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

edited by

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Patrick P. O’Neill
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Chapter 1
THE MANUSCRIPT

I. Description

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), aside from fragments preserved in another manuscript. 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 tixu2, donc en l’un n’a point de fremouer.” 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


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.

found in other manuscripts owned by him. 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. 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.

It was still there in 1708 when the Benedictine scholar Dom Martene 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 anglaise de six ou sept cens ans. Ceux qui me la montrerent, 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.

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. A description of it from that time 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.

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. But when

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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.
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.
12For the extent of the loss, see section 1.D below.
and in what circumstances they were removed is not known. Bruce 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 theory 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. 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.

C. FOLIATION.

There is no medieval foliation or quire signatures. There are two nineteenth-century foliations: 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:

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.
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.

\(^{18}\) Noted, but not adequately explained, by Wormald in *Facsimile*, p. 15.

\(^{19}\) On this system, see Chap. 3, n. 50.

\(^{20}\) The 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.

\(^{21}\) For 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." Although it cannot be conclusively established that the colophon is an autograph, there is no good reason to doubt its authenticity. 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’ Wulfuuini sae’" in Oxford, Bodleian Library, MS Hatton 113, written in Worcester during the third quarter of the eleventh century, the obit itself dating after 1062. But the name Wulfwinus (Old English Wulfwine) is common in eleventh-century English documents, and the cognomen Cada is otherwise unattested. Recently, Richard Emms 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.

F. Script.

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

\(^{22}\)For the full text of the colophon, see section II.G below.

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

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


\(^{27}\)Discussed below, section IV.

\(^{28}\)For a detailed account of the script, see Ker in Fascimile, p. 13, and Catalogue, no. 367; also Vezin, “Manuscrits,” pp. 291–92.
the presence of special letter forms for \( a, d, e, f, g, h, r, s \) and by the use of the letters \( \alpha, \beta, \delta, \) and \( \rho \), 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. 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, \( \alpha \) (Pss. 1.2, 77.12), \( \gamma e y r \) (Pss. 4.2, 83.7), \( h u s(e) \) (Pss. 22.6, 51.7), \( m i n \) (Pss. 4.2, 61.6); (2) occasionally over a short vowel in a syntactically important word, for example, \( h i m \) (Pss. 36.37, 71.5), \( m a e g \) (Pss. 2.9, 74.2); (3) also over stressed prefixes, for example, \( o n l i h t \) (Pss. 33.6), \( u n r i h t e s \) (Ps. 9.25), \( u n h y d i g \) (Ps. 52.1). Double accents occur in the same contexts in both translations: (1) over double vowels representing an etymologically long vowel, for example, \( g o o d- \) (Pss. 16.15, 77.6), \( t i i d \) (Ps. 22.6), \( a a r e \) (Ps. 78.9); (2) occasionally over the double consonant of \( u p p \) (either as an independent adverb or a verbal prefix), for example, Pss. 3.6, 17.40, 103.4 (altogether 12x), and over that of \( s i t t \) (Ps. 28.10), in the latter case

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

\[ ^{30} \text{Those of the Metrical Psalms are listed in Krapp, } \textit{The Paris Psalter}, \text{ pp. xxvi-xxxiii, altogether about 700. The Prose Psalms contain about 170 occurrences.} \]
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. ⌛ 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), adūbiad (Ps. 30.19), effrē (Ps. 59.6);
4. þonâ 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 æt (e.g., Pss. 15.3, 125.5), weâðra (Ps. 41.8);
6. a horizontal stroke as arbitrary abbreviation for any final letter, in þynn (Ps. 18.14) for þinne, betwē (Ps. 17.12) for betwuh (or possibly betwun), þon (Ps. 16.2) for þone, dæði (Ps. 61.3) for dædu;
7. nomina sacra: dreih for Drihten (once cfa [T] [1°], Ps. 5.11) throughout; in the Prose Psalms only, xpeand xpes for Cra/e and Cristes, respectively; aptē and aptas for Apostole and Apostolas, respectively; sceT for sancte.
8. The scribe does not use g for ge-, r for oðde, or m for men. However, in the Latin parts, r occurs in a few superscript additions (e.g., on fol. 178v) and m in cognominio of the (superscript) 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, [fleogende (Ps. 8.9), [H]erige (Ps. 68.34); sometimes the wrong initial was supplied, for example, Hwa (Ps. 24.12) for Swa, ðine (Ps. 84.12) for Hine;
b. of letters, medial and final, for example, mifnjra (Ps. 16.14), sing[ō] (Introd. 27), þæl (Introd. 36), ðo[weord] (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), ðys[sum] (Ps. 48.5), fea[la] (Ps. 134.18);

31 For 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 (Introd. 22), perhaps to warn against haplography.
32 Obviously the letters and words supplied here are conjectural.
33 The 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, ford[estnes (Ps. 11.2) for so[d]estnes, hine (Ps. 15.2) for [hu] me, hemne[ö (Ps. 106.41) for nemned, rawum (Ps. 139.5) for rapum; others are best explained by lack of familiarity with a word or construction: for example, witehraegl (Ps. 29.12) and hwitehraegl (Ps. 34.13) for witehraegl, swa pes/pas (Intro. 10, Ps. 21.7) for swa per/bær.

4. Transposition of letters. 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 Uuentes, 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 Babylonem redito (Ps. 66); the dittographies of Pss. 13 and 113.

K. Corrections.

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, ob (Ps. 9.19) with b 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, c ic (Ps. 15.4), poliaq mã (Ps. 102.6), heymbhringdon (Ps. 16.9), siblis (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.


35 Ps(P) has some 115; they are individually identified in the apparatus to the edition.
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), gefehd (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, is unparalleled; for example, pisse/-s (fol. 8v), pur/-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; (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, 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. 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.


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

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 "pe me telnyssae teonan ææfaestan" (cf. Ro. *qui detrahun michi reuereintam*) does not accord with *qui detrahun michi apud dominum reuereintia*, the text in the Paris Psalter. 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, 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 alissimi*, with *Ps*(P), "lofie ðinne 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 rithwisran folce" (based on the reading *iusta*). A collation of the Paris Psalter and six other roughly contemporary English Romanum psalters 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.


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., *Werdener 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. 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).*

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. 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. Those of the Paris Psalter derive in the main from an eighth-century compilation of psalter *Argumenta*, doubtfully attributed to Bede. This work usually provides for each psalm three brief interpretations, historical, allegorical, and moral (distinguished as *Argumentum* a, b, and c). The allegorical interpretation

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

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. 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. 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. Significantly, all three also contain “Carolingian” readings in their Christian tituli. The presence of the same combination of characteristics in certain rubrics of the Paris Psalter argues for ultimate dependence on a Winchester exemplar.

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50 On 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 ἀπὸ τοῦ Δευτ” (Arg. [a] and Columban Series have no titulus).

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

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

53 Those 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 Prophetae (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 (Ex. 59.1–8)
9. Canticum Zachariae Prophete (Lk. 1.68–80)
10. Canticum Sancte Mariae (Lk. 1.46–56)
11. Fides Catholica Athanasi Episcopi (Quicumque Vult)
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: 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. 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. 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.

54 For 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, *Hymnus und Hymnen im englischen Mittelalter*, Buchreihe der Anglia, Zeitschrift für englische philologie 12 (Tübingen, 1968), pp. 252–56.


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

- Is. 38.13 a uespere added after sperabam
- Is. 38.18 ipsi added after expectabunt
- Is. 38.19 facies for faciet
- Hab. 3.3 et de laude for et laude
- Hab. 3.10 aspergens for aspargans
- Hab. 3.19 supra sceptra for super sceptra
- Hab. 3.19 consummationem for consummatione
- Dn. 3.88 spiritum sanctum for sanctum spiritum

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. Also suggestive of Canterbury influence are two divergences in the sequence of the Paris Psalter canticles. Its Te Deum (no. 8), a non-biblical canticle, is lodged between two biblical canticles (nos. 7 and 9), a location attested also in the

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58 These 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.

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

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

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

62 Also in Douce 296.

Eadwine Psalter from Christ Church Canterbury. 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.

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

The former is headed *Incipiunt Letaniae*, 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 speraui* (ii), consequentibus precibus et orationibus." 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 Pontifical of St. Germans in Cornwall (dated ca. 1031–46), as indicated by the following table.

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


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

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

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. xvii), Bury St. Edmunds (Lapidge, Anglo-Saxon Litanies, no. xliv), and Robert of Jumièges (Lapidge, Anglo-Saxon Litanies, no. xi) 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 Winchester\textsuperscript{72} and that the Paris litany has names of saints associated with Wessex.\textsuperscript{73} As for the date of composition of the Paris litany, a \textit{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 \textit{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,\textsuperscript{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 \textit{preces} (nos. 1–4) and Collect (no. 5), which follow the \textit{Pater Noster}, are as follows:\textsuperscript{75}

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

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

The eight \textit{orationes} are as follows:

\textsuperscript{73}See Wormald in \textit{Facsimile}, p. 18, who also noted the similarity between the Paris and the Lanelet litanies in their lists of virgins.
\textsuperscript{74}In 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," \textit{Analecta Bollandiana} 64 (1946): 72–86.
\textsuperscript{75}The portions of text in square brackets have been supplied.
\textsuperscript{76}See André Pflieger, \textit{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 salvator omnium ... me angelus sanctitatis 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 virginit ... 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 daviai.77 Sacer dī wulfwinus. (i. cognomi. cado.) manu sua conscrisit. Quicumq: legerit scriptū. Anime sui 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.

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): *fi*\(\text{n unitate}^{*}\), 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 (*fra*\(\text{-t}^\textrm{ernae})* *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

\(^{80}\)For 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.


\(^{82}\)On which see Korhammer, *Monastischen Cantica*, passim.
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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.
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 Dauid” is independently supplied in Pss. 50 and 56.
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.
The Manuscript

eleventh century, while its drawings may represent an intermediate stylistic stage between other drawings dated at lower and upper limits of 1023–1050. 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, 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), 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. 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. 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.
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."
92Anglo-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.
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 scrip tor* 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.\(^4\)

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.\(^5\) And Emms’s characterization of Wulfwinus as a professional scribe working under commission at St. Augustine’s\(^6\) 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 made\(^7\) his is undoubtedly the most plausible.

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\(^6\)The Scribe of the Paris Psalter,” pp. 181–82.

\(^7\)For 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, südenglischen 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 Introduction\(^1\) 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° Dauid sang þysne feowerteoðan sealm, þa he adrifæn 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 earfodu 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,

\(^1\)In 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.

\(^2\)The 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.

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. 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. One such commentary, the *Old-Irish Treatise on the Psalter* (ninth century), directs how the scheme should be applied:

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.

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

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4For a fuller treatment, see O'Neill, "Introductions," pp. 26–27.
the fourfold scheme with his main source. To understand these accommoda-
tions it is necessary to examine his normal modus operandi. His main
source was the pseudo-Bede Argumenta, a seventh- or eight-century Latin
commentary, which provided for each psalm two or three discrete interpre-
tations: a historical, the Arg. (a), which applies the psalm to David or to
some other Old Testament figure or event; an allegorical, mainly Christo-
logical, 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 enumerantis quibus meritis quis ad hanc peruenire queat." Al-
though its reference to an event after the time of David, the Babylonian
Captive, made it chronologically unsuitable for a first historical interpre-
tation, 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 cap-
tivity, 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).

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. For example,
the Arg. (a) for Ps. 10, "Uerba Dauid quando Saulem fugiens in desertis est
abitare 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 op-
pressed by the Jews; but no second historical interpretation.

As 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.

Failure 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°.

The 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? The answer lies in his choice of the latter as the dominant interpretation, as indicated by its location at the beginning of the Introduction, 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. 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, presumably because the Arg. (a) had a generalized moral or Christian theme that did not lend itself to further application. 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 (Introd. 23) in favor of a moral interpretation from a Latin commentary. 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; for the second historical interpretation, other books of the Old Testament that provided background information; for the moral and Christological interpretations, the Arg. (b) and (c), though not as frequently or heavily as claimed by Bright and Ramsay.

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12 Although occasionally moral in content (e.g., Intros. 11, 36), this interpretation is always spoken by David.
13 For the two exceptions, see Commentary on Intros. 22.2°, 23.4°; see also Commentary on Introd. 2.1°.
14 This 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.
15 Intros. 8, 18, 44, 49.
16 In the case of Introd. 44, no Arg. (a) was available.
17 See relevant Commentary.
18 See, respectively, Commentary on Intros. 3, 10, 13; also O'Neill, "Introductions," p. 35, and section II below.
20 See, 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 ... læerde ealle geleaffulle þæ[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”\(^2^1\) (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 expectau[ ]i Dominum*, “Næs ic on nauht idlum anbide, 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.\(^2^2\)

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 past he asr mid his scyldum geearnode” explains a variety of departures from literal translation in the corresponding paraphrase: the addition “pa 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 *gyt*, all of which harmonize with the contemporaneity of

\(^2^1\)“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.

\(^2^2\)For a full identification of the Latin sources cited here, see relevant Commentary.
the present participles *andettende, seojigende* in the Introduction. 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. 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 *pestitientiae* (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)*. 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.

A comparison between the readings of the Vitellius (Vi) and Paris (Pa) Introductions demonstrates that "there was no contact between the two manuscripts," since Vi contains readings for which Pa has no equivalent and vice versa; for example, Introd. 41.4°, Vi’s "para þe geswencé<...> waere" as against Pa’s defective "para 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 þer] spearuwa” with Vi, “<...>wa deð hine,” the latter’s reflexive usage apparently an

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

24 See 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.

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

26 See n. 36 below

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

28 Vi’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 ylce* (Introds. 24.4, 28.4, 31.4, 39.4) where Vi has *swa peet ylce* accords with Alfred’s use of *swa ilce* in *Bo* and *Solil.* Elsewhere, Pa has preserved essential words missing in Vi, for example, the initial *Pa* of Introd. 11 and *oppe hine* of Introd. 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. Rarely does Vi have an unambiguously superior reading such as the example given from Introd. 41.

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

<table>
<thead>
<tr>
<th>Abbreviations:</th>
<th>Pa</th>
<th>Vi</th>
</tr>
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<tbody>
<tr>
<td>Introd. 2.1°</td>
<td>psalmus</td>
<td>salm’</td>
</tr>
<tr>
<td>Introd. 15.1°</td>
<td>Dauid</td>
<td>ḏādi</td>
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<tr>
<td>Introd. 27.1°</td>
<td>gesewene</td>
<td>ƚg&lt;...&gt;</td>
</tr>
<tr>
<td>Introd. 28.1°</td>
<td>eahta 7 twentigōdan</td>
<td>.xxuiii</td>
</tr>
<tr>
<td>Introd. 29.2°</td>
<td>þonne</td>
<td>þonē</td>
</tr>
<tr>
<td>Introd. 43.1°(i)</td>
<td>7</td>
<td>and</td>
</tr>
</tbody>
</table>

*Phonology:*

| Introd. 39.1° | sceold- | scold- (10x) |
| Introd. 39.1° | wit(e)god- | witgod- (5x) |

*Accidence:*37

| Introd. 9.4° | on þa ylcan gerad | on δæt ylce <...> |
| Introd. 19.1° | gebāede | <...>bæd |
| Introd. 19.2° | Ezechias | Ezechies |

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

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

31 See also Commentary on Introd. 37.3.


33 These lists are selective.

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

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

36 Pa 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.

37 These differences are discussed in the relevant Commentary.
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 Wærfith’s GD indicative of a long process of diffusion. 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.

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

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. 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 = Ro. 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. 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. Other variants in Ps(P) could have come from psalter commentaries based on the Romanum, such as Cassiodorus.


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.
The Sources

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. Negatively, this is shown by the absence of readings found in the later Romanum psalters. For example,

Ps. 17.24 and ic me behealde = Ro. et observabo (later Romanum psalters, si observauero)
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. 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 congungar (et non congungar)
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 (GALICANUM, HEBRAICUM, VETUS LATINA).

Although firmly based on the Romanum, Ps(P) shows some 140 agreements with the Gallicanum, 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, N. 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.
8Gallicanum readings taken from Biblia Sacra iuxta latinam vulgatam versionem, vol. 10.
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. For example,

Ps. 11.4 ṭa ofersprécan and ṭa yfelsprécan = Ga. *magniloquam* + Ro. *maliloquam*
24.17 tobrēd and gemanigfealdod = Ro. *dilatatae* + Ga. *multipli-
catae*  
39.18 friōiend ... gescyldend = Ro. *liberator* + Ga. *protector*  
47.3 he tobrēdde ... 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.), 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. *moveantur*)  
34.15 hi blissedon ... on minum ungelimpe = He. *in infirmitate mea laetabantur* (Ro. *aduersum me laetati sunt*).

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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.
The Sources

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 *decipliant* (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


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. 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 *Breviariunm in Psalmos* (Brev.). 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. 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.* 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. 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; likewise, Ps. 38.10, "ic ongeat bast bu hit geflafodest" (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

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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 Bilderpsalter 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. 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. 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. 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 "geweo3a be sylfne para" 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.

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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.
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. 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. 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.” 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.”

For 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.

Both Latin versions are discussed and edited by De Coninck, *Theodori Mopsuesten*. 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.

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

For 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 uitulamine: ita namque et Hebraeus habet sicut uitulamina Libani. Vitulamina uero Libani dicuntur parua uirgulta.” Likewise, Ps. 47.9, sicut audiuius, ita et uidimus, Ps(P) expanded to “Swa swa we geogeare 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 impletae referuntur.”

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

Ps. 18.14  
**Ps(P)**  
*et ab alienis parce seruo tuo si mei non fuerint dominati*

"from æþæodegum feondum. . . . Gif mine fynd ne ricsiað ofer me”

Julian

“Alienos ergo in hoc loco hostes uocat. . . . si me non presserit hostium metus” [Epitome 103.104–5 interprets alienis and dominati allegorically as temptations to sin].

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

Ps. 33.9  
**Ps(P)**  
*gustate et uidete*

“Fandiað nu, þonne ongite ge”

Epitome  
“A similitudine eam rerum, quae gustu intelleguntur. . . .

(149.34–35) *Et uidete: Probate, neque enim gustu uidentur.*” [Julian does not have the Epitome’s pedantic explanation of uidete].

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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 literarily. 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.


\(^{32}\)Thus, 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., "Introds.," p. 554, and Commentary on Introd. 45.2°.

\(^{33}\)Lucas 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 ... Dauid,"\(^{34}\) 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 comparisonem 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 consolatione Philosophiae* (*Bo*). For example, *Ps(P)*’s elaboration of *conpungimini* (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*

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\(^{34}\) For quotations, see relevant Commentary.

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

\(^{36}\) See, e.g., Commentary on Introdus. 7, 12, 13.

\(^{37}\) For 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.
The Sources

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. 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. Although the Northumbrian commentary cannot have been Ps(P)'s source, since it does not have the Julian material attested in the latter, 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. 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 fourfold scheme of the Old English Introductions with its two historical clauses is most likely an Irish invention; 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

39Edited by McNamara, Glossa in Psalmos.
40See ibid., pp. 73–75.
these Introductions. 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.

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 “Pa wæs geblissod seo Godes burh on Hierusalem for þam cyme þaes 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. Significantly, the same explanation of Ps. 45.5 occurs in the Northumbrian Psalter commentary mentioned above (Vat. Pal. lat. 68).

At Ps. 44.16, Ps(P)'s elaboration of Ro. *virgines et proximae eius* with a threefold classification of the souls who will be saved almost certainly derives from Irish eschatology.

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, the use of readings from the *Gallicanum*, “the Irish Psalter par excellence”; and the division of the 150 psalms into three fifties, implicit in Ps(P)'s surviving structural unit of fifty psalms. 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.

45 See Commentary on Ps. 45.5.
46 See Commentary on Ps. 44.16.
47 See relevant Commentary.
48 See n. 15, above.
49 McNamara, “Psalter Text,” p. 263.
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*. 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). 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. For example, Ps. 3.8 *dentes*, which *Ps(P)* (following Theodore) interprets as physical strength (*maegen*), 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 *pa lytlan owwestmas* (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), 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, 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.

54. I have examined the sources of the Southampton Psalter glosses fully as part of an edition in progress.
56. For 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.
To sum up: *Ps(P)* depended heavily on the commentaries of Julian and the Epitome, as well as the *Expositio Psalmorum* (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 Alfred 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. 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. 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.

58 As argued below in Chap. 6.
59 See 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.
61 See 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. 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 gęyred... 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, 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

\(^1\)See relevant Commentary, under “Interpretation.”

\(^2\)Note 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, establishing logical relationships between clauses and thereby combining them into larger units of meaning somewhat resembling a modern paragraph. For example, the addition for dam 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 pa and ponne, smooths the flow of verses, especially in narrative passages. For example, Ps. 36.36, "And ic pa ãnon for and eft ãyder com; ãonne nãs he. And ic acsode æfter him and hine sohte, and hine ne funde, n[e] furtum ã 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. 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 yrre"; Ps. 34.8 adprehendat eos et in laqueum incidant in idipsum is not translated, presumably because the same idea has already been expressed (and translated)

3Ps(P) has some 150 instances of causal for þæm þæm and some 25 of adversative þeh, 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. 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 uestrís et in cubilibus uestrís conpungimini, no translation is given of in cubilibus uestrís; Ps. 17.16 ab inspiratione spiritus irae tuae is translated “for þinum yrre.”

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. dilastasti in the same verse); Ps. 44.10, “for þinre lufan and for þinre weordunga” (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 wyrræstan naedran attor, þa mon ‘aspis’ hæt”; Ps. 16.14, saturati sunt porcina, “hi eton swyñen flæsc (þæt ludeum 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 æigne þæra þe hine sece ofþe hine ongite” (Ro. Dominus de caelo prospexit super filios hominum ut uideat si est intellegens aut requirens Deum), and Ps. 48.2, “Gehyrad nu þas word, ealle þeoda, and onfðð heora mid eowrum earum, ealle þa þe eordan buiað” (Ro. Audiæ haec omnes gentes auribus percipite qui habitatis orbem). Both paraphrases clarify the relationship between verbs and their objects with additional personal pronouns (æigne 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, “æigne þæra þe hine sece.”

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6 See also “Drihten,” translating Ps. 5.2–3 Domine . . . rex meus et Deus meus; “oninnan me,” translating Ps. 21.15 in medio uentrís mei; “on mycelre gesam-nunge,” translating Ps. 34.18 in ecclesia magna in populo graui.

7 Likewise, 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. Take, for example, Ps. 16.14, *saturati sunt porcina*, “Weorpen hi swa geðraeste mid hungre, þæt hi eton swynen flæsc (þæt ludeum 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 parenthetic 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 rihtwaþan, 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) þehah hi swa cwæðen, 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 Davud) beod swiðe soð and swiðe clænu; hy beod swa hluttur swa þæt seolfor þe byþ seofon siðon amered syþpan se ora adolfen byð.
(Ro. eloquia Domini eloquia cost a argentum igne examinatum terrae purgatum septuplum.)

Besides supplying a linking verb, *beod*, the paraphrast adds *cwæð Davud* 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 gecarnod hæbbe, þæt hi nu doð, oððe ænig unriht wið hi gedon hæbbe, ofþe furðum him gulde yfel wið yfel, swa swa hi hit geworhton, þonne ofþlean me mine fynd orwigne—næs þæs þe mine fynd beon sceoldon—and secan mine fynd mine sawle, and þa gefon, and oftreden on eordan min lif, and minne weordscipe to duste gewyrcen.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
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, oþpe... 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 swencad"); replaced by hi, it is subject of the third clause ("þæt hi nu doð"), indirect object of the fourth and fifth ("oððe... hæbbe" and "oþpe... 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 retribuentibus 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 ofslæan 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. To 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).

10 For possible influences of Old English poetry on Alfred, see Peter Clemoes, "King Alfred's Debt to Vernacular Poetry: The Evidence of ellen and crieft," 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 “aelt 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.  

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; 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, “faestniað eower mod on his wundrum, and dælæ hire weordiæ swiðe rihte,” the paraphrast departs just this once from his normal translation of domus (the Ga. reading), hus, to supply alliterating weordiæ. A more common reason for such variations is to avoid the stylistic awkwardness of repeating a word that has been used just before. For example, clamare/nuocare 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, elpeodig, he uses substantival fremde, which echoes adjetrical fremde, ‘estranged from’, in the same verse.


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; ealneh (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; fullan (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 haiatan or
He also exploits the sound and rhythm patterns of Old English in ways that recall the contemporary Old English translator of Orosius, both anticipating similar experiments by Ælfric in his earliest prose. He uses rhythm to enhance meaning, as in Ps. 2.6, "And ic eam, þeah, cinæ 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 scydnd on ecnesse,” the moral of this final, summating 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 wolþærendum 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 psalms 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 synle þæs anbidode and wilnode and wende set be, 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 rihtwisgan 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 abii 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 gyldað,” 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 wliitegan.

15See Bately, Orosius, pp. cii–civ.
16See Pope, Homilies, 1:109 ff.
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 swide ær on morgen up, swa swa brydgumna of his
brydbure. And heo yrnd swa egleslice on hyre weg, swa swa gigant yrnd on
his weg. Heo stihd oð þæs heofenes heanesse, and þan on astihd, and swa
yrnd ymbutan oð heo eft þyder cymd.” 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 beød heora drincfatu gefyldu.” The effect is
achieved mainly by means of hyperbole (manegra cynna witu, ungemetlice
hæto, wolberende windas), repetition (onsent, maneg-, þyllicum), allitera-
tion, 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]
strengþ þina handa and þinre þreaunga” (Ro. a fortitudine enim manus
tuae), or it is omitted, as in Ps. 30.21, “Þu [hi] gehydst and gehylldst 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
deadam duste fulneah ... me geworhton,” or by hwilum, as in Ps. 6.7,
lacrimis stratum me rigabo, “hwilum min bedd waete 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. 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 *gebiged* (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. By substituting *swide* (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.

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

19 Apart 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, accidence, 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 Phonology

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.l.d).

b. $io^3$ in $bioð$ (2x), $cliofan$, $cliop$ (2x), $hiora$ (12x), $sio$ (3x), $siofigende$, $tiolad$ and, for “original” $eo$, $gesiod$ (2x); however, $eo$-spellings predominate (see B.l.c).

c. $meaht^4$ (5x), pret. of $*magan$, beside late WS $miht$- (9x).

d. $morgen$ (4x) beside $*mergen$ (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 Gretsch, “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 *gemonigsealda*, *etsomne*, *gesonnung* (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)sca*m- (6x) beside *(ge)sceam*- (13x), a mixture that may reflect an early West Saxon state of spelling.\(^9\)

i. *(ge)weord*- (22x) beside late WS *(ge)wurd*- (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) *pæm*, the spelling generally used in early West Saxon manuscripts, occurs 90x, though later *pam* heavily predominates (315x); in the gen. pl. (all genders) the proportions are more even with earlier *para* (30x) beside later *para* (48x); in the acc. sg. masc. *pone* (50x) is well preserved, and the later *pæne* 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 *anedefness* (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 methatesized *acsian*, may be early West Saxon.\(^15\)

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\(^6\) *Nawuht* occurs mainly in Alfred (CP 16x, *Solil* 3x), with sporadic instances in *Ps(E)* (3x) and *VercHom*. 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.

\(^7\) Cpb §625.

\(^8\) Cpb §130; Gretsch, "Fonthill Letter," pp. 59–60.

\(^9\) Cpb §179.

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

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

\(^12\) Cpb §§391 and 474.

\(^13\) Cpb §484; S-B §193.2.

\(^14\) Cpb §267; S-B §214.5.

\(^15\) Cpb §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.

e. *dm* is preserved in *eadmod-* and related forms (7x), beside *eadmod* (2x).

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).

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.

c. *eo* heavily predominates over *io*, thus *heora* (152x) beside *hiora* (12x), *seo* (29x) beside *sio* (3x). Elsewhere *eo* is written as *e* in *bed, clepode,* and *ewerum,* possibly an attempt to represent the sound *oe* (*<eo>,* which developed in the eleventh century.

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). 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, *pis* (30x) beside *phys* (65x), conversely, *bip* (3x) beside

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

17 Cpb §424; S-B §201.7.

18 See 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.


20 See A.1.b above.


Unrounding of $y>i$ before palatals occurs especially in Drihten (294x), beside Dryhten (14x). Conversely, rounding of $i>y$ is found in the neighborhood of labials and $r$; thus, swyfe (39x) beside swipe (64x), mycel (44x) beside micel (9x), and clypian (19x).

For earlier sel-, syl- always occurs; thus, sylf- (29x), syllan (22x).

The spellings awehte, egan, neh (2x), and rehte could reflect either late West Saxon or Anglian smoothing.

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.

b. In the demonstrative dat. sg. masc./neut. and dat. pl. (all genders) the later form pam (315x) predominates over pæm (90x); likewise, in the gen. pl. (all genders) the later form pæra is more common (48x) than earlier para (30x).

c. The spelling of the adv. hwænne (5x) is late West Saxon, beside hwonne; also late West Saxon (or Anglian) is the demonstrative ðæne (3x) beside ðone (50x).

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

3. Consonants.

a. intrusive $d$, $t$ in endleta and mistlic (3x).

b. assimilated $dm$ in eadmod- (2x), but earlier ead$\tilde{m}$od- (7x).

c. loss of palatal $g$ in unstressed syllables, though it occurs only in æni, manifeald, gemanifealdod, unsycldinesse.

d. loss of diacritic $h$ in leahtre and raðe.

e. $h$ for final West Germanic /$VI$ is fairly frequent; for example, astah (4x), burh (3x), orsorh and compounds (5x) beside orsorg (5x).

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

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

25Cpb §318.


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.*

g. loss of middle consonant in a group of three consonants: of *d* in *demst*, *myngode*, and *wylst*; of *g* in *wyrdæ*; of *m* in *yrðum* (2x); of *t* in *Crisnum*, *grisbatað*, *grisbitedon*, and *mildheornesse*; of *p* in *ægrum.*

h. Simplification of double consonants is quite frequent; for example, *ærene, andetað, cyn, læt, untrumnesse.*

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.*

b. *e* for WS *ea + rg* in *hergas*, beside *heargum.*

c. *e* for WS *ie* in *aferð*, *ecan*, *hehsta.*

d. *ea* for WS *a* in *eafora.*

e. *ea* for WS *eo* in *eardæ.*

f. *ea* for WS *ie* (i-mutated) in *æteawed.*

g. *eo* for WS *e* in *ofergeotol* (2x) and *weoruld-*(19x) beside *wor(u)ld* (15x).

h. *eo* for WS *e* in *weola.*

i. *eo* for WS *ie* (i-mutated) in *forweord*, *getreowe*, and *underpeodde* (2x), though all four occurrences may represent early West Saxon (or Kentish) analogical replacement of *io* by *eo.*

j. *eo* for WS *i* in *gefreodast*, *geonad.*

k. possibly *healsian* (3x), beside *halsian.*
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 *weter*, though the later form occurs in *sæwætru, wolcnu, wundru* (5x), and *wundra*.\(^52\) Other later inflections in this category of nouns are dat. sg. *nihite*, acc. pl. *cealfraS* and *dothra*.

b. *-onl-an* for dat. pl. *-um*, common in late West Saxon, appears only about 8x; for example, *breoston, earfodan, siðon, gewyrhtan*.\(^53\)

c. For dat. sg. cf 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” *hrædic, 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, hlutter, monigu/monega, mistlicu, myc(e)lu (2x), open, orlegu, riht, sod, swylc (2x), *hin* (3x), and ungemeticlo, beside late WS *ealle* (4x), *mænige, mine, getreowe, bine* (4x), *unclane, ure*; altogether, approximately 33x of the earlier as against 13x of the later inflection.

\(^{50}\)Pope, *Homilies*, 1:182.
\(^{51}\)Cpb §613.
\(^{52}\)Cpb §574.3–4.
\(^{53}\)Cpb §378.
\(^{54}\)Cpb §589.8.
\(^{55}\)Ibid.
\(^{57}\)Pope, *Homilies*, 1:183.
\(^{58}\)Cpb §643.5.
d. The nom./acc. pl. fem. in -a is attested 13x, beside 25x of the “Ælfrician” -e; thus, beheleda, ealla, eowra, fyrena, manega (2x), mina, mistlica, orlega, odra, rihta, scearpa, ðina, uncûda, beside later agene, behelede, beslepte, cuðe, eallæ (6x or more), eowre, fulle, gegyrede, lease, lytle, manifestæde, mine (3x), mycelæ, ðine (5x or more), ungeðwære.

e. dat. sg. masc. and neut. wk. always in -an, never “Ælfrician” -um, thus, forman, godan, halgan (10x or more), lytlan, myclan (2x), nyhtan (2x), -rihtwis(r)an (4x), synfullan (2x), toweardan, unscyldigan, unrihtan, wîtegan, wuldorlican, ylcan (3x). Of the opposite process, -an/-on replacing -um of dat. pl., only rihtwis(on) (3x), synfullan, ðyson, uran, yfelan (3x), ylcan.

f. gen. pl. wk. predominantly in -ena (16x), an inflection rare except in early West Saxon, beside the standard form -ra (7x).

C. PRONOUNS.

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

a. instr. sg. of the demonstrative in ðy (3x) and ðys (1x), not the corresponding (dat.) late WS ðam and ðisum.

b. gen./dat. sg. of the fem. demonstrative ðisse/ðysse (5x), beside late WS ðissere/ðysse (2x).

c. Nom. sg. masc. (and relative) of the demonstrative is almost always se (approximately 110x); significantly, the exceptions, three examples of later ðe, are illuminated initials inserted after completion of the main text and probably reflect the late Old English usage of the illuminator.

D. VERBS.

They predominantly reflect West Saxon usage.

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.

b. In the pret. pl. indic. -on heavily predominates; the alternative spelling -an occurs some 30x.
c. *-en* of the subjunctive pres. and pret. is preserved 39x, beside 65x of late OE *-an/-on*. 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. 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, symblað, getimbrast, getrymie* (cf. also *swered*); conversely, *blysede* 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, gehwyrfe, tostence*, for a short root syllable, *afyr*.

f. *-s* for pres. and pret. (wk.) 2sg. indic. occurs in *adilgas, clemdes, forgits, gestrangodes, underbydes*. Such forms are normally associated with non-West Saxon dialects, though they occur occasionally in early West Saxon. 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. Perhaps also significant is the occurrence of *beo* as 1sg. indic., a form otherwise unattested in early West Saxon texts.

h. Verbal inflections in *Ps(P)* that are normally associated with non-West Saxon dialects occur occasionally; thus, *eam* and *seo* (2x); pret. and past ptc. of wk. II verbs in *-ad-* (altogether 14x), as against the dominant WS *-od-* (225x); uncontracted pres. 2 and 3 sg. in *-est, -ed*: in wk. verbs, *onælest, sylest, hafad, sy(l)ed* (4x), *getæced*; in st. verbs, *aspringed, cymed, færed*.

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69 Cpb §§379 and 752.
70 Cpb §§752 (p. 325) and 753.2.
71 Cpb §752 (p. 326).
72 Cpb §§735(b) and 752. *Forgits* (*p*.) could be the result of assimilation.
73 *Monastischen Cantica*, pp. 168–69. See also S-B §427, n. 2: "*sind, sint* sind südengl. häufiger als *sindon*.”
74 Cpb §768(d), n. 1.
75 S-B §427, n. 2, and Bately, *Orosius*, p. xlviii.
76 Cpb §768(d).
77 Cpb §757; S-B §§413–14; Gretsch, "Fonthill Letter,” pp. 69–70.
78 Cpb §§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. 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) and the spellings mage, (ge)sugian, and (s)wur-. 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(wh)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); (4) the almost exclusive use in the ordinal suffix (for numbers 20–50) of -teogopa.

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.

80See B.I.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)woer-.
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 Bately, The Anglo-Saxon Chronicle, pp. cxxxviii–cxxxix and n. 411.
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, but his list of such words omits nine genuine and includes six false hapax. Altogether Ps(P) has some thirty-one hapax. A few are borrowings from Latin, with the addition of native inflections; thus, *cama* and *gecoronian*. 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, eorðgæmære, feohland, mûðfreo, nifara, rædemæn, rihtandswaru, rothwil, rynewæn, snædingscæp, unleahtorwyrde*. Others are hapax by virtue of their unique combination of (familiar) morphemes, *beperscan, facnesfull, scyldere, unsycld, wincettan, ymbsetennes*. Finally,
the group clemman, earsling, gehrespan, gehrop, myscean, sæweg, gesten, stenan, geswære, although hapax in Old English, are attested in their corresponding simplex or compound form or in later reflexes. Some of these hapax may have been chosen for alliterative or rhythmical effect or to avoid repetition.

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), cydnes (testamentum, testimonium), efne/geseh ðu (ecce), (ge)fyll(ed)nes (pleni(tudo)), soflic(e) (autem, enim, uero), sped (substantia), ungesæliges (infelicitas). Nor does Ps(P) share with that tradition the tendency to gloss the same Latin word mechanically with the same Old English. For example, where the glossed psalters consistently translate Latin adjligere by (ge)swencan, Ps(P) has (for the eight occurrences in Pss. 1–50) eight different translations: gebigan, dreccean, earm geweordan, ehtan, wilnian fordon, myscean, swencan, and gebrestan; for suscipere, where Ps(A) always has onfon, Ps(P) has aweccan, gefridian, 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

92 On 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 gesten, see BT s.v.; with stenan, cf. Dutch stenen (Holthausen, Wörterbuch, p. 319); Eli 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]: 135–418, at p. 414; with geswære, cf. swære.

93 As 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.

94 A 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.

95 An 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, but for the most part it appears to be based on considerations of context, interpretation, and style.

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, 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) are afseormian (geclænsian), angsumnes (nearones), geefenlaecan (œnhyrian), forswælan (forbæan), galnes (wænes), haefenleas (earm, þearfa), hlaford for God/Christ (drihten only), leahhtor for Lat. utiutum (unpeaw), losfang for Lat. canticum (sang), maersian (gemiclian), modig- (ofermod-), gerihlæcan (betan, þreagan), werod (swete), wuldorbeag/cynehelm (heafod-/kyne-gold). 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).

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96 See, e.g., Commentary on Pss. 4.5, 11.8, 23.8, 36.38, 48.11.
97 See Chap. 4 above, esp. p. 50.
99 The word(s) in parentheses represent(s) Ps(P)'s corresponding choice.
Also absent from *Ps(P)* is a considerable body of words and usages regarded as Anglian.\textsuperscript{102} ac/ah ne (hu ne), fēes (fīaes), for hwon (for hwi), forcuman (ofercuman), inwit (facen), (ge)leoran (faran heonan etc.), mæg-wite (white), mednicel (lytel), nænig (nan), nemne/nyme (buton), oferhygd (ofermod), sada (gryn), scua (sceadu), smirness (ele), snytrru (wisdom), soðfæstnes for Lat. iustus/iustitia (rihtwisnes), strynd (cyn), tan (hlyt), ðæcele (leohfæt), ðœostrig (bystré), unstodfæst 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, ymbringan, etc.).

Positive evidence is found in *Ps(P)*'s use of specifically West Saxon words such as ealneh, eapmetto, (ge)fægnian, fnæs, for hwi, miltsung, offrung, ongemang, rihtwis, (ge)swincan, getruma.\textsuperscript{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, çæft, gefea, morgen, ofermodlice, tohopa, unpeaw, swa ðer, (eac) swa ylice.\textsuperscript{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

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


\textsuperscript{104} This 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 Muhe*, 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, ophe twega ophe . . . ophe.\(^{105}\) (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); \(ephnes\) (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); \(sc(e)amles\) (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 \(diuitiae/substantia\) (\(wela, sped, æht\)); \(ecclesia\) (\(gesamnung, cyrce, gegaderung, gemot\)); \(exultare\) (\(fægnian, blissian\)); \(gaudium\) (\(bliss, geefa\)); \(holocaustum/sacrificium\) (\(ælmesse, offrung, lac\)); \(inter\) (\(betwuh, ongemang\)); \(laus\) (\(herenes, hering, lof\)).\(^{113}\)

3. Words otherwise attested only in Anglian and poetic texts: \(forepanc\) (\(CP\) 4x, \(Bo\) 12x), \(hefigian\) (\(CP\) 5x), \(gesælig\) (\(Bo\) 1x, \(Solil\) 3x), \(sefte\) (\(Bo\) 4x), \(gebeahtere\) (\(Bo\) 1x), \(unonwenedlic\) (\(CP\) 1x, \(Bo\) 6x).\(^{119}\)

\(^{105}\)See Bately, "Authorship," pp. 88–90.

\(^{106}\)Ibid., pp. 90–93.


\(^{108}\)All 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 \(gemet\) (1x); \(Solil\) has \(gemot\) and \(gadorung\). Contrast \(Ps(I)\), \(gesamnung\) and \(gaderung\).

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

\(^{111}\)All three occur in \(CP\). See further Bately, "Authorship," p. 74 and n. 36.

\(^{112}\)Both occur in \(CP\).

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


\(^{115}\)Occurs also in \(Bede, RitGl, GD,\) and \(PPs\).

\(^{116}\)See Gneuss, Lehnbildungen, no. 21 and p. 160.

