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THE LATER VERSION

OF THE

WYCLIFFITE EPISTLE TO THE ROMANS,
COMPARED WITH THE LATIN ORIGINAL:

A STUDY OF WYCLIFFITE ENGLISH

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P R E F A C E

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E. C. T.

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TABLE OF CONTENTS

	PAGE
INTRODUCTION	
I. General Aim of the Study	vii
II. Studies in Vocabulary and Syntax . .	xii
PARALLEL TEXTS: LATER WYCLIFFITE, PAUES FRAG- MENT, AND VULGATE	1
TABLE OF ABBREVIATIONS	59
NOTES	61
LATIN-ENGLISH GLOSSARIAL INDEX . . .	133
ENGLISH-LATIN WORD-LIST	160
BIBLIOGRAPHY	176

INTRODUCTION

I. GENERAL AIM OF THE STUDY

The field of Middle English language and literature is at last receiving the attention that it deserves for its importance in English literary history. Long a tangled wilderness, dreaded and shunned by scholars, who realized the difficulties and labor involved in clearing so vast a tract, and how little could be accomplished by any one person, it is now invaded by scores of busy workers. The first tract to be cultivated was naturally that which promised the readiest and richest returns, the works of Chaucer. Many eminent scholars have put their best efforts upon this great poet, so that to-day more people perhaps than ever before wander with delight through his pages,

As it were a meede,
Al ful of fresshe floures, whyte and reede.

From Chaucer, interest gradually broadened to include writers of lesser magnitude, of whose works critical editions have been published. Investigations into the language and literary history of the period are going rapidly forward.

No worker in the Middle English field could, of course, entirely neglect the two Wycliffite versions of the Bible, and some have given them rather careful study. It has usually, however, been for the purpose of ascertaining the authorship, or of determining the exact relations of the Wycliffite to later versions. There have been a few German dissertations on the 'Sprache und Syntax' of various

portions or forms, discussed in purely technical fashion. But thus far there has been little effort to evaluate the language of the Wycliffite versions as a living medium for the expression of thought, and to establish it in its place in the development of the English language. In order to accomplish this result, a very careful study must be made, both of the semantics and the syntax, in their relation to current usage, so far as that may be discovered. There are many difficulties in the way, if one would discover the power of a language at any given period, among them the difficulty of knowing just what thought the writer intended to express, and what facilities the language offered him. These difficulties are, however, partially overcome when the passage under consideration is a translation, and still further if it is a translation of a standard text. For such an investigation of the language, the Wycliffite versions are ideal. They are the translation of a text which had been sacred and standard for centuries; a text, portions of which had been translated again and again, from early Old English times, and which is still, in new translations, the intimate possession of every modern nation.

It is my purpose, then, to make a small beginning in the study of the Wycliffite versions, with a view to discovering the resources and capacities of the English language in the last quarter of the 14th century. I have chosen the Epistle to the Romans as the basis of my investigation, on the ground that its philosophy and logic make larger demands upon the translator than does simple narrative like the greater part of the Gospels, without entangling him in the abstruse and highly imaginative writing of such a book as the Apocalypse. Of the two versions, the one which, since the edition of Forshall and Madden, is admittedly the earlier, is far more crude and slavishly literal in translation than the later, so-called

Purvey revision, though some of the apparent crudities resolve themselves, upon close examination, into current usages. It is as though the first writer, be he Wyclif or another, not only held his text so sacred that not one letter of it must be lost in the translation, but also felt keenly the momentous importance of his experiment, and the criticism to which he was subjecting himself. His tense nerves never relax, and his painstaking care never allows him free idiomatic expression. In the revision, the case is different. The bold first step had been taken, and the result had not been disastrous. The nervous tension was relaxed. The reviser could see that the first translator's painful anxiety had overshot the mark. Accordingly, his great desire was to 'make the sentence opyn.' Freer, more idiomatic English is the result. I have therefore chosen the later version as the chief subject of my study, since it is more truly representative of the English language of its day. The necessity of constant reference to the Latin original, if one would fully understand the English, has required the printing of the corresponding Vulgate at the foot of the page.

In his prologue 'vnto the Cristen Reader,' Bishop Coverdale says: 'Sure I am, that there commeth more knowledge and vnderstandinge of the Scripture by theyr sondrie translacyons, then by all the gloses of oure sophisticall doctours.' One might well make a similar statement about the language, and, happily, the materials for such a comparative study are now fairly well in hand. The series of Biblical quotations, begun by Professor Cook, and brought up to 1350 by Dr. Smyth, furnishes the student with material for an illuminating comparison of early English idioms. The Wycliffite versions, and the valuable fragment of a fourteenth-century version edited by Miss Paues, carry the translations through the confused

Middle English period ; and the English Hexapla, with the recent revised versions, complete the series up to the present. It must not, however, be forgotten that all versions from Tyndale to the present day, with the exception of the Rheims, are made primarily from the Greek text, and therefore do not perpetuate the errors of the Vulgate. There is thus a long series of translations of a given passage, even a cursory study of which gives one an insight into the genius of the English language scarcely to be obtained in any other way. Object-lessons, in language as in the physical sciences, are much more enlightening and convincing than any amount of theorizing and generalizing, while at the same time they form a secure foundation for the building of theories.

For the most part, my work has been confined to the presentation of object-lessons. To facilitate a comparison with the nearly contemporary version edited by Miss Paues, the extant fragments of that version have been placed upon the page along with the later Wycliffite version and the Vulgate. In the word-lists, I have brought within convenient compass the lexicographical peculiarities of the later version, making possible a careful intensive study of the semantic content of the translator's words. In the textual notes I have collected all the variations in translation between the two Wycliffite versions (disregarding the manuscript variants) and the Paues version, adding the Authorized Version for the sake of ready comparison with the modern idiom, and all earlier renderings given by Professor Cook and Dr. Smyth, in order to complete the historical survey. The selected studies are by no means exhaustive, but are intended rather to discuss a few syntactical problems, and to suggest still further study of such problems, and of the principles of semantic change in the English language.

Much has been said, at one time or another, about the influence of the French language upon the English during the period from the Norman Conquest to the death of Chaucer. That the influence was enormous is evident ; to determine precisely its sources and extent is more difficult. Very early in my study of the Epistle to the Romans, it seemed possible that one or both of the translators had actually before him a French version of the Bible. There is nothing inherently improbable in the suggestion. French books of devotion were common in English monasteries, and a complete French version of the Bible was made in the 13th century, ample time for it to become well known in England by Wyclif's day. In the General Prologue, the reviser of the Wycliffite text speaks of gathering together old Bibles and commentaries, mentioning Lyra, the French commentator, among them. It is very likely that the translator turned to a French Bible for assistance in difficult places, and that, consciously or unconsciously, many of its words and phrases slipped from his English pen.

In order to prove beyond question such direct influence, it would first be necessary to establish the use of an identical Latin text for both English and French versions. That cannot be done, and, in fact, it is very unlikely that there was any really standard text, in the modern critical sense, in use in either country. Yet it is perhaps equally unlikely that there were many important variations in the Latin texts. Until further investigation has enlightened us upon this point, we should therefore be free to assume for the moment a Latin original, substantially identical, for both versions.

The next question which arises presents a still greater difficulty. Which French text did the English translator use, if he used any ? The investigations of M. Berger in regard to the manuscripts of French Biblical versions

are invaluable, but they are obviously insufficient for the settlement of this question. In order to build upon a secure foundation, it would be necessary to collate the various manuscripts, or at least the most important families of manuscripts, to determine which were extant in Wyclif's time. The history of manuscripts should be traced, to discover, if possible, which ones were taken to England, and whether any of them were easily accessible to the Wycliffites. Such extensive preliminary labors are beyond my sphere, but there is opportunity for very interesting and valuable investigation in this direction.

The only hints which I could gather are from the work of M. Berger, and from the text of the Epistle to the Romans in the French Bible printed by Antoine Vêrard in 1510. This edition, according to M. Berger, is substantially the same as the thirteenth-century version, the only complete French version known to be in existence at the time of Wyclif. There are, however, indications that the text had been modernized, so that, for a close comparison of diction, sentence-structure, and the like, the edition is useless.

Such is the baffling situation, and the English student can do nothing but wait until French scholarship has opened the way. The indications point to direct French influence upon the Wycliffite versions, but the available evidence is too slight to be brought into court. Some day the work must be done, if the problems connected with the influence of French upon Middle English are to be solved satisfactorily.

II. STUDIES IN VOCABULARY AND SYNTAX

A necessary step toward a full appreciation of the language of the Wycliffite versions is a thorough study of the historical development of the vocabulary and

syntax. This study is immediately fruitful in results. Phrases which seem awkward literal renderings, and words misapplied, become effective and luminous when seen in relation to current usage and historic association. Here the greatest difficulties are also encountered. One awaits with eager impatience the completion of the *New English Dictionary*, and longs for a grammar which shall do for the whole of Middle English what Einenkel (*Streifzüge durch die Mittelenenglische Syntax*) has done for Chaucer. The great variety of the influences which have affected our composite English makes the study of its semantic changes almost equally fascinating and baffling.

It will be observed that the greater number of my illustrative examples are taken from the early part of the Epistle. I have noted each word or construction at its first occurrence; and, in a logical discussion, such as this epistle contains, it is to be expected that the significant words will be repeated many times. It is accordingly true that if the first three chapters are fully studied, there remains comparatively little new material in the rest of the book, although I have by no means, in these illustrations, exhausted any section of it.

