

**King Alfred's
Old English Prose Translation
of the First Fifty Psalms**

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**King Alfred's
Old English Prose Translation
of the First Fifty Psalms**

edited by

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Patrick P. O'Neill
Chapel Hill, North Carolina
2 March 2001

Chapter 1

THE MANUSCRIPT

I. Description¹

Paris, Bibliothèque nationale de France, MS Fonds latin 8824, known to Old English scholars as the Paris Psalter, contains the only attested copy of the Old English Prose Psalms (Pss. 1–50),² aside from fragments preserved in another manuscript.³ It also has, conjoined to the Prose Psalms, an Old English metrical version of the psalms (Pss. 51–150), the two together providing a full vernacular translation side by side with a text of the Latin *Romanum* psalter.

A. HISTORY AND NOTICES.

The earliest mention of the manuscript occurs in the inventory of goods belonging to Jean, Duc de Berry (1340–1416), made in August 1402, which describes it as “un tresancien psautier long ystorie d’ovrage romain: et au commencement de David jouant de la harpe: et sur les fueillez peinct des armes de France et de Boulongne; couvert de vielle soie a deux tixuž, donc en l’un n’a point de fremouer.”⁴ This description broadly agrees with its present condition except for the different binding and the loss of the Davidic picture. Moreover, Jean’s ownership is confirmed by his signature “Jehan” at the bottom of fol. 186r after the words “Ce liure est au duc de Berry,” a formula

¹Items A–F of this section rely heavily on the preface to the facsimile edition, *The Paris Psalter* (Copenhagen, 1958), general ed. Bertram Colgrave, hereafter referred to as *Facsimile* preceded by the name of the relevant contributor. For other descriptions of the manuscript, see Leroquais, *Les Psautiers*, 2:76–78; Ker, *Catalogue*, no. 367; Vezin, “Manuscripts,” pp. 291–92; Temple, *Anglo-Saxon Manuscripts*, pp. 99–100; and François Avril and Patricia D. Stirmemann, *Manuscripts enluminés d’origine insulaire, VII^e–XX^e siècle* (Paris, 1987), pp. 18–19 (no. 25).

²The numbering of psalms and verses throughout the present work, for both the Latin text and the corresponding Old English, follows that of the *Gallicanum* (Vulgate) psalter.

³London, BL, MS Cotton Vitellius E. xviii, on which see Chap. 2.III.

⁴Preserved in Paris, BnF, MS franc. 11496, fol. 78; printed by Jules M.-J. Guiffrey, *Inventaires de Jean duc de Berry (1401–1416)*, 2 vols. (Paris, 1894–96), 2:131 (no. 1027).

found in other manuscripts owned by him.⁵ Subsequently, it was donated to his favorite foundation, the Sainte Chapelle de Bourges, as attested by its appearance in a list of manuscripts received there in July 1406.⁶ More than a century later, an inventory of Sainte Chapelle manuscripts, drawn up in November 1552, lists a "Psalterium Davidicum," which should probably be identified with the present manuscript since all of the other psalters mentioned are described as glossed.⁷

It was still there in 1708 when the Benedictine scholar Dom Martène singled it out for comment:

L'un des plus curieux manuscrits de la sainte Chapelle, est celui qu'on appelle les heures du duc Jean. C'est un pseautier latin avec une version angloise de six ou sept cens ans. Ceux qui me la montrèrent, croyoient que c'étoit de l'allemand ou de l'hebreu. Mais sitôt que l'eus vû, je connus le caractere Anglo-saxon. J'en fus encore plus convaincu, lorsqu'examinant les litanies qui font à la fin, je trouvai que la plupart des Saints étoient d'Angleterre. Ce livre est conserve dans le chartier.⁸

In 1752 the canons of Sainte Chapelle presented the manuscript to the Bibliothèque du Roy (the precursor of the Bibliothèque nationale), where it was rebound and numbered Supplement latin 333.⁹ A description of it from that time¹⁰ matches the present contents; it mentions the pencil drawings, but no illumination. Subsequent descriptions of the manuscript by Silvestre (1841) and Delisle (1856) add no new information, except evidence about the nineteenth-century pencil and ink foliations.¹¹

Notably absent from the post-medieval accounts of the manuscript is any mention of the Davidic picture or of illumination (traces of which still survive on two folios); presumably, they were already missing by this time.¹² But when

⁵See Delisle, "Notes," pp. 151, 155, 158.

⁶A contemporary list drawn up for the Sainte Chapelle repeats verbatim the description of the psalter given in Jean's inventory; see Alfred Hiver de Beauvoir, *La Librairie de Jean duc de Berry au château de Mehun-sur-Yèvre, 1416* (Paris, 1860), p. 92.

⁷Printed by Delisle, "Notes," at p. 145.

⁸*Voyage Littéraire de deux Religieux Bénédictins de la congregation de Saint Maur* (Paris, 1717; repr. 1969), p. 29.

⁹Recorded on the verso of what is now the fourth flyleaf, immediately preceding Ps. 1.

¹⁰In Paris, BnF, MS Fonds lat. 17173, fol. 237; full text printed in *Facsimile*, p. 12.

¹¹Joseph B. Silvestre, *Paléographie universelle . . . accompagnés d'explications historiques et descriptives par mm. Champollion-Figeac et Aime Champollion fils*, 4 vols. (Paris, 1841), vol. 4, plate CCXXXI and accompanying text, and Delisle, "Notes," pp. 147–51; see also Bromwich in *Facsimile*, p. 12.

¹²For the extent of the loss, see section I.D below.

and in what circumstances they were removed is not known. Bruce¹³ and earlier scholars attribute their loss to the sack of Bourges in 1582, but pillaging soldiers are hardly likely to have taken the time to single out the illuminated leaves. Equally unconvincing is Bromwich's theory¹⁴ that they were lost in the general neglect of the library witnessed by Martène, since the latter expressly mentions that the manuscript was kept separately in the charter room and implies that because of its strange language and script it was an object of curiosity and special attention. The most that can be conjectured is that the missing illuminated leaves were removed between 1406 and 1752 by someone who had ready access to the manuscript, possibly a member of the community at Sainte Chapelle.

B. PHYSICAL DESCRIPTION.

Fols. iv+186+iii are of parchment; the first and last pairs of flyleaves are of the eighteenth century; the remaining leaves are medieval.¹⁵ Originally there were twenty-five quires of eight leaves each, but fourteen leaves are now missing (see section D below). Written leaves are of good quality, measuring on average 526 x 188 mm.; written space 420 x 95 mm., divided into two narrow columns of 45 lines each. These dimensions give the manuscript the shape of a modern ledger.¹⁶

C. FOLIATION.

There is no medieval foliation or quire signatures. There are two nineteenth-century foliations:¹⁷ the earlier, in pencil, foliates the 186 written leaves, numbering them 1–196 by including missing leaves (discussed in the next section); the other, in ink, foliates the written leaves and a final medieval flyleaf, 1–187, and is the foliation still used.

D. MUTILATION.

Fourteen leaves are now missing:

¹³See *The Anglo-Saxon Version*, pp. 13–17.

¹⁴In *Facsimile*, p. 11.

¹⁵The manuscript was recently repaired as indicated by a note on the lower margin of the inside rear cover, "BN restauration 1979, sous No. 1658." Presumably at this time were added the slips of modern parchment that have been inserted where leaves are missing.

¹⁶As noted by Vezin, "Manuscripts," p. 291. For a possible reason for this format, see Bernhard Bischoff, *Latin Palaeography: Antiquity and the Middle Ages*, trans. Dáibhí Ó Cróinín and David Ganz (Cambridge, 1990), p. 26 and n. 50. See now M. J. Toswell, "The Format of the Bibliothèque Nationale MS lat. 8824: The Paris Psalter," *Notes and Queries* 241 (1996): 130–33.

¹⁷On which see Bromwich in *Facsimile*, p. 12.

in Quire 1, the first leaf, before fol. 1 (before Ps. 1)
 in Quire 3, the sixth leaf, after fol. 20 (before Ps. 21)
 in Quire 4, the fifth leaf, after fol. 26 (before Ps. 26)
 in Quire 7, the first leaf, before fol. 46 (before Ps. 38)
 in Quire 9, the fourth and fifth leaves, after fol. 63 (before Ps. 51)
 in Quire 11, the sixth leaf, after fol. 79 (before Ps. 68)
 in Quire 14, the first leaf, before fol. 98 (before Ps. 80)
 in Quire 16, the second and third leaves, after fol. 113 (before Ps. 97)
 in Quire 18, the seventh leaf, after fol. 132 (before Ps. 109)
 in Quire 24, the third leaf, after fol. 175 (before the canticles)
 in Quire 25, the seventh and eighth leaves, after fol. 186 (after the prayers
 and colophon; probably blank).

With the exception of those belonging to Quire 25, the missing leaves coincide with important structural or liturgical divisions commonly attested in medieval psalters.¹⁸ Those missing from Quires 1, 9, and 24 marked points of a tripartite division of the 150 psalms (the expected division before Ps. 101 may have been omitted because a major liturgical division occurred soon after, at Ps. 109).¹⁹ The missing leaves of Quires 3, 4, 7, 11, 14, 16, and 18 occur at points that mark, respectively, the last psalm of Matins for Sunday (Ps. 20); the beginning psalms of Matins for Monday (Ps. 26), Tuesday (Ps. 38), Thursday (Ps. 68), Friday (Ps. 80), and Saturday (Ps. 97);²⁰ and the beginning psalm of a weekly cycle for Vespers (Ps. 109), all reflecting the cursus of the Roman Office.²¹ Such divisions were usually highlighted in medieval psalters by some type of decoration, and there is evidence that the Paris Psalter in its original state reflected this practice. Thus, the first missing leaf in Quire 1 had a portrait of David playing the harp, the missing fifth leaf in Quire 4 had "Winchester" acanthus decoration, traces of which are still visible on its surviving stub, and the seventh leaf of Quire 18 left blots of decoration (offset) on the verso of the preceding fol. 132. Since the remaining missing leaves in the Paris Psalter mark similar types of division, it is reasonable to conclude that they also were decorated and that all were stolen for their decoration.

¹⁸Noted, but not adequately explained, by Wormald in *Facsimile*, p. 15.

¹⁹On this system, see Chap. 3, n. 50.

²⁰The missing member of the series is Wednesday, whose first psalm for Matins (Ps. 52) remains unmarked and intact in the Paris Psalter. Arguably, it was passed over because of its proximity to Ps. 51, which marks the first part of the tripartite division.

²¹For a detailed account of the *distributio psalmorum* of the Roman Office, see Johann M. Hanssens, ed., *Amalarii Episcopi Opera Liturgica Omnia*, 3 vols., Studi e Testi 138–40 (Vatican City, 1948–50), esp. 3:139–43. For other evidence of Roman usage in the Paris Psalter, see section III below.

E. SCRIBE.

The entire manuscript is in a single hand, including a colophon (fol. 186r) that identifies the scribe as "Sacer Dei Wulfwinus .i. cognomento Cada."²² Although it cannot be conclusively established that the colophon is an autograph, there is no good reason to doubt its authenticity.²³ It is in the same hand and ink as the surrounding text, although in smaller form. As for the identity of this Wulfwinus, it would be tempting to link him with the entry "Obit' Wulfuini sac'" in Oxford, Bodleian Library, MS Hatton 113, written in Worcester during the third quarter of the eleventh century, the obit itself dating after 1062.²⁴ But the name Wulfwinus (Old English *Wulfwine*) is common in eleventh-century English documents,²⁵ and the cognomen *Cada* is otherwise unattested. Recently, Richard Emms²⁶ has argued that Wulfwinus Cada should be identified with a certain *Wulfwinus scriptor* who is commemorated in a martyrology and obit book written originally at St. Augustine's Abbey, Canterbury in the late eleventh or early twelfth century. While acknowledging that the name Wulfwinus was fairly common, he points out that "the number of men called Wulfwinus who were also scribes must have been limited." He also adduces significant circumstantial evidence linking both this Wulfwinus and the Paris Psalter to Canterbury.²⁷

F. SCRIPT.²⁸

Unlike earlier eleventh-century bilingual manuscripts, which have the Latin text in Caroline minuscule and the Old English in insular script, the Paris Psalter presents both texts in round English Caroline minuscule, of a type commonly found in English manuscripts of the middle and second half of the eleventh century. However, the Old English is distinguished from the Latin by

²²For the full text of the colophon, see section II.G below.

²³See Ker in *Facsimile*, p. 14. Bruce, *The Anglo-Saxon Version*, pp. 11–12 and 47, speculated that the cognomen (superscript) was added by a later scribe who wished to identify more precisely the Wulfwinus whose work he had just copied.

²⁴See Ker, *Catalogue*, no. 331, art. 81. The obit is printed in W. H. Frere, ed., *The Leofric Collectar*, HBS 56 (London, 1921), p. 601.

²⁵See, e.g., P. H. Sawyer, "Charters of the Reform Movement: The Worcester Archive," in *Tenth-Century Studies*, ed. David Parsons (London, 1975), p. 91; also *Liber Eliensis*, ed. Ernest O. Blake, (London, 1962), which mentions three different people with this name. Earlier attempts to identify Wulfwinus with Wulfi, the scribe of the West-Saxon Gospels (London, BL, MS Cotton Otho C. i) are unconvincing; see further n. 93 below.

²⁶"The Scribe of the Paris Psalter," *ASE* 27 (1999): 179–83.

²⁷Discussed below, section IV.

²⁸For a detailed account of the script, see Ker in *Facsimile*, p. 13, and *Catalogue*, no. 367; also Vezin, "Manuscripts," pp. 291–92.

the presence of special letter forms for *a, d, e, f, g, h, r, s*,²⁹ and by the use of the letters *æ, þ, ð*, and *p*, borrowed from vernacular (insular) script. Rustic capitals (in red) are used for the Latin rubric preceding each psalm, and uncials for the opening line of each Latin psalm.

G. PUNCTUATION.

In both the Latin and Old English the basic syntactical unit is the psalm verse, and punctuation is designed to serve this unit. Thus, to mark the end of a verse the punctus and the symbol ; are used, the latter predominating; for a pause in mid verse, the punctus and the symbol : (only in the Latin). A new verse is indicated by a large colored initial. In the Prose Psalms, punctuation is found only at the end of the verse (except for some six occurrences of the punctus within the introductions). In this position the punctus is used almost exclusively up to Ps. 21 (fol. 23r); thereafter the ; heavily predominates. Judging by numerous instances of large spaces between the end of a verse and the ; punctuation mark, the latter seems to have been mechanically supplied.

H. ACCENT MARKS.

Acute accents occur in both Old English translations, though proportionally more frequent in the Metrical than in the Prose Psalms.³⁰ Generally, they are found in the same positions in both works: (1) predominantly accompanying monosyllabic words and their inflected forms, over a vowel that is etymologically long, for example, *æ* (Pss. 1.2, 77.12), *gehyr* (Pss. 4.2, 83.7), *hus(e)* (Pss. 22.6, 51.7), *min* (Pss. 4.2, 61.6); (2) occasionally over a short vowel in a syntactically important word, for example, *him* (Pss. 36.37, 71.5), *mæg* (Pss. 2.9, 74.2); (3) also over stressed prefixes, for example, *onliht* (Ps. 33.6), *unrihtes* (Ps. 9.25), *unhydig* (Ps. 52.1). Double accents occur in the same contexts in both translations: (1) over double vowels representing an etymologically long vowel, for example, *good-* (Pss. 16.15, 77.6), *tiid* (Ps. 22.6), *aare* (Ps. 78.9); (2) occasionally over the double consonant of *upp* (either as an independent adverb or a verbal prefix), for example, Pss. 3.6, 17.40, 103.4 (altogether 12x), and over that of *sitt* (Ps. 28.10), in the latter case

²⁹According to Ker, in *Facsimile*, p. 13, Wulfwinus abandoned the insular *e* after fol. 10v in favor of the Latin form, but occasional examples occur later, e.g., on fols. 21r, 23r. Conversely, the Latin (Caroline) *a* occasionally replaces insular *a* in the Old English; likewise with Caroline *r* (once); see apparatus to present edition under Pss. 3.6, 19 (Intro. 3°), 39 (Intro. 3°), and 42.4.

³⁰Those of the Metrical Psalms are listed in Krapp, *The Paris Psalter*, pp. xxvi–xxxiii, altogether about 700. The Prose Psalms contain about 170 occurrences.

to indicate perhaps that it is unrelated morphologically to the immediately following *on* (which has a single accent over *n*).³¹

I. ABBREVIATIONS.

A similar system is employed in both Old English translations:

1. Tironian symbol 7 for *and* and for the syllable *an(d)*- in composition;
2. þ for *þæt*;
3. a horizontal stroke over a vowel for final inflectional *m* and occasionally for medial or final uninflectional *m* as in *dō* (Ps. 16.2), *adūbiað* (Ps. 30.19), *effrē* (Ps. 59.6);
4. *þonñ* and *þon* for *þonne*, the former, however, more frequent than the conventional *þon*;
5. a horizontal stroke over final *t* to indicate *-er* (quite rare) in *æfī* (e.g., Pss. 15.3, 125.5), *wæīædra* (Ps. 41.8);
6. a horizontal stroke as arbitrary abbreviation for any final letter, in *þinñ* (Ps. 18.14) for *þinne*, *betwū* (Ps. 17.12) for *betwuh* (or possibly *betwun*), *þon* (Ps. 16.2) for *þone*, *dædū* (Ps. 61.3) for *dædun*;
7. *nomina sacra*: *drihī* for *Drihten* (once *drih* [1°], Ps. 5.11) throughout; in the Prose Psalms only, *xþe* and *xþēs* for *Criste* and *Cristes*, respectively; *ap̄te* and *ap̄tas* for *Apostole* and *Apostolas*, respectively; *s̄c̄e* for *sancte*.
8. The scribe does not use *ġ* for *ge-*, *ƿ* for *oððe*, or *m̄* for *men*. However, in the Latin parts, *ƿ* occurs in a few suprascript additions (e.g., on fol. 178v) and *m̄* in *cognom̄to* of the (suprascript) colophon.

J. ACCURACY.

Both Old English texts reveal a considerable number of copyist's errors, especially omissions.

1. Omissions.³²

- a. of the decorated initial marking a new verse, for example, *[f]leogende* (Ps. 8.9), *[H]erige* (Ps. 68.34); sometimes the wrong initial was supplied, for example, *Hwa* (Ps. 24.12) for *Swa*, *Þine* (Ps. 84.12) for *Hine*;
- b. of letters, medial and final, for example, *mi[n]ra* (Ps. 16.14), *sing[ð]* (Intro. 27),³³ *þæ[t]* (Intro. 36), *fo[r]weorða* (Ps. 91.8); some of these omissions undoubtedly resulted from the manuscript format of short lines, which increased the risk of omission as the scribe passed from one line to the next, for example, *stræ[las]* (Ps. 17.15), *bys[sum]* (Ps. 48.5), *fea[la]* (Ps. 134.18);

³¹For a somewhat similar use of accent marks in London, BL, MS Cotton Otho A. vi, see Krapp, *The Paris Psalter*, p. xli. Cf. the use of single accents in *þæra ára* (Intro. 22), perhaps to warn against haplography.

³²Obviously the letters and words supplied here are conjectural.

³³The Introductions (the word is capitalized to distinguish those proper to *PsP*) are numbered according to the psalm that they introduce.

c. of words and phrases, for example, *byrig* (Ps. 9.7), *wolcnu* (Ps. 17.13), *ele* (Ps. 88.18), *heafod* (Ps. 139.7); at Ps. 18.8 a whole clause has probably been lost. Some omissions resulted from haplography, for example; *ec[re] reste* (Intro. 14), *don [on] isene* (Ps. 149.8); 14 such occurrences in *Ps(P)*.

2. *Dittography*. For example, *cecedertreowu* (Ps. 28.5), *foregengena* (Ps. 43.3), *gegeniht* (Ps. 121.6); altogether about 20 occurrences in *Ps(P)*.

3. *Misreading of letters*. Some probably resulted from the scribe's difficulties with reading insular letters in his exemplar: for example, *soðfæstnes* (Ps. 11.2) for *sodfæstnes*, *hine* (Ps. 15.2) for *þu me*, *hemneð* (Ps. 106.41) for *nemneð*, *rawum* (Ps. 139.5) for *rapum*; others are best explained by lack of familiarity with a word or construction: for example, *wlitehrægl* (Ps. 29.12) and *hwitehrægl* (Ps. 34.13) for *witehrægl*, *swa þes/þas* (Intro. 10, Ps. 21.7) for *swa þer/þær*.

4. *Transposition of letters*.³⁴ For example, *litegu* (Ps. 17.13) for *ligetu*, *mægena* (Ps. 50.8) for *mænega*.

The accuracy of the Latin texts is no better. Thus, omission of the initial letter, as in *[N]equando* (Ps. 12.5), about 20 occurrences; of words, as in *parauit* (Ps. 7.14), altogether 22 occurrences; of phrases, as in *et rex magnus* (Ps. 46.3), *in domo Domini* (Ps. 54.15); of clauses, as in *paene moti sunt* (Ps. 72.2), *deduxisti me* (Ps. 72.24), *et seruierunt sculptilibus eorum* (Ps. 105.36). Errors of transcription occur frequently, as in *Dominus* (Ps. 9.25) for *Dominum*, *innocentes* (Ps. 26.2) for *nocentes*, *Urientes* (Ps. 57.10) for *Uiuentes*, *Et* (Ps. 77.7) for *Ut*. Likewise, the Latin rubrics reveal serious errors such as *ad* (Ps. 23) for *de*, *auri* (Ps. 44) for *austri*, *patrem* (Ps. 102) for *populum*; the omission of *De* (Ps. 1) and *Babylone redito* (Ps. 66); the dittographies of Pss. 13 and 113.

K. CORRECTIONS.³⁵

There are frequent corrections, apparently all by the scribe of the manuscript. They consist mainly of (1) letters written over erased or partly erased letters, for example, *to* (Ps. 2.2) with *t* corrected from *g*, *op* (Ps. 9.19) with *p* corrected from *n*; (2) letters or words supplied above the line with a small comma inserted on the line at the relevant point in the text, for example, *sang* (Intro. 14), *wið* (Ps. 60.2); (3) subpunctuation or (usually in the case of more than one letter) underlining of letter(s) to be omitted, for example, *ç ic* (Ps. 15.4), *þoliaðn* (Ps. 102.6), *beymbhringdon* (Ps. 16.9), *siblisse* (Ps. 62.10). The frequency of these corrections as well as the survival of many uncorrected errors suggests that the scribe was copying material unfamiliar to him.

³⁴See also Fred C. Robinson, "Metathesis in the Dictionaries: A Problem for Lexicographers," in *Problems of Old English Lexicography*, ed. Alfred Bammesberger (Regensburg, 1985), pp. 245–65.

³⁵*Ps(P)* has some 115; they are individually identified in the apparatus to the edition.

L. SYLLABIFICATION.

The manuscript's format of narrow columns with even margins created difficulties for the scribe. Sometimes he erased words on the right margin whose letters ran over the boundary; for example, *forsyhst* (Ps. 5.7), *feondum* (Ps. 17.4), *gefehð* (Ps. 21.14). But more often than not he tolerated faulty or unusual divisions of syllables. Although such unconventional syllabification is occasionally found in other Old English manuscripts, its frequency in the Paris Psalter, as shown by a recent study,³⁶ is unparalleled; for example, *bisse/-s* (fol. 8v), *þur/-h* (fol. 34r), *m/-an* (fol. 118v).

M. DECORATION.

Decoration originally consisted of three types: (1) illumination, now lost except for traces of "Winchester" acanthus on the stub of the leaf missing after fol. 26 and, as offset, on fol. 132v; (2) thirteen pencil-and-ink drawings inserted into blank spaces in the Latin text, the last (at Ps. 7.14) inspired by the Old English paraphrase before the artist;³⁷ (3) colored initials for each verse, both Latin and Old English, supplied after the writing of the main texts, in gold, green, and blue, with gold always used for the initial of each Old English Introduction and each psalm, and green or blue for other initials,³⁸ the latter color much more common in the Latin than the Old English.

II. Contents

A. OLD ENGLISH PROSE PSALMS (FOLS. 1–63v).

Pss. 1–50.10, each psalm (except Ps. 1) preceded by an introduction.

B. OLD ENGLISH METRICAL PSALMS (FOLS. 64R–175v).

Pss. 51.9–150.3; part of a complete translation of the psalms composed about the middle of the tenth century.³⁹ The translation is based on the

³⁶Claus-Dieter Wetzel, *Die Worttrennung am Zeilenende in altenglischen Handschriften*, Europäische Hochschulschriften 96 (Frankfurt on the Main and Bern, 1981), which includes a detailed study of the Paris Psalter, pp. 24, 473–95.

³⁷As shown by Robert M. Harris, "An Illustration in an Anglo-Saxon Psalter in Paris," *Journal of the Warburg and Courtauld Institutes* 26 (1963): 255–63. For a list of the drawings, see Wormald in *Facsimile*, pp. 14–15, and T. H. Ohlgren, *Anglo-Saxon Textual Illustration: Photographs of Sixteen Manuscripts with Descriptions and Index* (Kalamazoo, Mich., 1992), no. 4 (pp. 3–4).

³⁸This combination of colors for initials is otherwise unattested in decorated Anglo-Saxon manuscripts; see further Ker, *Catalogue*, p. xxxviii.

³⁹See C. and K. Sisam in *Facsimile*, pp. 16–17, and Krapp, *The Paris Psalter*, pp. xix–xx.

Romanum, but not that in the Paris Psalter. For example, at Ps. 54.15, the Metrical Psalms (*PPs*) has "on godes huse," where the parallel Latin text in the manuscript lacks the corresponding Ro. *in domo Domini*; at Ps. 108.29 *PPs* "þe me tælnysse teonan ætfæstan" (cf. Ro. *qui detrahunt mihi reuerentiam*) does not accord with *qui detrahunt michi apud dominum reuerentia*, the text in the Paris Psalter.⁴⁰ That the scribe did not have recourse to the Metrical Psalms until he reached Ps. 51, although presumably a text of Pss. 1–50 was available to him,⁴¹ suggests that he preferred the version of the Prose Psalms.

C. LATIN ROMANUM PSALTER (FOLS. 1–175V).

Pss. 1–150.3, entered as a continuous text parallel to A and B, though not directly related to either. For example, contrast at Ps. 12.6 its reading, *psallam nomini Domini altissimi*, with *Ps(P)*, "lofie þinne naman, þu hehsta God" (based on the reading *altissime*); at Ps. 13.6, *Deus in generatione iuxta est*, with *Ps(P)*, "God byð mid þam rihtwisran folce" (based on the reading *iusta*).⁴² A collation of the Paris Psalter and six other roughly contemporary English *Romanum* psalters⁴³ with Weber's critical edition of the *Romanum* for Pss. 1–35, 68–77, 106–10, 118, and 136–42 shows that the Paris Psalter is closest textually to the Bosworth and Harley Psalters (respectively, London, BL, MSS Additional 37517 and Harley 603). All three share (1) variant readings, for example, *iuxta* for *iusta* (Ps. 13.6), *hominum* for *eorum* (Ps. 77.4), *fructum* for

⁴⁰Another example occurs at Ps. 77.60, where *PPs* used the reading *Selom*, not *Silon* of the Paris Psalter; see Patrick P. O'Neill, "The Lost Tabernacle of Selom: A Proposed Emendation in the Paris Psalter 77:60," *Notes and Queries* 229 (1984): 296–97. Unfortunately, the examples given by Bruce, *The Anglo-Saxon Version*, pp. 124–26, to demonstrate the same point are worthless because he used the Latin text supplied in Thorpe's edition of the Paris Psalter, which, as shown by C. and K. Sisam in *Facsimile*, p. 15, is unreliable. Also to be treated with caution is Ramsay's "The Latin Text," pp. 147–76, esp. 169–75, since he did not have available to him critical texts of the *Romanum* and *Gallicanum*; see further, the criticisms of C. and K. Sisam in *Facsimile*, p. 15.

⁴¹See James M. Ure, ed., *The Benedictine Office: An Old English Text*, Edinburgh University Publications in Language and Literature 11 (Edinburgh, 1957), pp. 18–19.

⁴²For a similar lack of direct correspondence with the Metrical Psalms, see the previous subsection.

⁴³On these six psalters, see C. and K. Sisam, *Salisbury Psalter*, p. 48 (sigla *BCDEL* and London, BL, MS Harley 603). Omitted from the collation were two eleventh-century *Romanum* psalters, London, BL, MS Arundel 150, and Berlin, Staatsbibliothek Preuss. Kult. MS Theol. lat. fol. 358 (the Werden Psalter), which was probably copied ca. 1025–50 in Germany from an English *Romanum* exemplar (see Hermann Knaus, ed., *Werden Psalter* [Graz, 1979], p. 23). The former lost its *Romanum* readings when it was converted to a *Gallicanum* text; the latter has only a small proportion (one third) of variants in common with the Paris Psalter, as indicated by a collation of the two for the same selection of psalms listed above.

faenum (Ps. 104.35); (2) the omission of *ei* after *psallite* (Ps. 104.2), the addition of *Domine* after *memineris* (Ps. 24.7) and of *nam et* after *ea* (Ps. 74.4); and (3) a relatively high proportion (about one third) of *Gallicanum* readings among these variants.⁴⁴ A notable feature of the Paris Psalter text are some thirty instances where the scribe began to write or wrote the *Gallicanum* reading and then corrected it to the corresponding *Romanum*, which suggests that the former was his psalter of daily use. For example, at Ps. 9.23, he first wrote *con-* of Ga. *consiliis*, then corrected it to Ro. *cog-(itationibus)*; at Ps. 37.2, first *fu-* of Ga. *furore*, then Ro. *ir-(a)*.⁴⁵

D. LATIN RUBRICS.

Rubrics are written across the double column before each psalm (for Pss. 2–50, after the Old English Introductions) in red rustic capitals. They were entered after the completion of A–C, as shown by instances where they are written on the margin (Pss. 13 and 67), squeezed into a confined space (Pss. 117 and 140), or never entered (Pss. 22 and 32). The nature of their frequent errors (see section I.J.4) suggests that they were copied from an earlier exemplar, while the fact that they indiscriminately cover two discrete vernacular works indicates that their association with them belongs to the period between the mid-tenth and the mid-eleventh century.⁴⁶ Similar rubrics are commonly found in medieval psalters, often, as in the Paris Psalter, replacing the biblical *tituli* that normally preceded individual psalms. Called “Christian *tituli*” by their most recent editor, these rubrics served to make the Hebrew psalms relevant to a Christian audience by presenting them as spoken by Christ.⁴⁷ Those of the Paris Psalter derive in the main from an eighth-century compilation of psalter *Argumenta*, doubtfully attributed to Bede.⁴⁸ This work usually provides for each psalm three brief interpretations, historical, allegorical, and moral (distinguished as *Argumentum* a, b, and c). The allegorical interpretation

⁴⁴The proportions are Paris 43:147, Bosworth 54:166, Harley 38:168. Contrast the early-tenth-century Junius Psalter (*B*), which for the same psalms has a proportion of 14:139.

⁴⁵See also C. and K. Sisam in *Facsimile*, p. 15, n. 54.

⁴⁶As argued by Ramsay, “Theodore of Mopsuestia,” p. 488.

⁴⁷Salmon, *Les Tituli*, p. 29: “ils font appel, et très largement, à l’exégèse spirituelle et voient surtout dans les psaumes des prophéties de l’œuvre rédemptrice du Christ.”

⁴⁸As first shown by J. Douglas Bruce, “Immediate and Ultimate Source of the Rubrics and Introductions to the Psalms in the Paris Psalter,” *Modern Language Notes* 8 (1893): 36–41, and *The Anglo-Saxon Version*, pp. 17 ff, where (p. 120) he suggests that these rubrics owe their presence in the Paris Psalter to a redactor who recognized their close correspondence with the Old English Introductions. See further Ramsay, “Theodore of Mopsuestia,” pp. 488–91. The *Argumenta* are edited in Bright and Ramsay, *The West-Saxon Psalms*, and in PL 93, 483–1098. On their authorship and provenance, see Fischer, “Beda de Titulis,” pp. 94–95.

provides the main source for the Paris rubrics, though it is quite often combined with the corresponding historical interpretation, as in Ps. 15, "Uox Christi ad Patrem; Ezechias orauit Dominum in egritudine."⁴⁹

Earlier scholars did not realize that the Paris rubrics show evidence of dependence on other sources. Beginning at Ps. 79, some thirteen rubrics contain readings from another series of Christian *tituli*, the so-called Columban Series (Salmon's Series I). Moreover, the Paris readings point to a specifically Carolingian recension of this series.⁵⁰ Thus, the Paris rubric to Ps. 130, "Canticum graduum; Vox Ecclesie regnantis uel sancte Mariae," combines the Arg. (b), "Vox Ecclesiae regnantis," with the corresponding Carolingian reading of the Columban Series, "vox sanctae Mariae" (the main textual tradition has "Vox ecclesiae rogantis"). Additionally, this rubric contains the biblical *titulus* to Ps. 130, "Canticum graduum," an arrangement found also in Carolingian psalters, which frequently have biblical and Christian *tituli* combined as a single entry before each psalm. While such psalters could in theory have been available in England from the early ninth century onwards, in practice they did not gain currency until the Benedictine Reform brought widespread liturgical use of Carolingian (*Gallicanum*) psalters in the second half of the tenth century.⁵¹ The English witnesses to this "Carolingian" combination in individual rubrics of biblical and Christian *tituli* are the Vitellius, Tiberius, and Stowe Psalters, all dated approximately to the mid-eleventh century and all from Winchester.⁵² Significantly, all three also contain "Carolingian" readings in their Christian *tituli*.⁵³ The presence of the same combination of characteristics in certain rubrics of the Paris Psalter argues for ultimate dependence on a Winchester exemplar.

⁴⁹Similar combinations of Arg. (a) and (b) are found in a set of rubrics in the Lambeth Psalter (*I*), though there is no direct relationship to the Paris rubrics; see Ramsay, "Theodore of Mopsuestia," pp. 491–96; and Patrick P. O'Neill, "Latin Learning at Winchester in the Early Eleventh Century: The Evidence of the Lambeth Psalter," *ASE* 20 (1991): 143–66, at pp. 155–59.

⁵⁰On the Carolingian recension, see Salmon, *Les Tituli*, pp. 49–51. Other Carolingian readings in the Paris Psalter rubrics are at Ps. 112 "cum laude Christi" (contrast Arg. [b] and main Columban Series, "de fidelibus suis"), Ps. 116 "Vox Apostolorum ad gentes" (Arg. [b] and Columban Series, "Vox Apostolorum"), Ps. 141 "Vox xpi ad Deum" (Arg. [a] and Columban Series have no *titulus*).

⁵¹See C. and K. Sisam, *Salisbury Psalter*, pp. 48–49.

⁵²On the date and provenance of these psalters, see C. and K. Sisam, *Salisbury Psalter*, p. 48; and Hofstetter, *Winchester Sprachgebrauch*, pp. 68–74.

⁵³Those of the Tiberius and Stowe Psalters (*H*, *F*) are printed by Ramsay, "Theodore of Mopsuestia," p. 496, though he was unaware of their significance and misinterpreted them as corrupt witnesses to the Arg. (b).

E. LATIN CANTICLES (FOLS. 176R–183V).

The canticles are introduced collectively with the heading *Incipiunt Cantica* and individually as follows:

1. Canticum Isaie Prophete	(Is. 12.1–6)
2. Canticum Ezechie Regis	(Is. 38.10–20)
3. Canticum Anne	(1Sm. 2.1–10)
4. Canticum Moysi	(Ex. 15.1–19)
5. Canticum Abbacuc Prophetæ	(Hab. 3)
6. Canticum Moysi ad Filios Israhel	(Dt. 32.1–44)
7. Ymnus Trium Puerorum	(Dn. 3.57–89)
8. Ymnus ad Matutinas Dominica Die	(<i>Te Deum</i>)
9. Canticum Zachariae Prophete	(Lk. 1.68–80)
10. Canticum Sancte Mariae	(Lk. 1.46–56)
11. Fides Catholica Athanasi Episcopi	(<i>Quicumque Vult</i>)
12. Canticum Simeonis	(Lk. 2.29–33)

This sequence of canticles and the mixed character of its biblical texts (Vulgate for canticles 1–3, *Vetus Latina* for 4–7, 9, 10, 12) reflect Roman usage for the recitation of the Divine Office:⁵⁴ nos. 1–7 recited at Lauds on successive days of a weekly cycle; nos. 9, 10, and 12 recited daily at Lauds, Vespers, and Compline, respectively. Nos. 8 and 11 are part of a series of “new,” non-biblical, canticles that first appears in Carolingian psalters appended to the biblical canticles.⁵⁵ In English psalters this “new” series is first attested in full (six canticles) in *Gallicanum* psalters from the last quarter of the tenth century; contemporary *Romanum* psalters, from the second half of the tenth and early eleventh centuries, the Regius, Bosworth, and Arundel 155 (in its uncorrected state), have only two “new” canticles each, suggesting an early stage in a gradual process of acceptance.⁵⁶ The Paris Psalter, with only two “new” canticles (the same two found in Bosworth and Arundel 155), probably used an exemplar representative of this early stage.

⁵⁴For the distinguishing features of the Roman series of canticles, which was probably introduced into England by Augustine of Canterbury, see Heinrich Schneider, *Die Altlateinischen Biblischen Cantica*, Texte und Arbeiten herausgegeben durch die Erzabtei Beuron 29–30 (Beuron, 1938), pp. 78–79. Unfortunately, Schneider deals only with the early textual history of these canticles in Anglo-Saxon England. For the later period, see the comments of Helmut Gneuss, *Hymnar und Hymnen im englischen Mittelalter*, Buchreihe der Anglia, Zeitschrift für englische philologie 12 (Tübingen, 1968), pp. 252–56.

⁵⁵See James Mearns, *The Canticles of the Christian Church Eastern and Western in Early Medieval Times* (Cambridge, 1914), pp. 52–53.

⁵⁶See O'Neill, “Latin Learning at Winchester,” pp. 149–51.

Textually, the Paris Psalter canticles reveal a close connection with those of the Bosworth Psalter⁵⁷ in a shared group of variant readings rarely or not attested among other English witnesses.⁵⁸

Is. 38.13	a uespere <i>added after</i> sperabam ⁵⁹
Is. 38.18	ipsi <i>added after</i> expectabunt
Is. 38.19	facies <i>for</i> faciet
Hab. 3.3	et de laude <i>for</i> et laude
Hab. 3.10	aspergens <i>for</i> aspargans
Hab. 3.19	supra sceptrā <i>for</i> super sceptrā ⁶⁰
Hab. 3.19	consummationem <i>for</i> consummatione
Dn. 3.88	spiritum sanctum <i>for</i> sanctum spiritum
<i>Quicumque</i> , 1	enim <i>added after</i> opus ⁶¹
<i>Quicumque</i> , 39	ac <i>for</i> et. ⁶²

These agreements, as well as those in the number and identity of “new” canticles, suggests that the Paris Psalter canticles may well derive from a Christ Church Canterbury exemplar such as the Bosworth Psalter.⁶³ Also suggestive of Canterbury influence are two divergences in the sequence of the Paris Psalter canticles. Its *Te Deum* (no. 8), a non-biblical cantic, is lodged between two biblical canticles (nos. 7 and 9), a location attested also in the

⁵⁷Originally written as an official psalter of Christ Church, Canterbury, in the first decades of the eleventh century. See Ker, *Catalogue*, no. 135, esp. p. 151; C. and K. Sisam, *Salisbury Psalter*, p. 49, n. 1; and Andrew G. Watson, *Catalogue of Dated and Datable Manuscripts . . . in . . . The British Library*, 2 vols. (London, 1979), 1:90, who dates it between 1012 and 1023.

⁵⁸These readings were identified by collating the Paris canticles and those from fourteen other contemporary English psalters (the ten with an Old English interlinear gloss listed by Gneuss, *Lehnbildungen*, p. 46, plus London, BL, MSS Arundel 155 and Harley 863; Oxford, Bodleian Library, MS Douce 296; and Cambridge, Corpus Christi College, MS 391) with the corresponding biblical texts from which they derive: nos. 1–3 from the Vulgate; nos. 4–7, 9, 10, and 12 from the *Vetus Latina*. The two non-biblical canticles, the *Te Deum* and *Quicumque* (nos. 8 and 11), were collated with their respective editions in John Julian, *A Dictionary of Hymnology*, 2nd ed., (London, 1907), pp. 1120–21, and C. H. Turner, “A Critical Text of the *Quicumque vult*,” *Journal of Theological Studies* 11 (1910): 401–11.

⁵⁹A conflation of the main reading *sperabam* with the variant *a uespere* that occurs in a few early manuscripts.

⁶⁰This reading may have originated from contamination of *super* by (*scept*)-ra.

⁶¹Also in the Regius Psalter (*D*), where it is reinforced with a corresponding Old English gloss *soplice*, found also in the Bosworth Psalter.

⁶²Also in Douce 296.

⁶³On this psalter, see C. and K. Sisam, *Salisbury Psalter*, p. 49, n. 1, and P. M. Korhammer, “The Origin of the Bosworth Psalter,” *ASE* 2 (1973): 173–87.

Eadwine Psalter from Christ Church Canterbury.⁶⁴ Furthermore, the *Canticum Simeonis* (no. 12), normally located before the “new” canticles, is found in the Paris Psalter at the very end and with Vulgate readings—not those of the *Vetus Latina*, which might be expected if it had come from the same source as the previous canticles; thus, *parasti* not *praeparasti*, *gloriam* not *gloria*. Arguably, this canticle had to be supplied from another source because it was lacking in the main exemplar. Significantly, the Vespasian Psalter from Christ Church Canterbury lacks the *Canticum Simeonis*, a feature that may reflect the old Roman usage once observed there.⁶⁵

F. LITANY AND PRAYERS (FOLS. 183V–186R).

The former is headed *Incipiunt Letaniae*,⁶⁶ the latter (individually) (*Alia*) *Oratio*. The overall framework of this section—(1) invocation of saints and petitions rounded off with the *kyrie*, (2) *Pater Noster*, (3) *preces* (four) and Collect, and (4) *orationes*—recalls the type of enlarged litany recited with the Seven Penitential Psalms after Prime in late-tenth- and eleventh-century English monasteries, as described in the *Regularis Concordia* (ca. 965): “. . . subsequatur letania quam universi, more solito prostrati humiliter nullo excepto, signo pulsato compleant. Qua expleta, post orationem dominicam [Pater Noster] intercanitur psalmus *In te domine speravi* (ii), consequentibus precibus et orationibus.”⁶⁷

This resemblance does not necessarily mean, however, that the Paris litany had a monastic provenance, since the devotion of the Seven Penitential Psalms was also popular among the secular clergy and devout laity. Indeed, the absence in the Paris litany of a petition for an abbot, which was obligatory in monastic litanies, tells against it.

In contents the Paris litany closely agrees with a litany for the Visitation of the Sick in the Lanelet Pontifical⁶⁸ of St. Germans in Cornwall (dated ca. 1031–46), as indicated by the following table:⁶⁹

⁶⁴This location is also attested in the Regius Psalter and Douce 296, as well as in certain continental psalters.

⁶⁵See David H. Wright, ed., *The Vespasian Psalter*, Early English Manuscripts in Facsimile 14 (Copenhagen, 1967), p. 52.

⁶⁶Ed. in Michael Lapidge, *Anglo-Saxon Litanies of the Saints*, HBS 106 (London, 1991), no. xxxvi. See also Wormald in *Facsimile*, pp. 17–18.

⁶⁷Thomas Symons, ed., *Regularis Concordia: The Monastic Agreement of the Monks and Nuns of the English Nation* (London, 1953), p. 15. See also his “*Regularis Concordia: History and Derivation*,” in *Tenth-Century Studies*, ed. Parsons, pp. 37–59, at pp. 48–49, 52–53.

⁶⁸Established after comparing the Paris litany with the other tenth- and eleventh-century litanies edited in Lapidge, *Anglo-Saxon Litanies*.

⁶⁹To facilitate comparison, the individual invocations of the Paris litany are numbered in sequence. In the Lanelet list a corresponding agreement receives the same number, a disagreement is noted, and a deficiency is indicated by three dots.

<i>Paris</i>		<i>Lanelet</i>
Nos. 1–15	(Introductory)	1–15
Nos. 16–22	(Angelic Powers)	general invocation of angels
Nos. 23–44	(Apostles)	23–44 (lacks one)
Nos. 45–56	(Martyrs)	45–56 (lacks one)
Nos. 57–61	(English Martyrs)	...
No. 62	(invocation of Martyrs)	62
Nos. 63–68	(Confessors)	63–68
Nos. 69–81	(English Confessors)	(five agreements, nine disagreements)
Nos. 82–94	(Virgins)	82–94 (lacks one)
Nos. 95–106	(Virgins)	...
No. 107	(invocation of Virgins)	107
Nos. 108–21	(Petitions)	108–21
Nos. 122–32	(Petitions)	Petitions for the dying
Nos. 133–34	(Closing Petitions)	133–34

Both lists have the same nucleus of saints and petitions in the same sequence. More importantly, differences are not substantive. Thus, the additional categories in the Paris litany of Angelic Powers and English Martyrs are frequently omitted from English litanies; likewise, its fuller lists of Virgins and Petitions involve no more than the ready insertion (or removal) of blocks of items, the absence of which in the corresponding Lanelet categories is understandable in an abbreviated litany for the dying; and the differences in English Confessors probably reflect tailoring of a basic list to local needs. Moreover, both litanies share significant correspondences: (1) a list of Apostles based on Luke, but with two variations, one (the location of John before James Zebedee) common to all English litanies,⁷⁰ the other (the location of James Alpheus between Bartholomew and Matthew) found only in a few;⁷¹ (2) full agreement in names and their sequence for the categories of Universal Martyrs and of Virgins; (3) similar agreements for the *ab* (nos. 108–14) and *per* (nos. 115–18) petition clauses, which usually vary from one litany to another.

⁷⁰Noted and discussed by Sisam, *Studies*, p. 8, n. 2, who could not explain it. However, the sequence John-James is characteristic of the Mozarabic liturgy and occurs also in the Gallican rite; see F. Probst, *Die abendländische Messe vom fünften bis zum achten Jahrhundert* (Münster in Westfalen, 1896), pp. 52–53, and Klaus Gamber, *Ordo Antiquus Gallicanus* (Regensburg, 1965), pp. 35, 49.

⁷¹The Titus (Lapidge, *Anglo-Saxon Litanies*, no. xxi), Galba (Lapidge, *Anglo-Saxon Litanies*, no. xvi), Bury St. Edmunds (Lapidge, *Anglo-Saxon Litanies*, no. xlv), and Robert of Jumièges (Lapidge, *Anglo-Saxon Litanies*, no. xl) litanies, the first two of which are from Winchester.

Although neither litany can have derived immediately from the other, as shown by the presence in each of material not in the other, their essential similarities suggest a common archetype. That archetype may well have been composed at Winchester, given that the Lanelet Pontifical has close links with Winchester⁷² and that the Paris litany has names of saints associated with Wessex.⁷³ As for the date of composition of the Paris litany, a *terminus a quo* of the late tenth century is suggested by the appearance of St. Dunstan (d. 988) among its list of Confessors. A less certain *terminus ad quem* could be adduced from the absence of St. Elphege, Archbishop of Canterbury, martyred in 1012, whose name appears in English litanies and Calendars after this date. The presence of St. Martial of Limoges as an Apostle, which points to a date later than 1030,⁷⁴ is best explained as a later addition to the original litany, as suggested by its location at the very end of the list of Apostles. Thus, the original litany was probably composed between 988 and 1012, perhaps at Winchester.

The *preces* (nos. 1–4) and Collect (no. 5), which follow the *Pater Noster*, are as follows.⁷⁵

1. *Domine non secundum peccata nostra [facias nobis; neque secundum iniquitates nostras retribuas nobis];*
2. *Domine ne memineris [iniquitatem nostrarum antiquarum, cito anticipent nos misericordiae tuae quia pauperes facti sumus nimis];*
3. *Adiuua nos deus [salutaris noster, et propter gloriam nominis tui, Domine, libera nos];*
4. *[D]omine exaudi [orationem meam et clamor meus ad te ueniat];*
5. *Aufer a nobis domine iniquitates nostras ut ad [MS et ut] sancta sanctorum puris mereamur mentibus introire.*

All are commonplace. The *preces* are found associated with the recitation of the Office in penitential seasons; the Collect comes from a prayer at the beginning of Mass.⁷⁶

The eight *orationes* are as follows:

⁷²See G. H. Doble, *Pontificale Lanaletense*, HBS 74 (London, 1937), p. xiii.

⁷³See Wormald in *Facsimile*, p. 18, who also noted the similarity between the Paris and the Lanelet litanies in their lists of virgins.

⁷⁴In 1031 the Council of Limoges declared him an Apostle, a decision subsequently confirmed by Pope John XIX (1024–33). The implications of this decision for the dating of English litanies that list Martial as an Apostle were first pointed out by Wildhagen, "Studien," pp. 467–68, subsequently by Francis Wormald, "The English Saints in the Litany in Arundel 60," *Analecta Bollandiana* 64 (1946): 72–86.

⁷⁵The portions of text in square brackets have been supplied.

⁷⁶See André Pflieger, *Liturgicae Orationis Concordantia Verbalia* (Rome, 1964), p. 44.

1. *Scelera mea quibus iram merui . . . inspirare dignare. Qui uiuis et regnas deus per omnia secula seculorum;*
2. *Per horum omnium sanctorum . . . te Domine tribuente. Qui uiuis;*
3. *Exaudi me domine sancte pater . . . in tua gloria dignanter me suscipias. Per;*
4. *Deus qui uiuorum es saluator omnium . . . me angelus sancitatis suscipiat. Per;*
5. *Pietatem tuam domine peto . . . ab insidiis inimicorum me libera. Per;*
6. *Adsit nobis domine quesumus oratio . . . plenitudinem gaudiorum. Per;*
7. *Sancte marie semper uirginis . . . per te fili dei. Qui uiuis;*
8. *Da quesumus domine deus indulgentiam . . . ueniam accipere merear. Per.*

Collections of such prayers are a regular feature of devotional psalters from the Carolingian period on, though none of the Paris prayers has yet been identified elsewhere. The number of prayers may have been designed to provide one for each of the eight daily canonical Hours. The subject matter of the prayers is supplication for forgiveness of sin (nos. 1, 7, 8), for the gift of tears (no. 2), for a holy death (nos. 3, 4), for a virtuous life (no. 5); only no. 6 looks beyond the reciter's immediate spiritual needs. Thus, their predominantly penitential and private character would harmonize well with private recitation of the psalms.

G. COLOPHON (FOL. 186R).

"Hoc psalterii carmen inclyti regis dauid.⁷⁷ Sacer dī wulfwinus. (i. cognōto. cada.) manu sua conscripsit. Quicumq; legerit scriptū. Animę suę expetiat uotum." This colophon fills the remaining space of this page and marks the end of the written texts. All of the colophon is in the same hand as the rest of the manuscript, though with smaller and thinner letters.⁷⁸

H. MISCELLANEOUS NOTES AND GLOSSES.

Notes and glosses are written in various hands on the empty leaves after fol. 186r: on fol. 186v, "iii Flor. 6 gr.," in a fourteenth-century hand, perhaps a contemporary estimate of the value of the manuscript;⁷⁹ on the verso of the folio following, "psalterium in ydiomate peregrino" and "istud psalterium dicitur romanum esse etiam in ydioma barbarum," both eighteenth-century.

⁷⁷Compare the dedicatory verse in a late-ninth-century psalter from Eichstatt, "Rex pius et fortis bellator siue propheta / David psalmorum inclitus auctor erat . . .," *Psalterium adbreuiatum Vercellense*, ed. Pierre Salmon et al., Corpus Christianorum, Continuatio Mediaevalis, 47 (Turnhout, 1991), p. 36.

⁷⁸Ker's palaeographical judgement, *Catalogue*, p. 420. See also section I.E above.

⁷⁹See *Facsimile*, p. 12 and n. 21.

In addition there are three Latin glosses within the main texts, not mentioned by Ker:⁸⁰

fol. 182v, col. a, line 8 (marginal): *[i]n unitate*, written in a twelfth-century hand and intended to supply words missing in the main text of the *Quicumque*, as indicated by the *signe de renvoi* in the latter after *trinitatem*.

fol. 185r, col. a, line 29 (interlinear): *caritas*, written underneath (*fraternae*) *delectationis* (prayer no. 1), in a fourteenth-century French cursive hand.

fol. 185r, col. b, line 17 (interlinear): *veniam*, written between *domine* and *tribuente* (prayer no. 2) above a caret mark, in the same fourteenth-century French hand.

The final two glosses confirm that the manuscript was in France during the fourteenth century. Unfortunately, the first gloss is not so specific; its place of writing could be England or France.

III. Purpose and Audience

In attempting to answer questions about the purpose and audience of *Ps(P)*, certain possibilities can be eliminated. For instance, the total absence of glosses and commentary rules out use as a study or classroom book.⁸¹ Equally, the Paris Psalter lacks the liturgical Calendar and hymns required to make of it a service book for secular clergy, *a fortiori* for monks, who would have needed in addition a text of the monastic canticles.⁸² The absence in the Paris Psalter litany of an intercession for an abbot supports the same conclusion. Its layout of the long alphabetical Ps. 118 in eleven sections (each headed by the name of a Hebrew letter), instead of the normal twenty-two sections, suggests a deliberate accommodation to the Roman Office, which divided this psalm into eleven sections for recitation during the minor Hours of Prime, Terce, Sext, and None. Likewise, its *distributio psalmorum* (as

⁸⁰For help in deciphering and dating these notes and glosses, I am grateful to Dr. Eleanor Roach, and to Dr. Patricia Stirnemann and her colleagues at the Bibliothèque nationale de France, Paris.

⁸¹As described by G. R. Wieland, "The Glossed Manuscript: Classbook or Library Book?" *ASE* 14 (1985): 153–73.

⁸²On which see Korhammer, *Monastischen Cantica*, passim.

evidenced by the missing illuminated leaves) reflects the Roman Office, not the Benedictine.⁸³

That such evidence for the observance of the Roman Office should be found in a psalter from the mid-eleventh century is remarkable, since by this time the Benedictine Office, which had been promulgated in the *Regularis Concordia* (ca. 965), was probably universal among English clergy, both monastic and secular. The only group who might have followed the Roman Office and used a *Romanum* psalter at such a late date would be pious laity who recited the psalms as a daily devotional exercise. Psalters for such use are attested from as early as Carolingian times and their general contents of psalms, canticles, litany, and prayers are those of the Paris Psalter.⁸⁴ Moreover, the omission in the Paris Psalter of the biblical *tituli* in favor of Christian *tituli*, which present the psalms as personal prayers, suggests an audience more interested in devotional than in textual use of the psalms.⁸⁵ Such an audience would have been well served by the parallel Old English translations, which make the Paris Psalter "a reading-book for private use, not a service-book."⁸⁶ Precisely who this audience was, it is not possible to say. The *deluxe* character of the manuscript suggests a wealthy lay patron, but not necessarily a woman as commonly claimed, since the scribe is careful to provide masculine above the feminine pronouns in the Latin prayers. The incomplete set of "new" canticles and the rather inferior psalter text,⁸⁷ in a version obsolescent or obsolete by the time the manuscript was written, suggest older lay readers out of touch with contemporary psalter developments.

IV. Date and Place of Origin

The manuscript cannot be dated with any precision. Its script resembles that found in English manuscripts of the middle and second half of the

⁸³E.g., the missing illuminated leaf before Ps. 26 in the Paris Psalter coincides with the first psalm for Matins on Monday in the Roman Office, where the corresponding Hour in the Benedictine Office begins with Ps. 32.

⁸⁴See Leroquais, *Les Psautiers*, 1: v–xii and 48.

⁸⁵Note the frequency in the Paris *tituli* of the *Vox*-formula (which makes the psalm more "personal") even when it was lacking in the source, e.g., "Christus," borrowed from the Arg. (b), is reformulated as "Vox Christi" in Pss. 2, 4, 65, and 129, and "Vox David" is independently supplied in Pss. 50 and 56.

⁸⁶C. and K. Sisam, *Salisbury Psalter*, p. 49, n. 1.

⁸⁷E.g., for a selected group of psalms (see p. 10 above) the Paris text has 197 variant readings, of which 51 are unique (unrecorded elsewhere and therefore probably errors), as against only 20 unique variants out of a total of 189 in MS Harley 603 from Christ Church Canterbury.

eleventh century,⁸⁸ while its drawings may represent an intermediate stylistic stage between other drawings dated at lower and upper limits of 1023–1050.⁸⁹ In the litany the presence of St. Martial of Limoges among the Apostles makes a date before 1030 unlikely. Thus, the cumulative evidence points to a date after 1030, perhaps ca. 1050.

Also uncertain is the manuscript's place of origin. A Malmesbury origin was proposed by Karl Wildhagen,⁹⁰ but most of his evidence, notably the identification of the scribe Wulfwinus with Wulfi of the West-Saxon Gospels (London, BL, MS Cotton Otho C. i) and his claim for unusual similarities between the Paris and the Cambridge Psalter (which he located at Winchcombe in the same diocese as Malmesbury),⁹¹ is either incorrect or speculative. The internal evidence of the Paris Psalter also tells against this attribution. Although its rubrics and litany point to Winchester, the influence is neither pervasive nor necessarily direct. Moreover, the possibility that a *Romanum* psalter would have been copied there almost a century after that version had been abandoned in favor of the *Gallicanum* is remote.

Christ Church Canterbury was recently suggested by Temple on the evidence that the Paris drawings closely resemble those added by "Hand E" in the second quarter of the eleventh century to a psalter written at that center, London, BL, MS Harley 603.⁹² Evidence in conflict with her attribution, notably the intercession in the Paris litany for a bishop rather than an archbishop, she explains by hypothesizing that the Paris Psalter, although produced at Canterbury, was tailored to the needs of someone not connected with the archdiocese.

A Canterbury origin, specifically St. Augustine's, has also been proposed by Richard Emms.⁹³ He points out that the drawings in the Paris Psalter show influence from the Utrecht Psalter, which was then at Canterbury; that two

⁸⁸See Ker in *Facsimile*, p. 13.

⁸⁹See Wormald in *Facsimile*, p. 15.

⁹⁰"Studien," pp. 470–71. Also proposed by Bruce, *The Anglo-Saxon Version*, pp. 9–12, Charles Plummer, *Alfred the Great* (Oxford, 1902), p. 15, and James W. Bright, *Gospel of St. John* (Boston, 1904), p. xix, n. 2, but convincingly refuted by Kenneth Sisam, "An Old English Translation of a Letter from Wynfrith to Eadburga (A.D. 716–7) in Cotton MS. Otho C.1.," *Modern Language Review* 18 (1923): 253–72, at p. 253, n. 1.

⁹¹See now Michael Lapidge, "Abbot Germanus, Winchcombe, Ramsey and the Cambridge Psalter," in *Words, Texts and Manuscripts*, ed. Michael Korhammer et al. (Cambridge, 1992), pp. 99–129, who suggested that the Cambridge Psalter "may have been written at St. Augustine's, Canterbury."

⁹²*Anglo-Saxon Manuscripts*, pp. 99–100. The same conclusion was reached by Francis Wormald, *English Drawings of the Tenth and Eleventh Centuries* (London, 1952), p. 43, who noted similarities between the Paris Psalter drawings and those of BL, MS Arundel 155, a Canterbury manuscript.

⁹³"The Scribe of the Paris Psalter," pp. 179–83.

other manuscripts known to have been at St. Augustine's in the eleventh century have the same odd proportions of length and width that give the Paris Psalter its ledger appearance; and that the script of the Paris Psalter shares with a St. Augustine's copy of the *Regula Benedicti* an unusual open-topped *a* resembling a *u*. Emms argues that the scribe Wulfwinus of the Paris Psalter colophon should be identified with the *Wulfwinus scriptor* commemorated in a St. Augustine's necrology as *frater noster*.

Internal evidence from the Paris Psalter lends some support to the Canterbury attribution. The Paris text of the Latin psalms shows close textual affinity with the Bosworth Psalter and Harley 603, both from Canterbury. Even closer is the relationship between the Paris Psalter and Bosworth Psalter texts of the canticles, though the value of this evidence is somewhat tempered by the limitation that textual evidence on the canticles all comes from Canterbury. The presence in the Paris Psalter of drawings similar to those in certain Canterbury manuscripts is also telling, yet it could be alternatively explained as the work of an artist visiting from there, perhaps the same one who, as implied by Ker, replaced the illumination on the first page.⁹⁴

Other doubts remain. The absence in the Paris Psalter's two Old English texts of Kentish phonological or lexicographical features is somewhat puzzling if the manuscript was written at Canterbury.⁹⁵ And Emms's characterization of Wulfwinus as a professional scribe working under commission at St. Augustine's⁹⁶ is hard to reconcile with his frequent, uncorrected, mistakes in both the Old English and Latin texts, failures that seem incompatible with the expertise in producing *Romanum* psalters and the generally high scribal standards of that scriptorium. Nevertheless, of the numerous proposals for the place of origin of the Paris Psalter so far made⁹⁷ his is undoubtedly the most plausible.

⁹⁴In *Facsimile*, p. 14.

⁹⁵See Helmut Gneuss, "The Origin of Standard Old English and Æthelwold's School at Winchester," *ASE* 1 (1972): 63–83, at p. 81. For the identification of Kentish linguistic features, see Elmar Seebold, "Kentish- and Old English Texts from Kent," in *Words, Texts and Manuscripts*, ed. Korhammer, pp. 409–34.

⁹⁶"The Scribe of the Paris Psalter," pp. 181–82.

⁹⁷For other proposed locations (besides Winchester), see Max Förster, "Die altenglischen Texte der Pariser Nationalbibliothek," *Englische Studien* 62 (1927): 113–31, at 129–30, who suggests that the Paris Psalter "in einem kleineren, südeinglischen Kloster (jedenfalls aber nicht den Kulturzentren Canterbury und Winchester) geschrieben ist"; and Mearns, *Canticles of the Christian Church*, p. 52, who attributes (with a query) the Paris Psalter to Shaftesbury in Dorsetshire, but gives no reason.

Chapter 2

THE OLD ENGLISH INTRODUCTIONS

I. Structure, Sources, Method of Composition

Excepting Ps. 1, each prose psalm is preceded by an Introduction¹ that states a guiding theme for the psalm, expressed in multiple levels of interpretation. Thus, the Introduction combines two characteristic features of medieval biblical exegesis, an *argumentum* and a structured scheme of interpretations. Take, for example, Introd. 14:²

- 1° Daid sang þysne feowerteoðan sealm, þa he adrifen wæs of his earde—wiscte þæt he moste eft to cuman;
- 2° and swa dyde Israela folc þa hie on hæftnyde gelædde wæron of Hierusalem to Babilonia;
- 4° and swa deð ælc rihtwis man þonne he þysne sealm singð—wilnað him sumere rothwile on þissere worulde and ec[re] reste æfter þisum;
- 3° and swa dyde Crist þa he hine sang—seofode his earfoðu to Drihtne.³

The guiding theme for this psalm is the appeal to God for relief in time of trouble. It finds concrete application in the following: 1° a historical, specifically Davidic, interpretation; 2° a second historical interpretation,

¹In the Paris manuscript two other Introductions (21, 26) are now lost through missing leaves, but their existence is verified from the independent copy in the Vitellius Psalter, on which see section III below.

²The layout and the numbering of interpretations is provided for clarification. The numbering follows that laid down in *Ps(P)*'s putative source, the *Old-Irish Treatise on the Psalter*, on which see p. 24.

³“(1) David sang this fourteenth psalm when he was expelled from his own country—he desired that he be allowed to return to it; (2) and likewise did the people of Israel when they were led in captivity from Jerusalem to Babylon; (3) and likewise does every just man when he sings this psalm—he desires for himself some period of comfort in this world and eternal tranquillity after this; (4) and likewise did Christ when he sang it—he lamented his difficulties to the Lord” (my translation).

applying the psalm to another Old Testament event, the Babylonian Captivity; 4° a moral interpretation, applying the theme of the previous interpretation(s) to any contemporary man who finds himself in an analogous situation; 3° a Christological interpretation, applying the psalm to Christ on earth enduring similar sufferings. Such schemes of multiple interpretation were widely used in medieval biblical exegesis, the best known being St. Augustine's fourfold scheme of historical, allegorical, anagogical, and moral interpretations. Broadly corresponding to Augustinian interpretations are the 1°, 4°, and 3° clauses of Introd. 14, but its 2° clause has no counterpart in the usual fourfold schemes of the Western Church.⁴

What makes this second historical interpretation unusual is its application of the psalms to Old Testament figures and events other than David, the traditional subject of historical interpretation. Its origins go back to the exegetical school of Antioch, perhaps even to Jewish exegesis.⁵ But its use in the West as part of a fourfold scheme that also incorporated another historical (Davidic) interpretation can be traced to Ireland. A number of psalters and psalter commentaries either from Ireland or from centers of Irish influence abroad, dating from the eighth and ninth centuries, have the scheme with two historical interpretations.⁶ One such commentary, the *Old-Irish Treatise on the Psalter* (ninth century), directs how the scheme should be applied:⁷

There are four things that are required [to be discerned] in the psalms, that is, the first historical interpretation and the second historical interpretation, the mystical meaning and the moral meaning. The first historical interpretation [refers] to David and to Solomon and to the above-mentioned persons, to Saul, to Absalom, to the persecutors generally. The second historical interpretation [refers] to Ezechias, to the [Jewish] people, to the Maccabees. The mystical meaning [refers] to Christ, to the earthly and the heavenly Church; the moral meaning to every holy person.⁸

These interpretative directions and specific applications are exactly those found in the Old English Introductions.

However, not all of the Introductions follow this fourfold scheme. Fifteen have a threefold scheme and four others have only one interpretation. These are not exceptions but accommodations of the composer to reconcile

⁴For a fuller treatment, see O'Neill, "Introductions," pp. 26–27.

⁵See Fischer, "Bedae de Titulis," p. 107.

⁶See McNamara, "Tradition and Creativity," pp. 364–66, 375–77, and O'Neill, "Introductions," pp. 27–30.

⁷As discovered by Ramsay, "Theodore of Mopsuestia," p. 468.

⁸Kuno Meyer, ed., *Hibernica Minora, being a Fragment of an Old-Irish Treatise on the Psalter* (Oxford, 1894), p. 30. The translation is my own.

the fourfold scheme with his main source. To understand these accommodations it is necessary to examine his normal *modus operandi*. His main source was the pseudo-Bede *Argumenta*,⁹ a seventh- or eight-century Latin commentary, which provided for each psalm two or three discrete interpretations: a historical, the Arg. (a), which applies the psalm to David or to some other Old Testament figure or event; an allegorical, mainly Christological, the Arg. (b); and a moral, the Arg. (c), which is frequently lacking, however. Normally, the composer was able to construct his fourfold scheme for the Introductions from the Arg. (a) alone. Take, for example, the Arg. (a) for Ps. 14, "Uerba populi in captiuitate Babylonia optantis reditum ad patriam enumerantisque quibus meritis quis ad hanc peruenire queat." Although its reference to an event after the time of David, the Babylonian Captivity, made it chronologically unsuitable for a first historical interpretation, this did not prevent the composer from retroactively applying its idea to David, presenting him as an exile who desired, as did the Jews in captivity, to return home. The same Arg. (a) provided a perfect match for the second historical interpretation, though in using it the composer modeled his phrasing on the first historical interpretation. Likewise, for the final two interpretations: he simply took the generalized theme of the first historical interpretation and with suitable modifications applied it to every just man (moral) and to Christ (Christological).¹⁰

Such was his normal method of composition, which produced the fourfold scheme found in the majority of the Introductions. But where the Arg. (a) was specifically Davidic or had a moral theme that did not offer suitable matter for a second historical interpretation, he omitted the latter, leaving the Introduction by default with a threefold scheme.¹¹ For example, the Arg. (a) for Ps. 10, "Uerba David quando Saulem fugiens in desertis est habitare compulsus," is clearly Davidic. Its contents provided suitable matter for the first historical interpretation; by the same token they were unsuited to a second historical. Consequently, Introd. 10 has (1) a first historical interpretation describing how David fled from Saul; (2) a moral interpretation modeled on (1), presenting the just man as also oppressed by enemies; and (3) a Christological interpretation presenting Christ as oppressed by the Jews; but no second historical interpretation.

⁹As first shown by Bruce, *The Anglo-Saxon Version*, pp. 25 ff. The *Argumenta* also supplied the matter for the Paris Psalter's rubrics; see Chap. 1, n. 48 above.

¹⁰Failure to recognize this economy in method of composition is the major weakness in the otherwise excellent analysis of the Introductions in Br. "Intros." See Commentary on Intros. 2.4°, 20.3°, 41.4°.

¹¹The threefold scheme is found in Intros. 2, 3, 7, 10, 11, 16, 17, 21, 23, 34-36, 38, 47, and 48.

Why did the composer not use the idea of the Arg. (a) to construct a second historical interpretation as he had done *mutatis mutandis* for the first historical or Davidic interpretation?¹² The answer lies in his choice of the latter as the dominant interpretation, as indicated by its location at the beginning of the Introduction,¹³ its relatively greater length and detail, its direct formulation of the theme for the other interpretations, and its agreement with the interpretation of the paraphrase, over the other three clauses.¹⁴ Because of its preeminence, the first historical (Davidic) clause was always provided, no matter how unsuitable the source, whereas the same necessity did not apply to the second historical. Finally, four other Introductions provide only a single interpretation,¹⁵ presumably because the Arg. (a) had a generalized moral or Christian theme that did not lend itself to further application.¹⁶ Thus, the number of interpretations in any individual Introduction was mainly determined by the contents of the corresponding Arg. (a).

There are a few exceptions. In three instances the Arg. (a), though suited to the composition of a fourfold scheme, was passed over, twice (Intros. 3, 7) in favor of a biblical *titulus* that mentioned David, once (Intro. 23) in favor of a moral interpretation from a Latin commentary.¹⁷ Quite frequently the composer used additional sources: for the Davidic interpretation, the biblical *titulus* preceding each psalm, the psalm itself, and psalter commentaries, especially that of Theodore of Mopsuestia;¹⁸ for the second historical interpretation, other books of the Old Testament that provided background information;¹⁹ for the moral and Christological interpretations, the Arg. (b) and (c),²⁰ though not as frequently or heavily as claimed by Bright and Ramsay.

¹²Although occasionally moral in content (e.g., Intros. 11, 36), this interpretation is always spoken by David.

¹³For the two exceptions, see Commentary on Intros. 22.2°, 23.4°; see also Commentary on Intro. 2.1°.

¹⁴This can be certainly or probably established for at least twenty-seven psalms; see Commentary (under "Interpretation") on Pss. 2, 9–11, 24–26, 40–43. The main exceptions are the paraphrases of Pss. 13, 19, 22, 29, all of which follow the interpretation of the second historical clause.

¹⁵Intros. 8, 18, 44, 49.

¹⁶In the case of Intro. 44, no Arg. (a) was available.

¹⁷See relevant Commentary.

¹⁸See, respectively, Commentary on Intros. 3, 10, 13; also O'Neill, "Introductions," p. 35, and section II below.

¹⁹See, e.g., Commentary on Intros. 12.2°, 13.2°, 19.2°, and 25.2°.

²⁰See, e.g., Commentary on Intros. 3.3°, 11.3°, 50.3°, and O'Neill, "Introductions," p. 33. See also n. 10 above.

II. Relationship to the Paraphrase

That the Introductions are by the same author who composed the paraphrase can be demonstrated from their shared use of distinctive interpretations similarly phrased in both. Take, for example,

Introd. 36 "Dauid . . . lærde ealle geleaffulle þæt[*t*] hy ne onhyredon þam yfelwillendum, þeah him þuhte þæt hi gesælige and orsorge wæron. . . ."

Ps. 36.1 "Ne wundrie ge þæra yfelwillendra and þæra orsorgra, ne him na ne onhyriað"²¹ (Ro. *Noli aemulari inter malignantes*).

Not only do both passages display verbal similarities in their common use of the verb *onhyrian* and its object *yfelwillende*, more significantly both additionally qualify the latter as *orsorg*. Arguably, the verbal similarities could be the product of different translators working out of a common glossarial tradition, but this can hardly be the case with the interpretative addition *orsorg*, the source of which is Theodore of Mopsuestia's psalter commentary (in Latin translation), "*noli aemulari, siue mirari eos qui, cum sint mali, tamen in diuitiis sunt et rerum omnium abundantia constituti.*" Likewise, in Ps. 39 the paraphrase of the opening words *Expectans expectauit Dominum*, "Næs ic on nauht idlum anbidde, þeah hit me lang anbid þuhte, þa ða ic anbidode Godes fultumes," has its exact counterpart of interpretation and phrasing in the Introd., "Dauid . . . gylpende on þam sealme þæt he nauht idel nære, þa he anbidode Godes fultumes," both based on the pseudo-Bede Arg. (c) for this psalm.²²

Also indicative of common authorship is the consistent agreement between the interpretations proposed in the Introductions and those expressed or implied in the paraphrase. For example, in Introd. 37 the portrayal of David "andettende Drihtne his scylde, and seofigende his ungelimp þæt he ær mid his scyldum geearnode" explains a variety of departures from literal translation in the corresponding paraphrase: the addition "þa earfoðu þe ic nu þolie" (v. 3); the rendering of Latin perfect tense verbs in the description of the psalmist's sufferings by the present in Old English; and the additions *nu* (four times) and *gylt*, all of which harmonize with the contemporaneity of

²¹"David . . . advised all believers not to emulate wickedly disposed people, even though it seemed to them [sc. the believers] that they were blessed and prosperous," and "Do not admire the wickedly disposed and the prosperous, nor imitate them at all" (my translation). For other such correspondences between the Introductions and paraphrase, see O'Neill, "Introductions," pp. 20–26.

²²For a full identification of the Latin sources cited here, see relevant Commentary.

the present participles *andettende*, *seofigende* in the Introduction.²³ The same author not only composed Introductions and paraphrase, he intended them as complementary parts of a single translation.

III. The Vitellius Psalter Fragments

A second copy of the Old English Introductions survives in the Vitellius Psalter (London, BL, MS Cotton Vitellius E. xviii), though so badly damaged in the Cottonian fire of 1731 that only fragments are now legible.²⁴ This *Gallicanum* psalter with interlinear Old English gloss was written ca. 1060 at Winchester. The Introductions were entered on the margins beside the relevant psalm by the same scribe who wrote the Old English gloss. That he had a full copy of *Ps(P)*, psalms and Introductions, is suggested by his gloss on *pestilentiae* (Ps. 1.1), where instead of *cwyldes*, the normal rendering in the glossarial tradition, he enters the unusual gloss *wolberendra* corresponding to *wolbærendum* of *Ps(P)*.²⁵ Broadly speaking, the language of the Vitellius Introductions is standard late West Saxon with an admixture of later, and possibly some early, Old English forms.²⁶

A comparison between the readings of the Vitellius (Vi) and Paris (Pa) Introductions demonstrates that "there was no contact between the two manuscripts,"²⁷ since Vi contains readings for which Pa has no equivalent and vice versa;²⁸ for example, Introd. 41.4°, Vi's "þara þe geswence<...> wære" as against Pa's defective "þara geswenced"; conversely, Introd. 28.1°, Pa's "heora ælmesan sealdon Gode for swa myclum gifum swa he him geaf" as against Vi's, "hyra <...>san Gode swa mic<...> swa him geaf," which lacks the verb of the first clause and the subject of the second.

Overall, even allowing for Vi's damaged condition, Pa preserves a better text. Compare in Introd. 10.1° its reading "swa þer [MS þes] spearuwa" with Vi, "<...>wa deð hine," the latter's reflexive usage apparently an

²³For other examples, see Commentary (under "Interpretation") on Pss. 18, 21, 31, 44.

²⁴See Ker, *Catalogue*, no. 224. The Vitellius Psalter is edited by James L. Rosier (see Select Bibliography IA2 under *Ps[G]*), though without the Introductions. The latter are partially edited in Bright and Ramsay, *The West-Saxon Psalms*, and in the apparatus of the present edition. For a complete edition, see Pulsiano, "Old English Introductions," pp. 13–35.

²⁵As noted by C. and K. Sisam, *Salisbury Psalter*, p. 60, n. 1.

²⁶See n. 36 below

²⁷C. and K. Sisam in *Facsimile*, p. 16.

²⁸Vi's readings are taken directly from the manuscript. I have also consulted the reconstructed text of Vi in Bright and Ramsay, *The West-Saxon Psalms*, and Pulsiano's edition of Vi.

attempt to clarify an unfamiliar early West Saxon usage; likewise, Pa's use of the adverb *swa ylcelilce* (Intros. 24.4°, 28.4°, 31.4°, 39.4°) where Vi has *swa þæt ylce* accords with Alfred's use of *swa ilce* in *Bo* and *Solil*.²⁹ Elsewhere, Pa has preserved essential words missing in Vi, for example, the initial *þa* of Intro. 11 and *oppe hine* of Intro. 17.4°, both first elements of correlative constructions; *witegode* (Intro. 20.2°); *he* (Intro. 43.1°[ii]), standing for God, the absence of which in Vi leaves the verb *sealde* without a defining subject.³⁰ Rarely does Vi have an unambiguously superior reading such as the example given from Intro. 41.³¹

Whether Pa and Vi drew on the same exemplar is more difficult to answer.³² In addition to the textual differences discussed above there are numerous other differences between the two witnesses.³³

	Pa	Vi
<i>Abbreviations:</i>		
Intro. 2.1°	psalmus	salm'
Intro. 15.1°	Dauid	ðð
Intro. 27.1°	gesewene	g<...> ³⁴
Intro. 28.1°	eahta 7 twentigoðan	.xxuiii ³⁵
Intro. 29.2°	þonne	þon
Intro. 43.1°(i)	7	and
<i>Phonology:</i>		
	sceold-	scold- (10x) ³⁶
	wit(e)god-	witigod- (5x)
Intro. 39.1°	anbidode	anbidude
<i>Accidence:</i> ³⁷		
Intro. 9.4°	on þa ylcan gerad	on ðæt ylce <...>
Intro. 19.1°	gebæde	<...>bæd
Intro. 19.2°	Ezechias	Ezechies

²⁹On both of these early West Saxon usages, see Bately, "Authorship," p. 89 and nn. 130–31.

³⁰See relevant Commentary and, for other examples of Vi's inferior readings, Commentary on Intros. 13.4°, 24.2°, 40.1°, 50.1°.

³¹See also Commentary on Intro. 37.3°.

³²Pulsiano, "Old English Introductions," p. 14, suggests "a single exemplar."

³³These lists are selective.

³⁴Here, and throughout, angled brackets enclosing three dots indicate an indeterminate number of missing or indecipherable letters.

³⁵A similar pattern for the treatment of numerals occurs in Intros. 34, 37, 38, 47, and probably also Intros. 17, 23, 24, 27, 29, 40.

³⁶Pa invariably has *sceold-*; Vi has *sceold-* 3x and *scold-* 10x. The mixture of spellings in Vi could well represent early West Saxon usage; see S-B §92.6.

³⁷These differences are discussed in the relevant Commentary.

	Pa	Vi
<i>Accidence (continued):</i>		
Introd. 22.2°	hæfdon	<...>den
Introd. 22.3°	æriste	æristes
<i>Morphology:</i>		
Intros. 22.4°(iii),		
39.3°	alysnesse	<...>ysednesse ³⁸
Introd. 30.2°	wurðan	geweorðan
<i>Vocabulary:</i> ³⁹		
Introd. 11.1°	seofode	geo[mro]de
Intros. 24.2°,		
39.1°	þa	þa þa
Introd. 35.3°	þe	þa
Introd. 44.1°	oferdren[ct]	[ofer]dru[ncen]
<i>Text:</i>		
Introd. 3.4°	ælc þæra manna þe	ælc þæra þe
Intros. 28.2°,		
31.4°	7 he wit(e)gode	7 wit(e)gode
Introd. 29.4°	be ælcum rihtwison men	be ælcum <...>sum·
Introd. 37.3	he wolde þæt ylce don	he wolde þæt <...> on his ea<...>ðu<...>
Introd. 46.1°	7 lærde	7 he <...>e

Admittedly, any one of these differences could be explained as a change made by one or the other scribe to a common exemplar, but their collective weight, as well as the variety of types of differences (especially those of the final four categories) recall similar variations in the manuscript transmission of Alfred's *CP* and Wærferth's *GD* indicative of a long process of diffusion.⁴⁰ It seems more likely that the Old English Introductions—and by extension, the rest of *Ps(P)*—survived into the eleventh century in at least two distinct lines of textual transmission.

³⁸Discussed by Bately, "Authorship," p. 78, n. 63.

³⁹These differences are discussed in the relevant Commentary. The readings *geo[mro]de* and *[ofer]dru[ncen]* in Vi are B-R's reconstructions.

⁴⁰See D. M. Horgan, "The Relationship between the O.E. MSS. of King Alfred's Translation of Gregory's *Pastoral Care*," *Anglia* 91 (1973): 153–69, and David Yerkes, *The Two Versions of Wærferth's Translation of Gregory's Dialogues: An Old English Thesaurus*, Toronto Old English Series 4 (Toronto, 1979).

Chapter 3

THE SOURCES

I. Latin Psalters

A. THE *ROMANUM* PSALTER.

The main source of *Ps(P)*'s paraphrase was the *Romanum* psalter, an Old Latin version of the psalms probably introduced by Augustine of Canterbury to England in the late sixth century, which remained in general use there until the mid-tenth century.¹ This dependence is evident in the consistent agreement between *Ps(P)* and the *Romanum*, especially where the latter differs from its main rival, the *Gallicanum*. For example,

- Ps. 4.2 gehyrdest þu = Ro. *exaudisti* (Ga. *exaudiuit*)
16.14 swynen flæsc = Ro. *porcina* (Ga. *filiis*)
46.3 ofer ealle oðre godas = Ro. *super omnes deos* (Ga. *super omnem terram*).

It is difficult to be more precise about the type of *Romanum* that served as exemplar for *Ps(P)* because potential evidence in the form of unusual or variant readings admits of other explanations.² Thus, in *Ps(P)* translations such as *ac*, *and*, *Drihten*, which correspond to variants in Weber's critical edition of the *Romanum*, could have been independently supplied to improve readability; likewise with the numerous alterations in the number of nouns and in the tense and mood of verbs.³ Other variants in *Ps(P)* could have come from psalter commentaries based on the *Romanum*, such as Cassiodorus.

¹On this and other versions of the Latin psalter used in Anglo-Saxon England, see C. and K. Sisam, *Salisbury Psalter*, pp. 47–50; and Richard Marsden, *The Text of the Old Testament in Anglo-Saxon England*, Cambridge Studies in Anglo-Saxon England 15 (Cambridge, 1995), pp. 27–28, 69–70, and 141–42.

²Many of the problems encountered in reconstructing the Latin psalter on which *Ps(P)* is based are similar to those identified in the reconstruction of the Greek Bible behind Ulfilas's Gothic translation, and the caveats entered on the latter are instructive; see Bruce M. Metzger, *The Early Versions of the New Testament* (Oxford, 1977), pp. 388–93.

³See further n. 27, below.

Granted these caveats, *Ps(P)* seems to be based on a text that has its closest affinities with an early group of English *Romanum* psalters dating from before the ninth century.⁴ Negatively, this is shown by the absence of readings found in the later *Romanum* psalters.⁵ For example,

- Ps. 17.24 and ic me behealde = Ro. *et obseruabo* (later *Romanum* psalters, *si obseruauero*)⁶
 25.8 temples = Ro. *tabernaculi* (*habitationis*)
 39.5 to idelnesse = Ro. *in uanitatem* (*in uanitates*)
 46.9 Dryhten rixað = Ro. *regnauit Dominus* (*in aeternum* added).

Positively, it is suggested by agreements in *Ps(P)* with variants found in early English *Romanum* psalters.⁷ For example,

- Ps. 17.50 on þinum naman ic singe sealmas = early variant, *in nomini tuo psalmum dicam* (critical text omits *in*)
 21.30 cumað = *procedunt* (*procident*)
 29.13 þæt ic . . . gedrefed = *ut non conpungar* (*et non conpungar*)
 31.9 þu scealt . . . geteon = *constringes* (*constringe*).

The presence of these variants and the consistent absence of variants associated with the later family of psalters suggests that *Ps(P)* is based on an early text of the *Romanum*.

B. OTHER VERSIONS OF THE LATIN PSALTER (*GALLICANUM*, *HEBRAICUM*, *VETUS LATINA*).

Although firmly based on the *Romanum*, *Ps(P)* shows some 140 agreements with the *Gallicanum*,⁸ where these two versions differ. Even when the majority of these agreements are rejected because they admit of other explanations, some 40 instances of clear dependence remain. For example,

⁴A group identified by Weber, *Le Psautier*, p. ix.

⁵Psalters that date from the second half of the tenth century and after. Their readings are recorded in Weber's apparatus at the bottom of the page under the sigla B, C, D, N². Here and throughout this chapter the abbreviation "Ro.," unless otherwise qualified, stands for Weber's critical text of the *Romanum*.

⁶A reading probably taken from the Benedictine Rule (Chap. 7.18), as suggested by Wildhagen, "Studien," p. 452.

⁷Given in Weber's edition under the sigla A, H, M, N, S.

⁸*Gallicanum* readings taken from *Biblia Sacra iuxta latinam vulgatam versionem*, vol. 10.

- Ps. 9.30 gefangen = Ga. *adtrahit* (Ro. *abstrahit*)
 30.22 fæstan byrig = Ga. *ciuitate munita* (Ro. *ciuitate circumstantiae*)
 38.8 mid þe is eall min æht = Ga. *substantia mea apud te est* (Ro. *substantia mea tamquam nihil ante te est*)
 41.9 bebead . . . his sang = Ga. *declarauit canticum eius* (Ro. *declarauit*).⁹

That the paraphrast might have unwittingly picked up these *Gallicanum* readings as contaminations present in his *Romanum* exemplar, or from psalter commentaries based on the *Gallicanum*, is unlikely for several reasons. First, none of these readings is an attested variant in extant English *Romanum* psalters. Second, the majority occur precisely at places where the *Romanum* reading is difficult or obscure, suggesting that the paraphrast deliberately chose them as "better" readings. Third, at least twelve of them occur in *Ps(P)* side by side with the corresponding *Romanum* reading, a combination that implies conscious collating of the two versions of the psalter.¹⁰ For example,

- Ps. 11.4 þa oferspræcan and þa yfelspræcan = Ga. *magniloquam* + Ro. *maliloquam*
 24.17 tobræd and gemanigfealdod = Ro. *dilatatae* + Ga. *multiplatae*
 39.18 friðiend . . . gescyldend = Ro. *liberator* + Ga. *protector*
 47.3 he tobrædde . . . is aset = Ro. *dilatans* + Ga. *fundatur*.

This practice of deliberately choosing "better" readings from rival versions of the psalter may also explain the occasional correspondences between *Ps(P)* and the *Hebraicum* (He.),¹¹ Jerome's scholarly translation of the psalms, which was not used in the liturgy, as in

- Ps. 15.10 beforan = He. *ante* (Ro. *cum*)
 16.5 aslide = He. *labentur* (Ro. *moueantur*)
 34.15 hi blissedon . . . on minum ungelimpe = He. *in infirmitate mea laetabantur* (Ro. *aduersum me laetati sunt*).

⁹See also Commentary on Pss. 7.7, 30.22.

¹⁰For other instances see Commentary on Pss. 17.5, 29.4, 34.26, 36.24, 37.11, 39.9, 43.4, 49.17.

¹¹*Hebraicum* readings taken from Weber, *Biblia Sacra*, 1:771 ff (see Select Bibliography, IB4).

Five correspondences between *Ps(P)* and the *Vetus Latina* (VL), the oldest version of the Latin psalter, most likely originated as readings in Latin commentaries on the psalms or as contaminations in a Ro. psalter:¹²

- Ps. 18.7 oð . . . heanesse = VL *ad summum* (Ro. *a summo*)
 33.14 forbeode his tungan = VL (..) *hibeat linguam suam . . . labia eius* (Ro. *cohibe linguam tuam . . . labia tua*)
 36.14 besyrian = VL *decipiant* (Ro. *deiciant*)
 39.14 ne lata þu = VL *intende* (Ro. *respice*)
 43.16 beforan me and ongean me = VL *ante me* + Ro. *contra me*.

II. Psalter Commentaries

In translating the Latin psalms, the paraphrast added numerous explanations and interpretations, which derive mainly from Latin psalter commentaries current in the Western Church during the early Middle Ages. These commentaries present two distinct types of exegesis: (1) the allegorical (including Christological), first developed at Alexandria, practiced by Augustine, Cassiodorus, Jerome, et al., and representing the orthodox trend in Western psalter exegesis; (2) the literal and historical, cultivated at Antioch, available in the West (though with limited circulation) mainly through two Latin translations of Theodore of Mopsuestia's Greek commentary on the psalms.¹³ Although containing both types of exegesis, *Ps(P)* is remarkable in favoring the second.

A. ALLEGORICAL COMMENTARIES.

The influence of the allegorical commentaries, although widespread in *Ps(P)*, is rarely decisive or even systematic, tending towards the interpretation of individual words (a notable exception is Ps. 44). That influence is

¹²*Vetus Latina* readings taken from Weber, *Le Psautier*; see pp. x–xi, xxii. The most likely sources of VL readings would have been the commentaries of Cassiodorus and Augustine. For useful guidelines on tracing VL influence in Old English works, see Richard Marsden, "Old Latin Intervention in the Old English *Heptateuch*," *ASE* 23 (1994): 229–64.

¹³On Alexandrian exegesis, see Beryl Smalley, *The Study of the Bible in the Middle Ages* (Oxford, 1952), pp. 1–14; on Antiochene exegesis, *ibid.*, pp. 14–20, M. L. Laistner, "Antiochene Exegesis in Western Europe," *Harvard Theological Review* 40 (1947): 19–32, and McNamara, "Tradition and Creativity," pp. 340 ff. Failure to realize that Theodorean exegesis permeates *Ps(P)*'s interpretations vitiated the source study of Wichmann, "König Aelfred's Übertragung," esp. pp. 41–49, and the lexical study of Tinkler, *Vocabulary*.

often difficult to trace to a specific Latin source, not only because the Old English paraphrase precludes verbal comparison but also because the allegorical commentaries then current shared a common body of interpretation.

1. *Cassiodorus*. Cassiodorus's *Expositio Psalmorum* (written ca. 548) emerges as the most influential source of allegorical interpretations.¹⁴ This work, which was known in England from an early date, offered the advantages of verse-by-verse commentary and a *Romanum* psalter as its base text.

2. *Jerome*. Second in importance as a source of allegorical interpretations were the two commentaries of Jerome, the *Commentarioli* and the *Tractatus* (though addressing only Pss. 1, 5, 7, 9, 14). However, some of this influence was almost certainly transmitted to *Ps(P)* through an intermediary, the *Breviarium in Psalmos* (no. 3).

3. *Pseudo-Jerome* *Breviarium in Psalmos* (*Brev.*).¹⁵ This work, which enjoyed great popularity during the early Middle Ages, is a conflation of Jerome's two genuine commentaries with other works of allegorical exegesis.¹⁶ As a result, it is impossible to decide in some twelve instances whether *Ps(P)* borrowed from Jerome directly or through the medium of the *Brev.*¹⁷ Another ten instances are unambiguous (at least in regard to dependence on Jerome) because the correspondence between *Ps(P)* and the *Brev.* is lacking in Jerome.¹⁸ Conversely, *Ps(P)* sometimes has interpretations found in Jerome but lacking in the *Brev.* For example, at Ps. 7.13 *Ps(P)* follows Jerome, *Tractatus* (25.171–90), who identifies the Devil as the subject of *gladium suum uibrauit*, where *Brev.* (col. 886A/B) has God;¹⁹ likewise, Ps. 38.10, "ic ongeat þæt þu hit geðafodest" (Ro. *tu fecisti me*), is based on Jerome, *Commentarioli* 207, "Ideo patienter fero, quia te scio ad probationem me temptationibus reliquisse," where the *Brev.* lacks this comment.

4. *Augustine*. The third of the three great Western allegorical commentators is the least well represented in *Ps(P)*, probably because the diffuse style and lengthy comments of his work, *Enarrationes in Psalmos*, made it unsuitable

¹⁴For significant parallels with Cassiodorus, see Commentary on Pss. 21.14, 23.3–4, 38.14, 41.3, 44 (passim), 48.14–15, 50.8.

¹⁵See Eligius Dekkers, *Clavis Patrum Latinorum*, 2nd ed. (Steenbrugge, 1961), no. 629; Bonifatius Fischer et al., eds., *Der Stuttgarter Bildersalter II (Exegetische Erklärungen)* (Stuttgart, 1968), pp. 254–56; and McNamara, "Psalter Text," p. 225, n. 61. All suggest that the *Brev.* in its extant form is an Irish compilation.

¹⁶Most notably, the seventh-century *Glosa Psalmorum*, discussed below.

¹⁷In these cases my policy in the Commentary is to identify Jerome as the source.

¹⁸See Commentary on Pss. 8.3, 23.4, 29.6, 33.17, 36.33, 44.9 and 12, 48.11, 49.18 and 21.

¹⁹Cited in relevant Commentary. Interestingly, the Anglo-Saxon artist who drew the illustration in the Paris Psalter adjacent to the corresponding Old English paraphrase portrays the Devil as the archer.

as a source for interpretations.²⁰ Nor does *Ps(P)* reveal any discernible dependence on other allegorical (patristic) commentators such as Ambrose, Arnobius, and Hilary.

5. *Glosa Psalmorum ex traditione seniorum*. The influence of the *Brev.* has already been noted both as a conduit for Jerome's exegesis and also for commentary not found in the corresponding parts of Jerome. In addition to ten examples of the latter noted above, there are twenty-six other instances where *Ps(P)* agrees with the interpretations of the *Brev.* Such interpretations, since they had no obvious parallels in the known commentaries, were assumed to be original to the *Brev.*, but the recent discovery of another Latin commentary on the psalms, the *Glosa Psalmorum ex traditione seniorum*, has demolished that supposition. This work, composed in a Benedictine monastery in southern Gaul during the first half of the seventh century, has now been shown to have been the main source of the *Brev.*'s reputed originality.²¹ For the thirty-six instances where *Ps(P)* has interpretative matter agreeing with both the *Brev.* and the *Glosa* it does not seem possible to determine which is the immediate source.²² That *Ps(P)* might have depended directly on the *Glosa* is suggested by its treatment of Ro. *exaltare inimicorum tuorum* (Ps. 7.7), where the unusual translation "geweorða þe sylfne þara" has its closest parallel in the comment "ut tu magnificatus sis in illis," found only in the *Glosa*.

Ps(P) shows no evidence of dependence on the numerous derivative Carolingian psalter commentaries that circulated in the second half of the ninth century.²³

²⁰For possible borrowings, see Commentary on Pss. 17.38, 34.11, 44.10, 48.18, 49.20.

²¹Helmut Boese, *Anonymi Glosa Psalmorum ex traditione seniorum*, 2 vols. (Freiburg, 1992), and idem, *Die Alte "Glosa Psalmorum ex traditione seniorum"* (Freiburg, 1982).

²²In such cases the Commentary cites the *Glosa* as (ultimate) source.

²³As listed by Robert E. McNally, *The Study of the Bible in the Early Middle Ages* (Westminster, Md., 1959), pp. 100–101. Claims made by Br. "Intros." and Tinkler, *Vocabulary*, for *Ps(P)*'s dependence on the pseudo-Bede *Commentarius* (PL 93, 483–1089) and a pseudo-Remigius psalter commentary (PL 131, 133–844) are untenable. Both works are twelfth-century compilations; on the first, see Germain Morin, "Le Pseudo-Bède sur les Psaumes et l'opus super Psalterium de Maître Manegold de Lautenbach," *Revue Bénédictine* 28 (1911): 331–40, Heinrich Weisweiler, "Die handschriftlichen Vorlagen zum Erstdruck von Pseudo-Beda *In Psalmorum librum exegesis*," *Biblica* 18 (1937): 197–204, and Fischer, "Beda de Titulis," p. 90; on the second, see Alberto Vaccari, "Il Genuino Commento ai Salmi di Remigio di Auxerre," in *Scritti di erudizione e di filologia*, 2 vols. (Rome, 1952), 1:283–329.

B. LITERAL AND HISTORICAL COMMENTARIES.

1. *Theodore of Mopsuestia in the Latin translations of Julian of Eclanum and the Epitome.* The dominant influence on *Ps(P)* was the historical exegesis of Theodore of Mopsuestia. Theodore (ca. 350–428) wrote his commentary on the psalms in Greek, probably in the last quarter of the fourth century.²⁴ His exegesis was unusual in applying the psalms almost exclusively to David or to events within the Old Testament period, for example, the Babylonian Captivity, the reign of Ezechias; in rejecting the traditionally accepted Messianic interpretation of certain psalms; and in using literary criteria when selecting readings from other versions of the psalter (especially the Hebrew and Syriac) to establish a critical text. As a result of his condemnation by the Three Chapters (548) and the Second Council of Constantinople (553), most of Theodore's original Greek commentary was lost. It survived in the West, however, thanks to a Latin translation by the Pelagian bishop, Julian of Eclanum, made sometime after 421. Subsequently, an anonymous author produced a Latin epitome of Julian.²⁵ The latter, in turn, was used by the composer of the pseudo-Bede *Argumenta* (a), which, as a primary source of the Old English Introductions, provided another conduit of Theodorean exegesis to *Ps(P)*.

Theodorean influence in *Ps(P)* is most readily discernible in the bias towards literal and historical interpretations, specifically in the application of the psalms to David's life and to later Old Testament events, where the orthodox commentators apply them to Christ or to the Church. For example, Ps. 17.42, *clamauerunt . . . ad Dominum*, which the orthodox commentators interpret as the wicked calling out to God (*Dominum*), became for Theodore David's gentile enemies appealing to their gods, "subauditur [sc. *dominum*] *suum*, hoc est idola," an interpretation reflected in *Ps(P)*, "hy clypodon to heora godum."²⁶ In Ps. 41.5, *haec recordatus sum*, where Cassiodorus interprets *haec* as the psalmist's sins, Theodore read it as the former, pre-Exilic prosperity ("status prioris") of the Jewish people now in the Babylonian Captivity, as did *Ps(P)*, "Ac þonne gemunde ic þine ærran gyfa."²⁷

²⁴For an account of Theodore and his psalter exegesis, see Robert Devreesse, *Essai sur Théodore de Mopsueste*, Studi e Testi 141 (Vatican City, 1948), esp. pp. 55–78.

²⁵Both Latin versions are discussed and edited by De Coninck, *Theodori Mopsuesteni*. For evidence that the Epitome might have been composed in southern Gaul, see Pádraig Ó Néill, "Irish Transmission of Late Antique Learning: The Case of Theodore of Mopsuestia's Commentary on the Psalms," in *Ireland and Europe: Texts and Transmission*, ed. Próinséas Ní Chatháin and Michael Richter (Dublin, 2001), pp. 68–77.

²⁶For the full text of the quotations and their identification, see relevant Commentary.

²⁷For other striking examples of dependence on Theodore, see Commentary on Pss. 7.5, 9.18, 15.3. Theodore frequently emends the mood or tense of verbs, but it

Ps(P) also depends heavily on Theodore's paraphrases and emendations of obscure and difficult passages in the psalms. For example, Ps. 28.6, *uitulum Libani*, *Ps(P)* translated as "þa lytlan onwæstmas" on the basis of Theodore's textual emendation, "*uitulum* in hoc loco uoluit dicere pro *uitulam*ine: ita namque et Hebraeus habet *sicut uitulam*ina *Libani*. *Vitulam*ina uero *Libani* dicuntur parua uirgulta." Likewise, Ps. 47.9, *sicut audiui*mus, *ita et uidimus*, *Ps(P)* expanded to "Swa swa we geogearde hyrdon þæt God dyde be urum fæderum, swa we geseoð nu þæt he deð be us," corresponding to Theodore's historical application to the Jews, "*similia sunt quae nunc gesta gratulamur illis uirtutibus, quae patrum nostrorum memoria impletæ referuntur.*"

In borrowing this Theodorean exegesis *Ps(P)* apparently used both Latin versions, Julian's translation and its Epitome. For example,²⁸ *Ps(P)* agrees with Julian in

Ps. 18.14	<i>et ab alienis parce seruo tuo si mei non fuerint dominati</i>
<i>Ps(P)</i>	"from ælðeodegum feondum. . . . Gif mine fynd ne ricsiað ofer me"
Julian	" <i>Alienos</i> ergo in hoc loco hostes uocat. . . . si me non
(102.63–65)	presserit hostium metus" [Epitome 103.104–5 interprets <i>alienis</i> and <i>dominati</i> allegorically as temptations to sin].

Conversely, the influence of the Epitome, as against Julian, is apparent in instances such as

Ps. 33.9	<i>gustate et uidete</i>
<i>Ps(P)</i>	"Fandiað nu, þonne ongite ge"
Epitome	"A similitudine earum rerum, quae gustu intelleguntur.
(149.34–35)	<i>Et uidete</i> : Probate, neque enim gustu uidemus" [Julian does not have the Epitome's pedantic explanation of <i>uidete</i>]. ²⁹

is uncertain whether corresponding changes in *Ps(P)* are borrowed from him or are the independent work of the paraphrast.

²⁸In the quotations from Julian and the Epitome, reference is to page and line of De Coninck's editions of both works.

²⁹As shown by De Coninck, *Theodori Mopsuesteni*, pp. xxvii and 149, from comparison with Theodore's original Greek. For other examples of *Ps(P)*'s dependence on the Epitome rather than Julian, see Commentary on Pss. 16.15, 17.12, 21.11, 32.15; for the opposite, see Commentary on Pss. 16.11 and 14, 17.8 and 46, 18.14, 21.3, Introd. 45.2°.

At first sight such correspondences suggest that the paraphrast had access to full versions of both Julian and the Epitome, but the reality of the manuscript evidence indicates otherwise.³⁰ No full text of Julian has survived, while all copies of the Epitome begin at Ps. 16.11b, suggesting derivation from the same defective exemplar. Significantly, there exist two Hiberno-Latin psalter commentaries that conflate parts of Julian and the Epitome,³¹ thus providing a possible model for the type of Theodorean source used by *Ps(P)*. But neither commentary's combination of Julian and Epitome would account for all of *Ps(P)*'s Theodorean matter.³² Given the incomplete nature of the evidence, it is not possible to determine the exact degree of *Ps(P)*'s dependence on either Latin version of Theodore.

2. *Expositio Psalmorum*. Since the Epitome was transmitted incomplete (it lacks commentary on Pss. 1–16.11a), some Hiberno-Latin psalter commentaries filled the lacuna from another commentary, recently identified by De Coninck, which he calls the *Expositio Psalmorum*.³³ Judging by its sources, it was composed sometime between the early seventh and the mid-eighth century, though its place of origin remains unknown. Although drawing on Theodore, the *Expositio* is more radical in its literal and historical approach than his commentary. Thus, it ignores the Messianic interpretations of Pss. 2 and 8, which even Theodore conceded. Remarkably, *Ps(P)* also interpreted these two psalms literally. Moreover in Ps. 15, *Ps(P)* again has historical interpretations that agree with the *Expositio* against the historical interpretations of Theodore. Thus, at Ps. 15.4, *Ps(P)* adopted the *Expositio*'s interpretation of Ro. (*nominum*) *illorum* as referring to false gods (*heora godum . . . heargum*) rather than the surrounding gentiles (as in Theodore). Likewise at Ps. 15.10, *Ps(P)* translated Ro.

³⁰See De Coninck, *Theodori Mopsuesteni*, pp. ix–xv, xxxvii–xlv, and McNamara, “Tradition and Creativity,” pp. 360–61.

³¹The first preserved in Milan, Biblioteca ambrosiana, MS C 301 *inf.* (“The Milan Commentary”); the second at St. Gall, Stiftsbibliothek, MS 261 (*Eclogae tractatorum in Psalterium*). On the first, see Robert Devreesse, ed., *Le Commentaire de Théodore de Mopsueste sur les Psaumes (I–LXXX)*, Studi e Testi 93 (Vatican City, 1939), p. xxvi; McNamara, “Psalter Text,” pp. 221 ff.; and De Coninck, *Theodori Mopsuesteni*, pp. xv–xvii. On the second, see McNamara, “Psalter Text,” p. 227 and Appendix III (excerpts).

³²Thus, the Milan Commentary lacks Julian on Ps. 16.12a–15, from which *Ps(P)* apparently borrows; likewise, for their introduction to Ps. 45, both the Milan Commentary and the *Eclogae* use only the Epitome, where *Ps(P)* has the original Theodorean material, as verified from a comparison with the surviving Greek fragments; see Br., “Introsds.,” p. 554, and Commentary on Introd. 45.2°.

³³Lucas De Coninck, ed., *Incerti Auctoris Expositio Psalmorum I:1–XVI:11A iuxta litteram*, 2 parts (Kortrijk, 1989). I am indebted to Dr. De Coninck for providing me with a copy of this privately printed edition.

sanctum as an anointed person (*gehalgodan*) in accordance with *Expositio*, “regi unctione . . . Daud,”³⁴ where Theodore interpreted *sanctum* as the Jewish people who could claim some holiness by comparison with their gentile neighbors (Th. 81.215–16, “*Sanctum autem uocat populum in comparationem gentium*”). On this evidence it seems likely that *Ps(P)* drew on a source that for Pss. 1–16.11 contained the *Expositio* and thereafter a mixture of Julian and the Epitome.

III. Other Sources

The influence of other sources is apparent in instances where *Ps(P)* contains an interpretation unattested in, unrelated to, or even at variance with the psalter commentaries. The most influential of these other sources is King Alfred’s Old English works,³⁵ especially his translations of Pope Gregory’s *Cura Pastoralis* (*CP*) and Boethius’s *De consolazione Philosophiae* (*Bo*). For example, *Ps(P)*’s elaboration of *compungimini* (Ps. 4.5) as a process that involved both repenting of sins and abandoning of them comes from *CP*; likewise, the idea expressed in Introd. 18 that God provided man with created things in order that he might use, not worship, them comes from *Bo*. That these ideas come directly from Alfred, not his Latin originals, is indicated by close verbal similarities between *Ps(P)* and Alfred in their expression of these ideas in Old English. Another, though minor, source used for *Ps(P)* is the Bible, especially the historical books of the Old Testament, which provided supplementary information for the historical clauses of the Old English Introductions.³⁶ Finally, *Ps(P)* contains a considerable number of clarifications, elaborations, and interpretations that have no known source.³⁷ Since they harmonize for the most part with the interpretative guidelines of the Old English Introductions, it may be surmised that they are the independent work of the paraphrast.

IV. Conclusions

A study of *Ps(P)*’s sources reveals much about how the work was composed. Although firmly based on the *Romanum*, it used the *Gallicanum*

³⁴For quotations, see relevant Commentary.

³⁵For a full account of *Ps(P)*’s dependence on Alfred’s works, see Chap. 6, especially pp. 83–95.

³⁶See, e.g., Commentary on Intros. 7, 12, 13.

³⁷For examples in the Introductions, see O’Neill, “Introductions,” p. 37; in the paraphrase, see Commentary on Pss. 8.5, 10.7, 21.13, 34.3, 50.10.

as a source of alternative readings in what must have been a process of active collation. At the same time it drew heavily on Latin psalter commentaries, most of all on the two Latin versions of Theodore of Mopsuestia's Greek commentary. This dependence inevitably raises the question of how the paraphrast gained access to works that were outside the mainstream of Western psalter exegesis.

One recent suggestion is that *Ps(P)*'s Theodorean exegesis came from Malmesbury, where it was preserved from the time of Aldhelm who, in turn, had learned it from Theodore of Tarsus at Canterbury.³⁸ But the theory is built on a framework of suppositions, notably the unsubstantiated claim that Theodore of Tarsus (and Aldhelm) taught Theodorean exegesis. In fact this claim flies in the face of what little is known about Theodore of Tarsus. As the Pope's representative to the English Church, he presided at the Council of Hatfield (680), which reiterated the condemnation of Theodore of Mopsuestia's works originally proclaimed by the Second Council of Constantinople (553); and as a Greek scholar he must have known that that council had singled out for condemnation passages from Theodore's Greek commentary on the psalms.

In fact, Theodorean exegesis was known from an early date in Anglo-Saxon England, as evidenced by a Latin psalter commentary written in Northumbria in the eighth century (preserved in Vatican Library, MS Palatinus latinus 68), which contains excerpts from the *Epitome*.³⁹ Although the Northumbrian commentary cannot have been *Ps(P)*'s source, since it does not have the Julian material attested in the latter,⁴⁰ as an English witness to Hiberno-Latin psalter exegesis it is symptomatic. Of fourteen extant Latin psalters and psalter commentaries that carry Theodorean exegesis, all but three can be traced either to Ireland or to centers of Irish influence.⁴¹ Since the Irish were the main transmitters of Theodore during the early Middle Ages, there is a strong presumption that *Ps(P)* drew on a Hiberno-Latin psalter commentary.

This presumption is strengthened by other kinds of evidence. The four-fold scheme of the Old English Introductions with its two historical clauses is most likely an Irish invention;⁴² and the pseudo-Bede *Argumenta*, which provided the matter for these Introductions, may also have been composed in Ireland—at least the historical part, the Arg. (a), the primary source for

³⁸G. T. Dempsey, "Aldhelm of Malmesbury and the Paris Psalter: A Note on the Survival of Antiochene Exegesis," *Journal of Theological Studies*, n.s., 38 (1987): 368–86.

³⁹Edited by McNamara, *Glossa in Psalmos*.

⁴⁰See *ibid.*, pp. 73–75.

⁴¹See McNamara, "Tradition and Creativity," pp. 343–46.

⁴²See Chap. 2, p. 24.

these Introductions.⁴³ Likewise, *Ps(P)*'s historical treatment of Pss. 2 and 8, which other commentators (including even Theodore) interpreted as Messianic, has its only Western parallel in certain Irish psalter commentaries that incorporated the anonymous *Expositio Psalmorum* for Pss. 1–16.11.⁴⁴

Besides these major influences *Ps(P)* occasionally contains explanatory matter that does not belong to Psalter exegesis but seems to derive from other Hiberno-Latin sources. At Ps. 45.5, the translation of Ro. *fluminis impetus laetificat ciuitatem Dei* by “þa wæs geblissod seo Godes burh on Hierusalem for þam cyme þæs scures þe hy geclæsnode,” with its reference to torrential rain cleansing the streets of Jerusalem, is best explained by reference to a Hiberno-Latin work, *De Locis Sanctis*, composed by Adomnan, abbot of Iona, ca. 700.⁴⁵ Significantly, the same explanation of Ps. 45.5 occurs in the Northumbrian Psalter commentary mentioned above (Vat. Pal. lat. 68).⁴⁶ At Ps. 44.16, *Ps(P)*'s elaboration of Ro. *uirgines et proximae eius* with a threefold classification of the souls who will be saved almost certainly derives from Irish eschatology.⁴⁷

Also consistent with, though not exclusive to, Irish exegetical practice are the dependence on the pseudo-Jerome *Breviarium in Psalmos*, which in its extant form may be an Irish compilation;⁴⁸ the use of readings from the *Gallicanum*, “the Irish Psalter par excellence”;⁴⁹ and the division of the 150 psalms into three fifties, implicit in *Ps(P)*'s surviving structural unit of fifty psalms.⁵⁰ Nor does the presence in *Ps(P)* of allegorical interpretations side by side with Theodore's literal exegesis prejudice the claim for dependence on an Irish commentary; if anything, it strengthens the claim, since many Irish psalter commentaries combine the two types of exegesis without concern for consistency.⁵¹

⁴³See Chap. 2, pp. 24–26.

⁴⁴See McNamara, “Tradition and Creativity,” pp. 371–72.

⁴⁵See Commentary on Ps. 45.5.

⁴⁶See p. 41 and n. 39; also McNamara, *Glossa in Psalmos*, pp. 55–56 and 102.

⁴⁷See relevant Commentary.

⁴⁸See n. 15, above.

⁴⁹McNamara, “Psalter Text,” p. 263.

⁵⁰Although this triple division is mentioned in the psalter commentaries of Hilary and Cassiodorus (see Marc Milhau, “Sur la division tripartite du Psautier [Hilaire de Poitiers, *tr. ps. instr.* 11],” in *Le Psautier chez les Pères*, Cahiers de Biblia Patristica 4 [Strasbourg, 1994], pp. 55–72), its application to psalters (especially in decoration) probably originated in Ireland, whence it spread to England and the Continent. On its use in Ireland, see McNamara, “Psalter Text,” pp. 269 ff; in England, see Kathleen Hughes, “Evidence for Contacts between the Churches of the Irish and English from the Synod of Whitby to the Viking Age,” in *England before the Conquest*, ed. Peter Clemoes and Kathleen Hughes (Cambridge, 1971), pp. 49–67, at p. 60.

⁵¹See, e.g., McNamara's analysis of the sources used in the Northumbrian commentary, *Glossa in Psalmos*, pp. 48–56.

Some of these arguments, though with far less evidence, were made by Robert L. Ramsay, who went so far as to propose a specific source for *Ps(P)*, the ninth-century *Old-Irish Treatise on the Psalter*.⁵² Two obvious objections, the linguistic barrier and the fact that only a fragment of commentary on Ps. 1 has survived from this work, he anticipated by hypothesizing that *Ps(P)* might have used a Hiberno-Latin version of this Old Irish work, either in commentary form or in gloss. As evidence for the existence of the latter, he pointed to the Latin glosses in a late-tenth-century Irish psalter, the Southampton Psalter (Cambridge, St. John's College, MS C.9).⁵³ But these glosses cannot be the source of *Ps(P)*, since after Ps. 1 they contain only sporadic Theodorean exegesis and certainly none of the sustained commentary on which *Ps(P)* drew.⁵⁴ For example, Ps. 3.8 *dentes*, which *Ps(P)* (following Theodore) interprets as physical strength (*mægen*), the Southampton Psalter (fol. 6r) reads as "sensus eorum qui ruminant omnia mala"; Ps. 10.5 *palpebrae*, *Ps(P)* interprets as *rihta dom* (Julian, *diuidicat*), but the Southampton Psalter (fol. 10r) as "angeli uel sensus"; Ps. 28.6 *uitulum Libani*, *Ps(P)* translates as *þa lytlan onwæstmas* (Julian, *uitulamina*), but the Southampton Psalter (fol. 20r) as "multi uituli ceruorum."

A more promising parallel is a recently discovered compendium of Irish biblical exegesis called the "Reference-Bible" (Paris, BnF, MS Fonds lat. 11561, fols. 53r–63r),⁵⁵ composed ca. 800, which includes a commentary on the psalms. The latter has a general introduction with guidelines (by example) for the "Irish" fourfold scheme of interpretations,⁵⁶ followed by a commentary that combines Theodorean (exclusively from the Epitome) with allegorical exegesis. Although it cannot be Ramsay's putative single source, it does provide a model of the type of Hiberno-Latin commentary on which the author of *Ps(P)* might have drawn.⁵⁷

⁵²"Theodore of Mopsuestia," pp. 481–85.

⁵³Described by Françoise Henry, "Remarks on the Decoration of Three Irish Psalters," *Proceedings of the Royal Irish Academy* 61C (1960): 23–40. See also Pádraig De Brún and Máire Herbert, *Catalogue of Irish Manuscripts in Cambridge Libraries* (Cambridge, 1980).

⁵⁴I have examined the sources of the Southampton Psalter glosses fully as part of an edition in progress.

⁵⁵See Bischoff, "Turning-Points," pp. 88 and 100; McNamara, "Psalter Text," pp. 227–29, 291–98 (Appendix IV, which has an edition of the introduction); and Martin McNamara, "Plan and Source Analysis of *Das Bibelwerk*, Old Testament," in *Irland und die Christenheit: Bibelstudien und Mission*, ed. Próinséas Ní Chatháin and Michael Richter (Stuttgart, 1987), pp. 84–112, at 100–103.

⁵⁶For evidence that the Old English paraphrast also used guidelines, rather than fully developed interpretations, in composing the Introductions, see Chap. 2 above, and O'Neill, "Introductions," pp. 35–37.

⁵⁷For a discussion of the fundamental similarities shared by Hiberno-Latin psalter commentaries, see McNamara, "Tradition and Creativity," pp. 363–77.

To sum up: *Ps(P)* depended heavily on the commentaries of Julian and the Epitome, as well as the *Expositio Psalmoreum* (for Pss. 1–16.11a) and the Arg. (a), a combination found only in certain Hiberno-Latin psalter commentaries. *Ps(P)* also used passages that derive ultimately from at least two other Hiberno-Latin works. Rather than claim individual borrowings from these several sources, it seems more reasonable to posit that *Ps(P)* drew them all from a single source of Hiberno-Latin origin, perhaps a heavily glossed (*Gallicanum*) Psalter.

How such a Hiberno-Latin psalter commentary reached the author of *Ps(P)* may never be explained, though his identification with King Alfred⁵⁸ suggests possible channels. It could have come from the Continent with the clerical scholars who helped implement Alfred's educational plan, since such Hiberno-Latin commentaries were to be found in Continental libraries, though increasingly neglected after 800.⁵⁹ Alternatively, it could have been already available on the British mainland (from earlier contacts with Ireland), possibly either in Mercia or Wales, to be passed on to Alfred by helpers from these areas. Another possible conduit is direct contact between Alfred's Wessex and Ireland, such as is attested by Asser's biography of the king.⁶⁰

A more central question, however, is why the author of *Ps(P)* chose to follow Theodorean exegesis in preference to the allegorical and Christological interpretations that then dominated Western biblical exegesis. Arguably, what attracted him was its realistic approach, its explanations of the difficult text of the psalms in concrete and historical (Old Testament) terms. Nor is dependence on this exegesis incompatible with his recourse to allegorical interpretations, if one sees him as a pragmatic paraphrast with didactic concerns, choosing whichever interpretation, literal or allegorical, best clarified the meaning of the immediate passage while harmonizing with the guiding first clause of his Introduction. His choice of a work condemned as heretical is hardly significant, since presumably he would no more have known of its condemnation than he would have read Theodore's name in his source. In fact, judging by the Irish evidence, he may have found his Theodorean material attributed to that most orthodox of commentators, St. Jerome.⁶¹

⁵⁸As argued below in Chap. 6.

⁵⁹See Bischoff, "Turning-Points," pp. 93–94. One possible conduit could have been Alfred's advisor, Grimbald, who was trained at Rheims, which housed Hiberno-Latin psalter commentaries.

⁶⁰*Asser's Life of King Alfred*, ed. William H. Stevenson (Oxford, 1959), §§76, 91, and 102 (pp. 60, 76–77, and 89, respectively); translated by Keynes and Lapidge, *Alfred the Great*, pp. 91, 101, and 102, respectively. See also Keynes and Lapidge, *Alfred the Great*, p. 302. For evidence of such contacts, see Hughes, "Evidence," (as in n. 50, above), pp. 58 and 66.

⁶¹See McNamara, *Glossa in Psalmos*, p. 51.

Chapter 4

METHOD OF TRANSLATION AND STYLE

Among Old English translations of the psalms *Ps(P)* is unique in presenting a prose paraphrase. Although this method of translation was admirably suited to the author's didactic purpose, its application to the psalms posed special problems. Of these the most serious was textual: the psalms contain many difficult and obscure passages, and the relationship between verses within a psalm is often ill-defined. In a literal, word-for-word translation, such as those found in the Old English interlinear glossed psalters, these textual difficulties could be (and were) simply transposed to the Old English, or ignored, but in a paraphrase they had to be confronted. The author of *Ps(P)* dealt with them as follows.

Structurally, he treated each psalm as an independent unit, providing for it an individual introduction, which sketched the historical circumstances of its composition and stated its guiding theme.¹ Within each psalm he worked from verse to verse, guided by the verse division found in English *Romanum* psalters. A striking example of this dependence is found in Ps. 44, which has a verse beginning, "utan beslepte and gegyrede . . . mid gyldnum fnasum," corresponding to Ro. in *fimbreis aureis*. Whereas in continental *Romanum* psalters this Latin phrase ends v. 14, in English *Romanum* psalters and in *Ps(P)* it begins v. 15. This method of working from verse to verse,² which found confirmation among psalter commentators such as Cassiodorus, would have eased the task of translation; at the same time it made possible ready comparison with the parallel Latin text.

For clarifications and interpretations of problematic words, clauses, and verses, he drew heavily, and eclectically, on Latin psalter commentaries. Yet despite the variety of sources used, he achieved a degree of coherence by superimposing on his paraphrase the guiding interpretation from the Introduction (usually historical), with which different interpretations and textual difficulties were forcibly reconciled. For example, in Ps. 8 he used Theodore of Mopsuestia's explanations of individual verses, but rejected his Messianic interpretation of the psalm in favor of the interpretation about

¹See relevant Commentary, under "Interpretation."

²Note how in introducing Ps. 44 the paraphrast provides a specific interpretation for the first verse ("on þam forman ferse").

God's continuing providence stated in the Introduction. In Ps. 40, although depending on the detailed comments of Theodore (Epitome), he rejected the latter's identification of Ezechias as the persona of the psalm in favor of David, again following the Introduction.

Syntactically, he replaced the characteristic asyndetic parataxis of the Latin psalms with hypotaxis and syndetic parataxis. The hypotaxis is mainly causative and adversative,³ establishing logical relationships between clauses and thereby combining them into larger units of meaning somewhat resembling a modern paragraph.⁴ For example, the addition *for ðam* at the head of Ps. 9.4 makes this and the next verse the explanation for the preceding two verses in which the psalmist declares that he will praise God; the result is four verses constituting an opening paragraph for the psalm. The syndetic parataxis, usually effected by the addition of connectives such as *and*, *ac*, *ne*, and adverbial markers of time such as *þa* and *þonne*, smooths the flow of verses, especially in narrative passages. For example, Ps. 36.36, "And ic þa þanon for and eft ðyder com; þonne næs he. And ic acsode æfter him and hine sohte, and hine ne funde, n[e] furþum þa stowe, þe ic hine ær on geseah, gecnawan ne mihte," where the corresponding Latin, *transiui et ecce non erat quaesiui eum et non est inuentus locus eius*, merely has coordinating *et* twice. Using such techniques he achieved a syntactically coherent if not entirely consistent translation.

A second problem for the paraphrast was how to reconcile the natural tendency to elaborate and clarify with the need to respect the textual integrity of the biblical book that he was translating.⁵ As a rule he honors the latter, not by attempting a slavish, word-for-word translation but by accounting for each idea of the Latin. One negative reflection of this method of translation is the omission of non-essential words, notably words that repeat or parallel concepts already expressed in the same verse(s). For example, Ps. 2.5 *in ira sua et in furore suo* is translated "on his yrrē"; Ps. 34.8 *adprehendat eos et in laqueum incident in idipsum* is not translated, presumably because the same idea has already been expressed (and translated)

³*Ps(P)* has some 150 instances of causal *for þæm/þam* and some 25 of adversative *peah*, though most of the former could have been suggested by the Latin. Causative and adversative hypotaxis are also the predominant syntactic patterns of Alfred's *Bo*; see Otten, *König Alfreds Boethius*, pp. 217 ff.

⁴On the use of these larger syntactical units in Alfred's prose, see Mitchell, *Syntax*, §1881.

⁵See Robert Stanton, "The (M)other Tongue: Translation Theory and Old English," in *Translation Theory and Practice in the Middle Ages*, ed. Jeanette Beer (Kalamazoo, Mich., 1997), pp. 33–46, at p. 39, where he theorizes about the tension between "the subservient function of replication" and "the creative tendency . . . which actually displaces the source text."

in the opening words of the verse, *ueniat illis laqueus quem ignorant*.⁶ Less frequently, he omits words that he apparently regarded as superfluous or awkward to translate; for example, in Ps. 4.5, *quae dicitis in cordibus uestris et in cubilibus uestris conpungimini*, no translation is given of *in cubilibus uestris*; Ps. 17.16 *ab inspiratione spiritus irae tuae* is translated "for þinum yrrē."