\(^{117}\)Occurs also in poetry (6x), \(Rune\), and \(HiGl\) (origins uncertain; see Wenisch, Spezifisch anglisches Wortgut, p. 82).

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

\(^{119}\)Occurs also in \(HomS, GD\).
unsceðful (CP 1x) and unsceðfulnes (CP, Bo, 1x each),\textsuperscript{120} wolberende (CP 3x),\textsuperscript{121} yrringa (CP, Bo, 1x each).\textsuperscript{122}

4. Words and collocations otherwise unattested, or having a meaning otherwise unattested, in Old English. To the former category belong beslepan,\textsuperscript{123} friðstow,\textsuperscript{124} (un)rihtwillende,\textsuperscript{125} seofung,\textsuperscript{126} (eac) swa ilce,\textsuperscript{127} swipe swiplice,\textsuperscript{128} wohhäusernde.\textsuperscript{129} To the latter category belong æppel, ‘the apple of the eye’, translating Lat. *pupilla*;\textsuperscript{130} forepancol- translating Lat. *prudens*;\textsuperscript{131} geweorpan with perfective meaning, ‘to throw and catch’.\textsuperscript{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.

\textsuperscript{120}See Gneuss, *Lehnbildungen*, nos. 133, 134, and his comment (p. 160): “Für Alfreds Verfasserschaft von P1 [Ps(P)] mögen zwei Dinge sprechen ... das Auftreten von ae. *unsceðfulnes* nur in [Ps]ABCEJPl und ABo, ACP.” See also Wenisch, *Spezifisch angelsches Wortgut*, pp. 211 ff.

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

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

\textsuperscript{123}Ps(P) 34.26, 44.15; Bo 39.31.

\textsuperscript{124}Ps(P) 9.10, 17.3, 30.3; CP 167.2; Bo 89.11 (Pace Bately, no occurrences in *Met*); LawAEl 13 (E). See Bately, “Authorship,” pp. 82–83.

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

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

\textsuperscript{127}See Bately, “Authorship,” p. 89 and n. 130.

\textsuperscript{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 *Ælftric*.

\textsuperscript{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*.

\textsuperscript{130}See 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*.

\textsuperscript{131}On the translation of prudencia with the root word normally used to render prouidens etc., see Seebold, “Die ae. Entsprechungen,” pp. 309, 322, who also notes (p. 295) a single occurrence in *Rul*. For the *Solil* attestation, forepancunle, Carnicelli (*Soliloquies* 56.7) emends to forepanculune, 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.

\textsuperscript{132}See 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. Thus, *Ps(P)*'s consistent translation of *ciuitas* with *burg*, where Alfred uses *burg* and *ceaster*, 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. *uir tus*. A recent study of Alfred's usage by Nicole G. Discenza concludes that in *CP*, his earliest translation, Alfred was "establishing his own translation solutions" to Lat. *uir tus*, sometimes using *mægen* (20x) and the collocation *mægen and craf t* (7x), but more often *craf t* (31x, and independently 10x), but that in his later work, *Bo*, Alfred used *craf t* almost exclusively (15x, and independently 36x), with only one occurrence of *mægen*. She argues that in so doing Alfred was adding to the traditional meanings of *craf t* "a rarer usage, spiritual merit, and his own usage, virtue."

The same study also addressed the use of *mægen* and *craf t* as translations of *uir tus* 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."

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, and that the work probably postdates *CP* and *Bo*, since it reveals the verbal influence of both. If these conclusions are accepted, then Discenza's findings raise another question: should we not expect to find some influence of Alfred's "new" translation of *uir tus* as *craf t* in *Ps(P)*, especially since the latter is a moral work?

First the evidence: in *Ps(P)*, *uir tus* is translated by *mægen* (8x), by *mægen and craf t* (2x), and by *craf t* (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 *uir tus* by *craf t* in *Bo* was developed in the context of a Christianized rendering of Boethius, the author of *Ps(P)* worked in an

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133 Other apparent differences are discussed in Bately, "Authorship," pp. 78–86.
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.
138 See Chap. 3.1.
139 See 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 hæð forlætten, and þæt leohht and seo scearpnes minra eagna” (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, *leohht* 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.

\(^{140}\)Ps. 47.9 and 14, “Godes byrig, þe myclo wundru wyrcð” (Ro. *Domini uirtutum*) and “on his wundrum” (Ro. *in uirtute eius*).

\(^{141}\)For other examples of this practice, see Chap. 4, p. 50 and n. 12.
Chapter 6
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The earliest potential evidence about the authorship of \textit{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 facit."\textsuperscript{1} Although not always a reliable guide to Alfredian authorship, William here carries some conviction with his specific reference to an incomplete translation.\textsuperscript{2} More significantly, his words accurately describe \textit{Ps(P)}, both as a paraphrase (\textit{explicata}) and as the first part (\textit{prima parte}) of a tripartite division of the 150 psalms.\textsuperscript{3} Following this clue, a number of scholars, notably Wichmann and Bromwich,\textsuperscript{4} tried to prove Alfred's authorship of \textit{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,\textsuperscript{5} but mainly because they did not take into account dissimilarities as well as similarities between \textit{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.


\textsuperscript{3}As first noted by Richard P. Wülker, \textit{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.


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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 \textit{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 andgite of andgite,"\(^9\) 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 \textit{Exodus} in the Introduction to the \textit{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 \textit{Consolatio} and Augustine's \textit{Soliloquiae} in accordance with contemporary learning.\(^13\) In all of this \( Ps(P) \)

\(^6\)See Chap. 3.I.A.
\(^7\)See Chaps. 2.I and 3.II and IV. On the waning influence of Irish biblical exegesis, see Bischoff, "Turning-Points," pp. 88 and 94.
\(^8\)See also Chap. 4, esp. pp. 45–47.
\(^10\)See 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 \( CP \).
\(^12\)See Whitelock, "The Prose," p. 95.
\(^13\)Though 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 \textit{Soliloquiae}: 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,\(^\text{14}\) and with the conservatism of ÁElfric in the preface to his translation of Genesis, warning that "we ne writaþ na mare buton þa nacedan gerecednisse."\(^\text{15}\)

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, LawÆEl [E] 36), “(þeah) hit gebyrige” (Ps[P] 4.5, CP 215.8, Bo 57.10, Solil 47.14);\(^\text{16}\) (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;\(^\text{17}\) 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 bonne and ac, or not translating them at all,\(^\text{18}\) in marked contrast to the Old English glossed psalters.


\(^\text{16}\)Compare also the connective “þæt is wyrse þæt . . . ,” Ps(P) 48.9, CP 245.15–16, Bo 112.9.

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

\(^\text{18}\)Thus 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), donné (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. 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. 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. 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 peem*) and adversative (*beah*) clauses. Specifically, for “Clauses of Duration” both prefer the formula *pa hwile pe*, not *mid by pe* or *on peare hwile pe or*...
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swa lange swa; for "After" clauses, *syppan*, not *æfer þæm þe* or *þæs þe*; for causal clauses, *for þæm/pam* rather than the instrumental *for þan/pon/py*; in purpose clauses, the same range of alternatives to the pre-dominant formula *þæt*—to *þæm/pam þæt*, for *þæm/pam þæt*, for *þi/py þæt*; for concessive clauses, *peah* rather than *þæh þe*. Both *Ps(P)* and Alfred have an unusually low proportion of "expanded" to "normal" verbal forms. Finally, both share certain early, rare, or otherwise unattested usages: (1) *þiþe læs* without an appended *þe*; (2) *swide hrade þæs þe*, found only in *Ps(P) 36.20* and *Bo 133.23*; (3) for *þæm/py þæt* introducing a purpose clause, a rare construction found in *Ps(P) Introd. 18 and

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

25 *For þæm/pam* occurs in *Ps(P) 131x* as against *for þan/bi 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/pam þæt* occurs in *Ps(P) 12x*, *CP 6x*, *Bo 2x*, *LawÆEl 1x* (figures on the latter three works from Shearin, *Expression of Purpose*, p. 136); *for þæm/pam þæt*, *Ps(P) 2x*, *CP 16x*, *Bo 3x* (see Shearin, *Expression of Purpose*, p. 71); for *bi/py þæt*, *Ps(P) 1x*, *CP 1x* (see Shearin, *Expression of Purpose*, p. 70). Moreover, the high proportion in *Ps(P) of to þæm/pam 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)*.


28 In 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.

29 For 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 *þiþe 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.

In vocabulary Ps(P) consistently agrees with Alfred's works against a variety of Old English works from different periods and dialects. 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. Cook 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; 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.

31 According to Shearin, Expression of Purpose, p. 70, this formula is otherwise found only in Ælfric.
33 See 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.
35 See 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.\textsuperscript{36}

(1) Ps. 33.20 *multae tribulationes iustorum*  
*Ps(P)* "Monigu synt earfodu þara rihtwisena"  
*CP* 253.5 "Suide monigfalde sint ryhtwisra monna earfodu" (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 *suide* (at Pss. 7.8 and 9.9); *ryhtwisra* as adjective rather than substantive (Ps. 44.10, Introd. 48); and *manifealde* rendering *multa* (Ps. 31.10), an unusual use of a word that normally translates *plurimus*, *multiplex* and *multi*- compounds.\textsuperscript{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


\textsuperscript{37}Outside of *CP* and *Ps(P)*, only one other example of *manigeald* translating *multa* occurs, in *ECHom* 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 beóð 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), “ælice synne gedæcen ðæra ðe hi gemunan megen” (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]  

*Ps(P)*  
Ic cwæð on minum wlencum and on minre orsorhnesse: “Ne wyrð þises næfre nan wendincg.” . . . ða awendest þu þinne andwltan fram me, þa wearð ic sona gedrefed.  

*CP (465.15–17, 19–20; Gregory 126B/C)*  
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 ahwyrðes þinne 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

[^38]: The 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.
For the remainder of verse 7, both agree in their rendering of *non mouebor in aeternum* with impersonal *weordan* + demonstrative (referring to the speaker’s prosperity) + *ncefre* + *nan ende/wendincg*, in marked contrast with, for example, *Ps(A)*, “ic soðlice ic ceð in minre genhytsumnisse ne biom onstyred 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 hræðe, 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)*

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

*CP 419.7–10 (Gregory 109C)*

Þa cwæð ic on minum mode ðæt ic wolde andettan and stælan ongean me sylfné mine scylда, and þa Gode andetan; and þu me þa forgeafe þæt unriht minra scylda.

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.

39 For 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 hæsfe 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 æþfe*” and “*Pa 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 verture et salutare tuum dixi*

*Ps(P) CP 381.10–12 (Gregory 97B)*

... minum weolorum ic ne forbeode ac bebeode þæt hy þæt sprecon symle. Dryhten, ðu wast þæt ic ne ahydde on minum mode þine rihtwisnesse, ac þine sóðfæstnesse and þine hælo ic sæde.

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. 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).

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

Ps(P)

He ne sealde Gode nanne metsceat for his saule ne nanne gedingsceat wið his miltse. Þæt is donne se metsceat wið his saule Þæt he him yielde god weorc for ðære alysnes his sawle.

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. 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.


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 nyþpearf wæs” (Ro. *in oportunitatis in tribulatione*)
2. **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*)
3. **CP 309.17-18** “hit ðæ gewearp mid synne grine” (Gregory 81B: “in peccati laqueo strinxit”).

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

3. **Ps(P) Introd. 14** “Dauïd ... þa he adrifen wæs of his earde” (Arg. [a]: “in captiiitate”)
4. **CP 37.3-4** “Se ilca Dauïd ... ðone kyning ne yfelode, ðe hine ... of his earde adraefde” (Gregory 17B: “ferire deprehensum persecutorem noluit”)
5. **Bo 63.14-15** “gif hwelc swi5e rice mon wyrd 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 næræ” (Ro. *delicta ... ignorantiae meae*)
5. **CP 39.5-6** “he wende ðæt hit nan syn næræ” (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 invocat in uoce cataractarum tuarum*)
6. **Bo 57.19-20** “þincð him wynsumre þæt him se weald oncweðe 7 hi gehiran öðerra fugla stemne” (Boethius III. m. 2.26: “siluas dulci uoce susurrat”).

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

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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 “pa þe unriht wyrcen and him þæt lícað” (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 fullfremed, 7 hi him þonne fullice líciað” (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 lícað him, þeah, his earfóðu” (no immediate source; see relevant Commentary)

Bo 142.19–20 “Gif men to goodum weorce ne onhagie, haebbe 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 (“ponge ... becym”), in Bo (142.18–19) a longer life (“od oreldo hi hine hwilum geletta”).

(3) Ps(P) 48.8–9 “nan broðor ofres sawle nele alysan of helle, ne ne mæg ... gif he sylf ... ne deð to goode ... se broðor ofpe nyle oðde 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 “Da yfelan þanne ne magon nawðer ne heora freo[nd]um, ne heom selfum nane goode [ne beon].... Ac hym byð þonne swa swa þam mannum þe her beð 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 ðode nellæ, ðode 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; 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. 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 “Þeah hit gebyrige þæt ge on woh yrsien, ne scule ge hit no þy hræþor þurhteon, þe læs ge syngien” (Ro. irascimini et nolite peccare)

46 See Commentary on Ps. 48.8–9.
47 Carnicelli, 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 hwyrfd his mod æfter idlum gebohtum 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 (burhteon)⁴⁸ is found here in Ps(P)
applied to two different contexts.

(2) Ps(P) 4.5 “forlætæð and hrowsiað þæs” (Ro. compungimini)
CP 419.21–22 “sa ðe hi fo(r)lætæð, & swæðeah no ne hrowsiað”
(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 (hrowsian) sin,
precisely Ps(P)’s translation of compungimini.

(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
geþolt, 7 his word 7 his dæda toscead, 7 gilt ælcum
æfter his gewyrhtum” (Boethius V.2.11: “ille ab
aeterno cuncta prospeciens prouidentiae cernit intius
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 heofð, ærest hawað þæs
ðe he geseon wolde oð ðone first þe he hyt gehawað.
Þonne he hyt þonne gehawad heafð, þonne gesyhð he

⁴⁸On Gregory’s distinction between unavoidable and voluntary sin, see
⁴⁹Ibid., 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 *Soliloquia* is implied in *Ps(P)*: looking (aspericere) precedes seeing (videre). Both works use the same verbs (hawian, geseon) for the two stages of perception.

(5) *Ps(P)* Introd. 34 "Daudid sang ṣysne... sealm... ma witgiende ṣonne wyrgende oðde wilniende" (no immediate source)

*CP* 29.8–11 "se sealmscop cuæð: Sien hira eagan aðístrode ðæt hi ne geseon. ... Ne cuæð he ðæt forðyðhe he ænegum men ðæs wyscte oðde 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 ðolode 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.

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

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.

"... gesceafte, ðe he gesceop mannum to ðeowian[ne], ne for ðy ðæt þa men sceoldon him ðeowian" (Arg. [a]: "elementa a se creat a componit ut per ipsa possit agnoscì")

"ge ne ongitað hu micelne teonan ge doð Gode eowrum scippende, forþamþe he wolde ðætte ealle men waran ealra ðeowra gesceafte wealdendas; ac ge underþeodað eowre hehstan medemnesse under þa eallra nyðemestan gesceafte" (Boethius II.5.26–27: "nec intellegitis quantam conditori uestro faciatis injuriam. Ille genus humanum terrenis omnibus praestare uluit, uos dignitatem uestrum infra infima quæque detrudìtis").
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 slæpandæ wæs" (Arg. [a]: "eum necare ualens scyphum tantum pro signo fidei hastamque subripuit")

\( CP \) 197.21–22 "forcearf his mentles ænne læpandæ to tacne ðæt he his gewald ahte" (Gregory 55D: "oram chlamydis ejus abscidit").

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 videlicet 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 (be/brydguma).

(6) \( Ps(P) \) 48.9–10 "fullneah ælc mann þæs tiolæ fram þæm anginne his lifes op þæne ende, hu he on ecnesse swincan mæge" (Ro. laborauit in aeternum et uiuet in finem)

\( CP \) 239.20–23 "Da 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 renuunt, 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. Hubbard 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." 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." 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. 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).

52 Hubbard, "Relation of the ‘Blooms,‘" p. 166.
53 Carnicelli’s words, *Soliloquies*, p. 31.
54 As 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) \textit{Ps(P)} 7.16 "He adylfð þone pytt, and he hine ontynð" (Ro. \textit{lacum aperuit et effodit eum})

\textit{LawsAfEl} 22(E) "Gif hwa adelse wæterpyt oððe betynedne ontyne 7 hine eft ne betyne" (= Ex. 21.33 \textit{si quis aperuerit cisternam et foderit et non operuerit eam}).

Both passages not only translate \textit{aperire} and \textit{(ef)fodere} with the same verbs (\textit{ontynan} and \textit{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) \textit{Ps(P)} 14.1 (and passim) "on þinum temple" (Ro. \textit{in tabernaculo tuo})
\textit{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 \textit{tabernaculum} or \textit{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.\textsuperscript{55} Old English translations of these two words are as follows: \textit{tabernaculum}, whether it means the home of the Ark or any tent, is normally translated by \textit{geteld} or \textit{sele(ge)sceot}; \textit{templum} by \textit{tempel}.\textsuperscript{56} The sole exceptions are \textit{Ps(P)} and \textit{CP}, which diverge from this predictable pattern as follows: where \textit{tabernaculum} refers to the tent containing the Ark, they translate with \textit{tempel}; in all other instances with \textit{geteld}.\textsuperscript{57} Underlying this curious usage is the pious attitude of a translator unwilling to describe God's earthly dwelling as a tent.


\textsuperscript{56}For other (rare) Old English translations of \textit{tabernaculum}, see Gneuss, \textit{Lehnbildungen}, no. 65.

\textsuperscript{57}Thus \textit{tabernaculum}, which in the psalms almost always refers to God's dwelling, is translated in \textit{Ps(P)} by \textit{tempel} (11x); even \textit{habitaculum} (Ps. 32.14) with the same meaning is translated by \textit{tempel}. Of the three instances where \textit{Ps(P)} translates \textit{tabernaculum} by \textit{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 \textit{tempel}, which occurs just before, and in any case is collocated with \textit{templ}. In \textit{CP} all occurrences of \textit{tabernaculum} are translated by \textit{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. \textit{CP} has no instance of \textit{geteld}, because Gregory does not use \textit{tabernaculum} in any other than a religious sense.
Authorship

(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.\(^5^8\) 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*.\(^5^9\)

(5) *Ps(P)* 16.8 “Geheald me, Drihten, and beorh me, swa swa man byrhð  þam æplum on his eagum mid his braswum” (Ro. custodi me Domine ut pupillum oculi)

*Bo* 133.11-13 “sum wis mon cwað þæt se godcunda anwald gesri-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 pupillum oculi* (which admits of several syntactical interpretations)\(^6^0\) 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.\(^6^1\) The same comparison, with the same treatment of its elements, is

\(^5^8\)Thus, 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.

\(^5^9\)E.g., *Ps(P)* 34.7, *CP* 33.16.

\(^6^0\)E.g., the Old English interlinear glossed psalters treat it as a phrase; thus *Ps(C)*: “geheald me drihtyn swa swa seon eagan undyr sceade.”

\(^6^1\)For 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 appel to translate pupilla is otherwise attested only in CP.62

(6) Ps(P) 17.29 "For þam þu onælest min leohftæt, 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 onliht mid his leohftæte, ðonne he hiene gelieffæð, & eft he hine onliht, ðonne he hiene onæld mid þæm tapure þæs 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 “herestraetum” (Ro. platearum)

CP 373.13 (and passim) “herestraetum” (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 herestæt, ‘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 herestæt, see BT, s.v.; CP (Sweet’s edition), 2:491; and Wack, Über das Verhältnis, p. 11.
explained by common authorship. 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. 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. Should it be regarded as a product of his ambitious plan of translations? Certainly it deserves to be described as one of the books "de niedbedearfosta 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 \( CP \), 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,
his biographer and confidant, Alfred had a special devotion to the psalms, reciting them daily. 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.

70 See 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.

The Text

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. 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.

The editorial decision to supply modern punctuation (despite criticisms of the practice) 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.

Consequently, 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.

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. 1.1.1) 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 pam pe, to pam 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).

Psalm 1

1. (1) Eadig byð se wer þe ne gæð on gæþaht 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 rihre 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 ðonne hit wind toblæðð.
6. (5) Þy ne arisað þa unrihtwisan on Domesdæg, ne þa synfullan ne beoð on geþahte þæra rihtwisena,
7. (6) for þam God wat hwylce weg þa rihtwisan geearnedon, ac þa unrihtwisan cumað to witum.

Psalm 2

1° Dæs æfteran sealmes1 capitul is gecweden “psalmus2 [1v] Dauid,” 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 earfodum;
4° and swa deð ælc þæra þe þysne sealm8 sincð9 be his sylfes feondum;
3° and swa dyde Crist be Iudeum.
1. (1) Þwy ryð ælc folc, and hwæ smeagað hi unytt?
2. (2) And hwæ arisað eordcyninggas, and ealdormenn cumað tosomne wið Gode and wið þam þe he to hlaforde geceas and gesmyrede? Hi cweðað:
3. (3) “utan tobreecan heora bendas and awoerpan heora geocu of us.”
4. (4) Hwæt forstent heora spræc (cwæð se witega) þeah hi swa cweðen, for þam se God þe on heofonom ys hig gehyspð, and Drihten hyg gescent;
5. (5) and heclypað to him on his yrre and gedrefð heora gæþaht.
6. (6) And ic eam, þeah, cinç geset fram Gode ofer his done halgan munt Syon, to þam þæt ic lære his willan and his æ.
The Text

7. (7) For þan cwæð Drehten 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 anwæld ic gebræde ofer ðeoda gemæro.
9. (9) [2r] And ic gedo þæt þu heora wylst mid isernre gyrde, and hi miht swa eæðe abrecan swa se croccwyrhta mæg ænne croccan."
10. (10) Ongytað nu, kyningas, and leorniað ge domeras þe ofer eorðan demað.
11. (11) þæowiað Drehtne and ondrædað hine, blissiað on Gode, and ðeah mid ege.
12. (12) Onfodð lare þy læs eow God yrre weordæ, 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.

Psalm 3

1° Dysne¹ briddan sealm Dauid sang þa he fleah Absalon his sunu, and seofode þa yrmðe to Drehtne;
4° swa deb ælc þæra manna² þe þisne sealm singð, his sylfes earfoðu, ægðer ge modes ge lichaman, he seofðæ to Drihtne;
3° swa dyde Crist þonne he bysne sealm sang: be Iudeum he hine sang and be Iudan³ Scarioth þe hine læwde.
He seofode to Drihtne:

1. (2) Eala, Drehten, hwí synt swa manige minra feonda, þara þe me swencad; for hwí arisæð swa mænige wið me? (3) Monige cwæðað to minum mode þæt hit næbbe nane hæle æt his Gode.
2. (4) Ac hit nis na swa hy cwæðað, ac þu eart butan ælcum tweon [2v] min fuldom and min wuldor, and þu ahefst upp min heafoð.
3. (5) Mid minre stemne ic cleopode to Drehtne and he me gehyrde of his þam halgan munte.
4. (6) Þa ongan ic slapan, and slep, and eft aras, for ðam þe Drehten me aewhte and me uppæræde.
5. (7) For ðam ic me nu na ondræðe þusendu folces, þeah hi me utan ymbbringen. Ac ðu, Drehten, aris and gedo me halne, for þam þu eart min God.
6. (8) For þam þu ofsloge ealle þa de me wiðerwearde wæron butan gewyrhton, and þara synfulra mægen þu gebryttest,
7. (9) for ðam on de ys eall ure hæl and ure tohopa; and ofer þin folc sy þin bletsuncg.

Vi (fol. 19r) ðis<...>; 2om.; 3iudeum.
(5) cleopode, de added above line; (6) dam, curved stroke above a, beginning of caroline a; (7) min] mid; B-R also em.; (8) synfulra, r corr. from n.

Psalm 4

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 sang”—ælcnæ 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 waes ahered aet his feondum;
3° and swa dyde Crist ða he waes ahered aet Iudeum.
1. (2) [Þ]onne ic cleopode to þe, þonne gehyrdest þu me, Drihten, for ðam þu eart se de me gerihtwisast, [3r] and on minum earfðum and nearonessum þu me gerymdest.
2. Gemiltsa me, Drihten, and gehyr min gebed.
3. (3) Eala, manna bearn, hu lange wyllle ge beon swa heardheorte wið gode, and hwi lufige ge idelnesse and secæð leasuncga?
4. (4) Wite ge þæt God gemyclade his ðone gehalgodon, and he me gehyrð þonne ic him to clypige.
5. (5) Peah 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, forlætða and hrewsiað þæs.
6. (6) Offriað ge mid rihtwisnesse, and bringað þa Gode to lacum, and hopiað to Drihtne.
7. Manig man cwýð: “Hwa tæcd ús teala, and hwa sylð ús þa god þe ús man gehæt?” (7) And is, þeah, geswutelod ofer ús þín gifu, þeah hi swa ne cweedan.
8. Þæt ys, þæt þu sealdest blisse minre heortan, (8) and þín folc gemicladest, and him sealdest geniht hwætes and wines and eles and ealra goda, þeah hi his ðe ne dancien.
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 gesettest on blisse and on tohopan.
Psalm 5

1° De fifta sealm ys1 gecweden “Dauides sealm,” þone he sang be his sylfes frofre and be herenesse ealra ðæra rihtwisesa ðe secæð yrfeweard-nesse2 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 Iudeum.

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 yica God þe nan unriht nelt.

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

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

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

7. (8) Ic þonne hopiende 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 ansynæ (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 pyt, and heora tungan spreað symle fæcn; ac dem him, Drihten.

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

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1 Vi (fol. 19r) Introd. lost; 2 Pa, s corr. from a minim.
(2) þonne, decorated initial missing; þu (2°), þ corr. from d; (3) hwi, w corr. from l;
(5) eowerum, 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.
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 gebliissast rihtwise. þu us gecoronadest and ge[4v]weordadest and us gescylldst mid þam scylde þinre welwilnesse.

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

(2) onfoh, 1 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 lægen, B-R also em.; sprecad (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 6

1° Dauid 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 yrre, 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 lægn 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.
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 earstling, 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) yyrde, y corr. from i(?), d from a letter with a descender, p(?).

Psalm 7

1° Þysne seofðan sealm Dauid sang þæ2 he seofode his ungelimp to Dryhtne (þæt wæs þa Absalon3 his sunu hine adrifen hæfde of ðam rice)—þa hine teonode [and] wyrde4 Chus Geminis4 sunu, þa seofode he þæt to Dryhtne;

4° and swa deð ælc mann þe Þysne sealm singð, mænd his earfoðu to Dryhtne;

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

1. (2) Drihten, min God, to þe ic hopige: alys me fram eallum þam þe min ehtad, 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, ðæð ænig unriht wið hi gedon hæbbe,

4. (5) oþe þe þæt þæt him [5v] guide yfel wið yfel, swa swa hi hit geworhton, þonne ofslein me mine fynd orwigne—næs þas þe mine fynd beon sceoldon—

5. (6) and secan mine fynd mine sawle and þa gefon, and ofreden on eordan min lif, and minne weordiscipe to duste gewyrcen.

6. (7) Aris, Drihten, on þinum yrre, and ræs on minra feonda mearce, and geweordæ þe sylfne þara.

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

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

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

10. (10) Geenda nu þæt yfel þæra unrihtwisra, and gerece and geraed þa rihtwisan, þu, Drihten, þe smæast heortan and ædra and manna gebohtas.

11. (11) Mid rihte we secæð fultum to þe, Drihten, for ðam þu gehælst þa heortan rihtra gebohta.
12. (12) Þe Drihten þe is [6r] rihtwis dema and strang and geþylldig, hwæðer he yrsige ælce dæge? (13) Bute ge to him gecyrren, se deofol cweæd his sweord to eow.

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

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

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

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

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

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

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

Psalm 81

1° (i) Þysne eahtecdæn sealm sang Dauid þa he wundrade Godes wundra, se wylt eallum gesceatfum;

1° (ii) and eac he witgode on ðam sealme be þære wuldorlican acennednesse Cristes.

He cææd.2

1. (2) Eala, Drihten, ure God, hu wundorlic þin nama ys geond ealle eorðan,

2. for þam awefen ys [6v] þin myclung ofer heofonas. (3) Ge furðum, of dæra 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 scylldað.

4. (4) Ic ongite nu þæt weorc þinra fingra; þæt synð, heofonas and mona and stærran þa þu astealdesat.

5. (5) Drihten, hwæt is se mann þe þu swa myclum amanst, oþþe hwæt is se mannes sunu þe þu oftrædlce neosast?

6. (6) Þu hine gedest lytle læsson þonne englas; þu hine gewuldrast and geweorðast, and him sylst heafodgold to mærðe, (7) and þu hine gesetest ofer þin handgeweorc.
7. (8) Ealle gesceafēa þu legst under his fæt and under his anwald: sceap and hryðera and ealle eordan nytenu;
8. (9) [f]leoegende fuglas; and sæfiscas þa farāð geond þa sæwegas.
9. (10) Drihten, Drihten, ure God, hu wulderlic þin nama ys geond ealle eordan.

1Vi (fol. 21v), Introd. lost; ²He cwæd entered by W as first words of opening verse.
(9) floegende, decorated initial missing

Psalm 9

1 On þam nigoðan¹ sealme Dauid hine gebæd to Drihtne, and him þancode þæt his sunu and eac odre [7r] fynd him ne mihton eall þæt yfel don þæt hi him geteohod hæfdon;
4° and on þa ylcan² gerad hine singō 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 þam bu gehwyrfdest mine fynd underbæc, and hi wæron geuntrumode and forwurdon beforan Sinre ansyne;
4. (5) for þam bu demst minne dom and mine spræce, and eall for me dydest þæt ic don sceolde. Du sitst on þam hean setle, þu ðe symle demst swiðe rihte.
5. (6) Du ðreast and bregst þa ðeoda þe us ðreatigað, and ða unrihtwisan forweordāð; and ðu adilgas heora naman on woruld a woruld.
7. And heora gemynd onweyg gewat mid þam myclan hlisan, (8) and Drihten þurhwunād on ecessese.
8. [7v] And he gearwað his domsetl, (9) and he demð ealre eorðan 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 þam þu ne forlætst nanne þara þe ðe secð. (12) Heriað for ði Drihten, þone ðe eardāð on Sion,
12. and bodiað betweoh folcum his wundru, (13) for ðam he nis na ofergeotol þara gebeda his þearfena, ac he is swyðe gemynigd 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 fægnie on þinre hælo de þu me sylest; and ða ðeoda þe min ehtæð syn afæstnode on ðam ylcan earfødum 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 gehwyrfede to helle and ælc folc þæra de God forgyt;

17. (19) for þam God ne forgyt his ðearfan oð heora ende, ne heora gehyld ne forweord op ende.

18. (20) Aris, Drihten, þy læs se yfelwillenda mæge don þæt he wille, and gedo þæt eallum folcum sy gedemed beforan þe.


20. (22) Drihten, hwi gewitst þu swa feor fram us, and hwi noldest þu cuman to þære tide þe us nyðhearf wæs?

21. (23) Ponne se unrihtwisa ofermodegað, þonne byð se earma ðearfa onæled and gedrefed and eac geunrotsod—ac weorðon þa unrihtwisan gefangene on þam geþohtum þe hi geþoht habbað—

22. (24) [8v] for þam se synfulla byð hered þær he his yfelan willan wyrð, and hine bletsiað þa yfelan for his yfelan dædom.

23. (25) Se synfulla bysmrað Drihten, and for þære menigu his unrihtes he ne gedencð 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 næð nan gemyn Godes doma beforan his ansyne, þæt he mæge rixian and wealdan ealra his feonda and don him to yfelæ þæt þæt he wylle.

26. (27) And he cwýð 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 geþeahte mid þam welegum dygollice to þam þæt he mæge fordon þa unsceðhendan;
The Text

29. (30) and þreatað þone earman mid his eagem, and sætad his
digollisce swa swa leo det [9r] of his hole.

30. He sætad þæt he bereasige þone earman and þæs wilnað; and þonne
he hine gefangen hafad mid his gryne, (31) þonne genet he hine; and þonne
he hine hæfð gewyldne, þonne aginð he sylf sigan, oðde afylð.

31. (32) He cweð ær on his mode: “Ne gepencð God þyllices, ac
ahyrrfð his eagan þæt he hit næfræ ne gesyðh.”

32. (33) Aris, Drihten, min God, and ahefe upp þine hand ofer ða
unrihtwisgan, and ne forgit þone þearfana ðæste ende.

33. (34) For þam bysmrað se unrihtwisa Drihten, for ðam he cwýð on
his mode: “Ne recþ God þeah ic þus do.”

34. (35) Gesyñst þu nu (cweð se witega to Drihtne) hwylc broc and
hwylc sar we þoliað and þrowiað? Nu, hit waren cyñ þæt þu hit him vræce
mid þinne handa. Ic þearfa eom nu to óe forlætæn; þu eart fulumiënd þara
þe nabbad nawðer ne fæder ne modor.

35. (36) Þu forbrycest þone earm and þæt lægen þæs synfullan for þy,
þeah hine hwa ahsoðe for hwí he swa dyde, þonne ne mihæte he hit na
gereccan, ne gefafa beon nolde þæt he untela dyde.

36. (37) [9v] Drihten rixad on ecnesse on þisse wurulde ge on þære
towardan; for þam weordðaworpene þa synfullan of ægðrum his rica.

37. (38) Drihten gehyrð þa wilnunga his þearfena, and heora modes
gyrnæsse gehyrða þinne earan.

38. (39) Dem nu, Drihten, þearfe þæs earman and þæs eaðmodan, þæt
se awyrgeða ne ecce þæt he hine leng myclie ofer eordan.

Psalm 10

1° Ðysne teðan sealm Dauid sang þa he wæs' adrifon on þæt westen
fram Sawle þam cyrne, þa his geferane hine lærdon þæt he hine þær hydde
swa þerc spearuwa;
Psalm 11

1° Dafid pisne endleftan sealm sang, þa seofode he on þam sealme þæt on his dagum sceolde rihtwisnes and wisdom beon swiðe alegen; 

4° and swa deð ælce rihtwis mann: 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 sodfæstnes ys swyðe gelytlod.
2. (3) Ælde spræca hi sprecad to heora nyhstum, facen hi sprecad mid heora weolorum, for þam hi nabbad on heora mode þæt hi on heora mude sprecad, ac þencad yfel, þeah hi hwilum tela cweden.

3. (4) Ac Drihten towyrp þæ te facnesfullan weoloras and þa ofersprécan and þæ yfelsprécan tungan.

4. (5) þæ þe teohhiaþ þæt hi scylen hi sylfe weordian mid idelre spræce, hy cwedaþ: “Hw! ne synt we muðfreo? Hu! ne moton we sprecan þæt we wyllaþ? Hwæt ondræde we? Hvylc hlaford màeg us forbeodan urne willan?”

5. (6) Ac Drihten cwýð: “for yrðum þæra wædlena and for granunge þæra þearfena ic arise,
and hi sette on mine hælo; and ic do swyðe treowlice ymb hy.”

7. (7) Goddess word (cwæð Dauði) bæð swiðe sóð and swiðe clænu; hy bæð swa hluttur swa þæt seolfor þæ byþ sefon sidon amered syþan se ora [11r] adolfen byð.

8. (8) þu, Drihten, gehælst us and gefreðast fram heora yfle on ecnesse.

9. (9) Deah þa unrihtwisan us utan began on ælce healfe, and heora sy mycle ma þonne ure, þeah þu us toberæst ongean hy, and wið hi gefriðast.

1Vi (fol. 24r) em.; 2Dauði, B-R em. to Dauði; 3Vi þyssne; 4only de now visible, B-R read geo[mmro]de; 5Vi rihtwisnesse; 6<...>an.

(2) tidum] didum, B-R also em.; (3) hwilum, h corr. from n; (6) yrðum, B-R em. to yrðum; and] Ac.

Psalm 12

1° Da Dafid1 þyssne2 twelftan sealm sang, þa seofode he to Drihtne on þam sealme be his ðeondum, ægber3 ge gastlicum ge lichamlicum;
4° and swa deð ælæ þæra4 be 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; oðde hu lange wilt þu ahwyrfan þinne andwilton fram me?
2. (2) Hu lange sceal ic settan on mine sawle þis sorhfulle geþeahht and þis sar æt minre heortan; hwæþer ic ælce dæge sceile?
3. (3) Hu lange sceal min ðeond 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,
6. Ṣa ἰε me swenca, ἵ hy ἔαγνιαδ gif ic onstyred beo; (6) ac ic ἰεah on ἵne mildheortnesse gelyfe.

7. Mîn heorte blissad ἰion ἰinre ἰαelo, and ἰc singe ἰam Gode ἰε me eall ἰgod syleo, and lofie ἰinne naman, ἰu hehsta Gode.

1-B-R em. to Dauid; 2 Vi (fol. 24v) ἰisne; 3 ἰαγδε, ἰ4 παρα; ἰ5 kyning (k corr. from c).
(5) ἰby, decorated initial missing; strenga, B-R also em.

Psalm 13

1° Da1 Dauid ἰisne ἰεroteinidon ἰan ἰalme ἰang, ἰa seofode he ἰo Drihtne ἰon ἰam sealme ἰαet ἰὲfere ἰon ἰhis dagum sceolde2 ἰewurdan ἰwa lytle treowa, ἰand ἰwa lytel ἰisdom ἰære ἰoworlde;

4° ἰand ἰwa deδ ἰεlc rihtwis ἰan ἰhine ἰu3 ἰingδ, ἰhe seosδ4 ἰαet ἰylce ἰbe ἰhis tidum;

3° ἰand ἰwa ἰyde Crist ἰe Judges;

2° ἰand ἰEZedchias5 ἰe Rapsace, ἰASSyria6 cyninge.

1. (1) ἰe unrihtwiṣa ἰcwδ ἰon ἰhis ἰmode: "Nis ἰnan Gode ἰε ἰhis wite oδδε ἰwræc." ἰonne ἰbyδ ἰαet ἰfolc ἰfor ἰam ἰcwδe gewemmed ἰand ἰeczynded ἰon ἰheora ἰwon ἰwillan.

2. ἰNis ἰnan ἰε eallunga ἰwel ἰdo—ne ἰforδon ἰanlepe.

3. (2) ἰDrihten ἰlocal ἰof ἰheofenum ἰofe ἰmanna ἰbearn, ἰand ἰhawδ ἰhwδer ἰhe ἰgeeso ἰαηγιne ἰπαρα ἰhe ἰhine ἰsee ἰофδ ἰhine ἰongite.

4. (3) ἰAc ἰhi ἰhive ἰfleδ ἰealle ἰendemes, ἰand ἰsecaδ ἰand ἰluetaδ ἰαet ἰhy ἰyn ἰidle ἰand ἰunnytte; ἰnis ἰheora ἰfurδum ἰan ἰbe [12r] eallunga ἰwel ἰdo.

5. ἰHi ἰynt ἰbyrgenum ἰgelice: ἰseo ἰbyδ ἰutan ἰfæger ἰand ἰinnan ἰful. ἰHeora ἰtungan ἰwyrcaδ ἰmycel ἰfacn, ἰпеah ἰhi ἰfægere ἰsprecon; ἰheora ἰ게epsilon and ἰheora ἰwilla ἰand ἰheora ἰweorc ἰbyδ ἰswylce ἰпεar ἰwyṛerstun ναιδραn ἰattor, ἰпεа mon "aspiσ" ἰহεt.

6. ἰDaρa μδ ἰbyδ ἰyme full ἰwyrignessa ἰand ἰbitera ἰworδa; ἰheora ἰfėt ἰbeoδ ἰswiδε ἰhraδe ἰblod ἰto ἰageotanne ἰunphεarfs ἰfor ἰyflum ἰwillan.

7. ἰAnd ἰheora ἰwegas ἰbeοδ ἰyme ἰgedreδe. ἰHie ἰwilniδ ἰealle ἰmeye ἰћegra ἰ₀erα manna ἰunsελجا, ἰand ἰhim ἰсυδε ysfum ἰαet ἰylce. ἰNe ἰsecaδ ἰhi ἰnane ἰσиbe,

8. ἰNe ἰGodes ἰге ἰe byδ ἰbeforan ἰheora ἰmodes ἰeagum. (4) ἰHwi ἰne ἰongitaδ ἰealle ἰпе unriht ἰwyrcaδ—

9. ἰпе ἰwilniδ ἰfretan ἰмин ἰfolc ἰswa ἰæne ἰhlaf, (5) ἰпе ἰclυπιαδ τo ἰGode ἰid ἰgodum ἰweorcuμ— (∼) ἰne ἰongitaδ ἰhi ἰαет ἰhim ἰсυδe, ἰпоне ἰhi ἰлаst ἰwεδαδ, ἰге ἰand ἰungεεἰmp?

10. (6) ἰHwy ἰne ἰongitaδ ἰhi ἰαет ἰGode ἰbyδ ἰid ἰпam ἰrihtwisran ἰfolce? ἰHwi ἰgedreδe ge min yrmngгеσ geepsilon, ἰfor ἰпam ἰGode ys ἰmin ἰgeepsilon?
11. (7) Hwa arist elles of Syon [12v] to þæm þæt he sylle Israelum hælo, butan þu, Drihten, þe afyrst hæftnyd of þinum folce?