Variant spellings of the Hexapla versions are here noted in every case, but the Authorized Version, in accordance with my practice throughout this work, is given in the modernized form. The reader should also be warned that, in order to avoid a constant succession of 'apparently,' 'so far as records show,' and similar phrases, conclusions are stated categorically, especially negative conclusions (for example, that such and such a form does not occur in Wyclif), even when some doubt exists as to their absolute truth.

I. I. **clepid**. Cf. I. 6, 7, 8. 30, 9. 7, etc. The verb, through the L. *vocare*, translates the Gr. *καλέω*, in the sense of 'to invite one to something.' See Thayer, *Greek-English*

Lexicon, καλέω, I. b. β, and κλητός. *Call*, though occurring in this sense from ca. 1300, is not found in Wyclif.

departid. L. *dividere*, *separare*, *discedere*, *distribuere*, *segregare* are severally translated in LV, in the course of the Bible, by the single term 'departe,' in spite of the fact that 'divide,' 'discern,' 'part' were all in use at the time. This obsolete meaning of 'departe,' and the consequent misunderstanding, gave rise to a dispute in the Savoy Conference of 1661, met for the revision of the *Book of Common Prayer*. The Dissenters demanded, and the Bishops finally granted, 'That these words, "till death us depart," be thus altered, "till death us do part."'

I. 2. **bihote.** Hex. *promised*. OE. *behutan*, 'to vow, promise.' During its obsolescence in the 16th and 17th centuries, the word acquired, in poetic and archaic usage, the senses 'to command, to name,' still current in poetry.

tofore. EV *before*; T, C, G, AV *afore*; R *before*. OE. *tōforan*, *ætforan*, *beforan* became *tofore*, *afore*, *before*, of which *tofore* became obsolete in the 17th century; *afore* dropped out of literary use about the same time, but has been very generally retained in dialects to the present time. *Afore* is also kept in the *Book of Com. Prayer*, *Athanasian Creed*: 'In this Trinity none is afore, or after other.'

I. 3. **bi.** T, G as *pertayninge* (*perteynng*) *to*; C *after*; R, AV *according to*. OE. *bī*, like *æfter*, was used to translate L. *secundum*, but is still very common in such phrases as 'by your leave'; 'by birth he is English,' etc. See the discussion of *astir* in 2. 2.

I. 4. **vertu.** So in I. 16, I. 20, 8. 38, etc. Here the word means 'power.' In other passages in both EV and LV, it signifies 'miracle,' 'moral excellence,' 'army,' 'order of angels.' The same range of meaning is found in the mediæval Latin *virtus* (see Du Cange, *Glossarium*); all the above senses except 'army' and 'order of angels' are found also in OF. (see Godefroy, *Dictionnaire*). For *in vertu*, T, C, AV have *with* (*wyth*) *power*; R *in power*; G *mightely*.

I. 5. **folkis.** The earliest example given by NED. of the word 'Gentile' is 1380, in the *Works* of Wyclif. It is not

anywhere used in LV, so far as I am aware, but is used in EV some 24 times in the OT, 15 of them being in the book of Isaiah. In LV the rendering is 'hethen (men),' 'folkis,' or 'naciouns.'

obeie to. When the intransitive L. *obedire*, through the French *obeir*, was taken into English in the 13th century, 'the English construction was either with a simple object, representing the dative, or with the preposition *to*. . . . The construction with *to* has now become obsolete' (*NED*). The latest example of the construction with *to*, so far as I can find, is Milton, *Paradise Lost* 1. 337: 'Yet to their General's voice they soon obeyed Innumerable.'

1. 7. **ben.** So also 1. 32, 2. 8, 2. 13, etc. The use of *ben* for the 3d plur. of the present indicative of the verb *be* was discontinued in the 16th century. It is not used in Hex., but Coverdale says, 1548, in *Paraphrase of Erasmus* 2. 40: 'And what thinges bene they?' 'Ben' or 'bin' is still used in several dialects (Wright, *Eng. Dial. Dict.*).

1. 10. **if . . . Y haue a spedi weie.** T, C, G *that . . . a prosperous iorney (iourney) . . . myght fortune me*; R *if . . . I may . . . haue a prosperous iourney*; AV *if . . . I might have a prosperous journey*. The tendency of the language to substitute for the simple subjunctive a verb with an auxiliary is not marked until after W. Cf. 1. 12, 1. 13, 1. 24, 1. 28, 1. 29, 2. 25, 2. 26, 3. 4, etc. In later English, the tendency has been checked somewhat by the influence of the AV and the *Book of Com. Prayer*: Luke 12. 13: 'Speak to my brother that he divide the inheritance with me'; *General Thanksgiving*: 'That we shew forth thy praise not only with our lips but in our lives.'

1. 11. **parten.** T, C, G *myght bestowe (amonge you)*; R, AV *may impari(e) (unto you)*. *Impart* in the sense of 'share' was not introduced until Caxton, 1477.

1. 12. **togidere.** The same word is used twice in this verse, translating L. *simul* and *invicem*, and carries the two senses which are common in later use, 'at the same time,' and 'in co-operation or mutual action.' The word is also found in 3. 12, 6. 6, 6. 8, 12. 10, etc.

1. 13. **nyle**. The word is a survival from OE., and is not used in Hex., though it is found rather commonly until the beginning of the 17th century: Spenser, *Shepherd's Calendar*, May 151: 'If I may rest, I nill live in sorrowe'; 1650, Baxter, *Saints' Rest*, IV, IX: 'If it appeare evil to us, then we nill it.' It is still extant in dialects, especially in some form of 'willy-nilly', 'will he, nill he.'

1. 16. **schame**. OE. *sceamian*, 'to be ashamed,' or 'to cause shame.' The sense 'to be ashamed' was used as late as Shakespeare: *As You Like It* 3. 5. 18: 'I do not shame to tell you what I was.' But the present is the only known instance of *schame*, meaning 'to be ashamed of,' followed by a direct object.

heelthe. Hex. *salvacion* (*salvacyon*, *-tion*). The word *salvation* was in use as early as ca. 1225, *Ancren Riwe*, but apparently does not occur in Wyclif. In the Hexaplar Psalter, Coverdale and the Great Bible agree in using *health* where all the other versions use *salvation*, in Ps. 51. 14, 119. 123, 132. 16, etc. In Ps. 119. 166, 174, Coverdale and the Great Bible have *saving health*, the others *salvation*, while in Ps. 67. 2 all except Bishops' have *saving health*. This sense of *health* is also retained in several instances in the *Book of Com. Prayer*: in the *General Confession*: 'there is no health in us'; *Prayer for the Clergy and People*: 'the healthful spirit of thy grace.' Milton uses *saving health* in the translation of Ps. 85. 13, 27.

1. 17. **of feith into feith**. T, C, G, AV *from fayth (faith) to fayth (faith)*; R *by faith into faith*. The original sense of OE. *of* was 'away, away from,' and, among other senses, the word was used as here to express the notion of 'starting-point, spring of action.' It rendered L. *ab*, *de*, *ex*, and its development has been very complex (*NED.*). *From* and *off* have taken over some of the earlier meanings of *of*.

1. 18. **vnpite**. T, C, G, AV *ungodliness*; R *impietee*. *NED.* says 'The sense of L. *pietas*, 'piety,' was in late L. extended so as to include 'compassion, pity,' and it was in this sense that the word first appears in OF., in its two forms *pitié* and *pieté*. . . . In ME., both *pite* and *piete* are found first

in the sense 'compassion,' subsequently both are found also in the sense 'piety'; the differentiation of forms and senses was here scarcely completed by 1600.'

tho. OE. *þā*, which is the nom. and acc. plur. of the article and dem. pron. *se*. The form became *þo* ca. 1200, and remained in use as *tho* until ca. 1550. It is used as a 'dem. adj. in concord with a sb. antecedent to a relative' (NED.) in Rom. 1. 18, 1. 20, 1. 28, 2. 14, 4. 21, 13. 1, 14. 19, 15. 18. In one instance, 4. 17 (b), *tho* is used as an 'antecedent pronoun followed by a relative clause' (NED.), and in two instances, 1. 32, 2. 3, as a simple demonstrative adjective.

1. 20. **creature.** The word was used in its original Latin sense, 'thing created,' from ca. 1300, *Cursor Mundi*. It is found in AV 8. 19, 20, 21, although in 8. 22 the word *creation* is used in precisely the same sense. It is used in the *Book of Com. Prayer*, in the Communion Service, *Prayer of Consecration*: 'these Thy creatures of bread and wine'; 1878, Hooker and Ball, *Morocco*, p. 274: 'The gentian and saxifrage . . . and the other bright creatures that haunt the mountain tops.'

ouerlastynge. Hex. *eternal(l)*. The distinction between Gr. *αἰώνιος* and *ἀίδιος* was kept by L. *aeternus* and *sempiternus*, but is disregarded by W. The group of words *eterne*, *eternal*, etc. is found often in Chaucer, but apparently nowhere else before 1400, with the single instance of *eternity* in EV, *Pref. Ep. Jerome* 4. 64.

1. 21. **vanyschiden.** T, C, G *wexed (waxed) ful of vanities*; R *are become vaine*; AV *became vain*. L. *evanescere* occurs only 5 times in the whole Bible, and is always rendered *vanisch* in the Wycliffite versions. It is impossible to elucidate the term in the present state of information. There is apparently no other instance of *evanescere* in this sense, and the Gr. *ἐματαιώθησαν*, according to Thayer, is not found outside of the Bible.

