

Old English “*hore*”:

Fornication

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要 旨

古英語の結婚に関する用語を調査するにあたり、『売春婦』を意味する古英語 *hore* に関する用語はまだあまり進んでいない。古英語 *hore* は（古トウトニック *xoron*, 古ノルド語 *horr*, ゴート語 *hors* “*adulterer*” と同一語源である（*OED* 2nd ed. “*whore*” を参照）。その古英語 “*hore*” はラテン語の出典では語義として以下のものが挙げられる：『悪の，売春婦，互いの挨拶，陰謀，結合，同棲，娯楽，欲望に答えること，慰安，非合法の愛，有志による事情，窃盗，盗人，穴を開けること，休むこと，行うこと，取り扱うこと，人を私物化すること，融合，共有すること，私的に参加すること』。十戒における『姦通罪』は，また，文脈上主語である罪びとにとって，自責の念が強く表されていることも本論では例証する。ただし，今の金銭による代価での交渉については，ラテン語出典においてもアングロサクソン文学作品においても原義が見受けられず，現代英語の “*whore*” —「今の時代の売春婦」とは必ずしも一致しないようである。この様な多義に渡る同義語や婉曲表現が同義語として明らかになった背景には，恐らく語の用途により罪を覆い隠し露骨な表現をさける意図もあったのかもしれない。

キーワード：文献学，語彙変遷，古英語，英語学，意味論

0. Introduction

The English word, “fornication” is defined in its etymology by tracing it back to the Old Teutonic *Xoron*, Old Norse *horr*, Goth *hors* “adulterer”. It has been defined as “voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In scripture it also extended to adultery”.¹ However, in the present writer’s survey, in the Old English texts, the Old English *hore* is a rendition of the Latin *prostitute*, rather than Latin *fornication*.

BT (1955) defines *horh*, *horg*, *-es*. m. n. as “A clammy houmour, phlegm, rheum”. It defines *hore* as “a whore”, and also finds the etymology in Icelandic *hora*, Old High German *huora*, and German *hure*. In addition, it is recorded as *hor-cwene*, *-an*. f. meaning “an adulteress, whore”, which derives from Icelandic *hor-kona*, “adulteress”. The BT supplement (1955), furthermore, describes *horh*: “the form seems to belong to the same original nominative, but they are so far differentiated in meaning that they are taken separately. Hall (2000) includes *hoh* as “dirt, defilement, and uncleanness”.²

As to the cultural background of “whore”, *Britanica International Encyclopaedia* (1974) mentions “prostitution” as follows:

As the development of technology went on, in civilized society under Capitalization, prostitutes were forced to wear distinguishing clothes, and to live in a designated area. Similar efforts by government had been enacted in Israel, Greece, and Rome up to the 20th Century, *via* the Medieval eras.

(My Translation: Gibbney 1974: p. 86, s. v. “*baishun*”)

Moreover, Onions’ (1966) defines the etymologies of “whore”, “prostitute”, and “fornication” further:

Whore meaning “prostitutes” comes from late Old English *hore*, corresponding to Middle Low German *hore*, Middle Dutch *hoere* (Dutch *hoer*), Old High German *huora* (German *hute*), Old Norse *hora*: German *Xoron*, feminine, meaning “base” represented also by Old Norse *horr*, Goth *hors* “adulterer”; the Indo-European *base*, *gar-* appears in Latin *carus*.

(Onions 1966: s. v. “*whore*”)

Hence, Onions’ theory combines “whore” and “adulterer” together.

In addition, Onions (1966) defines “prostitute” as follows:

Prostitutes is adjective offered or exposed to lust XVI; Substance meaning woman give over to indiscriminate sexual intercourse for hire XVII (Purchas). It comes from Latin *prostitues*, feminine, *prostitute* as substance, perfect participle of *prostituere* meaning “expose publicly, offer for sale, prostitutes”.

(Onions 1966; s. v. “*prostitute*”)

The word “fornication” which is adjacent to the previously mentioned word, “whore” is also defined by Onions (1966):

Fornication meaning “sexual intercourse outside marriage” derives from (Old) Frisian *fornication*, Late Latin *fornication(n)*, feminine, *fornicari* (whence “fornicate”), feminine. The stem *fornic-*, or *fornix* originally meant “arch, vault, vaulted room as was tenanted by the lower orders and prostitutes, probably related to *fornax*, *furnus*, *FURNACE*; Confer *-ation*. Hence *Fornicator* comes from Late Latin.”