Psalm 14

1° Dauid sang þysne¹ feowerteodan sealm, þa he adrifên wæs of his earde—wiscte þæt he moste eft to cuman;

2° and swa dyde Israela folc þa hie on hæftnyde gelædde wæron of Hierusalem² to Babilonia;

4° and swa dé ælc rihtwis man þonne he þysne sealm singd—wilað him sumere³ rothwile on þissere⁴ worulde and ec[re]⁵ reste æfter þisum;

3° and swa dyde Crist þa he hine sang⁶—seofode his earfodu to Drihtne.

1. (1) Drihten, hwa eardad on þinum temple, oðde 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 eardad: 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 déð, ne nan edwit ne underfæð wið his nyhstan;

5. (4) and se þe þone awyrgdan for nawuht hæfð; and se þe þone rihtwisan weorðað, 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 wæstmsceatte ne syleð, ne nanes feos ne wilnað æt þam unscyldigan onfon.

7. Se þe þus déð, ne wyrð he næfre astyred ne scynd on eenesse."

¹Vi (fol. 25r) þisne; ²only ru now visible, B-R read ieru[sa]lem; ³Vi sumre; ⁴<...>sse; ⁵B-R em. to ece; ⁶Pa, added above the line.
(3) underfehd, the loop of first e written over the horizontal stroke of another letter;
(4) weorpån, originally written þeowâð, w was then corr. from initial þ, þ from medial w, and t added above the line.

Psalm 15

1° Þone fifteoðan sealm Dauidʒ sang be his earfoðum, ægðer ge modes 
ge lichaman;
2° and eft swa2 ilce Ezechias hine sang be his mettrumnesse, wilnode 
him to Godeʒ sumre frofre;
4° and swa deð ælc rihtwis mann4 þe hine singðʒ 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 nyðþerf 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 wærton, and heora hergas toweorpan 
æfter minum agnum willan.
3. (4) Heora unmiht and heora untrymð is swiðe gemanisealdod; 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 mûðe,
5. (5) for þam þu, Drihten, eart se dæl mines yrfes and se calic minre 
blisse, and þu eart se me geedniwodest 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) Íc bletsige þone Drihten þe me sealde andgit. Æc þeah he me þara 
uterrena gewinna gefreode, þeah winnað wið me þa inran unrihtlустas 
dæges and nihtes, þæt ic ne eom, þeah, eallunga orsorh.
8. (8) Íc ongite Drihten, and he byð symle beforan þære ansyne mines 
modes. For þæm he bið symle on minum fultume, þæt ic ne beo eallunga 
oferswïed.
9. (9) For þæm þingum min mod is gelustfullod and ic cyðe þa blisse 
on minre tungan, and on þæm tohopan ic me syððan gereste,
10. (10) for þæm þu ne forlæst mine sawle ne min mod to helle, ne 
þinne gehalgodan ne læst forotian 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 þæm 
þe heo cimð on ecnesse.
Psalm 16

1° Dauid sang symne syxteoban sealm, and hine geornfullice gebæd on þisum sealme to Drihtne, and hine unscyldigne cyðe wið þa his fynd þe his ethon 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 ongït mine rihtwisnesse,
    2. and onfoh mid pinum earum min gebed, for þon þu wast þæt ic butan fæcne to þe cleopige. (2) Beforan þe se dom betwuh me and him;
    geseon mine eagan þone rihtan dom betwuh us.

3. (3) þu hæfst afândod min mod, and þu come to me on niht and me gemettest unrotnes, and me suðe mid þam fyre monegra earfða, swa swa gold oppe seolfor; and þu ne fundest on me nan unriht wið hi.

4. (4) Ne ic furðum namum menn ne sæde eal þa earfða þe hi me dydon; for þam wordum þirra weolora ic geholode heardes wegas and manigfald earfðu.


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 geweord þine mildheortnesse on me, þu þe symle gehælst þa þe to þe hopiað, and hi gehyldest (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 braewum; gehyd me under þirra fíðera sceade (9) wið þara unrihtwisena ansyne, þe wilnið þæt hi me fordon.

9. Mine fynd me ymbbringdon utan on ælice healfð, (10) and hi habbað ealle heora fætnesse and heora tohopan and heora weolan swipe orsorrhlice utan bewunden, and sprecad nu for þi swiðe ofermodlice.

10. (11) Hy habbað me swyðe forsewenlice utan ymbstanden; þa eagan heora modes habbað geteohhad þæt hi me gebygen ðð eordan.
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 tostençe hi geond eorþan, libbende, of þis lande.

14. Gefyl hie nu mid þære witnunga þe þu lange gehyd hæfdest, and þeah him geteohhd. Weorþen hi swa geðræste mid hungre, þæt hi eton swyven flæsc (þæt Iudeum unalyfedlic ys to etanne) and þæt þæt hi læfon, healdan heora bearnum and heora bearna bearum.

15. (15) Ic þonne rihtwis me ðodywe beforan þinre ansyne and beo þonne gefyllde ealles goodes, þonne me byð æ[t]eawed ðin wuldor.

1Vi (fol. 26v) virtually all of the Introd. lost.

(2) MS þoñ, dð 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) eagem, e added above the line; (9) before ymbringdon, 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

1º Dauid sang þysne¹ seofonteðan² sealm lytle ær³ his ende ymb⁴ swyðe⁵ lang þæs þe hine God alysed hæfde, ægðer ge æt Sawle ge æt eallum his feondum;

⁴º and swa deð ælc þæra þe hine singð, þancað Gode his mundbyrde, þonne he hine of hwylcum⁶ earfdom alysed hæfd, ofþe hine⁷ oððe þæne⁸ þe he hine fore singð;

³º 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 ymbringdon sar and sorga and granung fulneah oð deað, and geotende stream unrihtwisnessa minra widerweardra me gedrefdon.
5. (6) Me ymbhringdon sar and manigfeald witu fulneah anlic helle witum, and deæges 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 waes and acwacode seo eorðe minra feonda, and se grundweall þara munta waes toherered (þæt is, þæt [16r] maegen minra ofermodena feonda). Hy waeron astyrede, for þam him waes God yrre.

8. (9) For þam astah smec for his yrre and fyr blysede beforan his ansyne.

9. Gleda waeron onælde fram him. (10) He onælde heofonas and astah me on fultum, and seo eorðe waes gesworcen and aðystrod under his fotum.

10. (11) And he astah eft ofer Cherubin, and he fleah; and he fleah ofer winda fïðeru.

11. (12) And let [pystru] betwuh him and minum feondum þæt he [nære] næfte gesewen fram him, and he waes, þeah, swiðe leoth on his temple. Þa hangode swiðe ðystru wæter on þam wolcnum and on þære lyfte.

12. (13) And þa [wolcnu] unnan swa swa ligetu beforan his ansyne, and he gemengde hagol and fyres gleda,

13. (14) and worhte þunorraða on heosonum; and se hyhsta sealde his stemne.

14. (15) He sende his stræ[las] and hi tostencte, and gemanigfealdode his ligeta and gedreﬁde hig mid ðy.

15. (16) And eordan wæter ut fleowan, and seo eorðe waes astyred and on manegum [16v] stowum gehroren,

16. for þinum þræan and for þinum yrre.

17. (17) Drihten sende of his heanesse and ahredde me æt þam ofermætum waeterum,

18. (18) and of minum strengestum feondum and from eallum þam þe me hatedon, for þam hig waeron gestrangode ofer me.

19. (19) Hie me bregdon swiðe swiðlice on þam dagum þe ic gebræsted waes. And Drihten waes geworden min scyl, (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 unsæðfulnesse 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 awearp fram me,

23. (24) [17r] for ði ic weordæ unwemme beforan him, and ic me behealde wið min unriht.

24. (25) And me gylt Drihten æfter minre rihtwisnesse and æfter þære unsæðfulnesse 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 þu geeadmetst.
27. (29) For þam þu onælest min leohtfæt, Drihten, min God, onlyht mine þystru.
28. (30) For þam ic weordæ fram þe alyséd 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 gesfrïend ælices þara þe him to hopad.
30. (32) Hwylc ys God, butan [17v] uran Gode, œððe hwylc Drihten, butan urum Drihtne?
31. (33) Se God me gegeyrde mid mægnum and mid cræftum and gesette mine wegas unwæmme.
32. (34) He gedyde mine fet swa gæræde swa swa heorotum, and me gesette ofer heanesse.
33. (35) He gelærde mine handa to gefeohhte, 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 gebræeddest mine stæpas under me, þæt mine fet ne slideredon.
36. (38) Þc 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 þac þu onwendest to me, and me hine gesealdest; 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 ælþæodgan bearne me oft lugon; and þeah hi forealcededon 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 underpydes.

46. Þu eart min alysend fram þam þeodum ðe wið me yrsiað, (49) and me uppahestf ofer ða þe arison wið me; and fram þam unrihtwisan were þu me alysend.

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 mildheartnesse þinum gesmyredan Dauid and his cynne on ecnesse.

Psalm 18

1° ðysne eahtateoðan sealm Daﬁd sang, Gode to þancunga his míslicra and manigfealdra gesceafra, ðe he gesceop munnum to ðëowian[ne], ne for ðy þæt þa men sceoldon him ðëowian. Be þæm he cwæð:

1. (2) Heofoñas bodiað Godes wuldor, and his handgeweorc bodiað þone rodor.

2. (3) Se dæg segð þam oðrum dæge Godes wundru, and seo niht ðære nihte cyð Godes wisdom.

3. (4) Nis nan folc on eordan ne nan mennisc geþeode þe ne g[eh]yre mistlica Godes gesceaftra.

4. (5) Ofer ealle eordan færð heora stemn, [19r] [o]fer ealle eordan endas heora word.
The Text

5. (6) Drihten timbrede his templ on ðære sunnan; seo sunne arist ðwiðæ ær on morgan 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 ðæs heofenes heanesse, and ðanon astihð, and swa yrnð ymbutan oð heo eft ðyder cymð; ne mæg hine nan man behydan wið hire wæto. 
7. (8) Godes æ is ðwiðæ unleahtorwyrðe, for ðæm heo hwyrftæ manna mod and heora sawla to Gode; Godes bebod is ðwiðæ getrywe.
8. (9) Godes rihtwisnessa synt ðwiðæ rihta, for ðæm hy geblissiað manna heortan; Godes bebod is ðwiðæ leocht: hit onliht ða eagan ægþer ge modes ge lichaman.
9. (10) Godes ege is ðwiðæ halig: he þurhwunað a worlda world. Godes domas synt ðwiðæ sode: hi synt gerihtwisode on him sylfum.
10. (11) [19v] Hy synt ma to lußanne þonne gold oðde deorwurðe gimmas, and hi synt swetran þonne hunig oðde beobread. 
11. (12) For ðæm ðin ðeow hi hylt—on heora gehyldnesse is mænig edlean.
12. (13) Hwa ongyt his uncysta? From ðæm ðe me beholen synt, geclaensa 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 geclaensod from þæm mæstum scyldum; ac gif hi me abyssiað, þonne ne mæg ic smeagan mine unscylda, ne eac ðinne willan ne mæg smeagan to wyrccanne. 
14. (15) Gif ðu me þonne fram him alyst, ðonne sprece ic þæt þe licað, and mines modes smeang byð symle beforan ðinre ansyne.
15. Drihten, þu eart min fultum and min alysend.

Psalm 19

1° Dauid 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 ðaes beseten mid his feondum on ðære byrig;
Psalm 20

1° Dysne twentigodan sealm Dauid sang be him sylfum;
2° and eac witegode be Ezecie hæm karl; 3° and ælc folc he hine singð, hine singð for heora kyning;
4° and ælc folc he hine singð, hine singð for heora kyning;
5° and ealra mæst Dauid witegode on hæm sealme be Criste.
1. (2) Drihten, on ðinum mægene nu blissad ure kyning, and for ðinre 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 forwyndest.
3. (4) Mid þære swetnesse þinra bletsunga þu være hrådra to his ful-
tume þonne he wende: þu sendest [on] his heafod kynegold mid deorwyr-
þum gimmum astæned.
4. (5) He þe bæd langes lifes, and þu hit him sealdest a worlda world.
5. (6) Swiðe micel is his wul<...>

* * * * * * * * *

1Vi (fol. 30v) om.; 2<...>am; 3cyne; 4apparently om. second hine singð; 5cyng;
6witigade.
(5) B-R om. þe; (6) fol. 20v ends with wul- (and parallel Ro. gloria); the folio fol-
lying, 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 ðor minre hælo?
2. (3) Ic clypige ðæges and nihtes to ðc, and andette mine scylda and
seofige min ungellimp, and þu hit ne gehyrst. Ac ne understand þu hit me to
unrihtwisnesse, for ðæm ic þe na ne oðwite ðæt þu me ne gehyrst, ac
minum agnum scyldum ic hit wite.
3. (4) Du wunast on halgum stowum, Drihten, Israela lof. (5) To þe
hopedon ure ðæperas; hi hopedon to þe and þu hì alysdest.
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 þær wyrm.
6. (8) Ælc þara þe me gesyhð, he me for21v)syhð and onscunað. Hi
sprecað mid heora welerum and wecgað heora heafdu and cweðað:
7. (9) "He hopode to Drihtne alyse he hine nu he gealp past he hine
lufode."
8. (10) Drihten, þu eart se þe me gelæddest of minre modor innoðe; þu
ware min tohopa syðþan ic fram minre modor breoston gelæd wæs. (11)
þinre gyminne ic wæs beboden, syððan ic of hire innoðe eode, þu ware
min God.
9. (12) Ne gewit þu fram me, for þam me synt earsoðu swyðe neh, and
nis nan ðer þe wylle oðde mæge me gehelpan.
10. (13) Me ymbbringdon swide mænige calfru (þæt synt, lytle and niwe fynd), and þa fætten fears me ofsaetôn (þæt synd, strengran fynd).

11. (14) Hi todydon heora muð ongean me, swa swa leo þonne he geonad and grymetad and gefehd þæt þæt he wyle. (15) Eall min mægen is tostenged and to nauhte worden, swa swa þæt waeter þæt be 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 gecleoftod to minum gomum, and to deadum duste fulneah mine fynd me geworhton.

14. (17) for ðan me ymbbringdon swide mænige hundas, and seo gega-derung þara awyrgedra me ofsaetôn.

15. Hy þurhulson mine handa and mine fet (18) and gerimdon eall min ban (þæt ys, min mægn). And mine getryan fynd, þam ic getruwode swa wel swa minum agenum limum,

16. hy min hawodon and me beheoldon, (19) and gedældan him min hrægl and þæt tohultan.

17. (20) Ac, la Drihten, ne aþyr þinne fultum fram me, ac loca to minre generennesses.

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 anhynra gefriða me, yrming.

20. (23) Ic þonne bodie þinne naman minum broðrum; on midre heora gesomununge ic þe herie and cweþe to him:


22. (25) Ondræde hine eall Israela cynn, for þam he na forsyhð ne ne awyrpð earma 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 ondrædð.

24. (27) Þonne etaþ þa þearfan and hi beoð gefyllede; and heriað þonne Drihten þa þe hine secad, 25. and heora heortan onfoð mægene and libbað a worlda world. (28) Þonne gemunan þæt eall eordgemæræ and gecyrræd 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 eorðan; beforan his ansyne cumað ealle þa ðe on eorðan astigad.

28. (31) And min sawl him leoað, and min sæð 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.
In 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 Disne an a<...>guban sealm <...> biddend<...> dr<...>figende <...>m <...> his f<...> d<...>c man b<...> 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) leathrung[e] leathungre, B-R also em.; þer] þes; (8) forsyðð] forforsyðð, 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) corð-, co stained.

Psalm 22

2° Dauïd sang þysne twa and twentoeþan sealm, þa he witegode be Israelæ fylce freode, hu hy sceoldon beon alæd of Babilonia þeowdome, and hu hi sceoldon Gode þancian þæra ara þe hi be wege hæfdon¹ ham-weardes;

1° and eac be his agenre gehwyrftnesse of his wræcsiðe;

4° (i) and elc þæra de hine singð, he þancað Gode his alysnesse of his earfðum;

3° and swa dydon þa Apostolas and eall þæt Cristene fylc, Cristes æristæ;²

4° (ii) and eac þanciad³ Cristene men on þyson⁴ sealmse heora alysnesse⁵ of heora scylldum æfter fulluhed.

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 gehwyrfdæ of unrotnesse on gefean.

3. He me gelædde ofer þa wegas rihtwisnesse for his naman.

4. (4) Peah 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 þreaung, and eft þin frefrung).

6. (5) þu gegeawodest beforan me swiðe bradne beod wið þara willan þe me hædon.

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.
Psalm 23

4° On þissum¹ þreo and twentigoðan² sealme Dauid witegode and rehte³ mid hwylcum geearmungum gehwyle man hine mæg alysan of his earfodum;

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 wræcsðe.

1. (1) [24r] Drihtnes ys eorðe and eall þæt heo mid gefyld is; and eall mancynn þe þæron eardæ is Drihtnes.

2. (2) He gesette þa eorðan ofer þære sæ, and ofer ðam eam he hi gestædeole.

3. (3) Hwa is þæs wyrðe þæt [he] astige on Godes munt, òpþe hwa mot standan on his halgan stowe?

4. (4) He byð þæs wyrðe þe unscaðfull byð mid his handum and clæne on his heortan; se þe ne hwyrfd his mod æfter idlum gepohtum and him mid weorcum fulgæð (þeah hi him on mod cumen), ne nænne ðo ne swerað to biswise his nyhstan.

5. (5) Se þe swylc byð, he onfeð bletsunge fram Gode and miltæ æt Drihtne hælende.

6. (6) ðyllíc byð þæt cyþ þe God secð, and þa þe secæþ þone andwlitan Iacobes Godes.

7. (7) Undoð nu eower geatu, ge ealdormen, and onhlidað þa ecan geata, for þan þe ingæð se kyning þe God gewuldrod hæðo [24v] and geweorðod. Þa andswarode þæt folc and cwæð:

8. (8) “Hwæt is þæs wuldorfaesta kyning? Hit is ure hlasord, 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 hæðo and geweorðod.

10. (10) Hwæt is se gewuldroda kyning? Hit is se wuldorfaesta, se þe God fore wyrðo swylc wundru.

¹Vi (fol. 32r) ðyssum; ²Vi’s limited space suggests the use of Roman numerals; ³reahte.
Psalm 24

1° Dauid sang þysne feower and twentigode sealm and hine þæron gebæd, þa he to þære reste becom þe he ær wilnode;

2° and eac he witegode on þam sealme be þæs folces gehwyrfnesse of heora hæftynye, þa hi on Babilonia gehæfte waren;

4° and swa ylice bi ælcum rihtwisum þonne he ænige reste hæfð æfter his earfodum; 8

3° and eac be Criste æfier 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 unrihtwisgan þe idelnesse wyrcad. [25r]

4. (5) Gerað me and gerece on þinre sóðfæstnesse, 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 scylnda mines iugodhades ne gemun þu, Drihten, ne huru þa þe ic ungewisses geworhte (þæt synt, þa þe ic wende þæt nan scylð 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 wegam, (9) and geriht þa manðwæran on domum, and him getæcð his wegas.

9. (10) Ealle Godes wegas syndon mildheortnes and rihtwisnes ælcum þæra þe his æ secæð and his bebodu lufið.


11. (12) Swa hwylc mann swa Drihten ondræt, he him geset þa æ, and him syld þæt geþeaht 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 yrfeweardnesse gesit eordan.

13. (14) Drihten is maegen and craeft 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, yrming.
16. (17) [A]nd þa earfoðu minre heortan synd swyðe tobroæd and gemanigfealdod; gedo for þi, Drihten, þæt þu me gefriðie æt minre nyðþearfe. 
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 wiðnode and wende æt þe, Drihten.
21. (22) Gefriða me, Drihten, Israela God, of eallum minum nearo

Vi (fol. 33v) þisne; ²Vi’s limited space suggests the use of Roman numerals; ³in Vi the space between on þam and the previously decipherable words <...>ste becom appears insufficient to contain the corresponding text of Pa (see Commentary); ⁴on; ⁵þa þa; ⁶hy; ⁷<...>a þæt; ⁸<...>fëðum; ⁹<...>te, Pa xīçe; ¹⁰æfter] be (Vi æfter). B-R also em.

(5) fulturnes, 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) craeft] craefig; (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

¹Dauid sang þisne sif and twentigoðan sealm be his unscyldinesse² wið his sunu and wið his gefeæhteræs þe hine on woh lærdan;
²and eac he witgode on þam sealme be þære unscyldignesse Israela folces wið Asirie, þa hi hy læddan on hæftnyd to Babilonia;
³and eac swa ylce ælc rihtwis man þe hine singð: he hine singð be him sylfum and be þam þe hine unscyldigne dreccð;
³and swa dyde eac³ Crist be ludeum.
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 gepohta,
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 sammunge idelra manna and unnytra, ne ic ineode on þæt gepeaht unrihtwyrcendra,
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 aðwoge mine handa betwuþ þam unscæðigum (þæt is, þæt ic wære unscyldig betwuþ him), þæt ic meahte hweorfan ymb þinne þone halgan alter, Drihten,
7. (7) and þær gehyran þa stemne þines loses, and þæt ic mæge cyðan eall þin wundru.
8. (8) Drihten, ic lufode þone white þines huses and þa stowe þines wuldorfaestan temples.
9. (9) Ac ne forleos mine sawle ongemang þam arleasum, ne min lif betwuþ þam manslagum, (10) þæra handa and þæra weore syndon fulle unrihtwisnesse.

* * * * * * * *

1Vi's Introd. (fol. 34v) has no visible variants; 2B-R em. to unscyldigesse; 3Pa, added above the line.

(3) ys, B-R is; (6) ymb, b added above the line; (7) cyðan, 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 ondreadan?
2. Drihten is scyldend mines lifes: hwy sceal ic beon afærð?
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 wyrcen getruman and scylldidan wið me, ne byð min heorte nauuht afærð; 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 gefriðe on his þam halgan temple.

6. (5) For þam he me gehydde on his temple—on þam yflan dagum he me gefriðode on þam sceade his geteldes and his temples—(6) and he me ahoft upp on heane stan,

7. and huru nu hæfð [27v] min heafod upphafen ofer mine fynd, for þæm ic þymbhwæorfe þi[n] þæt halige tempel, Drihten, and þær offringe on þinum huse þa offrunga <...>; sangas ic singe, and sece Gode lof.

8. (7) Geyr, Drihten, mine stefne, mid þære ic clypige to þe; gemiltsa me and geyr me.

9. (8) To þe cwyð min heorte: “Ic sohte þine anseyne; ic sece gyt symle, Drihten.”

10. (9) Ne awend þu þine anseyne 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 þæð fore minum feondum,

14. (12) and ne syle me to þara modes [28r] willan þe min ehtað, for þam arison ongean me lease gewitnessa, and heora leasung wæs gecyrred 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 esnlice, and gestałpe and gestranga þine heortan, and gefola 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. 3Sr) reads, <...>eoran w <...>e witegode <...> be ezechie þam c<...> he scolde gode þa<...> þære blisse þe he h <...> ylce deð æle þæ<...> singð oððe for hi<...> oððe for oðerne <...>cað þære bliss <...> þ <...> 7 eac witegode <...>me be criste h<...> beon alyse<...> (for witegode [1°] 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 offruna 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° Dauid sang þisne seofon and twentigopan1 sealm; on þæm2 sealm he wæs3 cleopiende4 to Drihtne, wilnode þæt he hine arette and gefrīðode wip eallum earfodum,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 sealm hine gebæd þæt hine God alysde, ægðer ge æt his metrumnesse ge æt his feondum (swa he þa dyde);

4° and þæs ylcan wilnað ælc7 þe hine sing[6],8 oþhe for hine sylfne ðode for oferne;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, bonne 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 unrihtwyrconde ne forleos me,

4. ne me ne fordo mid þam þe luflice spreað to heora nyhtsum and habbað, þeah, facν 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. Du 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 ful tumend and min gescylndend; on hine gehyiht min heorte, and he me gefultumað.

9. (8) Drihten is strengo [29r] his folces and gescylndend þære hælo his gesmyredan.

10. (9) Gehæl, Drihten, þin folc, and gebletsa þin yrfeland, and gerece þa þe þæron eardiað, and hi uppahfe on ecnesse.

1Pa, e corr. from another letter, probably t; Vi’s (fol. 35v) limited space suggests the use of Roman numerals; 2Vi þam; 3B-R was; 4Vi clypigende; 5in Pa a liaison stroke between final m and the initial æ of ægðer, now partially er., perhaps scribal confusion with mæg-; 6B-R em. to Ezechias; 7B-R added þæra; 8B-R also em.; 9Vi <...>ðeme.

(1) ac, a corr. from u of a preceding þu that has its þ partially er. with a punctum delens underneath; (5) gescoð, o added above the line; (6) gebedes, e (1°) corr.; (7) ful tumend] scyl tumend, B-R also em.
Psalm 28

1° Dysne eahta and twentigodan¹ sealm Dauid sang bebeodende þam folce þæt hi gelestone 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;

3° and eac swa ilce¹² he witegode be eallum þam þæ æfter him gebro-code 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 wul dor and weordmynd, and bringað wul dor Drihtnes naman;

3. and gebiddað eow to Gode on his halgan ealle. (3) Godes word is ofer wæt rum, and hy gehæft. He is megen þrymmes God and he þunrað ofer manegum wæterum and mycelum.

4. (4) 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 onvästmas. Þa owæstmas beodð swa mycle and swa fægere swa swa þees deores bearn þe “unicornus” hatted

6. (7) Godes word adwaescð fyres lig. (8) Drihten ahrysode þa westan eordan and astyrede þa westan stowe þe is gehaten Cades.

7. (9) And he gedyde þæt þa fynd flugan swa heortas, and he onwreah þa eordan þæ ær wæs oferþeant mid feondum. Cuman nu for þi ealle to his temple and secon g him þæs lof.

8. (10) Drihten us gedyde þæt we moston buian æfter þam folce. Se Drihten is ure kyning, se sitt on [3 Or] ecnesse ofer us.

9. (11) Drihten sylþ his folce mægen and gebletsað his folc on sibbe.

¹ Vi (fol. 36r) þisne xxi; ²for Pa hi ... gehat, Vi has be <...> hyra geat (see Commentary); ³Vi hyra; ⁴B-R em. to ælmesan; ⁵Vi om.; ⁶om.; ⁷mic<...>, read by B-R as mi[clum], and Pul. as mic[cl]; ⁸vi om.; ⁹om.; ¹⁰scolde; ¹¹om.; ¹²æt 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° David sang his and twentygoban \( \text{sealm} \) \( \text{Gode} \) \( \text{hine alyse} \) \( \text{hine feondum} \) \( \text{eallum earfoQum} \);
2° and \( \text{ylice} \) \( \text{Ezechie} \): \( \text{he} \) \( \text{scelde} \) \( \text{ylce} \) \( \text{don bonne he alyse} \) \( \text{Assirium} \) and \( \text{his metrumnesse} \);
3° and eac he witegode on \( \text{sealm be Criste} \), hu he \( \text{scelde alyse} \) \( \text{beon, ægë} \) \( \text{fram} \) \( \text{fægnian} \).
4° and \( \text{witegode} \) \( \text{Ezechiel} \) \( \text{witgode} \) \( \text{men} \) \( \text{sealm singd} \) \( \text{blisse} \) \( \text{he} \) \( \text{hæfð} \);
5° and he \( \text{witegode} \) \( \text{Ezechiel} \) \( \text{men} \) \( \text{witegode} \) \( \text{Assirium} \) and \( \text{his metrumnesse} \);
6° and he \( \text{witegode} \) \( \text{Ezechiel} \) \( \text{men} \) \( \text{witegode} \) \( \text{beon} \) \( \text{fram} \) \( \text{Iudeum} \) \( \text{deade} \).
7° (2) Ic \( \text{fægnige} \), \( \text{Drihten} \), \( \text{and} \) \( \text{herige} \), \( \text{for} \) \( \text{sealm} \) \( \text{me} \) \( \text{gestrededest} \), and \( \text{ne lete} \) \( \text{mine} \) \( \text{fægnian} \).
8° (3) \( \text{Drihten} \), \( \text{min God} \), ic \( \text{clypode} \) \( \text{to} \) \( \text{he} \), \( \text{and} \) \( \text{me} \) \( \text{gehældest} \), (4) and atuge mine sawle of neolnessum and of helle, and me gehældest fram \( \text{pæra gerscape} \) \( \text{feollon} \) \( \text{pytt} \).
9° (5) Heriað nu \( \text{Drihten} \) \( \text{ealle} \) \( \text{his halige} \), and \( \text{andetað} \) \( \text{hæm gemynnd his halinesse} \).
10° (6) \( \text{for} \) \( \text{sealm} \) \( \text{open} \) \( \text{wracu} \) \( \text{ys} \) \( \text{on} \) \( \text{his} \) \( \text{yrsuba} \), and \( \text{soð lif} \) \( \text{on} \) \( \text{[30v]} \) \( \text{sealm} \), \( \text{hæm} \) \( \text{man} \) \( \text{wrec} \) \( \text{his} \) \( \text{willan} \).
11° \( \text{Sæah} \) \( \text{we} \) \( \text{wepon} \) \( \text{on} \) \( \text{æfen} \), \( \text{he} \) \( \text{gedeð} \) \( \text{hæm} \) \( \text{hlihhað} \) \( \text{on} \) \( \text{morgen} \).
12° (7) Ic \( \text{cvaæð} \) \( \text{on} \) \( \text{minum} \) \( \text{wlencon} \) \( \text{and} \) \( \text{minre} \) \( \text{orsorhnesse} \): \( \text{Ny} \) \( \text{wyrð} \) \( \text{bises} \) \( \text{afre} \) \( \text{wan} \) \( \text{wending} \).
13° (8) \( \text{for} \) \( \text{sealm} \) \( \text{me} \) \( \text{sealdest} \) \( \text{on} \) \( \text{dinin} \) \( \text{goodan} \) \( \text{willan} \) \( \text{white} \) \( \text{ma} \) \( \text{men} \).
14° \( \text{Pa} \) \( \text{awendest} \) \( \text{hæm} \) \( \text{hæm} \) \( \text{andwiljan} \) \( \text{fram} \) \( \text{me} \), \( \text{pa} \) \( \text{hearð} \) \( \text{ic} \) \( \text{sona} \) \( \text{gedrefed} \).
15° (9) \( \text{Pa} \) \( \text{clypode} \) \( \text{ic} \) \( \text{ef} \) \( \text{to} \) \( \text{hæm} \) \( \text{gehældest} \) \( \text{to} \) \( \text{minum} \) \( \text{Drihtne} \) \( \text{cvaæð} \): (10) “\( \text{Drihten} \), \( \text{hu} \) \( \text{nyt} \) \( \text{is} \) \( \text{hæm} \) \( \text{slæge} \), \( \text{oþpæ} \) \( \text{hæm} \) \( \text{cwalu} \), \( \text{odde} \) \( \text{min} \) \( \text{rotning} \) \( \text{on} \) \( \text{byrgenne} \).
16° (11) \( \text{Pa} \) \( \text{gehyrde} \) \( \text{Drihten} \) \( \text{pa} \) \( \text{word} \) \( \text{and} \) \( \text{gemilsade} \) \( \text{me} \); \( \text{he} \) \( \text{wearð} \) \( \text{me} \) \( \text{to} \) \( \text{fultume} \).
17° (12) \( \text{Drihten} \), \( \text{hæm} \) \( \text{gehyrdest} \) \( \text{minne} \) \( \text{heaf} \) \( \text{and} \) \( \text{mine} \) \( \text{seofunga} \) \( \text{me} \) \( \text{to} \) \( \text{gefean} \); \( \text{hæm} \) \( \text{totære} \) \( \text{mi} \) \( \text{witheægl} \), \( \text{and} \) \( \text{hæm} \) \( \text{begyrdst} \) \( \text{mid} \) \( \text{gefean} \). (13) For \( \text{hæm} \) \( \text{hit} \) \( \text{ys} \) \( \text{[31r]} \) \( \text{cyn} \) \( \text{pa} \) \( \text{min} \) \( \text{wuldor} \) \( \text{and} \) \( \text{min} \) \( \text{lyr} \) \( \text{hæm} \) \( \text{herige} \), \( \text{hæm} \) \( \text{ic} \) \( \text{ne} \) \( \text{wurde} \) \( \text{gedrefed} \).
18° 1 (fol. 36v) \( \text{hisne} \); 2 \( \text{Vi's limited space suggests use of Roman numerals} \); 3 \( \text{he} \); 4 om.; 5 Pa, r corre. from n, Vi syrian; 6 Vi <...> sum (see Commentary); 7 from.
Psalm 30

1° David sang hisne prittigoðan sealm, gebiddende to Drihtne for his
hamcyme of þam wræce and of þam earfoðan he þa on wæs;

2° and eac he witgode be þære wræce þe æfter him wurðan sceolde
þæm folce (þæt wæs, þa hi to Babilonia gelædde wæron), he witgode þæt
hi sceoldon gebiddan on þa ylcan wisan þe he dyde, and hyra ungelimp
þær seofian swa he dyde;

4° and eac he witgode be ælcum rihtwison menn þe sealmas singð,
awðer opðe for hine sylfne oððe for oðerne mann þara þe geswenced
byð, awðer opðe on mode opðe on lichaman;

3° and he witegode eac be Criste, þæt he hine sceolde swa gebiddan
wið þam earfoðum þe Iudas him dydon.

1. (2) To þe ic hopige, Drihten; ne gesceamad me næfre þæs. On þinne
rihtwisnes ses alys me and gesfryða me.

2. (3) Onhyld to me þine earan, and efste þæt þu me gesfridie.

3. And beo min God and min gesfridiend, and beo min fríðstow, 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 ladhæow and me fede.

5. (5) And alæd me of 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
beodon idelinesse, and eac þa þe unnyt worhton.

7. Þe bonne symle hopige to Drihtne, (8) and fægnie and wynsumige
and blissige on þinne mildheortnesse,

8. for þam þu gesawe mine eadmudnesse, and þu gedydest hale æt
nyðpearfe 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 yrre, and eac
swa ilce min mod and min maga,

11. (11) for þam fullneah on þam sære geetorode and geendode min lif,
and min gear wæron on sicetunga and on gestære.

12. And geuntrumod [32r] wæs for wædle and for yrðum 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 worde him to ege and eallum þam þe
mecunnon.
14. *pa ðe me gesawon, hi me flugon.* (13) Fulneah ic afeoll swa swa se ðe byð ðead on his heortan and on his mode, and ic wæs swylce forlorn ðæt and tobopecn,

15. (14) [f]or ðam ic gehyrde manegra manna edwit, ðe me ymbutan budon,

16. and swa hwær swa hi hi gegaderodon ealle togedædere to ðam ðæt hy ðæhtodon hu hi mihton geniman mine sawle.

17. (15) And ic, ðeah, Drihten, to ðe hopode and sæde ðæt ðu ware min God; (16) on þinum handum synd ða lenga mintra tida.

18. (17) Alys me and gefriða me of minra feonda handum and fram ðam ðe min ehtað,

19. and onliht þinne [32v] andwliton ofer þinne þeow, and gedo me halne for þinre mildheortnesse. (18) And gedo ðæt me ne gesceamige, for ðam ic cleopode to ðe.

20. Ac ðeah sceal gescamian þa unrihtwisan, and hi beoð gelæd to helle. (19) And adumbiað ða facnfullan weoloras, ða ðe sprecað wið þone rihtwisan unriht on heora ofermettum and on heora leahtrunga.

21. (20) Eala, Drihten, hu micel and hu manigfeald is see mycelnes þinre swetnesse þe þu hæft gehyd and gehealden þam ðe þe ondrædæð. Þa swetnesse þu him ne læst næfre aspringan nanum þæra ðe to þe hopað beforan manna bearnum.

22. (21) Þu [hi] gehydst and gehyldest hale and orsorge, ægðer ge modes ge lichaman, butan ælceræ gedrefednesse þe menn þrowiað.

23. Þu hi gescyldst on þinum temple wið ælceræ tungan leahtrunge.

24. (22) Gebletsod sy Drihten for þam he swa wuldorlice gecyd[33r]de his mildheortnesse me on þære fæstana byrig.

25. (23) Þc cwæð on minre fyrhto ðæt ic ware aworpen of þinra eagenæ 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 forgylt be fullan ælcum þe ofermetto doð.

28. (25) Ac doð esnlice, and gestrangiað eowere heortan and eower mod, ælc þæra þe to Gode hopige.

1*Vi (fol. 37v) <...>oðum; 2*pe] þa, *Vi þe, B-R also em.; 3*Vi geweordan scol<...>; 4<...>y; 5*hy scoldon; 6heo<...>; 7<...>itigode (Pul. titigode); 8<...>ihtwisum men, B-R rihtwisian; 9*Vi sealmasingd; 10oððæ; 11þæra; 12oððæ; 13<...>tgo<...> (Pul. tti, with first t altered to o, second t to g); 14*B-R em. to ludeas.

(4) and (2°), om. by B-R; (6) an, B-R em. to on; (7) beeodon, B-R beeoden; (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) Dauid sang þisne an and þrittigoðan sealm, wundriende þære unaseccgengdlican gesalignesse þæra manna þe him God forgifð ealle heora scylnda and him ælc geswinc aferþ, swa swa he him oft dyde;

2° and he witgodð1 eac be Ezechie, hu he sceolde2 wundrian þære myclan3 mildheortnesse þe he him oft forgeaf, ægðer ge on his hælo ge on his alynsnesse æt his feondum;

4° and swa ylce4 he5 witgod 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 witgod eac be Criste, þæt he swa ylce wolde herian swylce menn.

1. (1) Eadige beod þa þe him beodæ heora unrihtwisnessa for[33v]gifene and heora synna beod beheledæ.

2. (2) Eadig byð se wer þe him God ne oðwit his scylnda, ne on his mode ne byðu facen.

3. (3) For þam þe ic sugode and hæl mine scylnda, eal min ban and min mægen forealldode. þa ongan ic clypian ealne dæg,

4. (4) for þam ægðer ge on dæg ge on niht wæs swyðe ðæg ofer me þin hand and þin yrre; ic wæs gehwyrfed on ælce yrðe swylce me wære se hrycg forbrocen.

5. (5) Ic þa gedyde mine scylnda þe swyðe cuþe, and min unriht ic na ne helede wið þe.

6. Þa cwæð ic on minum mode þæt ic wolde andettan and stæclan ongean me sylfne mine scylnda, and þa Gode andetan; and þu me þa forgeafe þæt unriht minra scylnda.

7. (6) For þám gebiddad ealle halige to þe on tilne timan; for þæm þonne and for eallum heora goodum dæum ne genealaċð him na þæt flod þæra myclena wæterena (þæt synt, þas andwear[34r]dan earþaða and eac þa [to]weardan).

8. (7) Þu eart min geberhstow on minum earþfelum, þa me habbað utan behringed; ac þu þe eart min frefrend, ahrede me æt þam þe me habbað utan bestanden.

9. (8) Þa andsworode 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 swylyce 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 beod, for þam hi elles ne genealaċceæð þinum willan.
12. (10) Swiðe manifealde synt synfulra manna swingelan, ac þa þe to Gode hopiað beoð ymbiringde mid swyðe manegre mildheortnesse.
13. (11) Blissiað for þæm on Gode and wynsú[34v]miað, ge rihtwisian, and fægniað and wuldriað, eala rihtwillenda heortan.

1In Vi (fol. 38v), B-R read wite<...>, no longer visible; 2scolde; 3micelan; 4B-R read <...>et ylce in Vi and added þæt before ylce in their edition; 5Vi om.
(1) beo5 (1°), 6 added above the line; unrihtwisessa, B-R unrihtwisnesse; (2) facen, B-R facn; (3) mægen, B-R mægn; (5) helde, MS hedlede with punctum delens under first ð 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) Dauid sang þisne twa and þrittigoðan 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 lerde on þæm sealme ealle menn¹ þæt hi² sceoldon Gode þancian eala 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 rihtwisian, on Godes gifum; rihte hit gerist þæt hine ealle rihtwillende emnlice herian.
2. (2) Heriað hine mid hearpum and on þære tynstrengæan hearpan.
3. (3) Singað him niwne sang, and heriað hine swyðe wel mid heare stemne,
4. (4) for þæm his word synd swyðe 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 hi muðes synt eall heofona mægn.
6. (7) He gegaderode eall sæwætra tosomne swylce hi væron on anum cyle; he gesette þone garsecg on his goldhorde.
7. (8) Ondræde hine eall eorðe: fram him beoð onstyred ealle gesceafa and ealle þa þe on eorðan buiða.
8. (9) For þæm he cwæð his willan, þa væs he geworden. He bebead his willan; þa væron ealle gesceafa gesceapene.
9. (10) Se Drihten tostencð þa geþeahþ yfelwillendra kynna, and he
forsyþð þa geþohtas þara folca, and eac yfelra ealdormanna geþeahþ he
forsyþð.
10. (11) Ac Godes geþeahþ 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 geecyst him to yrfewuardnesse.
12. (13) Drihten locað of heofonum and gesiðð eall manna bearn.
(14) Of his þam wlitegan temple [35v] he wlit ofer ealle þa þe ealre eordan
ymbwyrft 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 mycelinesse his mægenes.
15. (17) þi byð swide dysig se þe getruwað on his horses swiftnesse,
for þæm hit is swide leas tohopa; for þæm nawþer ne þam horse ne þæm
rædemæn ne wyrð geborgen of his agnym craeftum.
16. (18) Symle beð Godes eagan open ofer þa de hine ondredað, and
ofeþ þa þe hopiað to his mildheortnesse, (19) for þam þæt he gefriðhe heora
sawla fram deaðe and hi fede on hungres tide.
17. (20) Hopiað nu to Drihtne ure sawla, for þam he ys ure fridigend
and ure gescylidend, (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
gehyhtæd on þe.

