “þeah he wyle,” be ðam oðrum we sædon. *Saltem* getacnað “wanunge.” *Saltem si haberem unum denarium*, “huru gif ic hæfde ænne pening”; *si non uis legere, saltem audi*, “gif ðu nelt rædan, hlyst huru.”<sup>39</sup>

Sume sind gehatene *encliticę* on Grecisc, þæt is on Leden, *inclinatiuę*, and on Englisc, “ahyldendlice,” for ðan ðe hy ahyldað and gebigað heora sweg to ðam stæf-gefeged ðe him æt-foran stent. Þæt sind ðreo: *-que, -ne, -ue*. *Arma uirumque*,<sup>40</sup> “ða wæpnu and ðonne wer”; *oculiue*, “oððe eagan”; *satisne est, oððe estne satis?* “is ðær genoh lá?” On eallum ðisum and ðyllecum gæð se sweg to

<sup>32</sup> Job 1:21, *et dixit nudus egressus sum de utero matris meae et nudus reuertar illuc Dominus dedit Dominus abstulit sicut Domino placuit ita factum est sit nomen Domini benedictum*. Ælfric’s quotation, “*sicut Domino placuit ita factum est*,” is given by Weber-Gryson as a textual variant (p. 733).

<sup>33</sup> 1 Cor 5:8, *itaque epulemur non in fermento veteri neque in fermento malitiae et nequitiae sed in azymis sinceritatis et veritatis*.

<sup>34</sup> Scribal corr. from “utq:”.

<sup>35</sup> Scribal addition: “witodlice ic wille. Utiq: uolumus”.

<sup>36</sup> From Priscian’s list Ælfric omits *saltem*. Although he provides examples of its use below, he does not follow Priscian’s quotation of Vergil. Compare: “*Aduersatiue sunt que aduersum conuenienti rei significant, ut ‘tamen’, ‘quamquam’, ‘quamuis’, ‘licet’, ‘etsi’, ‘etiamsi’, ‘saltem’*. *Haec etiam diminutionem significant, ut Virgilius: ‘Saltem si qua mihi de te fuisset soboles’...* Adversative conjunctions are those which denote opposition to a consistent situation; for example, ‘nevertheless’, ‘although’, ‘though’, ‘even though’, ‘yet’, ‘even if’ and ‘at least’. These also express a diminutive meaning, as in Vergil: ‘At least if there had been for me a child by you’” (Porter, *Excerptiones*, pp. 282–3); cf. *Aeneid*, IV. 327–8: *saltem si qua mihi de te suscepta fuisset / ante fugam suboles*.

<sup>37</sup> Mc 6:23, *et iuravit illi quia quicquid petieris dabo tibi licet dimidium regni mei*.

<sup>38</sup> Scribal corr. from “inlitū”.

<sup>39</sup> Another example of Ælfric’s hortatory pedagogical examples.

<sup>40</sup> *Aeneid*, I. 1.

ðam stæf-gefege ðe him æt-foran stent. Ðes *-que* is scort, mid ðrim stafum gewriten oððe getitolod, and se langa *que*, ðe is *femininum* of *quis*, sceal beón mid feower stafum, *q u a e* awriten.<sup>41</sup>

Sume sindon ægðer ge *coniunctiones* ge *aduerbia*. Gif ic cweðe *uolo ut legas*, “ic wylle þæt ðu ræde,” þonne bið se *ut coniunctio*. Eft, *rogo ut facias*,<sup>42</sup> “ic bidde ðæt ðu dó.” Gif ic cweðe *feci ut potui*, “ic dyde swa ic mihte,” þonne bið se *ut aduerbium* and getacnað gelicnysse. Eall swa *feci ut homo*, “ic dyde swa swa mann.” Hwilon he getacnað eac tide: *ut uidit beatus Sebastianus*, “ða ða se eadiga Sebastianus geseah.” On ðissere stowe he is *temporale* [81v] *aduerbium*, þæt is “tidlic,” for ðan ðe he getacnað tide her, swa swa he deð gehwær. *Dum* and *cum* sindon ægðer ge *aduerbia* ge *coniunctiones*. Gif hi beoð geðeodde ðam gemete þe is gehaten *indicatiuus*, þonne beoð hi *aduerbia*, and eft ðonne hi beoð geðeodde ðam gemete þe is gecweden *coniunctiuus*, ðonne beoð hi *coniunctiones*. Manega sind gyt *coniunctiones* þe we ne magon nu secgan on ðyssere sceortnysse.

#### DE FIGURA

**F**eawa *coniunctiones* beoð gefegede *si* and *que* and under-foð fegincge ðus: *siquis*, “swa hwa”; *siquando*, “gif æfre” oððe “ahwenne”; *ne quis furetur*, “þæt nane stele”; *ne quando obdormiam in morte*,<sup>43</sup> “þæt ic næfre on deaðe ne slape,” and ðas sind *mobilia*; *quisque*, “gehwa”; *ubique*, “gehwær”; *undique*, “æg-hwanon.” On ðisum æftemystan nis na se *que enclitica*, for ðan ðe he ne ahylt ðone sweg him tó, swa swa his gewuna is. *Nam* is an-feald *coniunctio* and *namque* is gefeged, and swa gehwilce.<sup>44</sup>

#### DE ORDINE

**O**rdo is “endebyrdnyss,” and sume *coniunctiones* æfter gecynde standað æfre on fore-weardan on ælcere Leden spræce, swa swa doð þas: *at*, *ast*, *si*, and gehwilce oðre. Þas and ðillice sind gehatene *prepositiue*, þæt sind “fore-settendlice.”

<sup>41</sup> The importance of this rule is rather ironically stressed, since throughout the manuscript it is almost invariably ignored, not least strikingly here in the very sentence in which it is articulated as it is referred to as “se langa *que*”.

<sup>42</sup> Scribal corr. from “facius” [or “facicis”].

<sup>43</sup> Ps 12:4, *respice exaudi me Domine Deus meus inlumina oculos meos ne umquam obdormiam in mortem*.

<sup>44</sup> Scribal corr. from “hwilce”.

Sume sind gehatene *subiunctiue*, þæt sind “under-ðeodendlice,” for ðan ðe hi beoð æfre under-ðeodde on ðære Leden spræce endebyrdnysse, swa swa is *que* and *autem* and gehwilce oðre.

Sume sind *communes*, þæt is “gemænre<sup>45</sup> endebyrdnesse,” for ðan ðe hi magon hwilon æt-foran standan, hwilon be-æfton, swa swa deð *ergo* and *igitur* and gehwilce oðre.

## INCIPIIT PREPOSITIO

**P***repositio est pars orationis indeclinabilis. Prepositio* mæg beon gecweden on Englisc “fore-setnyss,” for ðon ðe he stent æfre ón fore-weardan, swa hwær swa he [82r] bið, beo he gefeged to oðrum worde, ne beo he. Hwilon he geeacnoð and gefylð þæra worda andgit ðe he tó cymð, and hwilon he awent heora getacnunges, and hwilon wanað. *Celsus* is “healic.” Do ðær-tó *prepositio, ex*, ðonne bið hit *excelsus*, “swiðe healic” – her gefylð þæt andgit. *Iustus* is “rihtwis.” Do ðær-tó *prepositio, in*, þonne bið hit *iniustus*, “un-rihtwis” – her he awent þæt andgit. *Rideo*, “ic hliche.” Do ðær-tó *prepositio, sub*, þonne bið hit *subrideo*, “ic smercige” – her he gewanað þæt andgit, and swa gehwær.