Conversely, when faced with textual difficulties the paraphrast employed a variety of expository techniques. At the simplest level an important or difficult concept in the Latin is rendered by an Old English collocation, the elements of which are complements to a full meaning or combine a literal with a contextual or interpretative translation; for example, Ps. 6.6, "andetað ne ne heriað" (Ro. *confitebitur*); Ps. 4.2, "on minum earfoðum and nearonessum" (Ro. *in tribulatione*; cf. *dilatasti* in the same verse); Ps. 44.10, "for þinre lufan and for þinre weorðunga" (Ro. *in honore tuo*; cf. *complacentiam* from commentary). Biblical names or concepts are explained by an appositional title or an explanatory clause; for example, Ps. 13.3, *uenenum aspidum*, "þære wyrrestan nædran attor, þa mon 'aspis' hæť"; Ps. 16.14, *saturati sunt porcina*, "hi eton swynen flæsc (þæt Iudeum unalyfedlic ys to etanne)"; Ps. 28.5, *Libani*, "on Libano, þam myclan munte"; Ps. 47.8, *Tharsis*, "þære byrig þe Tarsit hatte (seo is on þam lande þe Cilicia hatte)."

Within the individual sentence or clause the relationship of elements is frequently clarified by the addition of demonstratives and pronouns. Take, for example, Ps. 13.2, "Drihten locað of heofenum ofer manna bearn, and hawað hwæðer he geseo ænigne þæra þe hine sece oþþe hine ongite" (Ro. *Dominus de caelo prospexit super filios hominum ut uideat si est intellegens aut requirens Deum*), and Ps. 48.2, "Gehyrað nu þas word, ealle þeoda, and onfoð heora mid eowrum earum, ealle þa þe eorðan buiað" (Ro. *Audite haec omnes gentes auribus percipite qui habitatis orbem*). Both paraphrases clarify the relationship between verbs and their objects with additional personal pronouns (*ænigne þæra, hine, heora*); the second has adjectival and demonstrative clarifications, *þas word (haec), ealle þa (qui), and eowrum*. Also characteristic is the expansion in the first passage of the Latin present participle *requirens* into a relative clause with clearly defined subject, object, and verb, "ænigne þæra þe hine sece."⁷

⁶See also "Drihten," translating Ps. 5.2–3 *Domine . . . rex meus et Deus meus*; "oninnan me," translating Ps. 21.15 *in medio uentris mei*; "on mycelre gesamnunge," translating Ps. 34.18 *in ecclesia magna in populo graui*.

⁷Likewise, Ps. 8.3 *lactantium*, translated "þe meolc sucað"; Ps. 30.14 *circumhabitantium*, "þe me ymbutan budon." For a similar characteristic in Alfred, see Brown, "Method and Style," p. 674.

Yet these numerous expository additions do not overwhelm or distort the basic text because the paraphrast subordinates them to or coordinates them with the main idea.⁸ Take, for example, Ps. 16.14, *saturati sunt porcina*, "Weorpen hi swa geðræste mid hungre, þæt hi eton swynen flæsc (þæt Iudeum unalyfedlic ys to etanne)," where the basic translation is cast as the primary (result) clause, elaborated not only by the preceding obligatory causal clause but also by a following parenthetical clause. Or consider the adjectival clauses that explain Pss. 13.1, *non est Deus*, "Nis nan God þe þis wite oððe wræce," and 24.21, *recti*, "þa rihtwisan, þa þe begangað." Even when cast as principal clauses, these additions do not prejudice the basic translation. For example, in Ps. 2.4, "Hwæt forstent heora spræc (cwæð se witega) þeah hi swa cweðen, for þam se God þe on heofonum ys hig gehyspð," although considerably expanded, presents the literal translation of Ro. *qui habitat in caelis inridebit eos* in the two, prominently located, final clauses.

The cumulative effect of the paraphrast's expository style is best appreciated from longer passages viewed in context. Take, for example, Ps. 11.7:

Godes word (cwæð Daid) beoð swiðe soð and swiðe clænu; hy beoð swa hluttur swa þæt seolf for þe byþ seofon siðon amered syþþan se ora adolfen byð.

(Ro. *eloquia Domini eloquia casta argentum igne examinatum terrae purgatum septuplum*.)

Besides supplying a linking verb, *beoð*, the paraphrast adds *cwæð Daid* to indicate a change of speaker from God (in the previous verse) back to the psalmist; he clarifies the dense collocation of past participles in *examinatum terrae purgatum* by expanding the first into a relative clause and the second into a temporal clause; and he transforms metaphorical *argentum* into a simile, supplying the implied quality of the metaphor.

Another example is his paraphrase of Ps. 7.4–6:

Drihten, min God, gif ic to þisum þe me nu swencað þæs geearnod hæbbe, þæt hi nu doð, oððe ænig unriht wið hi gedon hæbbe, oþþe furðum him gulde yfel wið yfle, swa swa hi hit geworhton, þonne ofslean me mine fynd orwigne—næs þas þe mine frynd beon sceoldon—and secan mine fynd mine sawle, and þa gefon, and oftreden on eorðan min lif, and minne weorðscipe to duste gewyrren.⁹

⁸The most striking example of this technique is Ps. 44.9–11, where a series of allegorical interpretations are syntactically subordinated to the translation of the main text.

⁹"O Lord, my God, if I have deserved from these people who now afflict me that which they now do, or have done any injustice against them, or so much as paid

(Ro. *Domine Deus meus si feci istud si est iniquitas in manibus meis si reddidi retribuētibus mihi mala decidam merito ab inimicis meis inanis persequatur inimicus animam meam et comprehendat eam et conculcet in terra uitam meam et gloriam meam in puluerem deducat.*)

He has expanded the eight clauses of the Latin into thirteen of Old English. Yet clarity is assured because the framework for the passage is an "If . . . Then . . ." construction, beginning with an If-clause ("gif ic . . . þæs geearnod hæbbe"), followed by two parallel, syndetic clauses ("oððe . . . hæbbe, oþþe . . . yfle"), and concluding with the correlative Then-clause ("þonne . . . orwigne") followed by its four parallel, syndetic clauses, which complete the sentence. At the same time numerous pronouns and demonstratives serve to clarify the relationship between subject and object both within and between clauses. Thus, the additions *me* and *mine* highlight the main subject (the psalmist) in relation to the other agents (his enemies) of the sentence; *þæs* (Ro. *istud*), the object of the second clause, is both clarified by and the object of the third clause; *hit*, the object of the sixth clause, is defined by the previous clause. But most striking is the use of the substantival demonstrative *þas*: as *þisum* in the first clause it is defined by the second clause ("þe me nu swencað"); replaced by *hi*, it is subject of the third clause ("þæt hi nu doð"), indirect object of the fourth and fifth ("oððe . . . hæbbe" and "oþþe . . . yfle"), and subject of the sixth ("swa swa . . . geworhton"); it reappears as *þas* in the eighth clause ("næs þas"), the latter defined by a relative clause ("þe . . . sceoldon"), which clarifies that the psalmist is referring, not to his general enemies (*mine fynd*), but to a specific part—those who ought to have been his friends (Absalom et al.). Other expository techniques in evidence here are the expansion of the participial *retribuētibus* into a clause ("swa swa . . . geworhton"), the omission of the figurative Hebraism *in manibus meis*, the switch of subject from psalmist to his enemies, and the translation of *decidam* with a more concrete verb *ofslean* to make the main clause ("þonne . . . orwigne") more vivid.

A third problem for the paraphrast was aesthetic. The psalms, both in their original Hebrew and in the Latin translations used for the recitation of the Divine Office, are hymns, ornamented with poetical imagery and diction and structured in rhythmical, balanced verses. The paraphrast could, of course, have chosen to ignore these literary characteristics; instead, he tried to capture something of them in his translation.¹⁰ That he consciously strove

them back evil in return for evil (just as they did), then let my (proper) enemies kill me without my resisting—not those who ought to have been my friends—and let my enemies pursue my soul and seize it, and trample my life into the ground and reduce my dignity to dust" (my translation).

¹⁰For possible influences of Old English poetry on Alfred, see Peter Clemoes, "King Alfred's Debt to Vernacular Poetry: The Evidence of *ellen* and *cræft*," in

for stylistic effect is suggested by the contrast between the paraphrase proper and the Introductions, between the polished style of the one and the mechanical and highly elliptical language of the other. For example, the Introductions are frequently repetitive, as in "ælc rihtwis man þe hine singð: he hine singð be him sylfum" (Introd. 25.4°), or elliptical, as in "and swa dydon þa Apostolas and eall þæt Cristene folc, Cristes æriste" (Introd. 22.3°), where "þancað Gode" from the previous clause must be supplied before "Cristes" to complete the sense.¹¹

Stylistic awareness is also revealed in deliberate variations in word choice, where the paraphrast departs from his normal translation of a concept in favor of one that offers the euphonic advantages of alliteration or assonance;¹² for example, Ps. 15.10, "gefylst me mid gefean," where his regular translation of *laetitia*, *bliss*, is replaced by alliterating *gefean*, the word he normally uses to translate *gaudium*. Likewise, at Ps. 47.14, "fæstniað eower mod on his wundrum, and dælað hire weorðias swiðe rihte," the paraphrast departs just this once from his normal translation of *domus* (the Ga. reading), *hus*, to supply alliterating *weorðias*. A more common reason for such variations is to avoid the stylistic awkwardness of repeating a word that has been used just before.¹³ For example, *clamare/inuocare* the paraphrast normally translates with *clypian* (26x); the sole exception, *cigan* (Ps. 17.7), avoids repetition of *clypian*, which occurs immediately before; likewise, *ongemang* (Ps. 25.9), to translate comitative *cum*, forestalls repetition of his normal translation, *betwuh* (14x), which occurs immediately after. Occasionally, he chooses a word to provide *figura etymologica* or wordplay. For example, to translate *alienis* (Ps. 48.11), instead of his "normal" word, *elþeodig*, he uses substantival *fremde*, which echoes adjectival *fremde*, 'estranged from', in the same verse.¹⁴

Words, Texts and Manuscripts, ed. Michael Korhammer et al. (Cambridge, 1992), pp. 213–38.

¹¹Perhaps also indicative of stylistic difference is the absence from the paraphrase proper (one exception) of correlative "þa . . . þa," where the much shorter text of the Introductions has five occurrences.

¹²A feature of *Ps(P)* first pointed out by Bately, "Authorship," pp. 79–82. For other examples, see *astellan* (Ps. 8.4) instead of "normal" *gestapelian*; *gebrysan* (Ps. 36.24) instead of *gedrefan*; *ealneþ* (Pss. 9.26 and 28, 34.21) instead of *symle*; *epnes* (Introd. 40) instead of *frofor*.

¹³First noted by Bately, "Authorship," p. 83 and n. 82. See also *bysnian* (Ps. 36.8) instead of "normal" *onhyrian*; *fulian* (Ps. 37.6) instead of (*for*)*rotian*; *gemot* (Ps. 39.11) instead of *gesamnung*; *pæð* (Pss. 24.4, 26.11) instead of *weg*; *gescendan* (Ps. 24.3) instead of (*ge*)*sceamian*.

¹⁴Other examples are *hering* (Ps. 47.13), instead of *lof*, to translate *laus*, presumably to echo the preceding *heriað*; *nemnan* (Ps. 48.12), rather than *hatan* or

He also exploits the sound and rhythm patterns of Old English in ways that recall the contemporary Old English translator of Orosius,¹⁵ both anticipating similar experiments by Ælfric in his earliest prose.¹⁶ He uses rhythm to enhance meaning, as in Ps. 2.6, "And ic eam, þeah, cincg geset fram Gode ofer his ðone halgan munt Syon, to þam þæt ic lære his willan and his æ," where the solemn, measured pace and the translation of Ro. *praedicans* by a purpose clause appropriately convey a sense of David's divine mission. At Ps. 14.5, "Se þe þus deð, ne wyrð he næfre astyred ne scynd on ecnesse," the moral of this final, summing verse is reinforced by a slow, deliberate rhythm, an effect achieved mainly by the addition of tautological *he* and *næfre* and by the collocation of alliterating verbs. In Ps. 1.1, "... ne on þam wege ne stent synfulra, ne on heora wolbærendum setle ne sitt," an exact correspondence of alliterating consonants (*w*, *s*, *s*) mirrors the parallelism of meaning in the two clauses.

The parallelism that characterizes the Latin psalms¹⁷ probably inspired the balanced structure of *Ps(P)*. At the simplest level it finds expression in a collocation of synonymous nouns, adjectives, or verbs; for example, Ps. 5.11, "Heora mod and heora wilnuncg" (Ro. *guttur eorum*), Ps. 9.26, "rixian and wealdan" (Ro. *dominabitur*). Elsewhere it is synthetic, the parallel members completing the thought; for example, Ps. 24.21, "ic symle þæs anbidode and wilnode and wende æt þe, Drihten" (Ro. *sustinui te Domine*), where shared end rhyme and a common genitival object enhance the parallelism of the three verbs. In imitating the parallelism of his original, the paraphrast often embellishes it; for example, Ps. 9.35, "hwylc broc and hwylc sar we þoliað and þrowiað" (Ro. *laborem et dolorem*); Ps. 36.16, "[B]etere ys þam rihtwisan lytel þonne þam synfullan mycel wela" (Ro. *melius est modicum iusto super diuitias peccatorum multas*); and, with chiasmus, Ps. 1.1, "ne gæð on geþeaht unrihtwisra, ne on þam wege ne stent synfulra" (Ro. *non abiit in concilio impiorum et in uia peccatorum non stetit*).

Other rhetorical figures and modes of discourse in the Latin are not only reproduced but even embellished in translation. Thus Ps. 36.21, "Æfre borgiað þa synfullan and næfre ne gylðað," preserves the epigrammatic quality of Ro. *mutuatur peccator et non soluit* while strengthening its universality by adding the contrasting and parallel pair of adverbs *æfre* and *næfre*. Ps. 18.6–7, which describes the daily course of the sun (Ro. *et ipse*

cweþan, in response to *nama* in the same verse; *wlitan* (Ps. 32.14), rather than *geseon*, *beseon*, or (*ge*)*locian*, as a play on the immediately preceding *wlitegan*.

¹⁵See Bately, *Orosius*, pp. cii–civ.

¹⁶See Pope, *Homilies*, 1:109 ff.

¹⁷See Matthew Britt, *A Dictionary of the Psalter* (New York, 1928), pp. xxix–xxxii.

tamquam sponsus procedens de thalamo suo exultauit ut gigans ad currendam uiam a summo caelo egressio eius et occursus eius usque ad summum eius), is enhanced as a narrative by temporal and locative adverbs: "seo sunne arist swiðe ær on morgen up, swa swa brydguma of his brydbure. And heo yrnð swa egeslice on hyre weg, swa swa gigant yrnð on his weg. Heo stihð oð þæs heofenes heanesse, and þanon astihð, and swa yrnð ymbutan oð heo eft þyder cymð." Ps. 10.7, *pluit super peccatores laqueos ignis sulphur et spiritus procellarum pars calicis eorum*, an enumeration of God's punishments for sinners, reads more vividly in translation: "Drihten onsent manegra cynna witu swa swa ren ofer ða synfullan and hi gewyrpð mid grine; and he onsent fyr ofer hig and ungemetlice hæto þære sunnan and wolberende windas; mid þyllicum and mid manegum þyllicum beoð heora drincfatu gefylðu." The effect is achieved mainly by means of hyperbole (*manegra cynna witu, ungemetlice hæto, wolberende windas*), repetition (*onsent, maneg-, þyllicum*), alliteration, and inflectional rhymes.

Yet rhetorical effect never comes at the expense of clarity. This priority is evidenced by the absence from *Ps(P)* of numerous instances of metaphor, hyperbole, and figurative language present in the Latin. Presumably the paraphrast chose not to reproduce such tropes because they might mislead his Old English audience. For example, at Ps. 17.6 the metaphor of *dolores inferni circumdederunt me* is changed (and clarified) into a simile, "Me ymbhringdon . . . witu fulneah anlic helle witum"; elsewhere it is retained but clarified by an additional translation, as in Ps. 38.12, "For þær[e] strenge þinra handa and þinre þreaunga" (Ro. *a fortitudine enim manus tuae*), or it is omitted, as in Ps. 30.21, "Þu [hi] gehydst and gehyldst hale and orsorge" (Ro. *abscondes eos in abditu uultus tui*). Likewise, hyperbolic descriptions of the psalmist in dire straits are deflated in the Old English by the qualifier *fulneah*, as in Ps. 21.16, *in puluerem mortis deduxerunt me*, "to deadum duste fulneah . . . me geworhton," or by *hwilum*, as in Ps. 6.7, *lacrimis stratum me rigabo*, "hwilum min bedd wæte mid tearum." At Ps. 26.2 the literally implausible *ut edant carnes meas* is translated as the hypothetical "swylce hi woldon fretan min flæsc."

How far from literal translation the paraphrast's stylistic concerns carried his work is exemplified by a comparison between *Ps(P)* and *CP* in their translation of a shared psalter verse:

Ps. 37.9 *Incuruatus sum et humiliatus sum usquequaque.*

CP 67.18–19 Ic eom gebiged, and æghwonon ic eom geh[i]ened
(Gregory 24D)

Ps(P) Ac ic eom gesæged and gehnæged and swiðe geeaðmed.

Except for some minor differences in word order, *CP* has the same literal translation found in the Old English interlinear glossed psalters.¹⁸ By contrast, *Ps(P)* reveals a few but highly significant stylistic adjustments: *incuruatus sum* is translated with a collocation of verbs, *gesæged and gehnæged*, bound by inflectional rhyme and assonance as well as a similar morphology. This choice of verbs also prevents repetition, since *gebïged* (the paraphrast's normal translation of *incuruatus*) occurs just before, while at the same time it enhances the stylistic effect with words normally found only in poetry.¹⁹ By substituting *swiðe* (based on Ga. *nimis*) for *æghwonon* (Ro. *usquequaque*), and by omitting a translation of the second *sum*, the author of *Ps(P)* reduces the number of unstressed syllables in the final clause. The result is a translation with balanced structure (reinforced by three assonating and rhyming verbs) and tight rhythm, one that captures the meaning of the Latin while imitating its style.

¹⁸Compare also the translation of *humiliatus sum usquequaque* (Ps. 118.107) in *CP* 465.28–29, “Ic eom gehened æghwonane & on æghwam, Dryhten.”

¹⁹Apart from *Ps(P)*, *gesægen* occurs only in poetry (*Beo*, *Jud*); *gehnægan* occurs mainly in poetry (14x; only 3x in prose). On the latter word, see R. J. Menner, “The Anglian Vocabulary of the Blickling Homilies,” in *Philologica: The Malone Anniversary Studies*, ed. Thomas A. Kirby and Henry B. Woolf (Baltimore, 1949), p. 62, n. 26.

Chapter 5 LANGUAGE

The analysis that follows is not meant to be exhaustive. Rather, it focuses on those features of language (under the headings of spelling and phonology, accident, and vocabulary) that provide potential evidence for establishing the date and place of composition of *Ps(P)*, its authorship, and its later provenance.

I. Spelling and Phonology¹

A. FEATURES CONSONANT WITH EARLY WEST SAXON.

1. Vowels in stressed or semi-stressed syllables.

- a. the digraph *ie*² in *hie* (9x); however, the corresponding late forms heavily predominate (see B.1.d).
- b. *io*³ in *bioð* (2x), *cliofan*, *cliop-* (2x), *hiora* (12x), *sio* (3x), *siofigende*, *tiolað* and, for "original" *eo*, *gesioð* (2x); however, *eo*-spellings predominate (see B.1.c).
- c. *meaht*-⁴ (5x), pret. of **magan*, beside late WS *miht-* (9x).
- d. *morgen* (4x) beside *ærmorgen* (1x); although *morgen* is traditionally regarded as the "normal" form, Korhammer concludes that it occurs only in early West Saxon and that *mergen* is late West Saxon.⁵

¹Throughout sections I and II, for each cited word or form the number of occurrences in *Ps(P)* is usually given immediately after; where no number appears, one occurrence is understood. References (by section) are mainly to A. Campbell's *Old English Grammar* (abbreviated Cpb), and Karl Brunner's *Altenglische Grammatik nach der angelsächsischen Grammatik von Eduard Sievers neubearbeitet* (abbreviated S-B). Throughout this chapter Old English works are referred to by the standard abbreviations given in Bruce Mitchell et al., "Short Titles of Old English Texts," *ASE* 4 (1975): 207–21.

²S-B §§130.3 and 334, n. 1, and Cpb §703.

³Cpb §§293–97; S-B §§38–40.

⁴See Bately, *Orosius*, p. li, and Gretsche, "Fonthill Letter," p. 60.

⁵Cpb §193(a), n. 6, and Korhammer, *Monastischen Cantica*, pp. 163–64.

- e. *nawuht* (2x) and *nauht* (3x), never *naht*, which first appears sporadically in Alfred's works alongside the other two forms and subsequently becomes the predominant form in late West Saxon.⁶
 - f. *nyle* (3x) beside later *nele* (2x).⁷
 - g. *o* before nasals in *mon* (3x), *monig-* (3x); other, sporadic, instances of *o* spellings are *gemonigfealda*, *ætsomne*, *gesomnung* (2x), though the latter two are quite common in late West Saxon, perhaps because the group *mn* had an especially strong rounding effect.⁸
 - h. (ge)*scam-* (6x) beside (ge)*sceam-* (13x), a mixture that may reflect an early West Saxon state of spelling.⁹
 - i. (ge)*weorð-* (22x) beside late WS (ge)*wurð-* (3x); *sweord* (10x), never late WS *swurd*.¹⁰
2. *Vowels in unstressed position.*
- a. In the demonstrative/definite article, dat. sg. masc./neut. and dat. pl. (all genders) *þæm*, the spelling generally used in early West Saxon manuscripts, occurs 90x, though later *þam* heavily predominates (315x); in the gen. pl. (all genders) the proportions are more even with earlier *þara* (30x) beside later *þæra* (48x); in the acc. sg. masc. *þone* (50x) is well preserved, and the later *þæne* is rare (3x).¹¹
 - b. The unaccented vowel before a consonant group is well preserved, as in *cyning* (27x) beside later *cin(c)g/cyn(c)g* (13x), *w(e)oruld-* (26x) beside *world-* (7x).¹²
3. *Consonants.*
- a. Unassimilated *fn* appears in *andefness* (2x), *efn*, *stefn* (2x), though this feature is not exclusively early West Saxon.¹³
 - b. Palatal *g* is generally preserved in unstressed syllables.¹⁴
 - c. *hs* for *cs* in *ahsian* (4x), where *hs* was analogically extended to methate-sized *acsian*, may be early West Saxon.¹⁵

⁶*Nawuht* occurs mainly in Alfred (*CP* 16x, *Solil* 3x), with sporadic instances in *Ps(E)* (3x) and *VerchHom*. Likewise, *nauht* occurs primarily in the two tenth-century manuscripts of *Bo* (77x in prose, 4x in Meters)—London, BL, MS Cotton Otho A. vi, and Oxford, Bodleian Library, MS 180—and in *CP* (16x), with single occurrences in *Ps(D,E,H,I)*. *Naht*, rare in Alfred (*CP* 3x, *Bo* 2x, *Solil* 6x), is the almost exclusive form in tenth- and eleventh-century West Saxon works such as *Ps(B)*, *WS*, *BenR* (A), and *Ælfric*. See S-B §172 and Cpb §393.

⁷Cpb §265.

⁸Cpb §130; Gretsche, "Fonthill Letter," pp. 59–60.

⁹Cpb §179.

¹⁰Cpb §§320–21. Not included in this list is the form *hefug*, which occasionally occurs in early West Saxon; see Cpb §643.5(a), n. 1, and Commentary on Ps. 41.8.

¹¹Cpb §708; S-B §337; Cosijn, *Grammatik*, vol. 1, §89 (d).

¹²Cpb §§391 and 474.

¹³Cpb §484; S-B §193.2.

¹⁴Cpb §267; S-B §214.5.

¹⁵Cpb §416; S-B §209; Cosijn, *Grammatik*, vol. 1, §§137 and 177.

- d. *sprecan* (29x) beside later *specan* (1x), though this pattern may be the result of scribal conservatism rather than genuine pronunciation.¹⁶
 e. *ðm* is preserved in *eaðmod-* and related forms (7x), beside *eadmod* (2x).¹⁷

B. FEATURES REGARDED AS LATE WEST SAXON.

1. Vowels in stressed or semi-stressed position.

- a. *a* before a nasal heavily predominates; for example, *man* (70x) beside *mon* (3x), *manig-* (22x) beside *monig-* (3x).¹⁸
 b. *ea* before *l* + consonant is the norm, except for *calfru*, *halsa*, *anwald* (4x), and *manigfald-*. Thus, most of the *a*-spellings are confined to semi-stressed or unstressed positions.¹⁹
 c. *eo* heavily predominates over *io*, thus *heora* (152x) beside *hiora* (12x), *seo* (29x) beside *sio* (3x).²⁰ Elsewhere *eo* is written as *e* in *beð*, *clepode*, and *ewerum*, possibly an attempt to represent the sound *oe* (<*eo*), which developed in the eleventh century.²¹
 d. Treatment of *i* and *y*: *i* and *y* (early WS *ie*) heavily predominate in the pattern *i* before palatal consonants, *y* elsewhere. Thus, before palatals, *gebigan* (3x), *niht* (11x), etc., with the exceptions *nyhst* (9x), *gesyhst* (9x), *syx-* (4x); elsewhere, (*ge*)*hyran* (51x), *frynd* (4x), *fynd* (42x), *syn* (10x), *yrre* (21x).²² In final position the distribution between *i* and *y* spellings is roughly equal, thus *hi* (152x), *hy* (139x), with occasional instances of *hig* (6x) and *hyg*. On the other hand, there is a lack of uniform treatment of "original" *i*; thus, *þis* (30x) beside *þys* (65x), conversely, *biþ* (3x) beside

¹⁶Cpb §475; S-B §180; Gretsche, "Fonthill Letter," pp. 67–68.

¹⁷Cpb §424; S-B §201.7.

¹⁸See A.1.g above. At Ps. 4.6 the scribe wrote *mon*, then corrected it to *man*, perhaps an indication of how he treated other instances of *mon* in the exemplar.

¹⁹Cpb §§143 and 338; C. and K. Sisam, *Salisbury Psalter*, §60; E. G. Stanley, "Spellings of the Waldend Group," in *Studies in Language, Literature, and Culture of the Middle Ages and Later*, ed. E. Bagby Atwood and Archibald A. Hill (Austin, Tex., 1969), pp. 38–69, at p. 66; Batley, *The Anglo-Saxon Chronicle*, pp. cxxxiv–cxxxv and n. 399; Angelika Lutz, "Spellings of the Waldend Group—Again," *ASE* 13 (1984): 51–64. On *halsa*, see Hallander, *Old English Verbs*, pp. 184–87, who argues that it could be late West Saxon.

²⁰See A.1.b above.

²¹Cpb §216; Karl Luick, *Historische Grammatik der englischen Sprache* (Leipzig, 1921–40), §357; C. and K. Sisam, *Salisbury Psalter*, §62 (i). Ingvar Carlson, *The Pastoral Care: Edited from British Museum MS. Cotton Otho B. ii*, 2 vols. (Stockholm, 1975–78), 1:47, describes the spellings *ew* and *ewre* in London, BL, MS Cotton Otho B. ii as "miswritings."

²²Cpb §316; and Pamela Gradon, "Studies in Late West-Saxon Labialization and Delabialization," in *English and Medieval Studies Presented to J. R. R. Tolkien*, ed. Norman Davis and Charles L. Wrenn (London, 1962), pp. 63–83.

- byþ* (81x).²³ Unrounding of *y>i* before palatals occurs especially in *Drihten* (294x), beside *Dryhten* (14x).²⁴ Conversely, rounding of *i>y* is found in the neighborhood of labials and *r*; thus, *swyþe* (39x) beside *swipe* (64x), *mycel* (44x) beside *micel* (9x), and *clypian* (19x).²⁵
- e. For earlier *sel-*, *syl-* always occurs; thus, *sylf-* (29x), *syllan* (22x).²⁶
- f. The spellings *awehte*, *egan*, *neh* (2x), and *rehte* could reflect either late West Saxon or Anglian smoothing.²⁷

2. Vowels in unstressed position.

- a. Loss of unaccented vowel before a consonant group occurs, though more often the vowel is preserved; thus, *cin(c)g/cyn(c)g* (13x), beside *cyning* (27x); *world-* (7x), beside *w(e)oruld-* (26x). This feature is found in most dialects of late Old English.²⁸
- b. In the demonstrative dat. sg. masc./neut. and dat. pl. (all genders) the later form *þam* (315x) predominates over *þæm* (90x); likewise, in the gen. pl. (all genders) the later form *þæra* is more common (48x) than earlier *þara* (30x).²⁹
- c. The spelling of the adv. *hwænne* (5x) is late West Saxon, beside *hwonne*; also late West Saxon (or Anglian) is the demonstrative *þæne* (3x) beside *þone* (50x).³⁰

(The treatment of unstressed vowels in inflectional syllables is discussed below under "Accidence.")

3. Consonants.

- a. intrusive *d*, *t* in *endlefta* and *mistlic* (3x).³¹
- b. assimilated *dm* in *eadmod-* (2x), but earlier *eaðmod-* (7x).³²
- c. loss of palatal *g* in unstressed syllables, though it occurs only in *æni*, *manifeald*, *gemanifealdod*, *unscyldinesse*.³³
- d. loss of diacritic *h* in *leahtre* and *raðe*.³⁴
- e. *h* for final West Germanic /*ʃ*/ is fairly frequent; for example, *astah* (4x), *burh* (3x), *orsorh* and compounds (5x) beside *orsorg* (5x).³⁵

²³Cpb §317, and Gradon, "Studies in Late West-Saxon Labialization and Delabialization."

²⁴Cpb §316, and Margareta Ångström, *Studies in Old English MSS, with Special Reference to the Delabialization of y (<u+i) to i* (Uppsala, 1937).

²⁵Cpb §318.

²⁶Cpb §325; S-B §124; Gretsche, "Fonthill Letter," pp. 64–65.

²⁷On late West Saxon smoothing, see Cpb §312; alternatively, on Anglian smoothing, Cpb §222.

²⁸See A.2.b above.

²⁹See A.2.a above.

³⁰Cpb §193d, n. 4, and §380; S-B §79, n. 3, and §341, n. 2.

³¹Cpb §478.5.

³²See A.3.e above.

³³See A.3.b above.

³⁴Cpb §§61 and 468; S-B §223, n. 1; Scragg, "Initial *H*," p. 181.

³⁵Cpb §446.

- f. *ncg* for *ng* is fairly frequent; for example, *cynincg* (15x), *leasuncg* (2x), *bletsuncg*. The spelling *tostengan* for *tostencan* suggests confusion of the graphs *nc* and *ng*.³⁶
- g. loss of middle consonant in a group of three consonants: of *d* in *demst*, *myngode*, and *wylst*; of *g* in *wyrde*; of *m* in *yrðum* (2x); of *t* in *Crisnum*, *grisbatað*, *grisbitedon*, and *mildheornesse*; of *þ* in *ægnum*.³⁷
- h. Simplification of double consonants is quite frequent; for example, *ærene*, *andetað*, *cyn*, *læt*, *untrumnesse*.³⁸

C. FEATURES THAT NORMALLY DO NOT OCCUR IN WEST SAXON.

With the exception of *weoruld*-, the occurrences are sporadic.

- a. *e* for WS *æ* in *redelse*.³⁹
- b. *e* for WS *ea* + *rg* in *hergas*, beside *heargum*.⁴⁰
- c. *e* for WS *ie* in *aferð*, *ecan*, *hehsta*.⁴¹
- d. *ea* for WS *a* in *eafora*.⁴²
- e. *ea* for WS *eo* in *earðe*.⁴³
- f. *ea* for WS *ie* (*i*-mutated) in *æteawed*.⁴⁴
- g. *eo* for WS *e* in *ofergeotol* (2x) and *weoruld*- (19x) beside *wor(u)ld* (15x).⁴⁵
- h. *eo* for WS *e* in *weola*.⁴⁶
- i. *eo* for WS *ie* (*i*-mutated) in *forweorð*, *getreowe*, and *underþeodde* (2x), though all four occurrences may represent early West Saxon (or Kentish) analogical replacement of *io* by *eo*.⁴⁷
- j. *eo* for WS *i* in *gefreoðast*, *geonað*.⁴⁸
- k. possibly *healsian* (3x), beside *halsian*.⁴⁹

³⁶Cpb §450, and C. and K. Sisam, *Salisbury Psalter*, §52.

³⁷Cpb §447.2, and C. and K. Sisam, *Salisbury Psalter*, §70.

³⁸Cpb §66, and C. and K. Sisam, *Salisbury Psalter*, §52.

³⁹Cpb §128.

⁴⁰Cpb §223.

⁴¹Cpb. §149, n. 2, and §200.5.

⁴²Cpb §207, and Cosijn, *Grammatik*, vol. 1, §§3, 6b. This spelling also occurs in West Saxon transcripts of Old English poems.

⁴³Cpb §281.

⁴⁴S-B §408, n. 14.

⁴⁵Cpb §210.2 and 3; Korhammer, *Monastischen Cantica*, pp. 164–66.

⁴⁶Cpb §210.1. *Teala* (with *ea* for *eo*) may also belong here, though it also occurs occasionally in late West Saxon.

⁴⁷Cpb §§149, n. 3, 201.1, and 202.

⁴⁸Cpb §§212, 294.

⁴⁹See Hallander, *Old English Verbs*, pp. 184–87; Cpb §391.

II. Accidence

A. NOUNS.

- a. *Ps(P)* retains inflections of rare declensions, which in standard late West Saxon were being assimilated to the common declensions, a process evidenced in Ælfric's homilies.⁵⁰ Thus, nom. sg. *sunu* (4x), never late WS *suna*;⁵¹ in neuter nouns of the *a*-declension (ending in *l*, *r*, *n*), the older, uninflected nom. and acc. pl. is preserved in *mægen* (2x), *wæpen* (2x), and *wæter*, though the later form occurs in *sæwætru*, *wolcnu*, *wundru* (5x), and *wundra*.⁵² Other later inflections in this category of nouns are dat. sg. *nihte*, acc. pl. *cealfras* and *dohtra*.
- b. *-on/-an* for dat. pl. *-um*, common in late West Saxon, appears only about 8x; for example, *breoston*, *earfoðan*, *siðon*, *gewyrhtan*.⁵³
- c. For dat. sg. of abstract nouns in *-ung*, the normal form is *-unge*, though *-unga* occurs 13x; the latter was already present in early West Saxon.⁵⁴
- d. Dat. sg. *lufan* shows wk. declension, also Alfred's preferred inflection, where Ælfric inflects *lufe* as strong.⁵⁵

B. ADJECTIVES.

The leveling of adjectival inflections characteristic of standard late West Saxon (Ælfric) does not generally occur in *Ps(P)*. Thus,

- a. The instrumental sg. masc. and neut. of strong adjs. is preserved in *ealle* and *wynsume*, where Ælfric has *-um*.⁵⁶
- b. The nom. sg. fem. in *-u* for monosyllabic and polysyllabic strong adjs. is found in *andfengu*, *Cristnu*, *gedrefedu*, *gastlicu*, *hradu*, beside "later" *hrædlic*, *mihtig*, and *sum*.⁵⁷
- c. The nom./acc. pl. neut. in *-u*, *-o*, or suffixless, is generally preserved, where in Ælfric they have been leveled to *-e* of the masc. pl.⁵⁸ Thus *accenedu*, *anlic*, *eall* (more than 10x), *clænu*, *gedrefedu*, *eowru*, *gefyldu*, *gearo*, *hefug*, *hluttur*, *monigul/monega*, *mistlicu*, *myc(e)lu* (2x), *open*, *orlegu*, *riht*, *sod*, *swylc* (2x), *þin* (3x), and *ungemetlico*, beside late WS *ealle* (4x), *mænige*, *mine*, *getreowe*, *þine* (4x), *unclæne*, *ure*; altogether, approximately 33x of the earlier as against 13x of the later inflection.

⁵⁰Pope, *Homilies*, I:182.

⁵¹Cpb §613.

⁵²Cpb §574.3–4.

⁵³Cpb §378.

⁵⁴Cpb §589.8.

⁵⁵See Sauer, *Theodulfi Capitula*, pp. 193–94.

⁵⁶Pope, *Homilies*, I:183.

⁵⁷Cpb §643.5.

⁵⁸Ibid.

- d. The nom./acc. pl. fem. in *-a* is attested 13x, beside 25x of the "Ælfrician" *-e*;⁵⁹ thus, *beheleda, ealla, eowra, fyrena, manega* (2x), *mina, mistlica, orlega, oðra, rihta, scearpa, þina, uncuða*, beside later *agene, behelede, beslepte, cuðe, ealle* (6x or more), *eowre, fulle, gegyrede, lease, lytle, manifealde, mine* (3x), *mycele, þine* (5x or more), *ungeðwære*.
- e. dat. sg. masc. and neut. wk. always in *-an*, never "Ælfrician" *-um*;⁶⁰ thus, *forman, godan, halgan* (10x or more), *lytlan, myclan* (2x), *nyhstan* (2x), *-rihtwis(r)an* (4x), *synfullan* (2x), *towearðan, unscyldigan, unrihtan, wlitegan, wuldorlican, ylcan* (3x). Of the opposite process, *-an/-on* replacing *-um* of dat. pl., only *rihtwison* (3x), *synfullan, þyson, uran, yfelan* (3x), *ylcan*.⁶¹
- f. gen. pl. wk. predominantly in *-ena* (16x), an inflection rare except in early West Saxon, beside the standard form *-ra* (7x).⁶²

C. PRONOUNS.

Forms earlier than those characteristic of late West Saxon and late Old English predominate:

- a. instr. sg. of the demonstrative in *þy* (3x) and *þys* (1x), not the corresponding (dat.) late WS *þam* and *þisum*.⁶³
- b. gen./dat. sg. of the fem. demonstrative *þisse/þysse* (5x), beside late WS *þissere/þyssere* (2x).⁶⁴
- c. Nom. sg. masc. (and relative) of the demonstrative is almost always *se* (approximately 110x); significantly, the exceptions, three examples of later *þe*, are illuminated initials inserted after completion of the main text and probably reflect the late Old English usage of the illuminator.⁶⁵

D. VERBS.

They predominantly reflect West Saxon usage.⁶⁶

- a. The infinitive always ends in *-an*; the inflected infinitive ends in *-anne* (7x), with one exception, *nimene*. A single instance of *to* followed by an uninflected infinitive is probably a scribal haplography.⁶⁷
- b. In the pret. pl. indic. *-on* heavily predominates; the alternative spelling *-an* occurs some 30x.⁶⁸

⁵⁹Cpb §641.

⁶⁰See Pope, *Homilies*, 1:184.

⁶¹Cpb §§378 and 656.

⁶²Cpb §656.

⁶³Cpb §§708 and 711, and Pope, *Homilies*, 1:183–84.

⁶⁴Cpb §711.

⁶⁵S-B §337, n. 2. *þe* also occurs earlier in Mercian (Cpb §708).

⁶⁶As defined by Cpb §256: "W-S means the agreement of the majority forms of the four generally accepted eW-S manuscripts . . . with a large body of later W-S."

⁶⁷See Commentary on *ðeowian[ne]*, Introd. 18.1°.

⁶⁸Cpb §§49 and 377; S-B §364.2.

- c. *-en* of the subjunctive pres. and pret. is preserved 39x, beside 65x of late OE *-an/-on*.⁶⁹ This relatively high proportion may be even greater than the figures indicate since some of the *-an/-on* forms (especially *sceoldon* and *mihton* in the Introductions) that have been counted as late spellings of the subjunctive may actually have been intended as indicatives.
- d. The inflectional distinctions between wk. I and II vbs. are generally maintained.⁷⁰ Exceptions, indicating late West Saxon or late Old English usage, are rare; thus, original wk. I vbs. with wk. II inflections are *gremiað*, *gegyrion*, *geherod*, *hingrode*, *symlað*, *getimbrast*, *getrymie* (cf. also *swerað*); conversely, *blyse* and *helede*.
- e. Within wk. I, the distinction between long and short root syllables is well maintained. Exceptions are occasionally found in the imp. sg.; thus, for long root syllables, *arære*, *efste*, *gehwyrfte*, *tostence*, for a short root syllable, *afyr*.⁷¹
- f. *-s* for pres. and pret. (wk.) 2sg. indic. occurs in *adilgas*, *clemdes*, *forgits*, *gestrangodes*, *underpydes*. Such forms are normally associated with non-West Saxon dialects, though they occur occasionally in early West Saxon.⁷² The small number of occurrences in *Ps(P)* and their distribution (mainly in wk. pret. vbs.) is consonant with early West Saxon usage.
- g. In the substantive vb. pres. pl., monosyllabic *synd/synt* is used almost exclusively (61x) over *syndon* (2x); according to Korhammer, the latter is rare in West Saxon.⁷³ Perhaps also significant is the occurrence of *beo* as 1sg. indic., a form otherwise unattested in early West Saxon texts.⁷⁴
- h. Verbal inflections in *Ps(P)* that are normally associated with non-West Saxon dialects occur occasionally; thus, *eam*⁷⁵ and *seo* (2x)⁷⁶; pret. and past ptc. of wk. II verbs in *-ad-* (altogether 14x), as against the dominant WS *-od-* (225x)⁷⁷; uncontracted pres. 2 and 3 sg. in *-est*, *-eð*: in wk. verbs, *onælest*, *sylest*, *hafað*, *sy(l)eð* (4x), *getæceð*; in st. verbs, *aspringeð*, *cymeð*, *færeð*.⁷⁸

⁶⁹Cpb §§379 and 752.

⁷⁰Cpb §§752 (p. 325) and 753.2.

⁷¹Cpb §752 (p. 326).

⁷²Cpb §§735(b) and 752. *Forgits* (*bu*) could be the result of assimilation.

⁷³*Monastischen Cantica*, pp. 168–69. See also S-B §427, n. 2: “*sind*, *sint* sind südenl. häufiger als *syndon*.”

⁷⁴Cpb §768(d), n. 1.

⁷⁵S-B §427, n. 2, and Bately, *Orosius*, p. xlviii.

⁷⁶Cpb §768(d).

⁷⁷Cpb §757; S-B §§413–14; Gretsche, “Fonthill Letter,” pp. 69–70.

⁷⁸Cpb §§733–34 and 751; S-B §§358–59 and 371.

CONCLUSION.

Judged simply by spelling and phonology, the language of *Ps(P)* is clearly West Saxon. Within that broad category, however, it is not easy to decide between the early and late periods of that dialect. Features of spelling and phonology traditionally identified in the standard grammars as either "early" (from Alfred's time) or "late" (from Ælfric's time and after) no longer admit of such certainty, as shown by recent research on the "Fonthill Letter," a document of the early tenth century from Wessex, which contains many of the so-called late West Saxon features.⁷⁹ More concretely, the evidence from *Ps(P)* betrays much inconsistency. It certainly has many of the spellings (especially of stressed vowels) associated with late West Saxon, yet it lacks or scarcely manifests such characteristically late West Saxon features as smoothing (only four doubtful occurrences)⁸⁰ and the spellings *mage*,⁸¹ *(ge)sugian*,⁸² and *(s)wur*.⁸³ On the other hand, while by no means similar in orthography and phonology to the early West Saxon manuscripts, it has such typically early West Saxon spellings as *meahte*, *na(w)uht*, and *nyle*.

The determining factor may well be *Ps(P)*'s inflectional system, which is predominantly early West Saxon, as shown by (1) the preservation of inflections proper to the rare noun declensions; (2) the distinctive inflections *-u* and *-a* in the strong adjectives, *-an* in the dative singular (masc. and neut.), and *-ena* in the genitive plural, of weak adjectives; (3) the marked preference in the present subjunctive for *sy(n)* (38x) over *beo(n)* (4x)⁸⁴; (4) the almost exclusive use in the ordinal suffix (for numbers 20–50) of *-tigopa*.⁸⁵ Overall, the conflicting linguistic evidence is best reconciled by regarding the surviving text of *Ps(P)* as a late West Saxon recasting of an early West Saxon text, in which the spelling has been modernized by obvious substitutions such as late WS *i* and *y* for early WS *ie*, but the inflectional system (which would be harder to modernize) has remained essentially intact. The occasional non-West Saxon (Anglian) features in phonology and inflections are entirely compatible with an early West Saxon origin.⁸⁶

⁷⁹See Gretschi, "Fonthill Letter," esp. pp. 72–74, 76–77.

⁸⁰See B.1.f, above.

⁸¹For the present subjunctive of **magan*, *Ps(P)* always has *mæge-* (14x). See Cpb §767 (p. 346).

⁸²Only 1x, as against earlier *(ge)swugian* 7x. See Cpb §470, and Korhammer, *Monastichen Cantica*, p. 163.

⁸³Altogether only 4x, as against 31x of earlier *(s)weor-*.

⁸⁴Cpb §768, and S-B §427.2, n. 5.

⁸⁵Only 1x of the later spelling *-teogopa* in *twenteogepan* (Introd. 22), as against 28x of *-tigopa*; Cpb §693, and S-B §328.

⁸⁶On the occurrence of non-West Saxon forms in early West Saxon texts see Batley, *The Anglo-Saxon Chronicle*, pp. cxxxviii–cxxxix and n. 411.

III. Vocabulary

Before addressing the main topic, vocabulary as evidence for date and authorship, two other aspects of *Ps(P)*'s vocabulary deserve mention. The first, occurrences of *hapax legomena*, was treated by J. D. Tinkler,⁸⁷ but his list of such words omits nine genuine and includes six false *hapax*.⁸⁸ Altogether *Ps(P)* has some thirty-one *hapax*. A few are borrowings from Latin, with the addition of native inflections; thus, *cama* and *gecoronian*.⁸⁹ Some may be "loan translations," attempts to express the ideas of the Latin psalms or commentaries with an Old English compound; thus, *æfgrynde*, *anspræce*, *gebeorhstow*, *ealdspræc*, *eorðgemære*, *feohland*, *muðfreo*, *nifara*, *rædeman*, *rihtandswaru*, *rothwil*, *rynewæn*, *snædingsceap*, *unleahtorwyrðe*.⁹⁰ Others are *hapax* by virtue of their unique combination of (familiar) morphemes, *beberscan*, *facnesfull*, *scyldere*, *unscyld*, *wincettan*, *ymbsetennes*.⁹¹ Finally,

⁸⁷*Vocabulary*, pp. 62–69. See also Norman O. Waldorf, "The *Hapax Legomena* in the Old English Vocabulary: A Study Based upon the Bosworth-Toller Dictionary" (Ph.D. diss., Stanford University, 1953).

⁸⁸Omitted by Tinkler are *clemman*, *earsling*, *facnesfull*, *gehrop*, *myscean*, *rihtandswaru*, *scyldere*, *geswære*, *ymbsetennes*; incorrectly included are *bewrixlan*, *filede*, *foreþancolnes*, *onlihtend*, *owæstm*, *unþearfes*. Bately, "Authorship," p. 83, identifies *frefrung* as a *hapax*, but it also occurs in *Gen* 37.35 and *Ps(I)* 93.19. A doubtful *hapax* in *Ps(P)* is *gehyldnes*; cf. *gehilnessum*, *Ps(E)* 105.39.

⁸⁹On the first, see Tinkler, *Vocabulary*, p. 21; on the second, see Commentary on *Ps*. 5.13.

⁹⁰On *æfgrynde*, *anspræce*, *ealdspræc*, *eorðgemære*, *feohland*, see Tinkler, *Vocabulary*, pp. 58, 62, 34, 16, 64, respectively; on *gebeorhstow*, Tinkler, *Vocabulary*, p. 59, and Bately, "Authorship," pp. 82–83; on *muðfreo*, Tinkler, *Vocabulary*, pp. 43–44, and Commentary on *Ps*. 11.5; on *nifara*, Tinkler, *Vocabulary*, pp. 60–61 and Commentary on *Ps*. 38.13; on *rædeman*, Tinkler, *Vocabulary*, pp. 44–45, and Commentary on *Ps*. 32.17; on *rihtandswaru*, Commentary on *Ps*. 37.15; on *rothwil*, Commentary on *Ps*. 38.14; on *rynewæn*, Tinkler, *Vocabulary*, p. 61, and Bately, "Authorship," p. 80; on *snædingsceap*, Tinkler, *Vocabulary*, p. 19, and Commentary on *Ps*. 43.22; on *unleahtorwyrðe*, Tinkler, *Vocabulary*, p. 19, and Gneuss, *Lehnbildungen*, no. 132. Tinkler's choice of psalter commentaries to elucidate these compounds was unfortunate, both because it included pseudo-patristic works actually composed in the twelfth century and because it neglected the apposite comments in the two Latin versions of Theodore's commentary on the psalms. See Chap. 3, n. 23 above.

⁹¹*Beberscan* is unique in having the intensive prefix *be-*; *facnesfull* in its inflected root (elsewhere *facnfull*); *scyldere* in its combination of *scyld* with the masculine agent morpheme *-ere*; *unscyld* in using the intensive prefix *un-*; *wincettan* in combining the root *winc-* with frequentative *-ettan*; *ymbsetennes* in combining the past ptc. *ymbseten* with the abstract suffix *-nes* (see Bately, "Authorship," p. 78, n. 63).

the group *clemman*, *earsling*, *gehrespan*, *gehrop*, *myscean*, *sæweg*, *gestæn*, *stenan*, *geswære*, although *hapax* in Old English, are attested in their corresponding simplex or compound form or in later reflexes.⁹² Some of these *hapax* may have been chosen for alliterative or rhythmical effect or to avoid repetition.⁹³

Another noteworthy aspect of *Ps(P)*'s vocabulary is its lack of relationship to other Old English translations of the psalms, especially the continuous interlinear glosses. Although such glossing was probably already well established by the ninth century and over the next two centuries exercised great influence on Old English, *Ps(P)* shows no evidence of that influence. Thus, absent from *Ps(P)* are translations typical of the glossarial tradition such as *gebegian/gehelmian* (Lat. *coronare*), *cyðnes* (*testamentum*, *testimonium*), *efne/geseh ðu* (*ecce*), *(ge)fyll(ed)nes* (*plenitudo*), *soplice* (*autem*, *enim*, *uero*), *sped* (*substantia*), *ungesælignes* (*infelicitas*).⁹⁴ Nor does *Ps(P)* share with that tradition the tendency to gloss the same Latin word mechanically with the same Old English.⁹⁵ For example, where the glossed psalters consistently translate Latin *adfligere* by *(ge)swencan*, *Ps(P)* has (for the eight occurrences in Pss. 1–50) eight different translations: *gebigan*, *dreccean*, *earm geweorðan*, *ehtan*, *wilnian fordon*, *myscean*, *swencan*, and *geþræstan*; for *suscipere*, where *Ps(A)* always has *onfon*, *Ps(P)* has *aweccan*, *gefrīðian*, *fultumian*, *onfon*, *sætian* and *sittan*, and *underfon*; for *exultatio*, in addition to the traditional translation *wynsumnes*, *Ps(P)* has *bliss*, *fægnung*, *frefrend*, and *wynsum*. Some of this variety may

⁹²On *clemman*, see OED s.v. *Clem*; on *earsling*, see OED s.v. *Arseling(s)*; with *gehrespan*, cf. OE *gehresp* and OHG *hrespan* (Holthausen, *Wörterbuch*, p. 173); with *gehrop*, cf. *hrop*, and see Bately, "Authorship," pp. 80–81; with *myscean* cf. OE *gemiscan/gemyscan*; on *sæweg*, see OED s.v. *Seaway* and Tinkler, *Vocabulary*, p. 19; on *gestæn*, see BT s.v.; with *stenan*, cf. Dutch *stenen* (Holthausen, *Wörterbuch*, p. 319; *El* 151 has *stenan*, but the editor, George P. Krapp, *The Vercelli Book*, *The Anglo-Saxon Poetic Records* 5 [New York, 1932], p. 139, emends to *secan*; see also E. G. Stanley, "Studies in the Prosaic Vocabulary of Old English Verse," *Neuphilologische Mitteilungen* 72 [1971]: 385–418, at p. 414; with *geswære*, cf. *swære*.

⁹³As argued by Bately, "Authorship," for *gehrop* (pp. 80–81), *wincettan* (p. 81), and *gebeorhstow* (p. 83); see also Bately, "Old English Prose," pp. 130–31.

⁹⁴A selection of which are discussed in Gneuss, *Lehnbildungen*. See also Frank-Günter Berghaus, *Die Verwandtschaftsverhältnisse der altenglischen Interlinearversionen des Psalters und der Cantica*, Palaestra 272 (Göttingen, 1979), *passim*.

⁹⁵An exception is *Ps(I)*, which, with its multiple glosses and alternative readings, suggests a scholarly compendium for psalter study. See C. and K. Sisam, *Salisbury Psalter*, pp. 71–73.

reflect difficulty in finding an exact translation,⁹⁶ but for the most part it appears to be based on considerations of context, interpretation, and style.⁹⁷

Inevitably, scholarship on *Ps(P)*'s vocabulary has focused on the evidence that it provides for date and authorship. The conclusion, as argued most convincingly by Bately,⁹⁸ is that the work is early West Saxon and Alfredian. Negative evidence is furnished by the total absence of words now identified as late West Saxon or late Old English, including those associated with Æthelwold's "Winchester School." Thus, absent from *Ps(P)*⁹⁹ are *afeormian* (*geclænsian*), *angsumnes* (*nearones*), *geefenlæcan* (*onhyrian*), *forswælan* (*forbænan*), *galnes* (*wrænes*), *hæfenleas* (*earm*, *þearfa*), *hlaforð* for God/Christ (*drihten* only), *leahtor* for Lat. *uitium* (*unþeaw*), *lofsang* for Lat. *canticum* (*sang*), *mærsian* (*gemician*), *modig-* (*ofermod-*), *gerihtlæcan* (*betan*, *þreagan*), *werod* (*swete*), *wuldorbeag/cynehelm* (*heafod-/kyne-gold*).¹⁰⁰ The absence of such words is complete: *Ps(P)* does not have the mixture characteristic of transitional works such as Æthelwold's translation of the Benedictine Rule (ca. 970) and *Ps(D)* (ca. 950).¹⁰¹

⁹⁶See, e.g., Commentary on Pss. 4.5, 11.8, 23.8, 36.38, 48.11.

⁹⁷See Chap. 4 above, esp. p. 50.

⁹⁸In "Authorship." Earlier statements by Otto Heinzel, *Kritische Entstehungsgeschichte des ags. Interlinear-Psalter*, Palaestra 151 (Leipzig, 1926), p. 115, and Hildegard Rauh, *Der Wortschatz der altenglischen Übersetzungen des Matthäusevangeliums untersucht auf seine dialektische und zeitliche Gebundenheit* (Berlin, 1936), p. 9, that *Ps(P)* is late West Saxon have been convincingly disproved. For scholarship on individual words or concepts of *Ps(P)*'s vocabulary (other than words discussed by Bately, "Authorship"), see Gneuss, *Lehnbildungen*, passim, esp. nos. 21, 133, 134, and p. 160; Hans Schabram, *Superbia: Studien zum altenglischen Wortschatz* (Munich, 1965), p. 50; Tinkler, *Vocabulary*, passim (see nn. 87–90 above); Bately, "King Alfred and Orosius," pp. 454–55; Elmar Seebold, "Die ae. Entsprechungen von lat. *sapiens* und *prudens*," *Anglia* 92 (1974): 291–333, at 305–9, 322; Kirschner, *Die Bezeichnungen*, pp. 174–76; Grinda, *Arbeit und Mühe* pp. 260–61; Wenisch, *Spezifisch anglisches Wortgut*, p. 150; Bately, "The Compilation of the Anglo-Saxon Chronicle," pp. 117–23; and Hofstetter, *Winchester Sprachgebrauch*, pp. 296–97.

⁹⁹The word(s) in parentheses represent(s) *Ps(P)*'s corresponding choice.

¹⁰⁰On *galnes*, see Hans Schabram, "Kritische Bemerkungen zu Angaben über die Verbreitung altenglischen Wörter," in *Festschrift für Edgar Mertner*, ed. Bernhard Fabian and Ulrich Suerbaum (Munich, 1969), pp. 89–102, at p. 98; on *hlaforð*, see Gneuss, *Lehnbildungen*, no. 1; on *wuldorbeag/cynehelm*, see Kirschner, *Die Bezeichnungen*, pp. 174–76; on the remaining words, see Helmut Gneuss, "The Origin of Standard Old English and Æthelwold's School at Winchester," *ASE* 1 (1972): 63–83, at pp. 76–80. For other examples of late West Saxon and "Winchester" words absent from *Ps(P)*, see Bately, "Authorship," pp. 71–72 and nn. 17 and 18.

¹⁰¹See Gneuss, "Standard Old English," pp. 78–79.

Also absent from *Ps(P)* is a considerable body of words and usages regarded as Anglian:¹⁰² *ac/ah ne* (*hu ne*), *fæs* (*fnæs*), *for hwon* (*for hwi*), *forcuman* (*ofercuman*), *inwit* (*facen*), (*ge*)*leoran* (*faran heonan* etc.), *mæg-wlite* (*wlite*), *medmicel* (*lytel*), *nænig* (*nan*), *nemne/nympe* (*buton*), *oferhygd* (*ofermod*), *sada* (*gryn*), *scua* (*sceadu*), *smirness* (*ele*), *snyttru* (*wisdom*), *sodfæstnes* for Lat. *iustus/iustitia* (*rihtwisnes*), *strynd* (*cyn*), *tan* (*hlyt*), *þæcele* (*leohtfæt*), *þeostrig* (*þystre*), *unsoðfæst* for Lat. *iniustus* (*unrihtwis*), *western* (*westen*), *westig* (*weste*), *wohful* for Lat. *malignus* (*yfelwillend*-etc.), (*ge*)*winn/winnan* for Lat. *labor/laborare* (*swinc/(ge)swincan* etc.), *ymbsellan* (*behringan*, *ymbhringan*, etc.).

Positive evidence is found in *Ps(P)*'s use of specifically West Saxon words such as *ealneþ*, *eapmetto*, (*ge*)*fægñian*, *fnæs*, *for hwi*, *miltsung*, *offrung*, *ongemang*, *rihtwis*, (*ge*)*swincan*, *getruma*.¹⁰³ Moreover, *Ps(P)* has other West Saxon words that normally occur only in the early West Saxon works comprising Alfred (*CP*, *Bo*, *Solil*), *Or*, and the *890-Chronicle*, namely, *bismer*, *broc*, *cræft*, *gefeæ*, *morgen*, *ofermodlice*, *tohopa*, *unþeaw*, *swa þer*, (*eac*) *swa ylce*.¹⁰⁴ Within this body of works, *Ps(P)* shows closest agreement with Alfred in using (1) all these words, where *Or* and the *890-Chronicle* have different synonyms for some; (2) certain words and constructions rarely or

¹⁰²The word(s) in parentheses represent(s) *Ps(P)*'s corresponding choice. On the Anglian origin of these words (and relevant scholarship), see Wenisch, *Spezifisch anglisches Wortgut*, passim, and Bately, "Authorship," pp. 73–76.

¹⁰³On *ealneþ*, see R. J. Menner, "The Vocabulary of the Old English Poems on Judgement Day," *Publications of the Modern Language Association of America* 62 (1947): 583–97, at p. 587; on *eapmetto*, see Menner, "Vocabulary of the Old English Poems," p. 587, and Menner, "Anglian and Saxon Elements in Wulfstan's Vocabulary," *Modern Language Notes* 63 (1948): 1–9; on (*ge*)*fægñian*, see Franz Wenisch, "(*Ge*)*fægñian*: zur dialektalen verbreitung eines altenglischen wortes," in *Problems of Old English Lexicography*, ed. Alfred Bammesberger (Regensburg, 1985), pp. 393–426; on *fnæs*, see Richard Jordan, *Eigentümlichkeiten des englischen Wortschatzes* (Heidelberg, 1906); on *for hwi*, see Wenisch, *Spezifisch anglisches Wortgut*, pp. 155–56; on *miltsung*, see Hallander, *Old English Verbs*, p. 442 and n. 5; on *offrung*, *ongemang*, *rihtwis*, see Sauer, *Theodulfi Capitula*, pp. 257, 253, 258–59, respectively; on (*ge*)*swincan*, see Grinda, *Arbeit und Mühe*, pp. 173 ff. (but qualified by Sauer, *Theodulfi Capitula*, p. 261); on *getruma*, see Günther Scherer, *Zur Geographie und Chronologie des angelsächsischen Wortschatzes* . . . (Leipzig, 1928), p. 23.

¹⁰⁴This list is based on Bately, "Authorship," p. 89, with the addition of *bismer* (see Ingegerd Lohmander, *Old and Middle English Words for "disgrace" and "dishonour"*, Gothenburg Studies in English 49 [Gothenburg, 1981], p. 87), *broc* (see Grinda, *Arbeit und Mühe*, pp. 260 ff.), and *morgen* (see Korhammer, *Monastischen Cantica*, pp. 163–64), but omitting *cigan* and *hatian*, since the former is common in Anglian, the latter in later West Saxon (see Sauer, *Theodulfi Capitula*, pp. 233, 238, respectively).

not at all found in the others, for example, *ætiewan*, *opþe twega opþe* . . . *opþe*,¹⁰⁵ (3) a limited range of words for concepts represented in the other two works by a wider range, for example, for 'to fight', *Ps(P)* and Alfred use only *winnan* and *feohtan*, where the others also have *gewinnan* and *gefeohtan*.¹⁰⁶

Other significant agreements shared by *Ps(P)* and Alfred are as follows:

1. Words that occur in Alfred's works with a frequency altogether disproportionate to their overall occurrence in Old English:¹⁰⁷ *aretan* (total 17x; Alfred 5x, *Ps[P]* 3x); *epnes* (22x; Alfred 6x, *Ps[P]* 1x); *lustbærnes* (10x; Alfred 6x, *Ps[P]* 1x); *oferspræc-* (18x; *CP* 13x, *Ps[P]* 1x); *orsorgnes* (65x; Alfred 30x, *Ps[P]* 3x); *ræsw(i)an* (6x; Alfred 3x, *Ps[P]* 1x); *sc(e)amleas* (24x; Alfred 12x, *Ps[P]* 1x); *unsælp* (12x; Alfred 9x, *Ps[P]* 1x); *yfelwillend-* (19x; Alfred 6x, *Ps[P]* 6x).
2. The same range of synonyms for such diverse Latin concepts as *diuitiae/substantia* (*wela*, *sped*, *æht*);¹⁰⁸ *ecclesia* (*gesamnung*, *cyrce*, *gegaderung*, *gemot*);¹⁰⁹ *exultare* (*fægnian*, *blissian*), *gaudium* (*bliss*, *gefæa*);¹¹⁰ *holocaustum/sacrificium* (*ælmesse*, *offrung*, *lac*);¹¹¹ *inter* (*betwuh*, *ongemang*);¹¹² *laus* (*herenes*, *hering*, *lof*).¹¹³
3. Words otherwise attested only in Anglian and poetic texts: *foreþanc* (*CP* 4x, *Bo* 12x),¹¹⁴ *hefgian* (*CP* 5x),¹¹⁵ *gesælig* (*Bo* 1x, *Solil* 3x),¹¹⁶ *sefte* (*Bo* 4x),¹¹⁷ *geþeahtere* (*Bo* 1x),¹¹⁸ *unonwendedlic* (*CP* 1x, *Bo* 6x),¹¹⁹

¹⁰⁵See Bately, "Authorship," pp. 88–90.

¹⁰⁶*Ibid.*, pp. 90–93.

¹⁰⁷Figures based on Antonette diPaolo Healey and Richard L. Venezky, comps. *A Microfiche Concordance to Old English: The List of Texts and Index of Editions* (Newark and Toronto, 1980).

¹⁰⁸All three occur in *Bo*; *æht* and *wela* in *CP*; *sped* and *wela* in *Solil*. Contrast *Ps(I)*, which has *æht*, *edwist*, and *sped* (see *Ps(I)*, edition, 2:48).

¹⁰⁹*Bo* has *gesamnung*, *gegaderung*, *gemot*; *CP* has predominantly *gesamnung* and *cyrce*, with *gemeting* (1x); *Solil* has *gemot* and *gadorung*. Contrast *Ps(I)*, *gesamnung* and *gelaðung*.

¹¹⁰For Alfredian translations of *exultare* and *gaudium*, see Bately, "Authorship," pp. 75 and 84, and 89 (n. 124), respectively.

¹¹¹All three occur in *CP*. See further Bately, "Authorship," p. 74 and n. 36.

¹¹²Both occur in *CP*.

¹¹³All three in *CP*; *lof* and *hering* in *Bo*, with a marked preference for the former, as in *Ps(P)* and *CP*.

¹¹⁴See Seebold, "Die ae. Entsprechungen," p. 309, and n. 131 below.

¹¹⁵Occurs also in *Bede*, *RitGl*, *GD*, and *PPs*.

¹¹⁶See Gneuss, *Lehnbildungen*, no. 21 and p. 160.

¹¹⁷Occurs also in poetry (6x), *Rune*, and *HIGl* (origins uncertain; see Wenisch, *Spezifisch anglisches Wortgut*, p. 82).

¹¹⁸Occurs also in *Bede*, *GD*, *LibSc* (origins uncertain; see Wenisch, *Spezifisch anglisches Wortgut*, p. 70); see also Bately, "Authorship," p. 93.

¹¹⁹Occurs also in *HomS*, *GD*.

unscēðful (CP 1x) and *unscēðfulnes* (CP, Bo, 1x each),¹²⁰ *wolberende* (CP 3x),¹²¹ *yrringa* (CP, Bo, 1x each).¹²²

4. Words and collocations otherwise unattested, or having a meaning otherwise unattested, in Old English. To the former category belong *beslepan*,¹²³ *frīðstow*,¹²⁴ *(un)rihtwillende*,¹²⁵ *seofung*,¹²⁶ *(eac) swa ilce*,¹²⁷ *swiþe swiþlice*,¹²⁸ *wohhæmende*.¹²⁹ To the latter category belong *æppel*, 'the apple of the eye', translating Lat. *pupilla*;¹³⁰ *foreþancol-* translating Lat. *prudens*;¹³¹ *geweorpan* with perfective meaning, 'to throw and catch'.¹³²

Since the concepts denoted by the words in these different categories of agreement are common in Old English prose translations, the correspondences between *Ps(P)* and Alfred cannot be dismissed as coincidental agreements arising out of a scarcity of occurrences.

¹²⁰See Gneuss, *Lehnbildungen*, nos. 133, 134, and his comment (p. 160): "Für Alfreds Verfasserschaft von P1 [*Ps(P)*] mögen zwei Dingen sprechen . . . das Auftreten von ae. *unscēðfulnes* nur in [Ps]ABCEGJPI und ABo, ACP." See also Wenisch, *Spezifisch anglisches Wortgut*, pp. 211 ff.

¹²¹See Vleeskruyer, *Chad*, p. 55. On the single occurrence of this word in *Ps(G)*, see Chap. 2.III.

¹²²Occurs also in *GD* and in poetic works (8x, including 2x in *Met*).

¹²³*Ps(P)* 34.26, 44.15; *Bo* 39.31.

¹²⁴*Ps(P)* 9.10, 17.3, 30.3; *CP* 167.2; *Bo* 89.11 (*Pace* Bately, no occurrences in *Met*); *LawAfEl* 13 (E). See Bately, "Authorship," pp. 82–83.

¹²⁵*Ps(P)* 31.11, 32.1; *Bo* 11.17; *CP* 89.22. Cf. also Alfred's predilection for the formations *yfelwillende* and *welwillende*.

¹²⁶*Ps(P)* 29.12; *Bo* 19.3, 59.25, 67.29, 143.4; and *Met* xvi.7.

¹²⁷See Bately, "Authorship," p. 89 and n. 130.

¹²⁸*Ps(P)* 17.19, 20.2, 37.9, 45.2; *CP* 199.13 and 16, 387.31; *Bo* 51.8, 107.31, 111.27, 125.8, 127.5; *Solil* 16.1, 25.10, 34.8, 69.22. See Bately, "Authorship," p. 94 and n. 162, though I can find no evidence for her claim that the collocation occurs in Ælfric.

¹²⁹*Ps(P)* 49.18; *CP* 401.27. See further Bately, "King Alfred and Orosius," pp. 454–55 (and n. 169), who incorrectly attributes the Alfredian occurrence to *Bo*.

¹³⁰See OED s.v. *Apple (of the eye)*. Besides *Ps(P)* 16.8, *æppel* with this meaning is attested only in *Bo* 121.12 and 133.13, and in *CP* 68.2, 4, and 17 (Gregory 25A/B, *pupilla*). The normal Old English translation of *pupilla* is *seo*.

¹³¹On the translation of *prudens* with the root word normally used to render *providens* etc., see Seebold, "Die ae. Entsprechungen," pp. 309, 322, who also notes (p. 295) a single occurrence in *Ru1*. For the *Solil* attestation, *foreþanculne*, Carnicelli (*Soliloquies* 56.7) emends to *foreþancfulne*, but the manuscript reading is upheld by Seebold (p. 309 and n. 29) and E. G. Stanley, (Review of Carnicelli, *Soliloquies*), *Notes and Queries* 215 (1970): 109–12, at p. 110.

¹³²See BTS s.v. *Geweorpan* IV.

Nor does a small number of differences between *Ps(P)* and Alfred in word choice prejudice the claim for common authorship.¹³³ Thus, *Ps(P)*'s consistent translation of *ciuitas* with *burg*, where Alfred uses *burg* and *ceaster*,¹³⁴ can plausibly be explained by its bias towards a historical interpretation of *ciuitas* in the psalms as the fortified city of Jerusalem. More challenging to explain is the apparent disagreement between *Ps(P)* and Alfred's works in the rendering of Lat. *uirtus*. A recent study of Alfred's usage by Nicole G. Disenza concludes that in *CP*, his earliest translation, Alfred was "establishing his own translation solutions" to Lat. *uirtus*, sometimes using *mægen* (20x) and the collocation *mægen and cræft* (7x), but more often *cræft* (31x, and independently 10x), but that in his later work, *Bo*, Alfred used *cræft* almost exclusively (15x, and independently 36x), with only one occurrence of *mægen*.¹³⁵ She argues that in so doing Alfred was adding to the traditional meanings of *cræft* "a rarer usage, spiritual merit, and his own usage, virtue."¹³⁶ The same study also addressed the use of *mægen* and *cræft* as translations of *uirtus* in *Ps(P)*, stating that because of uncertainties about when it was completed and what version of the psalms it used "no conclusion can be drawn about Alfred's usage from this text."¹³⁷

As for these two "uncertainties," I have argued elsewhere in the present edition that *Ps(P)* is based on a Roman psalter of the English family, with an admixture of Gallican readings, which seem to have been deliberately incorporated,¹³⁸ and that the work probably postdates *CP* and *Bo*, since it reveals the verbal influence of both.¹³⁹ If these conclusions are accepted, then Disenza's findings raise another question: should we not expect to find some influence of Alfred's "new" translation of *uirtus* as *cræft* in *Ps(P)*, especially since the latter is a moral work?

First the evidence: in *Ps(P)*, *uirtus* is translated by *mægen* (8x), by *mægen and cræft* (2x), and by *cræft* (1x). Clearly, this pattern of usage is very different from that of *CP* and quite the opposite of *Bo*, yet it does not necessarily prejudice the case for Alfredian authorship of *Ps(P)*. Whereas Alfred's translation of *uirtus* by *cræft* in *Bo* was developed in the context of a Christianized rendering of Boethius, the author of *Ps(P)* worked in an

¹³³Other apparent differences are discussed in Bately, "Authorship," pp. 78–86.

¹³⁴See Korhammer, *Monastischen Cantica*, pp. 202–3.

¹³⁵Nicole G. Disenza, "Power, Skill and Virtue in the Old English *Boethius*," *ASE* 26 (1997): 81–108.

¹³⁶*Ibid.*, p. 107.

¹³⁷*Ibid.*, p. 91, n. 52. One of the examples of *mægen* cited there (XLVII.11 [=Ps. 47.11]) is not relevant since it is the homographic verb.

¹³⁸See Chap. 3.I.

¹³⁹See Chap. 6, IV.

exegetical context, which interpreted *uirtus* in the psalms literally and historically as ‘power’, ‘might’, and (in the plural) ‘armies’, and translated it by *mægen*. That he was deliberative in this word choice, not merely translating mechanically (in the manner of the glossed psalters), is indicated by two instances where he translated *uirtus* by *wundor*.¹⁴⁰ The one instance where he translated *uirtus* by *cræft* (Ps. 32.17) can be plausibly explained as a stylistic *pis aller*—*mægen* occurs twice in the preceding sentence.¹⁴¹

Indeed, it could be argued that *Ps(P)*’s avoidance of *cræft* to translate *uirtus* (which in a literal rendering of the psalms had no moral meaning) shows a sensitivity to that word’s moral implications and therefore a usage similar to Alfred’s in *Bo*. Significantly, that awareness is positively implied in at least two occurrences of *cræft* in *Ps(P)* that carry moral connotations: at Ps. 24.14, “Drihten is mægen and cræft ælces þæra þe hine ondræt, and he him getæcð eallum his willum” (Ro. *firmamentum est Dominus timen-tibus eum et testamentum ipsius ut manifestetur illis*), the paraphrast’s rendering of *manifestetur* by *getæcð* suggests that *cræft* should be read here in a context of moral teaching; at Ps. 37.11, “min mægen and min strengo and min cræft me hæfð forlæten, and þæt leoht and seo scearpnes minra eagenas” (Ro. *deseruit me fortitudo mea et lumen oculorum meorum*), the first three nouns form a collocation (note the singular verb)—the third noun was probably suggested by *uirtus* of the corresponding Gallican reading—which has a parallel collocation in the next two nouns, *leoht* and *scearpnes*. And since the latter collocation consists of a literal member (physical light) and a moral (discernment of personal sin), so, arguably, the first collocation has a literal (*mægen* and *strengo*) and a moral component (*cræft*). Thus, *Ps(P)*’s use of *cræft* is consistent with Alfred’s.

¹⁴⁰Ps. 47.9 and 14, “Godes byrig, þe myclu wundru wyrçð” (Ro. *Domini uirtutum*) and “on his wundrum” (Ro. *in uirtute eius*).

¹⁴¹For other examples of this practice, see Chap. 4, p. 50 and n. 12.

Chapter 6

AUTHORSHIP

The earliest potential evidence about the authorship of *Ps(P)* comes from William of Malmesbury who included among the works that he attributed to King Alfred a translation of the psalms: "Psalterium transferre aggressus, vix prima parte explicata, vivendi finem fecit."¹ Although not always a reliable guide to Alfredian authorship, William here carries some conviction with his specific reference to an incomplete translation.² More significantly, his words accurately describe *Ps(P)*, both as a paraphrase (*explicata*) and as the first part (*prima parte*) of a tripartite division of the 150 psalms.³ Following this clue, a number of scholars, notably Wichmann and Bromwich,⁴ tried to prove Alfred's authorship of *Ps(P)* by demonstrating similarities in content and phrasing that it shares with his known works. But they failed to make a convincing case, partly because of their faulty definition of the Alfredian canon,⁵ but mainly because they did not take into account dissimilarities as well as similarities between *Ps(P)* and Alfred and, in noting similarities between the two, made no reference to the respective Latin sources. Clearly, these deficiencies must be addressed in making the case for Alfredian authorship.

¹William Stubbs, ed., *Willelmi Malmesbiriensis Monachi De Gestis Regum Anglorum Libri Quinque*, 2 vols. (London, 1887–89), 1:132.

²See Dorothy Whitelock, "William of Malmesbury on the Works of King Alfred," in *Medieval Literature and Civilization: Studies in Memory of G. N. Garmonsway*, ed. Derek A. Pearsall and Ronald A. Waldron (London, 1969), pp. 78–93, at p. 89.

³As first noted by Richard P. Wülker, *Grundriss zur Geschichte der angelsächsischen Litteratur* (Leipzig, 1885), §§500–501. On the triple division of the Psalter, see Chap. 3, p. 42 and n. 50.

⁴Wichmann, "König Aelfred's Übertragung," pp. 39–96; Bromwich, "The Translator," pp. 289–303. For criticisms of Wichmann, see Bruce, *The Anglo-Saxon Version*, passim, esp. pp. 5–6, 108–19, Bromwich, "The Translator," pp. 292–93, and Bately, "Authorship," p. 86; for criticisms of Bromwich, see C. and K. Sisam in *Facsimile*, p. 16.

⁵Now generally accepted as *CP*, *Bo*, *Solil*, and probably *LawAEl*. See Whitelock, "The Prose," pp. 67–103, and Bately, "Old English Prose," pp. 95–96.

One type of supporting evidence are the Latin works identified as sources for *Ps(P)*. Although in theory these sources could have been available throughout most of the Old English period, in practice the most important ones enjoyed currency in the period before the tenth century. Thus, the version of the *Romanum* psalter on which *Ps(P)* is based is textually akin to the early family (pre-800) of English psalters.⁶ Likewise, the putative Hiberno-Latin commentary, which provided for *Ps(P)* the plan of its Introductions and the Theodorean matter for its interpretations, was a type displaced by Carolingian commentaries in the ninth century; after this time its use outside Ireland became increasingly unlikely.⁷ While not offering any direct proof of authorship, this evidence suggests a date of composition for *Ps(P)* compatible with Alfred's time.

Also compatible with Alfredian authorship is the pragmatic approach to translating Scripture evident in *Ps(P)*.⁸ Broadly, it can be described as literal translation of straightforward passages with paraphrase of difficult passages, a combination that recalls Alfred's dictum of translation in his preface to *CP*, "hwilum word be worde, hwilum andgit of andgi[e]te,"⁹ and that finds expression in his translations of scriptural passages in that work.¹⁰ This approach even permitted altering the literal meaning for the sake of the argument, a license evident for *Ps(P)* in numerous modifications of the Latin psalms to make them harmonize with the Introductions,¹¹ and for Alfred in his translations of excerpts from *Exodus* in the Introduction to the *Laws of Alfred*.¹² The attempt in *Ps(P)* to make the psalms more comprehensible and relevant to a contemporary audience by treating them primarily in historical and moral terms resembles the pragmatism demonstrated by Alfred in interpreting Boethius's *Consolatio* and Augustine's *Soliloquia* in accordance with contemporary learning.¹³ In all of this *Ps(P)*

⁶See Chap. 3.I.A.

⁷See Chaps. 2.I and 3.II and IV. On the waning influence of Irish biblical exegesis, see Bischoff, "Turning-Points," pp. 88 and 94.

⁸See also Chap. 4, esp. pp. 45–47.

⁹*CP* 7.19–20, repeated in the Proem to *Bo* (1.2–3): "Hwilum he sette word be worde, hwilum andgit of andgite." See further Bromwich, "The Translator," p. 299, n. 1.

¹⁰See Brown, "Method and Style," pp. 672–80. Whitelock's claim ("The Prose," p. 95) that *Ps(P)* resembles *CP* in giving "different renderings of identical [biblical] passages," while true for *Ps(P)*, cannot be proved or disproved by the scant evidence in *CP*.

¹¹See Chap. 2, pp. 27–28.

¹²See Whitelock, "The Prose," p. 95.

¹³Though opinion differs as to how much these changes are the conscious work of Alfred. See, most recently, M. McC. Gatch, "King Alfred's Version of Augustine's *Soliloquia*: Some Suggestions on its Rationale and Unity," and W. F. Bolton,

contrasts sharply with other Old English biblical translations, with the word-for-word interlinear glosses to the psalms and Gospels, with the closely literal rendition of the West-Saxon Gospels,¹⁴ and with the conservatism of Ælfric in the preface to his translation of *Genesis*, warning that “we ne writap na mare buton þa nacedan gerecednisse.”¹⁵

In specific methods of translation *Ps(P)* shares with Alfred’s works some noteworthy similarities: (1) adding stock connective phrases to smooth the transition from one idea to the next; for example, “Nis hit/þæt nan wundor” (*Ps[P]* 50.7, *CP* 275.12–13, *Bo* 131.14), “Gif þu swa (ne) dest” (*Ps[P]* 27.1, *LawA/El* [E] 36), “(þeah) hit gebyrige” (*Ps[P]* 4.5, *CP* 215.8, *Bo* 57.10, *Solil* 47.14);¹⁶ (2) rendering the Latin substantival adjectives *bonum* (-a), *malum* (-a), when objects of active verbs, by corresponding Old English adverbs; for example, *Ps(P)* 4.6, “Hwa tæcð us teala” (Ro. *Quis ostendit nobis bona*), and 13.1, “wel do” (Ro. *faciat bonum*), *CP* 57.23, “wel don” (Gregory 22B *bona agere*), and 193.12, “tela læran” (Gregory 54D *bona dicere*), *Bo* 137.10, “him leanige þæt he ær tela dyde” (Boethius IV.7.3 [*causa*] *remunerandi . . . bonos*); (3) retaining a key Latin word or title in the Old English translation, introduced by the formulae *hatte*, *ðe mon hæt*, *is gehaten/genemned*;¹⁷ for example, *Ps(P)* 13.3, “þa mon ‘aspis’ hæt,” and 28.6, “þe ‘unicornus’ hatte,” *CP* 7.18–19, “ðe is genemned on Læden Pastoralis,” and 77.9, “ðe mon hæt rationale,” *Bo* 41.23 and 140.8–9, “on þære bec þe Astralogium/Fisica hatte,” *Solil* 2.14, “þa bec sint gehatene: Soliloquiorum”; (4) translating the Latin connective particles *autem*, (*et*)*enim*, *quidem*, *quippe*, *vero*, etc. by *þonne* and *ac*, or not translating them at all,¹⁸ in marked contrast to the Old English glossed psalters,

“How Boethian is Alfred’s *Boethius*?” in *Studies in Earlier English Prose*, ed. Paul E. Szarmach (Albany, 1986), pp. 17–45, 153–68, respectively.

¹⁴M. Grünberg, *The West-Saxon Gospels: A Study of the Gospel of St. Matthew with Text of the Four Gospels* (Amsterdam, 1967), pp. 271–314, lists from *WS* “a fairly large number of deviations from the standard Latin text,” but they are not substantive. See now R. M. Liuzza, *The Old English Version of the Gospels*, EETS 314 (Oxford, 2000), esp. pp. 1 and 50–51.

¹⁵Ed. Samuel J. Crawford, *The Old English Version of the Heptateuch, Ælfric’s Treatise on the Old and New Testament and his Preface to Genesis*, EETS 160 (London, 1922), p. 77, lines 42–43.

¹⁶Compare also the connective “þæt is wyrse þæt . . .,” *Ps(P)* 48.9, *CP* 245.15–16, *Bo* 112.9.

¹⁷See also Gustav Wack, *Über das Verhältnis von König Aelfred’s Übersetzung der Cura Pastoralis zum Original* (Greifswald, 1889), p. 49.

¹⁸Thus *uero*, which occurs 8x in the first fifty psalms, *Ps(P)* translates only 1x with *soplice*, otherwise with *ac* (2x), *þeah* (1x), or no translation (4x); likewise, *CP* uses *soplice* to translate *quippe* and *uero* only 2x (29.12 and 71.3), preferring *ac* (e.g., 27.11, 53.6), *ðonne* (e.g., 71.15, 73.3), or no translation (e.g., 71.13–14, 73.8–9); *Bo*

the West-Saxon Gospels, and Ælfric, all of which sedulously translate with words such as *sodlice* and *witodlice*.

The linguistic evidence of *Ps(P)*'s phonology, accidence, vocabulary, and syntax is consonant with early West Saxon origins and Alfredian authorship.¹⁹ Although broadly late West Saxon in its phonology, as might be expected from a text found in a mid-eleventh-century manuscript, *Ps(P)* contains a stratum of early West Saxon spellings such as *meahte*, *na(w)uht*, and *nyle*, and the spelling *scold-* in the Vitellius copy of the Introductions. *Ps(P)*'s inflectional system is consonant with early West Saxon usage, especially in its general preservation of the distinctive plural inflections of strong adjectives and in the predominance of *-ena* for the genitive plural of weak adjectives.²⁰ Such evidence suggests that *Ps(P)* was originally composed in early West Saxon.

For common syntactical constructions *Ps(P)* and Alfred frequently agree in their choice of formula.²¹ Generally speaking, and allowing for differences in subject matter and sources, both (especially in Alfred, *Bo*) prefer hypotaxis over parataxis, with a predilection for causative (*for þæm*) and adversative (*þeah*) clauses.²² Specifically, for "Clauses of Duration" both prefer the formula *þa hwile þe*,²³ not *mid þy þe* or *on þære hwile þe* or

has no occurrence of *soplice*; *Solil* has 3x, but all modify verbs. For typical usage in the Old English interlinear glossed psalters, see Kuhn's edition of *Ps(A)*, s.v. *sodlice*; on *WS*, see Grünberg, *The West-Saxon Gospels*, p. 297, and Liuzza, *The Old English Version*, pp. 109–11 and s.vv. *sodlice*, *þa*, *þeah*, and *witodlice*; on Ælfric, Pope, *Homilies*, 1:102, and Karl Jost, "Unechte Ælfricexte," *Anglia* 51 (1927): 177–219, at p. 177. Apparently, Alfred regarded *soplice* as asseverative and used it sparingly.

¹⁹For the first three, see Chap. 5, sections I, II, and III, respectively. Syntax is discussed below.

²⁰See Chap. 5.II.B.

²¹The categories of constructions and most of the statistics on Alfred are taken from Liggins, "Authorship." However, certain categories in the latter have been omitted because the number of occurrences in *Ps(P)* is too small to carry statistical weight; e.g., "Before" clauses with *ær* (4x), "Immediate Sequence" with *sona swa*, *swiðe hraðe þæs þe* (1x each), "Until" with *op* (1x). Also omitted are "Clauses of Duration" with *þa* and *þonne* because they are not strictly alternatives and because *Ps(P)*'s two-part structure of narrative Introductions and discursive paraphrase presents an unbalanced picture. Unfortunately, no systematic study of Alfred's syntax exists. Wülfing, *Die Syntax*, deals mainly with the grammatical aspects of syntax, while Borinski, *Der Stil König Alfreds*, is primarily a psychological study. Both include in their discussion works no longer considered Alfredian, and Borinski omits *Ps(P)*.

²²See Chap. 4, p. 46 and n. 3.

²³*þa hwile þe* occurs in *Ps(P)* 5x, *CP* 13x, *Bo* 22x, *Solil* 14x; there are no alternatives in Alfred except *swa lange swa*, *CP* 1x, *Bo* 2x. See Liggins, "Authorship," pp. 295–96, and Mitchell, *Syntax*, §§2626–47.

swa lange swa; for "After" clauses, *syþþan*,²⁴ not *æfter þæm þe* or *þæs þe*; for causal clauses, *for þæm/þam* rather than the instrumental *for þan/þon/þy*,²⁵ in purpose clauses, the same range of alternatives to the predominant formula *þæt—to þæm/þam þæt*, *for þæm/þam þæt*, *for þi/þy þæt*,²⁶ for concessive clauses, *þeah* rather than *þeah þe*.²⁷ Both *Ps(P)* and Alfred have an unusually low proportion of "expanded" to "normal" verbal forms.²⁸ Finally, both share certain early, rare, or otherwise unattested usages: (1) *þy/þe læs* without an appended *þe*,²⁹ (2) *swiðe hraðe þæs þe*, found only in *Ps(P)* 36.20 and *Bo* 133.23;³⁰ (3) *for þæm/þy þæt* introducing a purpose clause, a rare construction found in *Ps(P)* Introd. 18 and

²⁴*Syþþan* occurs in *Ps(P)* 5x, *CP* 16x, *Bo* 11x, *Solil* 11x; however, Alfred occasionally has *æfter þam þe*, *CP* 6x, *Bo* 1x. See Liggins, "Authorship," pp. 296–97, and Mitchell, *Syntax*, §§2666 ff.

²⁵*For þæm/þam* occurs in *Ps(P)* 131x as against *for þan/þi* 9x (approximately 15:1). The corresponding numbers and ratios for Alfred are *CP* 198x and 40x (5:1), *Bo* 201x and 19x (11:1), *Solil* 56x and 3x (19:1). In avoiding the alternative forms with *þe*, *Ps(P)* agrees with *Solil* (8x), both differing markedly from *CP* (112x) and *Bo* (104x), perhaps for rhythmical reasons. See Liggins, "Authorship," pp. 302 ff., and Mitchell, *Syntax*, §§3007 ff.

²⁶*To þæm/þam þæt* occurs in *Ps(P)* 12x, *CP* 6x, *Bo* 2x, *LawAEl* 1x (figures on the latter three works from Shearin, *Expression of Purpose*, p. 136); *for þæm/þam þæt*, *Ps(P)* 2x, *CP* 16x, *Bo* 3x (see Shearin, *Expression of Purpose*, p. 71); *for þi/þy þæt*, *Ps(P)* 1x, *CP* 1x (see Shearin, *Expression of Purpose*, p. 70). Moreover, the high proportion in *Ps(P)* of *to þæm/þam þæt* in relation to *þæt* (12:15) suggests an early stage of prose (see Mitchell, *Syntax*, §2891), as does the occurrence of *þæm* (5x) rather than *þam* (7x) in the compound form (Mitchell, *Syntax*, §2902). See Liggins, "Authorship," pp. 307–8 (no figures), and Mitchell, *Syntax*, §§2889 ff., though the latter's statistics (in §2892) apparently do not include *Ps(P)*.

²⁷*Þeah* occurs in *Ps(P)* 21x, never *þeah þe*; the corresponding ratios for Alfred are *CP* 51:5 (based on Liggins's sampling), *Bo* 152:5, *Solil* 45:1. See Liggins, "Authorship," p. 309, and Mitchell, *Syntax*, §§3399 ff.

²⁸In the terminology of Gerhard Nickel, *Die Expanded Form im Altenglischen* (Neumünster, 1966), esp. pp. 149, 206, the incidence of occurrence ("K") for the expanded verb in *Ps(P)* is 32, very close to that of Alfred (K=38), both markedly different from the general norm for Old English prose of K=80–90.

²⁹For figures, see Shearin, *Expression of Purpose*, p. 95 and appendix I, and Mitchell, *Syntax*, §2929. From among these occurrences Shearin, *Expression of Purpose*, pp. 98–99, singles out *Ps(P)* 9.20, 37.17, and *CP* 327.14 as examples of a rare usage of *þy læs* introducing a periphrastic (auxiliary + infinitive) rather than an inflectional subjunctive, the only other occurrences being in *Ælfric* and *Wulfstan* (3x altogether). On the "periphrastic subjunctive," see Commentary on *Ps*. 22.6.

³⁰Cited by Mitchell, *Syntax*, §2709.

CP 451.4,³¹ (4) *hreowsian* with a genitive object, attested only in *Ps(P)* and *CP*.³²

In vocabulary *Ps(P)* consistently agrees with Alfred's works against a variety of Old English works from different periods and dialects.³³ For a large range of common concepts for which synonyms were available, both choose, reject, and prefer the same words. Moreover, in the case of words that are found severally in other early West Saxon works (*Or*, the 890-*Chronicle*), only *Ps(P)* and Alfred share them in the same combination. Differences in vocabulary between the two can be plausibly explained by different stylistic or thematic concerns or by the absence of the concept in one or the other.

Before considering the last type of evidence, the numerous agreements between *Ps(P)* and Alfred's works in content and phrasing, a long-standing issue needs to be addressed. Alfred's *CP* contains a number of individual passages from the psalms, translated from Gregory's original citations in the *Cura Pastoralis*. It might be expected that these translations would share distinctive features or at least be very similar to the corresponding translations of *Ps(P)* if the two works were composed by the same author. But a study of the two sets of translations by Albert S. Cook³⁴ concluded that since there is no strong resemblance—indeed there are notable discrepancies—between them, the claim for their common authorship is doubtful. However, Cook neglected two important considerations. First, the shared translations reflect very different contexts: those from *CP* are polemical, used by Gregory to bolster an argument, to illustrate a point of doctrine or morals; those from *Ps(P)* belong in each instance to a paraphrase of an individual psalm, shaped by the literal, historical interpretation proposed in the Introduction. Second, they reflect different concerns in translation: in *CP*, an overriding concern with clarity, with conveying the sense of Gregory;³⁵ in *Ps(P)*, an attempt to enhance sense with a style appropriate to a biblical book of sapiential poetry. Thus, context and method of translation must be considered in the comparison between the two works.

³¹According to Shearin, *Expression of Purpose*, p. 70, this formula is otherwise found only in Ælfric.

³²See Hallander, *Old English Verbs*, p. 355.

³³See Chap. 5, section III.

³⁴*Biblical Quotations in Old English Prose Writers* (London, 1898), pp. xxxvi–xl, which numbers quotations from *Ps(P)* according to the Authorized Version. Bromwich, "The Translator," pp. 294–95 and n. 5, explains the differences between *Ps(P)* and *CP* as stemming from (1) the former's dependence on *Gallicanum* readings and (2) authorial variation. But the first explanation can only account for a few differences and the second merely begs the question.

³⁵See Brown, "Method and Style," pp. 678–79.

Of the ten translations of the psalms in common, two (Pss. 1.1 and 22.4) are very similar in both works and need not be discussed here. Four others are basically similar, with readily explainable differences.³⁶

- (1) Ps. 33.20 *multae tribulationes iustorum*
Ps(P) "Monigu synt earfoðu þara rihtwisena"
CP 253.5 "Suiðe monigfalde sint ryhtwisra monna earfoðu" (Gregory 68A).

In the three instances here where *CP* translates differently from *Ps(P)*, the different translation of the former is attested elsewhere in *Ps(P)*: the addition of *suiðe* (at Pss. 7.8 and 9.9); *ryhtwisra* as adjective rather than substantive (Ps. 44.10, Introd. 48); and *manigfealde* rendering *multa* (Ps. 31.10), an unusual use of a word that normally translates *plurimus*, *multiplex* and *multi-* compounds.³⁷

- (2) Ps. 37.9 The differences, mainly stylistic, are discussed in Chap. 4, pp. 52–53.

- (3) Ps. 39.13 *cor meum dereliquit me*
Ps(P) "min heorte and min mod me forleton"
CP 273.13–14 "Min mod & min wisdom me forlet" (Gregory 72B).

The only significant difference, the translation of *cor*, admits of a contextual explanation. Discussing the necessity of good thoughts, Gregory (72A/B) cites three scriptural passages: the first (Prov. 5.1) contains the word *sapientiam*, which Alfred translates with *wisdom* (*CP* 273.9); the second is the psalter quotation above; the third (2Sm. 7.27) contains the word *cor*, which he again translates with *wisdom* (*CP* 273.16). Thus, the overall context of the Latin determined the choice of *wisdom* as a translation of *cor* in *CP*. In *Ps(P)*'s translation, which reflects the interpretation of the Introduction (the huge number of his enemies has so

³⁶Quotations (and page references) from Latin sources refer to the following editions: for the *Romanum* (Ro.) psalter, Weber, *Le Psautier*; for the pseudo-Bede *Argumenta* (Arg.), Bright and Ramsay, *The West-Saxon Psalms*; for Gregory's *Cura Pastoralis* (referred to as "Gregory"), PL 77, 13–128; for Boethius's *De Consolatione Philosophiae* (Boethius), Bieler's edition; for Augustine's *Soliloquia*, Hörmann's edition; for biblical quotations, Weber, *Biblia Sacra*. For the works of Alfred, quotations are from Sweet's edition of *CP*, Sedgefield's of *Bo*, Endter's of *Solil*, and Liebermann's of *LawAfEl* (see Select Bibliography, section IA3 for full citations).

³⁷Outside of *CP* and *Ps(P)*, only one other example of *manigfeald* translating *multa* occurs, in *ÆCHom* I.556.11, but here Ælfric is expounding on the manifold rewards of Heaven.

terrified the psalmist that he has almost lost his reason), the collocation *heorte and mod* to translate *cor* denotes the loss, respectively, of physical and moral courage.

- (4) Ps. 50.5 *delictum meum coram me est semper*
Ps(P) "mina synna beoð symle beforan me on minum gemynde"
CP 413.18–19 "Mine misdæda bioð simle beforan me" (Gregory 107C).

CP's *misdæda* to translate *delictum* is probably a deliberate variation from its normal translation, *synna*, to avoid repetition of the latter, which occurs immediately before (413.18) and after (413.20). Thus, Alfred uses a stylistic technique commonly attested in *Ps(P)*. The other difference, *Ps(P)*'s addition *on minum gemynde*, has its counterpart in the fuller context of *CP*, "ða gedonan synna gelæden beforan hira modes eagan" (413.14–15), "gemun ðu hiora" (413.22), "ælc synne geðencen ðæra ðe hi gemunan mægen" (413.23). Arguably, the latter quotations are the source of *Ps(P)*'s addition.

The remaining four shared quotations reveal significant differences that require fuller explanations.

- (5) Ps. 29.7–8 *Ego autem dixi in mea abundantia non mouebor in aeternum* (8) . . . *auertisti faciem tuam a me et factus sum conturbatus*³⁸

<i>Ps(P)</i>	<i>CP</i> (465.15–17, 19–20; Gregory 126B/C)
Ic cwæð on minum wlencum and on minre orsorhnesse: "Ne wyrð þises næfre nan wen- dincg." . . . þa awendest þu þinne andwlitan fram me, þa wearð ic sona gedrefed.	Ic wende on minum wlencum & on minum forwanan, ða ic wæs full ægðer ge welona ge godra weorca, ðæt ðæs næfre ne wurde nan ende. . . . Dryhten, ðu ahwyrðdes ðinne ondwlitan from me, ða wearð ic gedrefed

The main difference, *CP*'s additional clause, "ða ic . . . weorca," reiterates Gregory's theme in the corresponding chapter (55) of the *Cura*, that preachers are apt to become puffed up because of their success and virtue. Otherwise, *CP* and *Ps(P)* translate very similarly. Thus, both translate *abundantia* with a collocation of which the first member is *wlencum*; the difference in the second reflects *CP*'s literal as against *Ps(P)*'s moral interpretation. (In any case, *Ps(P)*'s collocation is attested in *CP* 83.16–17 [Gregory 29A], "ne ðyrfe bion to upahæfen for nanum *wlencum* ne for

³⁸The first part of verse 8 has been omitted here and in the quotation from *Ps(P)*, because it has no equivalent in either the *Cura Pastoralis* or *CP*. In quotations from the latter, I have italicized certain words for emphasis.

nanre orsorgnesse.”) For the remainder of verse 7, both agree in their rendering of *non mouebor in aeternum* with impersonal *weorðan* + demonstrative (referring to the speaker’s prosperity) + *næfre* + *nan ende/wendingc*, in marked contrast with, for example, *Ps(A)*, “ic soðlice ic ceð in minre genyhtsumnisse ne biom onstýred in ecnisse.” Likewise, in verse 8 superficial differences conceal underlying similarities of method and ideas. *CP*’s addition of *Dryhten* and its translation of *auertisti* by *ahwyrfdes* are both attested elsewhere in *Ps(P)*, which here probably preferred *awendest* for its alliterative effect. More significantly, *Ps(P)*’s additions of *sona* and a correlative *þa . . . þa* construction imply an interpretation best explained by reference to *CP*’s alternative paraphrase of the Latin passage, “ic ongeat swiðe hraðe, siððan ðu me forlete, hu untrum ic wæs” (465.22). That is, the speaker’s reversal followed immediately after God’s turning away from him—precisely the idea underlying *Ps(P)*’s modifications.³⁹ The fact that Gregory does not mention the swiftness of divine retribution enhances the agreement between *CP* and *Ps(P)*.

(6) Ps. 31.5 *dixi pronuntiabo aduersum me iniustitias meas Domino et tu remisisti impietatem cordis mei*

Ps(P)

þa cwæð ic on minum mode
þæt ic wolde andettan and
stælan ongear me sylfne mine
scylda, and þa Gode andetan;
and þu me þa forgeafe þæt
unriht minra scylda.

CP 419.7–10 (Gregory 109C)

Ic wille secgan ongear me selfne min
unryht, Dryhten, forðæm ðu forgeafe ða
arleasnesse minre heortan. Ða he hæfde
befæst Gode his synna, ða he getioh-
chod æfde ðæt he him ondettan sceolde.

First, the differences in vocabulary. For Lat. *pronuntiabo*, *CP* gives a literal translation, *ic wille secgan*; *Ps(P)* characteristically provides a pair of verbs, *andettan* and *stælan*, to emphasize the key concept of the psalmist’s guilt. (In fact, *andettan* occurs in *CP*’s second sentence, a similarity all the more significant because Gregory does not mention this concept.) *Ps(P)*’s *scylda* translating *iniustitias* is a deliberate variation from “normal” *unriht* to avoid repetition—the latter was used in the preceding clause—and to echo *scylda* of the Introduction and verses 2, 3, and 5 (1°). Likewise, *CP*’s *arleasnesse* (unique in that work) is probably also a deliberate variation to avoid repetition of *unriht* (its normal translation of *impietas*), which *Ps(P)* has here. Finally, *Ps(P)*’s rendering of *cordis* by *scylda*, rather than *CP*’s literal *heortan*, probably reflects its interpretative emphasis on *scylda* (cf.

³⁹For a different explanation, see Bately, “Authorship,” p. 77, n. 60.

also Ga. *peccati*); in any case a literal translation of *cordis* would have been redundant, since the previous verses had emphasized the interiority of the psalmist's sin.

Next, the differences in content and interpretation. Conceivably, *CP*'s source, Gregory, contained the variant *Domine* (a *Vetus Latina* reading found in early *Romanum* psalters), hence its vocative *Dryhten*; whereas *Ps(P)* probably used a *Romanum* psalter with the primary reading *Domino*, which was treated as indirect object of *pronuntiabo*, hence "þa Gode andetan." (Compare *CP*'s explanatory "he him ondettan sceolde.") As a translation of *et tu remisisti*, *CP*'s causal "forðæm ðu forgeafe" reflects Gregory's interpretation that the psalmist decided to acknowledge his sins because he knew that God had already cleansed his impiety; whereas *Ps(P)*'s temporal "þu me þa forgeafe" culminates a process of self-knowledge and repentance (developed in vv. 3–5) whereby, once the psalmist decides to acknowledge openly his hidden sin, God forgives him. Significantly, the same interpretation is given in a subsequent comment in *CP* 419.11–12 (Gregory 109C), "hio [sc. the premeditated sin] him sona forgiefen wære swa he geðoht hæfde ðæt he hi ondettan wolde." Other agreements between *CP* and *Ps(P)*, which imply a fundamentally similar interpretation of Ps. 31.5, are (1) interpreting *dixi* as a mental process, "ða he getiohchod æfde" and "þa cwæð ic on minum mode"; (2) rendering *pronuntiabo* by "ondettan" (in *CP*'s second sentence); and (3) emphasizing the speaker's guilt with reflexive *self*.

- (7) Ps. 39.10–11 . . . *ecce labia mea non prohibebo Domine tu cognouisti*
 (11) *iustitiam tuam non abscondi in corde meo ueritatem*
tuam et salutare tuum dixi

Ps(P)

. . . minum weolorum ic ne for-
 beode ac bebeode þæt hy þæt
 sprecon symle. Drihten, þu wast
 þæt ic ne ahydde on minum mode
 þine rihtwisnesse, ac þine soð-
 fæstnesse and þine hælo ic sæde.

CP 381.10–12 (Gregory 97B)

Dryhten, ðu wast ðæt ic ne wyrne
 minra welera, & ðine ryhtwis-
 nes[se] ic ne diegle on minre heor-
 tan; ðine hælo & ðine ryhtwisnesse
 ic secgge.

In *CP*'s Latin source this psalter quotation would have been presented as a continuous passage without verse division, so that *Domine tu cognouisti* could be read as forming a single sentence with the preceding clause *ecce labia mea non prohibebo*; in *Ps(P)*'s source, an English *Romanum* psalter, *Domine tu cognouisti* marks the beginning of a new verse and sentence, and *ecce . . . prohibebo* the last clause of the preceding verse. Consequently, both translations have the same clause "Drihten þu wast" but governing different noun clauses: in *CP*, "ðæt ic ne wyrne minra welera"

(*labia mea non prohibebo*); in *Ps(P)*, “þæt ic ne ahydde on minum mode þine rihtwisnesse” (*iustitiam tuam non abscondi in corde meo*). Thus, the difference between the two translations arises from the different physical layout of their respective sources. The other major difference, *Ps(P)*’s expansion of the first Latin clause into two of Old English, probably reflects the influence of psalter commentary and the paraphrast’s striving for rhetorical effect with word play between negative *forbeode* and positive *bebeode*.⁴⁰ The disagreements between the two passages in verbal tense result from different contexts: in *CP* David speaks of immediate events; in *Ps(P)*, in accordance with the guidelines of the Introduction, he focuses on actions of the past. Finally, both share unusual similarities: omitting a translation of *ecce*; rendering perfect *cognouisti* with the present of a verb, *þu wast*, which normally translates *scire*; and (*CP* only) translating *ueritatem* with *ryhtwisnesse*, a treatment well attested elsewhere in *Ps(P)*.⁴¹

(8) Ps. 48.8–9 . . . *non dabit Deo placationem suam* (9) *nec pretium redemptionis animae suae* . . .

Ps(P)

nan broðor . . . ne deð to goode þa hwile þe he her byð. Gylde for þy him sylf and alyse his sawle þa hwyle ðe he her sy, for þam se broðor oþþe nyle oððe ne mæg, gif he sylf na ne onginð to tilianne þæt he þæt weorð agife to alysnesse his sawle.

CP 339.9–12 (Gregory 88A)

He ne sealde Gode nanne metsceat for his saule ne nænne geðingsceat wið his miltse. Ðæt is ðonne se medsceat wið his saule ðæt he him gielde god weorc for ðære

Although the two passages present such fundamentally different interpretations as to preclude meaningful comparison, both find the same meaning in *placationem suam*, the necessity of good works to save a man. In any case, *Ps(P)*’s interpretation probably derives directly from Alfred’s *Solil*.⁴²

Thus, a comparison between the shared psalter translations in *Ps(P)* and *CP* shows that the differences between them do not necessarily indicate different authorship; all could be explained as the work of a single author adjusting his translation to different sources and contexts. In fact, underlying the differences are agreements in word choice, in methods of translation, and in interpretation, which can be added to the numerous agreements in content and phrasing about to be discussed.

⁴⁰Cf. Norman F. Blake, *The Phoenix* (London, 1964), p. 26, who notes as characteristic of this poem the rhetorical device of “first stat[ing] a negative, and then its opposite.”

⁴¹E.g., Pss. 14.3 and 24.10, altogether 11x.

⁴²See II (3), below.

I. *Ps(P)* and the works of Alfred show numerous agreements in phrasing. The following are noteworthy because they depart from a literal, word-for-word, translation of their respective Latin sources:

- (1) *Ps(P)* 9.22 "to þære tide þe us nyðþearf wæs" (Ro. *in oportunitibus in tribulatione*)
CP 89.20 "on ðæm dæge ðe him niedðearf wæs" (Gregory 30B: "in die Domini" = Ez. 13.5).
- (2) *Ps(P)* 10.7 "hi gewyrpð mid grine" (Ro. *pluit super peccatores laqueos*)
CP 309.17–18 "hit ða gewearp mid synne grine" (Gregory 81B: "in peccati laqueo strinxit").

Distinctive in both is the perfective use of *geweorpan*, 'to throw and catch',⁴³ and the instrumental *mid grine* for which neither Latin source has an equivalent.

- (3) *Ps(P)* Introd. 14 "Dauid . . . þa he adrifen wæs of his earde" (Arg. [a]: "in captiuitate")
CP 37.3–4 "Se ilca Dauid . . . ðone kyning ne yfelode, ðe hine . . . of his earde adræfde" (Gregory 17B: "ferire deprehensum persecutorem noluit")
Bo 63.14–15 "gif hwelc swiðe rice mon wyrð adrifen of his earde" (Boethius III.4.11: "si qui multiplici consulatu functus in barbaras nationes forte deuenerit").
- (4) *Ps(P)* 24.7 "þa scylda . . . þe ic wende þæt nan scyld nære" (Ro. *delicta . . . ignorantiae meae*)
CP 39.5–6 "he wende ðæt hit nan syn nære" (Gregory 17C: "Neque enim peccare se Ezechias credidit").
- (5) *Ps(P)* 41.8 "Seo neolnes cliopað to þære neolnesse, and heo on-cwyð for þære stemne eorðan wæterædra" (Ro. *abyssus abyssum inuocat in uoce cataractarum tuarum*)
Bo 57.19–20 "þincð him wynsumre þæt him se weald oncweðe 7 hi gehiran oðerra fugla stemne" (Boethius III. m. 2.26: "siluas dulci uoce susurrat").

Common to both passages is the imaginative addition of the echo (*oncweðan*).⁴⁴

⁴³A usage apparently attested only in *Ps(P)* and *CP*; see BTS, s.v., IV.

⁴⁴For other examples of close verbal parallels between *Ps(P)* and Alfred, see Bromwich, "The Translator," pp. 297–300.

II. More significantly, *Ps(P)* and Alfred have in common additions to their respective Latin sources, which agree in both content and phrasing.

- (1) *Ps(P)* 35.13 “þa þe unriht wyrce[n] and him þæt licað” (Ro. *qui operantur iniquitatem*)
Bo 103.17–19 “swa hwa swa mid fulle willan his mod went to ðæm yflum ðe he ær forlet, 7 hi ðonne fullfremeð, 7 hi him þonne fullice licað” (Boethius III. m. 12; no immediate source).

Both passages define wicked behavior as both doing evil and taking pleasure in it.

- (2) *Ps(P)* 40.2 “him þonne gefultumað gif hine to onhagað; gif hine ne onhagað, þonne ne licað him, þeah, his earfoðu” (no immediate source; see relevant Commentary)
Bo 142.19–20 “Gif men to goodum weorce ne onhagie, hæbbe goodne willan; þæt is emngood” (Boethius V.3; no immediate source).

The central idea of both is that a man genuinely unable to provide alms (*ne onhagian*) can adequately compensate with good will towards his neighbor. This idea almost certainly derives from Augustine’s *Enchiridion* (Bk. XIX.72–73), 88.38–89.46: “Multa itaque genera sunt eleemosynarum. . . . Sed ea nihil est maius. . . . ut tuum quoque inimicum diligas, et ei qui tibi malum uult et si potest facit, tu semper *bonum uelis faciasque quod possis*.” Furthermore, both observe that this attitude earns God’s temporal favors: in *Ps(P)* material help (“þone . . . becymð”), in *Bo* (142.18–19) a longer life (“oð oreldo hi hine hwilum gelettað”).⁴⁵

- (3) *Ps(P)* 48.8–9 “nan broðor opres sawle nele alysan of helle, ne ne mæg . . . gif he sylf . . . ne deð to goode . . . se broðor opþe nyle oððe ne mæg, gif he sylf na ne onginð to tilianne” (Ro. *frater non redemit redemit homo . . . nec pretium redemptionis animae suae*)
Solil 69.5–14 “Ða yfelan þanne ne magon nawðer ne heora freo[n]dum, ne heom selfum nane goode [ne beon]. . . . Ac hym byð þonne swa swa þam mannum þe her beoð on sumes kincges carcerne gebrohte, and magon geseon ælc[e] dæge heora freond, and geahsian be heom þæt þæt hy willað, and ne magon heom þeah na nane gode

⁴⁵On this theme in *Bo*, see Otten, *König Alfreds Boethius*, pp. 50–51.

ne beon. Ne hi hym þe ma oððe nellað, oððe ne
magon" (no immediate Latin source).

Ps(P)'s theme of the evil man's unwillingness and inability to save his brother's soul from Hell's torments does not derive from psalter commentary;⁴⁶ it can only be fully understood by reference to the *Solil* passage, part of a long elaboration of the parable of Lazarus and Dives. There the folly of Dives's request that a message be sent to his wicked relatives still living is compared to that of a man in prison who apparently maintains close contact with his friends outside, but in reality "they have neither the wish nor the ability" to help him. The inability of one's friends to help is the commonplace patristic interpretation of the Lazarus and Dives parable, but the idea of unwillingness to help is apparently original to *Solil*.⁴⁷ Both *Ps(P)* and *Solil* combine the two ideas with the same phrasing, "nele/nellað . . . ne mæg/magon."

Since these correspondences did not originate in the respective Latin sources, they would have to be explained as (1) independently composed by two different Old English authors, or (2) independently borrowed from the same external sources by these putative authors, or (3) borrowed by one author directly from the other, or (4) composed by the same author. The first alternative would require an improbable coincidence; the second is hardly more credible since it involves accepting that two different authors not only borrowed exactly the same additions from the same external sources but also expressed them with the same phrasing; the third alternative is possible, though it presupposes a complicated nexus of borrowing among three texts—either the author of *Ps(P)* borrowing from both *Bo* and *Solil*, or Alfred borrowing from *Ps(P)* for these two works on three different occasions.

III. Moreover, the latter possibility can be ruled out by another type of correspondence: *Ps(P)* has phrases and passages, with no basis in the Latin psalms or commentaries, that agree in thought and phrasing with translation passages in Alfred.

- (1) *Ps(P)* 4.5 "Peah hit gebyrige þæt ge on woh yrsien, ne scule ge
hit no þy hraþor þurhteon, þe læs ge syngien" (Ro.
irascimini et nolite peccare)

⁴⁶See Commentary on Ps. 48.8–9.

⁴⁷Carnicelli, *Soliloquies*, p. 106 (note on 96.11–13), points to Gregory's *Homiliae in Evangelia* Bk. II, Hom. 40 (PL 69, 1308), and (pseudo-) Jerome's *Expositio Quatuor Evangeliorum* (PL 30, 575) for parallels to the *Solil* passage. But Gregory (1308B) discusses only the possibility that certain souls are willing but unable to help the damned, and pseudo-Jerome makes no mention of this theme at all.

- Ps(P)* 23.4 “se þe ne hwyrð his mod æfter idlum geþohtum and him mid weorcum fulgæð (þeah hi him on mod cumen)” (Ro. *qui non accepit in uano animam suam*)
- CP* 71.13–15 “Mennisclic is ðæt mon on his mode costunga ðrowige on ðæm luste yfles weorces, ac ðæt is deofullic ðæt he ðone willan ður(h)teo” (Gregory 26A: “*Humanum quidem est tentationem in corde perpeti, daemoniacum vero est in tentationis certamine et in operatione superari*”).

The Gregorian idea explained in *CP* that evil thoughts are inevitable but only become sinful when carried out (*purhtean*)⁴⁸ is found here in *Ps(P)* applied to two different contexts.

- (2) *Ps(P)* 4.5 “forlætað and hreowsiað þæs” (Ro. *conpungimini*)
- CP* 419.21–22 “ða ðe hi fo(r)lætað, & swaðeah no ne hreowsiað” (Gregory 109D–110A: “*qui deserunt, nec tamen plangunt*”).

Following Gregory,⁴⁹ *CP* devotes a full chapter to defining true repentance as both abandoning (*forlætan*) and repenting of (*hreowsian*) sin, precisely *Ps(P)*’s translation of *conpungimini*.

- (3) *Ps(P)* 10.6 “Se ylca Drihten ahsað rihtwise and unrihtwise, þæt heora ægðer secge hwæt he dyde; þæt he him mæge gyldan be heora gewyrhtum” (Ro. *Dominus interrogat iustum et impium*)
- Bo* 141.7–9 “is an ælmihtig God . . . se gesihð ælces monnes geþoht, 7 his word 7 his dæda toscead, 7 gilt ælcum æfter his gewyrhtum” (Boethius V.2.11: “*ille ab aeterno cuncta prospiciens prouidentiae cernit intuitus et suis quaeque meritis praedestinata disponit*”).

The theme of future reward and punishment proportionate to one’s merits occurs frequently in *Bo* and *Solil*.

- (4) *Ps(P)* 13.2 “Drihten . . . hawað hwæðer he geseo” (Ro. *Dominus de caelo prospexit ut uideat*)
- Solil* 27.12–15 “forðam ælc man ðara þe æagan hefð, ærest hawað þæs ðe he geseon wolde oð ðone first þe he hyt gehawað. þonne he hyt þonne gehawad heafð, ðonne gesyhð he

⁴⁸On Gregory’s distinction between unavoidable and voluntary sin, see F. Homes Dudden, *Gregory the Great*, 2 vols. (London, 1905), 2:391–92.

⁴⁹*Ibid.*, 2:419–24.

hit" (Augustine, *Soliloquia*, 20.1–4: "Non enim hoc est habere oculos quod aspicere aut item hoc est aspicere quod videre. Ergo animae tribus quibusdam rebus opus est: ut oculos habeat, quibus iam bene uti possit, ut aspiciant, ut videat").

The process of perception explained in *Solil* is implied in *Ps(P)*: looking (*aspicere*) precedes seeing (*videre*). Both works use the same verbs (*hawian*, *geseon*) for the two stages of perception.

- (5) *Ps(P)* Introd. 34 "Dauid sang þysne . . . sealm . . . ma witgiende þonne wyrgende oððe wilniende" (no immediate source)
CP 29.8–11 "se sealm scop cuæð: Sien hira eagan aðistode ðæt hi ne geseon. . . . Ne cuæð he ðæt forðyðe he ænegum men ðæs wyscte oððe wilnode, ac he witgode sua sua hit geweorðan sceolde" (Gregory 15B: "Hinc Psalmista non optantis animo, sed prophetantis ministerio denuntiat, dicens . . .").

In both passages the imprecatory force of the psalms is mitigated by presenting David as simply prophesying, rather than willing, the harsh sentiments he expresses.

- (6) *Ps(P)* 49.21 "ic swugode and þolode swylce ic hit nyste" (Ro. *tacui*)
CP 151.22 "ic suugode, suelce ic hit ne gesawe" (Gregory 44C: "quia ego tacens et quasi non videns" = Is. 57.11).

In both passages, *tacere* is translated to mean that God simulates indifference to flagrant sin.

Since these elaborations in *Ps(P)* have no parallels in psalter (and other Latin) commentaries, it may reasonably be assumed that they derive from either Alfred's translations or the Latin sources of the latter. Of the two possibilities, the first seems more likely, judging by the close verbal similarities in the phrasing of shared ideas, including the unusual usage of *hreowsian* with a genitival object.⁵⁰ In that case, the borrowing agreements resulted either from one author, the paraphrast of *Ps(P)*, borrowing from another, Alfred, or from the same author drawing on his own previous works.

IV. What makes the latter alternative likely are certain passages in *Ps(P)* that have close correspondences in Alfred, where the respective Latin originals differ significantly from each other.

⁵⁰On the distinctive use of this verb with genitival object in Alfred and *Ps(P)*, see Hallander, *Old English Verbs*, p. 355.

- (1) *Ps(P)* 9.36 “þæs synfullan . . . þeah hine hwa ahsode for hwi he swa dyde, þonne ne mihte he hit na gereccan, ne gefafa beon nolde þæt he untela dyde” (Ro. *requiretur delictum eius nec inuenietur*)
- CP* 207.1–3 “Ða scamleasa nyton ðæt hie untela doð, buton hit mon him secge, & ðeah hit mon him secge, hie his ne geliefað, buton hie monige menn forðy tælen” (Gregory 57C: “*Illi se delinquere nesciunt, nisi etiam a pluribus increpentur*”).

Both passages describe the obdurate sinner, blind to the evil of his sin and, when it is pointed out to him, unwilling to admit it.

- (2) *Ps(P)* 13.3 “Hi synt byrgenum gelice: seo byð utan fæger and innan ful” (Ro. *sepulchrum patens est guttur eorum*)
- CP* 449.6–8 “Be swelcum monnum cwæð Dryhten ðæt hi wæren gelicost deadra manna byrgenum, ða bioð utan oft swiðe wlitige geworhte, & bioð innan swiðe fule gefylde” (Gregory 119D/120A: “*Quos recte sepulcra dealbata speciosa exterius, sed mortuorum ossibus plena Veritas vocat*”).

Whereas the Latin psalter commentaries interpret *patens* as the physical corruption of the tomb (Cassiodorus, for example, describes its *fetidos odores*), *Ps(P)* expresses the opposite idea: the tomb is outwardly beautiful, inwardly (and secretly) corrupt. The idea ultimately derives from Mt. 23.27, but the similar phrasing of it in *Ps(P)* and *CP*, including the clarification of the sepulchral metaphor as a simile, points to a direct relationship between the two works.

- (3) *Ps(P)* Intro. 18 “. . . gesceafta, ðe he gesceop mannum to ðeowian[ne], ne for ðy þæt þa men sceoldon him ðeowian” (Arg. [a]: “*elementa a se creata componit ut per ipsa possit agnosci*”)
- Bo* 32.8–12 “ge ne ongitað hu micelne teonan ge doð Gode eowrum scippende, forþamþe he wolde þætte ealle men wæran ealra operra gesceafta wealdendas; ac ge underþeodað eowre hehstan medemnesse under þa eallra nyðemestan gesceafta” (Boethius II.5.26–27: “*nec intellegitis quantam conditori uestro faciatis iniuriam. Ille genus humanum terrenis omnibus praestare uoluit, uos dignitatem uestram infra infima quaeque detruditis*”).

Although taking from the Arg. (a) its basic idea that God made creatures for a specific purpose, *Ps(P)* rejects its explanation of that purpose to present a different concern: created things were meant to serve, not enslave, man—precisely the theme of the Boethian passage.

- (4) *Ps(P)* Introd. 35 “he genam his ceac and his spere on his getelde on niht to tacne þæt he inne mid him slæpendum wæs” (Arg. [a]: “eum necare ualens scyphum tantum pro signo fidei hastamque subripuit”)
CP 197.21–22 “forcearf his mentles ænne læppan to tacne ðæt he his gewald ahte” (Gregory 55D: “oram chlamydis ejus absceidit”).

Although referring to two different episodes in the biblical story of David’s flight from Saul (1Sm. 26.6–16 and 24.1–15, respectively), *Ps(P)* and *CP* find in their respective event the same significance: David’s power over Saul. Moreover, in both works that idea is similarly phrased (“to tacne þæt he . . . wæs/ahte”), even though neither is a literal rendering of its source.

- (5) *Ps(P)* 44.10 “stent cwen þe on þa swyðran hand . . . þæt ys, eall Cristnu gesamnung” (Ro. *adstetit regina a dextris tuis*)
CP 381.19–21 “ðonne wilnað se brydguma, ðæt is Crist, ðæt he gehire ða stemne ðære bryde, ðæt is Cristenra monna gesomnung” (Gregory 97B/C: “Ecclesia quippe in hortis habitat . . . quam uidelicet vocem sponsus audire desiderat”).

Despite the fact that the two passages refer to different biblical books, the Psalms and the Song of Songs, their agreement covers not only the allegorical interpretation of *cwen/bryd* as the Church (the assembly of all Christians) but also her marriage to Christ (*þe/brydguma*).

- (6) *Ps(P)* 48.9–10 “fullneah ælc mann þæs tiolað fram þæm anginne his lifes oþ þæne ende, hu he on ecnesse swincan mæge” (Ro. *laborauit in aeternum et uiuet in finem*)
CP 239.20–23 “Ða ðe meahton Godes friend beon butan gesu[i]nce, hie suuncon ymb ðæt hu hie meahton gesyngian. . . he wile geearnian mid his gesuince his agenne deað” (Gregory 65A: “cumque vivere simpliciter renunt, laboribus exigunt ut moriantur”).

The same basic idea governs both passages: mankind’s perversity in toiling for its own damnation.

Discussing the same type of correspondence between passages in *Solil* and *Bo*, Frank G. Hubbard⁵¹ argued that it is not very probable that two different translators rendering the same Latin original would use the same form of expression; even less probable that they would use "the same expression to render Latin passages differing widely in expression"; and "in the highest degree improbable, if not impossible, that a translator would borrow expressions from the translation of a different work by another man."⁵² Yet, this last possibility cannot be ruled out. Arguably, the author of *Ps(P)* could have been someone so familiar with Alfred's translations and their Latin originals that "remembering that Alfred had previously translated the same idea that now confronted him, he . . . checked . . . to see how Alfred had phrased it."⁵³ Or, conceivably, he might have borrowed all these expressions (already combined) from Alfred's handbook, in which (according to Asser) the king recorded memorable passages from biblical and patristic sources.⁵⁴ In answer to these arguments, there is the evidence of a fifth category of agreements.

V. *Ps(P)* shares with Alfred idiosyncratic translations of certain Latin words and phrases. Not only do these shared translations differ significantly from the conventional translations of such words, they imply a personal interpretation or preference.

(1) *Ps(P)* 1.1 "on heora wolbærendum setle" (Ro. *in cathedra pestilentiae*)

CP 435.19 "on ðæm wolberendan setle" (Gregory 115B: "*in cathedra pestilentiae*" = Ps. 1.1).