1. 23. **deedli.** T, C, G *mortall*; R, AV *corruptible*. In the sense of 'subject to death,' the word became obsolete in the 16th century.

I. 24. **bitook**. So also I. 26, I. 28, etc. In these senses, 'to deliver, give up,' the word became obsolete in the 17th century.

I. 25. **the whiche**. So also I. 32, 5. 14, 8. 32, etc. *Which*, formerly an interrogative, began to be used as a relative in the 14th century. *Which* and *the which* seem to be used with little or no distinction of meaning. The form *the which* may be due partly to OE. *se* with the relative *þe*, but is more directly influenced by OF. *li quels* (Mätzner). Abbott, *Shakespearian Grammar*, explains the use of the article by the desire for definiteness, *which* being considered as an indefinite adjective.

to. The verbs seem to govern *creature* in the accusative, but here the construction changes.

into worldis of worldis. This expression is a survival of OE. *on worulda woruld* or *in woruld worulde*, used to translate L. *in sæcula sæculorum*, and rests upon an early temporal significance of the word *world*.

I. 26. **passiouns of schenshiþe**. T, C, G *shamful(l) lusts*; R *passions of ignominie*; AV *vile affections*. Late L. *passio* is chiefly a religious word, and most of its applications grew out of its use to designate the sufferings of Christ. It is used only twice in the OT, Lev. 15. 13, 25, of physical disease. In the present instance, as in 1 Thess. 4. 5, it means 'a powerful feeling or emotion of the mind.' *Shend*, the verb, 'to shame, confound,' has been retained in poetic use as late as Browning, *Sordello* 3. 746: 'Shall your friend (not slave) be shent For speaking home'? Keats uses the adjective *unshent* in *Lamia* 197:

As though in Cupid's college she had spent
Sweet days a lovely graduate, still unshent,
And kept his rosy terms in idle languishment.

I. 28. **preueden**. Cf. 2. 18, 12. 2, 14. 18, 14. 22. In every instance but one (15. 26) in Romans, L. *probare* is translated by EV LV *preue*, but the L. word is not always an accurate rendering of the Greek text. In the present instance the Gr. word is *ἐδοκίμασαν*, rendered by Thayer 'did think worthy.' See 15. 26, *assaied*.

repreuable. T, C, G *leawde* (*leawde*); R, AV *reprobate*. The Vulgate here lost the precision of Gr. ἀδόκιμος, by rendering it *reprobus*, the idea of 'failing to stand a test' being omitted. The Wycliffite *repreuable*, 'subject to reproof,' and the later *lewd*, 'vile,' follow the Latin. *Reprobate*, introduced in the 15th century, is used almost entirely in senses derived from Biblical passages, 'rejected, condemned as worthless.'

wit. So also 11. 34, 12. 2, 14. 5. T, C, G, AV *mynd(-e, mind)*; R *sense*. *Wit*, in this sense of 'mind, understanding,' seems to have fallen into disuse in the 17th century. It is still retained in a few expressions, such as 'at one's wits' end,' 'to lose one's wits.'

couenable. T, C, G *comly*; R, AV *conu(v)enient*. The word means 'fit, suitable,' and was in frequent use until the 16th century. It became obsolete in the 17th.

1. 29. **envye.** So also 10. 19, 13. 13. Hex. uses the same word. This meaning, 'malice, ill-will,' did not become obsolete until the 18th century. Chaucer uses it in *Parson's Tale* 483: 'Envye cometh proprely of malice, therefore it is proprely agayn the bountee of the holy goost'; Shakespeare, *J. C.* 2. 1. 162-4:

Our course will seem too bloody, Caius Cassius,
To cut the head off and then hack the limbs,
Like wrath in death and envy afterwards.

1. 30. **fadir and modir.** The word 'parent' was not introduced from the French until the 15th century.

vnmanerli. This is a feeble rendering of the L. *incompositos*, which is a false rendering of the Gr. ἀσυνθέτους. T, C, G, AV read correctly 'covenant breakers'; R 'dissolute.' For a complete discussion of this and *without boond of pes*, see Trench, *Synonyms of the New Testament*, Part 2, p. 8. Cf. also John Selden, *Table Talk* 39: "'T is true the Christians, before the civil state became Christian, did by covenant and agreement set down how they would live; and he that did not observe what they agreed upon, should come no more amongst them; that is, be excommunicated.'

Such men are spoken of by the Apostle, Rom. i. 31, whom he calls ἀσυνθέτους καὶ ἀσπόνδους; the Vulgate has it, in-compositos et sine fœdere; the last word is pretty well, but the first not at all.

1. 31. **without boond of pes.** T, C *trucebreakers*; G *promes-breakers*; R *without fidelitie*; AV *implacable*. For discussion, see the preceding word *unmanerli*. Here also, the correct rendering of the Gr. is found in AV.

1. 32. **worthi the deth.** Hex. *worthy(ie) of death (deeth)*. The omission of *of* after *worthy*, combined with the retention of the definite article, is rare, and seems not to occur after the early 17th century. There are a few examples in Shakespeare, as in *J. C.* 2. 1. 316-7:

I am not sick, if Brutus have in hand
Any exploit worthy the name of honour.

AV uses it once, 2 Macc. 4. 25, 'bringing nothing worthy the high priesthood.' These examples, however, are not exactly parallel to the case in hand, since they are all more or less figurative. 'Merit' or 'desert' can literally be applied only to persons, and in no case except the present have I found a personal subject used in this construction. Sir Thomas More, *Works*, p. 54. e., uses the personal subject with omission of *of*, but he also omits *the*: 'thei be worthy heinous punishment.'

2. 2. **attir.** So also 2. 5, 2. 6, 2. 16, etc. L. *secundum*; EV *vp*; Hex. *according(-ynge, -inge) to*. 'According to' is a sense of *after* retained from OE. *æfter*, and still in occasional use, as in the Litany, 'Deal not with us after our sins,' and in the phrase, 'a man after his own heart.' The EV *vp* is not so easily accounted for. There is no record of this use of the word outside of the Wycliffite versions. In the Epistle to the Romans, LV never uses *vp*, EV uses it very irregularly. For instance, *secundum* occurs 9 times in ch. 8, but is not once translated *vp*, as against some 20 times in the rest of the book where it is so translated. In the OT, *secundum* is sometimes translated *vp* in LV: Ps. 5. 11, 27. 4, etc. In the General Prologue, ch. 15, the translator says: 'This word

secundum is taken for *affir*, as manie men seyn, and comynli, but it signifieth wel *bi*, either *vp*, thus *bi zoure word*, either *vp zoure word*.'

2. 3. **ascape.** Hex. *escape*. *Ascape* is the common form found to 1523, due to phonetic leveling of proclitic *ē*. and *ā*.. Cf. *amend*, *abash*, etc. (NED.).

2. 4. **forthenkyng.** T, C, G, AV *repentance(-aunce)*; R *penance*. *Forthenkyng* goes back to two distinct words, OE. *forþencan* and the prefix *for* + OE. *þyncan*. In Middle English it is used to render L. *pænitentia*, though the more common rendering is *penaunce*, equivalent to the modern word *repentance*. *Forthinking* in this sense became obsolete in the 16th century, and *penance* was dismissed from Protestant religious writings, because of the controversy with the Roman Catholics. The latter maintained that penance was one of the seven sacraments, and necessarily included giving satisfaction for sin. The word is frequently used in the (Douay) Rheims version.

whether. So also 3. 3, 3. 5, 3. 29, 6. 3, etc. L. *an*, or *numquid*; OE *hwæðer*. The use of *whether* to introduce a simple direct question, though retained from OE., is rare in ME. outside of the Wycliffite versions of the Bible. It is found 14 times in the Epistle to the Romans. The *Century Dict.* cites two examples: 1549, Latimer, 1st *Sermon beſ. Edw. VI*: 'Well then, if God will not allow a king too much, whether will he allow a subject too much?' 1596, Spenser: 'What authoritey thinke you meete to be given him? whether will ye allowe him to protecte, to safe conducte, and to have marshall lawe as they are accustomed?' The second example, it will be noticed, is a dubious one, since the alternative *or not* is vaguely implied. I have found no example later than Latimer.

2. 7. **sotheli.** Here the word renders L. *quidem*; in 4. 5 it renders *vero*. In EV the frequent use of *sotheli* and *forsothe* to translate L. *quidem*, *autem*, *enim* is a mannerism which betrays the intense desire of the translator to follow closely his sacred text. *Sotheli* (in modern spelling, *soothly*) is used by Spenser, *F. Q.* 3. 2. 14:

Ne soothlich is it easie for to read
Where now on earth, or how, he may be fownd.

ben. This destroys the sense, which requires something like 'to hem that, bi pacience of good work, seken glorie, and onour, and vncorruptioun, euerlastynge lijf.'

2. 11. **anentis.** Hex. *with.* The meaning, as in 2. 13, 4. 2, 9. 14, is 'with (figuratively), according to the way or manner of.' The fundamental form is *anen*, to which by 1200 a final *-t* or *-d* had been added. It was again extended by final *-e* or *-es*, by analogy with words like *onbute(n)* and *onzeanes*. In the 14th century, final *-s* became *-st*, resulting in the forms *anentist*, *anentist*, *anentst*. Modern dialect, chiefly Scottish, has *anent*, which has, in the last century, been often affected by English writers, in the sense 'respecting, concerning.' Cf. Scott, *Rob Roy* 22: 'I...came...to see what can be dune anent your affairs.' Cf. *NED.* and Mätzner, *English Grammar*, for conflicting views of the development of the word.