An ðing gelimpð ðisum dæle, þæt is casus. Twegen casus he tihð him tó: *accusatiuum* and *ablatiuum*. We wyllað nu ærest awritan ða *prepositiones* ðe belimpað tó *accusatiuum*, ac hi nabbað na full andgit gif he ana standað, buton oðrum wordum. Her sind ða: *ad, apud, ante, aduersum, cis, citra, circum, circa, contra, erga, extra, inter, intra, infra, iuxta, ob, pone, per, prope, propter, secundum, post, trans, ultra, preter, supra, circiter, usque, secus, penes*.<sup>1</sup> We cweðað *ad patrem*, “to fæder”; *ad deum*, “to Gode”; *ad regem equito* “to cincge ic ride”; *apud homines sum*, “mid mannum ic eom”; *apud episcopum manet*, “mid ðam bisceope he wunað”; *ante hostium stat*, “æt-foran ðære duru he stænt”; *ante regem stat*, “æt-foran ðam cynincge he stent”; *aduersum inimicum pergit*, “tó-genes his fynd he gæð”; *cis Romam*, “beheónan Rome”; *cis Alpes*, “be-heonan muntan”; *citra plateam*, “be-heonan ðære stræt”; *circum montem*, “ymbe ða dune”; *circa forum*, “wið þa cep-stræt”; *contra ignem*, “on gean þæt fýr”; *erga propinquos curo*, “embe mine magas ic hogige”; *extra terminum*, “ofer land gemæru”; *extra legem dei facit*, “ofer Godes æ he deð”; *inter amicos sum*, [82v] “betwux freondum ic eom”; *intra menia*, “binnon weallum”; *infra tectum*, “under hrofe”; *iuxta uiam*, “wið ðone weg”; *ob*

<sup>45</sup> Scribal corr. from “gemænres”.

<sup>1</sup> Note that until *secundum*, Ælfric organizes the list in a-order (that is alphabetical order based on initial letter alone), unlike that in the *Excerptiones* which is ordered instead according to number of syllables (Porter, *Excerptiones*, p. 288).

*meritum*, “for geearnunge”; *pone tribunal sedeo*, “wiþ þæt dom-setl ic sitte”; *per loca*, “geond stowa”; *per dies*, “geond dagas”; *per hostium intramus*, “ðurh ða dura<sup>2</sup> we gað inn”; *prope fenestram scribo*, “gehende ðam ehðyrle ic write”; *prope est dies domini*,<sup>3</sup> “gehende is Godes dæg”; *propter fidem passus est*, “for geleafan he ðrowode”; *secundum regulam uiuo*, “æfter regole ic lybbe”; *secundum apostolicam doctrinam*, “be ðære apostolican lare”; *secundum Mattheum*, “æfter Mathees gesetnysse”; *post tres annos*, “æfter ðrim gearum”; *post multum tempus*, “æfter micelre tide”; *trans uadum*, “ofer ðone ford”; *trans mare*, “ofer sá”; *ultra mare est*, “begeondan sá he is”; *ultra té*, “begeondan ðe”; *preter illa*, “to-foran ðam” oððe “butan ðam.” Eft, *spem in alium numquam habui, preter in te, deus Israel*,<sup>4</sup> “næfde ic nænne hiht on oðer, næfre buton on ðe, Israhela God”; *supra pectus domini*,<sup>5</sup> “bufon drihtnes breoste”; *circiter tria milia*, “fornean ðreo ðusend”; *circiter*<sup>6</sup> *triginta annos*, “fornean xxx (þrittig)<sup>7</sup> geara”; *circiter kalendas*, “wið ðam monðe” (*Kalende* sind clypunga for ðam ðe ða ealdan menn clypodon symle on niwum monan). *Usque* nimð oftost oðerne *prepositio*<sup>8</sup> him tó: *usque ad fécès biberunt*, “hi druncon oð ða drósna”; *usque ad uesperum*, “oð æfen”; *secus uiam*, “wið þone weg”; *secus uadum sedet*, “wið þone ford he sit”; *penes uos est*, “mid eow he is”; *penes iudices*, “mid demum.”

Þas *prepositiones* sume magon beón *aduerbia* gif hi beoð bæftan gesette: *ego supra aspicio, tu infra*, “ic hawige bufan, and ðu beneoðan” – [83r] her is se *infra aduerbium*; *ego in hac parte sto, tu contra*, “ic stande on ðas heafe, and ðu ongean” – her is se *contra aduerbium*, and swa gehwilce oðre.

Þas oðre beoð geðeodde to *ablatiuum*: *a, ab, abs, cum, coram, clam, de, e, ex, pro, pre, palam, sine, absque, tenus*. We cweþað on Leden spræce, *a domo*, “of huse” oððe “fram huse”; *ab homine*, “fram menn”; *ab illo*, “fram him”; *abs quolibet iussu*, “butan ænigre hæse”; *cum exercitu pergit*, “mid here he færð”; *cum rege est*, “mid cincge he is”; *coram uobis stat*, “æt-foran eow he stent.” *Clam* is swiðor *aduerbium* þonne *prepositio*: *bona aperte facit, mala clam*, “god he deþ openlice, and yfel digellice” – her is *clam aduerbium*, ac he biþ swa ðeah *prepositio* þonne he bið fore-set: *clam custodibus surgo*, “nytendum þam weard-mannum ic arise”; *clam te est*, “digele ðe is”; *de loco*, “fram

<sup>2</sup> Scribal corr. from “duru”

<sup>3</sup> Is 13:6, *ululate quia prope est dies Domini quasi vastitas a Domino veniet*.

<sup>4</sup> The incipit of a responsory chant now most well known through the 16<sup>th</sup> century English composer Thomas Tallis. For extant manuscripts and images, see “Can 007684,” in Lacoste and Koláček, *Cantus*.

<sup>5</sup> The incipit of an antiphony for matins. See “Can 005068,” in *Cantus*. Cf. also Io 21:20, *conuersus Petrus vidit illum discipulum quem diligebat Iesus sequentem qui et recubuit in cena super pectus eius et dixit Domine quis est qui tradit te*.

<sup>6</sup> *circiter*] *cercit̃*

<sup>7</sup> Scribal addition: “þrittig”.

<sup>8</sup> Ælfric usually declines Latin nouns according to their functions when they occur within Old English sentences, but he does not do so here.

stowe” oððe “be stowe”; *de domo dei*, “of Godes huse”; *de illo homine loquor*, “be þam menn ic sprece”; *de rege loquitur episcopus*, “be ðam cinge sprecð<sup>9</sup> se biscop”; *E<sup>10</sup> terra*, “of eorðan”; *fons ascendebat e terra*,<sup>11</sup> “se wyll astah upp of ðære eorðan”; *ex illo loco*, “of ðære stowe”; *pro hominibus oro*, “for mannum ic gebidde”; *pre timore non audeo*, “for ege ic ne dearr”; *palam omnibus dico*, “openlice ic secge him eallum”; *sine labore hic sedeo*, “buton geswince ic sitte her”; *sine crimine*, “buton leahre”; *absque terrore quiescit*, “butan ogan he hine gerest”; *absque ambiguitate*, “butan twynunge.” *Tenus* is *aduerbium* mid *Grecum*, ac he is mid *Leden* warum geteald to<sup>12</sup> *prepositio*,<sup>13</sup> for ðan<sup>14</sup> þe he ne mæg án [83v] standende ænige mihte habban, and bið oftost swa ðeah geendbyrd bæftan: *capulo tenus abdidit ense*,<sup>15</sup> “oð ða<sup>16</sup> hylte he behyde þæt swurd.” Eall swa *pube tenus*, “oð cniht-hade”; *et fine tenus*, “oð ende”; *morte tenus*, “oð deað”; *colló tenus*, “oð ðone swuran”; *uerbo ténus*, “be worde”; *taló tenus*, “oð ða and-cleow.” He bið eac geðeod *genitiuo* æfter<sup>17</sup> *Greciscum* gewunan: *crurum tenus*, “oð ða scancan” (*hoc crus*, “þes sceanca,” *horum crurum*, “þissera sceancana”). He awent eac to *aduerbium*, *actenus*,<sup>18</sup> “oð ðæt” and “oð ðis.”