Peculiar in both is the translation of the noun *pestilentiae* by an attributive adjective *wolberende* and the choice of the latter, which properly translates *pestifer*. In *CP* this choice was probably determined by an immediately preceding occurrence of *wolberende* (415.12) translating *pestifer* (Gregory 108B).

⁵¹"The Relation of the 'Blooms of King Alfred' to the Anglo-Saxon Translation of Boethius," *Modern Language Notes* 9 (1894): 161–71, at p. 171; see also Carnicelli, *Soliloquies*, p. 32.

⁵²Hubbard, "Relation of the 'Blooms,'" p. 166.

⁵³Carnicelli's words, *Soliloquies*, p. 31.

⁵⁴As described in Asser's *Life of King Alfred*, ed. William H. Stevenson (Oxford, 1959), §§24, 88–89 (pp. 21, 73–75); translated in Keynes and Lapidge, *Alfred the Great*, pp. 75, 99–100.

- (2) *Ps(P)* 7.16 "He adylfð þone pytt, and he hine ontynð" (Ro. *lacum aperuit et effodit eum*)
LawsA/EI 22(E) "Gif hwa adelfe wæterpyt oððe betynedne ontynne 7 hine eft ne betyne" (= Ex. 21.33 *si quis aperuerit cisternam et foderit et non operuerit eam*).

Both passages not only translate *aperire* and (*effodere* with the same verbs (*ontynan* and *adelfan*, respectively), they also present them in inverted order, presumably a reflection of the translator's commonsense view that digging a pit precedes the (re-)opening of it.

- (3) *Ps(P)* 14.1 (and *passim*) "on þinum temple" (Ro. *in tabernaculo tuo*)
CP 101.24 "Moyses oft eode inn & ut on ðæt templ" (Gregory 33B, "Moyses crebro tabernaculum intrat et exit").

In the Vulgate Old Testament the dwelling of Yahweh is called either *tabernaculum* or *templum*, the former denoting the tent that temporarily housed the Ark of the Covenant, the latter the permanent home of the Ark, the Temple at Jerusalem.⁵⁵ Old English translations of these two words are as follows: *tabernaculum*, whether it means the home of the Ark or any tent, is normally translated by *geteld* or *sele(ge)sceot*; *templum* by *tempel*.⁵⁶ The sole exceptions are *Ps(P)* and *CP*, which diverge from this predictable pattern as follows: where *tabernaculum* refers to the tent containing the Ark, they translate with *tempel*; in all other instances with *geteld*.⁵⁷ Underlying this curious usage is the pious attitude of a translator unwilling to describe God's earthly dwelling as a tent.

⁵⁵See entries on "Tabernacle" and "Temple" in *Catholic Biblical Encyclopedia: Old Testament*, ed. John E. Steinmueller and Kathryn Sullivan (New York, 1956), and in *Dictionary of the Bible*, ed. James Hastings, rev. Frederick C. Grant and H. H. Rowley (New York, 1963).

⁵⁶For other (rare) Old English translations of *tabernaculum*, see Gneuss, *Lehnbildungen*, no. 65.

⁵⁷Thus *tabernaculum*, which in the psalms almost always refers to God's dwelling, is translated in *Ps(P)* by *tempel* (11x); even *habitationem* (Ps. 32.14) with the same meaning is translated by *tempel*. Of the three instances where *Ps(P)* translates *tabernaculum* by *geteld*, one refers to Saul's tent (Introd. 35) and one to the dwelling of the foolish rich (Ps. 48.12); the third (Ps. 26.5), although referring to God's dwelling, is probably a deliberate variation in word choice to avoid repeating *tempel*, which occurs just before, and in any case is collocated with *templ*. In *CP* all occurrences of *tabernaculum* are translated by *templ*: some, 101.24, 103.4 and 5 (Gregory 31A, 33B), refer to the home of the Ark; the others, 133.10 and 12 and 135.6 (Gregory 40A–C), to the Temple at Jerusalem. *CP* has no instance of *geteld*, because Gregory does not use *tabernaculum* in any other than a religious sense.

- (4) *Ps(P)* Introd. 16 "Dauid . . . his fynd þe his ehton butan scylde" (Arg. [a]: "Dauid . . . quem inimici gratis impugnabant")
Ps(P) 34.19 "mine fynd . . . me hatiað butan scylde" (Ro. *qui oderunt me gratis*)
CP 355.14–15 "Ic lufode ða ðe sibbe hatodon, & ðonne ic him cidde, ðonne oncuðon hie me butan scylde" (Gregory 91C: "*Cum his qui oderunt pacem, eram pacificus, cum loquebar illis, impugnabant me gratis*" = Ps. 119.7).

Gratis, as found in all three Latin sources above, means 'without cause, unjustly' and is normally translated in Old English by *butan gewyrhtum/geearnungum* or *be ungewyrhtum*. But in the above Old English passages it is translated by *butan scylde*, the phrase normally used for Latin *sine culpa*. All three, although from different contexts in the psalms, present the same theme of David as the innocent victim of persecution at the hands of those whom he tries to love.⁵⁸ This thematic emphasis on David's innocence presumably caused the translator to mentally shift the adverbial modifier *gratis* from the verb denoting the hostile action (*impugnabant/oderunt*) to its object and victim, David, hence the translation *butan scylde*. Significantly, outside of this special context, both *Ps(P)* and *CP* observe the normal usage of *butan gewyrhtum scylde* translating *sine culpa*.⁵⁹

- (5) *Ps(P)* 16.8 "Geheald me, Drihten, and beorh me, swa swa man byrðð þam æplum on his eagam mid his bræwum" (Ro. *custodi me Domine ut pupillam oculi*)
Bo 133.11–13 "sum wis mon cwæð þæt se godcunda anwald gefri-oðode his deorlingas . . . 7 hi scilde swa geornlice swa (swa) man deð þone æppel on his eagan" (Boethius IV.6; no immediate source).

Distinctive in *Ps(P)* is the translation of Latin *ut pupillam oculi* (which admits of several syntactical interpretations)⁶⁰ as a simile with an exact syntactical correspondence of elements with the preceding clause, so that God protecting the psalmist is paralleled by man protecting the pupil of his eye.⁶¹ The same comparison, with the same treatment of its elements, is

⁵⁸Thus, in Introd. 16 David is presented as the victim of Saul (see Commentary), and in Ps. 34.14 as persecuted by those to whom he "tilode to licianne and to cwemanne," while in *CP* the theme is explicit.

⁵⁹E.g., *Ps(P)* 34.7, *CP* 33.16.

⁶⁰E.g., the Old English interlinear glossed psalters treat it as a phrase; thus *Ps(C)*: "geheald me drihtyn swa swa seon eagan undyr sceade."

⁶¹For other examples in *Ps(P)* of this treatment, see Pss. 2.9 and 17.43.

found in the *Bo* passage, with the addition of the quality of comparison, *geornlice*. Furthermore, the use in *Ps(P)* and *Bo* of *æppel* to translate *pupilla* is otherwise attested only in *CP*.⁶²

- (6) *Ps(P)* 17.29 “For þam þu onælest min leohtfæt, Drihten, min God, onlyht mine þystru” (Ro. *quoniam tu inluminas lucernam meam Domine Deus meus inlumina tenebras meas*)
CP 259.11–13 “Æresð he hiene onlieht mid his leohtfæte, ðonne he hiene gelieffæsð, & eft he hine onlieht, ðonne he hiene onæld mid ðæm tapure ðæs go(d)cundan lieges” (Gregory 69B: “*Lucerna Domini . . . Divini afflatus illuminatio, cum in mentem hominis venerit, eam sibimetipsi illuminans ostendit*”).

The lamp as a metaphor of divine illumination is commonplace; what is unusual is the expansion of the metaphor to include kindling (*onælan*) of the lamp. In order to incorporate this idea, the translator in both passages has done violence to the Latin root *illumina-*. Thus, in *Ps(P)* *onælest* replaces what should have been a translation of *inluminas*; in *CP* *he hiene onæld . . . lieges* translates *Divini afflatus illuminatio*. Arguably, what underlies these unusual translations is authorial interest in the operation of the lamp, a concern that recalls Asser’s account of how King Alfred devised a lamp for his personal use.⁶³

- (7) *Ps(P)* 17.43 “herestrætum” (Ro. *platearum*)
CP 373.13 (and passim) “herestrætum” (Gregory 95C, “*plateis*”).

Lat. *platea* is normally translated in Old English by *stræt*, in accordance with its Classical (and patristic) Latin meaning ‘a broad way in a city, a street’. The distinctive translation *herestræt*, ‘a highway’,⁶⁴ which reflects the medieval Latin meaning of *platea*,⁶⁵ is found among Old English works only in *Ps(P)* and *CP*, thus suggesting a common translator.

The agreements between *Ps(P)* and Alfred’s works in ideas, in the phrasing of these ideas, and in idiosyncracies of translation are best

⁶²See Chap. 5, p. 69 and n. 130.

⁶³See Asser’s *Life of King Alfred*, ed. Stevenson, pp. 89–91 (§§103–4); translation (and notes) by Keynes and Lapidge, *Alfred the Great*, pp. 107–9.

⁶⁴On *herestræt*, see BT, s.v.; *CP* (Sweet’s edition), 2:491; and Wack, *Über das Verhältniss*, p. 11.

⁶⁵See J. F. Niermeyer, ed., *Mediae Latinitatis Lexicon Minus* (Leiden, 1976), s.v. 1.

explained by common authorship.⁶⁶ Nor do occasional dissimilarities between the two in translating the same Latin sources prejudice this claim, since they reveal, in fact, a similar underlying method of translation. When to these fundamental agreements are added many other types of evidence (especially that of word choice), which, despite their disparate nature, harmonize as to time, place, or person, the only reasonable conclusion is that Alfred was the author of *Ps(P)*.

Granted this claim, where does *Ps(P)* fit in the chronology of his works? One clue is provided by the evidence just discussed, which shows that while *Ps(P)* contains many ideas and expressions formulated in *CP*, *Bo*, and *Solil*, they, in contrast, reveal no trace of *Ps(P)*'s distinctive exegesis, a lack especially noticeable in the ten psalm quotations that *CP* shares with *Ps(P)*. And whereas the shared ideas can be accounted for in these three works by reference to their respective Latin sources, either as direct translation or paraphrastic elaboration, in *Ps(P)* they are manifestly additions. Moreover, some of the latter are sufficiently awkward in their new context to suggest the activity of an author superimposing on his paraphrase of the psalms favorite ideas developed in his earlier works.⁶⁷ Chronologically, this conclusion is consistent with William of Malmesbury's statement that Alfred was engaged in a translation of the psalms at the time he died (899).

A final question is *Ps(P)*'s place in the Alfredian canon.⁶⁸ Should it be regarded as a product of his ambitious plan of translations? Certainly it deserves to be described as one of the books "ðe niedbeðearfosta sien eallum monnum to wiotonne" (*CP* 7.7). The psalter was the book of the Old Testament most widely used in the Middle Ages: it was the school book from which the beginner learned to read and write Latin, a concern that Alfred specifically addressed in his preface to *CP*,⁶⁹ and it provided the basic text for both private devotions and the liturgical observance of the Divine Office. Moreover, the markedly didactic character of *Ps(P)* in style and content reveals an author with pedagogical concerns similar to those stated in the preface to *CP* and implied in Alfred's other translations. At the same time personal considerations cannot be ignored. As attested by Asser,

⁶⁶For numerous other agreements between *Ps(P)* and the works of Alfred, see Commentary on Pss. 5.5, Introd. 8, 9.35, 10.7, 13.1 and 3, 15.10, 16.5, 17.43, 22.4 and 5, 24.7, 26.14, 28.6, 30.21, 32.14 and 17, 34.14, 35.11, 37.2 and 11, 38.7 and 14, 44.4 and 10, 48.13, 49.21, 50.4 and 10.

⁶⁷See especially IV (2) and (3), above.

⁶⁸See also Janet M. Bately, *The Literary Prose of King Alfred's Reign: Translation or Transformation? An Inaugural Lecture . . . at University of London King's College* (London, 1980); Keynes and Lapidge, *Alfred the Great*, pp. 31–32; and Frantzen, *King Alfred*, pp. 101–5.

⁶⁹*CP* 7.13–15: "lære mon siððan furður on Lædengedioðe ða ðe mon furðor læran wille & to hieran hade don wille."

his biographer and confidant, Alfred had a special devotion to the psalms, reciting them daily.⁷⁰ In sum, there were weighty reasons, public and private, why Alfred would have undertaken the translation that has survived as the first fifty Prose Psalms in the Paris Psalter.

⁷⁰See Asser's *Life of King Alfred*, ed. Stevenson, p. 59 (§76); Keynes and Lapidge, *Alfred the Great*, p. 91.

THE TEXT

Editorial Procedures

The layout of the Old English text reflects that of the manuscript: for each psalm its Introduction followed by the paraphrase of the psalm proper, the latter arranged according to the verse division of the manuscript. Within each Introduction different levels of interpretation are identified as follows: 1° historical/Davidic, 2° second historical, 3° Christological, 4° moral. Within the paraphrase proper, the manuscript convention of marking a new verse with a large illuminated letter is replaced by a system of simple arabic numerals in sequence. This system allows ready reference to the two previous editions of the Prose Psalms (Thorpe; Bright and Ramsay),¹ to editions of the interlinear Old English glossed psalters, and to the *Microfiche Concordance to Old English* and the *Toronto Dictionary of Old English*, all of which follow basically the same numbering.²

A second numbering system, arabic numerals in round brackets, has been supplied to mark the division and numbering of verses according to the *Gallicanum* (Vulgate) psalter. The second system makes possible comparisons between the Prose Psalms and the Latin psalters and commentaries, especially Weber's critical edition of the *Romanum*. All references to *Ps(P)* in all parts of the present edition (including the textual apparatus, the Introduction, Commentary, and Glossary) follow the second system.

Omitted are the two Latin texts accompanying the Old English in the manuscript, the individual rubrics entered between the Introductions and the

¹The editions of Thorpe and Bright-Ramsay depart from the division and sequence of verses of the Paris manuscript as follows: at Ps. 12, v. 5 (here identified by the verse sequence of the manuscript) they combined vv. 5 and 6; at Ps. 16, v. 13 they combined the first sentence of v. 14 with v. 13; at Ps. 17, v. 36 they combined the first clause of v. 37 with v. 36; at Ps. 18, v. 7 they combined vv. 7 and 8 (thus their number of verses is one short); at Ps. 24, they combined vv. 7 and 9 as v. 8, and labeled v. 8 as v. 7 (their numbering of vv. 10–21 is one verse short); Ps. 37, v. 8 they divided into vv. 8 and 9 (their numbering of subsequent verses is one too many); Ps. 38, v. 6 they divided into vv. 6 and 7, Ps. 38, v. 7 into vv. 8 and 9, and Ps. 38, v. 11 into vv. 13 and 14 (their numbering thereafter is off by three); at Ps. 44, v. 4 they incorporated its first clause in v. 3, likewise at Ps. 44, v. 16 they combined its first sentence with v. 15; and at Ps. 49, v. 8 they began with the final clause of v. 7.

²The *Microfiche Concordance to Old English* cites Bright-Ramsay's edition; the *Toronto Dictionary of Old English* uses Thorpe's edition.

paraphrase, and the parallel *Romanum*. Supplied in square brackets is the nineteenth-century pagination of the manuscript, which was also used in the recent facsimile.

The aim of the present edition is to restore as completely as possible the text of the Prose Psalms as it is preserved (in somewhat modernized, late West Saxon, form) in the Paris Psalter. Emendation has been attempted only where the text does not make good sense or violates the normal rules of grammar (which does not include mere spelling or phonological variants) and then only if the Latin sources or paleographical considerations offer supporting evidence.³ Editorial emendations in the form of additions are marked by square brackets. Other emendations are indicated by italicizing the relevant (or nearest) word. In the latter instances the manuscript reading is given in the apparatus, preceded by the emended form introduced by a single square bracket. Emendations proposed by earlier scholars and editors, but only those that involve issues of translation and interpretation, are discussed in the relevant Commentary.⁴

The editorial decision to supply modern punctuation (despite criticisms of the practice)⁵ is guided by several considerations. The punctuation of the manuscript, which merely marks the end of an individual verse, is altogether inadequate. In any case, this punctuation is effectively reflected in the present edition, which marks the beginning of each new verse with an arabic numeral, and can be readily consulted in the facsimile edition. More importantly, not to provide punctuation would mean ignoring the numerous interpretative issues raised by the text itself. Although the present edition cannot pretend to have resolved all of these, it does at least address them in the Commentary.

³E.g., at Ps. 18 (Introd.), “he gesceop mannum to ðeowian[ne], ne for ðy . . . ,” although the addition of the inflection *ne* is arguably unnecessary since examples of the uninflected infinitive occur sporadically in Old English, I emended because the immediately following *ne* suggests a scribal haplography. See relevant Commentary.

⁴Consequently, the fairly frequent (West Saxon) normalizations introduced by both Thorpe and Bright-Ramsay in their editions are ignored in the Commentary, though recorded in the Apparatus. A noteworthy feature of Bright-Ramsay’s edition is its dependence on Thorpe’s edition, including many errors of the latter. See, e.g., note 1 above and the Commentary on Ps. 20.5.

⁵See, e.g., Bruce Mitchell, “The Dangers of Disguise: Old English Texts in Modern Punctuation,” *Review of English Studies* 31 (1980): 385–413, and “*The Dream of the Rood* Repunctuated,” in *Words and Works: Studies in Medieval English Language and Literature in Honour of Fred C. Robinson*, ed. Peter S. Baker and Nicholas Howe (Toronto, 1998), pp. 143–57, though Mitchell’s primary concern was with poetic texts. On the editing of prose texts, see Helmut Gneuss, “Old English Texts and Modern Readers: Notes on Editing and Textual Criticism,” *ibid.*, pp. 127–41.

A sequence of widely spaced asterisks indicates missing line(s); a sequence of three uninterrupted dots in angled brackets, missing word(s) that cannot be supplied with any certainty. Abbreviations (listed in Chap. 1.I.I) are silently expanded, except for unconventional and arbitrary ones, which are noted in the apparatus. The Tironian 7, both when it occurs independently as a conjunction and when it forms the first element of a compound word, is always expanded to *and*. Accent marks are omitted.

Word division is generally that found in J. R. Clark Hall's *A Concise Anglo-Saxon Dictionary* (4th ed.). Additionally, the following practices are observed: *up(p)* occurring immediately before forms of the verbs (*a*)*hebban*, *aræran*, *arisan*, *astigan* is combined with them; likewise, *in(n)* before *gan* and *on* before *steppan*; the elements of prepositional conjunctions/adverbs are printed as separate words, for example, *for þam þe*, *to þam þæt*; likewise with the collocations *eac swa (ilce)*, *ealne weg*, *se þe*, *swa þer*; and *Domesdæg* is treated as a compound.

The Apparatus

The apparatus accompanying each psalm has two parts, the first covering the Introduction, the second the paraphrase proper. The need for a separate apparatus for the Introductions is to allow for the recording of variant readings from the other surviving manuscript witness, the Vitellius Psalter (Vi). Since the latter's readings are usually fragmentary, the following policy is adopted in recording them: angled brackets enclosing one or two dots indicate a corresponding loss of letters, three dots the loss of three or an indeterminate number of letters. Also included in this apparatus are readings proposed by Bright and Ramsay (B-R) in their edition of *Ps(P)* that are no longer visible.⁶ Reference is also made to Pulisano's (Pul.) edition of the Vitellius Introductions,⁷ but only in those rare instances where his readings differ from my own transcription (done in June, 1982).

Both parts of the apparatus record the following: (a) damage or loss in the manuscript where it affects the reading; (b) scribal alterations (apparently all done by the scribe of the manuscript, W); (c) the manuscript reading, where an emendation is present in the edition; and (4) emendations made (and incorrect readings given) by B-R. In the apparatus to the Introductions all of these records are footnoted; in the apparatus to the paraphrase they appear under the number of the verse (*Gallicanum* numbering) in which they occur. A (1°), (2°), (3°), or (4°) after a reading indicates, respectively, the first, second, third, or fourth occurrence of that word.

⁶Bright's collation was made before the manuscript was repaired and rebound (1954).

⁷Phillip Pulsiano, "The Old English Introductions in the *Vitellius Psalter*," *Studia Neophilologica* 63 (1991): 13-35.

Psalm 1¹

1. (1) Eadig byð se wer þe ne gæð on geþeaht unrihtwisra, ne on þam wege ne stent synfulra, ne on heora wolbærendum setle ne sitt;

2. (2) ac his willa byð on Godes æ, and ymb his æ he byð smeagende dæges and nihtes.

3. (3) Him byð swa þam treowe þe byð aplantod neah wætera rynum,

4. þæt sylð his wæstmas to rihtre tide; and his leaf and his blæda ne fealwiað ne ne seariað. Swa byð þam men þe we ær ymbspræcon: eall him cymð to gode þæt þæt he deð.

5. (4) Ac þa unrihtwisan ne beoð na swylce, ne him eac swa ne limpð; ac hi beoð duste gelicran þonne hit wind toblæwð.

6. (5) Þy ne arisað þa unrihtwisan on Domesdæg, ne þa synfullan ne beoð on geþeahte þæra rihtwisena,

7. (6) for þam God wat hwylce weg þa rihtwisan geearedon, ac þa unrihtwisan cumað to witum.

¹ *Intro. absent in Pa and Vi (fol. 18r).*

(1) wolbærendum, s *er. after r, B-R em. to wolberendum*; (2) ac, a (*capital*) *blotted*; (3) aplantod, t *corr. from d*; þæt, þ (*capital*) *blotted*; (6) hwylce, B-R *em. to hwylcne*.

Psalm 2

1° Ðæs æfteran sealmes¹ capitul is gecweden “psalmus² [1v] Daudid,” þæt ys on Englisc, “Dauides sealm,” for þæm³ [he is]⁴ hys⁵ sealm gecweden for þi⁶ he seofode on þæm sealme⁷ and mænde to Drihtne be his feondum, ægðer ge inlendum ge utlendum, and be eallum his earfoðum;

4° and swa deð ælc þæra þe þysne sealm⁸ sincgð⁹ be his sylfes feondum;

3° and swa dyde Crist be Iudeum.

1. (1) Hwylc ryð ælc folc, and hwi smeagað hi unnytt?

2. (2) And hwylc arisað eorðcynincgas, and ealdormenn cumað tosomne wið Gode and wið þam þe he to hlaforde geceas and gesmyrede? Hi cweðað:

3. (3) “utan tobreca heora bendas and aweorpan heora geocu of us.”

4. (4) Hwæt forstent heora spræc (cwæð se witega) þeah hi swa cweðen, for þam se God þe on heofonum ys hig gehyspð, and Drihten hyg gescent;

5. (5) and he clypað to him on his yrra and gedrefð heora geþeaht.

6. (6) And ic eam, þeah, cincg geset fram Gode ofer his ðone halgan munt Syon, to þam þæt ic lære his willan and his æ.

7. (7) For þan cwæð Drihten to me: "þu eart min sunu; nu todæg ic ðe acende.

8. (8) Bide me and ic þe sylle þeoda to agnum yrfe, and þinne anwald ic gebræde ofer ðeoda gemæro.

9. (9) [2r] And ic gedo þæt þu heora wylst mid isernre gyrde, and hi miht swa eaðe abrecan swa se croccwyrhta mæg ænne croccan."

10. (10) Ongytað nu, kyningas, and leorniað ge domeras þe ofer eorðan demað.

11. (11) Þeowiað Drihtne and ondrædað hine, blissiað on Gode, and ðeah mid ege.

12. (12) Onfoð lare þy læs eow God yrre weorðe, and þy læs ge wendon of rihtum wege,

13. (13) for þæm þonne his yrre byð onæled, þonne beoð eadige þa þe nu on hine getrywað.

¹*Vi* (fol. 18v) sa<...>; ²salm'; ³ðam; ⁴he is: in *Pa*, he is *er. but faintly visible*, *B-R om.*; ⁵*Pa*, he ys with *punctum delens* under e, *B-R* he ys; ⁶*Vi* foðy; ⁷ðam psealme; ⁸p<...>; ⁹singð.

(2) to, t *corr. from g.*

Psalm 3

1° ðysne¹ þriddan sealm Daurid sang þa he fleah Absalon his sunu, and seofode þa yrmðe to Drihtne;

4° swa ðeþ ælc þæra manna² þe þisne sealm singð, his sylfes earfoðu, ægðer ge modes ge lichaman, he seofað to Drihtne;

3° swa dyde Crist þonne he þysne sealm sang: be Iudeum he hine sang and be Iudan³ Scarioth þe hine læwde.

He seofode to Drihtne:

1. (2) Eala, Drihten, hwi synt swa manige minra feonda, þara þe me swencað; for hwi arisað swa mænige wið me? (3) Monige cweðað to minum mode þæt hit næbbe nane hæle æt his Gode.

2. (4) Ac hit nis na swa hy cweðað, ac þu eart butan ælcum tveon [2v] min fultum and min wuldor, and þu ahefst upp min heafod.

3. (5) Mid minre stemne ic cleopode to Drihtne and he me gehyrde of his þam halgan munte.

4. (6) Þa ongan ic slapan, and slep, and eft aras, for ðam þe Drihten me awehte and me upparærde.

5. (7) For ðam ic me nu na ondræde þusendu folces, þeah hi me utan ymbþringen. Ac ðu, Drihten, aris and gedo me halne, for þam þu eart *min* God.

6. (8) For ðam þu ofsloge ealle þa ðe me wiðerwearde wæron butan gewyrhton, and þara synfulra mægen þu gebryttest,

7. (9) for ðam on ðe ys eall ure hæł and ure tohopa; and ofer þin folc sy þin bletsuncg.

¹Vi (fol. 19r) þis<...>; ²om.; ³iudeum.

(5) cleopode, de *added above line*; (6) ðam, *curved stroke above a, beginning of caroline a*; (7) min] mid; B-R also em.; (8) synfulra, r *corr. from n*.

Psalm 4¹

1° þe feorða sealm ys gecweden “Dauides sealm” and “Dauides sang,” for ði ælc þæra sealma þe swa gecweden byð—þæt he sy ægðer ge “Dauides sealm” ge “Dauides sancg”—ælcne ðæra he sancg be sone mid weorode, ac ða he þysne sealm sancg, þa gealp he and fægnode Godes fultumes wið his feondum;

4° and swa deð ælc welwillende man þe þisne sealm singð;

2° and swa² dyde Ezechias þa he wæs ahred æt his feondum;

3° and swa dyde Crist ða he wæs ahred æt Iudeum.

1. (2) [þ]onne ic cleopode to þe, þonne gehyrdest þu me, Drihten, for ðam þu eart se ðe me gerihtwisast, [3r] and on minum earfoðum and nearnessum þu me gerymdest.

2. Gemiltsa me, Drihten, and gehyr min gebed.

3. (3) Eala, manna bearn, hu lange wylle ge beon swa heardheorte wið gode, and hwi lufige ge idelnesse and secað leasuncga?

4. (4) Wite ge þæt God gemyclade his ðone gehalgodan, and he me gehyrð þonne ic him to clypige.

5. (5) þeah hit gebyrige þæt ge on woh yrsien, ne scule ge hit no þy hraþor þurhteon, þe læs ge syngien; and þæt unriht þæt ge smeagað on ewerum mode, forlætað and hreowsiað þæs.

6. (6) Offriað ge mid rihtwisnesse, and bringað þa Gode to lacum, and hopiað to Drihtne.

7. Manig man cwyð: “Hwa tæcð us teala, and hwa sylð us þa god þe us man gehæt?” (7) And is, þeah, geswutelod ofer us þin gifu, þeah hi swa ne cweðen.

8. þæt ys, þæt þu sealdest blisse minre heortan, (8) and þin folc gemiclaðest, and him sealdest geniht hwætes and wines and eles *and ealra* goda, þeah hi his ðe ne ðancien.

9. (9) Ac gedo nu þæt ic mote on þam genihte and on þære sibbe slapan and me gerestan, (10) for ðam þu, Drihten, [3v] synderlice me gesetttest on blisse and on tohopan.

¹Vi (fol. 19r) *Introd. lost*; ²Pa, s *corr. from a minim*.

(2) *Donne, decorated initial missing*; þu (2°), þ *corr. from d*; (3) *hwi, w corr. from l*; (5) *ewerum, w corr. from o, B-R em. to eowerum*; (6) *man (2°), a corr. from o*; (8) *and ealra] and ealra and ealra, B-R also em.*; his, s *added in compressed form, on the line*; (10) *synderlice, lice added above the line*.

Psalm 5

1° De fifta sealm ys¹ gecweden “Dauides sealm,” þone he sang be his sylfes frofre and be herenesse ealra ðæra rihtwisena ðe secað yrfeweardnesse² on heofonrice mid Criste, se ys ende ealra ðinga;

4° and ælc mann þe þisne sealm singð, he hine singð be his sylfe[s]³ frofre;

2° and swa dyde Ezechias, þa he alysed wæs of his mettrumnesse;

3° and swa dyde Crist, þa he alysed wæs fram ludeum.

1. (2) Drihten, onfoh min word mid þinum earum, and ongyt mine stemne and min gehrop, (3) and ðenc þara worda minra gebeda,

2. (4) for ðam ic gebidde on dægred to ðe. Ac gedo þæt þu gehyre min gebed, Drihten.

3. (5) Ic stande on ærmergen beforan ðe æt gebede and seo þe (þæt is, þæt ic ongite þinne willan butan tweon and eac þone wyrce), for ðam þu eart se ylca God þe nan unriht nelt.

4. (6) Ne mid þe ne wunað se yfelwillenda, ne þa unrihtwisan ne wuniað beforan þinum eagum.

5. (7) Þu hatast ealle þa þe unriht wyrcað and þæt ne forlætað ne his ne hreowsiað; and þu fordest þa þe symle leasinga specað.

6. And þa manslagan and þa swicolan þu [4r] forsyhst.

7. (8) Ic þonne hapiende to þinre þære myclan mildheortnesse, ic gange to þinum huse, Drihten, and me gebidde to þinum halgan altare, on ðinum ege.

8. (9) Drihten, læd me on þine rihtwisnesse fram minra feonda willan; geriht minne weg beforan þinre ansyne (se weg ys min weorc),

9. (10) for ðam on minra feonda muðe is leasuncg, and heora mod is swiðe idel.

10. (11) Heora mod and heora wilnuncg ys swa deop swa grundleas pytt, and heora tungan sprecað symle facn; ac dem him, Drihten.

11. And gedo þæt hy n[e m]ægen don þæt yfel þæt hy þencað and sprecað; ac be þære andefne heora unrihtwisnesse fordrif hi, for þam hy ðe gremiað and þine þeowas, Drihten.

12. (12) And blissian ealle þa þe to ðe hopiað, and fægnian on ecnesse—and, þu, wuna on him—and fægnian þin, ealle þa þe lufiað þinne naman,

13. (13) for þam þu eart se Drihten þe gebletsast and geblissast rihtwise. þu us gecoronadest and ge[4v]weorðadest and us gescyldst mid þam scylde þinre welwilnesse.

¹*Vi (fol. 19v, located beside Ps. 4) is; ²<...>erd<...>, B-R read [yrf]ewerd[nesse]; ³B-R also em..*

(2) onfoh, f corr. from vertical stroke of another letter; (7) after þu (3°) at the end of the first column, 6–7 letters er. of which the last is t—probably forsyhst, which W then moved to the second column; (8) on, first minim of n probably corr. from vertical stroke of another letter; (11) ne mægen, B-R also em.; sprecað (2°), s corr. from þ; þam, B-R ðam; (13) gebletsast, s (1°) corr. from vertical stroke of another letter; rihtwise, dot over s (perhaps mistaken for a y).

Psalm 6¹

1° Dauíd sang þysne syxtan sealm be his mettrumnesse and be his earfoðum, and eac be þam ege þæs domes on Domesdæge;

4° and swa deð ælc þæra þe hine singð;

3° and swa dyde Crist, þa he on eorðan wæs, he hine sang be his earfoðum;

2° and eac Ezechias be his untrumnesse.

1. (2) Drihten, ne þrea þu me on þinum yrrre, ne on þinre hatheortnesse ne swenc me.

2. (3) Ac miltsa me, Dryhten, for þam ic eom unhal; and gehæl me for þam eall min mægn and eal min ban synt gebrytt and gedrefed, (4) and min sawl and min mod ys swyðe gedrefed.

3. Eala, Drihten, hu lange wylt þu þæt hit on ðam sy? (5) Gehwyrf la, Drihten, *to me* and alys mine sawle, and gedo me halne for ðinre mildheornesse.

4. (6) For ðam þa deadan þe on helle beoð, þin ne gemunan, ne ðe andetað ne ne heriað, swa swa we doð.

5. (7) Ic swince on minre granunge, and ælce niht on minum bedde ic sice and wepe, and hwilum min bedd wæte mid tearum.

6. (8) Mine eagan synt gedrefede for yrrre [5r] and ic eom forealdod betweoh eallum minum feondum.

7. (9) Gewitað fram me ealle þa þe unriht wyrcað, for ðam þe Drihten hyrde mine wependan stefne, (10) and God gehyrde mine healsunge, and Drihten onfeng min gebed.

8. (11) Sceamian heora for ði and syn gedrefede ealle mine fynd, and gan hy on earsling, and sceamien heora swiðe hrædlice.

¹Vi (fol. 20r) *Introd. lost.*

(3) Dryhten, *B-R* Drihten; (5) to me] to to me, *B-R* also *em.*; mildheornesse, *B-R* *em. to mildheortnesse*; (7) granunge, *first n corr. from m by er. of first minim*; (9) hyrde, *y corr. from i(?)*, *d from a letter with a descender. p(?)*.

Psalm 7¹

1° Þysne seofodan sealm Daid sang þæt² he seofode his ungelimp to Drihtne (þæt wæs þa Absalon³ his sunu hine adrifene hæfde of ðam rice)—þa hine teonode [and] wyrde⁴ Chus *Geminis*⁵ sunu, þa seofode he þæt to Drihtne;

4° and swa deð ælc mann þe þysne sealm singð, mænð his earfoðu to Drihtne;

3° and swa dyde Crist, þa he on eorðan wæs.

1. (2) Drihten, min God, to þe ic hopige: alys me fram eallum þam þe min ehtað, and gefriða me,

2. (3) þæt næfre mine fynd ne gripen mine sawle swa swa leo, for þam ic nat ealles hwa me ahredde and gehæle butan þu wylle.

3. (4) Drihten, min God, gif ic to þisum þe me nu swencað þæs geearnod hæbbe, þæt hi nu doð, oððe ænig unriht wið hi gedon hæbbe,

4. (5) oþþe furðum him [5v] gulde yfel wið yfle, swa swa hi hit geworhton, þonne ofslean me mine fynd orwigne—næs þas þe mine frynd beon sceoldon—

5. (6) and secan mine fynd mine sawle and þa gefon, and oftreden on eorðan min lif, and minne weorðscipe to duste gewyrren.

6. (7) Aris, Drihten, *on* þinum yrr, and *ræs* on minra feonda mearce, and geweorða þe sylfne þara.

7. Aris, Drihten, to þinum gehate, and do swa swa þu gehete—þæt wæs, þæt þu woldest helpan unscyldegum. (8) Gif þu swa dest, þonne cymð swiðe mycel folc to þinum þeowdome,

8. and þu uppastihst and hi mid þe lætst to heofonum. (9) Drihten, dem folcum and dem me.

9. Drihten, dem me æfter minum gewyrhtan, and dem me æfter minre unscæðfulnesse.

10. (10) Geenda nu þæt yfel þæra unrihtwisra, and gerece and geræd þa rihtwisan, þu, Drihten, þe smeast heortan and ædra and manna gepohtas.

11. (11) Mid rihte we secað fultum to þe, Drihten, for ðam þu gehælst þa heortan rihtre gepohta.

12. (12) þe Drihten þe is [6r] rihtwis dema and strang and gepyldig, hwæðer he yrsige ælce dæge? (13) Bute ge to him gecyrren, se deofol cwecð his sweord to eow.

13. And he bende his bogan; se is nu gearo to sceotanne. (14) He teohað þæt he scyle sceotan þæt deaðes fæt (þæt synt, þa unrihtwisan). He gedeð his flan fyrena þæt he mæge mid sceotan and bærnan þa þe her byrnað on wrænnesse and on unðeawum.

14. (15) He cenð ælc unriht; and hit cymð him sare and his geferum.

15. (16) He adylfð þone pytt, and he hine ontynð, and on þone ylcan befylð.

16. (17) Gehweorfe his sar on his heafod, and on his brægn astige his unriht.

17. (18) Ic þonne andette Drihtne æfter his rihtwisnesse and herie his ðone hean naman and lofige.

¹*Vi* (fol. 20v), only a few letters visible; ²*Pa*, a blot on the upper part of the vertical stroke of a makes this reading uncertain, B-R þa; ³B-R Absolon; ⁴*Pa*, teonode wyrde with *od* underscored as if for deletion, B-R *em. to* teonode and wyrge; ⁵Geminis] Geniminis.

(7) on] of; ræs] sær, B-R also *em.*; (10) geþohtas, squeezed in at end of line; (11) after heortan, rihtra *er. and* rewritten on the next line.

Psalm 8¹

1° (i) Þysne eahteoðan sealm sang Dauīd þa he wundrade Godes wundra, se wylt eallum gesceafum;

1° (ii) and eac he witgode on ðam sealmbe be þære wuldorlican acennednesse Cristes.
He cwæð:²

1. (2) Eala, Drihten, ure God, hu wundorlic þin nama ys geond ealle eorðan,

2. for þam ahefen ys [6v] þin myclung ofer heofonas. (3) Ge furðum, of ðæra cilda muðe þe meolc sucað, þu byst hered.

3. Þæt hi doð to bysmore þinum feondum, for ðam þu towyrpest þine fynd and ealle þa þe unrihtwisnesse ladiað and scyldað.

4. (4) Ic ongite nu þæt weorc þinra fingra; þæt synd, heofonas and mona and steorran þa þu astealdest.

5. (5) Drihten, hwæt is se mann þe þu swa myclum amanst, oþþe hwæt is se mannes sunu þe þu oftrædlice neosast?

6. (6) Þu hine gedest lytle læssan þonne englas; þu hine gewuldrast and geweorðast, and him sylst heafodgold to mærdæ, (7) and þu hine gesetest ofer þin handgeweorc.

7. (8) Ealle gesceafta þu legst under his fet and under his anwald: sceap and hryðera and ealle eorðan nytenu;

8. (9) [f]leogende fuglas; and sæfiscas þa farað geond þa sæwegas.

9. (10) Drihten, Drihten, ure God, hu wuldorlic þin nama ys geond ealle eorðan.

¹*Vi (fol. 21v), Introd. lost; ²He cwæð entered by W as first words of opening verse.*

(9) fleogende, decorated initial missing

Psalm 9

1° On ðam nigoðan¹ sealme Dauid hine gebæd to Drihtne, and him þancode þæt his sunu and eac oðre [7r] fynd him ne mihton eall þæt yfel don þæt hi him geteohod hæfdon;

4° and on þa ylcan² gerad hine singð ælc rihtwis mann be his sylfes feondum;

3° and be þam ylcan hine sang Crist, þa Iudeas hine woldan don mare yfel ðonne hig³ mihton;

2° and swa dyde eac Ezechias, ða his fynd hine ne meahton ateon swa hy⁴ woldon.

1. (2) Ic andete Drihtne on ealre minre heortan. And ic bodige ealle ðine wundra,

2. (3) and ic blissige and fægnige and herige þinne naman, ðu hea God,

3. (4) for ðam þu gehwyrdest mine fynd underbæc, and hi wæron geuntrumode and forwurdon beforan ðinre ansyne;

4. (5) for ðam þu demst minne dom and mine spræce, and eall for me dydest þæt ic don sceolde. Ðu sitst on ðam hean setle, þu ðe symle demst swiðe rihte.

5. (6) Ðu ðreast and bregst þa ðeoda þe us ðreatigað, and ða unrihtwisan forweorðað; and ðu adilgas heora naman on woruld a woruld.

6. (7) Seo redelse and þæt geþeaht urra feonda geteorode, ða hi hit endian sceoldan, and heora [byrig] þu towurpe ealla.

7. And heora gemynd onweg gewat mid þam myclan hlisan, (8) and Drihten þurhwunað on ecnesse.

8. [7v] And he gearwað his domsetl, (9) and he demð ealre eorþan swyðe emne.

9. He demð folcum mid rihte; (10) he ys geworden friðstow ðearfendra.

10. And gefultumend þu eart, Drihten, æt ælcere ðearfe. (11) For ðy hopiað to þe ealle þa ðe witan þinne naman,

11. for ðam þu ne forlætst nanne þara þe ðe secð. (12) Heriað for ði Drihten, þone ðe eardað on Sion,

12. and bodiað betweoh folcum his wundru, (13) for ðam he nis na ofergeotol þara gebeda his þearfena, ac he is swyþe gemyndig heora blod to wrecanne.

13. (14) Gemiltsa me, Drihten, and geseoh mine eaðmetto (hu earmne me habbað gedon mine fynd), (15) for ðam þu eart se ylca God þe me uppahofe fram deaðes gatum, to þam þæt ic bodade eall þin lof on ðam geatum þære burge Hierusalem.

14. (16) Ic fægne on þinre hælo ðe þu me sylest; and ða ðeoda þe min ehtað syn afæstnode on ðam ylcan earfoðum þe hi me geteohhod hæfdon; and heora fet synt [8r] gefangene mid þy ilcan gryne þe hi me gehyd and gehealden hæfdon.

15. (17) For þam byð Drihten [cuð] on his rihtum domum, and on his handgeweorce byð gefangen se synfulla;

16. (18) and þa unrihtwisan beoð gehwyrfedes to helle and ælc folc þæra ðe God forgyt;

17. (19) for þam God ne forgyt his ðearfan oð heora ende, ne heora geþyld ne forweorð oþ ende.

18. (20) Aris, Drihten, þy læs se yfelwillenda mæge don þæt he wille, and gedo þæt eallum folcum sy gedemed beforan ðe.

19. (21) Gesete, Drihten, ofer hy sumne anwald þæt hig gelære þæt hy witon þæt hi men synt.

20. (22) Drihten, hwi gewitst þu swa feor fram us, and hwi noldest þu cuman to us to þære tide þe us nydþearf wæs?

21. (23) Þonne se unrihtwisa ofermodegað, þonne byð se earma ðearfa onæled and gedrefed and eac geunrotsod—ac weorðon þa unrihtwisan gefangene on þam gepohtum þe hi gepoht habbað—

22. (24) [8v] for þam se synfulla byð hered þær he his yfelan willan wyrcoð, and hine bletsiað þa yfelan for his yfelan dædum.

23. (25) Se synfulla bysmrað Drihten, and for þære menigu his unrihtes he ne geðencð þæt God hit mæg gewrecan.

24. (26) For þam he ne deð God beforan his modes ansyne, for þam beoð his wegas and his weorc ealne unclæne.

25. For þam he næfð nan gemynd Godes doma beforan his ansyne, þæt he mæge rixian and wealdan ealra his feonda and don him to yfele þæt þæt he wylle.

26. (27) And he cwyð on his mode: “Ne wyrð þisses næfre nan wending butan mycelre frecennesse minra feonda.”

27. (28) His muð byð symle full wyrignessa and bitera worda and facnes and searuwa,

28. and under his tungan byð ealne weg opera manna sar and geswinc. (29) He syt symle on geþeahthe mid þam welegum dygolllice to þam þæt he mæge fordon þa unsceðþendan;

29. (30) and þreatað þone earman mid his eagum, and sætað his digollice swa swa leo det [9r] of his hole.

30. He sætað þæt he bereafige þone earman and þæs wilnað; and þonne he hine gefangen hafað mid his gryne, (31) þonne genæt he hine; and þonne he hine hæfð gewyldne, þonne aginð he sylf sigan, oððe afylð.

31. (32) He cwæð ær on his mode: "Ne gepencð God þyllices, ac ahwyrfð his eagan þæt he hit næfre ne gesyðð."

32. (33) Aris, Drihten, min God, and ahefe upp þine hand ofer ða unrihtwisan, and ne forgit þone þearfan oð ende.

33. (34) For þam bysmrað se unrihtwisa Drihten, for ðam he cwyð on his mode: "Ne recþ God þeah ic þus do."

34. (35) Gesyhst þu nu (cwæð se witega to Drihtne) hwylc broc and hwylc sar we þoliað and þrowiað? Nu, hit wære cyn þæt þu hit him wræce mid þinre handa. Ic þearfa eom nu to ðe forlæten; þu eart fultumiend þara þe nabbað nawðer ne fæder ne modor.

35. (36) Þu forbrycst þone earm and þæt mægen þæs synfullan for þy, þeah hine hwa ahsode for hwi he swa dyde, þonne ne mihte he hit na gereccan, ne geþafa beon nolde þæt he untela dyde.

36. (37) [9v] Drihten rixað on ecnesse on þisse worulde ge on þære toweardan; for þæm weorðað aworpene þa synfullan of ægðrum his rica.

37. (38) Drihten gehyrð þa wilnunga his þearfena, and heora modes gyrnesse gehyrað þine earan.

38. (39) Dem nu, Drihten, þearfe þæs earman and þæs eaðmodan, þæt se awyrgeda ne ece þæt he hine leng myclie ofer eorðan.

¹Vi (fol. 22r) nygopan; ²ðæt ylce, B-R em. to ðæt ylce in their edition; ³Vi hi; ⁴hi.

(2) andete, B-R em. to andette; (6) adilgas, B-R em. to adilgast; (7) byrig, B-R supplied ceastra instead; ealla, B-R ealle; onweg, g added above the line; (10) friðstow, r corr. from vertical shaft of another letter; (15) gatum, B-R em. to geatum; (16) synt, written underneath fet at end of line and page; (19) oþ, þ corr. from n; (22) nyðþearf, r added above the line; (25) geðencð, c added above the line; (27) And, a c partially er. after A, perhaps originally intended as part of Ac; (28) byð (1°), b corr. from another letter with a descender, s(?); (30) sætað] settað, B-R also em.; det, B-R em. to deð; he (2°), h corr. from b; (33) oð] on; (34) cwyð, w corr. from another letter, probably y; (35) fæder, de added above the line; (36) þæt (1°), þ written over part of another letter; þeah, h added above the line.

Psalm 10

1° Dysne teopan sealm Dauid sang þa he wæs¹ adrifen on þæt westen fram Sawle þam cynge, þa his geferan hine lærdon þæt he hine þær hydde swa þer² spearuwa;³

4° and swa ylce þa⁴ rihtwisan þe hine singað, hi seofiað be heora feondum, ægðer ge gesewenlicum ge ungesewenlicum;

3° and swa dyde Crist be Iudeum þa he þysne sealm sang.

1. (2) Hwylære [ge] me þæt ic fleo geond muntas and geond westenu swa spearwa, for þam ic getrywe Drihtne?

2. (3) Ic wat, þeah, for þam þe þa synfullan bendað heora bogan and fyllað heora coceras mid fl anum: to þam þæt hi magon sceotan þa unscylðigan heortan dygollice þonan hi læst wenað;

3. (4) for þam hi wilniað—þæs þe hi magon—þæt hi toweorpen þæt God geteohhad hæfð to wyr canne. [10r] Hwæt dyde ic, unscyldega, wið hi, oþþe hwæt mæg ic nu don?

4. (5) Drihten ys on his halgan temple, se Drihten se, þæs setl ys on heofenum.

5. His eagan lociað on his earman þearfan; his bræwas (þæt ys, his rihta dom) ahsað manna bearn.

6. (6) Se ylca Drihten ahsað rihtwise and unrihtwise, þæt heora ægðer secge hwæt he dyde; þæt he him mæge gyldan be heora gewyrhtum, for ðam se þe lufað unriht, he hatað his agene sawle.

7. (7) Drihten onsent manegra cynna witu swa swa ren ofer ða synfullan and hi gewyrpð mid grine; and he onsent fyr ofer hig and ungemetlice hæto þære sunnan and wolberende windas; mid þyllicum and mid manegum þyllicum beoð heora drincfatu gefylde.

8. (8) For þam God ys swyðe rihtwis, and he lufað rihtwisnesse, and heo byð symle swyðe emn beforan him.

¹*Pa e ligature of æ added later to back of a*; ²*þer* þes; ³*for Pa swa þes spearuwa, Vi (fol. 23v) has <...>wa deð hine, reconstructed by B-R as [swa þes spearu]wa deð hine [sylfne]*; ⁴*before þa, Vi has <...>oð, reconstructed by B-R as [and swa (?) d]oð.*

(5) eagan, *B-R em. to eagan*; (8) swyðe (*1°*), *s apparently corr. from incomplete þ.*

Psalm 11

1° Þa¹ Dafid² þisne³ endleftan sealm sang, þa seofode⁴ he on þam sealme þæt on his dagum sceolde rihtwisnes⁵ and wisdom beon swa swiðe alegen;

4° and swa deð ælc rihtwis mann:⁶ þonne he þysne sealm singð, þonne mænð he to Drihtne þæt unriht þæt on his dagum bið;

3° and swa dyde Crist: þa he hine sang, þa mænde he to Drihtne Iudea ungeleaffulnesse.

1. (2) [10v] Gehæl me, Drihten, for þam haligdom is nu on þisum tidum fullneah asprungen, and soðfæstnes ys swyðe gelytloed.

2. (3) Iðla spræca hi sprecað to heora nyhstum, facen hi sprecað mid heora weolorum, for þam hi nabbað on heora mode þæt hi on heora muðe sprecað, ac þencað yfel, þeah hi hwilum tela cweðen.

3. (4) Ac Drihten towyrpð ealle þa facnesfullan weoloras and þa oferspræcan and þa yfelspræcan tungan.

4. (5) Þa þe teohhiað þæt hi scylen hi sylfe weorðian mid idelre spræce, hy cweðað: "Hwi! ne synt we muðfreo? Hu! ne moton we sprecaþ þæt we wyllað? Hwæt ondræde we? Hwylc hlaforð mæg us forbeodan urne willan?"

5. (6) Ac Drihten cwyð: "for yrðum þæra wædlena and for granunge þæra þearfena ic arise,

6. and hi sette on mine hælo; and ic do swyðe treowlice ymb hy."

7. (7) Godes word (cwæð Dauid) beoð swiðe soð and swiðe clænu; hy beoð swa hluttur swa þæt seolf for þe byþ seofon siðon amered syþþan se ora [11r] adolfen byð.

8. (8) Þu, Drihten, gehælst us and gefreoðast fram heora yfle on cenne.

9. (9) ðeah þa unrihtwisan us utan began on ælce healfe, and heora sy mycle ma þonne ure, þeah þu us tobrædst ongean hy, and wið hi gefriðast.

¹*Vi (fol. 24r) om.*; ²*Dauid, B-R em. to Dauid*; ³*Vi þysne*; ⁴*only de now visible, B-R read geo[mro]de*; ⁵*Vi rihtwisnesse*; ⁶*<...>an.*

(2) tidum] didum, B-R also em.; soðfæstnes] foðfæstnes, B-R also em.; (3) hwilum, h corr. from n; (6) yrðum, B-R em. to yrmðum; and] Ac.

Psalm 12

1° Ða Dafid¹ þysne² twelftan sealm sang, þa seofode he to Drihtne on þam sealme be his feondum, ægþer³ ge gastlicum ge lichamlicum;

4° and swa deð ælc þæra⁴ þe hine singð;

3° and swa dyde Crist be Iudeum and be deoflum;

2° and swa dyde Ezechias se cyng⁵ be Assiriam, þa hi hine ymbseten hæfdon on þære byrig.

1. (1) Hu lange wilt þu, Drihten, min forgitan; hwæðer þu oð minne ende wylle; oððe hu lange wilt þu ahwyrfan þinne andwlitan fram me?

2. (2) Hu lange sceal ic settan on mine sawle þis sorhfulle geþeah and þis sar æt minre heortan; hwæþer ic ælce dæge scyle?

3. (3) Hu lange sceal min feond beon uppahafen ofer me? (4) Beseoh to me, Drihten, min God, and gehyr me.

4. Onliht mine eagan þæt hi næfre ne slapan on swylcum deaðe,

5. (5) [þ]y læs æfre min feond cweðe, "Ic eom [11v] streng[r]a þonne he."

6. þa þe me swencað, hy fægnað gif ic onstýred beo; (6) ac ic þeah on þine mildheortnesse gelyfe.

7. Min heorte blissað on þinre hælo, and ic singe þam Gode þe me eall god syleð, and lofie þinne naman, þu hehsta God.

¹*B-R em. to Daud;* ²*Vi (fol. 24v) þisne;* ³*ægðer;* ⁴*þara;* ⁵*kyning (k corr. from c).*
(5) *þy, decorated initial missing; strengra, B-R also em.*

Psalm 13

1° Ða¹ Daud þisne preotteoðan sealm sang, þa seofode he to Drihtne on þam sealme þæt æfre on his dagum sceolde² gewurðan swa lytle treowa, and swa lytel wisdom wære on worulde;

4° and swa deð ælc rihtwis man þe hine nu³ singð, he seofað⁴ þæt ylce be his tidum;

3° and swa dyde Crist be Iudeum;

2° and Ezechias⁵ be Rapsace, Assyria⁶ cyninge.

1. (1) Se unrihtwisa cwyð on his mode: “Nis nan God þe þis wite oððe wræce.” Þonne byð þæt folc for þam cwyde gewemmed and gescynded on heora won willan.

2. Nis nan þe eallunga wel do—ne forðon anlepe.

3. (2) Drihten locað of heofenum ofer manna bearn, and hawað hwæðer he geseo ænigne þæra þe hine sece oþþe hine ongite.

4. (3) Ac hi hine fleoð ealle endemes, and secað and lufiað þæt hy syn idle and unnytte; nis heora furðum an þe [12r] eallunga wel do.

5. Hi synt byrgenum gelice: seo byð utan fæger and innan ful. Heora tungan wyrcaþ mycel facn, þeah hi fægere sprecon; heora geþeaht and heora willa and heora weorc byð swylce þære wyrrestan nædran attor, þa mon “aspis” hætt.

6. Ðara muð byð symle full wyrignessa and bitera worda; heora fet beoð swiðe hraðe blod to ageotanne unþearfes for yflum willan.

7. And heora wegas beoþ symle gedrefede. Hie wilniað ealle mægne oþera manna unsælþa, and him cymð sylfum þæt ylce. Ne secað hi nane sibbe,

8. ne Godes ege ne byð beforan heora modes eagum. (4) Hwi ne ongitað ealle þe unriht wyrcað—

9. þa þe wilniað fretan min folc swa ænne hlaif, (5) þa ne clypiað to Gode mid godum weorcum—hwi ne ongitað hi þæt him cymð, þonne hi læst wenað, ege and ungelimp?

10. (6) Hwi ne ongitað hi þæt God byð mid þam rihtwisran folce? Hwi gedrefe ge *min* yrmingæs geþeaht, for þam God ys min geþeaht?

11. (7) Hwa arist elles of Syon [12v] to þæm þæt he sylle Israelum hælo, butan þu, Drihten, þe afyrst hæfnyd of þinum folce?

12. [B]lissie nu Iacobes cyn and fægrian Israele.

¹*Vi* (fol. 25r) þa; ²sco<...>; ³*Pa*, second minim of u written over part of another letter; ⁴*Vi* <...>fað to; ⁵*Pa*, between e (1°) and z, the stroke of another letter; ⁶*B-R* Assiria.

(1) cwyð, two dots over y; (2) geseo, e (2°) added above the line; (6) min] mine, *B-R* em. to mines; yrmīngæs, e of ligature æ added later, *B-R* em. to yrmīnges; (7) of (1°), f written over beginning of another letter; hæfnyd] hæftAnyd, decorator mistakenly inserted a colored initial A before -nyd, the opening syllable of a new line and consequently did not supply an initial capital before -lissie of the next line.

Psalm 14

1° Daurid sang þysne¹ feowerteoðan sealm, þa he adrifēn wæs of his earde—wiscste þæt he moste eft to cuman;

2° and swa dyde Israēla folc þa hie on hæftnyde gelædde wæron of Hierusalem² to Babilonia;

4° and swa deð ælc rihtwis man þonne he þysne sealm singð—wilnað him sumere³ rothwile on þissere⁴ worulde and ec[re]⁵ reste æfter þisum;

3° and swa dyde Crist þa he hine sang⁶—seofode his earfoðu to Drihtne.

1. (1) Drihten, hwa eardað on þinum temple, oððe hwa mot hine gerestan on þæm halgan munte?

2. (2) þa andswarode Drihten þæs witgan mode þurh onbryrdnesse þæs Halgan Gastes; and cwæð se witga: “Ic wat, þeah ic ahsige, hwa þær eardað: se þe ingæð butan wamme and wyrð rihtwisnesse;

3. (3) and se þe sprycð rihtwisnesse mid his tungan and næfð nan facn on his mode;

4. ne his nyhstan nan yfel ne deð, ne nan edwit ne underfehð wið his nyhstan;

5. (4) and se þe þone awyrgdan for nawuht hæfð; and se þe þone rihtwisan weorþað, þone þe Godes [13r] ege hæfð;

6. se þe his nyhstan swereð, and hine mid treowum ne beswicð; (5) and se þe his feoh to unrihtum wæstmisceatte ne syleð, ne nanes feos ne wilnað æt þam unscyldigan onfon.

7. Se þe þus deð, ne wyrð he næfre astyred ne scynd on ecnesse.”

¹*Vi* (fol. 25r) þisne; ²only ru now visible, *B-R* read ieru[salem]; ³*Vi* sumre; ⁴<...>sse; ⁵*B-R* em. to ece; ⁶*Pa*, added above the line.

(3) underfehð, *the loop of first e written over the horizontal stroke of another letter*;
 (4) weorþað, *originally written þeowað, w was then corr. from initial þ, þ from medial w, and r added above the line.*

Psalm 15

1° Þone fiteoðan sealm Daid¹ sang be his earfoðum, ægðer ge modes ge lichaman;

2° and eft swa² ilce Ezechias hine sang be his mettrumnesse, wilnode him to Gode³ sumre frofre;

4° and swa deð ælc rihtwis mann⁴ þe hine singð⁵ on his earfoðum;

3° and swa dyde Crist þa he hine sang.

1. (1) Gehealde me, Drihten, for þam ic hopige to ðe. (2) Hu, ne sæde ic þe, Drihten, þæt þu eart min God, for þam *þu me* eall þa good sealdest þe ic hæbbe, and þe heora nan nydþerf nis eft on me to nimene.

2. (3) Drihten gefylde ealne minne willan and me forgeaf þæt ic moste ofercuman þa þeoda þe me ungeðwære wæron, and heora hergas toweorpan æfter minum agnum willan.

3. (4) Heora unmiht and heora untrymð is swiðe gemanifealdod; nu swyðe hraðe hi forwurðað.

4. Ne gaderie ic nan folc to unrihtum gewinne, swa swa hi doð, ne ic ne clypige to heora godum, ne to heargum ne [13v] gebidde mid mine muðe,

5. (5) for þam þu, Drihten, eart se dæl mines yrfes and se calic minre blisse, and þu eart se þe me geedniwodeð min rice.

6. (6) Þu gedydest þæt we mætan ure land mid rapum, and min hlyt gefeoll ofer þæt betste; for þam is min land nu foremære and me swyðe unbleo.

7. (7) Ic bletsige þone Drihten þe me sealde andgit. Ac þeah he me þa uterrena gewinna gefreode, þeah winnað wið me þa inran unrihtlustas dæges and nihtes, þæt ic ne eom, þeah, eallunga orsorh.

8. (8) Ic ongite Drihten, and he byð symle beforan þære ansyne mines modes. For þam he bið symle on minum fultume, þæt ic ne beo eallunga oferswiðed.

9. (9) For þam þingum min mod is gelustfullod and ic cyðe þa blisse on minre tungan, and on þam tohopan ic me syððan gereste,

10. (10) for þam þu ne forlætst mine sawle ne min mod to helle, ne þinne gehalgodan ne lætst forrotian ne forweorðan.

11. [14r] Þu me gedydest lifes wegas cuðe, and gefylst me mid gefean beforan þinre ansyne; for ælc riht lustbærnes cymð þurh þinne fultum þam þe heo cimð on ecnesse.

¹Vi (fol. 25v) ðð; ²Pa, swa, s corr. from beginning of another letter, w(?); ³In Vi the space between eft, beginning one line, and gode, located near the end of the next, seems too short to contain the corresponding text of Pa (see Commentary); ⁴Vi man; ⁵Pa, ð added above the line.

(2) þu me] hine, B-R also em.; nydþerf, B-R em. to nydþearf; nimene, B-R em. to nimenne; (4) gemanifealdod, B-R em. to gemanigfealdod; ic (2°), cic with dot under first c; (5) yrfes, yr subsequently added to the preceding word at the end of a line.

Psalm 16¹

1° Daudid sang þysne syxteopan sealm, and hine geornfullice gebæd on þisum sealme to Drihtne, and hine unscyldigne cyððe wið þa his fynd þe his ehton butan scylde;

4° and swa doð ealle þa rihtwisan þe þisne sealm singað, ymb þæt ylce hi hine singað;

3° and swa dyde Crist be Iudeum.

1. (1) Gehyr, Drihten, min gebed and ongit mine rihtwisnesse,

2. and onfoh mid þinum earum min gebed, for þon þu wast þæt ic butan facne to þe cleopige. (2) Beforan ðe sy se dom betwuh me and him; geseon mine eagan þone rihtan dom betwuh us.

3. (3) Þu hæfst afandod min mod, and þu come to me on niht and me gemettest unrotne, and me sude mid þam fyre monegra earfoða, swa swa gold opþe seolfor; and þu ne fundest on me nan unriht wiþ hi.

4. (4) Ne ic furðum nanum menn ne sæde eal þa earfoða þe hi me dydon; for þam wordum þinra weolora ic geþolode hearde wegas and manigfald earfoðu.

5. (5) Geriht, Drihten, [14v] mine stæpas on þine wegas, þæt ic ne aslide þær þær ic stæppan scyle.

6. (6) For þam ic clypige symle to þe, for þam þu symle me gehyrdest. Onhyld nu þine earan to me and gehyr min word.

7. (7) Gewundra nu and geweorða þine mildheortnesse on me, þu þe symle gehælst þa þe to ðe hopiað, and hi gehyldst (8) wið þa þe winnað wið þinne willan.

8. Geheald me, Drihten, and beorh me, swa swa man byrhð þam æplum on his eagum mid his bræwum; gehyd me under þinra fiðera sceade (9) wið þara unrihtwisena ansyne, þe wilniað þæt hi me fordon.

9. Mine fynd me ymbhringdon utan on ælce healde, (10) and hi habbað ealle heora fætnesse and heora tohopan and heora weolan swiþe orsorhlice utan bewunden, and sprecað nu for þi swiðe ofermodlice.

10. (11) Hy habbað me swyðe forsewenlice utan ymbstanden; þa eagan heora modes habbað geteohhad þæt hi me gebygen oð eorðan.

11. (12) Hy sætiað min, and sittað swa gearwe swa [15r] seo leo deð to þam þe he gefon wyle, and swa swa his hwelp byð gehyd æt þære sæte.

12. (13) Aris, Drihten, and cum to me ær, ær hie cumen, and gehwyrfe hi fram me, and ahrede mine sawle æt þam unrihtan wisan, (14) and of þære wræce mi[n]ra feonda alys me mid þinre handa and mid þine mægene.

13. Drihten, gedo þæt heora menigo sy læsse þonne ure feawena nu is, and *tostence* hi geond eorþan, libbende, of þis lande.

14. Gefyl hie nu mid þære witnunga þe þu lange gehyd hæfdest, and þeah him geteohhod. Weorþen hi swa geðræste mid hungre, þæt hi eton swynen flæsc (þæt Iudeum unalyfedlic ys to etanne) and þæt þæt hi læfon, healdan heora bearnum and heora bearna bearnum.

15. (15) Ic þonne rihtwis me oðywe beforan þinre ansyne and beo þonne gefylled ealles goodes, þonne me byð æ[t]eawed ðin wuldor.

¹ *Vi (fol. 26v) virtually all of the Introd. lost.*

(2) *MS* þoñ, *dō* for þone, *dom* (2°), respectively, probably because of lack of space; (3) to me (*MS* *tome*), *t* corr. from *c*, misread by *B-R* as come; (4) *manigfald*, *B-R* *em. to manigfeald*; (8) *eagum*, *e* added above the line; (9) before *ymbhringdon*, *be underscored for deletion*; (12) *seo*, *B-R* *em. to se*; (14) *minra*, *B-R* also *em.*; *tostence*] *tostencte*; (15) *æteawed*, *B-R* also *em.*

Psalm 17

1° Daudid sang þysne¹ seofonteoþan² sealm lytle ær³ his ende ymb⁴ swyðe⁵ lang þæs þe hine God alysed hæfde, ægðer ge æt Sawle ge æt callum his feondum;

4° and swa deð ælc þæra þe hine singð, þancað Gode his mundbyrde, þonne he hine of hwylcum⁶ earfoðum alysed hæfð, oþþe hine⁷ oððe þæne⁸ þe he hine fore singð;

3° for þæm ylcan⁹ hine sang Crist, þonne¹⁰ he alysed wæs fram Iudea ehtnesse.

1. (2) [15v] Ic þe lufige, Drihten, for þæm þu eart min mægen. (3) Drihten, þu eart min trymenes and min friðstow.

2. Þu eart min alysend and min God and min gefultumend; to þe ic hopige.

3. Þu eart min scyldere and se horn minre hælo; þu eart min fultumen.

(4) Herigende ic clypige to þe, Drihten, and fram minum feondum ic weorðe ahredd.

4. (5) Me ymbhringdon sar and sorga and granung fulneah oð deað, and geotende stream unrihtwisnessa minra wiðerweardra me gedrefdon.

5. (6) Me ymbhringdon sar and manigfeald witu fulneah anlic helle witu, and deaðes grynu me gefengon. (7) And on eallum minum earfoðum ic clypige to Drihtne, and to minum Gode ic cige.

6. And he gehyrde of his þam halgan temple mine stemne, and min gehrop com beforan his ansyne, and eac on his earan hit eode.

7. (8) And astyred wæs and acwacode seo eorðe minra feonda, and se grundweall þara munta wæs tohrered (þæt is, þæt [16r] mægen minra ofermodena feonda). Hy wæron astyrede, for þam him wæs God yrrē.

8. (9) For þam astah smec for his yrrē and fyr blysede beforan his ansyne.

9. Gleda wæron onælde fram him. (10) He onælde heofonas and astah me on fultum, and seo eorðe wæs gesworcen and aȝystrod under his fotum.

10. (11) And he astah eft ofer Cherubin, and he fleah; and he fleah ofer winda fīðeru.

11. (12) And let [pystru] betwuh him and minum feondum þæt he [nære] næfre gesewen fram him, and he wæs, þeah, swiðe leoht on his temple. Þa hangode swiðe pystru wæter on þam wolcnum and on þære lyfte.

12. (13) And þa [wolcnu] urnan swa swa *ligetu* beforan his ansyne, and he gemengde hagol and fyres gleda,

13. (14) and worhte þunorrada on heofonum; and se hyhsta sealde his stemne.

14. (15) He sende his stræ[las] and hi tostencte, and gemanigfealdode his ligeta and gedrefde hig mid þy.

15. (16) And eorðan wæter ut fleowan, and seo eorðe wæs astyred and on manegum [16v] stowum *gehroren*,

16. for þinum þrean and for þinum yrrē.

17. (17) Drihten sende of his heanesse and ahredde me æt þam ofermætum wæterum,

18. (18) and of minum strengestum feondum and *from* eallum þam þe me hatedon, for þam hig wæron gestrangode ofer me.

19. (19) Hie me bregdon swiðe swiðlice on þam dagum þe ic geþræsted wæs. And Drihten wæs geworden min scyld, (20) and he me gelædde on rymet of minum nearonessum and gedyde me halne, for þam he me wolde.

20. (21) And he me geald *æfter* minre rihtwisnesse, and æfter þære unscæðfulnesse minra handa he me geald,

21. (22) for þam ic heold Godes wegas and his bebodu, and ic ne dyde arleaslice ne unhyrsumlice wið minne Drihten.

22. (23) For þam ealle his domas beoð symle beforan minre ansyne and his rihtwisnessa ic ne awarep fram me,

23. (24) [17r] for ði ic weorðe unwemme beforan him, and ic me behealde wið min unriht.

24. (25) And me gylt Drihten æfter minre rihtwisnesse and æfter þære unscæðfulnesse minra handa beforan his eagum.

25. (26) Ac beo þu halig, Drihten, wið þa halgan, and unsceðfull wið þa unsceðfullan, (27) and gecoren wið þa gecorenan, and hwyrf þe wið þa forhwyrfdan,

26. (28) for þam ic wat þæt þu symle eadmod folc gehælst, and þa eagan þara *ofermodena* ðu geeaðmetst.

27. (29) For þam þu onælest min leohtfæt, Drihten, min God, onlyht mine bystru.

28. (30) For þam ic weorðe fram þe alysed æt costingum; and þurh mines Godes fultum ic utgange ofer minre burge weall, þeah heo sy utan behringed mid minum feondum.

29. (31) Drihten, min God, unwemme synt þine wegas; Godes word synt amered on fyre; he is gefripiend ælces þara þe him to hopað.

30. (32) Hwylc ys God, butan [17v] uran Gode, oððe hwylc Drihten, butan urum Drihtne?

31. (33) Se God me gegyrde mid mægnum and mid cræftum and gesette mine wegas unwæmme.

32. (34) He gedyde mine fet swa geræde swa swa heorotum, and me gesette ofer heanesse.

33. (35) He gelærde mine handa to gefeohte, and he gedyde mine earmas swa strange swa ærene bogan.

34. (36) And þu, Drihten, sealdest me gescyldnesse þinre hælo, and þin swiðre hand me underfeng, and þin lar me getyde.

35. (37) Þu gebræddeð mine stæpas under me, þæt mine fet ne slideredon.

36. (38) Ic ehte minra feonda, and ic hie gefeng, and ic ne geswac ær hie forwurdon; (39) ic hie gebigde þæt hie ne mihton gestandan ongean me,

37. ac feollon under mine fet. (40) Þu me begyrdest mid mægnum and mid cræftum to wige.

38. Þu gedydest me [18r] underþeodde þa þe wið me upparison; (41) and minra feonda bæc þu onwendest to me, and me hine gesealde; and þu tostenctest þa þe me hatedon.

39. (42) Hy clypodon, and næs [nan] þara þe hig gehælde; hy clypodon to heora godum, and hy noldon gehyran.

40. (43) For þam ic hi todælde swa smæle *swa swa* dust beforan winde, and hi adilgode swa swa wind deð dust on herestrætum.

41. (44) Gefriða me, Drihten, wið þises folces unhyrsumnesse, for þam þu me gesettest him to heafde, and eac oðrum ðeodum.

42. (45) And þæt folc me þeowode þæt ic næfre ne cuðe; hy onhyldan heora earan to minum wordum and gehyrdon me.

43. (46) Ac þa ælðeodgan bearn me oft lugon; and þeah hi forealddedon on minum ðeowdome, hy healtodan on heora wegum, for þam hi hyra willum ne heoldon Iudea æ.

44. (47) Min Drihten leofað symle, and he byð symle gebletsad, and he is upahafen, Drihten, min hælend.

45. (48) þu eart soð God, þu þe me sealdest þæt ic meahte swylc wite don [18v] minum feondum, and me swylc folc underþydes.

46. þu eart min alysend fram þam þeodum ðe wið me yrsiað, (49) and me uppahefst ofer ða þe arison wið me; and fram þam unrihtwisan were þu me alysddest.

47. (50) For þam ic ðe andette, Drihten, beforan folcum, and on þinum naman ic singe sealmas.

48. (51) Gemycla nu and gemonigfealda þa hælo þæs cynges ðe ðu gesettest ofer folcum, and do mildheortnesse þinum gesmyredan Dauide and his cynne on ecnesse.

¹Vi (fol. 27r) þisn<...>; ²Vi's limited space suggests the use of Roman numerals; ³Pa, a-ligature written over another letter; ⁴Vi ymbe; ⁵swiðe; ⁶hwilcum; ⁷B-R conjectured that Vi om. oþþe hine (see Commentary); ⁸B-R em. to þone; ⁹Vi ilcan; ¹⁰þa.

(3) fultumen, B-R em. to fultumend; (4) feondum, final u (with abbreviation stroke) er. at end of line and transferred to next; (7) earfoðum, after this word the first stroke of a discontinued letter, perhaps m; to (2°), added above the line; (12) þystru, B-R also added; betwuh, MS betwū, B-R betwux; nære, B-R supplied wæs (see Commentary); (13) ligetu] litegu, B-R also em.; (15) strælas, B-R also em.; (16) gehroren] gehropen; þinum (2°), vertical stroke of þ written over another vertical stroke; (18) from] for; (21) And, above d the first stroke of an ascender, perhaps h; æfter] æften, B-R silently em; (23) awarep, r corr. from f; (26) unsceðfullan, c added above the line; (28) ofermodena] ofermodenena, B-R also em.; (33) unwæmme, B-R em. to unwemme; (43) swa swa (1°) 7 swa swa; (46) oft, t added above the line; healtodan, B-R healtodon; (48) underþydes, B-R em. to underþydest; (51) ðe] ða, B-R also em.

Psalm 18¹

1° Dysne eahtateoðan sealm Dafid² sang, Gode to þancunga his mislicra and manigfealdra gesceafta, ðe he gesceop mannum to ðeowian[ne], ne for ðy þæt þa men sceoldon him ðeowian. Be þæm he cwæð:

1. (2) Heofonas bodiað Godes wuldor, and his handgeweorc bodiað þone rodor.

2. (3) Se dæg segð þam oðrum dæge Godes wundru, and seo niht þære nihte cyð Godes wisdom.

3. (4) Nis nan folc on eorðan ne nan mennisc geþeode þe ne g[eh]yre mistlica Godes gesceafta.

4. (5) Ofer ealle eorðan færð heora stemn, [19r] [o]fer ealle eorðan endas heora word.

5. (6) Drihten timbrede his templ on þære sunnan; seo sunne arist swiðe ær on morgen up, swa swa brydguma of his brydbure.

6. And heo yrnð swa egeslice on hyre weg, swa swa gigant (.i. ent) yrnð on his weg. (7) Heo stihð oð þæs heofenes heanesse, and þanon astihð, and swa yrnð ymbutan oð heo eft þyder cymð; ne mæg hine nan man behydan wið hire hæto.

7. (8) Godes æ is swiðe unleahtorwyrðe, for þæm heo hwyrð manna mod and heora sawla to Gode; Godes bebod is swiðe getrywe.

8. (9) Godes rihtwisnessa synt swiðe rihta, for ðæm hy geblissiað manna heortan; Godes bebod is swiðe leoht: hit onliht þa eagan ægþer ge modes ge lichaman.

9. (10) Godes ege is swiðe halig; he þurhwunað a worlða world. Godes domas synt swiðe soðe: hi synt gerihtwisode on him sylfum.

10. (11) [19v] Hy synt ma to lufianne þonne gold oððe deorwurðe gimmas, and hi synt swetran ðonne hunig oððe beobread.

11. (12) For þæm ðin ðeow hi hylt—on heora gehyldnesse is mænig edlean.

12. (13) Hwa ongyt his uncysta? From þæm ðe me beholen synt, geclænsa me, Drihten; (14) and from ælðeodegum feondum spara me, þinne ðeow, Drihten.

13. Gif mine fynd ne ricsiað ofer me, þonne beo ic unwemme and beo geclænsod from þæm mæstum scyldum; ac gif hi me abysgiað, þonne ne mæg ic smeagan mine unscylda, ne eac ðinne willan ne mæg smeagan to wyrçanne.

14. (15) Gif ðu me þonne fram him alyst, ðonne sprece ic þæt þe licað, and mines modes smeaug byð symle beforan ðinne anyne.

15. Drihten, þu eart min fultum and min alysend.

¹*Vi (fol. 29v) Introd. lost; ²B-R em. to Daid.*

(4) gehyre, *B-R em. to gyrr; mistlica, -lica er. at end of line and rewritten on the next*; (5) ofer (2°), *o om., apparently because the scribe mistakenly thought it should be an initial capital; endas, n corr. from a*; (6) egeslice, *e (1°) may have been corr.; .i. ent (with stroke above e), written above gigant in same, but much smaller, hand*; (9) lichaman, *first minim of m discontinued and er. at end of line, and the word completed on next.*

Psalm 19

1° Daid sang þysne nigonteoðan¹ sealm, and sæde on ðæm² sealme hu his folc him fore gebæde³ on his earfoðum;

2° and eac Ezechias⁴ folc gebæd for hine, þa he wæs beseten mid his feondum on þære byrig;

4° and swa doð ealle Cristene men þe þysne⁵ sealm singað: hy hine singað for heora kyningas;⁶

3° and eac þa Apostolas⁷ hine sungon be Criste,⁸ þa hine man lædde to rode.

1. (2) [20r] Gehyre ðe Drihten on þæm dæge þinra earfoða. Gefriðie þe se nama Iacobes Godes,

2. (3) and onsende þe fultum of his þam halgan temple, and of Sion gehæle ðe.

3. (4) Gemyndig sy Drihten ealra þinra offrunga, and þin ælmesse sy andfengu.

4. (5) Gylde ðe Drihten æfter ðinum willan, and eall ðin geðeaht he getrymie,

5. (6) þæt we moton fægnian on ðinre hælo, and on ðæm naman Drihtnes ures Godes we syn gemyclade.

6. (7) Gefylle Drihten eall þin gebedu. Nu we ongitað þæt Drihten wile gehælan his þone gesmyredan and ðone gehalgodan, and he hine gehyrð of his þam halgan heofone; swiðe mihtig is seo hælo his ðære swyð[r]an handa.

7. (8) On rynewænum and on horsum ure fynd fægnað, and þæs gilpað; we þonne on þæm naman [20v] Drihtnes ures Godes us micliað.

8. (9) Hy synd nu gebundne, and hi afeollon, and we soðlice arison and synt uppahafene.

9. (10) Drihten, gehæl urne kyning, and gehyr us on ðæm dæge þe we ðe to clypiað.

¹*Vi (fol. 30r) nyganteoða<...>*; ²*þam*; ³*<...>bæd*; ⁴*ezechies*; ⁵*þisne*; ⁶*cyn<...>*; ⁷*in Pa written in Caroline script*; ⁸*Vi xpc̅.*

(7) swyðran, *B-R also em.*

Psalm 20

1° Þysne twentigoðan sealm Dauid sang be him sylfum;

2° and eac witegode¹ be Ezechie þæm² kinge;³

4° and ælc folc þe hine singð, hine singð⁴ for heora kyning;⁵

3° and ealra mæst Dauid witegode⁶ on þæm sealme be Criste.

1. (2) Drihten, on ðinum mægene nu blissað ure kyning, and for þinre hælo he fægnað swiðe swiðlice.

2. (3) For ðæm þu him sealdest his modes willan, and þæs þe he mid his weolorum wilnade, þæs þu him ne forwyrndest.

3. (4) Mid þære swetnesse þinra bletsunga þu wære hrædra to his ful-tume þonne he wende: þu sendest [on] his heafod kynegold mid deorwyr-þum gimum astæned.

4. (5) He þe bæd langes lifes, and þu hit him sealdest a worlða world.

5. (6) Swiðe micel is his wul<...>

* * * * *

¹*Vi (fol. 30v) om.*; ²<...>am; ³cyng; ⁴*apparently om. second hine singð*; ⁵cyng; ⁶witigade.

(5) *B-R om. þe*; (6) *fol. 20v ends with wul- (and parallel Ro. gloria); the folio following, now missing, presumably contained on its recto the Para. (and parallel Ro.) of the remainder of this psalm (vv. 6–14), and on its verso, decoration, followed by the Introd. and the Latin rubric to Ps. 21.*

Psalm 21¹

* * * * *

1. (2) [21r] Drihten, Drihten, min God, beseoh to me; hwi forlete þu me swa feor minre hælo?

2. (3) Ic clypige dægæs and nihtes to ðe, and andette mine scylda and seofige min ungelimp, and þu hit ne gehyrst. Ac ne understand þu hit me to unrihtwisnesse, for ðæm ic þe na ne oðwite þæt þu me ne gehyrst, ac minum agnum scyldum ic hit wite.

3. (4) Ðu wunast on halgum stowum, Drihten, Israela lof. (5) To þe hopedon ure fæderas; hi hopedon to þe and þu hi alysddest.

4. (6) Hy clypodon to ðe and hi wurdon for ði gehælde; hi hopedon, and hi þæs ne sceamode.

5. (7) Ic eam wyrme gelicra ðonne men, for þam ic eom worden mannum to *leahtrunge* and to forsewennesse, and ic eom ut aworpen fram him of heora gesomnunga swa *per* wurm.

6. (8) Ælc þæra þe me gesyhð, he me *for*[21v]syhð and onscunað. Hi sprecað mid heora welerum and weggað heora heafdu and cweðað:

7. (9) “He hopode to Drihtne alyse he hine nu he gealp þæt he hine lufode.”

8. (10) Drihten, þu eart se þe me gelæddest of minre modor innoðe; þu wære min tohopa syþþan ic fram minre modor breoston gelæd wæs. (11) Þinre gymenne ic wæs beboden, syððan ic of hire innoðe eode, þu wære min God.

9. (12) Ne gewit þu fram me, for þam me synt earfoðu swyðe neh, and nis nan oþer þe wylle oððe mæge me gehelfan.

10. (13) Me ymbhringdon swiðe mænige calfru (þæt synt, lytle and niwe fynd), and þa fættan fearas me ofsæton (þæt synd, strengran fynd).

11. (14) Hi todydon heora muð ongean me, swa swa leo þonne he geonað and grymetað and gefehð þæt þæt he wyle. (15) Eall min mægen is tostenged and to nauhte worden, swa swa þæt wæter þæt *þe* byð ut agoten.

12. [22r] Min heorte and min mod is gemolten swa þær weax oninnan me,

13. (16) and min mægen ys forsearod swa swa læmen crocca; and min tunge ys gecleofod to minum gomum, and to deadum duste fulneah mine fynd me geworhton,

14. (17) for ðan me ymbhringdon swiðe mænige hundas, and seo gega-derung þara awyrgedra me ofsæton.

15. Hy þurhdulfon mine handa and mine fet (18) and *gerimdon* eall min ban (þæt ys, min mægn). And mine getrywan frynd, þam ic getruwode swa wel swa minum agenum limum,

16. hy min hawodon and me beheoldon, (19) and gedældan him min hrægl and þæt tohlutan.

17. (20) Ac, la Drihten, ne afyr þinne fultum fram me, ac loca to minre generenness.

18. (21) Ahrede mine sawle æt heora sweordum, and of þæs hundes handa min lif.

19. (22) Gefriða me of þæs [22v] leon muðe, and of þam hornum þara anhryna gefriða me, yrmīng.

20. (23) Ic þonne bodie þinne naman minum broðrum; on midre heora gesomnunge ic þe herie and cweþe to him:

21. (24) “Se þe Drihten ondræde, herie hine, eall Iacobes cynn.

22. (25) Ondræde hine eall Israela cynn, for þam he na forsyhð ne ne awyrpð earmra manna gebeda; ne he his andwlitan ne awende fram me, ac þonne ic clypode to him, þonne gehyrde he me.”

23. (26) Beforan þe byð min lof on þære myclan cyrcan; ic gylde min gehat Drihtne beforan þam þe hine ondrædað.

24. (27) Þonne etaþ þa þearfan and hi beoð gefyllede; and heriað þonne Drihten þa þe hine secað,

25. and heora heortan onfoð mægene and libbað a worlða world. (28) Þonne gemunan þæt eall eorðgemæru and gecyrrað ealle to Drihtne,

26. [23r] and gebiddað hy to him ealle þeoda and ælc cynn, (29) for þam ðe Drihtnes synd þa ricu, and he wylt ealra þeoda.

27. (30) Hy etað and hy gebiddað, ealle þa welegan geond þas eorþan; beforan his ansyne cumað ealle þa ðe on eorðan astigað.

28. (31) And min sawl him leofað, and min sæd him þeowað.

29. (32) And hy bodiað Drihten, ure cyn þæt æfter us cymð; and heofonas bodiað his rihtwisnesse þam folcum þe þonne beoð acende, þa worhte Drihten.

¹In *Pa* the folio lost between fols. 20 and 21 presumably contained the missing *Introd.* (see note on *Ps.* 20.6 in the *Apparatus*); *Vi* (fol. 31r) reads *Ðisne an a<...>gupan sealm <...> biddend<...> dr<...>figende <...>m <...> his f<...> d<...>c man þ<...> singð be his feo<...> he hine singð 7 <...> dyde cris<...> be iudeu* (for *B-R*'s reconstruction, see *Commentary*).

(2) *me* (2°), *m* corr. from *n*, and blank space equivalent to about six letters between *m* and *e*; (7) *leahtrunge*] *leahtungre*, *B-R* also *em.*; *þer*] *þes*; (8) *forsyhð*] *forforsyhð*, *B-R* also *em.*; (14) *gefehð*, after *ge-* at end of line, the beginning of an abandoned letter, *f*(?); (15) *Eall*, *B-R* *eal*; *tostenged*, *B-R* *em. to* *tostenced*; *þe*] *he*, *B-R* also *em.*; *þær*, *B-R* *em. to* *þæt*; (16) *nd min mægen ys* first written on line below final line of v. 15, *er.* and partially rewritten on next line to bring it into alignment with the corresponding Latin text of v. 16; (18) *gerimdon*] *gerimde*; (26) *Beforan*, *f* corr. from *þ*; (28) *eorð-*, *eo* stained.

Psalm 22

2° Dauīd sang þysne twa and twenteogepā sealm, þa he witegode be Israēla folces freodome, hu hy sceoldon beon alæd of Babilonia þeowdome, and hu hi sceoldon Gode þāncian þæra ara þe hi be wege hæfdon¹ hamweardes;

1° and eac be his agenre geþwyrftnesse of his wræcsiðe;

4° (i) and ælc þæra ðe hine singð, he þāncað Gode his alysnesse of his earfoðum;

3° and swa dydon þa Apostolas and eall þæt Cristene folc, Cristes æriste;²

4° (ii) and eac þānciað³ Cristene men on þyson⁴ sealmes heora alysnesse⁵ of heora scyldum æfter fulluhte.

1. (1) Drihten me ræt: ne byð me nanes godes wan. (2) And he me geset on swyðe good feohland,

2. [23v] and fedde me be wætera staðum, (3) and min mod gehwyrðe of unrotnesse on gefean.

3. He me gelædde ofer þa wegas rihtwisnesse for his naman.

4. (4) Þeah ic nu gange on midde þa sceade deaðes, ne ondræde ic me nan yfel, for þam þu byst mid me, Drihten.

5. Þin gyrd and þin stæf me afrefredon (þæt is, þin þreaug, and eft þin frefrung).

6. (5) Þu gegearwodest beforan me swiðe bradne beod wið þara willan þe me hatedon.

7. Þu gesmyredest me mid ele min heafod. Drihten, hu mære þin folc nu is: ælce dæge hit symblað.

8. (6) And folgie me nu þin mildheortnes ealle dagas mines lifes,

9. þæt ic mæge wunian on þinum huse swiþe lange tiid oð lange ylde.

¹*Vi* (fol. 32v) <...>den (*Pul.* *on); ²æristes; ³þancað (*Pul.* þanciað); ⁴þysan; ⁵<...>ysednesse, *B-R* read [a]lysednesse.

(6) mines, s added later at end of line.

Psalm 23

4° On þissum¹ þreo and twentigoðan² sealme Dauid witegode and rehte³ mid hwylcum geearnungum gehwylc man hine mæg alysan of his earfoðum;

3° and eac he witgode be Cristes sigefæstnesse, þa þa he on heofonas astah æfter his æriste;

1° and eac he witgode be him sylfum: hu his ealdormenn sceoldon fægnian his cymes of his wræcsiðe.

1. (1) [24r] Drihtnes ys eorðe and eall þæt heo mid *gefylde* is; and eall mancynn þe þæron eardað is Drihtnes.

2. (2) He gesette þa eorþan ofer þære sæ, and ofer ðam eam he hi gestaðelode.

3. (3) Hwa is *þæs* wyrðe þæt [he] astige on Godes munt, oþþe hwa mot standan on his halgan stowe?

4. (4) *He* byð þæs wyrðe þe unscæðfull byð mid his handum and clæne on his heortan; se þe ne hwyrð his mod æfter idlum geþohtum and him mid weorcum fulgæð (peah hi him on mod cumen), ne nænne að ne swerað to biswice his nyhstan.

5. (5) Se þe swylc byð, he onfehð bletsunge fram Gode and miltse æt Drihtne hælende.

6. (6) Þyllic byð þæt cyn þe God secð, and þa þe secað þone andwritan Iacopes Godes.

7. (7) Undoð nu eower geatu, ge ealdormen, and onhlidað þa ecan geata, for þan þe ingæð se kyning þe God gewuldrod hæfð [24v] and geweorðod. Þa andswarode þæt folc and cwæð:

8. (8) “Hwæt is þes wuldorfæsta kyning? Hit is ure hlaford, strang and mihtig, se þe hæfde anweald on gefeohte.”

9. (9) Gedoð nu, ealdormen, eowru geatu, and onhlidað eow, ge ecan geatu, for þam þær inngæð se kyning þe God gewuldrod hæfð and geweorðod.

10. (10) Hwæt is se gewuldroda kyning? Hit is se wuldorfæsta, se þe God fore wyrð swylc wundru.

¹*Vi* (fol. 33r) þysum; ²*Vi*'s limited space suggests the use of Roman numerals; ³rehte.

(1) gefyld] gefylð, *B-R also em.*; (2) gestaðelode, *e (2°) corr. from o*; (3) þæs] þær, *B-R also em.*; he, *also added by B-R*; (4) He] Ne, *B-R also em.*; biswice, *B-R beswice*; (9) eowru, *B-R eowre*.

Psalm 24

1° Daudid sang þysne¹ feower and twentigoðan² sealm and hine þæron gebæd, þa he to þære reste becom þe he ær wilnode;

2° and eac he witegode on þam³ sealme be þæs folces gehwyrfnesse of⁴ heora hæftnyde, þa⁵ hi⁶ on Babilonia gehæfte wæron;

4° and swa⁷ ylce bi ælcum rihtwisum þonne he ænige reste hæfð æfter his earfoðum;⁸

3° and eac be Criste⁹ æfter¹⁰ his æriste.

1. (1) To þe ic hæbbe, Drihten, min mod and mine sawle. (2) Drihten, min God, to þe ic hopige, and ic þæs næfre ne sceamige;

2. (3) ne mine fynd me næfre for ðy ne bysmrian, ne nan þæra þe to þe hopað ne wyrð gescended.

3. (4) Scamien heora ealle þa unrihtwisan þe idelnesse wyrcað. [25r] Drihten, gedo me þine wegas cuðe, and lær me þine paðas.

4. (5) Geræd me and gerece on þinre soðfæstnesse, and lær me, for þam þu eart, Drihten, min hælend; ælce dæge ic anbidige þines fultumes.

5. (6) Gemun, Drihten, þinra miltsunga and þinre mildheortnesse þe fram fruman worlde wæs.

6. (7) Þa scylda mines iugoðhades ne gemun þu, Drihten, ne huru þa þe ic ungewisses geworhte (þæt synt, þa þe ic wende þæt nan scyld nære), ac for þinre myclan mildheortnesse beo þu min gemyndig, Drihten.

7. For þinre godnesse, (8) Drihten, þu eart swete and wynsum and eac rihtwis.

8. For þam gesette God æ scyldiendum on heora wegum, (9) and geriht þa manðwæran on domum, and him getæceð his wegas.

9. (10) Ealle Godes wegas syndon mildheortnes and rihtwisnes ælcum þæra þe his æ secað and his bebodu lufiað.

10. (11) Drihten, for þinum [25v] naman beo þu forgifende mina synna, for þy hi synt swyðe mycele.

11. (12) Swa hwylc mann swa Drihten ondræt, he him geset þa æ, and him sylð þæt geþeagt on þone weg þe heora ægðrum licað, ge Gode ge eac þam men.

12. (13) His sawl hi gerest softe on monegum goodum, and his sæd on ece yrfewardnesse gesit eorðan.

13. (14) Drihten is mægen and *cræft* ælces þæra þe hine ondræt, and he him getæcð eallum his willan.

14. (15) Symle lociað mine eagan to Gode, for þam he alysð mine fet of gryne.

15. (16) Geloca to me, Drihten, and gemiltsa me, for þam ic eom ana forlæten, yrmung.

16. (17) [A]nd þa earfoðu minre heortan synd swyðe tobræd and gemanigfealdod; gedo for þi, Drihten, þæt þu *me gefriðie* æt minre nydbearfe.

17. (18) Geseoh mine eaðmetto and mine earfoða, and forgif ealle mine scylda.

18. (19) And geseoh eac mine fynd, for þam hi synt [26r] swyþe gemanigfealdode, and geseoh hu unrihtlice hi me hatiað.

19. (20) Geheald mine sawle and gefriða me, þæt me ne sceamie þæs þe ic to þe clypige.

20. (21) þa unsceðfullan and þa rihtwisan, þa þe begangað, coman to me, wendon þæt me sceolde cuman sum fultum and sum frofor fram þe, for þam ic symle þæs anbidode and wilnode and wende æt þe, Drihten.

21. (22) Gefriða me, Drihten, Israela God, of eallum minum nearonessum.

¹*Vi (fol. 33v) þisne;* ²*Vi's limited space suggests the use of Roman numerals;* ³*in Vi the space between on þam and the previously decipherable words <...>ste becom appears insufficient to contain the corresponding text of Pa (see Commentary);* ⁴*on;* ⁵*þa þa;* ⁶*hy;* ⁷*<...>a þæt;* ⁸*<...>feðum;* ⁹*<...>te, Pa xpc;* ¹⁰*æfter] be (Vi æfter), B-R also em.*

(5) fultumes, a hook (abbreviation for final s) above e, and a final s added on the line; (7) geworhte, short stroke above r, perhaps beginning of an abandoned letter; (7)–(8) in the MS For þinre godnesse . . . rihtwis misplaced after For þam . . . his wegas (the parallel Latin is in proper sequence), B-R followed the MS sequence; (12) Swa] Hwa; (13) softe, s written over er.; (14) cræft] cræftig; (15) immediately after to initial curve of an abandoned letter, probably g; (17) And, decorated initial missing; gemanigfealdod, final d corr. from vertical shaft of another letter; me gefriðie] mæge friðie, B-R also em.; (19) gemanigfealdode, o corr. from e; (21) sceolde, o added above the line.

Psalm 25¹

1° Daudid sang þisne fif and twentigoðan sealm be his unscyldinesse² wið his sunu and wið his geþeahteras þe hine on woh lærdan;

2° and eac he witgode on þam sealm be þære unscyldignesne Israela folces wið Asirie, þa hi hy læddan on hæftnyd to Babilonia;

4° and eac swa ylce ælc rihtwis man þe hine singð: he hine singð be him sylfum and be þam þe hine unscyldigne dreccað;

3° and swa dyde eac³ Crist be Iudeum.

1. (1) Dem me, Drihten, for þam ic eom unscyldig wið þas mine fynd; and ic hopige to Drihtne, and ic ne weorðe for þi geuntrumod.

2. (2) Fanda min, Drihten, and smea mine geþohtas,

3. (3) [26v] for þan þin mildheortnes ys beforan minum eagum, and ic symle tilode mid rihtwisnesse þe and him to licianne.

4. (4) Ne sæt ic na on þære samnunge idelra manna and unnytra, ne ic ineode on þæt geþeagt unrihtwyrccendra,

5. (5) ac ic hatode þa gesamnunge unrihtwisra. For þam ic næfre ne teolade sittan on anum willan mid þam arleasum,

6. (6) ac ic wilnode symle þæt ic aðwoqe mine handa betwuh þam unscæððigum (þæt is, þæt ic wære unscyldig betwuh him), þæt ic meahte hweorfan ymb þinne þone halgan alter, Drihten,

7. (7) and þær gehyran þa stemne þines lofes, and þæt ic mæge cyþan eall þin wundru.

8. (8) Drihten, ic lufode þone wlite þines huses and þa stowe þines wuldorfæstan temples.

9. (9) Ac ne forleos mine sawle ongemang þam arleasum, ne min lif betwuh þam manslagum, (10) þæra handa and þæra weorc syndon fulle unrihtwisnesse.

* * * * *

¹*Vi's Introd. (fol. 34v) has no visible variants; ²B-R em. to unscyldignesne; ³Pa, added above the line.*

(3) ys, B-R is; (6) ymb, b added above the line; (7) cyþan, cy apparently added later at end of line; (10) fol. 26 ends with unrihtwisnesse (Ro. iniquitates sunt); the folio following, containing the rest of v. 10 and vv. 11–12, presumably on the recto, is now lost.

Psalm 26¹

* * * * *

[27r]

1. (1) Drihten is min onlyhtend and min hælend: hwæt þearf ic ondrædan?

2. Drihten is scyldend mines lifes: hwy sceal ic beon afærd?

3. (2) Þonne me togenealæhton mine fynd me to derianne, swylce hi woldon fretan min flæsc, þa þe me swencton, hi wæron sylfe geuntrumode and gefeollon.

4. (3) Þeah hi nu gyt wyrccen getruman and scyldridan wið me, ne byð min heorte nawuht afæred; þeah hi arisan ongean me to feohtanne, to þam Gode ic hopie þe me ær gefreode.

* * * * *

5. (4) . . . and geseon Godes willan, and þone ongitan; and he me gefriðie on his þam halgan temple.

6. (5) For þam he me gehyddde on his temple—on þam yflan dagum he me gefriðode on þam sceade his geteldes and his temples—(6) and he me ahof upp on heane stan,

7. and huru nu hæfð [27v] *min* heafod uppahafen ofer mine fynd, for þæm ic ymbhweorfe þi[n] þæt halige tempel, Drihten, and þær offrige on þinum huse þa offrunga <...> ; sangas ic singe, and secge Gode lof.

8. (7) Gehyr, Drihten, mine stefne, mid þære ic clypige to þe; gemiltsa me and gehyr me.

9. (8) To þe cwyð min heorte: "Ic sohte þine ansyne; ic sece gyt symle, Drihten."

10. (9) Ne awend þu þine ansyne fram me, ne þe næfre yrringa acyr fram þinum þeowe.

11. Þu eart min fultumend, Drihten: ne forlæt me, ne ne forseoh me, Drihten, min hælend.

12. (10) For þam min fæder and min modor me forleton, ac Drihten me ne forlet.

13. (11) Gesete me æ, Drihten, on þinum wege, and gerece me on rihtne pæð fore minum feondum,

14. (12) and ne syle me to þara modes [28r] willan þe min ehtað, for ðam arison ongean me lease gewitnessa, and heora leasung wæs gecyrrred to heom sylfum.

15. (13) Ic gelyfe þæt ic geseo Godes good on libbendra lande. (14) Hopa nu, min mod, to Drihtne, and gebid his willan, and do esnlíce, and gestapela and gestranga þine heortan, and gepola Drihtnes willan.

¹In *Pa*, the lost folio after fol. 26 probably contained on its verso decoration, followed by the missing *Introd.* at the bottom of the page (see note on Ps. 25.10 in the *Apparatus*); *Vi* (fol. 35r) reads, <...>eoran w <...>e witegode <...> be ezechie þam c<...> he scolde gode þa<...> þære blisse þe he h <...> ylce deð ælc þæ<...> singð oððe for hi<...> oððe for oðerne <...>cað þære bliss <> þ <...> 7 eac witegode <...>me be criste h<...> beon alyse<...> (for witegode [1^o] *Pul.* reads witgode; for *B-R*'s reconstruction, see *Commentary*).

(1) lifes, vertical descender of f written over a shorter descender; (4) the Latin text of the final third, and the *Para.* of the first two thirds, of this verse are missing (see *Commentary*); (6) *min*] *miti*, *B-R* also *em.*; *þin*, *B-R* also *em.*; after *offrunga* a defining genitive may be missing, though the MS shows no sign of a lacuna (see *Commentary*); (9) after *yrringa*, the small vertical stroke of an abandoned letter; (11) *rihtne*, *n* added above the line.

Psalm 27

1° Daudid sang þisne seofon and twentigopan¹ sealm; on þæm² sealme he wæs³ cleopiende⁴ to Drihtne, wilnode þæt he hine arette and gefriðode wiþ eallum earfoðum,⁵ ægðer ge modes ge lichaman, and wið ealle his fynd gescylde, ge wið gesewene ge wið ungesewene;

2° and eac Ezechias⁶ on þam ylcan sealme hine gebæd þæt hine God alysde, ægðer ge æt his mettrumnesse ge æt his feondum (swa he þa dyde);

4° and þæs ylcan wilnað ælc⁷ þe hine sing[ð],⁸ oþþe for hine sylfne oððe for oþerne;⁹

3° and swa ylce dyde Crist, þa þa he þysne sealm sang.

1. (1) To þe ic hopige, Drihten, min God; ne swuga, ac dem and miltsa me. Gif þu swa ne dest, þonne beo ic gelicost þam þe afylð on pytt.

2. (2) Ac gehyr þa stemne mines gebedes, for þam ic nu to þe clypige and mine handa upphebbe [28v] to þinum þam halgan temple.

3. (3) Ne syle me, ne ne send, mid þam synfullan, and mid þam unrihtwyrccendum ne forleos me,

4. ne me ne fordo mid þam þe luflice sprecað to heora nyhstum and habbað, þeah, facn on heora heortan.

5. (4) Ic wat þæt þu sylst him edlean be heora gewyrhtum, and æfter þam unrihte þe hi an swincað, þu heom gyldest.

6. Ðu heom sylst edlean, (5) for þam hy ne ongitað þin weorc ne þa ne geseoð.

7. Þu hi towyrpst and hi eft [ne] getimbrast. (6) Gebletsod sy Drihten, for þam þe he gehyrde þa stemne mines gebedes.

8. (7) Drihten is min *fultumend* and min gescyldend; on hine gehyht min heorte, and he me gefultumað.

9. (8) Drihten is strengo [29r] his folces and gescyldend þære hælo his gesmyredan.

10. (9) Gehæl, Drihten, þin folc, and gebletsa þin yrfeland, and gerece þa þe þæron eardiað, and hi uppahefe on ecnesse.

¹*Pa, e corr. from another letter, probably t; Vi's (fol. 35v) limited space suggests the use of Roman numerals;* ²*Vi þam;* ³*B-R was;* ⁴*Vi clypigende;* ⁵*in Pa a liaison stroke between final m and the initial æ of ægðer, now partially er., perhaps scribal confusion with mæg-;* ⁶*B-R em. to Ezechias;* ⁷*B-R added þæra;* ⁸*B-R also em.;* ⁹*Vi <...>ðerne.*

(1) *ac, a corr. from u of a preceding þu that has its þ partially er. with a punctum delens underneath;* (5) *geseoð, o added above the line;* (6) *gebedes, e (1°) corr.;* (7) *fultumend] scyltumend, B-R also em.*

Psalm 28

1° Dysne eahta and twentigoðan¹ sealm Daud sang bebeodende þam folce þæt hi gelæston heora gehat² and heora³ ælmesan⁴ sealdon⁵ Gode for⁶ swa myclum⁷ gifum swa he⁸ him geaf;

2° and he⁹ witegode eac þæt ylce be Ezechie, þe lange æfter him wæs, þæt he sceolde¹⁰ þæt ylce don þonne he alysed wære æt Asirium and eac æt¹¹ his mettrumnesse;

4° and eac swa ilce¹² he witegode be eallum þam þe æfter him gebrocode wæron and eft arette, þæt hi eac þæs Gode þancodon æfter heora bysne;

3° and eac he witegode be Criste, þæt he sceolde beon alysed æt Iudeum. He cwæð:

1. (1) Ge Godes bearn, bringað eow sylfe Gode, and bringað him eac eowera ramma bearn.

2. (2) And bringað eac Drihtne wuldor and weorðmynd, and bringað wuldor Drihtnes naman;

3. and gebiddað eow to Gode on his halgan ealle. (3) Godes word is ofer wætrum, and hy gehæft. He is mægenþrymmes God and he þunrað ofer manegum wæterum and mycelum.

4. (4) [29v] Godes word is on mycelum mægene and mycelu þing deð.

5. (5) Þæs Godes word brycþ cedertreowu, and symle se God brycð þa hean *cedertreowu* on Libano, þam myclan munte (þa treowa tacniað ofermodra manna anweald). (6) Drihten forbrycð and forbryt þa myclan cedertreowu, emne swa þa lytlan onwæstmas. Þa owæstmas beoð swa mycle and swa fægere swa swa þees deores bearn þe “unicornus” hatte.

6. (7) Godes word adwæscð fyres lig. (8) Drihten ahrysode þa westan eorðan and astyrede þa westan stowe þe is gehaten Cades.

7. (9) And he gedyde þæt þa fynd flugan swa heortas, and he onwreah þa eorðan þe ær wæs oferþeaht mid feondum. Cumon nu for þi ealle to his temple and secgon him þæs lof.

8. (10) Drihten us gedyde þæt we moston buian æfter þam folce. Se Drihten is ure kyning, se sitt on [30r] ecnesse ofer us.

9. (11) Drihten sylþ his folce mægen and geblætsað his folc on sibbe.

¹*Vi* (fol. 36r) *Þisne .xxuiii*; ²*for Pa* hi ... gehat, *Vi* has be <...> hyra geat (see Commentary); ³*Vi* hyra; ⁴*B-R* em. to ælmesan; ⁵*Vi* om.; ⁶om.; ⁷mic<...>, read by *B-R* as mi[clum], and *Pul.* as mic[el]; ⁸*Vi* om.; ⁹om.; ¹⁰scolde; ¹¹om.; ¹²þæt yl<...>, *B-R* added þæt before ylce.

(2) ealle, *B-R* em. to healle; (5) *cedertreowu*] *cecedertreowu*; (6) þees, *B-R* silently em. to þæs; (10) gedyde, dot over g.

Psalm 29

1° Daudid sang þysne¹ nigan and twentigopan² sealm þam Gode þe hine alysd æt his feondum and æt eallum earfoðum;

2° and þæt ylce he³ witgode be Ezechie: þæt he sceolde þæt ylce⁴ don þonne he alysed wære æt Assirium⁵ and æt his metrumnesse;

4° and þæt ylce he witegode be ælcum rihtwison⁶ men þe þysne sealm singð opþe for hine sylfne opþe for oðerne, Gode to þancunge þære blisse þe he þonne hæfð;

3° and eac he witegode on þam sealme be Criste, hu he sceolde alysed beon, ægðer ge fram⁷ Iudeum ge of ðy deaðe.

1. (2) Ic fægnige, Drihten, and þe herige, for þam þu me gefriðadest, and þu ne lete mine fynd min fægnian.

2. (3) Drihten, min God, ic clypode to þe, and þu me gehældest, (4) and atuge mine sawle of neolnessum and of helle, and me gehældest fram þæra geferscipe þe feollon on pytt.

3. (5) Heriað nu Drihten ealle his halige, and andetað þæt gemynd his halignesse,

4. (6) for þam open wracu ys on his yrsunga, and soð lif on [30v] þam, þæt man wrece his willan.

5. Þeah we wepon on æfen, he gedeð þæt we hlihhað on morgen.

6. (7) Ic cwæð on minum wlencum and on minre orsorhnesse: "Ne wyrð þises næfre nan wendingc,"

7. (8) for þam þu me sealdest on ðinum goodan willan wlite and mægen. Þa awendest þu þinne andwlitan fram me, þa wearð ic sona gedrefed.

8. (9) Þa clypode ic eft to þe and gebæd me to minum Drihtne and cwæð: (10) "Drihten, hu nyt is þe min slæge, opþe min cwalu, oððe min rotung on byrgenne?"

9. Hwæðer þe þæt dust herige on þære byrgene, opþe hwæðer hit cyðe þine rihtwisnesse?"

10. (11) Þa gehyrde Drihten þa word and gemildsade me; he wearð me to fultume.

11. (12) Drihten, þu gehwyrdest minne heaf and mine seofunga me to gefean; þu totære min *witehrægl*, and þu me *begyrdst* mid gefean. (13) For þam hit ys [31r] cyn þæt min wuldor and min gylp þe herige, þæt ic ne wurðe gedrefed.

12. Drihten, min God, on ecnesse ic þe herige.

¹*Vi* (fol. 36v) þisne; ²*Vi*'s limited space suggests use of Roman numerals; ³þe; ⁴om.; ⁵*Pa*, r corr. from n, *Vi* syrian; ⁶*Vi* <...>sum (see Commentary); ⁷from.

(3) Drihten, n squeezed in on line afterwards; (5) andetað, *B-R* em. to andettað; (12) gehwyrdest, letter(s) er. after ge-; witehrægl] witehrægl, *B-R* em. to hwite hrægl; begyrdst] bebyrgdst.

Psalm 30

1° Daudid sang þysne þrittigoðan sealm, gebiddende to Drihtne for his hamcyme of þam wræce and of þam earfoðan¹ þe² he þa on wæs;

2° and eac he witgode be þære wræce þe æfter him wurðan sceolde³ þæm folce (þæt wæs, þa hi⁴ to Babilonia gelædde wæron), he witgode þæt hi sceoldon⁵ gebiddan on þa ylcan wisan þe he dyde, and hyra⁶ ungelimp þær seofian swa he dyde;

4° and eac he witegode⁷ be ælcum rihtwison menn⁸ þe sealmas singð,⁹ awþer opþe¹⁰ for hine sylfne oððe for oðerne mann þara¹¹ þe geswenced byð, awðer opþe¹² on mode opþe on lichaman;

3° and he witegode¹³ eac be Criste, þæt he hine sceolde swa gebiddan wið þam earfoðum þe Iudas¹⁴ him dydon.

1. (2) To þe ic hopige, Drihten; ne gesceamað me næfre þæs. On þinre rihtwisnesse alys me and gefriða me.

2. (3) Onhyld to me þine earan, and efste þæt þu me gefriðie.

3. And beo min God and min gefriðiend, and beo min friðstow, and gedo me halne,

4. (4) for þam þu eart min trymnes and min gebeorh; and on þinum naman ic þe healsige þæt þu beo min ladþeow and me fede.

5. (5) And alæd me of [31v] þysum grynum þe her gehydde synt beforan me, for þam þu eart min gescyldend, Drihten; (6) an þine handa ic befæste mine sawle.

6. Þu me ahreddest, Drihten, rihtwisnesse God. (7) Þu hatodest þa þe beeodon idelnesse, and eac þa þe unnyt worhton.

7. Ic þonne symle hopige to Drihtne, (8) and fægne and wynsumige and blissige on þinre mildheortnesse,

8. for þam þu gesawe mine eadmodnesse, and þu gedydest hale æt nyðbearfe mine sawle, (9) and me ne clemdes on minra feonda handa,

9. ac asettest mine fet on swyðe brad land. (10) Gemiltsa me nu, Drihten, for þam ic swince.

10. Mine eagan wæron gedrefede and afærde for þinum yrr, and eac swa ilce min mod and min maga,

11. (11) for þam fullneah on þam sare geteorode and geendode min lif, and min gear wæron on sicutunga and on gestæne.

12. And geuntrumod [32r] wæs for wædle and for yrmðum min mægen, and min ban wæron gedrefedu and fullneah forod.

13. (12) Ofer ealle mine fynd ic eom geworden to edwite, and minum neahgeburum swiðost; ic eom worden him to ege and eallum þam þe mecunnon.

14. þa þe me gesawon, hi me flugon. (13) Fulneah ic afeoll swa swa se þe byð dead on his heortan and on his mode, and ic wæs swylce forloren fæt and tobrocen,

15. (14) [f]or þam ic gehyrde manegra manna edwit, þe me ymbutan budon,

16. and swa hwær swa hi hi gegaderodon ealle togædere to þam þæt hy þeahtodon hu hi mihton geniman mine sawle.

17. (15) And ic, þeah, Drihten, to þe hopode and sæde þæt þu wære min God; (16) on þinum handum synd þa lenga minra tida.

18. (17) Alys me and gefriða me of minra feonda handum and fram þam þe min ehtað,

19. and onliht þinne [32v] andwlitan ofer þinne þeow, and gedo me halne for þinre mildheortnesse. (18) And gedo þæt me ne gesceamige, for þam ic cleopode to þe.

20. Ac þeah sceal gescamian þa unrihtwisan, and hi beoð gelæd to helle. (19) And adumbiað þa facnfullan weoloras, þa þe sprecað wið þone rihtwisan unriht on heora ofermettum and on heora *leahtrunga*.

21. (20) Eala, Drihten, hu micel and hu manigfeald is seo mycelnes þinre swetnesse þe þu hæfst gehyd and gehealden þam þe þe ondrædað. þa swetnesse þu him ne lætst næfre aspringan nanum þæra þe to þe hopað beforan manna bearnum.

22. (21) þu [hi] gehydst and gehyldst hale and orsorge, ægðer ge modes ge lichaman, butan ælcere gedrefednesse þe menn þrowiað.

23. þu hi gescyldst on þinum temple wið ælcere tungan leahtrunge.

24. (22) Gebletsod sy Drihten for þam he swa wuldorlice gecyð[33r]de his mildheortnesse me on þære fæstan byrig.

25. (23) Ic cwæð on minre fyrhto þæt ic wære aworpen of þinra eageana ansyne,

26. and þu þa for þi gehyrdest þa stemne minra gebeda, þa ic to þe cliopode.

27. (24) Lufiað nu for þan Drihten, ealle his halgan, for þam rihtwisnesse God lufiað and secð, and forgyt be fullan ælcum þe ofermetto doð.

28. (25) Ac doð esnlíce, and gestrangiað eowere heortan and eower mod, ælc þæra þe to Gode hopige.

¹Vi (fol. 37v) <...>oðum; ²þe] þa, Vi þe, B-R also em.; ³Vi geweorðan scol<...>; ⁴<...>y; ⁵hy scoldon; ⁶heo<...>; ⁷<...>itigode (Pul. ttigode); ⁸<...>ihtwisum men, B-R rihtwisan; ⁹Vi sealmasingð; ¹⁰oððe; ¹¹þæra; ¹²oððe; ¹³<...>tgo<...> (Pul. tti, with first t altered to o, second t to g); ¹⁴B-R em. to ludeas.

(4) and (2°), om. by B-R; (6) an, B-R em. to on; (7) beedon, B-R beeden; (9) clemdes, misread by B-R as demdes and em. to demdest; (13) Fulneah, B-R full neah; (14) for, decorated initial missing; (19) leahtrunga] leahtungra, B-R also em; (24) lufiað (2°), B-R em. to lufað.

Psalm 31

1° (i) Daidid sang þisne an and þrittigoðan sealm, wundriende þære unaseccgendlican gesælignesse þæra manna þe him God forgifð ealle heora scylda and him ælc geswinc aferþ, swa swa he him oft dyde;

2° and he witgode¹ eac be Ezechie, hu he sceolde² wundrian þære myclan³ mildheortnesse þe he him oft forgeaf, ægðer ge on his hælo ge on his alysnesse æt his feondum;

4° and swa ylce⁴ he⁵ witgode be ælcum godum men þe him God swa ymb dyde;

1° (ii) and he ætwat eac him sylfum, þæt he ne hreowsode his synna ær he hæfde witnunga;

3° and he witgode eac be Criste, þæt he swa ylce wolde herian swylce menn.

1. (1) Eadige beoð þa þe him beoð heora unrihtwisnessa for[33v]gifene and heora synna beoð behelede.

2. (2) Eadig byð se wer þe him God ne oðwit his scylda, ne on his mode ne byð facen.

3. (3) For þam þe ic sugode and hæl mine scylda, eal min ban and min mægen forealdode. Þa ongan ic clypian ealne dæg,

4. (4) for þam ægðer ge on dæg ge on niht wæs swyðe hefig ofer me þin hand and þin yrrer; ic wæs gehwyrfed on ælce yrmðe swylce me wære se hrycg forbrocen.

5. (5) Ic þa gedyde mine scylda þe swyðe cuþe, and min unriht ic na ne helede wið þe.

6. Þa cwæð ic on minum mode þæt ic wolde andettan and stælan ongan me sylfne mine scylda, and þa Gode andetan; and þu me þa forgeafe þæt unriht minra scylda.

7. (6) For þæm gebiddað ealle halige to þe on tilne timan; for þæm þonne and for eallum heora goodum dædum ne genealæcð him na þæt flod þæra myclena wæterena (þæt synt, þas andwear[34r]dan earfoþa and eac þa [to]weardan).

8. (7) Þu eart min gebeorhstow on minum earfoþum, þa me habbað utan behringed; ac þu þe eart min frefrend, ahrede me æt þam þe me habbað utan bestanden.

9. (8) Þa andswarode God þam witegan þurh þæne Halgan Gast and cwæð: "Ic þe sylle andgit and þe getæce þone weg þe þu onsteppan scealt, and ic locie to þe mid minum eagum.

10. (9) Ne beo ge na swylce hors and mulas, on þam nis nan andgit,

11. þæra cinban þu scealt mid bridle and mid caman to þe geteon." Swa ylce þu scealt þa men þe heora gelican beoð, for þam hi elles ne genealæceað þinum willan.

12. (10) Swiþe manifealde synt synfulra manna swingelan, ac þa þe to Gode hopiað beoð ymbhringde mid swyþe manegre mildheortnesse.

13. (11) Blissiað for þæm on Gode and wynsu[34v]miað, ge rihtwisan, and fægnað and wuldriað, ealra rihtwillenda heortan.

¹In *Vi* (fol. 38v), *B-R* read *wite<...>*, no longer visible; ²scolde; ³micclan; ⁴*B-R* read *<...>æt ylce in Vi* and added *þæt* before *ylce* in their edition; ⁵*Vi* om.

(1) beoð (¹), ð added above the line; unrihtwisnessa, *B-R* unrihtwisnesse; (2) facen, *B-R* facn; (3) mægen, *B-R* mægn; (5) helede, *MS* hedlede with *punctum delens* under first *d* and vertical stroke (perhaps beginning of *l*) above it; andettan, *MS* 7dettan; andetan, *B-R* em. to andettan; (6) tilne, e corr. from *t*; wæterena, *B-R* em. to wætera; (8) þæne, *B-R* em. to þone; (9) nan, *B-R* om.; (10) manifealde, *B-R* em. to manigfealde.

Psalm 32

1° (i) Daurd sang þisne twa and þrittigoban sealm, herigende Drihten and him þanciende þæt he hine swa wundorlice of eallum his earfopum gefriðode, and hine swa weorðlice gesette ofer his rice;

1° (ii) and eac he lærde on þam sealme ealle menn¹ þæt hi² sceoldon Gode þancian ealra þæra gooda³ þe he him dyde;

2° and he witgode⁴ eac be Ezechie⁵ þæt he sceolde þæt ylce don þonne he alysed wære of his earfopum;

4° and be ælcum þæra þe þysne⁶ sealm singð;

3° and eac be Criste he witgode þæt he sceolde⁷ æfter his æriste ealle men þæt ylce læran.

1. (1) Blissiað, ge rihtwisan, on Godes gifum; rihte hit gerist þæt hine ealle rihtwillende emnlice herian.

2. (2) Heriað hine mid hearpum and on þære tynstrengian hearpan.

3. (3) Singað him niwne sang, and heriað hine swyþe wel mid heare stemne,

4. (4) for þæm his word synd swyþe riht and ealle his weorc synt getreowe.

5. (5) He lufað mildheortnesse and rihte domas; mid his mildheortnesse he gefylð ealle eorðan. (6) Mid his worde synt getrymede heofonas, and þurh þone [35r] gast his muðes synt eall heofona mægn.

6. (7) He gegaderode eall sæwætru tosomne swylce hi wæron on anum cyle; he gesette þone garsecg on his goldhorde.

7. (8) Ondræde hine eall eorðe: fram him beoð onstýred ealle gesceafta and ealle þa þe on eorðan buiað.

8. (9) For þæm he cwæð his willan, þa wæs he geworden. He bebead his willan; þa wæron ealle gesceafta gesceapene.

9. (10) Se Drihten tostencð þa geþeaht yfelwillendra kynna, and he forsyhð þa geþohtas þara folca, and eac yfelra ealdormanna geþeaht he forsyhð.

10. (11) Ac Godes geþeaht wunað on ecnesse, and geþoht his modes a weorulda weoruld.

11. (12) Eala, eadig byþ þæt kynn þe swylc God byð heora God, and eadig byð þæt folc þe se Drihten gecyst him to yrfeweardnesse.

12. (13) Drihten locað of heofonum and gesihð eall manna bearn. (14) Of his þam wlitegan temple [35v] he wlit ofer ealle þa þe ealre eorðan ymbhwyrft buiað,

13. (15) for þam he gesceop heora heortan, ælces synderlice, and he ongit heora ealra weorc.

14. (16) Ne wyrð nan kyning næfre gehæled þurh his agen mægen, ne se gigant ne wyrð na gehæled on þære mycelnesse his mægenes.

15. (17) Ði byð swiðe dysig se þe getruwað on his horses swiftnesse, for þæm hit is swiðe leas tohopa; for þæm nawþer ne ðam horse ne þæm rædemen ne wyrð geborgen of his agnum cræftum.

16. (18) Symle beoð Godes eagan open ofer þa ðe hine ondrædað, and ofer þa þe hopiað to his mildheortnesse, (19) for þam þæt he gefriðie heora sawla fram deaðe and hi fede on hungres tide.

17. (20) Hopiað nu to Drihtne ure sawla, for þam he ys ure friðigend and ure gescyldend, (21) and on hine blissiað ure heortan and to his halgan naman we hopiað.

18. (22) Sy, Drihten, þin [36r] mildheortnes ofer us swa swa we gehyhtað on þe.

¹*Vi* (fol. 39v) men; ²hy; ³*B-R*'s corresponding reading for *Vi*, gode (now visible as <...>de), probably belongs with the preceding Gode; ⁴*Vi* witego<...>; ⁵*Pa*, c added above the line; ⁶*Vi* þisne; ⁷scolde.

(7) gesette, ge added at end of the preceding line in smaller letters; (10) tostencð, c added above the line; (17) Ði, *B-R* em. to He; nawþer, r squeezed in on the line.

Psalm 33

1° Daid sang þysne þreo and þrittigoðan sealm, gehatende Drihtne þæt he hine symle wolde bletsian for þæm gifum þe he him geaf, and he wilnode on þæm sealme þæt him God sende his godcundne engel on his fultum;

4° and he lærde eac on þæm sealme ælcne man þe æfter him wære, þæt he þæt ylce dyde

2° and he witgode eac on þæm¹ sealme be Ezechie þam kincge,² þæt he sceolde³ þæt ylce don æfter þam sige þe he hæfde wið Assirium;

3° and þæt ylce he witgode⁴ be Criste, þæt he þæt ylce don wolde, and eac oðre læran.

1. (2) Ic bletsige Drihten on ælce tid; symle byð his lof on minum muðe.

2. (3) On Gode byð geherod min sawl. Gehyren þæt þa manþwæran and blissien for þy.

3. (4) Micliað Drihten mid me, and uppahebben we his naman betwuh us.

4. (5) Ic sohte Drihten and he me gehyrde, and of eallum minum earfoðum he me gefriðode.

5. (6) Cumað nu to him and genealæcað him, and he eow onliht, and eowerne andwlitan na ne gesceamað.

6. (7) Þes þearfa clepode to Drihtne, and [36v] Drihten hine gehyrde, and of eallum his earfoðum he hine alysde.

7. (8) Onsende he his engel ymbutan þa þe hine ondrædað, þæt he hi gefriðige, swa he me dyde.

8. (9) Fandiað nu, þonne ongite ge þæt Drihten is swyðe sefte; eadig byð se wer þe to him cleopað.

9. (10) Ondrædon hine ealle his halige, for þæm þæm ne byð nanes goodes wana þe hine ondrædað.

10. (11) Þa welegan wædledon and eodon biddende, and hi hingrode, ac þa þe God seceað ne aspringeð him nan good.

11. (12) Cumað nu, bearn, and gehyrað me; ic eow lære Godes ege.

12. (13) Se þe libban wylle, and wilnige þæt he geseo goode dagas, gehyre hwæt ic secge.

13. (14) Forbeode his tungan ælc yfel and his weolorum, þæt hi ne sprecon nan facn.