(Onions 1966: s. v. “*fornication*”)

The above mentioned three words, hence, are all of Latin origin, and the significations of the sense of the words are all adjacent to each other, in the same conceptional domain. The following investigations by the present writer in the present paper attest to the usage of the Old English *hore* to corroborate the original meanings of the Latin senses if the texts have some original Latin source. The purpose of the present survey is to check the original meanings of the Old English *hore* without relying on the definitions by BT (1955) specifically.

1. Old English *hore*

According to *MFCD*, i. e. *Microfiche Concordance*, the Old English *hore* appears in Hom U 2 (Belf 11) 50, Hom U 5. 1. (Buch A) 39, Hom U 5. 2 (Buch B) 22, Hom U 5. 3 (Buch D 45), Hom U 5. 4 (Buch D) 45, Hom U 5. 4. (Buch D) 5, Hom U. 5. 5. (Buch E) 40, Hom U 5. 5. (Buch E) 44, Hom U 5. 6. (Buch F) 7, Hom U. 5. 7 (Buch G) 53, Ch 1162 (Narm in Clemoes) 3, Ch 1239 (Dugdale 44) 8, Ch 519 (Birch 818) 6, Ch 519 (Birch 818) 7, Ch 519 (Birch 818) 7, Ch 588 (Birch 946) 2, Ch 630 (Birch 970) 3, Ch 781 (Birch 1269)

5, Ch 1165 (Birch 34) 12, Ch 1165 (Birch 34) 46, Ch 1165 (Birch 34) 46, Ch 1165 (Birch 34) 57, Ch 1165 (Birch 34) 62, Ch 1165 (Birch 34) 63, Ch 353 (Birch 563) 43, Ald V. 1. (Goossens) 2843, Ald V. 13. 1. (Nap) 2940: There are 27 instances of Old English *hore* in Anglo-Saxon literatures.

2. *Hore* in *Hom U 2*: Belfour

The first search by the present writer is allotted to finding the Old English *hore* in *Hom U 2* by A. O. Belfour edition. The text is in “Twelfth-century homilies in Ms. Bodley 343”, the edition of which is in the series of EETS, no. 137. First of all, *Hom U* is, according to Tamoto, K. (2000), “the short title for Homilies for unspecified occasions”, for which are classified as Cameron B. 3. 4., ‘Homilies for Un-Specified Occasions, Published’.³

Reading the Old English text and the present English translation, however, the present writer does not find the Old English term, *hore* in the text, but she finds the different following expressions:

And gif ðu yfeles bidæst ænigum oðrum men, þu ne bist na þenne swa þe Halend nead; ac mid yfele mode þu yfeles wilnæst þæt his nan hæle on ðæs Hælendes nome.

(Belfour *Hom U 2*: p. 14)

The following citation is attributed to the above mentioned Old English text in the contemporary English translation:

Therefore, if thou are wicked, thou must cease from wickedness and incline to the good Father virtuously. And if you ask for evil for any other man, thou art not, then, asking as the Saviour ordained; but thou art desiring evil with evil mind, and this is no salvation in the Saviour’s name.

(Underlines are added: Belfour *Hom U2*: p. 15)

Therefore, the aforementioned citation attests to the use of concept that “fornication” is not identical to the usage of the Old English *hore*. However, the content of the text, especially the underlined portions, matches “fornication” or “adultery”, and thereby the Old English *yfeles* covers the meanings of “fornication or adultery”, with the added sense of “evil” against morality.

3. *Hore* in *Hom U 5. 1: Buch A 39*

Hom U 5. 1. was edited by Buchholz. R. in 1890 in “Die Fragmente der Reden der Seele an den Leichnam, Erlanger Beiträge zur englischen Philologie 6 (Erlangen and Leipzig),,. It has one instance of the Old English *hore* , found in the following citation:

Heon þuncþæt þæt hore honden swuþe beoþ infuled, gif heo hondleþ þe (ned) cade, saupe beoþinfled.

(Buchholz R. 1890)

The aforementioned Old English citation is translated into contemporary English by the present writer:

He performs loud music that the whore, being crucified, intervenes, prays, if she discusses spreading smacks, full of water.

(My Translation: Buchholz R. 1890)

It can be asserted that ‘the whore’ in the above instance is crucified for having sinned. She is treated as an ‘idol of evil’.