Sume of ðisum beoð *aduerbium*, swa swa we ær sædon. Gyt sind feower *prepositiones* ða magon beón geðeodde ægðer ge *accussatiuo* ge *ablatiuo*: *in*, *sub*, *super*, *subter*. *In* and *sub* beoð geðeodde *accussatiuo* þonne hi getacniað *ad locum*, þæt is “færelð tó sumere stowe”: *in urbem uado*, “ic gange into ðære byrig”; *introibo in domum tuam, domine*,<sup>19</sup> “ic gange into ðinum huse, drihten”; *in ciuitatem equitauit rex*, “into ðære ceastre rad se cynincg”; *sub ipsos postes*, “under ðam sylfum postum”; *gallina congregat<sup>20</sup> pullos suos sub alas*,<sup>21</sup> “henn gegaderað<sup>22</sup> hyre cicena under fiðerum.” Eft, þonne hi getacniað *in loco*, þæt is “on ðære stowe,” ðonne beoð hi geðeodde *ablatiuo*: *in aula sedeo*,

<sup>9</sup> Scribal corr. from “pre[?]cð”.

<sup>10</sup> *E*] *ę*

<sup>11</sup> Gn 2:6, *sed fons ascendebat e terra inrigans universam superficiem terrae*.

<sup>12</sup> Scribal corr. from “te”.

<sup>13</sup> Again undeclined. See p. 124, n. 8, above.

<sup>14</sup> Scribal addition: “ðan”.

<sup>15</sup> *Aeneid*, II. 553.

<sup>16</sup> Scribal corr. from “oððe”.

<sup>17</sup> æfter] ærter

<sup>18</sup> i.e. *bactenus*.

<sup>19</sup> Ps 5:8, *ego autem in multitudine misericordiae tuae introibo in domum tuam adorabo in templo sancto tuo in timore tuo*.

<sup>20</sup> *congregat*] congregað

<sup>21</sup> Mt 23:37, *Hierusalem Hierusalem quae occidis prophetas et lapidas eos qui ad te missi sunt quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alas et noluit*.

<sup>22</sup> Scribal corr. from “gederað”.

“on healle ic sitte”; *in lectulo iacet*, “on bedde he lið”; *sub arbore sto*, “under treowe ic stande”; *sub diem* and *sub die*, “under dæge”; *sub iustitiam* and *sub iustitia*, “under rihtwisnysse.” *Super et subter*, ðonne hi getacniað styrunge, þonne beoð hi geðeodde *accussatiuo: qui ascendit*<sup>23</sup> *super celos*,<sup>24</sup> “se ðe astah ofer heofanas”; *super montem excelsum ascende tú*,<sup>25</sup> “ofer healice dune astih ðu”; *subter aquam*<sup>26</sup> *mersus est*, “under wætere he is besenced.” Eft, þonne hi getacniað *in loco*, þæt is “on stowe,”<sup>27</sup> þonne [84r] genimað hi *ablatiuum: fronde super uiridi sunt nobis mitia poma*,<sup>28</sup> “us sind líðe æppla ofer grenum bóge”; *super arbore*<sup>29</sup> *sedent*, “ofer treowe hi sittað.” He getacnað eac gemynd, swa swa *de super hac re* and *de hac re*, “bi ðisum ðinge.”

*Super* bið eac *aduerbium: supter densa testudine*, “under ðiccum scyld truman” oððe “rand-beage.” And swa gehwær hi beoð eac ealle mæst gefægede oððe to wordum oððe tó namum: *obsto*, “ic ongean stande”; *obuius*, “ongean cumende”; *posthabeo*, “ic for-seó”; *posterus*, “æfter-genga”; *posthumus*, “æfter-boren, se ðe bið geboren æfter bebyrgedum fæder”; *circumfero*, “ic ferige on-butan”; *contradico*, “ic wið-cweðe”; *contrarius*, “wiðer-ræde”; *contrarietas* and *contrauersio*, “wiðer-rædnys”; *intercapedo*, “fyrst”; *interuallum*, “lytel fæc”; *amendo*, “ic betæce fram me”; *amens*, “gewitleas”; *ebibo*, “ic of-adrincc”; *educo, educas*, “ic fede”; *abduco*, “ic of-alæde”;<sup>30</sup> *aufero*, “ic æt-brede” – her is se *b* áwend on *u*; *asporto*, “ic aweg bere” – her is se *b* awend on *s*; *arripio*, “ic gelæcce” – *b* on *r*; *abscondo*, “ic behyde”; *detrabo*, “ic tæle bæftan”; *desperatus*, “georwened”; *demens*, “gemyndleas”; *procliuus*, “forð-heald”; *prostratus*, “á-streht”; *pro sua uita uult*, “be his life he wyle”; *pro uiribus suis*, “be his mægnum”; *predico*, “ic bodie” oððe “fore-secge”; *predicator*, “prydecere” (*preco*, “bydel,” is an-feald); *pre me*, “to-foran me”; *pre omnibus*, “tó-foran eallum.” *Cum* bið awend to *con* on gefegednysse: *coniungo*, “ic geðeode”; *conspiro*, “ic gereonige”; *conculco*, “ic for-trede”; *exhibeo*, “ic gearcige”; *excludo*, “ic ut aluce”; *expers*, “or-hlyte”; *exlex*, “buton á” oððe “ut-laga”; *inspiro*, “ic on-orðige”; *infirmo*, “ic untrumige”; *insanus*, “gewytles”; *infirmus*, “untrum”; *subpono*, “ic under-lecge”; *supersideo*, “ic ofer-sitte”; *superuolo*, “ic ofer-fleó”; *superuacuuus*, “unnyt” oððe “idel”;

<sup>23</sup> Scribal corr. from “asendit”.

<sup>24</sup> Eph 4:10, *qui descendit ipse est et qui ascendit super omnes celos ut impleret omnia.*

<sup>25</sup> Is 40:9, *super montem excelsum ascende tu quae evangelizas Sion exalta in fortitudine vocem tuam quae evangelizas Hierusalem exalta noli timere dic civitatibus Iudae ecce Deus vester.*

<sup>26</sup> Scribal corr. from “quā”.

<sup>27</sup> stowe] stwowe

<sup>28</sup> Vergil, *Eclogues*, I. 80.

<sup>29</sup> *arbore*] *arborae*

<sup>30</sup> Scribal corr. from “ofælæde”.



*superficies*, “sumes [84v] ðinges bradnyss,” and swa gehwylce oðre, ac swa ðeah ne beoð hi ealle gefegede.

Gyt sind six *prepositiones*: *di*, *dis*, *re*, *se*, *am*, *con*. Ða sind gehatene *loquelaes*. *Loquela*, “ic spræc,” and *loquelaes* sind “gespræcelice,” for ðan ðe þas six *prepositiones* ne beoð nahwar ana, ac beoð æfre to sumum oðrum worde gefegede. *Di*: *diuido*, “ic to-dæle”; *dimitto*, “ic for-læte”; *disertus*, “getinge.” *Dis*: *discurro*, “ic geond yrne”; *discutio*, “ic to-sceace”; *disiungo*, “ic uniucige” oððe “to-twæme”; *distrobo*, “ic aspende yfele.” *Re*: *reuertor*, “ic ongean cyrre”; *respicio*, “ic beseó under bæc.” *Se*: *seduco*, “ic bepæce” oððe “for-æde”; *separo*, “ic ascirige”; *securus*, “orsorh.” *Am*: *amputo*, “ic of aceorfe”; *amplector*, “ic beclyppe.” *Con* stent gehwær for *cum*, swa swa we ær sædon, ac he for-lyst ðone *n* gif ænig *uocalis* him cymð tó: *coequo*, “ic emnytte”; *coarto*, “ic genyrwige,” *et cetera*. Ðas sind gehatene *prepositiones* for ðan ðe hi beoð æfre fore-sette oðrum wordum, swa hwær swa hi beoð gefegede.

## INCIPIIT INTERIECTIO

**I**nteriectio est pars orationis significans mentis affectum uoce incondita. “Interiectio is an dæl Leden spræce getacnigende þæs modes gewilnunge mid ungesceapenre stemne.” *Interiectio* mæg beón gecweden “betwux alegednys” on Englisc, for ðan ðe he lið betwux wordum and geopenað ðæs modes styrunge mid behyde stemne. An ðing he hæfð: *significatio*, þæt is “getacnung,” for ðan ðe he getacnað hwilon ðæs módes blisse, hwilon sárnyssse, hwilon wundrunge, and gehwæt.