14. (15) Onwende hine fram yfele and wyrce good; sece sibbe and folgie þære,

15. (16) for þæm Godes eagan beoð ofer þa rihtwisan ontynde, and eac his earan to [37r] heora gebedum.

16. (17) Ac Godes andwlita and his yrrer byð ofer þa þe yfel wyrcað, to þæm þæt he forleose heora gemynd ofer eorðan.

17. (18) Þa rihtwisan cleopodon, and Drihten hi gehyrde, and of eallum hiora earfoðum he hi alysde.

18. (19) Swiþe neah is Drihten þam þe beoð gedrefede on heora heortum, and þa eaðmodan on heora gaste he gehælað.

19. (20) Monigu synt earfoðu þara rihtwisena, and of eallum þæm hi alysð Drihten.

20. (21) Drihten gehylt eall heora ban (þæt ys, eall heora mægen), þæt heora ne wyrð furðon an tobrocen.

21. (22) Ac þæra synfullena deað byð se wyrsta; and þa þe þone rihtwisan hatiað, þa agyltað.

22. (23) Drihten gefriðað þa sawla his þeowa, and ne forlæt [37v] nænne þæra þe him to hopað.

¹*Vi (fol. 40v) <...>am, B-R read þam; ²cyning<.>; ³scolde; ⁴In Pa t corr. from incomplete g.*

(7) clepode, B-R em. to cleopode; (11) welegan, scribe originally wrote wæddledon, then er. the a-ligature of æ and the d before l, and corr. g from d, a from o.

Psalm 34

1° Daurid sang þysne¹ feower and þrittigþan² sealm, siofigende³ to Drihtne his yrmða, tealde his ungelimp⁴ and hu he hine gebæd to Gode þæt he him gearode;

4° and eac he witegode on þam ilcan sealme þæt ylce be ælcum rihtwison⁵ menn þe þysne sealm sunge, oððe for hine sylfne oþþe⁶ for oþerne mann, þæt he sceolde þæs ylcan wilnian;

3° [and] eac he witgode⁷ be Criste þæt⁸ he wolde þæt ylce don þonne he come—ma witgiende þonne wyrgende oððe wilniende.

1. (1) De[m] me, Drihten, and þæm þe me swencað; feoht wið þa þe wið me feohtað,

2. (2) and gefoh wæpn and scyld, and aris me to fultume.

3. (3) Geteoh þin sweord and cum ongearn hy, and beluc heora wegas mid þinum sweorde, þara þe min ehtað. Cweð to minre sawle: “Ne ondræd þu þe: ic eom þin hælo, and ic þe gehealde.”

4. (4) Geleahtrode syn mine fynd, and sceamien heora þa þa secað mine sawle to fordonne.

5. Syn hi gecyrde on earsling and scam[38r]en heora, þa þe me ðenceað yfeles.

6. (5) Syn hi tostencte swa swa dust beforan winde, and Godes engel hi geþræste.

7. (6) Syn heora wegas þystre and slidore, and Godes engel heora ehte,

8. (7) for þam hi butan gewyrhtum teldedon gryne and þa gehyddon, to þam þæt hi woldan me an gefon; and idle hi wæron, þa hi me tældon.

9. (8) Gefo[n] hi þa gryne þe wið hy beheled synt, and eac þa þe hi wið me beheled hæfdon.

10. (9) Þonne blissað min sawl and min mod on Drihtne, and hit byð gelustfullod on his hælo.

11. (10) Eall min ban (þæt is, min mægen) cwyð: “Eala Drihten, hwa is ðin gelica, for þam þu generest þone earman of þæs strengran anwealde, and þone wædlan and þone þearfan ahredst æt þæm þe hine swencað.”

12. (11) [38v] Þonne wið me arison lease gewitan and stældon on me þæt ic nawþer ne nyste ne ne worhte; (12) ac guldon me yfel wið gode and

woldon me gedon unwæstmþærne swa swa se þe butan ælcum yrfewealde byð.

13. (13) Ic, þa þa hi me swa hefige wæron, dyde me *witehrægl* an, and gebigde min mod to fæstenne, and min gebedo wendon eft to me on minne agenne bosm, for þam heora nolde onfon se dema, þe ic hi to sende.

14. (14) And ic, þeah, þeah hi me swa hefige wæron, hy lufode and him tilode to licianne and to cwemanne, swa swa minum nyhstum oððe minum breðer; and hy me gedydon swa unrotne and swa wependne swa se byð þone þe he lufað.

15. (15) Hy wæron bliðe wið me on heora gebærum, and þeah on heora mode hi blissedon micle swyðor on minum ungelimpe; and hi comon ongan me and gegaderodon swyðe manega swingellan ofer me, and ic nyste [39r] hwæt hi me witon.

16. (16) And hy wurdon, þeah, tostencte, and hy, þeah, þæs na ne hreowsedon, ac fandodon eft min and bysmredon me mid ælcere bysmrunge, and grisbitedon mid heora toþum ongan me.

17. (17) And þa cwæð ic: "Drihten, hwænne gesyhst þu þis, oððe hwænne gefriðast þu mine sawle wið heora yfelum dædum, oþþe hwænne ahredst mine angan sawle æt þæm leoum?"

18. (18) Gif þu me æfre alyst, ic þe andette on mycelre gesamnunge and þe þær herige,

19. (19) for þæm þæt mine fynd ne blissien æfter me, þa þe winnað mid unrihte ongan me and me hatiað butan scylde, and wincettað mid heora eagam betwuh him.

20. (20) Þeah hi gesibsumlice hwilum wið me sprecen, hy þenceað, þeah, swiðe facenlice.

21. (21) Hy geopenodon ealne[h] heora muð for leahltre, to þæm þæt hi me bysmredon, and cwædon: "Hit is [39v] la ful good þæt æfre ure eagan moston geseon þæt we wilnodon." (22) Nu þu gesyhst, Drihten, hwæt hy doð. Ne gepafa þu hit leng; ne gewit fram me.

22. (23) Aris, Drihten, and beseoh to me, and geseoh hu unscyldig ic eom wið þa þe min ehtað. Drihten, min God, aris to minum þinge and to minre þearfe.

23. (24) Drihten, Drihten, min God, dem me æfter þinre mildheortnesse, þæt mine fynd ne gefeon mines ungelimpes; (25) ne hy cweþan on heora mode, "wel la wel is urum modum;" ne hy ne cweðen, "we hine frætan."

24. (26) Ac sceamien hy heora and him eac ondrædon (ægðer endemes), þa þe fægnað mines ungelimpes; beslepen hi on hy bysmor and gegyrion hy mid sceame, þa ofersprecan þe me yfel cweðað.

25. (27) Fægrien þa and blissien þa þe willon me þancian minre rihtwisesse, and þa þe symle cweðað, "gemyclad sy [40r] Drihten," and þa þe willon sibbe wið his ðeow.

26. (28) Þonne smeað min tunge þine rihtwisnesse and ealne dæg þin lof.

¹Vi (fol. 41r) þisn<...>; ²xxx with iiii above; ³seo<...>de; ⁴for the part corresponding to Pa yrmða . . . ungelimp, Vi has a space of almost two lines of which only <...>ða 7 þ<...> fæ<...>geli<...> is now visible, which B-R reconstructed as [yrm] /ða and þ[æt ylce he eft ?] /fæ[gnode and tealde his (?) un] /geli[mp] (see Commentary); ⁵Vi <...>wisu<...>; ⁶oððe; ⁷witigode (Pul. witgode); ⁸þat (Pul. þæt).

(1) Dem, B-R also em.; me (3°), m corr. from n; (4) þa (2°), a corr. from o, B-R em to þe; (7) an, B-R em. to on; (8) Gefon, B-R also em.; (12) unwæstmþærne, n (2°) added above the line; (13) witehrægl] hwitehrægl; an, B-R em. to on; (16) grisbitedon, B-R em. to gristbitedon; (17) angan, B-R em. to agnan; (21) bysmredon, o er. at end of line and rewritten at beginning of the next; (26) ægðer, æ corr. from beginning of another letter, probably g; oferspreccan, B-R em. to oferspræccan; (28) smeað, sm- written over ink blot.

Psalm 35

1° Dauíd sang [þysne]¹ fif and þrittigoðan sealm, þa he wæs aflymed fram Sawle, on þa ylcan tiid þe he genam his ceac and his spere² on his getelde on niht to tacne þæt he inne mid him slæpendum wæs;

4° and swa deð ælc þæra þe þysne sealm singð for his earfoþum:

3° and swa dyde Crist þa he hine sang for þam earfoðum þe³ Iudas him dydon.⁴

1. (2) Se unrihtwisa cwyþ on his mode þæt he wylle syngian. For þam Godes ege nis beforan his eagum,

2. (3) for þæm he deð swiðe facenlice beforan his ansyne; ac his unriht and his feoung wurð, þeah, swiðe open.

3. (4) Þa word his muðes beoð unriht and facen; he nyle ongitan þæt he cunne wel don; (5) unriht he byð smeagende on his cliofan.

4. He stent on ælcum ylflum wege; ne hatað he nan yfel.

5. (6) [D]rihten, þin mildheort[nes] is on heofonum, and þin rihtwis[nes] is upp oð þa wolcnu.

6. (7) [40v] Þin rihtwisnes is swa heah swa þa heofonlican muntas, and þine domas synt swa deope swa swa æfgrynde oþþe seo deoposte sæ.

7. Menn and nytenu þu gehælst, Drihten. (8) Hu wundorlice þu gemangfealdodest þine mildheortnesse, Drihten.

8. Manna bearn soðlice symle hopiað to þæm sceade þinra fiðera, (9) and hy beoð oferdrencte on þære genihte þines huses, and on þære æ þines willan þu hy drenctst,

9. (10) for þæm mid þe is lifes wylle, and of þinum leohte we beoð onlihte.

10. (11) *Læt* forð þine mildheortnesse þam þe þe witon, and þine rihtwisnesse þam þæ synt rihtes modes.

11. (12) Ne læt þu me oftredan þa ofermodan under heora fotum, and þara synfullena handa me na ne styrien,

12. (13) ac under heora fet and under heora handa gefeallen ealle þa þe unriht wyrcen and him þæt licað; hy synt aworpene, þæt hi ne ma<...>

¹*Vi* (fol. 42v) þisne, *B-R* added þisne in their edition; ²*In Pa* descender of *r* corr. from *minim* of *n*(?); ³*Vi* þa; ⁴*B-R* em. to dyde.

(6) *Drihten*, decorated initial missing; *mildheortnes*, *rihtwisnes*, *B-R* also em.; (11) *Læt* *Læc*, *B-R* also em.; þæ, originally þa, then head and tongue of *e* added to back of *a*, *B-R* em. to þe; (13) *Para.* ends abruptly at end of fol. 40v with *ma-*, which *B-R* expanded as *ma[gon standan]*; the parallel Latin completes the verse and psalm (see Commentary).

Psalm 36¹

[41r] 1° *Dauid* sang þysne syx and þritigoðan sealm, on þæm he lærde ealle geleaffulle þæt[t]² hy ne onhyredon þam yfelwillendum, þeah him þuhte þæt hi gesælige and orsorge wæron, for þam hyra orsorgnes swiðe hraðe aspringð;

4° and ælc þæra ðe gyt þysne sealm singð, be þam ylcan he hine³ singð;

3° and eac *Crist* þæt ylce lærde and witgode, þonne he þysne sealm sang.

1. (1) Ne wundrie ge þæra yfelwillendra and þæra orsorgra, ne him na ne onhyriað, ne eow ne ofþince þeah eow ne sy swa swa him þam þe unriht wyrcað,

2. (2) for þæm swyþe hraþe forseariað swa fileðe, and hy gefeallað swiðe hrædlice swa swa wyrta leaf oþþe blostman.

3. (3) Ac þu, hopa to *Drihtne* and do good, and buwa eorðan, and fed þe on hyre welum,

4. (4) and blissa on *Drihtne*; þonne syleð he þe þæt þu bidst on þinum mode.

5. (5) *Onwreoh* *Gode* þine wegas and hopa to him; he þe gedeð fultum,

6. (6) and he gedeð þine rihtwisnesse mannum swa sweotole swa sunnan, and þinne dom he gedeð swa sweotolne swa [41v] sunne byð to middes dæges.

7. (7) Beo þu *Gode* underþyð and halsa hine, and ne onhyre þam þe byð orsorh on his wege, and wyrcoð, þeah, unriht.

8. (8) Forlæt yrr and hatheortnesse; ne bysna þe be nanum þæra þe yfel don,

9. (9) for þæm þa þe yfel doð and þæt ne betað, hy beoð awyrtwalode of eorþan; ac þa þe to Gode hopiað and his fultumes anbidiað, hy gesittað on yrfeweardnesse eorþan.

10. (10) Gebid ane lytle hwile, þonne ne byð se synfulla; þeah þu þonne sece his stowe, þonne ne findst þu hy.

11. (11) Ac þa manþwæran gesittað eorþan and fægnað þære myclan sibbe.

12. (12) Se synfulla sætað þæs rihtwisan and gristbatað mid his toþum ongean hine, (13) ac Drihten hine gebysmað, for þam he gesyhð hu hraðe his ende cymð.

13. (14) Þa synfullan teoð [42r] heora sweord and bendað heora bogan to þæm þæt hi mægon besyrian þone earman and þone wædlan, and þurhsceotan þa unscæðfullan heortan;

14. (15) ac heora sweord gað innon heora heortan and heora bogan forberstað.

15. (16) [B]etere ys þam rihtwisan lytel þonne þam synfullan mycel wela,

16. (17) for þam se earm and þæt mægen þæra synfulra byð forbrocen, ac Drihten gestrangað þa rihtwisan,

17. (18) for þæm he wat þa wegas þæra unsceðfulra, and heora yrfeweardnes byð on ecnesse.

18. (19) Ne gesceamað hy na on þære yflan tide, ac on hungres tide hy beoð gefyllede, (20) þonne þa synfullan forweorðað.

19. Þa Godes fynd, swiþe hraðe þæs þe hy beoð gearode and uppahefene, beoð gedwæscste swa ðer smec.

20. (21) Æfre borgiað þa synfullan and næfre ne gylðað; þa rihtwisan syllað [42v] ægþer ge to borge ge to gife.

21. (22) Þa þe God bletsiað beoð eorðan yrfeweardas, and þa þe hine wyrgeað forweorðað.

22. (23) Fram Gode byð gereht se weg þæs rihtwisan, and hine lyst his wega and his weorca swiðe.

23. (24) And þeah se rihtwisa afealle, ne wyrð he gebrysed, ne his nan ban tobrocen, for þam God gefeð his hand and hine upparærð.

24. (25) Ic wæs geo geong, and nu ic ealdige, and ne geseah ic næfre rihtwisne man forlætenne, ne his sæd þæt wære hlafes wædla.

25. (26) Ac se rihtwisa ælce dæge miltsað and syleð oþrum to borge, and his sæd byð on bletsunge on genihte.

26. (27) [G]ecyr for þæm fram yfele and do good, þonne wunast þu on weorulda weorlð.

27. (28) For þæm God lufað ryhte domas and ne forlæt næfre his halge, ac he gehylt hy on *ecnesse*.

28. He witnað þa scyldigan, and þæt sæd þæra unrihtwisra forwyrð.

29. (29) [43r] [P]a rihtwisan gesittað eorðan on yrfeweardnesse, and hy buiað on hyre a weorulda weoruld.

30. (30) Se muð þæs rihtwisan smeað wisdom and his tunge sprycð rihte domas.

31. (31) Seo æ his Godes bið on his heortan, and ne aslit his fot.

32. (32) Se synfulla *hawap* symle þæs rihtwisan, and secð hine to fordonne, (33) ac Drihten hine ne forlæt on his handa to þam þæt he hine mæge fordon; and Drihten demð hym bām.

33. (34) Gebid Drihtnes and heald his bebodu, and he þe uppahefð to þam þæt þu bust eorðan, and þu gesyht hwær þa synfullan forweorðað.

34. (35) Ic geseah þone unrihtwisan swiðe upahafenne swa swa sum cedertreow on Libanus munte.

35. (36) And ic þa þanon for and eft ðyder com; þonne næs he. And ic acsode æfter him and hine sohte, and hine ne funde, n[e] furpum [43v] þa stowe, þe ic hine ær on geseah, gecnawan ne mihte.

36. (37) Heald for ðy rihtwisnesse and efnesse, for þæm se gesibsuma *læfð* symle yrfeweard æfter him.

37. (38) Ac þa unrihtwisan symle forweorpað ealle ætsomne mid hyra yrfeweardum.

38. (39) *Ac* seo hæl þæra rihtwisena cymeð symle fram Gode, and he byð heora gescyldend on geswincnes tide.

39. (40) And Drihten him gefultumað and hy alysð, and hy ahret æt þam synfullum, and hy gedeð hale, for þæm hy hopiað to him.

¹*Vi (fol. 43v) has no visible variants; ²B-R also em.; ³B-R him.*

(1) orsorgra, dot above r (3°); (3) on, dot over n; (12) gristbatað, B-R em. to gristbitað; (15) bogan, o corr. from beginning of another letter, probably g; forberstað, for- added above the line, b corr. from n(?); (16) Betere, decorated initial missing; (20) swa ðer, B-R em. to swa swa; (27) Gecyr, decorated initial missing; (28) ecnesse] eenesse, B-R also em.; (29) Þa, decorated initial missing; (32) hawap] hopap; (34) gesyht, B-R gesyhst; (36) ne (2°), B-R also em.; (37) læfð] lærð, B-R also em.; (39) Ac] Yc, B-R also em.

Psalm 37

1° (i) Daid sang pysne seofon and þrittigoðan¹ sealm, andettende Drihtne his scyld, and seofigende his ungelimp þæt he ær mid his scyldum geearnode;

1° (ii) and he eac healsode Drihten on ðæm sealme þæt he hine on swylcum earfeðum ne lete his life geendian;

2° and he witegode eac be Ezechie þam kyncge þæt he sceolde þæt ylce don on his earfoðum;

4° and eac be ælcum þæra² þe þysne sealm sunge, oþþe for hine sylfne oððe for oðerne man, he witgode þæt he sceolde³ þæt ilce⁴ mænan and eac þæt ylce gemetan;

3° and eac be Criste he witegode, þæt he wolde þæt ylce don.⁵

1. (2) [44r] Drihten, ne þrea þu me, ne ne þrafa on þinum yrrē, ne on þinre hatheortnesse ne witna ðu me,

2. (3) for þam þine flana synt afæstnad on me (þæt synt, þa earfoðu þe ic nu þolie), and þu gestrangodes þine handa ofer me.

3. (4) Nis nan hælo on minum flæsce for þære andweardnesse þines yrrēs, ne nan sib ne nan rest nis minum banum beforan þære ansyne minra synna,

4. (5) for þæm min unriht me hlypð nu ofer heafod, and swa swa hefig byrðen hy synt gehefegode ofer me.

5. (6) Mina wunda rotedan and fuledon for minum dysige.

6. (7) Ic eom swiðe earm geworden, and ic eom fulneah gebiged to ende; ælce dæge ic gange inn *unrot*.

7. (8) For þæm eall min lichama is full flæsclīca lusta, [44v] for þam nis nan hælo on minum flæsce.

8. (9) Ac ic eom gesæged and gehnæged and swiðe geeaðmed; and ic grymetige and stene swiþe swiðlice mid ealle mode. (10) Drihten, Drihten, þu wast nu eall hwæs ic wilnie; eall hit ys beforan ðe, and min granung þe nis na forholen.

9. (11) Min heorte is gedrefed and min mod oninnan me, for þæm min mægen and min strengo and min cræft me hæfð forlæten, and þæt leoht and seo scearpnes minra eagna, þe ic ær hæfde, nis nu mid me swa swa ic hy geo hæfde.

10. (12) Mine frynd and mine magas and mine neahgeburas synt nu gemengde wið mine fynd, and standað nu mid him ongean me, and synt me nu toweardes; and þa þe me nyhst wæran, þa ic orsorgost wæs, standað me nu swiðe feor

11. (13) and wyrceað woh. Þa þe me hefigiað and mine sawle seceað—hu hy magon yfel don—sprecað idelnesse and smeagað [45r] facn ælce dæge.

12. (14) Ic, þonne, swa swa deaf, dyde swylce ic hit ne gehyrde, and swugode swa swa se dumba þe næfre his muð ne ontynð.

13. (15) Ic wæs geworden swylce se mann þe nanwuht *ne* gehyrð, ne on his muðe næfð nane rihtandsware.

14. (16) For þam ic hopode to þe, Drihten, and cwæð to þe: “Gehyr ðis, Drihten, and andswara him.”

15. (17) For þæm ic symle bæd þæt næfre mine fynd ne gefægen æfter me, þy læs hi mægen spreca[n] gemetlico word ongean me, gif hy geseon þæt mine fet slidrien.

16. (18) For þæm ic eom nu to swingellan gearu, and min sar ys symle beforan me,

17. (19) for þæm ic andette Gode min unriht and ic þence ymbe mine synna.

18. (20) Gyt libbað mine fynd and synt [45v] strengran þonne ic, and synt swiðe gemanigfealdode þa þe [me] mid unrihte hatiað.

19. (21) Þa ðe me gylðað yfel mid goode, hy me *tælað* for þy ic sece riht.

20. (22) Ne forlæt me, Drihten, min God, ne ne gewit fram me, (23) ac beseoh me to fultume, Drihten God, min hælend.

¹*Vi (fol. 45r) .xxxuii; ²<...>re (Pul. has no reading); ³scolde; ⁴Pa þæt he ilce, with he underscored and partially er. and i corr. from s; ⁵after don Vi has on his ea<...>ðu<...>, read by B-R as on his ear[fo]ðu[m].*

(3) gestrangodes, B-R em. to gestrangodest; (6) Mina, B-R em. to mine; (7) unrot] 7 unrot, B-R also em.; (8) flæsclicra, s corr. from c, l (2°) from r; (9) gehnæged, dot under æ; (10) ic, stroke after c at end of line, probably beginning of an abandoned word; (14) deaf, dot above d; dyde, y corr. from e; gehyrde, h written over b; (15) ne] ne ne, B-R also em.; (17) mægen, the a-ligature of æ written over partially er. e; (20) me, B-R silently supplied; (21) *tælað*] lætað.

Psalm 38

1° (i) Daudid sang þysne eahta and þrittigoban¹ sealm seofigende to Drihtne mid hu manegum unrotnessum he wæs ofðrycced under Sawle;

1° (ii) on þæm sealme he lærde and tælde ealle men þe worulde welan gaderiað mid unrihte, and nytan hwam hi hine læfað;

4° and eac he witgode þæt ælc þæra þæt ylce don sceolde, þe þysne² sealm æfter him sunge;

3° and eac he witgode be Criste, þæt he wolde seofian swa ylce his nearonesse³ þe he hæfde under Iudeum.

1° (iii) And eac on ætfeawardum⁴ þæm sealme he wilnode ealra swiðost þæt him God sealde sume⁵ frofre and sume rothwile on þys[an]⁶ andweardum life ær his ende.

* * * * *

6. (6) [46r] . . . ælces libbendes mannes mægen and anwald is idelnes; (7) and swa þeah ælc man hæfð Godes anlicnesse on him, þeah *hit* idel sy þæt hy mid gedrefde synt.

7. Þæt ys, þæt hy gaderiað feoh, and nytan hwam hy hyt gadriað. (8) Hwæt ys þonne min tohopa, hwæs anbidie ic butan þin, Drihten, for þam mid þe is eall min æht.

8. (9) Ac of eallum minum unrihtwisnessum gefriða me. þu me sealdest to bysmrianne þam unrihtwisan.

9. (10) Þa geswugode ic and ne ondyde na minne muð, for þæm ic ongeat þæt þu hit geðafodest. (11) Ac awend nu fram me þine witnunga, for þam ic eom nu geteorod for þæm. (12) For þær[e] strenge þinra handa and þinre þreaunga ic geteorode on þære þrowunga.

10. Ælcne man þu þreast for his agenre scylde and gedest þæt he aswint on his mode [46v] and wyrð swa tedre swa swa gangewifran nett,

11. for þam byð ælc man gedrefed and abysgod on idlum sorgum and on ymbhogum. (13) Drihten, gehyr min gebed and mine healsunga; onfoh mid þinum earum minne wop and mine tearas; ne swuga wið me, ac andswara me mid þine fultume,

12. for þam ic eom nifara hider on eorþan beforan ðe and ælðeodig swa swa ealle mine fæderas wæran.

13. (14) Forlæt me nu, Drihten, to sumre rothwile on þisse weorulde, ær ic hire swa of gewite þæt ic eft an ne sy.

¹*Vi (fol. 46r) .xx<...>*; ²*þisn<...>*; ³*nearunesse*; ⁴*B-R incorrectly read in Vi after[weardum], æfteward is still visible*; ⁵*Pa, dot over s*; ⁶*B-R read in Vi [þys]sum, no longer visible, and em. accordingly in their edition.*

After the Introd., the remainder of fol. 45v, equivalent to nine lines, is left blank; a folio between fols. 45 and 46, now missing, may have contained decoration on its recto, and on its verso the Latin rubric to Ps. 38 and the parallel Latin and Para. of Ps. 38.2-6a; (6) libbendes, 1 corr. from b; (7) hit] hid, B-R also em.; (9) after þam, un at end of line er. and rewritten on next line; (11) fram, r corr. from beginning of another letter; (12) þære, B-R also em.; þrowunga, B-R þrowunge; (14) an, B-R em. to on.

Psalm 39

1° Daid sang þysne¹ nigan and þritigoban² sealm, gylpende³ on þam sealme þæt he nauht⁴ idel nære, þa⁵ he anbidode⁶ Godes fultumes, for þam he on þæm⁷ ærran sealme ahsode God hwæt his anbid wære oððe hwæs he anbidode;

2° and eac he witgode be þam gehæftan folce on Babylonia⁸ þæt hy sceoldon⁹ þone ylcan sealm singan and þæt ylce seofian,¹⁰ and eft fægnian þonne hy on genere wæron, and þysne sealm singan swa he dyde;¹¹

4° and swa ylce¹² gebyreð ælcum Cristnum¹³ men þas twegen sealmas to singanne: þone ærran on his earfoðum¹⁴ and þone æftran sybþan he genered byð;

3^o and þæt ylce he witgode be Criste, þæt he wolde be þam yl[47r]can þas sealmas singan, ægðer¹⁵ ge be þam earfoðum¹⁶ þe him Iudeas dydon ge eft be his alysnesse.¹⁷

1. (2) Næs ic on nauht idlum anbid, þeah hit me lang anbid þuhte, þa ða ic anbidode Godes fultumes, for þam he beseah wið min (3) and gehyrde min gebed and alædde me fram þam pytte ælcra yrmða, and of þam duste and of þam drosnum ælces ðeowdomes and ælcere hæftnyde.

2. And he asette mine fet on *swiðe* heanne stan (þæt ys, on swyðe heah setl and on swyðe fæstne anweald), and he gerihte mine stæpas, (4) and sende on minne muð niwne sang (þæt is, lofsang urum Gode).

3. Manege geseoð hu þu hæfst ymbe us gedon, and for þy to þe hopiað and þe ondrædað.

4. (5) Eadig byð se wer þe his tohopa byð to swylcum Drihtne and ne locað næfre to idelnesse ne to leasungum ne to dysige.

5. (6) Drihten, min God, [47v] þu gemanigfealdodest þin wundru and þine geðohtas (þæt ys, þin weorc); nis nan þæra þe þe gelic seo.

6. Ic spræc and þæt sæde, for ðam hy wæran gemanigfealdode ofer ælc gerim. (7) Noldest þu na ofrunga and oflata[n] nane, ac hyrsumnesse þu me bebude for ofrunga.

7. Ne bud þu me na ælmesan to syllanne for minum synnum, þa þa ic hy næfde. (8) Ac ic cwæð: "Ic eom gearu, ic cume and sylle þæt þu ær bebude" (þæt ys, hyrsumness).

8. On forewardre þyssere bec ys awriten be me—and eac on manegum oþrum—(9) þæt ic sceolde þinne willan wyrcan, and swa ic eac wylle don. Drihten, min God, ic hæfde geteohhod, and gyt hæbbe, þæt ic scyle healdan þine æ symle on minre heortan.

9. (10) Ic cyðe þine rihtwisnesse on micelre gesamnunge, and minum weolorum ic ne forbeode ac bebeode þæt hy þæt sprecon symle.

10. [48r] Drihten, þu wast (11) þæt ic ne ahydde on minum mode þine rihtwisnesse, ac þine soðfæstnesse and þine hælo ic sæde.

11. Ne ahydde ic na þine mildheortnesse and þine rihtwisnesse on myclum gemotum.

12. (12) Ac ne do þu, Drihten, þæt þin mildheortnes sy me afyrred, for þam þin mildheortnes and þin soðfæstnes me symle underfengon.

13. (13) For þam me ymbhringde manig yfel þær[a] nis nan rim; me gefengan mine agene unrihtwisnessa, and ic hy ne meahte geseon ne ongytan.

14. Mine fynd wæran gemanigfealdode, þæt heora wæs ma þonne hæra on minum heafde, and min heorte and min mod me forleton to þam þæt ic me nyste næne ræd.

15. (14) Ac licige þe nu, Dryhten, ic þe bidde, þæt þu *me arige*, and ne lata þu to minum fultume.

16. (15) Sceamien hiora [48v] and ondræden him endemes, þa þe ehtað mine sawle; and hy teohhiað me to afyrranne.

17. Syn hy gehwyrðe underbæc and ondræden him, þa þe me yfeles unnon.

18. (16) Beren hi swiðe raþe heora agene scame, þa þe cweþað be me, þonne me hwylc ungelimp becymð: "Is þæt la well!"

19. (17) Blissien þa and fægrien, þa þe þinne willan seceað, and cweðen þa þe hopiað to þinre hælo: "Gemyclad sy se Drihten þe swylc deð."

20. (18) Ic eom yrming and þearfa, and þeah Dryhten min gymð.

21. þu, Drihten, eart min friðriend and min gefultumend and min gescyldend; Drihten, min God, ne yld nu þæt þu me arie.

¹*Vi (fol. 47r) þi<...>;* ²*<...>uguban, B-R read [þri]tuguban;* ³*in Vi B-R read ge[al]pende, no longer visible;* ⁴*naht;* ⁵*þa þa;* ⁶*anbidude;* ⁷*þam;* ⁸*babeloni<...>;* ⁹*scoldon;* ¹⁰*<...>gean;* ¹¹*Pa, y corr. from g;* ¹²*Vi þæt ylc<...>;* ¹³*criste<...>;* ¹⁴*Pa, r corr. from f;* ¹⁵*curved stroke over æ, probably beginning of a caroline a;* ¹⁶*Vi earfoðum;* ¹⁷*<...>sednesse, B-R read [aly]sedness[e].*

(3) swiðe] stiðe, *B-R also em.*; (7) ælmesan, *B-R em. to ælmesan;* (13) þæra, *B-R also em.*; næne, *B-R silently em. to nænne;* (14) Dryhten, *B-R Drihten;* me arige] gearige, *B-R em. to me gearige;* (15) Sceamien, *B-R Sceamian;* afyrranne, *B-R afyrrane;* (18) Dryhten, *B-R Drihten.*

Psalm 40

1° (i) Daudid sang þysne¹ feowertigoðan² sealm be his earfoðum,³ and eft⁴ be þam fultume þe he hæfde fram Gode,

1° (ii) and he sæde eac on þam sealm hu he hæfde afandod ægðer ge his frynd ge his fynd on his earfoðum and on his ungelimpe;

2° and eac he witgode be Ezechie cingce⁵ þe æfter him beon sceolde,⁶ þæt him sceolde þæt ylce beon;

4° and eac be ælcum Cris[49r]num⁷ men he witgode þæt ylce, þara þe ærest⁸ on earfoðum byð and eft on eðnesse;

3° and eac be Criste he witgode on þæm⁹ sealm and be Iudeum, hu hy hine swencton and hu hine God eft arette.

1. (2) Eadig bið se þe ongyt þæs þearfan and þæs wædlan, and him þonne gefultumað gif hine to onhagað; gif hine ne onhagað, þonne ne licað him, þeah, his earfoðu. Þone gefriþað Drihten on swylcum dæge swylce him swylc yfel becymð.

2. (3) Drihtne hine gehylt and hine geliffæst and gedeð hine gesæligne on eorðan, and ne sylð hine na on his feonda han[da and an]weald.

3. (4) Drihten him bringð fultum to his bedde þe he an lið, and eall his bedd he onwent of untrumnesse to trymðe.

4. (5) Ic cweðe, Drihten, to þe: “Gemildsa me and gehæl mine sawle, for ðon ic gesyngode wið þe.”

5. (6) Mine fynd me cwædon yfel and wilnodon, and spræcon [49v] betwuh him and cwædon: “Hwonne ær he beo dead, opþe hwænne his nama aspringe?”

6. (7) And þeah hy þæs lyste, þeah hy eodon into me and fandodon min and seofodon min sar.

7. And þonne hy ut eodon from me, þonne worhton hy heora gemot; (8) and wæran ealle anspræce þonne hy me leahtrodon and læðdon.

8. Ealle mine fynd, hy þonne gegaderodon ongear me and þohton me yfeles and spræcon me yfeles, (9) and spræcon unriht wið me, and cwædon on bysmor:

9. “Nis him nan lað: he rest hine; eaðe he mæg arisan, þeah he slape and liccete untrymnesse.” (10) Ge furðon, þa spræcon þæt ylce mid him, þe ic betst truwoðe, and þa þe ær æton and druncon mid me.

10. (11) Þu, þonne, Drihten, nu gemiltsa me and arære me to þam þæt ic him mæge forgyldan þæs lean.

11. (12) Þonne ongyte ic on þam þæt þu me [50r] lufast, gif nan minra feonda ne fægnað mines ungelimpes.

12. (13) Þu me underfenge for minre unsceðfulnesse and me gestrangodest beforan þinre ansyne on ecnesse.

13. (14) Gebletsod sy se Drihten, Israela God, on weorulda weoruld; sy swa!

¹*Vi (fol. 48r) þisn<...>*; ²*Vi's limited space suggests use of Roman numerals;* ³*earfeð<...>*; ⁴*eac*; ⁵*<...>ninge*; ⁶*scold<...>*; ⁷*B-R em. to Cristnum*; ⁸*Vi <...>æst*; ⁹*þam*. (3) *handa and andweald, B-R anweald*; (4) *an, B-R em. to on; he (2°), e corr. from c*; (8) *and spræcon me yfeles, perhaps a dittography (see Commentary)*; (9) *liccete, B-R em. to licette*.

Psalm 41

1° Daid sang þysne an and feowertigþan sealm, þa he wilnode to hys eðle to cumanne of his wræcsiðe;

2° and þæt ilce he witgode be Israela folce gehæftum on Babilonia, þæt hy sceoldon þæt ylce don;

4° and eac he witgode be ælcum Cristnum men, þara [þe] geswenced [wære],¹ opþe² on mode oððe on lichaman,³ and þonne wilnode ægðer ge þyses lifes frofre ge þæs toweardan;

3° and eac be Ciste and be Iudeum he witgode: hu he wilnode þæt he wurde gedæled wið hy and wið heora yfelnesse.

1. (2) Swa heort wilnað to wætre þonne he werig byð oþþe ofþyrst, swa wilnað min sawl and min mod to þe, Drihten.

2. (3) Mine sawle þyrst and lyst þæt heo mæge cuman to Gode, for þam he is se libbenda wylle. Eala Dryhten, hwænne gewyrð þæt, þæt ic cume and ætywe [50v] beforan Godes ansyne?

3. (4) Me wæran mine tearas for hlafas, ægþer ge on dæg ge on niht, þonne ic gehyrde mine [fynd] cweþan: "Hwær is þin God þe þu to hopast?"

4. (5) Ac þonne gemunde ic þine ærran gyfa, and gestaðelode on me mine sawle, for þy ic geara wiste þæt ic sceolde cuman for Godes mildheortnesse to þam wundorlican temple (þæt ys, Godes hus). Þyder ic sceal cuman mid mycelre wynsumnesse stemne and mid andetnesse, swylce symblendra sweg byð and bliðra.

5. (6) For hwi eart þu þonne unrot, min sawl and min mod; hwi gedrefe gyt me?

6. [H]opa to Drihtne—for þam ic hine gyt andette, for þam he ys min hælend (7) and min God.

7. Wið me sylfne wæs min sawl and min mod gebolgen and gedrefed; for þam ic eom gemyndig þin, Drihten, be Iordane staðe, and on þam lytlan cnolle þe Ermon hatte.

8. (8) [51r] Seo neolnes cliopað to þære neolnesse, and heo oncwyð for þære stemne eorðan wæterædra (þæt ys, þin yre). Eall heah witu and hefug coman to me, and þine yþa me oferfleowon.

9. (9) On dæg bebed God his mildheortnesse cuman to me, me to gefriþianne wið þyssum yrmðum; and on niht he us bebed þæt we sceoldon singan his sang.

10. Mid me beoð symble gearo gebedu to þam Gode þe me libbendne þanon gelædde. (10) Ic cweðe to þam Gode: "Þu eart min andfengend.

11. Hwy forgits þu min, and hwi awyrpst þu me fram þe, oððe hwy lætst þu me gan þus unrotne, þonne me mysceað mine fynd;

12. (11) and þonne hy tobrecað eall min ban; and þonne me hyspað þa þe me swencað; and huru swiðost þonne hy cweðað ælce dæge: 'Hwær ys þin God?' "

13. (12) For hwy eart þu [51v] unrot, min mod and min sawl, and hwy gedrefst þu me?

14. Hopa to Drihtne—for þam ic gyt hine andette, for þam he is min hælend and min God.

¹For *Pa's* þara geswenced, *Vi* (fol. 49r) has þara þe geswence<...> wære, *B-R* also *em.*; ²*Vi* oððe; ³*lichom*<...>.

(4) mine fynd cweþan, *B-R em.* to to me cweþan; (6) Hopa, decorated initial missing; (8) þære, *c* added above the line; hefug, *B-R em.* to hefig; (10) forgits, *B-R em.* to forgetst; mysceað, *s* added above the line.

Psalm 42

1° Daid sang þysne tu and feowertigoþan¹ sealm, and healsode² God on þyssum sealme þæt he demde betwuh him and his feondum þe nane æ Godes ne heoldon;

2° and he eac witgode be þam gehæftan folce on Babylonia,³ þæt hy sceoldon þæt ylce don;

4° and be ælcum Cristnum menn þe þysne sealm singð, he witgode þæt hy hine sceoldan⁴ be þam ylcan singan;

3° and eac Crist be Iudeum.

1. (1) Dem me, Dryhten, and do sum toscead betwuh me and unriht-wisum folce, and from facenfullum menn and unrihtwisum gefriða me,

2. (2) for þam þu eart min God and min mægen. For hwy awyrpst þu me, and hwi lætst þu me gan unrotne, þonne mine fynd me drecceað?

3. (3) Send þin leoht and þine soðfæstnesse, þa *me* geogeara læddon, þæt hy me nu gyt gelædan to þinum halgan munte, inon þin halge templ,

4. (4) þæt ic þonne gange to þinum altere and to þam Gode [52r] þe me bliðne gedyde on minum geogodhade.

5. Ic þe andette, Dryhten, mid sange and mid hearpan. (5) Hwy eart þu unrot, min sawl, opþe hwi gedrefest þu me?

6. Hopa to Drihtne, for þam ic hine gyt andette; for þam þu eart, God, min hælend and min Dryhten.

¹*Vi* (fol. 49v) <...>igan; ²hal<...>; ³<...>ilonia; ⁴*B-R* sceoldon.

(3) *me*] þe; (4) þonne, *e* *corr.* from upper part of a *g*; altere, a stroke above the small pointed a, probably the beginning of a caroline a; (5) Hopa, *p* *corr.* from *f*.

Psalm 43

1° (i) Daid sang þysne þreo and¹ feowertigoðan² sealm, seofigende his earfopa;³

1° (ii) and myngode þæra⁴ gyfa⁵ þe he⁶ his fædrum and his foregengum sealde, and hiora⁷ eaforum gehet;

1° (iii) and eac seofode þæt him þuhte þæt hy⁸ God on ðam⁹ tidum swa hrædlice ne gehyrde swa he his foregengan dyde;

2° and eac he witgode on þam sealme be Mathathia and be his sunum, þa we Machabeas hatað,¹⁰ þæt hy sceoldon þæt ylce seofian on hiora earfoðum under Antiochus þam kynge;

4° and eac he witgode be ælcum Cristnum men þe to Gode hopað, þæt he sceolde þæt ylce don;

3° and eac be Criste, þæt he wolde þæt ylce don be Iudeum.

1. (2) Drihten, we gehyrdon mid urum earum and ure fæderas hit us sædon:

2. þa weorc þe þu worhtest on hiora dagum and on hiora foregengena dagum.

3. (3) [P]æt wæs, þæt þin hand [52v] towearp þæ elðeodegan folc and plantode and tydrede ure *foregengan*. þu *swencst* þa elðeodgan folc and hy awurpe.

4. (4) Ne geeodon ure foregengan na ðas eorðan mid sweorda ecgum, ne hy mid þy ne geheoldon, ne heora earmas hy ne geheoldon ne ne gehældon,

5. ac þin swiðre hand and þin earm and þæt leoht þines andwlitan, for þam hy þe þa licodon, and þe licode mid him to beonne.

6. (5) Hu! ne eart þu min cyning and min Drihten—swa ylce swa þu hiora wære—þu þe bebude hælo cuman to Iacobes cynne?

7. (6) Purh þe we b[e]purscon ure fynd and awindwedan, and for þinum naman we forsawan þa þe stodon ongean us.

8. (7) Ne getruwode ic næfre on minne bogan, ne min sweord me ne gefriðode ne ne gehælde.

9. (8) Ac þu us ahreddest æt þam þe ure ehton, and þa ðe us hatedon þu gebysmrodest.

10. (9) And we þa heredon God ælce dæge, and [53r] we wæron eac geherede fram oþrum þeodum for his weorcum, and his naman we andettað a weoruld,

11. (10) þeah þu, Drihten, us nu adrifen hæbbe fram þe and us gebysmrod, and mid us ne fare on fyrd, swa þu geo dydest.

12. (11) Ac þu hæfst nu us gehwyrfd on bæclincg and us forsewenran gedone þonne ure fynd; and þa þe us hatiað, hy us gegripað and him sylfum gehrespað.

13. (12) þu us gepafodest him to metsianne swa swa sceap, and þu us tostenctest geond manega þeoda.

14. (13) þu us bebohtest and bewrixledest, and nan folc mid us ne gehwyrfddest.

15. (14) þu us gesettest to edwite and to bysmre urum neahgeburum, and to hleahre and to forsewenness eallum þam þe us ymbsitæ.

16. (15) þu hæfst us gedon to ealdspræce, þæt oðra þeoda nyton hwæt hy elles sprecon buton ure bysmer, [53v] and wecggeað heora heafod ongean us on heora gesamnunge.

17. (16) Ælce dæge byð min sceamu beforan me and ongean me, and mid minum bysmre ic eom bewrogen,

18. (17) for þara sternne þe me hyspað and tælað, and for þara ansyne þe min ehtað.

19. (18) Eall þas earfoðu becoman ofer us, and ne forgeate we þeah na þe, ne þæt woh ne worhton þæt we þine æ forleten, (19) ne ure mod ne eode on bæclincg fram þe.

20. And þeah þu geþafodest þæt ure stæpas wendon of þinum wege, (20) for þam þu woldest us geeaðmedan on þære stowe ure unrotnesse, þær we wæron bewrigene mid deaþes sceade.

21. (21) [G]if we ofergeotole wæron Drihtnes naman, ures Godes, and gif we ure handa upphofon to oþrum gode,

22. (22) hu, ne wræce hit þonne God, for þan he wat ealle dygelnessa ælcere heortan?

23. [F]or þam we beoð ælce dæge for ðe geswencte; hy teohhi[54r]að us him to snæding sceapum.

24. (23) Aris, Drihten, for hwi slæpst þu? Aris and ne drif us fram þe oð urne ende.

25. (24) For hwi wendst þu þinne andwlitan fram us, oððe hwy forgytst þu ure yrmða and ure geswinc?—

26. (25) for þam synt nu fullneah to duste gelæd ure sawla, and ure wamb lið on þære eorðan.

27. (26) Aris, Drihten, and gefultuma us, and alys us for þinum naman.

¹*Vi (fol. 50r) unabbreviated and, Pa 7; ²Vi feowert<...>þan; ³earfoðu (Pul. earfeðu); ⁴þara; ⁵gifa; ⁶om.; ⁷heora; ⁸hi; ⁹þam; ¹⁰in Pa, -atað written over er.*

(3) þæt, *decorated initial missing; þæ, B-R em. to þa; foregengan] foregengena, B-R also em.; swenctest] stencstest, B-R also em.; (5) Hu, short vertical stroke above u, perhaps beginning of ascender of h; eart, a corr. from another letter; (6) beþurscon, B-R also em.; (10) þu (2°), u corr. from another letter; (17) þe me written over er.; (20) sceade, B-R sceadu; (21) Gif, decorated initial missing; (22) For, decorated initial missing; -sceapum, p corr. from another letter; (23) slæpst, a stroke before initial s, perhaps beginning of abandoned ascender.*

Psalm 44

1° Daid witgode on þissum¹ feower and feowertigopan sealme, þa he² wæs oferdren[ct]³ mid þy Halgan Gaste; and on eallum þam sealme he spræc ymb Fæder and ymb Sunu and ymb þa halgan gesamnunga Cristenra manna geond ealre⁴ eorðan.

Sona, on þam forman ferse se Fæder spræc þurh Daid be Cristes acennesse and cwæð:

1. (2) “Min heorte bealcet good Word (þæt ys, good Godes bearn); þæm cynce ic befæste anweald ofer eall min weorc.

2. Min tunge ys gelicost þæs wriþeres feþere þe hraðost writ." (þæt ys, Crist se ys word and tunge Godfæder; þurh hine [54v] synt ealle þincg geworht.)

3. (3) He ys fægrostes andwlitan ofer eall manna bearn. Geondgotene synt þine we[le]ras mid Godes gyfe,

4. for þam þe gebletsode God on ecnesse. (4) Gyrd nu þin sweord ofer þin þeoh, þu mihtiga. (þæt ys, gastlicu lar seo ys on ðam godspelle; seo ys scearppe þonne æni sweord.)

5. (5) Geheald nu þinne wlite and þine fægernesse, and cum, orsorg, and rixsa.

6. For þinre soðfæstnesse and for þinre ryhtwisnesse, þe gelæt swyðe wundorlice þin seo swyþre hand and þin agen anweald to þæm.

7. (6) Þina flana synt swyþe scearpa on þam heortum þinra feonda; folc gefeallað under ðe (þæt ys, þæt hy ofer twega oþþe an andetnesse gefeallað oþþe on helle).

8. (7) Þin setl is, Drihten, on weorulda weoruld; swiðe ryht is seo cynegyrd þines rices, seo gerecð ælcne mann oþþe to þinum [55r] willan oððe to wite.

9. (8) Þu lufodest rihtwisnesse and hatodest unryhtwisnesse, for þam þe gesmyrede Dryhten, þin God, mid þam ele blisse ofer ealle oþre menn.

10. (9) Myrre and gutta and cassia dropiað of þinum claðum and of þinum elpanbænenum husum on þæm þe gelufiað (10) cynincga dohtor, þa þær wuniað for þinre lufan and for þinre weorðunga. (Þa wyrtemang tacniað mistlicu mægen Cristes; and þæt hrægl tacnað Cristes lichaman; and þa elpanbænenan hus tacniað rihtwisra manna heortan; þara kynincga dohtor tacniað rihtwisra manna sawla.)

11. And þær stent cwen þe on þa swyðran hand, mid golde getu[n]code and mid ælcere mislicre fægernesse gegyred (þæt ys, eall Cristnu gesamnung).

12. (11) Gehyr nu, min dohtor (þæt ys, seo gesamnuncg Cristnes folces), geseoh, and onhyld þin eare, [55v] and forgit and alæt þin folc (þæt synd, yfelwillende menn and undeawas) and þæt hus and þone hired þines leasan fæder (þæt ys, Deofol),

13. (12) for þam se cynnc wilnað þines wlikes. For þam he ys Drihten þin God, gebide þe to him and weorþa hine. And swa ylce doð eac (13) þa dohtor þære welegan byrig Tyrig: hi hine weorðiað mid gyfum (þæt synt, þa sawla þe beoð gewelgoda mid goodum geearnuncgum).

14. Gif þu þus dest, þonne weorðiað þe ealle þa welegastan on ælcum folce, (14) and habbað him þæt to mæstum gylpe þæt hy geseon kyninga dohra inne mid him:

15. (15) utan beslepte and gegyrede mid eallum mislicum hræglu wlitum and mid gyldnum fnasum (þæt synt, mistlica geearnunga fulfremedra manna).

16. Eala kynincg, hwæt! þe beoð broht manega mædenu, and æfter þam þære seo nyhste, þe we ær ymbespræcon. (16) Mid blisse and mid fæg[56r]nuncge hy bioð gelædde into þinum temple (þæt synt, þa sawla þe heora mægðhad gehealdað; and þa hreowsiendan; and þa þe gewitnode beoð for hiora scyldum, oþþe heora willum oððe heora unwillum).

17. (17) For þinum fædrum þe bioð acennedu bearn (þæt synt, Apostolas wið þam heahfædrum and wið witgum), and þu hy gesetst to ealdormannum ofer ealle eorþan,

18. (18) and hy beoð gemyndige þines naman, Dryhten, on ælcere cneorisse.

19. And þonne for þy þe andett ælc folc on ecnesse and on weorulda weoruld.

¹*Vi (fol. 51r) <...>ne;* ²*Pa, two dots above h;* ³*B-R also em., Vi <...>dru<...>, B-R conjectured [ofer]dru[ncen] (see Commentary);* ⁴*B-R em. to ealle (see Commentary).*

(3) *weleras, B-R also em.;* þe he; (4) *æni, a of æ corr. from n, B-R em. to ænig;* (6) *an, B-R em. to on;* (15) *utan, MS Vtan; after beslepte, mid er.; mistlica, B-R mistlice;* (17) *synt, n added above the line; Apostolas, MS Aþas;* (18) *cneorisse, B-R em. to cneoresse.*

Psalm 45

1° Daid sang þysne fif and feowertigopan sealm, þanciende Gode þæt he hine oft alydde of manegum earfoðum;

2° and eac he witgode þæt þæt ylce sceoldon don þa men,¹ þa þe Twa Scira [hatte]² (þæt ys, Iude and Benjamin), þæt hy sceoldon þam Gode þancian þe hy gefriðode³ fram þære ymbsetennesse and fram þære her[eg]unge⁴ þara twega kynincga,⁵ *Facces*,⁶ Rumeles suna, and Rasses, Syria cyniges—næs þæt na gedon for þæs cynincges geeearnunga Achats, ac for Godes⁷ mildheortnesse and for his yldrena gewyrhtum hit gewearð þæt þa twegen kyningas⁸ wæron adrifene fram Assyria cynges;⁹

4° and eac þæt ylce he witgode¹⁰ be ælcum rihtwisum menn þe ærest geswenced byð and eft ge[56v]arod;

3° and eac be Criste and be Iudeum he witgode þæt ylce.

1. (2) Dryhten ys ure gebeorh and ure mægen and ure fultumend on earfoðum þa us swiðe swiðlice oft on becomon.

2. (3) For þam we us ne ondrædað, þeah eall eorðe sy gedrefedu, and þeah þa muntas syn aworpene on midde þa sæ.

3. (4) *Ure* fynd coman swa egeslice to us þæt us ðuhte for þam gepune þæt sio eorpe eall cwacode; and hy wæron, þeah, sona afærde fram Gode swyþor þonne we, and þa *upahafenan* kynincgas swa þær muntas wæron eac gedrefde for þæs Godes strenge.

4. (5) þa wæs geblissod seo Godes burh on Hierusalem for þam cyme þæs scures þe hy geclænnode; se hyhsta gehalgode his templ inon þære byrig. (6) For þam ne wyrð seo burh næfre onwend, þa hwile þe God byð unonwendedlic on hire midle.

5. God hyre gehealp swyþe ær on mor[57r]gen. (7) And gedrefed wæron þa elðeodgan folc, and hiora rice wæs gehnæged; se hyhsta sende his word, and gehwyrfed wæs ure land and ure folc to beteran, and hi and heora land to wysan.

6. (8) Drihten, mægena God, ys mid us, and ure andfengend is Iacobes God.

7. (9) Cumað and gesioð Godes weorc and his wundru þe he wyrð ofer eorðan.

8. (10) He afierð fram us ælc gefeoht ut ofer ure landgemæru, and forbrycð ura feonda bogan, and eall heora wæpn gebryt, and heora scyldas forbærnð. Þa andswarode God þæs witgan mode and cwæð eft þurh þone witgan:

9. (11) "Geæmetgiað eow nu, and gesioð þæt ic eom ana God and me nu upahebbe ofer ða elðeodegan folc, and eac on þysum folce ic beo nu upahæfen."

10. (12) Dryhten, mægena God, ys mid us, and ure andfengend ys Iacobes God.

¹In *Pa* the first two minims of *m* corr. from another letter, perhaps incomplete *r*; ²instead of *hatte* *B-R* supplied *beoð* (see Commentary); ³*B-R* *gefridoðe*; ⁴*Vi* (fol. 52r) <...>regu<...>, read by *B-R* as [he]regun[ge]; *B-R* em. to hereunge in their edition; ⁵*Vi* cyn<...>, read by *B-R* as cynin[ga]; ⁶*Faccet* *Saccet*; ⁷in *Vi* *B-R* conjectured þ[æs Godes]; ⁸*Vi* cyning<...>; ⁹cyn<...>nge; ¹⁰<...>itigod<...>.

(2) on (*I*^o), short vertical stroke over *o*, perhaps beginning of another letter; (4) *Ure*] *Vre*; *upahafenan*] *upahafenas*, *B-R* also em.; *þær*, *MS* *þer*, *B-R* em. to *þa*; (6) *unonwendedlic*, *B-R* *unonwendelic*; (7) *wæron*, *w* corr. from *f*; *gehnæged*, *h* corr. from *n*; (10) *eft*, *t* added above the line; (11) *God*, *g* written over another letter.

Psalm 46

1^o *Dauid* sang þysne syx and feowertigopān sealm [57v] and¹ lærde on þam sealm ealle þeoda þæt hy² heredon þone God mid him, mid ælcum þæra cræftum þe man God mid herian mihte, þone God þe hine swa arlice gefriðode on eallum his earfoðum, and ealle his fynd gebrytte;

2^o and eac he witgode be *Machabeum*, þæt hy sceoldon þæt ylce don, þa hy alysyde wæron æt elðeodegum folcum;

4° and eac he witgode be ælcum ryhtwisum, geswenctum and eft alysdum;

3° and eac be Criste and be Iudeum.

1. (2) Wepað nu and heofað, eall orlegu folc, for þam ure God eow hæfð ofercumen; and eac, ge Israhela, hebbað upp eowre handa and fæg-niað, and myrgað Gode mid wynsumre stemne,

2. (3) for þam he ys swyþe heah God and swyþe andrysnlic, and swiþe micel cynincg ofer ealle oðre godas.

3. (4) He us underþeodde ure folc, and orlega þeoda he alede under ure fet.

4. (5) He us geceas him to yrfewardnesse and Iacobes cynn þæt he lufode.

5. (6) Drihten astah mid wynsume sange and mid bymena stemne.

6. (7) Ac singað urum Gode and heriað hine; singað, singað, and heriað urne cyning; [58r] singað, and heriað hine,

7. (8) for þam he ys God and cynincg ealre eorðan; singað and heriað hine wislice.

8. (9) Dryhten rixað ofer eall cynrynu; Drihten sit ofer his ðam halgan setle.

9. (10) Þa ealdormen ealre eorðan becomað to Abrahames Gode, and beoð him underðyde, for þam he oferswiðde þa strangan kynincgas ofer eorðan, þa þe wæron upahæfene swa þas godas.

¹*Vi* (fol. 52v) and he; ²hi.

(2) heofað, *B-R* mistakenly indicated an emendation.

Psalm 47

1° Daud sang þysne seofon and feowertigopān¹ sealm, mycliende þone wundorlican sige Godes, þe he þa—and oðfor ær—dyde: hu hrædlice he oferswiðde swa ofermode kyningas;

4° and eac he lærde ælcne man þe geswære [wære]² and ofercumen and eft gefriðod, þæt he swa ylce Gode þancode and his anweald herede;

3° and þæt ylce he witgode be Criste, þæt he þæt ylce sceolde cweðan to his Fæder æfter ðære æriste.

1. (2) Mycel ys se Drihten ure God, and swyþe to herianne on þære byrig ures Drihtnes and on his þam halgan munte.

2. (3) He tobrædde blisse ofer ealle ure eorþan. Sio mycle burh þæs myclan kynin[58v]ges is aset on þa norðhealfe þæs munes Syon.

3. (4) Se God ys cuð on þære byrig, for þam he hire symle fultumað.

4. (5) Eala, hwæt! Ge sawon hu egeslice gegaderode wæron eorð-kyningas, and hu hi togædere comon.

5. (6) And sona swa hi gesawon Godes wundru, hy wæron wundriende and wæran gedrefde, and wæran styriende and onwende, (7) for þam ege and fyrhto þe hi gegripon,

6. For þam him com swa hrædlic sar and wracu swa þam cennendan wife cymð færlig sar; (8) and hy wæron gebrytte swa hrædlice swa swa hradu yst windes scip tobrycð on þam sandum, neah þære byrig þe Tarsit hatte (seo is on þam lānde þe Cilicia hatte).

7. (9) Swa swa we geogearde hyrdon þæt God dyde be urum fæderum, swa we geseoð nu þæt he deð be us on þæs Godes byrig, þe myclu wundru wyrcð, þæt ys, on ures Godes byrig þe *he* gestapelode on ecnesse.

8. (10) [59r] We onfoð, Drihten, þinre mildheortnesse on middum þinum temple.

9. (11) Swa swa þin nama is tobræd and gemyclad geond ealle eorðan, swa ys eac þin lof; þin swiðre hand is full rihtwisnesse.

10. (12) Blissie nu Syon se munt, and fægnie Iudea cyn, for þinum domum, Drihten.

11. (13) Hweorfað ymb Sion and gað ofer þone weall Hierusalem and ymbutan; heriað God mid ælces cynnes heringe and lufiað hine; and secgað his wundru on þam torrum and on þam wighusum þære byrig; (14) and fæstniað eower mod on his wundrum, and dælað hire weorðias swiðe rihte; and secgað swylc wundru eowrum gingrum, þæt hy hy mægen eft secgan of cynne on cynn,

12. (15) for þam he is ure God on ecnesse and on weorulda woruld; and he ræt us and recð on weorulda weoruld.

¹*Vi (fol. 53r) .xl<...>;* ²*instead of wære B-R supplied byð and placed it after gefriðod.*

(9) *he* hi, *B-R silently em.*; (13) *ælces, B-R mistakenly read alces and em. to ælces.*

Psalm 48¹

1° Daid sang þysne eahta and feowertigoðan sealm, on þam he lærde ealle men, ge on his dagum ge æfter his dagum, þæt hy [59v] hy upp² ne ahofen for heora welum, and þæt hy ongeaton þæt hi ne mihton þa welan mid him lædan heonon of weorulde, and eac he lærde þæt þa ðearfan hy ne forðohton, ne ne wenden þæt God heora ne rohte;

4° and eac he witgode þæt ealle rihtwise menn sceoldon þæt ylce læran;

3° and eac þæt Crist wolde þæt ylce læran þonne he come.

1. (2) Gehyrað nu þas word, ealle þeoda, and onfoð heora mid eowrum earum, ealle þa þe eorðan buiað,

2. (3) and ealle þa þe þæron acende synt, and eall manna bearn, ægðer ge welige ge heane.

3. (4) Min muð wile sprecan wisdom and seo smeaug minre heortan foreþancolnesse.

4. (5) Ic onhylde min earan to þam bispellum þæs ðe me innan lærð, and ic secge on þys[sum] sealme hwæs ic wylle ascian,

5. (6) and hwæt ic ondræde on þæm yflan dagum, þæt is, unrihtwisnes minra hoa and ealles mines flæscses, sio me hæfð utan behringed.

6. (7) Ongitan nu, þa þe truwiað heora agenum mægene, and þære mycelnesse hiora speda gylpað and wuldrað:

7. (8) þæt nan broðor [60r] oþres sawle nele alysan of helle, ne ne mæg (þeah he wylle), gif he sylf nanwuht nyle, ne ne deð to goode þa hwile þe he her byð. (9) Gylde for þy him sylf and alyse his sawle þa hwile ðe he her sy, for þam se broðor oþþe nyle oððe ne mæg, gif he sylf na ne onginð to tilianne þæt he þæt weorð agife to alysnesse his sawle. Ac þæt ys wyrse þæt fullneah ælc mann þæs tiolað (10) fram þæm anginne his lifes oþ þæne ende, hu he on ecnesse swincan mæge,

8. (11) and næfð nænne forðanc be his deaðe, þonne he gesyhð þa welegan and þa weoruldwisan sweltan. Se unwisa and se dysega forweorpað him ætsamne,

9. and læfað fremdum heora æhte. (þeah hy gesibbe hæbben, hy beð him swyðe fremde þonne hi nan good æfter him ne doð.) (12) Ac heora byrgen byð heora hus on ecnesse,

10. and heora geteld of cynne on cynn; and [60v] hi nemnað hiora land and hiora tunas be heora naman.

11. (13) þa hwile þe mon on are and on anwealde byð, næfð he fullneah nan andgyt nanes goodes, ac onhyred dysegum neatum; swa hi eac beoð him swyðe gelice.

12. (14) Ac þes weg and þeos orsorgnes þyses andweardan lifes him fet witu on þam toweardan, for þam heo on last tiliað to cwemanne Gode and mannum mid wordum næs mid weorcum, ne furpum gearone willan nabbað to þam weorce.

13. (15) Mid swylcum monnum byð hell gefylled swa swa fald mid sceapum, and se deað hy forswylcð on ecnesse.

14. And sona on þam ylcan morgene þa rihtwisan heora wealdað, and hyra fultum and hyra anweald forealdað on helle, for þæm hy beoð adrifene of heora wuldre.

15. (16) Ac God, þeah, alyst mine sawle of helle handa; þeah ic þyder cume, þonne [61r] he me underfehð.

16. (17) Ne wundrige ge na, ne ne andgiað on þone welegan, þeah he welig seo geworden, and þeah gemanigfealdod sy þæt wuldor his huses,

17. (18) for þam þe he ðyder ne læt þæt eall mid him, þonne he heonan færþ, ne hit him æfter þyder ne færeð.

18. (19) For þæm he hæfde his heofonrice her on eorðan, þa him nanes willan næs forwyrnd her, ne nanes lustes on þysse weorulde; for ðam he nyste him nænne þanc, ne Gode ne mannum, þæs ðe him [man] sealde syððan he hit hæfde, butan þa ane hwile þe hit him man sealde,

19. (20) for þæm he færð þær his foregengan beoð, þæt is, to helle, þær he næfre nan leoht ne gesyðð.

20. (21) Ac þas spræce ne ongit na swylc mann, þonne he byð on welan and on weorðscipe, and onhyreð þonne dysegum neatum, and byð him swiðe gelic [61v] geworden.

¹*Vi (fol. 53v) has no visible variants; ²Pa, first minim of u corr. from second minim of a preceding n, the first minim of which is partially visible.*

(6) behrincged, h corr. from n; (8) þæt, vertical shaft of þ written over another letter; (9) mann, first minim of n (¹) perhaps corr. from another letter; (10) þæne, B-R em. to þone; (11) beð, B-R em. to beoð; (13) onhyred, B-R em. to onhyreð; (14) willan, stroke under i; (16) þeah (²), h corr. from n; (19) after þæs ðe B-R added he as subject of sealde (¹); (20) þær] þæs, B-R also em.; foregengan, an e er. between a and n; (21) ne, e corr. from o(?).

Psalm 49

1° Dæd sang þysne nigen and feowertigoðan¹ sealm be ægrum² tocyme Cristes; on þam sealme³ he cydde hu egeslice⁴ Crist þreatode Iudeas, and ealle heora gelican þe þæt ylce doð þæt hy dydon: for þam hy⁵ sealdon ælmesan⁶ and ofredon Gode heora nytenu, næs hy⁷ sylfe.

1. (1) Dryhtna Drihten wæs sprecende þæt he wolde cuman to eorðan—swa he eft dyde—and cliopode eorðlice men to geleafan.

2. Fram sunnan upgange oð hire setlgang, (2) of Sion aras se wlite his andwlitan.

3. (3) And eft cymð se ylca God swiðe openlice (þæt ys, ure God), and he þonne naht ne swugað.

4. Fyr byrnð for his ansyne, and ymb hine utan strange stormas.

5. (4) And he cleopað to þæm heofone; hæst hine þæt he hine fealde swa swa boc; and he bebyt þære eorðan þæt heo todæle hyre folc,

6. (5) and gegadrie on þa swyðran hand his halgan, þa þe heoldon his bebodu ofer ælcere offrunga.

7. (6) Heofonas bodiað his rihtwisnesse, for þam se God is demend and þonne cwyð to him:

8. (7) [62r] “Gehyrað nu, min folc. Ic sprece to eow Israelum, and ic eow secge soðlice, for þam ic eom Drihten eower God.

9. (8) Ne þreage ic eow na æfter offrunga, for ðam eowra offrunga synt symle beforan minre ansyne.

10. (9) Ne onfo ic na of eowrum huse cealfas, ne of eowrum heordum buccan,

11. (10) for þam min synt ealra wuda wildeor, and ealra duna ceap and nytenu, and oxan.

12. (11) Ic can ealle heofones fugelas, and eall eorþan wlite is mid me.

13. (12) Gif me hingreð, ne seofige ic þæt na to eow, for ðam min is eall earðan ymbh[w]yrft and eall hyre innuncg.

14. (13) Wene ge þæt ic ete þæra fearra flæsc, oþþe þara buccena blod drince?

15. (14) Ac ofriað Gode þa offrunge lofes and gyldað þam hyhstan eower gehat,

16. (15) and cleopiað to me on þam dagum eowra earfoða. Þonne gefriðie ic eow, and ge weorðiað me."

17. (16) [62v] Ac to þam synfullan cwyð God: "For hwy bodast þu mine rihtwisnesse, oððe for hwy onfehst þu on þinne fulan muð mine æ,

18. (17) for þæm þu hatodest symle leornunga and forwurpe min word symle underbæc fram þe?

19. (18) Gif þu gesawe þeof, þu urne mid him, næs na ongear hine; and þu dydest þe to þam wohhæmendum.

20. (19) Þin muð wæs symle ful unrihtes, and þin tunge ontynde facn.

21. (20) Þu sæte ongear þinne [broðor] and tældest hine, and worhtest wrohte betwuh þe and þinre modor suna oðrum.

22. (21) Eall þis yfel þu dydest, and ic swugode and þolode swylce ic hit nyste. Þu ræsweDEST swiðe unryhte þæt ic wære þin gelica, swylce ic ne meahte þe forgyldan swylces edlean.

23. Ic þe þreage nu, and stæle beforan þe, and þe cyðe eal þas yflu." (22) Gehyrað nu ðiss and ongytað ealle þa þe Godes forgytað, þy læs he eow gegripe, [63r] for þam nys nan oþer þe eow mæge gefriðian of his handa:

24. (23) "Seo ofrung lofes me licað swiðost and me eac swyðost weorpað, and on þære offrunga is se rihtwisa weg; on þære ic getæce Godes hælo eallum þam þe swa doð."

¹Vi (fol. 54v) <...>wertu<...>; ²ag<...> (Pul. ag[r]), B-R read [ag]þrum, and em. Pa's ægrum to ægþrum; ³Pa, er. after sealme equivalent to space for ten letters; ⁴in Vi the space between <...> eges<...> (read egeslice) and the preceding decipherable letters <...>istes (read Cristes) seems significantly smaller than the equivalent in Pa (about twenty letters); ⁵Vi hi; ⁶<...>essan, B-R em. to ælmessan; ⁷Vi hi.

(1) Drihten, B-R Dryhten; cliopode, heavy dot above d; (3) Fyr, y corr. from another letter, perhaps u; (12) earðan, B-R em. to eorðan; ymbhwyrft, B-R silently em.; (20) broðor, B-R supplied broþor.

Psalm 50

1° Daid sang pysne¹ fiftigoðan sealm, hreowsiende² for ðam ærendum þe Nathan se witga³ him sæde, þæt wæs,⁴ þæt he hæfde gesyngod wið Ureus þone Cyðþiscan,⁵ þa he hine beswac for his wifes þingum, þære nama wæs Bersabe;

2° and heac⁶ he witgode⁷ on þam sealme be Israela⁸ folce, hu hy sceoldon hreowsian hyra hæftnyd on Babilonia;

3° and eac be Sancte Paule þam Apostole;⁹

4° and be ælcum rihtwisum men he witgode, hu hy sceoldon syngian and eft hreowsian. He cwæð:

1. (3) Miltsa me, Drihten, æfter þinre mycelan mildheortnesse,

2. and æfter þære menigu þinra mildheortnessa, adilega mine unrihtwisnessa.

3. (4) And aðweah me clænran from minum unrihtwisnessum þonne ic ær ðysse scylde wæs, and of þysse scamleasan scylde geclænsa me,

4. (5) [63v] for þam mine unrhytwisnessa ic ongyte, and mina synna beoð symle beforan me on minum gemynde.

5. (6) Wið þe ænne ic gesyngode, and ic dyde yfel beforan ðe; wið þe ænne ic sceal þæt betan, for þam þu ana eart rihtwis, and oferswiðest ealle þonne ðu demst.

6. (7) Nis hit nan wundor þeah þu sy god and ic yfel, for ðam þu wast þæt ic wæs mid unrihtwisnesse onfangen, and mi[n] modor me gebær mid synne.

7. (8) Ic wat þæt þu symle lufast rihtwisnesse and me sealdest *mænega* gyfa ðines wisdomes. Þa gyfa synt beheleda and uncūpa manegum oðrum.

8. (9) Ac bespreng me nu mid þinum haligdome swa swa mid ysopon, þæt ic beo geclænsod; and aðweah me þæt ic sy hwitra þonne snaw.

9. (10) Syle minre gehyrnesse gefean and blisse, þæt ic gehyre þæt ic wylle, and eac oðre gehyron be me þæt þæt ic wilnige, swa swa hy ær gehyrdon þæt þæt ic nolde, þæt þonne mæge unrote mod blissian.

* * * * *

¹Vi (fol. 55v) þisne; ²<...>gende; ³witiga; ⁴he wæs; ⁵ciði<...>, B-R read ciði[sca]n;

⁶Vi eac, B-R em. to eac in their edition; ⁷Vi <...>igode; ⁸israhela; ⁹Pa Sct̃ PAULE þam Apt̃e.

(7) min, B-R also em.; (8) *mænega*] *mægena*, B-R also em.; (10) þæt (4°), added above the line; blissian at the bottom of fol. 63v, marks the end of v. 10; the remaining eleven verses of Ps. 50, now missing, probably occupied the recto of the first of the two folios lost after fol. 63.

COMMENTARY

The Commentary on each psalm is divided into three sections.

INTERPRETATION: identifies the interpretation(s) followed in the paraphrase, relating it to the introduction.

INTRODUCTION: analyzes the scheme of interpretations proposed in each Old English Introduction, identifying them individually according to the numbering convention of the edition, whereby 1° indicates the Davidic (first historical), 2° the second historical, 3° the Christological, and 4° the moral interpretation.

PARAPHRASE: discusses individual passages or words, typically those that pose textual problems, depart from a literal translation of the corresponding Latin psalm, or reveal parallels with other, identifiable sources. Reference is made to the editions of Thorpe and of Bright and Ramsay where their readings differ in substance from those of the present edition. The frequent citing of *Romanum* readings (from Weber's critical text) is meant for comparison; it does not necessarily indicate the immediate source of the Old English. Likewise for quotations from Latin psalter commentaries (normally cited by page [and section] and line, or by column and lettered section, or simply by page, of the edition). The citing of more than one such commentary means that all have a claim to be considered as possible sources. Where several commentaries offer similar interpretations—as is often the case with the allegorical exegetes—normally only one of them is cited, usually Cassiodorus. Quite frequently reference is also made to certain early medieval psalter commentaries, notably the recently identified *Glosa Psalmorum ex Traditione Seniorum*, as well as a group of commentaries with Irish connections: the anonymous *Expositio Psalmorum*, the Mondsee Psalter, the Psalter of Charlemagne, the *Eclogae tractatorum in Psalterium (Eclogae)*, the "Reference-Bible," and the Southampton Psalter (see the Select Bibliography IB2 and 3 for manuscript citations and editions). All references to the Old English paraphrase and to the Latin psalter follow the psalm numbering and verse division of the *Gallicanum*.

Psalm 1

INTERPRETATION

The paraphrast (P) treats this psalm as purely moral; cf. Th. 6.40: "Est ergo moralis psalmus." This interpretation is implied in the absence of any reference to Christ (traditionally the subject of this psalm) and conveyed by rendering Latin perf. tense vbs. *abiit, stetit, fuit* by Old English pres., thus making the actions of the psalm applicable to contemporary readers; see also Commentary on v. 3.

INTRODUCTION

The absence of an Introduction admits of several explanations. It could have been written on the preceding page with the miniature of David now lost; alternatively, it could have been deliberately omitted by the scribe so as not to interfere with the visual impact of the initial "B" of *Beatus*, the opening word of the psalter. More likely, P never composed an Introd. for Ps. 1, as suggested by a corresponding lack in the independent copy, Vi. If so, he may have been influenced by the absence of a biblical *titulus* for Ps. 1 and by patristic commentary (Cass. 27.2–4; Jerome, *Comm.*, 178.1–3) that argued that Ps. 1 needed no *titulus* because it represented the introduction to the psalter.

PARAPHRASE

(1) *heora wolbærendum setle*: The addition of *heora* implies an interpretation of Ro. *cathedra pestilentiae* as referring equally to Ro. *impiorum* and *peccatorum*; likewise, the rendering of the Ro. conjs. *non, et, et* with three correl. negatives *ne . . . ne . . . ne* unifies v. 1 under a single subject. Cf. Th. 7.122–8.126: "Quod uero *impiorum consilia* posuit, *peccatorum* uero *opera*, satis ad utrumque respexit. . . . Tertium . . . utrisque subiecit."

(3) *to rihtre tide*: Ro. *in tempore suo*; cf. Cass. 34.270: "tempore competenti."

Swa byð . . . ymbspræcon: This addition serves to smoothe the transition of subject from *treowe* to *men* and to highlight the latter as subject of the psalm; cf. Th. 8.158: "Superioribus dictis omnes ad uirtutis studium prouocauit."

(4) *Ac þa . . . limpð*: This double translation of *sic* in Ro. *non sic impii non sic* is apparently P's addition.

þonne hit wind toblæwð: With a similar paraphrase of Ro. *quem proicit uentus* as a temporal clause, cf. Cass. 36.344: "quando inflatur" etc. With P's omission of a translation of Ro. *a facie terrae*, cf. Ga. where the phrase is *sub obelo*.

(6) *hwylce weg . . . geearnedon*: Ro. *uiam iustorum*; cf. Th. 9.196–97: “placitam sibi et acceptam esse remunerationis testimonio perdocebit” and *Expositio Psalmorum* 5.62–63: “. . . considerat secundum utri[.]que merita, illis conuenientia reddet.” The manuscript reading, *hwylce weg*, Thor. (p. 441) proposed to emend to either instr. *hwylce wege* or acc. *hwylcne weg*; B-R favored the latter. The former would leave *geearnedon* without an object, is at variance with the Lat. acc. *uiam*, and would require an emendation; consequently the latter seems preferable, though in the present edition *hwylce* is retained and read as an instance of late Old English weakening of the acc. inflection (see Sauer, *Theodulfi Capitula*, p. 196, §23[d]).

cumað to witum: Ro. *peribit*; cf. Cass. 38.407–8: “qui sine dubio peribit, quando cum sequacibus suis aeterna poena damnabitur.”

Psalm 2

INTERPRETATION

Historical, in accordance with Introd. 1°, as suggested by the literal interpretation (and conflation) in v. 1 of Ro. *gentes* and *populi* as *ælc folc*, where the psalter commentaries interpret these respectively as the gentile and Jewish enemies of Christ. Likewise, the explanation of *christum* as an anointed king (see Commentary on v. 2) and the identification of the speaker as *se witega* (v. 4) indicate a Davidic interpretation. This unorthodox interpretation of Ps. 2 (almost all the commentators, including Th., interpreted it as Messianic) occurs also in the Arg. (a), in the Latin *argumenta* of the Mondsee Psalter, in the Psalter of Charlemagne, and most fully in the probable source of all three, the anonymous *Expositio Psalmorum*. See further McNamara, “Tradition and Creativity,” pp. 371–72.

INTRODUCTION

P supplies only three interpretations, omitting the second historical, his normal procedure when his source, the Arg. (a), is specifically Davidic (see Chap. 2.I). But first he comments on the heading to Ps. 2, *Psalmus David*, probably because it marks the first occurrence of a biblical *titulus*.

1° *Ðæs . . . earfoðum*: With explanatory *for þæm* P establishes on the authority of the *titulus* the primacy of the Davidic interpretation, a primacy implied in the position of this clause and understood for the remaining Intros. (see Chap. 2.I). For the matter of the clause, cf. Arg. (a), “Generalem David querimoniam facit ad Deum quod . . . et gentes et populi Israel inuiderint . . .,” with the addition *be eallum his earfoðum* supplied, where the Latin source lacks specific historical information on David.

The emendation *he is*, originally written in the manuscript but subsequently erased (presumably because the scribe W, in reviewing his work, erroneously perceived a dittography with the immediately following *he ys*), provides both a required subject (*he*, with *sealm* as antecedent) and an auxiliary verb for *gecweden* and is supported by the Vi reading, *he is*. On the other hand, W's own correction of *he ys* to *hys* is acceptable, not merely because of the punctum delens under *e*, but because it makes good contextual sense. Arguably, W's difficulties with the two readings arose from a combination of two factors: the potentially confusing sequence *he is his* in his exemplar and the fact that in the Paris manuscript *he is* ends a line. Thor. and B-R's for *þæm he ys sealm gecweden* makes *sealm* the predicate when, in fact, the context indicates the more specific *psalmus Dauid/Dauides sealm*; hence the need for *his sealm*.

4° and *swa* . . . *feondum*: Here and throughout, the opening words, and *swa*, mark the beginning of a new level of interpretation. They also refer the reader to the preceding interpretations, in this instance establishing David (occasionally Ezechias or the subject of 2°) as a model for the contemporary Christian and, with the latter in mind, switching to the pres. tense. Also characteristic throughout *Ps(P)* is the elliptical style of this and the next interpretation, which depend for their content on the preceding clauses.

3° and *swa* . . . *Iudeum*: According to Br., "Introsds.," p. 528, this Christological clause derives from the first part of Arg. (b), "Aliter, Christus de passione et potestate sua dicit," but the resemblance is not very close. More likely, P supplied *Iudeum* as a parallel to *feondum* of 1° and 4°, as he did throughout the Introsds.

PARAPHRASE

(2) *hwæt arisað*: With this interrogatory formulation of Ro. *adstiterunt* and the choice of vb., cf. Th. 11.58–61: "Eadem, qua superius, interrogationis figura magnitudo . . . furoris exprimitur . . . exciuerat."

þam þe . . . gesmyrede?: The literal definition of Ro. *christum* and the addition *he to hlaforde geceas* (cf. 1Sm. 16), where *hlaford* stands for a secular lord (see Commentary on Ps. 23.8), indicate that David, not Christ, is meant. Cf. Mondsee 75: "aduersus xpm eius ipsum dauid, quia omnis unctus xps appellabatur" and *Expositio Psalmorum* 6.28: "Omnis rex 'christus Domini' uocatur."

(4) *Hwæt forstent . . . cweðen*: With this addition, cf. Th. 12.113–13.118: "*Qui habitat in caelis iridebit eos et Dominus subsannabit eos. . . . Etsi desideria, inquit, eorum atque opera uideantur impleta, uana tamen eorum est omnis intentio.*"

(5) *heora geþeah*t: Perhaps a contextual translation of Ro. *eos* based on v. 2; cf. also Th. 12.83–84: "quae fuerit intentio impii conatus ostenditur."

(6) *fram Gode*: Ro. *ab eo*; cf. Th. 14.193: "ego autem a Deo ... accepi."

(9) *eaðe*: The same quality is also added to the simile of Ro. *tamquam uas figuli confringes eos* by Cass. 47.291: "confractio eius facilis."

(10) *ge domeras þe*: Cf. Ga. *qui* (Ro. *omnes qui*).

(11) *ðeah mid ege*: Ro. *cum tremore* is also treated as modifying *exultate* by Cass. 48.328–29: "ne haec exsultatio negligens redderetur, addidit: *cum tremore*."

Psalm 3

INTERPRETATION

Historical, in accordance with Introd. 1°, as suggested by the rubric at the end of the Introd., which introduces the speaker of the paraphrase, and by the absence in the latter of allegorical interpretations.

INTRODUCTION

The Introd. has no second historical interpretation, although suitable matter was available in the Arg. (a), probably because the latter's historical details could not be reconciled with the equally specific Davidic situation of the biblical *titulus* that inspired the first interpretation. If so, the omission confirms the priority of the Davidic clause.

1° *Dysne* ... *Drihtne*: Cf. Ro. *titulus*, "Psalmus Daud cum fugeret a facie Abessalon filii sui," and, for the second clause, Arg. (a), "Ezechiae ... Dominum inuocauerit," but with David replacing Ezechias as subject—a substitution effected throughout the Intros. *Pace* Br., "Intros.," p. 531, there is no evidence here that P drew directly on Th. for this clause.

4° *swa* ... *Drihtne*: Cf. *Explanatio* 494C, "vel corporaliter ... vel spiritaliter," though the phrase occurs elsewhere in *Ps(P)* independent of a Latin source.

3° *swa* ... *læwde*: Cf. Arg. (b): "Aliter, uox Christi ad Patrem de Iudaeis" and *Explanatio* 494C: "... Judam Iscarioten, a cuius facie Christus fugit"; also *Glosa* 14.2.2: "uox Christi. ... contra Christum ... toti Iudaei et ... Iudas." Vi's *be Iudeum* probably reflects confusion of *Iuda*, 'Judas', and *Iud(e)as*, 'the Jews'. The specific mention of Judas's treachery has an interesting parallel in Liebermann's observation (*Laws*, 3:34), "verdammen Asser und Ælfreds Einleitung [*LawsA/EI*] den Herrenvorrat, als das von Judas gegen Christus begangene Verbrechen, aufs tiefste."

He seofode to Drihtne: Speaker's rubric, its verbal echo of Introd. 1° confirming David as the original composer/speaker of the psalm.

PARAPHRASE

(4) *Ac hit . . . tweon*: With these additional asseverations, cf. Th. 18.33–38: “*Tu autem, Domine susceptor usque caput meum. . . ego uero id, semel quod credidi, sperare non desinam*” and Mondsee 77: “*confidenter dicit: tu autem domine*” etc.

(6) *eft aras*: *Ps(A,B)* translate Ro. *resurrexi* with *eftarisan*, which Gneuss, *Lehnbildungen*, no. 25, treats as a compound vb. with an exclusively Christian meaning; he also reads *eftarisan* for *Ps(P)* (likewise Wenisch, *Spezifisch anglisches Wortgut*, p. 92). But *eft* here is an independent adv. marking a temporal transition from the previous vb. *slep* in a narrative sequence that ends with P’s literal translation of Ro. *suscepit* by *awehte*.

(7) *ymbbringen*: Si. (pp. 474–75), noting that P’s regular rendering of Ro. *circumdantis* is *ymbhringan* (e.g., Pss. 16.9, 17.6) and pointing to the possibility that W confused *þ* and *h*, suggests emending to *ymbhringen*. But P is not a mechanical translator, and *ymbbringen* makes perfectly good sense: hostile crowds “crowd about” the psalmist.

for þam þu eart min God: Although there is no corresponding Ro. to support Thor.’s emendation of *mid* to *min*, it makes good contextual and grammatical sense.

(8) *mægen*: Ro. *dentes*; cf. Mondsee 78: “*dentes uirtutes corporis significat*.”

(9) *for ðam . . . hæł*: Ro. *Domini est salus*; cf. Th. 20.114: “*quoniam cum a te, inquit, nobis salus facta fuerit*.”

Psalm 4

INTERPRETATION

Historical and Davidic, but not as directed in Introd. 1°. Instead, P follows Th. in interpreting the psalm as David’s reproach to his people for their refusal to acknowledge God’s gifts to them. This theme is developed in vv. 6–10, disconnected and obscure in the Latin, but here skillfully shaped into a single syntactical unit centering on the theme of God’s gifts. Thus, vv. 6b and 7a, 7b and 8a are linked by the conjunctions *and*, *þeah*; vv. 7b and 8 explain the key word *gifu* of v. 7a; and all five vv. are linked by the repetition of other key words: *geniht* (v. 8 to v. 9), *blisse* (vv. 7b and 8 to v. 10) and *ealra goda* (v. 6 to v. 8).

INTRODUCTION

The Introd. begins with an explanation of the Ro. *titulus*: “*In finem psalmus canticum David*” (cf. also the “English” variant “*In finem psalmus David canticum*”). The collocation of *psalmus* and *canticum* is taken by P

to mean that David combined his customary singing of the psalm with its rendition aloud in choir; cf. Cass. 56.16–18: “haec ideo uidentur esse sociata, quia et instrumentis musicis et choris psallentium, sacrificiis caelestibus consona uociferatione canebantur.” *Be sone*, mistranslated by Br., “Notes,” p. 473, as ‘according to the music or antiphonally’, means ‘with full voice’; cf. BTS s.v. *Son* for examples of this phrase glossing *sonore*, *sonoriter* with reference to singing the Divine Office aloud, and *Regularis Concordia*, 38–39. The second clause, *for ði . . . byð*, implies that P anticipated further instances of the same type of *titulus*, the next of which occurs at Ps. 67, and consequently that he probably planned a translation of the whole psalter.

1° *ac ða . . . feondum*: Cf. the first part of Arg. (a), “Ezechias contra aemulos suos de auxilio Domini gloriatur,” with substitutions in subject and object.

2° *and swa . . . feondum*: Based on Arg. (a), but phrased according to 1°.

PARAPHRASE

(2) *se ðe me gerihtwisast*: On this use of a 2sg. vb. with a 3sg. relative particle, see Mitchell, *Syntax*, §2361, and cf. Ps. 21.10.

(3) *heardheorte wið gode*: Ro. *graues corde*; cf. Th. 22.61: “a cognitione ueritatis nimis alieni.” It is unclear whether *gode* should be translated as ‘God’ or ‘good’; Th.’s quotation and the parallel clause of v. 3 suggest ‘good’, although normally W is at pains to distinguish such subst. use of the adj. from the noun *God* by doubling its vowel or writing an accent mark over it.

(4) *his ðone gehalgodan*: Ro. *sanctum suum*; here *gehalgoda*, ‘the one consecrated (in kingship)’, refers to David (see also Commentary on Ps. 15.10). Cf. Th. 22.69–70: “*sanctum se* [sc. David] *appellare non timuit*” and Mondsee 79: “*Dauid . . . haec dicunt.*”

gehyrð . . . clypige: Cf. Ga. *Exaudiet . . . clamauero* (Ro. *Exaudiuit . . . clamarem*).

(5) *þeah hit . . . þurhteon*: This unusual interpretation of Ro. *irascimini et nolite peccare* has its closest parallel in CP; see Chap. 6, III (1). BT’s translation (s.v. *Hraðe*), ‘none the sooner shall ye accomplish it’, misses the point; translate: ‘Though it may happen that you improperly become angry, you should not, all the more [sc. because your anger is wrong] give effect to it’. See BTS s.v. *Hraþe* V.2.

þæt unriht . . . þæs: Ro. *quae dicitis in cordibus uestris et in cubilibus uestris conpungimini*; cf. Jerome, *Comm.*, 185.19–20: “Quod in die cogitando peccatis” etc. P’s interpretation of *conpungimini* as a twofold process of abandoning and being sorry for sin probably derives from CP; see Chap. 6, III (2).

(6) *bringað þa*: Ro. *sacrificate sacrificium iustitiae*; *þa* stands for the "sacrifices" of abandoning and repenting of sin, as suggested by the parallel, appositional pl. *lacum* immediately following; cf. Mondsee 79: "qui paenitentiam agit, non animalia immolare debet deo, sed opera iustitiae."

Hwa tæcð . . . gehæt?: A double interpretation of Ro. *quis ostendit nobis bona*; in the first, *ostendit* is translated by *tæcð* and *bona* as an adv. (*teala*); in the second, *bona* is treated as subst., 'the good things of life' (*þa god*), and *ostendit* as a vb. of giving, as in Th. 23.114–24.117: "non pauci sint qui . . . audent dicere: si est ratio quae mundum regat . . . quae munera suae bonitatis impertit?"

(7) *þin gifu*: Ro. *lumen uultus tui*; cf. Th. 24.125–27: "Dispensationem ergo Dei . . . lumen diuini uultus appellat."

(7)–(8) *þeah hi swa ne cweðen. . . þeah hi his ðe ne ðancien*: With these two additions, cf. Th. 24.134–51: "*Dedisti laetitiam in corde meo usque multiplicai sunt . . . cur uos ad agnitionem eius caecos oculos ad-mouetis ac dicitis: quae autem ab eo bonorum documenta suscipimus?*"

(8) *þin folc gemiclaðest*: Presumably by bestowing his gifts; cf. Th. 24.122–23: "certis et expressis documentis tua in nos cura signetur."

geniht hwætes and: Cf. Ga. *a fructu frumenti et* (Ro. *a tempore frumenti*).

(9) *on þam genihte*: Ro. *in idipsum*, referring to the gifts of v. 8.

Psalm 5

INTERPRETATION

Moral, the struggle of the just against the wicked, yet paraphrased so as to be equally applicable to all four personae and interpretations of the Introd. Other modifications strengthen the moral interpretation: pres. *gremiað* (Lat. perf. *exacerbauerunt*, v. 11) suggests an ever-present problem; pres. subjunctive *fægnian* (v. 12) andimps. *gedo*, *wuna* (vv. 4, 12) imply a desire for blessings—they are assured in the corresponding Lat. fut. vbs.—in harmony with *secað* of the Introd.

INTRODUCTION

1° has two parts, (i) *Ðe . . . frofre*: cf. the idea of Arg. (a), "Ezechias post infirmitatem gratias agit Domino . . .," with P's customary modifications; (ii) *and be . . . ðinga*: an allegorical application of the Ro. *titulus*, "In finem pro ea [VL *his*] quae hereditatem consequitur psalmus David," to the just seeking their reward in Heaven (cf. Aug. 19.1.2–3, "Intellegitur ergo ecclesia, quae accepit hereditatem uitam aeternam," for a typical allegorical

comment), with *in finem* interpreted as Christ (cf. Cass. 55.6–7: “*Finis legis est Christus . . . qui est omnium bonorum gloriosa perfectio*”).

4° *sylfe[s]*: Thor. and B-R’s emendation; the final *s* may have been lost through scribal confusion with the immediately following and similarly shaped *f* of *frofre*.

PARAPHRASE

(4) *for ðam ic gebidde on dægred to ðe*: Ro. *quoniam ad te orabo domine mane*; this treatment of Ro. *mane* as modifying Ro. *orabo* rather than the following Ro. *et exaudies* was criticized by Jerome, *Tract.*, 13.54–56: “*Quidam simplicius interpretantur, hoc est: consurgo diluculo ad orandum, et deprecor te.*”

(5) *æt gebede*: With this elaboration of Ro. *mane*, cf. Th. 27.55–56: “*Mane. . . Hoc est: ad offerendas preces de strato meo matutinus assurgam.*”

seo þe . . . wyrce: Ro. *uidebo*; a similar supplying of the object occurs in Jerome, *Tract.*, 14.70: “*Subauditur, te uidebo.*” None of the commentaries have P’s explanation of *uidebo*, but cf. *Solil* 26.1–4: “*hweðer þu nu wilnige þæt þu hine geseo and swytale ongyte? . . . heald þonne hys bebodu.*”

for ðam . . . nelt: Probably P’s own clarification of Ro. *quoniam non uolens deus iniquitatem tu es*, but cf. also Moz. *tu es deus qui non uis iniquitatem*, and Ps(E): “*þu eart god na willende unrihtwisnesse.*”

(6) *Ne (1°)*: Cf. Ga. *neque* (Ro. *non*).

(7) *and þæt . . . hreowsiað*: A similar clarification of Ro. *operantur* occurs in Jerome, *Tract.*, 15.103–5: “*Non dixit, qui operati sunt iniquitatem; sed qui operantur iniquitatem. Qui perseuerant in peccato.*” For P’s two vbs., see Commentary on Ps. 4.5 (*conpungimini*).

þa manslagan: Ro. *uirum sanguinum*; cf. Brev. 880A: “*homicida est*” and Cass. 66.154–55.

(8) *hopiende*: Cf. Moz. addition of *sperabo* after Ro. *in multitudine misericordiae tuae*.

(9) *fram minra feonda willan*: Ro. *propter inimicos meos*; cf. Th. 28.123–24: “*de inimicorum . . . potestate.*”

se weg ys min weorc: This interpretation of Ro. *uiam* is commonplace; cf. Bruce, *The Anglo-Saxon Version*, p. 108.

(11) *Heora mod . . . pytt*: Ro. *sepulchrum patens est guttur eorum*; for *wilnuncg*, see Th.’s comment (66.52–53) on *guttur* at Ps. 13.3: “*Nam id, quod loquuntur, desideria eorum ac uota manifestat.*”

hy n[fe m]ægen . . . sprecað: Ro. *decidant a cogitationibus suis*; cf. Th. 29.144–45: “*Ea quae moliuntur contra nos non sortiantur effectum.*” The latter lends support to B-R’s emendation of the manuscript reading *hy*

næ/gen to *hy n[e m]ægen*. W probably confused *n* with *m*, causing him to omit simultaneously the *e* of *ne* and the *m* of *mægen*. The break in writing as he passed from one line to the next would have reinforced the error.

(13) *Pu us . . . welwilnesse*: Ro. *ut scuto bonae uoluntatis tuae coronasti nos*; *gecoronadest* is a hapax legomenon based on *coronare*; see Tinkler, *Vocabulary*, p. 21, and Kirschner, *Die Bezeichnungen*, pp. 174–75, who regards *gecoronadest* and *geweorðadest* as a *Bild+Begriffs-Paar* composed to explain the abstract symbolism of *coronasti*. See also Th. 30.174–75: “ualde nos decreti auxilio communisti, ut et honorabiles apud te simus et nullo hostium laedamur incursu.”

Psalm 6

INTERPRETATION

The paraphrase is couched in such general terms as to be applicable to any of the four interpretations given in the Introd.

INTRODUCTION

1° *Dauid . . . Domesdæge*: Combines three topics: (1) David's *mettrumnesse*, borrowed from Arg. (a), “Ezechias infirmatus”; (2) his *earfoðum*, the usual topic of this clause; and (3) his prophecy about Judgment Day, cf. Cass. 70.3–5: “*Pro octaua* [from Ro. *titulus*] . . . Domini significatur aduentus, quando finita saeculi hebdomada, ad iudicandum uenerit mundum” and Arg. (c): “*resurrectio iudicii pertimescitur*.”

PARAPHRASE

(3) *mægn . . . ban*: Ro. *ossa*; cf. *Glosa* 26.3.7: “omnes uirtutes, quae ossa appellauit” and other commentaries.

(4) *Eala . . . sy*: Ro. *et tu Domine usquequo?*; cf. Th. 31.30–31: “Interrogantis specie quaerit quando Dominus malorum eius terminum ponet” and other commentaries. *Hit* could stand for either *sawl and mod* or the situation outlined in vv. 3–4.

(5) *Gehwryf la, Drihten, to me*: With the object of Ro. *conuertere*, cf. Th. 31.35–36: “quo conuersis in eum oculis exoratus aspiciat”; with *Drihten*, cf. Ga. addition *Domine*.

(6) *ðe andetað . . . doð*: Ro. *confitebitur*; cf. Jerome, *Comm.*, 187.25–26: “Non enim mortui laudabunt Dominum, sed nos qui uiuentes sumus.”

Psalm 7

INTERPRETATION

(1) Historical, vv. 2–7, (2) allegorical, vv. 8–18; cf. Cass. 88.366–67 who regarded the first part of the psalm as applicable to David and Absalom, the second to God's promise of salvation for the just. The historical interpretation, in agreement with *Intro.* 1°, is evidenced in the additional reference to David's enemies, *mine fynd* (v. 3); in the choice of Ga. *meorum* (Ro. *tuorum*, v. 7); and, most significantly, in the additions *pisum* and *þas . . . sceoldon* (vv. 4–5), demonstratives that specify a particular group of David's enemies—those who betrayed him for Absalom. Part 2, which contrasts the just and the wicked, begins with allegorical interpretations of Ro. *synagoga* as the *mycel folc* of believers and of Ro. *altum* as Heaven. P includes David among the just—thereby connecting parts 1 and 2—by rendering references to him in the Lat. (*iustum* and *meum*) with OE pl. forms, *þa rihtwisan* (v. 10) and *we* (v. 11).

INTRODUCTION

1° *Pysne . . . þæt to Drihtne*: Cf. Ro. *titulus*: "Psalmus David quem cantauit Domino pro uerbis Chusi filii Iemini." The identification of Chusi with Semei *filius Iemini* who cursed and stoned David while he was fleeing from Absalom (see 2Sm. 16.5–14) derives, according to Br., "Intros.," p. 534, from Arnobius (PL 53, 333D; more recently ed. Klaus-D. Daur, *Arnobii Iunioris Commentarii in Psalmos*, CCSL 25 [1990], p. 8, lines 1–7); but it also occurs in Aug. 36.1.54–55, *Glosa* 28.1.6–9, and *Eclogae*, pp. 173–74. For the references to Absalom, see 2Sm. 15–16. The emendation of the manuscript reading *teonode wyrde* to *teonode 7 wyrge* (first suggested in BT s.v. *Teonian*) accords well with P's fondness for verbal collocations and with the sense of the biblical *maledicens* (2Sm. 16.13); however, *wyrde* can stand, since the loss of medial g in a consonantal cluster is attested elsewhere in *Ps(P)*. It is not clear why the scribe underscored the *od* of *teonode* as if for deletion; perhaps with the conjunction *and* missing, he tried to make sense of the collocation by reading *wyrde* as the only verb and *teone* as an instrumental noun. The manuscript reading *Geniminis* (retained by Thor. and B-R) with dittography of *-ni-* was probably caused by confusion of minims in an unfamiliar biblical name and has been emended accordingly. See Olbrich, *Laut- und Flexionslehre*, p. 117.

PARAPHRASE

(4) *gif ic . . . doð*: P's expansion of Ro. *si feci istud*. Wülfing's translation (*Die Syntax* 1:12), "wenn ich es durch Sünde erzielt, d.h. verdient habe," incorrectly applies *pisum* to David's sins; it refers to those of

David's enemies who joined Absalom's revolt, as evident from P's clarification of the same dem. in the form *bas* (v. 5) as 'those who ought to have been my friends'. Translate: 'If I have deserved from these who now persecute me that which they now do. ...' With the addition *þe ... swencað*, cf. Th. 33.26–27: "si feci quod nunc patior."

(5) *furðum*: This addition implies that the hypothetical action that it introduces is more justifiable than that of the immediately parallel clause; cf. Th. 33.31–34: "*Si reddidi retribuentibus mihi mala. Ea quae merito prima sunt in relationis ordine secunda ponuntur: amplioris enim uirtutis testimonium est iniuste in se agentem alterum sustinere patienter quam ipsum non agere aliquod inique.*"

me ... orwigne: Ro. *inanis*; cf. Th. 34.42: "se asserere et defensare non possit," and *Expositio Psalmorum* 17.38: "UACUOS. Inanis sine praelio."

(7) *on þinum yrre, and ræs*: Si.'s (p. 475) emendation of the manuscript reading *of* to *on* is supported by Ro. *in ira tua*. BT's emendation (s.v. *Sær*) of the manuscript reading *sær* to *rær*, although in harmony with Ro. *exaltare* and scribally plausible (confusion of insular *r* and *s* in the exemplar) is not entirely satisfactory, since altogether in twelve translations of *exaltare* this vb. is never used by P and in attested examples elsewhere is transitive. Arguably, *sær* represents a transposition of *ræs*, 'rush, attack'; cf. Th. 34.59–60: "sollicite in uindictam mei ac propere commouere."

on minra feonda mearce: Cf. Ga. *in finibus inimicorum meorum* (Ro. *in finibus inimicorum tuorum*).

geweorda þe sylfne þara: An alternative translation, based on the corresponding Ro. *exaltare in finibus inimicorum tuorum*. The double rection of *geweorda* with refl. acc. and gen. obj. is otherwise unattested; see Wülfing, *Die Syntax*, 1:44, and Visser, *Historical Syntax*, §679, who categorizes it as *geweordian* + direct [acc.] obj. + "causative" [gen.] obj., though he admits that "the meaning is not clear." Perhaps the meaning is 'make yourself respected by them' or 'at their expense' (see BTS s.v. *Geweorþian* II, and Mitchell, *Syntax*, §1092, s.v. [ii]); cf. *Glosa* 31.7.8: "et ibi exaltare, ut tu magnificatus sis in illis."

(8) *Gif þu swa dest*: Probably P's addition, but cf. *Expositio Psalmorum* 18.59–60: "Congregatio populi tui te laudabit cum ista feceris."

þonne cymð ... þeowdome: For similar interpretations of Ro. *synagoga* and *circumdabit*, see Jerome, *Tract.*, 24.156: "Propterea exsurge, ut credat in te plurima multitudo."

and hi ... heofonum: An alternative translation of Ro. *in altum regredere*; cf. Stuttgart 237: "a sinagoga dominus circumdatus est ... post resurrectionem ad credendum."

(9) *æfter minre unscaðfulnesse*: Cf. Ga. *secundum innocentiam meam* (Ro. *secundum innocentiam manuum mearum*).

(10) *pæra unrihtwisra*: P's choice to translate Ro. *peccatorum*, in place of his normal *synful*, enhances the contrast with *rihtwis-* (Ro. *iustum*) immediately following.

manna gēpohtas: With the same interpretation of Ro. *corda et renes*, in a direct address of God, cf. Th. 36.117–18: "Cum profunda cogitationis inspicias et mentium secreta rimeris . . ." and *Expositio Psalmorum* 18.79–80: "Ut uidisti meas et illorum cogitationes, sic iudica."

(11) *Mid rihte . . . Drihten*: A similar recasting of Ro. *iustum adiutorium meum a Domino* occurs in Th. 36.119: "iure tuum adiutorium postulamus."

(12) *þe Drihten*: Ro. *Deus*; *þe* is a late Old English form of *se*, not 2sg. pron. as in B-R.

(13) *se deofol cwecð his sweord*: Only in Jerome is the Devil, rather than God, made the subject of Ro. *gladium suum uibrauit*; cf. *Tract.* 25.171–90: "Multi enim putant de Deo dictum . . . Necessitate ergo compellimur . . . non intellegere in Deo, *Nisi conuersi fueritis* . . . Conueniunt personae diaboli." This interpretation inspired the drawing that accompanies the Latin text in the Paris Psalter; see further Chaps. 1.I.M and 3.II.A.3.

(14) *He geded . . . undeawum*: Ro. *sagittas suas ardentibus effecit*; Jerome also has *ardentibus* qualifying *sagittas* and figuratively representing sinners, *Tract.* 26.195: "Dicit et apostolus ardentibus habere diabolum sagittas" and *ibid.* 25.190–92: "Pulchre dixit, ardentibus: quorum enim corda ardent libidine et passionibus, isti uicti sunt a diabolo."

(17) *brægn*: Ro. *uertice*; cf. Cass. 87.329–30: "Vertex . . . Quam rationem esse."

(18) *herie . . . lofge*: Ro. *psallam*; cf. Cass. 101.208–9 (on *psallite* Ps. 9.12): "quicquid potest Domini laudibus applicari."

his ðone hean naman: Ro. *nomini Domini altissimi*; with a similar treatment of *altissimi* as if qualifying *nomini*, cf. Rudolph Vleeskruyer, ed., *The Life of St. Chad* (Amsterdam, 1953), p. 195, n. on line 95.

Psalm 8

INTERPRETATION

Davidic, in accordance with Introd. 1°(i). That P did not follow the Messianic interpretation of Introd. 1°(ii) is indicated by his literal translation of *filius hominis* by *se mannes sunu*, whereas all of the commentators (including Th.) interpret it as Christ, the son of man. Likewise, the additions *nu* and *oftrædlice* (see notes on vv. 4, 5) and the rendering of Latin perf. (vv. 6–8) with Old English pres. vbs. imply divine intervention at all times, not merely at the Incarnation. This unusual interpretation also occurs in

Expositio Psalmorum, which also regards David as the subject of the psalm; thus at 20.40–41, “HOMO. Uel Dauid. RECORDARIS. Ordinasti eum in regnum.” (See comments on vv. 3 and 5, below.)

INTRODUCTION

This Introd. is one of four (also 18, 44, 49) that do not offer a three- or fourfold scheme of interpretations, presumably because neither the Arg. (a) nor the *titulus* contained suitable matter on which to build the scheme.

1° (i) *Pysne* . . . *gesceaftum*: cf. first part of Arg. (a): “Admiratur propheta Dei potentiam per quam gubernat cunctam mundi molem” and, for a close verbal parallel, *Bo* 79.10–12: “þu ðe ealle þine gesceafta . . . gesceope 7 gesceadwislice heora welst” (Boethius III, m. 9: “O qui perpetua mundum ratione gubernas”).

(ii) *and eac* . . . *Cristes*: cf. Th.’s prologue, 37.1–2: “beatus Dauid prophetali repletus spiritu de Domini incarnatione praeloquitur.”

PARAPHRASE

(3) *þu byst hered*: With this expansion of Ro. *propter inimicos tuos*, cf. Th. 39.76–79: “Laudem . . . ob hanc causam dicit Deum perfecisse, ut inimicorum suorum . . . impudentiam confutaret” and *Brev.* 887D: “Ad confusionem Iudaeorum.”

Þæt . . . *feondum*: Apparently P’s clarification of Ro. *propter inimicos tuos*, but cf. also *Expositio Psalmorum* 20.28–29: “Ut desinant ultra resistere et ut appareat inimicis tuis tua potentia.” Thor.’s *he* for *hi* does not make good contextual or grammatical sense.

(4) *Ic ongite nu*: Ro. *uidebo*; cf. Th. 40.87–88: “pro *intellegam* atque *cognoscam* posuit *uidebo*” and Jerome, *Comm.*, 191.13–15: “*Videbo* . . . *cognoscam*.” The addition of *nu* suggests present action in accordance with Introd. 1°.

(5) *se mann þe* . . . *se mannes sunu þe*: Ro. *homo quod memor es eius aut filius hominis quoniam* . . . With similar treatment of Ro. *quod, quoniam*, cf. Th. 40.102: “cuius *memor* est et quem *uisitat*.”

oftrædlice: This addition indicates that P cannot have intended the single, unique visit of the Incarnation; with a similar non-Messianic interpretation and the notion of frequent divine visits, cf. *Expositio Psalmorum* 21.52–53: “Sepe enim angeli et Deus ipse uisitauit homines.”

(6) *gewuldrast* . . . *mærðe*: See Commentary on Ps. 5.13.

(7) *gesettest*: Ro. *constituisti*; Gr., p. 186, emends to pret. *gesettest*, but the context suggests a pres. tense, in harmony with the five Old English pres. vbs. immediately preceding and following, all rendering Latin perfs.

(8) *his fet* . . . *anwald*: A commonplace interpretation of Ro. *pedibus*; cf. Stuttgart 240: “Sub pedibus, id est sub potestatem illius.”

Psalm 9

INTERPRETATION

(1) Historical (vv. 2–21) and (2) moral (vv. 22–39), though both parts are attributed to David; cf. Th. 43.10–15: “in primis quidem psalmi partibus sermo fit de hostibus . . . in posterioribus uero mala domestica describuntur, id est quod gemere pauperes populi diuitum iniquitas et rapina compelleret.” The historical interpretation agrees with Introd. 1° and Th., as demonstrated by modifications in vv. 4, 6, 7, and 20; the moral interpretation with Th., as shown by the explicit equating of the psalmist with *pauper* (v. 35). Other modifications reinforce the moral theme: the addition of *symle* (vv. 28, 29), the rendering of Latin perf. with Old English pres. vbs. (vv. 25–27, 34, 37–38), and the allegorical interpretations in v. 37.

INTRODUCTION

1° *On . . . hæfdon*: Cf. first part of Arg. (a): “Orat Dominum Dauid pro dolosis cogitationibus filii sui, gratias agens quod eas non sequeretur effectus” and v. 4 of the psalm for the reference to other enemies.

4° *and on þa ylcan gerad . . . feondum*: Vi apparently had *on ðæt ylce [gerad]*, acc. sg. neut., the reading adopted by B-R. See also Pulsiano, “Old English Introductions,” p. 13, and n. 8, who characterizes *ðæt ylce* as “the more common reading” in Old English and treats Pa’s *gerad* as plural. However, although commonly neut., *gerad* sometimes has fem. inflection, so Pa’s reading could be taken as acc. sg. fem. See BTS s.v. *Gerad*, and Mitchell, *Syntax*, §3667.

3° *and be þam . . . mihton*: As noted by Visser, *Historical Syntax*, §698, *don* here takes a double acc., unless *hine* (second) is a scribal slip for *him*.

2° *and swa . . . woldon*: Modeled on 1°, although a more explicit source was available in the second part of Arg. (a): “. . . potest et Ezechiae congruere gratias agenti post Assyrii exercitus interitum.”

PARAPHRASE

(4) *þu gehwyrdest . . . forwurdon*: With this treatment of Ro. *infirmabuntur* and *perient* as historical vbs., cf. Th. 44.35–36: “Temporum est hic commutatio: nam pro praeterito posuit futurum.” Likewise, v. 15.

(5) *eall for . . . sceolde*: Apparently P’s addition.

(6) *þa ðeoda . . . ðreatigað*: Ro. *gentes*; cf. *Expositio Psalmorum* 22.34–36: “regem superbum per suos filios occidi rediuntem fecit; uel ad Abisolon cum hoste suo conuenit” and Th. 44.45–46: “pro his quae in nos peccauerunt.”

(7) *Seo redelse . . . sceoldan*: Ro. *defecerunt framea in finem*; cf. Th. 44.60–65: “Aduersarii quidem nostri omnes contra nos bellorum machinas

admouerunt . . . sed . . . uacuos conatus eorum casosque fecisti." Thor.'s *geleorode* for *geteorode* of the manuscript (repeated in BT s.v. *Geleoran*) is unnecessary. On the evidence of Ro. *ciuitates* and the fem. pl. adj. *ealla*, *byrig* is supplied, following Gr., p. 187. Thor. (p. 441) and B-R supply *ceastra*, which, although grammatically and contextually suitable, does not accord with P's word choices.

heora gemynd . . . hlisan: Ro. *periit memoria eius cum sonitu*; BTS (s.v. *Hlisa* I [1]) translates, 'the memory of them passed away, along with the great fame', but an alternative translation of the prepositional phrase *mid þam myclan hlisan*, 'accompanied by the great report (of their downfall)', is supported by Th. 44.68: "ut interitus eorum ad omnium notitiam perueniret."

(13) *to wrecanne*: Ro. *requires*; cf. Th. 46.113–14: "ultor esse non destitit" and *Glosa* 43.13.4: "non est obliuiscetur deus uindicare sanguinem uestrum."

(15) *þære burge Hierusalem*: Ro. *filiae Sion*; cf. Th. 46.129: "Filiam uero Sion uocat Hierusalem" and *Expositio Psalmorum* 23.94: "'Filiam Sion' uocat Hierusalem."

(16) *ða ðeoda . . . geteohhod hæfdon*: Ro. *infixae sunt gentes in interitu quem fecerunt*; cf. Th. 46.134–35: "Hostes, inquit, nostri traditi sunt malis quae nobis conabantur inferre. . . ." On *syn* as an indicative, see Dorothy Whitelock, ed., *Sermo Lupi ad Anglos* (New York, 1966), lines 73, 109, 147, and S-B §427, n. 2.

(17) *For þam* is treated as not correl. with *for þam* (v. 19), since there is no apparent causal relationship between them; nor does the corresponding Ro. have any causal connectives.

byð Drihten cuð: Ro. *cognoscitur Dominus*; Br.'s ("Notes," p. 473) addition, preferable to Si.'s (p. 475) *oncnawen*, since *cup* is attested in *Ps(P)* at Ps. 31.5, translating *cognitum*; but Si.'s positioning of the missing word after, rather than before, *Drihten* reads better.

(18) *þa unrihtwisan*: Ro. *peccatores*; this apparent exception to P's normal practice of translating *peccator* with *synfull*, using instead his translation of *impius*, is best explained by reference to Th. 47.149–50: "in hoc loco uidetur quod pro impiis *peccatores* posuerit."

beoð gehwyrfed: For a similar translation of Ro. *conuertantur* in the Old English glossed psalters, see *Ps(C)*, edition, p. 16, n. 3.

(20) *þy læs . . . wille*: This paraphrase of Ro. *non praeualeat homo* repeats the theme of Introd. 1°, evil contemplated but not effected.

(21) *sumne anwald . . . gelære*: Ro. *legislatorem*; cf. Th. 48.185–87: "illata supplicia docebunt eos, ut seruos et subditos Domino esse se nouerint." *Gelære* could be either 2 or 3sg. (pres. subjunctive), though in the absence of a pron. the latter (with *anwald* as its subj.) seems preferable.

(23) *onæled, gedrefed, geunrotsod*: Ro. *incenditur*; with the two final vbs., cf. Th. 49.225–26: “qui quidem contristatur primo loco de iniquitate quam sustinet; crescit autem amaritudo eius.”

(24) *þa yfelan*: With this additional subj., cf. *Glosa* 45.24.2: “peccator peccatorem laudat.”

(25) *for þære . . . gewrecan*: Ro. *secundum multitudinem irae suae non inquit*; cf. Th. 49.241–44: “Dum diripiendi audius est . . . neque intellegit quod possint conditori suo quae fecit opera displicere.” But P’s rendering of *secundum* by *for* is his own.

(26) *he ne . . . ansyne*: Ro. *non est Deus in conspectu eius*; translate: ‘he does not place God before his mind’s eye’, rather than ‘he does not do good in his [God’s] sight’. On this use of *don*, see Leonard Bloomfield, “Notes on the Preverb *ge-* in Alfredian English,” in *Studies in English Philology*, ed. Kemp Malone and Martin B. Ruud (Minneapolis, 1929), pp. 79–102, at 95–96. With P’s use of the phrase *modes ansyn* here and elsewhere, cf. *CP* 68.15: “on his modes eagam” (no Lat.), 467.4: “ures modes eagan” (Gregory 126D: “mentis oculus”); *Bo* 82.12: “beforan ures modes eagam” (Boethius III, m. 9, line 24: “animi . . . uisus”); *Solil* 27.9–10: “ðæt mod byð þære sawle æge” (Augustine, *Soliloquia*, 19.20–21: “Nam mentis quasi sui sunt oculi sensus animae,” a variant reading); and see Otten, *König Alfreds Boethius*, pp. 167–69.

For þam he næfð . . . wylle: Ro. *auferuntur iudicia tua a facie eius omnium inimicorum suorum dominabitur*; cf. Th. 50.261–63: “quoniam nihil de iudiciis Dei cogitat, ideo dominationi suae subicere omnes nititur, et inique cunctos opprimere non ueretur.”

(27) Cf. Th. 50.266–71: “*Dixit enim in corde suo usque malo. Hoc sibi, inquit, cogitatione persuasit quoniam a prosperitate praesenti nullis aduersitatibus deducatur, neque commutationem aliquam ita sustineat, ut in locum felicitatis eius aduersa succedant. Dicendo autem a generatione in generationem continuationem uoluit temporis indicare.*”

(28) *opera manna . . . geswinc*: Ro. *labor*; cf. Cass. 107.462: “labor cum diuersis cladibus affligit innoxios.”

(29) *on geþeahte*: Ro. *in insidiis*; cf. Th. 50.292–51.293: “*Insidias ergo appellat occulta consilia.*”

(30) *þreatað*: Ro. *respiciunt*; cf. *Glosa* 47.30.2: “ad nocendum respicit” and Cass. 107.480: “ad hoc intendit ut perimat.”

sætað: B-R’s emendation, following BT (s.v. *Sætian*), is supported by other occurrences in *Ps(P)* (Pss. 9.30 [2^o], 16.12, 36.12) of *sætað* translating *insidiatur* and by the presence of a gen. obj. *his*.

det: Both Thor. and B-R normalize to *deþ*, but the spelling *det* occurs sporadically in all dialects at all periods of Old English; see C. and K. Sisam, *Salisbury Psalter*, §§71–72.

gefangan: Cf. Ga. *adtrahit* (Ro. *abstrahit*).

(32) *He cwæð ær*: Ro. *dixit enim*; cf. Th. 51.315–19: “*Enim in hoc loco non est conuenienter positum. . . . Hoc ergo uult dicere: quando diues computauerit sibi iam se pauperem subiecisse. . . .*”

Ne gebencð God þyllices: Ro. *oblitus est Deus*; cf. Th. 51.320–23: “*ita enim sibi persuaserat . . . quasi Deum curam rerum talium non haberet nec aliquid horum in memoriam suae cognitionis admitteret.*”

(33) *ofer ða unrihtwisan*: Ro. *exaltetur*; with this addition, cf. Th. 51.329–30: “*uindica in illos qui iniquitatem sine timore committunt.*”

oð ende: This emendation of the manuscript reading *on* to *oð* is supported by five instances in *Ps(P)* where the same Ro. words, *in finem*, are similarly translated (e.g., Pss. 9.19, 43.23) and by the contextual consideration that the poor man needs God’s material help throughout, not at the end of, his life.

(35) *cwæð se witega to Drihtne*: This addition serves to indicate a change of speaker from sinner to psalmist; cf. Th. 52.364–66: “*intulit: Vides quoniam tu laborem et furorem consideras, quasi ad Deum prophetae sermo dirigatur*” and *Glosa* 47.35.1–2: “*Propheta loquitur ad deum.*”

broc . . . sar: Ro. *laborem et dolorem*; cf. *CP* 259.16–17: “*ðæt broc ðæs lichoman, & ðæt sar innan ðære wambe*” (Gregory 69B: “*Livor ergo vulneris . . . plagae in secretioribus ventris*”).

hit wære . . . handa: According to Ramsay, “Theodore of Mopsuestia,” p. 482, a misinterpretation of Ro. *ut tradas eos in manibus tuis* as the psalmist’s immediate wish. In fact, the pret. subjunctive *wære* implies a hypothetical, retrospective wish.

para þe . . . modor: Cf. Ga. *orfano* (Ro. *pupillo*) and *Glosa* 48.35.10: “*orphanus qui nec patrem nec matrem habet.*”

(36) *Bu forbrycst*: Cf. VL (and Ro. variant) *conteres* (Ro. *contere*).

earm . . . mægen: Ro. *brachium*; cf. Cass. 110.592: “*Brachium eius dicit potentiam.*”

þeah hine . . . untela dyde: Ro. *requiretur delictum eius nec inuenietur*; cf. Th. 53.389–92: “*si peccati sui ab eo ratio postuletur, nullam inuenire possit nec ualeat uel paululum in sui assertionem defensionemque consistere aut aliquo peccatorum suorum multitudinem colore uelare.*”

(37) *on þisse . . . toewardan*: Perhaps reflecting the influence of both Ro. *in saeculum saeculi* and Ga. *in saeculum* (with *saeculi* obelized).

weorðað aworpene: Ro. *peribitis*; cf. Th. 53.406–7: “*bene illis comminatur expulsionem.*”

þa synfullan: Ro. *gentes*; cf. Cass. 110.612–13: “*Gentes autem posuit peccatores et impios.*”

(38) *þa wilnunga*: Ro. *desiderium* suggests that the form may be acc. sg. rather than pl.

Psalm 10

INTERPRETATION

Historical, as directed in Introd. 1°. The immediacy of David's words to his followers is reinforced by adding the connective *Ic wat* (v. 3), by translating *iustus* (v. 4) in the first person, and by changing Latin perf. into Old English pres. vbs. (v. 4).

INTRODUCTION

1° *Dysne . . . spearuwa*: Cf. Arg. (a): "Uerba David quando Saulem fugiens in desertis est habitare compulsus"; with the additional clause, *þa his . . . spearuwa*, cf. v. 2 of the paraphrase. *þes* of the manuscript is probably a misreading of insular *r* as *s* in the collocation *swa þer* (introducing a simile) by a scribe unfamiliar with this early West Saxon construction, and is emended accordingly; see Wülfing, *Die Syntax*, 1:286–87, and Bately, "Authorship," p. 89, n. 131. Likewise, Vi's <...>*wa deð hine* can be regarded as an attempt to rewrite this unfamiliar collocation by supplying an elliptical *deð* and a refl. obj. to parallel the clause *he hine . . . hydde* preceding *swa*.

4° *and swa . . . ungesewenlicum*: Vi's addition of *doð* parallels its addition of *deð* in 1°.

PARAPHRASE

(2) *Hwy lære [ge]*: Ro. *dicitis*; cf. Th. 54.8: "Quare, inquit, suadetis. . ." Gr.'s (p. 187) addition *ge* supplies a subj. and explains the contracted pres. pl. *lære*.

(3) *þa unscyldigan*: Ro. *rectos*; with this departure from P's normal translation of *rectus* by *riht-*, cf. Th. 56.66–67: "*Rectos autem corde appellat . . . qui non sint sibi culpae ullius conscii.*" The form here could be either adj. acc. pl. qualifying *heortan*, or substantival, qualified by descriptive gen. (or dat.) sg. *heortan*, though Ro. *rectos corde* suggests the latter.

(4) *for þam . . . wyrccanne*: Ro. *quae perfecisti destruxerunt*; cf. Th. 56.73–74: "Statuta, inquit, ac decreta tua irrita moliuntur efficere."

Hwæt dyde . . . don: Ro. *iustus autem quid fecit*; cf. Th. 56.77–79: "Quid ad haec, inquit, *iustus* faciet, id est, ego? *Iustum* se appellat respiciens ad causam, in qua est alienus a culpa."

(5) *se Drihten . . . heofenum*: Ro. *Dominus in caelo sedis eius*; cf. Th. 56.93–94: "Dominus eius, cuius habitatio est ac sedes in caelo."

bræwas . . . dom: Ro. *palpebrae eius*; cf. *Glosa* 51.5.9–10: "Palpebrae . . . iudicia dei occulta in quibus nos interrogat" and Th. 57.110–11: "ita sollicita examinatione omnium facta diiudicat." The lack of concord

between *ahsað* and its grammatical subj. *bræwas* probably resulted from the influence of the "real" subj. *rihta dom*.

(6) *þæt heora . . . gewyrhtum*: Ro. *interrogat*; cf. Th. 57.115–16: "tam iustus quam peccator meritorum suorum fructus, ipso discernente, percipiet."

(7) *Drihten onsent . . . witu*: With this addition, cf. Th. 57.124–25: "*Pluit super peccatores laqueos usque procellarum*. Varia perditionis genera dicuntur a Deo peccatoribus inferenda" and *Expositio Psalmorum* 29.51–52: "Per 'laqueos' uindicta[e] cautelam, per pluuiam habundantiam demonstrat." With the present tense of *onsent*, cf. Ga. *pluet* (Ro. *pluit*).

ungemetlice hæto þære sunnan: Ramsay, "Theodore of Mopsuestia," p. 483, suggests that P read or etymologized Ro. *sulphur* as *sol feruens* or *sol furens*; cf. the corresponding reading *solfur* in the Southampton Psalter, fol. 10r (Irish, late 10th c.).

wolberende windas: Ro. *spiritus procellarum*; in the glossarial tradition wind is regarded as a carrier of disease and pestilence; cf. James L. Rosier, "Ten Old English Psalter Glosses," *Journal of English and Germanic Philology* 63 (1964): 1–6, at pp. 1–2, and Sisam, *Studies*, p. 85.

mid þyllicum . . . gefylde: Ro. *pars calicis eorum*; cf. Th. 57.126–29: "Poenarum enumerata diuersitas erit, inquit, *pars calicis*, ut totus profecto ac plenus intellegatur continere grauiora." For similar phrasing, see *Bo* 54.20–21: "Be ðisan 7 be mænegum þillicum."