4. *Hore* in *Hom U 5. 2: Buch B 22*

Buchholz (1890) has one instance of the Old English *hore* in *Hom U 5. 2*. The following citation is from the text:

Mid (ho)re messe þine misdeden fore biddan;

(Underline is added: Buchholz 1890)

It is translated by the writer as follows:

With the whore, the mass doing evil, pray because of the whore.

(My Translation: Buchholz 1890)

Once again, “the whore” is “evil”, the idol who needs prayers. Hence, “the wore” is, from contextual understandings, “outside morality” requiring comfort from others.

5. *Hore* in *Hom U 5. 3: Buch D 45*

There is also one occurrence of the Old English *hore* in *Hom U 5. 3*. The text is also edited by Buchholz in 1890. The following text is the instance with the Old English *hore* in *Hom U 5. 3*:

Heo wullep wurchen hore hord on pine heaved þonne;

(Underline is added: Buchholz 1890)

It is translated by the writer as follows:

The whore wipes with wool, long period of life, the whore therefore killed herself.

(My Translation: Buchholz 1890).

The above content shows “the whore” commits suicide in remorse for having sinned. A recognition of having committed the sin of “fornication” is, therefore, full of tragedies.

6. *Hore* in *Hom U 5. 4: Buch D 5 and 24*

The old English *hore* appears in *Hom U 4. 4*, two times: once in Buch 5 and again, in Buch 24. The text contains the following instances but with the letter ‘f’ instead of ‘h’:

Hu þin fore fædered ferdan biforen þe?

(Underline is added: Buchholz 1890)

How, You, the whore of your father, are able to go, who (are) you?

(My Translation: Buchholz 1890)

For efre þu arerdest sake ond unseihte (makedest).

(Underline is added: Buchholz 1890)

You, *the whore*, escarpment, astonishes and be consolidated.

(My Translation: Buchholz 1890)

The above first citation discloses that the father of ‘the whore’ is to be blamed. Moreover, the second citation uses a metaphor where ‘the whore’ is described as being ‘escarpment’ which could be associated with the image of ‘death’ or ‘the end of life’. Thereupon, the

whore is even blamed for “a death penalty”.

7. *Hore* in *Hom U 5. 5*: Buch E 40 and 44

Hom U 5. 5. has two instances of the Old English *hore* in Buchholz E 40 and 44. The following citations attest to the occurrences:

Donne sculen þeo (so)ule seggen hore deden.

(Underline is added: Buchholz 1890)

The above citation can be rendered in contemporary English as:

She shall converse with an owl, which the whore performs.

(My Translation: Buchholz 1890)

Furthermore, the other instance in Buch E 44 is attributed as follows:

(Ðon) he heo onfop hore dom of drihtenes muþe.

(Underline is added: Buchholz 1890)

The above citation is translated by the present writer to explain the content of the text:

Then he stands sponsor the whore, the judgement, laws of the LORD’s mouth.

(My Translation: Buchholz 1890).

These two of the above mentioned instances of the Old English *hore* are used in the nominative singular nouns. The latter instance, in addition, proves that a man being a sponsor of ‘the whore’ remunerates her. Hence, the instance approves that ‘the whore’ obtains some payments in return for the conduct of sexual intercourse. The present meaning for ‘fornication’ is mainly the act of having sexual intercourse before marriage, however, the Old English *hore* meaning ‘fornication’ also shared the sense of ‘prostitution’ in that it involved monetary gifts.

8. *Hore* in *Hom U 5. 6*: Buch F 7

The fragment F in the edition of Buchholz 1890 has two instances of the Old English *hore* in *Hom U 5. 6*:

Seggeþ hore sunnen ond hor(e soule) helpeþ.

(Underlines are added: Buchholz 1890)

The above Old English citation is translated by the writer as follows:

Says the whore of sun and the whore of the wet sand helps.

(My Translation: Buchholz 1890)

The word *hore* here is expressed in the noun phrases that make up parts of the subject: the phrases ‘the whore of the sun’ and ‘the whore of the wet sand’.

The above two phrases, however, are divided into two sentences: the first being, “the whore of the sun”, and the other, “the hore of the wet sand”. The dual words of the Old English expressions, associated with *hore*, are not in use of as a personal pronoun to avoid repeating the same word.