*Heu* getacnað þæs módes sárnyssse: *heu mihi, domine, quia peccaui nimis inuita mea*,<sup>1</sup> “wá is me, drihten, for ðan ðe ic syngode swiðe ón minum life.” [85r] Ðes *heu* and *ei* getacniað wánunge. *Hui* man cweð on Leden and eall swa on Englisc: huig, hu færst<sup>2</sup> ðu? *Ue* getacnað hwílon wánunge, hwilon ðeowracan, hwilon wyriunge: *vae mihi, quia tacui*,<sup>3</sup> “wá is me, þæt ic suwode.” Crist cwæð be Iudan: *uae illi*,<sup>4</sup> “wá him.” He cwæð be þam ungeleaf-fullum Iudeiscum: *uae uobis*,<sup>5</sup> “wá eów.” On wyriunge: *uae tibi sit*, “wá þe si.” Eft, he getacnað wawan, swa swa se witega Ezechiel cwæð be ðære

<sup>1</sup> Cf. Ps 6:4, *et anima mea turbata est valde, et tu Domine usquequo*.

<sup>2</sup> Scribal corr. from “fæst”.

<sup>3</sup> Is 6:5, *et dixi vae mihi quia tacui quia vir pollutus labiis ego sum et in medio populi opolluta labia habentis ego habito et Regem Dominum exercituum vidi oculis meis*.

<sup>4</sup> Mt 26:24, *vae autem homini illi per quem Filius hominis traditur*.

<sup>5</sup> Cf. Lc 11:42–52.

béc ðe him wæs gebroht fram Gode: *et scriptę erant in éo lamentationes et carmen et uae*,<sup>6</sup> “and on ðære wæron áwritene heofunga, and leoð, and wawa.” Þa heofunga getacnodon þæra manna wóp þe heóra synna behreowsiað and mid soðre dæd-bóte gebetað. Þæt leoð getacnode Godes ðeowena sang and ðæra manna ðe God heriað mid gaslicum lof-sangum. Se wawa getacnað ðone ecan wawan ðe ða habbað on helle wíte ðe nú God for-seoð and his beboda.<sup>7</sup> Ðes *uae* sceal beon awriten mid þrim stafum, and se sceorta *uae*, þe is *coniunctio* hæfð twegen stafas: *quid est stultius, quid uae turpius*.<sup>8</sup> “hwæt is stuntlicor, oððe hwæt fracedlicor?”

Ðes dæl, *interiectio*, hæfð wordes fremunge ðeah ðe he færlice geclypod beó, and he hæfð swa fela stemna swa he hæfð getacnunga and hi ne magon ealle beón on Englisce áwende. *Haha* and *hebe* getacniað hlechter on Leden and on Englisc for ðan ðe he beoð hlichende geclypode. *Uah* getacnað gebysmrunge<sup>9</sup> and *racha* getacnað æbilignysse oððe yrre. *Vah* and *racha*<sup>10</sup> sind Ebreisce *interiectiones* and ælc ðeod hæfð<sup>11</sup> synderlice *interiectiones*, ac he ne magon naht eaðe to oðrum gereorde beón áwende.<sup>12</sup> *La* getacniað yrsunge. *E* gebicnað for-sewen [85v]nysse. *Euge* gebicnað blisse and bysmrunge. *Ó* getacnað æbilignysse and sarnysse and wundrung and is *aduerbium uocandi: ó magister*, “eala ðu lareow,” and he is eac an stæf. *Á* and *e* sindon *interiectiones, prepositiones*, and eac stafas. *Pro* is *prepositio* and *interiectio: pro, si remeasset in urbem*,<sup>13</sup> “eala gif he gecyrde to ðære byrig.” Hwilon hi beoð eac of oðrum partum gefegede: *pró dolor*, “wá la,” and

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<sup>6</sup> Ez 2:9, *et vidi et ecce manus missa ad me in qua erat involutus liber et expandit illum coram me qui erat scriptus intus et foris et scriptae erant in eo lamentationes et carmen et vae.*

<sup>7</sup> This passage gives another glimpse of Ælfric the homilist.

<sup>8</sup> The scribe’s practice confusingly contradicts the text: “se sceorta *uae*” refers to the enclitic *-ve*. The quotation ought to read thus: *quid est stultius, quidue turpius?* Compare, *Et quid turpius stultiusve quam bonum rationalis animi ex irrationalibus nectere?* (Seneca, *Epistles, Volume II: Epistles 66–92*, trans. Richard M. Gummere, vol. 2, 3 vols., Loeb Classical Library 76 (Cambridge, MA: Harvard University Press, 1920), Epistle XCII, p. 448).

<sup>9</sup> Scribal corr. from “gebysmerunge”.

<sup>10</sup> *Vah* and *racha*: cf. Mt 27:40, *et dicentes uah qui destruit templum et in triduo illud reaedificat salva temet ipsum si Filius Dei es descende de cruce.* The inclusion of *vah* is given as a textual variant by Weber–Gryson (p. 1572). Cf. also Mt 5:22, *ego autem dico vobis quia omnis qui irascitur fratri suo reus erit iudicio qui autem dixerit fratri suo racha reus erit concilio qui autem dixerit fatue reus erit gebennae ignis.*

<sup>11</sup> hæfð] hæf

<sup>12</sup> Ælfric was doubtless keenly aware of such difficulties many times throughout his distinguished career as a translator, especially in the translation of scripture. The statement also echoes a passage in his Latin preface (f. 7r, p. 1): *Sciendum tamen quod ars grammatica multis in locis non facile Anglice lingue capit interpretationem* (“It is to be understood, however, that in many places an *ars grammatica* does not easily admit of a rendering in the English language”).

<sup>13</sup> Lucan, *Pharsalia*, III. 73.

gehwilce oðre þe gebicniað þæs modes styrunge ðurh clypunge. Ealle hi sind *interiectiones* ac heóra sweg bið hwilon gescyrt, hwilon gelenged be ðæs modes styrunge. “Auæstla,” and “hilahi,” and “wellawell,” and ðyllice oðre sindon Englisce *interiectiones*.<sup>14</sup>

## *FINIUNT PARTIS ANGLICE*

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<sup>14</sup> Ælfric’s examples give a fascinating glimpse into spoken Old English which is seldom represented in the more reserved, formal language of written records.

## DE NOMINIBUS NUMERORUM

Ic wille eac awritan on Englisc ða naman ðe getacniað getel and ða þe<sup>1</sup> him of-cumað. *Vnus* (i),<sup>2</sup> “an,” gebyrað to werlicum háde, *una* tó wiflicum, *unum* to *neutrum*. *Duo* (ii), “twegen,” gebyriað to *masculinum* and tó *neutrum*, *due*, “twa,” tó *femininum*. *Tres* (iii), “þry,” gebyriað tó *masculinum* and *femininum*, *tria*, “ðreo,” tó *neutrum*. *Quattuor* (iiii), “fewer,” gebyriað tó eallum ðam ðrim cynnum, and swa forð oð hund-teontig. *Quinque* (v) *uiri*, “fif ceorlas”; *sex* (vi) *littere*, “six stafas”; *septem uerba*, “seofan word”; *octo* (viii), “eahta,” tó ælcum kynne, and tó ælcum casu, and swa forð; *nouem* (viii), “nigon”; *decem* (x), “tyn”; *undecim* (xi), “ændlyfan”; *duodecim* (xii), “twelf”; *tredecim* (xiii), “þreottyne”; *quattuordecim* (xiiii), “fewertyne”; *quindecim*,<sup>3</sup> *sedecim* (xvi), “syxtyne”; *decem et septem* (xvii), “seofantyne”; *decem et octo* (xviii), “eahtatyne”; *decem et nouem* (xviii), “nigontyne”; *uiginti* (xx), “twentig”; *uiginti unum* (xxi), “an and twentig,” and swa forð. *Triginta* (xxx), “ðritig”; *quadragesima* (xl), “fewertig”; *quingentesima* (l), “fiftig”; *sexagesima* (lx), “sixtig”; *septuagesima* (lxx), “hund[86r]-seofantig”; *octoginta* (lxxx), “hund-eahtatig”; *nonagesima* (xv), “hund-nigontig;” *centum* (c), “hund-teontig.”