Psalm 33

1° Dauid 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 ælçne man þe æfter him ware, þæt
he þæt ylce dyde
2° and he witgode eac on þæm1 sealme be Ezechie þam kinçe,2 þæt he
scołde3 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) Micliäð 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 gefríðode.

5. (6) Cumað nu to him and genealæcað him, and he eow onliht, and eowerne andwlitan na ne gesceamað.

6. (7) Pes þearfa clepode to Drihtne, and [36v] Drihten hine gehyrde, and of eallum his earfoþum he hine alysde.

7. (8) Onsende he his engel ymbutan þa þe hine ondrædað, þæt he hi gefríðige, swa he me dyde.

8. (9) Fandiað nu, bonne ongite ge þæt Drihten is swyðe setse; 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 seceáð ne aspringed him nan good.

11. (12) Cumað nu, bearn, and gehyrdað me; ic eow lære Godes ege.

12. (13) Se þe libban wylle, and wilnige þæt he geseo goodo dagas, gehyre hwæt ic sece.

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 rihtwisani ontynde, and eac his earan to [37r] heora gebedu.

16. (17) Ac Godes andwlita and his yrre byð ofer þa þe yfel wyrcað, to þæm þæt he forleose heora gemynf ofer eordan.

17. (18) Þa rihtwisani cleopodon, and Drihten hi gehyrde, and of eallum hiora earfoðum he hi alysde.

18. (19) Swiðe neah is Drihten þam þe beoð gedrefede on heora heortum, and þa eaðmodan on heora gaste he gehældð.

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 tobocen.

21. (22) Ac þæra synfullena deað byð se wyrsta; and þa þe þone rihtwisani hatiáð, þa agyltað.
22. (23) Drihten gefriðað þa sawla his þeowa, and ne forlæt [37v] nænne þæra þe him to hopað.

1Vi (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 wædledon, then er. the a-ligature of æ and the d before l, and corr. g from d, a from o.

Psalm 34

1° Dauid sang þysne1 feower and þrítigoþan² 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 sealm þæt ylce be æelcum rihtwison⁵ menn þe þysne sealm sunge, oðode for hine sylfne oþhe⁶ for ðeperne 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 oðde wilniende.

1. (1) De[m] me, Drihten, and þæm þe me swencað; feoht wið þa þe wið me feohtæð,

2. (2) and gefoh wæpn and scylld, and aris me to fultume.

3. (3) Geteoh þin sweord and cum ongean hy, and beluc heora wegas mid þinum sweorðe, þara þe þæt ehtæð. Cweð to minre sawle: “Ne ondræd þu þæt: ic eom þin hælo, and ic þe gehealde.”

4. (4) Geleahtrode syn mine fynd, and sceamien heora þa þa secæð mine sawle to fordonne.

5. Syn hi gecyrde on earsling and scami[38r]en heora, þa þe me ðenceæð yfeles.

6. (5) Syn hi tostencte swa swa dust beforan winde, and Godes engel hi gehæreste.

7. (6) Syn heora wegas þystre and slidore, and Godes engel heora ehte, and eac þa þe hi wið me beheled haefdon.

8. (7) for þam hi butan gewyrhtum teldedon gryne and þa gehyddon, to þam þæt hi woldan me an gefon; and idle hi wær, þa hi me tældon.

9. (8) Gefo[n]i þa grynu 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) cwýð: “Eala Drihten, hwa is ðin gelica, for þam þu generest þone earman of þæs strengan anwealde, and þone wædlan and þone bearfan 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 unwæstmbærne swa swa se þe butan ðælcum yrfewearde byð.

13. (13) Ic, þa þa hi me swa heftige wæron, dyde me witehægl 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 heftige wæron, hy lufode and him tilode to licianne and to cwemanne, swa swa swa minum nyhstum oððe minum breðær; 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 ongean 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 hrowesdon, ac fandodon eft min and bysmredon me mid ælcere bysmurunga, and grisbitedon mid heora toþum ongean me.

17. (17) And þa cwæð ic: “Drihten, hwænne gesyðst þu þís, oððe hwænne gefriðast þu mine sawle wið heora yfelum dædum, oþþe hwænne ahreðst mine angan sawle æt þæm læum?”

18. (18) Gif þu me æfre alyst, ic þe andette on mycelre gesamunne and þe þær herige,

19. (19) for þæm þæt mine fynd ne blissien æfter me, þa þe winnað mid unrihte ongean me and me hatiað butan scylde, and wincetlað mid heora eagum betwuh him.

20. (20) Þeah hi gesibsumlice hwilum wið me sprecen, hy þenceað, þeah, swiðe facelice.


22. (23) Aris, Drihten, and besoeh to me, and geseoh hu unscyldig ic eom wið þa þe min ehtað. Drihten, min God, aris to minum þinge and to minre þerfe.

23. (24) Drihten, Drihten, min God, dem me æfter þinre mildheortnesse, þæt mine fynd ne gefeon mines ungelimpes; (25) ne hy cweðan 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 fægningað mines ungelimpes; beslepen hi on hy bysmor and gegyrion hy mid sceame, þa ofersprecan þe me yfel cweðað.

26. (28) ðonne smeαd min tunge þine rihtwisnesse and ealne dæg þin lоф.

1Vi (fol. 41r) þisn<; 2xxx with iiiii 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 teald his (?) un] /geli[mp] (see Commentary); 5Vi <...>wisu<...>; 6odoð; 7witgode (Pul. witgode); 8þæt (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 þæ; (7) an, B-R em. to on; (8) Gefon, B-R also em.; (12) unwæstmbærne, n (2°) added above the line; (13) wifthægl] wifthægl; an, B-R em. to on; (16) grisbitedon, B-R em. to grisbitedon; (17) angan, B-R em. to agnan; (21) bysmredon, o er. at end of line and rewritten at beginning of the next; (26) ægdær, æ corr. from beginning of another letter, probably g; ofersprecan, B-R em. to oferspræcan; (28) smeαd, sm- written over ink blot.

Psalm 35

1° Dauid sang [pysne]¹ fif and þrithigoðān sealm, þa he was 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 earfoðum:

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 eagem,

2. (3) for þæm he deð swīþa facelnic beforan his ansyne; ac his unriht and his feongu wurð, þeah, swīþa open.

3. (4) þa word his muðes beoð unriht and facen; he nyle ongitan þæt he cunne wel don; (5) unriht he byð smægende on his cliofan.

4. He stent on ælcum yflum wege; ne hatað he nan yfel.

5. (6) [D]rithen, þin mildheort[nes] is on heofonum, and þin riht-wis[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 æþegrunde obþe seo deoposte sæ.

7. Menn and nytenu þu gehælst, Drihten. (8) Hu wundorlice þu gemanigfealdodest þine mildheortnesse, Drihten.

8. Manna bærn soðlice symle hopiað to þæm sceade þinra fidera, (9) and hy beoð oferdrene ðe þære geniehte þines huses, and on þære æ þines willan þu hy drenest,

9. (10) for þæm mid þe is lifes wylle, and of þinum leohte we beoð onlihte.
10. (11) *Laet* forð þine mildheortnesse þam þe þe witon, and þine rihtwisnesse þam þe synt rihtes modes.

11. (12) Ne laet 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 wyr cen and him þæt liçað; hy synt aworpene, þæt hi ne ma<...>

1*Vi (fol. 42v) bisne, B-R added þisne in their edition; 2In Pa descender of r corr. from minim of n(?); 3Vi þa; 4B-R em. to dyde.

(6) Drihten, decorated initial missing; mildheortnes, rihtwisnes, B-R also em.; (11) 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 36**

[41r] 1° David sang þysne syx and þritigoðan sealm, on þæm he lærde ealle geleaffulle þæ[t] hy ne onhyredon þam yfelwillendum, þeah him þuhte þæt hi gesælige and orsorge wasron, for þam hyra orsorgnes swide hraðe aspringð;

4° and ælc þæra ðe gyt þysne sealm singð, be þam ylcan he hine 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 ofbince þeah eow ne sy swa swa him þam þe unriht wyrcað,

2. (2) for þæm swyþe hraþe forseariað swa fileðe, and hy gefeallað swiðe hraðlice swa swa wyrra 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 ful tum,

6. (6) and he gedeð þæt rihtwisnesse mannum swa sweotole swa sunnan, and þinne dom he gedeð swa sweotolne swa [41v] sunne byð to middes daeges.

7. (7) Beo þu Gode underþyð and halsa hine, and ne onhyre þam þe byð orsorh on his wege, and wyrcað, þeah, unriht.

8. (8) Forlaet yrre and hatheortnesse; ne bysna þe be nanum þæra þe yfel don,
9. (9) for þæm þþ þe yfel doð and þæt ne betað, hy beod awyrtwalode of eorþan; ac þ þe to Gode hopiað and his fulturnes anbidiað, hy gesittað on yrfewearnesse eorþan.
10. (10) Gebid ane lytle hwile, þonne ne byð se synfulla; þeah þþ þonne sece his stowe, þonne ne findst þþ hy.
11. (11) Ac þ þa manþwærân gesittað eorþan and fægniað þære myclan sibbe.
12. (12) Se synfulla sætað þæs rihtwisan and gristbatað mid his toþum ongean hine, (13) ac Drihten hine gebysmrað, for þam he gesyðó hu hræðe his ende cymrð.
13. (14) þa synfullan teoð [42r] heora sweord and bendað heora bogan to þæm þæt hi mægen besyrian þone earman and þone wædlan, and þurhscœtæn þa unsæðfullan heorton;
14. (15) ac heora sweord gæð innon heora heorton 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 wægas þæra unsæðfulra, and heora yrfe-weardnes byð on ecnesse.
18. (19) Ne gesceamð hy na on þære yflan tide, ac on hungres tide hy beod gefyllede, (20) þonne þa synfullan forweordæð.
19. þa Godes fynd, swipe hræðe þæs þe hy beod gearode and uppehefene, beod gedwæsecte swa brer smec.
20. (21) Æfre borgiað þa synfullan and næfre ne gyldað; þa rihtwisan syllæð [42v] ægber ge to borge ge to gife.
21. (22) þa þe God bleæðað beod eorðan yrfehearðas, and þa þe hine wyrgeæð forweordæð.
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 gefæðo his hand and hine upparærð.
24. (25) Ic wæs geo geong, and nu ic ealdige, and ne geseah ic næfre rihtwisne man forlættenne, ne his sæð þæt ware hlætes wædla.
25. (26) Ac se rihtwisa ælce dæge miltsað and syleð onrum to borge, and his sæð byð on bleæungo on genihte.
26. (27) [G]ecyr for þæm fram yfele and do good, þonne wunast þþ on weorulda weord.
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 sæð þæra unrihtwisra forwyrð.
29. (29) [43r] [p]a rihtwisan gesittan eorðan on yrfe weardnesse, and hy buið on hyre a weorulda weoruld.
30. (30) Se muð þæs rihtwisan smead wisdom and his tunge sprycð riht hit 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 bæm.
33. (34) Gebid Drihtnes and healid his bebodu, and he þe uppehefð to þæm þæt þu bust eorðan, and þu gesyht hwær þa synfullan forweordð.
34. (35) Ìc geseah þone unrihtwisan swiðe upahafenne swa swa sum cedertreoew on Libanusan munte.
35. (36) And ic þa þanon for and eft ðyder com; bonne ðæs he. And ic acsode æfter him and hine sohte, and hine ne funde, n[e] furþum [43v] þa stowe, þe ic hine ær on geseah, gecnawan ne mihte.
36. (37) Heald for ðy rihtwisnesse and efnesse, for þæm se gesibsum lœfð symle yrfe weard æfter him.
37. (38) Ac þa unrihtwisan symle forweorðð ealle ætsomne mid hyra yrfe weardum.
38. (39) Ac seo hæl þæra rihtwesena cymeð symle fram Gode, and he byð heora gescyldend on geswinces tide.
39. (40) And Drihten him gefultumad and hy alysd, and hy ahret æt þam synfullum, and hy gedeð hale, for þæm hy hopiað to him.

¹Vi (fol. 43v) has no visible variants; ²B-R also em.; ³B-R him.

(1) orsorga, 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) Geçyr, 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) lœfð] læð, B-R also em.; (39) Ac] Yc, B-R also em.

Psalm 37

1° (i) Dauid sang þysne seofon and þröttigoðan¹ sealm, andettende Drihtne his scylde, 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 earfðum ne lete his life geendian;
2° and he witegode eac be Ezæchie þæm kyncge þæt he scolde þæt ylce don on his earfðum;
4° and eac be ælcum þæra 2 þe þysne sealm sunge, oþþe for hine sylfne
ōðde for ðærme man, he witgode þæt he sceolde 3 þæt ilce 4 mænan and eac
þæt ilce gemetan;
3° and eac be Criste he witegode, þæt he wolde þæt ilce don. 5
1. (2) [44r] Drihten, ne þrea þu me, ne ne þrafa on þinum yrre, ne on
þinre hatheortnesse ne witra 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
yrres, ne nan sib ne nan rest nis minum banum beforan þære ansyne minra
synna,
4. (5) for þæm min unrihte me hlyþu nu ofer heafod, and swa swa hefig
byrdan hy synt gehesegode ofer me.
5. (6) Mina wunda roetedan and fulédan 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 flæsclicra lusta, [44v] for þam
nis nan hælo on minum flæsce.
8. (9) Ac ic eom gesæged and gehnaæged and swiðe gecæmed; and ic
grymetige and stene swiðe 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 craeft me haþd forlætten, and þæt leoth and
seo scearpnes minra eageña, þe ic ær hæfsde, nis nu mid me swa swa ic hy
gæo hæfsde.
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 wyrceæð woh. Þa þe me hefigiað and mine sawle secæð—
hu hy magon yfel don—spæreæð idelnesse and smeagað [45r] facæ ælce
dæge.
12. (14) Ic, bonne, swa swa deaf, dyde swylce ic hit ne gehyrde, and
swugode swa swa se dumba þæt næfre his muð ne ontynd.
13. (15) Ic wæs geworden swylce se mann þæt nanwuht ne gehyrð, ne
on his muðe næðð nane rihtandsware.
14. (16) For þæm ic hopode to þe, Drihten, and cwæð to þe: "Gehyrð ðis,
Drihten, and andswara him."
15. (17) For þæm ic symle bàd þæt næfre mine fynd ne gefægen æfter
me, þy læs hi mægen sprecan [un]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 gyldað 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
besoeh me to fultume, Drihten God, min hælend.

1Vi (fol. 45r) xxxuiii; 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<...>du<...>, read by B-R as on his ear[fo]du[m].

(3) gestrangodes, B-R em. to gestrangodest; (6) Mina, B-R em. to mine; (7) unrot] ⁷
unrot, B-R also em.; (8) fæsclicra, s corr. from c, ¹(2°) from r; (9) gehnaæged, 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, 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) Dauid sang þyse eahta and þrittigoðan¹ sealm seofingenede to
Drihtne mid hu manegum unrotnessum he was ofðrycced under Sawle;
1° (ii) on þæm sealmse he lærde and tæld ealle men þe worulde welan
gaderiæð mid unrihte, and nytn hwam hi hine læfað;
4° and eac he witgode þæt ælc þæra þæt ylce don sceolde, þe þyse²
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 æfteweardum⁴ þæm sealmse he wilnode ealra
swiðost þæt him God sealde sume⁵ frofre and sume rothwile on þyse[an]⁶
andweardum lifæ ær his ende.

* * * * * * * * * * *

6. (6) [46r] . . . ælces libbendes mannæse mægen and anwald is idelnes;
(7) and swa þehæ ælc man hæfð Godes anlicnesse on him, þehæ hit idel sy
þæt hy mid gedrefde synt.
7. Þæt ys, þæt hy gaderiæð feoh, and nyton 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 geþeorod for þæm. (12) For þær[e] strenge þinra handa and þinre þreæunga ic geþeorode on þære þrowunga.

10. Ælcne man þu þreas 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 ðæc man gedrefed and abysgod on idllum sorgum and on ymbhogum. (13) Drihten, gehyr min gebed and mine healsung; onfoh mid þinum earum minne wop and mine tears; ne swuga wið me, ac andswara me mid þine fultume,

12. for þam ic eom nifara hider on corðan beforan ðe and ælðedodig swa swa ealle mine fæderas wæran.

13. (14) Forlaet me nu, Drihten, to sumre rothwile on þisse weorulde, ær ic hire swa of gewite þæt ic eft an ne sy.

Psalm 39

1° Dauid sang þysne¹ nigan and þritigoðan² sealm, gylnende³ on þam sealmne þæt he nauht⁴ idel nære, þa⁵ he anbidode⁶ Godes fultumes, for þam he on þæm⁷ ærran sealmse ahsode God hwæt his anbid være oððe hwæs he anbidode;

2° and eac he witgodæ 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 gebyræð ælcum Cristnum¹³ men þas twegen sealmmas to singanne; þone ærran on his earðendum¹⁴ and þone æftran syðan he genered byð;
The Text

3° 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 alynesse.17

1. (2) Næs ic on nauht idlum anbide, þeha hit me lang anbid þuhte, þa ða ic anbidoðe Godes fultumes, for þam he beseah wið min (3) and gehyrde min gebed and alædde me fram þam pytte ælca yrmða, and of þam duste and of þam drosnum ælces ðeowdomes and ælcre 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, losfang urum Gode).

3. Manege gescoð hu þu hæfst ymbe us gedon, and for þy to þe hopiað and þe ondræadað.

4. (5) Eadig byð se wer þe his tohopa byð to swylicum Drihtne and ne locað nætre for 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 væran gemanigfealdode ofer ælce 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, hyrsumnesse).

8. On forewardre þyssere bec ys awritten be me—and eac on manegum obrum—(9) þæt ic sceolde þinne willan wyrkan, and swa ic eac wyle 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 sóðfæstnesse and þine hallo ic sæde.

11. Ne ahydde ic na þine mildheortnesse and þine rihtwisnesse on myclym gemotum.

12. (12) Ac ne do þu, Drihten, þæt þin mildheortnes sy me afyrræd, for þam þin mildheortnes and þin sóðfæstnes me symle underfengon.

13. (13) For þam me ymbbringde manig yfel þær[a] nis nan rim; me gefengan mine agene unrihtwisnessa, and ic hy ne meahte geseon ne ongytan.

14. Mine fynd væran gemanigfealdode, þæt heora wæs ma þonne hæra on minum heafde, and min heorte and min mod me forleton to þam þæt ic me nyste nane 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 ehtæð mine sawle; and hy teohhiæð me to afyrranne.
17. Syn hy gehwyrfde underbæc and ondræden him, þa þe me yfeles unnon.
18. (16) Beren hi swîðe raðe heora agene scame, þa þe cweþað be me, þonne me hwyle ungellimp bçymð: "Is þæt la well!"
19. (17) Blissien þa and fægnien, þa þe þinne willan seeæð, 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, Dryhten, eart min frîðiend and min gefultumend and min gescyldend; Drihten, min God, ne yld nu þæt þu me arie.

Vi (fol. 47r) þi<...>u, B-R read [bri]uguban, [bri]uguban; 3 in Vi B-R read ge[al]pende, no longer visible; 4 naht; 5 þa þa; 6 anbidude; 7 þam; 8 babiloni<...>; 9 scoldon; 10<...>gean; Pa. y corr. from g; 11Vi þæt ylc<...>; 13criste<...>; 14Pa, r corr. from f; 15 curved stroke over æ, probably beginning of a caroline a; 16Vi earfeðum; 17<...>sednesse, B-R read [aly]sedness[e].

Psalm 40

1° (i) Davið sang þysne1 feowertigodæn2 sealm be his earfoðum,3 and eft4 be þam fultume þe he hæfte frað Gode,
1° (ii) and he sæde eac on þam sealm he hu heæfte afandod ægðer ge his frynd ge his fynd on his earfoðum and on his ungellimp;
2° and eac he witgode be Ezechie cincge5 þe æfter him beon sceolde,6 þæt him sceolde þæt ylce beon;
3° 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 gefultumad gif hine to onhagað; gif hine ne onhagað, þonne ne licað him, þeah, his earfoðu. Þone gesrîpæð Drihten on swylcum dæge swylce him swylyc yfel bçymð.
2. (3) Drihtne hine gehylt and hine gelifæst and gedæð hine gesælligne on eordan, and ne syðl hine na on his feonda han[da and an]weald.
3. (4) Drihten him bringð fultum to his bedde þe he an lîð, 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, ðøþe 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 wæræn ealle ansprece þonne hy me leahtrodon and læðdon.

8. Ealle mine fynd, hy þonne gegaderodon ongean 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 licete untrymnesse.” (10) Ge furðon, þa spræcon þæt ylice mid him, þe ic betst truwode, and þa þe ær æton and druncen 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!

1Vi (fol. 48r) þis<...>; 2Vi’s limited space suggests use of Roman numerals; 3earfðe<...>; 4eac; 5<...>ninge; 6scold<...>; 7-B-R em. to Cristnum; 8Vi<...>æst; 9þam. (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) licete, B-R em. to licette.

Psalm 41

1° Dauid sang þysne an and feowertigoðan sealm, þa he wilnode to hys eðle to cumanne of his wraescside;

2° and þæt ilce he witgode be Israela folce gehæftum on Babilonia, þæt hy sceoldon þæt ylice don;

4° and eac he witgode be ælcum Cristnum men, þara [þe] geswenced [wære], 1 opþe 2 on mode ðøðe on lichaman, 3 and þonne wilnode ægðer ge þyses lifes frofre ge þæs toawardan;

3° and eac be Criste and be Iudeum he witgode: hu he wilnode þæt he wurde gedæled wið hy and wið heora yfelnesse.
1. (2) Swa heort wilnað to vætre þonne he herig byð ofþe ofþyrst, swa wilnað min sawl and min mod to þe, Dryhten.

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 ætewe [50v] beforan Godes ansyne?

3. (4) Me wæran mine tearas for hlafas, ægðer ge on dæg ge on niht, þonne ic gehyrde mine [fynd] cweþan: "Hwaer is þin God þe þu to hopast?"

4. (5) Ac þonne gemunde ic þine ærran gyfa, and gestæðelode on me mine sawle, for þy ic geare 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 Dryhtne—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 þæm ic eom gemynig þin, Dryhten, 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 yrre). Eall heah witu and hefug coman to me, and þine yþa me oferfelowon.

9. (9) On dæg bebead God his mildheortnesse cuman to me, me to gefriþianne wið þyssum yrmdum; and on niht he us bebead þæt we sceoldon singan his sang.

10. Mid me beðð symble gearo gebedu to þam Gode þe me libbendne þanon gelædde. (10) Ic cweðe to þam Gode: "Þu eart min andfengend.

11. Hwþ forgits þu min, and hwþ awyrpst þu me þram þe, oððe hwþ lætst þu me gan þus unrotne, þonne me mysceðað mine fynd;

12. (11) and þonne hy tobrecad eall min ban; and þonne me hyspað þa þe me swencÐa; and huru swiðost þonne hy cweðað ælce dæge: ‘Hwaer 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<...> være, B-R also em.; 2Vi oððe; 3lichom<...>.

(4) mine fynd cweþan, B-R em. to me cweþan; (6) Hopa, decorated initial missing; (8) þære, e added above the line; hefug, B-R em. to hefig; (10) forgits, B-R em. to forgist; mysceða, s added above the line.
Psalm 42

1° Dauid sang þysne tu and feowertigodan1 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 hwyl awyrpst þu me, and hwælast þu me gan unrotne, þonne mine fynd me drecceð?
3. (3) Send þin leocht and þine soðfæstnesse, þa me geogeara læddon, þæt hy me nu gyte 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 geogoðade.
5. Ic þe andette, Dryhten, mid sange and mid hearpan. (5) Hwyl eart þu unrot, min sawl, oþþe hwæ lastst þu me?
6. Hopa to Drihtne, for þam ic hine gyte andette; for þam þu eart, God, min hælend and min Dryhten.

1Vi (fol. 49v) <...>igan; 2hal<...>; 3<...>ilonia; 4B-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) Dauid sang þysne þreo and1 feowertigodan2 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 hrædllice 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 foreengena
dagum.
3. (3) [þ]æt wæs, ðæt þin hand [52v] towearp þæ elðeodegan folc and
plantode and tydredc ure foregengan. þu swencest þa elðeodgan folc and
hy awurpe.
4. (4) Ne geeodon ure foregengan na ðas eordan mid sweorda ecgum,
ne hy mid þy ne geheoldon, ne heora earmas hy ne geheoldon ne ne
gæ blandon,
5. ac þin swiðre hand and þin earm and ðæt leohþ 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) Þurh þe we b[e]urscon 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
gesßode ne ne geælde.
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 oðrum þeodum for his weorcum, and his naman we andettað
weoruld,
11. (10) þeah þu, Drihten, us nu adrifan hæbbe fram þe and us
gebysmrod, and mid us ne fare on fyrd, swa þu geo dydest.
12. (11) Ac þu hæfæst nu us gehwyrfe on bæclingc and us forsewenran
gedone þonne ure fynd; and þa þe us hatiað, hy us gegripæð and him sylfum
gehreßæð.
13. (12) þu us gæpaðest him to metsianne swa swa sceap, and þu us
tostentest geond manega þeoda.
14. (13) þu us bebohtest and bewrixledest, and nan folc mid us ne
gehwyrfeðest.
15. (14) þu us gesættest to edwite and to bysmre urum neahgeburum,
and to hleahtræ and to forsewennesse eallum þam þe us ymbsittað.
16. (15) þu hæfæst us gedon to ealdspærce, þæt ðorda þeoda nyton hwæt
hy elles sprecon butun ure bysmer, [53v] and wæggeæð heora heafod
ongean us on heora gesammunge.
17. (16) Ælce dæge byð min sceamæ beforæ me and ongeæ me, and
mid minum bysmre ic eom bewrogen,
18. (17) for þara stemæ þe me hyspað and tælað, and for þara ansyne
þe min ehtæð.
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 gæðafodest þæt ure stæpas wendon of þinum wege, (20) for þam þu woldest us gæaðmedan on þære stowe ure unrotnesse, þær we væron bewrigene mid deæþes sceade.

21. [G]if we ofergeotole væron Drihtnes naman, urses Godes, and gif we ure handa upphofon to ðþrum gode,

22. (22) hu, ne wræce hit þonne God, for þan he wat ealle dygelnessa ælcere heortan?

23. [F]or þam we beóð ælce dæge for ðe geswencte; hy teohhi[54r]að us him to snædingscceanum.

24. (23) Aris, Drihten, for hwi slæpst þu? Aris and ne drif us fram þe ðod urne ende.

25. (24) For hwiwendst þu þinne andwîtan 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 eordan.

27. (26) Aris, Drihten, and gefultuma us, and alys us for þinum naman.

1Vi (fol. 50r) unabbreviated and, Pa 7; 2Vi feowert<...>pan; 3earfoðu (Pul. earfeðu); 4par; 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.; swencest] stencetest, 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° Dauid witgode on þissum1 feower and feowertigoðan 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 gesamnunega Cristenra manna geond ealre4 eordan.

Sona, on þam forman ferse se Fæder spræc þurh Dauid be Cristes acennesse and cwæð:

1. (2) "Min heorte bealcet good Word (þæt ys, good Godes bearn); þæm cyncge ic befaeste anweald ofer eall min weorc.
2. Min tunge ys gelicost þæs writeres feðere þe hraðost writ.” (þæt ys, Crist se ys word and tunge Godsæder; þurh hine [54v] synt ealle þincg geworht.)

3. (3) He ys ðægröstes andwitan ofer eall manna bearn. Geondgote ne 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 lâr seo ys on þám godspelle; seo ys scearpere þonne æni sweord.)

5. (5) Geheald nu þinne wîte and þine ðægernesse, and cum, orsorg, and risxa.

6. For þinne sofðæstnesse and for þinne ryhtwisnesse, þe gelæt swyðe wundorlice þin seo swyþre hand and þin agen anweald to þæm.

7. (6) Þina flâna synt swyþre sçearpa on þám heortum þínra feonda; folc gefeallad under þe (þæt ys, þæt hy ðeber twega ðoph he anbetnesse gefeallad ðoph on helle).

8. (7) Þin settl is, Drihten, on weorulda weoruld; swiðe ryht is seo cynegyrd þines rices, seo gereð ðælcne manna ðoph to þínun [55r] willan oðde to wite.

9. (8) Þu lufodest rihtwisnesse and hatodest unryhtwisnesse, for þam þe gesmyrede Dryhten, þin God, mid þam eþle blisse ofer ealle ðoph menn.

10. (9) Myrre and gytta and cassia dropia3 of þínun claðum and of þínun elpanbænenum husum on þæm þe gelusiað (10) cynincga dohtor, þa þær wuniað for þinne lufan and for þinne weordunga. (þa wyrtgemang tacniað mistlicu mægen Cristes; and þæt hraegl 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 ðægernesse gegyreð (þæt ys, eall Cristnu gesammung).

12. (11) Gehyr nu, min dohtor (þæt ys, seo gesammuncg Cristnes folces), geseoh, and onhyld þin eare, [55v] and forgit and alæt þin folc (þæt synd, yfelwillende menn and unðeawas) and þæt hus and þone hired þines leasan fæder (þæt ys, Deofol),

13. (12) for þam se cyncg wilnað þines wîtes. For þam he ys Drïhten þin God, gebide þe to him and weorþa hine. And swa ylice doð eac (13) þa dohtor þære welegan byrig Tyrig: hi hine weordiað mid gyfum (þæt synt, þa sawla þe beoð gewelgoda mid goodum geearnuncgum).

14. Gif þu þus dest, þonne weordiað þe ealle þa welegstan on ælcum folce, (14) and habbað him þæt to mæstum gylpe þæt hy geseon kyninga dohtra inne mid him:

15. (15) utan beslepte and gegyrede mid eallum mislicum hrægla wî tum and mid gyldnum fnasum (þæt synt, mistlicca geearnunga fulfremedra manna).
16. Eala kynincg, hwæt! ðe 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 gehealdæð; and þa hreowsiendan; and þa þe gewitnode beoð for hiora scyldum, oþpe heora willum oðde heora unwillum).

17. (17) For þinum fædrum þe bioð acennedu beam (þæt synt, Apostolas wið þam heahfædrum and wið witgum), and þu hy gesetst to ealdormannum ofer ealle eorðan,

18. (18) and hy beoð gemynyndige 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[n cen] (see Commentary); \[4\]B-R em. to calle (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.; mystlica, B-R mistlice; (17) synt, n added above the line; Apostolas, MS Ap Las; (18) cneorisse, B-R em. to cneorisse.

Psalm 45

1° Dauid sang þysne fif and feowertigoban sealm, þanciende Gode þæt he hine oft alysde of manegum earfodum;

2° and eac he witgode þæt ylce sceoldon don þa men,\(^1\) þa þe Twa Scira [hatte]\(^2\) (þæt ys, Iude and Beniamin), þæt hy sceoldon þam Gode þancian þe hy gefriðode\(^3\) fram þære ymbsetennesses and fram þære her[eg]unge\(^4\) þara twega kynincga,\(^5\) Faccest,\(^6\) Rumeles suna, and Rasses, Syria cyncges—næs þæt na gedon for þæs cynincges geearnuncga Achats, ac for Godes\(^7\) mildheortnesse and for his yldrena gewyrhtum hit gewearð þæt þa twegen kyningas\(^8\) wæron adrifene fram Assyria cynge;\(^9\)

4° and eac þæt ylce he witgode\(^10\) 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 geboehr and ure mygen and ure fultumend on earfodum þa us swide swiðlice oft on becomon.

2. (3) For þam we us ne ondrædað, þeah eall eorðe sy gedrefed, and þeah þa muntas syn aworpene on midde þa sæ.

3. (4) Ure fynd coman swa egeslice to us þæt us ðuhte for þam gebune þæt sio eorpe eall cwacode; and hy wæron, þeah, sone aferde fram Gode swyþor þonne we, and þa upahafenan kynincgas swa þæt 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 geclæsnode; se hyhsta gehalgode his templ inon þære byrig. (6) For þam ne wyð 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 elðœodgan folc, and hiora rice wæs gehnaeged; se hyhsta sende his word, and gehwyrfed wæs ure land and ure folc to beteran, and hi and heora land to wyrsan.

6. (8) Drihten, mægena God, ys mid us, and ure andfengend is Iacobes God.

7. (9) Cumad and gesiod Godes weorc and his wundru þe he wyrco ofer cordan.

8. (10) He afierð fram us ælc gefeoht ut ofer ure landgemæru, and forbræð ura feonda bogan, and eall heora wæpn gebryt, and heora scylldas forbærnð. Þa andswarode God þæs witgan mode and cwæð eft þurh þone witgan:

9. (11) “Geæmetgíað eow nu, and gesiod þæt ic eom ana God and me nu upahæbbe ofer þa elðœodegan folc, and eac on þysum folce ic beo nu upahæfen.”

10. (12) Dryhten, mægena God, ys mid us, and ure andfengend ys Iacobes God.

1 In Pa the first two minims of m corr. from another letter, perhaps incomplete r; 2 instead of hatte B-R supplied beoð (see Commentary); 3 B-R gefriðode; 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 Facces Sacces; 7 in Vi B-R conjectured þæs Godes; 8 Vi cyning<...>; 9 cyn<...>nge; 10<...>itigod<...>.

(2) on (1°), short vertical stroke over o, perhaps beginning of another letter; (4) Ure] Vre; upahafesan] upahafenas, B-R also em.; þær, MS þær, B-R em. to þa; (6) unonwendedlic, B-R unonwendelic; (7) væron, w corr. from f; gehnaeged, h corr. from n; (10) eft, t added above the line; (11) God, g written over another letter.

Psalm 46

1° Dauid sang ðysne syx and feowertigoðan sealm [57v] and lærde on þam sealme ealle ðeoda þæt hy2 heredon þone God mid him, mid ælcum þæra craeftum þe man God mid herian mihte, þone God þe hine swa arlice gefriðode on callum his earfoðum, and ealle his fynd gebrytte;

2° and eac he witgode be Machabeum, þæt hy sceoldon þæt ylce don, þa hy alysde væron æt elðœodegum folcum;
and eac he witgode be ælcum ryhtwisum, geswenctum and eft alysdom;

3° and eac be Criste and be Iudeum.

1. (2) Wepað nu and heofað, eall orlegu folc, for þam ure God eow hæða ofercumen; and eac, ge Israhela, hebbæ upp eowre handa and fægniað, and myrgað Gode mid wynsumre stemne,

2. (3) for þam he ys swyþe heah God and swyþe andrynslic, 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 yrfeweardnesse and Iacobes cynd 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 eordan; singað and heriað hine wislice.

8. (9) Dryhten rixað ofer eall cynrnyu; Drihten sit ofer his Ƿam halgan setle.

9. (10) Þa ealdormen ealre eordan becumað to Abrahames Gode, and beoð him underõydde, for þam he oferswiðde þa strangan kynincgæs ofer eordan, þa þe waron upahæfene swa þas godas.

1 Vi (fol. 52v) and he; 2hi.
(2) heofað, B-R mistakenly indicated an emendation.

Psalm 47

1° Dauid sang þysne seofon and feowertigopan1 sealm, mycliende þone wundorlican sige Godes, þe he þa—and oftor ær—dyde: hu hraedlice he oferswiðde swa ofermode kyningas;

4° and eac he lærde ælcne man þe geswaræ [wær]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 cwedæn to his Faeder 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 norðhealf þæs muntes 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 eord-kyningas, and hu hi togedere comon.

5. (6) And sona swa hi gesawon Godes wundru, hy wæron wundriende and wæran gedrefde, and weran styriende and onwende, (7) for þam ege and fyrhþo þe hi gegripion,

6. For þam him com swa hrædic sar and wracu swa þam cennendan wife cymð fælic sar; (8) and hy wæron gebrytte swa hrædlice swa swa hrudu yst windes scip tobyrcð on þam sandum, neah þære byrig þe Tarsit hatte (seo is on þam lande þe Cilicia hatte).

7. (9) Swa swa we geogære hyrdon þæt God dyde be urum fæderum, swa we gesæd nu þæt he deð be us on þæs Godes byrig, þe myclu wundru wyrcð, þæt ys, on ures Godes byrig þe he gestæpelode on ecnesse.

8. (10) [59r] We onfoð, Drihten, þinre mildheortnesse on middum þinum temple.

9. (11) Swa swa ðin nama is tobræd and gemyclad geond ealle eordan, swa ys eac ðin lof; ðin swiðre hand is full rihtwisnesse.

10. (12) Blissie nu Syon se munt, and fægnie Iudea cyn, for þinum domum, Drihten.

11. (13) Hweorfada ymb Sion and gað ofer þone weall Hierusalem and ymbutan; heriað God mid ælces cynnes heringe and lifiað hine; and secgad his wundru on þam torrum and on þam wighum þære byrig; (14) and fæstniað eower mod on his wundrum, and dælað hire weordias swiðe rihte; and secgad swylc wundru ælces wundrum eowrum gingrum, þæt hy hy mægen eft secegan 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 weord.

Psalm 48

1° Dauid sang þysne eahta and feowertigoðan sealm, on þam he lærde ealle men, ge on his dagum ge æfter his dagum, þæt hy [59v] hy upp 2 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 onföð heora mid eowrum earum, ealle þa þe eordan buið,  
2. (3) and ealle þa þe þærón acende synt, and eall manna bearn, ægðer ge welige ge heane.  
3. (4) Min muð wile sprecan wisdom and seo smeaung minre heortan foreþancolnesse.  
4. (5) Ic onhylde min earan to þam bispellum þaes de me innan læðr, 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 flæsces, sio me hæfð utan behrineged.  
6. (7) Ongitan nu, þa þe truwiad heora agenum mægene, and þære mycelnesse hiora speda gylpað and wuldrað:  
7. (8) þæt nan broðor [60r] òpres sawle nele alysan of helle, ne ne mæg (þeax he wylle), gif he sylf nanwuht nyle, ne ne deð to goodæ þa hwile þe he her byð. (9) Gyldre for þy him sylf and alyse his sawle þa hwyle de he her sy, for þam se broðor òppe nyle òðde ne mæg, gif he sylf na ne ongĩð to tilianne þæt he þæt weord agife to alysesne his sawle. Ac þæt ys wyrse þæt fullneah ælc mann þæs tiolæð (10) fram þæm anginne his lifes of þæne ende, hu he on ecnesse swincan mæge,  
8. (11) and næðr næne forðanc be his deade, þonne he gesyðh þa welegan and þa weoruldwisæn sweltan. Se unwisa and se dysegæ forweor- þad him ætsamne,  
9. and læðr fremdum heora æhte. (þeax hy gesibbe hæbben, hy beð him swyðe fremde þonne hi nan good æfter him ne doð.) (12) Ac heora byrgeyn byð heora hus on ecnesse,  
10. and heora geteld of cynne on cynn; and [60v] hi nimnað hiora land and hiora tunas be heora naman.  
11. (13) þa hwile þe mon on are and on anwealde byð, næðr he fullneah nan andgyt nanes goodes, ac onhyred dysegæ neatæm; swa hi eac beoð him swyðe gelice.  
12. (14) Ac þæs weg and þeos orsorgnes þyse andweardan lifes him fet witu on þam towærdan, for þam heo on last tiliað to cwemanne Gode and mannum mid wordum næs mid weorcum, ne furþum gearone willan nabbad to þam weorc.  
13. (15) Mid swylcum monnum byð hell gefylled swa swa fald mid sceapum, and se deað hy forswyleð on ecnesse.  
14. And sona on þam ylcan morgene þa rihtwisæn heora wealdæð, and hyra fultom and hyra anweald forealæð on helle, for þæm hy beoð adriftene of heora wuldræ.  
15. (16) Ac God, þeax, alyst mine sawle of helle handa; þeax ic ðyder cume, þonne [61r] he me underfeð.  
16. (17) Ne wundrige ge na, ne ne andgiað on þone welegan, þeax he welig seo geworden, and þeax gemanigféaldod sy þæt wulðor his huses,
17. (18) for ðam þe he ðyder ne læt þæt eall mid him, þonne he heonan færþ, ne hit him æfter ðyder ne færed.