9. *Hore* in *Hom U 5. 7: Buch G53*

There is one instance of Old English *hore* in *Hom U 5. 7*, in Buchholz’s edition:

Du (scolde)st beon bearne fæder ond ic hore moder.

(Underline is added: Buchholz 1890)

The above Old English citation is translated by the writer as follows:

Thee shall be a son of father and I am mother, a whore.

(My Translation: Buchholz 1890)

This citation shows an instance of a mother being ‘a whore’ even though she has a son. The addresser (*i. e.* the mother) is ‘the whore’, and the addressee is ‘her son’. The subject is ‘ic’- ‘I’, *i. e.*; the first person singular personal pronoun. The Old English *hore*, therefore, in this instance is a compliment in the five sentence patterns of English language. That is in the declension of the noun, the Old English instance of *hore* is placed in the accusative singular form.

10. *Hore* in *Charters in English*

Charters in English is edited by five scholars: Norman H. W. (1848), Dugdale (1846),

Robertson (1956), Sawyer (1968), and Birch. *The Old English Microfiche Concordance* lists the latest edition of charters in English by Norman H. W., Dugdale, and Birchfield. Among the aforementioned editors is not found in the first two editions in *Fontes Anglo-Saxonici*. It is only in the one edited by Birch that the Latin source can be found in *Fontes Anglo-Saxonici*.

Regarding the MSS., Tamoto K. (2000) in his Dissertation introduces the Sawyer edition (1968) to search the MSS. as follows:

Concerning the MSS. Which preserve the charter, see Saywer (1968), pp. 247–48... It (Charter) is dated A. D. 970. It (MS.) is charter of King Edgar to Ely, ‘confirmation of privileges and land at Melbourn and Armingford, Cambs, and at Northwold, Norfolk, granted in exchange for land at Harting, Sussex.

(Saywer 1968, pp. 241–48)

11. *Hore* in Charter (Birch 818) 6/7

Old English Charter is edited by Birch (2012), and was compiled by using both Old English and the Latin source. There can be found six instances of Old English *hore* in the text and then the Latin equivalents follow after. The first instance reads as follows:

Up Jlang Pinburnan op hore tuning gemære. Jlang hore tuning gemæres Op stingla þæp of stigela þape ofer þone readan þeg þæt eft on lindune. Ego Æþelgar episcopus consensi

I am Æþelgar, a Bishop, who plot a conspiracy.

(My translation of the Latin sentence, Underlines are added, Birch 818 6 & 7, 2012)
It is astonishing that a member of the clergy, Bishop commits “a conspiracy”, *i.e.* “fornication”.

12. *Hore* in Charter (Birch 970) 3

The second instance with the Old English *hore* in Charter is corroborated in the following quotation:

*Ærest on heaued lakes þanen; on hert mere forder on wermes hore fordward þanne
forð be dine on laibac houed þanen; on berg hore uneþearde þanen;*

*Mansas ad monasterium quod a ruricolis vucatur Sceaftesburi in hereditatem
offero perhenuem pro Christi amore et venerabilium sanctorum quorum relique
ibidem venerantur um omnibus ad se rite pertinentibus.*

(Underlines are added, Birch 970. 3. 2012)

The above citation quotes that the Old English *hore* originally meant “of unlawful love to find pleasure in” as is the Latin equivalent *amore* shows. The Latin verb *amo* simply signifies “to love”, but also means “unlawfully love to find pleasure in” depending on its contextual background. The Latin definition is conferred by the Oxford Latin Dictionary.

13. *Hore* in Charter (Birch 1269) 5

Charter’s third instance of the Old English *hore* is found in Birch 1269, 5:

*Of hageneforda brygge on hore þade into merscmcylne of merscmcylne into þer
bringe.*

“Divitie si affluent nolite cor apponere”

“Not desire the feeling to unite.”

(Underlines added; my translation, Birch 1269. 5, 2012).

The above instance, according to the correspondent Latin Direct Narrative phrase, shows unwillingness to unite by sexual intercourse, with a whore.

