Rudiments of Anglo-Saxon

Published by Canon Press
P.O. Box 8729, Moscow, ID 83843
800-488-2034 | www.canonpress.com

Cover design by David Dalbey
Layout design by Lucy Zoe Jones
Printed in the United States of America.

Library of Congress Cataloging-in-Publication Data
Wilson, Douglas, 1953-
Rudiments of Anglo-Saxon : an introductory guide to Old English for Christian and home schools / Douglas Wilson.
p. cm.
ISBN 978-1-59128-084-2
1. English language--Old English, ca. 450-1100. 2. English language--Old English, ca. 450-1100--Grammar. I. Title.

PE135.W55 2012
429'.82--dc23

2011036519

13 14 15 16 17 18 19 20 10 9 8 7 6 5 4 3 2

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An Introductory Guide to Old English
for Christian and Home Schools

Douglas Wilson

canonpress
Moscow, Idaho

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INTRODUCTION

First Things

I must begin this small text with a confession. When it comes to the serious, scholarly study of Anglo-Saxon, I am a piker, a tyro, a dilettante, a fooler-around-with-words. I have no business doing this, if "this" is supposed to be a display of any kind of serious academic prowess. It is not: it is simply a basic run-through of the rudiments of Anglo-Saxon, primarily for those who love the rumble bumble of Modern English, and who believe (correctly) that a basic acquaintance with our great-grandmother tongue will benefit them in numerous ways.

Anglo-Saxon is also referred to as Old English, which is the name you should prefer if you want to illustrate the continuity of our language from Old to Middle to Modern English. Old English was the language of Alfred, Middle English was the language of Chaucer, and Modern English is the language of you, and sometimes me. If, on the other hand, you want to focus on the main tribes of the *speakers* of this language, then Anglo-Saxon is the best way to describe what you will be studying. Or if you like, you could tell your friends that you are studying a variant of Jutish. Or perhaps the language of Rohan. This last option might be more impressive, actually, depending on the circles you travel in.

To give you a glimpse of how our language has changed over the centuries, the following are four English translations of the first five verses of the gospel of John:

> "On frymðe wæs word and þæt word wæs mid gode and god wæs þæt word. Þæt wæs on fruman mid gode Ealle þing wæron geworhte ðurh hyne and nan þing næs geworht butan him. Þæt wæs lif þe on him geworht wæs. And þæt lif wæs manna leoht and þæt leoht lyht on ðystrum. And þystro þæt ne genamon" (Anglo-Saxon, John 1:1-5).

> "In the bigynnyng was the word, and the word was at God, and God was the word. This was in the bigynnyng at God. Alle thingis weren maad bi hym, and withouten hym was maad no thing, that thing that was maad. In hym was lijf, and the lijf was the liyt of men; and the liyt schyneth in derknessis, and derknessis comprehendiden not it" (Wycliffe, John 1:1-5).

> "In the beginnynge was the worde and the worde was with God: and the worde was God. The same was in the beginnynge with God. All thinges were made by it and with out it was made nothinge that was made. In it was lyfe and the lyfe was ye lyght of men and the lyght shyneth in the darcknes but the darcknes comprehended it not" (Tyndale, John 1:1-5).

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (King James, John 1:1-5).

A glance at the first passage above gives you some nuggets of familiarity, but once you get used to pronunciation and spelling issues, even more swims into focus. In that first sentence, only two words are really unfamiliar: *frymðe* and *mid*. Modernize the spelling and you get this: "On frimthe was word and that word was mid God and God was that word." So the study of Anglo-Saxon involves some challenges, but the language is not as complicated as might be imagined at first glance.

Why Anglo-Saxon?

I mentioned a moment ago that even a basic understanding of Anglo-Saxon can be a blessing. You are probably old friends with the argument for learning Latin and Greek: if nothing else, it is helpful to study two of the major branches in our language's massive family tree. Well, the same argument can be made for Anglo-Saxon. You may not realize it, but fifty percent of Modern English comes from Latin, thirty percent from Greek, and the remaining twenty percent from our own roots. Sound like Greek and Latin took the lion's share? Maybe. But it is our most *common* words that hail from Anglo-Saxon. Old English may take up only one-fifth of the Modern English vocabulary, but it is pretty much guaranteed to take up much more than that in your everyday word choice with words like *I, you, me, the, they, like, cool,* and *awesome*. There is merit in studying Old English simply because, as Stephen Pollington puts it, the language is "both old and English."[1]

But there is another reason to dabble in Anglo-Saxon (and dabbling is certainly all that you will be doing with this text). For the writer who desires to fight with his prose, Anglo-Saxon derived words are powerful weapons—more powerful by nature, I would argue, than either Latin or Greek.