2. 12. **without.** But *withouten* later in the verse.

2. 14. **kyndli.** By kind; by nature.

such manere laws. The same construction appears in AV, Rev. 18. 12, 'all manner vessels of ivory,' and is usually considered noteworthy because of the omission of the preposition *of*. The phrase should be approached from the other side, since it is the insertion of the preposition in the modern phrase which requires explanation. *NED.* says: 'After *manner*, *kind*, *sort*, etc. *a*, orig. the "indef. article," was taken as = *of*. Orig. *what manner* was in the genitive relation, thus: what manner a man? *cujusmodi homo*? what manner men? *cujusmodi homines*? By being taken as = *of*, *a* was first extended to the plural, as 'what manner a men'? then changed to *of*, as in the mod. 'what manner of men'? which no longer answers to *cujusmodi homines*? but to *qui modus hominum*? The dialects retain the original "kind a" as *kinda*, *kinder*.'

2. 15. **bytwise.** So also 14. 5. This form, like *betwixt*, *between*, is OE., but there is a remarkable agreement with French *entre* in the general uses of this preposition. The

dual idea of the original has gradually been lost, and *between* is often used as equivalent to *among*. In both instances in Romans, the Latin has been followed so literally that the English is almost unintelligible.

2. 20. **kunnyng**. T *that which ought to be known*; C, G, AV *knowledge*; R *science*. Trench, loving to draw moral lessons from word-histories, says: 'The fact that so many words implying knowledge, art, skill, obtain in course of time a secondary meaning of crooked knowledge, art which has degenerated into artifice, skill used only to circumvent, which meanings partially or altogether put out of use their primary, is a mournful witness to the way in which intellectual gifts are too commonly misapplied.' The word is derived from OE. *cunnan*, but the substantive does not occur until the 14th century.

2. 22. **maumetis**. 'Mahomet,' 'idol.' Under the mistaken notion that Mahomet was worshiped as a god, his name became a synonym of 'false gods.' Thus ca. 1205, Layamon: 'þer inne he hafde his maumet, þa he heold for his god'; 1647, Trapp, *Commentary Acts* 19. 25: 'Wealth is the worldlings god, which he prizeth as Micah did his mawmet.'

2. 23. **wlatist**. OE. *wlætian*, 'to loathe, abominate.' Chaucer uses the adjective *wlatsom*, in the *Nonne Preestes Tale* 233:

Mordre is so wlatsom and abhominable
To God, that is so iust and resonable,
That he ne wol nat suffre it heled be.

2. 26. **arettid**. T, C, G, AV *counted*; R *reputed*. Here *arettid* translates L. *reputabitur*, but in other cases it renders L. *imputare* (see Latin-English Glossarial Index). The word became obsolete in the 16th century. It was used by Spenser as an archaism, but he mistakenly employed it as meaning 'entrust, deliver' (F. Q. 2. 8. 8):

The charge, which God doth unto me arett,
Of his deare safety, I to thee commend.

2. 28, 29. **in opene . . . in hid**. T, C, G *outwarde . . . hid* (*hyd*) *wythin*; R *in open shew . . . in secret*; AV *outwardly . . .*

inwardly. The adverbial forms found in AV did not come into use until the 15th century. *Secret*, or its earlier form *secre*, was known in the 14th century, but does not seem to have been used by Wyclif. The present forms are over-literal renderings of the Latin, though in the same verse a second *in manifesto* is rendered by the adverb *openli*.

3. 2. **myche bi al wise**. T, C, G *surely very moch(e)* (*much*); R *much by al meanes*; AV *much every way*. The word *modum* illustrates very well the mechanical fashion in which the Latin is often translated in LV. The word occurs in the Vulgate some 80 times, in 68 of which it is rendered *maner*, in 5 *mesure*, and in the remaining instances by various words. *Ultra modum* and *super modum* are translated by *ouer* or *aboue maner* or *mesure*. *Over measure* was evidently a current phrase, being used by Chaucer, *Parlement of Foules* 300:

right so over mesure
She fairer was than any creature.

Above measure is still current in AV, 2 Cor. 11. 23: 'in stripes above measure.' But it seems that *aboue maner* and *ouer maner* must have been as awkward and meaningless in Wyclif's day as in our own.

3. 2. **spekyngis**. T *word*; C, R *words*; G, AV *oracles*. L. *eloquium* is usually translated in the Wycliffite versions of the Bible by 'word' or 'speche.' The present is the sole instance of the use of *spekyng* in this sense. It is found once in *Ayenbite of Inwyt*, ca. 1340 (E.E.T.S. p. 50): 'ine zenne of kueade tonge, þet is ine fole spekinge.'

3. 3. **auoided**. T, C, G, AV *make without* (*wythout*) *effect(e)*; R *made frustrate*. *Avoid* in the sense of 'make void or of no effect,' used first in Wyclif, *Sermons*, has been employed chiefly as a legal term, in which connection it is still found. It is found in Milton, *Divorce*, Introd.: 'Yet if the wisdom, the justice, the purity of God be to be cleared from foulest imputations, which are not yet avoided; . . . then I dare affirm', etc. The sense 'keep away from' is expressed in W. by 'bowe awei from.' Cf. 16. 17.

3. 3. **God forbode**. So also 3. 6, 3. 31, 6. 2, etc. L. *absit*;

Gr. *μὴ γένοιτο*. Though used with an indirect object or a dependent clause from ca. 1225 (*Ancren Riwle*), the expression is first employed absolutely by W. Here EV has *fer be it*.

3. 7. **what**. So also 5. 6, 9. 20, 14. 10. OE. *hwæt*; Hex. *why*. *What* is used in this sense by Chaucer, *T. and C.* 2. 292: 'What sholde I lenger proces of it make?' Shakespeare, *J. C.* 2. 1. 123: 'What need we any spur but our own cause?' AV, Luke 22. 71: 'What need we any further witness?' Milton, *P. L.* 2. 329: 'What sit we then projecting peace and war?'

3. 8. **do we yuele thingis**. Cf. 5. 1, 5. 21, 6. 4, 6. 12, etc. T, C, R, AV *let vs (us) do (doe) evyll (euyl, evil)*; G *why do we not euil*. Modern usage has substituted for this construction the imperative of *let* with an object, followed by the significant verb in the infinitive. So far as appears, W. does not use the modern construction, which was, however, coming into use in his day. Chaucer, in the *Man of Lawe's Tale* 855, says: 'Lat us stynte of Custance but a throwe, And speke we of the Romayn Emperour.'

3. 9. **schewid bi skile**. T, C, G *have already (all ready) proved (prouen)*; R *haue argued*; AV *have before proved*. *Skill*, in the sense of 'reason, argument,' became obsolete in the 15th century. This is the only known instance of its use in W.

3. 12. **noon til to oon**. 'Til is used to qualify *to*, *into*, *unto*. In Wyclif rendering L. *usque (ad, in)*, even, as far as, on (to). 'Even, intimating that the sentence expresses an extreme case of a more general proposition implied (Fr. *même*) seems not to have arisen before the 16th century (NED.),' though this use is suggested by an occasional earlier translation of *usque ad* as 'even to': 1546, Wyclif's *Wycket* 1: 'In greate sufferance of persecution euen to the death.'

3. 24. **axenbiyng**. Hex. *redemcion (redempcyon, redemption)*. *Redemption* and *ransom* were also used by W., but he seemed to prefer the English to the French term.

3. 25. **forgyuer**. EV *helpere*; T *seat of mercy*; C *obtainer of mercy*; G *pacification*; R, AV *propitiation*. Trench, *Synonyms of the New Testament*, Part 2, pp. 134 ff., considers C, G, R, AV imperfect renderings of Gr. *ἱλαστήριον*, but does

not suggest a better. The passage has been a theological battle-ground, but there seems to be no justification for EV and LV. The word *forgiver* was in use ca. 1225, *Ancren Riwe*.

4. 12. **suen**. T, C, G, AV *walk(e) in*; R *folow*. *Sue*, 'follow,' was common in the 14th century: Chaucer, *Gentillesse*: 'Vertu to sewe, and vyces for to flee.' In Shakespeare's time, the word had developed its modern sense 'plead or petition': *Lear* 1. 1. 30: 'I must love you, and sue to know you better.' Spenser uses it in the archaic meaning 'follow':

Great travail hath the gentle Calidore
And toil endured, sith I left him last
Suing the Blatant Beast.

4. 18. **grauel**. EV *grauel*, or *sond*. The clause (from *as the sterris*) is interpolated by both EV and LV, not being found in the Vulgate. C and R give part of it, and both use *sand* (*sonde*). Properly, the particles which constitute sand are smaller than those of gravel, but in literary use the words have been practically interchangeable: Shakespeare, *T. Gent. of V.* 4. 3. 33: 'Even from a heart As full of sorrows as the sea of sands'; *K. Hen. VIII* 1. 1. 155: 'Proofs as clear as founts in July when We see each grain of gravel.'

4. 20. **was counfortid**. T, G *was made stronge*; C *became strong*; R *was strengthened*; AV *was strong*. Wright, in *The Bible Word-Book*, says: 'The idea of strengthening and supporting has been lost sight of in the modern usage of the word, which now signifies 'to console'; and the substantive 'comfort,' when employed in a material sense, does not convey the idea of needful support so much as of that which is merely accessory. In the 7th art. of the truce between England and Scotland in the reign of Rich. III, it was provided that neither of the kings "shall maintayne, fauour, ayde, or comfort any rebell or treytour" (Hall, *Rich. III*, fol. 19a).'