Þa oðre heonon forð sindon *mobilia: ducenti* (cc) *uiri*, “twa hund wera”; *ducente femine*, “twa hund wifa”; *ducenta uerba*, “twa hund worda.” And swa forð to ælcum cynne and to ælcum case: *ducentorum*, *ducentarum*, *ducentis*, *ducentos*, *ducentas*, *ducenta*, *et cetera*. Eall swa *trecenti* (ccc), *-te*, *-ta*, “ðreo hund”; *quadragesima* (cccc), “fewer hund”; *quingenti* (d), *-te*, *-ta*, “fif hund”; *sexcenti*, “syx hund”; *septingenti*,<sup>4</sup> “seofon hund”; *octoginti* (dccc), *-te*, *-ta*, “eahta hund”; *nongenti*<sup>5</sup> (dcccc), *-te*, *-ta*,<sup>6</sup> “nigon hund,” *et per sincopum*, “and ðurh wánunge,” *nongenti*, and *nongente*, and *nongenta*. *Mille*, “þusend,” is ðreora cynna. An getitelod *ī* getacnað an ðusend, and twegen *íás* getitolode, *ī*, getacniað twa ðusend, and swa forð to ælcum getele.

Of ðisum beoð acennede *ordinalia nomina*, þæt sind “endebyrdlice naman”: *primus*, “se forma,” *prima*, *primum*, and swá forð on ðreo wisan; *secundus*, “se oðer”; *tertius*, “se ðridda”; *quartus*, “se feorða”; *quintus*, “se fifta”; *sextus*, “se sexta”; *septimus*, “se sefoða”; *octauus*, “se eahteoða”; *nonus*,

<sup>1</sup> þe] þæ

<sup>2</sup> Roman numerals here placed within parentheses are written above their corresponding words in the manuscript.

<sup>3</sup> Scribal addition: “quindecim”.

<sup>4</sup> Scribal omission: “syx hund. septingenti”; cf. O, f. 139v; Zupitza, p. 282.

<sup>5</sup> Scribal corr. from: “noningenti” (though *noningenti* is more fitting, since the syncopated form is given immediately afterward).

<sup>6</sup> Scribal addition: “te ta”.

“se nigoða”; *decimus*, “se teoða”; *undecimus*, “se endlufta”; *duodecimus*, “se twelfta.” Þa oðre wendað on ægðerne ende: *tertius decimus*, “se ðreot-teoða,” *tertia decima*, *tertium decimum*, and swa forð to ðrim cynnum; *quartus decimus*, “se feower-teoða”; *quintus decimus*, “se fif-teoða”; *sextus decimus*, “se six-teoða”; *septimus decimus*, “se syfan-teoða”; *octauus decimus*, “se eahta-teoða”; *nonus decimus*, “se nigon-teoða”; *uicesimus*, “se twenteogoða”; *uicesimus primus*, “se an and twentegeða,” *et cetera*. Genoh bið þæt we awriton þa *cardinales numeros*, þæt sind “ða heafod getel,” tyn and twentig, and swa fram tyn to tynum. *Tricesimus*, “se ðritogoða”; *quadragesimus*, “se feowerteoða”;<sup>7</sup> *quingquagessimus*, “se fifteoþa”;<sup>8</sup> [86v] *sexagesimus*, “se sixteoða”; *septuagesimus*, “se hund-seofonteogoða”; *octogessimus*, “se hund-eahtatigoða”;<sup>9</sup> *nonagesimus*, “se hund-nigonteogoða”; *centesimus*, “se hund-teonteogoða,” and swa forð. *Ducentesimus*, “se ðe bið on þam twam hundredum æftemyst, ðonne hi man rimð”; *trecesimus*, *quadragesimus*, *quingentesimus*, *sexcentessimus*,<sup>10</sup> *septingentesimus*, *octingentesimus*, *nongentesimus*, *millessimus*, “se ðe bið æftemyst on ðusend getele.”

Sum getel bið æfre menig-feald: *singuli homines*, “æn-lipige menn”; *byni*, “getwynne” oððe “twam and twam”; *terni*, “þrim and ðrim”; *quaterni*, “feower and feower.” Eall swa *quini*, *seni*, *septeni*, *octoni*, *noueni*, *deni*, *undeni*, *duodeni*, *ternideni*, *quaternideni*, *quinden*, *senideni*, *septenideni*, *octonideni*, *nouenideni*, *uiceni*, *uiceni singuli*, *uiceni bini*, *uiceni terni*, *similiter ceteri*. *Trigeni*, *quadrageni*, *quingageni*, *sexageni*, *septuageni*, *octogeni*, *nonageni*, *centeni*, *ducenteni*, *tricenteni*, *quadringenteni*, *quingenteni*, *sexcenteni*, *septingenteni*, *octingenteni*, *nongenteni*, *milleni*, “þusend-fealde” oððe “ðusendum and ðusendum.”

Gyt ðær is oðer getel æfter ðisum: *singularis*, “an-feald”; *dualis*, “twy-feald”; *ternarius numerus*, “ðry-feald getel”; *quaternarius*, “feower-feald”; *quinarius*, “fif-feald”; *senarius*, “six-feald”; *septenarius*, “seofon-feald”; *octonarius*, “eahta-feald”; *nouenarius*, “nigon-feald”; *denarius*, “tyn-feald” (*denarius* is eac se dinor ðe awehð *decem nummos*, þæt sind “tyn penegas”); *uicenarius*, “twentig-feald getel”; *tricenarius*, “ðritig-feald”; *quadragenarius*, “feowertig-feald”; *quingagenarius*, “fiftig-feald”; *sexagenarius*, “sixtig-feald [87r] getel” oððe “sixtig geara eald mann”; *septuagenarius*, *octogenarius*, *nonagenarius*, *centenarius*, *ducentenarius*, *tricentenarius*, *quadringentenarius*, *quingentenarius*, *sexcentenarius*, *septingentenarius*, *octingentenarius*, *nongentenarius*, *millenarius*, “ðusend-feald getel” oððe “se ðe leofað ðusend geara,” swa swa dyde Matusalam, buton an and xxx geara.<sup>11</sup>

<sup>7</sup> Scribal corr. from “fifteoða”.

<sup>8</sup> Marginal scribal addition: “quingquagessimus, se fifteoþa”; cf O f. 140r; Zupitza, p. 283.

<sup>9</sup> Marginal scribal addition: “octogessimus, se hundehtatigoða”; cf. *ibid*.

<sup>10</sup> Scribal corr. from “sesscentessim?”.

<sup>11</sup> cf. Gn 5:27, *et facti sunt omnes dies Mathusalae nongenti sexaginta novem anni et mortuus est*.

*Aduerbia* cumað eac of ælcum getele: *semel legi*,<sup>12</sup> “æne ic rædde”;<sup>13</sup> *bis legi*, “tuwa ic rædde”; *ter*, “ðriwa”; *quater*, “feower siðan.” Ða oðre geendiað ealle on longne *-es*: *quinqies*, “fif siðon”; *sexies*, “six siðon”; *septies*, “seofon siðon”; *octies*, “eahta siðon”; *nouies*, “nigon siðon”; *decies*, “tyn siðon”; *uicies*, “twentigon siðon”; *tricies*, “ðritigon siðon”; *quadragies*, “feowertigon siðon”; *quinguagies*, “fiftigon siðon”; *sexagies*, “sxtigon siðon”; *septuagies*, “hund-seofontigon siðon”; *octuagies*, “hund-eahtatigon siðon”; *nonagies*, “hund-nigontigon siðan”; *centies mentitur uersipellis*, “hund siðon hlihð se leas brendenda”; *ducenties*, “twa hund siðon”; *tricenties*, “ðreo hund siðon”; *quadringenties*, “feor hund siðon”; *quingenties*, “fif hund siðon”; *sexcenties*, “six hund siðon”; *septingenties*, “syfan hund siðon”;<sup>14</sup> *octingenties*, “eahta hund siðon”; *nongenties*, “nigon hund siðon”; *milies*, “ðusend siðon.”