This thesis is difficult to prove except by actually doing it yourself, so I would invite you to an experiment. Compose two versions of the same paragraph: once employing the vocabulary that enters naturally into your head (the majority of which will probably be Latin or Greek), and the next time using only words whose Anglo-Saxon roots you can unearth, which means you must go on a bit of a hunt through ye olde wordbook. You will find that not only are you driven to give more thought to your word choice, but your paragraph—the same paragraph you wrote before—will rouse the blood and quicken the beat, if only a little.

1. Stephen Pollington, *An Introduction to the Old English Language and Its Literature* (Norfolk, England: Anglo-Saxon Books, 2005).

The sharp reader will notice what I just did. The first half of the last paragraph is written using Latin and Greek words almost exclusively—words like *thesis, except, invite, experiment, compose, paragraph, vocabulary, majority*. But then the second half slides into pure Anglo-Saxon: *time, words, roots, unearth, hunt, olde* (everybody knows that one), *driven, rouse, blood, beat*.

You actually don't have to be much of a linguist to see the difference, and you certainly don't have to be much of anything in order to *hear* the difference. Greek and Latin words are usually multi-syllabic with lots of tidy, easy-to-spot prefixes like *a-*, *in-*, *ex-*, *super-* and *para-*. Anglo-Saxon words are harsher than their classical co-workers. They are shorter, stronger, with bits of earth still dusting their bones. They get fighters ready to form a shieldwall. The most famous passage in Winston Churchill's Speech in the House of Commons (June 4, 1940) is a near-solid use of Anglo-Saxon derived words: "We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender."[2] And out of the 460 words in Shakespeare's "Saint Crispin's Day Speech" in *Henry V*, a mere 40 are derived from Latin and only 3 from Greek, leaving over 90% rumbling along in their Anglo-Saxon roots.

How to Use This Book

Any average Christian student today is quite capable of working through the material contained in this text—with or without a teacher. The course is structured in such a way that a homeschooling parent can work together with the student, and if an instructor in a Christian school is diligent, he can have a blast right alongside a classroom of aspiring spear-Danes. Once any (or all) of these methods are done, you can make a decision about whether to continue into more serious study. But in order to do *that*, you will have to find a real teacher.

The text is designed to fill two sixteen-week semesters, and each lesson is paced to last a week. The first half of the course is heavily grammar and vocabulary oriented, with paradigms and memorization galore. Each lesson is divided into five sections:

Day One: Vocabulary
Day Two: Vocabulary Exercises
Day Three: Grammar
Day Four: Grammar Exercises
Day Five: Cumulative [3] Vocabulary and Grammar Quiz

The second half of the course is almost solely translation: eight weeks of selections from the gospel of Mark, eight weeks of selections from *Beowulf*. Again, each lesson is divided into five sections:

Day One: New Vocabulary & Vocabulary Exercises
Day Two: Translation
Day Three: Translation
Day Four: Translation
Day Five: Cumulative[4] Vocabulary Quiz

2. Only the last word, *surrender*, does not descend from Old English. It comes from Anglo-Norman French, *sur + render*, which in turn come from Latin *super + reddere*. Just so we're clear.
3. Covering any of the vocabulary from Part One.
4. Covering any of the vocabulary from Part Two.

As you can see, new vocabulary will continue to be introduced (averaging sixty-eight new words per week throughout the course), and students will continue to be quizzed on their ever-increasing word-hoard. During this second half of the semester, however, most of the young scholar's brain energy will be spent hiking through the Anglo-Saxon dictionary on a see-which-word-makes-the-most-sense safari.

For both Mark and *Beowulf*, J. R. Clark Hall's *A Concise Anglo-Saxon Dictionary* will be a life-saver. And for just *Beowulf*, I strongly recommend the exhaustive glossary in the back of Fr. Klaeber's *Beowulf and The Fight at Finnsburg*, as well as George Jack's running glossary in *Beowulf*: *A Student Edition*.

In addition to vocabulary, grammar, and translation exercises, students will memorize two short passages in Anglo-Saxon. The first semester they will memorize the Lord's Prayer, while the second semester they will memorize the first eleven lines of *Beowulf*. These passages are given at the beginning of Part One and the beginning of Part Two.