14. *Hore* in Charter (Birch 34) 12, 17, 46, 57, 62 and 63

The Old English *hore* in total appears six times, in Birch 34, 12, 17, 46, 57, 62 and 63. The content of the reference is the grant by Fritheuuald, subregulus of Surrey, of lands at Thorp, etc. to Chertsey Abbey, before A. D. 678. The following excerpt attests to the occurrence of the instances with the Latin equivalents and the translation by the present writer:

of curten stapele eandlonge strate to þene hore þone... of þene hore mapeldure to þen

*þrum treouun... fram þe Hechche endlonge þes frithesbroke to þere ‘hore’æpuldure
to þe kneppe bi þe quelmes...of
þe þrem triuuen to ‘þe’ hore Mapeldure of þare hore Mapeldure to exlepesburne.*

*In nomine domini salvatoris Jhesu Christi. Hanc donationem ego FRITHEUUALPUS
juris mei ad libertatem unius cujusque rei conced*

*...Surrianorum subregulus Regis Wlfarrii Mercianorum pro-ria voluntate sana
menta integroque... mansas in loco qui dicitur Thorpe... et quodcunque volueritis
de eisdem ternis facere tam tu...*

*Nunquam me ullo tempore hæredeque meo contra hanc.... Omini societate
Christiana et a Coeletis regni participatione privetur.*

To a man and to whom an affair submit to one&s will...Steal as a pilferer, a petty prince,
King Walfari Merician...consult to make a whole by refreshment... and whatever place
wish three of each to make a thing the property of a person so as you who...Predicting a
union, Christiana and Coeletis to be king, give a participate in private capacity,

(Underlines added; my translation, Birch 34, 12, 17, 46, 57, 62 and 63, 2012)

The above instances verifies that the Old English *hore* originally meant “to have an affair
by a will, to steal as a pilferer to make a thing the property of a person, to unite sexually,
and to give a share in private capacity.”The aforementioned meanings are all categorized
under the same synonyms for the Old English *hore*.

15. *Hore in Aldhelm Virginitas 1 and 13.1: Goosens and Napier*

The Old English *fore* is found in *Ald V. 1*. In Goosens’s edition, and *Ald V. 13. 1*. in
Napier’s edition. The bibliographies of the Goosens’ and Napier’s edition are not found
in the *Fontes Anglo-Saxonici*, however. The following citation is from Goosens’s edition
(1974) in *Ald V 1*, 3221 as follows:

7 A fallax: C mendax 6rm.

CD leas fyrnhicgce hore

A domus, forliger: es

(Hus: es), A fornicarii.⁴

(Underlines added: Goosens 1974: Ald 1)

The above citation in Old English is translated by the present writer as follows:

A fraud: C mind
Without untruth, Old former consider
Judgement of adultery/ fornication.

(My Translation, Goosens 1974)

The above citation corroborates that the Old English *hore* and Latin *fornicarii* are identical and can be considered ‘equivalents. Hence again, ‘whore’ and ‘fornication’ is treated as ‘synonyms’ and ‘equivalents to each other’.

Furthermore, the Old English *hore* appears in *Ald V. 13. 1*. in 2940, Napier’s edition (1893) as follows:

Prostituta pella, i-meretrix
Quæ prostat, i. mendax,
Leas fyrnhiçge, hore

(Underlines added: Napier 1893: *Ald V. 13. 1*)

The above citation is the Latin (the first half), and the Old English translation (the latter half). They show that the Old English *fore* is equivalent to Latin *prostitute*. Therefore, the definitions of ‘whore’ and ‘fornication, prostitutes’ match each other here again. The table at the end of this chapter lists the occurrences and the Latin equivalents.

16. Conclusion

The Old English *hore*, which is defined in its meanings by BT, does not necessarily denote the common understandings of the word “whore”, but rather “fornication” and “a conspiracy to commit an unlawful affair”, yet still with a sense of being “under the authority of a man even with or without her will”.

The Latin equivalents vary according to the original texts, such as *consensio* “consent”, *adquero* “to cling to”, *amo*, “to love but unlawfully”, *apponeo* “to unite”, *concede* “to submit one’s will to an affair”, *surrianorum* “pilfer, steal”, and *integroque* “to make a whole, refresh”. As well as *faceo* “to perform, deal, make a thing the property of a person”, *societate* “union”, *participation privetur* “to give a share, to participate in a private capacity”, *patituta pella* “whore, fornication”, and *prostitute pella* “whore,

fornication”.

The above mentioned last two senses of the word are from *De Virginate*, that are closely appointed to a legal “law terminology of ‘fornication’”.