5. 1. **haue we pees at God**. T, C *we are at peace with God*; G, AV *we have peace with God*; R *let vs haue peace toward God*. Here *at* renders L. *ad*, but it is also used by LV to render L. *apud* in John 1. 1: 'the word was at God.' *At*, in the sense of 'proximity to, in the presence of,' was

used with persons in OE: *Exon.* 67a: 'Ic ære æt him finde.' It is found several times in Chaucer, as in *The Hous of Fame* 1592-3: 'Rys up . . . and faste hye, Til that thou at my lady be.' This usage became obsolete during the following century.

5. 6. **sijk.** So also 8. 3, 14. 1-2, 15. 1. T, C, R *weake*; G *of no strength*; AV *without strength*. *Sijk* in the sense 'spiritually or morally ailing' became obsolete in the 18th century. The word is glossed in EV, *unsadde in feith*, that is, 'wavering, uncertain.'

attir the tyme. T, C, R *accordyng(e)(-ing) to the tyme (time)*; G *at his tyme*; AV *in due time*. *Due*, applied to time, was first used by Chaucer, in the *Legend of Good Women*, Prologue 364: 'To heryn here excusacyons . . . In duewe tyme whan they schal it profre.'

5. 7. **vnnethis.** T, C, G, R *scace (scarce, scarce)*; AV *scarcely*. OE. *unǣðe*, 'with difficulty,' survived as ME. *uneath*, or *vnnethis*. *Scarce, scarcely*, from the French, had been in use for nearly a century in Wyclif's time, but *uneath* was not entirely superseded in Shakespeare's day: 2 *K. Henry VI* 2. 4. 8:

Uneath may she endure the flinty streets,
To tread them with her tender-feeling feet.

5. 15. **gilt (1).** T, C *synne*; G, R, AV *offence*. EV and LV usually discriminate carefully between *delictum* and *peccatum*, the former being translated *gilt* in all but two instances (3. 25, 4. 25), and the latter *synne*. Of the Hex. versions, T, C fail to note any distinction between the two Latin words, AV usually renders *delictum* by *offence*, and the other versions vary. The placing of emphasis upon the condition of the person who committed the deed, or upon the quality of the deed as guiltiness, gradually resulted in the modern usage of the word.

6. 3. **whiche euere we.** T, C, G, R *all (al) we which (whyh)*; AV *so many of us as*. In modern usage, *whichever* is followed by an *of*-phrase, as in Addison, *Spectator*, No. 327: 'Whichever of the Notions be true, the Unity of Milton's Action is preserved according to either of them'; or is used as an adject-

tive modifying a substantive, as: 'whichever road you take.' The present is the only instance I have found of *whichever* modifying a personal pronoun, and is apparently the result of a literal rendering of the Latin.

7. 3. **auoutresse.** T, C *wedlocke breaker*; G *adulterer*; R *aduouteresse*; AV *adulteress*. Paues uses *spousebrekere*. *Auoutresse* is the feminine of *adulter*, or *avouter*, both of which derive from L. *adulter*. These two words were interchangeable in Wyclif's time, and not until the 17th century did the modern *adulterer* entirely displace the earlier forms.

7. 7. **but** (3). T, C, G, AV *except(e)*; R *vnlesse*. In 9. 29, 10. 15, 13. 1, 13. 8, *but* is also used in the sense of 'except.' In 11. 15 the meaning is 'unless.'

7. 11. **disceyuede.** R uses *seduced*; the other Hex. versions and EV agree with LV, but Paues' version renders L. *seduxit* by *bygyled*. *Seduce* was not introduced until Caxton, ca. 1477, but *deceive* and *beguile* were both in good and frequent use in the 14th century. In the translation of the Bible, both EV and LV render L. *seduco*, apparently without distinction, by *deceive* or *beguile*, though EV shows a slight preference for *beguile*.

7. 13. **ouer maner.** T, C, G *out of measure*; R *about measure*; AV *exceeding*. See 3. 2 for discussion.

7. 18. **wille lieth to me.** Hex. *to wil(l) is present with me*. Paues' version has *wille falleþ to me*. The same construction is used in 7. 21. I have found no other example of this construction, which therefore seems due to an over-literal rendering of the L. *adjacet*.

7. 23. **caitif.** T, C, G *subduynge*; R *captiuing*; AV *bringing into captivity*. *Caitif* is used here in its original meaning, 'captive,' L. *captivus*, which gradually shifted to include any person in a pitiable condition, then to designate a person of a wretched or villainous character. The original sense was already becoming obsolete at the time of the AV.

7. 24. **vnceli.** EV *wooful*; T, C, G, AV *wretched*; R *vnhappie*. The word is an exact equivalent of the L. *infelix*, being derived from OE. *sælig*, 'blessed, fortunate,' with the negative prefix *un*. The negative form has been entirely

lost, and the positive has degenerated through 'innocent,' 'harmless,' to 'weakly foolish': Chaucer, *Leg. of Good Women* 1252: 'O sely woman, ful of innocence'; AV, 2 Tim. 3. 6: 'lead captive silly women laden with sins.'

8. 1. **no thing of dampnacioun.** The construction is used in EV, but not in Hex. From ca. 1000, *nothing* has been used with a dependent genitive, signifying 'no part, share, etc., of some thing (or person)' (*NED.*). Although in this passage the phrase is a literal rendering of L. *nihil damnationis*, yet it is parallel to such expressions as the following: ca. 1375, *Sc. Leg. Saints* 34 (*Pelagia*), 23: 'Wantande nathing of bewte, þat in a woman suld fundyn be'; 1610, Shakespeare, *Temp.* 1. 2. 399: 'Nothing of him that doth fade'; 1872, Holmes, *Poet at the Breakfast-table* 6 (1906). 137: 'There was no atmosphere in it, nothing of the light that never was.'

8. 5. **saueren.** So also 11. 20, 12. 3, 12. 16. T, C *are mynyded*; G *are wise*; R *are affected*; AV *do mind*. This is the common Middle English rendering of L. *sapere*. Cf. Matt. 16. 23. Chaucer uses the word in this sense in *Truth* 5: 'Savour no more than thee bihove shal.' The word belongs now to archaic usage.

8. 7. **nether it may.** Hex. *nether (neither) can (it) be*. The ellipsis of *be* after *may* was common from early OE. times: *Beowulf* 679 (Sedgfield): 'forþan ic hine sweorde swebban nelle, aldre benēotan, þēah ic eal mæge.' *May* in the sense of 'can' has been used, since the 17th century, only as an archaism.

8. 9. **nethelless.** So in 8. 17. L. *tamen*; OE. *nā þē lēs*. Other obsolete forms are *natheless* and *notheless*. *Natheless* is still used as an archaism. The modern *nevertheless* was already in use in the 14th century: Chaucer, *Anelida and Arcite* 99:

But never-the-les ful mikel besinesse
Had he, er that he mighte his lady winne.

8. 15. **eftsoone.** So in 11. 23. L. *iterum*; T, C, G *eny moare (any more)*; R, AV *again(e)*. The original meaning of *eftsoone* was 'a second time, again,' but in modern usage

as an archaism the element *soon* has been emphasized, and the word usually means 'immediately.' The form *eftsoons* is also common. Cf. Coleridge, *Ancient Mariner* 12:

'Hold off! unhand me, grey-beard loon!
Eftsoons his hand dropt he.

8. 15. **seruage**. T, C, G, AV *bondage*; R *servitude*. *Seruage* became obsolete in the 15th century. In the 17th century, the new formation of the same word was made, *serfage*, to indicate the particular kind of servitude in France, etc. (NED.).

8. 22. **trauelith with peyne**. T, C, G *trauayleth in payne*; R *trawailleth*; AV *travailleth in pain together*; L. *parturit*. EV here uses the quaint old verb *childith*, with an explanatory gloss, 'or worchith with angwis.' The word *travail* or *travel*, used as both verb and noun, originally meant 'labor, toil,' and is so used in 16. 6, 12. Cf. Bacon, *Essays* 29, *Of the True Greatness of Kingdoms, etc.*: 'Generally all warlike people are a little idle; and love danger better than travaille'; Milton, *Divorce*, Introd.: 'Who among ye of the foremost that have travailed in her behalf to the good of Church or State, hath not often been traduced,' etc. The spelling *travail* became, after a time, limited to the single meaning, 'labor, as in child-birth,' now archaic, while the general word developed into our modern *travel*, 'journey.'

8. 22. **til yit**. T, C, G *vnto this tyme*; R *til now*; AV *until now*. For discussion of *til*, see 3. 12.

8. 38. **principatus**. T, C *rule*; G, R, AV *principalities*. EV LV in the New Testament translate L. *principatus* variously: *potestatis*, *princes*, *princehodes*, *principat*, *principatis(-us)*. The corresponding AV is *principalities(-y)*, except in 1 Cor. 15. 24, where AV has *rule*. The meaning in the present passage, taken in conjunction with 'aungels' and 'vertues,' is, evidently, 'one of the higher orders of angels.' EV adds another order, 'potestatis.'

9. 10. **liggyng-bi**. L. *concubitu*. Cf. modern English *lying-in*. I can find no other instance of *by* with the participle *liggyng* or *lying* used as a substantive in this sense. *Lie with* is common in AV: Gen. 39. 7, etc., and Chaucer uses *by* with a verb in the *Monkes Tale* 290:

Save o thing, that she never wolde assente
 By no wey, that he sholde by hir lye
 But ones, for it was hir pleyn entente
 To have a child, the world to multiplye.