Psalm 11

INTERPRETATION

Moral, as in *Introd.* 1°, which presents the psalm as David's comment (see speaker's rubric in v. 7) on the immorality of his times. This theme is emphasized by changing Latin perf. into Old English pres. vbs. (e.g., vv. 3, 5, 9), by the addition *nu . . . tidum* (v. 2), and by drawing on Th.'s moral interpretations.

INTRODUCTION

1° *Pa . . . alegen*: Cf. Arg. (a): "Ex persona David canitur, quod in tempore eius omnis defecerit sanctus et diminutae sint ueritates a filiis hominum." Vi omits the initial, correlating *Pa*, probably because the scribe (or his exemplar) had grown accustomed to seeing the word *Dauid* in initial position. For *seofode*, Vi has *geo[mro]de* (B-R's reconstruction), which would accord well with Th. 58.1, "Deplorat"; the word is also attested in *CP* and *Bo*. But since *Pa* frequently has *seofode* in this clause and never *geomrode*, the former has been retained.

3° and swa . . . *ungeleaffulnesse*: With the theme of incredulity, cf. Arg. (c): “quando defecit credens” and Th. 58.9: “relicta fide ab omnibus.”

PARAPHRASE

(2) Both *didum* and *foðfæstnes* of the manuscript are probably mis-readings of insular letters, *t* and *s*, respectively, in the exemplar.

(3) for *þam* . . . *cweðen*: Ro. *in corde et corde locuti sunt mala*; cf. *Glosa* 53.3.8–9, “aliud dicunt, et aliud retinent,” though the concessive *þeah hi* . . . *cweðen* is P’s addition.

(4) *þa oferspræcan* and *þa yfelspræcan*: Cf. Ga. *magniloquam* and Ro. *maliloquam*, respectively. The former suggests for *oferspræca* the meaning ‘extravagant in speech’ not, as in BT, ‘saying more than is just or true’, a definition incorrectly based on the Ro. lemma.

(5) *teohhiað*: With this expansion of Ro. *magnificabimus*, cf. Cass. 119.89: “praesumunt.”

Hwi! . . . *willan?*: Ro. *labia nostra a nobis sunt quis noster est dominus*; for *muðfreo*, Tinkler, *Vocabulary*, pp. 43–44, points to Cass. 119.91, “quare non sunt garruli,” but a full parallel to these four rhetorical questions occurs in Th. 60.75–78: “Libertatem, inquit, quae inest nobis, uolumus linguae licentia comprobare; nullius dominationis timore comprimimur, ut non, quae libuerint, uerba proferamus; nostro iuri in loquendo, non alieno serui-mus imperio.” BTS (s.v. *Hwy* II) treats *hwæt* as interjectional and *ondræde we* as the main vb. having as object the clause following it. But the absence in the latter of dependent *þæt* and of a subjunctive vb., and the evidence of the corresponding Ro. *quis Dominus*, indicate an independent question.

(6) *and hi*: As a conj. linking two vbs. with a common subject and purpose, the emendation *and* makes better sense than *Ac* of the manuscript, which is probably a dittography of the preceding initial *Ac*. Thor. and B-R retain *Ac*. The corresponding Ro. has no connective.

on mine hælo: Perhaps a conflation of Ga. *in salutari* and Ro. *super salutare meum*.

(7) *cwæð Daid*: This addition indicates a switch of speaker from God back to the psalmist.

sod: Ro. *casta*; cf. Cass. 120.137–38: “eloquia casta . . . quae nullum mendacium corruptat” and Th. 61.116–18: “Verba, inquit, haec . . . non sunt mendacii admixtione corrupta.”

(8) *gehælst*: Wildhagen, “Besprechung,” p. 102, treats this as 2sg. pres. indic. of *gehealdan*, pointing to a similar translation of Ro. *seruabis* in the Old English interlinear glossed psalters. But given P’s fondness for contextual translation and the close semantic connection between *gehealdan* and *gehælan* (at Ps. 41.4 he translates *saluabit* with a collocation of the two

vbs.) there is no good reason for treating *gehælst* as other than a form of *gehælan*.

heora yfle: Ro. *a generatione hac*; cf. Th. 61.139–40: “*a generatione hac, subauditur mala*” and *Expositio Psalmorum* 31.56–57: “Id est, praua et iniqua”

(9) With the recasting of the verse as adversative and concessive, the identification of Ro. *filios hominum* as *nos* (OE *us, ure*), and the alternative translation of Ro. *multiplicasti* as *gefriðast*, cf. Th. 62.156–63: “*Secundum altitudinem tuam eleuasti* [Ro. *multiplicasti*] *filios hominum*. Etsi impiorum nos agmen includat . . . tu . . . nos de impiorum medio, uelut in edito positos, possis eripere. . . . *eleuasti* nos super eos qui nos sua numerositate cingebant. *Filios autem hominum* posuit, ac si diceret, nos.”

Psalm 12

INTERPRETATION

P's literal rendering could equally well apply to all four interpretations of the Introd.

INTRODUCTION

1° *Ða . . . lichamlicum*: Cf. the idea of Arg. (a): “Ezechiae preces ab Assyrii obsessi”; the distinction between physical and spiritual enemies parallels that of 3°.

3° *and swa . . . deoflum*: Modeled on 1° with the additional object *be deoflum* probably suggested by *de diabolo* of Arg. (b): “Aliter, uox Christi ad Patrem de diabolo dicit. . . .”

2° *and swa . . . byrig*: Based directly on Arg.(a), the additional reference to the city (Jerusalem) probably supplied from 4Rg. 18–19.

PARAPHRASE

(1) *hwæðer þu oð minne ende wylle*: Ro. *in finem* interpreted as ‘until death’ and formulated as a parallel question.

(2) *þis sorhfulle geþeaht*: Ro. *consilium*; cf. Th. 64.80–81: “*quamdiu me ista cogitatio afficiet?*”

ælce dæge: Ro. *per diem*; cf. Cass. 124.65: “*per singulos dies.*”

(4) *hi næfre ne slapan*: Ro. *obdormiam*; cf. Cass. 124.84–86: “*Oculos . . . qui in mortem obdormiunt.*”

(5) *streng[r]a*: Loss of *r* in consonantal clusters is attested in late Old English, though not usually in inflections; hence the emendation. Ro. *praeualui aduersus eum* indicates that the comparative is intended.

hy fægnað gif . . . beo: There does not seem to be any way of deciding whether *beo* is indic. or subjunctive. Both Ro. *exultabunt si motus fuero* and the context suggest an indic. (fut.), but see Mitchell, *Syntax*, §3557, for examples of the subjunctive in such contexts.

(6) *ic þeah . . . gelyfe*: With this rendering of Ro. *sperabo*, cf. Cass. 125.102-3: "in spe eius possit firmissimus inueniri."

lofie þinne naman, þu hehsta God: Perhaps a conflation of Ro. *psallam nomini tuo Altissime* with Ga. *psallam nomini Domini Altissimi*, such as occurs in the ninth-century Book of Cerne; cf. A. B. Kuypers, ed., *The Prayer-book of Aedelwald the Bishop, Commonly Called the Book of Cerne* (Cambridge, 1902), p. 176, line 20.

Psalm 13

INTERPRETATION

Historical, as in Introd. 2° and Th. P draws heavily on the latter, as in *se unrihtwisa* (Ro. *insipiens*), referring to Rapsacen's blasphemy, *þæt folc* to those Jews seduced by him, and *ungelimp* (v. 5) to the sudden catastrophe suffered by the Assyrians.

INTRODUCTION

1° *Ða . . . worulde*: Suggested by Arg. (a) and probably Ro. *insipiens* (v. 1).

4° *and swa deð . . . tidum*: Apparently Vi, [*he seofað to [Drihtne ?] be his tifdum*], supplies an indirect, where Pa has a direct, object. Either reading is acceptable, though Pa's *þæt ylce*, referring to the interpretative substance of 1°, provides a more precise statement. That the original might have combined the two readings, **he seofað þæt ylce to Drihtne* (the sequence **he seofað to Drihtne þæt ylce* runs counter to P's habit of locating the direct object immediately before or after *seofað*, followed by the indirect object; e.g., Intros. 3.1° and 4°, 7.1°, 14.3°), is unlikely since it would require hypothesizing that on two different occasions different words were omitted in copying.

2° *and Ezechias . . . cyninge*: Cf. Arg. (a): "Haec Ezechias contra Rapsacen loquitur." The description of Rapsacen as *Assyria cyninge* (*recte* 'messenger of the Assyrian king') may have resulted from a misreading of *misit rex Assyriorum Rabsacen* (Is. 36.2), where Rabsacen is object. The unusual position of this interpretation immediately before the paraphrase probably reflects its close connection in P's mind with the latter.

PARAPHRASE

(1) *Se unrihtwisa*: On the basis of Ro. *insipiens*, Si. (p. 475) proposed emending to *unwisa*. But the words spoken by the one characterized as *insipiens*, *Nis nan God þe þis wite oððe wræce*, imply willful insouciance, hence *unrihtwisa* of the manuscript can stand. Cf. Th. 65.14–15: “per quae credi uolebat [sc. Rapsacen] quod potentiae eius neque Deus posset obistere.” *Wite* here probably means ‘knows’ rather than ‘imputes’; see “cognitione” in the next quotation. Despite its vocalism, *wræce* is pres. subjunctive as shown by its collocation with *wite*.

cwyð on his mode: Ro. *dixit*; cf. *Expositio Psalmorum* 33.15: “DIXIT. Id est, mente.”

Ponne byð . . . cwyde: With this addition, cf. Th. 66.23–25: “*Corrupti sunt et abominabiles usque suis*. Consequens est, ut qui uacuu a cognitione sui fuerit conditoris, omnibus uitiorum sordibus impleatur” and *Expositio Psalmorum* 33.21–22: “Qui hoc cogitant corrupti sunt Dominum denegando, ac per hoc abhominabiles illi sunt.” With P’s new subject, *þæt folc*, cf. *Expositio Psalmorum* 33.13: “illa gens.”

on heora won willan: Ro. *in uoluntatibus suis*; BTSC’s (s.v. *Wanwilla*) definition of *wonwillan* as a compound meaning ‘wilfulness’ is incorrect, since *wan* compounded with *willan* should give the meaning ‘devoid of will’; read *won* as acc./dat. sg. of adj. *woh*, qualifying *willan*, hence ‘in their evil desire’. Because of the wicked man’s statement, the people persevere in their evil desires and become corrupt. Cf. *Bo* 70.9, “þe ðone won willan hæfð,” referring to one corrupted by carnal pleasures.

(3) *hi hine fleoð ealle endemes*: Ro. *omnes declinauerunt simul*; cf. Th. 66.45–46: “errantium consensus ostenditur.”

secað and lufiað: With this addition to Ro. *inutiles facti sunt*, cf. *Bo* 146.8: “secað þæt hi lufiað” (Boethius VI.5.3: “inesse . . . appetendiue”) and *Solil* 7.2: “se se þe lufað, se þe sæcð” (Augustine, *Soliloquia*, 6.4: “quem adtendere hoc est quod amare”). Elsewhere in *Ps(P)* this collocation translates *requirere* (Pss. 24.10, 30.24).

þeah hi fægere sprecon: According to Thor. and B-R’s punctuation, this addition is dependent on the clause following it, *heora geþeah . . . attor*; in support, cf. Cass. 129.116–17: “dum blanda carmina dicantur, illa semper minatur exitium.” On the other hand, the punctuation of the present edition would allow a more balanced division of the long sentence into two parallel clauses, both beginning with *heora*, and has a close parallel in Ps. 11.3: *þencað yfel, þeah hi hwilum tela cweðen*.

heora geþeah . . . weorc: This elaboration of Ro. *sub labiis eorum* echoes the well-known triad of “thought, word, and deed,” though with *willan* instead of “word.” See Patrick Sims-Williams, “Thought, Word and Deed: An Irish Triad,” *Ériu* 29 (1978): 78–111.

unþearfes for yflum willan: This elaboration of Ro. *ad effundendum sanguinem* Tinkler, *Vocabulary*, p. 47, explains as a misreading of “immanitas” (from Cass. 129.126) as “inanitas,” hence *unþearfes*. But cf. Th. 67.84–85: “ad strages faciendas non proelii necessitate impelli sed solo furore raptari.”

him cymð . . . ylce: P’s addition to Ro. *in uis eorum*; cf. his paraphrase of Ps. 7.16–17.

(4) *wilniað fretan*: Ro. *deuorant*; cf. Th. 68.110: “cupiant deuorare.”

(5) *mid godum weorcum*: P’s addition to Ro. *inuocauerunt*; on the importance of this concept in CP, see Grinda, *Arbeit und Mühe*, p. 64.

hwi ne . . . ungelimp?: Ro. *illic trepidauerunt timore ubi non erat timor*; cf. Th. 69.129–30: “unde non sperauerunt se aliquid passuros aduersi, inde illos periculum mortis oppressit.”

(6) With the repetition of *Hwy . . . hi*, cf. Th. 68.100–103: “Propter metri custodiam hyperbaton fecit. Nam consequentia dictorum hunc ordinem poscit: *Nonne scient qui operantur iniquitatem . . . quoniam Deus in generatione iusta est?*” With the use of comparative *rihtwisran* (*folce*) for Ro. (*generatione*) *iusta*, cf. Th. 68.111–13: “in genere populi Israel. *Iustos autem uocat non uirtutis studio, sed ad comparationem Assyriorum.*” With *gedrefe ge*, cf. Ga. (and Th.) *confudistis* (Ro. *confudisti*).

min yrmingæs: B-R’s original emendation *mine[s]*, qualifying *yrmingæs*, would make the latter someone other than the speaker and thus would contradict the final clause of the sentence, which identifies *geþeaht* as the counsel of the psalmist himself; Br., “Notes,” p. 473, subsequently restored the manuscript reading *mine* without explanation. The present emendation, *min*, gen. sg. of independent pers. pron., qualified by *geþeaht* (‘the counsel of mine’), with *yrmingæs* in gen. apposition, accords with Th. 69.141–46 who equates Ro. *consilium inopis* with the counsel of Ezechias: “*Inopem uocat Ezechiam. . . consilium Ezechiae, quod ab illis dicit esse derisum?*”

(7) *butan þu, Drihten*: Cf. Th. 69.162–65: “*Quis dabit ex Sion salutare Israel? . . . ut subauditur Deus, manifeste indicans neminem esse alium nisi Deum.*” On *hæfnyd*, see Apparatus.

Iacobes cyn: Ro. *Iacob*; cf. Cass. 131.213–14: “Hic enim *Iacob* Iudaeorum antiquus populus debet intellegi.”

Psalm 14

INTERPRETATION

In agreement with Introd. 4°, as suggested by the treatment of Latin perf. as Old English pres. vbs. (e.g., *næfð*, *deð*, *underfehð*, *syleð*) to reflect the unchanging code of conduct proposed by the psalmist.

INTRODUCTION

1° *Dauid . . . cuman*: Cf. exilic theme of Arg. (a).

2° *and swa . . . Babilonia*: Cf. Arg. (a): "Uerba populi in captiuitate Babylonia optantis reditum ad patriam. . ."

4° *and swa . . . þisum*: The desire for Heaven is modeled allegorically on the exilic theme, the desire for earthly tranquillity perhaps on v. 1. B-R's emendation *ece* does not take account of the gen. required after *wilnað*; hence, read *ec[re]*, the final *-re* probably lost through haplography with initial *re-* of *reste*. Wichmann, "König Aelfred's Übertragung," p. 55, retains *ec* as a smoothed form of adv. *eac*, but the Introd.'s contrasting parallelism between this world and the next indicates that the adj. *ece* is intended.

PARAPHRASE

(1) *on þæm halgan munte*: Ro. *in monte sancto tuo*; possibly the exemplar read *on þinum þæm*, and *þinum* was lost as W passed to a new line.

(2) *þa andswarode . . . witga*: This addition smooths the abrupt transition from psalmist speaking on his own behalf to speaking as inspired messenger of God, in agreement with most commentators who treat vv. 2–5 as an answer to v. 1; cf. Jerome, *Tract.*, 31.40–42: "Quod ergo interrogauit propheta, nunc respondet Spiritus sanctus" and *Expositio Psalmorum* 35.16: "Deus [sc. respondet] profetae."

lc wat . . . eardað: With this addition, cf. Th. 72.22–26: "uelut sollicitam consultationem admouet Deo, dicens: *Domine quis habitabit in tabernaculo, aut quis requiescet in monte sancto tuo*, ut, post attentam inquisitionis curam, sententiam Dei respondentis inducat."

(4) *weorþað*: Ro. *magnificat*; cf. Th. 73.69–70: "illa . . . probitas digna honore ducatur."

(5) *to unrihtum wæstmisceatte*: Ro. *ad usuram*; the addition of *unrihtum* seems to imply recognition of lawful interest and, if so, a bold interpretation of a passage traditionally used by Carolingian canonists to support an absolute ban on the exacting of interest. Gneuss, *Lehnbildungen*, no. 146, regards *wæstmisceatt* as a *Lehnbedeutung* for an unfamiliar concept, but see *LawAþel* 35 (Liebermann, *Laws*, 1:38), which forbade the exacting of interest from one's *gefera*, the implication being that one may exact interest from others.

ne nanas . . . onfon: Ro. *et munera super innocentem non accepit*; a departure from the traditional interpretation that the just man does not accept bribes for judgements against the innocent. Cf. *Asser's Life of King Alfred*, ed. William H. Stevenson (Oxford, 1959), §106 (p. 93): "ipsos iudices . . . interrogabat [sc. Alfred], quare tam nequiter iudicassent, utrum . . . aut etiam pro alicuius pecuniae cupiditate."

scynd: According to Wülfing, *Die Syntax*, 1:245, a form of *scyndan* 'to hurry, incite' but more likely it is *scendan* 'to confound', since it collocates with *astyred* (Ro. *commouebitur*).

Psalm 15

INTERPRETATION

Historical, in general agreement with Introd. 1°, although heavily dependent on Th. From the latter derive the interpretation of Ro. *sancti* (v. 3) as the gentiles and of vv. 5–6 as an account of the Jewish settlement of the Promised Land. Yet P's interpretation is more historically specific than Th.'s (who presents David less as a historical person than as a spokesman for the Jewish people), as in *min rice* for Ro. *hereditatem meam* (v. 15) and *pinne gehalgodan* for Ro. *sanctum tuum* (v. 10). In this *Ps(P)* closely resembles the *Expositio Psalmorum*.

INTRODUCTION

1° *Bone . . . lichaman*: Cf. the idea of Arg. (a): "Ezechias in aegritudine Dominum deprecatur. . ."

2° *and eft . . . frofre*: The short space (with illegible letters) between *eft* and *Gode* in Vi suggests that it may have lacked the core of this interpretation, perhaps because some copyist mistakenly linked *and eft* directly to *wilnode* of the next clause.

PARAPHRASE

(2) *þu me . . . nimene*: Ro. *bonorum meorum non indiges*; cf. Th. 75.19–20, "tu mihi haec, quibus fruor, cuncta largiris—quae quidem, id est bona mea, non habes necessaria," which lends support to Thor. and B-R's emendation of *hine* to *þu me*.

(3) With this unconventional treatment of Ro. *sancti qui in terra sunt eius mirificauit omnes uoluntates meas inter illos*, cf. Th. 75.33–76.41: "*Sanctis*. . . Apud Syros autem siue Hebraeos non ita habetur, apud quos hoc modo positum est . . . gentibus" and (on Ro. *infirmittates eorum* v. 4) 76.71: "caesis hostibus sint eorum etiam idola comminuta."

(4) *nu swyðe hraðe hi forwurðað*: Ro. *postea adcelerauerunt*; cf. Th. 76.64–65: "festinato et uelociter perierint."

Ne gaderie . . . doð: Ro. *non congregabo conuenticula eorum de sanguinibus*; cf. Th. 78.125–28: "nulla . . . aemulatione transibo, ut congregem turbas ad opera cruenta . . . sicut illis moris est facere."

ne ic . . . gebidde: Ro. *nec memor ero nominum illorum*; unlike Th. 78.131–34, who interprets *illorum* as the gentiles ("alienigenae"), P refers it

to *heargas* (v. 3), as in *Expositio Psalmorum* 36.30–31: “Nec nomina regum illorum deorumque labiis recordabor.”

(5) *se calic minre blisse*: Ro. *calicis mei*; cf. Th. 78.142–43: “*et calicis mei*, id est omnis iucunditatis meae atque laetitiae,” *Expositio Psalmorum* 36.34: “calicem prosperitatis,” and Cass. 139.108–10: “*Calix* . . . hic sanctas animas perpetue iucundat haustus.”

min rice: Ro. *hereditatem meam*; cf. Th. 79.149–50: “*finis meos*.”

(6) *Bu gedydest . . . betste*: Cf. Th. 79.151–61: “*Funes ceciderunt mihi in praeclaris*. Quoniam moris est terram in portiones funis extensione et limitis impressione signari . . . ita et populo Israel terram repromissionis uelut circumducto fune in hereditatem dicit possessionemque ceciderunt, similitudinem qua sortes iaciuntur expressit.”

for þam . . . unbleo: Ro. *etenim hereditas mea praeclara est mihi*. The meaning of *unbleo* is uncertain; as a paired adj. with *foremære*, where the latter may express one meaning of Ro. *praeclara* (‘famous’), *unbleo* may express another (‘goodly, pleasant, delightful’) as suggested by L. Whitbread (“Old English *unbleoh*,” *Neophilologus* 50 [1966]: 447–48). Alternatively, as suggested by Whitbread for another occurrence, *unbleoh* may mean ‘without change’, with which cf. Th. 79.164–65: “*praeclara* . . . ac si diceret: immobilis.”

(7) *Ac þeah . . . gefreode*: P’s addition, referring to his paraphrase of vv. 3–4.

þeah winnað . . . orsorgh: Ro. *insuper et usque ad noctem increpauerunt me renes mei*; cf. Th. 80.180–83: “ita me earum [sc. temptations] exercet angoribus, ut sensus uel cogitationes . . . uice me magisterii efficacis erudiant.”

(8) *he bið . . . oferswiðed*: Cf. Th. 80.189–91: “Quod autem ait *a dextris est mihi ne commouear*, id est: adiutorio suo inter aduersa mihi constantiam praebet.” Assuming that the second Old English clause is one of purpose, then *beo* is probably subjunctive.

(9) *on þæm . . . geresste*: Ro. *caro mea requiescet in spe*; cf. Th. 80.199–207: “*caro mea*. . . Id est ego. . . in solo proprio commorabor . . . propter spem quae mihi in te posita est.”

(10) *ne þinne . . . forweorðan*: Ro. *nec dabis sanctum tuum uidere corruptionem*; cf. *Expositio Psalmorum* 37.70–72: “tuis muneribus et regni unctione ornasti, [.]estitutae uitae reparabis. SANCTUM. Dauid uel Ezechias” and Mondsee 110: “Ad mortem ire me non permittas . . . quae unctus erat in regno.” For a stylistic parallel, with a similar collocation of vbs. expressing physical and moral corruption, respectively, cf. CP 235.24–237.1: “Ac ðæt is suide ryhte gecueden be ðæm banum ðæt hie forrotigen for ðæm æfste, forðæm for ðæs æfstes scylde forweorðað ða godan weorc” (Gregory

64B: "Et recte illic subditur, Putredo ossium invidia, quia per livoris vitium ante Dei oculos pereunt").

beforan þinre ansyne: Cf. He. *ante uultum tuum* (Ro. *cum uultu suo*).

for ælc . . . on ecnesse: Ro. *delectationes in dextra tua usque in finem*.

The use of conjunctive *for* without a following dem. is odd; perhaps dem. *þæm* was lost through haplography with relative *þæm þe* of the next clause. The earliest attested example of conjunctive *for* occurs in London, Lambeth Palace, MS 489 (third quarter of the 11th c.; see Ker, *Catalogue*, p. xvii). See further Mitchell, *Syntax*, §3037.

þæm þe . . . ecnesse: Apparently P's elaboration of Ro. *in finem*.

Psalm 16

INTERPRETATION

Follows the general guidelines of Introd. 1°, but relies on Th. for their application. Thus, David's *fynd* in Introd. 1° are specified in the paraphrase as the Jews (see in v. 14 the explanatory comment on Ro. *porcina* and the translation of Ro. *a terra* by *of þis lande*). They are led by Saul, as suggested by P's translation of Ro. *impio* with *þam unrihtan wisan* (v. 13) and by the contrast (v. 14) between David's small band of followers and the large host of the enemy (see 1Sm. 23).

INTRODUCTION

1° *Dauid . . . scylde*: Cf. Arg. (a): "Deprecatur Dominum Dauid ut se deuotum cor habentem auditu dignum faciat; quem inimici gratis impugnant."

PARAPHRASE

(1) *for þon . . . cleopige*: Ro. *non in labiis dolosis*; cf. Th. 82.15–16: "quoniam nostri non me simulatis labiis supplicare."

(2) Similar clarifications of the first clause of the Latin, including the reference to the Psalmist's enemies (OE *him*), occur in Th. 82.21–23: "*De uultu tuo iudicium meum prodeat*. Sub conspectu tuo . . . inter me et inimicos meos aequitas tuae examinationis agitetur," *Expositio Psalmorum* 38.16–17: "recte inter me et mihi nocentes discernat," and Introd. 1°. Thor. emended *mine (eagan)* to *þine*, no doubt on the literal evidence of the corresponding Ro. *oculi tui*, but the context of the paraphrase (based on the Introd. and Th.) suggests that the psalmist is asking that God judge between himself and his enemies and that His justice be witnessed by the psalmist's own eyes.

(3) *me gemettest unrotne*: Cf. Th. 82.43–45: “*uisitasti nocte*: indicat quod inter aerumnas et tribulationum mala affectum et motus cordis eius insexerit.”

and me . . . seolfor: Ro. *igne me examinasti*; cf. Th. 83.49–50: “Sicut ignis, inquit, admotione, ita me ussisti periculis uel aerumnis.” With the comparison of purging gold and silver, cf. *Expositio Psalmorum* 38.25–26: “[.]igni argentum probatur, ita me temptationibus probasti, ut nihil in me iniquitatis remaneret,” Cass. 144.75–76: “Metaphora introducitur fornacium igne flagrantium, quae metallorum uitia solent purgare,” and P’s paraphrase of Ps. 11.7.

(4) *Ne ic . . . dydon*: Ro. *ut non loquatur os meum opera hominum*; cf. Th. 83.61–62: “ea quae ab illis fiunt neque . . . in familiarem usum sermonis admitterem.” Uninflected *eal* in *eal þa earfoða* suggests that *earfoða* is neut. rather than the fem.(o-stem) pl. suggested by Grinda, *Arbeit und Mühe*, p. 227.

ic gepolode . . . earfoðu: Ro. *custodiui uias duras*; cf. Th. 83.70–72: “Omnia, inquit, egi atque sustinui . . . eligens aspera quaeque et grauius sustinere.”

(5) *þæt ic . . . scyle*: A curious translation of *uestigia* in Ro. *ut non moueantur uestigia mea*; with a similar substitution of words denoting the cause (‘steps, stepping’) in place of the result (‘tracks’), cf. *CP* 241.18–20: “mid hwelcum stæpum . . . ða stæpas” (Gregory 65B/C: “quibus uestigiis . . . vestigia”).

(7) *Gewundra . . . on me*: Ro. *mirifica misericordias tuas*; cf. Th. 84.102–4: “fac mecum misericordiam, ut mirentur omnes liberationemque meam in occasionem tuae laudis accipiant.”

gehyldst: With this alternative translation of Ro. *saluos facis*, cf. Th. 84.112: “quos tu protegis ac tueris.”

(8) *winnað wið þinne willan*: Ro. *resistentibus dexteræ tuæ*; cf. Th. 84.109: “eos, qui tuo innituntur praesidio.”

(9) *þe wilniað . . . fardon*: Ro. *adflixi*; cf. Cass. 147.181–82, “inimici eius Iudaei animam ipsius, id est uitam temporalem eripere uoluissent,” though referring to the Jews against Christ.

me ymbhringdon . . . healfe: Ro. *animam meam circumdederunt*; cf. Th. 85.134–35: “Admotis undique tribulationibus coartarunt me.”

(10) With P’s treatment of Ro. *adipem suum concluderunt os eorum locutum est superbia*, cf. Th. 85.141–47: “Hoc indicat dicendo *concluderunt*, uidelicet quod ita secundis rebus affluent, ut omnes aerumnis aditus obstruxisse credantur. . . . *Os eorum locutum est superbiam*. . . . et quia nullo aduersae rei feriuntur incommodo, neque facere quicquam norunt neque dicere modeste.”

(11) *þa eagan . . . eorðan*: Whereas the orthodox commentators take Ro. *oculos suos* as object of *statuerunt declinare*, P treats it as subject; cf.

Th. 86.156–57: “Haec, inquit, eorum sententia est, ad hoc eorum omnis tendit intentio.” With this verse begin all the extant witnesses to A^e, the epitome of Julian’s Latin translation of Theodore. But A^e here agrees with the orthodox commentators in its treatment of *oculos*.

(12) *sætiad*: With this rendering of Ro. *susceperunt*, cf. Th. 86.163: “pro exspectant posuit suscepserunt.”

seo leo: B-R emends to *se leo*, but *leo* is also attested as fem.; see Bately, *Orosius*, 77.21, and note.

(13) *cum to . . . cumen*: Ro. *praeueni eos*; Bately, “Authorship,” p. 93, n. 156, treats *ær ær* as a single conjunction (and an Alfredian usage); Thor. emends to *ær*. Here it is edited as two independent, correlative words; cf. Bately, *Orosius*, 105.29–30: “þa geacedon þa consulas þæt ær, ær Hannibal” (Lat. “ab exercitu Romano ignorante Hannibale praeuentus”). See further Arthur Adams, *The Syntax of the Temporal Clause in Old English Prose* (New York, 1907), p. 118, and Mitchell, *Syntax*, §2722.

gehwyrfte hi fram me: Ro. *subuerte eos*; cf. Th. 87.183–84: “quod aduersum me statuerunt prorue et deice.”

æt þam unrihtan wisan: Ro. *ab impio*; although Si.’s (p. 475) emendation, *unrihtwisan*, would give P’s usual translation of *impius*, and arguably could have been miscopied as *unrihtan wisan* by dittography, the manuscript reading *wisan* as an independent noun (referring to King Saul) harmonizes with P’s interpretation of the psalm, following Th. 87.191–93: “*inimicos . . . eos qui conabantur eum* [sc. David] *regno uitaeque priuare*” and Mondsee 112: “*dauid autem saulem impium uocat*.”

(14) *of þære wræce mi[n]ra feonda*: Ro. *framea inimicorum*; cf. Th. 87.186–90: “Quidam *frameam* legunt per accusantium casum, sed non recte: per septimum [‘the instrumental case’] potius est legendum. . . . *Eripe animam meam . . . ab impio et a framea inimicorum*. . . . *Frameam* autem uocat captionem fraude dispositam.” The emendation *mi[n]ra (feonda)* is supported by Ro. *inimicorum* and by the context, which presents the psalmist as persecuted by his enemies; the *n* may have been represented as a horizontal stroke over the *i* and thus lost at some stage of transmission.

gedo þæt . . . nu is: Ro. *a paucis*; cf. Eucherius, *Instructiones*, 90.16–17: “petiit, ut Iudaei a paucis diuiderentur, id est, a iustis: quia multi uocati, pauci autem electi.” But perhaps closer to P’s historical elaboration is the biblical account (1Sm. 23) of David with his band of 600 followers fleeing from Saul’s army of 3,000 soldiers. Although there is some awkwardness in the lack of parallelism between *heora menigo* and *ure feawena* (an abstract such as *feawness* might have been expected), the latter can be read as a subst. gen. governed by *menigo* (understood). Translate: ‘Lord, make the multitude of them less than that of the few of us is’.

tostence hi . . . lande: Ro. *a terra dispartire eos*; cf. Th. 88.214–18: “o Domine, qui omnes homines . . . de terrae huius habitatione disperdis . . .

disperge illos adhuc uiuentes" (A^e lacks *uiuentes*). P does not translate the clause that follows, Ro. *et subplanta eos*, words also omitted in Th. and Ga. Following Si., Br., "Notes," p. 473, would emend *tostenc* to either *tostenc* or *tostence*. The latter seems preferable since it does less violence to the manuscript reading and could be explained as another instance in *Ps(P)* of late West Saxon confusion in imp. sg. inflection between the two major classes of wk. I vbs.; see Chap. 5.II.D.e. *Libbende*, which puzzled Wülfing, *Die Syntax*, 2:230, is pres. ptc. in apposition with *hi*; translate: 'scatter them (still) living'.

Gefyl hie . . . geteohhod: Ro. *de absconditis tuis adimpletus est uenter eorum*; cf. Th. 88.209–11: "suppliciis, quae uelut reposita apud te continentur et clausa . . . et cum uolueris proferes ac produces" and 88.219: "illos reple miseriis."

Weorþen hi . . . bearna bearnum: Ro. *saturati sunt porcina et reliquerunt quae superfuerunt paruulis suis*. See "miseriis" of the previous Theodorean quotation, and with P's use of subjunctives *læfon*, *healdan*, cf. Th. 88.211–12: "*Saturati sunt autem filiis pro saturentur filii eorum posuit: mutauit tempus. Et reliquerunt pro relinquant.*" With *heora bearnum . . . bearna bearnum* (Ro. *paruulis suis*), cf. Th. 88.220–21: "usque ad filios eorum seueritas tuae transeat ultionis, atque a filiis in nepotum decurrat aetatem."

(15) *beo þonne . . . goodes*: Ro. *satiabor*; closer to A^e 90.35–36, "Explebor bonis omnibus," than to Th. 90.266–67, "gloriae tuae largitate donabor."

æ[t]eawed: Thor.'s emendation; Bately, "Authorship," p. 90, suggests *geewed* as an alternative, but the latter would require more substantial emendation and is not attested in *Ps(P)*.

Psalm 17

INTERPRETATION

Historical, in accordance with Introd. 1°. Additional references to David's enemies (vv. 5, 8, 12, 30, 41, 48; drawn mainly from Th.) and the frequent rendering of Latin pres. and fut. vbs. with Old English prets. (vv. 38–39, 43, 48, 49) reinforce this interpretation.

INTRODUCTION

1° *Dauid . . . feondum*: Cf. Arg. (a): "Hunc psalmum Dauid prope ultimum uitae suae tempus, ut ipse titulus indicat pro gratiarum actione cantauit" and Ro. *titulus*: "... in die qua eripuit eum Dominus de manu omnium inimicorum eius et de manu Saul." With the reference to the long intervening period, cf. Th. 91.7: "per omne uitae suae tempus."

4° and *swa . . . fore singð*: The usual formulation with the additional idea of the just man singing the psalms for someone else, which is also found in Intros. 26–27, 29, 30, 34, 37. The space in Vi between *hæfð* in the middle of one line and *fore* near the beginning of the next could hardly contain the full text of Pa's *opþe hine oððe þæne þe he hine*; perhaps the scribe of Vi omitted *opþe hine*, either deliberately because it repeated the immediately preceding *hine*, or unconsciously through haplography.

3° for *þæm ylcan . . . ehtnesse*: Given that the previous interpretations imply repeated actions, Pa's *þonne* seems preferable to Vi's *þa*.

PARAPHRASE

(3) *fultumen*: Thor. and B-R emend to *fultumend*, but the manuscript form could be explained by assimilation and simplification of *-nd>-nn>-n*; see CpB §§484 and 457.

(5) *sar . . . granung*: Cf. both Ga. *dolores* and Ro. *gemitus*.

minra wiðerweardra: With this clarification of Ro. *iniquitatis*, cf. A^e 91.23–24: "Inimicorum subiti et exitiales excursus."

(6) *sar . . . helle witum*: Ro. *dolores inferni*; cf. A^e 91.26–27: "Totum autem similitudine dicit parientis, ut aerumnas suas graues ostenderet."

(8) *seo eorðe minra feonda*: Ro. *terra*; cf. Th. 92.18–19: "commota est omnis terra ab irae magnitudine, quam contra inimicos accenderat." A^e 92.38, "qui persequentes consumat," is less specific.

þæt is . . . feonda: Cf. Cass. 154.145–46: "Fundamenta uero montium, significat praesumptiones superbiorum" and Mondsee 114–15: "montes enim reges dicit et principes eorum fundamenta autem eorum exercitum."

(10) *astah me on fultum*: Ro. *descendit*; cf. A^e 92.49: "praesentia Dei auxiliantis ostenditur."

(12) *And let . . . fram him*: Ro. *et posuit tenebras latibulum suum*; cf. A^e 92.59–60, "opposita aduersus inimicos caligine ipse in maiorem terrorem latuerit, ne possit ab hostibus uel conspici uel caueri," where Th.'s extant comment (93.20–28) is syntactical. B-R supplies *þystru* (corresponding to Ro. *tenebras*) and *wæs* as an auxiliary to past ptc. *gesewen* (see also "Notes," p. 473). But the emendation *nære* is preferable to *wæs*, since its subjunctive and negative accord better with "ne possit" of A^e. and could easily have been omitted through haplography with *næfre* immediately following. Thor. and B-R expand the manuscript reading *betwū* to *betwux*; here it is read as *betwuh*, on the evidence of final *-h* in all the other occurrences of the word.

he wæs . . . temple: Ro. *in circuitu eius tabernaculum eius*; cf. A^e 93.65: "ipsum mira lux instar tabernaculi cingit."

swiðe þystru wæter: On the evidence of its defining adj. (*þystru*), *wæter* would appear to be fem. here; see further Mitchell, *Syntax*, §64 and n. 5.

(13) *þa [wolcnu] urnan*: Si.'s (p. 475) addition is supported by Ro. *nubes transierunt*; to treat *þa* as an independent dem. (thus B-R) is not sufficient, since it has no clear referent. Bately, "Old English Prose," p. 131, n. 212, takes *þa* as a temporal adv. and *ligetu* (see next note) as the subj. of *urnan*, "And then there ran as it were flashes of lightning," but thereby ignores the need for a translation of the true subj., *nubes*.

swa swa ligetu: Ro. *prae fulgore*; cf. Aug. 96.13.1-2: "in comparatione fulgoris."

he gemengde . . . gleda: Ro. *grando et carbones ignis*; with P's additional vb., cf. Ex. 9.24: *et grando et ignis inmixta pariter ferebantur*.

(15) *stræ[las]*: Ro. *sagittas*; presumably the scribe forgot the final syllable as he moved from the end of one line to the beginning of the next; see Chap. 1.I.I.1.b.

(16) *eorðan wæter ut fleowan*: Ro. *apparuerunt fontes aquarum*; for similar medieval explanations of the Flood, see Alan K. Brown, "Bede, a Hisperic Etymology, and Early Sea Poetry," *Mediaeval Studies* 37 (1975): 419-32, at pp. 428-29.

seo eorðe . . . gehroren: Ro. *reuelata sunt fundamenta orbis terrae*; cf. A^e 94.92-93: "discissione et quadam subuersione terrarum." As possible emendations of *gehropen*, Br., "Notes," p. 47, suggested *gehroren*, *onwrogen*, or *geopenod*, but *gehroren* has the merit of differing from the manuscript's reading only in its second *r*, which could easily have been misread by W as a *p*.

(18) *from eallum þam*: Ro. *ab his*; as suggested by Si. (p. 475), *for* of the manuscript (retained by Thor. and B-R) is probably a copyist's misreading of *frō*. For other examples of this scribal error, see Fr. Klaeber, "Notes on Old English Prose Texts," *Modern Language Notes* 18 (1903): 241-47, at p. 242.

(19) *Hie me . . . wæs*: Ro. *praeuenerunt me in die afflictionis meae*; cf. A^e 94.111-12: "in tempore malorum ita steterunt inimici, ut neque uacationem aliquam ei darent cogitandi atque prouidendi. . ."

(20) *of minum nearonessum*: With this addition, cf. *Glosa* 77.20.1-2: "Eduxit me in latitudinem eduxit ecclesiam de tribulatione quasi de angustia in latitudinem" and Aug. 97.20.2: "eduxit me in spiritalem latitudinem fidei."

(22) *Godes wegas . . . bebodu*: Ro. *uias Domini*; cf. Cass. 159.373: "Domini mandata" and *Glosa* 77.22.1: "Sua mandata."

(23) *For þam* is here punctuated as correl. with *for ði* (24), because it corresponds to Ro. *quoniam* and because it makes good sense introducing a causal clause with a pret. vb. (v. 23) followed by a result clause with a fut. vb. (v. 24).

(26)–(27) *beo þu . . . hwyrf*: With these imp. renderings of Ro. *eris* and *subuerteris*, cf. A^e 95.141–42: “ego securus meriti uicem a iusto retributionis iudice exposco.”

(28) *para ofermodenena*: Ro. *superborum*; the manuscript reading *ofermodenena* is treated as a dittography.

(30) *þurh mines . . . feondum*: Ro. *in Deo meo transgrediar murum*; cf. A^e 96.163–65: “Si tamquam muro inimicorum circumder insidiis, tibi in nitens effugere potero omnes insidias atque transcendere.” Thor. reads a compound *burge-weall*, but the immediately following pron. *heo* points to a fem. antecedent, *burge*.

(31) *him to hopað*: Cf. Ga. *sperantium in eum* (Ro. *s. in se*).

(35) *swa strange*: The same basis of comparison is supplied by Cass. 164.542, “fortitudine,” and *Glosa* 80.35.3, “brachium fortitudo.”

swa ærene bogan: Ro. *ut arcum aereum* points to *ærene* (< *ærenne*?) as sg., but it could also be pl.

(37) *þæt mine . . . slidededon*: Ro. *et non sunt infirmata uestigia mea* suggests a result rather than a purpose clause; but on the ambiguity of such *þæt*-clauses, see Mitchell, *Syntax*, §2804.

(38) *ic ne geswac*: Ro. *non conuertar*; cf. Aug. 100.38.4–5: “ab ista intentione non conuertar ad quietem” and *Glosa* 81.38.3: “non conuertam quod non pugnem contra illos.”

(39) With *gebigde* (Ro. *adfligam*), cf. A^e 97.202–3: “Meis nutibus supplicabunt et dedentur imperiis.” The clause following, *þæt hie . . . me*, corresponding to Ro. *nec potuerunt stare*, Wildhagen (*Ps[C]*, edition, p. 36, n. 8) reads as based on a faulty reading of Ro. *nec* as *ne*. More likely it is a result clause, as suggested by coordinate *ac feollon* immediately after.

(40) *mid mægenum . . . cræftum to wige*: Ro. *uirtute ad bellum*; Peter Clemoes, “King Alfred’s Debt to Vernacular Poetry: The Evidence of *ellen* and *cræft*,” in *Words, Texts and Manuscripts*, ed. Michael Korhammer et al. (Cambridge, 1992), p. 226, would interpret *mægen* here as “an endowment of basic strength,” and *cræft* as “its intelligent employment.” See also the discussion of these two words in Chap. 5.III.

(40) *þa þe . . . upparison*: Cf. Ga. omission of Ro. *omnes* before *insurgentes*.

(41) *minra feonda . . . to me*: With this first of two translations of Ro. *dedisti mihi dorsum*, cf. A^e 97.210: “terga uertere ac fugam petere compulisti.” In the alternative translation, *me hine gesealdest*, *hine* probably refers to Saul when he unwittingly fell into David’s power; see 1Sm. 24.5.

(42) *næs [nan] para þe hig gehælde*: Ro. *nec erat qui saluos faceret*. The addition of *nan* is justified by (1) the need for an indef. pron. to explain the part. gen. *para*; (2) P’s use of the phrase *nan þæra* at Pss. 24.3, 39.6; and (3) the likelihood that in passing from *næs* at the end of one line to *para* at the beginning of the next, W omitted *nan*.

hy clypodon to . . . gehyran: With this unusual interpretation of Ro. *clamauerunt nec erat qui saluos faceret ad Dominum nec exaudiuit eos*, cf. A^e 97.212–13: “Subauditur suum, hoc est idola, quae nequeunt proprios saluare cultores.”

(43) *ic hi todælde swa smæle swa swa dust*: As suggested by Ro. *comminuam eos ut puluerem*, the 7 after *smæle* in the manuscript (retained by Thor. and B-R) should be omitted. For a close verbal parallel, cf. *Bo* 28.21–22: “Þeah ðu hi smale todælde swa dust” (Boethius II.5.6: “diuitiae nisi comminutae”). As a translation of Ro. *lutum* (usually glossed by OE *lam*, *fen*), the second occurrence of *dust* is curious. Perhaps underlying this translation is the association of mud and dust as sterile combinations of earth and water; cf. *Bo* 80.15–19: “Ac seo eorðe hit [sc. water] helt 7 be sumum dæle swilgð . . . gif þæt wæter hi ne geðwænde, þonne drugode hio 7 wurde todrifan mid þam winde swa swa dust oððe axe” (Boethius III, m. 9, no immediate source). On *herestræt* as a translation of Lat. *platea*, see Chap. 6, p. 94.

(46) *oft lugon*: Ro. *mentiti sunt*; Gr. (p. 187) preferred the original manuscript reading *oflugon*, arguing that the suprascript *t* was not in W’s hand. But the manuscript shows no evidence of another Anglo-Saxon hand, and a compound vb. *oflugan* is not attested.

þeah hi . . . æ: Ro. *inueterauerunt et claudicauerunt a semitis suis*; verbally closer to Th. 98.47–48, “Quoniam non uoluntate ad caerimonias iudaicas sed necessitate uenerunt,” than A^e 97.236–37, “Licet inuiti, permanserunt tamen sub imperio meo.”

(48) *þæt ic . . . feondum*: Ro. *uindictam*; cf. A^e 98.250–51: “cum et inimici . . . puniuntur.”

min alysend: Cf. omission of Ro. *Dominus* after *liberator meus* in Ga.

(50) *beforan folcum*: Ro. *in populis*; cf. A^e 98.259: “Sub oculis inimicorum.”

on þinum naman: Cf. Ro. variant *in nomini* (Ro. *nomini*, indirect obj. of *dicam*). However, Wülfing, *Die Syntax*, 2:501, interprets the phrase as asseverative.

(51) *þæs cynges ðe*: The manuscript reading *ða* is difficult to explain, unless it represents late Old English confusion of unaccented vowels; cf. *Intro.* 30.1°

Psalm 18

INTERPRETATION

Moral, in agreement with the *Intro.*, as indicated by the speaker’s rubric in the latter, introducing the paraphrase, and by the verbal echo of the

Introd. in v. 4. Dependence on Th. is manifest throughout, especially in the references to the psalmist's enemies.

INTRODUCTION

The Introd. has only one clause.

1° *ðysne . . . ðeowian[ne]*: Cf. Arg. (a), "Adprobatur in hoc psalmo prouidentia Dei, qui ex hoc ipso multam hominum curam se habere monstrauit, dum ita elementa a se creata componit ut per ipsa possit agnosci," although P elaborates the divine purpose of *elementa creata* (OE *gesceafta*) somewhat differently, presenting them as intended to serve, not enslave, man; for a similar idea in *Bo*, see Chap. 6, pp. 89–90. Although occasional examples of uninflected infinitives after the prep. *to* are attested (see S-B §363, n. 3), the emendation *ðeowian[ne]* is supported by the likelihood of haplography from the immediately following *ne*. Thor. and B-R do not emend.

PARAPHRASE

(3) *Se dæg . . . wundru*: Ro. *dies diei eructuat*; cf. A^e 99.20–21: "In laudem Dei naturalis elementorum attestatio."

(4) *Nis nan folc on eorðan*: Ro. *non sunt loquellae*; cf. A^e 99.22: "uox cunctis gentibus nota est."

g[eh]yre: Ro. *audientur*; Gr.'s (p. 187) emendation. He rejects B-R's *gyrre* because it is not attested with transitive force and because its usual meaning of Lat. *sonare* would not make sense here.

(5) On the emendation *[o]fer*, see Apparatus.

(6) *Drihten . . . brydbure*: Ro. *in sole posuit tabernaculum suum et ipse tamquam sponsus procedens de thalamo suo*; cf. A^e 100.37: "in caelis habitationem mobilem soli constituit" and Th. 100.38–101.40: "Sponso comparatur sol . . . temporis maxime, cum coeperit matutinus assurgere."

hyre/his weg: Cf. Ga. *uiam suam* (Ro. *uiam*).

.i. ent: This suprascript addition is read by B-R as an alternative spelling of the final syllable of (*gig*)-*ant*, the word above which it is located. But it is an independent noun, a synonym of *gigant*, as suggested by the absence of a caret mark on the main line, the introduction of *ent* by *.i. (id est)*, and the accent mark above *ent*.

(7) *Heo stihð . . . cymð*: Ro. *a summo caelo egressio eius et occursus eius usque ad summum eius*; cf. A^e 101.44–45: "Et per hoc uoluit indicare . . . qui sit modus cursus eius ac recursus eius."

oð þæs heofenes heanese: With the gen., cf. Ga. *a summo caeli* (Ro. *a summo caelo*); with the prep. *oð*, cf. VL *ad*.

(8) *Godes æ . . . to Gode*: Ro. *lex Domini inreprehensibilis conuertens animas*; cf. A^e 101.50–54: "Quoniam creaturas . . . quibus omnibus erudi-

mur in agnitione factoris, quod proprium Legis officium, merito . . . *Legem* uocauit." Conspicuously absent is a translation of Ro. *sapientiam praestans paruulis*, which, judging by the parallel constructions in vv. 8–10, may have been originally in Ps(P), serving to explain *Godes bebod . . . getrywe*.

(9) *þa eagan . . . lichaman*: Ro. *oculos*; cf. Cass. 173.173–75: "Hoc *illuminat oculos*, non istos carnales . . . sed illos utique interiores."

(14) *from ælðeodegum feondum*: Ro. *ab alienis*; cf. Th. 102.63: "*Alienos* ergo in hoc loco hostes uocat." A^c (103.104–5) does not have this (or the next) reference to the psalmist's enemies.

ac gif . . . wyrcanne: With this addition, cf. Th. 102.64–67: "*Si mei non fuerint dominati* usque *maximo*. Noui enim quoniam si me non presserit hostium metus . . . potero in requie et otio constitutus sollicitius peccata uitare." Less convincing are the explanations of Wichmann, "König Aelfred's Übertragung," p. 87, and Bruce, *The Anglo-Saxon Version*, p. 111, that P's addition is based on a misunderstanding of Ro. *dominati*.

(15) *Gif . . . alyst*: With this connective addition to Ro. *et erunt ut conplaceant eloquia oris mei*, cf. Th. 103.74–75: "*Et meditatio cordis*. Ac si diceret: Cum uacauero ab omnibus occupationibus." See also Chap. 6, p. 75.

Psalm 19

INTERPRETATION

Historical, in general agreement with both historical clauses of the Introd. The presentation of the psalm as the Jewish people's prayer for their king is reinforced by the addition of forms of *we* (the people) and *þu* (the king), e.g., *þinra earfoða* (Ro. *tribulationis*, v. 2), *we ongitað* (*cognoui*, v. 7), *urne kyning* (*regem*, v. 10), and *ure fynd* (*hii*, v. 8). This last addition, in a context of boasting about military strength, suggests the Assyrians and, consequently, the interpretation of Introd. 2°, Arg. (a), and Th.

INTRODUCTION

1° *Dauid . . . earfoðum*: Cf. the idea of Arg. (a): "Pro Ezechia rege suo populus pariter ab Assyriis obsessus orat."

2° *and eac . . . byrig*: Cf. Arg. (a); *on þære byrig* (Jerusalem) was probably added by P, as in Introd. 12.2°. Although Vi's *Ezechies*, with gen. *a*-stem flexion, is supported by dat. *Ezechie* elsewhere in Ps(P), *Ezechias* of Pa can stand, either as an uninflected gen. or as weakened form of *-es*.

3° *and eac . . . rode*: Cf. Arg. (c), "Item, Christo eunti ad crucem dicit ecclesia," but with "Apostolas" replacing "ecclesia."

PARAPHRASE

(3) *of his þam halgan temple*: Ro. *de sancto*; cf. A^e 104.15–16: “De tabernaculo, ubi Dominus habitare credebatur.”

(4) *andfengu*: Ro. *pingue*; cf. A^e 104.23: “libenter accipiatur.”

(5) *ðinum willan*: Ro. *cor tuum*; cf. A^e 104.26–27: “Omnia tibi praestet quae mente pertractas.”

(7) *his þone gesmyredan and ðone gehalgodan*: Ro. *christum suum*; cf. A^e 104.38–40: “*Christum Dei* uocat Ezechiam ob hoc quia reges chrisma in regnum, id est unctio, consecrabit.”

swiðe mihtig . . . hælo: Ro. *in potentatibus salus*; cf. A^e 104.48–49: “Salus, inquit, quae adiutorio tuo contigit, ualde potens est.” The emendation *swyð[r]an* is supported by other examples in *Ps(P)* of *swyðra* translating Ro. *dexter*.

(8) *ure fynd . . . gilpað*: With this clarification of Ro. *hii* and the addition of the verbs, cf. A^e 105.50–51: “*Hi in curribus et hi in equis*. Arrogantia omnis Assyriorum fuit in equis et in curribus.”

Psalm 20

INTERPRETATION

Historical, in accordance with Introd. 2°, as suggested by references to specific events in Ezechias’s life, viz., God’s swift revenge on his enemies (v. 4), his desire for a long life (v. 5). The addition *ure (kyning)* (v. 2) suggests that, as in Ps. 19, P envisaged the psalm as spoken by the Jewish people.

INTRODUCTION

1° *Ðysne . . . sylfum*: Cf. the ideas of Arg. (a): “De Ezechia canitur, caesis Assyrii et infirmitate curata.”

2° *and eac . . . kinge*: Cf. Arg. (a), with the addition of David as prophetic subject. Vi’s omission of *witegode* is characterized as “the better reading here” by Pulsiano, “The Old English Introductions,” p. 14, who refers to the Arg (a). But *witegode* is essential for explaining the prophetic role of David in a non-Davidic interpretation, as in the final, Christological clause.

4° *and ælc folc . . . kyning*: Vi apparently has *hine singð* (for Pa *hine singð, hine singð*), probably, as suggested by B-R, a haplography.

3° *and ealra . . . Criste*: Probably modeled on the other clauses, though Bruce, *The Anglo-Saxon Version*, p. 43, derives it from the *Explanatio* 587B, “Hic psalmus Domini Salvatoris primo Incarnationem, et postea deitatis facta decantat . . .,” and Br., “Intros.,” p. 541, somewhat implausibly, from an Arg. (b) now lost.

PARAPHRASE

(4) *þu wære . . . wende*: With this expansion of Ro. *praeuenisti eum*, cf. 4Rg. 19.35 and the reference to the same event as “adiutorium diuinum” in A^c 105.9.

[*on*] *his heafod*: Br.’s addition (“Notes,” p. 473) is supported by Ro. *posuisti in capite eius* and accords with Old English idiom (see BT, BTS s.v. *Sendan* III); it could easily have been lost as W moved from *sendest* to a new line. Wülfing, *Die Syntax*, 1:130, simply emended *heafod* to *heafde*.

kynegold: Batley’s suggestion (“Authorship,” p. 81) that this “poetic” compound for Ro. *corona* denotes a royal crown is supported by the Introd.’s theme of kingship.

(5) *He þe bæd*: Both Thor. and B-R incorrectly omit *þe*; cf. Ga. *petiit a te* (Ro. *petiit*).

(6) The corresponding Ro. *gloria eius* suggests that the incomplete *wul-*, with which fol. 20v ends, is the first syllable of *wuldor*.

Psalm 21

INTERPRETATION

Historical, in accordance with Introd. 1°, as suggested by the translation of Ro. *ipsi* (v. 18) by *mine getrywan frynd*, referring to friends who abandoned David for Absalom (see also *niwe fynd*, v. 13). Equally indicative of a literal/historical interpretation is the omission of any reference to Christ on the Cross, the orthodox interpretation of this psalm in the Western Church (see Commentary on v. 3).

INTRODUCTION

B-R is almost certainly correct in reconstructing from Vi only three interpretations, since the Arg. (a) is specifically Davidic and consequently did not offer suitable material for a 2° interpretation. The following reconstruction is his, with the addition in 1° of the letters *dr*, which were still visible in 1982 (Pulsiano, “Old English Introductions,” p. 21, reads “d*”).

1° *Disne an a[nd twenti]gupan sealm [David sang], biddend[e to Dryhtne and seo]figende b[e his earfoðum and] b[e] his ffeondum*: Cf. Arg. (a): “Rogat Dominum David factione Absalom laborans.” B-R’s *biddend[e]* should probably be read as *[ge]biddend[e]*, since *Ps(P)* invariably uses the compound form in the Introductions (e.g., Intros. 9, 19, 24, 34). Although nothing of the two *be*’s (and the phrases they govern) conjectured by B-R is now visible, the parallels in 4° and 3° support at least the second. The first is less certain, since its generalized expression is at variance with

P's tendency to give specific historical references from the Arg (a); a reference to Absalon (as in Intros. 3 and 7) might have been expected.

4° [*And swa*] *d[ēð æl]c man þ[e hine] singð; be his feo[ndum] he hine singð.*

3° *And [swa] dyde Cris[t] be Iudeum.*

PARAPHRASE

(3) *Ic clypige . . . ðe*: Cf. VL *clamabo ad te per diem* (Ro. *clamabo per diem*). That the speaker is David, not Christ (the orthodox interpretation), is suggested by his acknowledgement of *mine scylda* and *minum agnum scyldum*. Cf. Th. 108.9–11, “Quomodo enim potest accipi quia hoc de se Dominus dixerit: *longe a salute mea* et reliqua?” whereas A^e 108.2–3 follows the Christological interpretation.

Ac ne . . . unrihtwisnesse: Ro. *non ad insipientiam mihi*; cf. A^e 109.16–17: “Cum die nocteque clamans non mererer audiri, reputavi hoc admisso meo.”

for ðæm . . . wite: With this addition, cf. A^e 109.20–23: “*Tu autem in sancto usque Israhel . . . propter multitudinem grauium peccatorum—recitissime preces meas repudiaueris.*”

(7) *leahtrunge*: The manuscript reading *leahtungre* probably reflects an erroneous transposition of the *r*, since the phonological environment is not that of regular metathesis. W repeated the error at Ps. 30.19.

(9) *he gealp . . . lufode*: Ro. *quoniam uult eum*; cf. A^e 109.37–39: “Haec irrisio aemulorum testimonium est sancto Dauid, omnibus eum retro temporibus spem suam in Deo repositam habuisse.” Although *nu* could be read as modifying *alyse* of the preceding clause, when taken as a conj. it conveys well the meaning of Ro. *quoniam*; see Mitchell, *Syntax*, §§3098–99.

(10) *syþþan ic . . . wæs*: Ro. *ab uberibus matris meae*; cf. A^e 109.43–44: “Post aetatis primae crepundia . . . in te speraui.”

(11) *þinre gymenne . . . beboden*: Ro. *in te iactatus sum*; cf. A^e 109.45, “Tuae tutelae a parentibus commissus,” where Th. 110.27–30 has no reference to God’s protection.

syððan ic . . . eode: In Thor. and B-R punctuated to modify the clause that follows it. But it can also be read *apo koinou*; cf. the two independent clauses of Ro. *in te iactatus sum ex utero de uentre matris meae Deus meus es tu*, each with a synonymous phrase (*ex utero*, *de uentre*, respectively). On this construction, see Mitchell, *Syntax*, §§3789–92.

(13) *calfru . . . niwe fynd*: Ro. *uituli*; cf. A^e 109.54–55: “Pro fortibus aetate prima inimicis.” P’s distinction in strength between two types of enemy may simply be based on a natural contrast between male calves and bulls.

(14) *ongean me*: Ro. *in me*; cf. Cass. 196.299: “*In me autem dixit contra me.*”

(15) *Eall min . . . worden*: Ro. *dispersa sunt omnia ossa mea*; cf. A^e 110.62–64: “*Ossa . . . ab ea re, quae est in nobis ualida.*”

þæt wæter þæt þe byð: Following B-R’s emendation of *he* to *þe*, though the collocation *þæt þe* (see BT s.v. *Se* IV [3]) is otherwise unattested in *Ps(P)*. Thor. (p. 446) also emends to *þe* but omits the preceding *þæt*.

(18) *gerimdon*: Gr.’s (p. 187) emendation, supported by the pl. subj. *hy* of the context and by Ro. *dinumerauerunt*. His alternative suggestion to retain *gerimde* of the manuscript as past ptc. and supply auxiliary *synt* is less plausible, since it would not harmonize either in voice or form with the preceeding, parallel vb. *þurhdulfon* (v. 17), as required by the context.

mine getrywan . . . limum: Ro. *ipsi*; cf. A^e 110.87–111.89: “*Haec omnia captis Hierosolymis a coniuratione Abessalon circa David constat impleta.*” Cass.’s Christological interpretation of *ipsi* as the renegade Apostles (200.437–42) might seem apposite here, but the similarity breaks down when in the next verse (201.454–55) he introduces a new subject, the Roman soldiers.

(21) *min lif*: Ro. *unicam meam*; cf. A^e 111.94–95: “*Ac si diceret: hanc solam quam prae omnibus habeo.*”

(22) *þara anhyrna*: Ro. *unicornuorum*; according to Helge Kökeritz, “The Anglo-Saxon Unicorn,” in *Early English and Norse Studies* ed. Arthur Brown and Peter Foote (London, 1963), pp. 120–26, at p. 125, *anhyrna* is the wk. fem. noun *anhyrne*, and the gen. pl. flexion in *-a* is analogical from the st. gen. pl. nouns or is a corrupt form (through haplogy) of original **anhyrnena*. But the subst. adj. of the corresponding Lat. and the preponderance of adj. renderings of Lat. *unicornis*, *unicornuus* among the Old English glossed psalters suggests that *anhyrna* here represents an adj. used subst., perhaps originally *anhyrnena*, with subsequent modification either through haplography or through late West Saxon confusion with the vocalic declension of nouns (see S-B §304, n. 2). See also Gneuss, *Lehnbildungen*, no. 167.

(23) *gesomnunge*: Ro. *ecclesiae*; cf. A^e 111.101: “*Ne putaretur singulis narraturus.*”

cweþe to him: This addition serves to mark the shift in address from God in v. 23 to the people in v. 24; cf. Cass. 204.564–72: “*uenit ad tertiam partem, ubi deuotos alloquitur. . . . Laudate ergo, dicit, qui timetis Dominum.*”

(24) *herie hine*: Ro. *laudate eum*. Punctuated by Thor. and B-R as belonging exclusively with the preceding *Se þe Drihten ondræde*, it could equally be joined to *eall Iacobes cynn*, thus serving as *apo koinou*.

(27) *heora heortan onfoð mægene*: With this elaboration of Ro. *cor*, cf. A^e 111.115–16: “*Resuscitabuntur a mortificatione tristicitiae.*”

(30) *cumað*: Cf. VL *procedunt* (Ro. *procident*).

(32) *ure cyn . . . cymð*: Ro. *generatio uentura*; cf. Th. 112.40–41: “*Filios suos dicit*”; A^e 112.133: “*filii filiorum.*”

Psalm 22

INTERPRETATION

Historical, in line with the directions of Introd. 2°, as suggested by the primary location of the latter (see Commentary on Introd. 2°); the concrete translation of Ro. *in loco pascuae* (v. 2) by *feohland* (Israel); the phrasing of the addition of *unrottesse on gefean* (v. 3), which parallels *freodome* and *þeowdome* . . . in Introd. 2°; and perhaps the translation of Ro. *poculum tuum* (v. 5) by *þin folc* (the Israelites).

INTRODUCTION

2° *Dauid* . . . *hamweardes*: Cf. Arg. (a): “Reditum populi de Babylone praedicat, enumerans quantis redeuntibus in itinere solatiis usi sunt Dei, quanta post reuersionem rerum ubertate donati.” This is the only instance where 2° comes first, perhaps, as suggested by Br., “Introductions,” p. 542, “an involuntary betrayal of the usual order of derivation,” more likely because it supplied the interpretation for the paraphrase. Vi’s <...>*den* (for *hæfden*?), if not simply a late Old English orthographical representation of schwa, may preserve a subjunctive of indirect speech.

1° *and eac* . . . *wræcsiðe*: Modeled on 2°.

4° (i) *and ælc* . . . *earfoðum*: The first of two moral interpretations, modeled on 2°.

3° *and swa* . . . *ærste*: According to Br., “Introductions,” p. 542, from Arg. (c), “Aliter, quia in xxi. psalmo habuimus tribulationem passionis, in xxii. laetitiam resurrectionis accepimus,” but for the specific subj., see Lc. 24.52–53. B-R’s emendation *ærste[s]* (gen. sg. neut.) takes into account the gen. obj. required by *þancodon* (understood from the previous clause) and has the support of Vi; however, fairly frequent occurrences of a fem. (dat. sg.) *ærste* in Pa (Introductions. 23, 32, 47, etc.) justify retention here of *ærste* as gen. sg. fem.

4° (ii) *and eac* . . . *fulluhte*: Cf. Arg. (b): “Item, uox ecclesiae post baptismum” and perhaps also *Explanatio* 599A: “renatus in baptismo Christianus, gratias agens quia de ariditate peccati ad loca pascuae . . . inductus.” Vi’s *þancað* could be either a scribal slip (perhaps influenced by preceding *þancað*) or a late spelling. On Vi’s *[al]ysednesse*, with formation from past ptc. + *-nes* (also at Introd. 29), where Pa has the verb stem + *-nes*, see Bately, “Authorship,” p. 78, n. 63.

PARAPHRASE

(1) *ne byð* . . . *wan*: Ro. *nihil mihi deerit*; cf. A^e 112.6–8: “multa . . . rerum [praestita bona] affluentia et prosperitate donaris” (*praestita bona* omitted from the critical text by the editor). Possibly, *wan* stands for original *wana* with final *-a* lost through assimilation with *and* immediately following.

(2) *fedde me . . . staðum*: Ro. *super aquam refectionis educauit me*; cf. A^e 113.11–13: “Siquidem familiare est uiatoribus ibi uelle cibum sumere, ubi currentes aquas aut lucidos fontes inuenerint.”

(3) *gehwyrfde of . . . gefean*: With this expansion of Ro. *conuertit*, cf. A^e 113.14: “In requiem siue in gaudium.”

(4) *þæt is . . . frefrung*: A common interpretation of Ro. *uirga tua et baculus tuus*; cf. especially CP 125.24–127.2: “Ðin gierd & ðin stæf me affrefredon. . . . Gif ðær ðonne sie gierd mid to ðreageanne, sie ðær eac stæf mid to wreðianne” (Gregory 38B: “Virga enim percutimur, baculo sustentamur”). For the added agreement with P’s *eft*, implying that consolation follows correction, see Cass. 212.131–33 (citing Heb. 12.11): “*omnis disciplina ad praesens . . . tristitiae; in posterum . . . multum fructum*.”

(5) *wið þara . . . hatedon*: Ro. *aduersus eos qui tribulant me*; cf. A^e 113.27–28: “rerum necessariarum usu abundare fecisti, et hoc sub oculis inimicorum.”

þin folc: Usually explained as resulting from a faulty Ro. exemplar that contained *populum* instead of *poculum*; see Frantzen, *King Alfred*, p. 99 and n. 51. However, P may have been influenced by *Israëla folc*, the subject of the leading interpretation in the Introd.

ælce dæge hit symblað: Ro. *inebrians*; for a close verbal correspondence, see CP 309.4–5 (and 337.24): “se ðe . . . ælce dæge symblede” (Gregory 81A: “dives ille qui epulatus quotidie”).

(6) *folgie*: Cf. Ro. variant *subsequatur* (Ro. *subsequitur*).

þæt ic mæge wunian: Ro. *ut inhabitem*; according to Jerzy Krzyszpień, “The Periphrastic Subjunctive with *magan* in Old English,” *Studia Anglicana Posnaniensia* 11 (1980): 49–64, at p. 51, this use of *magan* in the subjunctive + inf. *wunian*, rather than an inflectional subjunctive of *wunian*, means that “the event expressed by the infinitive was free to take place,” but see further Mitchell, *Syntax*, §2975a.

Psalm 23

INTERPRETATION

For vv. 1–6 moral, following Introd. 4°, as suggested by the treatment of Lat. historic perfs. as OE pres. vbs. (*hwyrfd*, *swerað*, v. 4) and the additions in v. 4; for vv. 7–10 historical, as indicated by the agreement with Introd. 1° in presenting as subj. the *ealdormenn* awaiting their lord. That the latter is not meant to be Christ (the orthodox interpretation) but David is suggested by the choice of *hlaford* (see Commentary on v. 8) rather than *Dryhten* to name this person and the description of him as the one for whom God performs miracles (v. 10).

INTRODUCTION

This Introd. is unusual in locating 4° first (and having it spoken by David) and in omitting 2°, although suitable matter for the latter was available in the Arg. (a) and used in 4°. These departures are best explained by P's primary dependence on Th., rather than the Arg. (a), for the dominant theme of the Introd.

4° *On þissum . . . earfoðum*: Cf. idea of Arg. (a): "Praedicatur populo, immo praecipitur, quibus uitae suffragiis ualeat de captiuitate Babylonia laxari" and Th. 114.1-3: "Dauid . . . prophetat . . . uolens quidem omnes homines ad studium uirtutis accendere." The latter interpretation was probably preferred because it agreed more closely with the contents of the psalm, esp. vv. 1-6.

3° *and eac . . . æriste*: Br., "Introsds.," pp. 542-43, points to Pseudo-Bede *Commentarius* (601B) on *Prima sabbati* of the *titulus*: "Sabbatum . . . fuit nobis resurrectio Domini. . . Ascendens quoque"; cf. also Psalter of Charlemagne (fol. 25r): "de ascensione Christi" and Mondsee 135: "(*prima sabbati*): Dominica dies xpi resurrectio dicitur." This interpretation may have been preferred over the usual mechanical one because of its striking correspondences with the *Tollite portas* theme of vv. 7-10.

1° *and eac . . . wræcsiðe*: The idea of 4°, applied to the contents of the psalm, especially vv. 7 and 9.

PARAPHRASE

(1) *Drihtnes*: On this use of the so-called independent genitive in Old English, see Mitchell, *Syntax*, §1339, and (for Modern English) Randolph Quirk et al., *A Comprehensive Grammar of the English Language* (London and New York, 1985), §5.124 (p. 329). Undoubtedly, P was influenced by the corresponding Ro. *Domini est terra*.

gefylð is: In writing *gefylð*, W may have thought that he was dealing with the 3sg. pres. rather than the passive, especially since the auxiliary *is* follows the latter. On the other hand, *ð* for *d* occurs occasionally in early West Saxon texts; see Cosijn, *Grammatik*, 1:172 (§132).

eall mancynn: Ro. *uniuersi*; cf. *Brev.* 939B: "omnium gentium."

(3) *Hwa is . . . standan*: Ro. *quis ascendit in montem Domini aut quis stabit*; cf. Cass. 216.52-54: "per interrogationem . . . respondens quales esse debeant qui se ipsius desiderant nuncupare." The manuscript reading *þær* (retained by Thor.) probably resulted from misreading an insular *s* in *þæs* as *r*. Despite Gr.'s (p. 187) rejection of B-R's addition *he*, it is supplied here because P rarely leaves the subj. understood, especially in a subordinate clause, and because the location of the next word (*astige*) at the beginning of a new line makes the possibility of scribal omission more likely.

(4) *He byð þæs wyrðe*: With this connective addition, cf. Cass. 216.65–66: “Ista est exspectata responsio: *Innocens manibus et mundo corde*.” The emendation of *Ne* to *He* was first made (silently) by Thor.

ne hwyrfd . . . geþohtum: Ro. *non accepit in uano animam suam*; cf. A^e 115.20–21: “Qui nullas suggestiones ineptas ac noxias in animo suo patitur immorari.”

him mid . . . cumen: For a similar addition, see Commentary on Ps. 4.5. If taken as coordinate with and complementary to *ne hwyrfd*, *fulgæð* could be regarded as governed by its negative particle; otherwise, as suggested by BT (s.v. *Fulgan*), *ne* must be supplied to convey the proper sense, viz., not only does the innocent man not entertain idle thoughts, he also does not follow them through with deeds.

nænne að . . . nyhstan: Ro. *nec iurauit in dolo proximo suo*; cf. Brev. 940A: “Multi sunt enim qui dolose jurant, ut decipiant proximum.”

(5) *Se þe swylc byð*: Ro. *hic*; cf. Glosa 103.5.1–2: “De isto supradicto dicit qui non iurat. . . .”

(6) *Þyllic*: Ro. *haec*; cf. Cass. 217.119–20: “*talis est illa generatio*.”

(7) *Undoð . . . ecan geata*: Ro. *tollite portas principes uestri et eleuamini portae aeternales*; cf. Ga. *uestras* for Ro. *uestri*, and Th. 115.19–20: “o principes, portas . . . patefacite” (this vb. not in the corresponding commentary of A^e 115.27–30). Th.’s quotation obviates the need for Br.’s (“Notes,” p. 473) complicated theory to explain acc. *geata* by dependence on a hypothetical reading **eleuamini postes aeternales* in which *postes* was misread as acc.

Pa andswarode . . . cwæð: This addition serves to identify David’s *ealdormen* as speakers of the next verse.

(8) *hlaforð*: The choice of this word rather than *Dryhten* to translate Ro. *Dominus* probably represents a deliberate distinction between a secular lord and God, respectively. The two other occurrences (Pss. 2.2, 11.5) of *hlaforð* in *Ps(P)* have the same secular meaning; see also Gneuss, *Lehnbildungen*, no. 1.

(9) *Gedoð*: Ro. *tollite*; Br.’s (“Notes,” p. 473) emendation *undoð* is supported by a similar translation at v. 7, but is difficult to explain as a copyist’s error. BTS (s.v. *Gedon* Ia) suggests (with query) that *Gedoð* be equated with *adon*, ‘to remove’, which renders *tollite* in *Ps(J)* Ps. 23.7 and 9.

onhlidað eow, ge ecan geatu: Ro. *eleuamini portae aeternales*; neither Thor. and B-R’s emendation of *eow ge* to *eowre* nor Gr.’s (p. 187) *eowru/eower* is necessary, if *eow* is taken as refl. obj. of *onhlidað*, ‘disclose yourselves’ (cf. Th. *patefacite* in v. 7 above), and *ge* as voc. pron. in apposition with *geatu*. Br., “Text,” pp. 77–78, and “Notes,” p. 473, subsequently rescinded his emendation.

(10) *se wuldorfæsta*: Ro. *rex gloriae*; Si. (p. 475), judging this usage as “not in the manner of the translator,” proposed adding *hlaforð*, but P’s use of subst. adjs. is fairly well attested, e.g., Pss. 17.14, 45.5.

se þe . . . wundru: Ro. *Dominus uirtutum*; cf. A^e 115.47–48, “Decenter quoque iteratur responsio,” referring the reader to the comment on v. 8, “Responsio . . . cum laude diuinae potentiae, quae causam tanto miraculo fecerit” (115.37–38).

Psalm 24

INTERPRETATION

Perhaps historical, in accordance with Introd. 1°, as suggested by verbal echoes of the latter in vv. 13 (*gerest*) and 21 (*wilnode*). Yet the relationship between the paraphrase and Introd. is inconsistent, since what is presented in the latter as already accomplished is desired throughout the former.

INTRODUCTION

1° *Dauid . . . wilnode*: Cf. the idea of Arg. (a): “Ex persona populi in Babylone degentis oratio formatur.” Although no longer decipherable, Vi’s text apparently was shorter (see Apparatus); perhaps through confusing the *-ode* of *wilnode* with that of *witegode*, the copyist lost the intervening words.

2° *and eac . . . wæron*: Cf. Arg. (a). Vi’s *on in ge[hwyrftnesse] on heora [hæftnyde]* seems wrong, since the context speaks of turning from exile; cf. Introd. 22: *gehwyrtnesse of his wræcside*.

4° Vi’s [*sw*]a *þæt [ylce]* probably reflects misunderstanding of the early West Saxon (Alfredian) *swa ylce*; see Chap. 2, pp. 28–29 and n. 29.

3° *and eac . . . æriste*: Bruce, *The Anglo-Saxon Version*, p. 44, suggests the corresponding clause of Introd. 23 as source. B-R’s emendation of *Pa be* to *æfter* is supported by Vi and makes good sense, since the preceding three clauses talk of fulfillment and relief after a period of waiting and suffering.

PARAPHRASE

(2) *ic þæs . . . sceamige*: Ro. *non erubescam*; with the addition of the obj., cf. A^e 116.7–8: “Frustrata non erit meorum confessio uotorum.”

(4) *ealle þa unrihtwisan*: Cf. similar addition to Ro. *iniqui* in Ga. *omnes (sub obelo)*.

(5) *ælce dæge ic anbidige*: With this rendering of Ro. *tota die* (where the glossed psalters have *ealne dæg*), cf. A^e 117.17: “iugiter” and Cass. 222.95: “ac si diceret, omni die”; with the translation of Ro. *sustinui*, cf. Cass. 222.94: “retributionem ipsius expectare debeamus.”

(6) *fram fruman worlde*: Ro. *a saeculo*; cf. *Glosa* 106.6.4: "ab initio saeculi" and Cass. 223.113–14: "cum coeperit esse saeculum."

(7) *mines iugodhades*: Cf. Ga. *iuuentutis meae* (Ro. *om. meae*).

þæt synt . . . nære: Ro. *ignorantiae meae*; cf. Cass. 223.137–38: "*Ignorantiae* autem dixit, quia multa facimus quae mala esse nescimus" and, for the phrasing, CP 39.5–6: "he wende ðæt hit nan syn nære" (Gregory 17C: "Neque enim peccare se Ezechias credidit").

(7)–(8) *For þinre godnesse . . . rihtwis*: W's misplacing of this verse after *For þam gesette . . . wegas*, noted by Ta., p. 130, but not Thor. or B-R, probably resulted from his confusing of two successive verses of the parallel Lat., both of which begin with *Propter* in English Ro. psalters.

(11) *beo þu forgifende*: Cf. *Ps(C)* (and He.) *propitiare* (Ro. *propitiaberis*).

(12) *Swa . . . æ*: Ro. *quis est homo qui timeat Dominum legem statuit ei*; cf. Th. 119.77–80: "quicumque, inquit, timuerit Dominum. . . per commutationem temporis . . . statuit dixit de praesenti." Although *Hwa* (retained by Thor. and B-R) might seem to be a more accurate translation of Ro. *quis*, *Swa* is indicated as the second member of the correl. construction *swa . . . swa* (as proposed by Si., p. 475).

þe heora . . . men: Clarifies the ambiguity of subj. in Ro. *elegit*.

(13) *hi gerest softe*: Ro. *demorabitur*; cf. Cass. 226.242–43: "opera bona in aeterna securitate recipientur."

(14) *mægen and cræft*: Ro. *firmamentum*. Other examples of this collocation (Pss. 17.33 and 40, 37.11) lend support to Si.'s (p. 475) emendation of the manuscript reading *cræftig*. See also Chap 5, pp. 70–71.

he him . . . willan: Ro. *testamentum ipsius ut manifestetur illis*; cf. Th. 120.95–96: "uoluntatem propriam . . . faciet esse manifestam."

(16) *forlæten*: With this addition, cf. A^e 120.62–63: "*Quia unicus et pauper sum ego*. Solitarius et cunctorum auxilio destitutus."

(17) *to bræd and gemanigfealdod*: Cf. both Ro. *dilatatae* and Ga. *multiplicatae*.

þæt þu me gefriðie: Ro. *erue me*; Thor. and B-R's emendation of *mæge friðie*, supported by Ro. *eripe me*. Perhaps W thought he was dealing with a subjunctive form of **magan*.

(21) *þa þe begangað*: With this expansion of Ro. *innocentes et recti*, cf. A^e 121.83: "*Innocentes*. . . Ac si diceret: cultores tui."

wendon þæt . . . Drihten: Ro. *quoniam sustinui te Domine*; cf. Th. 121.98–99, "Spe in te posita talis esse studui ut innocentes mihi iungerentur ac mea familiaritate gauderent," where A^e 121.84–85 simply has "commemoratur amicorum innocentiam."

Psalm 25

INTERPRETATION

Historical; the close correspondence between the paraphrase and Introd. 1° (see notes on vv. 1, 3) suggests a Davidic interpretation.

INTRODUCTION

1° *David . . . lærdan*: For the dominant theme of innocence, see vv. 1, 6, 11; for the idea of persecution, Arg. (a) below. Br., "Intros.," p. 543, interprets the false counselors as belonging to David, suggesting "a confused memory of Hushai with his ill counsel to Absalom." More likely, judging by the parallel with the Assyrians of 2°, they are Absalom's supporters, men such as Achitophel who counseled him to revolt against David; cf. Introd. 9.1°.

2° *and eac . . . Babilonia*: Modeled on 1°; for the historical theme, see Arg. (a), "Ex persona captiuorum in Babylone . . .," with mention of the Assyrians mistakenly added through confusion of Salmanasar's captivity of the Ten Tribes (4Rg. 17) with the Babylonian Captivity.

4° *and eac . . . dreccað*: Br., "Intros.," p. 543, suggests dependence on *Explanatio* 609A, "Sanctus iste . . . innocentiam suam respici deprecatur, quia cum iniquis hominibus non habuit portionem," though this is not essential.

PARAPHRASE

(1) *unscyldig wið þas mine fynd*: Ro. *innocentia mea*. Assuming that David is the speaker of the psalm, *þas* probably refers specifically to those enemies described in Introd. 1°.

(2) *mine gepohtas*: This interpretation of Ro. *renes/cor* is found in virtually all of the commentators.

(3) *ic symle . . . licianne*: Ro. *conplacui in ueritate tua*; cf. A^e 123.16–18, "Enumeratio est latior quemadmodum . . . Deo placuerit, dum ab omni iniquitate studierit seiungi," with the reference to striving to please the enemy probably added in conformity with Introd. 1°.

(5) *For þam . . . arleasum*: Ro. *et cum impiis non sedebo*; cf. Cass. 231.73–75: "qui tractatibus iniquorum nulla consilii sui participatione consentit. Fieri enim potest ut homo sanctus casu aliquo ad consilium ueniat iniquorum."

(6) With the additions in *Ps(P)* of *wilnode*, *unscyldig betwuh him*, and the final purpose clause, cf. A^e 123.25–28: "*Lauabo usque meas*. Studiui innocentibus coniungi, quibus est studium peccata uitare. . . . *Et circuibō altare tuum, Domine*. Subauditur: quam ob rem merebor altari tuo redditus assistere."

(7) *þæt ic mæge cyþan*: A pret. subjunctive, paralleling *aðwoqe*, *wære*, and *meahte* (v. 6), might have been expected. Perhaps P was influenced by the pres. subjunctive of Ro. *enarrem*; alternatively, as suggested by Shearin, *Expression of Purpose*, pp. 127–28, and “The Expression of Purpose in Old English Poetry,” *Anglia* 32 (1909): 235–52, at p. 251, the shift here to pres. may “denote the continuance of the purposed action into the present time.” On the evidence of the Ro. and of two Old English psalter glosses, Mitchell, *Syntax*, §864, suggests that the three pret. (subjunctive) forms in *Ps(P)* are “errors [for the pres. subjunctive] by the translator.” But his evidence is not of much help, since *Ps(P)* has recast vv. 6–7 as a series of purpose clauses introduced by a pret. vb. *ic wilnode*.

(10) *þæra handa . . . unrihtwisnesse*: Ro. *in quorum manibus iniquitates sunt*; cf. A^e 124.39–40: “Ideo nullum iustum in opere,” Cass. 233.150–51: “*Manus enim nostrae significant generales operationes*,” etc. Since this clause corresponds quite well to the parallel Ro. and is followed by a semi-colon (the normal marker of the end of a verse) in the manuscript, it hardly seems necessary to refer its final word *unrihtwisnesse* to Ro. *muneribus* from the second part of the verse (missing in the Paris Psalter), as implied by Wichmann, “König Aelfred’s Übertragung,” pp. 81–82 and Gneuss, *Lehnbildungen*, no. 28.

Psalm 26

INTERPRETATION

Historical, as suggested by the translation of Ro. *castra* (v. 3) by *getruman* and *scyldridan*, of *terra* (v. 13) by *lande* (denoting Israel) rather than *eorðe*, and of Latin pres. (v. 2) by Old English pret. vbs. Although the loss of the Davidic clause in the Introd. precludes comparison, additions in the paraphrase such as *nu gyt* (v. 3), *þe me ær gefreode* (v. 3), and *gyt symle* (v. 8), all implying that the speaker still has enemies, would accord with a typical Davidic interpretation.

INTRODUCTION

The text below is B-R’s reconstruction of Vi.

1° No discernible word of this clause survives, and the surviving fragments, *eoran w*, do not correspond to any known words from other Davidic clauses. Br., “Intros.,” p. 544, suggests that it may have reflected the biblical *titulus*, *Psalmus David priusquam liniretur*. But since the Arg. (a), the usual source of this clause, and the three surviving clauses (which are normally modeled on the Davidic clause) combine the themes of gratitude to God for present happiness (2° and 4°) with an explanation for this

happiness (deliverance from the enemy, 3°), arguably the same combination provided the theme for the present interpretation.

2° [*And eac h|e witegode [on þam sealme] be Ezechie þam c|yning, hu| he scolde Gode þa[ncian] þære blisse þe he [hæfde]*: Cf. Arg. (a): "Ezechias Assyriorum morte laetior reddit Deo officia uotaque gratiarum." B-R's additions are consistent with the writing space available in Vi.

4° [*And swa] ylce deð ælc þæ[ra þe hine] singð, oððe for hi[ne sylfne] oððe for oðerne, [Gode he þan]cað þære bli[sse þe he hæfð]*: In accordance with Vi's normal (and probably incorrect) usage, B-R's [swa] ylce should probably be read as [swa þæt] ylce; see Commentary on Ps. 28, Introd. 4°.

3° *and eac witegode [on þam seal]me be Criste, h[ƿu he sceolde] beon alyse[d]*.

PARAPHRASE

(2) *me togenealæhton*: Ro. *adpropiant*; Thor. and B-R's word division *me to genealæhton* is less likely since elsewhere in *Ps(P)* the vb. *genealæcan* takes a direct obj.

(3) *getruman and scyldridan*: No known source for this expansion of Ro. *castra*.

ongean me: Cf. Ga. *aduersus me* (Ro. *in me*).

to þam Gode . . . gefreode: Ro. *in hoc ego sperabo*; cf. A^e 124.14: ". . . sperabo. In hac illuminatione . . ." and 124.5–6: "*illuminationem* appellat diuini adiutorii opem de tribulatione liberantem."

(4) *and geseon . . . temple*: Ro. *ut uideam uoluntatem Domini et protegar a templo sancto eius*. Missing from the manuscript is a translation of the first half of this verse, Ro. *unam petii a Domino hanc requiram ut inhabitem in domo Domini omnibus diebus uitae meae*, including probably a modal auxiliary *ic mæge* (cf. the optative context of the corresponding Ro. *ut uideam uoluntatem Domini*) on which depended the two surviving infinitives *geseon* and *ongitan*. The conj. *and* preceding *geseon* suggests that another, parallel, inf. has been lost. With *ongitan*, cf. Cass. 237.115: "*qui praecepta eius intellegit*." The loss may have been caused in the first instance by scribal haplography in the parallel Latin, as W confused *ut inhabitem* with *ut uideam*, thereby omitting the sentence *ut uideam uoluntatem Domini et protegar a templo sancto eius* and (arguably) then reverting in his exemplar to the wrong Old English passage.

(6) *on heane stan*: Ro. *in petra*; cf. A^e 125.26: "*in tuto loco atque edito*."

min heafod: Thor. and B-R's emendation of *miti* to *min* is supported by Ro. *caput meum*.

For þæm . . . offrunga <...>: Ro. *circuibō et immolabo in tabernaculo eius hostiam iubilationis*; cf. A^e 125.33–34: “Praeteritorum malorum periculis liber, inter psalmos et hymnosque gratiarum supplicabo.” Possibly *For þæm* is correlative with *For þam* (v. 5), but the presence of three intervening clauses makes it unlikely. The manuscript reading *þi* may reflect loss of final *n* in the form of a horizontal stroke over *i*. Although the manuscript shows no lacuna after *þa offrunga*, Si. (p. 475), pointing to Ro. *hostiam iubilationis*, suggests that “some such word as *lofes*” is needed; cf. *lofes* of *Ps(A,D,E)*. But P might have translated the corresponding Ga. *hostiam uociferationis*; even if he did follow the Ro. reading, he would hardly have used *lof*. Not only does *lof* in *Ps(P)* normally translate Lat. *laus* (9x), not *iubilatio*, but to use it here would produce repetition of the word within the same verse, a stylistic awkwardness that P normally avoids.

(8) *Ic sohte . . . Drihten*: Ro. *quaesiui uultum tuum uultum tuum Domine requiram*; cf. Cass. 239.185–87: “Geminat quoque quod dictum est *uultum tuum Domine requiram*. Vna quidem res, sed frequentata precatio.”

(9) *Þu eart*: Cf. VL (and some English Ro. psalters) *es tu* (Ro. *esto*).

(12) *modes willan*: Ro. *animas*; cf. A^e 126.51–52: “*Animas* uocauit hostium uota atque consilia.”

heora leasung . . . sylfum: Ro. *mentita est iniquitas sibi*; cf. A^e 126.56–57: “ea, quae ab illis dicta sunt, non alium quempiam sed ipsos frustrata sunt.”

(14) *Hopa nu, min mod*: Ro. *expecta*; cf. Mondsee 144: “Dauid recipiens suum regnum semetipsum ortatur, ut in bonis operibus permaneat.”

do esnlíce: Ro. *uiriliter age*; with a similar use of this rare adverb, cf. CP 363.2: “Hwæt do ge, broður, doð esnlíce” (Gregory 93B: “Viri fratres”; = Acts 23.6), and *Ps(P)* 30.25.

geþola: Ro. *sustine* is elsewhere rendered in *Ps(P)* with *anbidian* and *hopian*; cf. Cass. 242.290: “*sustine* quod pateris.”

Psalm 27

INTERPRETATION

Historical, as suggested by the literal rendering of Ro. *christi* (v. 8) as an anointed king and of *hereditatem* (v. 9) as the inherited land of the Jews. However, this historical interpretation could equally apply to Introd. 1° or 2°.

INTRODUCTION

1° *Dauid . . . ungesewene*: Cf. the idea of Arg. (a): “Ezechias infirmitatis suae tempore Dominum rogat.” The reference to protection from enemies, which Br., “Introsd.,” p. 544, sees as evidence that P had a fuller

form of Arg. (a) than now exists, is probably an independent addition to parallel the historical reference to Ezechias's enemies in 2°.

2° and *eac . . . dyde*: Cf. Arg. (a); with the elaboration of *infirmittis* from the latter as both Ezechias's illness and his helplessness before the Assyrians, cf. A^e 127.37–38: "Duplicis salutis auctor Ezechiae fuit Deus: Assyrios delendo, infirmitatem remouendo." The manuscript reading *Ezehias* (emended to *Ezechias* by Thor. and B-R) has been retained because the symbol *h* sometimes stands for a voiceless velar spirant in Old English; see Cpb §50.3 and cf. *Ezehie* (Intro. 32) before it was emended by W.

4° and *þæs . . . oþerne*: B-R's addition of *þæra* after *ælc*, although supported by occurrences elsewhere in *Ps(P)* of *ælc þæra þe* (10x), is not required for the sense and does not occur in the corresponding text of Vi. The omission of final *ð* in *sing* admits of no obvious explanation.

PARAPHRASE

(1) *ic hopige*: Cf. Ga. *clamabo* (Ro. *clamaui*). Thor. emends to *cleopige* but, as argued by Sisam (see Br. "Notes," p. 473), "both [*sc. hopige* and *cleopige*] are such common phrases of piety that the substitution may be original"; he notes Ro. *sperat* (Ps. 33.9) rendered by *cleopað*.

ne swuga . . . miltsa: Ro. *ne sileas a me*; cf. A^e 126.4–7: "A similitudine iudicum qui . . . interpellati plerumque taciturnitate significant."

Gif . . . þonne: With this connective addition, cf. Cass. 243.28–29: "*Et similis ero descendentibus in lacum. Id est, si silueris, ero similis in mundi huius profunditate uersantibus.*"

(3) *mid þam synfullan*: Both Ro. *cum peccatoribus* and the parallel phrase following, *mid þam unrihtwyrccendum* (Ro. *cum operantibus iniquitatem*), suggest that *synfullan* is a weakened plural form (*-um* > *-an*).

(4) *Ic . . . sylst*: Ro. *da*; cf. *Glosa* 116.4.1–3: "Propheta non optando, sed pronuntiando, dicit ac si dixisset: Daturus eris illis uindictam in die iudicii."

an swincað: Br.'s ("Notes," p. 473) emendation of *an* to *on* is unnecessary; the former occurs elsewhere in *Ps(P)*.

(5) *þu hi . . . getimbrast*: Cf. Ga. *destrues illos et non aedificabis eos* (Ro. *destrue i. nec a. e.*). The addition of *ne*, first suggested by Schlutter (see Br., "Notes," p. 473), is supported by both Ga. *non* and Ro. *nec* (*aedificabis*). Sisam's conjecture (quoted by Br., *ibid.*) that "*na* has fallen out after *and*" is less likely since P rarely uses *na* without another negative particle—only twice out of thirty-one occurrences (Pss. 3.7, 21.25), both immediately before a vb. See also Wülfing, *Die Syntax*, 2:296.

(7) *fultumend*: Ro. *adiutor*; B-R's emendation (based on BT, s.v.), supported by eight occurrences of (*ge*)*fultumend* translating *adiutor* in *Ps(P)*. There is no paraphrase of Ro. *et refluoruit caro mea et ex uoluntate*

mea confitebor illi, presumably because it repeats the sentiments of the first part of the verse.

(8) *his gesmyredan*: Ro. *christi sui*; cf. A^e 127.35–36: “ex unctione uidelicet christo” (referring to Ezechias).

Psalm 28

INTERPRETATION

Historical, probably Davidic, judging by the speaker’s rubric that introduces the paraphrase. The pronominal additions *us*, *we*, *ure* (v. 10) and the rendering of Latin pres. ptcs. and futs. by Old English prets. (vv. 8–9) accord well with the interpretation in Introd. 1° that the psalmist’s people are being addressed about favors done for them. Although borrowing heavily from Th. (whose interpretation resembles that of Introd. 2°), P has generalized the latter’s historical references to Ezechias’s struggle with the Assyrians, so that they could equally apply to the Jewish people’s struggle for the Promised Land.

INTRODUCTION

1° *Dysne . . . geaf*: Cf. the ideas of Arg. (a): “Exhortatio Ezechiae, qua ab Assyriis et morte liberatus usurus sit ad Iudaeos, ut pro tantis beneficiis Deo gratiarum actio et uota reddantur.” Vi’s *þæt be <...> hyra geat* is probably corrupt (Pa *þæt hi gelæston heora gehat*) and also lacks *sealdon* and *for*.

2° *and he . . . mettrumnesse*: Cf. Arg. (a); with the references to David as prophet, cf. Th.’s prologue, 128.15–16: “Beatus enim Dauid futura prae-dicens loquitur.” Pa’s *he* (omitted in Vi), the subject of *witegode*, although not essential, is desirable to avoid linkage of the verb with the immediately preceding *he* of the previous interpretation, which refers to a different subject (God).

4° *and eac . . . bysne*: B-R’s addition of *þæt* before *ilce*, on the evidence of Vi, is unnecessary; the latter’s reading is probably an effort to make sense of an unfamiliar early West Saxon phrase (*eac*) *swa ilce*. On the latter, see Chap. 2, pp. 28–29 and n. 29.

PARAPHRASE

(1) *eow sylfe*: With this addition to Ro. *adferte*, cf. Aug. 170.2.2–3: “Afferte Domino uosmetipsos” and Cass. 249.48–49: “ipsi se iubentur offerre.”

(2) *halgan ealle*: Ro. *aula sancta*; Thor. (p. 441) adds *healle* after *halgan*, treating the manuscript reading *ealle* as an adj. But the latter is simply

an orthographic variant of *healle* (B-R's reading); see Scragg, "Initial *H*," who suggests (p. 181) that Lat. *aula* may have influenced the spelling *ealle*.

(3) *hy gehæft*: With this addition to Ro. *uox Domini super aquas*, cf. A^e 129.18–19: "sola magnitudine uocis suae atque terrore cuncta peregerit."

(4) *mycelu þing ded*: Ro. *in magnificentia*; cf. A^e 129.26–27: "magnifica, quod magnas res efficiat."

(5) *þa hean . . . munte*: Ro. *cedros Libani*; with *hean*, cf. A^e 129.32: "nihil celsius cedris Libani." The explanation of *Libano* is commonplace; cf. the numerous references in the Old Testament.

þa treowa . . . anweald: Although most of the commentators interpret Ro. *cedros* as the proud, only Th. applies it further to their physical dominance (*anweald*); cf. Th. 130.52–53: "*cedros Libani* Assyrios uocauerat propter ingentes corporum formas."

(6) *Drihten . . . onwæstmas*: Not based on Ro. *et comminuet eas tamquam uitulum Libani* but on the reading proposed in Th. 130.48–56: "*uitulum* in hoc loco uoluit dicere pro *uitulamine*. . . *Vitulamina* uero *Libani* dicuntur parua uirgulta. . . ita, inquit, illos sublimes et grandes breui tempore comminuit atque contriuit sicut uitulamina, quae exilitate sui facile conteruntur." Although Jerome, *Comm.*, 202.10, also mentions *uirgulta*, he retains the reading *uitulus*. Br.'s ("Notes," p. 473) emendation of *onwæstmas* to *owæstmas* is supported by *þa owæstmas* immediately following, but two independent occurrences of *onwæstm* (*RitGl* 69.9 and *PsCa[C]* 6.32) argue in favor of retaining the manuscript reading.

swa mycle and swa fægere: Ro. *dilectus*; for a close verbal parallel, see *Bo* 147.20, "swa micla 7 sw[a] fæggra" (no Latin source), referring to God's creatures.

þees deores: Thor. and B-R silently emend the dem. to *þæs*.

(7) *adwæscð*: Ro. *intercidentis*; cf. A^e 130.40–41: "dispergentis et per haec exstinguentis."

(9) With *Ps(P)*'s application of this verse to the psalmist's enemies, cf. A^e 131.51–57: "*Vox Domini* usque *ceruos*. Pro fugientibus Assyriis uoluciter, quos celeres timor fecerat. *Et releuauit condensa*. Dispersis et succisis Assyriis, quorum multitudo instar siluae erat, locum nudauit quem agmine suo occupauerat. *Et in Templo* usque *gloriam*. Cum talia festa pro liberatione tanta celebrantur."

(10) *Drihten us . . . folce*: Ro. *Dominus diluuium inhabitat* (Ga. *D. d. inhabitare facit*); Br. ("Intros.," p. 545 and "Notes," p. 473) emends *folce* to *flode*; Tinkler, *Vocabulary*, p. 82, retains *folce* on the basis of the twelfth-century pseudo-Bede *Commentarius* (625A): "per diluuium, id est, per homines." But a more plausible justification for *folce* is Th.'s interpretation of *diluuium* as the Assyrians; cf. A^e 131.58–63: "Locum in quo fuit *diluuium*, id est agmen Assyriorum. . . habitatur Domino ulciscente, deletis Assyriis."

Psalm 29

INTERPRETATION

Historical, probably in accordance with Introd. 2°. The paraphrase has three parts: (1) vv. 2–6, the psalmist speaking in the present, referring to his liberation in the past; (2) vv. 7–12, the psalmist recounting the circumstances of his liberation (his sin of pride, his rejection by God, God's forgiveness) in a narrative strengthened by the addition of *þa* (vv. 8, 9, 11) and *eft* (v. 9) and by the rendering of Latin fut. vbs. (v. 9) with Old English prets.; and (3) v. 13, the psalmist concluding (*For þam*) that his success and glory should be an occasion to exalt God, not himself. This sequence of themes harmonizes with Th.'s interpretation of the psalm as the story of Ezechias's pride after he had defeated the Assyrians and amassed great wealth (2Par. 32.22–23). Significantly, P renders Ro. *abundantia* (v. 7) with *orsorhnesse*, a word he often employs with unfavorable connotations of false security based on wealth (see Introd. 36, Ps. 48.14), and ends the paraphrase with a promise of humility.

INTRODUCTION

1° *Dauid* . . . *earfoðum*: Cf. idea of Arg. (a): "... sub eius [sc. Ezechias] . . . proinde persona . . . ab infirmitate saluati, et ab hostibus eruti, gratiarum actio praedicatur."

2° *and þæt* . . . *metrumnesse*: Cf. first part of Arg. (a), "Eleuatus Ezechias uictoriae tam gloriosae prouentu aegrotatione correptus est . . .," with *hostibus* identified as the Assyrians, as in the Psalter of Charlemagne (fol. 31v): "ex persona Ezechiae de Asiriis et de infirmitate liberata." The phrasing, however, is modeled on 1°. None of Vi's three variant readings for this clause is preferable to Pa's. Vi's *þe* for Pa *he* would leave the clause without a subject; Vi's *þæt*, although correct if read as subst. (perhaps a deliberate variation from the preceding *þæt ylce*), is not as acceptable as Pa's *þæt ylce*, which reflects P's normal usage for the object of this clause; and Vi's *æt Syrian* for Pa's *æt Assirium* is clearly inferior, probably to be explained either as a phonological corruption of the latter (loss of initial and weakening of final syllable) or as an incorrect identification with *Syria(n)*, 'Syria/the Syrians'.

4° *and þæt* . . . *hæfð*: For Pa *rihtwison (men)*, Vi apparently has [*riht-wis*]*um*, possibly subst. (as suggested by the mid-point punctum that follows it, marking a pause), alternatively a late Old English use of the st. adj. inflection for wk., as in Introd. 30 (Vi).

3° *and eac* . . . *deaðe*: The reference to Christ's liberation from death, Br. ("Intros.," p. 545) attributes to *Explanatio* (625B/C), "Dominus post resurrectionis gloriam Patri gratias agit, quia eum de mundi istius

adversitate liberavit," but more likely it was independently supplied by P as a parallel to *earfoðum/metrumnesse* in 1° and 2°.

PARAPHRASE

(2) *Ic . . . herige*: For *fægnige*, Batley ("Authorship," p. 75, n. 48) suggests a misreading of Ro. *exaltabo* as *exultabo*, but if this were so, *fægnige* should have an obj. corresponding to Ro. *te*; more likely, *þe herige* provides the immediate translation of Ro. *exaltabo te*. With P's two vbs., cf. A^e 133.10: "cum celebrata laudatio mea."

lete . . . fægrian: Ro. *delectasti*; cf. Cass. 256.46: "*Delectasti uero potuit, pro delectare fecisti.*"

(4) *of neolnessum and of helle*: Cf. both Ro. *ab inferis* and Ga. *ab inferno*.

fram þæra geferscipe: With this clarification of Ro. *a descendantibus in lacum*, cf. Cass. 256.71–72: "*Saluatus est . . . ab eorum communione liberatus.*"

(5) *ealle*: With this addition to Ro. *sancti*, cf. A^e 133.22–24: "*Psallite usque eius. . . omnes . . . hortatur.*"

(6) *open wracu*: Ro. *ira*; cf. Th. 133.28: "*Iram ergo malum ultionis appellat*" and *Glosa* 122.6.3: "'*ira*' iusta uindicta intellegitur."

soð lif . . . willan: Ro. *uita in uoluntate eius*; cf. *Brev.* 958B: "ut qui fecerit voluntatem ejus, maneat in aeternum."

(7) The similarities between *Ps(P)*'s and *CP*'s translation of this and the next verse are discussed in Chap. 6, pp. 80–81.

(8) *wlite and mægen*: Ro. *decori meo uirtutem*; cf. Cass. 258.146–47: "*uirtutem sibi ac decorem a Domino praestitum.*"

(10) *hu nyt . . . byrgenne?*: Ro. *quae utilitas in sanguine meo dum descendo in corruptionem*; cf. A^e 134.51–52: "Quae erit utilitas si mortuus fuero et exstinctus corrumpar atque in cinerem redigar et fauillas?"

(12) *witehrægl*: Ro. *saccum*; Gr.'s (p. 187) emendation of *wlitehrægl* is supported by A^e 134.65, "Lugentis habitus," and makes better sense than Thor. and B-R's *hwite hrægl*, as well as requiring less emendation. Arguably, W tried to make sense of an unfamiliar word; likewise at Ps. 34.13.

begyrdst: Ro. *praecinixisti*; this emendation is based on Gr.'s (p. 188) *begyrdst*. Thor.'s *gebyrgdest*, 'you buried', suits neither the Latin nor the context; likewise B-R's *bebyrgdst*, 'you tasted' (?), the manuscript reading.

(13) *min wuldor . . . herige*: Cf. Ga. *ut cantet tibi gloria mea* (Ro. *ut cantem* etc.).

þæt ic ne wurðe gedrefed: Cf. Ro. *et non conpungar*. Wildhagen, *Ps(C)*, edition, p. 64, n. 1, notes a similar translation in *Ps(C)* of Ro. *et*. However, in the latter, *þæt* is followed by an indic. vb. *beom*, indicating a result clause, whereas in *Ps(P)* the subjunctive *ne wurðe* implies a purpose

clause. None of the commentaries have the latter interpretation and the variant *ut* is not attested. By rendering *compungar* with the very words used to translate *factus sum conturbatus* (v. 8), P sets up a comparison between the two situations: now (v. 13) the psalmist will use his glory to praise God and thus avoid humiliation, the same glory that, arrogantly boasted of in vv. 7–8, lead to his humiliation. Cf. A^e 134.69–71: “*Et non compungar pro: non poenitebo, sicut mihi de priore indeuotione prouenit.*”

Psalm 30

INTERPRETATION

Historical, as suggested by geographical references in the addition *her* (v. 5), in the translation of Ro. *loco* by *land* (v. 9), and in the use of the Ga. reading *ciuitate munita* (v. 22); the latter two probably refer to Israel and Jerusalem, respectively. The use of a 1sg. speaker throughout harmonizes with Introd. 1° rather than the pl. subj. of Introd. 2°.

INTRODUCTION

1° *Dauid . . . wæs*: Cf. the idea of Arg. (a) below. B-R’s emendation of *þa* to *þe* is supported by Vi and by other examples in *Ps(P)* of indecl. rel. *þe* governed by postpos. *on* (see Glossary, s.v. *On*). W may have been influenced by the immediately following *þa*.

2° *and eac . . . swa he dyde*: Cf. Arg. (a): “Quibus uerbis pro reditu suo plebs in Babylone captiua Deo supplicet, quaeue mala pertulerit . . . praedicatur.”

4° *and eac . . . on lichaman*: Vi’s *sealm asingð* (the word division of the manuscript) should probably be read as *sealma[s] singð*, as in Pa; the reading **sealm asingð* is unlikely since the vb. *asingan* is not attested in *Ps(P)* and a sg. obj. *sealm*, normal for this interpretation, would in the present context require a defining dem.

3° *and he . . . dydon*: Br., “Intros.,” p. 546, suggests the influence of *Explanatio* 629C, “ad Dominum Christum, de cuius passione et resurrectione totus est psalmus iste cantatus,” but the clause merely parallels 1°. Thor. and B-R’s emendation of *Iudas* to *Iudeas* is hardly necessary; cf. *Iudas* (Introd. 35), ‘the Jews’.

PARAPHRASE

(4) *and on þinum . . . healsige*: With this treatment of Ro. *et propter nomen tuum*, cf. A^e 136.25–26: “Idcirco tibi, non aliis, supplicaui.” B-R’s omission of *and* appears to be an editorial slip.

(5) Judging by Ro. *tu es protector meus Domine, Drihten* belongs to the end of this verse, not the beginning of v. 6, as in Thor. and B-R.

(7) A double translation of Ro. *obseruantes uanitatem*; with the first, *beeodon idelnesse*, cf. A^e 136.33: "uanitati studentibus."

(9) *clemdes*: Ro. *concludisti*; misread by Thor., B-R, and Ta. as *demdes*. Consequently, the emendations suggested in Br. "Notes," p. 474, are unnecessary.

(10) *for þinum yrre*: Ro. *in ira*; cf. Th. 137.14: "Irascente, inquit, te."

(13) *forloren fæt and tobrocen*: Ro. *uas perditum*; cf. A^e 137.65–66: "comparatione uasis fracti."

(14) *swa hwær . . . þæt*: A double translation of Ro. *in eo*, first as modifying Ro. *congregarentur* with the meaning *in eo (loco)*; second as modifying Ro. *consiliati sunt*, with the meaning *in eo (consilio)*. Only the latter occurs in the commentaries, e.g., Th. 137.17–18: "congregati in unum de afflictione mea ac morte cogitabant."

(18) *gedo þæt . . . gesceamige*: Cf. Ga. *ne confundar* (Ro. *non c.*).

(19) *leahtrunga*: See Commentary on Ps. 21.7.

(20) *micel . . . manigfeald*: It is uncertain whether P is using a favored collocation (see Ps. 17.51) or combining Ro. *magna* with He. *multa*.

þa . . . aspringan: Ro. *perfecisti eam*; cf. Aug. 189.20.7–9: "Perfecisti autem hanc dulcedinem . . . non enim subtrahis eis quod usque in finem perseueranter exspectant."

(21) *þu [hi] . . . þrowiað*: A simplification of Ro. *abscondes eos in abditu uultus tui a conturbatione hominum*. Thor. and B-R's addition of *hi* is supported by Ro. *eos*, by the pl. adjs. *hale* and *orsorge*, which suggest a pl. antecedent, and by the vbs. *gehydst* and *gehyldst*, which require an obj. (cf. *þu hi gescyldst* in the next line). For a close verbal parallel, see Bo 104.31–33: "þæt hit mæge hal 7 orsorgh fleogan to his earde, 7 forlætan ælce ðara gedrefednessa ðe hit nu ðrowað" (Boethius IV.1.9: "ut perturbatione depulsa sospes in patriam . . . reuertaris").

wið ælcere tungan leahtrunge: Ro. *a contradictione linguarum*; cf. Aug. 190.21.2: "maledicae linguae," Brev. 965C: "a strepitu malarum linguarum," etc. It is unclear whether *ælcere* is gen. qualifying *tungan* or dat. qualifying *leahtrunge*.

(22) *he swa . . . byrig*: Cf. Ga. *mirificauit misericordiam suam mihi in ciuitate munita* (Ro. *m. m. s. in c. circumstantiae*).

(24) *lufiað and secð*: On this collocation rendering Ro. *requiret*, see Commentary on Ps. 13.3. The form *lufiað* could be a contamination of *lufað* caused by the earlier occurrence in the same verse, but it could also be a late spelling; see Mitchell, *Syntax*, §20.

forgylt be fullan: P incorrectly treats Ro. *abundanter* as modifying Ro. *retribuet* rather than *faciunt*.

Psalm 31

INTERPRETATION

Davidic, as shown by the close agreement in theme and content between Introd. 1° (both parts) and the paraphrase.

INTRODUCTION

1° (i) *David . . . dyde*: Based on the contents of the psalm; see especially vv. 1–2.

2° *and he . . . feondum*: Cf. first part of Arg. (a), “Oratio Ezechiae quia in languorem ob superbiam inciderit,” and, with the reference to God’s mercy, Th.’s prologue, 139.9, “et semper sibi Dei misericordiam necessariam confiteri,” though the clause is modeled on 1°(i).

4° *and swa . . . dyde*: B-R’s addition of *þæt* before *ylce* (based on Vi) is unnecessary; see Commentary on Introd. 28.4°.

1° (ii) *and he . . . witnunga*: For this continuation of the Davidic clause, Br., “Intros.,” p. 546, points to the pseudo-Bede *Explanatio* 641B, “nullus peccatum nisi qui intellexerit, plangit,” but vv. 3–5 of the psalm are as likely a source. The need to use it as the model for 3° explains the location of this clause away from the main Davidic interpretation.

3° *and he . . . menn*: That is, Christ praises such men as do what David failed to do in Introd. 1°(ii).

PARAPHRASE

(1) *þa þe him . . . behelede*: Ro. *quorum remissae sunt iniquitates*. . . Mitchell, *Syntax*, §2199, queries whether the rel. should be read *þe him*, ‘to whom’, or *þe . . . heora*, ‘whose’. But see the next verse, which has essentially the same construction but without *heora*, thus suggesting that *þe him* should also be read here.

(2) *on his mode*: C. and K. Sisam, in *Facsimile*, p. 16, explain *mode* as a mechanical error for *muðe*, but cf. Ga. *in spiritu eius* (Ro. *in ore eius*).

(3) *ic sugode . . . scylda*: Ro. *tacui*; cf. Cass. 277.93: “Quoniam non sum tibi confessus delictum,” etc.

ban . . . mægen: Ro. *ossa*; cf. A^e 140.16: “firmitas corporis,” Cass. 277.92–93: “omnis firmitas mea in infirmitate consenuit,” etc. Apparently *ban* is treated as a collective sg.; cf. Ps. 34.10, and see Mitchell, *Syntax*, §1523.

þa ongan ic clypian: Ro. *dum clamarem*; cf. Mondsee 157: “infirmitate cepi ad dominum clamare.”

(4) *hand . . . yrrre*: Ro. *manus*; cf. Cass 277.110: “Peccatori grauis manus est quae flagellat,” *Glosa* 133.4.2–3: “potestas uindictae in diem iudicii,” etc.

me wære se hrycg forbrocen: Ro. *confringitur spina*. Among the commentaries, only Cass. 277.125–26, “*Spina est enim quae totum corpus erigit atque recontinet*,” interprets Ro. *spina* as ‘spine’ rather than ‘thorn’. On the treatment of Lat. *spina* in other Old English works, see Sauer, *Theodori Capitula*, pp. 457–58.

(5) *min unriht*: Could be either sg. (cf. Ga. *iniustitiam meam*) or pl. (cf. Ro. *iniustitias meas*), though the Introd.’s consistent references to numerous sins suggest the latter.

(6) *For þæm . . . for þæm*: The first *For þæm* is treated here as a conclusion to v. 5, in line with Ro. *pro hac* and the commentators, e.g., Cass. 278.165–66: “*Peracto igitur principio . . . uenit ad conclusionem deprecationis suae*.” The second clause, *for þæm . . . dædum*, is P’s elaboration of Ro. *uerumtamen* intended to make clear that the praying of the first clause would ward off sufferings present and future.

þæt flod . . . [to]weardan: Ro. *in diluuiio aquarum multarum*; cf. Th. 141.50: “*Fluctuantes aquas uocauit uehementia discrimina*” and Jerome, *Comm.*, 203.3–4: “*Sine angustiiis, ait, quae quasi aquis inundantibus comparantur*.” The distinction between *earfopa* present and future seems to be unique to *Ps(P)*. Tinkler’s (*Vocabulary*, p. 82) suggestion of dependence on Cass. is unconvincing. B-R treats the manuscript reading *wæterena* as a dittography of the preceding adj. infl. (*mycel*)-*ena* and emends to *wætera*; however, since it could also be explained as late Old English analogical extension of the wk. gen. pl., it is retained. Br.’s (“Notes,” p. 474) other emendation, *[to]weardan* (not present in B-R), is accepted on the evidence of the same collocation at Ps. 48.14.

(7) *gebeorhstow*: Ro. *refugium*; on this otherwise unattested compound, see Tinkler, *Vocabulary*, p. 59, and Bately, “Authorship,” pp. 82–83, who emphasizes the siege element in the context, which would accord with a historical interpretation.

frefrend: Ro. *exultatio*; cf. Th. 141.54–142.56: “*Optime exultationem suam uocat Deum, qui eum et a grandi maerore liberauerit. . .*” A^c has no comment.

(8) *Pa andswarode . . . cwæð*: An addition, agreeing with the commentaries in attributing to God the words that follow; cf. A^c 142.45: “*Personam respondentis Dei introduxit. . .*”

þe þu onsteppan: Ro. *qua ingredieris*. Thor. also reads *onsteppan*; B-R on *steppan*.

(9) *nis nan andgit*: B-R’s omission of *nan* appears to be an editorial slip.

þu scealt mid . . . geteon: Cf. Ro. variant *constringes* (Ro. *constringe*).

Swa . . . willan: With this elaboration of Ro. *qui non adproximant ad te*, cf. Aug. 224.9.4–5: “*Ergo fac illis, Deus, quod fit equo et mulo, ut poenis eos cogas ferre regimen tuum*” and *Glosa* 134.9.3–8: “*Hoc rogat ecclesia ad deum patrem, ut per frenum praedicationis populum gentilem, quos*

equos nominavit . . . faciat ad se adpropinquare. . . ." The reference to *pinum willan* indicates that the psalmist is once more speaking in his own persona.

Psalm 32

INTERPRETATION

Essentially moral, in accordance with the theme of Introd. 1°(ii), God's generosity to man. The dominance of this moral theme is shown by its application in the remaining three interpretations and by additions such as *gifum* (v. 1), corresponding to *gooda* of Introd. 1°(ii), *swylc* (v. 12), emphasizing the agent of the generosity, and *symle* (v. 18), establishing its unchanging quality. Likewise, the rendering of Latin perf. with Old English pres. vbs. (vv. 13, 20, 22) suggests a moral interpretation applicable to all times.

INTRODUCTION

1° (i) *Dauid . . . rice*: Cf. the idea of Arg. (a): "Post uictoriam de Assyriis carmen triumphale componitur. . . ." For the reference to kingship, see v. 16.

1° (ii) *and eac . . . dyde*: Modeled on 1° (i); cf. also vv. 1–3.

PARAPHRASE

(1) *emnlíce*: Perhaps conveying the force of Ro. *con-laudatio*; cf. Cass. 284.33–34: "*Collaudatio uero multorum ore una laudatio est.*"

(3) *mid heare stemne*: Cf. Ga. *in uociferatione* (Ro. *in iubilatione*).

(4) *word synd swyþe riht*: Thor.'s *rihte* for MS *riht* is unnecessary since the latter is a suffixless neut. pl.

(6) *eall heofona mægn*: Ro. *omnis uirtus eorum*; cf. Th. 145.42: "*Omnis uero uirtus eorum, id est caelorum.*"

(7) *þone garsecg*: Ro. *abyssos*; cf. A^c 145.42–43: "*fluentes natura abyssos . . . terminauit litoribus.*"

(8) *beoð onstýred*: A similar modal modification of Ro. subjunctive *commouebuntur* occurs in Ps(A,B,E,I,J); cf. Moz. *commobebuntur*.

ealle gesceafta: Ro. *uniuersi*; cf. Glosa 137.8.3: "'uniuersi' omnes creaturae."

(10) *þa geþeaht yfelwillendra kynna*: Ro. *consilium*; cf. Cass. 288.196–97: "*Dissipat reuera consilia quae mala uel pessima sunt.*"

(14) *Of his . . . temple*: Here treated as the beginning of a new sentence, in conformity with English Ro. psalters, which begin a new verse with Ro. *de praeparato habitaculo suo*. Thor. and B-R punctuate it as part of the previous clause.

ealre eorðan ymbhwyrft: Ro. *orbem*; cf. Bo 41.20: “ealræ þisse eorðan ym[b]hwyrft” (Boethius II.7.3: “Omnem terrae ambitum”).

(15) As indicated by *ælces synderlice*, P treats Ro. *singillatim* as modifying *corda eorum*, not *finxit* (as in Th. and the orthodox commentators); the same peculiarity occurs in A^e 146.69–70: “*Singillatim* autem, quia discretas, id est proprias, animas singulis dedit”; see De Coninck, *Theodori Mopsuesteni*, p. xxx, n. 167. Likewise, in *heora ealra weorc* (Ga. omits *in* of Ro. *in omnia opera eorum*), *omnia* is incorrectly treated as modifying *eorum/illorum* rather than *opera*; cf. A^e 147.77–78: “nullus impius.”

(16) *his mægenes*: Cf. Ga. *uirtutis* (Ro. *fortitudinis*).

(17) *þi* . . . *tohopa*: B-R’s emendation of *þi* to *He* (rescinded in “Notes,” p. 474) is unnecessary, since *þi* makes good sense either as a connecting adv., ‘therefore’, or as a dem. correl. with *for þæm*, meaning ‘for this reason’. With P’s expansion of Ro. *falsus equus ad salutem*, cf. Bo 63.27–28: “se leasa wena . . . þara dysigena monna” (Boethius III.4.13: “hominum fallax . . . opinio”). Tinkler’s (*Vocabulary*, pp. 44–45) claim for Cassiodorus’s influence is unconvincing.

ðam horse . . . *geborgen*: On this use of past ptc. with dat. obj., see BTS (s.v. *Gebeorgan* I [1]), Wülfing, *Die Syntax*, 1:80, and Mitchell, *Syntax*, §§848–49.

Psalm 33

INTERPRETATION

Probably moral in accordance with Introd. 4° that (uncharacteristically) has David as speaker (see Introd. 23.4°). Thus, the addition *swa he me dyde* (v. 8) implies that David’s deliverance by an angel, which is petitioned for in 1°, has already been effected; while another addition, *gehyre hwat ic secge* (v. 13), presents him as instructing others, as in Introd. 4°. Likewise, the rendering of Ro. *inmittet* and *eripiet* by Old English optative subjunctives *onsende* and *gefriðige* (v. 8) conforms to the theme of every man desiring God’s help.

INTRODUCTION

1° *Dauid* . . . *fultum*: Cf. the idea of Arg. (a): “Ezechias, uicto Assyrio, semper Deum benedicere promittit, et angelum adiutorem sibi precatur immitti. . . .” Contrary to his usual practice, P did not make use of the suitable Davidic matter in the biblical *titulus*.

4° *and he* . . . *dyde*: Cf. final part of Arg. (a): “. . . moxque ad exemplum sui cunctos in Dei laudem prouocat.” The unusual location of this

clause immediately after 1° can be explained by P's use of this one source for both interpretations.

PARAPHRASE

(3) *byð geherod*: Ro. *laudabitur*; Gr.'s (p. 185) emendation, *gehered*, is unnecessary since the manuscript has other instances of confusion between wk. vbs. I and II; see Chap. 5.II.D.d.

þæt; for þy: Probably P's additions to Ro. *audiant, laetentur*, but cf. also Th. 149.8–9: "erant tali nuntio laetaturi."

(7) *clepode*: B-R emends to *cleopode*, but see Chap. 5.I.B.1.c.

(9) *Fandiað nu, þonne ongite ge*: Ro. *gustate et uidete*; cf. A^e 149.34–35, discussed in Chap. 3, p. 38. Thor. and B-R punctuation, *Fandiað nu þonne; ongite ge*, misses the causal connection between the two verbs.

(11) *þa þe . . . good*: Ro. *quirentes autem Dominum non deficient omni bono*. Visser, *Historical Syntax*, 1:76, would identify this as an example of "the anacoluthic subject," but see Mitchell, *Syntax*, §3883.

(13) *Se . . . secge*: Ro. *quis est homo qui uult uitam et cupit uidere dies bonos*; the same modification of an interrogative into a statement and an appeal occurs in A^e 150.50–51: "qui uelit in multa requie bonis a Deo praestitis abunde perfrui, hic percipiet ista quae dico."

(17) *andwlita . . . yrre*: Ro. *uultus*; cf. *Brev.* 977D: "Vultum hic furorem intelligimus."

(21) *ban . . . mægen*: Ro. *ossa*; cf. *Glosa* 144.21.1: "id est uirtutes eorum."

Psalm 34

INTERPRETATION

Probably Davidic, as suggested by the participial phrase at the end of the Introd. (see Commentary on 3°) and by the shared reference to *ungelimp* in the paraphrase (at vv. 15 and 24, as an addition) and Introd. 1°. This word is elaborated in the paraphrase by frequent additions about the psalmist's enemies (see Commentary on *humiliabar* v. 14, *iudica* and *iudicium* vv. 1 and 23, and *uidisti* v. 22) and by the narrative (vv. 11–22) of his struggle against them. These latter verses are skillfully presented by the addition of temporal advs. *þonne* (v. 11), *eft* (vv. 13, 16), *þa* (v. 17); the changing of tense from Latin perf. to Old English pres. (vv. 19, 20, 22); and the qualification of Ro. *confitebor* by the conditional clause *gif . . . alyst* (v. 18).