18. (19) For þæm he hæfte his heofonrice her on eordan, þa him nanes willan læs forwyrd 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 hæfte, butan þa ane hwile þe hit him man sealde,

19. (20) for þæm he fæðo þær his foregengan beod, þæt is, to helle, þær he næfre nan leohæt ne gesyððó.

20. (21) Ac þas spræce ne ongita na swylyc mann, þonne he byð on welan and on weorðscipe, and onhyreð þonne dysegum neatum, and byð him swyde gelic [61v] geworden.

Psalm 49

1° Dauid sang þysne nigen and feowertigoðan1 sealm be ægrum2 tocyme Cristes; on þam sealme3 he cydde hu egeslice4 Crist þreotode 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 wælde cuman to eordan—swa he eft dyde—and cliopode eorðlice men to geleafan.

2. Fram sunnan upgange oð hire setlgang, (2) of Sion aras se wite his andwitan.

3. (3) And eft cymð se ylca God swiðe openlice (þæt ys, ure God), and he þonne naht ne swugesðó.

4. Fyr byrnð for his ansyne, and ymb hine utan strange stormas.

5. (4) And he cleopæð to þæm heofone; hæt hine þæt he hine fealde swa swa boc; and he bebyt þære eordan þæt heo todæle hyre folc,

6. (5) and gegadrie on þa swyðran hand his halgan, þa þe heoldon his bebodu offer ælceræ ofrunga.

7. (6) Heofonas bodiað his rihtwisnesse, for þam se God is demend and þonne cwyðo to him:

8. (7) [62r] “Gehyrad nu, min folc. Ic sprecce to eow Israelum, and ic eow secge soðlice, for þam ic com Drihten eower God.
9. (8) Ne þreage ic eow na æfter offrunga, for ðam eowra offrunga synt symle beforan minre ansyne.
10. (9) Ne onso ic na of eowrum huse cealfas, ne of eowrum heordum buccan,
11. (10) for þam min synt ealra wuda wildeo, and ealra duna ceap and nytenu, and oxan.
12. (11) Ic can ealle heofones fugelas, and eall eorðan white is mid me.
13. (12) Gif me hingred, ne seofige ic þæt na to eow, for ðam min is eall earðan ymbh[w]yrft and eall hyre innunc.
14. (13) Wene ge þæt ic ete þæra fearræ flæsc, oðþe þæra buccena blod drince?
15. (14) Ac ofriað Gode þa offrunge loses and gyldað þam hyhstan eower gehat,
16. (15) and cleopiað to me on þam dagum eowra earfoða. þonne gefriðic ic eow, and ge weordið me.”
17. (16) [62v] Ac to þam synfullan cwýð 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 ongean hine; and þu dydest þe to þam wohhæmendum.
20. (19) Þin muð wæs symle ful unrihte, and þin tunge ontynde fæcn.
21. (20) Þu sete ongean þinne [broðor] and tældest hine, and worhtest wrohte betwuh þe and þinne 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 forgylde swylices edlean.
23. (22) Ic þe þreage nu, and stæle beforan þe, and þe cyðe eal þas yflu.”
24. (23) “Seo ofrung loses me licað swiðost and me eac swyðost weorðað, and on þære offrunga is se rihtwisa weg; on þære ic getæce Godes hælo eallum þam þe swa ðod.”

\*Vi (fol. 54v) \(<\ldots\>wertu\ldots\); \*ag\ldots\> (Pul. ag[ri]), B-R read [ag]brum, and em. Pa’s ægrum to ægbrum; \*Pa, er. after sealme equivalent to space for ten letters; in Vi the space between \(<\ldots\> eges\ldots\> (read egeslice) and the preceding decipherable letters \(<\ldots\>istes (read Cristes) seems significantly smaller than the equivalent in Pa (about twenty letters); \*Vi hi; \(<\ldots\>essan, B-R em. to ælnessan; \*Vi 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 corðan; ymbwyrft, B-R silently em.; (20) broðor, B-R supplied broðor.
Psalm 50

1° Dauid sang *Psalm* 50:1 for *dam* ærendum 3° be Nathan se witga *Psalm* 50:3 him sæde, þæt wæs, 4° þæt he hæfde gesyngod wið Ureus þone Cyðþiscan, 5° pa he hine beswac for his wifes þingum, þære nama wæs Bersabe;

2° and heac 6° he witgode 7° on þam sealme be Israela 8° folce, hu hy sceoldon hreowsian hyra hæftnyd on Babilonia;

3° and eac be Sancte Paule þam Apostole;

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 ðyssse scylde wæs, and of þyssse scramleasan scylde geclaensa me,
4. (5) [63v] for þam mine unryhtwisnessa ic ongyte, and mina synna beð symle beforan me on minum gemynde.

5. (6) Wið þe ænne ic gesyngode, and ic dyde yfel befóran ðe; wið þe ænne ic sceal þæt betan, for þæm 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 miþ 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 uncuþa manegum oðrum.
8. (9) Ac bespreng me nu mid þinum haligdome swa swa mid ysopon, þæt ic beo geclaensod; 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 ofðre gehyron be me þæt þæt ic wilnige, swa swa hy ær gehyrordon þæt þæt ic nolde, þæt þonne mæge unrote mod blissian.

1  Vi (fol. 55v) þisne; 2<...>gende; 3witiga; 4he wæs; 5ciod<...>, B-R read ciod[scana]; 6Vi eac, B-R em. to eac in their edition; 7Vi <...>igode; 8israhela; 9 Pa See PAULE þam Apte.

(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 respetixit ... 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 pa ... limpð: This double translation of sic in Ro. non sic impii non sic is apparently P's addition.

ponne hit wind toblawð: With a similar paraphrase of Ro. quem proicit ventus 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 . . . geeearnedon: Ro. uiam iustorum; cf. Th. 9.196–97: "placitam sibi et acceptam esse remunerationis testimonia 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 geeearnedon 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. perbit; cf. Cass. 38.407–8: "qui sine dubio perbit, 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. 2.1). But first he comments on the heading to Ps. 2, Psalmus Dauid, probably because it marks the first occurrence of a biblical titulus.

1° Dæs . . . earfodum: With explanatory for āem 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 Introds. (see Chap. 2.1). For the matter of the clause, cf. Arg. (a), "Generalem Dauid querimoniam facit ad Deum quod . . . et gentes et populi Israel inuiderint . . . ," with the addition be eallum his earfodum 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 pæm 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 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., "Introds.," 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 Introds.

PARAPHRASE

(2) hwylarisad: With this interrogatory formulation of Ro. adstiterunt and the choice of vb., cf. Th. 11.58–61: "Eadem, qua superius, interrogationis forma magnitudo... furoris exprimitur... exciuerat."

pam pe...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: "adversus xpm eiusmodum, quia omnis unctus xps appellabatur" and Expositio Psalmorum 6.28: "Omnis rex 'christus Domini' uocatur."

(4) Hwæt forstent...cwenen: With this addition, cf. Th. 12.113–13.118: "Qui habitat in caelis irridebit eos et Dominus subsannabit eos... Etsi desideria, inquit, eorum atque operauideanturimpleta, uana tamen eorum est omnis intentio."

(5) heora gepeah: Perhaps a contextual translation of Ro. eos based on v. 2; cf. also Th. 12.83–84: "quae fuerit intentio impii conatus ostenditur."
Commentary

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(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 David 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.


3° *swa . . . læwde:* Cf. Arg. (b): "Aliter, uox Christi ad Patrem de Iudaeis" and *Explanatio 494C:* "... Judam Iscarioten, a cujus facie Christus fugit"; also *Glosa* 14.2.2: "ux 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 [LawsÆ/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, Spezisch angisches 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) ymbpringen: 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 p and h, suggests emending to ymbhringen. But P is not a mechanical translator, and ymbhringen makes perfectly good sense: hostile crowds “crowd about” the psalmist.

for pam bu 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) maegen: Ro. dentes; cf. Mondsee 78: “dentes uirtutes corporis significat.”

(9) for dam ... hæl: 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, peah; 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: genihte (v. 8 to v. 9), blisse (vv. 7b and 8 to v. 10) and ealragoda (v. 6 to v. 8).

INTRODUCTION

The Introd. begins with an explanation of the Ro. titulus: “In finem psalmus cantici Dauid” (cf. also the “English” variant “In finem psalmus Dauid 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 di... byd, 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 da... 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 de 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 wid 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 done 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... clamauro (Ro. Exaudiuit... clamarem).

(5) Peah hit... purhteon: 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. Hraðe V.2.

pat unriht... ðæs: Ro. quae dicitis in cordibus uestrís et in cubilibus uestrís 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) bringad ða: Ro. sacrificare sacrificium iustitiae; ða 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 tacð ... gehet?:_ A double interpretation of Ro. quis ostendit nobis bona; in the first, ostendit is translated by tacð and bona as an adv. (teala); in the second, bona is treated as subst., 'the good things of life' (ba 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 diuinu uultus appellat."

(7)–(8) peah hi swa ne cweden. ... peah hi his ðe ne ðancien: With these two additions, cf. Th. 24.134–51: "Dedisti laetitiam in corde meo usque multiplca sunt ... cur uos ad agnitionem eius caecos oculos admovetis ac dicitis: quae autem ab eo bonorum documenta suscipimus?"

(8) þin folc gemiclaedest: 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 pam genihte: Ro. in idipsun, 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. gremiad (Lat. perf. exacerbauerunt, v. 11) suggests an ever-present problem; pres. subjunctive _fægnian_ (v. 12) and imps. _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) _De ... 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 Dauid," 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 gloriae 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 dam ic gebidde on dægred to ḍe*: 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 interpretatur, hoc est: consurgo diluculo ad orandum, et deprecor te.”


*for dam . . . netl*: 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): “*pu eart god na willende unrihtwisnesse.*”


(7) *and þæt . . . hreowsiad*: A similar clarification of Ro. *operantur* occurs in Jerome, *Tract.* 15.103–5: “Non dixit, qui operati sunt iniquitatem; sed qui operantur iniquitatem. Qui perseverant in peccato.” For P’s two vbs., see Commentary on Ps. 4.5 (*conpungimini*).


(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 . . . pyt*: Ro. *sepulchrum patens est guttur eorum*; for *wilnungc*, see Th.’s comment (66.52–53) on *guttur* at Ps. 13.3: “*Nam id, quod loquantur, desideria eorum ac uota manifestat.*”

*hy n[e m]ægen . . . sprecað*: Ro. *decidant a cogitationibus suis*; cf. Th. 29.144–45: “*Ea quae molientur contra nos non sortiantur effectum.*” The latter lends support to B-R’s emendation of the manuscript reading *hy*
naégen to hy nfe 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 voluntatis 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 geweordadest 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.


(6) de 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 Introd. 1°, is evidenced in the additional reference to David’s enemies, moine fynd (v. 3); in the choice of Ga. meorum (Ro. tuorum, v. 7); and, most significantly, in the additions pisum and pas . . . 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. {justum and meum} with OE pl. forms, pa rihtwisian (v. 10) and we (v. 11).

INTRODUCTION

1° Psyne . . . past to Drihtne: Cf. Ro. titulus: “Psalmus Dauid 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., “Introds.,” 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 wyrd7e to teonode 7 wyrgde (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, wyrd7e 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 wyrd7e 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 minimis in an unfamiliar biblical name and has been emended accordingly. See Olbrich, Laut- und Flexionslehre, p. 117.

PARAPHRASE

(4) gif ic . . . dod: 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 *pas* (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 *pe . . . swencad*, cf. Th. 33.26-27: "si feci quod nunc patior."

(5) *furdim*: 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 aliquid iine."  

me . . . orwigne: Ro. *inanis*; cf. Th. 34.42: "se assereret et defensare non possit," and Expositio Psalmorum 17.38: "UACUOS. Inanis sine praelio."

(7) *on pinum yrre, and ras*: Si.'s (p. 475) emendation of the manuscript reading *of* to *on* is supported by Ro. *in ira tua*. BT's emendation (s.v. *Sar*) of the manuscript reading *sar* 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, *sar* represents a transposition of *ras*, 'rush, attack'; cf. Th. 34.59-60: "sollicite in uindictam mei ac propere commouere."

*on minra feonda mearec*: Cf. Ga. *in finibus inimicorum meorum* (Ro. *in finibus inimicorum tuorum*).

geweorda *pe sylfe para*: 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. *Geweorpian* II, and Mitchell, *Syntax*, §1092, s.v. [ii]); cf. Glosa 31.7.8: "et ibi exaltare, ut tu magnificatus sis in illis."


*ponne cymd . . . heowdome*: For similar interpretations of Ro. *synagoga* and *circumdabit*, see Jerome, *Tract.*, 24.156: "Propterexa 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."

Commentary

(10) *peera unrihtwisra*: P’s choice to translate Ro. *peccatorum*, in place of his normal *syrful*, enhances the contrast with *rihtwis-* (Ro. *iustum*) immediately following.


(11) *Mid rihte . . . Drihten*: A similar recasting of Ro. *iustum adiutorium meum a Domino* occurs in Th. 36.119: “iure tuum adiutorium postulamus.”

(12) *Pe Drihten*: Ro. *Deus*; *pe* is a late Old English form of *se*, not 2sg. pers. pron. as in B-R.


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 marines sunu*, whereas all of the commentators (including Th.) interpret it as Christ, the son of man. Likewise, the additions *nu* and *oftraedlice* (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) Pyyne ... 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 gesceafa ... 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 Judaicorum."

Pæt ... 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 inimicus tuus 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 visitat."

oftraedlice: 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 ... maerd þe: See Commentary on Ps. 5.13.

(7) gesetest: Ro. constituitis; 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 perf.

(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 compelle-ret." 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 pa ylcan gerad ... feondum: Vi apparently had on δετ ylce [gerad], acc. sg. neut., the reading adopted by B-R. See also Pulsiano, "Old English Introductions," p. 13, and n. 8, who characterizes δετ 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 gehwyrfdest ... forwurdon: With this treatment of Ro. infirma-buntur 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) pa ðeoda ... ðreatigad: 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. periiit 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 pam 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. requirens; cf. Th. 46.113–14: “ultor esse non
destitit” and Glosa 43.13.4: “non est obluiiscetur 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 correspond-
ning 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 cuð 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 impius peccatores posuerit.”

beð gehwyrfede: For a similar translation of Ro. convictantur in the
Old English glossed psalters, see Ps(C), edition, p. 16, n. 3.

(20) by las ... 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) *pa yfelan*: With this additional subj., cf. Glosa 45.24.2: “peccator peccatorem laudat.”

(25) *for þære ... gewrecan*: Ro. *secundum multitudinem irae suae non inquiret*; cf. Th. 49.241–44: “Dum diripiendi auidus est ... neque intelligit 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 eagum” (no Lat.), 467.4: “ures modes eagan” (Gregory 126D: “mentis oculus”); Bo 82.12: “beforan ures modes eagum” (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 Alfréd’s Boethius, pp. 167–69.

*For þam he nafd ... wylle*: Ro. auferuntur iudicia tua a facie eius omnia inimicorum suorum dominabitur; cf. Th. 50.261–63: “quoniam nihil de iudiciis Dei cogitatum, ideo dominatione suae subicere omnes nititur, et inique cunctos opprimere non ueretur.”


*sætað*: B-R’s emendation, following BT (s.v. *Sætian*), is supported by other occurrences in *Ps(P)* (Pss. 9.30 [2°], 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 *dep*, but the spelling *det* occurs sporadically in all dialects at all periods of Old English; see C. and K. Sisam, Salisbury Psalter, §§71–72.


*Ne gëpencô God ëlylices:* 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 da unrihtwisan:* Ro. *exaltetur*; with this addition, cf. Th. 51.329–30: “*uindica in illos qui iniquitatem sine timore committunt.*”

*od ende:* This emendation of the manuscript reading *on to od* 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) *cwæd 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: “*δαὲ broc δας lichoman, & δατ sar innan δαεre wambe*” (Gregory 69B: “*Livor ergo vulneris . . . plagae in secretioribus ventris*.’’)

*hit wcere . . . 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 *wcere* implies a hypothetical, retrospective wish.

*para be . . . modor:* Cf. Ga. *orfano* (Ro. *pupillo*) and Glosa 48.35.10: “*orphanus qui nec patrem nec matrem habet.*”

(36) *Pu forbrycst:* Cf. VL (and Ro. variant) *conteres* (Ro. *contere*).

*earm . . . megen:* Ro. *brachium*; cf. Cass. 110.592: “*Brachium eius dicit potentiam.*”

*beah 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 defectionemque consistere aut aliquo peccatorum suorum multitudinem colore uelare.*”

(37) *on pisse . . . toweardan:* Perhaps reflecting the influence of both Ro. *in saeculum saeculi* and Ga. *in saeculum* (with *saeculi* obelized).

*weordad aworpene:* Ro. *peribitis*; cf. Th. 53.406–7: “*bene illis comminatur expulsionem.*”


(38) *pa 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 Dauid quando Saulem fugiens est habitare compulsus"; with the additional clause, *pa his ... spearuwa*, cf. v. 2 of the paraphrase. *Pes* 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 Wülffing, *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 *dod* 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) *pa unsyclidigan*: 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 consci." 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 pam ... wyrcanne*: Ro. *quae perfecisti destruxerunt*; cf. Th. 56.73–74: "Statuta, inquit, ac decreta tua irrita moliuntur efficere."

*Hwet 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."

*brewas ... 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 *ahsad* and its grammatical subj. *braewas* probably resulted from the influence of the "real" subj. *rihta dom.*

(6) *past heora . . . gewyrhtum:* Ro. *interrogat*; cf. Th. 57.115–16: "tam iustus quam peccator meritorum suorum fructus, ipso discernente, percipiet."


ungemetlice *heto pare sunnan:* Ramsay, "Theodore of Mopsuestia," p. 483, suggests that P read or etymologized Ro. *sulphur* as *solferuens* or *solfurens*; cf. the corresponding reading *solfur* in the Southampton Psalter, fol. 10r (Irish, late 10th c.).


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mid *hylicicum . . . gefyldu:* 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 ðisân 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 deminutae 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.
Commentary 185

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 fodfæstnes of the manuscript are probably mis-readings of insular letters, t and s, respectively, in the exemplar.

(3) for pam . . . cweedem: Ro. in corde et corde locuti sunt mala; cf. Glosa 53.3.8–9, “aliud dicunt, et aliud retinent,” though the concessive peah hi . . . cweedem is P’s addition.

(4) pa oferspræcan and pa 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) teohhiad: With this expansion of Ro. magnificabimus, cf. Cass. 119.89: “praesumunt.”

Hwī! . . . willan?: Ro. labia nostra a nobis sunt quis noster est dominus; for modēro, 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, inquiunt, quae inest nobis, volumus linguæ licentiam comprobare; nullius dominationis timore comprimimur, ut non, quae libuerint, ut erba proferamus; nostro iuri in loquendo, non alieno serui-mus imperio.” BTS (s.v. Hwī 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 hwæt 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) cweð Davīd: 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 corruptam” 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 gehéaldan, 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 elevasti [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° *Da ... lichamlicum:* Cf. the idea of Arg. (a): "Ezechiae preces ab Assyriis oppressi"; 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) *hwaeder pu od minne ende wylle:* Ro. *in finem* interpreted as 'until death' and formulated as a parallel question.

(2) *pis sorhfulle geþeahht:* Ro. *consilium;* cf. Th. 64.80–81: “quamdiu me ista cogitatio afficiet?”


(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. *praevialui aduersus eum* indicates that the comparative is intended.
Commentary

hy fægniad 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 heah ... gelyfe: With this rendering of Ro. sperabo, cf. Cass. 125.102-3: “in spe eius possit firmissimus inueniri.”


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° Da... worulde: Suggested by Arg. (a) and probably Ro. insipiens (v. 1).

4° and swa deð... tidum: Apparently Vi, [he seofað to [Drihtne?] be his ti[dm], 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., Introd. 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.
(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 pe his wite oðde 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 ob- sistere.” *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.*

*cyð on his mode:* Ro. *dixit,* cf. Expositio Psalmorum 33.15: “DIXIT. Id est, mente.”


*on heora won willan:* Ro. *in voluntatibus suis,* BTSC’s (s.v. *Wanwilla*) definition of *wonwillan* as a compound meaning ‘wilfulness’ is incorrect, since *wan* compounded with *willa* 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, “pe δone won willan hæfð,” referring to one corrupted by carnal pleasures.


*secad and lufiad:* With this addition to Ro. *inutiles facti sunt,* cf. Bo 146.8: “secad ḥet hi lufið” (Boethius VI.5.3: “inesse . . . appetendiue”) and Solil 7.2: “se se Ḫe lufad, se Ḫe sæcð” (Augustine, Soliloquia, 6.4: “quem adtendere hoc est quod amare”). Elsewhere in Ps(P) this collocation translates *require (Pss. 24.10, 30.24).*

*peah hi faigere sprecon:* According to Thor. and B-R’s punctuation, this addition is dependent on the clause following it, *heora geþeaht . . . 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: *pencað yfel, peah hi hwilum tela cweden.*

*heora geþeaht . . . weorc:* This elaboration of Ro. *sub labiis eorum* echoes the well-known triad of “thought, word, and deed,” though with *willa* instead of “word.” See Patrick Sims-Williams, “Thought, Word and Deed: An Irish Triad,” *Ériu* 29 (1978): 78–111.
unpearfes for yflum willan: This elaboration of Ro. ad effundendum sanguinem Tinkler, Vocabulary, p. 47, explains as a misreading of "imanitas" (from Cass. 129.126) as "inanitas," hence unpearfes. But cf. Th. 67.84-85: "ad strages faciendas non proelii necessitate impelli sed solo fure ore raptari."

him cymd... ylce: P's addition to Ro. in uiis 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 Muhe, 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."


min yrmingaes: B-R's original emendation mine[s], qualifying yrmingaes, would make the latter someone other than the speaker and thus would contradict the final clause of the sentence, which identifies gepeaht 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 gepeaht ('the counsel of mine'), with yrmingaes 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 pu, Drihten: Cf. Th. 69.162-65: "Quis dabit ex Sion salutare Israel? ... ut subauditur Deus, manifeste indicans neminem esse alium nisi Deum." On haftynyd, see Apparatus.

Iacobes cyn: Ro. Iacob; cf. Cass. 131.213-14: "Hic enim Iacob Iudaeeorum 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, ded, underfehd, syled) to reflect the unchanging code of conduct proposed by the psalmist.
INTRODUCTION

1° David ... 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 ... pisum: 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 wilnad; hence, read ec[re], the final -re probably lost through haplography with initial re- of restie. 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) Pa 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.”

Ic wat ... eardad: 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 inquisitio-nis curam, sententiam Dei respondentis inducat.”

(4) weorpad: Ro. magnificat; cf. Th. 73.69–70: “illa . . . probitas digna honore ducatur.”

(5) to unrihtum wæstmsceatte: 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 wæstmsceatt as a Lehnbedeutung for an unfamiliar concept, but see LawAfEl 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 nanes ... 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° Pone... 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) pu 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 pu me.

(3) With this unconventional treatment of Ro. sancti qui in terra sunt eius mirificavit omnes voluntates 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. infirmitates eorum v. 4) 76.71: “caesis hostibus sint eorum etiam idola comminuta.”

(4) nu swýde hraðe hi forwurðad: Ro. postea accelerauerunt; cf. Th. 76.64–65: “festinato et velociter perierint.”

Ne gaderie... doð: Ro. non congregabo conuenticula eorum de sanguinis; cf. Th. 78.125–28: “nulla . . . aemulatione transibó, 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
Commentary

to heargas (v. 3), as in Expositio Psalmorum 36.30–31: "Nec nomina regum illorum deorumque labiis recordabor."


min rice: Ro. hereditatem meam; cf. Th. 79.149–50: "fines meos."

(6) Pu gedydest ... betste: Cf. Th. 79.151–61: "Funes ceciderunt mihi in praecaris. 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 cessisse. ... in portionem meam mihi terrae optima pars ... prouenit. Nam quod posuit ceciderunt, similitudinem qua sortes iaciuntur expressit."

for pam ... unbleo: Ro. etenim hereditas mea praecella est mihi. The meaning of unbleo is uncertain; as a paired adj. with foremcere, where the latter may express one meaning of Ro. praecella ("famous"), unbleo may express another ("goodly, pleasant, delightful") as suggested by L. Whibread ("Old English unbleoh," Neophilologus 50 [1966]: 447–48). Alternatively, as suggested by Whibread for another occurrence, unbleoh may mean ‘without change’, with which cf. Th. 79.164–65: "praecella ... ac si diceret: immobilia."

(7) Ac peah ... gefreode: P’s addition, referring to his paraphrase of vv. 3–4.

peah winnad ... orsorh: Ro. insuper et usque ad noctem increpaverunt 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 bid ... oferswided: Cf. Th. 80.189–91: "Quod autem ait a dextris est mihi ne commoueare, 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 hæm ... gereste: Ro. caro mea requiescet in spe; cf. Th. 80.199–207: "caro mea ... Id est ego ... in solo proprio commorabor ... propter spam quae mihi in te posita est."

(10) ne pinne ... forweordan: Ro. nec dabis sanctum tuum uidere corruptionem; cf. Expositio Psalmorum 37.70–72: "tuis munerebus et regni uctione sacrisa. SANCTUM. Dauud 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 ðær æfistes scylde forweordæd ða godan weorc" (Gregory
64B: "Et recte illic subditur, Putredo ossium invidia, quia per livoris vitium ante Dei oculos pereunt").

_beforan pinre 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. _pæm_ was lost through haplography with relative _pæm be_ 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.

(_pæm be . . . 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 _fynnd_ 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 his lande_). They are led by Saul, as suggested by P's translation of Ro. _impio_ with _pæm unrıhtan 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; quern inimici gratis impugnabunt."

**PARAPHRASE**

(1) _for pon . . . cleopige:_ Ro. _non in labiis dolosis_; cf. Th. 82.15–16: "quoniam nosti 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 iudicum 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 _pine_, 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 inspexerit.”

*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: “[.]Argumentum 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 pa iarfoda* suggests that * iarfoda* is neut. rather than the fem.(o-stem) pl. suggested by Grinda, *Arbeit und Mühe,* p. 227.

*ic gepolode ... iarfodu:* Ro. *custodiui uias duras;* cf. Th. 83.70–72: “Omnia, inquit, egi atque sustinui ... eligens aspera quaeque et grauia sustinere.”

(5) *hæt ic ... scyle:* A curious translation of *uestigia* in Ro. *ut non moveantur 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 vestigiis ... vestigia”).

(7) *Gewundra ... on me:* Ro. *mirifica misericordas 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 wíð pinne willan:* Ro. *resistentibus dexterae tuae;* cf. Th. 84.109: “eos, qui tuo innitentur praesidio.”

(9) *be wilniad ... fordon:* Ro. *adfixerunt;* cf. Cass. 147.181–82, “inimici eius ludaei animam ipsius, id est uitam temporalem eripere uoluissent,” though referring to the Jews against Christ.

*me ymbbringdon ... healf:* Ro. *animam meam circumdederunt;* cf. Th. 85.134–35: “Admotis undique tribulationibus coartarunt me.”

(10) With P’s treatment of Ro. *adipem suum concluserunt os eorum locutum est superbia,* cf. Th. 85.141–47: “Hoc indicat dicendo concluserunt, uidelicet quod ita secundis rebus affluant, ut omnes aerumnis aditus obstruxisse credantur. ... Os eorum locutum est superbia. ... et quia nullo aduersae rei feriuntur incommodo, neque facere quicquam norunt neque dicere modeste.”

(11) *pa eagan ... eordan:* Whereas the orthodox commentators take Ro. *oculus 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 Αε, the epitome of Julian’s Latin translation of Theodore. But Αε here agrees with the orthodox commentators in its treatment of oculos.

(12) satiado: With this rendering of Ro. susceperunt, cf. Th. 86.163: “pro expectant posuit susceperunt.”

seo leo: B-R emends to se leo, but leo is also attested as fem.; see Bately, Orosius, 77.21, and note.


gehwyrfe hi fram me: Ro. subuerte eos; cf. Th. 87.183–84: “quod aduersum me statuerunt prorue et deice.”

eht 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 wæece mi[n]ra feonda: Ro. framea inimicorum; cf. Th. 87.186–90: “Quidam frameam legunt per accusatiuum 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: “petiti, 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 habitacione disperdis . . .
disperge illos adhuc uientes" (Ae lacks uientes). 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 tostencte 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 Wülfsing, 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 miseris."

Weorpen hi ... bearne bearnum: Ro. saturati sunt porcina et reliquerunt quae superfuerunt paruulis suis. See "miseris" of the previous Theodorean quotation, and with P's use of subjunctives lafon, healdan, cf. Th. 88.211–12: "Saturati sunt autem filii pro saturentur filii eorum posuit: mutauit tempus. Et reliquerunt pro relinquant." With heora bearnum ... bearne 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 bonne ... goodes: Ro. satiabor; closer to Ae 90.35–36, "Explebor bonis omnibus," than to Th. 90.266–67, "gloriae tuae largitate donabor."

æ[st]eawed: Thor.'s emendation; Bately, "Authorship," p. 90, suggests geeawed 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 singō: 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 haeō in the middle of one line and fore near the beginning of the next could hardly contain the full text of Pa’s ophe hine oððe þæne þe he hine; perhaps the scribe of Vi omitted ophe 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 ponne seems preferable to Vi’s pa.

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 widerweardra: With this clarification of Ro. iniquitatis, cf. Ae 91.23–24: “Inimicorum subiti et exitiales excursus.”


(8) seo eorde minra feonda: Ro. terra; cf. Th. 92.18–19: “commota est omnis terra ab irae magnitudine, quam contra inimicos accenderat.” Ae 92.38, “qui persequentes consumat,” is less specific.


(10) astah me on fultum: Ro. descendit; cf. Ae 92.49: “praesentia Dei auxiliantis ostenditur.”

(12) And let . . . fram him: Ro. et posuit tenebras latibulum suum; cf. Ae 92.59–60, “opposita adversus inimicos caligine ipse in maiorem terrarem 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. geswen (see also “Notes,” p. 473). But the emendation nære is preferable to wæs, since its subjunctive and negative accord better with “ne possit” of Ae and could easily have been omitted through haplography with nǽfre 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. Ae 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) *pa [wolcnu] urnan:* Si.'s (p. 475) addition is supported by Ro. *nubes transierunt:* to treat *pa* 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 *pa* 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.*


*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) *stræflas:* 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. I.I.J.1.b.


*seo eorde . . . gehroren:* Ro. *reuelata sunt fundamenta orbis terrae;* cf. *Ae* 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 ham:* 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 . . . wes:* Ro. *praeuenerunt me in die adflictionis meae;* cf. *Ae* 94.111-12: "in tempore malorum ita steterunt inimici, ut neque uacationem aliquid eiam 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 ham* is here punctuated as correl. with *for di* (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 . . . hwyr: With these imp. renderings of Ro. eris and subuerteris, cf. Aeax 95.141–42: “ego securus meriti uicem a iusto retributiosis iudice exposco.”

(28) para ofermodena: Ro. superborum; the manuscript reading ofermodenena is treated as a dittography.

(30) purh mines . . . feondum: Ro. in Deo meo transgrediar murum; cf. Aeax 96.163–65: “Si tamquam muro inimicorum circumder insidiis, tibi infinites effugere potero omnes insidias atque transcender.” Thor. reads a compound burge-weall, but the immediately following pron. heo points to a fem. antecedent, burge.

(31) him to hopad: 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 fortudo.”

swa ærene bogan: Ro. ut arcum aereum points to ærene (< ærenne?) as sg., but it could also be pl.

(37) þæt mine . . . slideredon: 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 convertar; cf. Aug. 100.38.4–5: “ab ista intentione non convertar ad quietem” and Glosa 81.38.3: “non convertam quod non pugnem contra illos.”

(39) With gebigde (Ro. adfligam), cf. Aeax 97.202–3: “Meis nutibus supplicabunt et dedentur imperiis.” The clause following, þæt hie . . . me, corresponding to Ro. nec potuerunt stare, Wildhagen (Ps[C]J, 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 creft,” 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 creft as “its intelligent employment.” See also the discussion of these two words in Chap. 5.III.

(40) þa þe . . . u apparison: 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. Aeax 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) nes [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 para at Pss. 24.3, 39.6; and (3) the likelihood that in passing from nes 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. Ae 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: "peah ðu hi smale todæle swa wað" (Boetius 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 eorde hit [sc. water] helt 7 be sumum dæle swilgð ... gif þæt waðer hi ne geðwænde, þonne drugode hio 7 wurd todrifen mid þam winde swa wað dust ðððe axe" (Boethius III, m. 9, no immediate source). On herestraet 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 superscript 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.

peah hi ... æ: Ro. inueterauerunt et claudicauerunt a semitis suis; verbally closer to Th. 98.47–48, "Quoniam non voluntate ad caerimonias iudaicas sed necessitate uenerunt," than Ae 97.236–37, "Licet inuiter, permanserunt tamen sub imperio meo."

(48) peet ic ... feondum: Ro. uindictam; cf. Ae 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. Ae 98.259: "Sub oculis inimicorum."

on þinum naman: Cf. Ro. variant in nomini (Ro. nomini, indirect obj. of dicam). However, Wülfling, 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. Introd. 30.1°

Psalm 18

INTERPRETATION

Moral, in agreement with the Introd., 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° *Dysne ... deowianfnej*: Cf. Arg. (a), "Adprobatur in hoc psalmo prouidentia Dei, qui ex hoc ipso multam hominum curam se habere monstruit, dum ita elementa a se creato 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 *deowian[ne]* is supported by the likelihood of haplography from the immediately following *ne*. Thor. and B-R do not emend.

PARAPHRASE

(3) *Se dceg ... wundru*: Ro. *dies diei eructuat*; cf. A* 99.20–21: "In laudem Dei naturalis elementorum attestatio."


*ghryre*: 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[ffer], see Apparatus.

(6) *Drihten ... brydbure*: Ro. *in sole posuit tabernaculum suum et ipse tamquam sponsus procedens de thalamo suo*; cf. A* 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 stihd ... cymd*: Ro. *a summo caelo egressio eius et occursus eius usque ad summum eius*; cf. A* 101.44–45: "Et per hoc uoluit indicare... qui sit modus cursus eius ac recursus eius."

*od pes heofenes heanesse*: With the gen., cf. Ga. *a summo caeli* (Ro. *a summo caelo*); with the prep. *od*, cf. VL *ad*.

(8) *Godes æ ... to Gode*: Ro. *lex Domini inreprehensibilis conviertens animas*; cf. A* 101.50–54: "Quoniam creaturas... quibus omnibus erudi-
mur in agnitione factoris, quod proprium Legis officium, merito ... Legem vocuit." 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) pa eagan ... lichaman: cf. Cass. 173.173–75: "Hoc illuminat oculos, non istos carnales ... sed illos utique interiores."

(14) from elðeodegum feondum: cf. Th. 102.63: "Alienos ergo in hoc loco hostes uocat." A 103.104–5) does not have this (or the next) reference to the psalmist’s enemies.

ac gif ... wyrccanne: 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 constituus sollicitus peccata uitare." Less convincing are the explanations of Wichmann, "Konig Aelfred's Ubertragung," 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 pu (the king), e.g., pinra earfoda (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° David ... earfodum: 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 pam halgan temple: Ro. de sancto; cf. Ae 104.15–16: “De tabernaculo, ubi Dominus habitare credebatur.”

(4) andfengu: Ro. pingue; cf. Ae 104.23: “libenter accipiatur.”

(5) dinum willan: Ro. cor tuum; cf. Ae 104.26–27: “Omnia tibi praestet quae mente pertractas.”

(7) his bone gesmyredan and done gehalgodan: Ro. christum suum; cf. Ae 104.38–40: “Christum Dei uocat Ezechiam ob hoc quia reges chrisma in regnum, id est unctio, consecrabet.”

swide mihtig ... hcelo: Ro. in potentatibus salus; cf. Ae 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. Ae 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 Ezechia’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° Dysne . . . sylfum: Cf. the ideas of Arg. (a): “De Ezechia canitur, caesis Assyriis 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 singþ), probably, as suggested by B-R, a haplography.

PARAPHRASE

(4) *pu were . . . wende*: With this expansion of Ro. *praebenisti eum*, cf. 4Rg. 19.35 and the reference to the same event as "adiutorium diuinum" in Aeo 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. Wulfing, *Die Syntax*, 1:130, simply emended *heafod* to *heafde*.

*kynegold*: Bately'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 he bæd*: Both Thor. and B-R incorrectly omit *he*; cf. Ga. *petit a te* (Ro. *petiti*).

(6) The corresponding Ro. *gloria eius* suggests that the incomplete *wul-*-, with which fol. 20v ends, is the first syllable of *wulder*.

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]gul[ban sea]lm [Dauid sang], biddende to Dryhtne and seojfigende b[e his earfo dúm and] b[e] h[i s]e[condum]:* Cf. Arg. (a): "Rogat Dominum Dauid factione Absalom laborans." B-R's *biddende* should probably be read as *ge*biddende, since *Ps(P)* invariably uses the compound form in the Introductions (e.g., Introd. 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[æð 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... de: 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 Ae 108.2–3 follows the Christological interpretation.

Ac ne... unrihtwisnesse: Ro. non ad insipientiam mihi; cf. Ae 109.16–17: “Cum die nocteque clamans non mererer audiri, reputauit hoc admissum meo.”

for ðæm... wite: With this addition, cf. Ae 109.20–23: “Tu autem in sancto usque Israel... propter multitudinem grauium peccatorum—rectissime 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. Ae 109.37–39: “Haec irrisio aemulorum testimonium est sancto David, omnibus eum retro temporibus speram 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) syþpan ic... wæs: Ro. ab uberibus matris meae; cf. Ae 109.43–44: “Post aetatis primae crepundia... in te sperauit.”

(11) Pinre gymenne... beboden: Ro. in te iactatus sum; cf. Ae 109.45, “Tuae tutelae a parentibus commissus,” where Th. 110.27–30 has no reference to God’s protection.

syðdan 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. Ae 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.*"

*\(\textit{paet waeter paet pe byd}\): Following B-R’s emendation of *he* to *pe*, though the collocation *pe byd* (see BT s.v. Se IV [3]) is otherwise unattested in *Ps(P)*. Thor. (p. 446) also emends to *pe* but omits the preceding *paet*.

(18) *gerimdon*: Gr.’s (p. 187) emendation, supported by the pl. subj. *hy* of the context and by Ro. *dimumerauerunt*. 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. *purhdulfon* (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 Dauid 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) *\(\textit{para anhyrna}\):* 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 haplography) 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.*"

*\(\textit{cwepe to him}\): 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 deutos alloquitur. … *Laudate ergo, dicit, qui timetis Dominum.*"

(24) *\(\textit{herie hine}\):* Ro. *laudate eum*. Punctuated by Thor. and B-R as belonging exclusively with the preceding *Se be Drihten ondreade*, it could equally be joined to *eall Iacobes cynn*, thus serving as *apo koinou*.

(27) *\(\textit{heora heortan onfoð magene}\):* With this elaboration of Ro. *cor*, cf. A\(^e\) 111.115–16: "*Resuscitabuntur a mortificatione tristitiae.*"

(30) *\(\textit{cumad}\):* Cf. VL *procedunt* (Ro. *procident*).

(32) *\(\textit{ure cyn … cymd}\):* Ro. *generatio ventura*; 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 unrotnesse on gefean (v. 3), which parallels freodome and peowdome ... in Introd. 2°; and perhaps the translation of Ro. poculum tuum (v. 5) by pin folc (the Israelites).

INTRODUCTION

2° Dauid ... hamweardes: Cf. Arg. (a): “Reditum populi de Babylone praedicit, enumerans quantis redeuntes 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., “Introds.,” 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 hefen?), if not simply a late Old English orthographical representation of schwa, may preserve a subjunctive of indirect speech.

1° and eac ... wræcsidē: Modeled on 2°.

4° (i) and ælc ... earfoðum: The first of two moral interpretations, modeled on 2°.

3° and swa ... æriste: According to Br., “Introds.,” 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 æristefsj (gen. sg. neut.) takes into account the gen. obj. required by hancodon (understood from the previous clause) and has the support of Vi; however, fairly frequent occurrences of a fern, (dat. sg.) æriste in Pa (Introds. 23, 32, 47, etc.) justify retention here of æriste 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 pancad could be either a scribal slip (perhaps influenced by preceding pancad) 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 byd ... wan: Ro. nihil mihi deerit; cf. Aε 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 ... stādum: Ro. super aquam refectionis educauit me; cf. Aε 113.11–13: “Siquidem familiare est uiatobus ubi uelle cibum sumere, ubi currentes aquas aut lucidos fontes inuenerint.”

(3) gehwyrdfe of ... gefean: With this expansion of Ro. convuertit, cf. Aε 113.14: “In requiem siue in gaudium.”