Ðam ungeendodum getelum man set *n* betwux: *quotiens legisti?* “hu oft rædest ðu?” Eft, *quotiens uolui*, “la, hu oft ic wolde”; *totiens*, “swa oft”; *multotiens*, “forwel oft”; *aliquotiens*, “on sumne sæl.”

Gyt sind manega getel on mislicum getacnungum. *Simplum* be “an-fealdum,” ic forgilde. *Duplum* be “twy-fealdum,” *triplum* be “ðrim-fealdum,” *quadruplum* be “feower-fealdum,” *centuplum* be “hund-fealdum.” [87v] *Simplex*, “an-feald”; *duplex*, “twy-feald”; *triplex*, “ðry-feald”; *multiplex*, “menig-feald.” And word of ðisum: *duplico*, “ic twy-fylde”; *triplico*, “ic ðryfylde”; *multiplico*, “ic menig-fylde.” Man cwæþ eac *unumdeuiginti*,<sup>15</sup> “un læs twentig”; *duodeuiginti*, “twam læs twentig”; *duodetriginta*, “twam læs þritig,” *et cetera*. *Uniformis*, “anes híwes”; *biformis*, “twy-hiwede”; *triformis*, “ðri-hiwede,” *et cetera*. *Anniculus*, “anes gearas cild oððe lamb”; *annuus*, “gearlic”; *annua festiuitas*, “gearlic freols dæg”; *annuum tempus*, “gearlic tid”; *biennis*, “twy wintre”; *triennis*, “ðry wintre”; *quadriennis*, “feower wintre”; *quinquennis*, “fif wintre”; *biennium*, “for twam gearum” oððe “twegra geara fyrst”; *triennium*, “ðreora geara fyrst”; *quadriennium*, “feower geara fæc”; *quinquennium*, “fif geara fæc,” *et cetera*. Eft, *bimus*, “twy wintre”; *trimus*, “ðry wintre”; *quadrimus*, “feower wintre”; *bipes*, “twy-fete”; *tripes*, “ðry-fete”; *quadrupes*, “fyðer-fete”; *decempes* (loc hwæt hæbbe tyn fet?);<sup>16</sup> *biduum*, “twegra daga fæc”; *triduum*, “ðreora daga fæc”; *quatrimum*, “feower daga fæc”; *biduarum ieiunium*, “twegra daga fæsten”; *triduanum*, “þreora”; *binocitium*, “twegra nihta fæc”; *trinocitium*, “ðreora nihta fæc”; *quadrinocitium*, “feower nihta.” Eft, *bipatens*, “twy-hlidede”; *tripatens*, “þry-

<sup>12</sup> *semel legi*] *semellei*

<sup>13</sup> Scribal corr. from “ræde”.

<sup>14</sup> Marginal scribal addition: “septingenties, syfan hund siðon”; cf. O, f. 141v; Zupitza, p. 286.

<sup>15</sup> Scribal corr. from “unde uiginti”.

<sup>16</sup> Another example of Ælfric’s sense of humour.

hlydede”;<sup>17</sup> *bilinguis*, “twy-spræce” oððe “se ðe hæfð twa tungan”; *trilinguis*, “se ðe hæfð ðreo.” Eft, *biuium*, “twegra wega gelætu”; *triuium*, “ðreora”; *bifidus*, “twy-strencge” oððe “twy-gærede”; *trifidus* (iii); *quadrifidus* (iiii); *bisulcus*, “twy-snæce” oððe “twy-fyrede”; *trisulcus*; *trisulcam linguam habet serpens*, “ðry-snece tungan hæfð seo nædre”; *geminus*, “getwysa”; *tergeminus*, “ðær ðær beoð ðreo to-gædere”; [88r] *unimanus*, “an hyrde”; *unicus*, “an-cenned”; *unitas*, “an-nyss”; *uniuersus populus*, “eall folc.” Eall swa *cunctus exercitus*, “eall se here oððe fyrð”; *procinctus*, “fyrðing”; *unio*, *unis* oððe *uno*, *unas*, “ic gean-læce”; *biiugus*, “on twa geiht”;<sup>18</sup> *triugus*, “on ðreo geiht”; *quadriugus*, “on feower”; *triangulus*, “ðry-hyrnede”; *quadrangulus*, “fyðer-scyte”; *quinqungulus*, “fif-ecgede”; *sexangulus*, “six-ecgede.” Þas sind *mobilia*: *triangula*, *triangulum*, and fela ðær beforan.

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<sup>17</sup> Marginal scribal addition: “tripatens, þryhlydede”; cf. O, f. 142v; Zupitza, p. 288.

<sup>18</sup> Scribal corr. from “gehiht”.

## TRIGINTA DIUISIONES GRAMMATICAE ARTIS

**G**ramma on Grecisc is *littera* on Leden, and on Englisc, “stæf,” and *grammatica* is “stæf-cræft.” Se cræft geopenað and gehylt Leden spræce, and nan mann næfð Leden bóca andgīt befullon, buton he ðone cræft cunne. Se cræft<sup>1</sup> is ealra bóczicra cræfta ord-fruma and grund-weall. *Grammaticus* is se ðe cann ðone cræft grammatican<sup>2</sup> befullan, and se cræft hæfð ðritig to-dál.

Þæt forme to-dal is *uox*, “stemn,” þæt oðer, *littera*, “stæf.” Þæt ðride is *sillaba*, “stæf-gefeg.”<sup>3</sup> Be ðisum ðrim to-dalum we ariton on forewerdre ðyssere béc. Æfter ðisum, we tellað *octo partes orationis*, þæt sind “ða eahta dælas Leden spræce,” be þam ðe ðeos béc is geset. Ac we secgað her þæt feower ðæra dæla sind *declinabilia*, þæt is “declinigendlice.” Ða ðry man gebigð on casum: *nomen*, and *pronomem*, and *participium*. *Verbum* bið gebiged *in modis*, þæt is “on gemetum” oððe “on ðære spræce wison.” Þa oðre feower, *aduerbium*, *coniunctio*, *prepositio*, sindon *indeclinabilia*, þæt is “undeclinigendlice.” Her sind nu geteald endlufan to-dál.<sup>4</sup> [88v]

### .XII.

Sume to-dál sindon *pedes*, þæt sind “fét,” and þara fota is fela mid ðam setton *poete*, þæt sind “gelærede sceopas,”<sup>5</sup> heora leoð-cræft on bocum.

### .XIII.

Sum to-dal is *accentus*, þæt is “sweg,” on hwilcum stæf-gefeges ælc word swegan sceal.

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<sup>1</sup> Scribal corr. from “cræf”.

<sup>2</sup> The only instance in the text of the term “grammatica” being adopted into Old English and inflected accordingly. More common is Ælfric’s translation, “stæf-cræft,” (“letter-craft”). Two manuscripts, however, have “grammaticam,” i.e. the Latin accusative form; cf. Zupitza, p. 289.

<sup>3</sup> “forme,” “oðer,” “ðride”: these are signified by marginal Roman numerals, .I., .II., and .III., respectively. Subsequent *diuisiones* are unnumbered until *pedes*, numeral XII, below.

<sup>4</sup> These eleven parts (*vox*, *littera*, *sillaba*, and the eight parts of speech) are those covered within the *Grammar*. In divisions twelve through thirty, Ælfric gives an overview of the remaining more advanced parts of the craft of grammar.

<sup>5</sup> Note the specification “gelærede,” which seems to imply that Latin poetry is no mere rollick around the drinking table, but a thoughtful process requiring much training. That is not to say, however, that all Old English poetry is mere joviality or the like – of course it is very much more than that, and Ælfric himself would certainly not wish to belittle it. The difference lies in the orality of English poetry on the one hand and the textual nature of Latin poetry, which required one to be “gelæred” in order to read and appreciate (or compose) it. Compare with division XXVIII, *metra*, below, f. 90r, p. 138.



.XIII.