Further Reading

We should all, of course, be grateful for the real scholars and philologists, for without them we would all be grunting and pointing with sticks. They write the grammars and dictionaries, without which writers like me would be entirely lost. But with those books in hand, it is possible to ransack and simplify them for others, and that is what I have done. Please keep in mind that this text does indeed present a simplification: it is a course in the rudiments. Those students who simply work through this text will be that much ahead of the game. Those who have had their interest piqued will be able to go on in their studies, and it is to be hoped that they won't have to unlearn very much at all. For these students, the following books will be helpful:

Barney, Stephen. *Word-Hoard: An Introduction to Old English Vocabulary*. New Haven: Yale University Press, 1977.

Chickering, Howell D., Jr. *Beowulf: A Dual-Language Edition*. New York: Anchor Books, 2006.

Diamond, Robert. *Old English: Grammar and Reader*. Detroit: Wayne State University Press, 1970.

Hall, J.R. Clark. *A Concise Anglo-Saxon Dictionary*. Cambridge: Cambridge University Press, 1894.

Jack, George, ed. *Beowulf: A Student Edition*. Oxford: University Press, 1994.

Klaeber, FR. *Beowulf and The Fight at Finnsburg*. Boston: D. C. Heath and Company, 1950.

Liuzza, R.M. *The Old English Version of the Gospels*. Oxford: Oxford University Press, 1994.

Mitchell, Bruce and Fred Robinson. *A Guide to Old English*. Oxford: Blackwell Publishing, 1982.

Pollington, Stephen. *First Steps in Old English*. Norfolk, England: Anglo-Saxon Books, 1999.

—. *An Introduction to the Old English Language and Its Literature*. Norfolk, England: Anglo-Saxon Books, 2001.

—. *Wordcraft*. Norfolk, England: Anglo-Saxon Books, 1999.

Acknowledgments

And I would certainly be remiss if I let this opportunity go by without thanking Dr. Rick Fehrenbacher of the University of Idaho, for a superb year-long course in Anglo-Saxon and Beowulf. The text for the selected portions of the Gospel of Mark are from the Bosworth edition, and many personal thanks are owed to Mark Langley for making an electronic copy of that available. I also want to heartily thank Gwen Burrow for her willingness to go above and beyond in her editing of this text, her shaping of it, and for her significant improvements to it. And much gratitude is due to Dr. Matt McCabe for his straight talk, along with his very fine editorial corrections, suggestions, and contributions. Any mistakes and/or howlers that remain are of course my own responsibility—while reminding the reader of the bumpersticker that teaches us that Christians aren't perfect, just forgiven.

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UNIT ONE

GRAMMAR RUDIMENTS

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THE LORD'S PRAYER

Memorization

Here is the Lord's Prayer in Anglo-Saxon. Say it out loud with the correct pronunciation (see page 20), and you'll be able to instantly recognize most of the words, even the ones that look completely foreign:

Fæder ure þu þe eart on heofonum, si þin name gehalgod.
To becume þin rice, gewurþe ðin willa on eorðan swa on heofonum.
Urne gedæghwamlican hlaf syle us todæg,
And forgyf us ure gyltas swa swa we forgyfað urum gyltendum.
And ne gelæd þu us on costnunge ac alys us of yfele. Soþlice. (Luke 11:2-4)

It looks a bit choppy, but here is a word-for-word translation in Modern English:

Fæder ure þu þe eart on heofonum, si þin name gehalgod.
Father our you who art in heaven, Be thy name hallowed.

To becume þin rice, gewurþe ðin willa on eorðan swa on heofonum.
To come thy kingdom, be done thy will on earth as in heaven.

Urne gedæghwamlican[1] hlaf[2] syle us todæg,
Our daily bread give us today,

And forgyf us ure gyltas[3] swa swa we forgyfað urum gyltendum.
And forgive us our debts just as we forgive our debtors.

And ne gelæd þu us on costnunge ac alys us of yfele. Soþlice.
And do not lead you us into temptation but deliver us from evil. Amen.

(Luke 11:2-4)

1. How in the world does this mean "daily"? Look closely and you'll see the word *dæg* sandwiched in there.
2. Where we get our word "loaf."
3. Recognize the origin of our word "guilt"?