(4) þæt is ... srefrung: A common interpretation of Ro. uriga tua et baculus tuus; cf. especially CP 125.24–127.2: “Din gierd & διν σταφ me afrefredon. . . . Gif δær δonne sie gierd mid to dreageanne, sie δær eac staŋ mid to wredianne” (Gregory 38B: “Virga enim percutimur, baculo susten-tamur”). For the added agreement with P’s eif, 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 para ... hatedon: Ro. aduersus eos qui tribulant me; cf. Aε 113.27–28: “rerum necessariarum usu abundare fecisti, et hoc sub oculis inimicorum.”

pin 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 Israe folc, the subject of the leading interpretation in the Introd.

elcœ dæge hit symblæd: 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 Anglica 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, swerad, 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 pîssum ... earfødum: Cf. idea of Arg. (a): "Praedicitur 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 accedere." 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., "Introds.,” 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 ... wræcsîðe: 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.

tunga is: In writing ungefyl, 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, δ for d occurs occasionally in early West Saxon texts; see Cosijn, Grammatik, 1:172 (§132).

eall mancynn: Ro. uniuersi; cf. Brev. 939B: "omnia 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.
Commentary

(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 hwyrða... geþohtum:* Ro. *non accepit in uano animam suam*; cf. Aε 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 hwyrða*, *fulgced* 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 ad... nyhstan:* Ro. *nec iuravit in dolo proximo suo*; cf. Brev. 940A: “Multi sunt enim qui dolose jurant, ut decipiant proximum.”

(5) *Se þe swyle byð:* Ro. *hic*; cf. Glosa 103.5.1–2: “De isto supradicto dicit qui non iurat....”


(7) *Undod... ecan geata:* Ro. *tollite portas principes usstri et eleuamini portae aeternales*; cf. Ga. *uestræs* for Ro. *uestri*, and Th. 115.19–20: “o principes, portas ... patefacite” (this vb. not in the corresponding commentary of Aε 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.

*Da andswarode... cwæð:* This addition serves to identify David’s *ealdormen* as speakers of the next verse.

(8) *hlaford:* 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 *hlaford* 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 portæ 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 *hlaford,* 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<sup>e</sup> 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).

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**Psalm 24**

**Interpretation**

Perhaps historical, in accordance with Introd. 1<sup>o</sup>, 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<sup>o</sup> *Dauid . . . wilnode:* Cf. the idea of Arg. (a): "Ex persona populi in Babylone degentis oratio format ur." 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<sup>o</sup> *and eac . . . wæron:* Cf. Arg. (a). Vi's *on* in *ge[hwyrftnesse]* on *heora [haftnyde]* seems wrong, since the context speaks of turning from exile; cf. Introd. 22: *gehwyrftnesse of his wraeside.*

4<sup>o</sup> Vi's *[sw]a pat fylcej* probably reflects misunderstanding of the early West Saxon (Alfredian) *swa ylce;* see Chap. 2, pp. 28–29 and n. 29.

3<sup>o</sup> *and eac . . . eriste:* Bruce, *The Anglo-Saxon Version,* p. 44, suggests the corresponding clause of Introd. 23 as source. B-R's emendation of Pa *be* to *aeft* 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<sup>e</sup> 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 daeg ic anbidige:* With this rendering of Ro. *tota die* (where the glossed psalters have *ealne dæg*), cf. A<sup>e</sup> 117.17: "iugiter" and Cass. 222.95: "ac si diceret, omni die"; with the translation of Ro. *sustinui,* cf. Cass. 222.94: "retributionem ipsius exspectare 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 iugódhades: 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 pinre 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. propitaberis).

(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.


(14) mægen and craft: 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 craftig. See also Chap 5, pp. 70–71.

   he him . . . willan: Ro. testamentum ipsius ut manifestetur illis; cf. Th. 120.95–96: “voluntatem propriam . . . faciet esse manifestam.”


(17) tobræd and gemanigfealdod: Cf. both Ro. dilatatae and Ga. multiplicatae.

  þæt þu me gefrìdie: Ro. erue me; Thor. and B-R’s emendation of mæge frìdie, supported by Ro. eripe me. Perhaps W thought he was dealing with a subjunctive form of *magan.


   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 Ae 121.84–85 simply has “commemorat amicorum innocentiam.”
Commentary 213

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., “Introdus.,” 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 . . . dreccad: Br., “Introdus.,” 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) unscyldeg wið has mine fynd: Ro. innocentia mea. Assuming that David is the speaker of the psalm, has 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. Aë 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 pam . . . arleasum: Ro. et cum i mpiis 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 qui iniquorum.”

(7) *pæt ic mæge cypan:* A pret. subjunctive, paralleling *adwoge, 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. *Æ* 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 Intro. 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 each] he witegode [on þam sealme] be Ezechie þam c[yning, hu] he scolde Gode pa[nclan] 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 ded ælc þæra 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 each witegode [on þam sealme] be Criste, h[u 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 scylldidan: No known source for this expansion of Ro. castra.

ongean me: Cf. Ga. aduersus me (Ro. in me).


(4) and geseon . . . temple: Ro. ut uideam voluntatem 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 voluntatem 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 praecptœa 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 voluntatem 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. Aε 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.
216  Commentary

For *quam* ... *offrunga* <...>: Ro. *circuibo et immolabo in tabernaculo eius hostiam iubilationis*; cf. Aε 125.33–34: “Praeteritorum malorum periculis liber, inter psalmos et hymnosque gratiarum supplicabo.” Possibly *For quam* is correlative with *For quam* (v. 5), but the presence of three intervening clauses makes it unlikely. The manuscript reading *pi* may reflect loss of final *n* in the form of a horizontal stroke over *i*. Although the manuscript shows no lacuna after *pa 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 Domine requiram*; cf. Cass. 239.185–87: “Geminat quoque quod dictum est uultum tuum Domine requiram. Vna quidem res, sed frequentata precatio.”

(9) *Du eart*: Cf. VL (and some English Ro. psalters) *es tu* (Ro. *esto*).


heora leasung ... sylfum: Ro. *mentita est iniquitas sibi*; cf. Aε 126.56–57: “ea, quae ab illis dicta sunt, non alium quempiam sed ipsos frustrata sunt.”


do esnlice: Ro. *uiriliter age*; with a similar use of this rare adverb, cf. CP 363.2: “Hwæt do ge, broður, doð esnlice” (Gregory 93B: “Viri fratres”; = Acts 23.6), and Ps(P) 30.25.

gepola: 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., “Introds.,” 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 infirmitatis from the latter as both Ezechias’s illness and his helplessness before the Assyrians, cf. Aε 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. Ezechie (Introduct. 32) before it was emended by W.

4° and pæs . . . ooperne: B-R’s addition of pæra after ælc, although supported by occurrences elsewhere in Ps(P) of ælc pæra pe (10x), is not required for the sense and does not occur in the corresponding text of Vi. The omission of final ē 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 cleopad.

ne swuga . . . miltsa: Ro. ne sileas a me; cf. Aε 126.4–7: “A similitudine iudicum qui . . . interpellati plerumque taciturnitate significant.”

Gif . . . ponne: 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 pam synfullan: Both Ro. cum peccatoribus and the parallel phrase following, mid pam unrihtwercendum (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: “Propheca non optando, sed pronuntiando, dicit ac si dixisset: Daturus eris i 11 is uindictam in die iudicii.”

an swincad: Br.’s (“Notes,” p. 473) emendation of an to on is unnecessary; the former occurs elsewhere in Ps(P).

(5) Pu hi . . . getimbrast: Cf. Ga. destroys illos et non aedicabis 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 (aedicabis). 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 Wülfsing, 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 refloruit caro mea et ex voluntate
mea confitebor illi, presumably because it repeats the sentiments of the first part of the verse.

(8) *his gesmyredan:* Ro. *christi sui*; cf. Ae 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. ptc. 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 beneficis Deo gratiarum actio et uota reddantur.” Vi’s *hæt be* <...> *hyra geat* is probably corrupt (Pa *hæt 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 praedicens 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 *hæt* 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**


(2) *halgan ealle:* Ro. *aula sancta;* Thor. (p. 441) adds *healle* after *hal- gan,* 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. *Ae* 129.18–19: “sola magnitudine ucos suae atque terrore cuncta peregirit.”


*pa 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 eam 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 suae 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 *pa 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] fægra” (no Latin source), referring to God’s creatures.

*pees deores*: Thor. and B-R silently emend the dem. to *pees*.


(10) *Drihten us . . . folce*: Ro. *Dominus diluuium inhabitat* (Ga. *D. d. inhabitare facit*); Br. (“Introds.,” p. 545 and “Notes,” p. 473) emends *folce* to *floe*; 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. *Ae* 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 ha (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 pam) 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° David ... 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 victoriae 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 þæt for Pa þæt 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 [rihtwisjum, 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 ... deade: The reference to Christ’s liberation from death, Br. (“Introds.,” 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 earfodum/metrumnesse in 1° and 2°.

PARAPHRASE

(2) Ic ... herige: For fægnige, Bately (“Authorship,” p. 75, n. 48) suggests a misreading of Ro. exaltabo as exitlabo, but if this were so, fægnige should have an obj. corresponding to Ro. te; more likely, pe herige provides the immediate translation of Ro. exaltabo te. With P’s two vbs., cf. Ae 133.10: “cum celebrata laudatio mea.”

lete ... fægnian: 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 descendentibus in lacum, cf. Cass. 256.71–72: “Saluatus est ... ab eorum communione liberatus.”

(5) ealle: With this addition to Ro. sancti, cf. Ae 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 uindicata intellegitur.”

sod lif ... willan: Ro. uita in voluntate 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) wîte and mægen: Ro. decori meo uirtutem; cf. Cass. 258.146–47: “uirtutem sibi ac decoram a Domino praestitum.”

(10) hu nyt ... byrgenne?: Ro. quae utilitas in sanguine meo dum descendo in corruptionem; cf. Ae 134.51–52: “Quae erit utilitas si mortuus fuero et extinctus corrumpar atque in cinerem redigar et fauillas?”

(12) witehraegl: Ro. saccum; Gr.’s (p. 187) emendation of wîtehraegl is supported by Ae 134.65, “Lugentis habitus,” and makes better sense than Thor. and B-R’s hwite hraegl, as well as requiring less emendation. Arguably, W tried to make sense of an unfamiliar word; likewise at Ps. 34.13.

begyrdest: Ro. praecinixisti; this emendation is based on Gr.’s (p. 188) begyrdest. Thor.’s gebyrdest, ‘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
None of the commentaries have the latter interpretation and the variant *ut* is not attested. By rendering *conpungar* 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\textsuperscript{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\textsuperscript{o} rather than the pl. subj. of Introd. 2\textsuperscript{o}.

**INTRODUCTION**

1\textsuperscript{o} *Dauid . . . waes*: Cf. the idea of Arg. (a) below. B-R’s emendation of *pa* to *pe* is supported by Vi and by other examples in Ps(P) of indecl. rel. *pe* governed by postpos. *on* (see Glossary, s.v. *On*). W may have been influenced by the immediately following *pa*.

2\textsuperscript{o} *and eac . . . swa he dyde*: Cf. Arg. (a): "Quibus uerbis pro reditu suo plebs in Babylone captiua Deo supplicet, quaeue mala pertulerit . . . praedicitur."

4\textsuperscript{o} *and eac . . . on lichaman*: Vi’s *sealm asingð* (the word division of the manuscript) should probably be read as *sealm asing*[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\textsuperscript{o} *and he . . . dydon*: Br., "Introds.," p. 546, suggests the influence of Explanatio 629C, "ad Dominum Christum, de cujus passione et resurrectione totus est psalmus iste cantatus," but the clause merely parallels 1\textsuperscript{o}. Thor. and B-R’s emendation of *Iudas* to *Iudeas* is hardly necessary; cf. *Iudas* (Introd. 35), ‘the Jews’.

**PARAPHRASE**

(4) *and on pinum . . . healsige*: With this treatment of Ro. *et propter nomen tuum*, cf. A\textsuperscript{e} 136.25–26: "Idcirco tibi, non aliis, supplicauit." 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, *beodon 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 pinum yrre*: Ro. *in ira*; cf. Th. 137.14: "Irascente, inquit, te."

(13) *forloren feet 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) *leahtrunge*: 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.*

*pa ... aspringan*: Ro. *perfecisti eam*; cf. Aug. 189.20.7–9: "Perfecisti autem hanc dulcedinem ... non enim subtrahis eis quod usque in finem perseveranter expectant."

(21) *P[hu] ... þrowiød*: A simplification of Ro. *abscondes eos in additu uultus tui a conturbatione hominum*. Thor. and B-R’s addition of *hi* is supported by Ro. *eos*, by the pl. adjt. *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 maegel hal 7 orsorh fleogan to his earde, 7 forletan ælce ðara gedrefednessa ðe hit nu ðrowað" (Boethius IV.1.9: "ut perturbatione depulsa sospes in patriam ... reuertaris").

*wid 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) *lufiad and secð*: On this collocation rendering Ro. *requiret*, see Commentary on Ps. 13.3. The form *lufiad* could be a contamination of *lufad* 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 incident,” and, with the reference to God’s mercy, Th.’s prologue, 139.9, “et semper sibi Dei misericordiam necessarium confiteri,” though the clause is modeled on 1°(i).

3° and swa . . . dyde: B-R’s addition of pet 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., “Introds.,” p. 546, points to the pseudo-Bede Explanatio 64IB, “nullus peccatum nisi qui intelleixerit, 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) pa pe him . . . behelede: Ro. quorum remissae sunt iniquitates. . . . Mitchell, Syntax, §2199, queries whether the rel. should be read pe him, ‘to whom’, or pe . . . heora, ‘whose’. But see the next verse, which has essentially the same construction but without heora, thus suggesting that pe 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 mude, but cf. Ga. in spiritu eius (Ro. in ore eius).

(3) ic sugode . . . scylida: Ro. tacui; cf. Cass. 277.93: “Quoniam non sum tibi confessus delictum,” etc.


Pa ongan ic clypian: Ro. dum clamarem; cf. Mondsee 157: “infirmitate cepi ad dominum clamare.”

me were 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 . . . dedatum, is P's elaboration of Ro. verumtamen intended to make clear that the praying of the first clause would ward off sufferings present and future.

þæt floð . . . [to]weardan: Ro. in diluio aquarum multarum; cf. Th. 141.50: "Fluctuantes aquas vocauit uehementia discrimina" and Jerome, Comm., 203.3–4: "Sine angustiis, ait, quae quasi aquis inundantibus conparantur." 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 weeterena as a dittography of the preceding adj. infl. (mycel)-ena and emends to weetere; 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 exsultationem suam uocat Deum, qui eum et a grandi maerore liberauerit . . ." A€ has no comment.

(8) þa andswarode . . . cwæd: An addition, agreeing with the commentators in attributing to God the words that follow; cf. A€ 142.45: "Personam respondentis Dei introduxit . . ."

þa 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 poenisis eos cogas ferre regimen tum" 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 victoriam de Assyris 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**


(3) *mid heare stemne*: Cf. Ga. *in uociferatione* (Ro. *in iubilatione*).

(4) *word synd swype riht*: Thor.’s *rihte* for MS *riht* is unnecessary since the latter is a suffixless neut. pl.


(8) *beod onstyred*: A similar modal modification of Ro. subjunctive *commoueantur* occurs in Ps(A,B,E,I,J); cf. Moz. *commobebuntur*.

*ealle gesceafia*: Ro. *uniuersi*; cf. Glosa 137.8.3: “‘uniuersi’ omnes creaturae.”


(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.
Commentary 227

ealre eordan ymbhwyrft: Ro. orbem; cf. Bo 41.20: "ealræ þisse eordan ym[b]hwyrt" (Boethius II.7.3: "Omnem terrae ambitum").

(15) As indicated by aelces synderlice, P treats Ro. singillatim as modifying corda eorum, not finxit (as in Th. and the orthodox commentators); the same peculiarity occurs in Ae 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. Ae 147.77–78: "nullus impius."

(16) his mægenes: Cf. Ga. uirtutis (Ro. fortitudinis).

(17) Pi ... tohopa: B-R's emendation of Pi to He (rescinded in "Notes," p. 474) is unnecessary, since Pi makes good sense either as a connecting adv., 'therefore', or as a dem. correl. with for ðæm, 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.

dam 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 seege (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.

paet; for py: Probably P's additions to Ro. audient, 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) Fandiad nu, ponne ongite ge: Ro. gustate et uidete; cf. Ae 149.34-35, discussed in Chap. 3, p. 38. Thor. and B-R punctuation, Fandiad nu ponne; ongite ge, misses the causal connection between the two verbs.

(11) pa be ... good: Ro. requirentes 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 Ae 150.50-51: "qui uelit in multa requie bonis a Deo praestitis abunde perfrui, hie percipiet ista quae dico."

(17) andwliita ... yrre: Ro. uultus; cf. Brev. 977D: "Vultum hic furorem intelligimus."

(21) ban ... mcegen: 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. ponne (v. 11), eft (vv. 13, 16), pa (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., "Introds.," 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 psalmmum in tempora Ieremiae componit, quaeque pertulerit qualiterue orauerit exponit,” but with the reference to Jeremiah omitted. B-R’s reconstruction of Vi, 7 [set ylce he efi] fo[gnode 7 tealde his], corresponding to Pa’s text between yrmōa and ungelimp, which he probably modeled on Introd. 39.2°, is hardly acceptable. Its first vb. fo[gnode 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 pe[et ylce.

3° [and] eac he witgode ... odde wilniende: I have supplied and because of its consistent presence as a connective to the final interpretation in the other Introds. 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) Def[m] ... paem: 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 adversus eos; cf. A e 156.16: “exclude iter et obstrue.”

Ne ondrael 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).

secad ... fordonne: Ro. quaerunt animam meam; cf. Ps. 39.15, “qui quaerant animam meam ut auferant eam,” cited in Brev. 979D.


(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 haplogy (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. Markwardt, "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.

et þam þe hine swencad: Ro. a rapientibus eum; cf. A£ 156.47: "Auxit aerumnam suam."

(11) stældon on me: Ro. interrogabant me; cf. A£ 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 deleretur eius uocabulum... Meam, inquit, memoriam auferre moluuntur."

(13) Íc... 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 wítehragl (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£ 158.75–77: "numquam a me promouit oratio mea, adhaesit mihi, aures iudicis non intraut, 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. pe 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 dittoography 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£ 158.78–80: "diligebam; non solum, inquit, oraui non promerentibus, sed affectu proximorum dilexi, ita ut complacerem illis." With the phrasing, cf. CP 147.19–20: "ic wilnige... δειτ ic monnum cueme & licige" (Gregory 43D: "placeo").

hy me... lufad: Ro. tamquam lugens et contristatus ita humiliabam; cf. A£ 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, “bliðe gebærò,” referring to one concealing murderous plans with outwardly cheerful behavior; with the second clause, cf. He. in *infirmitate mea laetabantur*.

*Offer me, and ic nyste*: Cf. Ga. *super me flagella et ignoraui* (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 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*).

*wincettad mid . . . him*: Ro. *annuebant oculis*; cf. A 159.108–9: “Cum in prospectum inimicorum incidero, obliqua significat**ione oculorum obloquuntur in usu.” 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 159.111–12, “Laeti malis meis toto, ut dicitur, ore insultantes loquemabantur,” and Jerome, *Comm.*, 205.13, “insultaerunt,” though the latter refers to those who insulted Christ on the Cross. MS *ealnè* 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 *ealneh*, subsequently copied with loss of final *h* through assimilation with the initial of *heora*.

*Hit is . . . wilnodon*: Ro. *euge euge uiderunt oculi nostris*; 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.


Commentary

(23) geseoh hu . . . ehtad: 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. insolvent in me (Ga. supergau-deant mihi); cf. Ae 160.125–26: “Super mala mea . . . non lactetur.”

(25) ne hy cwehan: Both the position of ne and the evidence of Ro. nec dicant would suggest that the text should read ne hy ne cwehan, as in the next line, though possibly the ne before gefeon in the preceding clause also covers cwehan.

wel la wel: Ro. euge, euge; cf. Cass. 315.460: “bene, bene.”


pa ofersprecan . . . cweðad: 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 pencian: Ro. volunt; cf. Cass. 316.501–2: “exsultationem suam non in se sed in eius laudibus ponunt” and Aug. 321.16.16–17: “praepara te ad laudandum Deum tota die.”

sibbe wid his deow: Cf. VL pacem seruis (Ro. serui eis).

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 praeceipue tempore cum eum necare ualens sclyphum 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 þif.
4° and swa ... earfopum: As pointed out by Br., "Introds.,” p. 548, a similar moral interpretation immediately after the Davidic interpretation occurs in Th.'s prologue, 161.7-9: "de passionibus suis beatus Dauid loquitor, 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. ("Introds.," p. 548 and “Text,” p. 78), however, reads Iudas as Judas Iscariot and accordingly emends dydon to dyde. Against this reading are the spelling Iudas 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 Iudas to Iudeas. Both Pa’s pe and Vi’s ha are acceptable as relatives.

Paraphrase

(2) cwyb on ... syngian: Ro. Dixit iniustus ut delinquat in semetipso; cf. Th. 161.13: “aestimat 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[nes] ... rihtwis[nes]: Thor. and B-R’s emendations are supported by Ro. misericordia and ueritas. The missing abstract suffixes in -nes/-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. Aε 163.34: “alta atque magna.”

ha 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. Aε 163.34: “diuinas uirtutes extulit.”

swa deope ... sæ: Ro. abyssus multa; cf. Cass. 320.120-21: “profunditates eius diuinis iudiciis comparando” and Aε as in the previous quotation. Tinkler, Vocabulary, p. 58, explains sæ deoposte sæ as a gloss on æfgrynede and refers to Cass. 320.121, “Abyssus enim profunditas aquarum,” or Isidore, Etymologiae, 12.20.1.

(11) Lat forð hine 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 deri-vare, 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. Ae 164.68–69: "Pro: non subiciar pedibus superborum."


*and him *paet* licad*: 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 pa ... wyrcen*. A similar elaboration of *unriht wyrcan* occurs in Ps. 5.7; see Chap. 6, II (1).

*paet 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 ... aspringd*: 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 ("Introds.,” p. 548) suggestion of influence from the *Explanatio* (671C/D) is unnecessary. The omission of final *t* in *paet* may have resulted from W’s preoccupation with fitting another word into the line. The tense of *aspringd* 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 singd*: 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 ... onhyriad*: Ro. *Noli aemulari inter malignantes*; cf. Ae 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. Aε 166.2–3: “Quo-niam plerique mortalium afflictione proborum et impiorum prosperitate turbantur....”

(2) forseariað: Ro. aresent. The omission of the subj. is unusual and may be scribal; perhaps W was misled into thinking that -pe, the final syllable of hrape, 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 geded fultum: Ro. ipse faciet; cf. Aε 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 num- quam 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. Aε 167.41: “qui non imitantur plerumque malos.”

(9) awyrtwalode of eorpan: 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.”


gristbadað: 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) teod; bendad: Ro. euaginauerunt, tetenderunt; cf. Th. 168.40–43: “Immutatio temporum facta est .... Symmachus dicit: Gladium euaginant peccatores et intendunt arcum.”

besyrian: Cf. decipient of VL and most early Ga. psalters (Ro. deicient).

pa unscaðfullan: P’s normal translation of innocens, here translating Ro. rectos; cf. Aε 168.68–69: “Ideo pauperem, quia facilis est pauperis afflicatio.”

(17) earm ... mægen: Ro. brachia; cf. Aε 169.78: “eorum potentia” and other commentaries.
(20) With P’s translation of Ro. *quoniam* by *ponne* and his addition of temporal *pa*, 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 Introduct. 10.1°.

(22) *God bletsiað*: Ro. *benedicentes eum*; cf. Th. 169.50–52: “*quod dixit benedicentes ei, de Deo accipienda 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 laudent.*”

*bæod ... yrfeowardea*: Cf. Ga. *hereditabunt* (Ro. *possidebunt*).

(24) *gebrysed ... tobrocen*: Cf. both Ga. *conlidetur* and Ro. *conturbabitur*.

gæfehð his ... uppærðer: Ro. *firmat 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 habitantia.*”

(28) *He wihtnað ... forwyrð*: P’s choice of *scyldig* to translate Ro. *iusti*, 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 & ahaefen wið ða unryhtwis & 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.* *pas 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 ... fordun*: 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 judicium impius, ut pereat Justus.*”


(34) *bebodu*: Ro. *uias*; cf. A\(^e\) 171.137–38: “*ad faciendum voluntatem ac mandata eius esto semper intentus.*”
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pu gesyht hwær: Ro. cum uidebis; cf. the lemma of Aε 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.).

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) laerð symle ... him: Ro. reliquiae; cf. Aε 171.151–52, "In prosperitate filiorum, cum fuerint nullae impio," which offers support for Thor.'s emendation of the manuscript reading laerð to laefð, the former possibly resulting from a misreading of an insular f.

(38) mid hyra yrfeweardum: Ro. reliquiae impiorum; cf. Aε 171.153–54: "Nullam successionem filiorum reliquentes."

(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 pa ... polie (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 aer and geo), thus harmonizing with the pres. ptcs. andettende, seofigende of Introd. 1°(i). And just as the latter refers to David's specific scylde, so too the paraphrase has sg. min unriht (v. 5) for pl. Ro. iniquitates meae.

INTRODUCTION

1° David ... geendian: Has two parts: with (i) David ... geearnode, cf. Th.'s prologue, 172.1–2: "Est XXXVII psalmus confessio beati David pro peccato, quod in Bersabee uxor Vri legitur admississe" 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 ... earfodum: 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°.
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]*dü[m]*, makes precisely this point by providing an exact verbal parallel to 2°. However, given P's elliptical style in the Introds., and the adequacy of Pa's reading, the latter has been left unemended.

PARAPHRASE

(2) *ne prea ... yrre:* Ro. *ne in ira tua arguas me;* cf. CP 151.11–12: "hwilum lioelice to ðreatianne; hwilum suiðlice & strælice to ðrafianne" (Gregory 44B: "aliquando leniter arguenda, aliquando autem uehementer increpanda").

(3) *pæt synt ... polie:* With this interpretation of Ro. *sagittae*, cf. Ae 173.7–174.9: "Pro uehementi et haerenti castigatione, ac si diceret: quoniam ultionum tuarum uerbera mihi grauiter insederunt" and other commentaries.


(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. *deteriora-verunt*).

(7) *ic ... ende:* Cf. Ga. *miser factus sum* (Ro. *miseriis adflictus sum) and *curvatus 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 ðæm ... for ðam:* 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 correl: '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.
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(9) swide geeadmed: Cf. Ga. humiliatus sum nimis (Ro. h. s. usquequaque). See also Chap. 4, pp. 52–53.
swilde swiðlice mid ealle mode: Ro. a gemitu cordis mei; cf. Ae 175.44: “Augenter pro doloris cumulo.”

(10) Drihten ... wilnie: Cf. Ga. Domine ante te est omne desiderium meum (Ro. et ante etc.) and Ae 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; craft: Cf. both Ro. fortitudo and Ga. uirtus. See also Ch. 5, pp. 70–71.

pæt leoht ... eagen: Ro. lumen oculorum meorum. With leoht and scearpnes, cf. beorht and scarcipes in CP 67.24–69.4: “Seどんな bið siwenige se ðe his &git bið to ðon beorhte scinende ðæt he ḡæge ongietan soðfæstnesse, gif hit ðonne aðistriað ða flæslican weorc. ... oððæt siæ scarripnes 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.

be ic ær hæfde; swa ic hy geo hæfde: P’s additions, in accordance with the theme in Introd. 1° of contemporaneous suffering.

(12) With P’s expansions, mine magas, gemengde wið mine fynd, ða þe ... wæs, cf. Ae 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 wyrcead 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 quaebant 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, quaebant animam meam, praetermissa syllaba qui.” Alternatively, as in Thor. and B-R, And wyrcead woh could be treated as the opening main clause of v. 13. A likely instance here of apo koinou is secead with its two different objs., mine sawle preceding and the purpose clause hu ... don following.
(14) *Ic... dyde swylyc... ic hit ne gehyrde:* Ro. *ego autem uelut surdus non audiebam*; with the clarification that the psalmist’s behavior was conscious, cf. A⁶ 176.72–74: ”ad tantam animum praeparauit patientiam, quasi ad sensum meum ea quae siebant uel dicebantur minime peruenirent.”

(15) *ne gehyrð:* The manuscript reading *ne ne* is probably dittographic, the result of moving from one line ending with *ne* to the next line. Thor. and B-R emend silently.

*rihtandswære:* 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 pam... For pæm... For þæm... for þæm:* the corresponding Ro. *quoniam... quia... quoniam... quoniam* suggests that in all four instances Old English *for þæm/pæm* should be read as introducing statements of fact.

(17) *bed:* Ro. *dixi*; cf. Th. 176.89: “Haec fuit mea postulatio.” A⁶ has no comment.

*gefægen æfter me:* Cf. Ga. *supergaudeant mihi* (Ro. *insultent in me*).

*þy læs... slidriem:* 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] *gemetlicico* (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 gyldad yfel mid goode... tælað:* Ro. *retribuebant mihi mala pro bonis.* Although P translated the exact same Latin in Ps. 34.12 by *gyldan wīd,* emendation is hardly required, since *gyldan 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 *detrahere* with *tælan* at Ps. 49.20. Schlutter’s *wætæð* (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*; Wülffing, *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 "pam 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, prowunga 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, David ... Sawle, with which cf. the first part of Arg. (a): "Angentibus [variant: augentibus] sub Saule moeroribus, hunc psalmum cecinit"; (ii) a moral clause, on þæm . . . læsad, cf. Arg. (b), "Aliter, propheta increpat eos qui diuitias habent et nesciunt cui dimittant," and thesaurizat (v. 7) for gaderiðæ; (iii) a note on the final verse of the psalm (v. 14), And eac on . . . ende, with which Br., "Introds.," 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 ylice, refers to the action of 1° (i), as indicated by the parallel swa ylice of 3°.

PARAPHRASE

(6) . . . ælces libbendes . . . itelnes: 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 þeah ... on him*: R0. *quamquam in imagine Dei ambulet homo*; cf. Cass. 357.176–79: “Exterior uero homo ... habet tamen aliquam similitudinem Creatoris.”

*þeah hit ... synt*: R0. *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 gaderiad feoh*: R0. *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* (R0. *s. m. tamquam nihil ante te est*).

(10) *ic ongeat ... gedafodest*: R0. *tu fecisti me*. Cf. Jerome, Comm., 207.1–3: “Ideo patienter fero, quia te scio ad probationem me temptionibus reliquisse.”

(11) *for þam ... for þæm*: Apparently P’s addition, an explanation of R0. *amoue a me plagas tuas*, it anticipates R0. *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]’.


*swa tedre*: The same basis of comparison with R0. *sicut araneam* is found in Cass. 360.269–76: “telas quasdam tenuissimas ... fragilitate humanitatis.”


(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. *aduena* (R0. *incola*). See also Tinkler, Vocabulary, pp. 60–61.

(14) *to sumre ... weorulde*: R0. *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 Soli for a place to live “pleasantly and in tranquility.”


*þæt ic ... sy*: Cf. Aε 184.90: “Et amplus 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 swycle deð [v. 17]). The qualification of ðeowdomes and hæfínyde (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 exspectauit 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 ludeas dydon: Thor. emends him to hine, but occurrences in other Introds. (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€ 184.3-5: “Exspectans exspectauit et respexit me... Persuerauntiam 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 anbide (rather than næs) gives the proper rhetorical effect since anbide (Ro. exspectans) is the key word of this verse and of Introd. 1° (which provides the interpretation of the paraphrase).

(3) ðelcra yrmda: Ro. miseriae; such pl. forms of ðelc are rare; see Karl Jost, Wulfstanstudien, Schweizer anglistische Arbeiten 23 (Bern, 1950), p. 165.

of pam drosnum ... hæfínyde: Ro. de luto fecis; cf. A€ 185.10-11: “Pro imo caeno. Per haec uero squalorem captiuitatis ostendit.”

swiðe heanne... anweald: Ro. petram; cf. A€ 185.12-13: “Pro loco munitissimo ac edito et immobili.” Anweald may refer to David’s restoration to power.
(4) *pet is ... Gode*: Ro. *hymnum Deo nostro*; cf. A° 185.18: "Pro carmine laudes Dei continente." Wülfing, *Die Syntax*, 1:130, interprets *pet is* *lofsang* as a parenthetical explanation of *sang*, and *urum Gode* as a *datiuus commodus* dependent on *lofsang*. But, since *hymnum Deo nostro* is appositional with the immediately preceding *Ro. canticum nouum*, presumably *pet is ... Gode* is appositional with *sang*, and *urum Gode* is dat. indirect obj. of *sende*.

geseod hu ... gedon: Ro. *uidebunt*; cf. A° 185.19–20: "Et admirationem rerum circa nos gestarum in tuum cultum migrabunt alienigenae."

(6) *pine gedohtas ... seo*: Ro. *cogitationibus tuis non est quis similis tibi*; cf. A° 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 bu ... ofrunga*: Ro. *corpus autem perfecisti mihi*; cf. A° 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. inflin.* 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.

*pa pa ic hy næfde*: Hy refers to *celmesan*. 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).


*On forewardre ... oprum*: 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) *pet ic sceolde ... don*: Cf. both Ga. *ut facerem* and Ro. *ut faciam. ic hæfde ... heortan*: Ro. *volui et legem tuam in medio cordis mei*; cf. A° 186.52–53: “Decreui etiam ut memor essem tuorum iugiter manda-torum.”

(10) *Ic cyde*: Cf. Th. 186.7: "Annuntiaui ... pro annuntiabo."

*ac bebeode ... symle*: With this expansion of *Ro. non prohibeo*, cf. A° 186.56–57: "nota ea facere et auribus omnium insinuare curabo."

(13) *ær[a] nis nan rim*: Although *ær* 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° 187.73–74: “Affligentium me multiplex numerus infinitus est.”
Commentary 245

...raed: With this elaboration of Ro. dereliquit, cf. Ae 187.75-76: "Turbatus [et] adversis usum paene prudentiae ac rationis amisi." Thor. and B-R silently emend naene to nãne.

(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. Ae 187.79-80: "isti, qui me moliiuntur interficiere." The awkward shift from rel. ha pe 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 volunt (Ro. cogitant), respectively.

(16) ha pe ... well: Ro. qui dicunt mihi euge euge; cf. Ae 187.85-88: "Ita illis eueniat, quibus gaudium mea aduersa faciebant. . . . Qui in vocem laetitia meis aduersa erumpunt." B-R’s interrogatory punctuation, Is haet la well?, is not supported by Ro. or the commentators.

(17) hopiað: Ro. diligunt; cf. Ae 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. Ae 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 Ae 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), “Infirmitas et curatio praedicitur Ezemiahae . . .,” 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 devotionem 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 . . . earfodu: 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 earfodu 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 . . . becymd: Ro. in die mala; not Judgement Day, as in the orthodox commentaries; cf. Aë 188.10: “in tempore, inquit, discriminum suorum.”

(3) With the Old English pres. vbs. gehylt, geliffcest, geded, syld, where the Ro. has the optative subjunctives conseruet, uiuificet, faciat, emundet, tradat, cf. Aë 188.16–189.18: “faciet honorari. Et non tradat. . . Id est, pro: non tradet; more suo commutat tempora.”

geded hine . . . eordan; 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. Aë 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 handa) 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. Aë 189.26–27: “tam aduersae quam restituta euletudinis.”
(6) Mine ... him: Ro. inimici mei dixerunt mala mihi; cf. Aε 189.34–35: “inimicis meis fui gaudio qui loquebantur id quod eorum uota conce-perant.”

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).


(8) þonne hy ... lædon: With this elaboration of Ro. susurrabat, cf. Aε 190.48: “Quia palam obloqui regi non poterant. . . .”

Ealle mine . . . me þyfles (1°): Perhaps the two Old English vbs. reflect the influence of both Aε 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 gederodon, more likely hy is recapitulative, since the corresponding Ro. omnes inimici mei is nom. pl.

and spræcon me þyfles: 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 þyfles 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) Gefurdon . . . him: With this addition, Ro. homo pacis meae (OE þe ic betst truwode) is linked to the enemies of the previous verses; cf. Aε 190.56–58: “hi qui amicitias ante praetenderent non dissimiles ab inimicis mei extiterunt.”

(11) to þam . . . lean: With this purpose clause, cf. VL ut (Ro. et) retribuam and Aε 191.68–69: “ut persecurat 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 *pæs*, 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 *pæs*.

(12) *Ponne . . . gif*: Ro. *in hoc cognoui quoniam voluisti me quia*; cf. A\(^e\) 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."


**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 *pyder ic sceal cuman* (implying that the speaker is at a distance) imply the state of exile described in Introd. 1°.

**INTRODUCTION**

1° *Dauid . . . wraeside*: Cf. the idea of Arg. (a): "Populus in Babylone captius patriae memor orat."

4° and *eac . . . toweardan*: To explain the extra matter not found in the usual mechanical application, Br., "Introds.,” p. 551, refers to *Explanatio 701D/702A*, "In secunda loquitur animae suae, dicens eam in hoc saeculo non debere rurbari," but the clause is modeled on the contrast between *édle* and *wraeside* of 1°. The additions *pe* and *wære*, supplied from Vi, are supported by other examples of *bæra pe* followed by a subjunctive vb. of indirect statement, e.g., Introd. 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) *ponne 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\(^e\) 192.23: "hostium
Commentary

insultatio.” B-R emends mine to to me (alternatively, proposes mine sawle). But the resulting acc. and inf., ponne ic gehyrde to me cwepan, 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.

pin God . . . hopast?: Ro. Deus; cf. Ae 192.25–26: “ubi est Deus in quo gloriari et confidere solesab?”

(5) gemunde ic . . . gyfa: Ro. haec recordatus sum; cf. Ae 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.

gestađelode on . . . hus: With these renderings of Ro. effudi and ingrediari, cf. Ae 192.34–38: “Ad impetrandi autem facilitatem proficit enumeratio tantarum causarum . . . quia ideo desideraret reversionem.”

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. gedrefstpu. 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) Wid me sylfne: Cf. Ga. ad me ipsum (Ro. a me i.).

(8) wateradra (pæt ys, pin yrre): Ro. cataractarum; cf. Ae 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 pæt we . . . sang as elaborations of Ro. mandauit and declarauit, respectively, cf. Ae 193.68–74: “In die mandauit Dominus usque eius . . . illo per diem de mea absolutione 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.
Commentary

(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 swidost highlights bonne hy cweðað . . . God? (Ro. dum dicitur . . . Deus tuus) as the most reprehensible of the enemies' actions; cf. Ae 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 pinum (v. 4) and pu eart (v. 5) strengthen the theme of personal appeal expressed by healsode of Introd. 1°. Likewise, the addition læst pu (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° Dauid . . . 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 [feowertjigan (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) pa me geogeara læddon: As in Thor. and Gr. (p. 188), who emend pa pe to pa me, where B-R retains pa pe and adds after it me. On the strength of Ro. ipsa me deduxerunt, Gr. reads pa 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 bu in the other, both referring to the same subject, suggests that they are not correl. 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 ... were (v. 5), the paraphrase adds temporal advs. to emphasize that God's favors belong to the past, pa (vv. 4, 9), geo (v. 10). In contrast, peah (v. 10) with temporal nu (repeated in vv. 11, 25) introduces the present unfavorable situation. The additions gepafodest (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 oþrum peodum (v. 9) and him (v. 12). References to heora foregengena and ure foregengan (vv. 2, 3), the Jewish settlers of the Promised Land, and das eordan (v. 4), the psalmist’s country, provide a historical setting, while the addition of temporal pa (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° David ... dyde: Has three parts. (i) David ... earfopa, 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 commemoravit 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 earfopa 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, Aë 195.4–7: “in dicionem uenire regis Antiochi ... emersit tandem Mathathias ... Machabaeorum 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 crementis iugibus augebantur.”
The same historical interpretation of Ro. *e* as the Jewish people about to settle the Promised Land occurs in A* 195.14–15: “ingressu terrae repromissionis effecta erant” and Cass. 393.66–68: “Ex euntibus enim Amorrhaeis, uel ceteris de propriis terris, Hebraei in eorum sedibus leguntur esse plantati.” The manuscript reading *foregengena* is probably a dittography.

swencest: B-R’s emendation (following Thor.’s suggestion), which provides an exact translation of Ro. *adflixisti*. Tinkler, *Vocabulary*, p. 32, explains stencest 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 stencest would be expected to follow, not precede, awurpe; moreover, this translation has no support among the commentaries.

(4) *Ne geeodon ... gehceldon*: Ro. *non enim in gladio suo possidebunt terram et brachium eorum non saluabit eos*; cf. A* 195.23–24: “Nec terram repromissionis patres nostri ceperunt possederuntque iure bellorum.” Hy is acc. sg. fem. obj., standing for *eordan*.

for ham ... 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).


(9) *we pa ... geherede*: Ro. *in Deo laudabimur* rendered both actively and passively.


(11) *us forsewenran ... fynd*: Ro. *prae inimicis nostris*; cf. A* 196.57–58: “Graui nos pudore operuisti, quos toties passus es ab hostibus superari.”

*pa be us hatiad*: Cf. Ga. omission of *eos* in Ro. *eos qui nos oderunt*.

*him sylfum gehrespad*: Ro. *diripiebant sibi*. Although gehrespam 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 *datius 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 *gepafodest*, 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 gehwyrfdest:* Cf. Ga. *in commutationibus nostris* (Ro. *in c. eorum*).