Sume sind *positurę*, þa sind on oðre wison gehatene *distinctiones*, þæt sind “tó-dál,” hu man to-dælð ða uers on rædinge.<sup>6</sup> Se forma prica on ðam uerse is gehaten *media distinctio*, þæt is “on-middan tó-dál.” Se oðer hatte *subdistinctio*, þæt is “under tó-dál.” Se ðridða hatte *distinctio* oððe *periodas*. Sé belicð þæt færð.<sup>7</sup> *Distinctio* is “tó-dál” and *periodas* is “clysing” oððe “geendung” þæs ferses.

.XV.

Sum ðæra dæla is gehaten *nóta*, þæt is “mearcung.”<sup>8</sup> Ðæra mearcunga sind manega and mislice gesceapene, ægðer ge on sang-bocum, ge on leoð-cræfte,<sup>9</sup> ge on gehwilmcum gesceade, sceawige se ðe wylle.

.XVI.

Sum is gecweden *ortographía ón* Grecisc, þæt is on Leden, *recta scriptura*, and on Englisc, “riht gewrit.”<sup>10</sup> Ic cweðe nu gewislicor se ðe writ *ad*, gif bið *prepositio*, ðonne sceal he settan *d* æfter þan *a*, and gif hit bið *at*, *coniunctio*, write he *t* to ðam *a*. Eft, *apud*, *prepositio*, sceal habban *d* on æfte-weardan, and *caput*, “heafod,” sceal habban *t*. *Haud*, *aduerbium*, þæt is on Englisc, “nates-hwón,” sceall habban *b* on fore-weardan and *d* on æfte-weardan, and *aut*, *coniunctio*, nimð *t* on æfte-weardan and nænne *b* æt-foran. *Fedus*, “fullic,” næfð nænne *o*,<sup>11</sup> and *foedus*, “wedð,” nimð *o* æt-foran ðam *e*. And eall swa *poena*, “wite”; and *foenum*, “gærs”; and *moenia*, “weallas.” *Pene*, “fornean,” *aduerbium*, næfð nanne *o*. *Hora*, “tid,” hæfð *b*, and *ora* [89r] “læppa” oððe “ende,” næfð nænne. Eall swa *honor*, “wyrð-mynt,” nimð *b*, and *onus*, “byrðen,” gebyrað butan *b*. *Quid*, “hwæt,” hæfð *d*, and of ðam worde, *queo*, “ic mæg,” *quis*, “ðu miht,” *quit*, “he mæg,” sceal geéndian on *t*. *Sed*, *coniunctio*,

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<sup>6</sup> i.e. punctuation, which helps the reader know where and for how long to pause when reading verse. For discussion of the *positurae* system which Ælfric here mentions and of the history of punctuation generally, see Parkes, *Pause and Effect*.

<sup>7</sup> i.e. modern English “verse.”

<sup>8</sup> i.e. musical notation.

<sup>9</sup> i.e. either in liturgical chant or in secular verse.

<sup>10</sup> In the following, Ælfric gives examples of misspellings and commonly confused words. Some of them, such as the confusion of *haud* and *aut*, are suggestive concerning the pronunciation of Latin among contemporary English-speakers, or at least those familiar to Ælfric – perhaps those, like him, trained in the Winchester school.

<sup>11</sup> Scribal addition: “ætforan... nænne o”.

geendað on *d*, and word geendiað on *t*: *cum esset*, “ða ða he wæs”; *cum amasset*, “ða ða he lufode,” *et cetera*.

.XVII.

Sum ðæra dæla hatte *analogía* on Grecisc, þæt is on Leden, *similium rerum comparatio*, and on Englisc, “gelicra ðinga wið-metynnys.” Gif ðu nast sume Leden naman, hwilces cynnes he sy on ðam cræfte, ðonne sceawa ðu be sumum oðrum ðe him gelic sy, and ðu wast þonne. Gif ðu smeast ðonne, hwilces cynnes sy, *fúnis*, “rap,” þonne bið *panis*, “hlaf,” him gelic on declinunge, and hi begen sind *masculini generis*, and swa gehwilce oðre.

.XVIII.

Sum ðæra hatte *etymología*, þæt is “namena ord-fruma,” and gescead hwi hi swa gehatene sind. *Rex*, “cyning,” is gecweden *a regendo*, þæt is “fram recendome,” for ðan ðe se cyning sceal mid miclum wisdome his leode wissian and be werian mid cræfte.<sup>12</sup> *Homo*, “mann,” is gecweden fram *humo*, þæt is fram “moldan,” for ðan ðe seó eorðe wæs þæs mannes an-timber,<sup>13</sup> and swa gehwilce oðre.

.XVIII.

Sum ðæra is *glossa*, þæt is “glesincg,” ðonne man glesð ða earfoðan word mid eaðran Ledene.<sup>14</sup> *Faustus* is on oðrum Ledene, *beatus*, þæt is “eadig.” *Fatuus* is on oðrum Ledene, *stultus*, þæt is “stunt,” and swa gehwilce oðre.

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<sup>12</sup> Cf. Isidore’s *Etymologies*, where “kings (*rex*, gen. *regis*) [are so called] from governing (*regere*, also meaning ‘keep straight, lead correctly’). But he does not govern who does not correct (*corrigerere*); therefore the name of king is held by one behaving rightly (*recte*), and lost by one doing wrong. Hence among the ancients such was the proverb: ‘You will be king (*rex*) if you behave rightly (*recte*); if you do not, you will not’” (Isidore of Seville, *Etymologies*. IX.iii.4). See also p. 82, n. 114, above.

<sup>13</sup> Cf. Isidore’s *Etymologies*, where “Human beings (*homo*) are so named because they were made from the soil (*humus*), just as is said in Genesis (cf. 2:7): ‘And God created man of the soil of the earth.’ Incorrectly, the whole human is named from this term, that is, the whole human consisting of both substances, the association of soul and body. But strictly speaking, ‘human being’ is from ‘soil’” (Isidore of Seville, *Etymologies*, XI.i.4).

<sup>14</sup> Note that Ælfric describes glossing as the substitution of difficult words with more familiar Latin words, rather than with Old English translations.

.XX.

Sum þæra is *differentia*, þæt is “to-dál betwux twam ðingum.” Ic cweðe nú, *rex*, “cynincg,” þæt is se ðe gemetfæstlice his folc gewissað. Gif he ðonne mid his ricetere [89v] hi of-sit, ðonne bið he *tyrannus*, þæt is “reðe” oððe “wæl-hreow.”<sup>15</sup>

.XXI.

Sum þæra is *barbarismus*, þæt is “anes wordes gewémednyss,” gif hit bið miswriten oððe miscweden of ðam rihtan cræfte.

.XXII.

Sum ðara is *solocismus*, þæt is miscweden word on endebyrdnyse ðære rædinge of ðam rihtan cræfte. *Barbarismus* bið on anum worde, and *solocismus* bið sum leas word on ðam uerse. Swa ðeah ne gebiriað ðas twegen dælas to ðam cræfte, ac hi becumað of ðam sam læredum, leaslice geclypode oððe awritene.

.XXIII.

Sume sind gecwedene *uitia*, þæt sind “leahtras,” on Leden spræce, on manegum wisum miswritene oððe miscwedene ðam eallum we sceolon wið-cweðan gif we cunnon þæt gescead.

.XXIII.

Sum ðæra dæla is *metaplasmsus*, þæt is “awend spræc tó oðrum hiwe,” hwilon for fægernysse, hwilon for neóde, swa swa is *audacter*, “dyrstelice.” Hit sceolde beón *audaciter* gif hi moste, and swa gehwilce oðre.

.XXV.

Sume sind gehatene *scemata*, þæt sind mislice hiw and fægernysa on Leden spræce – hu heo betst gelogod beoð.

.XXVI.

Sume sind gehatene *tropi*, þæt sind mislice getacnunga oððe wisan on Leden spræce, abrodene of heora agenre tacnunga to oðre gelicnyse. Swa swa is gecweden *fluctuare segetes*, *gemmare uites*,<sup>16</sup> “þæt æceras yðiað, and wintreowa gimmiað,” for þan ðe æceras farað on sumera, swa swa sá

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<sup>15</sup> See p. 136, n. 12, above.