Manuscript variants noted by Forshall and Madden give the following renderings: 'kyndely knowinge; ligginge by, or of oo knowinge of man.'

9. 13. **the more . . . the lesse.** Hex. *the elder . . . the yonger (younger)*. In this sense, *more* and *less* became obsolete in the 16th century, surviving only in a few instances, as 'James the Less.' EV and LV, Gen. 27. 1, have: 'He clepide Esau, his more sone.'

9. 18. **endurith.** L. *indurat*. The L. word occurs in two other places in NT: John 12. 40; Acts 19. 9. EV translates by *endure* in all three instances; LV only in the present instance. Hex. uses *harden*, or *make hard*, except R, which renders by *indurate*. In this sense, 'harden,' used figuratively of the heart, the word seems rare. NED. gives the following example: 1588, King, *tr. Canisius' Catech.* 146: 'That suithlie, quhilk maks the mynde of man stubbornlie indured agains gud admonition.' From the 15th century to the present day *indurate* has been used in this sense, with allusion to the 'hardening of Pharaoh's heart,' expressed in the Vulgate by *indurare*: 1891, Farrar, *Darkness and Dawn* 1. 318: 'That such a spectacle . . . should indurate still further the callosity of hardened hearts.'

9. 21. **dispit.** T, C, G, AV *dishonour(e)*; R *contumelie*. *Dispit*, in the sense of 'contempt, scorn,' is employed ca. 1300, *Cursor Mundi* 2037 (Cott.): 'If o þi fader pou haue despite,' etc., and has not yet entirely disappeared from poetry: ca. 1845, Longfellow, *King Christian IV*: 'Receive thy friend, who, scorning flight, Goes to meet danger with despite.' It is also retained in AV, Heb. 10. 29, 'hath done despite unto the spirit of grace.'

9. 22. **able into deeth.** T, C *ordeyned to damnacion(-cyon)*; G *made ready to damnation*; R *apte to destruction*; AV *fitted to destruction*; EV *able into perdition*. Fierce theological battles have been waged over this whole passage, and that

fact accounts in part for the great variety in the translations. *Apt* was known, but not in common use, in Wyclif's time, and *fitted* in this sense was not used until the 15th century.

9. 27. **relifs.** So also 11. 5. T, C, G, AV *remnant(-nawnt)*; R *remaines*. In the sense of 'remainder, or remnant, of a people,' *relif* is first found in 1387: Trevisa *Higden* (Rolls) 3. 113: 'Whan he hadde . . . i-brouȝt þe relyf of Israel and of Iuda out of Egipte.'

10. 11. **for whi.** So also 9. 9, 10. 11, 11. 34, 14. 9. L. *enim*; Hex. *for*. *Whi* is the instrumental of OE. *hwā*, 'who,' and, with the preposition *for*, usually means 'wherefore, for what reason, because.' In Romans, LV uses *for whi* 4 times as a rendering of L. *enim*, where EV uses *sotheli* or *forsothe*. Since the 17th century *for why* has had occasional archaic or jocular use: 1883, Freeman, *MS. letter*: 'It will be pleasant if you go to the Old Borough. . . Forwhy in that case you will certainly come on hither.'

11. 8. **compunccioun.** T, C *vnquyetnes*; G *heavy slepe*; R *compunction*; AV *slumber*. This passage is quoted from Isa. 29. 10, in which in the Hebrew a word is used which means 'lethargy, or trance.' This word was translated by the Septuagint *κατάνυξις* (cf. Thayer), meaning: '1. a pricking, piercing; 2. severe sorrow, extreme grief; 3. insensibility or torpor of mind'; the tertiary sense corresponding fairly well with the Hebrew. When the Vulgate rendered by *compunctio*, the correspondence was with the primary sense of *κατάνυξις*, and the thought of the Hebrew was lost. OF. EV LV R, using the word derived from the Latin, departed still further from the original meaning, since in both French and English the word had acquired a secondary meaning, 'pricking of conscience, remorse.' This secondary meaning is the one selected by T and C in the rendering '*vnquyetnes*,' sufficiently far removed from the original 'lethargy.'

11. 9. **gryn.** EV *gnare*; Hex. *snare*. *Grane*, *gryn*, *gnare*, *snare*, are according to *NED*. perfectly distinct words, but having the same primary significance. There seems to have been considerable confusion among editors of early texts, who have inclined to the belief that these words were

variant spellings of *snare*. *Gryn* is still used in many English dialects, Scottish *girn* being the most familiar form in literature.

II. 10. **algatis**. T *ever*; C, AV *al(l)way(e)*; G, R *alway(i)es*. *Gate*, of uncertain origin, means 'road, way'; *algate* was extended to *algates* ca. 1300, probably after the analogy of *always*, etc. (NED.). It is still in use in the northern counties of England as a dialectal word, meaning 'in every way, at all events.'

II. 16. **gobet**. T, C *heepe*; G *lompe*; R *masse*; AV *lump*. The word means 'a lump, or mass, esp. of coagulated substances,' and is rarely used after the 18th century.

II. 17. **felowe**. T, C, G, R *par(t)taker*; AV *partakest*. In the figurative sense of 'sharer, partaker,' *fellow* has been in use since ca. 1300, *Cursor Mundi*.

II. 22. **fersnesse**. T, C, G *rigorousnes*; R, AV *seueritie* (*severity*). This is the only instance in the Vulgate of the word *severitas*, and the only instance in AV of *severity*; nor is *fersnesse* used in this sense anywhere else in W. Milton, *Divorce*, Introd., uses *fierceness* in this sense of 'rigorousness': 'Marriage, the ordinance of our solace and contentment, . . . will not admit now either of Charity or Mercy, to come in and mediate, or pacify the fierceness of this gentle ordinance.' Ruskin, in a discussion of the use of the heads or paws of animals as decoration—*Stones of Venice*, Vol. 1, ch. 20, 32 (10)—says: 'Wherever there is throughout the architecture any expression of sternness or severity (severity in its literal sense, as in Rom. II. 22), such divisions of the living form may be permitted.'

12. 8. **stirith softli**. Hex. *exhorteth*. The earliest use of *exhort*, according to NED., is ca. 1400, *An Apology for Lollard Doctrines* 30: 'If prestis ouerwile exort or monest þe peple.' I can find no other instance of 'stirith softli' used in this sense, though it seems a natural and happy circumlocution for 'admonish, warn.'

12. 14. **pursuen**. Hex. *persecute*. The verb *persecute* was not introduced from the French until the late 15th century, although the noun *persecution* was in use as early as ca. 1340, in Hampole's *Psalter*. The sense 'to persecute,

harass' was expressed by *pursue* until the 16th century. A curious example of a return to early usage is found in the Hexaplar Psalter, where, in several instances (7. 1, 7. 5, 31. 15, etc.), the Revised Version of 1885 agrees with the Wycliffite versions in the use of *pursue*, as against *persecute* in all the other versions.

13. 4. **vengere.** *Revenger*, used by R, AV, was not introduced from the French until the 16th century. *Avenger* is used in LV, Ps. 8. 3: 'that thou destrie the enemy and avengere (EV veniere).' *Venger* is used as late as Spenser, *F. Q. i. 3. 20*:

Him booteth not resist, nor succour call,
His bleeding heart is in the venger's hand.

13. 12. **hath neized.** T, C *is come nye*; G *hath come*; R, AV *is at hand*. The verb *nigh* was in common use from ca. 1300 to 1500 (*NED.*), but is rare since that time. Cf. 5. 2, *nizgoynng-to*.

14. 2. **wortia.** OE. *wyrt*; T, C *earbes*; G, R, AV *herb(e)s*. Both *wort* and *herb* were in common use from the 13th century, but *herb* gradually assumed all the independent uses of *wort*, the latter being employed only in compounds, as *motherwort*, *liverwort*. Burton, in the *Anatomy of Melancholy* 215, says: 'He drinks water, and lives on wort leaves.' Shakespeare, *Merry Wives* 1. 1. 123, plays upon the word in its specific meaning 'cabbage':

Evans. Pauca verba, Sir John; goot worts.
Falstaff. Good worts! good cabbage.

15. 1. **saddere.** T, C, G, AV *strong(e)*; R *stronger*. From OE. *sæd*, 'sated, weary.' In the 14th century appear nearly all the derived senses. It is employed frequently in the Wycliffite versions in the sense of 'strong,' as here. Cf. 2 Pet. 1. 19: 'we han a saddere word of prophecie'; 2 Cor. 1. 7: 'that oure hope be sad for 3ou.' The verb is found in Acts 3. 7: 'And he took hym bi the riȝt hoond, and heuede hym vp; and anoon hise leggis and hise feet weren sowdid (EV saddid) togidere.' In this sense, *sad* became obsolete in the 15th century.

15. 3. **repreues**. T, C, G *rebukes*; R, AV *reproaches* (*reproches*). In this sense of 'shame, reproach,' the word became obsolete in the 16th century.

15. 19. **bi compas**. From the 14th to the 18th century, *compass* was frequently used for 'roundabout journey, circuit': 1596, Greene, *Groat's Worth of Wit*: 'I am appointed to bring her from the house to the Parke, and from thence fetch a winding compasse of a mile about'; AV, Acts 28. 13: 'And from thence we fetched a compass, and came to Rhegium.'