(14) *to hleahtre . . . forsewennesse:* Cf. VL (and Ro. variant) *derisum et contemptum* (Ro. *derisu et contemptu*).


(16) *beforan me and ongean me:* Cf. both VL *ante me* and Ro. *contra me*.

(18) Cf. a similar paraphrase in *Ae* 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 contemptimus.”


(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) *snaedingsceapum:* 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).

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° David... eordan: No obvious single source; Br., "Introds.,” 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 pis]ne (Pa on pissum) 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, oferdrent, 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 . . . cwaed: 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 incarna- tionis 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

ic befaeste 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.”


be gebletsode God: The emendation of *he to be* (pers. pron.) is supported by *Ro. benedixit te Deus* and the likelihood of a copyist’s error of *h* for *b*. Thor. and B-R retain the manuscript reading.


Pæt ys . . . sweord: Wichmann, “König Aelfred’s Übertragung,” p. 84, points to a similar interpretation of *Ro. gladium* in CP 433.11–13: “Donne 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. speciæm tuæ et pulchritudinem tuæ intende* not found in the commentaries, which reject any syntactical relationship between *intende* and the accs. *speciæm* 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 *pinre sodfesnestes . . . 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.


(6) With P’s combining of the beginning (*Ro. sagittae tuae acutæ*) 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. AÆ 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.

*pînra feonda*: *Ro. inimicorum regis*; cf. the lemma of AÆ 200.69–70: “in cordibus inimicorum tuorum.”
oppe an...helle: Ro. populi sub te cadent; cf. A\textsuperscript{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 gefeallad: in the first alternative, it means ‘they will apply themselves’ (BTS s.v. *Gefeallan* 1,4); in the second, ‘they will fall’.

(7) seo gerecd...wite: With this expansion of Ro. *uirga recta*, cf. A\textsuperscript{e} 200.86–87: ‘Sic quippe directum probatur imperium laudanda diligere et odisse damnanda.’


elpanbænenum husum: Cf. Ga. *a domibus eburneis* (Ro. *a gradibus e*.).

(9)–(10) husum on þæm...þinne weordunga: cf. Ga. *domibus eburneis ex quibus detectauerunt te filiae regum in honore tuo* and P’s gloss, in which *domibus* is interpreted as ‘hearts’ and *filiæ* 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) ba þær...weordunga: With this expansion of Ro. *filiæ regum*, cf. Mondsee 200: ‘Domus...quaes inhabitaculum reginarum est’ and A\textsuperscript{e} 201.101–2: ‘ad eius honorem et complacentiam construentur.’

ba wyrtgemang...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 hraegl...lichaman: With this gloss on Ro. *a uestimentis*, cf. Cass. 408.246–47: ‘Sanctum Domini corpus quoddam deitatis fuisse cognoscitur uestimentum’ and A\textsuperscript{e} 200.92: ‘Vestimentum hic corpus appellat.’

pa elpanbænenan...heortan: With this gloss on Ga. *a domibus eburneis*, cf. Aug. 510.23.5–6: ‘Magnas domos...corda sanctorum.’

para kynincga...sawla: Cf. Mondsee 200: ‘Filiæ regum sunt diversarum gentium animae credentes in xpo’ and, for similar phrasing, CP 217.22–23: ‘Hwæt elles getacnæð 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 uuestitu.

mid ælcere . . . gegyred: Ro. circumamicta uarietate; cf. Ae 201.112: “nimis pretiosa est.”

pæt 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.


Yfelwillende menn may have been supplied as a contrast to rihtwisra manna (v. 10).


(12) gebide pe . . . hine: With this elaboration of Ro. adorabunt eum, cf. Brev. 1017B: “Quem nunc, rectitis simulacris, excolis et adoras.”

(13) hære welegan byrig Tyrig: Ro. Tyri; cf. Ae 201.130, “Tyrus illia ditissima,” although this epithet for the city was commonplace; see Bately, Orosius, 69.14–15: “Tirus . . . þa welegan.”

mid gyfum . . . geearnuncgem: Ro. in munerbis; filiae (v. 10) has already been identified with the souls of the just, and gewelgoda echoes welegan. With goodum geearnuncgem, cf. Cass. 412.382–83: “Ecclesiae, quando eleemosynas pia voluntate distribuunt” and Aug. 514.28.13–14.

weordiad þe: Ro. uultum tuum deprecabunt; cf. Ae 201.132–202.135: “Te quoque ob honorem illius nobiles quique suscipiunt . . . a regibus conspicium honorari.”

(14) habbað him pæt to maestum gylpe: Ro. omnis gloria eius. It is not clear whether him is a refl. dat. of habbað or a dativus commodus of to maestum 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 nout.”

Eala kyning: Ro. regi; cf. A\(^e\) 202.157: "o rex."

paere seo nyhste: Ro. proxima eius; Ps(P) agrees with A\(^e\) 202.155–56 in interpreting eius (OE paere) as the queen and proximae as those related to her in virtue: "Quaecumque affinitate uirtutum reginae tuae, id est ecclesia, proximae esse curauerint."

(16) heyt synt ... unwillum: This explanation of Ro. virgines 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, Fis Adomnain, 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 compelled 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 Fis Adomnain, 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 Fis Adamnán,” Studia Celtica 12/13 (1977/78): 62–77, esp. pp. 71–74.

(17) bearn (pæt ... witgum): Ro. filii; cf. Solil 62.2–3: “ðam apostolum. ... ðoðe þam hehfederum. ðoðe þam witgum” (no corresponding Latin) and Eucherius 92: “Id est, quod temporum successione sint redditii 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, kyninggas). 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° David ... earfodum: Cf. the idea of gratitude for liberation in Arg. (a) and in v. 2 of the paraphrase.
2° and eac . . . cyngé: Cf. Arg. (a): “Ex persona canitur duarum tribu- um, pro liberatione sua gratias agentium, quando Phaceas filius Romeliae et Rasin rex Syriæ Achaz regem et Hierosolyma uolentes expugnare non valuerunt, sed ipsi potius sunt ab Assyriorum rege conquassati.” But, as noted by Br., “Introds.,” 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 Aε’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 Aε (and presumably Julian) are the prophetic attribution (cf. Aε 203.2: “Praecinuntur hoc carmine”); the emphatic denial that Achaz deserved God’s favor (Aε 203.7–8: “non Achaz merito”); and references to the siege (Aε 203.7: “obsessionem soluit”), to devastation (Aε 203.9: “tantae uastationis”), and to the expulsion, rather than the crushing, of the enemy (Aε 203.4–6: “contra quos . . . irruit Assyriorum rex”).

B-R’s addition of beoð after the predicate Twæ Scira, to serve as a linking verb with subj., pa men, is unsatisfactory both as regards tense (pres. instead of pret. in a historical interpretation) and usage (P’s usual formula of identification is pe X hæte; see Bately “Authorship,” pp. 91–92 and n. 144). On this evidence the present edition supplies hæte. B-R’s emendation of herunge to hereunge gives an otherwise unattested form, whereas her[eg]lunge 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 h[æs Godes], corresponding to Pa Godes, is too tentative; the surviving h may well belong with a preceding noun corresponding to Pa’s hæs cyncinges.

4° and eac . . . gearod: For the contrast between ærest and eft, see Introd. 40.4°. This motif is repeated in the corresponding clause of Introds. 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\textsuperscript{E} 203.20–26: "subito apparuerunt hostes. . . . ut repentina irruptione ambitum terroris exprimeret."

*bet 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 waren . . . we*: With this alternative translation of Ro. *turbatae sunt*, cf. A\textsuperscript{E} 203.26: "Deo imminente agmina turbabuntur hostilia."

*pa upahafenan kynincgas swa ðær muntas*: Ro. *montes*; cf. A\textsuperscript{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 ðær*, B-R emends to *swa pa*; but see Commentary on Introd. 10.1°.

(5) *Pa wæs geblisseð . . . hy geclæsnode*: 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 solemnitate semptimbris concinatur urbs a multis et plateae eius equorum stercore; et dehinc pluiae magna 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\textsuperscript{E} 204.35–36: "tabernaculum autem Dei ipsam ciuitatem dicit."

(6) For *þam . . . midle*: Ro. *Deus in medio eius non commovebitur*, cf. A\textsuperscript{E} 204.37–41: "id est: ciuitatis eius . . . in medio ipsius habitans . . . uniueras eius partes de hostium oppugnationibus liberaut." (7) *gehwyrfed wæs . . . wyrsan*: 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\textsuperscript{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\textsuperscript{E} 204.58–59: "regionem nostram."

*Pa . . . witgan*: Apparently P’s addition, to mark the change of speaker from psalmist to God.
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(11) me nu ... upahæfen: Ro. exaltabor in gentibus et exaltabor in terra; cf. Ae 205.69–71: “Apud gentes ultionis terrore excelsus apparebo, apud terram repromissionis danda salutæ 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° David ... gebrytte: Combines matter from the psalm (the exhortation to praise God, vv. 2, 7–8) with the idea of Arg. (a): “Machabaeorum personæ carmen hoc quasi triumphale praecinitur, quoniam, uictis gentibus vel Iudaeis prævaricatibus....” Vi’s addition of he as subject of lærde is acceptable but not essential.

PARAPHRASE

(2) Wepad ... 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. iubilate Deo in uoce exultationis). With this unusual distinction, cf. Ae 205.6–10: “Tam Antiochi auxiliares quam finitimae Palaestinis gentes fuerunt superatae. ... Iubilationem dicit victoris exercitus conclamationem.” Thor. apparently misread heofad of the manuscript as heowad.

(4) As indicated by the addition of ure to folc and orlega to peoda, 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. Ae 205.17–18: “Subiecit usque nobis. Praevaricatorum Iudaeeos. Et gentes usque nostris. Antiochi copias.”

(10) beod him underdydde: With this addition to Ro. conuenerunt cum Deo, cf. Ae 206.39–42: “Indicat multos post experimentum tantæ potentiae ad cultum Dei Abrahæae conuolasse.”

he oferswídde: The subject of this addition may have been suggested by Ga. Dei (Ro. díi); with the vb., cf. v. 2: “ure God eow hæsfð ofercumen.”

swa pas godas: Ro. díi. P’s use of pas here arguably refers to odre godas (v. 3), though the form could be another instance of W’s mishandling of the unfamiliar early West Saxon usage, swa hærlper (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., hraidlice v. 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 (v. 2, 3), ge (v. 5), and eowrum (v. 14) and of references to Jerusalem, þære byríg (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° Davud . . . kyningas: Cf. the present paraphrase, especially vv. 5–8 and 9 (for the temporal distinction between pa and aeı). The verbal similarity of he oferswidde swa ofermode kyningas with he oferswidde pa strangan kyningas . . . upahæfene of Ps. 46.10 suggests a deliberate comparison of the two paraphrases. Br.’s (“Introds.,” p. 555) suggestion that P did not use the Arg. (a) because he failed to recognize its obscure reference to Ezechia'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 gefrīødod, supplied byð after the latter, but pret. subjunctive waren is more likely, as in Introd. 33: he læerde . . . ælcne man þe æfter him waren. Moreover, waren, located after geswaere, could easily have been lost through haplography.

3° and ðæt . . . æriste: According to Br., “Introds.,” 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 byríg: Cf. Ga. in domibus eius (Ro. in gradibus eius) and the paraphrase of Ps. 44.9.

for þam . . . fulumad: 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) hrædic . . . færilic: Similar qualities of comparison are found in Ae 207.23-24: “Ibi dolores sicut parturientis. Vindictae celeritas et magnitudo doloris his uerbis ostenditur.”

(8) hy wæron . . . sandum: Ro. in spiritu uheamenti conterens naues; cf. Ae 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 . . . wyrcd: Ro. sicut audiuimus ita et uidimus in ciuitate Do-mini uirtutum; cf. Ae 207.32-34: “similia sunt quae nunc gesta gratulamur illis uirtutibus, quae patrum nostrorum memoria impletae referuntur.”

pe he gestæbelode: 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. Ae 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. Ae 207.49-52: “uniuersi per omnes partes ciuitatis hoc agite, cunctis laudantibus, ut tota a uobis exsultatione occupata ciuitas uideatur. Narrate in turribus eius. Pro aedibus ciuitatis ac moenibus.”

(14) hire weordias swide rihte: Ro. gradus eius; P takes eius (hire) to refer to þære byrig. With his advs., cf. Ae 207.53: “Stude 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 hysse weorulde (v. 19), hyses andweardan lifes (v. 14), hyder (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 (pas 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° Davuid . . . rohte: Has two main themes, admonishing the rich and consoling the poor. With the first (on pam . . . 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 . . . rohte) Br., "Introds.," p. 556, compares the Explanatio 733C, "In quarta [sc. sectione] commonet suos, ne timeant divites saeculi, qui omnia bona sua cum luce relineuant," but a closer parallel occurs in Aε 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., "Introds.," p. 556, points to the Explanatio 733C, but the clause is merely a mechanical application of 4°.

PARAPHRASE

(2) pas word: A natural rendering of Ro. haec; cf. also Aε 208.11: "quibus uerbis."

ealle ha þe: Ga. omnes qui (Ro. qui).
(5) Ic onhylde ... sealme: Ro. inclinabo ad similitudinem [Ga. in parabolam] aurem meam aperiam in psalterio; cf. AE 209.26–30: "haec quae doceret Deo se narrante et consuetis modis imbuente didicisse. ... loquar ea ad erudienti alios quae primo ipse sedulus ac deutos accepit." If this is P’s source, then hæs refers to God, rather than the psalmist’s thoughts (smaung v. 4). bys, which occurs at the end of a line in the manuscript, has been conjecturally completed as dat. sg. bys[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 hwet ... dagum: With a similar modification of interrogative Ro. Ut quid, cf. AE 209.32–33: "uideamus quid sit illud quod in die malo timed debeat."

minra hoa ... flæsces: Ro. calcanei mei; cf. Aug. 556.6.28: "in calcaneo quisque labitur."

(7) þære mycelnesse: Cf. Ga. in multitudine (Ro. in abundantia).

wuldræð: Ro. gloriabuntur; Gr. (pp. 188–89) emends to wuldriðað, arguing that W was influenced by the preceding, collocated vb. gyldað. But pl. forms in -ad 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 ... nene mceg and repeated in ophe nyle oðde 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 uiet in finem), cf. A\textsuperscript{e} 209.46–47: “Pro uitae uniucuisque tempore.” B-R normalizes þæne to þone.

(11) and næfð ... deaðe: Cf. Ga. non uidebit interitum (Ro. quonium n. u. i.) and Brev. 1025A: “Non intelligit imminere sibi mortem.”

þæ welegan and þæ weoruldwan: 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. 5.1.B.1.c.

(12) of cynne on cynn: Cf. Ga. in progeniem et progeniem (Ro. in generatione et progenie).

hi nemnăd ... tunas: Ro. inuocabunt nomina eorum in terris ipsorum; cf. A\textsuperscript{e} 210.67–70: “Denominates 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\textsuperscript{e} 210.79: “sine discretione aliqua bonis.”

onhyred dysegum neatum: Ro. conparatus 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: “Viæm, 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 wealdad: Cf. Ga. dominabuntur (Ro. obtinebunt).

fultum ... anweald: Ro. auxilium; cf. A\textsuperscript{e} 210.91: “Omnis potentia diuitium.”

(16) of helle: Cf. VL (and Ro. variant) inferni (Ro. inferi).

(17) Ne wundrige ge na, ne ne andgiad: Ro. ne timueris; cf. A\textsuperscript{e} 211.111–12: “propheta commonuit neque ipsum diuitem timendum, id est
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admirandum." Thor.'s *Ne wundrige ge, na ne andgian* misses the correlation of final *ne* with initial *Ne*, and the function of *na* as modifier of *wundrige.*

(18) *ne let 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 . . ."), correl. with *for þæm* ("therefore") of v. 20, which explains the outcome of such behavior. Thor. and B-R punctuate them as independent sentences.


*for ðam . . . hit him man sealde:* Ro. *et confitebitur tibi dum benefeceris ei;* cf. A* 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°), 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* 211.122-23: "aeterna perditio." The emendation of *pæs* 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 *bonne* (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 David ... Cristes, cf. Explanatio 740A, "Sciendum plane quod hic psalmus utrumque Domini prophetet adventum," and with on pam sealme ... Iudeas, Arg. (a), "... nunc ad Iudaeos loquitur, consternare ulens et emendare peccantes, qui uirtutem negligentes solas curarent hostias; quod totum exsequitur terribiliori 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 pam sealme; see Apparatus.) The parallel objs. almesan 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."

pæt he ... dyde: With this addition of a noun clause to Ro. locutus est, cf. be agrum tocyme Cristes of the Introd.

eordlice 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: "præcepta 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 conregabuntur 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) bonne cwyd to him: All of the commentaries note (and v. 7 implies) that God is the speaker of the verses that follow; cf. Aë. 212.55: "consequenter iam discutientes 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 weordiað: Cf. Ga. honorificabis (Ro. magnificabis).

(16) fulan mud: Ro. as; 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).


(18) þu dydest . . . wohhæmendum: Ro. cum adulteris portionem tuam ponebas; cf. Brev. 1029B: "participatus es adultero."

(20) ongean pinne [brodor]: On the evidence of Ro. aduersus fratrem tuum, Thor. and B-R add broðor, also supplied here though with medial ð.


(21) Æall þis yfel: Cf. VL haec omnia (Ro. haec); cf. Brev. 1029D: "tua mala."

and ic swugode . . . nyste: Ro. tacui; with polode, cf. Glosa 212.21.1–2: "quia non statim uindicaui, sed sustinui" and Aë. 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.

Bu ræswedest . . . 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 efnsuíðe on ðam ðe he bið to eaðmod ðam yflan mannan, ond læt hine him to gelicne, & licett wið hie ma geferrædennæ
"flonne ealdordome" (Gregory 37C: "tamen nonnunquam gravius delinquitur si inter perversos plus aequalitas quam disciplina custoditur"). With Ps(P)'s swide unryhte, cf. Ga. inique (Ro. iniquitatem).


Gehyrad . . . ongytad: Ro. intelleigite; cf. Ae 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 licad . . . weorpad: Cf. Ga. honorificabit (Ro. honorificavit) and Ae 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 aer dyssse scyle (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° Davuid . . . 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 was 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 captiuus paenitere debeat ostendit.” The manuscript reading heac, which B-R emends to eac, could be a ditography of the immediately following he or simply an intrusive h; see Scragg, “Initial H,” p. 181.

3° and eac . . . Apostole: As noted by Br., “Introds.,” 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) *adweah me ... wæs:* With this expanded paraphrase of Ro. *amplius laua me ab iniustitia mea*, cf. CP 103.23–25: "ða scylða ... hie mægen adwean clænan þonne hie ær ðære costunge wæren" (Gregory 33C/D: "culpae 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) *wid be ... 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 criminosis appareo. . . ."

*mi[n] modor:* Ro. *mater mea*; the missing *n* was probably omitted through confusion with the minim of *m*.

(8) *maȝega gyfa ðines wisdomes:* Ro. *sapientiae tuae*; cf. Cass. 460.293: "collata sibi munera pulchra definitione complectitur." B-R's emendation of the manuscript reading *maegena* to *maenega* makes good sense, and the former can be explained by scribal confusion of *-nega* and *-gena* as W moved to a new line.


*haligdome ... ysopon:* Ro. *hysopo*; cf. Cass. 460.319–20: "Per hysopum enim significat sacramenta." See further BT s.v. *Halgidom 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 Davide ... & siðdan gehierde [sc. David] his agne scylde, forðæm ðæt he eft ne meahte ðæm ilcan dome wiðcæðan. . . . 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 seare . . .").
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.
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, ae comes between ad and af, and pb/d between t and u. In headwords only p is used initially; in all other positions (within headwords and in forms cited under the headword) the scribal distinction between p and d 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
Glossary

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.
Glossary 275

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 . . . beah but . . . still 12.6, 48.16

ACENNAN I beget, be born pret. Is 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

ACSODE see ASCIAN

ACWACIAN II tremble pret. 3s acwacode 17.8

ACYRRANI w.refl.a. turn away imp. s acyr 26.9

ADIL(E)GIAN II blot out, obliterate pres. 2s adilgas 9.6, pret. 1s adilgode 17.43, imp. s adilgæta 50.3

ADOLFEN see ADELFAN

ADRIFAN I drive (off), expel p ptc. adrifene 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

ADYLFD see ADELFAN

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) dsn ——um Int. 38

ÆGDER adj., pron. each (of two), both; adj. dsn ægrum Int. 49; pron. nsm 10.6, dsn ægðrum 24.12, nsn 34.26, dsn ægðrum 9.37

ÆGDER 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, nsn 15.10, asf
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—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, dsn —um 44.13, dpm —um Int. 46, gpf —ra 39.3; dsm —um after “butan” any 3.4, ism in phrase “ælce 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. 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 (inter.) 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. ætawed* 16.15; appear pres. 1s ætywe 41.3

AFÆRAN I terrify, frighten, dismay p ptc. afærð 26.1, afærð 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 afyllð 9.31, 27.1; decay pret. 1s afeoll 30.13, 3p afeollon 19.9, pres. subj. 3s afealle 36.24

AFERÞ, AFIERD 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 afierd 45.10, aferp 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 aginđ 9.31
AGOTEN see AGEOTAN
AGYLTAN I sin pres. 3p ahylda 32.22
AHEBBAN 6 raise, exalt pres. 2s ahefst 3.4, pret. 3s ahoř 26.6, pret. subj. 3p ahořen 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
AHSAD etc. see ASCIAN
AHWYRFAN I turn away 12.1, pres. 3s ahyrfd 9.32
AHYDAN I hide pret. 3s ahydđ 39.11
AL/EDAN I lead out pret. 3s alæđđe 39.3, imp. s alæđ 30.5, p ptc. alæđ Int. 22
ALÆTAN 7 renounce imp. s alæť 44.11
ALECGAN I place pret. 3s aleđđe 46.4
ALICGAN 5 diminish p ptc. alegan 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 alyşđ 24.15, 33.20, 36.40, alyş 48.16, pret. 2s alyşdest 17.49, 21.5, 3s alyşđe Int. 29, 33.7, 33.18, etc., pres. subj. 3s alyş 21.9, 48.9, pret. subj. 3s alyşđe Int. 27, imp. s alys 6.5, 7.2, 16.14, etc., p ptc. alyşđ Int. 5, Int. 17, 17.30, etc., pl alyşđe Int. 46, adj. dsm alyşđum 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. amerđ 11.7, 17.31
AMUNAN pret.pres. be mindful of pres. 2s amanș 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. ane 50.6, (before a noun) common in the phrase “on anum willan” dsm 25.5; “indef. art.” (see Mitchell, Syntax, §§220 ff.) a asm ane 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 “peah” 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., andette 9.2, 3s andett 44.18, 1p andettað 43.9, 3p andettað 6.6, imp. p andettað 29.5
ANDETNES f. acknowledging (of one’s sins) a/d s —se 44.6; confession (of praise) ds —se 41.5
ANDFENGE 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, nnp —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 nnp 17.6
ANLICNES f. image as —se 38.7
ANSPRÆCE adj. of one voice nppm 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 aris 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 arisâ 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 ahsâ 10.5, 10.6, pret. 1s ahsode 36.36, 3s ahsode Int. 39, pres. subj. 1s ahsige 14.2, pret. subj. 3s ahsode 9.36

ASETTNAN I place, set pret. 2s asettest 30.9, 3s asette 39.3, p ptc. aset 47.3

ASLIDAN 1 slip pres. 3s aaslit 36.31, pres. subj. 1s aaslide 16.5

ASPRINGAN 3 sometimes w.d. fail, come to an end 30.20, pres. 3s aspringode 33.11, aspringode Int. 36, pres. subj. 3s aspringe 40.6, p ptc. aspringen 11.2

ASTÆNAN I set with jewels p ptc. astëned 20.4

ASTAH see ASTIGAN

ASTELELAN I establish pret. 2s astealest 8.4

ASTIGAN I rise up, ascend, descend pres. 3s astihâ 18.7, 3p astighâ 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 astyrode 28.8, p ptc. astyred 14.5, 17.8, 17.16, pl astyrode 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

AD m. oath as 23.4

ADWHEAN 6 wash pret. subj. 1s aðwoge 25.6, imp. s aðweah 50.4, 50.9

ADYSTRIAN II become dark p ptc. adystrod 17.10

AWEARP see AWEORPAN

AWECCANI 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/off/out, reject 2.3, pres. 2s awyrpst 41.10, 42.2, 3s awyrpö 21.25, pret. 1s awearp 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. awritten 39.8
AWPE OPE ... OPE conj. either ... or Int. 30 (see Mitchell, Syntax, §1815)
AWURPE, AWYPST, 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
BÆRN 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°)
BEBOEDAN 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. bebedeni 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 BEBODAN
BECUMAN 4 come, attain pres. 3p becumad 46.10, pret. 3s becom Int. 24, 3p becoman 43.18; befall pres. 3s becmad 39.16, 40.2, pret. 3p becoman 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 beecodon 30.7; surround pres. subj. 3p 11.9
BEGANGAN 7 worship pres. 3p begangað 24.21
BEGENT 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
BEHILIAN 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, behrinced 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. honeycomb 18.11
BEOD m. table as 22.5
BEODAN 2 command pret. 2s bud (bu) 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., lp beoð 35.10, 43.22, synt 11.5, 3p beoð 1.4, 2.13, 9.18, etc., bið 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 byrhd 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
GEBEOHSTOW f. place of refuge 31.7
BERAN 4 bear pres. subj. 3p beren 39.16
GEBERAN 4 bring forth pret. 3s gebær 50.7
BEREAFIGAN II seize pres. subj. 3s bereafige 9.30
BESEON 5 with "to, wið," look on (with solicitude) pret. 3s beserah 39.2, imp. s beserah 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 1 deceive pres. 3s beswicd 14.4, pret. 3s beswac Int. 50
BESYRIAN I ensnare 36.14
BETAN I make amends for 50.6, pres. 3p betad 36.9
BETERA adj. (compar. of GOD) better nsn betere* 36.16, in phrase "to betteran" for the better 45.7
BETST adj. (superl. of GOD) best asn — — e 15.6
BETST adv. (superl. of WEL) best 40.10
BEHERSCAN 3 thrash thoroughly pret. 1p behurscon* 43.6
BETWUH prep. w.d. between, among 16.2, 25.6, 25.9, etc., 17.12 (MS betwu), betweoh 6.8, 9.12
BEWINDAN 3 enfold p ptc. bewunden 16.10
BEWREON I cover over p ptc. bewrogen 43.16, pl bewrigene 43.20
BEWRIXLIANI exchange pret. 2s bewrixledest 43.13
BI see BE
GBIDIAN I 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
GBIDDAN 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
GBIGAN I turn pret. 1s gebige 34.13; subdue, abase pret. 1s gebigde 17.39, pres. subj. 3p gebigen 16.11, p ptc. gebiged 37.7
GBINDIAN 3 bind p ptc. p gebundne 19.9
BIOB 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
GEBLETSSIAN 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 blissiað 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 blissia 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
BLOOD n. blood as 9.13, 13.3, 49.13
BLOSTMA m. blossom np — n 36.2
BLYSIAN II blaze pret. 3s blysede 17.9
BOC f. book 49.4, ds bee 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
GEBRÆDAN I broaden pres. 1s gebræde 2.8, pret. 2s gebræddest 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
BREDER see BRODOR
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
BRODOR m. brother 48.8, 48.9, as 49.20*, ds breðer 34.14, dp broðrum 21.23
BRYCÐ see BRECAN
Brydbur n. bridal chamber
ds —— e 18.6
Brydguma m. bridegroom 18.6
Gebraysan I bruise p ptc. gebrysed 36.24
Gebrayttan I break (up), smash, crush
pres. 3s gebryt 45.10, pret. 2s
gebrayttest 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
Buian 7 (III/II) inhabit, dwell, remain buian 28.10, pres. 2s bust 36.34, 3p
buiad 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 gebyred Int. 39
Byrgen f. sepulchre 48.12, ds —— ne 29.10, dp —— um 13.3
Byrhd see Beorgan
Byrig see Burh
Byrnan 3 burn pres. 3s byrnað 49.3, 3p byrnað 7.14
Byrden 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
Cam m. bit ds —— n 31.9
Can see Cunnan
Glossary

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, cedor treowu
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. gecoren (the) elect 17.27
CIGAN I call pres. 1s cige 17.7
CILD n. infant gp —— a 8.3
CIMD 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 geclausnode 45.5, imp. s geclænsa 18.13,
50.4, p ptc. geclænsod 18.14, 50.9
CLAD AS m. pi clothes d cladum 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 cleopæð 33.9, 49.4, cliopaæð 41.8, cliopaæð 2.5, 1p
clypæð 19.10, 3p cliypæð 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 clipodon 17.42, 21.6, clepodon 33.18, imp. p cleopæð 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
CRAÆFT 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. *crock, 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 cunnnon 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
CWÆD etc., see CWEÞAN
CWLALU f. *slaughter* 29.10
CWECCAN I *brandish* pres. 3s cwecð 7.13
GECWEDEN see GECWÆÞAN
CWEMAN I *delight, please* infl. inf. ——ne 34.14, 48.14
CWEN f. *queen* 44.10
CWEÞAN 5 *say, speak* 41.4, Int. 47, pres. 1s cwede 21.23, 40.5, 41.10, 3s cwyð 4.6, 9.27, 9.34, etc., 3p cwēðað 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 cwede 12.5, 3p cwēðen 2.4, 4.7, 11.3, etc., cwēpað 34.25, imp. s cwēð 34.3
GECWÆÞAN in p ptc. *called* gecweden Ints. 2, 4, 5
CWARNING m. *saying* ds 13.1
(GE)CYDDE see (GE)CYÞAN
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, cynecg 44.12, cyng Int. 12, cincg 2.6, kyning 20.2, 23.7, 23.8, etc., kyningcg 44.15, as 46.7, kyning 19.10, Int. 20, gs cynincges Int. 45, cyninges Int. 45, cynges 17.51, kyninges 47.3, ds —e Int. 13, cynge 44.2, cynges Ints. 10, 45, cinge Int. 40, kynge Int. 37, kynge Int. 43, kince Int. 33, kinge Int. 20, np kyninges 2.10, Int. 45, kyningcgs 45.4, ap kyningas Ints. 19, 47, kyningcgs 46.10, gp cynincga 44.10, kyninga 44.14, kyningcg 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 kynna 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. subjt. 2p gecyrren 7.13

GECYST see GECEOSAN

CYPAN I *declare, make known* 25.7, pres. 1s cyde 15.9, 39.10, 49.21, 3s cyð 18.3, pret. 3s cyðde Int. 16, cydde Int. 49, pres. subjt. 3s cyðe 29.10

GECYPAN I *make known* pret. 3s gecyddde 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 dagam 17.19, 26.5, 43.2, etc.; *lifetime* in phrases “æfter/on his dagum” Ints. 11, 13, 48; adv. w.g. dæges 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

DEÅD 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. subjt. (?) 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
DEORWURDE adj. *precious* npm 18.11, dpm deorwyrum 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. subjt. 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. subjt. 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. geda 7.4, 9.14, 39.4, etc., pl gedene 43.11; *cause, bestow* pres. 1s gedo 2.9, 2s gedest 38.12, 3s gedeð 29.6, pret. 3s gedyde 28.9, imp. s geda 4.9, 5.4, 5.11, etc.; *bestow* pres. 3s gedeð 36.5, pret. 3s gedyde 28.10; *open (?)* imp. p gedað 23.9 (see Commentary)
DRECC(E)AN I *afflict* pres. 3p dreccæ Int. 25, dreccæð 42.2
GEDREFAN I *disturb, afflict* pres. 2s gedreafest 42.5, gedrest 41.12, 3s gedreð 2.5, 2p gedrefe (ge) 13.6, 41.6 (?), pret. 3s gedreafe 17.15, 3p gedreafon 17.5, p ptc. gedrefed 6.3, 6.4, 9.23, etc., pl gedreffed 6.8, 6.11, 13.3, etc., gedreafe 38.7, 45.4, 47.6, p ptc. adj. nsf gedrefeðu 45.3, npm gedrefeðu 30.11
GEDREFEFDNES f. *trouble* ds — se 30.21
DRENCAN I *give to drink* pres. 2s drencst 35.9
DRIFAN I *drive* imp. s drîf 43.23
Glossary

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 Dryhtnes 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

DYGOLLCIE adv. secretly 9.29, 10.3, digollice 9.30

DYSIG adj. foolish, senseless nsm 32.17, dpn dysega 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, nmp —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., egan 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

EAHTATEODA 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, Intern. 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, Intern. 32, dpm —um Int. 2, 9.20, Intern. 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* (see EALNEH); isn ealle mægne with the utmost effort 13.3; gp ealra mæst most of all Intern. 20, ealra swiðost especially Intern. 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 Intern. 14

EARDIAN II dwell, live pres. 3s eardáð 9.12, 14.1, 14.2, etc., 3p eardíað 27.9

EARE n. ear as 44.11, np earan 9.38, 33.16, ap earan 16.6, 17.7, 17.45, etc., dp earam 5.2, 16.1, 38.13, etc.

EARFODE n. difficulty, suffering, tribulation np earfóðu 21.12, 24.17, 33.20, etc., earfóða 31.6, ap earfóðu Ints. 3, 7, 14, etc., earfóða 16.4, earfóða Intern. 43, gp earfóða 16.3, 19.2, 49.15, dp earfóðum Intern. 2, 4.2, Intern. 6, etc., earfeðum Intern. 37, earfóðan Intern. 30, earfóðum 31.7, 33.7, perhaps nsp earfóðu 40.2 (see Commentary) and asf earfóða 24.18

EARM m. arm ap —as 17.35; power 36.17, as 9.36, 43.4, np —as 43.4


GEEARNIAN II earn, deserve pret. 3s geearnode Intern. 37, 3p geecaredon 1.6, p ptc. geearnod 7.4 (w.g.; see Pope, *Homilies*, 2:851, s.v. geearnian)

GEEARNUNG f. desert, merit ds geecernunga Intern. 45, np —a 44.15, dp —um Intern. 23, geecernungum 44.13

EARSLING adv. in phrase “on earsling” backwards 6.11, 34.4

EART see BEON
Glossary

EARDAN see EORDE
EADE adv. easily 2.9, 40.9
GEEADMEDAN I humiliate 43.20, pres. 2s geeaðmetst 17.28, p ptc. geeaðmed 37.9
EAÐMETTO 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 ehto 17.38, 3p echon Int. 16, 43.8, pres. subj. 3s ehto 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
ELPANBÆNEN adj. ivory wk. npn —an 44.10, dpn —um 44.9
ELDEODIG, 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 elðeodegum 43.3, 45.11, elðeodgan 43.3
EMN adj. just nsf 10.8
EMNE adv. fairly 9.9; emne swa even as 28.6
EMNliche 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 geendidode 30.11
ENDLEFTA num. ord. *eleventh* asm — n Int. 11
ENGLER 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
(G)EODE etc., see (G)EAN
EOM see BEON
EORDCYNING m. *king of the earth* np eordcynincgas 2.2, eordkyningas 47.5
EORDE f. *earth, land, ground* 17.8, 17.10, 17.16, etc., as eordan 2.10, 8.2, 8.10, etc., gs eordan 8.8, 17.16, 32.14, etc., eardan 49.12, ds eordan 43.25, 49.1, 49.4, etc.
EORDLIC adj. *of the earth* apm — e 49.1
EORDGEMERE n. *end of the earth* np eordgemær 21.28
EOW, EOWER pers. pron., see ÞU
EOWER poss. adj. *your* (pl) nsf 49.7, asm — ne 33.6, asf — e 30.25, asn (?) 30.25, 47.14, 49.14, dsm eowrum 49.9, ewerum 4.5, gsm — a 28.1, npe 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 eatað 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, fædru Int. 43, 44.17; (God the) *Father* Int. 44 (2°), as Int. 44 (1°), ds Int. 47
GEF/EGEN 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 fægnað 9.3, 29.2, fægnað 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 fægnið 31.11, 46.2

FÆGNUNC f. *rejoicing* ds —e 44.16

FÆR(E)D see FARAN

FÆRLIC adj. *sudden* nsn 47.7

FÆST adj. *secure* asm —ne 39.3; *fortified* dsf wk. —an 30.22

FÆSTIAN I *fast* infl. inf. fæstenne 34.13

FÆSTNIAN II *fasten* imp. p fæstniað 47.14

FÆT n. *vessel* 30.13, as 7.14


FÆTNESES f. *fatness* as —se 16.10

FÆL 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 gefeallæð 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 etc., see (GE)FEALLAN

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

FEOTIAN 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
Glossary

FEOWERTWO num. card. in comp. ord. *four* Ints. 24, 34, 44
FEOWERTWOEDA num. ord. *fourteenth* asm —n Int. 14
FEOWERTIGNOA num. ord. *fortieth* asm —n Ints. 40, 43, 45, etc., dsm
—n Int. 44
GEFEHA m. *companion* np —n Int. 10, dp geferum 7.15
FERS n. *verse* ds —e Int. 44
GEFERSCEPE m. *company* ds 29.4
FET see FOT
FEPO n. *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
FIFTIGNOA num. ord. *fiftieth* asm —n Int. 50
FILEDE (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
FIDERE n. *wing* ap fidere 17.11, gp fidera 16.8, 35.8
FLA f. wk. *arrow* ap —a 37.3, 44.6, dp (indet. gender and decl.) —um 10.3
FLAESCE n. *flesh* as 16.14, 26.2, 49.13, gs —es 48.6, ds —e 37.4, 37.8
FLAESCLIC 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
FNASCE 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 gefehd 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. gefang 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 dæm 9.37, 18.8, for dæm 3.7, 3.9, for ðan
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; corre. for þæm/pam ... for þam/pæm/pi 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 þe 23.7; for þam þe why 10.3

FORBÆRNAN I burn up pres. 3s forbærð 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 forberstal 36.15
FORBRECAN 4 break (in pieces), crush pres. 2s forbrycst 9.36, 3s forbrycð 28.6, 45.10, p ptc. forbrogen 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 fordó 27.3
FORDRIFAN 1 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
FOREALDAN II grow old pres. 3s forealdað 48.15, pret. 3s forealdode 31.3, 3p forealdeðon 17.46, p ptc. forealddu 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
FOREPANCOLNES f. prudence as — se 48.4
FOREWARD 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 forgystt 43.24, forgits 41.10, 3s forgyst 9.18, 9.19, 3p forgystað 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 forlætstað 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 forlætstað 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
Glossary

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 forsyð 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 forswylcd 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, forweord 9.19, 3p forweordæ 9.6, 36.20, 48.11 (refl.), etc., forwyrð 15.4, pret. 3p forwurdon 9.4, 17.38 (subj. ?)
FORWYRNAN I w.g. obj. and d. pers. deny pret. 2s forwyrdnest 20.3, p ptc. forwyrd 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
FREDOM 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 fraetan 34.25
GEFRIDIAN II protect pres. 2s gefríðast 11.9, pret. 3s gefríðode 26.5, pres. subj. 3s gefríðie 19.2, 26.4; rescue 49.22, infl. inf. —ne 41.9, pres. 1s gefríðie 49.15, 2s gefríðast 34.17, gefreðast 11.8, 3s gefríðað 33.23, 40.2, pret. 2s gefríðadest 29.2, 3s gefríðode Int. 32, 33.5, 43.7, etc., pres. subj. 2s gefríðie 24.17, 30.3, 3s gefríðie 32.19, gefríðige 33.8,
pret. subj. (?) 3s gefriōode Int. 27, imp. s gefriōa 7.2, 17.44, 21.22, etc., p ptc. gefriōod Int. 47
GEFRIDIEND m. protector 17.31, 30.3
FRIDI(G)END m. helper, defender 32.20, 39.18
FRIDSTOW 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
FRED 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 fulfremedra 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 gefultum 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
FURDUM 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 fyllað 10.3
GEFYLLAN I fill (up) pres. 2s gefylst 15.10, 3s gefyld 32.5, imp. s gefyl 16.14, p ptc. gefylded 16.15 (w.g.), 48.15, gefyld 23.1*, pl gefyldede 21.27, 36.19, p ptc. adj. npm gefyldu 10.7; fulfill pret. 3s gefylde 15.3, pres. subj. 3s gefyldede 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
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

GARSEC 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 ÆGDER GE . . . GE*

GE see ÆU

GEAF see GIFAN

GEALD see GVLDAN

GEALP see GVLPAN

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 gearon 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
Glossary

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
GILPAD see GYLPA
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
GRIPE see GRYN
GRIPE pres. subjt. 3p gripen 7.3
GEGRIPE pres. subjt. 3s gegripað 49.22
GRISBITIANII gnash (the teeth) pret. 3p grisbitedon 34.16
GRISTBATIANII gnash (the teeth) pres. 3s girstbatað 36.12
GRUNDELEAS 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 gyldað 36.21, 37.21, pret. 3s geald 17.21, 3p guldon 34.12, pres. subj. 3s gylde 19.5, 48.9 (refl.d., make recom-pense), pret. subj. 1s gulde 7.5, imp. p gyldað 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 gelpa