INTRODUCTION

Br., "Introsd.," p. 547, would attribute the lack of a 2° clause to failure to recognize the name of Jeremiah in the Arg (a); just as likely, however, P preferred to treat the Arg. (a) as exclusively Davidic.

1° *Dauid . . . gearode*: Cf. Arg. (a), “Occasione aerumnarum suarum Dauid hunc psalmum in tempora Ieremiae componit, quaeque pertulerit qualiterue orauerit exponit,” but with the reference to Jeremiah omitted. B-R’s reconstruction of Vi, 7 *þ[æt ylce he eft] fæ[gnode 7 tealde his]*, corresponding to Pa’s text between *yrmda* and *ungelimp*, which he probably modeled on Introd. 39.2°, is hardly acceptable. Its first vb. *fægnode* logically should come after the recounting (*tealde*) of misfortunes, not before; it does not harmonize with the Introd.’s general theme of suffering and despondency; and it has no support in the Latin source. Pa’s text of 1° is free of these defects.

4° *and eac . . . ylcan wilnian*: In Vi, the space corresponding to Pa’s *sealme . . . riht-* hardly seems adequate to contain all of the latter; perhaps Vi omitted *þæt ylce*.

3° [*and*] *eac he witgode . . . oððe wilniende*: I have supplied *and* because of its consistent presence as a connective to the final interpretation in the other Intros. The participial phrase *ma witgiende . . . wilniende* modifies *he witegode*, thus referring to David rather than Christ. It is located at the end of the Introduction in anticipation of the opening verses of the paraphrase, whose harshness it serves to mitigate. For a close parallel in CP, see Chap. 6, III (5).

PARAPHRASE

(1) *De[m] . . . þæm*: Ro. *iudica*; cf. *Glosa* 145.1.11–12: “‘*iudica*’ id est discerne inter me et Iudaeos.” The manuscript reading *deme* shows assimilation or haplography of the final *m* of *dem* with the initial of *me*.

(3) *beluc heora wegas*: Ro. *conclude aduersus eos*; cf. A^e 156.16: “exclude iter et obstrue.”

Ne ondræd þu þe; ic þe gehealde: Probably P’s elaborations of Ro. *salus tua ego sum*.

(4) *þa þa*: Thor. and B-R’s emendation to *þa þe* is not essential, since the “pronoun is occasionally doubled after an already expressed antecedent” (Mitchell, *Syntax*, §2122).

secað . . . fordonne: Ro. *quaerunt animam meam*; cf. Ps. 39.15, “qui quaerant animam meam ut auferant eam,” cited in *Brev.* 979D.

(6) *þystre and slidore*: Ro. *tenebrae et lubricum*; cf. Cass. 307.119: “tenebrosa . . . et lubrica.”

(7) *telledon gryne . . . an gefon*: Ro. *absconderunt mihi interitum laquei sui*; cf. A^e 156.32–33: “tectis me captionibus ut interficerent laqueare uoluerunt me.” Thor. reads *angefon*; B-R emends to *on gefon*.

(8) *Gefo[n]*: B-R’s emendation is supported by the context, a series of Old English optative subjunctives commencing in v. 4, and by the pl. subj. *þa grynu*. Gr. (p. 188) explains the manuscript form as “a mere slip of the

copyist's"; more likely W omitted the final *-n* of *gefon* through haplology (and assimilation) with the initial *h* of *hi* following. Alternatively, *gefo* may be an example of late Old English loss of *n* in subjunctive pl.; see A. H. Marckwardt, "Verb Inflections in Late Old English," in *Philologica: The Malone Anniversary Studies*, ed. Thomas A. Kirby and Henry B. Woolf (Baltimore, 1949), pp. 79–88.

(10) *anwealde*: A common interpretation of Ro. *manu*, though none of the commentaries supply it here.

æt þæm þe hine swencað: Ro. *a rapientibus eum*; cf. A^e 156.47: "Auxit aerumnam suam."

(11) *stældon on me*: Ro. *interrogabant me*; cf. A^e 156.50–51: "Criminabantur . . . specie interrogationis discussionisque."

þæt ic . . . worhte: Ro. *quae ignorabam*; cf. Aug. 312.2.12: "Quod alienum est ab opere, alienum est a conscientia."

(12) *woldon me . . . byð*: Ro. *sterilitatem animae meae*; cf. Th. 157.118–158.132: "In Lege uetere per successionem filiorum mortuorum memoria seruabatur . . . ne obliuione deleteretur eius uocabulum. . . . Meam, inquit, memoriam auferre moliantur."

(13) *lc . . . fæstenne*: Ro. *humiliabam in ieiunio*; cf. the similar phrasing of CP 99.22–23: "he . . . gebigde his mod to untrumra monna diogolnessum" (Gregory 32D: "oculum cordis flectit ad secreta"). For the emendation *witehragl* (B-R retain the manuscript reading, *hwite hragl*) see Commentary on Ps. 29.12.

for þam . . . sende: Ro. *oratio mea in sinu meo conuertebatur*; cf. A^e 158.75–77: "numquam a me promouit oratio mea, adhaesit mihi, aures iudicis non intrauit, mecum atque in sinu meo deuersata est." Gr. (p. 188), following Thor., emends *hi* to *him*, presumably regarding the latter as governed by *to*. But the syntax indicates, and the commentary source suggests, that *to* governs indecl. rel. *þe* and that *hi* is the direct obj. of *sende*. Translate: 'because the judge, to whom I addressed them [sc. the prayers] was unwilling to accept them'. See also Bright, "Text," p. 77.

(14) *þeah, þeah*: Gr. (p. 188) regarded this combination as an error for *þeah þe*; Thor. read it as a dittography and emended accordingly. But *þeah þe* is not recorded in *Ps(P)*, and the sequence of adv. (modifying *lufode* and *tilode*) and conj. (introducing a concessive clause) *þeah* makes perfectly good sense in the present context.

hy lufode . . . cwemanne: Ro. *conplacebam*; cf. A^e 158.78–80: "diligēbam; non solum, inquit, oraui non promerentibus, sed affectu proximorum dilexi, ita ut *complacerem* illis." With the phrasing, cf. CP 147.19–20: "ic wilnige . . . ðæt ic monnum cueme & licige" (Gregory 43D: "placeo").

hy me . . . lufað: Ro. *tamquam lugens et contristatus ita humiliabar*; cf. A^e 158.81–83: "Subauditur: pro illis, in quibus, tamquam in germanis, sic *complacebam*. Nam Symmachus ait: *sicut lugens germanum tristis eram*

capite demisso in terram." This explanation renders unnecessary Si.'s (p. 475) suggested addition of *ne* before *lufað* with the meaning 'as he is whom He does not love'. Instead, translate: 'They made me as sorrowful . . . as a man is [after] him whom he loves'.

(15) *Hy . . . ungelimpe*: Ro. *aduersum me laetati sunt*; with the first clause, cf. *Wife* 21 and 44, "bliþe gebæro," referring to one concealing murderous plans with outwardly cheerful behavior; with the second clause, cf. He. *in infirmitate mea laetabantur*.

ofer me, and ic nyste: Cf. Ga. *super me flagella et ignorauit* (Ro. *in me flagella et ignorauerunt*).

(17) *angan*: Ro. *unicam*; B-R's emendation to *agnan* (subsequently rescinded, "Notes," p. 474) is unnecessary.

(18) *gesamnunge*: Ro. *ecclesia*; P avoids the associations with the Church, favored by the allegorists; likewise, Aug. 318.10.5: "in omni multitudine" and A^e 159.103: "in conuentu coetuque multorum."

(19) *mine fynd*: Cf. the addition *inimici mei* found after Ro. *in me* in some English Ro. psalters and in He.

blissien æfter me: Cf. Ga. *supergaudeant mihi* and He. *laetentur super me* (Ro. *insultent in me*).

wincettað mid . . . him: Ro. *annuebant oculis*; cf. A^e 159.108-9: "Cum in prospectum inimicorum incidero, obliqua significatione oculorum obloquuntur in uisu." The formation in *-ettan* of this otherwise unattested vb. serves to express the frequentative aspect of *annuebant*.

(21) *Hy . . . bysmredon*: Ro. *dilatauerunt in me os suum*; cf. A^e 159.111-12, "Laeti malis meis toto, ut dicitur, ore insultantes loquebantur," and Jerome, *Comm.*, 205.13, "insultauerunt," though the latter refers to those who insulted Christ on the Cross. MS *ealne* is emended by Thor. to *ealle* (presumably qualifying *Hy*), while B-R retains it without comment, apparently reading it as an acc. sg. masc. adj. qualifying *muð*. More likely, the original reading was *ealneþ*, subsequently copied with loss of final *h* through assimilation with the initial of *heora*.

Hit is . . . wilnodon: Ro. *euge euge uiderunt oculi nostri*; cf. Cass. 314.411-12: "bene, bene, uidemus de te quod desiderabamus efficere" and *Glosa* 150.21.4-5: "bene, bene, uidimus quod cupiuimus." None of the commentators, however, treat *uiderunt* as implying necessity.

(22) *hwæt hy doð*: With a similar addition of an obj. for Ro. *uidisti*, cf. Cass. 314.426-27: "Vidisti, hoc est probasti completa, quae contra me praeuideras esse cogitanda."

Ne gepafa . . . leng: Ro. *ne sileas*; cf. A^e 160.115-16: "adiutorium tuum mora ac dilatione ne suspendas" and Cass. 314.430-31: "non differas dare sententiam."

(23) *geseoh hu . . . ehtað*: With this alternative translation of Ro. *intende iudicium meum*, cf. *Glosa* 151.23.2–4: “discerne inter me et Iudaeos” and “quia ipse innocens pendebat.”

(24) *ne gefeon mines ungelimpes*: Ro. *insultent in me* (Ga. *supergau-deant mihi*); cf. A^e 160.125–26: “Super mala mea . . . non laetentur.”

(25) *ne hy cweþan*: Both the position of *ne* and the evidence of Ro. *nec dicant* would suggest that the text should read *ne hy ne cweþan*, as in the next line, though possibly the *ne* before *gefeon* in the preceding clause also covers *cweþan*.

wel la wel: Ro. *euge, euge*; cf. Cass. 315.460: “bene, bene.”

(26) *ægðer endemes*: Ro. *simul*; with P’s addition of *ægðer*, referring to *sceamien* and *ondrædon*, cf. Cass. 316.477–78: “Potest tamen aliquis *erubescere*, et reuerentiam non habere. Hic autem addidit et *reuereantur simul*.”

þa ofersprecan . . . cweðað: Cf. both Ro. *qui magna loquuntur* and the VL/Ga. variants *qui maligna/mala loquuntur*. B-R’s emendation, *oferspræcan* (subst. adj. pl. of *oferspræce*), is unnecessary, as noted by Wildhagen, “Besprechung,” p. 103, since the wk. noun *oferspreca* is attested elsewhere.

(27) *willon me þancian*: Ro. *uolunt*; cf. Cass. 316.501–2: “exultationem suam non in se sed in eius laudibus ponunt” and Aug. 321.16.16–17: “praepara te ad laudandum Deum tota die.”

sibbe wið his ðeow: Cf. VL *pacem seruis* (Ro. *serui eius*).

Psalm 35

INTERPRETATION

Moral, as indicated not only by the absence of any reference to the historical situation outlined in *Introd.* 1°, but also by numerous modifications that give the psalm contemporary applicability. Thus, all of the Latin perf. vbs. of vv. 2–7 are rendered as Old English pres.; in the final verse Ro. *ceciderunt* (the completed punishment of the wicked) is translated as an optative subjunctive; and additions such as *symle* (v. 8) and *him þæt licað* (v. 13) lend a timeless, moral emphasis.

INTRODUCTION

1° *Dauid . . . wæs*: Cf. Arg. (a), “Cum Saulis insidiis urgeretur hunc psalmum cecinit eo praecipue tempore cum eum necare ualens scyphum tantum pro signo fidei hastamque subripuit,” and, for the additional circumstantial details, 1Sm. 26.7. Following Thor., and on the evidence of Vi, *þysne* (the predominant spelling in Pa) is supplied before *fif*.

4° and swa . . . *earfopum*: As pointed out by Br., "Introsd.," p. 548, a similar moral interpretation immediately after the Davidic interpretation occurs in Th.'s prologue, 161.7-9: "de passionibus suis beatus Dauid loquitur, monumentis tradere propter eos quibus erat talis lectio profutura, ut ad imitationis studium prouocentur."

3° and swa . . . *dydon*: Based on 1° with the usual parallels of David to Christ and David's enemies to the Jews. Br. ("Introsd.," p. 548 and "Text," p. 78), however, reads *Judas* as Judas Iscariot and accordingly emends *dydon* to *dyde*. Against this reading are the spelling *Judas* at Introd. 30 for the Jews and *Ps(P)*'s consistent presentation of the Jews as the hostile subject of the 3° clause, whereas Judas's name occurs only once (Introd. 3) and then with its cognomen. Thor. (and Gr., p. 188) retains *dydon* and emends *Judas* to *Iudeas*. Both Pa's *þe* and Vi's *þa* are acceptable as relatives.

PARAPHRASE

(2) *cwyþ on . . . syngian*: Ro. *Dixit iniustus ut delinquat in semetipso*; cf. Th. 161.13: "aestimāt quod in se peccet" and Cass. 318.29-30: "sibi proponit libera uoluntate delinquere."

(4) *he cunne wel don*: Ro. *bene ageret*; cf. *Glosa* 152.4.4-5: "aliud est non posse et aliud nolle."

(6) *mildheort[nēs] . . . rihtwis[nēs]*: Thor. and B-R's emendations are supported by Ro. *miserīcordia* and *ueritas*. The missing abstract suffixes in *-nēs/-nis* could have become confused in W's mind (as he copied) with the *is* immediately following both words. Alternatively, he may have misread in his exemplar the contracted forms, **mildheort* and **rihtwīs*, such as occur in *Ps(C)* Ps. 22.6.

(7) *swa heah*: With a similar supplying of the quality of comparison for Ro. *montes*, cf. A^c 163.34: "alta atque magna."

þa heofonlican muntas: Ro. *montes Dei*; since the psalmist addresses God directly from v. 6 on, referring to him in 3rd pers. would have been awkward, hence the substitution of *heofonlican*. Cf. A^c 163.34: "diuinas uirtutes extulit."

swa deope . . . sæ: Ro. *abyssus multa*; cf. Cass. 320.120-21: "profunditates eius diuinis iudiciis comparando" and A^c as in the previous quotation. Tinkler, *Vocabulary*, p. 58, explains *seo deoposte sæ* as a gloss on *æfgrynde* and refers to Cass. 320.121, "Abyssus enim profunditas aquarum," or Isidore, *Etymologiae*, 12.20.1.

(11) *Læt forð þine mildheortnesse*: With this unusual translation of Ro. *praetende misericordiam tuam*, cf. CP 373.12: "Læt forð ðine willas" (Gregory 95C: "deriventur fontes tui foras. . . Fontes namque foras derivare, est exterius aliis vim praedicationis infundere"). Presumably, W misread the *t* in *læt* as *c*.

(12) *Ne . . . fotum*: Ro. *non ueniat mihi pes superbiae*; cf. A^c 164.68–69: “Pro: non subiciar pedibus superbiorum.”

(13) *under heora fet . . . handa*: Ro. *ibi*; cf. Cass. 323.234–35: “*Ibi, ubi superius dixit, in pede scilicet superbiae.*”

and him þæt licað: In Thor. and B-R’s punctuation, presented as dependent on the clause following, *hy synt aworpene*; here punctuated as coordinate with the preceding clause, *ealle þa . . . wyrčen*. A similar elaboration of *unriht wyrčan* occurs in Ps. 5.7; see Chap. 6, II (1).

þæt hi ne ma<...>: Thor. and B-R’s addition, *ma[gon standan]*, to complete the verse and psalm is plausible, since it would correspond to Ro. *nec potuerunt stare*. In its pres. tense *magon* accords with the moral interpretation of the psalm, and in its indicative mood with both the Ro. and the Old English context, suggesting result rather than purpose.

Psalm 36

INTERPRETATION

Moral, probably in accordance with Introd. 1°, as suggested by close verbal correspondences between the latter and vv. 1–2. P strengthens the moral theme applicable to all periods by rendering Latin subjunctive and perf. vbs. as Old English pres. (vv. 14, 15, 40) and by adding the temporal advs. *æfre*, *næfre* (vv. 21, 25, 28) and *symle* (vv. 32, 37, 38, 39).

INTRODUCTION

1° *Dauid . . . aspringð*: Cf. Arg. (a): “Aedificatur hoc psalmo fides eorum qui prauorum temporali felicitate turbati suas uirtutes intermittunt” and vv. 1–2 of the paraphrase. Br.’s (“Introsd.,” p. 548) suggestion of influence from the *Explanatio* (671C/D) is unnecessary. The omission of final *t* in *þæt* may have resulted from W’s preoccupation with fitting another word into the line. The tense of *aspringð* is out of harmony with the prets. of this clause, perhaps reflecting its current applicability or, alternatively, the influence of Ro. *arescent* (v. 2).

4° *and ælc . . . hine singð*: *Gyt* marks this interpretation as contemporary, in contrast to 1°, which refers only to David’s time. B-R has *him* for MS *hine* (referring to the psalm), without explanation.

PARAPHRASE

(1) *Ne . . . onhyriað*: Ro. *Noli aemulari inter malignantes*; cf. A^c 166.7–12: “Pro: imitari. . . *noli aemulari*, siue mirari eos qui, cum sint mali, tamen in diuitiis sunt et rerum omnium abundantia constituti.” See also Chap. 2, p. 27.

ne eow . . . him: Ro. *neque aemulatus fueris*; cf. A^e 166.2–3: “Quoniam plerique mortalium afflictione proborum et impiorum prosperitate turbantur. . . .”

(2) *forseariað*: Ro. *arescent*. The omission of the subj. is unusual and may be scribal; perhaps W was misled into thinking that *-þe*, the final syllable of *hræþe*, which begins a new line in the manuscript, stood for a pl. rel. subj.

(3) *Ac þu, hopa*: Ro. *spera*. Mitchell, *Syntax*, §906, singles this out as a departure from “the most common pattern” of *ac* + imperative without expressed subj. However, the presence of *þu* here falls outside the terms of his discussion (for a relevant example, see Ps. 3.7) since the paraphrast needed to indicate a switch from 2pl. to sg. subj.

(5) *he þe gededð fultum*: Ro. *ipse faciet*; cf. A^e 167.29: “Et aperte tibi adiutor erit.”

(6) *Swa sweotole swa sunne*: Ro. *tamquam lumen*. With P’s translation of *lumen* by *sunne* and the supplying of the quality of comparison (*sweotole*), cf. Aug. 342.7.4: “lumen dicimus et cum sol oritur, sed nunquam est clarior lux quam medio die” and Jerome, *Comm.*, 206.1–2: “‘iusti fulgebunt ut sol in regno Patris eorum’: et erunt clara omnia.”

(8) *be nanum . . . don*: Ro. *ut nequiter facias*; cf. A^e 167.41: “qui non imitantur plerumque malos.”

(9) *awyrtwalode of eorþan*: Ro. *exterminabuntur*; cf. *Glosa* 156.9.1–2: “de terra uiuentium.”

(10) *Gebid ane lytle hwile*: Ro. *pusillum adhuc*; cf. *Glosa* 156.10.1: “modice expecta.”

(12) *Se synfulla sætað þæs rihtwisan*: Ro. *observabit peccator iustum*; cf. A^e 168.54–55: “si insidiari iusto peccatorem uideas” and Cass. 330.243–44: “quasi de occultis insidiis cum dolore respiciet.”

gristbatað: Ro. *fremet*. Thor. and B-R’s emendation, *gristbitað* (repeated in BTS, s.v. *Gristbitian*), is unnecessary since *gristbatian* is attested elsewhere in Old English and, as noted by Wildhagen, “Besprechung,” p. 103, is frequent in Middle English.

(14) *teoð; bendað*: Ro. *euaginauerunt, tetenderunt*; cf. Th. 168.40–43: “Immutatio temporum facta est. . . . Symmachus dicit: *Gladium euaginant peccatores et intendunt arcum*.”

besyrian: Cf. *decipiant* of VL and most early Ga. psalters (Ro. *deiciant*).

þa unscæðfullan: P’s normal translation of *innocens*, here translating Ro. *rectos*; cf. A^e 168.68–69: “Ideo pauperem, quia facilis est pauperis afflictio.”

(17) *earm . . . mægen*: Ro. *brachia*; cf. A^e 169.78: “eorum potentia” and other commentaries.

(20) With P's translation of Ro. *quoniam* by *þonne* and his addition of temporal *þa*, cf. A^e 169.89–91: “*Et in diebus famis saturabuntur usque mox honorabuntur et exaltabuntur*. Eo, inquit, tempore, quo multo, ut putant, fuerint honore sublimes, uice fumi omnis eorum elatio euanescit et deperit.” B-R's emendation of the manuscript reading *swa ðer* to *swa swa* is unnecessary; see Commentary on Introd. 10.1^o.

(22) *God bletsiað*: Ro. *benedicentes eum*; cf. Th. 169.50–52: “quod dixit *benedicentes ei*, de Deo accipiendum sit, non, sicut quidam opinati sunt, de iusto,” Cass. 333.400–334.401: “qui benedicunt Dominum,” and *Glosa* 157.22.1–2: “qui semper deum laudant.”

beoð . . . yrfeweardas: Cf. Ga. *hereditabunt* (Ro. *possidebunt*).

(24) *gebrysed . . . tobrocen*: Cf. both Ga. *conlidetur* and Ro. *conturbabitur*.

gefehð his . . . upparærð: Ro. *firmit manum eius*; cf. Ga. *subponit manum suam* and Mt. 4.6, *in manibus tollent te*.

(26) *se rihtwisa*: A logical addition, but cf. also Med. addition *iustus* to Ro. *commodat*.

on genihte: With this addition to Ro. *in benedictione*, cf. *Glosa* 58.26.3: “hoc est in habundantia.”

(28) *He witnað . . . forwyrð*: P's choice of *scyldig* to translate Ro. *iniusti*, rather than his normal translation, *unrihtwis*, was probably determined by his wish to avoid repetition of the latter, which immediately follows as a translation of Ro. *impiorum*. With a similar collocation, cf. CP 113.22–23: “se ðe conn wel stræc bion & ahæfen wið ða unryhtwisan & wið ða scyldgan” (Gregory 35D: “qui scit per illam super culpas erigi”).

(31) *ne aslit*: Ro. *non subplantabuntur gressus eius*; cf. Cass. 338.585–87: “*Supplantare . . . Ne possit incedens firmum reperire uestigium*” and A^e 170.128–29: “stabit etiam si impellatur aduersis.”

(32) *hawap*: The manuscript reading *hopap*, retained by Thor. and B-R, does not correspond to Ro. *considerat*, does not suit the context, and does not explain the gen. obj. *þæs rihtwisan*. Sisam's *hogap* (see Br., “Notes,” p. 474) meets the first two requirements, but not the third. Schlutter's *hawap* (Br. *ibid.*) meets all three requirements and could easily have been misread at some stage of copying as *hopap*.

(33) *to þam . . . fordon*: Ro. *nec damnabit eum*; with similar alterations of subj. (from God to the sinner) and tense (from fut. to subjunctive of purpose), cf. Brev. 993A: “Dat iudicium impius, ut pereat iustus.”

and Drihten demð hym bæm: Ro. *eum iudicabitur illi*; with the idea of separate judgements, cf. A^e 171.133–34: “A peccatorum impotentiumque sententia iustum condemnatum separabit Deus,” *Glosa* 159.33.3–4, and Cass. 339.611–13.

(34) *bebodu*: Ro. *uias*; cf. A^e 171.137–38: “ad faciendam uoluntatem ac mandata eius esto semper intentus.”

þu gesyht hwær: Ro. *cum uidebis*; cf. the lemma of A^e 171.141: "*In eo dum depereunt peccatores uidebis*." Thor. and B-R have *gesyht*, but see Chap. 5.I.B.3.g.

(35) *swa swa sum cedertreow*: Cf. Ga. *sicut cedros*; (Ro. *super c.*).

(36) *ic þa . . . com*: Ro. *transiui*; cf. Aug. 378.14.40: "Quid est: *transiui*? Profeci, perueni."

n[e] furpum: the omission of *e* appears to be a scribal slip induced by preoccupation with compressing extra letters into the final line of the page.

(37) *læfð symle . . . him*: Ro. *reliquiae*; cf. A^e 171.151–52, "In prospectat filiorum, cum fuerint nullae impio," which offers support for Thor.'s emendation of the manuscript reading *lærð* to *læfð*, the former possibly resulting from a misreading of an insular *f*.

(38) *mid hyra yrfewardum*: Ro. *reliquiae impiorum*; cf. A^e 171.153–54: "Nullam successionem filiorum relinquentes."

(39) *Ac*: The error of entering an initial capital *Y* instead of *A* may be the result of W's fixing on *s*, the next letter after *c*, and thus mistakenly reading *Ys*.

Psalm 37

INTERPRETATION

Follows Introd. 1°(i), as indicated by the addition *þa . . . þolie* (v. 3) corresponding to *his ungelimp . . . geearnode* of the latter. Likewise, the rendering of Latin perf. by Old English pres. vbs. (see vv. 12, 13, 21) and the addition of the temporal advs. *nu* (vv. 10–12, 18) and *gyt* (v. 20) make the actions of the psalm contemporary with the speaker (a prior state in v. 11 is indicated by *ær* and *geo*), thus harmonizing with the pres. ptcs. *andettende*, *seofigende* of Introd. 1°(i). And just as the latter refers to David's specific *scyld*, so too the paraphrase has sg. *min unriht* (v. 5) for pl. Ro. *iniquitates meae*.

INTRODUCTION

1° *Dauid . . . geendian*: Has two parts: with (i) *Dauid . . . geearnode*, cf. Th.'s prologue, 172.1–2: "Est XXXVII psalmus confessio beati David pro peccato, quod in Bersabee uxorem Vri legitur admisisse" and 173.42–43: "quam quidem tribulationem propter hoc ipsum ei Deus permisit inferri"; with (ii) *and he . . . geendian*, cf. the idea of Arg. (a) below.

2° *and he . . . earfoðum*: Cf. Arg. (a), "Ezechias aegrotans Domino supplicat," though modeled on the second part of 1°.

4° *and eac be ælcum . . . gemetan*: The final vbs. *mænan* and *gemetan* probably parallel the first and second parts, respectively, of 1°.

3° and *eac* . . . *don*: Probably modeled on 2° since the reference to *scyldum* expressed in 1°(i) and implied in 4° would be inappropriate to Christ. Vi's additional phrase after *don*, *on his ea[rfo]ðu[m]*, makes precisely this point by providing an exact verbal parallel to 2°. However, given P's elliptical style in the Intros., and the adequacy of Pa's reading, the latter has been left unemended.

PARAPHRASE

(2) *ne þrea* . . . *yrre*: Ro. *ne in ira tua arguas me*; cf. CP 151.11–12: "hwilum liðelice to ðreatianne; hwilum suiðlice & strælice to ðrafianne" (Gregory 44B: "aliquando leniter arguenda, aliquando autem uehementer increpanda").

(3) *þæt synt* . . . *þolie*: With this interpretation of Ro. *sagittae*, cf. A^e 173.7–174.9: "Pro uehementi et haerenti castigatione, ac si diceret: quoniam ultionum tuarum uerba mihi grauiter insederunt" and other commentaries.

(4) *andweardnesse*: Ro. *uultu*; cf. Cass. 346.156–57, commenting on *facies* (v. 6): "*Facies enim praesentiam designat.*"

sib . . . *rest*: Ro. *pax*; cf. Brev. 994D: "Nullam quietem" and Cass. 345.111: "temperata tranquillitas."

(5) *min unriht* . . . *gehefegode*: Cf. Ga. *supergressae sunt* (Ro. *superposuerunt*). The abrupt switch from sg. *unriht* to pl. *hy* in the same subj. was probably an oversight, caused by rendering Ro. pl. *iniquitates* with sg. *unriht* for interpretative reasons (see "Interpretation") and then neglecting to carry the modification through into the next clause.

(6) *fuledon*: Bately, "Authorship," p. 83, sees it as a deliberate variation to avoid repetition of *rotian*, but cf. also Ga. *corruptae sunt* (Ro. *deteriorauerunt*).

(7) *Ic* . . . *ende*: Cf. Ga. *miser factus sum* (Ro. *miseriis adflictus sum*) and *curuatus sum usque ad finem* (Ro. *turbatus sum usque in finem*).

ic gange inn unrot: Ro. *contristatus ingrediebar*. I follow B-R in omitting the 7 before *unrot*. Its position at the beginning of a line suggests that it may have been inadvertently introduced as W moved from one line to the next.

(8) *For þæm* . . . *for þam*: Since the psalmist's ill health has already been established in v. 4 with exactly the same words, the second clause probably functions here less as an independent statement of information (punctuated thus in B-R) than as an explanation of the first clause. I have treated them as correlative: 'Because all my body is full of carnal desires, there is no health in my flesh'.

eall min . . . *lusta*: Cf. Ga. *lumbi mei impleti sunt inlusionibus* (Ro. *anima mea completa est i.*) and Th. 174.68–69: "nam lumbi adhaerent renibus, in renibus uero concupiscentialis motus nascitur" and other commentaries.

(9) *swiðe geeaðmed*: Cf. Ga. *humiliatus sum nimis* (Ro. h. s. *usque-quaue*). See also Chap. 4, pp. 52–53.

swiþe swiðlice mid ealle mode: Ro. *a gemitu cordis mei*; cf. A^e 175.44: “Augenter pro doloris cumulo.”

(10) *Drihten . . . wilnie*: Cf. Ga. *Domine ante te est omne desiderium meum* (Ro. *et ante* etc.) and A^e 175.48: “Et uota nosti.” As noted by Mitchell, *Syntax*, §360, *eall* could function either as a subst. with defining gen. *hwæs* or as an adv. modifier of *wast*, but since the contextual emphasis is on the psalmist’s dire needs rather than God’s omniscience, the former interpretation seems preferable.

(11) *mægen; strengo; cræft*: Cf. both Ro. *fortitudo* and Ga. *uirtus*. See also Ch. 5, pp. 70–71.

þæt leoht . . . eagen: Ro. *lumen oculorum meorum*. With *leoht* and *scearpnes*, cf. *beorht* and *scearpnes* in CP 67.24–69.4: “Se ðonne bið siwenige se ðe his &git bið to ðon beorhte scinende ðæt he mæge ongietan soðfæstnesse, gif hit ðonne aðistriað ða flæsclican weorc. . . . oððæt sio scearpnes bið gewird ðæs æpples” (Gregory 25A: “Lippus vero est, cujus quidem ingenium ad cognitionem veritatis emicat, sed tamen hoc carnalia opera obscurant . . . etiam acies pupillae vitiatur”). In other words, while retaining a basic perception of truth, souls may lose moral acumen because of habitual sin, a concept that exactly matches *Ps(P)*’s presentation in this psalm of David lamenting the loss of his former moral excellence through his adultery with Bersabee.

þe ic ær hæfde; swa ic hy geo hæfde: P’s additions, in accordance with the theme in Intro. 1° of contemporaneous suffering.

(12) With P’s expansions, *mine magas, gemengde wið mine fynd, þa þe . . . wæs*, cf. A^e 175.56–61: “*Amici mei usque steterunt. . . . hi, quos mihi uel necessitudo uel familiaritas longa coniunxerat, et ipsi in partem meorum hostium transierunt. Et proximi usque steterunt*. Maxima pars fidorum de exercitu, qui aliquando amicorum iungebantur mihi officio <et> filiorum, deserentes me se parato inimicorum numero miscuerunt.”

(13) The clause *and wyrceað woh* (Ro. *et uim faciebant*) is punctuated as coordinate with the clause preceding (Ro. *de longe steterunt* v. 12) and independent of that following (Ro. *qui quaerebant animam meam*), in accordance with Th. 175.74–79: “Interposuit *qui* de familiaritate sermonis hebraici: nam dictorum consequentia cum praecedentibus conexa est. Ad faciliorem uerum intellectum ita legendum est: *et qui iuxta me erant de longe steterunt et uim faciebant, quaerebant animam meam*, praetermissa syllaba *qui*.” Alternatively, as in Thor. and B-R, *And wyrceað woh* could be treated as the opening main clause of v. 13. A likely instance here of *apo koinou* is *seceað* with its two different objs., *mine sawle* preceding and the purpose clause *hu . . . don* following.

(14) *Ic . . . dyde swylce ic hit ne gehyrde*: Ro. *ego autem uelut surdus non audiebam*; with the clarification that the psalmist's behavior was conscious, cf. A^e 176.72–74: “ad tantam animum praeparauī patientiam, quasi ad sensum meum ea quae fiebant uel dicebantur minime peruenirent.”

(15) *ne gehyrð*: The manuscript reading *ne ne* is probably dittographical, the result of moving from one line ending with *ne* to the next line. Thor. and B-R emend silently.

rihtandsware: BT, s.v., defines this otherwise unattested word as ‘an answer that corrects, a reproof, a rebuke’, but the context and the corresponding Ga. *redargutiones* (Ro. *increpationes*) suggest the meaning ‘a suitable reply, a rejoinder’. Cf. also Brev. 996D: “quasi non habens quid pro me respondere deberem.”

(16)–(19) *For þam . . . For þæm . . . For þæm . . . for þæm*: the corresponding Ro. *quoniam . . . , quia . . . , quoniam . . . , quoniam* suggests that in all four instances Old English *for þæm/þam* should be read as introducing statements of fact.

(17) *bæd*: Ro. *dixi*; cf. Th. 176.89: “Haec fuit mea postulatio.” A^e has no comment.

geſægen æfter me: Cf. Ga. *supergaudeant mihi* (Ro. *insultent in me*).

þy læs . . . slidrien: Ro. *dum commouerentur pedes mei in me magna locuti sunt*; cf. Th. 177.92–94: “Et ne, dum ego magnitudine malorum a proposito meo moueor ac deducor, illi possint aduersum me extolli atque gloriari.” [*Un*]gemetlico (Ro. *magna*) is Si.’s (p. 475) emendation; he conjectures that the missing *un-* was absorbed into the final *-an* of the preceding *sprecan*.

(20) [*me*]: Thor.’s addition (silently supplied by B-R) is supported by Ro. *oderunt me*.

(21) *me gylðað yfel mid goode . . . tælað*: Ro. *retribuebant mihi mala pro bonis*. Although P translated the exact same Latin in Ps. 34.12 by *gylðan wið*, emendation is hardly required, since *gylðan mid* is well attested; e.g., *Gen* 44.4, *BenR* 4.19. Gr.’s (p. 188) emendation of *lætað* to *tælað* (he confuses the manuscript form with his proposed emendation) is supported by P’s translation of *deträhere* with *tælan* at Ps. 49.20. Schlutter’s *wlætað* (see Br., “Notes,” p. 474) is an unattested vb. and, on the evidence of an attested compound, *gewlætan*, ‘to debase’, would not provide the right meaning.

(23) *beseoh me to fultume*: Ro. *intende in adiutorium meum*; Wülfing, *Die Syntax*, 2:558, classifies this as an example of the idiom *beseon to*, ‘to look with favor on’, but *to* governs *fultume*, not *me*; see Pss. 29.11 and 34.2.

Psalm 38

INTERPRETATION

Moral, in accordance with Introd. 1°(ii). Thus, modifications in vv. 7 and 12 repeat the condemnation in 1° of those people who busy themselves with material goods. Other indications of a moral concern in the paraphrase are the translation of Ro. *insipienti* (v. 9) by *þam unrihtwisan*, the rendering of perfs. *corripuisti, fecisti* (v. 12) by Old English pres., and of *homo* (vv. 7, 12) by the generalized *ælc man*. Yet a historical, Davidic theme is also present, as indicated by the close verbal agreement between the final part of Introd. 1° and v. 14 on the psalmist's relief from sufferings, and by additions referring to these sufferings (*hit* v. 10, *for þæm* v. 11, *þrowunga* v. 12). This theme is developed in Ps. 39.

INTRODUCTION

Besides the usual 3° (*and eac he witgode be Criste . . . Iudeum*) and 4° (*and eac he witgode þæt . . . sunge*) interpretations, this Introd. has a 1° consisting of three parts, (i) a historical clause, *Dauid . . . Sawle*, with which cf. the first part of Arg. (a): "Argentibus [variant: augentibus] sub Saule moeroribus, hunc psalmum cecinit"; (ii) a moral clause, *on þæm . . . læfað*, cf. Arg. (b), "Aliter, propheta increpat eos qui diuitias habent et nesciunt cui dimittant," and *thesaurizat* (v. 7) for *gaderiað*; (iii) a note on the final verse of the psalm (v. 14), *And eac on . . . ende*, with which Br., "Intros.," p. 550, compares *Explanatio* 686D, "Tertio rogat ut ei delicta noxia dimittantur, quatenus vita ejus prospero fine claudatur." But the note is hardly more than a paraphrase of v. 14, which P may have incorporated here because its theme of liberation from suffering is referred to in Introd. 39. On the evidence of Vi's reading (no longer visible), B-R emends *þys* to *þys[sum]*, but *þys[an]* with weakened inflection is more likely, since it would explain the loss of *-an* in the manuscript as a haplography with the initial *an-* of the following *andweardum*.

4° *and eac he witgode þæt . . . sunge*: The object of *don, þæt ylce*, refers to the action of 1° (i), as indicated by the parallel *swa ylce* of 3°.

PARAPHRASE

(6) . . . *ælces libbendes . . . idelnes*: Ro. *uerumtamen uniuerſa uanitas omnis homo uiuens*, of which the Latin column of the MS has only <...>*tas omnis homo uiuens*. Presumably the preceding folio (now lost) contained the Old English paraphrase of vv. 2–6a and a corresponding Ro. text.

mægen and anwald: With this elaboration of Ro. *homo*, cf. Th. 182.97–99: "Non solum, inquit, in comparationem tui nihil sum ego, sed omnia praesentis uitae negotia grandis uanitas."

(7) *swa beah . . . on him*: Ro. *quamquam in imagine Dei ambulet homo*; cf. Cass. 357.176–79: “Exterior uero homo . . . habet tamen aliquam similitudinem Creatoris.”

beah hit . . . synt: Ro. *tamen uane conturbabiture*. As in Thor. and B-R, *hid* is emended to *hit* on the supposition that W confused the similarly shaped letters *d* and *t* (as in Ps. 11.2); yet the possibility that *t* between vowels was voiced to *d* cannot be ruled out.

hy gaderiað feoh: Ro. *thesaurizat*; cf. Bo 53.29–30: “wilniað . . . feoh gegaderian” (Boethius III.2.8: “qui . . . pecuniae causa petunt”).

(8) *mid þe is eall min æht*: Cf. Ga. *substantia mea apud te est* (Ro. *s. m. tamquam nihil ante te est*).

(10) *ic ongeat . . . geðafodeſt*: Ro. *tu fecisti me*. Cf. Jerome, *Comm.*, 207.1–3: “Ideo patienter fero, quia te scio ad probationem me temptationibus reliquisse.”

(11) *for þam . . . for þæm*: Apparently P’s addition, an explanation of Ro. *amoue a me plagas tuas*, it anticipates Ro. *ego defeci in increpationibus tuis* of the next verse. Thor. omits *for þæm*, and B-R punctuates it as an adv. introducing the next sentence (v. 12); but it makes better sense to read *þæm* as an independent pron., hence ‘(because I am exhausted) on account of them [sc. *witnunga*]’.

(12) *þrowunga*: Ro. *increpationibus*; cf. A^e 183.69–70: “Castigationis tuae, inquit, nimietate conſumor” and Cass. 359.257–58: “necesse erat quemlibet illum deficere, quem manus excelsa percuteret.”

swa tedre: The same basis of comparison with Ro. *sicut araneam* is found in Cass. 360.269–76: “telas quasdam tenuissimas. . . fragilitate humanitatis.”

for þam . . . ymbhogum: Cf. Ga. *uerumtamen uane conturbatur omnis homo* (Ro. *u. uniuerſa uanitas omnis homo uiuens*). Despite the evidence of the corresponding Lat. *uerumtamen*, *for þæm* probably means ‘because’, introducing an explanation of the preceding statement. With P’s additions, cf. A^e 184.76–77: “Qui reus de peccatis circa ſuperuacua occupatur.”

(13) *nifara*: Thor. (p. 442) and Gr. (p. 188) ſuggeſt emending to *ny[d]fara*, ‘one who journeys under compulſion’. But *nifara*, ‘a newcomer, a ſtranger’, accords well with Ga. *aduenā* (Ro. *incola*). See alſo Tinkler, *Vocabulary*, pp. 60–61.

(14) *to ſumre . . . weorulde*: Ro. *ut refrigerer*; cf. Cass. 361.340–42: “hic ſibi petebat dimitti, ut . . . quamdam recreationem ſumeret in praesenti uita.” Keynes and Lapidge, *Alfred the Great*, pp. 34–35, and Frantzen, *King Alfred*, p. 103, call attention to Alfred’s expreſſed deſire in his preface to *Solil* for a place to live “pleaſantly and in tranquility.”

of gewite: Cf. Ga. *abeam* (Ro. *eam*) and Cass. 362.347–48: “Addidit priuſquam ea, id eſt antequam de iſta luce diſcedam.”

þæt ic . . . ſy: Cf. A^e 184.90: “Et amplius non ero. Subauditur: in hac uita.”

Psalm 39

INTERPRETATION

Davidic, as suggested by close verbal similarities between the opening verse and Introd. 1° and by the rendering of Ro. *petram* (v. 3) by words suggestive of royal power, *setl* and *anweald*. The historical theme is reinforced by additions referring to the psalmist's adversities (e.g., *ðeowdomes* [v. 3], *mine fynd* and *ic me . . . ræd* [v. 13], *þonne me . . . becymð* [v. 16]) and to God's help (e.g., *ymbe us gedon* [v. 4], *þe swylc deð* [v. 17]). The qualification of *ðeowdomes* and *hæfnyde* (v. 3) by *ælc* ensures that these are not understood as referring exclusively to the Babylonian Captivity of Introd. 2°.

INTRODUCTION

1° *Dauid . . . anbidode*: Cf. Arg. (c): "Aliter, qui in xxxviii. psalmo dixit, Quae est exspectatio mea? Nonne Dominus? nunc in xxxix. dicit, Exspectans exspectaui Dominum, et respexit me. . ."

2° *and eac . . . dyde*: Cf. Arg. (a), "Populus de Babylone reuersus Domino gratias agit," with the added contrast from 1° between a former state of need and a later state of fulfilment.

4° *and swa . . . byð*: Unusual in echoing the phrasing of both 1° and 2°.

3° *þe him Iudeas dydon*: Thor. emends *him* to *hine*, but occurrences in other Intros. (e.g., 30.3°, 31.1°) invariably have *him*, a *datiuus (in)commodus*.

PARAPHRASE

(2) *Næs . . . fultumes*: see Introd. 1° and Commentary thereon; for the idea of waiting long for God's help, see A^c 184.3–5: "*Exspectans exspectaui et respexit me. . .* Perseuerantiam longanimitatis usum esse dicit se." BTS (s.v. *Nawiht* II) suggests reading *nauht on* for *on nauht* of the manuscript, but the latter with *nauht* modifying *idlum anbidde* (rather than *næs*) gives the proper rhetorical effect since *anbidde* (Ro. *exspectans*) is the key word of this verse and of Introd. 1° (which provides the interpretation of the paraphrase).

(3) *ælcra yrmða*: Ro. *miseriae*; such pl. forms of *ælc* are rare; see Karl Jost, *Wulfstanstudien*, Schweizer anglistische Arbeiten 23 (Bern, 1950), p. 165.

of þam drosnum . . . hæfnyde: Ro. *de luto fecis*; cf. A^c 185.10–11: "Pro imo caeno. Per haec uero squalorem captiuitatis ostendit."

swiðe heanne . . . anweald: Ro. *petram*; cf. A^c 185.12–13: "Pro loco munitissimo ac edito et immobili." *Anweald* may refer to David's restoration to power.

(4) *þæt is . . . Gode*: Ro. *hymnum Deo nostro*; cf. A^e 185.18: "Pro carmine laudes Dei continente." Wülfing, *Die Syntax*, 1:130, interprets *þæt is lofsang* as a parenthetical explanation of *sang*, and *urum Gode* as a *dativus commodus* dependent on *lofsang*. But, since *hymnum Deo nostro* is appositional with the immediately preceding Ro. *canticum nouum*, presumably *þæt is . . . Gode* is appositional with *sang*, and *urum Gode* is dat. indirect obj. of *sende*.

geseoð hu . . . gedon: Ro. *uidebunt*; cf. A^e 185.19–20: "Et admiratione rerum circa nos gestarum in tuum cultum migrabunt alienigenae."

(6) *þine gedohtas . . . seo*: Ro. *cogitationibus tuis non est quis similis tibi*; cf. A^e 185.29–31: "Contemplatio operum tuorum . . . nullum tibi patitur adaequari."

(7) *ofrunga and oflata[n] nane*: Ro. *sacrificium et oblationem*; the restored -n was probably lost through assimilation with the initial of *nane*, the latter word (acc. sg. fem.) qualifying both nouns and located after them to highlight their alliteration. Thor. and B-R do not emend.

hyrsumnesse þu . . . ofrunga: Ro. *corpus autem perfecisti mihi*; cf. A^e 185.41–42, "Pro uictimis solam oboedientiam postulasti," where Th. 185.3 has simply "*Aures autem posuit pro oboedientia*."

to syllanne: Although occasional examples of *to* + uninfl. infin. are attested in late Old English, Thor. and B-R's word division *to syllan*, *ne . . .* does not make good syntactical sense, since there is no following verb or clause for *ne* to modify.

þa þa ic hy næfde: *Hy* refers to *ælmesan*. Apparently P's qualification of Ro. *holocausta etiam pro delicto non postulasti*; cf. a similar concern in his paraphrase of Ps. 40.2 (see Commentary).

(8) *Ic eom . . . cume*: Ro. *ecce uenio*; cf. Cass. 366.182–83: "*Ecce, statim significat, celeritatem promittens*."

On forewardre . . . oþrum: Ro. *in capite libri scriptum est de me*; cf. Cass. 367.188–92: "In libro isto psalmorum. . . in codicibus sacris" and Aug. 436.14.5.

(9) *þæt ic sceolde . . . don*: Cf. both Ga. *ut facerem* and Ro. *ut faciam*. *ic hæfde . . . heortan*: Ro. *uolui et legem tuam in medio cordis mei*; cf. A^e 186.52–53: "Decreui etiam ut memor essem tuorum iugiter mandatorum."

(10) *Ic cyðe*: Cf. Th. 186.7: "*Annuntiaui . . . pro annuntiabo*." *ac bebeode . . . symle*: With this expansion of Ro. *non prohibebo*, cf. A^e 186.56–57: "nota ea facere et auribus omnium insinuare curabo."

(13) *þær[a] nis nan rim*: Although *þær* would make sense, emendation is supported by Ro. *quorum non est numerus*.

Mine fynd: With this clarification of the subj. of Ro. *multiplicati sunt*, cf. A^e 187.73–74: "Affligentium me multiplex numerus infinitus est."

to *þam . . . ræd*: With this elaboration of Ro. *dereliquit*, cf. A^e 187.75–76: “Turbatus [et] aduersis usum paene prudentiae ac rationis amisi.” Thor. and B-R silently emend *næne* to *nænne*.

(14) *me arige*: (Ro. *ut eripias me*) Thor.’s emendation of *gearige*; B-R has Thor.’s (p. 442) alternative emendation [*me*] *gearige*, though Bright subsequently rescinded it, “Text,” p. 78. Of the two, *me arige* is better since it requires less emendation, could easily have had its pron. miscopied as *ge* under the influence of *ari-ge*, and has an exact correspondence in *me arie* (v. 18).

ne lata þu: Cf. VL *intende* (Ro. *respice*).

(15) *and hy . . . afyrranne*: Ro. *ut auferant eam*; cf. A^e 187.79–80: “isti, qui me moliuntur interficere.” The awkward shift from rel. *þa þe* of the previous clause to independent pron. *hy* of the same subj. may have resulted from a misreading of Ro. *ut* as *et*.

ondræden; *unnon*: Cf. Ga. *reuereantur* (Ro. *erubescant*) and *uolunt* (Ro. *cogitant*), respectively.

(16) *þa þe . . . well*: Ro. *qui dicunt mihi euge euge*; cf. A^e 187.85–88: “Ita illis eueniat, quibus gaudium mea aduersa faciebant. . . . Qui in uocem laetitiae meis aduersis erumpunt.” B-R’s interrogatory punctuation, *Is þæt la well?*, is not supported by Ro. or the commentaries.

(17) *hopiað*: Ro. *diligunt*; cf. A^e 187.91–92: “Optant ut per te solum conferatur salus.”

(18) *friðiend*; *gescyldend*: Cf. both Ro. *liberator* and Ga. *protector*.

Drihten, min God: Cf. both Ro. *Domine* and Ga. *Deus meus*.

þæt þu me arie: This addition of an obj. for *ne yld* (Ro. *ne tardaueris*) repeats verbally the prayer of v. 14; cf. A^e 187.96–97: “Adiutorium tuum, quia ipse mihi semper auxiliatus es, nulla dilatione suspende.”

Psalm 40

INTERPRETATION

Davidic, as described in Introd. 1°(ii). Thus, the latter’s theme of David discovering (false) friends as well as enemies is clarified in v. 10, and its *ungelimpe* corresponds to the addition *ungelimpes* in v. 12. A striking feature of the paraphrase is its presentation of vv. 6–9 as a dramatic narrative with the addition of temporal advs. *þonne* (vv. 7, 8, 12) and *nu* (v. 11), and vivid sarcastic speech. Although heavily dependent on its individual comments, P did not follow A^e in regarding the psalm as exclusively about Ezechias.

INTRODUCTION

1° *Dauid . . . ungelimpe* has two parts: (i) *Dauid . . . Gode*, cf. the idea of the first part of Arg. (a), "Infirmetas et curatio praedicatur Ezechiae . . .," and Introd. 39 for the contrast between the two states; and (ii) *and he . . . ungelimpe*, cf. the idea of the second part of Arg. (a): "... et quod occasione languoris latentes inimici detecti sunt insultando, quodque ipsa aegrotatio in deuotionem eius profecerit." Pa's *eft* is superior to Vi's *eac* (perhaps a misplacing of the *eac* missing from Vi's next interpretation) since the general theme of the Introd. is the contrast between previous suffering and present relief; cf. *ærest* and *eft* in 4°.

PARAPHRASE

(2) *and him . . . earfoðu*: P's addition to a literal translation of Ro. *Beatus qui intellegit super egenum et pauperem*. The underlying idea, that inability to do good works can be compensated for by good will, is found also in *Bo*, both ultimately deriving from Augustine's *Enchiridion*; see Chap. 6, p. 85. It is unclear whether *earfoðu* is a (later) fem. sg. form (see Cpb §648.4), as suggested by its vb. *licað*, or a neut. pl. as in other occurrences of this word in *Ps(P)*; see also Commentary on Ps. 16.4.

on swylcum . . . becymð: Ro. *in die mala*; not Judgement Day, as in the orthodox commentaries; cf. A^e 188.10: "in tempore, inquit, discriminum suorum."

(3) With the Old English pres. vbs. *gehylt*, *geliffæst*, *gedeð*, *sylð*, where the Ro. has the optative subjunctives *conseruet*, *uiuificet*, *faciat*, *emundet*, *tradat*, cf. A^e 188.16–189.18: "faciet honorari. *Et non tradat*. . . Id est, pro: *non tradet*; more suo commutat tempora."

gedeð hine . . . eorðan; feonda: Cf. Ga. *beatum faciat eum in terra* (Ro. *b. f. et emundet in terra animam eius*) and *inimicorum* (Ro. sg. *inimici*), respectively.

han[da and an]weald: Ro. *manus*; cf. A^e 189.18–19: "Non . . . patietur . . . arbitrio eorum potestatique permitti." Br.'s emendation ("Notes," p. 474) is supported by the evidence of *hand* and *anweald* translating *dextera* at Ps. 44.5 and by the likelihood that when copying his exemplar W confused *han-* (of *hand*) with *an-* (of *anweald*). This explanation would be even more likely if his exemplar had short lines, such as those of the Paris Psalter, with *han-* and *an-* both ending adjacent lines. Scragg, "Initial H," p. 181, accepts the manuscript reading and reads *hanweald* as an example of inorganic *h*.

(4) *he onwent . . . trymðe*: Ro. *uersasti in infirmitate eius*; cf. A^e 189.26–27: "tam aduersae quam restitutae ualetudinis."

(6) *Mine . . . him*: Ro. *inimici mei dixerunt mala mihi*; cf. A^e 189.34–35: “*inimicis meis fui gaudio qui loquebantur id quod eorum uota conceperant.*”

Hwonne ær: Ro. *quando*. On this collocation, see Mitchell, *Syntax*, §2778, n. 125.

(7) *And þeah hy þæs lyste, þeah*: Apparently P’s addition to smooth the abrupt change of circumstances from the psalmist’s enemies wishing him dead (v. 6) to visiting him on his sickbed. With *and þeah*, cf. Ga. *et si* (Ro. *et*).

hy eodon . . . sar: Very loosely related to the corresponding Ro. Cf. A^e 190.39–44: “*Et ingrediebantur ut uiderent*. Pro: *uisitare iacentem*; id est: *quilibet inimicorum*. *Vane locutum est cor eorum*. Fictis uerbis simulabant [consolabant] consolationem. *Congregauerunt iniquitatem sibi*. Optime de se meriti optarent interitum. Amicorum ergo [in] *iniquitatem* uocat uota factorum.”

(8) *þonne hy . . . læðdon*: With this elaboration of Ro. *susurrabant*, cf. A^e 190.48: “*Quia palam obloqui regi non poterant. . .*”

Ealle mine . . . me yfeles (1°): Perhaps the two Old English vbs. reflect the influence of both A^e 190.51, which contains the variant *congregabant* (*mala mihi*) in its lemma, and the corresponding Ro. *cogitabant* (*mala mihi*). Although *Ealle mine fynd* could be read as the obj. of *hy gegaderodon*, more likely *hy* is recapitulative, since the corresponding Ro. *omnes inimici mei* is nom. pl.

and spræcon me yfeles: An odd clause, since it merely duplicates the idea of the clause following, though less accurately in relation to the corresponding Ro. *uerbum iniquum mandauerunt aduersum me*, and has the otherwise unattested usage of *spræcon* apparently taking a gen. obj. Possibly it is a compound dittography of *spræcon* and *me yfeles* from the immediately following and preceding clauses, caused by misreading an exemplar with short lines like those of the Paris Psalter.

(9) *Nis . . . untrymnesse*: This interpretation of Ro. *numquid qui dormit non adiciet ut resurgat*, which is not found in the commentaries, was probably inspired by the Arg. (a); see Commentary on Introd. 1°(ii). Given the immediate context of the psalmist’s enemies accusing him of pretending to be ill, *eade* makes better rhetorical sense as the adv. modifier of *mæg arisan* than *rest* (as in Thor. and B-R).

(10) *Ge furðon . . . him*: With this addition, Ro. *homo pacis meae* (OE *þe ic betst truwode*) is linked to the enemies of the previous verses; cf. A^e 190.56–58: “*hi qui amicitias ante praetenderent non dissimiles ab inimicis meis exstiterunt.*”

(11) *to þam . . . lean*: With this purpose clause, cf. VL *ut* (Ro. *et retribuam* and A^e 191.68–69: “*ut persequar infideles.*” The added obj., *þæs lean*, ‘these recompenses’, is presumably an ironic reference to the

treatment that the psalmist received from his so-called friends. B-R's *þæs*, with no macron of length over *æ*, indicates that he misread it as gen. sg. of *se* instead of late Old English acc. pl. neut. of *þes*.

(12) *Ponne . . . gif*: Ro. *in hoc cognoui quoniam uoluisti me quia*; cf. A^c 191.70–73: “Haec mihi erit maxima probatio quod sub tuae prouidentiae defensione consistam, si me non patiaris talia sustinere . . . prouidentiae tuae me cura respiciat.”

(14) *sy swa*: Ro. *fiat, fiat*; cf. Jerome, *Comm.*, 208.7: “Pro ‘fiat, fiat,’ in hebraeo scribitur ‘amen, amen’ ” and *Solil* 14.7: “si hit swa” (Augustine, *Soliloquia*, 11.10: “Amen, Amen”); cf. also *Solil* 1.25: “sie swa!” (no Lat.).

Psalm 41

INTERPRETATION

Davidic, probably in accordance with Introd. 1°, as implied by the 1sg. narrative throughout. Additions referring to the speaker's sufferings (*werig* v. 2, *witu* v. 8, *yrmdum* v. 9) and the rendering of Ro. *ingrediar* (v. 5) by *ic sceolde cuman . . . to and þyder ic sceal cuman* (implying that the speaker is at a distance) imply the state of exile described in Introd. 1°.

INTRODUCTION

1° *Dauid . . . wræcside*: Cf. the idea of Arg. (a): “Populus in Babylone captiuus patriae memor orat.”

4° *and eac . . . towearðan*: To explain the extra matter not found in the usual mechanical application, Br., “Introsd.” p. 551, refers to *Explanatio* 701D/702A, “In secunda loquitur animae suae, dicens eam in hoc saeculo non debere turbari,” but the clause is modeled on the contrast between *eðle* and *wræcside* of 1°. The additions *þe* and *wære*, supplied from Vi, are supported by other examples of *þæra þe* followed by a subjunctive vb. of indirect statement, e.g., Introsd. 37, 38.

PARAPHRASE

(2) All of the commentators speak of the hart's thirst, but P's additional mention of his weariness (OE *werig*) may anticipate references to the soul's sadness later in the psalm, e.g., in vv. 6, 12.

(3) *Eala Dryhten*: With this addition to Ro. *quando*, cf. Cass. 381.67–69: “Quando autem, cum pondere pronuntiandum est; ut grauis ei uideatur esse dilatio.”

(4) *þonne is gehyrde mine [fynd] cweþan*: Ro. *dum dicitur mihi*. Si.'s (p. 475) emendation, supported by the paraphrase of vv. 10–11, where the very same question is attributed to *mine fynd*; cf. also A^c 192.23: “hostium

insultatio." B-R emends *mine* to *to me* (alternatively, proposes *mine sawle*). But the resulting acc. and inf., *þonne ic gehyrde to me cweþan*, although literally close to the corresponding Ro. *dum dicitur mihi*, leaves the subj. unexpressed and consequently is not in keeping with P's expository style. Gr. (p. 188) keeps *mine*, interpreting it as an absolute use of the pron.

þin God . . . hopast?: Ro. *Deus*; cf. A^e 192.25–26: "ubi est Deus in quo gloriari et confidere solebas?"

(5) *gemunde ic . . . gyfa*: Ro. *haec recordatus sum*; cf. A^e 192.27–28: "Cum ista scilicet audiens meminissem status prioris." Gr. (p. 188) rejects Thor. and B-R's addition of *ic*, but the fact that *gemunde* is not coordinated with a preceding vb. and subj. suggests that the addition is required; moreover, *gemunde* comes at the end of a line, a likely location for scribal omission of a following *ic*.

gestaðelode on . . . hus: With these renderings of Ro. *effudi* and *ingrediar*, cf. A^e 192.34–38: "Ad impetrandi autem facilitatem proficit enumeratio tantarum causarum . . . quia ideo desideraret reuersionem."

mid mycelre wynsumnesse stemne: On the evidence of Ro. *in uoce exultationis*, OE *stemne* is treated as dat., governing *wynsumnesse* in the gen.

(6) *hwi gedrefe gyt me?:* It is not clear why P should here translate Ro. *conturbas* with a pres. subjunctive vb. and without a defining pron. since in v. 12 he translates the same Lat. predictably with indic. *gedrefst þu*. Perhaps the implication of the subjunctive is that the psalmist feels that he has no good reason to be troubled since according to the previous verse all is well, whereas in v. 12 he knows better. Alternatively, if *ge* were supplied after *gedrefe* (arguably lost through haplography), it would provide a pron. subj. referring to *sawl and mod* and harmonize with *gedrefe* as a contracted pl. indic.

(7) *Wið me sylfne*: Cf. Ga. *ad me ipsum* (Ro. *a me i*).

(8) *wæterædra (þæt ys, þin yrre)*: Ro. *cataractarum*; cf. A^e 193.58: "Bene enim iram Dei cataractas uocat."

Eall heah . . . to me: Ro. *omnia excelsa tua*; cf. *Glosa* 178.8.11–12: "'fluctus' persecutiones et tribulationes ecclesiae." B-R and Gr.'s (p. 188) emendation of *hefug* to *hefig* is unnecessary, since *hefug* is attested in early West Saxon, e.g., CP 285.1; see Sweet's ed., 2:486, and Cpb. §643.5(a), n. 1.

(9) With the additions *cuman to . . . yrmðum* and *þæt we . . . sang* as elaborations of Ro. *mandauit* and *declarauit*, respectively, cf. A^e 193.68–74: "*In die mandauit Dominus usque eius. . . illo per diem de mea absolute iubente, consecuta statim nox me faciet pro reddenda libertate [uel liberatione] gratulari. . . Apud <me> oratio Deo usque mei. . . habui apud me studium supplicandi tibi*"; with the specific obj. of *singan*, cf. Ga. *canticum eius* (Ro. *declarauit*). The abrupt introduction of a 1pl. subj. of *singan* and an obj. for *bebead* has no parallel in the commentaries; perhaps P is thinking of the Jewish people liberated from the Babylonian Captivity.

(10) *mysceað*: Ro. *adfligit*. Although this vb. is otherwise unattested in its simplex form, Gr.'s (p. 188) emendation to *hysceað* is unnecessary; cf. *gemyscan* glossing *deformare* in *AldMV* 5.1.

(11) The addition *huru swiðost* highlights *þonne hy cweðað . . . God?* (Ro. *dum dicitur . . . Deus tuus*) as the most reprehensible of the enemies' actions; cf. A^c 193.82–83: "*Vbi est Deus tuus? Moueat ergo te, etsi non infelicitas mea, saltem contumelia tua.*"

Psalm 42

INTERPRETATION

Davidic, in accordance with Introd. 1°, as suggested by the close agreement between v. 1 of the paraphrase and the latter. Additions of *þinum* (v. 4) and *þu eart* (v. 5) strengthen the theme of personal appeal expressed by *healsode* of Introd. 1°. Likewise, the addition *lætst þu* (v. 2) and the interpretation of Ro. *introibo* (v. 4) as an action dependent on God's intervention emphasize the urgency of the appeal.

INTRODUCTION

1° *Dauíd . . . heoldon*: Cf. the paraphrase of the opening words of v. 1, *Dem . . . folce* (Ro. *Iudica me Deus et discerne causam meam de gente non sancta*). Vi's *[feowert]igan* (B-R's reconstruction) is an unusual form, but for another example in the *890-Chronicle*, see Cpb §694.

2° *and he . . . don*: Cf. Arg. (a), "Populus, ut supra" [sc. Arg. (a) of Ps. 41], though modeled on the present Introd. 1°.

PARAPHRASE

(3) *þa me geogeara læddon*: As in Thor. and Gr. (p. 188), who emend *þa þe* to *þa me*, where B-R retains *þa þe* and adds after it *me*. On the strength of Ro. *ipsa me deduxerunt*, Gr. reads *þa* as an independent rather than a rel. pron., but this interpretation would disrupt the close syntactical relationship (principal and purpose clause) between the preceding and following clauses.

geogeara læddon . . . nu gyt gelædan: With a similar temporal contrast between Ro. *deduxerunt* and *adduxerunt*, cf. Aug. 476.4.15–16: "Emittet lucem suam et ueritatem suam; quia ipsa iam nos deduxerunt."

(5) *for þam . . . for þam*: The shift of person from *hine* in one clause to *þu* in the other, both referring to the same subject, suggests that they are not correlative. Ro. has only *quoniam* corresponding to the first *for þam*.

ic hine gyt andette: Cf. Ga. *adhuc confitebor illi* (Ro. om. *adhuc*).

Psalm 43

INTERPRETATION

Historical, as presented in Introd. 1°(iii), which contrasts God's providential care of the psalmist's ancestors with his apparent disregard for the present generation. Besides an explicit reference to this theme in *swa ylce . . . wære* (v. 5), the paraphrase adds temporal advs. to emphasize that God's favors belong to the past, *þa* (vv. 4, 9), *geo* (v. 10). In contrast, *þeah* (v. 10) with temporal *nu* (repeated in vv. 11, 25) introduces the present unfavorable situation. The additions *geþafodeſt* (vv. 12, 19) and *woldeſt* (v. 20) indicate that God consciously permitted these misfortunes, while their agent, the psalmist's enemies, is brought into greater prominence by the additions *oprum þeodum* (v. 9) and *him* (v. 12). References to *heora foregengena* and *ure foregengan* (vv. 2, 3), the Jewish settlers of the Promised Land, and *ðas eorðan* (v. 4), the psalmist's country, provide a historical setting, while the addition of temporal *þa* (vv. 4, 9) and the rendering of Ro. pres. and fut. vbs. with Old English prets. (vv. 4–7, 9, etc.) reinforce the historical narrative. Nevertheless, the paraphrase could apply to either David or the Maccabees.

INTRODUCTION

1° *Dauid . . . dyde*: Has three parts. (i) *Dauid . . . earfoþa*, cf. the idea of Arg (a): "Machabaeorum pressuras propheta supplicationesque commemorat." (ii) *and myngode . . . gehet*, cf. the opening three vv. of the psalm (esp. v. 2) and Mondsee 194, "Supplicatio profetae in qua commemorauit praestita beneficia antiqua populo," though neither refers to God's promise. The abrupt introduction of *he* (referring to God) with no identifying antecedent, conveys the erroneous impression that David gave the gifts and is stylistically uncharacteristic; perhaps (*to*) *Gode* in part (i) was lost after *earfoþa* through haplography with *myn-gode*. (Vi's reading, with *he* omitted, is even less satisfactory.) (iii) *and eac . . . dyde*, cf. vv. 10, 23–24 of the psalm. This part provides the idea for the remaining clauses of the Introd. (they refer to it as *þæt ylce*), which probably explains its location immediately before them.

2° *and eac . . . kynge*: Cf. Arg. (a) above and, for the historical details, A^c 195.4–7: "in dicionem uenire regis Antiochi . . . emersit tandem Mathathias . . . Machabeorum pater; in quorum tempora hoc carmen format, afflictiones eorum enumerans."

PARAPHRASE

(3) *plantode and tydrede*: Ro. *plantasti*; cf. Cass. 393.68–70: "*Plantati plane, qui processu dierum munere Domini clementis iugibus augebantur.*"

ure forengan: The same historical interpretation of Ro. *eos* as the Jewish people about to settle the Promised Land occurs in A^e 195.14–15: “*ingressu terrae repromissionis effecta erant*” and Cass. 393.66–68: “*Ex euntibus enim Amorrhæis, uel ceteris de propriis terris, Hebraei in eorum sedibus leguntur esse plantati.*” The manuscript reading *forengena* is probably a dittography.

swencst: B-R’s emendation (following Thor.’s suggestion), which provides an exact translation of Ro. *adflixisti*. Tinkler, *Vocabulary*, p. 32, explains *stencst* of the manuscript as influenced by *disperdidit* of the preceding Lat. clause, but more likely it is a simple copying error; cf. *stide* for *swide* at Ps. 39.3. Thor.’s retention of the manuscript reading, although offering an attractive contextual translation of Ro. *adflixisti*, would conflict with the logical sequence of events, since *stencst* would be expected to follow, not precede, *awurpe*; moreover, this translation has no support among the commentaries.

(4) *Ne geeodon . . . gehædon*: Ro. *non enim in gladio suo possidebunt terram et brachium eorum non saluabit eos*; cf. A^e 195.23–24: “*Nec terram repromissionis patres nostri ceperunt possederuntque iure bellorum.*” *Hy* is acc. sg. fem. obj., standing for *eorðan*.

for þam . . . beonne: Perhaps an effort to combine Ro. *conplacuit tibi in illis* (with *illis* read as subj. of an impers. vb.—a reading expressly rejected by Cass. 393.89–90) and Ga. *conplacuisti in eis*. The idea of God being pleased to dwell among the psalmist’s ancestors is apparently unique to *Ps(P)*.

(5) *swa ylce . . . wære*: With this addition, cf. A^e 195.31–32: “*Tu es ipse rex usque meus. Nunc quoque ipse tu Deus meus es, qui haec illo tempore praestitisti.*”

(6) *b[e]purscon . . . awindwedan*: Ro. *uentilauimus*; cf. Cass. 394.114: “*paleas sequestrat a frugibus.*”

(9) *we þa . . . geherede*: Ro. *in Deo laudabimur* rendered both actively and passively.

(10) *mid us . . . dydest*: Ro. *non egredieris Deus in uirtutibus nostris*; cf. A^e 196.53–55: “*Pro copiis militaribus, sicut hodie uirtutem regis appellare solemus exercitum. Neque enim te ducem nostrum ut olim sentimus in bellis, non in nobis propugnans.*” By using the military expression *ne fare on fyrd*, P conveys that God does not show solidarity with the psalmist and his people. See R. P. Abels, *Lordship and Military Obligation in Anglo-Saxon England* (Berkeley, Calif., 1988), pp. 12–13.

(11) *us forsewenran . . . fynd*: Ro. *prae inimicis nostris*; cf. A^e 196.57–58: “*Graui nos pudore operuisti, quos toties passus es ab hostibus superari.*”

þa þe us hatiað: Cf. Ga. omission of *eos* in Ro. *eos qui nos oderunt*.

him sylfum gehrespað: Ro. *diripiebant sibi*. Although *gehrespan* is otherwise unattested, the noun *gehresp*, ‘plundering’, and Germanic cognates (see Holthausen, *Wörterbuch*, p. 173) suggest the meanings ‘to plunder, to

tear', either of which would suit here. *Him sylfum* is probably a *dativus commodus* 'for themselves'; see Wülfing, *Die Syntax*, 1:121. Alternatively, it could mean 'by themselves', that is, relying on their own strength.

(12) *Pu us . . . metsianne*: Wülfing, *Die Syntax*, 1:124, suggests that *us* is the acc. obj. of *metsianne*, but the resulting translation, 'You allowed them to provision us', contradicts both the Ro. *dedisti nos tamquam oues escarum* and *Ps(P)*'s context of the Jews suffering at the hands of Gentiles. More likely, *us* is the acc. obj. of *geþafodest*, hence translate: 'You allowed us to provide food for them', i.e., you allowed us to become fodder for them, like sheep. See further Morgan Callaway, *The Infinitive in Anglo-Saxon* (Washington, D.C., 1913), pp. 143, 312, and Mitchell, *Syntax*, §1083. Lack of evidence for *metsian* taking a dat. obj. prompts Hallander, *Old English Verbs*, p. 189, n. 1, to query whether MS *hi* (for *him*) is not an error for acc. *hi*.

(13) The choice of *bebohtest* and *bewrixledest* rather than a form of *sellan* implies some kind of exchange, despite Ro. *sine pretio*; see also Bately, "Authorship," pp. 81–82 and n. 79. Also unusual in this context is the translation of Ro. *multitudo*, 'a great price', by *folc*; cf. Mondsee 196: "non fuit multitudo . . . pauci erant."

mid us ne gehwyrðest: Cf. Ga. *in commutationibus nostris* (Ro. *in c. eorum*).

(14) *to hleahþre . . . forsewennesse*: Cf. VL (and Ro. variant) *derisum et contemptum* (Ro. *derisu et contemptu*).

(15) *to ealdspræce . . . bysmer*: Ro. *in similitudinem gentibus*; cf. A^e 196.71–73: "in opprobrii parabolam uersi sumus, ad omnem infelicitatis commemorationem ut nostrum occurrat exemplum."

(16) *beforan me and ongean me*: Cf. both VL *ante me* and Ro. *contra me*.

(18) Cf. a similar paraphrase in A^e 197.84–89: "*Haec omnia uenerunt usque te. Apta uox Machabaeis, qui inter magna pericula positi zelum tamen Legis habuerunt. . . . Neque offensi tantis malis aliquando de obseruanda Lege contempsimus.*"

(19) *pu geþafodest þæt ure stæpas wendon*: Ro. *declinasti*; cf. A^e 197.90: "Ea nos afflictione passus es uexari."

(21) As suggested by the subjunctive *wræce* of v. 22, the two conditional clauses here are hypothetical and imply that the Jews did not commit these offenses. Consequently, they did not deserve the punishments that they received, outlined in vv. 10–20.

(22) *snædincgsceapum*: Hall, *Dictionary*, s.v., defines this otherwise unattested translation of Ro. *oues occisionis* as 'sheep for slaughter', but BT gives 'sheep for eating' (cf. v. 12).

(25) *synt nu . . . gelæd*: Ro. *humiliata est in puluere*; cf. A^e 198.118–19: "Vsque ad solum inclinati sumus."

Psalm 44

INTERPRETATION

Unusual in presenting David, not as narrating events of his own time, but as prophesying about Christ and the Church. The interpretation is mystical, a celebration of Christ the King and his bride, the Queen (the Church), from whose union comes a spiritual progeny of just souls, Apostles, etc.; cf. *Glosa* 188.1.9–11: “Iste psalmus cantatur de sponso et sponsa, de rege et plebe; sponsus et sponsa Christus et ecclesia, rex et plebs ipse Christus et sua plebs.” The complexities inherent in a mystical interpretation are managed by explanatory glosses inserted after the literal translation. These glosses reflect the orthodox interpretations found in Cass., Aug., and *Glosa*. Structurally, the paraphrase reflects the divisions and subjects proposed in the Introd.: (1) God the Father announcing the Incarnation of his Son (v. 2); (2) David describing the Son (vv. 3–10); (3) David (in the persona of God, as suggested by *min dohtor* v. 11) addressing the Church (vv. 11–15a); (4) David addressing Christ as head of the Church (vv. 15b–18).

INTRODUCTION

The Introd. does not follow the usual three- or fourfold scheme, probably because there was no Arg. (a) on which to build one.

1° *Dauid . . . eorðan*: No obvious single source; Br., “Introsd.,” p. 553, points to *Explanatio* 714B: “Coelestibus epulis propheta saginatus. . . Prima pars . . . continet laudes, id est Domini Salvatoris. . . In secunda . . . praedicatur Ecclesia” (= Cass. 403.24–33). Thor. and B-R’s emendation of *ealre* to *ealle* is unnecessary since *geond* occasionally governs a dat.; see BTS s.v. *Geond* B. Vi’s [*on þis*]ne (Pa *on þissum*) is probably an error, a mechanical repetition of the acc. dem. usual in this clause, rather than an acc. after *on*. Given the uncertainty of Vi’s reading ([*ofer*]dru[ncen]?) and the occurrence of *oferdrencte* in *Ps(P)* at Ps. 35.9, B-R’s emendation, *oferdrenct*, has been retained. Note also that W ended a line with *oferdren-*, so he may have forgotten the final *ct* as he moved to the next line.

Sona . . . cwæð: Cf. *Brev.* 1013C: “Initiatur ergo a voce paterna” and *Glosa* 188.2.3: “uox paterna sonat.” Although *acennesse* could mean either the generation of the Son by the Father or the Son’s birth as man, the defining *Cristes* and the reference in the paraphrase to preaching the Gospel suggest the latter; cf. *Explanatio* 714B: “praeconia se Dominicae incarnationis eructare promittit” and Cass. 403.25–26.

PARAPHRASE

(2) *good Godes bearn*: With this explanation of *good word* (Ro. *uerbum bonum*), cf. Cass. 403.50: “*Verbum bonum, Filium Dei dicit.*” On

the expression *Godes bearn* for Christ, see Hilding Bäck, *The Synonyms for "Child," "Boy," "Girl" in Old English: An Etymological Semasiological Investigation*, Lund Studies in English 2 (Lund, 1934), pp. 14–15.

ic befæste anweald: Ro. *dico*; cf. P's similar paraphrase of Ps. 8.8.

Crist se . . . geworht: Ro. *calamus scribae*; cf. *Glosa* 189.2.32: "scriba ipse Christus est" and *Brev.* 1013C: "Verbum per quod facta sunt omnia."

(3) *Geondgotene synt . . . gyfe*: Ro. *diffusa est gratia in labiis tuis*; cf. A^e 199.33–34: "labia tua gratia diuina impleuit." Thor. and B-R's emendation, *wefle]ras*, is supported by Ro. *labiis*.

þe gebletsode God: The emendation of *he* to *þe* (pers. pron.) is supported by Ro. *benedixit te Deus* and the likelihood of a copyist's error of *h* for *þ*. Thor. and B-R retain the manuscript reading.

(4) *ofer þin peoh*: Cf. Ga. *super femur tuum* (Ro. *circa femur*).

Þæt ys . . . sweord: Wichmann, "König Aelfred's Übertragung," p. 84, points to a similar interpretation of Ro. *gladium* in CP 433.11–13: "Ðonne mon hæfð his sweord be his ðio, ðonne mon temeð his unaliefde lustas mid ðæm wordum ðære halgan lare" (Gregory 114B: "Ensis enim super femur ponitur, quando acumine sanctae praedicationis prava suggestio carnis edomatur").

(5) *Geheald . . . fægernesse*: An interpretation of Ro. *speciem tuam et pulchritudinem tuam intende* not found in the commentaries, which reject any syntactical relationship between *intende* and the accs. *speciem* and *pulchritudinem* and interpret this vb. to mean 'look upon, go forth'. For an interpretation of *intende* somewhat similar to Ps(P)'s treatment, see Eva Odelman, "Note sur l'emploi du verbe 'intendere' dans le psaume XLIV de la Vulgate," *Revue Bénédictine* 89 (1979): 303–5.

For þinre soðfæstnesse . . . ryhtwisnesse: In B-R this phrase is punctuated to modify the previous clause, whereas the punctuation here reflects that of English Ro. psalters, whose corresponding text, *propter ueritatem et mansuetudinem et iustitiam*, begins a new verse and probably a new sentence. P did not translate Ro. *mansuetudinem*, perhaps because it did not harmonize with the martial imagery of the context.

seo swypre . . . to þæm: Ro. *dextera tua*; cf. Cass. 406.155: "Dextera tua potentiam Verbi significat," *Brev.* 1015B: "Potentia, sive virtus," and *Glosa* 191.5.11: "potestas tua."

(6) With P's combining of the beginning (Ro. *sagittae tuae acutae*) and the end (Ro. *in corda inimicorum regis*) of the verse into a single syntactical unit, and his locating of the middle part (Ro. *populi sub te cadent*) at the end, cf. A^e 200.74–75: "*Populi sub te cadent* interpositum est propter metrum." With the omission of a translation of Ro. *potentissime* (after *acutae*), cf. a similar omission in Ga.

þinra feonda: Ro. *inimicorum regis*; cf. the lemma of A^e 200.69–70: "*in cordibus inimicorum tuorum*."

oppe an . . . helle: Ro. *populi sub te cadent*; cf. A^e 200.79–81: “ut uidelicet ostenderet alios Verbi potentia morientes, alios uero imperio eius colla subdentes et regnum ei deberi certissimum confitentes.” P exploits the double meaning of *gefeallað*: in the first alternative, it means ‘they will apply themselves’ (BTS s.v. *Gefeallan* I,4); in the second, ‘they will fall’.

(7) *seo gerecð . . . wite*: With this expansion of Ro. *uirga recta*, cf. A^e 200.86–87: “Sic quippe directum probatur imperium laudanda diligere et odisse damnanda.”

(8) *ofer ealle opre menn*: Ro. *prae consortibus tuis*; cf. Cass. 408.232: “prae filiis hominum dicit.”

(9) *dropiað*: Perhaps supplied independently, but cf. *Brev.* 1016A: “defluxerunt haec a vestimentis ejus.”

elpanbænenum husum: Cf. Ga. *a domibus eburneis* (Ro. *a gradibus e.*).

(9)–(10) *husum on þæm . . . þinre weorðunga*: cf. Ga. *domibus eburneis ex quibus delectauerunt te filiae regum in honore tuo* and P’s gloss, in which *domibus* is interpreted as ‘hearts’ and *filiae* as ‘the souls of just men, which dwell in the houses’, which together suggest the following translation: ‘houses, in which the daughters of the kings show love for you, who [sc. daughters] dwell there out of love for you and out of veneration for you’.

(10) *þa þær . . . weorðunga*: With this expansion of Ro. *filiae regum*, cf. Mondsee 200: “Domus . . . quae inhabitaculum reginarum est” and A^e 201.101–2: “ad eius honorem et complacentiam construentur.”

þa wyrtegemang . . . Cristes: With this gloss on the spices of v. 9, cf. Cass. 408.241–42: “Saepe diximus species terrenarum rerum indicia nobis caelestium demonstrare uirtutum.”

þæt hrægl . . . lichaman: With this gloss on Ro. *a uestimentis*, cf. Cass. 408.246–47: “Sanctum Domini corpus quoddam deitatis fuisse cognoscitur uestimentum” and A^e 200.92: “Vestimentum hic corpus appellat.”

þa elpanbænenan . . . heortan: With this gloss on Ga. *a domibus eburneis*, cf. Aug. 510.23.5–6: “Magnas domos . . . corda sanctorum.”

þara kyninga . . . sawla: Cf. Mondsee 200: “Filiae regum sunt diuersarum gentium animae credentes in xpo” and, for similar phrasing, *CP* 217.22–23: “Hwæt elles getacnað ðæt weobud buton ryhtwisra monna sawla?” (Gregory 60B: “Quid vero accipimus altare Dei, nisi animam justi?”).

mid golde getu[n]code: Ro. *in uestitu deaurato*; this emendation of MS *getucode* is based on Ferdinand Holthausen’s proposed *getunecode*, “Wortdeutungen,” *Indogermanische Forschungen* 48 (1930): 254–67, at p. 263 (no. 69), but employing a syncopated form; see also Tinkler, *Vocabulary*, p. 24. BTS (s.v. *Getucian*), Thor., and B-R retain *getucode*, proposing for it the meaning ‘to work (metal)’; but not only is this meaning unattested, it

would be inappropriate to the subject *cwen* and would not account for *in uestitu*.

mid ælcere . . . gegyred: Ro. *circumamicta uarietate*; cf. A^e 201.112: "nimis pretiosa est."

þæt ys, eall Cristnu gesamnung: An explanation of Ro. *regina*; cf. *Glosa* 192.10.8: "Regina ecclesia est." Wichmann, "König Aelfred's Übertragung," p. 84, notes a similar interpretation in *CP*; see Chap. 6, p. 90.

(11) *dohtor (þæt ys, seo gesamnung Cristnes folces)*: Ro. *filia*; cf. Cass. 410.330–31: "*Filiam uero merito propheta uocat Ecclesiam; quia eius praedicationibus sanctis genitus est populus christianus.*"

forġit and . . . undeawas: Ro. *obliuiscere populum tuum*; cf. Cass. 410.337–411.339: "desere et a tuis animis aliena effice conuenticula paganorum" and *Brev.* 1017A: "Consortia daemoniorum, vel vitia, et peccata." *Yfelwillende menn* may have been supplied as a contrast to *rihtwisra manna* (v. 10).

þæt hus . . . Deofol: Ro. *domum patris tui*; cf. Cass. 411.339–43: "*Domum . . . quae contra Ecclesiam Christi nequissimis incolis gaudet. . . Patris tui, diabolus dicit,*" Aug. 513.25.31–32, and *Glosa* 193.11.6–7.

(12) *gebide þe . . . hine*: With this elaboration of Ro. *adorabunt eum*, cf. *Brev.* 1017B: "Quem nunc, relictis simulacris, excolis et adoras."

(13) *þære welegan byrig Tyrig*: Ro. *Tyri*; cf. A^e 201.130, "Tyrus illa ditissima," although this epithet for the city was commonplace; see Bately, *Orosius*, 69.14–15: "Tirus . . . þa welegan."

mid gyfum . . . geearnungum: Ro. *in muneribus; filiae* (v. 10) has already been identified with the souls of the just, and *gewelgoda* echoes *welegan*. With *goodum geearnungum*, cf. Cass. 412.382–83: "Ecclesiae, quando eleemosynas pia uoluntate distribuunt" and Aug. 514.28.13–14.

weorðiað þe: Ro. *uultum tuum deprecabuntur*; cf. A^e 201.132–202.135: "Te quoque ob honorem illius nobiles quique suscipient . . . a regibus conspiciamus honorari."

(14) *habbað him þæt to mæstum gylpe*: Ro. *omnis gloria eius*. It is not clear whether *him* is a refl. dat. of *habbað* or a *datiuus commodus* of *to mæstum gylpe*; see Wülfing, *Die Syntax*, 1:125 (§78). None of the commentaries offer *Ps(P)*'s interpretation that other people will want to join the company of the king's daughters (the Church).

(15) Wichmann's ("König Aelfred's Übertragung," p. 80) description of *utan* as pleonastic is mistaken, since it serves as a contrast to *inne* of the previous clause; cf. Aug. 515.29.15–16: "Extrinsecus non solum uestis est aurea et uaria, sed intus pulchram nouit."

mid eallum . . . manna: Ro. *in fimbriis aureis circumamicta uarietate*; cf. *Glosa* 193.15.2: "illi . . . uarietate uirtutum repleti sunt" and Cass. 412.408–11: "in fine tota perfectio est. . . *Circumamicta uero uarietate dicit propter uarias uirtutes fidelium.*"

Eala kynincg: Ro. *regi*; cf. A^e 202.157: "o rex."

þære seo nyhste: Ro. *proxima eius*; Ps(P) agrees with A^e 202.155–56 in interpreting *eius* (OE *þære*) as the queen and *proximae* as those related to her in virtue: "Quaecumque affinitate uirtutum *reginae* tuae, id est ecclesiae, *proximae* esse curauerint."

(16) *þæt synt . . . unwillum*: This explanation of Ro. *uirgines et proximae eius* of the preceding verse as a company comprising virgins, penitents, and those who have been cleansed of their sins (willingly or unwillingly) has no parallel in the commentaries. An exact correspondence is found in a Middle Irish (tenth-century) eschatological work, *Fís Adomnáin*, which describes the classes of souls who will be saved by crossing a bridge from Hell to Heaven. First come the perfectly righteous classes of virgins (*aós oighi*) and committed penitents (*aos aithrige leri*); then the imperfectly righteous, those whom necessity compeled to do God's will at first (compare OE *heora unwillum*), but who subsequently converted to a willing service (compare OE *heora willum*). For the text and translation of *Fís Adomnáin*, see Joseph Vendryes, "Aislingthi Adhamnáin d'après le texte du manuscrit de Paris," *Revue celtique* 30 (1909): 349–83, at pp. 371–73 (§23); see also D. N. Dumville, "Towards an Interpretation of *Fís Adamnán*," *Studia Celtica* 12/13 (1977/78): 62–77, esp. pp. 71–74.

(17) *bearn (þæt . . . witgum)*: Ro. *fili*; cf. *Solil* 62.2–3: "ðam apostolum. . . Oððe þam hehfederum. Oððe þam witgum" (no corresponding Latin) and Eucherius 92: "Id est, quod temporum successione sint redditus pro patriarchis uel prophetis apostoli."

Psalm 45

INTERPRETATION

Historical, as suggested by the introduction in v. 4 of a new subject not found in the Ro., the psalmist's enemies (*ure fynd, kynincgas*). Other modifications throughout the paraphrase sharpen the theme of conflict between these gentile adversaries and the Jewish people: they are described as more terrified than the Jews (v. 4), as less fortunate (v. 7), and as dominated by, rather than glorifying, God (v. 11); and the two groups are distinguished by clarificatory pronouns (see vv. 4, 7, 10). Yet these modifications are so generalized that the paraphrase could equally suit Introd. 1° or 2°.

INTRODUCTION

1° *Dauid . . . earfoðum*: Cf. the idea of gratitude for liberation in Arg. (a) and in v. 2 of the paraphrase.

2° and eac . . . cyng: Cf. Arg. (a): "Ex persona canitur duarum trium, pro liberatione sua gratias agentium, quando Phaceas filius Romeliae et Rasin rex Syriae Achaz regem et Hierosolyma uolentes expugnare non ualuerunt, sed ipsi potius sunt ab Assyriorum rege conquassati." But, as noted by Br., "Introsds.," p. 554, *Ps(P)*'s account contains two items of information found together only in Theodore's original Greek commentary: the names of the Two Tribes, Juda and Benjamin, and two explanations of why God delivered them, viz., out of compassion for Jerusalem and because of the merits of Achaz's ancestors. Since these two items are not present in *A^e*'s corresponding account (203.2–10), presumably they derive from a part of Julian's Latin commentary now lost. Other details not in Arg. (a) but present in *A^e* (and presumably Julian) are the prophetic attribution (cf. *A^e* 203.2: "Praecinuntur hoc carmine"); the emphatic denial that Achaz deserved God's favor (*A^e* 203.7–8: "non Achaz merito"); and references to the siege (*A^e* 203.7: "obseditionem soluit"), to devastation (*A^e* 203.9: "tantae uastationis"), and to the expulsion, rather than the crushing, of the enemy (*A^e* 203.4–6: "contra quos . . . irrui Assyriorum rex").

B-R's addition of *beoð* after the predicate *Twa Scira*, to serve as a linking verb with subj., *þa men*, is unsatisfactory both as regards tense (pres. instead of pret. in a historical interpretation) and usage (*P*'s usual formula of identification is *þe X hatte*; see Bately "Authorship," pp. 91–92 and n. 144). On this evidence the present edition supplies *hatte*. B-R's emendation of *herunge* to *hereunge* gives an otherwise unattested form, whereas *herfegJunge* of the present edition is supported by the fragment *-regu-* in Vi, and could easily have lost its *-eg-* through haplography. In support of emending *Sacces* (uncritically accepted by Thor., B-R, and Ölbrich, *Laut- und Flexionlehre*, p. 111) to *Facces* is the corresponding Lat. *Phacee* and the likelihood that a copyist misread initial *f* as *s*. Ölbrich (*Laut- und Flexionlehre*, pp. 116–17) explains gen. sg. *Rasses* (cf. Lat. *Rassin*) as "Ausfall einer Silbe im Wortinnern," but substitution of the native *-es* inflection for final *-in* is also possible. B-R's reconstruction of Vi *þ[æs Godes]*, corresponding to Pa *Godes*, is too tentative; the surviving *þ* may well belong with a preceding noun corresponding to Pa's *þæs cynincges*.

4° and eac . . . gearod: For the contrast between *ærest* and *eft*, see Introd. 40.4°. This motif is repeated in the corresponding clause of Introsds. 46, 47, 50.

PARAPHRASE

(2) *Dryhten ys ure gebeorh*: Cf. Moz. *Deus nostrum refugium* (Ro. *Deus noster refugium*) and Glosa 194.2.2–3: "nam nostrum refugium in deum sit."

(4) *Ure . . . to us*: With this addition of subject, cf. A^e 203.20–26: “subito apparuerunt hostes. . . ut repentina irruptione ambitum terroris exprimeret.”

þæt us . . . cwacode: A peculiar treatment of Ro. *sonauerunt et turbatae sunt aquae eius*, in which P interprets *aquae eius* as referring to *terra* of v. 3. For *cwacode*, Thor. has *cracode*, which is also favored by BTS (s.v. *Cracian*). But *cwacode* makes perfectly good sense; cf. also Aug. 522.7.28–29: “et factus est magnus terrae motus cum motu aquae.”

hy wæron . . . we: With this alternative translation of Ro. *turbatae sunt*, cf. A^e 203.26: “Deo imminente agmina turbabuntur hostilia.”

þa upahafenan kynincgas swa þær muntas: Ro. *montes*; cf. A^e 203.19: “Reges qui eminent exercitui” and *Glosa* 195.4.3: “Potentes saeculi.” The manuscript reading *upahafenas*, probably the result of scribal confusion with the *-as* inflection of the immediately following noun *kynincgas*, is emended to *upahafenan*, as in Thor. and B-R who, however, treat *up* as a separate word. In an effort to make sense of the unfamiliar *swa þær*, B-R emends to *swa þa*; but see Commentary on Introd. 10.1^o.

(5) *Pa wæs geblissod . . . hy geclæsnod*: Ro. *fluminis impetus laetificat ciuitatem Dei*. A similar literal interpretation, with the same identification of *ciuitatem Dei* as Jerusalem, and the same elaboration of *fluminis impetus* as the advent of torrential showers that cleanse that city, occurs in an early-eighth-century psalter commentary from Northumbria ed. Mc Namara, *Glossa in Psalmos*, 102.5.6: “in solempnitate semptimbris concuinatur urbs a multis et plateae eius equorum stercore; et dehinc pluiae magnae fiunt et de monte Sion torrens erumpit qui mundat ciuitatem.” The ultimate source of this comment is Adomnan’s *De Locis Sanctis* I.i.8–10; see McNamara, *ibid.*, pp. 55–56.

his templ inon þære byrig: Ro. *tabernaculum suum*; cf. A^e 204.35–36: “tabernaculum autem Dei ipsam ciuitatem dicit.”

(6) *For þam . . . midle*: Ro. *Deus in medio eius non commouebitur*; cf. A^e 204.37–41: “id est: ciuitatis eius. . . in medio ipsius habitans . . . uniuersas eius partes de hostium oppugnationibus liberauit.”

(7) *gehwyrfed wæs . . . wyrstan*: None of the extant commentaries offer this interpretation of Ro. *mota est terra*. The references to the psalmist’s home and people suggest the influence of historical Theodorean interpretation, though the relevant section of A^e (204.48–50) offers no parallel. For the comparison with the enemy, see the present “Interpretation.”

(10) With P’s additions of the personal prons. *us*, *ure*, *ura*, *heora*, cf. Arg. (a): “ex persona canitur duarum tribuum” and A^e 204.58–59: “regionem nostram.”

Pa . . . witgan: Apparently P’s addition, to mark the change of speaker from psalmist to God.

(11) *me nu . . . upahæfen*: Ro. *exaltabor in gentibus et exaltabor in terra*; cf. A^e 205.69–71: “Apud gentes ultionis terrore excelsus apparebo, apud terram repromissionis danda salute magnificus.”

Psalm 46

INTERPRETATION

Historical, as suggested by its theme of the subjugation of the Gentiles, elaborated in vv. 2, 4, and 10 with matter from Theodore. However, unlike the latter, it does not attribute their subjugation to the Machabees but to God (see vv. 2, 10), which suggests an interpretation in accordance with Introd. 1°. But, as with Ps. 45, the paraphrase could equally well apply to Introd. 2°.

INTRODUCTION

1° *Dauid . . . gebrytte*: Combines matter from the psalm (the exhortation to praise God, vv. 2, 7–8) with the idea of Arg. (a): “Machabaeorum personae carmen hoc quasi triumphale praecinitur, quoniam, uictis gentibus uel Iudaeis praeuaricatoribus. . .” Vi’s addition of *he* as subject of *lærde* is acceptable but not essential.

PARAPHRASE

(2) *Wepað . . . ofercumen*: Distinguishes two different subjects, the enemies of the Jews lamenting their defeat (Ro. *omnes gentes plaudite*) and the Jews rejoicing at this defeat (Ro. *iubilare Deo in uoce exultationis*). With this unusual distinction, cf. A^e 205.6–10: “Tam Antiochi auxiliares quam finitimae Palaestinis gentes fuerunt superatae. . . *Iubilationem* dicit uictoris exercitus conclamationem.” Thor. apparently misread *heofað* of the manuscript as *heowað*.

(4) As indicated by the addition of *ure* to *folc* and *orlega* to *þeoda*, P distinguishes between Ro. *populos* (the psalmist’s fellow countrymen who had sided with the enemy) and Ro. *gentes* (the foreign enemy defeated by the psalmist’s army). Cf. A^e 205.17–18: “*Subiecit* usque *nobis*. Praeuaricatores Iudaeos. *Et gentes* usque *nostris*. Antiochi copias.”

(10) *beoð him underðyðde*: With this addition to Ro. *conuenerunt cum Deo*, cf. A^e 206.39–42: “Indicat multos post experimentum tantae potentiae ad cultum Dei Abrahae conuolasse.”

he oferswiðde: The subject of this addition may have been suggested by Ga. *Dei* (Ro. *dii*); with the vb., cf. v. 2: “ure God eow hæfð ofercumen.”

swa þas godas: Ro. *dii*. P’s use of *þas* here arguably refers to *oðre godas* (v. 3), though the form could be another instance of W’s mishandling of the unfamiliar early West Saxon usage, *swa þærþer* (see Commentary on Introd. 10.1°).

Psalm 47

INTERPRETATION

Historical, in accordance with Introd. 1°, as suggested by close agreement with the latter in contents (see below) and phrasing (e.g., *hrædllice* vv. 7, 8, *gemyclad* v. 11). The historical context is elaborated by identifying the psalmist with his people and their city Jerusalem, and by the addition of personal pronouns *ure* (vv. 2, 3), *ge* (v. 5), and *eowrum* (v. 14) and of references to Jerusalem, *þære byrig* (vv. 4, 13), *þone weall Hierusalem* (v. 13). The addition of *wundru* (vv. 6, 13) and its use as a translation of *uirtus* (vv. 9, 14) suggest physical manifestations of God's power in accordance with Introd. 1°.

INTRODUCTION

1° *Dauid . . . kyningas*: Cf. the present paraphrase, especially vv. 5–8 and 9 (for the temporal distinction between *þa* and *ær*). The verbal similarity of *he oferswiðde swa ofermode kyningas* with *he oferswiðde þa strangan kynincgas . . . upahæfene* of Ps. 46.10 suggests a deliberate comparison of the two paraphrases. Br.'s ("Intros.," p. 555) suggestion that P did not use the Arg. (a) because he failed to recognize its obscure reference to Ezechias's victory over the Assyrians is supported by the absence of a 2° interpretation. Nevertheless, Introd. 1° agrees with the general theme of Arg. (a): "Aestimatione hominum ignorantium Deum ex his quae in ciuitate operatus est magnus apparuit."

4° *and eac . . . herede*: The exhortation to praise God may have been inspired by v. 13. Thor. and B-R, recognizing that a form of the verb 'to be' was needed to complement the past ptcs. *ofercumen* and *gefriðod*, supplied *byð* after the latter, but pret. subjunctive *wære* is more likely, as in Introd. 33: *he lærde . . . ælcne man þe æfter him wære*. Moreover, *wære*, located after *geswære*, could easily have been lost through haplography.

3° *and þæt . . . æriste*: According to Br., "Intros.," p. 555, the reference to the Resurrection may come from *secunda Sabbati* of the *titulus*, recalling *prima Sabbati* of *titulus* 23 and a similar interpretation. But the deliverance theme of the previous clauses may simply have suggested the Resurrection as the most suitable parallel, as in Introd. 32.

PARAPHRASE

(3) *is aset*: Cf. Ga. *fundatur* (Ro. *dilatans*).

(4) *on þære byrig*: Cf. Ga. *in domibus eius* (Ro. *in gradibus eius*) and the paraphrase of Ps. 44.9.

for þam . . . fultumað: Cf. Ga. *cum suscipiet eam* (Ro. *dum s. e.*), but only if *cum* is read as causal.

(5) *Ge . . . wæron*: Ro. *congregati sunt*; a clear reference to the paraphrase of Ps. 45.4; note the addition *egeslice* in both.

(6) *Godes wundru*: This object of Ro. *uidentes* is also supplied in Cass. 427.103–4: “*admiratio de tanta gloria*” and Mondsee 206: “*Mirabilia*.”

(7) *hrædlic . . . færlíc*: Similar qualities of comparison are found in A^e 207.23–24: “*Ibi dolores sicut parturientis*. Vindictae celeritas et magnitudo doloris his uerbis ostenditur.”

(8) *hy wæron . . . sandum*: Ro. *in spiritu uehementi conterens naues*; cf. A^e 207.25–27: “*tamquam naues litorum uento ualido <haud> difficile conteruntur, ita Assyriorum deletus est exercitus*.”

neah þære . . . Cilicia hatte: Ro. *Tharsis*; apparently commonplace information; cf., e.g., Bately, *Orosius*, 68.23–24, “*he com to Tharsum þære byrg on Cilicium þæm londe*,” where Cilicia is not mentioned in the Latin source.

(9) *Swa . . . wyrçð*: Ro. *sicut audiuiimus ita et uidimus in ciuitate Domini uirtutum*; cf. A^e 207.32–34: “*similia sunt quae nunc gesta gratulamur illis uirtutibus, quae patrum nostrorum memoria impletae referuntur*.”

þe he gestapelode: The (silent) emendation of *hi* to *he* by Thor. and B-R is supported by Ro. *Deus fundauit eam*.

(11) *Swa . . . lof*: Ro. *secundum nomen tuum Deus ita et laus tua in fines terrae*; cf. A^e 207.43–44: “*concinens magnitudini tuae in omnes terras laudatio defertur*.”

(13) With the interpretation of Ro. (*conplectimini*) *eam* as Jerusalem and the additional theme of praising God, *heriað God . . . hine*, cf. A^e 207.49–52: “*uniuersi per omnes partes ciuitatis hoc agite, cunctis laudantibus, ut tota a uobis exultatione occupata ciuitas uideatur*. *Narrate in turribus eius*. Pro aedibus ciuitatis ac moenibus.”

(14) *hire weorðias swiðe rihte*: Ro. *gradus eius*; P takes *eius* (*hire*) to refer to *þære byrig*. With his advs., cf. A^e 207.53: “*Studete et diligenter curate*.”

þæt hy . . . cynn: With this elaboration of Ro. *ut enarretis in progenie altera*, cf. Cass. 430.220–21, “*ut per eos in generatione altera magnalia Domini debeant praedicari*,” though the latter interprets the subj. as ecclesiastics.

Psalm 48

INTERPRETATION

Moral, as in Introd. 1°. The moral application is most obvious in the exhortation not to trust in wealth; it is reinforced by numerous additions of nouns and adverbs referring to this life and the next (often juxtaposed),

which remind the audience of their mortality, e.g., *her* (vv. 8, 9, 19), *on bysse weorulde* (v. 19), *byses andweardan lifes* (v. 14), *byder* (vv. 16, 18). The dependence of the paraphrase on Introd. 1° is shown in close verbal agreement (esp. vv. 7, 18) and in adherence to the latter's directions. Thus *lærde* of Introd. 1° finds expression in the addition of *ongitan nu* (v. 7) and the imp. vbs. of v. 9; to the object of *lærde*, *ealle men*, correspond the generalized references of the paraphrase, *nan broðor* (v. 8) and *ælc mann* (v. 9). Structurally, the paraphrase agrees with Introd. 1° in first admonishing the rich and powerful (vv. 7–15) and then consoling the poor (vv. 17–20); it also has a prologue (vv. 2–6) inviting all men to consider the fundamental questions that are about to be posed and an epilogue (v. 21) conceding that the rich will not heed these questions (*þas spræce*). Of all the paraphrases of individual psalms, this one tells most about its author: its interpretations, especially of the obscure vv. 8–10, 14, and 19, go far beyond the commentaries and are expressed with a solemnity and intensity best explained by a personal conviction about how wealth may jeopardize a man's soul. Significantly, a similar concern finds very similar expression in *Solil*; see v. 7 below.

INTRODUCTION

1° *David . . . rohite*: Has two main themes, admonishing the rich and consoling the poor. With the first (*on þam . . . weorulde*), cf. the first part of Arg. (a): "Communis exhortatio ad omnes homines dirigitur ne saeculi diuitias magni pendant" and vv. 7, 18. With the second (*and eac . . . rohite*) Br., "Introsds.," p. 556, compares the *Explanatio* 733C, "In quarta [sc. *sectione*] commonet suos, ne timeant divites saeculi, qui omnia bona sua cum luce relinquunt," but a closer parallel occurs in A^c 208.19–20, "*pauper nequaquam magnis bonis se esse doleat priuatum ad audiendum uocatur.*" Pace B-R, the Introd. does not contain an exhortation to benevolence, such as occurs in the second part of Arg. (a).

4° *and eac . . . læran*: Instead of the usual circumstance of this interpretation whereby the just are exhorted by David, in this one instance they exhort, and with a moral modeled on Introd. 1°, presumably because there David had already exhorted all men of all times.

3° *and eac . . . come*: Br., "Introsds.," p. 556, points to the *Explanatio* 733C, but the clause is merely a mechanical application of 4°.

PARAPHRASE

(2) *þas word*: A natural rendering of Ro. *haec*; cf. also A^c 208.11: "quibus uerbis."

ealle þa þe: Ga. *omnes qui* (Ro. *qui*).

(5) *Ic onhyldē . . . sealme*: Ro. *inclinabo ad similitudinem* [Ga. *in parabolam*] *aurem meam aperiam in psalterio*; cf. A^e 209.26–30: “haec quae doceret Deo se narrante et consuetis modis imbiente didicisse. . . loquar ea ad erudiendum alios quae primo ipse sedulus ac deuotus accepi.” If this is P’s source, then *þæs* refers to God, rather than the psalmist’s thoughts (*smeaung* v. 4). *Þys*, which occurs at the end of a line in the manuscript, has been conjecturally completed as dat. sg. *þys[sum]*, harmonizing with its noun *sealme*. Thor. and B-R do not emend.

hwæs ic wylle ascian: Ro. *propositionem meam*; presumably the perplexing questions about temporal and eternal happiness about to be addressed to all men.

(6) *and hwæt . . . dagum*: With a similar modification of interrogative Ro. *Ut quid*, cf. A^e 209.32–33: “uideamus quid sit illud quod in die malo timeri debeat.”

minra hoa . . . flæscas: Ro. *calcanei mei*; cf. Aug. 556.6.28: “in calcaneo quisque labitur.”

(7) *þære mycelnesse*: Cf. Ga. *in multitudine* (Ro. *in abundantia*).

wuldrað: Ro. *gloriabuntur*; Gr. (pp. 188–89) emends to *wuldriað*, arguing that W was influenced by the preceding, collocated vb. *gylpað*. But pl. forms in *-að* are attested in both Anglian and late Old English texts; see S-B §412, n. 6, and Mitchell, *Syntax*, §20.

(8) Overall, P has provided a remarkably straightforward interpretation of a very obscure verse (Ro. *frater non redemit redemit homo non dabit Deo placationem suam*). The idea that a brother will not be able to save another’s soul from damnation—ultimately based on the parable of Lazarus and Dives—is commonplace in both patristic commentaries and Old English literature. For a close verbal parallel to *Ps(P)*, see Mondsee 210: “Sensus est quia in die iudicii alter alterum non redemit nisi unusquisque suis operibus seipsum redimet”; for Old English examples, see Carnicelli, *Soliloquies*, p. 106, n. 96; Kenneth Sisam, “Notes and Observations: *Seafarer*, Lines 97–102,” *The Review of English Studies* 21 (1945): 316–17; and I. L. Gordon, *The Seafarer* (London, 1954), p. 45, note. But the combination of inability to save another with unwillingness to do it, as expressed in *nele alysan . . . ne ne mæg* and repeated in *oþþe nyle oððe ne mæg* (v. 9), is found only in *Solil*; see Chap. 6, pp. 85–86.

(9) *Gylde . . . sy*: The positive exhortation suggests Ga. *et (pretium redemptionis)* where Ro. has *nec*.

gif he . . . sawle: This elaboration of Ro. *pretium redemptionis animae suae* repeats the point made in the previous verse: a man must strive to make recompense for his sins in order to save his soul.

(10) P combines this verse with the last clause of v. 9, *hu he . . . mæge* (Ro. *laborauit in aeternum*) in an interpretation not found in the commentaries. For a close parallel in *CP*, see Chap. 6, pp. 90–91. With the phrasing

fram þæm . . . ende (Ro. *et uiuet in finem*), cf. A^e 209.46–47: “Pro uitae uniuscuiusque tempore.” B-R normalizes *þæne* to *þone*.

(11) *and næfð . . . deaðe*: Cf. Ga. *non uidebit interitum* (Ro. *quoniam n. u. i.*) and Brev. 1025A: “Non intelligit imminere sibi mortem.”

þa welegan and þa weoruldwisn: Ro. *sapientes*; the first noun is a contextual addition (see “Interpretation”); with the second, cf. Cass. 435.159: “*sapientes saeculi istius*” and Jerome, *Comm.*, 210.2: “*Sapientes uocat huius saeculi.*”

Peah hy . . . doð: P’s explanation of Ro. *reliquent alienis diuitias suas*, viz., the inheritors of the rich man’s property are *alieni*, even though related to him by blood, in that they perform no good deeds; cf. Aug. 562.14.19–22: “*Quomodo alieni sunt filii? Iniquorum filii alieni sunt . . . Si quis tuorum tibi nihil prodest, alienus est.*” B-R emends *beð* to *beoð*, but see Chap. 5.I.B.1.c.

(12) *of cynne on cynn*: Cf. Ga. *in progeniem et progeniem* (Ro. *in generatione et progenie*).

hi nemnað . . . tunas: Ro. *inuocabunt nomina eorum in terris ipsorum*; cf. A^e 210.67–70: “*Denominantes de nominibus suis terras . . . opulentis quibusque mos est nomina sua conditis a se ciuitatibus, uicis, domibus, agris affigere.*”

(13) *næfð he . . . goodes*: Ro. *non intellexit*; with the addition of the obj., *goodes*, cf. A^e 210.79: “*sine discretione aliqua bonis.*”

onhyred dysegum neatum: Ro. *comparatus est iumentis insipientibus*; cf. Bo 58.6–8: “*ge eow selfe nu don neatum gelice for eowre dysige*” (Boethius III.3.1: “*Vos quoque, o terrena animalia*”) and 146.17: “*Ac mest monna nu onhyreð nu neatum*” (no Latin). The manuscript reading *onhyred* for *onhyreð* is probably the result of assimilation with the initial of *dysegum*; Thor. and B-R restore *onhyreð*.

(14) *þes weg . . . toweardan*: Ro. *haec uia illorum scandalum ipsis*; cf. Cass. 436.219–437.223: “*Viam, uitam debemus accipere, in qua in hoc saeculo. . . Sed haec uia . . . scandalum utique auctoribus suis, id est stimulum atque dolorem. Non enim ad securitatem suam quidquam peccator efficit.*”

tiliað to cwemanne: Cf. Ga. *conplacebunt* (Ro. *benedicent*).

Gode and . . . weorce: P’s expansion of Ro. *in ore suo*.

(15) *se deað . . . ecnesse*: Ro. *mors depascet eos*; cf. Cass. 437.237: “*mors aeterna depascet.*”

heora wealdað: Cf. Ga. *dominabuntur* (Ro. *obtimebunt*).

fultum . . . anweald: Ro. *auxilium*; cf. A^e 210.91: “*Omnis potentia diuitum.*”

(16) *of helle*: Cf. VL (and Ro. variant) *inferni* (Ro. *inferi*).

(17) *Ne wundrige ge na, ne ne andgiað*: Ro. *ne timueris*; cf. A^e 211.111–12: “*propheta commonuit neque ipsum diuitem timendum, id est*

admirandum." Thor.'s *Ne wundrige ge, na ne andgiað* misses the correlation of final *ne* with initial *Ne*, and the function of *na* as modifier of *wundrige*.

(18) *ne læt þæt eall mid him*: Ro. *non . . . accipiet* (Ga. *non sumet*); cf. Aug. 570.7.5–7: "Quid secum tollit? . . . moritur; remanent illa [sc. his goods]."

(19) *For þæm . . . for ðam*: Ro. *quoniam . . . et*; here treated as parallel causal clauses ("because . . . because . . ."), correlative with *for þæm* ("therefore") of v. 20, which explains the outcome of such behavior. Thor. and B-R punctuate them as independent sentences.

he hæfde . . . weorulde: Ro. *anima eius in uita ipsius benedicetur*; cf. Aug. 571–72.8.3: "Quamdiu uixit, bene sibi fecit . . . Quia manducauit et bibit, quia fecit quod uoluit, quoniam splendide epulatus est, ideo secum fecit bene."

for ðam . . . hit him man sealde: Ro. *et confitebitur tibi dum benefeceris ei*; cf. A^c 211.114–17: "donorum magis amicus quam hominum; tamdiu quippe *confitebitur tibi*, id est, gratus existet, quamdiu *bene feceris*, id est, munusculis cum deleniueris animum cupientis." Thor. and B-R, recognizing the need for a defining subj. for *sealde* (1^o), supplied *he*, which concords in number but is contextually awkward, since this putative subj. could be either God or men. A solution is found in the expression of the same idea immediately after, where the subj. of *sealde* is impersonal *man*.

(20) *þær . . . helle*: Ro. *in progeniem patrum suorum*; cf. A^c 211.122–23: "aeterna perditio." The emendation of *þæs* to *þær* was first suggested by Thor.

Psalm 49

INTERPRETATION

Moral, in accordance with the Introd. However, whereas the Introd. applies the psalm to both of Christ's comings, the paraphrase apparently refers only to the Second Coming at Judgement. Vv. 1–6 are a hypotyposis of the latter, with the additions *eft* (vv. 1, 3) and *þonne* (v. 3); the apocalyptic reference to the sky folding like a book (v. 4); and the vb. *todæle* (v. 4) denoting the separation of the wicked and the just, the latter placed on God's right hand (v. 5). Vv. 7–15 correspond to the rebuking of the Jews mentioned in the Introd.; vv. 16–21, God's condemnation of the sinner, have no corresponding matter in the Introd.; vv. 22–23 sum up the moral of the psalm, which differs, however, from that of the Introd. in its recommendation to praise God, where the latter advises the offering of oneself.

INTRODUCTION

This Introd. is the last of four that do not formally follow the three- or fourfold scheme, although it essentially contains 3° and 4° interpretations, respectively, in its references to Christ's castigation of the Jews and of contemporary Christians who behave like them.

With *Dauid . . . Cristes*, cf. *Explanatio* 740A, "Sciendum plane quod hic psalmus utrumque Domini prophetet adventum," and with *on þam sealme . . . Iudeas*, Arg. (a), "... nunc ad Iudaeos loquitur, consternare uolens et emendare peccantes, qui uirtutum negligentes solas curarent hostias; quod totum exsequitur terribiliore suggestu, quasi tribunal iudiciale describens," with Christ substituted for David as speaker. (Vi apparently contained a shorter version of this part, since it has space for only 12–16 letters, as against Pa's 20 letters. Perhaps Vi omitted *on þam sealme*; see Apparatus.) The parallel objs. *ælmesan* and *nytenu* represent, respectively, an allegorical and a literal interpretation of *hostias*.

PARAPHRASE

(1) *Dryhtna Drihten*: Ro. *Deus deorum*; by using *Drihten* instead of *God* to render *Deus*, P avoided an implied comparison between God and pagan gods; cf. Cass. 441.35, with a similar concern, "*Deus autem deorum est Dominus Christus*," and Aug. 575.2.1, "Dii ergo quorum Deus est uerus Deus."

þæt he . . . dyde: With this addition of a noun clause to Ro. *locutus est*, cf. *be ægrum tocyme Cristes* of the Introd.

eorðlice men to geleafan: Ro. *terram*; cf. Cass. 441.46: "*Terram hic genus hominum debemus aduertere*." The call to believe fits the context of approaching Judgement; cf. also Mondsee 212: "*praecepta peccatori ad paenitentiam*."

upgange . . . setlgang: BT (s.v. *Setlgang* 2) translate with spatial 'east . . . west', but temporal 'rising . . . setting' agrees better with Ro. *ortu . . . occasum*.

(3) *openlice*: Cf. Ga. *manifeste* (Ro. *manifestus*).

(4) *hæt hine . . . boc*: This elaboration of Ro. *aduocauit caelum*, which provides a parallel to God's command to the earth, ultimately derives from either Apc. 6.14, *et caelum recessit sicut liber involutus*, or Is. 34.4, *complicabuntur sicut liber caeli*, more likely the former with its apocalyptic context. None of the known commentaries have it.

(5) *gegadrie on . . . halgan*: Ro. *congregate illi sanctos eius*; the Final Judgement. Cf. Mt. 25.32–33, *et congregabuntur ante eum omnes gentes . . . et statuet oves quidem a dextris suis*, a passage also cited by Cass. (443.132–34) in his discussion of this verse; cf. also Aug. 585.11.47: "*Vt alios ponat ad dextram, alios ad sinistram*."

(6) *þonne cwyð to him*: All of the commentaries note (and v. 7 implies) that God is the speaker of the verses that follow; cf. A^e 212.55: “consequenter iam discutiens inducitur Deus.”

(7) *Ic sprece to eow Israelum*: Cf. Ga. *loquar tibi Israhel* (Ro. om. *tibi*).

(10) *ealra duna ceap and nytenu*: Ro. *iumenta in montibus*; Gr. (p. 189) emends *ceap* to *sceap* on the evidence of “the translator’s addition of the words *ealra duna*.” But *duna* is not an addition; it translates *montibus* and with its adj. *ealra* parallels *ealra wuda*, both departing from the Ro. in applying *omnes* to the habitats rather than the animals themselves. Moreover, *ceap* and *nytenu* together form a more balanced collocation and a better translation of the generalized term *iumenta*.

(13) Ro. *numquid* expects a negative answer, here expressed by a rhetorical question with subjunctive vbs.

(15) *ge weorðiað*: Cf. Ga. *honorificabis* (Ro. *magnificabis*).

(16) *fulan muð*: Ro. *os*; cf. Cass. 448.352–53: “per os sceleratum atque blasphemum.”

(17) *leornunga*: Cf. VL and Aug. 593.24.1, *eruditionem* (Ro. *disciplinam*, which P normally translates by *lar*).

underbæc fram þe: Ramsay, “The Latin Text,” p. 173, suggests here a conflation of Ga. *retrorsum* and Ro. *post te*.

(18) *þu dydest . . . wohhæmendum*: Ro. *cum adulteris portionem tuam ponebas*; cf. Brev. 1029B: “participatus es adultero.”

(20) *ongean þinne [broðor]*: On the evidence of Ro. *aduersus fratrem tuum*, Thor. and B-R add *broþor*, also supplied here though with medial ð.

þinre modor suna oðrum: The addition of *oðrum* (dat. sg.) distinguishes Ro. *filium matris tuae* from the previous *fratrem suum*; cf. Aug. 595.27.10–13: “Quis est *filius matris*? nonne frater? . . . An aliquam distinctionem nobis intellegendam insinuauit? Plane, fratres, puto esse distinguendum.”

(21) *Eall þis yfel*: Cf. VL *haec omnia* (Ro. *haec*); cf. Brev. 1029D: “tua mala.”

and ic swugode . . . nyste: Ro. *tacui*; with *þolode*, cf. Glosa 212.21.1–2: “quia non statim uindicauī, sed sustinui” and A^e 214.117: “Te, inquit, talia agente diu patiens fui.” For a close correspondence with CP, see Chap. 6, p. 88. On the concessive function of *and* (1°), see Mitchell, *Syntax*, §§3516–17.

þu ræsweðest . . . edlean: Whereas the commentaries take Ro. *existimasti iniquitatem quod ero tibi similis* to mean that the sinner misinterprets God’s silence as tacit approval, Ps(P) interprets *similis* to mean that the sinner regards God as an equal and, therefore, as someone who dares not punish him. Precisely the same idea is developed in CP 121.20–22: “oft agyltað ða ealdormenn efnsuiðe on ðam ðe he bið to eaðmod ðam yflan mannan, ond læt hine him to gelicne, & licett wið hie ma geferrædenne

ðonne ealdordome" (Gregory 37C: "tamen nonnunquam gravius delinquitur si inter perversos plus aequalitas quam disciplina custoditur"). With *Ps(P)*'s *swiðe unryhte*, cf. Ga. *inique* (Ro. *iniquitatem*).

þe cyðe . . . yflu: Ro. *statuam illa*; cf. A^e 214.121–22: "Conuictionem punitionemque criminum tuorum faciam esse manifestam."

(22) The psalmist resumes speaking in his own persona; cf. A^e 214.123–24: "*Intellegite nunc haec*. . . Hinc iam inchoatur monitus prophetae."

Gehyrað . . . ongytað: Ro. *intellegite*; cf. A^e 214.125–26: "Non remisse audite."

nys nan . . . handa: Ro. *non sit qui eripiat*; cf. *Glosa* 212.22.4–5 (citing Dt. 32.9): "Et non est qui de manu mea possit eruere" and *Brev.* 1030A: "Et non est qui de manu tua possit eruere" (perhaps citing Jb. 10.7: "Cum sit nemo qui de manu tua possit eruere").

(23) *me licað . . . weorþað*: Cf. Ga. *honorificabit* (Ro. *honorificauit*) and A^e 214.128–33: "Ecce, inquit, quid a nobis reposcit . . . gloriam esse propriam laetitiamque pronuntiat. . . *Et illic iter usque Dei*. . . huiusmodi homines *salutare* donabo, qui mihi sacrificium laudis offerre curauerant."

Psalm 50

INTERPRETATION

Conforms to the Davidic interpretation of Introd. 1°, as indicated by the addition *ær ðysse scylde* (v. 4), referring to David's specific sin of adultery with Bersabee. *Haligdome* (v. 9, translating Ro. *hysopo*), if it denotes *sacramentum* (see below), could be understood as God's absolving of David's sin.

INTRODUCTION

1° *Dauid . . . Bersabe*: Cf. Ro. *titulus*, "In finem Psalmus Dauid cum uenit ad eum Nathan Propheta quando intrauit ad Bersabee," with the addition, probably from 2Sm. 11, of the name Urias the Hittite and the theme of David's deception of him. Vi's *þæt he wæs þæt* shows mislocation of *he* after the first, instead of the second, *þæt*.

2° *and heac . . . Babilonia*: Cf. Arg. (a): "Sub occasione paenitentiae suae qualiter populus in Babylone captius paenitere debeat ostendit." The manuscript reading *heac*, which B-R emends to *eac*, could be a dittography of the immediately following *he* or simply an intrusive *h*; see Scragg, "Initial H," p. 181.

3° *and eac . . . Apostole*: As noted by Br., "Intros.," p. 557, the only instance where the mystical clause has Paul rather than Christ as its subj.;

cf. Arg. (b): "Item, in Actus Apostolorum, ubi Paulus eligitur; et uox Pauli paenitentis."

PARAPHRASE

(4) *aðweah me . . . wæs*: With this expanded paraphrase of Ro. *amplius laua me ab iniustitia mea*, cf. CP 103.23–25: "ða scylda . . . hie mægen aðwean clænran ðonne hie ær ðære costunge wæren" (Gregory 33C/D: "culpa sordibus praevident, exhortationis ejus solatio, ac lacrymis orationis lavent"). With *minum unrihtwisnessum*, cf. Ga. *iniquitate mea* and *unrihtwisnessa* of vv. 3 and 5.

(5) *mina synna . . . gemynde*: Ro. *delictum meum coram me est semper*; for a close correspondence in CP, see Chap. 6, p. 80.

(6) *wið þe . . . betan*: P's rendering of Ro. *ut iustificeris*, it suits the penitential theme of the paraphrase.

for þæm . . . demst: Ro. *et uincas dum iudicaris*; cf. Aug. 606.9.35–88: "tu solus iuste iudicas . . . Omnes homines superas."

(7) *Nis . . . yfel*: Perhaps P's addition to smooth the transition from divine virtue to the psalmist's sinfulness; but cf. also A^e 216.53–54: "tu iustus; ego, quia ingratus et criminosus appareo. . ."

mi[n] modor: Ro. *mater mea*; the missing *n* was probably omitted through confusion with the minims of *m*.

(8) *mænega gyfa ðines wisdomes*: Ro. *sapientiae tuae*; cf. Cass. 460.293: "collata sibi munera pulchra definitione complectitur." B-R's emendation of the manuscript reading *mægena* to *mænega* makes good sense, and the former can be explained by scribal confusion of *-nega* and *-gena* as *W* moved to a new line.

(9) With P's use of the imp. vbs. *bespreng*, *aðweah*, where Ro. has futs. *asparges*, *lauabis*, cf. A^e 216.54–55: "posco ueniam et ablutionem in morem Legis supplex efflagito."

haligdome . . . ysopon: Ro. *hysopo*; cf. Cass. 460.319–20: "Per *hysopum* enim significat sacramenta." See further BT s.v. *Haligdom* II.