In the survey conducted by the present writer, among the original senses from the Latin equivalents, there seems not much synthetical or diachronic changes in meanings in the Old English semasiology throughout the literatures. Some contextual backgrounds intensify the evil and blameful significations of the Old English *hore* themselves. This is evidenced in the Old English literature whereby even the parties involved condemned themselves. As the background of the various synonymous expressions, the reasons of their existences may be for covering the conspiracies to avoid the straight-forward ways of expressions.

Such is that the present-day English “whore” derives from Icelandic, Old High German *hora*, and *huora* via the Old English *hore* to designate illegal, sinful, against the Ten Commandments’ or concept of marriage. There was the meaning of “a prostitute” for the Old English *hore*, which is rather adjoint to the meanings of “adultery and fornication”.

However, the present-day definition of “a whore, as one who engages in sexual acts for money” is closer to the meaning that signifies the term *prostitute* in the original Latin. Some Old English texts are renditions of the Latin source, and therefore, the Latin sense of “prostitution” might have been implied in the Old English *hore*. The following table shows the Old English *fore* and the Latin senses with the text references. The present-day meanings are the definitions of the Latin equivalents, found in *Oxford Latin Dictionary*.

The Old English *fore* and the Senses⁵

words	Sense/Lat. Eq.	Text Reference
<i>hore</i> ▲	<i>yfeles</i> / “evil”	Hom U 2/Belf 50
	<i>hore</i> / “whore”	Hom U 5. 1/Buch A 39
	<i>(ho)re</i> / “whore”	Hom U 5. 2/Buch B. 22
	<i>Fore</i> / “whore”	Hom U 5. 3/ Buch D. 45

		<i>hore/</i> “whore”	Hom U 5. 4/Buch D. 5
		<i>hore/</i> whore	Hom U 5. 5/Buch E. 40
		<i>hore/</i> “whore”	Hom U 5. 5/Buch E. 44
		<i>hore/</i> “whore of sun”	Hom U 5. 6/Buch F. 7
		<i>hore/</i> “mother of whore”	Hom U 5. 7/Buch G. 53
			Ch. 1162/ Narm 3.
			Ch. 1239/ Dugdale 44. 8
		<i>hore/consensio</i> “a greeting together, a plot, combination, conspiracy”	Ch. 519/Birch 818. 6
		<i>hore/consensio</i> “an greeting together, a plot, combination, conspiracy”	Ch. 519/Birch 818. 7
		<i>hore/consensio</i> “an greeting together, a plot, combination, conspiracy”	Ch. 519/Birch 818. 7
		<i>hore/adquievi</i> “pleasure, to come to a state of response in relation to one’s wishes, desires, to response in, to find rest”	Ch. 588/Birch 946. 2
		<i>hore/amore</i> “of unlawful love, to find pleasure in”	Ch. 630/Birch 970. 3
		<i>hore/apponere</i> “to unite”	Ch. 781/Birch 1269. 5
		<i>hore/ concedo</i> “submit to an affair with one’s will”	Ch. 1165/Birch 34. 17
		<i>hore/surrianorum</i> “pilferer, steal”	Ch. 1165/Birch 34. 46

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		<i>hore/integroque</i> “to make a whole, refresh”	Ch. 1165/Birch 34. 57
		<i>hore/facere</i> “to perform, deal, make a thing the property of a person”	Ch. 1165/Birch 34. 62
		<i>hore/societate</i> “union”	Ch. 1165/Birch 34. 63
		<i>hore/participation privetur</i> “to give a share. participate in private capacity”	Ch. 353/Birch 563. 43
		<i>hore/</i> <i>patituta</i> <i>pellax</i> “whore, fornication”	Ald. V. 1/Goosens 2843
	▼ <i>hore</i>	<i>hore/</i> <i>prostitute pellax</i> “whore, fornication”	Ald. d V13. 1/ Nap. 2940

Notes

- 1 C.f. *The OED*, 2nd. s. v. “fornication”.
- 2 *S. v.* “horh” in BT(1955), BT Supplement (1955), and Hall (2000).
- 3 Tamoto, K. p. 302.
- 4 OEG. I, 2940 fyrnnicge de/ Fyrnhiçge a derivative of fyren ‘sin, crime’ Read fyren <h> icge, as Napier believes? A fancies connexion of suffix with the verb hycgan may have led to the introduction of the h...” C.f. CEG 1, 2940 note, Cp. ‘however’, our 3219.
- 5 The following table clarifies the Old English *fore* with the senses in Latin equivalents if it has the original Latin source. The right column in the table includes the texts that the Old English *fore* occurs.

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