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Chapter 1

Alphabet & Pronunciation

1.1 Vocabulary

Identical

after—æfter
bastard—bastard
corn—corn
dead—dead
lamb—lamb
seam—seam

Nearly Identical

acre—æcer
ægðer—either
ancient duty—ealdriht (old right)
as (conjunction)—swa
to bake—bacan
bane—bana
beacon—beacen
calf—cealf (as in moo, not the muscle)
dark—blæc, mirce, deorc, dimm
darling—deorling
daughter—dohtor
day—dæg
ear—eare
earring—earhring
earth—earðe, grund, middangeard (middle yard, middle earth)
fair—fæger
fall—fyll
fat—fætt
father—fæder
fatherly—fæderlic

Nearly Identical (continued)

game—gamen
ghost—gæst
half—healf
hall—heall
hammer—homer
hard—heard
hard, to become—hyrdan
hardness—heardnes
ice—is
just as—swa swa
kernel—cyrnel
ladder—hlæder
lane—lanu
maiden—mæden
nail—nægl
pail—pægel
queen—cwen
raid—rad
saddle—sadol
salt—sealt
salty—sealt
sand—sond
so (adverb)— swa
tail—tægl
there (adverb)—þær
to awaken—aweccan
to understand—understandan
to wake—weccan
whence—hwanan
where, if (conjunction)—þær
yard—geard
year—gear

Close Enough

abode of the dead—deaðwic (wic, "dwelling place," as in New Brunswick)
baby—bearn, cradolcild
camp protected by water—wæterfæsten (fæsten, "stronghold, fortress")
family—cynn (kin)
impure—unclænlic
large—great
made of glass—glæsen
nobleman—eorl
odor—stenc
peg—pinn
to rise—uppian
tempest—stormsæ
unloved—freondleas (friendless)
verbose—wordig
weak—unmihtig (unmighty)
world—eorðe, middangeard, woruld

Just for Fun

arithmetic—rimcræft (rim, "number, counting")
demonic foe—scyn-scaþa
historian—wyrdwritere

1.2 Vocabulary Exercises

Translate the following phrases into Anglo-Saxon. But as you do, remember that you don't actually know that much yet. If you haven't learned how to translate paltry words like *the* and *in*, just use Modern English; we'll get to the rest in good time. And some of you grammar junkies may be wondering about how to match the nouns and adjectives in gender, case, and number, but again, don't worry about it for now.

1. dark daughter _____
2. verbose historian _____
3. fair maiden _____
4. world made of glass _____
5. weak game _____
6. unloved arithmetic _____
7. impure odor _____
8. just as a large peg _____
9. hard nail _____
10. ice pail _____
11. fatherly earl _____
12. dim abode of the dead _____
13. a kernel in the earth _____
14. the large hammer in the raid _____
15. a saddle on the sand _____
16. ghost's bane _____
17. a beacon in the camp protected by water _____
18. an acre of corn _____
19. baby of the family _____
20. a demonic foe in the hall of ancient duty _____

1.3 Alphabet & Pronunciation

G.K. Chesterton once said that anything worth doing was worth doing badly. And Martin Luther famously exhorted the saints to sin, but sin boldly. (He went on to add that we should repent more boldly still, but one gets the idea.) As you begin to study Anglo-Saxon, it would be a good idea to remember both bits of advice—especially when it comes to pronunciation.

In studying any new language—or, as with Anglo-Saxon, an old language that feels strangely familiar—pronouncing things out loud is where we tend to be most self-conscious. This is largely the grammarians' fault. Grammarians tend to be fussers, and fussers tend to scare ordinary people away from language studies. If you pronounce Beowulf's tribe the way it looks and say *Geet*, and

the rest of the class laughs, and you discover later to your mortification that you ought to have said Ye-*aht*, the temptation will be to chuck it all in and take up engineering. But we should keep in mind that languages turn into various dialects and other languages precisely *because* ordinary people won't pronounce things the way they are supposed to. With regard to Anglo-Saxon, Stephen Pollington rightly points to the "welter of regional and chronological details" that "are really only worth bothering with for the serious student."

So perhaps we should lighten up a little bit.

With that given as a preemptive blessing on all your pronunciation mistakes, let's go over some of the basics of how Anglo-Saxon sounded. But don't get uptight. We don't have any tape recordings of actual Angles or Saxons, or Jutes, for that matter. And if we did, there would no doubt be another fellow just a few miles up the road from him who would say the exact same words differently. And after *you* say it, you should realize that you have a cousin in Alabama who would say it differently too.