<sup>16</sup> Cf. Porter, *Excerptiones*, p. 324.

yðigende, and wintreowa blostman beoð gimum gelice. Eall swa *floridam iuuentutem et lacteam caniciem*,<sup>17</sup> “þa blostm-bæran iuguðe and ða meolc hwitan harunge.”

.XXVII.

Sum ðæra is [90r] *prosa*, þæt is forðriht Leden, butan leoð-cræfte gelencged and gelogod.

.XXVIII.

Sume sind gehatene *metra* on Grecisc, þæt is on Leden, *mensurę*, and on Englisc, “gemetu.” Þa gemetu gebyriað to Ledenum leoð-cræfte. Se cræft is swá ameten þæt þær ne mot beón furðon án stæf ofer getel, ac beoð ealle ða uers geemnytte be anum getele, gif hit aht beón scal.

.XXIX.

Sume sind gehatene *fabulę*, þæt sind “idele spellunga.” *Fabulę* sind þa saga ðe menn secgað ongean gecynde þæt þe næfre ne gewearð, ne gewurðan ne mæg.

.XXX.

Sum ðæra is gehaten *historia*, þæt is gerecednyss mid ðære mann awrit, and gerehð ða ðing, and ða dæda þe wæron gedóne on ealdum dagum, and us dyrne wæron.

## SY ðEOS BÓC ðUS HER GEENDOD

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<sup>17</sup> Ibid.

# Appendix A: Translations of Ælfric's Two Prefaces

## Latin Preface

I, Ælfric, as being less wise,<sup>1</sup> have endeavoured to translate into your language these Excerpts from Priscian, *minor* and *maior*, for you young boys, so that, having read through the eight parts of speech in that well-known book of Donatus, you can implant both languages, namely Latin and English, into your tender minds now, until such time as you come to a more perfect understanding. For I know that many will find fault with me because I have deigned to busy my mind with such pursuits, namely translating an *ars grammatica* to the English language. But I judge this text to be suited to unlearned boys rather than for old men.

I know that words can be interpreted in many ways, but I follow a simple interpretation for the sake of avoiding fastidiousness. If, however, our interpretation should displease anyone, let him speak however he wishes – we are content with the method we learned in the school of the venerable priest Athelwold, who has instructed many for the better. It is to be understood, however, that in many places an *ars grammatica* does not easily admit of a rendering in the English language, as in the matter of metrical feet or rhythms, concerning which we are here silent. But we deem nevertheless that the renderings offered here can be useful as a starting point for children, as we have already said.

I marvel greatly wherefore many shorten syllables in prose that in meter are short, since prose is free from the law of meter, just as, for example, they pronounce *päter* and *mălus*<sup>2</sup> and the like in the British fashion, which syllables are held to be short in poetry. It seems to me better to invoke the Lord as *päter* reverently, with a lengthened syllable, rather than to shorten it in the British fashion; neither is the Lord to be made subject to the science of grammar.

Fare well in the Lord, O children.

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<sup>1</sup> i.e. in comparison with Priscian and Donatus mentioned below.

<sup>2</sup> Note that these differences in pronunciation are indeed significant: *mălus* means “bad,” whereas *mălus* means “apple-tree” or “mast.”

## Old English Preface

I, Ælfric, wished to translate into the English language this little book about letter-craft, which is called “Grammatica,” after I have translated those two books of eighty homilies, because grammar is the key which unlocks the understanding of those books and I thought that this book might help young children to begin this craft until they come to greater understanding.

It is necessary for each man who has any good skill that he use it for the benefit of other men, and he entrusts that talent which God committed to him to other men so that God’s gift might not lie idle and that he might not be called a poor servant and be bound and cast into darkness just as the holy gospel says.

It befits young men that they learn some wisdom, and it befits the old that they teach some wisdom to their children. For through learning is faith kept, and every man who loves wisdom is blessed. And he who wishes neither to learn nor teach, although he is able, his understanding cools away from this holy teaching, and he turns little by little away from good. Whence shall come wise teachers to God’s people if they do not learn in youth and how can the faith go forth if the teaching and the teachers should fail?

Now, therefore, let God’s servants and monastery-men<sup>3</sup> be eagerly on guard lest the holy teaching in our days grow cold or wane, just as it happened among the English people some few years ago now, so that no English priest could compose or understand a single letter in Latin until archbishop Dunstan and bishop Athelwold again raised up the teaching in the monastic life. Nor do I say therefore that this book can aid a man to learn very much, but it is nevertheless an introduction to a second tongue, if it please him. I now ask, in God’s name, that if anyone wishes to copy this book, that he rightly corrects it according to the exemplar, for I do not have that power; if someone should bring it to error through inaccurate scribes, it is then his problem, not mine. The un-writer does great evil if he does not correct his error.

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<sup>3</sup> See p. 2, n. 10, above.

## Appendix B: Terminological Tables

<i>Partes Orationis</i>		
Modern English	Latin	Old English
noun	<i>nomen</i>	nama
pronoun	<i>pronomem</i>	naman speliend
verb	<i>uerbum</i>	word
adverb	<i>aduerbia</i>	wordes gefera
preposition	<i>prepositio</i>	fore-setnys
participle	<i>participium</i>	dæl-nimend
conjunction	<i>coniunctio</i>	geðeodnys
interjection	<i>interiectio</i>	betwux alegednys / betwux aworpennys

<i>Accidentia Verborum</i>		
Modern English	Latin	Old English
person	<i>persona</i>	hád
number	<i>numerus</i>	getel
tense	<i>tempus</i>	tíd
mood	<i>modus</i>	gemet
meaning / voice <sup>1</sup>	<i>significatio</i>	getácnung
species	<i>species</i>	híw
conjugation	<i>coniugatio</i>	geðeodnys

<sup>1</sup> “Voice” is the technical meaning of *significatio* in the grammatical context. Vivien Law explains how “The fundamental distinction between meaning and form was encoded with care in the terminology. *Significatio*, preferred by most grammarians of late antiquity, gave way in the early Middle Ages to *sensus* and *intellectus* (possibly because *significatio* also had the technical sense ‘voice’ with reference to verbs). ‘Form’ was rendered by *sonus*, or in the central Middle Ages by *superficies* or *litteratura*” (Law, “Grammar,” pp. 290–1).

<i>Casus</i>		
Modern English	Latin	Old English
nominative	<i>nominatiuuus</i>	nemnigendlic
genitive	<i>genitiuus</i>	geagnigendlic
dative	<i>datiuus</i>	forgifendlic
accusative	<i>accusatiuus</i>	wrégendlic
vocative	<i>uocatiuus</i>	clypigendlic / gecigendlic
ablative	<i>ablatiuus</i>	æt-brendendlic

Miscellaneous Terms		
Modern English	Latin	Old English
gender	<i>genus</i>	cyn
case	<i>casus</i>	casus
accident	<i>accidentia</i>	gelimplice ðing
singular	<i>singularis</i>	an-feald
plural	<i>pluralis</i>	menig-feald
present	<i>presens</i>	and-werd
future	<i>futurum</i>	to-werd
perfect	<i>preteritum</i>	forð-gewiten ful-fremed
imperfect	<i>imperfectum</i>	forð-gewiten unful-fremed
pluperfect	<i>plusquam perfectum</i>	forð-gewiten mare þonne ful-fremed
indicative	<i>indicatiuus</i>	gebicnigendlic
subjunctive	<i>subiunctiuus</i>	under-ðeodendlic
imperative	<i>imperatiuus</i>	bebeodendlic
optative	<i>optatiuus</i>	gewiscendlic
infinitive	<i>infinitiuus</i>	ungeendigendlic
active	<i>actiua</i>	dædlic
passive	<i>passiua</i>	ðrowigendlic
deponent	<i>deponens</i>	alecgendlic
comparative	<i>comparatiua</i>	wið-metenlice
letter	<i>littera</i>	stæf
syllable	<i>syllaba</i>	stæf-gefeg



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