15. 26. **assaied**. L. *probaverunt*; T, C, G, AV *it hath pleased*; R *haue liked wel*. Gr. εὐδόκησαν is used here and also in verse 27, where it is rendered by L. *placuit*, EV LV *it pleside*.

15. 27. **pleside to**. The construction with *to* corresponds to L. *placere* with the dative, and F. *plaire à*, but the word was also very early used as transitive with a direct object, and in the formation of a passive. The construction with *to* does not seem to have been used after the 15th century.

15. 27. **goostli**. Hex. *spiritual(l)*. *Ghost* in the sense of 'spirit,' becoming practically obsolete in the 15th century, still survives in a few peculiar uses, such as 'Holy Ghost,' 'to give up the ghost.' It is also occasionally found in literary use, as in Tennyson, *In Memoriam* 93:

Descend, and touch, and enter; hear
The wish too strong for words to name;
That in this blindness of the frame
My ghost may feel that thine is near.

Ghostly in the sense of 'spiritual' is even less common, though not obsolete until the 17th century. Shakespeare's use of it in *R. & J.* 2. 2: 'Hence will I to my ghostly father's cell,' seems to be responsible for the modern affected use of the word in 'ghostly adviser,' 'ghostly father.'

16. 5. **meyneal**. T, C, G, AV *in thy (their) house*; R *domestical*. *Meinie* was the ordinary word for 'household' in the 14th century, but the corresponding adjective *meyneal* seems to be rare. *Domestic* was not introduced until the 16th century.

16. 7. **cosyns**. T, C, G, R. *cosyns(ins)*; AV *kinsmen*. From

ca. 1300, *Cursor Mundi*, to the 18th century, *cousin* was used to designate a 'collateral relative more distant than a brother or sister,' as well as more strictly the 'son or daughter of one's uncle or aunt.' The latter meaning is the only one in general modern use. *Kinsman*, on the other hand, from its use in ca. 1052, *OE. Chron.*, has always been general, 'a relative by blood,' but has now only a literary use.

16. 7. *euen prisouneris*. T, C *presoners with me*; G *fellow prisoners with me*; R *fellow captives*; AV *fellow prisoners*. OE. *efen* was often prefixed to substantives with the sense of 'fellow-,' L. *co-*: *efenbisceop*, 'co-bishop'; *efenþeowa*, 'fellow-servant.' Later than OE. times, examples occur chiefly in the Wycliffite versions.

16. 20. *tredde*. T *treade*; C, G *shal(l) treade*; R *crush*; AV *shall bruise*. EV uses the stronger word *defoule*, 'to crush by trampling upon,' which became obsolete in the 16th century.

16. 23. *oost*. EV *herborgere*; Hex. *host*. Both words were in free use during the 14th century, but the history of *herborgere* has been more varied. Its form became 'harbinger,' with a secondary meaning of 'forerunner.' The primary sense 'host' was taken up by 'harbourer,' which subsequently acquired a bad connotation, leaving *host* master of the field in its original simple meaning.

16. 25. *holdun styлле*. Hex. *kept secret(e)*. *Secret* is not used by Wyclif, so far as I am aware. *NED.* gives only two instances of the word before 1380, but the form *secree* was used by Chaucer in just this sense of a divine mystery, though the phrase is a translation of the title of a L. book *Secreta Secretorum: Can. Yeom. T.* 894:

For this science, and this konnyng, quod he,
Is of the secree of the secretes pardee.

PARALLEL TEXTS:
THE LATER WYCLIFFITE,
THE PAUES FRAGMENT, AND
THE VULGATE

NOTE

The Wycliffite text has been taken from Forshall and Madden's edition. The punctuation of both the English and the Latin has been freely changed where the sense seemed to demand it. A few English words, such as *into*, *withouten*, *hemsilf*, etc., usually separated in the edition (*in to*, etc.), are here printed as one. Italics in the Wycliffite text indicate words supplied by the translator, as found in the standard edition.

ROMANS

Poul, the seruaunt of Jhesu Christ, clepid an apostle, 1
 departid into the gospel of God, which he hadde bihote 2
 tofore bi his profetis in holi scripturis of his Sone, which 3
 is maad to hym of the seed of Daudid bi the flesch, and 4
 he was bifor ordeyned the Sone of God in vertu, bi the
 spirit of halewyng, of the azenrisyng of deed men, of Jhesu
 Crist oure Lord, bi whom we han resseyued grace and the 5
 office of apostle, to obeie to the feith in alle folkis for his
 name, among whiche 3e ben also clepid of Jhesu Crist : 6, 7
 to alle that ben at Rome, derlyngis of God, and clepid
 hooli : Grace to 3ou, and pees of God oure Fadir, and of
 the Lord Jhesu Crist. First Y do thankyngis to my God 8
 bi Jhesu Crist for alle 3ou, for 3oure feith is schewid in 9
 al the world. For God is a witnesse to me, to whom
 Y serue in my spirit in the gospel of his Sone, that with-

1 Paulus, servus Jesu Christi, vocatus apostolus, segregatus 1
 in evangelium Dei, 2 Quod ante promiserat per prophetas
 suos in scripturis sanctis 3 De Filio suo, qui factus est
 ei ex semine David secundum carnem, 4 Qui prædesti-
 natus est Filius Dei in virtute, secundum spiritum sancti-
 ficationis, ex resurrectione mortuorum, Jesu Christi Domini
 nostri, 5 Per quem accepimus gratiam et apostolatam,
 ad obediendum fidei in omnibus gentibus pro nomine ejus,
 6 In quibus estis et vos vocati Jesu Christi: 7 Omnibus
 qui sunt Romæ, dilectis Dei, vocatis sanctis: Gratia vobis,
 et pax a Deo Patre nostro, et Domino Jesu Christo. 8 Pri-
 mum quidem gratias ago Deo meo per Jesum Christum pro
 omnibus vobis, quia fides vestra annuntiatur in universo
 mundo. 9 Testis enim mihi est Deus, cui servio in spiritu
 meo in evangelio Filii ejus, quod sine intermissione memoriam

10 outen ceessyng Y make mynde of 3ou euere in my preieris,
 and biseche, if in ony maner sum tyme Y haue a spedi
 11 weie in the wille of God to come to 3ou. For Y desire
 12 to se 3ou, to parten sumwhat of spiritual grace, that 3e
 be confermyd : that is, to be coumfortid togidere in 3ou,
 13 bi feith that is bothe 3oure and myn togidere. And,
 britheren, Y nyle that 3e vnknowun that ofte Y purposide
 to come to 3ou (and Y am lett to this tyme), that Y haue
 14 sum fruyt in 3ou, as in othere folkis. To Grekis and to
 15 barberyngs, to wise men and to vnwise men, Y am dettour ;
 so that that is in me is redi to preche the gospel also to
 16 3ou that ben at Rome. For Y schame not the gospel ;
 for it is the vertu of God into heelthe to ech man that
 17 bileueth, to the Jew first, and to the Greke. For the
 righwisnesse of God is schewid in it of feith into feith ;
 18 as it is writun, For a just man lyueth of feith. For the
 wraththe of God is schewid fro heuene on al vnpite and
 wickidnesse of tho men that withholden the treuthe of

vestri facio 10 Semper in orationibus meis, obsecrans,
 si quomodo tandem aliquando prosperum iter habeam in
 voluntate Dei veniendi ad vos. 11 Desidero enim videre
 vos, ut aliquid impertiar vobis gratiæ spiritualis, ad con-
 firmandos vos : 12 Id est, simul consolari in vobis, per
 eam quæ invicem est, fidem vestram atque meam. 13 Nolo
 autem vos ignorare, fratres, quia sæpe proposui venire ad
 vos (et prohibitus sum usque adhuc), ut aliquem fructum
 habeam et in vobis, sicut et in ceteris gentibus. 14 Græcis
 ac barbaris, sapientibus et insipientibus, debitor sum ;
 15 Ita (quod in me) promptum est et vobis qui Romæ estis
 evangelizare. 16 Non enim erubesco evangelium ; vir-
 tus enim Dei est in salutem omni credenti, Judæo primum,
 et Græco. 17 Justitia enim Dei in eo revelatur ex fide
 in fidem ; sicut scriptum est, Justus autem ex fide vivit.
 18 Revelatur enim ira Dei de cœlo super omnem impietatem
 et injustitiam hominum eorum qui veritatem Dei in injustitia

God in vnristwisnes; for that thing of God that is ¹⁹ knowun is schewid to hem; for God hath schewid to hem. For the vnuysible thingis of hym, that ben vndurston^{dun}, ²⁰ ben biholdun of the creature of the world, bi tho thingis that ben maad, zhe, and the euerlastynge vertu of hym and the godhed; so that thei mowe not be excusid. For ²¹ whanne thei hadden knowe God, thei glorifieden *hym* not as God, nether diden thankyn^{gis}; but thei vanyschiden in her thouzts, and the vnwise herte of hem was derkid. For thei seiynge that hemsilf weren wise, thei ²² weren maad foolis; and thei chaungiden the glorie of ²³ God vncorruptible into the licnesse of an ymage of a deedli man, and of briddis, and of foure-footid beestis, and of serpentis. For which thing God bitook hem ²⁴ into the desiris of her herte, into vnclennesse, that thei punysche with wrongis her bodies in hemsilf; the ²⁵ whiche chaungiden the treuthe of God into leesyng, and herieden and serueden a creature rather than to the Creatoure, that is blessid into worldis of worldis. Amen.