Let's start with your friends—the letters with sounds that do not vary or change. These letters are pronounced the same as Modern English, just the way you learned to pronounce them in kindergarten.

b, d, k, l, m, n, p, r, t, w, x

But there are a handful of new letters that you will have to get used to. Æ is called an *ash*. It is pronounced as you would say *apple*, or, if you please, *æpple*.

The next new letter is Þ, and is called a *thorn*. It signifies the *th* of a word like *thigh*.

The next letter, and like unto it, is Ð, and is an *eth*. It signifies the *th* of a word like *thy*: it also is a th sound, but a bit softer, and less percussive. But for all intents and purposes, nobody will care if you pronounce a thorn and an eth the same way; the Anglo-Saxons themselves used them interchangeably.

But while we are on the subject, we might as well clear up a little mystery. If you have ever wondered about quaint little shops, or shoppes, that are named something like Ye Quaint Lyttle Tea Shoppe, that ye on the front is not really what we would call "ye." The *y* is not a *y*, but is rather a modified thorn, which should be pronounced . . . *the*. So now you know.

To review, the new letters are:

1. Ash—æ: *todæg* would be pronounced *today* (don't worry about the *g* just yet). Þæt would be pronounced *that*, only with the initial *th* more emphasized than we do. Wæs means *was*, but would be pronounced *waaas*. Kind of.
2. Thorn—þ: as in þæt, mentioned above.
3. Eth—ð: this is a soft *th*, as in *ðin*, *thine*.

Now let's have some fun with vowels and diphthongs. There are seven vowels (which can be either long or short) and three diphthongs, which together add up to a total of seventeen possible vowel sounds. We'll start with the basic vowels: *a*, *æ*, *e*, *i*, *o*, *u*, *y*.

1. The letter *a* is pronounced as the first *a* in *aha*.
2. The letter *ā* as in *father* or the second *a* in *aha*.
3. The letter ash (*æ*) is like the *a* in *sat*.
4. The long ash would be like the *a* in *jazz*.
5. The letter *e* sounds like *eh*, as it does in *bed*.

1. Stephen Pollington, *An Introduction to the Old English Language and its Literature*. (Norfolk, England: Anglo-Saxon Books, 2001), 16.

6. An *-e* on the end of a word is pronounced *uh*. The word *rīce*, which means *kingdom*, would be pronounced *reech-uh*.
7. The long *ē* is *ay*, as in *hate* or *made*. The sound *hate* in Anglo-Saxon would be spelled *hēt*.
8. An *i* sounds like it does in *it*, *bit*, *sit*, *fit*, or *git*. Or *knit*.
9. The long *ī* sounds like the *eeeee* in *machine*.
10. An *o* sounds like it does in *thought* or *ought*.
11. The long *ō* is like the *oh* in *ofer*, which is to say, *over*. This is the sound we make when we say *rode*.
12. The letter *u* makes the sound it does in *pull* or *put*.
13. A long *ū* is almost umlauted, as in *cool* with rounded lips—as when you say *yooo*, as you no doubt often *dooo*.
14. The *y* sounds like it does in *bydan*.
15. The long *y* is heavily umlauted, with more of the *ooo* sound.

A diphthong is what happens when you have two vowels together, and the adventure is figuring out how to say it. In Anglo-Saxon, the sound of the first vowel sort of slides into the sound of the second. Imagine everybody as a Celtic southerner of some sort. *I feaall daown*.

1. *ea* = *æ* sliding into *a*. The *a* is like the second *a* in *drama*. It could almost be an *uh* sound. The word *heard* would come out something like *hay-urd*, only smoothly done. *Hayurd*.
2. A long *ea* = a long *æ* sliding into an *a*. The word *deaþ* (death) would be pronounced *daa-uhth*.
3. *eo* = *ayo* as in Theoden, pronounced *Thay-o-den*.
4. And a long *eo* is *aayoh*.
5. *ie* = *eeya*. Think of *giet*, pronounced as a drawn out *yet*.
6. And a long *ie* = *eeeyaa*.