(10) *þæt ic gehyre . . . nolde*: None of the commentaries have this lengthy and convoluted addition. What David desires to hear is news of God's willingness to forgive him; what he formerly did not want to hear was God's condemnation (through Nathan) of his sin. The latter idea has a close parallel in CP 185.17–187.11: "com Nathan to cidanne ðæm cyninge Dauide . . . & siððan gehierde [sc. David] his agne scyldes, forðæm ðæt he eft ne meahte ðæm ilcan dome wiðcuedan. . . he [sc. Nathan] wenð, gif he hit ær geseo, ðæt he hit wille forsacan" (Gregory 53B: "Nathan propheta arguere regem venerat . . . Vir itaque sanctus . . . audacem reum prius per confessionem ligare studuit, et postmodum per invectionem secare . . .").

The reference in *Ps(P)* to *oðre* may echo a similar addition in v. 8, while the idea of the psalmist offering good example to others may derive from v. 15.

unrote mod: Ro. *ossa humiliata*; cf. Cass. 461.340–41: “Per *ossa* uero significantur animi firmamenta.” The wk. form *unrote*, and the contextual evidence that the psalmist is referring specifically to his own *mod*, suggests that a dem. or poss. is missing before *unrote*, perhaps *þæt*, lost through confusion with the immediately preceding *þæt*.

(*mæge*) *blissian*: Ro. *exultabunt*; this construction marks the completion of v. 10, as suggested by the parallel Latin in the manuscript and by W’s use of an elongated *n* in *blissian*, followed by a semi-colon. The Old English paraphrase of the remaining vv. 11–21, which would have completed Ps. 50, and the first fifty psalms, presumably occupied the first (of two) missing folio after fol. 63. The second missing folio may have had an elaborate decoration to mark the major division of the first third of the psalms.

GLOSSARY

While not recording every occurrence of each word, the glossary aims at a practicable degree of completeness. Normally, it lists fully words occurring three times or less; for words of greater frequency an "etc." follows the third example. Additionally, it lists variant and unusual forms. An asterisk after a word (or its location) indicates an emended form (for which consult the corresponding Commentary). Words from the paraphrase proper are located by psalm and verse, following the numbering of the *Gallicanum* psalter; words from the prose Introductions, by the number of the psalm to which the Introduction belongs. The numerals 1°, 2°, 3° after such citations indicate the first, second, or third occurrence, respectively, of a word within the specified verse or Introduction. If such an indication is not provided, all occurrences of the word form within the verse or Introduction cited are of the same inflection and grammatical function.

The order of words is alphabetical; thus, *æ* comes between *ad* and *af*, and *þ/ð* between *t* and *u*. In headwords only *þ* is used initially; in all other positions (within headwords and in forms cited under the headword) the scribal distinction between *þ* and *ð* is preserved. The prefix *ge-* occurring initially is disregarded for alphabetical purposes, even in nouns and adjectives. Past participles in *ge-* are listed under the compound verb, even when the latter is not independently attested in the text. When no form of a word is given before a reference, the headword is understood. The sign "—" indicates repetition of the headword, completed with an inflection. Unless some other indication is given, the nominative singular of nouns and pronouns and the strong form of adjectives are understood.

Following a verb headword, an arabic numeral indicates the class of strong verbs to which it belongs, a Roman numeral the class of weak verbs. For verbs, forms are listed in the following sequence: infinitive, inflected infinitive, present indicative, preterite indicative, present subjunctive, preterite subjunctive, imperative, present participle, and past participle, with an arabic numeral indicating person, and "s" or "p" indicating singular or plural. "Pres." and "pret." without any other signifiers refer to the indicative forms of these tenses.

For nouns, pronouns, and adjectives, cases are listed in the sequence nominative, accusative, genitive, dative, and instrumental (identified by their initial letter); additionally, pronouns and adjectives in the gender

sequence masculine, feminine, and neuter (also abbreviated with their initial letter), and adjectives in the inflectional sequence strong and weak. In the glossary of personal names, only forms that actually occur in the text are listed as headwords.

A

- A adv. *ever, always* in phrase “a (weorulda) weoruld,” *see* W(E)ORULD
- ABRECAN 4 *break in pieces* 2.9
- ABYSGIAN II *preoccupy* p ptc. abysgod 38.12; *harass* pres. 3p abysgiað 18.14
- AC conj. *but* 1.2, 3.4, 9.32, etc., ac . . . þeah *but . . . still* 12.6, 48.16
- ACENNAN I *beget, be born* pret. 1s acende 2.7, p ptc. acende 21.32, 48.3, adj. npn acennedu 44.17
- ACENNEDNES f. *birth* ds —se Int. 8
- ACENNES f. *birth* ds —se Int. 44
- ACSONE *see* ASCIAN
- ACWACIAN II *tremble* pret. 3s acwacode 17.8
- ACYRRAN I w.refl.a. *turn away* imp. s acyr 26.9
- ADELFA 3 *dig (up)* pres. 3s adylfð 7.16, p ptc. adolfen 11.7
- ADIL(E)GIAN II *blot out, obliterate* pres. 2s adilgas 9.6, pret. 1s adilgode 17.43, imp. s adilega 50.3
- ADOLFEN *see* ADELFA
- ADRIFAN I *drive (off), expel* p ptc. adrifen Ints. 7, 10, 14, etc., pl adrifene Int. 45, 48.15
- ADUMBIAN II *become dumb* pres. 3p adumbiað 30.19
- ADWÆSCAN I *quench* pres. 3s adwæscð 28.7
- ADYLFÐ *see* ADELFA
- Æ f. indecl. *law, covenant* 18.8, as 2.6, 17.46, 39.9, etc., ds 1.2 (1°)
- Æ *see* EA
- ÆDR f. *kidney* ap —a 7.10
- ÆFEN m. *evening* as 29.6
- ÆFGRYNDE n. *abyss* 35.7
- ÆFRE adv. *ever* 12.5, 34.18; *always* Int. 13, 34.21, 36.21
- ÆFTER prep. w.d. (temporal) *after* 21.32, Int. 28 (1°), 36.37, etc.; (local) *behind* 23.4, 48.18 (postpos.); (causal) *on account of* 7.9, 7.18, 15.3, etc.; *according to* Int. 28 (3°); (object) *at* 37.17; adv. *afterwards* æfter þam 44.15, æfter þisum Int. 14
- ÆFT(E)RA adj. compar. *second, following* asm —n Int. 39, gsm —n Int. 2
- ÆFTEWEARD adj. *latter (part)* dsm —um Int. 38
- ÆGÐER adj., pron. *each (of two), both*; adj. dsm ægrum Int. 49; pron. nsm 10.6, dsm ægðrum 24.12, nsn 34.26, dsn ægðrum 9.37
- ÆGÐER GE . . . GE conj. *both . . . and* Int. 2, Int. 3, 48.3, etc.
- ÆHT f. *possessions, wealth* 38.8, as —e 48.11
- ÆLC adj., pron.; adj. *every, each, (pl) all* nsm Ints. 4 (2°), 5, 7, etc., asm —ne Int. 33, 38.12, 44.7, etc., gsm —es 38.6, 39.3, nsf 15.10, asf

—e 11.9, 16.9, 31.4, etc., gsf —ere 30.21 (2°; see Commentary), 39.3, 43.22, dsf —ere 9.10, 30.21 (1°), 34.16, etc., nsn 2.1, 9.18, 21.28, etc., asn 7.15, 33.14, 39.6, etc., gsn —es 47.13, dsd —um 44.13, dpm —um Int. 46, gpf —ra 39.3; dsm —um after “butan” any 3.4, ism in phrase “ælcæ dæge” 7.12, 12.2, 22.5, etc.; pron. *each, everyone, all* Ints. 2, 3, 4 (1°), etc., asm —ne Int. 4, gsm —es 17.31, 24.14, 32.15, dsm —um 24.10, Int. 32, Int. 37, dpm —um 30.24

ÆLMESSE f. *alms, an offering* 19.4, a s/p ælmesan Int. 28, Int. 49, 39.7

ÆLDEODIG see ELDEODIG

GEÆMETGIAN II w.refl.a. *relax imp.* p geæmetgiað 45.11

ÆNIG adj., pron.; adj. *any* nsn æni 44.4, asn 7.4, asf —e Int. 24; pron. *anyone* asm —ne 13.2

ÆNNE see AN

ÆPPEL m. *apple of the eye* dp æplum 16.8

ÆR prep. w.d. *before* Int. 17, Int. 38, 50.4, etc.

ÆR adv., conj.; adv. *early, previously, formerly* 1.3, 9.32, 18.6, etc., w.correl. conj. ær, ær 16.13; superl. *first* —est Ints. 40, 45; hwonne ær *how soon* (interr.) 40.6; conj. *until, before* 17.38, Int. 31, 38.14, etc.

ÆREN adj. *brass* a s/p m —e 17.35 (see Commentary)

ÆRENDE n. *message* dp ærendum Int. 50

ÆREST see ÆR

ÆRIST f. *resurrection* gs —e Int. 22, ds —e Ints. 23, 24, 32, etc.

ÆRMERGEN m. *early morning* as 5.5

ÆERRA adj. compar. *previous, former* asm —n Int. 39 (2°), dsm —n Int. 39 (1°), apf —n 41.5; see also ÆR

ÆT prep. w.d. (temporal) *in* 5.5, 9.10, 12.2, etc.; (with vbs. of deliverance) *from* Int. 4, 14.5, Int. 17, etc.

ÆTEAWED see ÆTYWAN

ÆTON see ETAN

ÆTSAMNE, ÆTSOMNE adv. *together, at once* 36.38, 48.11

ÆTWITAN I *reproach* pret. 3s ætwat Int. 31

ÆTYWAN I *reveal* p ptc. æteawed* 16.15; *appear* pres. 1s ætywe 41.3

AFÆRAN I *terrify, frighten, dismay* p ptc. afærd 26.1, afæred 26.3, pl afærde 30.10, 45.4

AFÆSTNIAN II *bind, fasten* p ptc. afæstnad 37.3, pl afæstnode 9.16

AFANDIAN II *test* p ptc. afandod 16.3; *discover (by testing)* p ptc. afandod Int. 40

AFEALLAN 7 *fall (down)* pres. 3s afylð 9.31, 27.1; *decay* pret. 1s afeoll 30.13, 3p afeollon 19.9, pres. subj. 3s afealle 36.24

AFERÐ, AFIERÐ see AFYRRAN

AFLYMAN I *banish* p ptc. aflymed Int. 35

AFREFRAN I *console* pret. 3p afrefredon 22.4

AFYLD *see* AFEALLAN

AFYRRAN I *remove, take away* infl. inf. —ne 39.15, pres. 2s afyrst 13.7, 3s afierð 45.10, aferþ Int. 31, imp. s afyr 21.20, p ptc. afyrred 39.12

AGEN adj. *own, proper* 44.5, asm —ne 34.13, dsm agnum 15.3, asf —e 10.6, 39.16, dsf —re Int. 22, 38.12, asn 32.16, dsn agnum 2.8, —um 48.7, dpm agnum 32.17, npf —e 39.13, dpf agnum 21.3, dpn —um 21.18

AGEOTAN 2 *shed, pour out* infl. inf. —ne 13.3, p ptc. agoten 21.15

AGIFAN 5 (*re*)*pay* pres. subj. 3s agife 48.9

AGINNAN 3 *begin* pres. 3s aginð 9.31

AGOTEN *see* AGEOTAN

AGYLTAN I *sin* pres. 3p agyltað 33.22

AHEBBAN 6 *raise, exalt* pres. 2s ahefst 3.4, pret. 3s ahof 26.6, pret. subj. 3p ahofen Int. 48 (refl.), imp. s ahefe 9.33, p ptc. ahefen 8.2

AHREDDAN I *liberate, save* pres. 2s ahredst 34.10, 34.17, 3s ahret 36.40, pret. 2s ahreddest 30.6, 43.8, 3s ahredde 17.17, pres. subj. 3s ahredde 7.3, imp. s ahrede 16.13, 21.21, 31.7, p ptc. ahred Int. 4, ahredd 17.4

AHRYSIAN II *shake violently* pret. 3s ahrysode 28.8

AHSAÐ etc. *see* ASCIAN

AHWYRFAN I *turn away* 12.1, pres. 3s ahwyrfð 9.32

AHYDAN I *hide* pret. 1s ahydde 39.11

ALÆDAN I *lead out* pret. 3s alædde 39.3, imp. s alæd 30.5, p ptc. alæd Int. 22

ALÆTAN 7 *renounce* imp. s alæt 44.11

ALECGAN I *place* pret. 3s alede 46.4

ALICGAN 5 *diminish* p ptc. alegen Int. 11

ALTER m. *altar* as 25.6, ds —e 42.4, altare 5.8

ALYSAN I *deliver, free, redeem* Int. 23, 48.8, pres. 2s alyst 18.15, 34.18, 3s alysð 24.15, 33.20, 36.40, alyst 48.16, pret. 2s alysdest 17.49, 21.5, 3s alysde Int. 29, 33.7, 33.18, etc., pres. subj. 3s alyse 21.9, 48.9, pret. subj. 3s alysde Int. 27, imp. s alys 6.5, 7.2, 16.14, etc., p ptc. alysed Int. 5, Int. 17, 17.30, etc., pl alysde Int. 46, adj. dsm alysdum Int. 46

ALYSEND m. *liberator* 17.3, 17.48, 18.15

ALYSNES f. *deliverance, remission (of sins), redemption* gs —se Int. 22, ds —se Int. 39, 48.9, a/d s —se Int. 31

AMERIAN I *purify* p ptc. amered 11.7, 17.31

AMUNAN pret.pres. *be mindful of* pres. 2s amanst 8.5

AN adj., “indef. art.,” pron., num.; adj. (after a pers. pron.) *alone*, decl. wk. in nsm —a 24.16, 45.11, 50.6, asm st. ænne 50.6, (before a noun) *common* in the phrase “on anum willan” dsm 25.5; “indef. art.” (*see* Mitchell, *Syntax*, §§220 ff.) a asm ænne 2.9, 13.4, dsm —um 32.7, asf —e 36.10, 48.19; pron. *one* nsm 13.3, nsn 33.21; num. indecl. card. in comp. ord. *one* Ints. 31, 41

- AN prep. *see* ON
- ANBID n. *expectation, waiting* Int. 39, 39.2, ds —e 39.2
- ANBIDIAN II w.g. *expect, wait for* pres. 1s anbidie 38.8, anbidige 24.5, 3p anbidiað 36.9, pret. 1s anbidode 24.21, 39.2, 3s anbidode Int. 39 (1°), pret. subj. 3s anbidode Int. 39 (2°)
- AND conj. *and* (always 7 in the MS, except at the beginning of a verse as in 2.2, 2.5, 2.6, etc.); used to connect clauses tenuously linked to each other, 4.7, 9.16, 14.2, etc.; sometimes with the force of *but, yet* 17.42 (2°), 34.7 (2°), 49.21 (1°), etc., with “þeah” 2.11, 16.14
- ANDEFN f. *proportion* ds —e 5.11
- ANDETTAN I *confess* 31.5, pres. 1s andette 21.3, 37.19, pres. ptc. andettende Int. 37; *praise* pres. 1s andette 7.18, 17.50, 34.18, etc., andete 9.2, 3s andett 44.18, 1p andettað 43.9, 3p andetað 6.6, imp. p andetað 29.5
- ANDETNES f. *acknowledging (of one's sins)* a/d s —se 44.6; *confession (of praise)* ds —se 41.5
- ANDFENG adj. *acceptable* nsf andfengu 19.4
- ANDFENGEND m. *defender* 41.10, 45.8, 45.12
- ANDGIAN II *be envious* imp. p andgiað 48.17
- ANDGIT n. *understanding, intellect* 31.9, as 15.7, 31.8, andgyt 48.13
- ANDRYSNLIC adj. *awe-inspiring* nsm 46.3
- ANDSWARIAN II often w.d. *answer* pret. 3s andswarode 14.2, 23.7, 31.8, etc., imp. s andswara 37.16, 38.13
- ANDWEARD adj. *present* dsn —um Int. 38, wk. gsn —an 48.14, npn —an 31.6
- ANDWEARDNES f. *presence* ds —se 37.4
- ANDWLITA m. *face* 33.17, as —n 12.1, 21.25, 23.6, etc., gs —n 43.4; *form, appearance* gs —n 44.3, 49.2
- ANGA adj. *unique* asf wk. —n 34.17
- ANGINN n. *beginning* ds —e 48.10
- ANHyrNE adj. subst. (?) *unicorn* gp wk. anhyrna 21.22 (*see* Commentary)
- ANLEPE adj. subst. *a single one* nsm 13.1
- ANLIC adj. *similar* npn 17.6
- ANLICNES f. *image* as —se 38.7
- ANSPRÆCE adj. *of one voice* npm 40.8
- ANSYN f. *face, sight, presence* as —e 16.9, 26.8, 26.9, ds —e 5.9, 9.4, 16.15, etc.; in phrase “modes ansyn” *mind's eye* 9.26, 15.8
- ANW(E)ALD m. *dominion, power* ns anweald 44.5, 48.15, anwald 38.6, as anweald 23.8, 28.5, 39.3, etc., anwald 2.8, 8.8, 9.21, ds anwealde 34.10, 48.13
- APLANTIAN II *plant* p ptc. aplantod 1.3
- APOSTOL m. *Apostle* ds —e Int. 50, np —as Int. 19, Int. 22, 44.17

- AR f. *honor* ds —e 48.13; *solace* gp —a Int. 22
 ARÆRAN I *restore* imp. s arære 40.11
 ARAS *see* ARISAN
 ARETAN I *cheer, comfort* pret. 3s arette Int. 40, pret. subj. 3s arette Int. 27, p ptc. p arette Int. 28
 ARIAN II *spare* pres. subj. 2s arie 39.18, arige 39.14
 GEARIAN II w.d. *honor* p ptc. p gearode 36.20; *show mercy, spare* pret. subj. 3s gearode Int. 34, p ptc. gearod Int. 45
 ARISAN I *arise, get up, rise up (against)* 40.9, pres. 1s arise 11.6, 2s arist 13.7, 3s arist 18.6, 3p arisað 1.5, 2.2, 3.2, pret. 1s aras 3.6, 3s aras 49.2, 1p arison 19.9, 3p arison 17.49, 26.12, 34.11, pres. subj. 3p arisan 26.3, imp. s aris 3.7, 7.7, 9.20, etc.
 ARLEAS adj. subst. *(the) wicked* dpm wk. —um 25.5, 25.9
 ARLEASLICE adv. *wickedly* 17.22
 ARLICE adv. *mercifully* Int. 46
 ASCIAN II *ask (about), question* 48.5 (w.g.), pres. 3s ahsað 10.5, 10.6, pret. 1s acsode 36.36, 3s ahsode Int. 39, pres. subj. 1s ahsige 14.2, pret. subj. 3s ahsode 9.36
 ASETTAN I *place, set* pret. 2s asettest 30.9, 3s asette 39.3, p ptc. aset 47.3
 ASLIDAN I *slip* pres. 3s aslit 36.31, pres. subj. 1s aslide 16.5
 ASPRINGAN 3 sometimes w.d. *fail, come to an end* 30.20, pres. 3s aspringeð 33.11, aspringð Int. 36, pres. subj. 3s aspringe 40.6, p ptc. asprungun 11.2
 ASTÆNAN I *set with jewels* p ptc. astæned 20.4
 ASTAH *see* ASTIGAN
 ASTELLAN I *establish* pret. 2s astealdest 8.4
 ASTIGAN I *rise up, ascend, descend* pres. 3s astihð 18.7, 3p astigað 21.30, pret. 3s astah 17.9, 17.10, 17.11, etc., pres. subj. 3s astige 7.17, 23.3
 ASTYRIAN I *shake, agitate, disturb* pret. 3s astyrede 28.8, p ptc. astyred 14.5, 17.8, 17.16, pl astyrede 17.8
 ASWINDAN 3 *languish* pres. 3s aswint 38.12
 ATEON 2 *bring out* pret. 2s atuge 29.4; *treat* Int. 9
 ATTOR n. *venom* 13.3
 AÐ m. *oath* as 23.4
 AÐWEAN 6 *wash* pret. subj. 1s aðwoqe 25.6, imp. s aðweah 50.4, 50.9
 AÐYSTRIAN II *become dark* p ptc. aðystrod 17.10
 AWEARP *see* AWEORPAN
 AWECCAN I *awake* pret. 3s awehte 3.6
 AWENDAN I *turn away, remove* pret. 2s awendest 29.8, 3s awende 21.25, imp. s awend 26.9, 38.11
 AWEORPAN 3 *hurl, cast aside/offlout, reject* 2.3, pres. 2s awyrpst 41.10, 42.2, 3s awyrpð 21.25, pret. 1s awarep 17.23, 2s awurpe 43.3, p ptc. aworpen 21.7, 30.23, pl aworpene 9.37, 35.13, 45.3

- AWINDWIAN II *winnow* pret. 1p awindwedan 43.6
 AWRITAN I *write down* p ptc. awriten 39.8
 AWƿER OƿƿE . . . OƿƿE conj. *either . . . or* Int. 30 (see Mitchell, *Syntax*, §1815)
 AWURPE, AWYRPST, etc. see AWEORPAN
 AWYRGEDA p ptc. as wk. adj. subst. *the wicked, malicious person* nsm 9.39, asm awyrgdan 14.4, gpm awyrgedra 21.17
 AWYRTWALIAN II *eradicate* p ptc. p awyrtwalode 36.9

B

- BÆC n. *back* as 17.41
 BÆCLINCG adv. *backwards* in phrase "on bæclincg" 43.11, 43.19
 (GE)BÆD see (GE)BIDDAN
 BÆM see BEGEN
 (GE)BÆR see GEBERAN
 BÆRNAN I *cause to burn* 7.14
 GEBÆRO (gender uncertain) *behavior* dp gebærum 34.15
 BAN n. *bone* 36.24, collective (?) 31.3, 34.10, np 6.3, 30.11, ap 21.18, 33.21, 41.11, dp —um 37.4
 BE prep. w.d. (place) *beside* 22.2; be wege *on the journey* Int. 22; *according to* 5.11, 10.6, 48.12, etc.; *concerning* Ints. 2, 3, 5, etc., bi Int. 24; be fullan *in full* 30.24; be sone *with full voice* Int. 4
 BEALCETTAN I *emit, bring forth* pres. 3s bealcet 44.2
 BEARN n. *Son (of God)* 44.2; *son, child, offspring* np 4.3, 17.46, 28.1 (1°), etc., ap 10.5, 13.2, 32.13, etc., gp —a 16.14, dp —um 16.14, 30.20; *animal offspring* 28.6, ap 28.1 (2°)
 BEBEDODAN 2 *command, enjoin* pres. 1s bebeode 39.10, 3s bebyt 49.4, pret. 2s bebude 39.7, 39.8, 43.5, 3s bebead 32.9, 41.9, pres. ptc. bebeodende Int. 28; *commit* p ptc. beboden 21.11
 BEBOD n. *command, law* 18.8, 18.9, ap —u 17.22, 24.10, 36.34, etc.
 BEBYCGAN I *sell* pret. 2s bebohtest 43.13
 BEBYT see BEBEDODAN
 BECUMAN 4 *come, attain* pres. 3p becumað 46.10, pret. 3s becom Int. 24, 3p becoman 43.18; *befall* pres. 3s becymð 39.16, 40.2, pret. 3p becomon 45.2
 GEBED n. *prayer, supplication, beseeching* as 4.2, 5.4, 6.10, etc., gs —es 27.2, 27.6, ds —e 5.5, np —o 34.13, —u 41.9, ap —u 19.7, gp —a 5.3, 9.13, 21.25, etc., dp —um 33.16
 BEDD n. *bed* as 6.7, 40.4, ds —e 6.7, 40.4
 BEEODON see BEGAN

- BEFÆSTAN I *commit, entrust* pres. 1s befæste 30.6, 44.2
 BEFEALLAN 7 *fall* pres. 3s befylð 7.16
 BEFORAN prep. w.d. *in the presence/sight of* 5.5, 5.6, 5.9, etc.
 BEGAN anom. *cultivate* pret. 3p beedon 30.7; *surround* pres. subj. 3p 11.9
 BEGANGAN 7 *worship* pres. 3p begangað 24.21
 BEGEN num. m. *both* dp bæm 36.33
 BEGYRDAN I *gird* pret. 2s begyrdest 17.40; *surround* pret. 2s begyrdst* 29.12
 BEHEALDAN 7 refl. *guard* pres. 1s behealde 17.24; *gaze at* pret. 3p beheoldon 21.18
 BEHELAN 4 *conceal* p ptc. beholen 18.13
 BEHELIAN II *conceal, cover over* p ptc. beheled 34.8, adj. npf beheleda 50.8, behelede 31.1
 BEHRINGAN I *surround* p ptc. behringed 17.30, 31.7, behrincged 48.6
 BEHYDAN I refl. *hide* 18.7
 GEBELGAN 3 *be angry* p ptc. gebolgen 41.7
 BELUCAN 2 *close off, impede* imp. s beluc 34.3
 BEND m. *chain* ap —as 2.3
 BENDAN I *bend (a bow)* pres. 3p bendað 10.3, 36.14, pret. 3s bende 7.13
 BEOBREAD n. *honeyscomb* 18.11
 BEOD m. *table* as 22.5
 BEODAN 2 *command* pret. 2s bud (pu) 39.7 (see S-B §364.1.n.2)
 BEON anom. *be, exist, happen, consist of* 4.3, 7.5, 9.36, etc., infl. inf. —ne 43.4, pres. 1s beo 12.5, 16.15, 45.11, etc., eom 6.3, 6.8, 9.35, etc., eam 2.6, 21.7, 2s byst 8.3, 22.4, eart 2.7, 3.4, 3.7, etc., 3s byð 1.1, 1.3, 2.13, etc., bið Int. 11, 15.8, 40.2, is Int. 2, 4.7, 7.12, etc., ys Int. 2, 2.4, 3.9, etc., 1p beoð 35.10, 43.22, synt 11.5, 3p beoð 1.4, 2.13, 9.18, etc., bioð 44.16, 44.17, beð 48.11, synt 3.2, 6.3, 6.8, etc., synd 8.4, 19.9, 21.13, etc., syndon 24.10, 25.10, syn 9.16 (see Commentary), pret. 2s wære 20.4, 21.10, 43.5, etc., 3s wæs Ints. 4, 5, 6, etc., 3p wæron 3.8, 9.4, 15.3, etc., wæran 37.12, 38.13, 39.6, etc., pres. subj. 1s beo 15.8, 50.9, sy 38.14, 50.9, 2s beo 30.4, sy 50.7, 3s beo 40.6, sy 3.9, 6.4, 9.20, etc., seo 39.6, 48.17, 1p syn 19.6, 3p syn 6.11, 13.3, 34.4, etc., pret. subj. 1s wære 25.6, 36.25, 49.21, 3s wære 9.35, Int. 13, 31.4, etc., 1p wæron 43.21, 3p wæron Int. 28, imp. s beo 17.26, 24.7, 24.11, etc., pl beo (ge) 31.9
 BEORGAN 3 w.d. *shield* pres. 3s byrhð 16.8, imp. s beorh 16.8
 GEBEORGAN 3 *protect* p ptc. geborgen 32.17 (see Mitchell, *Syntax*, §849)
 GEBEORH n. *refuge* 30.4, 45.2
 GEBEORHSTOW f. *place of refuge* 31.7
 BERAN 4 *bear* pres. subj. 3p beren 39.16
 GEBERAN 4 *bring forth* pret. 3s gebær 50.7

- BEREAFIAN II *seize* pres. subj. 3s bereafige 9.30
 BESEON 5 with "to, wið," *look on (with solicitude)* pret. 3s beseah 39.2, imp. s beseoh 12.4, 21.2, 34.23, etc.
 BESITTAN 5 *besiege* p ptc. beseten Int. 19
 BESLEPAN I *enfold, cover* pres. subj. 3p beslepen 34.26, p ptc. pf beslepte 44.15
 BESPRENGAN I *sprinkle* imp. s bespreng 50.9
 BESTANDAN 6 *surround* p ptc. bestanden 31.7
 BESWICAN I *deceive* pres. 3s beswicð 14.4, pret. 3s beswac Int. 50
 BESYRIAN I *ensnare* 36.14
 BETAN I *make amends for* 50.6, pres. 3p betað 36.9
 BETERA adj. (compar. of GOD) *better* nsn betere* 36.16, in phrase "to beteran" *for the better* 45.7
 BETST adj. (superl. of GOD) *best* asn —e 15.6
 BETST adv. (superl. of WEL) *best* 40.10
 BEPERSCAN 3 *thrash thoroughly* pret. 1p bepurscon* 43.6
 BETWUH prep. w.d. *between, among* 16.2, 25.6, 25.9, etc., 17.12 (MS betwū), betweoh 6.8, 9.12
 BEWINDAN 3 *enfold* p ptc. bewunden 16.10
 BEWREON 1 *cover over* p ptc. bewrogen 43.16, pl bewrigene 43.20
 BEWRIXLIAN I *exchange* pret. 2s bewrixledest 43.13
 BI *see* BE
 GEBIDAN 1 w.g. *await, wait for* imp. s gebid 26.14, 36.10, 36.34
 BIDDAN 5 *ask, pray, beseech* pres. 1s bidde 39.14, 2s bidst 36.4, pret. 1s bæd 37.17, 3s bæd 20.5, imp. s bide 2.8, pres. ptc. biddende 33.11
 GEBIDDAN 5 (often w.refl.d.) *beseech* Int. 30, pret. 1s gebæd 29.9, 3s gebæd Ints. 16, 27, pres. ptc. gebiddende Int. 30; *pray to, adore* pres. 1s gebidde 5.4, 5.8, 15.4, 3p gebiddað 21.28, 21.30, 31.6, pret. 3s gebæd Ints. 9, 19, 24 (w.refl.a.), etc., pret. subj. 3s gebæde Int. 19, imp. s gebide 44.12, pl gebiddað 28.2
 GEBIGAN I *turn* pret. 1s gebigde 34.13; *subdue, abase* pret. 1s gebigde 17.39, pres. subj. 3p gebygen 16.11, p ptc. gebiged 37.7
 GEBINDAN 3 *bind* p ptc. p gebundne 19.9
 BIOD *see* BEON
 BISPELL n. *parable* dp —um 48.5
 BISWIC n. *deceit* ds —e 23.4
 BITER adj. *bitter* gpn —a 9.28, 13.3
 BLÆD f. *fruit* np —a 1.3
 BLETSIAN II *bless* Int. 33, pres. 1s bletsige 15.7, 33.2, 3p bletsiað 9.24, 36.22
 GEBLETSIAN II *bless* pres. 2s gebletsast 5.13, 3s gebletsað 28.11, pret. 3s gebletsode 44.3, imp. s gebletsa 27.9, p ptc. gebletsod 27.6, 30.22, 40.14, gebletsad 17.47

- BLETSUNG f. *blessing* bletsuncg 3.9, a/d s —e 23.5, ds —e 36.26, gp —a 20.4
- BLISS f. *joy, happiness* as —e 4.7, 15.9, 47.3, etc., gs —e 15.5, Int. 29, 44.8, ds —e 44.16, a/d s —e 4.10
- BLISSIAN II *rejoice, be happy* 50.10, pres. 1s blissige 9.3, 30.8, 3s blissað 12.6, 20.2, 34.9, 3p blissiað 32.21, pret. 3p blissedon 34.15, pres. subj. 3s blissie 13.7, 47.12, 3p blissien 33.3, 34.19, 34.27, etc., blissian 5.12, imp. s blissa 36.4, pl blissiað 2.11, 31.11, 32.1
- GEBLISSIAN II *gladden* pres. 2s geblissast 5.13, 3p geblissiað 18.9, p ptc. geblissod 45.5
- BLIDE adj. *cheerful, merry* asm bliðne 42.4, npm 34.15, gpm subst. bliðra 41.5
- BLOD n. *blood* as 9.13, 13.3, 49.13
- BLOSTMA m. *blossom* np —n 36.2
- BLYSIAN II *blaze* pret. 3s blyse 17.9
- BOC f. *book* 49.4, ds bec 39.8
- BODIAN II *relate, proclaim, make known* pres. 1s bodige 9.2, bodie 21.23, 2s bodast 49.16, 3p bodiað 18.2, 21.32, 49.6, pret. subj. 1s bodade 9.15, imp. p bodiað 9.12
- BOGA m. *bow* as —n 7.13, 43.7, a s/p —n 17.35 (see Commentary), np —n 36.15, ap —n 10.3, 36.14, 45.10
- GEBOLGEN *see* GEBELGAN
- BORG m. *loan* ds —e 36.21, 36.26
- GEBORGEN *see* GEBEORGAN
- BORGIAN II *borrow* pres. 3p borgiað 36.21
- BOSM m. *breast* as 34.13
- BRAD adj. *broad, spacious* asm —ne 22.5, asn 30.9
- GEBRÆÐAN I *broaden* pres. 1s gebræde 2.8, pret. 2s gebræðdest 17.37
- BRÆGN n. *brain* as 7.17
- BRÆW m. *eyelid* np —as 10.5, dp —um 16.8
- BRECAN 4 *break* pres. 3s brycð 28.5
- BREGAN I *terrify* pres. 2s bregst 9.6, pret. 3p bregdon 17.19
- BREOST (gender uncertain) *breast* dp —on 21.10
- BREÐER *see* BROÐOR
- BRIDEL m. *bridle* ds bridle 31.9
- BRINGAN I *bring* pres. 3s bringð 40.4, imp. p bringað 4.6, 28.1, 28.2, p ptc. broht 44.15
- BROC n. *affliction* as 9.35
- GEBROCIAN II *afflict* p ptc. p gebrocode Int. 28
- BROHT *see* BRINGAN
- BROÐOR m. *brother* 48.8, 48.9, as 49.20*, ds breðer 34.14, dp broðrum 21.23
- BRYCD *see* BRECAN

- BRYDBUR n. *bridal chamber* ds —e 18.6
 BRYDGUMA m. *bridegroom* 18.6
 GEBRYSAN I *bruise* p ptc. *gebrysed* 36.24
 GEBRYTTAN I *break (up), smash, crush* pres. 3s *gebryt* 45.10, pret. 2s *gebryttest* 3.8, 3s *gebrytte* Int. 46, p ptc. *gebrytt* 6.3, pl *gebrytte* 47.8
 BUCCA m. *he-goat* ap —n 49.9, gp *buccena* 49.13
 BUD *see* BEODAN
 BUAN 7 (III/II) *inhabit, dwell, remain* buian 28.10, pres. 2s *bust* 36.34, 3p *buiað* 32.8, 32.14, 36.29, etc., pret. 3p *budon* 30.14, imp. s *buwa* 36.3
 GEBUNDNE *see* GEBINDAN
 BURH f. *fortified place, city* 45.5, 45.6, 47.3, gs *burge* 9.15, 17.30, byrig 44.13, 47.13, ds byrig Int. 12, Int. 19, 30.22, etc., ap byrig* 9.7
 BUTAN prep., conj.; prep. w.d. *without, free from, (none) but* 3.8, 9.27, 17.32 (*see* Mitchell, *Syntax*, §3629), etc.; w.a. *except* 48.19, buton 43.15; conj. *except, unless, but (that)* 7.3, 13.7, 38.8, etc., bute 7.13
 GEBYGEN *see* GEBIGAN
 BYME f. *trumpet* gp —na 46.6
 GEBYRIAN I (and II) impers. *happen* pres. subj. 3s *gebyrige* 4.5; w.d. *befit* pres. s *gebyreð* Int. 39
 BYRGEN f. *sepulchre* 48.12, ds —ne 29.10, dp —um 13.3
 BYRHÐ *see* BEORGAN
 BYRIG *see* BURH
 BYRNAN 3 *burn* pres. 3s *byrnð* 49.3, 3p *byrnað* 7.14
 BYRÐEN f. *burden* 37.5
 BYSMER, BYSMOR n. *mockery, insult, shame, reproach* as *bysmor* 34.26, 40.9, *bysmer* 43.15, ds *bysmre* 43.14, 43.16, *bysmore* 8.3
 BYSMRIAN II *insult, reproach, deride* infl. inf. —ne 38.9, pres. 3s *bysmrað* 9.25, 9.34, pret. 3p *bysmredon* 34.16, pres. subj. 3p *bysmrian* 24.3, pret. subj. 3p *bysmredon* 34.21
 GEBYSMRIAN II *deride, put to shame* pres. 3s *gebysmrað* 36.13, pret. 2s *gebysmrodest* 43.8, p ptc. *gebysmrod* 43.10
 BYSMRUNG f. *insult* ds —a 34.16
 BYSNIAN II refl. *model (oneself)* imp. s *bysna* 36.8
 BYSEN f. *example* ds *bysne* Int. 28

C

- CALFRU *see* CEALF
 CALIC m. *cup* 15.5
 CAMA m. *bit* ds —n 31.9
 CAN *see* CUNNAN

- CAPITUL m. (*psalm-*)*heading* Int. 2
 CASSIA m. (?) *cassia* (*a spice*) 44.9
 CEAC m. *pitcher* as Int. 35
 CEALF n. *calf* np calfru 21.13, ap —as 49.9
 CEAP m. *livestock* 49.10
 CEDERTREOW n. *cedar-tree* as 36.35, ap —u 28.5*, 28.6, cedortreowu 28.5
 CENNAN I *give birth* pres. 3s cenð 7.15, pres. ptc. adj. dsn wk. cennendan 47.7
 GECEOSAN 2 *choose* pres. 3s gecyst 32.12, pret. 3s geceas 2.2, 46.5, p ptc. adj. nsm gecoren 17.27; subst. apm wk. gecorenan (*the*) *elect* 17.27
 CIGAN I *call* pres. 1s cige 17.7
 CILD n. *infant* gp —a 8.3
 CIMÐ *see* CUMAN
 CINBAN n. *jaw-bone* ap 31.9
 CINCG *see* CYNING
 CLÆNE adj. *clean, pure* nsm 23.4, npn clænu 11.7, compar. asm clænran 50.4
 GECLÆNSIAN II *cleanse* pret. 3s geclæsnode 45.5, imp. s geclænsa 18.13, 50.4, p ptc. geclænsod 18.14, 50.9
 CLADAS m. pl *clothes* d claðum 44.9
 CLEMMAN I *enclose* pret. 2s clemdes 30.9
 GECLEOFIAN II *stick* p ptc. gecleofod 21.16
 CLEOP- *see* CLYPIAN
 CLIOFA m. *chamber* ds —n 35.5
 CLYPIAN II *call, invoke, cry (out)* 31.3, pres. 1s clypige 4.4, 15.4, 16.6, etc., cleopige 16.1, 3s cleopað 33.9, 49.4, cliopað 41.8, clypað 2.5, 1p clypiað 19.10, 3p clypiað 13.5, pret. 1s cleopode 3.5, 4.2, 30.18, clypode 21.25, 29.3, 29.9, cliopode 30.23, 3s cliopode 49.1, clepode 33.7, 3p clypodon 17.42, 21.6, cleopodon 33.18, imp. p cleopiað 49.15, pres. ptc. cleopiende Int. 27
 GECNAWAN 7 *recognize* 36.36
 CNEORIS f. *generation* ds —se 44.18
 CNOLL m. *hilltop* ds —e 41.7
 COCER m. *quiver* ap —as 10.3
 COM etc., *see* CUMAN
 GECORONIAN II *crown* pret. 2s gecoronadest 5.13
 COSTING f. *temptation* dp —um 17.30
 CRÆFT m. *skill, ability, power* dp —um 17.33, 32.17, Int. 46, etc.; with moral connotations 24.14*, 37.11
 CRISTEN adj. *Christian* dsm Cristnum Ints. 39, 41, 42, etc., Crisnum Int. 40, nsf Cristnu 44.10, gsn Cristnes 44.11, npm —e Ints. 19, 22 (2°), gpm —ra Int. 44, nsn wk. —e Int. 22 (1°)

CROCCA m. *crook, pot* 21.16, as —n 2.9

CROCCWYRHTA m. *potter* 2.9

CUMAN 4 *come, approach, attain* 9.22, Int. 14, 24.21, etc., infl. inf. —ne Int. 41, pres. 1s cume 39.8, 41.3, 3s cymð 7.8, 15.10, 18.7, etc., cymeð 36.39, cimð 15.10, 3p cumað 1.6, 2.2, 21.30, pret. 1s com 36.36, 2s come 16.3, 3s com 17.7, 3p comon 34.15, 47.5, coman 24.21, 45.4, pres. subj. 1s cume 48.16, 3p cumen 16.13, 23.4, cumon 28.9, pret. subj. 3s come Ints. 34, 48, imp. s cum 16.13, 34.3, 44.5, pl cumað 33.6, 33.12, 45.9; *happen, befall, turn out* pres. 3s cymð 1.3, 7.15, 13.3, pret. 3s com 47.7, 3p coman 41.8

CUNNAN pret.pres. *know* pres. 1s can 49.11, 3p cunnon 30.12, pret. 1s cuðe 17.45; *be able to* pres. subj. 3s cunne 35.4

CUD adj. *known, manifest* 9.17*, 47.4, apm —e 15.10, 24.4, apf —e 31.5

CWACIAN II *shake* pret. 3s cwacode 45.4

CWÆÐ etc., see CWEÐAN

CWALU f. *slaughter* 29.10

CWECCAN I *brandish* pres. 3s cwecð 7.13

GECWEDEN see GECWEÐAN

CWEMAN I *delight, please* infl. inf. —ne 34.14, 48.14

CWEN f. *queen* 44.10

CWEÐAN 5 *say, speak* 41.4, Int. 47, pres. 1s cweðe 21.23, 40.5, 41.10, 3s cwyð 4.6, 9.27, 9.34, etc., 3p cweðað 2.2, 3.3, 3.4, etc., pret. 1s cwæð 29.7, 29.9, 30.23, etc., 3s cwæð 2.4, 2.7, Int. 8, etc., 3p cwædon 34.21, 40.6, 40.9, pres. subj. 3s cweðe 12.5, 3p cweðen 2.4, 4.7, 11.3, etc., cweþan 34.25, imp. s cweð 34.3

GECWEÐAN in p ptc. *called* gecweden Ints. 2, 4, 5

CWYDE m. *saying* ds 13.1

(GE)CYDDE see (GE)CYÐAN

CYLL m. *vessel* ds —e 32.7

CYME m. *coming* gs —s Int. 23, ds 45.5

CYM(E) see CUMAN

CYN adj. *proper* nsn 9.35, 29.13

CYN noun, see CYN(N)

CYNEGYRD f. *sceptre* 44.7

CYNING m. *king* 43.5, cynincg 46.3, 46.8, cyncg 44.12, cyng Int. 12, cincg 2.6, kyning 20.2, 23.7, 23.8, etc., kynincg 44.15, as 46.7, kyning 19.10, Int. 20, gs cynincges Int. 45, cyncgcs Int. 45, cynges 17.51, kyninges 47.3, ds —e Int. 13, cyncge 44.2, cynge Ints. 10, 45, cincge Int. 40, kyncge Int. 37, kyngc Int. 43, kincge Int. 33, kinge Int. 20, np kyningas 2.10, Int. 45, kynincgas 45.4, ap kyningas Ints. 19, 47, kynincgas 46.10, gp cynincga 44.10, kyninga 44.14, kynincga 44.10, Int. 45

- CYN(N) n. *people, tribe, progeny, generation* cyn 13.7, 21.32, 23.6, etc., cynn 21.24, 21.25, 21.28, kynn 32.12, as cynn 46.5, 47.14, 48.12, gs cynnes 47.13, ds cynne 17.51, 43.5, 47.14, etc., gp kynna 32.10; *kind* gp cynna 10.7
- CYNRYN n. *generation* ap —u 46.9
- CYRCE f. *assembly* ds cyrcan 21.26
- GECYRRAN I *turn (back)* imp. s gecyr* 36.27, p ptc. gecyrred 26.12, pl gecyrde 34.4; *be converted* pres. 3p gecyrrað 21.28, pres. subj. 2p gecyrren 7.13
- GECYST *see* GECEOSAN
- CYȠAN I *declare, make known* 25.7, pres. 1s cyðe 15.9, 39.10, 49.21, 3s cyð 18.3, pret. 3s cyðde Int. 16, cydde Int. 49, pres. subj. 3s cyðe 29.10
- GECYȠAN I *make known* pret. 3s gecyðde 30.22

D

- DÆD f. *deed* dp —um 9.24, 31.6, 34.17
- DÆG m. *day* 18.3, gs —es 36.6, ds —e 18.3, 19.2, 19.10, etc., ap dagas 22.6, 33.13, dp dagum 17.19, 26.5, 43.2, etc.; *lifetime* in phrases “æfter/on his dagum” Ints. 11, 13, 48; adv. w.g. dægēs *by day* 1.2, 15.7, 21.3, w.d. ælce dæge *everyday* 7.12, 12.2, 22.5, etc., w.a. ealne dæg *all day long* 31.3, 34.28, on dæg *in the daytime* 31.4, 41.4, 41.9
- DÆGRED n. *dawn* as 5.4
- DÆL m. *portion* 15.5
- DÆLAN I *distribute* imp. p dælað 47.14
- GEDÆLAN I *divide, separate* pret. 3p gedældan (w.refl.d.) 21.19, p ptc. gedæled Int. 41
- DAGAS etc., *see* DÆG
- DEAD adj. *dead, lifeless* nsm 30.13, 40.6, dsn —um 21.16, subst. npm wk. —an 6.6
- DEAF adj. (subst. ?) *deaf* nsm 37.14
- DEAD m. *death* 33.22, 48.15, as 17.5, gs —es 7.14, 9.15, 17.6, etc., ds —e 12.4, Int. 29, 32.19, etc.
- DEMA m. *judge* 7.12, 34.13
- DEMAN I w.d. *judge* pres. 2s demst 9.5 (2°), 50.6, 3s demð 9.9, 36.33, 3p demað 2.10, pret. 2s demst (=demdst ?) 9.5 (1°; with cognate acc.), pret. subj. (?) 3s demde Int. 42, imp. s dem 5.11, 7.9, 25.1, etc.; *consider* imp. s dem 9.39
- GEDEMAN I *judge* p ptc. gedemed 9.20
- DEMEND m. *judge* 49.6

- DEOFOL m. *demon, devil* dp deoflum Int. 12; *the Devil* 7.13, 44.11 (without defining "se")
- DEOP adj. *deep, profound* ns m/n 5.11, npm —e 35.7, superl. nsf —oste 35.7
- DEOR n. *animal* gs —es 28.6
- DEORWURÐE adj. *precious* npm 18.11, dpm deorwyrþum 20.4
- DERIAN I w.d. *harm* infl. inf. —ne 26.2
- DIGOLLICE *see* DYGOLLICE
- DOHTOR f. *daughter* 44.11, np 44.10, 44.13, ap dohtra 44.14
- DOM m. *judgement* 10.5, 16.2 (1°), as 9.5, 16.2 (2°), 36.6, np —as 17.23, 18.10, 35.7, ap —as 32.5, 36.28, 36.30, gp —a 9.26, dp —um 9.17, 47.12; *decree* dp —um 24.9
- DOMERE m. *judge* np domeras 2.10
- DOMESDÆG m. *Judgement-Day* as 1.5, ds —e Int. 6
- DOMSETL n. *judgement-seat* as 9.8
- DON anom. *do, make, perform, act, behave* 5.11, Int. 9 (1°), 9.5, etc., pres. 1s do 11.6, 3s deð 1.3, 14.3, 14.5, etc., 3p doð 7.4, 15.4, 30.24, etc., pret. 1s dyde 10.4, 17.22, 37.14, etc., 2s dydest 9.5, 49.21, 3s dyde 9.36, 10.6, 47.9, 3p dydon Int. 49, pres. subj. 1s do 9.34, 3s do 13.1, 13.3, 3p 36.8, imp. s do 7.7, 17.51, 26.14, etc., pl doð 30.25; *cause, inflict* Int. 9 (2°), 17.48, pret. 3p dydon 16.4, Int. 30, Int. 35, etc., imp. s do 39.12; *put (on), place, give (refl.)* pres. 3s deð 9.26, pret. 1s dyde (an) 34.13, 2s dydest 49.18; substituting for a previous vb., pres. 2s dest 7.8, 27.1, 44.13, 3s deð Int. 2, Int. 4, 16.12, etc., det 9.30, 1p doð 6.6, 3p doð 8.3, pret. 2s dydest 43.10, 3s dyde Ints. 2, 3, 4, etc., 3p dydon Int. 22, pret. subj. 3s dyde Int. 33
- GEDON anom. *make, do* 34.12, pres. 2s gedest 8.6, 3s gedeð 7.14, 36.6, 36.40, etc., pret. 1s gedyde 31.5, 2s gedydest 15.6, 15.10, 17.40, etc., 3s gedyde 17.20, 17.34, 17.35, etc., 3p gedydon 34.14, imp. s gedo 3.7, 6.5, 24.4, etc., p ptc. gedon 7.4, 9.14, 39.4, etc., pl gedone 43.11; *cause* pres. 1s gedo 2.9, 2s gedest 38.12, 3s gedeð 29.6, pret. 3s gedyde 28.9, imp. s gedo 4.9, 5.4, 5.11, etc.; *bestow* pres. 3s gedeð 36.5, pret. 3s gedyde 28.10; *open (?)* imp. p gedoð 23.9 (*see* Commentary)
- DRECC(E)AN I *afflict* pres. 3p dreccað Int. 25, drecceað 42.2
- GEDREFAN I *disturb, afflict* pres. 2s gedrefest 42.5, gedrefst 41.12, 3s gedrefð 2.5, 2p gedrefe (ge) 13.6, 41.6 (?), pret. 3s gedrefde 17.15, 3p gedrefdon 17.5, p ptc. gedrefed 6.3, 6.4, 9.23, etc., pl gedrefede 6.8, 6.11, 13.3, etc., gedrefde 38.7, 45.4, 47.6, p ptc. adj. nsf gedrefedu 45.3, npn gedrefedu 30.11
- GEDREFEDNES f. *trouble* ds —se 30.21
- DRENCAN I *give to drink* pres. 2s drencst 35.9
- DRIFAN I *drive* imp. s drif 43.23

- DRIHTEN, DRYHTEN m. *lord* gp dryhtna 49.1; *the Lord* Drihten 2.4, 2.7, 3.2, etc., Dryhten 6.3, 39.14, 39.18, etc., as Drihten 15.7, 15.8, 17.22, etc., Dryhten 42.5, gs Drihtnes 19.8, 21.29, 23.1 (used absolutely), etc., ds Drihtne Int. 2, 2.11, Int. 3, etc.; sometimes preceded by dem. "se" 5.13, 7.12, 10.5, etc.
- DRINCAN 3 *drink* pret. 3p druncon 40.10, pres. subj. 1s drince 49.13
- DRINCFÆT n. *cup* np drincfatu 10.7
- DROPIAN II *drop* pres. 3p dropiað 44.9
- DRUNCON *see* DRINCAN
- DROSNA/-E (indet. decl.) *dregs* dp drosnum 39.3
- DUMB adj. *dumb* subst. nsm wk. —a 37.14
- DUN f. *hill* gp —a 49.10
- DUST n. *dust* 29.10, 34.5, as 17.43, ds —e 1.4, 7.6, 21.16, etc.
- GEDWÆSCAN I *extinguish* p ptc. p gedwæscte 36.20
- DYGELNES f. *secret* ap —sa 43.22
- DYGOLLICE adv. *secretly* 9.29, 10.3, digollice 9.30
- DYSIG adj. *foolish, senseless* nsm 32.17, dpn dysegum 48.13, 48.21, subst. nsm wk. dysega 48.11
- DYSIG n. *folly* ds —e 37.6, 39.5

E

- EA f. *river* ds æ 35.9, dp —m 23.2
- EAC adv. *also, likewise, besides* 5.5, Int. 6, Int. 8, etc., heac Int. 50; eac swa *likewise* 1.4; eac swa ilce/ylce *likewise* Int. 25, Int. 28, 30.10
- EADIG adj. *happy, blessed* nsm 1.1, 31.2, 33.9, etc., nsn 32.12, npm —e 2.13, 31.1
- EADMOD *see* EADMOD
- EADMODNES f. *lowliness* as —se 30.8
- EAFORA m. *descendant* dp eaforum Int. 43
- EAGE n. *eye* np eagan 6.8, 16.2, 16.11, etc., eagan 10.5, ap eagan 9.32, 12.4, 17.28, etc., gp —na 30.23, 37.11, dp eagum 5.6, 9.30, 13.3, etc.
- EAHTA num. indecl. card. in comp. *eight* Ints. 28, 38, 48
- EAHTATEODA num. ord. *eighteenth* asm —n Int. 18
- EAHTEODA num. ord. *eighth* asm —n Int. 8
- EALA interj. *o! lo!* 3.2, 4.3, 6.4, etc.
- EALDIAN II *grow old* pres. 1s ealdige 36.25
- EALDORMAN(N) m. *prince, noble* np ealdormen 23.7, 23.9, 46.10, ealdormenn 2.2, Int. 23, gp ealdormanna 32.10, dp ealdormannum 44.17
- EALDSPRÆC f. *proverb, by-word* ds —e 43.15

EALL adj. *all, the whole of, each* nsm 37.8, 49.11, 49.12, etc., asm ealne 15.3, 31.3, 34.28, dsm —um Int. 44, nsf 3.9, 6.3, 38.8, etc., asf —e 8.2, 18.5, 32.5, etc., gsf ealre 32.14, 46.8, 46.10, dsf ealre 9.2, 9.9, nsn 1.3, 6.3, 23.1 (2°), etc., asn 9.15, 19.5, 49.21, etc., gsn —es 16.15, 48.6, isn —e 37.9, npm —e 5.12, 6.9, 31.6, etc., apm —e 3.8, 5.7, 22.6, etc., gpm ealra Int. 5, 9.26, 31.11, etc., dpm —um 6.8, 7.2, 44.15, etc., npf —e 21.28, 32.8 (1°), 32.9, etc., apf —e 8.8, 24.18, Int. 31, etc., —a 9.7, gpf ealra 21.29, 49.10, dpf —um 24.22, 31.6, 38.9, etc., npn 21.28, 41.8, 43.18, etc., eal 6.3, 31.3, apn 12.6, 15.2, 21.18, etc., eal 16.4, 49.21, —e 8.8, 9.2, 32.4, etc., gpn ealra 4.8, Int. 32, dpn —um Int. 2, 9.20, Int. 27, etc., subst. nsn 1.3, 23.1 (1°), asn 9.5, 37.10 (*see* Commentary), npm —e 5.12, 6.9, 13.4, etc., apm —e 3.8, 8.3, 50.6, etc.; asm ealne weg *always* 9.28 (*see* EALNEH); isn ealle mægne *with the utmost effort* 13.3; gp ealra mæst *most of all* Int. 20, ealra swiðost *especially* Int. 38

EALL adv. *completely* 45.4

EALLE *see* HEALL

EALLES adv. *quite* 7.3

EALLUNGA adv. *altogether, entirely* 13.1, 13.3, 15.7, etc.

EALNEH adv. *continually, always* 9.26, 34.21*, ealne weg 9.28 (*see* EALL, adj.)

EAM *see* BEON

EARD m. *native country* ds —e Int. 14

EARDIAN II *dwell, live* pres. 3s eardað 9.12, 14.1, 14.2, etc., 3p eardiað 27.9

EARE n. *ear* as 44.11, np earan 9.38, 33.16, ap earan 16.6, 17.7, 17.45, etc., dp earum 5.2, 16.1, 38.13, etc.

EARFOÐE n. *difficulty, suffering, tribulation* np earfoðu 21.12, 24.17, 33.20, etc., earfoþa 31.6, ap earfoðu Ints. 3, 7, 14, etc., earfoða 16.4, earfoþa Int. 43, gp earfoða 16.3, 19.2, 49.15, dp earfoðum Int. 2, 4.2, Int. 6, etc., earfeðum Int. 37, earfoðan Int. 30, earfoþum 31.7, 33.7, perhaps nsf earfoðu 40.2 (*see* Commentary) and asf earfoða 24.18

EARM m. *arm* ap —as 17.35; *power* 36.17, as 9.36, 43.4, np —as 43.4

EARM adj. *wretched, destitute* nsm 37.7, asm —ne 9.14, gpm —ra 21.25, wk. a/d sm —an 10.5, subst. nsm —a 9.23, asm —an 9.30, 34.10, 36.14, gsm —an 9.39

GEEARNIAN II *earn, deserve* pret. 3s geearnode Int. 37, 3p geearnedon 1.6, p ptc. geearnod 7.4 (w.g.; *see* Pope, *Homilies*, 2:851, s.v. *geearnian*)

GEEARNUNG f. *desert, merit* ds geearnuncga Int. 45, np —a 44.15, dp —um Int. 23, geearnuncgum 44.13

EARSILING adv. in phrase “on earsling” *backwards* 6.11, 34.4

EART *see* BEON

EARÐAN *see* EORÐE

EADĒ adv. *easily* 2.9, 40.9

GEEADMEDAN I *humiliate* 43.20, pres. 2s geeaðmetst 17.28, p ptc. geeaðmed 37.9

EADMETTO f. (indecl.) *affliction* as 9.14, 24.18

EADMOD adj. *lowly* asn eadmod 17.28, wk. subst. gsm —an 9.39, apm —an 33.19

ECE adj. *eternal* asf 24.13, gsf ecre* Int. 14, wk. npn ecan 23.9, apn ecan 23.7

ECAN I *prolong* pres. subj. 3s ece 9.39

ECG f. *edge* dp —um 43.4

ECNES f. acc.s in phrase “on ecnesse” *forever* 5.12, 9.8, 9.37, etc.

EDLEAN n. *reward, retribution* 18.12, as 27.4, gs 49.21

GEEDNIWIAN II *restore* pret. 2s geedniwodest 15.5

EDWIT n. *reproach, blame* as 14.3, 30.14, ds —e 30.12, 43.14

EFNES f. *equity* as —se 36.37

EFSTAN I *hasten* imp. s efste 30.3

EFT adv. *again* 34.16, 38.14, 49.1, etc.; *afterwards* 3.6, Int. 15, 22.4, etc.; *back* Int. 14, 15.2, 18.7, etc.

EGAN *see* EAGE

EGE m. *terror, fear, trembling* 13.3, 13.5, 18.10, etc., as 14.4, 33.12, ds 2.11, 5.8, Int. 6, etc.

EGESLICE adv. *threateningly* 18.6, 45.4, 47.5, etc.

EHTAN I w.g. *pursue, persecute* pres. 3p ehtað 7.2, 9.16, 26.12, etc., 39.15 (w.a.), pret. 1s ehte 17.38, 3p ehton Int. 16, 43.8, pres. subj. 3s ehte 34.6

EHTNES f. *persecution* ds —se Int. 17

ELE m. *oil* gs —s 4.8, ds 22.5, 44.8

ELLES adv. *otherwise* 31.9; with interr. pron. hwa/hwæt *who/what else* 13.7, 43.15

ELPANBĒNEN adj. *ivory* wk. npn —an 44.10, dpn —um 44.9

ELÐEODIG, ÆLÐEODIG adj. *foreign, alien* nsm (subst.) ælðeodig 38.13, dpn ælðeodegum 18.14, dpn elðeodegum Int. 46, wk. npn elðeodgan 45.7, ælðeodgan 17.46, apn elðeodegan 43.3, 45.11, elðeodgan 43.3

EMN adj. *just* nsf 10.8

EMNE adv. *fairly* 9.9; emne swa *even* as 28.6

EMNLICE adv. *equally* 32.1

ENDE m. *end* 36.13; *perfection* Int. 5; *region* ap endas 18.5; *death* as 9.19, 9.33, 12.1, etc., ds Int. 17, 37.7, Int. 38

ENDEMES adv. *together, at once* 13.3, 34.26, 39.15

ENDIAN II *complete* 9.7

GEENDIAN II *bring to an end* imp. s geenda 7.10; *come to an end* Int. 37, pret. 3s geendode 30.11

- ENDLEFTA num. ord. *eleventh* asm —n Int. 11
 ENGEL m. *angel* 34.5, 34.6, as Int. 33, 33.8, ap englas 8.6
 ENGLISC n. *the English language* as Int. 2
 ENT (suprascript gloss) m. *giant* 18.6
 (GE)EODE etc., *see* (GE)GAN
 EOM *see* BEON
 EORÐCYNING m. *king of the earth* np eorðcynincgas 2.2, eorðkyningas 47.5
 EORÐE f. *earth, land, ground* 17.8, 17.10, 17.16, etc., as eorðan 2.10, 8.2, 8.10, etc., gs eorðan 8.8, 17.16, 32.14, etc., earðan 49.12, ds eorðan 43.25, 49.1, 49.4, etc.
 EORÐLIC adj. *of the earth* apm —e 49.1
 EORÐGEMÆRE n. *end of the earth* np eorðgemæru 21.28
 EOW, EOWER pers. pron., *see* þU
 EOWER poss. adj. *your* (pl) nsm (?) 49.7, asm —ne 33.6, asf —e 30.25, asn (?) 30.25, 47.14, 49.14, dsn eowrum 49.9, ewerum 4.5, gpm —a 28.1, npf eowra 49.8, apf eowre 46.2, dpf eowrum 49.9, apn eowru 23.9, gpn eowra 49.15, dpn eowrum 47.14, 48.2
 ESNLICE adv. *manfully* 26.14, 30.25
 ETAN 5 *eat* infl. inf. —ne 16.14, pres. 3p etað 21.27, 21.30, pret. 3p æton 40.10, pres. subj. 1s ete 49.13, 3p eton 16.14
 EDEL m. *homeland* ds eðle Int. 41
 EDNES f. *comfort* a/d s —se Int. 40

F

- FAC(E)N n. *deceit* 31.2, 35.4, as 13.3, a s/p 5.11, 11.3, 14.3, etc., gs facnes 9.28, ds facne 16.1
 FAC(E)NFULL adj. *deceitful* dsm —um 42.1, npm wk. —an 30.19
 FACENLICE adv. *deceitfully* 34.20, 35.3
 FACNESFULL adj. *deceitful* apm wk. —an 11.4
 FÆDER m. *father* 26.10, as 9.35, gs 44.11; (*male*) *ancestor* np —as 21.5, 38.13, 43.2, dp —um 47.9, fædrum Int. 43, 44.17; (*God the*) *Father* Int. 44 (2°), as Int. 44 (1°), ds Int. 47
 GEFÆGEN *see* GEFEON
 FÆGER adj. *beautiful* nsf 13.3, npm —e 28.6, superl. gsm fægrostes 44.3
 FÆGERE adv. *pleasantly* 13.3
 FÆGERNES f. *beauty* as —se 44.5, ds —se 44.10
 FÆGNIAN II sometimes w.g. of cause *rejoice (at), exult, glory* 19.6, Int. 23, 29.2, etc., pres. 1s fægnige 9.3, 29.2, fægnie 9.16, 30.8, 3s fægnað 20.2, 40.12, 3p fægnað 12.5, 19.8, 34.26, etc., pret. 3s

- fægnode Int. 4, pres. subj. 3s fægnie 47.12, 3p fægnien 34.27, 39.17, fægnian 5.12, 13.7, imp. p fægniað 31.11, 46.2
- FÆGNUNCG f. *rejoicing* ds —e 44.16
- FÆR(E)Ð *see* FARAN
- FÆRLIC adj. *sudden* nsn 47.7
- FÆST adj. *secure* asm —ne 39.3; *fortified* dsf wk. —an 30.22
- FÆSTAN I *fast* infl. inf. fæstenne 34.13
- FÆSTNIAN II *fasten* imp. p fæstniað 47.14
- FÆT n. *vessel* 30.13, as 7.14
- FÆTT adj. *fat* npm wk. —an 21.13
- FÆTNES f. *fatness* as —se 16.10
- FALD m. *fold* 48.15
- FANDIAN II w.g. *try, test* pret. 3p fandodon 34.16, 40.7, imp. s fanda 25.2, pl fandiað 33.9
- GEFANGEN *see* GEFON
- FARAN 6 *go, move, travel* pres. 3s færð 18.5, 48.18, 48.20, færeð 48.18, 3p farað 8.9, pret. 1s for 36.36, pres. subj. 2s fare 43.10
- GEFEA m. *joy, gladness* as —n 50.10, 22.3 (or d.), ds —n 15.10, 29.12
- FEALDAN 7 refl. *fold* pres. subj. 3s fealde 49.4
- FEALLAN 7 *fall* pret. 3p feollon 17.39, 29.4
- GEFEALLAN 7 *fall* pres. 3p gefeallað 36.2, 44.6 (with additional meaning, *apply oneself*), pret. 3s gefeoll 15.6, 3p gefeollon 26.2, pres. subj. 3p gefeallen 35.13
- FEALWIAN II *grow yellow* pres. 3p fealwiað 1.3
- FEAR(R) m. *bull* np fearas 21.13, gp fearra 49.13
- FEAWE adj. subst. *few* gp —na 16.14
- FEDAN I *nourish, feed* pret. 3s fedde 22.2, pres. subj. 3s fede 30.4, 32.19, imp. s (refl.) fed 36.3; *produce* pres. 3s fet 48.14
- GEFEHD *see* GEFON
- FEOH n. *money, wealth* as 14.5, 38.7, gs feos 14.5
- FEOHLAND n. *pasture* as 22.2
- GEFEOHT n. *fight, battle* as 45.10, ds —e 17.35, 23.8
- FEOHTAN 3 *fight, contend* infl. inf. —ne 26.3, pres. 3p feohtað 34.1, imp. s feoht 34.1
- (GE)FEOLL etc., *see* (GE)FEALLAN
- GEFEON 5 *delight in, exult* pres. subj. 3p 34.24 (w.g.), pret. subj. 3p gefægen 37.17
- FEOND m. *enemy* 12.3, 12.5, np fynd 6.11, 7.3, 7.5, etc., ap fynd 8.3, 9.4, Int. 16, etc., gp —a 3.2, 5.9, 5.10, etc., dp —um Int. 2, Int. 4, 6.8, etc.
- FEOR prep., adj., or adv. (*see* Mitchell, *Syntax*, §§216, 1420) here apparently adv. *far* 9.22; *far (from)* w.d. 21.2, 37.12
- FEORDA num. ord. *fourth* nsm Int. 4
- FEOUNG f. *hatred* 35.3

- FEOWER num. card. in comp. ord. *four* Ints. 24, 34, 44
 FEOWERTEOÐA num. ord. *fourteenth* asm —n Int. 14
 FEOWERTIGOÐA num. ord. *fortieth* asm —n Ints. 40, 43, 45, etc., dsm
 —n Int. 44
 GEFERA m. *companion* np —n Int. 10, dp geferum 7.15
 FERS n. *verse* ds —e Int. 44
 GEFERSCIPE m. *company* ds 29.4
 FET *see* FOT
 FEÐER f. *pen* ds —e 44.2
 FIF num. card. in comp. ord. *five* Ints. 25, 35, 45
 FIFTA num. ord. *fifth* nsm Int. 5
 FIFTEODA num. ord. *fifteenth* asm —n Int. 15
 FIFTIGODA num. ord. *fiftieth* asm —n Int. 50
 FILEÐE (decl. unknown) n s/p *hay* 36.2
 FINDAN 3 *find* pres. 2s findst 36.10, pret. 1s funde 36.36, 2s fundest 16.3
 FINGER m. *finger* gp fingra 8.4
 FIÐERE n. *wing* ap fiðeru 17.11, gp fiðera 16.8, 35.8
 FLA f. wk. *arrow* ap —n 7.14
 FLAN f. *arrow* np —a 37.3, 44.6, dp (indet. gender and decl.) —um 10.3
 FLÆSC n. *flesh* as 16.14, 26.2, 49.13, gs —es 48.6, ds —e 37.4, 37.8
 FLÆSCLIC adj. *carnal* gpm —ra 37.8
 FLEOGAN 2 *fly* pret. 3s fleah 17.11, pres. ptc. fleogende* 8.9
 FLEON 2 *flee* pres. 3p fleoð 13.3, pret. 3s fleah Int. 3, 3p flugon 30.12,
 flugan 28.9, pres. subj. 1s fleo 10.2
 FLOD n. *flood* 31.6
 FLOWAN 7 *flow* pret. 3p fleowan 17.16
 FNÆS n. *fringe* dp fnasum 44.15
 FOLC n. *people, nation, tribe* 2.1, 4.8, 7.8, etc., as 3.9, 13.4, 15.4, etc., gs
 —es 3.7, 17.44, Int. 22, etc., ds —e 13.6, 13.7, Int. 28, etc., np
 Int. 14, 44.6, 45.7 (1°), etc., ap 43.3, 45.11, 46.4 (or s), gp —a 32.10,
 dp —um 7.9, 9.9, 9.12, etc.
 FOLGIAN II w.d. *follow* pres. subj. 3s folgie 22.6, 33.15
 GEFON 7 *seize, catch* 16.12, 34.7, pres. 3s gefeð 21.14, 36.24, pret. 1s
 gefeng 17.38, 3p gefengon 17.6, gefengan 39.13, pres. subj. 3p 7.6,
 34.8*, imp. s gefoh 34.2, p ptc. gefangen 9.17, 9.30, pl gefangene 9.16,
 9.23
 FOR *see* FARAN
 FOR prep. (local) w.a./d. *before* 49.3, (causal) w.d. *because of, on account*
 of 6.5, 6.8, 13.1, etc.; w.a. *on behalf of* 9.5, Int. 19, Int. 34, etc.; w.a. *in*
the place of, as 14.4, 41.4; conj. (?) *because* 15.10 (2°) (*see* *Commen-*
tary); in combination with d/i s of dems. and prons. (normally two
 examples given), interr. for hwi/hwy *why* 3.2, 9.36, 42.2, etc.; adv.
consequently, therefore for ðæm 9.37, 18.8, for ðam 3.7, 3.9, for þan

- 2.7, 30.24, for *ði* 6.11, for *ðy* 9.11, 24.3, for *þi* 16.10, 25.1, for *þy* 33.3; conj. *because, since, for* for *þæm* 2.13, 15.10 (1°), for *þam* 1.6, 2.4, for *þan* 25.3, 43.22, for *þon* 16.1, for *ðon* 40.5, for *ði* Int. 4, for *þy* 9.36, 41.5, etc.; conj. for *ðy* (*þæt*) *in order that* Int. 18; correl. for *þæm/þam* . . . for *þam/þæm/þi* *for this reason* . . . *because* Int. 2, 9.26, 9.34, etc.; conj. for *þam þæt in order that* 32.19, 34.19; *because* for *þam þe* 3.6, 6.9, 21.29, etc., for *þan ðe* 23.7; for *þam þe why* 10.3
- FORBÆRNAN I *burn up* pres. 3s *forbærnoð* 45.10
- FORBEODAN 2 *deny, prohibit* 11.5, pres. subj. 3s *forbeode* 33.14; w.d. *restrain* pres. 1s *forbeode* 39.10
- FORBERSTAN 3 *break* pres. 3p *forberstað* 36.15
- FORBRECAN 4 *break (in pieces), crush* pres. 2s *forbrycst* 9.36, 3s *forbrycð* 28.6, 45.10, p ptc. *forbrocen* 31.4, 36.17
- FORBRYTTAN I *break in pieces* pres. 3s *forbryt* 28.6
- FORDON anom. *destroy, kill* 9.29, 36.33, infl. inf. —ne 34.4, 36.32, pres. 2s *fordest* 5.7, pres. subj. 3p 16.9, imp. s *fordo* 27.3
- FORDRIFAN I *expel* imp. s *fordrif* 5.11
- FORE prep. *on account of, on behalf of* 26.11 (w.d.), postpos. (a./d.?) Int. 17, 23.10, w.d. Int. 19
- FOREALDIAN II *grow old* pres. 3s *forealdað* 48.15, pret. 3s *forealdode* 31.3, 3p *forealdedon* 17.46, p ptc. *forealdod* 6.8
- FOREGENGA m. *predecessor, ancestor* np —n 43.4, 48.20, ap —n Int. 43, 43.3*, gp *foregengena* 43.2, dp *foregengum* Int. 43
- FOREMÆRE adj. *famous, pre-eminent* nsn 15.6
- FOREÐANCOLNES f. *prudence* as —se 48.4
- FORWARD adj. *front (of)* dsf —re 39.8
- FORGEAF *see* FORGIFAN
- FORGEATE *see* FORGITAN
- FORGIFAN 5 *grant* pret. 3s *forgeaf* 15.3, Int. 31; *forgive* pres. 3s *forgifð* Int. 31, pret. 2s *forgeafe* 31.5, imp. s *forgif* 24.18, pres. ptc. *forgifende* 24.11, p ptc. p *forgifene* 31.1
- FORGITAN 5 sometimes w.g. *forget* 12.1, pres. 2s *forgytst* 43.24, *forgets* 41.10, 3s *forgyt* 9.18, 9.19, 3p *forgytað* 49.22, pret. 1p *forgeate* (we) 43.18, imp. s *forgit* 9.33, 44.11
- FORGYLDAN 3 *requite, repay* w.d. of pers. and g. of requited object 40.11, 49.21, pres. 3s *forgylt* 30.24
- FORHELAN 4 *conceal* p ptc. *forholen* 37.10
- FORHWYRFAN I *pervert* p ptc. subst. adj. apm wk. *forhwyrfdan* 17.27
- FORLÆTAN 7 *forsake, surrender* pres. 2s *forlætst* 9.11, 15.10, 3s *forlæt* 33.23, 36.28, 36.33, 3p *forlætað* 5.7, pret. 3s *forlet* 26.10, 3p *forleton* 26.10, 39.13, pret. subj. 1p *forleten* 43.18, imp. s *forlæt* 26.9, 36.8, 37.22, pl *forlætað* 4.5, p ptc. *forlæten* 9.35, 24.16, 37.11, asm *forlætenne* 36.25; *admit* imp. s *forlæt* 38.14; *permit* pret. 2s *forlete* 21.2

- FORLEOSAN 2 *destroy* pres. subj. 3s forleose 33.17, imp. s forleos 25.9, 27.3, p ptc. adj. nsn forloren 30.13
- FORMA adj. *first* dsn wk. —n Int. 44
- FOROD adj. *broken* npn 30.11
- FORROTIAN II *decay* 15.10
- FORSEARIAN II *wither* pres. 3p forseariað 36.2, p ptc. forsearod 21.16
- FORSEON 5 *despise, reject, abhor* pres. 2s forsyhst 5.7, 3s forsyhð 21.8*, 21.25, 32.10, pret. 1p forsawan 43.6, imp. s forseoh 26.9, p ptc. adj. compar. apm forsewenran 43.11
- FORSEWENLICE adv. *contemptibly* 16.11
- FORSEWENNES f. (*object of*) *contempt* ds —se 21.7, 43.14
- FORSTANDAN 6 *avail* pres. 3s forstent 2.4
- FORSWELGAN 3 *devour* pres. 3s forswylcð 48.15
- FORD adv. *forth* 35.11
- FORDANC m. *consideration (of the future)* as 48.11
- FORDENCAN I refl. *despair* pret. subj. 3p forðohton Int. 48
- FORDON *see* FURDUM
- FORWEORPAN 3 *cast* pret. 2s forwurpe 49.17
- FORWEORDAN 3 *perish, die, be undone* 15.10, pres. 3s forwyrð 36.28, forweorð 9.19, 3p forweorðað 9.6, 36.20, 48.11 (refl.), etc., forwurðað 15.4, pret. 3p forwurdon 9.4, 17.38 (subj. ?)
- FORWYRNAN I w.g. obj. and d. pers. *deny* pret. 2s forwyrndest 20.3, p ptc. forwyrnd 48.19
- FOT m. *foot* 36.31, np fet 9.16, 13.3, 17.37, etc., ap fet 8.8, 17.39, 21.17, etc., dp —um 17.10, 35.12
- FRÆTAN *see* FRETAN
- FRAM prep. w.d. (local) *from* 5.9, 6.9, 9.22, etc., from 17.18*, 18.13, 18.14, etc. (6 occurrences); (temporal) *from* 24.6, 48.10; (agent) *by* 2.6, Int. 10, 17.9, etc.
- FRECENNES f. *danger* ds —se 9.27
- FREFREND m. *comforter* 31.7
- FREFRUNG f. *consolation* 22.4
- FREMDE adj. *estranged (from)* npm 48.11; subst. *stranger* dpm wk. fremdum 48.11
- GEFREOGAN I *free* pret. 3s gefreode 15.7 (w.g.), 26.3
- FREODOM m. *liberation* ds —e Int. 22
- FREOND m. *friend* np frynd 7.5, 21.18, 37.12, ap frynd Int. 40
- FRETAN 5 *consume, eat up* 13.4, 26.2, pret. 1p frætan 34.25
- GEFRIÐIAN II *protect* pres. 2s gefriðast 11.9, pret. 3s gefriðode 26.5, pres. subj. 3s gefriðie 19.2, 26.4; *rescue* 49.22, infl. inf. —ne 41.9, pres. 1s gefriðie 49.15, 2s gefriðast 34.17, gefreoðast 11.8, 3s gefriðað 33.23, 40.2, pret. 2s gefriðadest 29.2, 3s gefriðode Int. 32, 33.5, 43.7, etc., pres. subj. 2s gefriðie 24.17, 30.3, 3s gefriðie 32.19, gefriðige 33.8,

- pret. subj. (?) 3s gefriðode Int. 27, imp. s gefriða 7.2, 17.44, 21.22, etc., p ptc. gefriðod Int. 47
- GEFRIÐIEND m. *protector* 17.31, 30.3
- FRÍÐI(G)END m. *helper, defender* 32.20, 39.18
- FRÍÐSTOW f. *place of refuge* 9.10, 17.3, 30.3
- FROFOR f. *consolation, comfort, help* 24.21, as frofre Int. 38, gs frofre Int. 15, g/a s frofre Int. 41; (*state of being*) *comforted* ds frofre Int. 5
- FROM *see* FRAM
- FRUMA m. *beginning* ds —n 24.6
- FRYND *see* FREOND
- FUGEL m. *bird* ap —as 49.11, fuglas 8.9
- FUL adj. *foul, rotten* nsf 13.3, asm wk. —an 49.16
- FUL adv. *very* 34.21
- FUL adj. *see* FULL
- FULFREMMAN I p ptc. adj. *perfect* gpm fulfremdra 44.15
- FULGAN anom. w.d. *carry out* pres. 3s fulgæð 23.4
- FULIAN II *fester* pret. 3p fuledon 37.6
- FULL adj. (w.g.) *full of* nsm 9.28, 13.3, 37.8, ful 49.19, nsf 47.11, npm (*see* Mitchell §37) —e 25.10, subst. dsn wk. in phrase “be fullan” *fully* 30.24
- FUL(L)NEAH adv. *almost, very nearly* 11.2, 17.5, 17.6, etc.
- FULLUHT (indet. gender) *baptism* ds —e Int. 22
- FULTUM m. *help, support, protection* 3.4, 18.15, 24.21, etc., as 7.11, 15.10, 17.10, etc., gs —es Int. 4, 24.5, 36.9, etc., ds —e 15.8, 20.4, 29.11, etc.
- FULTUMIAN II w.d. *help* pres. 3s fultumað 47.4
- GEFULTUMIAN II w.d. *help* pres. 3s gefultumað 27.7, 36.40, 40.2, imp. s gefultuma 43.26
- GEFULTUMEND m. *helper* 9.10, 17.3, 39.18
- FULTUM(I)END m. *helper* 26.9, 27.7*, 45.2, fultumen 17.3, fultumiend 9.35
- FUNDE etc., *see* FINDAN
- FURÐUM adv. *even, so much as* 7.5, 13.3, 16.4, etc., forðon 13.1, furðon 33.21; preceded by “ge”, *see* GE
- FYLLAN I *fill* pres. 3p fyllaþ 10.3
- GEFYLLAN I *fill (up)* pres. 2s gefylst 15.10, 3s gefylð 32.5, imp. s gefyl 16.14, p ptc. gefyll 16.15 (w.g.), 48.15, gefylð 23.1*, pl gefyllde 21.27, 36.19, p ptc. adj. npn gefyldu 10.7; *fulfill* pret. 3s gefylde 15.3, pres. subj. 3s gefylle 19.7
- FYND *see* FEOND
- FYR n. *fire* 17.9, 49.3, as 10.7, gs —es 17.13, 28.7, ds —e 16.3, 17.31
- FYRD f. *expedition* as 43.10
- FYREN adj. *fiery* apf —a 7.14
- FYRHTO f. *fear, terror* ds 30.23, 47.7

G

- GAD(E)RIAN II *assemble* pres. 1s gaderie 15.4; *accumulate* pres. 3p gaderiað Int. 38, 38.7, gadriað 38.7
- GEGAD(E)RIAN II *collect* pret. 3s gegaderode 32.7, 3p gegaderodon 34.15; *assemble* pret. 3p gegaderodon 30.14 (refl.), 40.8, pres. subj. 3s gegadrie 49.5, p ptc. p gegaderode 47.5
- GEGADERUNG f. *assembly* 21.17
- GAN anom. *go, depart* 41.10, 42.2, pres. 3s gæð 1.1, 3p gað 36.15, pret. 1s eode 21.11, 3s eode 17.7, 43.19, 3p eodon 33.11, 40.7, pres. subj. 3p 6.11, imp. p gað 47.13
- GEGAN anom. *conquer* pret. 3p geeodon 43.4
- GANGAN 7 *go, walk* pres. 1s gange 5.8, 37.7, pres. subj. (?) 1s gange 22.4, 42.4
- GANGEWIFRE f. *spider* gs gangewifran 38.12
- GARSECG m. *(the) ocean* as 32.7
- GAST m. *breath* as 32.6; *spirit (disposition)* ds —e 33.19; *(Holy) Ghost* as 31.8, gs —es 14.2, ds —e Int. 44
- GASTLIC adj. *spiritual* nsf —u 44.4, dpm —um Int. 12
- GATUM *see* GEAT
- GE conj. *and* 9.37, with “furðum” 8.3, 40.10; correl. *ge . . . ge both . . . and* 24.12, Int. 27, Int. 48; in correl. ægðer *ge . . . ge, see* ÆGÐER GE . . . GE
- GE *see* ÐU
- GEAF *see* GIFAN
- GEALD *see* GYLDAN
- GEALP *see* GYLPAN
- GEAR n. *year* np 30.11
- GEARE adv. *certainly* 41.5
- GEARO, GEARU adj. *ready, prepared* nsm gearo 7.13, gearu 37.18, 39.8, asm gearone 48.14, npm gearwe 16.12, npn gearo 41.9
- GEARWIAN II *prepare* pres. 3s gearwað 9.8
- GEGEARWIAN II *prepare* pret. 2s gegearwodest 22.5
- GEAT n. *gate* np —u 23.9, ap —u 23.7, 23.9, —a 23.7, dp —um 9.15, gatum 9.15
- GEO adv. *formerly* 36.25, 37.11, 43.10
- GEOC n. *yoke* ap —u 2.3
- GEOGODHAD m. *state of youth* gs iugoðhades 24.7, ds —e 42.4
- GEOGEARA adv. *formerly* 42.3, geogeare 47.9
- GEONIAN II *open the mouth* pres. 3s geonað 21.14
- GEOND prep. *w.a. through, throughout* 8.2, 8.9, 10.2, etc., w.d. Int. 44
- GEONDGEOTAN 2 *suffuse* p ptc. p geondgotene 44.3

- GEONG adj. *young* nsm 36.25
 GEORNFULLICE adv. *earnestly* Int. 16
 GEOTAN 2 *gush* pres. ptc. *geotende* 17.5
 GIF conj. *if, whether* 12.5, 34.18, 37.17, etc.; correl. *gif . . . þonne if . . . then* 7.4–5, 7.8, 18.14, etc.
 GIFAN 5 *give* pret. 3s *geaf* Ints. 28, 33
 GIFU *see* GYFU
 GIGANT m. *giant* 18.6, 32.16
 GILPAÐ *see* GYLPAN
 GIMM m. *gem, jewel* np —as 18.11, dp —um 20.4
 GINGRA m. *descendant* dp *gingrum* 47.14
 GLED f. *glowing coal* np —a 17.9, ap —a 17.13
 GOD m. (*heathen*) *god* ds —e 43.21, np —as 46.10, ap —as 46.3, dp —um 15.4, 17.42; (*Christian*) *God* 1.6, 2.4, 5.5 etc., as 9.26, 23.6, 36.22, etc., gs —es Int. 4, Int. 8, 14.4, etc., ds —e 2.2, 3.3, 4.6, etc.; sometimes preceded by forms of “*se*,” even when not defined by a following adj. or a rel. clause (see Wülfing, *Die Syntax*, 1:282) 17.33, 28.5, 45.4, etc.
 GOD *see* GO(O)D
 GODCUND adj. *divine* asm —ne Int. 33
 GODFÆDER m. *God the Father* gs 44.2
 GODNESS f. *goodness* ds —e 24.7
 GODSPELL n. *Gospel* ds —e 44.4
 GOLD n. *gold* 18.11, as 16.3, ds —e 44.10
 GOLDHORD m./n. *treasury* ds —e 32.7
 GOMA m. *jaw* dp *gomum* 21.16
 GO(O)D adj. *good* (in the MS often written with an accent and/or double vowels to distinguish it from *God*) nsm *god* 50.7, dsm *godum* Int. 31, nsn *good* 34.21, asn *good* 22.2, 44.2, apm *goode* 33.13, dpf *goodum* 31.6, 44.13, dpn *godum* 13.5, dsm wk. *goodan* 29.8; subst. n. *good, good thing, goodness* 33.11, as *good* 33.15, 36.3, 36.27, etc., gs *goodes* 16.15, 33.10, 48.13, *godes* 22.1, ds *goode* 37.21, 48.8, *gode* 1.3, 4.3, 34.12, ap *good* 15.2, 26.13, *god* 4.6, 12.6, gp *gooda* Int. 32, *goda* 4.8, dp *goodum* 24.13
 GRANUNG f. *groaning* 17.5, 37.10, ds —e 6.7, 11.6
 GREMIAN II *provoke* pres. 3p *gremiað* 5.11
 GRINE *see* GRYN
 GRIPAN I *seize* pres. subj. 3p *gripen* 7.3
 GEGRIPAN I *seize* pres. 3p *gegripað* 43.11, pret. 3p *gegripon* 47.7, pres. subj. 3s *gegripe* 49.22
 GRISBITIAN II *gnash (the teeth)* pret. 3p *grisbitedon* 34.16
 GRISTBATIAN II *gnash (the teeth)* pres. 3s *gristbatað* 36.12
 GRUNDLEAS adj. *bottomless* nsm 5.11

GRUNDWEALL m. *foundation* 17.8

GRYMETIAN II *cry out, roar* pres. 1s grymetige 37.9, 3s grymetað 21.14

GRYN f. and n. *snare* asf —e 34.7, dsn —e 9.16, ds (indet. gender) —e 9.30, 24.15, grine 10.7, npn —u 17.6, 34.8, dp (indet. gender) —um 30.5

GULD- *see* GYLDAN

GUTTA m.(?) *stacte, a kind of incense* 44.9

GYFU, GIFU f. *gift* 4.7, ds gife 36.21, np gyfa 50.8 (2°), ap gyfa 41.5, 50.8 (1°), gp gyfa Int. 43, dp gifum Int. 28, 32.1, Int. 33, gyfum 44.13; *grace* ds gyfe 44.3

GYLDAN 3 *requite, repay, reward* 10.6, pres. 1s gylde 21.26, 2s gyldest 27.4, 3s gylt 17.25, 3p gylðað 36.21, 37.21, pret. 3s geald 17.21, 3p guldon 34.12, pres. subj. 3s gylde 19.5, 48.9 (refl.d., *make recompense*), pret. subj. 1s gulde 7.5, imp. p gylðað 49.14

GYLDEN adj. *golden* dpn gyldnum 44.15

GYLP m./n. *glory* 29.13; *boast* ds —e 44.14

GYLPAN 3 w.g. *boast (of)* pres. 3p gylpað 48.7, gilpað 19.8, pret. 3s gealp Int. 4, 21.9, pres. ptc. gylpende Int. 39

GYMAN I w.g. *take care of* pres. 3s gymð 39.18

GYMEN f. *care* ds —ne 21.11

GYRD f. *rod* 22.4 ds —e 2.9

GYRDAN I *gird* imp. s gyrd 44.4

GEGYRDAN I *gird* pret. 3s gegyrde 17.33

GYRNES f. *desire* as —se 9.38

GEGYRWAN I *clothe* pres. subj. 3p gegyrion 34.26 (refl.), p ptc. gegyred 44.10, pl gegyrede 44.15

GYT adv. *still, yet* 26.8 (*see* Mitchell, *Syntax*, §621), Int. 36, 37.20, etc.; *see also* nu gyt under NU

H

HABBAN III *have, possess* pres. 1s hæbbe 15.2, 3s hæfð 14.4 (2°), Int. 24, 38.7, etc., 3p habbað 27.3, pret. 1s hæfde 37.11, 3s hæfde 23.8, 48.19, pres. subj. 1s hæbbe 7.4, 3p hæbben 48.11; *consider, regard (as)* pres. 3s hæfð 14.4 (1°), 3p habbað 44.14 (refl?; *see* Commentary); *experience* pret. 3s hæfde Ints. 31 (subj. ?), 38; *obtain* pret. 3s hæfde Ints. 33, 40 (1°), 3p hæfdon Int. 22; aux. vb. pres. 1s hæbbe 39.9, 2s hæfst 16.3, 30.20, 39.4, etc., 3s hæfð 9.31, 10.4, 23.7, etc., hafað 9.30, 3p habbað 9.14, 9.23, 16.10, etc., pret. 1s hæfde 39.9, 2s hæfdest 16.14, 3s hæfde Ints. 7, 17, 40 (2°), etc., 3p hæfdon Int. 9, 9.16, Int. 12, etc., pres. subj. 2s hæbbe 43.10

HÆBBE *see* HEBBAN

GEHÆFTAN I *bind* pres. 3s gehæft 28.3; *hold (captive)* p ptc. p gehæfte
Int. 24, adj. dsn gehæftum Int. 41, dsn wk. gehæftan Ints. 39, 42

HÆFTNYD f. *captivity* as 13.7*, Int. 25, Int. 50, gs —e 39.3, ds —e Ints.
14, 24

HÆL f. *deliverance, salvation* 3.9, 36.39 as —e 3.3

HÆL *see* HELAN

GEHÆLAN I *save, heal* 19.7, pres. 2s gehælst 7.11, 11.8, 16.7, etc., 3s
gehæld 33.19, pret. 2s gehælde 29.3, 29.4, 3s gehælde 17.42 (possibly
subj.), 43.7, 3p gehældon 43.4, pres. subj. 3s gehæle 7.3, 19.3, imp. s
gehæl 6.3, 11.2, 19.10, etc., p ptc. gehæled 32.16, pl gehælde 21.6

HÆLEND m. *savior* 17.47, 24.5, 26.1, etc., ds —e 23.5

HÆLO f. indecl. *health, safety, salvation* 19.7, 34.3, 37.4, etc., as 13.7,
17.51, 39.11, etc., gs 17.3, 17.36, 27.8, ds 9.16, 12.6, 19.6, etc.

HÆR n. *hair* gp —a 39.13

(GE)HÆT *see* (GE)HATAN

HÆTO f. indecl. *heat* as 10.7, a/d s 18.7

HAGOL m. *hail* as 17.13

HAL adj. *sound, well, safe* asm —ne 3.7, 6.5, 17.20, etc., asf —e 30.8,
apm —e 30.21, 36.40

GEHALGIAN II *consecrate* pret. 3s gehalgode 45.5; p ptc. subst. adj. *the
one consecrated (as king)* asm wk. gehalgodan 4.4, 15.10, 19.7

HALIG adj. *holy* nsm 17.26, 18.10, dpf halgum 21.4, wk. asm halgan 2.6,
25.6, 31.8, gsm halgan 14.2, dsm halgan 3.5, 5.8, 14.1, etc., dsf halgan
23.3, 28.2 (or acc.), asn —e 26.6, halge 42.3, dsn halgan 10.5, 17.7,
19.3, etc., apf halgan Int. 44 (2°); subst. *saint, holy person* npm —e
29.5, 31.6, 33.10, apm halge 36.28, wk. npm halgan 30.24, apm halgan
17.26, 49.5

HALIGDOM m. *holiness* 11.2, ds —e 50.9

HALIGNES f. *holiness* gs —se 29.5

HALSA *see* HEALSIA

HAMCYME m. *return home* a/d s Int. 30

HAMWEARDES adv. *homewards* Int. 22 (*see* Mitchell, *Syntax*, §1390)

HAND f. *hand* (often fig.) 17.36, as 36.24, np —a 25.10, ap —a 17.35,
21.17, 43.21, etc., gp —a 17.21, 17.25, dp —um 23.4; *power,
charge* 31.4, 43.3, 43.4, etc., as 9.33, gs —a 19.7, ds —a 9.35, 16.14,
21.21, etc., np —a 35.12, ap —a 30.6, 30.9, 36.33, etc., gp —a
38.12, dp —um 30.16, 30.17; *side* as 44.10, 49.6

HANDGEWEORC n. (*God's*) *handiwork* ds —e 9.17, np 18.2, ap 8.7

HANGIAN II *hang* pret. 3s hangode 17.12

GEHAT n. *promise, vow* ds —e 7.7, ap 21.26, 49.14, a p/s Int. 28

HATAN 7 *name* pres. 3s hætt 13.3, lp hatað Int. 43, pass. hatte *is called*
28.6, 41.7, 47.8, etc.; *command* pres. 3s hætt 49.4

GEHATAN 7 *promise* pres. 3s gehæt 4.6, pret. 2s gehete 7.7, 3s gehet Int. 43, pres. ptc. gehatende Int. 33, p ptc. gehaten 28.8

HATHEORTNES f. *fury* as —se 36.8, ds —se 6.2, 37.2

HATIAN II *hate* pres. 2s hatast 5.7, 3s hatað 10.6, 35.5, 3p hatiað 24.19, 33.22, 34.19, etc., pret. 1s hatode 25.5, 2s hatodest 30.7, 44.8, 49.17, 3p hatedon 17.18, 17.41, 22.5, etc.

HAWIAN II w.g. *look (at)* pres. 3s hawað 13.2, 36.32*, pret. 3p hawodon 21.18

HE m., HEO f., HIT n., pers. pron. *he, she, it*, pl. *they* nsm 1.2, Int. 3, 9.8, etc., asm hine 2.11, 2.13, Int. 3, etc., gsm his 1.2, Int. 3, 7.15, etc., hys Ints. 2*, 41, dsm him 1.3, 4.4, 7.15, etc., nsf 10.8, 15.10, 17.30, etc., asf hy 36.10, 43.4, 45.5, etc., hi 23.2, 24.13, gsf hire 18.7, 21.11, 45.6, etc., hyre 18.6, 36.3, 49.4, etc., dsf hire 38.14, 47.4, hyre 36.29, 45.6, nsn 3.3, 3.4, 4.5, etc., asn 1.4, 4.5, 7.5, etc., hyt 38.7, gsn his 1.3, 3.3, 4.8, etc., n/a pm hi 1.4, 2.1, 2.2, etc., hy 3.4, 5.11, 6.11, etc., hie 13.3, Int. 14, 16.13, etc., hig 2.4, 10.7, 17.15, etc., hyg 2.4, gpm heora 1.1, 2.3, 34.6, etc., hiora 33.18, 39.15, Int. 43, etc., hyra 17.46, Int. 36, 36.38, etc., dpm him 1.4, 2.5, 4.8, etc., hym 36.33, heom 26.12, 27.4, gpn heora 15.2; refl. *himself, herself, itself*, pl. *themselves* asm hine Int. 10 (2°), 14.1, 18.7, etc., asf hi 24.13, apm hy 34.26 (3°), gpm heora 6.11, 24.4, 34.4, etc.

HEAC *see* EAC

HEAF m. *mourning* as 29.12

HEAFOD n. *head* as 3.4, 7.17, 20.4, etc, ds heafde 39.13, ap heafdu 21.8; *leader* ds heafde 17.44

HEAFODGOLD n. *crown* as 8.6

HEAH adj. *high, loud* nsm 46.3, asm heane 26.6, heanne 39.3, nsf 35.7, dsf heare 32.3, asn 39.3, npn 41.8, wk. nsm hea 9.3, asm hean 7.18, dsn hean 9.5, apn hean 28.5, superl. nsm hehsta 12.6; superl. subst. *the Most High (=God)* nsm hyhsta 17.14, 45.5, 45.7, dsm hyhstan 49.14

HEAHFÆDER m. *patriarch* dp heahfædrum 44.17

HEALDAN 7 *keep* pres. subj. 3p healdan 16.14; *protect* pres. 3s hylt 18.12; *observe* 39.9, pret. 1s heold 17.22, 3p heoldon 17.46, Int. 42, 49.5, imp. s heald 36.34, 36.37

GEHEALDAN 7 *protect, keep, cherish* pres. 1s gehealde 34.3, 2s gehyldst 16.7, 3s gehylt 33.21, 36.28, 40.3, 3p gehealdað 44.16, pret. 3p geheoldon 43.4, imp. s geheald 16.8, 24.20, gehealde 15.1; *hide* pres. 2s gehyldst 30.21, p ptc. gehealden 9.16, 30.20; *keep in mind* imp. s geheald 44.5

HEALF f. *side* as —e 11.9, 16.9; *see also* NORDHEALF

HEALL f. *hall* a/d s ealle 28.2

HEALSIAH II *beseech* pres. 1s healsige 30.4, pret. 3s healsode Ints. 37, 42, imp. s halsa 36.7

- HEALSUNG f. *entreaty* as —e 6.10, ap —a 38.13
 HEALTIAN II *waver* pret. 3p healtodan 17.46
 HEAN adj. *poor* npm —e 48.3
 HEANES f. *height, summit* as —se 18.7, ds —se 17.17, a/d s —se 17.34
 HEARD adj. *hard* apm —e 16.4
 HEARDHEORT adj. *impervious* npm —e 4.3
 HEARE *see* HEAH
 HEARG m. *idol* ap hergas 15.3, dp —um 15.4
 HEARPE f. *harp* ds hearpan 32.2, 42.4, dp hearpum 32.2
 HEBBAN 6 *lift, raise* pres. 1s hæbbe 24.1, imp. p hebbað 46.2
 HEFIG adj. *heavy* nsf 37.5; *burdensome, grievous, oppressive* nsf 31.4, npm —e 34.13, 34.14, npn hefug 41.8
 HEFIGIAN II *oppress* pres. 3p hefigiað 37.13
 GEHEFEGIAN II *become burdensome* p ptc. p gehefegode 37.5
 HEHSTA *see* HEAH
 HELAN 4 *conceal* pret. 1s hæl 31.3
 HELIAN II *conceal* pret. 1s heleda 31.5
 HELL f. *hell* 48.15, gs —e 17.6, 48.16, ds —e 9.18, 15.10, 30.18, etc., a/d s —e 6.6, 44.6, 48.15
 HELPAN 3 w.d. *help* 7.7
 GEHELPAN 3 w.d. *help* 21.12, pret. 3s gehealp 45.6
 HEOFAN 7 (?) *mourn* imp. p heofað 46.2
 HEOFON m. *heaven, sky* gs —es 49.11, heofenes 18.7, ds —e 19.7, 49.4, np —as 8.4, 18.2, 21.32, etc., ap —as 8.2, 17.10, Int. 23, gp —a 32.6, dp —um 2.4, 7.8, 17.14, etc., heofenum 10.5, 13.2
 HEOFONLIC adj. *heavenly* npm wk. —an 35.7
 HEOFONRICE n. *paradise* as 48.19, a/d s Int. 5
 HEONAN adv. *hence* 48.18, heonon Int. 48
 HEORD f. *herd* dp —um 49.9
 HEOR(O)T m. *hart* 41.2, np heortas 28.9, dp —um 17.34
 HEORTE f. *heart* (as organ) a p/s heortan 36.14, dp heortum 44.6; *soul, spirit* 12.6, 21.15, 26.3, etc., as heortan 26.14, 30.25, gs heortan 24.17, 43.22, 48.4, ds heortan 4.7, 9.2, 12.2, etc., np heortan 21.27, 31.11, 32.21, ap (number uncertain) heortan 7.10, 7.11, 18.9, etc., dp heortum 33.19
 HER adv. *here* 7.14, 30.5, 48.8, etc.
 HEREGUNG f. *ravaging* ds —e* Int. 45
 HERENES f. *praise* ds —se Int. 5
 HERESTRÆT f. *highway* dp —um 17.43
 HERGAS *see* HEARG
 HERIAN I *praise* Ints. 31, 46, infl. inf. —ne 47.2, pres. 1s herige 9.3, 29.2, 34.18, etc., herie 7.18, 21.23, 3p heriað 6.6, 21.27, pret. 1p

- heredon 43.9, pres. subj. 3s herige 29.10, 29.13 (1°), herie 21.24, 3p 32.1, pret. subj. 3s herede Int. 47, 3p heredon Int. 46, imp. p heriað 9.12, 29.5, 32.2, etc., pres. ptc. herigende 17.4, Int. 32, p ptc. hered 8.3, 9.24
- GEHERIAN I *praise* p ptc. geherod 33.3, pl geherede 43.9
- HERING f. *praise* ds —e 47.13
- HI, HY *see* HE
- HIDER adv. *in this world* 38.13
- HIE, HIG *see* HE
- HINGR(I)AN I impers. w.a./d. of pers. *be hungry* pres. 3s hingreð 49.12, pret. 3s hingrode 33.11
- HIORA *see* HE
- HIRED m. *family* as 44.11
- HIAF m. *bread, loaf* as 13.4, gs —es 36.25, ap —as 41.4
- HIAFORD m. *lord* 11.5, 23.8, ds —e 2.2
- HLEAHTOR m. (*object of*) *derision* ds hleahtre 43.14, leahtre 34.21
- HLEAPAN 7 refl. *mount* pres. 3s hlypð 37.5
- HLIHHAN 6 *laugh* pres. 1p hlihhað 29.6
- HLISA m. *report* ds —n 9.7
- HLUTTUR adj. *pure* npn 11.7
- HLYT m. *lot* 15.6
- GEHNÆGAN I *bow down, subdue* p ptc. gehnæged 37.9, 45.7
- HOH m. *heel* gp hoa 48.6 (*see* Cpb §574, at pp. 225, n. 1 and 226, n. 1)
- HOL n. *den* ds —e 9.30
- HOPIAN II *hope, have confidence (in)* pres. 1s hopige 7.2, 15.1, 17.3, etc., hopie 26.3, 2s hopast 41.4, 3s hopað 24.3, 30.20, Int. 43, etc., 1p hopiað 32.21, 3p hopiað 5.12, 9.11, 35.8, etc., pret. 1s hopode 30.15, 37.16, 3s hopode 21.9, 3p hopedon 21.5, 21.6, pres. subj. 3s hopige 30.25, imp. s hopa 26.14, 36.3, 36.5 etc., pl hopiað 4.6, 32.20, pres. ptc. hapiende 5.8
- HORN m. *horn* 17.3, dp —um 21.22
- HORS n. *horse* gs —es 32.17, ds —e 32.17, np 31.9, dp —um 19.8
- HRÆD adj. *swift, speedy* nsf hraðu 47.8, npm hraðe 13.3, compar. nsm —ra 20.4
- HRÆDLIC adj. *sudden* nsn 47.7
- HRÆDLICE adv. *swiftly, promptly* 6.11, 36.2, Int. 43, etc.
- HRÆGL n. *garment* 44.10, as 21.19, gp —a 44.15
- HRAÞE adv. *swiftly, quickly* 15.4, Int. 36, 36.2, etc., raþe 39.16; compar. (þy) hraþor *all the more readily* 4.5 (*see* Commentary); superl. hraðost 44.2
- HRAÐE *see* HRÆD
- GEHREOSAN 2 *collapse* p ptc. gehroren* 17.16

- HREOWSIAN II (often w.g. of reason for) *regret, lament* Int. 50, pret. 3p hreowsedon 34.16; *lament for, repent of (sins)* pres. 3p hreowsiað 5.7, pret. subj. (?) 3s hreowsode Int. 31, imp. p hreowsiað 4.5, pres. ptc. hreowsiende Int. 50; subst. adj. *penitent* npm wk. hreowsiendan 44.16
- GEHRESPAN (?) *plunder* pres. 3p gehrespað 43.11
- GEHROP n. *cry* 17.7, a s/p 5.2
- HRYCG m. *spine* 31.4
- HRYÐER n. (*head of*) *cattle* ap —a 8.8
- HU adv., interj.; adv. *how* 4.3, 6.4, 8.2, etc.; interj. *lo! what!* introducing a negative question that requires an affirmative answer (see Mitchell, *Syntax*, §1648) 11.5, 15.2, 43.5, etc.
- HUND m. *dog* gs —es 21.21, np —as 21.17
- HUNGOR m. *hunger* ds hungre 16.14; *famine* gs hungres 32.19, 36.19
- HUNIG n. *honey* 18.11
- HURU adv. *indeed* 26.6, *even* 24.7; huru swiðost *most particularly* 41.11
- HUS n. *house* 41.5, 48.12, as 44.11, gs —es 25.8, 35.9, 48.17, ds —e 5.8, 22.6, 26.6, etc., np 44.10, dp —um 44.9
- HWA m. f., HWÆT n. interr. pron., indef. pron., interj.; interr. pron. *who, what (kind of)* nsm 4.6, 7.3, 13.7, etc., gsm hwæs 38.8, Int. 39, dsm hwam Int. 38, 38.7, ism hwy 26.1, nsn 2.4, 8.5, 38.8, etc., equivalent to *who* 23.8, 23.10, asn 10.6, 33.13, 48.6, etc., equivalent to *whom* 26.1, gsn hwæs 37.10, 48.5; for hwi/hwy *why*, see FOR; indef. pron. *someone* nsm 9.36; interj. hwæt (with eala) *lo!* 44.15, 47.5; hwa/hwæt . . . elles, see ELLES
- HWÆNNE interr. adv. *when, how soon* 34.17, 40.6, 41.3, etc., hwonne 40.6
- HWÆR adv., conj. *where*; interr. adv. 41.4, 41.11; conj. 36.34; in phrase “swa hwær swa” *wherever*, see SWA
- HWÆTE m. *wheat* gs —s 4.8
- HWÆDER conj. *if, whether* 7.12, 12.1, 12.2, etc.; introducing a non-dependent question (see Mitchell, *Syntax*, §1652) 29.10
- HWELP m. *whelp* 16.12
- HWEORFAN 3 *go (around)* 25.6, imp. p hweorfað 47.13
- GEHWEORFAN 3 *turn* pres. subj. 3s gehweorfe 7.17
- HWI, HWY adv., interj.; interr. adv. *why* 2.1, 2.2, 3.2, etc.; interj. *lo!* (see BTS s.v. *Hwa* II) 11.5; for hwi/hwy, see FOR
- HWIL f. *while* as —e 36.10; in the conj. phrases “þa hwile/hwyle þe” *while* 45.6, 48.8, 48.9, etc., “þa ane hwile þe” *that single period during which* 48.19
- HWILUM adv. *sometimes* 6.7, 11.3, 34.20
- HWIT adj. *white* compar. nsm —ra 50.9
- HWONNE see HWÆNNE
- HWY see HWA, HWI

HWYLC interr. adj., pron.; adj. *which* nsm 11.5, asm (?) —e 1.6; *what sort of* asn 9.35, dpf —um Int. 23; *any* nsn 39.16, dpn —um Int. 17; in phrase “swa hwylc man swa” *whoever*, see SWA; pron. *which one* nsm 17.32

GEHWYLC adj. *every* nsm Int. 23

HWYRFAN I *turn* pres. 3s hwyrfð 18.8, 23.4, imp. s hwyrf 17.27 (refl.)

GEHWYRFAN I *turn, change, convert* pret. 2s gehwyrfdest 9.4, 29.12, 3s gehwyrfde 22.3, imp. s gehwyrf 6.5, gehwyrfe 16.13, p ptc. gehwyrfed 31.4, 45.7, pl gehwyrfde 39.15, 43.11, gehwyrfede 9.18; *exchange* pret. 2s gehwyrfdest 43.13

GEHWYRFNES f. *return* ds —se Int. 24

GEHWYRFTNES f. *return* ds —se Int. 22

HYDAN I refl. *hide* pret. subj. 3s hydde Int. 10

GEHYDAN I *hide, conceal* pres. 2s gehydst 30.21, pret. 3s gehydde 26.5, 3p gehyddon 34.7, imp. s gehyd 16.8, p ptc. gehyd 9.16, 16.12, 16.14, etc., pl gehydde 30.5

HYG see HE

HYHSTA see HEAH

GEHYHTAN I *trust (in)* pres. 3s gehyht 27.7, 1p gehyhtað 32.22

GEHYLDNES f. *observance* a/d s —se 18.12

(GE)HYLDST, (GE)HYLT see (GE)HEALDAN

HYRAN I *hear* pret. 3s hyrde 6.9, 1p hyrdon 47.9

GEHYRAN I *hear, listen* 17.42, 25.7, pres. 2s gehyrst 21.3, 3s gehyrð 4.4, 9.38, 19.7, etc., 3p gehyrað 9.38, pret. 1s gehyrde 30.14, 37.14, 41.4, 2s gehyrdest 4.2, 16.6, 30.23, 3s gehyrde 3.5, 6.10, 17.7, etc., 1p gehyrdon 43.2, 3p gehyrdon 50.10, pres. subj. 1s gehyre 50.10, 2s gehyre 5.4, 3s gehyre 18.4*, 19.2, 33.13, 3p gehyren 33.3, gehyron 50.10, pret. subj. (?) 3s gehyrde Int. 43, imp. s gehyr 4.2, 12.4, 16.1, etc., pl gehyrað 33.12, 48.2, 49.7, etc.; *obey* pret. 3p gehyrdon 17.45

GEHYRNES f. *hearing* ds —se 50.10

HYRSUMNESS f. *obedience* 39.8, as —e 39.7

HYSPAN I *reproach* pres. 3p hyspað 41.11, 43.17

GEHYSPAN I *mock* pres. 3s gehyspð 2.4

I

IC pers. pron. *I* 2.6, 3.5, 3.7, etc., as me 2.8, 3.2, 3.6, etc., gs min 7.2, 9.16, 39.18 (1°), etc., used absolutely (see Mitchell, *Syntax*, §300) 49.10, 49.12, ds me 2.7, 3.7, 9.5, etc.; *we* np we 6.6, 9.35, 11.5, etc., ap us 5.13, 9.6, 11.9, etc., gp ure 11.9, 16.14 (see Commentary), 43.8, dp us 2.3, 16.2, 43.2, etc.; *myself* as me 4.9, 16.15; *ourselves* ap us 19.8

IDEL adj. *vain, futile, ineffective* nsm Int. 39, dsf —re 11.5, nsn 5.10, dsn idlum 39.2, npm idle 13.3, 34.7, gpm —ra 25.4, dpm idlum 23.4, apf idla 11.3, dpf idlum 38.12; subst. nsn *vain thing* 38.7

IDELNESS f. *vanity, falsehood* 38.6, as —e 4.3, 24.4, 30.7, etc., ds —e 39.5

ILCAN, ILCE *see* YLCA

INGAN anom. *enter* pres. 3s ingæð 14.2, 23.7, inngæð 23.9, pret. 1s ineode 25.4

INLENDE adj. *domestic* dpm inlendum Int. 2

INN adv. *in* 37.7

INNAN, IN(N)ON prep., adv.; prep. *into, within*, w.a. inon 42.3, w.d. inon 45.5, w. a./d. innon 36.15; adv. *within* innan 13.3, 48.5

INNE adv. *inside* Int. 35, 44.14

INNOÐ m./f. *womb* ds —e 21.10, 21.11

INNUNCG f. *contents* 49.12

INRA adj. wk. (compar. of INNE) *inner* npm —n 15.7

INTO prep. w.d. *to, into* 44.16, w. d./a. 40.7

IS *see* BEON

ISERN adj. *iron* dsf —re 2.9

IUGOÐHADES *see* GEOGOÐHAD

K

KIN(C)GE, KYNIN(C)G *see* CYNING

KYNEGOLD n. *royal crown* as 20.4

KYNN *see* CYN(N)

L

LA interj. *lo!* 6.5, 21.20; in combination with “good, wel” *certainly* 34.21, 34.25, 39.16

LAC (indet. gender) *gift, offering* dp —um 4.6

LADIAN II *excuse* pres. 3p ladiað 8.3

LADPEOW m. *leader* 30.4

LÆDAN I *carry, lead* Int. 48, pres. 2s lætst 7.8, 3s læt 48.18, pret. 3s lædde Int. 19, 3p læddon 42.3, læddan Int. 25, imp. s læd 5.9

GELÆDAN I *lead, bring* pres. 3s gelæt 44.5, pret. 2s gelædde 21.10, 3s gelædde 17.20, 22.3, 41.9, pres. subj. 3p 42.3, p ptc. gelæd 21.10 (*weaned*), 30.18, 43.25, pl gelædde Int. 14, Int. 30, 44.16

- LÆFAN I *leave* pres. 3s læfð 36.37*, 3p læfað Int. 38, 48.11; *not eat* pres. subj. 3p læfon 16.14
- LÆMEN adj. *earthen* nsm 21.16
- LÆRAN I *teach, advise, preach, exhort* Ints. 32, 33, 48, pres. 1s lære 33.12, 3s lærð 48.5, 2p lære (ge)* 10.2, pret. 3s lærde Ints. 32, 33, 36, etc., 3p lærdon Int. 10, lærdan Int. 25, pres. subj. 1s lære 2.6, imp. s lær 24.4, 24.5
- GELÆRAN I *teach* pret. 3s gelærde 17.35, pres. subj. 3s gelære 9.21 (*see* Commentary)
- LÆS adv., in conj. þy læs *lest* 2.12, 9.20, 12.5, etc., þe læs 4.5
- LÆSSA adj. (compar. of LYTEL) *less* asm —n 8.6, nsf læsse 16.14
- LÆST adv. *least* 10.3, 13.5
- GELÆSTAN I *fulfill* pres. subj. 3p gelæston Int. 28
- LÆT *see* LÆDAN
- LÆTAN 7 *leave behind* pret. 3s let 17.12; *permit* pres. 2s lætst 15.10, 30.20, 41.10, etc., pret. 2s lete 29.2, pret. subj. 3s lete Int. 37, imp. s læt 35.12; *let out* imp. s læt* 35.11
- LÆÐAN I *speak ill of* pret. 3p læðdon 40.8
- LÆWAN I *betray* pret. 3s læwde Int. 3
- LAND n. *land* ds —e 26.13; *territory* 15.6 (2°), 45.7, as 15.6 (1°), 30.9, ds —e 16.14, 47.8; *country* (as opposed to town) a s/p 48.12
- LANDGEMÆRE n. *boundary* ap landgemæru 45.10
- LANG adj. *long, lengthy* asf —e 22.6, nsn 39.2, gsn —es 20.5; subst. asn *long period* Int. 17
- LANGE adv. *long* 4.3, 6.4, 12.1, etc.; compar. leng *longer* 9.39, 34.22
- LAR f. *instruction, teaching* 17.36, 44.4, oblique case —e 2.12
- LAST m. in adv. phrase “on last” *ultimately* 48.14
- LATIAN II *delay* imp. s lata 39.14
- LAD n. *pain* 40.9
- LEAF n. *leaf* np 1.3, 36.2
- GELEAFA m. *belief* ds —n 49.1
- GELEAFFULL adj. subst. *believer* apm —e Int. 36
- LEAHTRE *see* HLEAHTOR
- LEAHTRIAN II *calumniate* pret. 3p leahtrodon 40.8
- GELEAHTRIAN II *reprove* p ptc. p geleahtrode 34.4
- LEAHTRUNG f. *reproach, abuse* a/d s —e 30.21, ds —e 21.7*, —a 30.19*
- LEAN n. *recompense* ap 40.11
- LEAS adj. *false* npm —e 34.11, npf —e 26.12, gsm wk. —an 44.11; *vain* nsm 32.17
- LEASING f. *lie* ap —a 5.7
- LEASUN(C)G f. *lying, deceit, lie* 5.10, 26.12, ap —a 4.3, dp —um 39.5
- LECGAN I *lay* pres. 2s legst 8.8

LENG *see* LANGE

LENGU f. *duration* np lenga 30.16

LEO m. (perhaps f. 16.12) *lion* 7.3, 9.30, 21.14, gs —n 21.22, dp —um 34.17

LEOFAD *see* LIBBAN

LEOGAN 2 *lie* pret. 3p lugon 17.46

LEOHT adj. *bright, clear* nsm 17.12, nsn 18.9

LEOHT n. *light* 37.11, 43.4, as 42.3, 48.20, ds —e 35.10

LEOHTFÆT n. *lamp* as 17.29

LEORNIAN II *learn* imp. p leorniað 2.10

LEORNUNG f. *instruction* as —a 49.17

LET- *see* LÆTAN

LIBBAN III *live* 33.13, pres. 3s leofað 17.47, 21.31, 3p libbað 21.27, 37.20, pres. ptc. adj. asm libbendne 41.9, gsm libbendes 38.6, apm libbende 16.14, nsm wk. libbenda 41.3; subst. *the living* gpm libbendra 26.13

GELIC adj. w.d. *like, similar (to)* nsm 39.6, 48.21, npm —e 13.3, 48.13, compar. nsm —ra 21.7, npm —ran 1.4, superl. nsm —ost 27.1, nsf —ost 44.2

GELICA m. *an equal, like* 34.10, 49.21, np —n 31.9, ap —n Int. 49

LICETTAN I *feign* pres. subj. 3s liccete 40.9

LICGAN 5 *lie* pres. 3s lið 40.4, 43.25

LICHAMA m. *body* 37.8, as —n 44.10, ds —n Ints. 30, 41, gs —n Int. 3, Int. 15, 18.9, etc., used adv. *physically* —n 30.21

LICHAMLIC adj. *physical* dpm —um Int. 12

LICIAN II w.d. *please, be pleasing to* infl. inf. —ne 25.3, 34.14, pres. 3s licað 18.15, 24.12, 35.13, etc., pret. 3s licode 43.4, 3p licodon 43.4, pres. subj. 3s licige 39.14

LIF n. *life* 29.6, 30.11, as 7.6, 21.21, 25.9, etc., gs —es 15.10, 20.5, 22.6, etc., ds —e Int. 38

GELIFFÆSTAN I *give life to* pres. 3s geliffæst 40.3

LIG m./n. *flame* as 28.7

LIGET(U) (uncertain gender) *lightning* apf (?) —a 17.15, npn (?) ligetu 17.13*

LIM n. *member (of the body)* dp —um 21.18

LIMPAN 3 impers. *happen* pres. 3s limpð 1.4

LID *see* LICGAN

LOCIAN II *look* pres. 3s locað 13.2, 32.13; with “to” *regard (favorably)* pres. 1s locie 31.8, 3s locað 39.5, 3p lociað 24.15, imp. s loca 21.20; with “on” *watch over* pres. 3p lociað 10.5

GELOCIAN II *look (favorably)* imp. s geloca 24.16

LOF n. *praise, glory* 21.4, 21.26, 33.2, etc., as 9.15, 26.6, 28.9, etc., gs —es 25.7, 49.14, 49.23

- LOFIAN II *praise* pres. 1s lofige 7.18, lofie 12.6
 LOFSANG m. *song of praise* as 39.4
 LUFIAN II *love* infl. inf. —ne 18.11 (*be esteemed*), pres. 1s lufige 17.2, 2s lufast 40.12, 50.8, 3s lufað 10.6, 10.8, 32.5, etc., lufiað(?) 30.24, 2p lufige (ge) 4.3, 3p lufiað 5.12, 24.10, pret. 1s lufode 25.8, 34.14, 2s lufodest 44.8, 3s lufode 21.9, 46.5, imp. p lufiað 30.24, 47.13; *take pleasure* in pres. 3p lufiað 13.3
 GELUFIAN II *show love to* pres. 3p gelufiað 44.9
 LUFLICE adv. *amiably* 27.3
 LUFU f. *love* ds lufan 44.10
 LUGON *see* LEOGAN
 LUST m. *desire* gs —es 48.19, gp —a 37.8
 LUSTBÆRNES f. *pleasure* 15.10
 GELUSTFULLIAN II *delight* p ptc. gelustfullod 15.9, 34.9
 GELYFAN I *believe, trust in* pres. 1s gelyfe 12.6, 26.13
 LYFT f. *air* ds —e 17.12
 LYSTAN I impers. w.a. of pers., g. of thing *desire* pres. 3s lyst 36.23, 41.3, pret. subj. (?) 3s lyste 40.7
 LYTEL adj. *little, small, few* nsm Int. 13, 36.16, asf lytle 36.10, npm lytle 21.13, npf lytle Int. 13, wk. dsm lytlan 41.7, apm lytlan 28.6
 LYTLE adv. *a little* 8.6, Int. 17
 GELYTLIAN II *lessen* p ptc. gelytlod 11.2

M

- MA indecl. subst. w.g. *a greater number* 11.9, 39.13
 MA adv. (compar. of MICLE) *more* 18.11; *rather* Int. 34
 MÆDEN n. *virgin* np —u 44.15
 MÆG m. *kinsman* np magas 37.12
 MÆGEN n. *power, strength* 17.2, 17.8, 21.15, etc., mægn 6.3, as 3.8, 9.36, 28.11, etc., mægn 21.18, gs —es 32.16, ds —e 16.14, 20.2, 21.27, etc.; *host* np mægn 32.6, gp —a 45.8, 45.12, dp —um 17.40, mægnum 17.33; *virtue* ap 44.10; *effort* in the phrase “ealle mægne” *with the utmost effort* 13.3
 MÆGENÞRYMM m. *majesty* gs —es 28.3
 MÆGDHAD m. *virginity* as 44.16
 MÆNAN I *lament, complain of* Int. 37, pres. 3s mænð Ints. 7, 11, pret. 3s mænde Ints. 2, 11
 MÆNIG, MÆNEG, etc., *see* MANIG
 MÆRE adj. *glorious* nsn 22.5
 GEMÆRE n. *boundary* ap gemæro 2.8

MÆRD(U) f. *honor* ds mærdē 8.6

MÆST adj. (superl. of MYCEL) *greatest* dsn —um 44.14; *most serious* dpf wk. —um 18.14

MÆST adv. in phrase “ealra mæst” *most of all*, see EALL

MÆTAN see METAN

MAGA m. *stomach* 30.10

*MAGAN pret.pres. *be able to* pres. 1s mæg 10.4, 18.14, 2s miht 2.9, 3s mæg 9.25, 11.5, 18.7, etc., mæg with inf. understood 2.9, 48.8, 48.9, 3p magon 10.4, pret. 1s meahte 17.48, 39.13, mihte 36.36, 3p meahton Int. 9, mihton Int. 9 (1°), 17.39, 40.11, pres. subj. 1s mæge 40.11, 3s mæge 7.14, 9.20, 9.26, etc., 3p mægen 5.11*, 37.17, 47.14, mægon 36.14, magon 10.3, 37.13, pret. subj. 1s meahte 49.21, 3s mihte 9.36, Int. 46, 3p mihton Int. 9 (2°), 30.14, Int. 48; *be permitted to* pres. subj. 1s mæge 22.6, 25.7, 3s mæge 41.3, pret. subj. 1s meahte 25.6

MAN indef. pron. (ns) *one, mankind, people* 16.8, 29.6, Int. 46, etc., mon 13.3; with active vb., as periphrasis for the pass., 4.6 (2°), 48.19

MANCYNN n. *mankind* 23.1

MANIG adj. *many (a)* nsm 4.6, dsf manegre 31.10, nsn 39.13, mænig 18.12, npm mænige 21.17, gpm manegra 30.14, dpm manegum 50.8, apf manega 34.15, 43.12, mænega* 50.8, dpf manegum 17.16, Int. 38, 39.8, npn manega 44.15, mænige 21.13, monigu 33.20, gpn manegra 10.7, monegra 16.3, dpn manegum 10.7, 28.3, Int. 45, etc., monegum 24.13; subst. npm manege 39.4, manige 3.2, mænige 3.2, monige 3.3

MANIGFEALD adj. *numerous, of many kinds* nsf 30.20, npf manifealde 31.10 (tr. *multa*), gpf —ra Int. 18, npn 17.6, apn manigfald 16.4

GEMANIGFEALDIAN II *increase, multiply* pret. 2s gemanigfealdodest 35.8, 39.6, 3s gemanigfealdode 17.15, imp. s gemonigfealda 17.51, p ptc. gemanigfealdod 24.17, 48.17, gemanigfealdod 15.4, pl gemanigfealdode 24.19, 37.20, 39.6, etc.