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

GYRDNAN I gird imp. s gyrd 44.4

GEGYRDNAN 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 hæfste 16.3, 30.20, 39.4, etc., 3s hæfð 9.31, 10.4, 23.7, etc., hæfð 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
gehæl 33.19, pret. 2s gehældest 29.3, 29.4, 3s gehælde 17.43 (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 MAI, 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, 32.3, 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 HEALSIAN

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

HANDGEWEOCRC 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 hæt 13.3, lp hatað Int. 43, pass. hatte is called
28.6, 41.7, 47.8, etc.; command pres. 3s hæt 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 —— 6.2, 37.2
HATIAN II hate pres. 2s hatast 5.7, 3s hatad 10.6, 35.5, 3p hatiado 24.19, 33.22, 34.19, etc., pret. 1s hatode 25.5, 2s hatodest 30.7, 44.8, 49.17, 3p hatredon 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., nsm 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, gpm 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, nsm 35.7, dsf heare 32.3, asn 39.3, nsm 41.8, wk. nsm hea 9.3, asm hean 7.18, dsn hean 9.5, apm hean 28.5, superl. nsm hea 12.6; superl. subst. the Most High (=God) nsm hysta 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 gehyldest 16.7, 3s gehylt 33.21, 36.28, 40.3, 3p gehealdæ 44.16, pret. 3p geheoldon 43.4, imp. s geheald 16.8, 24.20, gehealde 15.1; hide pres. 2s gehyldest 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
HEALSIAN 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 — 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 hebbad 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 hefigiad 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 helede 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 heofad 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 47.9, 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 heriād 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 hingred 49.12, pret. 3s hingrode 33.11
HIORA see HE
HIRED m. family as 44.11
HLAF m. bread, loaf as 13.4, gs —es 36.25, ap —as 41.4
HLAFORD 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 hlypfl 37.5
HLIHIAN 6 laugh pres. lp hlihhađ 29.6
HLISA m. report ds —n 9.7
HLUTTUR adj. pure npn 11.7
HLYT m. lot 15.6
GEHNJEGAN 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 hopađ 24.3, 30.20, Int. 43, etc., lp hopiađ 32.21, 3p hopiađ 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 hopiađ 4.6, 32.20, pres. ptc. hopiende 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 hradu 47.8, npm hrađe 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
HRÆPE adv. swiftly, quickly 15.4, Int. 36, 36.2, etc., rađe 39.16; compar. (by) hrađor all the more readily 4.5 (see Commentary); superl. hrađost 44.2
HRÆADE see HRÆD
GEHREOSAN 2 collapse p ptc. gehren* 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 hreowsiad 5.7, pret. subj. (?) 3s hreowsode Int. 31, imp. p hreowsið 4.5, pres. ptc. hreowskiende 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
HRYDER 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. interv. pron., indef. pron., interj.; interv. pron. who, what (kind of) nsm 4.6, 7.3, 13.7, etc., gsm hwæs 38.8, Int. 39, dsm hwarm Int. 38, 38.7, ism hwæ 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 hwæ/hwæ why, see FOR; indef. pron. someone nsm 9.36; interj. hwæt (with eala) lo! 44.15, 47.5; hwæ/hwæt . . . elles, see ELLES
HWÆNNE interv. adv. when, how soon 34.17, 40.6, 41.3, etc., hwonne 40.6
HWÆR adv., conj. where; interv. adv. 41.4, 41.11; conj. 36.34; in phrase “swa hwær swa” wherever, see SWA
HWÆSTE 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
HWÆORFAN 3 go (around) 25.6, imp. p hweorfæ 47.13
GEHWEORFAN 3 turn pres. subj. 3s gehweorfæ 7.17
HWI, HWY adv., interj.; interv. adv. why 2.1, 2.2, 3.2, etc.; interj. lo! (see BTS s.v. Hwa II) 11.5; for hwæ/hwæ, 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
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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, gehwyrfte 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
GEHWYRFNTNES f. return ds —se Int. 22
HYDAN I refl. hide pret. subjlt. 3s hydðte 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 gehyde 30.5

HYG see HE
HYHSTA see HEAH
GEHYHTAN I trust (in) pres. 3s gehyht 27.7, 1p gehyhtð 32.22
GEHYLDNES f. observance a/d s ——se 18.12
(GE)HYLYDST, (GE)HYLT see (GE)HEALDAN
HYRAN I hear pret. 3s hyrde 6.9, 1p hyrðon 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 gehyrða 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 gehyrðon 43.2, 3p gehyrðon 50.10, pres. subjlt. 1s gehyre 50.10, 2s gehyre 5.4, 3s gehyre 18.4*, 19.2, 33.13, 3p gehyrn 33.3, gehyrn 50.10, pret. subjlt. (?) 3s gehyrde Int. 43, imp. s gehyr 4.2, 12.4, 16.1, etc., pl gehyrða 33.12, 48.2, 49.7, etc.; obey pret. 3p gehyrðon 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 gehyspað 2.4

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
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IDEL adj. *vain, futile, ineffective* nsm Int. 39, dsf —re 11.5, nsn 5.10, dsn id lum 39.2, npm idle 13.3, 34.7, gpm —ra 25.4, dpm id lum 23.4, apf id la 11.3, dpf id lum 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

ILC AN, 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 in lend um Int. 2

INN adv. *in* 37.7

INN AN, 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

INNOD m./f. *womb* ds —e 21.10, 21.11

INNUNC G 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

IUGODHADES see GEOGODHAD

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 læst 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 gelæddest 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. by læs lest 2.12, 9.20, 12.5, etc., be 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
LÆDAN I speak ill of pret. 3p læddon 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 nsm —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, nmp — e 13.3, 48.13, compar. nsm — ra 21.7, nmp — 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. subjct. 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
LICHALIC 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. subjct. 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 geliffaest 40.3
LIG m./n. flame as 28.7
LIGET(U) (uncertain gender) lightning apf (?) — a 17.15, npi (?) 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
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LOFIAN II *praise* pres. Is lufige 7.18, lufie 12.6
LOFSANG m. *song of praise* as 39.4
LUFIAN II *love* infl. inf. —ne 18.11 (*be esteemed*), pres. Is lufige 17.2, 2s lufast 40.12, 50.8, 3s lufiod 10.6, 10.8, 32.5, etc., lufiod(?) 30.24, 2p lufige (ge) 4.3, 3p lufiod 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. Is gelyfe 12.6, 26.13
LYFT f. *air* ds —e 17.12
LYSTANI 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 lylle Int. 13, wk. dsm lyttan 41.7, apm lyttlan 28.6
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, mægnnum 17.33; *virtue* ap 44.10; *effort* in the phrase “ealle mægne” *with the utmost effort* 13.3
MÆGENPRYMM m. *majesty* gs —es 28.3
MÆGDHAD m. *virginity* as 44.16
MÆNAN I *lament, complain of* Int. 37, pres. 3s mænde 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
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MÆRD(U) f. honor ds mærde 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. Is 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. Is meahte 17.48, 39.13, miht 36.36, 3p meahto
Int. 9, mihto 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, 3 mihte 9.36,
Int. 46, 3p mihto 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 mænge 21.17, gpm manegra 30.14, dpm manegum 50.8,
apf manega 34.15, 43.12, mænega* 50.8, dpm manegum 17.16, Int. 38,
39.8, npm manega 44.15, mænige 21.13, monigu 33.20, gpm manegra
10.7, monegra 16.3, dpm manegum 10.7, 28.3, Int. 45, etc., monegum
24.13; subst. npm mænge 39.4, mænge 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, gemanifealdod 15.4, pl gemanig-
fealdode 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., dpemannum 21.7, 36.6, 48.14, etc.,
monnum 48.15
MANSLAGA m. murderer ap —n 5.7, dp manslagum 25.9
MAN PéWÆRA 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 metan 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., metrum-
nesse 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 by *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 gemilsaðe 29.11, imp. s gemiltsa 4.2, 9.14, 24.16, etc., gemiltsa 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., npm 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
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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

GEMOLTN 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 mote 15.1, 1p moton 28.10, 3p moton 34.21, pres. subj. 1s mote 4.9, pret. subj. 3s mote 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

MUD 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.

MUDFREO 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. myclien Int. 47

GEMYCLIAN II magnify, make great pret. 2s gemiclaðest 4.8, 3s gemiclade 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 mysceð 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 næð 37.15, 48.13, 3p nabbað 9.35, pret. 1s næfde 39.7, pres. subj. 3s næbbe 3.3; *not entertain (mentally)* pres. 3s næð 9.26, 14.3, 48.11, 3p nabbað 11.3, 48.14
NÆDRE f. *serpent* gs naedran 13.3
NÆFRE adv. *never* 7.3, 9.27, 9.32, etc.
NÆ(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.
NANWUHT indef. pron., adv.; indef. pron. n *nothing* as 37.15; adv. *not at all* 48.8
NAT see NYTAN
NAWFER 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. conjns. 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, npe 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 genealæceað 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. genered 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
NORDHEALF 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 peah 22.4 (see Mitchell, Syntax, §3531); (causal) conj. seeing that 21.9
NYDPÆARF f. need 9.22, nydærferf 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. oferspræcan 34.26
OFERSWIDAN I overcome pres. 2s oferswiðest 50.6, pret. 3s oferswiðde 46.10, Int. 47, p ptc. oferswiðed 15.8
OFERPÆCCAN I cover p ptc. oferpæcaht 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
OLFATE f. offering as oflatan* 39.7
OFLATE f. ofering as oflatan* 39.7
OFSITTAN 5 besiege pret. 3p ofsæton 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
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OFTREDAN 5 trample 35.12, pres. subj. 3p oftreden 7.6
OFþINCAN I impers. w.d. grieve pres. subj. 3s ofþince 36.1
OFþRYCCAN I oppress p ptc. ofþryced Int. 38
OFÝYRSTAN 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 pretn. 1s ondyde 38.10
ONDÆÐAN 7 fear, dread 26.1, pres. 1s ondæðe 48.6, 3s ondrætet 24.12, 24.14, 1p ondæðe (we) 11.5, 3p ondrædað 21.26, 30.20, 32.18, etc., pres. subj. 3s ondæðe 21.24, 21.25, 32.8, 3p ondræden 33.10, imp. p ondrædað 2.11; be afraid of refl. w.d. pres. 1s ondæðe 3.7, 22.4, 1p ondæðað 45.3, pres. subj. 3p ondræden 39.15, ondræden 34.26, imp. s ondræð 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 onfod 23.5, 1p onfoð 47.10 (w. g./d.), 3p onfoð 21.27 (w.d.), pret. 3s onfeng 6.10, imp. s onføh 5.2, 16.1, 38.13, pl onfoð 2.12, 48.2 (w.g.), p ptc. onføg 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 ongite 5.5, 15.8, ongyte 40.12, 50.5, 3s ongiti 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 ongite 13.2, 3p ongitan 48.7, pret. subj. 3p ongeatn Int. 48, imp. s ongit 16.1, ongyt 5.2, pl ongytað 2.10, 49.22, ongite (ge) 33.9; perceive pres. 1s ongite 8.4
ONHAGIAN II impers. w.a. of pers. have the means pres. 3s onhagað 40.2
ONHLIDAN 1 refl. open, reveal imp. p onhlidað 23.7, 23.9
ONHYLDAN I bend down, incline pres. 1s onhyld ðe 48.5, pret. 3p onhylge 17.45, imp. s onhyld 16.6, 30.3, 44.11
ONHYRYAN I w.d. emulate, imitate pres. 3s onhyræð 48.21, onhyred 48.13, pret. subj. 3p onhypedon 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 ontynð 7.16, 37.14, pret. 3s ontynde 49.19, p ptc. p ontynde 33.16
ONWÆSTM m. shoot a —as 28.6; see OWÆSTM
ONWEG adv. away 9.7
ONWENDAN I change pres. 3s onwent 40.4; turn (away), upset, overturn pret. 2s onwendenest 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, orsorh 15.7, 36.7, nsm —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 orsorhnesse 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 (2ª)
ÖBER adj., pron. other, another, the next; adj. (st. only) asm —ne Ints. 30, 34, 37, dsm óðrum 18.3, 49.20, dsn óðrum 43.21, npm óðre Int. 9, apm óðre 44.8, 46.3, gpm —a 9.28, 13.3, npm óðra 43.15, dpf óðrum 17.44, 43.9; pron. nsm 21.12, 49.22, asm —ne Ints. 27, 29, gsm óðres 48.8, npm óðre 50.10, apm óðre Int. 33, dpm óðrum 36.26, 50.8, dpf óðrum 39.8; in correl. conj. öber twega öðhe ... öðfe either ... or 44.6 (see Mitchell, Syntax, §1821)
ODDE conj. or 7.4, 7.5, 8.5, etc.; correl. öðde ... öðde either ... or Ints. 17, 27, 29, etc.
ODWITAN I impute, reproach with pres. ls oðwite 21.3, 3s oðwit 31.2
ODYWAN I refl. show oneself pres. ls oðywne 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 ðæt 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 rædemæn 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
RÆPE see HRAÆPE
RECCAN I explain pret. 3s rehte Int. 23; rule pres. 3s reco 47.15
RECCAN I care pres. 3s recp 9.34, pret. subj. 3s rohte Int. 48 (w.g.)
GERÆCCAN 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
REDESELSE f. design 9.7
REHITE 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, ræhte 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
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RIHTANDSWARU f. rejoinder as rihtandsware 37.15
RIHTE adv. properly, justly 9.5, 32.1, 47.14
RIHTWILLENDE 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, ryhtwism 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 rixa5 9.37, 46.9, 3p ricsia5 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 ry5 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 SECGAN
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 sætad 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(CG) 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
SCAMELEAS 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
SCAMIANII 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 sceawe 21.6, pres. subj. 3s sceamie 24.20
GESCEAMIANII 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 gesceama 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
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SCEARP adj. sharp npf — a 44.6, compar. NSF — re 44.4
SCEARPNES 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 n. pl. (the Two) Tribes Int. 45
S*SCULAN pret.pres. must, ought to, be obliged to pret. 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 scylde 8.3
GESCYLDAN I protect pres. 2s gescyldst 30.21, pret. 2s gescyldst 5.13, pret. subj. 3s gescyld Int. 27
GESCYLDEND m. protector 26.1
GESCYLDEND m. protector 27.7, 27.8, 30.5, etc.
GESCYLDERE m. protector 17.3
GESCYLDIAN II sin pres. ptc. subst. adj. dpm scyldiendum sinners 24.8
GESCLUDIG adj. guilty subst. ptc. wk. — an 36.28
GESCLUDNES f. protection as — — se 17.36
GESCLUDRIDA m. phalanx ap — n 26.3
GESCYLD(E)N see SCULAN
GESCYNDAN 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,
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4.9, etc., þæm Int. 30, ísn þy 9.16, npm þa 1.4, 1.6, etc., apm þa 22.3, 32.10 (2°), etc., gpm þera 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 þera Int. 22 (1°), npm þa 17.46, 44.10 (2°), etc., apn þa 17.28, 18.9, etc., þæ 43.3, gpn þera Int. 32 (1°), þara 5.3, 9.13, etc., dpm þæm 15.9, 17.12, etc., þam 21.32, Int. 35, etc.; pron. that one, he, she, it, that

that nsm 4.2, 10.5 (2°), etc., asm pone 5.5, gsm pase 48.5 (?), dsm pam 2.2, Int. 48, þam 15.10 (2°), nsf 13.3, 44.4 (2°), asf þa 7.6, gsf þäre 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 þéra Ints. 2, 6, etc., þara 43.17, ðara 13.3, dpm þam 33.10 (2°), þam 7.2, apf þa 24.7 (2°), 31.5 (2°), etc., dpf þam 38.11, apn þa 27.5, dpm þæm 33.20; pron. nsn in formula “þæt is (wæs)” that is (was) 4.7, 5.5, 44.2, etc., with pi 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 þäre 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 þære 31.9, þara 34.3, etc., apn þa 21.32, gpn þære 39.13*; conj. þæs þa 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 HRAÆ); 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 Ints. 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 secad 13.3, 21.27, 23.6, etc., seceð 33.11, 37.13, 39.17, pret. 1s sohte 26.8, 33.5, 36.36, pres. subjt. 2s sece 36.10, 3s sece 13.2, 33.15; pursue pres. subjt. 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. subjt. 3s sece 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. subjt. 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
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SEO vb. see BEON
SEOFIAN II lament, complain of Ints. 30, 38, 39, etc., pres. 1s seofige 21.3, 49.12, 3s seofad Ints. 3, 13, 3p seofađ 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
SEOFONTEOPA 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 gesyhst 9.35, 34.22, gesyht 36.34, 3s gesyhd 9.32, 21.8, 36.13, etc., gesiih 32.13, 1p geseo 47.9, 3p geseo 39.4, pret. 1s geseah 36.25, 36.35, 36.36, 3p geseawon 30.12, 47.6, pres. subj. 3s geseo 13.2, 33.13, 3p geseon 16.2, 37.17, 44.14, pret. subj. 2s geseaw 49.18, imp. s geseoh 9.14, 24.18, 24.19, etc., pl gesio 45.9, 45.11, p ptc. gesewen 17.12, adj. apm gesewene visible Int. 27; observe, notice pres. 2s gesyhst 34.17, 3s gesyhd 48.11, pret. 2s geseaw 30.8; consider pres. 3p geseo 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 gesettest 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
SICE m. victory as Int. 47, ds Int. 33
SIGEFÆSTNES f. triumph ds —se Int. 23
GESIHP see GESEON
SIO see SE
SIOFIGENDE see SEOFIAN
GESIOp see GESEON

SINGAN 3 sing, recite (with reference to David with the psalms) Int. 39, 41.9, Int. 42, inf. inf. — ne Int. 39, pres. Is singe 12.6, 17.50, 26.6, 3s singō Ints. 3, 4, 5, etc., sincgō Int. 2, 3p singaō Ints. 10, 16, 19, pret. 3s sang Ints. 3, 5, 6, etc., sangō Int. 4, 3p sungon Int. 19, pret. subj 3s sungge Ints. 34, 37, 38, imp. p singaō 32.3, 46.7, 46.8

SITTAN 5 sit 25.5, pres. 2s sitst 9.5, 3s sitt 1.1, 28.10, sit 46.9, syt 9.29, 3p sittād 16.12, pret. Is sāt 25.4, 2s sāte 49.20

GESITTAN 5 possess pres. 3s gesit 24.13, 3p gesittaō 36.9, 36.11, 36.29

SID m. time dp in phrase “seofon sidon” 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 smeago 34.28, 36.30, 2p smeago 4.5, 3p smeagaō 2.1, 37.13, pres. ptc. smeagenede 1.2, 35.5; examine, scrutinize 18.14 (1°), pres. 2s smeast 7.10, imp. s smeæa 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

SNÆDINGCSCEAP 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 asm wk. — e 12.2

SOD adj. true nsm 17.48, nsm 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
sprycað 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 sprecen 34.20, sprecon 13.3, 33.14, 39.10, etc.,
pres. ptc. sprecende 49.1
STÆF m. staff 22.4
STÆLAN I impute a crime 31.5, pres. 1stæle 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
STÆD n./m. bank ds staðe 41.7, dp stáðum 22.2
STAN m. stone as 26.6, 39.3
STANDAN 6 stand 23.3, pres. 1stande 5.5, 3s stent 1.1, 35.5, 44.10, 3p
standað 37.12, pret. 3p stodon 43.6
GESTANDAN 6 stand 17.39
GESTADELIAN II establish pret. 3s gestaðelode 23.2, 47.9; fortify,
strengthen pret. 1s gestaðelode 41.5, imp. s gestaðela 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 1 ascend pres. 3s stihd 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
strengan 21.13, 37.20, gsm subst. strengan 34.10, superl. dpm wk.
strengestum 17.18
GESTRANGIAN II strengthen, fortify pres. 3s gestrangað 36.17, pret. 2s
gestrangodest 40.13, gestrangodes 37.3, imp. s gestrange 26.14, pl
gestrangiað 30.25, p ptc. p gestrangode 17.18
STREAM m. stream 17.5
STRENGO f. strength 27.8, 37.11, ds strenges 38.12, 45.4
STYRIAN I move, agitate pres. subj. 3p sty rien 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/ðer/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. gesworencen 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 swered 14.4, swered 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. Is 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 swincð 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, SWYDE adv. *very much, exceedingly* 6.11, 7.8, Int. 11, etc.; swiðe swiðlice see SWIDLICE; compar. swyðor *more* 34.15, 45.4; superl. swyðost, swyðost *most, especially* 30.12, 41.11, 49.23; ealra swiðost especially, see EALL
SWIDLICE adv. in phrase “swiðe swiðlice” *very greatly* 17.19, 20.2, 37.9, etc.
SWIDRE see SWYDRA
SWUGIAN II *be silent* pres. 3s swugad 49.3, pret. 1s swugode 37.14, 49.21, sugode 31.3, imp. s swuga 27.1, 38.13
GESWUGIANII be silent pret. Is geswugode 38.10
GESWUTELIANII *make manifest* p ptc. geswutelod 4.7
SWYLCE 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. indie.) 40.2, 41.5
SWYNEN adj. *of swine* asn 16.14
SWYDE 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. 27, Int. 29, etc., dsm —um Ints. 20, 23, 25, etc., nsm —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, 26.12, 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 syllð 36.21, pret. 2s seald 47.4, 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 seale 17.14; offer pret. subj. (?) 3p sealdon Int. 28
GESYLLAN I give over pret. 2s gesaldest 17.41
SYMBLIIAN II feast pres. 3s symbla3 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
SYDDAN 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
SYXTEO&A num. ord. sixteenth asm —n Int. 16

T

TACEN n. proof ds tacne Int. 35
TACNIANII 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 getæcce 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
TELDIANN II spread (a snare) pret. 3p telledon 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 teohhad 7.14, 3p teohhiað 11.5, 39.15; consider pres. 3p teohhiað 43.22

GETEOHHIAN II determine, ordain p ptc. getehlod 9.16, 16.14, 39.9, getohhad 10.4, 16.11, getehlod Int. 9

TEOLADE see TILIAN

TEON 2 draw pres. 3p teoð 36.14

GETEON 2 draw 31.9, imp. s geteh 34.3

TEONIAN II abuse pret. 3s teonode Int. 7

GETEORIAN II fail, perish, be exhausted pret. 1s geterode 38.12, 3s geterode 9.7, 30.11, p ptc. geterod 38.11

TEOPA 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 inf. —ne 48.9, pres. 3s tiolað (w.g.) 48.9, 3p tilið 48.14, pret. 1s tilode 25.3, 34.14, teolade 25.5

TIMA m. time as — n 31.6

TIMBRANI 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 ðam/ðam þæt so that, to the end that 2.6, 9.15, 36.33, etc.

TOBLAWAN 7 scatter pres. 3s toblæwð 1.4

TOBRECAN 4 break in pieces, shatter 2.3, pres. 3s tobyrcð 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. tohreed 17.8
TORR m. *tower* dp —um 47.13
TOSCEAD n. *distinction* as 42.1
TOSOMNE adv. *together* 2.2, 32.7
TOSTENCANI *scatter* pret. 2s tostenct 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
TO m. *tooth* dp urn 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 towearpen 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
GETREWÉE see GETRYWE
TREOWLICE adv. *faithfully* 11.6
GETRUUMA 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
TRYMD f. *strength* ds —e 40.4
GETRYWE adj. *faithful, trustworthy* nsn 18.8, nnp getrewé 32.4, nnp 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 ØER
TWELFTA num. ord. *twelfth* asm —n Int. 12
TWENTIGODA num. ord. twentieth am — n Ints. 20, 24, 25, etc., twenteogoðan 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

P

ÞA adv., conj.; adv. then 3.6, 14.2, 30.23 (1°), etc.; conj. when Ints. 3, 5, 6, etc., þær (?) 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
ÞÆE see SE, ÞA adv. and conj., ÞE
ÞÆM, ÞÆNE see SE
ÞÆER 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, ÞÆERE see SE
ÞÆRON adv. thereon 23.1, 27.9, 48.3; therein Int. 24
ÞÆES see SE
ÞÆES see þES
ÞÆES þE conj., see SE
ÞÆET 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)
ÞÆET pron., see SE
GEÞÅFA adj. nsm with beon to be convinced 9.36
GEÞÅFIAN II permit pret. 2s gepafodes 38.10, 43.12, 43.19, imp. s gepafa 34.22
ÞÅM see SE
ÞÅNC m. w.d. of pers. gratitude as 48.19, see NYTAN
ÞÅNCIAN II w.d. of pers., g. of thing thank Int. 22, Int. 32, 34.27, etc., pres. 3s þancæa Ðnts. 17, 22, 3p þancia Ðnt. 22, pret. 3s þancode Int. 9, pres. subj. 3p ðancien 4.8, pret. subj. 3s þancode Int. 47, 3p þancodon Int. 28, pres. ptc. þanciende Ðnts. 32, 45
ÞÅNCUNG f. thanksgiving ds — e Int. 29, — a Int. 18
ÞÅNON adv., conj.; adv. from there 18.7, 36.36, 41.9; conj. whence þonan 10.3
ÞÅRA see SE
ÞÅS see þES
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DE 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

DE pers. pron., see ÞU

DE dem. pron., instr., see LÆS

DE def. art., see SE

PEAH 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. þæah ... þæah although ... nevertheless 11.9, 15.7 (1°, 2°), 40.7; swa þæah nevertheless, see SWA; ac ... þæah 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 þehtodon 30.14

þEARF f. need ds — e 9.39, 34.23; tribulation ds — e 9.10

þEARF see þPURFAN

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. gepoht 9.23

þENC(E)AN I w.a./g. think, consider pres. 1s þence 37.19, 3p þencð 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
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48.14, asf ðas 21.30, 43.4, 48.21, dsf ðisse 9.37, 38.14, ðysse 48.19, 50.4, ðissere Int. 14, ðyssere 39.8, asn 12.2, 49.21, gsn ðises 17.44, ðysses Int. 41, 48.14, dsn ðysum 45.11, asn 16.14, npm ðas Int. 39 (1°), 46.10(2), apm ðas Int. 39 (2°), dpf ðisum 11.2, ðyssum 41.9, npm ðas 31.6, 43.18, apn ðas 48.2, 49.21, ðæs 40.11; pron. this asn 13.1, 34.17, ðiss 49.22, gsn ðises 29.7, ðisses 9.27, npm ðas 7.5, dpf ðisum 7.4; after ðisum see ÆFTER

ÞIN 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., gsm —es 25.7, 35.9 (1°), etc., dsm —um 5.8 (1°), 7.7, etc., ism —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, bina 44.6, apf —e 30.6, 38.11, etc., gpf —ra 19.4, 24.6, etc., dpf —um 5.6, npm —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., um —um 5.2, 38.13, etc.

ÞIN see ÞU

ÞING n. thing np ðincg 44.2, ap 28.4, gp —a Int. 5; reason, cause ds —e 34.23, dp —um 15.9; for his wifes þingum on account of his wife Int. 50

ÞIS(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 gepolode 16.4, imp. s gepola 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

GEPÆSTAN I afflict pres. subjt. 3s gepæste 34.5, p ptc. gepæsted 17.19, pl gepæste 16.14

ÞRAFIAN II rebuke imp. s þrafa 37.2

ÞREA m. rebuke ds —n 17.16

ÞREAGAN II rebuke, reprove pres. 1s þrage 49.8, 49.21, 2s þread 9.6, 38.12, imp. s þrea 6.2, 37.2

ÞREATIAN II threaten, oppress pres. 3s þreatæð 9.30, 3p þreatigað 9.6, pret. 3s þreatode Int. 49
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breaung f. reproof 22.4, gs —— a 38.12
breo num. card. undecl. in comp. num. three Ints. 23, 33, 43
breeteoda num. ord. thirteenth asm —— n Int. 13
bridda num. ord. third asm —— n Int. 3
brittigo f. num. ord. thirtieth asm —— n Ints. 30, 31, 32, etc., þritigo þan Ints. 36, 39
browian II suffer pres. lþrowiað 9.35, 3þrowiað 30.21
browung f. suffering ds —— a 38.12
bú pers. (2nd) pron. you 2.7, 3.4, 3.7, etc., as þe 19.2, 24.21 (1°), 50.6, etc.,
dé 5.11, 9.11 (2°), 19.2, etc., gs þín 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
cow 2.12, 7.13, 49.7, etc., gp eower 23.7
búhte see þyncan
gespun n. loud noise ds —— e 45.4
bunnorad f. peal of thunder ap —— a 17.14
bunrian II thunder pres. 3s þunrad 28.3
burfan pret.pres. need pres. 1s þearf 26.1
burh prep. w.a. by means of (instrumental) 14.2, 15.10, 17.30, etc.;
through (agency) 31.8, Int. 44, 44.2, etc.
burhdeflan 3 pierce pret. 3p þurhdulfon 21.17
burhsceotan 2 transfix 36.14
burhteon 2 effect 4.5
burhwunian II last, remain pres. 3s þurhwuðað 9.8, 18.10
bus adv. thus, so 9.34, 14.5, 41.10, etc.
usend n. w.g. thousand ap —— u 3.7
ðy see se
ðyder adv. thither 18.7, 36.36, 41.5, etc.
geþyljd n./f. patience 9.19
gete þyldig adj. long-suffering nsm 7.12
þylllic pron. such nsn 23.6, gsn —— es 9.32, dpn —— um 10.7
þynca n. w.a. 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
UNCUPE 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 underfehô 48.16, pret. 3s underfeng 17.36; support, undetake pres. 3s underfehô 14.3, pret. 2s underfenge 40.13, 3p underfengon 39.12
UNDERSTANDAAN 6 perceive imp. s understand 21.3
UNDERÆODAN I subjugate, subject pret. 2s underpydes 17.48, 3s underæodde 46.4, p ptc. p underðydde 46.10, p ptc. adj. nsm underðyd 36.7, apm underæodde 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 apm —o* 37.17
UNGESEWEN adj. invisible apm —e Int. 27
UNGESEWENLIC adj. invisible apm —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
UNLEAHTORWYRDE 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
UNNOWENEDLIC adj. inmoveable 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
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—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
UNSECÆDFULL— see UNSECÆDFULL
UNSECÆDFULNES f. innocence ds —se 7.9, 17.21, 17.25, unsæðful-
nesse 40.13
UNSECÆDDIG adj. subst. innocent dpm wk. —um 25.6
UNSECÆDFULL adj. innocent, guiltless nsm 17.26, unsæðfull 23.4, subst.
wk. npm —an 24.21, apm —an 17.26, unsæðfullian 36.14 (alternati-
vly, adj. apf), gpm unsæðfulra 36.18
UNSECÆDFULNESSE see UNSÆCFÆDFULL
UNSECÉDPENDE adj. innocent subst. apm wk. unsæðpendan 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. unsyclidega 10.4; subst. dsm unsycldegum 7.7, dsm wk. —an
14.5, apm —an 10.3 (alternatively, adj. apf)
UNSCYLDIGNES f. innocence ds —se Int. 25, unsycylinesse Int. 25
UNTELA adv. badly 9.36

GEUNTRUMIAN II enfreele 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
UNTRYMÐ f. infirmity 15.4
UNPEARFES adv. needlessly 13.3 (see Mitchell, Syntax, §1390)
UNPEAwm. vice np —as 44.11, dp —um 7.14
UNWÆMMBE see UNWÆMME
UNWÆSTMBÆRE adj. sterile asm unwæstmærne 34.12
UNWÆMME 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 upahabben (refl.) 45.11, 2s uppahefsten 17.49, 3s uppahefs 36.34, pret. 2s uppahefste 9.15, pres. subj. 1p uppahebben 33.4, imp. s uppahefste 27.9, p ptc. up(p)ahefsten 12.3, 17.47, 26.6, uppahefs 45.11, pl uppahefsten 19.9, uppahefsten 46.10, uppahefsten 36.20, p ptc. adj. asm uppahefsten 36.35, npm wk. uppahefs 45.4
UPPARÆRAN I *raise up* pres. 3s upparæro 36.24, pret. 3s upparærede 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 upphabbe 27.2, pret. subj. 1p upphofen 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, dpm urum 43.25, 43.2
URRE, US, etc. pers. pron., see IC
URNE, URNAH 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
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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)
WÆTER/EDRE f. cataract gp wæteredra 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 wecgad 21.8, wecgæad 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
WELWILLENDE 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.
WEORCE see W(E)ORULD
WEOROD n. in phrase “mid weorode” in choir Int. 4
GEWEORPAN 3 (cast and) catch pres. 3s gewyrpθ 10.7
WEORD- see WURDAN
WEORDIAN II worship, honor pres. 3s weorpaθ 14.4, 49.23, 2p weordiaθ 49.15, 3p weordiað 44.13, imp. s weorpθ 44.12; refl. exalt oneself 11.5
GEWEORDIAN II honor, glorify pres. 2s gewoardast 8.6, pret. 2s gewoardest 5.13, imp. s geworða 16.7, p ptc. gewoardod 23.7, 23.9; refl. w.g. make oneself respected (?; see Commentary) imp. s geweorða 7.7
WEORðIG m. dwelling ap weordias 47.14
WEORDLICE adv. gloriously Int. 32
WEORDMYND m./n. honor as 28.2
WEORDSCIEPE m. honor, dignity as 7.6, a/d 48.21
WEORDUNG f. veneration 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 worulde 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. Is wepe 6.7, pres. subj. lp 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. ref. d.), etc., 3p williað 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
WINCTETTANI 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 I 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

WITUNGS 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

WOHH/EMEND 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
Glossary

WRECAN 5 *fulfil* pres. subj. 3s wrece 29.6; *punish, avenge* infl. inf. ——ne 9.13, pres. subj. 3s wreæce 13.1 (see Commentary), pret. subj. 2s wreæce 9.35, 3s wreæce 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 wuldrad 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

WULDRIAN 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)

GEWULDRIAN 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

WURDAN 3 *become, be* pres. 1s weorðe 17.24, 3s wyrd 9.27, 29.7, 38.12, etc., wurð 35.3, pret. 3s weorð 29.11, pres. subj. 3s weorðe 2.12, 3p weorðen 16.14, p ptc. woden 21.7, 21.15, 30.12; *happen* Int. 30; as aux. pres. 1s weorðe 17.4, 17.30, 25.1, 3s wyrd 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 weordon 9.23, pret. subj. 3s wurde Int. 41

GEWURDAN 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
WYNNSUMIAN II *rejoice, exult* pres. 1s wynsumige 30.8, 3p wynsummiað 31.11

WYNNSUMNES 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 wyrcað 9.24, 14.2, 23.10, etc., 3p wyrcað 5.7, 6.9, 13.4, etc., wyrceað 37.13, pret. 1s worhte 34.11, 2s worhkest 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 wyrcen 26.3, 35.13

GEWYRCAN I *make, do* pret. 1s geworht 24.7, 3p geworhton 7.5, 21.16, pres. subj. 3p gewyrce 7.6, p ptc. npm geworht 44.2

WYRGEAN I *curse* pres. 3p wyrgeað 36.22, pret. 3s wyrde Int. 7; *condemn* pres. ptc. wyrgende 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

GEWYRDP see GEWEOERPAN

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)WYRP see (GE)WURPAN

WYRDE adj. w.g. *deserving of* nsm 23.3, 23.4

Y


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. yfelspræcan 11.4

YFELWILLENDÆ 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
Glossary 345

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

YLDANI 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 1 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. Is ymbhweorfe 26.6

YMBHWHYRF m. extent, ambit 49.12*, as 32.14

YMBSETENNES f. siege ds — se Int. 45

YMBSTITTAN 5 surround pres. 3p ymbstittad 43.14, p ptc. ymbseten Int. 12

YMBSTANDAN 6 surround p ptc. ymbstanden 16.11

YMBPRINGAN 3 crowd about pres. subj. 3p ymbpringen 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

YRFEWAR m. heir, inheritor as 36.37, ds — e 34.12, np — as 36.22, dp — um 36.38

YRFEWARDSNES 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

YRM(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 yrða 18.6, 18.7, pret. 3p urnan 17.13, pret. subj. 2s urme 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 YRMD
YS see BEON
YSOPE f. *hyssop* ds ysopon 50.9
YST f. *tempest* 47.8
YP 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 *Bethsabee* 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.
CYDPISCAN 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 (Iscariot)* Int. 3
IUDE ns *Juda* (*tribe of*) Int. 45, gs Iudea 47.12
Glossary

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
SELECT BIBLIOGRAPHY, SHORT TITLES, AND ABBREVIATIONS

I. Editions, Facsimiles, and Primary Sources

A. OLD ENGLISH.

1. The Prose Psalms.


2. Psalters with Gloss or Translation.


Ps(C) Cambridge, University Library, MS Ff. 1. 23; ed. Karl Wildhagen, *Der Cambridger Psalter,* Bibliothek der angelsächsischen Prosa 7 (Hamburg, 1910).

Ps(D) London, BL, MS Royal 2. B. v; ed. Fritz Roeder, *Der altenglische Regius-Psalter,* Studien zur englischen Philologie 18 (Halle, 1904).


Ps(G) London, BL, MS Cotton Vitellius E. xviii; ed. James L. Rosier, *The Vitellius Psalter,* Cornell Studies in English 42 (Ithaca, N.Y., 1962);

**Ps(H)** London, BL, MS Cotton Tiberius C. vi; ed. A. P. Campbell, The Tiberius Psalter, Ottawa Medieval Texts and Studies 2 (Ottawa, 1974).


**Ps(J)** London, BL, MS Arundel 60; ed. Guido Oess, Der altenenglische Arundel-Psalter, Anglistische Forschungen 30 (Heidelberg, 1910).


**Ps(L)** London, BL, MS Arundel 60; ed. Guido Oess, Der altenenglischen Glossen im Bosworth-Psalter, Mémoires de la société Néo-Philologique de Helsingfors 5 (Helsinki, 1909), pp. 139–231.

**Ps(M)** New York, Pierpont Morgan Library, M. 776; glosses contemporary with the manuscript ed. Henry Sweet, The Oldest English Texts, EETS 83 (London, 1885); later glosses ed. R. Morris, The Blickling Homilies of the Tenth Century, EETS 63 (London, 1876), pp. 251–63.


**Ps(P)** Paris, BnF, MS Fonds lat. 8824, fols. 1–63 (see IA1)


3. Other Works.


Pulsiano, “Old English Introductions.” See IAb under Ps(G).


Sweet, Henry, *King Alfred’s West-Saxon Version of Gregory’s Pastoral Care*, 2 vols., EETS 45 and 50 (London, 1871); see also Ingvar Carlson above.


B. LATIN.

1. Psalters.

*Gallicanum*. *Biblia Sacra iuxta latinam vulgatam versionem ad codicem fidem ... cura et studio monachorum Abbatiae Pontificiae Sancti Hieronymi in Urbe Ordinis Sancti Benedicti Edita: Liber Psalmorum*, vol. 10 (Rome, 1953).


*Mediolanense*. See Romanum.

*Mozarabicum*. See Romanum.


*Vetus Latina*. See Romanum.
2. Psalter Commentaries.


Julian (and Epitome of). See De Coninck, *Theodori Mopsuesteni*.


Psalter of Charlemagne, ed. (partially) Lucas De Coninck in *Expositio Psalmorum* (see above), no. 57, pp. 42–47 (under siglum “C”).

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London, BL, MS Harley 603
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III. Abbreviations


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)
Select Bibliography

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**


**BTS**


**BTSC**


*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**


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)
prob. probably
Ps. psalm
Ps(P) the Old English Prose Psalms (see section IA1)
Pul. Pulsiano, “The Old English Introductions” (see IA2 under PsG)
Ro. Romanum 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 Altenlischen 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, Theodori Mopsuesteni)
Thor. Thorpe’s ed. of Ps(P) (see section IA1)
tr. translating
Vi the Vitellius Psalter copy of the Old English Introductions
VL Vetus Latina Psalter (see section IB1)
W the scribe Wulfwinus

IV. Grammatical Abbreviations

a(cc.) accusative
adj. adjective, adjectival
adv. adverb(ally)
anom. anomalous
aux. auxiliary
card. cardinal
comp. compound
compar. comparative
conj. conjunction
correl. correlated, correlative
d(at.) dative
decl. declension, declined
def. art. definite article
dem. demonstrative
f(em.) feminine
fig. figurative
fut. future
g(en.) genitive
imp. s/p(l) imperative singular/plural
impers. impersonal
indecl. indeclinable
indef. indefinite
indet. indeterminate
indic. indicative
inf. infinitive
infl. inflected, inflection
i(nstr.) instrumental
interj. interjection
interr. interrogative
Lat. Latin
lit. literal
m(asc.) masculine
n(eut.) neuter
n(om.) nominative
num. numeral
obj. object
<table>
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<tr>
<th>Abbreviation</th>
<th>English Description</th>
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<tr>
<td>OE</td>
<td>Old English</td>
<td>rel.</td>
<td>relative</td>
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<tr>
<td>OHG</td>
<td>Old High German</td>
<td>s(g)</td>
<td>singular</td>
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<td>ord.</td>
<td>ordinal</td>
<td>st.</td>
<td>strong</td>
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<tr>
<td>p ptc.</td>
<td>past participle</td>
<td>subj.</td>
<td>subject</td>
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(The addition of “s” to any of the abbreviations in sections III and IV supplies a corresponding plural.)