Consonants are pretty consistent, and we have already noted that they are identical to those in Modern English. But there are still a few pronunciation differences:

1. All consonants are pronounced, including double consonants like *biddan*. Pronounce it *bid dan*. The only double consonants that are not pronounced are *cc*, *gg*, and *ss*.
2. *H* can be tough because it has a larger role than we are used to. It shows up quite often at the very beginning of words where it simply looks in the way, but the rule to remember is **always pronounce the *h***. Modern English tends to have the *h* second in line, where it is silent (as in *whistle*), while the Anglo-Saxons would have the *h* first and say it *huhwistle*. Real fast. Leave no *h* behind.
3. In the middle of a word, *x* is like the *ch* in *loch*.
4. *C* before *i* makes a *ch* sound like in *child*; otherwise it has the *k* sound. So *cinn* would be pronounced *chin*. Not coincidentally, it also means chin.
5. *G* before *i* is like a *y* as in *giet*. The two most important sounds to come from *g* are the *guh* sound in *gun*, and the *y* sound of *yet*. It will often be heard as a *y* sound at or near the ends of words. The common *ge*-prefix is pronounced *yeh*.
6. *Cg* is like the sound you find in *edge*.
7. *Sc* is like *sh*. The character Scyld Scefing near the beginning of *Beowulf* would be pronounced *Shield Shefing*.

8. *F* represents both the *f* and *v* sounds. When it appears in the middle of a word, pronounce it like a *v*. Pronounce in like *f* at the beginning and end of a word. *Heofen* would be pronounced *heoven*—our *heaven*. And three guesses as to what number *seofen* would be.
9. *S* works the same kind of way. It makes the *z* sound when it is in the middle of words, and the *s* sound at the beginning and end. *Risan* (to rise) would be pronounced *rizan*.

In Anglo-Saxon, stress is very important because of the role that it has in Anglo-Saxon poetry, but it is generally pretty easy. As a rule, put the stress early—usually on the first syllable. (A major exception is the common *ge-* prefix, noted above, which is never stressed.)

1.4 Exercises

Exercise A

Without worrying about what they might mean, pronounce the following words out loud. Some of the words you will recognize and others you may not.

1. þær
2. swa
3. hwider
4. ge-hwylc
5. of
6. sculan
7. dryhten
8. cyning
9. fela
10. cuman
11. siþ
12. helm
13. findan
14. gold
15. micel
16. under
17. hand
18. ellen
19. deaþ
20. leoht
21. land
22. lætan
23. rice
24. niht
25. wæpen
26. hring
27. bealu
28. bana
29. wyrm
30. heofan
31. wæter
32. bord
33. cræft
34. fæder
35. and
36. broð
37. corn
38. dust
39. boldtimber
40. ealdriht
41. æppel
42. beor
43. broðor
44. clæg
45. cu
46. dohtor
47. disc
48. Englisc
49. yfel
50. glæd
51. god
52. godspel
53. hæsel
54. hæðen
55. hel
56. hunig
57. hlid
58. mæden
59. mon
60. manig
61. merscmealuwe
62. gemeltan
63. nægl
64. norð
65. ofen
66. ofer
67. pund
68. riht
69. hrof
70. sceaft
71. scir
72. scort
73. synful
74. smiððe
75. snægl
76. sarig
77. stan
78. sunne
79. sunbeam
80. tægl
81. ðusund
82. todæg
83. weddung
84. werwulf
85. hwistle
86. geard
87. gear
88. geong
89. cradolcild
90. rimcræft
91. ent
92. bigspell
93. attorcoppe
94. beogang
95. dunn
96. treow
97. wyrt
98. ræplingweard
99. unmihtig
100. windeltreow

Exercise B

Take the following Modern English words and write them using Anglo-Saxon phonetics. In other words, write them the way Beowulf would if he heard the word *thicket* and was taking a stab at the spelling. If you happen to know the Anglo-Saxon word for one of these, don't write *that* down. The exercise is simply to duplicate the sound.

1. thicket _____
2. same _____
3. burden _____
4. thin _____
5. castle _____
6. bucket _____
7. edge _____
8. torrent _____
9. harden _____
10. book _____
11. can _____
12. music _____
13. with _____
14. sword _____
15. God _____
16. master _____
17. tree _____
18. computer _____
19. cabin _____
20. whale _____
21. gold _____
22. silver _____
23. shelf _____
24. the _____
25. standard _____
26. stone _____
27. brick _____
28. wood _____
29. spear _____
30. mark _____
31. car _____
32. boat _____
33. bird _____
34. frog _____
35. distance _____
36. weird _____
37. fan _____
38. nut _____
39. pin _____
40. sledge _____
41. baby _____
42. fish _____
43. ship _____
44. paint _____
45. gum _____
46. string _____
47. children _____
48. lovely _____
49. hate _____
50. pig _____

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