MAN(N) m. *man, person* 4.6 (1°), Int. 5, Int. 7, etc., mon 48.13, as 36.25, 38.12 (1°), 44.7, etc., gs —es 8.5, 38.6, ds men(n) 1.3, 16.4, 21.7, etc., np men(n) 9.21, Int. 18, 30.21, etc., ap men(n) 31.9, 35.7, 44.8, etc., gp manna 4.3, 7.10, 9.28, etc., dp mannun 21.7, 36.6, 48.14, etc., monnum 48.15

MANSLAGA m. *murderer* ap —n 5.7, dp manslagum 25.9

MANPŬÆRA adj. subst. wk. *a meek person* np —n 33.3, 36.11, ap manðwæran 24.9

MARA adj. (compar. of MYCEL) *greater* asn mare Int. 9

MEARC f. *border* a/d s —e 7.7

GEMELTAN 3 *melt* p ptc. gemolten 21.15

GEMENGAN I *mix, combine* pret. 3s gemengde 17.13, p ptc. p gemengde 37.12

MENIGU f. (indecl.) *great number, crowd* ns menigo 16.14, ds 9.25, 50.3

MENNISC adj. *human* nsn 18.4

MEOLC f. *milk* as 8.3

METAN 5 *measure* pret. subj. 1p mætan 15.6

GEMETAN I *experience* Int. 37; *find* pret. 2s gemettest 16.3

METSIAN II *provide food* infl. inf. —ne 43.12

METTRUMNES f. *weakness, illness* ds —se Ints. 5, 6, 15, etc., metrumnesse Int. 29

MIC(E)L- etc., *see* MYCEL, MICEL

MID prep. w.d. and i. *with* 2.9, 2.11, 15.4, etc.; *in the company/presence of* 25.5, 27.3 (3°) (both w.pl.obj.), Int. 35, etc.; *by means of* (w.i.) 16.14 (2°), 37.9, 38.13 (2°), etc.; with ellipsis 7.14, 23.1, 38.7, etc.; in conjunction with a noun, equivalent to an adv. of manner, mid rihte *justly* 7.11, 9.9, mid rihtwisnesse *justly* 4.6, 25.3, mid unrihte *unjustly, wickedly* 34.19, 37.20, Int. 38, etc., with dem. (isn) mid þy *thereby* 17.15, 43.4

MIDD adj. *middle (of)* gsm —es 36.6, asf —e 22.4, 45.3, dsf midre 21.23, dsn —um 47.10

MIDDEL n. (?) *midst* ds midle 45.6

MIHTIG adj. *mighty, powerful* nsm 23.8, nsf 19.7, subst. nsm wk. —a 44.4

MILDHEORTNES f. *mercy, compassion* 22.6, 24.10, 25.3, etc., as —se 12.6, 16.7, 17.51, etc., gs —se 24.6, Int. 31, ds —se 5.8, 6.5, 24.7, etc., gp —sa 50.3

MILTS f. *mercy* oblique case —e 23.5

MILTSIAN II w.d. *pity, show mercy (to)* pres. 3s miltsað 36.26, imp. s miltsa 6.3, 27.1, 50.3

GEMILTSIAN II w.d. *pity, show mercy to* pret. 3s gemildsade 29.11, imp. s gemiltsa 4.2, 9.14, 24.16, etc., gemildsa 40.5

MILTSUNG f. *mercy* gp —a 24.6

MIN poss. adj. *my* (only two examples of each form, where available, are given) nsm 2.7, 3.4 (1°), etc., asm —ne 5.9, 7.6, etc., gsm —es 17.30, 24.7, etc., dsm —um 17.7, 29.9, etc., ism —e 15.4, nsf 12.6, 30.4 (1°), etc., asf —e 7.3, 12.2, etc., gsf —re 15.5, 17.3, etc., dsf —re 3.5, 4.7, etc., nsn 3.4 (2°), 30.11 (1°), etc., asn 4.2, 5.2 (2°), etc., gsn —es 15.5, 27.6, etc., dsn —um 3.3, 6.7, etc., npm —e 7.6 (1°), 18.14 (1°), etc., apm —e 9.4, 25.2, etc., gpm —ra 3.2, 5.9, etc., dpm —um 6.8, 17.4, etc., npf —e 16.2, 37.6, etc., —a 50.5, apf —e 31.5, 50.3, etc., —a 24.11, gpf —ra 17.25, 30.16, etc., dpf —um 24.22, 38.9, etc., npn 6.3 (2°), 30.11 (2°), etc., apn 5.2 (1°), 21.18 (1°), etc., gpn —ra 5.3, 30.23, etc., dpn —um 4.2, 17.45, etc.

MIN pers. pron., *see* IC

MIS(T)LIC adj. *diverse, various* dsf —re 44.10, dpm —um 44.15, npf —a 44.15, apf —a 18.4, gpf —ra Int. 18, apn —u 44.10

- MOD n. *mind, heart, soul, spirit, disposition* 5.10, 5.11, 6.4, etc., as 15.10, 16.3, 22.3, etc., gs —es 9.26, 9.38, 13.3, etc., ds —e 3.3, 4.5, 9.27, etc., dp —um 34.25; gs used adv. —es *mentally* 30.21
- MODOR f. *mother* 26.10, 50.7, as 9.35, gs 21.10, 49.20
- GEMOLTEN *see* GEMELTAN
- MON *see* MAN and MAN(N)
- MONA m. *the moon* 8.4
- MONEG-, MONIG- *see* MANIG
- GEMONIGFEALDA *see* GEMANIGFEALDIAN
- MORGEN m. *morning* as 18.6, 29.6, 45.6, ds —e 48.15
- GEMOT n. *assembly, council* as 40.7, dp —um 39.11
- *MOTAN pret.pres. *be allowed to, may* pres. 3s mot 14.1, 23.3, 1p moton 11.5, 19.6, pret. 1s moste 15.3, 1p moston 28.10, 3p moston 34.21, pres. subj. 1s mote 4.9, pret. subj. 3s moste Int. 14
- MUL m. *mule* np —as 31.9
- GEMUNAN pret.pres. sometimes w.g. *remember, be mindful of* pres. 3p gemunan 6.6 (w.g.), 21.28, pret. 1s gemunde 41.5, imp. s gemun 24.6 (w.g.), 24.7
- MUNDBYRD f. *protection* gs —e Int. 17
- MUNT m. *mountain* 47.12, as 2.6, 23.3, gs —es 47.3, ds —e 3.5, 14.1, 28.5, etc, np —as 35.7, 45.3, 45.4, ap —as 10.2, gp —a 17.8
- MUÐ m. *mouth* 9.28, 13.3, 36.30, etc., as 21.14, 34.21, 37.14, etc., gs —es 32.6, 35.4, ds —e 5.10, 8.3, 11.3, etc.
- MUÐFREO adj. *at liberty to speak* npm 11.5
- MYCEL, MICEL adj. *great, much, many, abundant* nsm 36.16, 46.3, 47.2, nsf 30.20, gsf —re 41.5, dsf —re 9.27, 34.18, 39.10, etc., nsn 7.8, 20.6, asn 13.3, dsn —um 28.4, npm mycle 28.6, npf —e 24.11, dpf myclum Int. 28, apn myclu 47.9, —u 28.4, dpn myclum 39.11, —um 28.3, wk. gsm myclan 47.3, dsm myclan 9.7, 28.5, nsf mycle 47.3, gsf myclan Int. 31, 36.11, dsf myclan 5.8, 21.26, 24.7, —an 50.3, apn myclan 28.6, gpn myclena 31.6
- MYCELNES f. *abundance, greatness* 30.20, gs —se 48.7, ds —se 32.16
- MYCLIAN II *extol, magnify* pres. 1p micliað 19.8 (refl.), pres. subj. 3s myclie 9.39 (refl.), imp. p micliað 33.4, pres. ptc. mycliende Int. 47
- GEMYCLIAN II *magnify, make great* pret. 2s gemicladest 4.8, 3s gemyclade 4.4, imp. s gemycla 17.51, p ptc. gemyclad 34.27, 39.17, 47.11, pl gemyclade 19.6
- MYCLE, MICLE adv. *much, exceedingly* 11.9, 34.15
- MYCLUM adv. *much* 8.5
- MYCLUNG f. *greatness* 8.2
- GEMYND n. *memory, consciousness* 9.7, as 9.26, 29.5, 33.17, ds —e 50.5
- MYNDGIAN II w.g. *remember* pret. 3s myngode Int. 43

GEMYNDIG adj. w.g. *mindful of* nsm 9.13, 19.4, 24.7, etc., npm —e 44.18

MYRGAN I *rejoice* imp. p myrgað 46.2

MYRRE f. *myrrh* 44.9

MYSCEAN I *afflict* pres. 3p mysceað 41.10

N

NA adv. *not, by no means* 1.4, 3.4, 3.7, etc., no 4.5

NABBAN III *not have, not obtain* pres. 3s næfð 37.15, 48.13, 3p nabbað 9.35, pret. 1s næfde 39.7, pres. subj. 3s næbbe 3.3; *not entertain (mentally)* pres. 3s næfð 9.26, 14.3, 48.11, 3p nabbað 11.3, 48.14

NÆDRE f. *serpent* gs nædran 13.3

NÆFRE adv. *never* 7.3, 9.27, 9.32, etc.

NÆN(N)E *see* NAN

NÆS adv. *not* 7.5, 48.14, Int. 49; næs na *not at all* 49.18

NÆS, NÆRE *see* NIS

GENÆTAN I *mistreat* pres. 3s genæt 9.31

NAHT *see* NAUHT

NAMA m. *name* 8.2, 8.10, 19.2, etc., as —n 5.12, 7.18, 9.3, etc., gs —n 28.2, 43.21, 44.18, ds —n 17.50, 19.6, 24.11, etc.

NAN adj., indef. pron.; adj. *no* nsm 13.1 (1°), 18.7, 32.16, etc., asm nænne 23.4, 48.11, 48.19, næne 39.13, gsm —es 48.19, dsm —um 16.4, nsf 9.27, 15.2, 24.7, etc., asf —e 3.3, 13.3, 37.15, etc., nsn 18.4, 31.9, 33.11, etc., asn 5.5, 9.26, 14.3, etc., gsn —es 14.5, 22.1, 33.10, etc.; indef. pron. *none* nsm 13.1 (2°), 21.12, 24.3, etc., asm —ne 9.11, nænne 33.23, dsm —um 30.20, 36.8

NANWUHT indef. pron., adv.; indef. pron. n *nothing* as 37.15; adv. *not at all* 48.8

NAT *see* NYTAN

NAUHT indef. pron., adv.; indef. pron. n *nothing* as nawuht 14.4, ds —e 21.15; adv. *not at all* Int. 39, 39.2, naht 49.3, nawuht 26.3

NAWPER NE . . . NE correl. conj. *neither . . . nor* 9.35, 32.17, 34.11

NE adv., conj.; adv. *not* 1.1 (1°), 4.5, 17.37, etc.; conj. *nor* 1.1 (2°), 1.4 (2°), 23.4 (2°), etc.; correl. conjs. ne . . . ne *neither . . . nor* 5.6 (1° and 3°), 43.7 (3° and 4°), 48.19 (2° and 3°)

NEAH prep., adj. (w.d.), adv. (*see* Mitchell, *Syntax*, §§216, 1420) *near*; prep. 1.3, 47.8; adj. nsm 33.19, npn neh 21.12; adv. superl. *closest* nyhst 37.12; *see also* EALNEH, FUL(L)NEAH

NEAHGEBUR m. *neighbor* np —as 37.12, dp —um 30.12, 43.14

- GENEALÆCAN I w.d. *approach, come near* pres. 3s genealæcð 31.6, 3p genealæceað 31.9, imp. p genealæcað 33.6
- NEARONES f. *difficulty, strait* as —se Int. 38, dp —sum 4.2, 17.20, 24.22
- NEAT n. *beast* dp —um 48.13, 48.21
- NEH *see* NEAH
- NELE, NELT *see* NYLLAN
- NEMNAN I *name* pres. 3p nemnað 48.12
- NEOLNES f. *abyss, dark place* 41.8, ds —se 41.8, dp —sum 29.4
- NEOSIAN II *visit* pres. 2s neosast 8.5
- GENER n. *safe place* ds —e Int. 39
- GENERENNES f. *defense* ds —se 21.20
- GENERIAN I *deliver* pres. 2s generest 34.10, p ptc. generated Int. 39
- NETT n. (*spider's*) *web* 38.12
- NIFARA m. *stranger* 38.13
- NIGAN num. card. in comp. ord. *nine* as Ints. 29, 39, nigen Int. 49
- NIGONTEODA num. ord. *nineteenth* asm —n Int. 19
- NIGODA num. ord. *ninth* dsm —n Int. 9
- NIHT f. *night* 18.3, as 6.7, used adv. on niht *at night* 31.4, Int. 35, 41.4, etc., gs —es used adv. *by night* 1.2, 15.7, 21.3, ds —e 18.3
- GENIHT f. and n. *abundance* dsf —e 35.9, asn 4.8, dsn —e 4.9, ds (indet. decl.) —e 36.26
- NIMAN 4 *take* infl. inf. nimene 15.2
- GENIMAN 4 *take* 30.14, pret. 3s genam Int. 35
- NIS anom. vb. (*there*) *is not, does not exist* 3.4, 9.13, 13.1, etc., nys 49.22, pret. 3s næs 17.42, 36.36, 39.2, etc., pret. subj. 3s nære 17.12*, 24.7, Int. 39
- NIWE adj. *new* asm niwne 32.3, 39.4, npm 21.13
- NO *see* NA
- NOLD- *see* NYLLAN
- NORÐHEALF f. *north side* as —e 47.3
- NU adv., conj.; adv. *now* 2.13, 3.7, 49.21, etc., *immediately* 19.7; frequently with weakened temporal meaning, introducing a command or important statement 2.10, 9.35, 49.22, etc.; nu gyt *still* 26.3, 42.3; in combination with other advs. or temporal phrases 2.7, 11.2; reinforcing concessive þeah 22.4 (*see* Mitchell, *Syntax*, §3531); (causal) conj. *seeing that* 21.9
- NYDÞEARF f. *need* 9.22, nydþerf 15.2; *distress* ds —e 24.17, 30.8
- NYHST *see* NEAH
- NYHSTA m. and f. *neighbor* g(?)sm —n 23.4, dsm —n 14.3, 14.4, dpm nyhstum 11.3, 27.3, 34.14; (*female*) *companion* nsf nyhste 44.15
- NYLLAN anom. vb. *be unwilling, not desire* pres. 2s nelt 5.5, 3s nyle 35.4, 48.8, 48.9, nele 48.8, pret. 1s nolde 50.10, 2s noldest 9.22, 39.7, 3s nolde 34.13, 3p noldon 17.42, pret. subj. 3s nolde 9.36

NYS *see* NIS

NYT adj. *useful* nsm 29.10

NYTAN pret.pres. *not know, be unaware (of)* pres. 1s nat 7.3, 3p nyton 38.7, 43.15, nytan Int. 38, pret. 1s nyste 34.11, 34.15, 39.13, etc., pret. subj. 1s nyste 49.21; w.g. of object *not feel (gratitude)* pret. 3s nyste 48.19

NYTEN n. *beast, animal* np —u 49.10, ap —u 8.8, 35.7, Int. 49

O

OF prep. w.d. *of, from, out of* 2.3, 2.12, 3.5, etc.; *by* 32.17 (*see* Mitchell, *Syntax*, §§821–23), w.i. 16.14 (2°), Int. 29, postpos. 38.14

OFER prep. w.a./d. *over, above, upon, beyond*, w.a. 2.6, 3.9, 8.2, etc., w.d. 23.2, 46.9 (2°); w.a. *throughout* 2.8, 2.10, 46.10; w.a. *more (highly)* than 17.18, 49.5

OFERCUMAN 4 *overcome* 15.3, p ptc. ofercumen 46.2, Int. 47

OFERDRENCAN I *inebriate* p ptc. oferdrenct* Int. 44, pl oferdrencte 35.9

OFERFLOWAN 7 *flow over* pret. 3p oferfleowon 41.8

OFERGEOTOL adj. w.g. *forgetful (of)* nsm 9.13, npm —e 43.21

OFERMÆTE adj. *immense* dpn wk. ofermætum 30.19

OFERMETTO f. *pride* a s/p 30.24, dp ofermettum 30.19

OFERMOD adj. *proud, arrogant* apm —e Int. 47, gpm —ra 28.5, gpm wk. —ena 17.8; subst. *the proud* apm —an 35.12, gpm —ena* 17.28

OFERMODEGIAN II *be puffed up* pres. 3s ofermodegað 9.23

OFERMODLICE adv. *arrogantly* 16.10

OFERSPRÆCE adj. *given to extravagant speech* apf wk. oferspræcan 11.4, subst. npm wk. ofersprecan 34.26

OFERSWIÐAN I *overcome* pres. 2s oferswiðest 50.6, pret. 3s oferswiðe 46.10, Int. 47, p ptc. oferswiðed 15.8

OFERÞECCAN I *cover* p ptc. oferþeaht 28.9

OF(F)RIAN II *offer (a sacrifice)* pres. 1s offrige 26.6, pret. 3p ofredon Int. 49, imp. p of(f)riað 4.6, 49.14

OF(F)RUNG f. *sacrifice, offering* 49.23, as —e 49.14, —a 39.7, ds —a 49.5, 49.8 (1°), 49.23, np —a 49.8 (2°), ap —a 26.6, gp —a 19.4

OFLATE f. *offering* as oflatan* 39.7

OFSITTAN 5 *besiege* pret. 3p ofsætton 21.13, 21.17

OFSLEAN 6 *strike* pret. 2s ofsloge 3.8; *kill* pres. subj. 3p 7.5

OFT adv. *often, frequently* 17.46, Int. 31, Int. 45, etc.; compar. —or Int. 47

OFTRÆDLICE adv. *frequently* 8.5

- OFTREDAN 5 *trample* 35.12, pres. subj. 3p oftreden 7.6
 OFPINCAN I *impers. w.d. grieve* pres. subj. 3s ofpince 36.1
 OFÐRYCCAN I *oppress* p ptc. ofðrycced Int. 38
 OFÞYRSTAN I *be thirsty* pres. 3s (or p ptc.) ofþyrst 41.2
 ON prep., adv.; prep. w.a./d. *on, in, into* 2.11, 3.9, 24.13 (1° w.d., 2° w.a.), etc., an 44.6; (temporal) *in, on, at, during* 1.5 (1°), 5.4, Int. 6 (1°), etc.; *for* (purpose) 15.8, 17.10, Int. 33 (2°); *from* 15.2, Int. 35 (2°); *in accordance with* 49.23 (2°); *against* 34.11; *with* 36.3; *among* 44.13; postpos. Int. 30 (1°), 36.36, an 27.4, 34.13, 40.4; adv. (elliptical use of prep.) an 34.7, 38.14; on woh *wrongly*, see WOH
 ONÆLAN I *ignite* pres. 2s onælest 17.29, pret. 3s onælde 17.10, p ptc. onæled 2.13, 9.23, pl onælde 17.9
 ONBRYRDNES f. *inspiration* as —se 14.2
 ONCWEDAN 5 *echo* pres. 3s oncwyð 41.8
 ONDON anom. *open* pret. 1s ondyde 38.10
 ONDRÆDAN 7 *fear, dread* 26.1, pres. 1s ondræde 48.6, 3s ondræt 24.12, 24.14, 1p ondræde (we) 11.5, 3p ondrædað 21.26, 30.20, 32.18, etc., pres. subj. 3s ondræde 21.24, 21.25, 32.8, 3p ondrædon 33.10, imp. p ondrædað 2.11; *be afraid of* refl. w.d. pres. 1s ondræde 3.7, 22.4, 1p ondrædað 45.3, pres. subj. 3p ondræden 39.15, ondrædon 34.26, imp. s ondræd 34.3
 ONFON 7 sometimes w.g., d. obj. *receive, accept* 14.5 (w.g.), 34.13 (w.g.), pres. 1s onfo 49.9, 2s onfehst 49.16, 3s onfehð 23.5, 1p onfoð 47.10 (w. g./d.), 3p onfoð 21.27 (w.d.), pret. 3s onfeng 6.10, imp. s onfoh 5.2, 16.1, 38.13, pl onfoð 2.12, 48.2 (w.g.), p ptc. onfangen 50.7
 ONGEAN prep. w.a. (no verifiable instance w.d.) *against, opposite to, in front of* 11.9, 17.39, 21.14, etc.
 ONGEAT- see ONGITAN, ONGYTAN
 ONGEMANG prep. w.d. *among* 25.9
 ONGINNAN 3 *begin* pres. 3s onginð 48.9, pret. 1s ongan 3.6, 31.3
 ONGITAN, ONGYTAN 5 *understand, recognize, know* 26.4, 35.4, 39.13, pres. 1s ongit 5.5, 15.8, ongyte 40.12, 50.5, 3s ongit 32.15, 48.21, ongyt 18.13, 40.2 (w.g., *is aware of*), 1p ongitað 19.7, 3p ongitað 13.5, 13.6, 27.5, pret. 1s ongeat 38.10, pres. subj. 3s ongit 13.2, 3p ongitan 48.7, pret. subj. 3p ongeaton Int. 48, imp. s ongit 16.1, ongyt 5.2, pl ongytað 2.10, 49.22, ongit (ge) 33.9; *perceive* pres. 1s ongit 8.4
 ONHAGIAN II *impers. w.a. of pers. have the means* pres. 3s onhagað 40.2
 ONHLIDAN I refl. *open, reveal* imp. p onhlidað 23.7, 23.9
 ONHYLDAN I *bend down, incline* pres. 1s onhyilde 48.5, pret. 3p onhyldan 17.45, imp. s onhyld 16.6, 30.3, 44.11
 ONHYRIAN I w.d. *emulate, imitate* pres. 3s onhyreð 48.21, onhyred 48.13, pret. subj. 3p onhyredon Int. 36, imp. s onhyre 36.7, pl onhyriað 36.1
 ONINNAN prep. w.d. *within* 21.15, 37.11

- ONLIHTAN I *enlighten, light up* pres. 3s onliht 18.9, 33.6, imp. s onliht 12.4, 30.17, onlyht 17.29, p ptc. p onlihte 35.10
- ONLYHTEND m. *one who enlightens* 26.1
- ONSCUNIAN II *shun* pres. 3s onscunað 21.8
- ONSENDAN I *send (forth)* pres. 3s onsent 10.7, pres. subj. 3s onsende 19.3, 33.8
- ONSTEPPAN 6 *go* 31.8
- ONSTYRIAN I *move, agitate* p ptc. onstyred 12.5, 32.8
- ONTYNAN I *open, reveal, display* pres. 3s ontynd 7.16, 37.14, pret. 3s ontynde 49.19, p ptc. p ontynde 33.16
- ONWÆSTM m. *shoot ap* —as 28.6; *see* OWÆSTM
- ONWEG adv. *away* 9.7
- ONWENDAN I *change* pres. 3s onwent 40.4; *turn (away), upset, overturn* pret. 2s onwendest 17.41, pres. subj. 3s onwende 33.15 (refl.), p ptc. onwend 45.6, pl onwende 47.6
- ONWREON 2 *denude, reveal* pret. 3s onwreah 28.9, imp. s onwreoh 36.5
- OPEN adj. *open* npn 32.18; *manifest* nsf 29.6, nsn 35.3
- OPENLICE adv. *clearly* 49.3
- GEOPENIAN II *open* pret. 3p geopenodon 34.21
- ORA m. *ore* 11.7
- ORLEGE adj. *hostile* apf orlega 46.4, npn orlegu 46.2
- ORSORG adj. *secure, untroubled, free from material care* nsm 44.5, orsorch 15.7, 36.7, npm —e Int. 36, apm —e 30.21, superl. nsm —ost 37.12, subst. gpm —ra 36.1
- ORSORGNES f. *security, prosperity* Int. 36, 48.14, ds orsornesse 29.7
- ORSORHLICE adv. *securely* 16.10
- ORWIGE adj. *without resistance* asm orwigne 7.5
- OD prep., conj.; prep. w.a. *up to, unto* 16.11, 17.5, 35.6, etc.; *until* 9.19, 12.1, 22.6, etc.; conj. *until* 18.7 (2°)
- OPĒR adj., pron. *other, another, the next*; adj. (st. only) asm —ne Ints. 30, 34, 37, dsm oðrum 18.3, 49.20, dsn oþrum 43.21, npm oðre Int. 9, apm oðre 44.8, 46.3, gpm —a 9.28, 13.3, npf oðra 43.15, dpf oþrum 17.44, 43.9; pron. nsm 21.12, 49.22, asm —ne Ints. 27, 29, gsm oþres 48.8, npm oðre 50.10, apm oðre Int. 33, dpm oþrum 36.26, 50.8, dpf oþrum 39.8; in correl. conj. oþer twega oþþe ... oþþe *either ... or* 44.6 (*see* Mitchell, *Syntax*, §1821)
- OÐÐE conj. *or* 7.4, 7.5, 8.5, etc.; correl. oððe ... oððe *either ... or* Ints. 17, 27, 29, etc.
- OÐWITAN I *impute, reproach with* pres. 1s oðwite 21.3, 3s oðwit 31.2
- OÐYWAN I refl. *show oneself* pres. 1s oðywe 16.15
- OWÆSTM m. *shoot np* —as 28.6; *see* ONWÆSTM
- OXA m. *ox np* —n 49.10

P

PÆD m. *course, way* (fig.) as 26.11, ap paðas 24.4

PLANTIAN II *plant* (fig.) pret. 3s plantode 43.3

PYTT m. *pit* 5.11, as 7.16, 27.1, 29.4, ds —e 39.3

R

GERAD n./f. *condition* asf or apn Int. 9 (see Commentary)

RÆD m. *course of action* as 39.13

RÆDAN I (?) *govern* pres. 3s ræt 22.1, 47.15

GERÆDAN I (?) *advise, direct* imp. s geræd 7.10, 24.5

GERÆDE adj. *ready* apm 17.34

RÆDEMAN m. *horseman* ds rædemen 32.17

RÆSAN I *attack* imp. s ræs* 7.7

RÆSWAN I *suppose* pret. 2s ræswedest 49.21

RAMM m. *ram* gp —a 28.1

RAP m. *rope* dp —um 15.6

RAÞE *see* HRAÞE

RECCAN I *explain* pret. 3s rehte Int. 23; *rule* pres. 3s recð 47.15

RECCAN I *care* pres. 3s recþ 9.34, pret. subj. 3s rohte Int. 48 (w.g.)

GERECCAN I *explain, direct* 9.36, pres. 3s gerecð 44.7, imp. s gerece 7.10, 24.5, 26.11, etc., p ptc. gereht 36.23

REDELSE f. *design* 9.7

REHTE *see* RECCAN, *explain*

REN m. *rain* as 10.7

REST f. *rest, tranquillity* 37.4, as —e Int. 24 (2°), gs —e Int. 14, ds —e Int. 24 (1°)

RESTAN I refl. *be resting* pres. 3s rest 40.9

GERESTAN I refl. *rest* 4.9, 14.1, pres. 1s gereste 15.9; *remain* pres. 3s gerest 24.13

RICE n. *kingdom* 45.7, as 15.5, gs —s 44.7, ds Ints. 7, 32 (or acc.), np ricu 21.29, gp rica 9.37

RICSIAD *see* RIXIAN

RIHT adj. *proper, just, lawful* asm —ne 26.11, dsm —um 2.12, nsf 15.10, dsf —re 1.3, apm —e 32.5, 36.30, ryhte 36.28, dpm —um 9.17, npf —a 18.9, npn 32.4, gpm —ra 7.11, wk. nsm —a 10.5, asm —an 16.2; *upright* gsm —es 35.11, nsf ryht 44.7; subst. n. *justice* as 37.21, ds in phrase “mid rihte” *justly*, *see* MID

GERIHTAN I *direct* pres. 3s geriht 24.9, pret. 3s gerihte 39.3, imp. s geriht 5.9, 16.5

- RIHTANDSWARU f. *rejoinder* as rihtandsware 37.15
 RIHTE adv. *properly, justly* 9.5, 32.1, 47.14
 RIHTWILLENDEN adj. subst. *the justly disposed* npm 32.1, gpm riht-willenda 31.11
 RIHTWIS adj. *just, righteous* nsm 7.12, 10.8, 16.15, etc., asm —ne 36.25, dsm —um Ints. 45, 50, rihtwison Ints. 29, 30, 34, npm —e Int. 48, gpm —ra 44.10, nsm wk. —a 49.23, compar. dsn —ran 13.6; subst. m. *the just, righteous man* ds —um Int. 24, ryhtwisum Int. 46, ap —e 5.13, 10.6, wk. ns —a 36.24, 36.26, as —an 14.4, 30.19, 33.22, gs —an 36.12, 36.23, 36.30, etc., ds —an 36.16, np —an 1.6, 24.21, 31.11, etc., ap —an 7.10, 33.16, 36.17, gp —ena 1.5, Int. 5, 33.20, etc.
 GERIHTWISIAN II *justify* pres. 2s gerihtwisast 4.2, p ptc. p gerihtwisode 18.10
 RIHTWISNES f. *justice, truth, righteousness* Int. 11, 24.10, 35.7, as —se 5.9, 10.8, 14.2, etc., gs —se 22.3, 30.6, 34.27, etc., ds —se 17.21, 17.25, 30.2, ryhtwisnesse 44.5, np —sa 18.9, ap —sa 17.23; in adv. phrase “mid rihtwisnesse” *justly*, see MID
 RIM n. *counting* 39.13
 GERIM n. *reckoning* as 39.6
 GERIMAN I *number* pret. 3p gerimdon* 21.18
 GERISAN I *impers. be proper* pres. 3s gerist 32.1
 RIXIAN II *rule* 9.26, pres. 3s rixað 9.37, 46.9, 3p ricsiað 18.14, imp. s rixsa 44.5
 ROD f. *cross* ds —e Int. 19
 RODOR m. *the heavens* as 18.2
 ROHTE see RECCAN, *care*
 ROTIAN II *putrefy* pret. 3p rotedan 37.6
 ROTHWIL f. *period of comfort/tranquillity* as —e Int. 38, gs —e Int. 14, ds —e 38.14
 ROTUNG f. *corruption* 29.10
 RYHT- see RIHT-
 GERYMAN I *clear a way* pret. 2s gerymdest 4.2
 RYMET n. *well-being* as 17.20
 RYN I *roar* pres. 3s ryð 2.1
 RYNE m./n. *watercourse* dp rynum 1.3
 RYNEWÆN m. *chariot* dp —um 19.8

S

- SÆ f. *sea* 35.7 as 45.3, ds 23.2
 SÆD n. *progeny* 21.31, 24.13, 36.26, etc., as 36.25

SÆDE, SÆDON *see* SECAN

SÆFISC m. *fish of the sea* ap —as 8.9

GESÆGAN I *lay low* p ptc. *gesæged* 37.9

GESÆLIG adj. *happy* npm —e Int. 36; *blessed* asm —ne 40.3

GESÆLIGNES f. *happiness* gs —se Int. 31

SÆT f. *place of ambush* ds —e 16.12

SÆT(E) *see* SITTAN

SÆTIAN II w.g. *lie in wait for* pres. 3s *sætað* 9.30, 36.12, 3p *sætiað* 16.12

SÆWÆTER n. *water of the sea* ap *sæwætru* 32.7

SÆWEG m. *seaway* ap —as 8.9

SAMNUNG f. *assembly* ds —e 25.4

GESAMNUNG f. *assembly, congregation* 44.10, *gesamnuncg* 44.11, as —e 25.5, ds —e 34.18, 39.10, *gesomnunge* 21.23, *gesomnunga* 21.7, ap *gesamnuncga* Int. 44

SANCT m. *Saint (Paul)* ds —e Int. 50

SAND n. *sand* dp —um 47.8

SANG m. *song, canticle* ns *sancg* Int. 4, as 32.3, 39.4, 41.9, ds —e 42.4, 46.6, ap —as 26.6

SAN(C)G *see* SINGAN

SAR n. *sorrow, grief, pain* 7.17, 9.28, 37.18, etc., as 9.35, 12.2, ds —e 30.11, possibly pl, n 17.5, 17.6, a 40.7

SARE adv. (or dat. of SAR) *grievously (with sorrow)* 7.15

(GE)SAWE etc., *see* (GE)SEON

SAWL f. *soul* 6.4, 21.31, 24.13, etc., as —e 6.5, 7.3, 7.6, etc., ds —e 34.3, np —a 32.20, 43.25, 44.13, etc., ap —a 18.8, 32.19, 33.23, etc.

SCAME *see* SCEAMU

(GE)SCAMIAN *see* (GE)SCEAMIAN

SCAMLEAS adj. *shameless* dsf wk. —an 50.4

SCEAD n. *shelter* ds —e 26.5, 35.8

SCEADU f. *shadow* as *sceade* 22.4, ds *sceade* 16.8, 43.20

GESCEAFT f. *creature, created thing* np —a 32.8, 32.9, ap —a 8.8, 18.4, gp —a Int. 18, dp —um Int. 8

SCEAL(T) *see* SCULAN

SCEAMIAN II w.refl.g. *be ashamed* pres. subj. 3p *sceamien* 6.11, 34.4, 34.26, etc., *sceamian* 6.11, *scamien* 24.4, 34.4, w.g. of thing pres. 1s *sceamige* 24.2; impers. w.a. of pers., g. of thing *cause shame* pret. 3s *sceamode* 21.6, pres. subj. 3s *sceamie* 24.20

GESCEAMIAN II impers. w.a. of pers. *be ashamed* *gescamian* 30.18, pres. 3s *gesceamað* 30.2 (w.g. of thing), 33.6, 36.19, pres. subj. 3s *gesceamige* 30.18

SCEAMU f. *shame, confusion* 43.16, as *scame* 39.16, ds *sceame* 34.26

SCEAP n. *sheep* ap 8.8, 43.12, dp —um 48.15

GESCEAPENE *see* GESCIEPPAN

SCEARP adj. *sharp* npf —a 44.6, compar. nsf —re 44.4

SCEARNES f. (moral) *acuteness* 37.11

GESCENDAN I *confound* pres. 3s gescent 2.4, p ptc. gescended 24.3; *defile* p ptc. gescynded 13.1

SCEOTAN 2 *shoot* 7.14, 10.3, infl. inf. —ne 7.13

GESCIEPPAN 6 *create* pret. 3s gesceop Int. 18, 32.15, p ptc. p gesceapene 32.9

SCIP n. *ship* as 47.8

SCIRA f. pl. (*the Two*) *Tribes* Int. 45

*SCULAN pret. pres. *must, ought to, be obliged to* pres. 1s sceal 12.2, 26.1, 50.6, 2s scealt 31.8, 31.9 (1°), 3s sceal 12.3, pret. 1s sceolde 9.5, 3p sceoldon 7.5, sceoldan 9.7, pres. subj. 1s scyle 12.2, 16.5, 39.9, 3s scyle 7.14, 2p scule (ge) 4.5, 3p scylen 11.5, pret. subj. (?) 3s sceolde 24.21, 3p sceoldon Int. 18, Int. 32, 41.9; w.inf. of another vb. understood, pres. 2s scealt 31.9 (2°); *be fated, destined* pres. 1s sceal 41.5, 3s sceal 30.18, pret. 3s sceolde Int. 40, pret. subj. (?) 1s sceolde 39.9, 41.5, 3s sceolde Ints. 28, 29, 30, etc., 3p sceoldon Ints. 22, 23, 30, etc., sceoldan Int. 42; *should (what is customary)* pret. subj. (?) 3s sceolde Ints. 11, 13

SCUR m. *rainstorm* gs —es 45.5

SCYLD f. *crime, fault, sin* 24.7 as —e Int. 37, ds —e 38.12, 50.4, ap —a 21.3, 24.7, 24.18, etc., gp —a 31.5 (3°), dp —um 18.14, 21.3, Int. 22, etc.; butan scylde *without just cause* Int. 16, 34.19

SCYLD m. *shield* as 34.2, ds —e 5.13, ap —as 45.10; *protector* 17.19

SCYLDAN I *defend* pres. 3p scyldað 8.3

GESCYLDAN I *protect* pres. 2s gescyldst 30.21, pret. 2s gescyldst 5.13, pret. subj. 3s gescylde Int. 27

SCYLDEND m. *protector* 26.1

GESCYLDEND m. *protector* 27.7, 27.8, 30.5, etc.

SCYLDERE m. *protector* 17.3

SCYLDIAN II *sin* pres. ptc. subst. adj. dpm scyldiendum *sinner* 24.8

SCYLDIG adj. *guilty* subst. apm wk. —an 36.28

GESCYLDNES f. *protection* as —se 17.36

SCYLDRIDA m. *phalanx* ap —n 26.3

SCYLE(N) *see* SCULAN

SCYNDAN I *move* p ptc. scynd 14.5 (possibly SCENDAN)

SE m., SEO f., ÞÆT n., def. art., adj., pron.; def. art., adj. *the, that* (normally only two examples of each form are given) nsm 2.4, 5.5, etc., þe Int. 4, Int. 5, 7.12, asm þone 2.6, 4.4, etc., þæne Int. 17, 31.8, 48.10, gsm þæs Ints. 2, 6, etc., dsm þæm Int. 2, 14.1, etc., þam 1.1, 3.5, etc., ism þy Ints. 29, 44, etc., nsf 9.7, 18.3, etc., sio 45.4, 47.3, asf þa Int. 3, 23.2, etc., gsf þære 19.7, 27.8, etc., dsf þære 4.9, 5.8, etc., nsn 11.7, 13.1, asn 4.5 (1°), 5.11 (2°), gsn þæs Int. 24, þees 28.6, dsn þam 1.3,

4.9, etc., þæm Int. 30, isn þy 9.16, npm þa 1.4, 1.6, etc., apm þa 22.3, 32.10 (2°), etc., gpm þæra 1.5, Int. 3, etc. þara 33.20, dpm þam 9.29, Int. 36 (1°), etc., npf þa 17.46, 24.17, etc., apf þa 10.3 (2°), 24.7 (1°), etc., gpf þæra Int. 22 (1°), npn þa 17.46, 44.10 (2°), etc., apn þa 17.28, 18.9, etc., þæ 43.3, gpn þæra Int. 32 (1°), þara 5.3, 9.13, etc., dpn þæm 15.9, 17.12, etc., þam 21.32, Int. 35, etc.; pron. *that one, he, she, it, that* nsm 4.2, 10.5 (2°), etc., asm þone 5.5, gsm þæs 48.5 (?), dsm þam 2.2, Int. 48, þæm 15.10 (2°), nsf 13.3, 44.4 (2°), asf þa 7.6, gsf þære 44.15, dsf þære 33.15, nsn 1.3 (2°), 5.7, etc., asn Int. 7 (2°), 8.3, etc., gsn þæs 4.5, 5.7, etc., dsn þam 6.4, npm þa 2.13, 11.5, etc., apm þa 5.7, 16.8, etc., gpm þæra Ints. 2, 6, etc., þara 43.17, ðara 13.3, dpm þæm 33.10 (2°), þam 7.2, apf þa 24.7 (2°), 31.5 (2°), etc., dpf þæm 38.11, apn þa 27.5, dpn þæm 33.20; pron. nsn in formula “þæt is (wæs)” *that is (was)* 4.7, 5.5, 44.2, etc., with pl complement “þæt synt” 31.6, 37.3, 44.11, etc.; prob. rel. pron. (but *see* Mitchell, *Syntax*, §§2109 ff.) nsm 7.13 (2°), 44.2, etc., asm þone 9.12, gsm(?) þas 48.5, dsm þam Int. 48, nsf 13.3, 44.4, 48.6, etc., asf þa 13.3, gsf þære Int. 50, dsf þære 26.7, nsn 13.7, 23.1, etc., asn 7.4, 11.3 (*what*), etc., npm þa 8.9, 13.5, þa þa 34.4 (*see* Mitchell, *Syntax*, §2122), gpm þæra 31.9, þara 34.3, etc., apn þa 21.32, gpn þæra 39.13*; conj. þæs þe *since, after* Int. 17, 36.20, *to the extent that* 10.4, *because* 24.20; adv. þy *therefore* 1.5, 32.17, correl. þi . . . for þæm *therefore* . . . *because* 32.17; þy with compar. *the* 4.5 (*see* HRAPE); in compound conjs., *see* ÆFTER, FOR, LÆS, and TO

GESEAH *see* GESEON

SEALDE etc., *see* SYLLAN

SEALM m. *psalm* Ints. 2 (1°), 4 (1°), 5 (1°), as Ints. 2 (3°), 3, 4 (3°), etc., gs —es Int. 2, ds —e Ints. 2, 8, 9, etc., ap —as 17.50, Int. 30, Int.39, gp —a Int. 4

SEARIAN II *fade* pres. 3p seariað 1.3

SEARU f./n. *deceit* gp —wa 9.28

SECAN I *seek, search for* pres. 1s sece 26.8, 37.21, 3s secð 9.11, 23.6, 30.24, etc., 1p secað 7.11, 2p secað 4.3, 3p secað 13.3, 21.27, 23.6, etc., seceað 33.11, 37.13, 39.17, pret. 1s sohte 26.8, 33.5, 36.36, pres. subj. 2s sece 36.10, 3s sece 13.2, 33.15; *pursue* pres. subj. 3p secan 7.6

SECGAN III *say, declare, relate* 47.14, pres. 1s secge 26.6, 33.13, 48.5, etc., 3s segð 18.3, pret. 1s sæde 15.2, 16.4, 30.15, etc., 3p sædon 43.2, pres. subj. 3s secge 10.6, 3p secgon 28.9, imp. p secgað 47.13, 47.14

SEFTE adj. *mild* nsm 33.9

SENDAN I *send, address, emit* pret. 1s sende 34.13, 3s sende 17.17, 45.7, pret. subj. 3s sende Int. 33, imp. s send 42.3; *hurl* pret. 3s sende 17.15; *put, place* pret. 2s sendest 20.4, 3s sende 39.4, imp. s send 27.3

SEO pron. *see* SE

SEO vb. *see* BEON

SEOFIAN II *lament, complain of* Ints. 30, 38, 39, etc., pres. 1s seofige 21.3, 49.12, 3s seofað Ints. 3, 13, 3p seofiað Int. 10, pret. 3s seofode Ints. 2, 3, 7, etc., 3p seofodon 40.7, pres. ptc. seofigende Ints. 37, 38, 43, siofigende Int. 34

SEOFON num. card. *seven* 11.7; in comp. ord. Ints. 27, 37, 47

SEOFONTEOÐA num. ord. *seventeenth* asm —n Int. 17

SEOFODA num. ord. *seventh* asm —n Int. 7

SEOFUNG f. *lamentation* ap —a 29.12

SEOLFOR n. *silver* 11.7, as 16.3

SEON 5 *see* pres. 1s seo 5.5, pret. 2p sawon 47.5

GESEON 5 *see* 26.4, 34.21, 39.13, pres. (subj. ?) 1s geseo 26.13, 2s gesyht 9.35, 34.22, gesyht 36.34, 3s gesyhð 9.32, 21.8, 36.13, etc., gesihð 32.13, 1p geseoð 47.9, 3p geseoð 39.4, pret. 1s geseah 36.25, 36.35, 36.36, 3p gesawon 30.12, 47.6, pres. subj. 3s geseo 13.2, 33.13, 3p geseon 16.2, 37.17, 44.14, pret. subj. 2s gesawe 49.18, imp. s geseoh 9.14, 24.18, 24.19, etc., pl gesioð 45.9, 45.11, p ptc. gesewen 17.12, adj. apm gesewene *visible* Int. 27; *observe, notice* pres. 2s gesyht 34.17, 3s gesyhð 48.11, pret. 2s gesawe 30.8; *consider* pres. 3p geseoð 27.5

SEODAN 2 *test (as with melting to test the purity of gold)* pret. 2s sude 16.3

SETL n. *seat, place* 10.5, 44.7, as 39.3, ds —e 1.1, 46.9; *throne* ds —e 9.5

SETLGANG m. *setting* as 49.1

SETTAN I *place* 12.2, pres. 1s sette 11.6

GESETTAN I *set, place* pres. 3s geset 22.2, pret. 3s gesette 32.7; *appoint, establish* pres. 2s gesetest 8.7, gesetst 44.17, 3s geset 24.12, pret. 2s gesettest 4.10, 17.44, 17.51, etc., 3s gesette 17.33, 17.34, 23.2, etc., imp. s gesete 9.21, 26.11, p ptc. geset 2.6

GESEWEN(E) *see* GESEON

GESEWENLIC adj. *visible* dpm —um Int. 10

SIB(B) f. *peace* 37.4, as —e 13.3, 33.15, 34.27, gs —e 36.11, ds —e 4.9, 28.11 (or acc.)

GESIBB adj. subst. *kinsman* apm —e 48.11

GESIBSUMA adj. subst. wk. *peaceable man* nsm 36.37

GESIBSUMLICE adv. *peaceably* 34.20

SICAN I *sigh* pres. 1s sice 6.7

SICETUNG f. *sighing* ds/ap —a 30.11

SIGAN I *decline* 9.31

SIGE m. *victory* as Int. 47, ds Int. 33

SIGEFÆSTNES f. *triumph* ds —se Int. 23

GESIHÐ *see* GESEON

SIO *see* SE

SIOFIGENDE *see* SEOFIAN

GESIOÞ *see* GESEON

SINGAN 3 *sing, recite* (with reference to David with the psalms) Int. 39, 41.9, Int. 42, infl. inf. —ne Int. 39, pres. 1s singe 12.6, 17.50, 26.6, 3s singð Ints. 3, 4, 5, etc., sincgð Int. 2, 3p singað Ints. 10, 16, 19, pret. 3s sang Ints. 3, 5, 6, etc., sancg Int. 4, 3p sungon Int. 19, pret. subj. 3s sunge Ints. 34, 37, 38, imp. p singað 32.3, 46.7, 46.8

SITTAN 5 *sit* 25.5, pres. 2s sits 9.5, 3s sitt 1.1, 28.10, sit 46.9, syt 9.29, 3p sittað 16.12, pret. 1s sæt 25.4, 2s sæte 49.20

GESITTAN 5 *possess* pres. 3s gesit 24.13, 3p gesittað 36.9, 36.11, 36.29

SIÐ m. *time* dp in phrase “seofon siðon” *seven times* 11.7

SLÆGE m. *killing* 29.10

SLAPAN 7 *sleep* 3.6, 4.9, pres. 2s slæpst 43.23, pret. 1s slep 3.6, pres. subj. 3s slape 40.9, 3p slapan 12.4; pres. ptc. adj. dsm slæpendum (*while*) *sleeping* Int. 35

SLID(E)RIAN II *slip* pres. subj. 3p slidrien 37.17, pret. subj. 3p slideredon 17.37

SLIDOR adj. *slippery* npm —e 34.6

SMÆL adj. *fine* apm —e 17.43

SMEAGAN II *meditate (on), consider* 18.14 (2°), pres. 3s smeað 34.28, 36.30, 2p smeagað 4.5, 3p smeagað 2.1, 37.13, pres. ptc. smeagende 1.2, 35.5; *examine, scrutinize* 18.14 (1°), pres. 2s smeast 7.10, imp. s smea 25.2

SMEAUNG f. *thought* 18.15, 48.4

SMEC m. *smoke* 17.9, 36.20

GESMYRIAN I *anoint* pret. 2s gesmyredest 22.5, 3s gesmyrede 2.2, 44.8, p ptc. adj. wk. dsm gesmyredan 17.51; subst. *the anointed one* asm gesmyredan 19.7, gsm gesmyredan 27.8

SNÆDINC GSCEAP n. *sheep for slaughter/eating* dp —um 43.22

SNAW m. *snow* 50.9

SOFTE adv. *undisturbed* 24.13

GESOMNUNG- *see* GESAMNUNG

SON m., in adv. phrase “be sone” *with full voice* Int. 4

SONA adv. *immediately, within a short time* 29.8, Int. 44, 45.4, etc.; conj. “sona swa” *as soon as* 47.6

SORG f. *sorrow, care* np —a 17.5, dp —um 38.12

SORHFULL adj. *sad* asn wk. —e 12.2

SOD adj. *true* nsm 17.48, nsn 29.6, npm —e 18.10, npn 11.7

SODFÆSTNES f. *truth* 11.2*, 39.12, as —se 39.11, 42.3, ds —se 24.5, 44.5

SODLICE adv. *truly, certainly, actually* 19.9, 35.8, 49.7

SPARIAN II *save* imp. s spara 18.14

- SPEAR(U)WA m. *sparrow* Int. 10, 10.2
 SPECAD *see* SPRECAN
 SPED f. *riches* gp —a 48.7
 SPERE n. *spear* as Int. 35
 SPRÆC f. *speech, declaration* 2.4, as —e 11.5, 48.21, ap —a 11.3; *claim* as —e 9.5
 SPRECAN 5 *speak, say* 11.5, 37.17, 48.4, pres. 1s sprece 18.15, 49.7, 3s sprycð 14.3, 36.30, 3p sprecað 5.11, 11.3, 16.10, etc., specað 5.7, pret. 1s spræc 39.6, 3s spræc Int. 44, 3p spræcon 40.6, 40.8 (w.g. ?), 40.9, etc., pres. subj. 3p spreccen 34.20, sprecon 13.3, 33.14, 39.10, etc., pres. ptc. spreccende 49.1
 STÆF m. *staff* 22.4
 STÆLAN I *impute a crime* 31.5, pres. 1s stæle 49.21, pret. 3p stældon 34.11
 GESTÆN n.(?) *groaning* ds —e 30.11
 STÆPE m. *step* np stæpas 43.19, ap stæpas 16.5, 17.37, 39.3
 STÆPPAN 6 *proceed, advance* 16.5
 STÆÐ n./m. *bank* ds staðe 41.7, dp staðum 22.2
 STAN m. *stone* as 26.6, 39.3
 STANDAN 6 *stand* 23.3, pres. 1s stande 5.5, 3s stent 1.1, 35.5, 44.10, 3p standað 37.12, pret. 3p stodon 43.6
 GESTANDAN 6 *stand* 17.39
 GESTAÐELIAN II *establish* pret. 3s gestaðelode 23.2, 47.9; *fortify, strengthen* pret. 1s gestaðelode 41.5, imp. s gestapela 26.14
 STEMN f. *voice, sound* 18.5, as —e 5.2, 17.7, 17.14, etc., stefne 6.9, 26.7, ds —e 3.5, 32.3, 41.5, etc.
 STENAN I *groan* pres. 1s stene 37.9
 STENT *see* STANDAN
 STEORRA m. *star* np —n 8.4
 STIGAN I *ascend* pres. 3s stihð 18.7
 STODON *see* STANDAN
 STORM m. *storm* np —as 49.3
 STOW f. *place* as —e 25.8, 28.8, 36.10, etc., ds —e 43.20, dp —um 17.16, 21.4
 STRÆL(E) m./f. *arrow* ap —as* 17.15
 STRANG adj. *strong, powerful* nsm 7.12, 23.8, npm —e 49.3, apm —e 17.35, apm wk. —an 46.10, compar. nsm strengra* 12.5, npm strengran 21.13, 37.20, gsm subst. strengran 34.10, superl. dpm wk. strengstum 17.18
 GESTRANGIAN II *strengthen, fortify* pres. 3s gestrangað 36.17, pret. 2s gestrangodest 40.13, gestrangodes 37.3, imp. s gestranga 26.14, pl gestrangað 30.25, p ptc. p gestrangode 17.18
 STREAM m. *stream* 17.5

- STRENGO f. *strength* 27.8, 37.11, ds *streng* 38.12, 45.4
- STYRIAN I *move, agitate* pres. subj. 3p *styrien* 35.12, pres. ptc. *styriende* 47.6
- SUCAN 2 *suck* pres. 3p *sucað* 8.3
- SUDE *see* SEODAN
- SUGODE *see* SWUGIAN
- SUM adj. *some, a certain* nsm 24.21 (1°), asm —ne 9.21, nsf 24.21 (2°), asf —e Int. 38, gsf —re Int. 15, —ere Int. 14, dsf —re 38.14, asn 36.35, 42.1
- SUNGE, SUNGON *see* SINGAN
- SUNNE f. *the sun* 18.6, 36.6, as *sunnan* 36.6, gs *sunnan* 10.7, 49.1, ds *sunnan* 18.6
- SUNU m. *son* 2.7, Int. 7, 8.5, etc., as Ints. 3, 25, 44 (*the Son of God*), gs *suna* Int. 45, ds *suna* 49.20, dp *sunum* Int. 43
- SWA adv., conj.; adv. of manner *so, thus, in the same way* 1.3 (2°), Int. 2, 2.4, etc.; adv. of degree *so (exceedingly)* 4.3, 8.5, Int. 47 (1°), etc.; conjunctive adv. in elliptical comparison *like, as* 1.3 (1°), swa swa 7.3, 10.7, 16.3, etc. (*see* Mitchell, *Syntax*, §3317); correl. *as ... as* swa ... swa 5.11, 11.7, swa ... swa swa 17.34, 17.43* (*see* Mitchell, *Syntax*, §3318); conj. *as, like* 3.4, Int. 9 (2°), 43.10, etc.; *because* (? *see* Mitchell, *Syntax*, §§3108–9) 48.13; *just as* swa swa 6.6, 7.5, 16.8, etc.; correl. (*just*) *as ... so* swa ... swa 2.9, 16.12, 41.2, etc., swa swa ... swa 47.9, 47.11; *as ... as* swa ... swa swa 18.6; conjunctive adv. *like* swa ðer/per/pær Int. 10*, 21.7*, 21.15, 36.20 (*see* Commentary on Int. 10.1°); adv. *nevertheless* swa þeah 38.7; adv. *likewise, in the same way* swa ylce Int. 10, Int. 24, 31.9, etc., swa ilce Int. 15; eac swa, eac swa ilce/ylce *see* EAC; emne swa *see* EMNE; conj. *wherever* swa hwær swa 30.14; *whoever* swa* hwylc mann swa 24.12; *just as* swa ylce swa 43.5; sona swa *see* SONA
- GESWÆRE adj. *oppressed* nsm Int. 47
- GESWAC *see* GESWICAN
- SWEG m. *noise* 41.5
- SWELTAN 3 *die* 48.11
- SWENCAN I *afflict* pres. 3p *swencað* 3.2, 7.4, 12.5, etc., pret. 2s *swenctest** 43.3, 3p *swencton* 26.2, Int. 40, imp. s *swenc* 6.2
- GESWENCAN I *trouble, afflict* p ptc. *geswenced* Ints. 30, 41, 45, pl *geswencte* 43.22, adj. dsm *geswenctum* Int. 46
- GESWEORCAN 3 *become dark* p ptc. *gesworcen* 17.10
- SWEORD n. *sword* 43.7, 44.4 (2°), as 7.13, 34.3, 44.4 (1°), ds —e 34.3 np 36.15, ap (?) 36.14, gp —a 43.4, dp —um 21.21
- SWEOTOL adj. *clear* asm —ne 36.6, asf —e 36.6
- SWERIAN 6 *swear* pres. 3s *swereð* 14.4, *swerað* 23.4
- SWETE adj. *sweet* compar. npm *swetran* 18.11; *pleasant* nsm 24.8

- SWETNES f. *pleasantness, agreeableness* as —se 30.20 (2°), gs —se 30.20 (1°), ds —se 20.4
- GESWICAN I *desist* pret. 1s geswac 17.38
- SWICOL adj. subst. *deceitful person* apm wk. —an 5.7
- SWIFTNES f. *speed* a/d s —se 32.17
- GESWINC n. *trouble, hardship* 9.28, as Int. 31, gs —es 36.39, a s/p 43.24
- SWINCAN 3 *strive (after)* pres. 3p swincað 27.4; *be in distress* 48.10, pres. 1s swince 6.7, 30.10
- SWINGELLE f. *affliction* ds swingellan 37.18, np swingelan 31.10, ap swingellan 34.15
- SWIDE, SWYÐE adv. *very much, exceedingly* 6.11, 7.8, Int. 11, etc.; swiðe swiðlice *see* SWIÐLICE; compar. swyðor *more* 34.15, 45.4; superl. swiðost, swyðost *most, especially* 30.12, 41.11, 49.23; ealra swiðost *especially, see* EALL
- SWIÐLICE adv. in phrase “swiðe swiðlice” *very greatly* 17.19, 20.2, 37.9, etc.
- SWIÐRE *see* SWYÐRA
- SWUGIAN II *be silent* pres. 3s swugað 49.3, pret. 1s swugode 37.14, 49.21, sugode 31.3, imp. s swuga 27.1, 38.13
- GESWUGIAN II *be silent* pret. 1s geswugode 38.10
- GESWUTELIAN II *make manifest* p ptc. geswutelod 4.7
- SWYLC adj., pron.; adj. *such (a), whatever* nsm 32.12, 48.21, dsm —um 12.4, 39.5, 40.2, apm —e Int. 31, dpm —um 48.15, nsn 40.2, asn 17.48, apn 23.10, 47.14, dpn —um Int. 37; pron. *such a one/thing* nsm 23.5, gsn —es 49.21, npm —e 1.4, a p/s n 39.17
- SWYLCCE adv., conj.; conjunctive adv. *like* 13.3, 30.13, 37.15, etc.; conj. *as if* (w. subj.) 26.2, 31.4, 49.21, etc., *such as* (w. indic.) 40.2, 41.5
- SWYNEN adj. *of swine* asn 16.14
- SWYÐE etc. *see* SWIDE
- SWYÐRA adj. (compar. of SWID) *right (hand)* nsf swyðre 44.5, swiðre 17.36, 43.4, 47.11, asf —n 44.10, 49.5, gsf —n* 19.7
- SY *see* BEON
- GESYHST etc., *see* GESEON
- SYLF adj. decl. st., *self* in agreement with pers. pron., nsm 9.31, 48.8, 48.9 (2°), asm —ne 7.7, Int. 29, etc., dsm —um Ints. 20, 23, 25, etc., npm —e 26.2, apm —e 11.5, 28.1, Int. 49, dpm —um 13.3, 18.10, 26.12, etc.; preceded by d. pers. pron., ns 48.9 (1°); in agreement with preceding *his* and followed by a noun, *own* gsm —es Ints. 2, 3, 5*
- SYLLAN I *give, grant, lend* infl. inf. —ne 39.7, pres. 1s sylle 2.8, 31.8, 39.8, 2s sylst 8.6, 27.4, sylest 9.16, 3s sylð 1.3, 4.6, 24.12, etc., syleð 14.5, 36.4, 36.26, etc., 3p sylłað 36.21, pret. 2s sealdest 4.7, 4.8, 15.2, etc., 3s sealde 15.7, Int. 43, 48.19, 3p sealdon Int. 49, pres. subj. 3s sylle 13.7, pret. subj. 3s sealde Int. 38, imp. s syle 50.10; *surrender*,

- hand over* pres. 3s sylð 40.3, pret. 2s sealdest 38.9, imp. s syle 26.12, 27.3; *emit* pret. 3s sealde 17.14; *offer* pret. subj. (?) 3p sealdon Int. 28
- GESYLLAN I *give over* pret. 2s gesealdest 17.41
- SYMBLIAN II *feast* pres. 3s symblað 22.5, pres. ptc. subst. adj. gpm symblendra *revellers* 41.5
- SYMLE adv. *always, ever, constantly* 5.7, 9.5, Int. 33, etc., symble 41.9
- SYNDERLICE adv. *in particular* 4.10; *individually* 32.15
- SYN, SYNDON *see* BEON
- SYNFULL adj. *sinful* gpm synfulra 31.10; subst. *sinner* gpm synfulra 1.1, wk. nsm —a 9.17, 9.24, 9.25, etc., gsm —an 9.36, dsm —an 36.16, 49.16, npm —an 1.5, 9.37, 10.3, etc., apm —an 10.7, gpm —ena 33.22, 35.12, synfulra 3.8, 36.17, dpm —um 36.40, —an 27.3 (*see* Commentary)
- SYNGIAN II *sin* 35.2, Int. 50, pres. subj. 2p syngien 4.5
- GESYNGIAN II *sin* pret. 1s gesyngode 40.5, 50.6, p ptc. gesyngod Int. 50
- SYNN f. *sin* ds —e 50.7, np —a 31.1, 50.5, ap —a 24.11, 37.19, gp —a Int. 31, 37.4, dp —um 39.7
- SYNT *see* BEON
- SYT *see* SITTAN
- SYÐÐAN adv., conj.; adv. *afterwards* 15.9; conj. *after, from the time when* 11.7, 21.10, 21.11, etc.
- SYX num. card. in comp. ord. *six* Ints. 36, 46
- SYXTA num. ord. *sixth* asm —n Int. 6
- SYXTEOÐA num. ord. *sixteenth* asm —n Int. 16

T

- TACEN n. *proof* ds tacne Int. 35
- TACNIAN II *signify* pres. 3s tacnað 44.10, 3p tacniað 28.5, 44.10
- TÆCAN I *direct* pres. 3s tæcð 4.6
- GETÆCAN I *show* pres. 1s getæce 49.23, 3s getæceð 24.9; *teach* pres. 1s getæce 31.8, 3s getæcð 24.14
- TÆLAN I *rebuke* pret. 3s tælde Int. 38, 3p tældon 34.7; *slander* pres. 3p tælað 37.21*, 43.17, pret. 2s tældest 49.20
- TEALA *see* TELA
- TEAR m. *tear* np —as 41.4, ap —as 38.13, dp —um 6.7
- TEDRE adj. *fragile* nsn 38.12
- TELA adv. *well* 11.3; *correctly* teala 4.6
- GETELD n. *tent, dwelling* 48.12, gs —es 26.5, ds —e Int. 35
- TELDIAN II *spread (a snare)* pret. 3p teldedon 34.7
- TELLAN I *recount* pret. 3s tealde Int. 34

- TEMP(E)L n. (*God's temple (either in heaven or on earth)*) as 18.6, 26.6, 42.3, etc., gs temples 25.8, 26.5, ds temple 10.5, 14.1, 17.12, etc.
- TEOHHIAN II *intend* pres. 3s teohað 7.14, 3p teohhiað 11.5, 39.15; *consider* pres. 3p teohhiað 43.22
- GETEOHHIAN II *determine, ordain* p ptc. geteohhod 9.16, 16.14, 39.9, geteohhad 10.4, 16.11, geteohod Int. 9
- TEOLADE *see* TILIAN
- TEON 2 *draw* pres. 3p teoð 36.14
- GETEON 2 *draw* 31.9, imp. s geteoh 34.3
- TEONIAN II *abuse* pret. 3s teonode Int. 7
- GETEORIAN II *fail, perish, be exhausted* pret. 1s geteorode 38.12, 3s geteorode 9.7, 30.11, p ptc. geteorod 38.11
- TEOÐA num. ord. *tenth* asm —n Int. 10
- TID f. *time, occasion* as 33.2, tiid 22.6, Int. 35, ds —e 1.3, 9.22, 32.19, etc., gp —a 30.16, dp —um 11.2*, Int. 13, Int. 43
- TIL adj. *suitable* asm —ne 31.6
- TILIAN II *strive* infl. inf. —ne 48.9, pres. 3s tiolað (w.g.) 48.9, 3p tiliað 48.14, pret. 1s tilode 25.3, 34.14, teolade 25.5
- TIMA m. *time* as —n 31.6
- TIMBRAN I *build up* pret. 3s timbrede 18.6
- GETIMBRAN I *construct* pres. 2s getimbrast 27.5
- TIOLAD *see* TILIAN
- TO prep., adv.; prep. w.d. *to* 1.6, 2.5, 2.7, etc., *at* 7.13 (1°), 9.22 (2°), 12.4, etc., *for* 16.12, 17.40, 37.18, etc., *as, according to* 2.2, 2.8, 4.6 (1°), etc., with infl. inf. 7.13 (3°), 9.13, 13.3, etc., postpos. 4.4, 17.31, 26.2, etc., w.g. *at* (time when; *see* Mitchell, *Syntax*, §1213) 36.6; adv. *thereto* Int. 14 (1°), 40.2; in compound conj. *to þam/þæm þæt so that, to the end that* 2.6, 9.15, 36.33, etc.
- TOBLAWAN 7 *scatter* pres. 3s toblæwð 1.4
- TOBRÆDAN I *spread abroad* p ptc. tobræd 47.11; *extend* pret. 3s tobrædde 47.3; *amplify, multiply* pres. 2s tobrædst 11.9, p ptc. tobræd 24.17
- TOBRECAN 4 *break in pieces, shatter* 2.3, pres. 3s tobrycð 47.8, 3p tobrecað 41.11, p ptc. tobrocen 33.21, 36.24, adj. nsn tobrocen 30.13
- TOCYME m. *coming* ds Int. 49
- TODÆG adv. *today* 2.7
- TODÆLAN I *divide* pret. 1s todælde 17.43; *distinguish* pres. subj. 3s todæle 49.4
- TODON anom. *open* pret. 3p todydon 21.14
- TOGÆDERE adv. *together* 30.14, 47.5
- TOGENEALÆCAN I *approach* pret. 3p togenealæhton 26.2
- TOHLEOTAN 2 *divide by lot* pret. 3p tohluton 21.19

- TOHOPA m. *hope, expectation* 3.9, 21.10, 32.17, etc., a/d s —n 4.10, ds —n 15.9, a s/p —n 16.10
- TOHRERAN I *shake apart* p ptc. tohrered 17.8
- TORR m. *tower* dp —um 47.13
- TOSCEAD n. *distinction* as 42.1
- TOSOMNE adv. *together* 2.2, 32.7
- TOSTENCAN I *scatter* pret. 2s tostenctest 17.41, 43.12, 3s tostencte 17.15, imp. s tostence* 16.14, p ptc. p tostencte 34.5; *destroy* pres. 3s tostencð 32.10, p ptc. tostenged 21.15, pl tostencte 34.16
- TOTERAN 4 *tear in pieces* pret. 2s totære 29.12
- TOP m. *tooth* dp —um 34.16, 36.12
- TOWEARDA adj. wk. *next* dsf —n 9.37, gsn —n Int. 41, dsn —n 48.14, npn —n* 31.6
- TOWEARDES prep. w.d. *against* 37.12 (postpos.)
- TOWEORPAN 3 *disperse, destroy* 15.3, pres. 2s towyrpst 27.5, towyrpest 8.3, 3s towyrpð 11.4, pret. 2s towurpe 9.7, 3s towearp 43.3, pres. subj. 3p toweorpen 10.4
- TREOW n. *tree* ds —e 1.3, np —a 28.5
- TREOW f. *covenant* np —a Int. 13; *assurance* dp —um 14.4
- GETREOWE *see* GETRYWE
- TREOWLICE adv. *faithfully* 11.6
- GETRUMA m. *troop* a s/p —n 26.3
- TRUWIAN II w.d. *trust in* pres. 3p truwiað 48.7, pret. 1s truwode 40.10
- GETRUWIAN II *trust (in)* pres. 3s getruwað 32.17, pret. 1s getruwode 21.18 (w.d.), 43.7
- TRYMENES f. *support* (*see* Cpb §359 n. 1, and TRYMNES) 17.3
- GETRYMMAN I *establish, strengthen* pres. subj. 3s getrymie 19.5, p ptc. p getrymede 32.6
- TRYMNES f. *support* 30.4
- TRYMÐ f. *strength* ds —e 40.4
- GETRYWE adj. *faithful, trustworthy* nsn 18.8, npn getreowe 32.4, npm wk. getrywan 21.18
- GETRYWAN I *trust (in)* pres. 1s getrywe (w.d.) 10.2, 3p getrywað 2.13
- TU *see* TWEGEN
- TUN m. *town* ap —as 48.12
- GETUNCIAN II *dress (in a tunic)* p ptc. adj. nsf getuncode* 44.10
- TUNGE f. *tongue* 21.16, 34.28, 36.30, etc., a/d s tungan 9.28, gs tungan 30.21, ds tungan 14.3, 15.9, 33.14, np tungan 5.11, 13.3, a p/s tungan 11.4
- TWEGEN m., TWA f./n. num. card. *two* nm Int. 45, am Int. 39, gm twega Int. 45, nf Twa Int. 45; undecl. in comp. num. Ints. 22, 32, tu Int. 42; oþer twega *see* OþER
- TWELFTA num. ord. *twelfth* asm —n Int. 12

- TWENTIGODA num. ord. *twentieth* am —n Ints. 20, 24, 25, etc.,
 twenteogēpan Int. 22, dm —n Int. 23
 TWEO m. *doubt* ds —n 3.4, 5.5
 TYDRAN I *propagate* pret. 3s tydrede 43.3
 GETYN I *instruct* pret. 3s getyde 17.36
 TYNSTRENGE adj. *ten-stringed* dsf wk. —an 32.2

þ

- þA adv., conj.; adv. *then* 3.6, 14.2, 30.23 (1°), etc.; conj. *when* Ints. 3, 5, 6,
 etc., þæ (?) Int. 7, þa þa Int. 23, Int. 27, 34.13, etc., correl. þa . . . þa
when . . . then Int. 4 (1°, 2°), Int. 11 (1°, 2°), 29.8, etc.
 þA *see* SE
 þÆ *see* SE, þA adv. and conj., þE
 þÆM, þÆNE *see* SE
 þÆR adv., conj.; adv. *there* Int. 10, 14.2, 23.9, etc.; conj. *where* 9.24,
 48.20*, þær þær *wherever* 16.5; swa þær *like*, *see* SWA
 þÆRA, þÆRE *see* SE
 þÆRON adv. *thereon* 23.1, 27.9, 48.3; *therein* Int. 24
 þÆS *see* SE
 þÆS *see* þES
 þÆS þE conj., *see* SE
 þÆT conj. *that* 2.9, 3.3, Int. 4, etc.; *in order that* 7.3, 9.21 (1°), 15.8, etc.;
with the result that 15.7, 39.13 (1°), 43.15, etc.; *because* (?) 38.14 (*see*
 Mitchell, *Syntax*, §3484)
 þÆT pron., *see* SE
 GEþAFA adj. nsm with *beon to be convinced* 9.36
 GEþAFIAN II *permit* pret. 2s geþafodest 38.10, 43.12, 43.19, imp. s geþafa
 34.22
 þAM *see* SE
 þANC m. w.d. of pers. *gratitude* as 48.19, *see* NYTAN
 þANCIAN II w.d. of pers., g. of thing *thank* Int. 22, Int. 32, 34.27, etc.,
 pres. 3s þancað Ints. 17, 22, 3p þanciað Int. 22, pret. 3s þancode Int. 9,
 pres. subj. 3p þāncien 4.8, pret. subj. 3s þāncodon Int. 47, 3p þāncodon
 Int. 28, pres. ptc. þānciende Ints. 32, 45
 þANCUNG f. *thanksgiving* ds —e Int. 29, —a Int. 18
 þANON adv., conj.; adv. *from there* 18.7, 36.36, 41.9; conj. *whence* þonan
 10.3
 þARA *see* SE
 þAS *see* þES

- þE indecl. rel. part. *who, which, that* 1.1, 1.3, Int. 2, etc., þæ 35.11, sometimes with prep. implied, 9.22, 15.10, 17.19, etc.; þe him *to whom* 31.1, 31.2 (see Commentary); enclitic in compound conjs., see FOR, HWIL, and SE
 þE pers. pron., see þU
 þE dem. pron., instr., see LÆS
 þE def. art., see SE
 þEAH adv., conj.; adv. *however, nevertheless, yet* 2.6, 2.11, 4.7 (1°), etc.; conj. *although, even if* 3.7, 4.5, 4.7 (2°), etc., *that* (see Mitchell, *Syntax*, §§3407–15) 2.4, 9.34, 36.1, etc.; correl. þeah . . . þeah *although . . . nevertheless* 11.9, 15.7 (1°, 2°), 40.7; swa þeah *nevertheless*, see SWA; ac . . . þeah see AC
 GEÞEAHT n. *counsel, plan, advice* 9.7, 13.3, 32.11, as 12.2, 24.12, 25.4, etc., ds —e 1.5, 9.29, ap 32.10
 GEÞEAHTERE m. *counselor* ap geþeahteras Int. 25
 ÞEAHTIAN II *deliberate on* pret. subj. 3p þeahtodon 30.14
 ÞEARF f. *need* ds —e 9.39, 34.23; *tribulation* ds —e 9.10
 ÞEARF see ÞURFAN
 ÞEARFA m. *needy, poor person* 9.23, 9.35, 33.7, etc., as —n 9.33, 34.10, a/d s —n 10.5, gs —n 40.2, np —n 21.27, Int. 48, ap —n 9.19, gp þearfena 9.13, 9.38, 11.6
 ÞEARFEND m. *needy person* gp —ra 9.10
 GEÞENCAN I *consider, think, devise* pres. 3s geþencð 9.25, 9.32 (w.g.), p ptc. geþoht 9.23
 ÞENC(E)AN I w.a./g. *think, consider* pres. 1s þence 37.19, 3p þencað 5.11, 11.3, þenceað 34.20, imp. s ðenc 5.3; *plan* pres. 3p þenceað 34.4, pret. 3p þohton 40.8
 ÞEOD f. *nation, people* np —a 9.16, 21.28, 43.15, etc., ap —a 2.8, 9.6, 15.3, etc., gp ðeoda 2.8, dp —um 17.44, 17.48, 43.9, etc.
 GEÞEODE n. *language* 18.4
 ÞEOF m. *thief* as 49.18
 ÞEOH n. *thigh* as 44.4
 ÞEOS see ÞES
 ÞEOW m. *servant* 18.12, as 18.14, 30.17, 34.27, ds —e 26.9, ap —as 5.11, gp —a 33.23
 ÞEOWDOM m. *captivity, servitude, service* gs —es 39.3, ds —e 7.8, 17.46, Int. 22
 ÞEOWIAN II w.d. *serve* Int. 18, infl. inf. —ne* Int. 18, pres. 3s þeowað 21.31, pret. 3s þeowode 17.45, imp. p þeowiað 2.11
 ÞER in “swa þer” see SWA
 ÞES m., ÞEOS f., ÞIS n. dem. adj. and pron.; dem. adj. *this* nsm 23.8, 33.7, 48.14, asm þysne Ints. 2, 3, 4, etc., þisne Ints. 3, 4, 31, etc., dsm þissum Ints. 23, 44, þyssum Int. 42, 48.5*, þyson Int. 22, þysan* Int. 38, nsf

48.14, asf þas 21.30, 43.4, 48.21, dsf þisse 9.37, 38.14, þysse 48.19, 50.4, þissere Int. 14, þyssere 39.8, asn 12.2, 49.21, gsn þises 17.44, þyses Int. 41, 48.14, dsn þysum 45.11, isn 16.14, npm þas Int. 39 (1°), 46.10(?), apm þas Int. 39 (2°), dpf þisum 11.2, þyssum 41.9, npn þas 31.6, 43.18, apn þas 48.2, 49.21, þæs 40.11; pron. *this* asn 13.1, 34.17, ðiss 49.22, gsn þises 29.7, þisses 9.27, npm þas 7.5, dpm þisum 7.4; æfter þisum *see* ÆFTER

BIN poss. adj. *your* (normally only two examples are given) nsm 8.2 (1°), 41.4, etc., asm —ne 2.8, 5.5, etc., gsm —es 24.5, 43.4, etc., dsm —um 7.8, 17.50, etc., ism —e 38.13, nsf 3.9 (2°), 17.36, etc., asf —e 5.9, 12.6, etc., gsf —re 5.13, 24.6, etc., dsf —re 5.8, 6.2, etc., nsn 22.5, 44.7, etc., asn 3.9 (1°), 27.9, etc., gsn —es 25.7, 35.9 (1°), etc., dsn —um 5.8 (1°), 7.7, etc., isn —e 16.14, npm —e 17.31, 44.3, etc., apm —e 5.11, 16.5, etc., gpm —ra 8.4, 16.4, 44.6, dpm —um 8.3, 44.9 (1°), etc., npf —e 37.3 (1°), 41.8, þina 44.6, apf —e 30.6, 38.11, etc., gpf —ra 19.4, 24.6, etc., dpf —um 5.6, npn —e 9.38, 39.6, etc., apn 19.7, 27.5, etc., —e 9.2, 16.6, 30.3, gpn —ra 16.8, 30.23, etc., dpn —um 5.2, 38.13, etc.

BIN *see* BU

BING n. *thing* np þincg 44.2, ap 28.4, gp —a Int. 5; *reason, cause* ds —e 34.23, dp —um 15.9; for his wives þingum *on account of his wife* Int. 50

BIS(S), ÞISES, etc., *see* ÞES

GEÞOHT m. *thought* 32.11, ap —as 7.10, 25.2, 32.10, etc., gp —a 7.11, dp —um 9.23, 23.4

(GE)ÞOHT(AN) *see* (GE)ÞENCAN

ÞOLIAN II *suffer, endure* pres. 1s þolie 37.3, 1p þoliað 9.35, pret. 1s þolode 49.21

GEÞOLIAN II *endure* pret. 1s geþolode 16.4, imp. s geþola 26.14

ÞONAN *see* ÞANON

ÞONE *see* SE

ÞONNE adv., conj.; adv. *then* 7.18, 13.1, 48.16, etc., *yet* 5.8, 19.8, 30.7, etc.; conj. *when, whenever* 13.5, Int. 14, Int. 17, etc.; with compar. *than* 8.6, Int. 9, 11.9, etc.; correl. þonne . . . þonne *when(ever)* . . . *then* 2.13, 4.2, 9.23, etc., gif . . . þonne *if* . . . *then* 7.4–5

GEÞRÆSTAN I *afflict* pres. subj. 3s geþræste 34.5, p ptc. geþræsted 17.19, pl geðræste 16.14

ÞRAFIAN II *rebuke* imp. s þrafa 37.2

ÞREA m. *rebuke* ds —n 17.16

ÞREAGAN II *rebuke, reprove* pres. 1s þreage 49.8, 49.21, 2s þreast 9.6, 38.12, imp. s þrea 6.2, 37.2

ÞREATIAN II *threaten, oppress* pres. 3s þreatað 9.30, 3p þreatigað 9.6, pret. 3s þreatode Int. 49

- ÞREAUNG f. *reproof* 22.4, gs —a 38.12
 ÞREO num. card. undecl. in comp. num. *three* Ints. 23, 33, 43
 ÞREOTTEOÐA num. ord. *thirteenth* asm —n Int. 13
 ÞRIDDA num. ord. *third* asm —n Int. 3
 ÞRITTIGOÐA num. ord. *thirtieth* asm —n Ints. 30, 31, 32, etc., þritigöþan Ints. 36, 39
 ÞROWIAN II *suffer* pres. 1p þrowiað 9.35, 3p þrowiað 30.21
 ÞROWUNG f. *suffering* ds —a 38.12
 ÞU pers. (2nd) pron. *you* 2.7, 3.4, 3.7, etc., as þe 19.2, 24.21 (1°), 50.6, etc., ðe 5.11, 9.11 (2°), 19.2, etc., gs þin 5.12, 6.6, 41.7, etc., ds þe 2.8, 3.9, 4.2, etc., np ge 2.10, 2.12, 4.3, etc., ap eow 23.9, 28.1, 28.2, etc., dp eow 2.12, 7.13, 49.7, etc., gp eower 23.7
 ÞUHTE *see* ÞYNCAN
 GEÞUN n. *loud noise* ds —e 45.4
 ÞUNNORAD f. *peal of thunder* ap —a 17.14
 ÞUNRIAN II *thunder* pres. 3s þunrað 28.3
 ÞURFAN pret. pres. *need* pres. 1s þearf 26.1
 ÞURH prep. w.a. *by means of* (instrumental) 14.2, 15.10, 17.30, etc.; *through* (agency) 31.8, Int. 44, 44.2, etc.
 ÞURHDELFAN 3 *pierce* pret. 3p þurhdulfon 21.17
 ÞURHSCEOTAN 2 *transfix* 36.14
 ÞURHTEON 2 *effect* 4.5
 ÞURHWUNIAN II *last, remain* pres. 3s þurhwunað 9.8, 18.10
 ÞUS adv. *thus, so* 9.34, 14.5, 41.10, etc.
 ÞUSEND n. w.g. *thousand* ap —u 3.7
 ÞY *see* SE
 ÞYDER adv. *thither* 18.7, 36.36, 41.5, etc.
 GEÞYLD n./f. *patience* 9.19
 GEÞYLDIG adj. *long-suffering* nsm 7.12
 ÞYLLIC pron. *such* nsn 23.6, gsn —es 9.32, dpn —um 10.7
 ÞYNCAN I impers. w.d. *seem* pret. 3s þuhte Int. 36, 39.2, Int. 43, etc.
 ÞYRSTAN I impers. w.a. of pers. *thirst* pres. 3s þyrst 41.3
 ÞYS- etc., *see* ÞES
 ÞYSTOR adj. *dark* nsf þystru 17.12 (2°; *see* Commentary), npm þystre 34.6
 ÞYSTRE/-U (?) n./f. *darkness* ap (?) 17.12* (1°), 17.29

U

- UNALYFEDLIC adj. *unlawful* nsn 16.14
 UNASECCGENDLIC adj. *indescribable* gsf wk. —an Int. 31
 UNBLEO adj. *pleasant, without change* (? *see* Commentary) nsn 15.6

- UNCLÆNE adj. *polluted* np 9.26
 UNCUP adj. *unknown* npf —a 50.8
 UNCYST f. *vice* ap —a 18.13
 UNDER prep. w.d./a. *under, under the rule of* w.d. 9.28, 16.8, 17.10, etc., w.a. 8.8, 17.39, 35.13, etc.
 UNDERBÆC adv. *behind, backwards* 9.4, 39.15, 49.17
 UNDERFON 7 *receive* pres. 3s *underfehð* 48.16, pret. 3s *underfeng* 17.36; *support, undertake* pres. 3s *underfehð* 14.3, pret. 2s *underfenge* 40.13, 3p *underfengon* 39.12
 UNDERSTANDAN 6 *perceive* imp. s *understand* 21.3
 UNDERPEODAN I *subjugate, subject* pret. 2s *underþydes* 17.48, 3s *underþeodde* 46.4, p ptc. p *underþydde* 46.10, p ptc. adj. nsm *underþyð* 36.7, apm *underþeodde* 17.40
 UNDON anom. *open* imp. p *undoð* 23.7
 UNGELEAFFULNES f. *unbelief* as —se Int. 11
 UNGELIMP n. *misfortune* 13.5, 39.16, as 21.3, Int. 37, a s/p Ints. 7, 30, 34, gs —es 34.24, 34.26, 40.12, ds —e 34.15, Int. 40
 UNGEMETLIC adj. *excessive* asf —e 10.7; *intemperate* apn —o* 37.17
 UNGESEWEN adj. *invisible* apm —e Int. 27
 UNGESEWENLIC adj. *invisible* dpm —um Int. 10
 UNGEDWÆRE adj. *troublesome* npf 15.3
 UNGEWISSES adv. *unwittingly* 24.7
 UNHAL adj. *sick* nsm 6.3
 UNHYRSUMLICE adv. *disobediently* 17.22
 UNHYRSUMNES f. *disobedience* a/d s —se 17.44
 UNLEAHTORWYRÐE adj. *irreproachable* nsf 18.8
 UNMIHT f. *weakness* 15.4
 UNNAN pret.pres. w.d. of pers., g. of obj. *wish* pres. 3p *unnon* 39.15
 UNNYT(T) adj. *idle, vain* npm —e 13.3, gpm —ra 25.4
 UNNYT(T) n. *vain, frivolous thing* a s/p 30.7, ap 2.1
 UNONWENEDLIC adj. *immoveable* nsm 45.6
 UNRIHT adj. *unjust* dsm —um 14.5, dsn —um 15.4; *wicked* dsm wk. —an 16.13
 UNRIHT n. *injustice* as 7.15, a s/p 31.5 (1°) (see Commentary); *iniquity* 7.17, 35.3, 35.4, etc., as 4.5, 5.5, 5.7, etc., gs —es 9.25, 49.19, ds —e 27.4; in phrase “mid unrihte” *unjustly, wickedly*, see MID
 UNRIHTLICE adv. *wickedly* 24.19
 UNRIHTLUST m. *improper desire* np —as 15.7
 UNRIHTWIS adj. *wicked* dsm —um 42.1 (2°), dsn —um 42.1 (1°), dsm wk. —an 17.49; subst. (the) *unjust* wk. nsm —a 35.2, npm —an 5.6, 36.38; (the) *wicked* apm —e 10.6, gpm —ra 1.1, 25.5, wk. nsm —a 9.23, 9.34, asm —an 36.35, npm —an 1.4, 1.5, 1.6, etc., apm

- an 9.33, 30.18, gpm —ena 16.9, —ra 7.10, 36.28; (*the*) *foolish* wk. nsm —a 13.1, dsm —an 38.9
- UNRIHTWISNES *f. iniquity, evil, unrighteousness* 48.6, as —se 8.3, unryhtwisnesse 44.8, gs —se 5.11, 25.10, ds —se 50.7, np —sa 31.1, 39.13, ap —sa 50.3, unryhtwisnessa 50.5, gp —sa 17.5, dp —sum 38.9, 50.4; *folly* ds —se 21.3
- UNRIHTWYRCEND *m. evildoer* gp —ra 25.4, dp —um 27.3
- UNROT *adj. sad, dejected* nsm 37.7*, asm —ne 16.3, 34.14, 41.10, etc., nsf 41.6, 41.12 (both of uncertain concord; *see* Mitchell, *Syntax*, §38), 42.5, nsn wk. (?) —e 50.10
- UNROTNES *f. trouble, despondency* gs —se 43.20, ds —se 22.3, dp —sum Int. 38
- GEUNROTSIAN II *make sad* p ptc. geunrotsod 9.23
- UNRYHTE *adv. unjustly* 49.21
- UNRYHTWISNESSE *see* UNRIHTWISNES
- UNSÆLP *f. misfortune* a/g p —a 13.3
- UNSCÆDFULL- *see* UNSCÆDFULL
- UNSCÆDFULNES *f. innocence* ds —se 7.9, 17.21, 17.25, unsceðfulnesse 40.13
- UNSCÆÐÐIG *adj. subst. innocent* dpm wk. —um 25.6
- UNSCÆDFULL *adj. innocent, guiltless* nsm 17.26, unsceðfull 23.4, subst. wk. npm —an 24.21, apm —an 17.26, unsceðfullan 36.14 (alternatively, *adj. apf*), gpm unsceðfulra 36.18
- UNSCÆDFULNESSE *see* UNSCÆDFULNES
- UNSCÆÐPENDE *adj. innocent* subst. apm wk. unsceðpendan 9.29
- UNSCYLD *f. grievous fault* ap —a 18.14
- UNSCYLDIG *adj. guiltless* nsm 25.1, 25.6, 34.23, asm —ne Ints. 16, 25, nsm wk. unscyldega 10.4; subst. dsm unscyldegum 7.7, dsm wk. —an 14.5, apm —an 10.3 (alternatively, *adj. apf*)
- UNSCYLDIGNES *f. innocence* ds —se Int. 25, unscyldinesse Int. 25
- UNTELA *adv. badly* 9.36
- GEUNTRUMIAN II *enfeeble* p ptc. geuntrumod 25.1, 30.11, pl geuntrumode 9.4, 26.2
- UNTRUMNES *f. sickness* ds —se Int. 6, 40.4
- UNTRYMNES *f. sickness* as —se 40.9
- UNTRYMD *f. infirmity* 15.4
- UNÐEARFES *adv. needlessly* 13.3 (*see* Mitchell, *Syntax*, §1390)
- UNÐEAW *m. vice* np —as 44.11, dp —um 7.14
- UNWÆMME *see* UNWEMME
- UNWÆSTMBÆRE *adj. sterile* asm unwæstmbærne 34.12
- UNWEMME *adj. spotless, undefiled* nsm 17.24, 18.14, npm 17.31, apm unwæmme 17.33
- UNWILLA *m. dp* in phrase “heora unwillum” *against their will* 44.16

UNWIS adj. subst. *the foolish person* nsm wk. —a 48.11

UPGANG m. *rising* ds —e 49.1

UP(P) adv. *up, on high* 3.4, 9.33, 35.6, etc.

UP(P)AHEBBAN 6 *raise up, exalt* pres. 1s upahebbe (refl.) 45.11, 2s uppahefst 17.49, 3s uppahefð 36.34, pret. 2s uppahofe 9.15, pres. subj. 1p uppahebben 33.4, imp. s uppahefe 27.9, p ptc. up(p)ahafen 12.3, 17.47, 26.6, upahæfen 45.11, pl uppahafene 19.9, upahæfene 46.10, uppahefene 36.20, p ptc. adj. asm upahafenne 36.35, npm wk. upahafenan* 45.4

UPPARÆRAN I *raise up* pres. 3s upparærð 36.24, pret. 3s upparærde 3.6

UPPARISAN I *rise up* pret. 3p upparison 17.40

UPPASTIGAN I *ascend* pres. 2s uppastihst 7.8

UPPHEBBAN 6 *lift up* pres. 1s upphebbe 27.2, pret. subj. 1p upphofon 43.21

URE poss. adj. *our* nsm 3.9 (2°), 8.2, 8.10, etc., asm urne 11.5, 19.10, 43.23, etc., gsm —s 19.6, 19.8, 43.21, etc., dsm urum 17.32, 39.4, 46.7, uran 17.32, nsf 3.9 (1°), 32.20, 43.25 (2°), asf 47.3, gsf 43.20, nsn 21.32, 43.19 (1°), 45.2 (1°), etc., asn 15.6, 43.15, 43.24 (2°, or pl), etc., npm 19.8, 21.5, 43.2, etc., apm 43.3, 43.6, 46.4 (2°), gpm urra 9.7, ura 45.10, dpm urum 43.14, 47.9, npf 32.20 (1°), 43.21, 43.25 (1°), etc., apf 43.24 (1°), npn 34.21, apn 45.10, dpn urum 34.25, 43.2

URE, US, etc. pers. pron., *see* IC

URNE, URNAN *see* YRNAN

UT adv. *out* 17.16, 21.7, 21.15, etc.

UTAN adv. *from without* 3.7, 11.9, 16.9, etc.; *on the outside* 13.3, 44.15; in combination with ymb, *see* YMBUTAN

UTAN (< WITAN) hortatory aux. *let us* 2.3

UTERRA adj. compar. *external* gpn wk. uterrena 15.7

UTGANGAN 7 *go out* pres. 1s utgange 17.30

UTLENDE adj. *foreign* dpm utlendum Int. 2

W

WÆDL f. *poverty* ds —e 30.11

WÆDLA adj. w.g. *destitute* nsn 36.25; subst. wk. *needy person* as —n 34.10, 36.14, gs —n 40.2, gp wædlena 11.6

WÆDLIAN II *be needy* pret. 3p wædledon 33.11

WÆPN n. *weapon* ap 34.2, 45.10

WÆRE, WÆRON, WÆS *see* BEON

WÆSTM m. *fruit* ap —as 1.3

WÆSTMSCEATT m. *interest* ds —e 14.5

WÆTAN I *wet* pres. 1s wæte 6.7

WÆTER n. (once apparently f.) *water* 21.15, ds wætre 41.2, np 17.16, gp —a 1.3, 22.2, —ena (?) 31.6, dp —um 17.17, 28.3, wætrum 28.3, nsf 17.12 (see Commentary)

WÆTERÆDRE f. *cataract* gp wæterædra 41.8

WAMB f. *belly* 43.25

WAMM m./n. *blemish* ds —e 14.2

WAN(A) adj. undecl. with “*beon*” d. of pers., g. of thing *to lack* 22.1, 33.10

WAST, WAT see WITAN, *know*

GEWAT see GEWITAN

WE see IC

WEALDAN 7 w.g. *govern, have dominion over* 9.26, pres. 2s wylst 2.9, 3s wylt 21.29, Int. 8 (w.d.), 3p wealdað 48.15

WEALL m. *wall* as 17.30, 47.13

(GE)WEARþ see (GE)WURþAN

WEAX n. *wax* 21.15

WECGAN I *shake* pres. 3p wecgað 21.8, wecggeað 43.15

WEG m. *way* (lit. or fig.) as 1.6, 18.6, np —as 34.6, ap —as 34.3; *journey* ds —e Int. 22; (*moral*) *conduct, course of action* 5.9 (2°), 36.23, 48.14, etc., as 5.9 (1°), 24.12, 31.8, ds —e 1.1, 2.12, 35.5, etc., np —as 9.26, 13.3, ap —as 15.10, 16.4, 17.33, etc., gp —a 36.23, dp —um 17.46, 24.8; (*God's*) *moral order* ds —e 26.11, 43.19, np —as 17.31, ap —as 16.5, 17.22, 24.4, etc.; *ealne weg always*, see EALNEH

WEL adv. *well* 13.1, 13.3, 35.4; *fully, thoroughly* 21.18, 32.3; as an interj. in combination with *la* (tr. Lat. *euge*) 34.24, *well* 39.16

WELA m. *wealth, prosperity, riches* 36.16, as —n Int. 38, *weolan* 16.10, a/d s —n 48.21, ap —n Int. 48, dp *welum* 36.3, Int. 48

WELER- see WEOLOR

GEWELGIAN II *endow* p ptc. adj. npf *gewelgoda* 44.13

WELL see WEL

WELIG adj. *wealthy* nsm 48.17, npm —e 48.3, gsf wk. *welegan* 44.13; subst. *the rich man* asm *welegan* 48.17, np *welegan* 33.11, ap *welegan* 21.30, 48.11, dp *welegum* 9.29, subst. superl. npm *welegastan* 44.13

WELWILLENDI adj. *right-minded* nsm Int. 4

WELWILNES f. *goodwill* gs —se 5.13

GEWEMMAN I *corrupt* p ptc. *gewemmed* 13.1

WENAN I *think* pres. 2p *wene* (ge) 49.13, pret. 1s *wende* 24.7, pret. subj. 3p *wenden* Int. 48; *expect* pres. 3p *wenað* 10.3, 13.5, pret. 1s *wende* 24.21 (w.g.), 3s *wende* 20.4, 3p *wendon* 24.21

WENDAN I *turn* pres. 2s *wendst* 43.24, pret. 3p *wendon* 43.19, pres. subj. 2p *wendon* 2.12; *return* pret. 3p *wendon* 34.13

WENDIN(C)G f. *change* 9.27, 29.7

WEOLAN *see* WELA

WEOLOR m. *lip* np —as 30.19, *weleras** 44.3, ap —as 11.4, gp —a 16.4, dp —um 11.3, 20.3, 33.14, etc., *welerum* 21.8

WEORC n. *work, task, deed* 5.9, 13.3, as 8.4, ds —e 48.14, np 9.26, 25.10, 32.4, etc., ap 27.5, 43.2, 44.2, etc., gp —a 36.23, dp —um 13.5, 23.4, 43.9, etc.

WEORLD *see* W(E)ORULD

WEOROD n. in phrase “mid weorode” in *choir* Int. 4

GEWEORPAN 3 (*cast and*) *catch* pres. 3s *gewyrpð* 10.7

WEORÐ- *see* WURÐAN

WEORÐIAN II *worship, honor* pres. 3s *weorþað* 14.4, 49.23, 2p *weorðiað* 49.15, 3p *weorðiað* 44.13, imp. s *weorþa* 44.12; refl. *exalt oneself* 11.5

GEWEORÐIAN II *honor, glorify* pres. 2s *geweorðast* 8.6, pret. 2s *geweorðadest* 5.13, imp. s *geweorða* 16.7, p ptc. *geweorðod* 23.7, 23.9; refl. w.g. *make oneself respected* (?; *see* Commentary) imp. s *geweorða* 7.7

WEORÐIG m. *dwelling* ap *weorðias* 47.14

WEORÐLICE adv. *gloriously* Int. 32

WEORÐMYND m./n. *honor* as 28.2

WEORÐSCİPE m. *honor, dignity* as 7.6, a/d 48.21

WEORÐUNG f. *reverence* ds —a 44.10

W(E)ORULD f. *world, earth, present life* gs *worlde* 24.6, *worulde* (*worldly*) Int. 38, ds *weorulde* 38.14, Int. 48, 48.19, *worulde* 9.37, Int. 13, Int. 14; as and gp in expressions meaning *forever (and ever)*, a *weoruld* 43.9, on *weorulda* *weor(u)ld* 36.27, 40.14, 44.18, etc., on *woruld* a *woruld* 9.6, 47.15, a *weorulda* *weoruld* 32.11, 36.29, a *worlda* *world* 18.10, 20.5, 21.27

WEORULDWIS adj. subst. *worldly-wise* apm wk. —an 48.11

WEPAN 7 *weep, lament* pres. 1s *wepe* 6.7, pres. subj. 1p *wepon* 29.6, imp. p *wepað* 46.2, pres. ptc. adj. asm *wependne* 34.14, asf wk. *wependan* 6.9

WER m. *man* 1.1, 31.2, 33.9, etc., ds —e 17.49

WERIG adj. *weary* nsm 41.2

WESTE adj. *deserted* asf wk. *westan* 28.8

WESTEN n. *desert* as Int. 10, ap —u 10.2

WIF n. *woman* ds —e 47.7; *wife* gs —es Int. 50

WIG n. *war* ds —e 17.40

WIGHUS n. *battlement* dp —um 47.13

WILDEOR n. *wild animal* np 49.10

WILE *see* WILLAN

WILLA m. *purpose, intention* ns 13.3, ds —n 13.3, 29.8; *wish, desire* as —n 5.5, 11.5, 16.8, etc., ds —n 5.9, 19.5, 26.12, etc., gs —n 35.9; *delight, pleasure* ns 1.2, gs —n 48.19; ds in phrase “on anum willan”

with a common purpose 25.5; *dp* in phrase “*heora/hyra willum*” *willingly* 17.46, 44.16

WILLAN anom. with inf. expressed or understood *intend, desire, wish* pres. 1s *wylle* 39.9, 48.5, 2s *wilt* 12.1, 3s *wile* 19.7, 48.4, *wyle* 16.12, 21.14, 1p *wyllað* 11.5, 2p *wylle* (ge) 4.3, pret. 2s *woldest* 7.7, 43.20, 3p *woldon* Int. 9, 34.12, *woldan* Int. 9, pres. subj. 2s *wylle* 7.3, 12.1, 3s *wylle* 9.26, 21.12, 33.13, etc., *wille* 9.20, 3p *willon* 34.27 (1°), pret. subj. 1s *wolde* 31.5, 3s *wolde* Int. 33, 49.1, 3p *woldan* 34.7, *woldon* 26.2; *w.a.* or clause *desire, wish, hold dear* pres. 1s *wylle* 50.10, 2s *wylt* 6.4, pret. 3s *wolde* 17.20, pres. subj. 3s *wylle* 48.8, 3p *willon* 34.27 (2°); *would* (= *do habitually*; with reference in the Ints. to Christ’s behavior) pret. subj. 3s *wolde* Ints. 31, 34, 37, etc.

WILNIAN II *w. a./g. desire, wish* Int. 34, pres. 3s *wilnað* 9.30, 41.2, Int. 14 (*w. refl. d.*), etc., 3p *wilniað* 10.4, 13.3, 13.4, etc., pret. 1s *wilnode* 24.21, 25.6, 3s *wilnode* Ints. 15, 24, 27, etc., 1p *wilnodon* 34.21, 3p *wilnodon* 40.6, pres. subj. 1s *wilnige* 50.10, 3s *wilnige* 33.13, pres. ptc. *wilniende* Int. 34; *ask for* pres. 1s *wilnie* 37.10, pret. 3s *wilnade* 20.3

WILNUN(C)G *f. desire* 5.11, *a s/p* —a 9.38

WIN *n. wine* *gs* —es 4.8

WINCETTAN I *wink* pres. 3p *wincettað* 34.19

WIND *m. wind* 1.4, 17.43, *gs* —es 47.8, *ds* —e 17.43, 34.5, *ap* —as 10.7, *gp* —a 17.11

GEWINN *n. conflict* *ds* —e 15.4, *gp* —a 15.7

WINNAN 3 *fight, struggle* pres. 3p *winnað* 15.7, 16.8, 34.19

WISA *m. leader* *ds* —n 16.13

WISCAN I *desire* pret. 3s *wiscte* Int. 14

WISDOM *m. wisdom, knowledge* Ints. 11, 13, *as* 18.3, 36.30, 48.4, *gs* —es 50.8

WISE *f. manner* *as* *wisan* Int. 30

WISLICE *adv. wisely* 46.8

WISTE *see* WITAN

GEWITA *m. witness* *np* —n 34.11

WITAN pret.pres. *know* pres. 1s *wat* 10.3, 14.2, 17.28, etc., 2s *wast* 16.1, 37.10, 39.10, etc., 3s *wat* 1.6, 36.18, 43.22, 3p *witon* 35.11, *witan* 9.11, pret. 1s *wiste* 41.5, pres. subj. 3s *wite* 13.1 (*see* Commentary), 3p *witon* 9.21, imp. p *wite* (ge) 4.4

WITAN 1 *impute* pres. 1s *wite* 21.3, pret. 3p *witon* 34.15

GEWITAN 1 *withdraw, depart* pres. 2s *gewitst* 9.22, pres. subj. (?) 1s *gewite* 38.14, imp. s *gewit* 21.12, 34.22, 37.22, pl *gewitað* 6.9; *pass away* pret. 3s (onweg) *gewat* 9.7

WITE *n. punishment, torment* *as* 17.48, *ds* 44.7, *np* *witu* 17.6, 41.8, *ap* *witu* 10.7, 48.14, *dp* *witum* 1.6, 17.6

- WIT(E)GA m. *prophet* Int. 50, dp witgum 44.17; (*the*) *prophet* (*David*) 2.4, 9.35, 14.2, etc., as —n 45.10 (2°), gs —n 14.2, 45.10 (1°), ds —n 31.8
- WIT(E)GIAN II *prophesy* pret. 3s wit(e)gode Ints. 8, 20, 22, etc., pres. ptc. witgiende Int. 34
- WITEHRÆGL n. *sackcloth* as 29.12*, 34.13*
- GEWITNES f. *a witness* np —sa 26.12
- WITNIAN II *punish* pres. 3s witnað 36.28, imp. s witna 37.2
- GEWITNIAN II *punish* p ptc. p gewitnode 44.16
- WITNUNG f. *punishment* ds —a 16.14, ap —a Int. 31, 38.11
- WID prep. w. a./d./g. *against, with, from, towards, in comparison with, in return for* w.a. 10.4, 17.24, 17.40, etc., w.d. 2.2, Int. 4, 34.12, etc., w.g. 39.2
- WIDERWEARD adj. *hostile* npm —e 3.8; subst. *adversary* gpm (wk. ?) —ra 17.5
- WLENCU (?) f. *pride* dp —m 29.7
- WLITAN I *look* pres. 3s wlit 32.14
- WLITE m. (*beautiful*) *appearance, form* 49.2, 49.11, as 25.8, 29.8, 44.5, gs —s 44.12, dp wlitum 44.15
- WLITIG adj. *beautiful* dsn wk. wlitegan 32.14
- WOH adj. *perverse* a/d sm wk. won 13.1 (*see* Commentary)
- WOH n. *wrong* as 37.13, 43.18; in phrase “on woh” *wrongly, improperly* 4.5, Int. 25
- WOHHÆMEND m. *adulterer* dp —um 49.18
- WOLBERENDE adj. *pestiferous* dsn wolbærendum 1.1, apm 10.7
- WOLCEN n. *cloud* np wolcnu* 17.13, ap wolcnu 35.6, dp wolcnum 17.12
- WOLD- *see* WILLAN
- WON *see* WOH adj.
- WOP m. *cry* (*of grief*) as 38.13
- WORD n. *utterance* 28.3, 28.4, 28.5, etc., as 45.7, ds —e 32.6; *word* np 11.7, 17.31, 18.5, etc., ap 5.2, 16.6, 29.11, etc., gp —a 5.3, 9.28, 13.3, dp —um 16.4, 17.45, 48.14; (*the incarnate*) *Word* (Lat. *Verbum*) as 44.2
- WORDEN *see* WURDAN
- WORHT- *see* WYRCAN
- WORULD- *see* W(E)ORULD
- WRACU f. *vengeance, persecution* 29.6, ds wræce 16.14; *suffering* 47.7, ds wræce Int. 30 (2°)
- WRÆC n. *exile* ds —e Int. 30 (1°)
- WRÆCSID m. *journey of exile* ds —e Ints. 22, 23, 41
- WRÆNNES f. *licentiousness* a/d s —se 7.14

- WRECAN 5 *fulfil* pres. subj. 3s wrece 29.6; *punish, avenge* infl. inf. —ne 9.13, pres. subj. 3s wræce 13.1 (*see* Commentary), pret. subj. 2s wræce 9.35, 3s wræce 43.22
- GEWRECAN 5 *punish* 9.25
- WRITAN 1 *write* pres. 3s writ 44.2
- WRITERE m. *scribe* gs —s 44.2
- WROHT f. *strife* as —e 49.20
- WUDU m. *a wood* gp wuda 49.10
- WULDOR n. *glory* 3.4, 16.15, 29.13, etc., as 18.2, 28.2, ds wuldre 48.15
- WULDORFÆST adj. *glorious* nsm wk. —a 23.8, gsn wk. —an 25.8, subst. nsm wk. —a 23.10
- WULDORLIC adj. *glorious* nsm 8.10, dsf wk. —an Int. 8
- WULDORLICE adv. *gloriously* 30.22
- WULDRIAN II *glorify* pres. 3p wuldrað 48.7; *exult* imp. p wuldriað 31.11
- GEWULDRIAN II *glorify* pres. 2s gewuldrast 8.6, p ptc. gewuldrod 23.7, 23.9, adj. nsm wk. gewuldroda 23.10
- WUND f. *wound* np —a 37.6
- WUNDOR n. *wonder, marvel* 50.7, ap wundru 9.12, 18.3, 23.10, etc., wundra 9.2, gp wundra Int. 8, dp wundrum 47.14
- WUNDORLIC adj. *marvelous, amazing* nsm 8.2, wk. asm —an Int. 47, dsn —an 41.5
- WUNDORLICE adv. *marvelously, amazingly* Int. 32, 35.8, 44.5
- WUNDRIAN II w.g. *marvel at* Int. 31, pret. 3s wundrade Int. 8, pres. ptc. wundriende Int. 31, 47.6; *admire* imp. (or subj.) p wundrige (ge) 48.17, wundrie (ge) 36.1 (*see* Mitchell, *Syntax*, §895)
- GEWUNDRIAN II *make wonderful* imp. s gewundra 16.7
- WUNIAN II *dwell, live* 22.6, pres. 2s wunast 21.4, 36.27, 3s wunað 5.6, 3p wuniað 44.10, imp. s wuna 5.12; *remain, continue* pres. 3s wunað 32.11, 3p wuniað 5.6
- WURÐAN 3 *become, be* pres. 1s weorðe 17.24, 3s wyrð 9.27, 29.7, 38.12, etc., wurð 35.3, pret. 3s wearð 29.11, pres. subj. 3s weorðe 2.12, 3p weorþen 16.14, p ptc. worden 21.7, 21.15, 30.12; *happen* Int. 30; as aux. pres. 1s weorðe 17.4, 17.30, 25.1, 3s wyrð 14.5, 24.3, 32.16, etc., 3p weorðað 9.37, pret. 1s wearð 29.8, 3p wurdon 21.6, 34.16, pres. subj. 1s wurðe 29.13, 3p weorðon 9.23, pret. subj. 3s wurde Int. 41
- GEWURÐAN 3 *become, be made* Int. 13, p ptc. geworden 9.10, 17.19, 30.12, etc.; *happen, come about* pres. 3s gewyrð 41.3, pret. 3s gewearð Int. 45
- GEWYLDAN I *subdue* p ptc. adj. asm gewyldne 9.31
- WYL(L)- *see* WILLAN
- WYLLE m. *fountain* 35.10, 41.3
- WYL(S)T *see* WEALDAN
- WYNSUM adj. *joyful, pleasant* nsm 24.8, ism —e 46.6, dsf —re 46.2

- WYNSUMIAN II *rejoice, exult* pres. 1s wynsumige 30.8, 3p wynsumiað 31.11
- WYNSUMNES f. *rejoicing* gs —se 41.5
- WYRCAN I *do, work, effect, form* 39.9 infl. inf. —ne 10.4, pres. 1s wyrce 5.5, 3s wyrceð 9.24, 14.2, 23.10, etc., 3p wyrceað 5.7, 6.9, 13.4, etc., wyrceað 37.13, pret. 1s worhte 34.11, 2s worhtest 43.2, 49.20, 3s worhte 17.14, 21.32, 1p worhton 43.18, 3p worhton 30.7, 40.7, pres. subj. 3s wyrce 33.15, 3p wyrceñ 26.3, 35.13
- GEWYRCAN I *make, do* pret. 1s geworhte 24.7, 3p geworhton 7.5, 21.16, pres. subj. 3p gewyrceñ 7.6, p ptc. npñ geworht 44.2
- WYRGEAN I *curse* pres. 3p wyrgeað 36.22, pret. 3s wyrde Int. 7; *condemn* pres. ptc. wyrgeñde Int. 34
- GEWYRHT n./f. *desert, merit* dp —um 10.6, 27.4, Int. 45, gewyrhtan 7.9; in phrase “butan gewyrhtum” *without just cause* 34.7, butan gewyrhton 3.8
- WYRIGNES f. *curse, cursing* gp —sa 9.28, 13.3
- WYRM m. *worm* 21.7, ds —e 21.7
- GEWYRPÐ *see* GEWEORPAN
- WYR(RE)ST adj. (superl. of YFEL) *worst* wk. nsm wyrsta 33.22, gsf wyrrestan 13.3
- WYRSA adj. (compar. of YFEL) *worse* nsn wyrse 48.9, dsn in phrase “to wyrsan” *for the worse* 45.7
- WYRT f. *herb* gp —a 36.2
- WYRTGEMANG n. *mixture of spices* np 44.10
- (GE)WYRÐ *see* (GE)WURÐAN
- WYRÐE adj. w.g. *deserving of* nsm 23.3, 23.4

Y

- YFEL adj. *evil, wicked* nsm 50.7, dsm yflum 13.3, 35.5, gpm —ra 32.10, dpf (wk.?) —um 34.17, —an 9.24 (3°), wk. asm —an 9.24 (1°), dsf yflan 36.19, dpm yflan 26.5, 48.6; subst. npm wk. *the wicked* —an 9.24 (2°)
- YFEL n. *evil, harm, misery* 39.13, 40.2, as 5.11, 7.5, 7.10, etc., gs —es 34.4, 39.15, 40.8 (1°), ds —e 9.26, 33.15, 36.27, etc., yfle 7.5, 11.8, ap yflu 49.21
- YFELNES f. *wickedness* as —se Int. 41
- YFELSPRÆCE adj. *malicious* a s/p f wk. yfelspæcan 11.4
- YFELWILLEND E adj. *wickedly disposed, vicious* npm 44.11, gpn yfelwillendra 32.10, subst. m. wk. ns yfelwillenda 5.6, 9.20, gp yfelwillendra 36.1, dp yfelwillendum Int. 36

- YLCA, (decl. wk.) adj., pron. *same*; adj. nsm 5.5, 9.15, 10.6, etc., asm —n Int. 39 (1°), dsm —n Int. 27 (1°), 48.15, ilcan Int. 34, asf —n Ints. 30, 35, 9 (or apn), dsn ilcan 9.16, dpn —n 9.16; pron. (with preceding dem.) asm —n 7.16, nsn ylce 13.3, Int. 40, asn ylce Int. 13, Int. 16, 40.10, etc., ilce Ints. 37, 41, gsn —n Ints. 27 (2°), 34, dsn —n Ints. 36, 39, 42, etc.; in phrases “swa ylce,” “eac swa ylce,” *see* SWA, EAC
- YLDAN I *delay* imp. s yld 39.18
- YLD f. *age* as —e 22.6
- YLDRA m. *ancestor* gp yldrena Int. 45
- YMB, YMBE prep. w.a. (local) *around* 25.6, 47.13; (causal) *about, concerning, in regard to* 1.2, Int. 16, 37.19, etc.; (temporal) *after* Int. 17; w.d. *in regard to* Int. 31 (postpos.); ymb . . . utan *see* YMBUTAN
- YMB(E)SPRECAN 5 *speak about* pret. 1p ymb(e)spræcon 1.3, 44.15
- YMBHOGA m. *anxiety* dp ymbhogum 38.12
- YMBHRINGDAN I *surround, encompass* pret. 3s ymbhringde 39.13, 3p ymbhringdon 16.9, 17.5, 17.6, etc., p ptc. p ymbhringde 31.10
- YMBHWEORFAN 3 *go around* pres. 1s ymbhweorfe 26.6
- YMBHWYRFT m. *extent, ambit* 49.12*, as 32.14
- YMBSETENNES f. *siege* ds —se Int. 45
- YMBSITTAN 5 *surround* pres. 3p ymbsitthað 43.14, p ptc. ymbseten Int. 12
- YMBSTANDAN 6 *surround* p ptc. ymbstanden 16.11
- YMBÞRINGAN 3 *crowd about* pres. subj. 3p ymbþringen 3.7
- YMBUTAN prep., adv.; prep. w.a. *around, about* 30.14, 33.8, 47.13; ymb hine utan *round about him* 49.3; adv. *around* 18.7
- YRFE n. *inheritance* gs —s 15.5, ds 2.8
- YRFELAND n. *inherited land* as 27.9
- YRFEWEARD m. *heir, inheritor* as 36.37, ds —e 34.12, np —as 36.22, dp —um 36.38
- YRFEWEARDNES f. *inheritance, heritage* 36.18, as —se Int. 5, 24.1, ds —se 32.12, 46.5, a/d s —se 36.9, 36.29
- YRMING m. *wretch, person of no account* 24.16, 39.18, as 21.22, gs —æs 13.6
- YRMÐ(U) f. *poverty, distress, misery* as —e Int. 3, 31.4, ap —a Int. 34, 43.24, gp —a 39.3, dp —um 30.11, 41.9, yrðum 11.6
- YRNAN 3 *run, move quickly* pres. 3s yrnð 18.6, 18.7, pret. 3p urnan 17.13, pret. subj. 2s urne 49.18
- YRRE adj. w.d. *angry* nsm 2.12, 17.8
- YRRE n. *anger* 2.13, 33.17, 41.8, etc., as 36.8, gs —s 37.4, ds 6.2, 7.7, 30.10, etc., a/d s 2.5
- YRRINGA adv. *in anger* 26.9
- YRSIAN II *become angry* pres. 3p yrsiað 17.48, pres. subj. 3s yrsige 7.12, 2p yrsien 4.5
- YRSUNG f. *anger* a/d s —a 29.6

YRDUM *see* YRMÐ

YS *see* BEON

YSOPE *f. hyssop* ds ysopon 50.9

YST *f. tempest* 47.8

Yþ *f. wave* np —a 41.8

Proper Names

ABRAHAMES *gs Abraham* 46.10

ABSALON *ns Absalom* Int. 7, as Int. 3

ACHATS *gs Achaz* Int. 45

ANTIOCHUS *ds Antiochus* Int. 43

AS(S)IRIE *ap the Assyrians* Int. 25, *gp Assyria* Ints. 13, 45, *dp Assirium* Ints. 29, 33, *Asirium* Int. 28, *Assiriam* Int. 12

BABILONIA *gs Babylon* Int. 22, *ds* Ints. 14, 25, 30, *a/d s* Ints. 24, 41, 50, *Babylonia* Ints. 39, 42

BENIAMIN *ns Benjamin (tribe of)* Int. 45

BERSABE *ns Bethsabée* Int. 50

CADES *ns Cades* 28.8

CHERUB *a/d p Cherubim* —in 17.11

CHUS *ns Chusi* Int. 7

CILICIA *ns Cilicia* 47.8

CRIST *ns Christ* Int. 2, Int. 3, 44.2, etc., *gs* —es Int. 8, Int. 23, 44.10, etc., *ds* —e Ints. 5, 19, 20, etc.

CYÐBISCAN *subst. adj. asm wk. (the) Hittite* Int. 50

DAUID *ns David* Int. 3, Int. 6, 11.7, etc., *Dafid* Ints. 11, 12, 18, *gs* —es Ints. 2, 4, 5, *ds* —e 17.51

ERMON *ns Hermon* 41.7

EZECHIAS *ns Ezechias* Ints. 4, 5, 6, etc., *Ezechias* Int. 27, *gs* Int. 19, *ds* *Ezechie* Ints. 20, 28, 29, etc.

FACCES *gs Phacee* Int. 45*

GEMINIS *gs Jemini* Int. 7*

GOD *God, see main GLOSSARY entry under G above*

HIERUSALEM *gs Jerusalem* 9.15, 47.13, *ds* Int. 14, *a/d s* 45.5

IACOBES *gs Jacob* 13.7, 19.2, 21.24, etc.

IORDANE *gs (river) Jordan* 41.7

ISRAELE, ISRAHELA *np Israel, the Israelites* 13.7, 46.2, *gp Israela* Int. 14, 21.25, Int. 22, etc., *dp Israelum* 13.7, 49.7

IUDAN *ds Judas (Iscaiot)* Int. 3

IUDE *ns Juda (tribe of)* Int. 45, *gs Iudea* 47.12

IUD(E)AS np *the Jews* Ints. 9, 30, 39, etc., ap Int. 49, gp Iudea Int. 11, Int. 17, 17.46, dp Iudeum Int. 2, Int. 3, 16.14, etc.
 LIBANUS gs *Libanus* 36.35, ds Libano (Lat. inflection ?) 28.5
 MACHABEAS ap *the Machabees* Int. 43, dp Machabeum Int. 46
 MATHATHIA ds *Mathathias* Int. 43
 NATHAN ns *Nathan* Int. 50
 PAULE ds *Paul* Int. 50
 RAPSACE ds *Rabsaces* Int. 13
 RASSES gs *Rasin* Int. 45
 RUMELES gs *Romelia* Int. 45
 SAWLE ds *Saul* Ints. 10, 17, 35, etc.
 SCARIOTH ds *Iscariot (Judas)* Int. 3; *see* IUDAN
 SYON, SION ns *Sion* 47.12, as 2.6, 47.13, gs 47.3, ds 13.7, 19.3, 49.2, a/d s 9.12
 SYRIA gs *Syria* Int. 45
 TARSIT ns *Tharsis* 47.8
 TWA SCIRA *the Two Tribes (Benjamin, Juda)* *see* main GLOSSARY entries under TWEGEN and SCIRA above
 TYRIG gs *Tyre* 44.13
 UREUS as *Urias* Int. 50

Latin Words

ASPIS *asp* 13.3
 DAUID *David* Int. 2
 PSALMUS *psalm* Int. 2
 UNICORNUS *unicorn* 28.6

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III. Abbreviations

For standard abbreviations of Old English works, see Bruce Mitchell et al., "Short Titles of Old English Texts," *ASE* 4 (1975): 207-21; for abbreviations of Latin biblical books, Weber, *Biblia Sacra*, 1:xxxi.

890-Chronicle

- Bately, *The Anglo-Saxon Chronicle* (see section IA3)
- Ae the Epitome of Julian of Eclanum's Commentary on the psalms found in the Ambrosian Library (see section IB2 under De Coninck, *Theodori Mopsuesteni*)
- Arg. (pseudo-Bede) *Argumentum* (a), (b), (c)
- ASE *Anglo-Saxon England*, ed. Peter Clemoes et al. (Cambridge, 1972-)
- Aug. Augustine, *Enarrationes in Psalmos* (see section IB2)
- BL British Library (formerly British Museum)
- BnF Bibliothèque nationale de France (formerly Bibliothèque Nationale)

- B-R Bright and Ramsay's edition of *Ps(P)* (see section IA1)
- Br. "Intros." Bright and Ramsay, "Notes on the 'Introductions' of the West-Saxon Psalms" (see section II)
- Br. "Notes" Bright and Ramsay, "Notes on the West-Saxon Psalms" (see section II)
- Brev. *Breviarium* (pseudo-Jerome) (see section IB2)
- BT Joseph Bosworth and T. Northcote Toller, *An Anglo-Saxon Dictionary* (Oxford, 1898).
- BTS T. Northcote Toller, *An Anglo-Saxon Dictionary. Supplement* (Oxford, 1921).
- BTSC Alistair Campbell, *An Anglo-Saxon Dictionary. Enlarged Addenda and Corrigenda* (Oxford, 1972).
- Cass. Cassiodorus, *Expositio Psalmorum* (see section IB2)
- CCSL Corpus Christianorum, Series Latina (Turnhout, 1953–)
- corr. corrected
- Cpb Campbell, *Old English Grammar* (see section II)
- CSEL Corpus Scriptorum Ecclesiasticorum Latinorum (Vienna, 1866–)
- EETS Early English Texts Society, original series [unless otherwise noted] (London, 1864–)
- em. emended
- er. erased/erasure
- Ga. *Gallicanum* Psalter (see section IB1)
- Gr. Grattan, "On the Text of the Prose Portion of the 'Paris Psalter'" (see section II)
- HBS Henry Bradshaw Society (London, 1891–)
- He. *Hebraicum* Psalter (see section IB1)
- Int(rod). the Old English Introduction(s), subdivided into 1°, 2°, 3°, and 4° interpretations
- Jerome, *Comm.* Jerome, *Commentarioli* (see section IB2)
- Jerome, *Tract.* Jerome, *Tractatus* (see section IB2)
- Med. *Mediolanense* (*Ambrosianum*) Psalter (see section IB1)
- Moz. *Mozarabicum* Psalter (see section IB1)
- MS the (Paris) manuscript (of the Prose Psalms)
- OED *The Oxford English Dictionary*, prepared by J. A. Simpson and E. S. C. Weiner, 20 vols., 2nd. ed. (Oxford, 1989).
- om. omits, omitted
- Or Bately, *Orosius* (see section IA3)
- P the paraphrast of *Ps(P)*
- Pa the Paris Psalter copy of the Old English Introductions

Para.	the paraphrase (the Prose Psalms)
PL	<i>Patrologiae cursus completus, Series latina</i> , ed. J.-P. Migne, 221 vols., 2nd edition (Paris, 1866–).
prob.	probably
Ps.	psalm
<i>Ps(P)</i>	the Old English Prose Psalms (see section IA1)
Pul.	Pulsiano, “The Old English Introductions” (see IA2 under <i>PsG</i>)
Ro.	<i>Romanum</i> Psalter (see section IB1)
S-B	Sievers-Brunner (see section II under Brunner, Karl)
Si.	Sisam, “Notes on the West-Saxon Psalms” (see section II)
Ta.	Tanger, “Collation des Pariser Altenglischen Psalters” (see section II)
Th.	Theodore of Mopsuestia’s Commentary on the Psalms, translated into Latin by Julian of Eclanum (see section IB2 under De Coninck, <i>Theodori Mopsuesteni</i>)
Thor.	Thorpe’s ed. of <i>Ps(P)</i> (see section IA1)
tr.	translating
Vi	the Vitellius Psalter copy of the Old English Introductions
VL	<i>Vetus Latina</i> Psalter (see section IB1)
W	the scribe Wulfwinus

IV. Grammatical Abbreviations

a(cc.)	accusative	imp. s/p(l)	imperative singular/plural
adj.	adjective, adjectival	impers.	impersonal
adv.	adverb(ially)	indecl.	indeclinable
anom.	anomalous	indef.	indefinite
aux.	auxiliary	indet.	indeterminate
card.	cardinal	indic.	indicative
comp.	compound	inf.	infinitive
compar.	comparative	infl.	inflected, inflection
conj.	conjunction	i(nstr.)	instrumental
correl.	correlated, correlative	interj.	interjection
d(at.)	dative	interr.	interrogative
decl.	declension, declined	Lat.	Latin
def. art.	definite article	lit.	literal
dem.	demonstrative	m(asc.)	masculine
f(em.)	feminine	n(eut.)	neuter
fig.	figurative	n(om.)	nominative
fut.	future	num.	numeral
g(en.)	genitive	obj.	object

OE	Old English	rel.	relative
OHG	Old High German	s(g)	singular
ord.	ordinal	st.	strong
p ptc.	past participle	subj.	subject
part.	partitive	subjt.	subjunctive
pass.	passive	subst.	substantive
perf.	perfect	superl.	superlative
pers.	person, personal	undecl.	undeclined
p(l)	plural	vb.	verb
poss.	possessive	voc.	vocative
postpos.	postpositional	w.a.	with accusative
prep.	preposition	w.d.	with dative
pres.	present	w.g.	with genitive
pret.	preterite	w.i.	with instrumental
pret.pres.	preterite-present	w.refl.	with reflexive
pron.	pronoun	wk.	weak
ptc.	participle	WS	West-Saxon
refl.	reflexive		

(The addition of "s" to any of the abbreviations in sections III and IV supplies a corresponding plural.)