detinent; 19 Quia quod notum est Dei manifestum est in illis; Deus enim illis manifestavit. 20 Invisibilia enim ipsius, a creatura mundi, per ea quæ facta sunt, intellecta, conspiciuntur, sempiterna quoque ejus virtus et divinitas; ita ut sint inexcusabiles. 21 Quia cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt; sed evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum. 22 Dicentes enim se esse sapientes, stulti facti sunt; 23 Et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis, et volucrum, et quadrupedum, et serpentium. 24 Propter quod tradidit illos Deus in desideria cordis eorum, in immunditiam, ut contumeliis afficiant corpora sua in semetipsis; 25 Qui commutaverunt veritatem Dei in mendacium, et coluerunt et servierunt creaturæ potius quam Creatori, qui est benedictus in sæcula. Amen. 26 Propterea tradidit illos Deus in passiones ignominie: nam femine eorum immu-

²⁶ Therfor God bitook hem into passiouns of schenschiipe:
 for the wymmen of hem chaungiden the kyndli vss in-
²⁷ to that vss that is aȝens kynde; also the men forsoken
 the kyndli vss of womman, and brenned in her desiris
 togidere, and men into men wrouȝten filthehed, and
 resseyueden into hemsilf the meede that bihofte of her
²⁸ error. And as thei preueden that thei hadden not God
 in knowyng, God bitook hem into a repreuable wit, that
²⁹ thei do tho thingis that ben not couenable; that thei
 ben fulfillid with al wickidnesse, malice, fornyacioun,
 coueitise, weiwardnesse, ful of enuye, mansleyngis, strijf,
³⁰ gile, yuel wille, preuy bacbiteris, detractouris, hateful to
 God, debateris, proude, and hiȝ ouer mesure, fynderis
³¹ of yuele thingis, not obeschyng to fadir and modir,
 vnwise, vnmanerli, withouten loue, withouten boond
³² of pees, withouten merci. The whiche, whanne thei
 hadden knowe the riȝtwisnesse of God, vndirstoden not
 that thei that don siche thingis ben worthi the deth;
 not oneli thei that don tho thingis, but also thei that
 consenten to the doeris.

taverunt naturalem usum in eum usum qui est contra naturam;
²⁷ Similiter autem et masculi, relicto naturali usu feminæ,
 exarserunt in desideriis suis in invicem, masculi in masculos
 turpitudinem operantes, et mercedem quam oportuit erroris
 sui in semetipsis recipientes. ²⁸ Et sicut non probaverunt
 Deum habere in notitia, tradidit illos Deus in reprobum
 sensum, ut faciant ea quæ non conveniunt; ²⁹ Repletos
 omni iniquitate, malitia, fornicatione, avaritia, nequitia,
 plenos invidia, homicidio, contentione, dolo, malignitate,
 susurrones, ³⁰ Detractores, Deo odibiles, contume-
 liosos, superbos, elatos, inventores malorum, parentibus non
 obedientes, ³¹ Insipientes, incompósitos, sine affectione,
 absque fœdere, sine misericordia. ³² Qui, cum justitiam
 Dei cognovissent, non intellexerunt quoniam qui talia agunt
 digni sunt morte; et non solum qui ea faciunt, sed etiam
 qui consentiunt facientibus.

1 Wherfor thou art vnexcusable, ech man that demest ; 2
 for in what thing thou demest anothir man, thou con-
 dempnest thisilf, for thou doist the same thingis whiche
 thou demest. And we witen that the doom of God is 2
 affir treuthe azens hem that don siche thingis. But 3
 gessist thou, man, that demest hem that doen siche
 thingis, and thou doist tho thingis, that thou schalt
 ascape the doom of God ? Whether dispisist thou the 4
 richessis of his goodnesse, and the pacience, and the long-
 abidyng ? Knowist thou not that the benygnyte of
 God ledith thee to forthenkyng ? But affir thin hardnesse 5
 and vnrepentaunt herte, thou tresorist to thee wraththe
 in the dai of wraththe, and of schewyng of the rjftful
 doom of God, that schal zelde to ech man affir his werkis : 6
 sotheli to hem that ben bi pacience of good werk, glorie, 7
 and onour, and vncorruptioun, to hem that seken
 euerlastyng lijf; but to hem that ben of strijf, and that 8
 assenten not to treuthe, but bileuen to wickidnesse,
 wraththe and indignacioun, tribulacioun and angwisch, 9

1 Propter quod inexcusabilis es, o homo omnis qui iudicas ; 2
 in quo enim iudicas alterum, teipsum condemnas, eadem
 enim agis quæ iudicas. 2 Scimus enim quoniam iudicium
 Dei est secundum veritatem in eos qui talia agunt. 3 Exis-
 timas autem hoc, o homo, qui iudicas eos qui talia agunt,
 et facis ea, quia tu effugies iudicium Dei ? 4 An divitias
 bonitatis ejus, et patientiæ, et longanimitatis, contemnis ?
 Ignoras quoniam benignitas Dei ad poenitentiam te adducit ?
 5 Secundum autem duritiam tuam et impoenitens cor, thesau-
 rizas tibi iram in die iræ, et revelationis justi iudicii Dei,
 6 Qui reddet unicuique secundum opera eius : 7 Iis
 quidem qui secundum patientiam boni operis, gloriam, et
 honorem, et incorruptionem quærunt, vitam æternam ;
 8 Iis autem qui sunt ex contentione, et qui non acquiescunt
 veritati, credunt autem iniquitati, ira et indignatio, 9 Tri-
 bulatio et angustia, in omnem animam hominis operantis

10 into ech soule of man that worchith yuel, to the Jew first,
 and to the Greke; but glorie, and honour, and pees
 to ech man that worchith good thing, to the Jew first,
 11 and to the Greke; for accepcioun of persones is not
 12 anentis God. For whoeuere han synned without the
 lawe schulen perische withouten the lawe; and who-
 euere han synned in the lawe, thei schulen be demyd bi
 13 the lawe. For the hereris of lawe ben not iust anentis
 14 God, but the doeris of the lawe schulen be maad iust.
 For whanne hethene men, that han not lawe, don kyndli
 tho thingis that ben of the lawe, thei, not hauynge suche
 15 manere lawe, ben lawe to hemsilf; that schewen the werk
 of the lawe writun in her hertis; for the conscience
 of hem zeldith to hem a witnessyng bytwixe hemsilf
 16 of thouȝtis that ben accusyng or defendyng, in the dai
 whanne God schal deme the priuy thingis of men aftir
 17 my gospel, bi Jhesu Crist. But if thou art named a Jew,
 and restist in the lawe, and hast glorie in God, and hast
 18 knowe his wille, and thou, lerud bi lawe, preuest the more

malum, Judæi primum, et Græci; 10 Gloria autem, et
 honor, et pax omni operanti bonum, Judæo primum, et
 Græco; 11 Non enim est acceptio personarum apud
 Deum. 12 Quicumque enim sine lege peccaverunt sine
 lege peribunt; et quicumque in lege peccaverunt per legem
 judicabuntur: 13 Non enim auditores legis justi sunt
 apud Deum, sed factores legis justificabuntur. 14 Cum
 enim gentes, quæ legem non habent, naturaliter ea quæ
 legis sunt faciunt, ejusmodi legem non habentes, ipsi sibi
 sunt lex; 15 Qui ostendunt opus legis scriptum in cor-
 dibus suis, testimonium reddente illis conscientia ipsorum,
 et inter se invicem cogitationibus accusantibus aut etiam
 defendentibus, 16 In die cum judicabit Deus occulta
 hominum, secundum evangelium meum, per Jesum Christum.
 17 Si autem tu Judæus cognominaris, et requiescis in lege, et
 gloriaris in Deo, 18 Et nosti voluntatem ejus, et probas

profitable thingis, and tristist thisilf to be a ledere of 19
 blynde men, the list of hem that ben in derknessis, a
 techere of vnwise men, a maistir of ȝonge children, 20
 that hast the foorme of kunnyng and of treuthe in the
 lawe; what thanne techist thou another, and techist 21
 not thisilf? Thou that prechist that me schal not 22
 stele, stelist? Thou that techist that me schal do no
 letcherie, doist letcherie? Thou that wlatist maumetis, 23
 doist sacrilegie? Thou that hast glorie in the lawe,
 vnworschipist God bi brekyng of the lawe? (For the 24
 name of God is blasfemed bi ȝou among hethene men,
 as is writun.) For circumcision profitith, if thou kepe 25
 the lawe; but if thou be a trespassour aȝens the lawe,
 thi circumcisioun is maad prepucie. Therfor if pre- 26
 pucie kepe the riȝtwisnessis of the lawe, whethir his
 prepucie schal not be arettid into circumcisioun? And 27
 the prepucie of kynde, that fulfillith the lawe, schal deme
 thee, that bi letre and circumcision art trespassour aȝens
 the lawe. For he that is in opene is not a Jew, nether 28

utiliora, instructus per legem, 19 Confidis teipsum esse
 ducem cæcorum, lumen eorum qui in tenebris sunt, 20 Eru-
 ditorem insipientium, magistrum infantium, habentem for-
 mam scientiæ et veritatis in lege; 21 Qui ergo alium
 doces, teipsum non doces; qui prædicas non furandum, fu-
 raris; 22 Qui dicis non mœchandum, mœcharis; qui
 abominaris idola, sacrilegium facis; 23 Qui in lege
 gloriaris, per prævaricationem legis Deum inhonoras.
 24 (Nomen enim Dei per vos blasphematur inter gentes,
 sicut scriptum est.) 25 Circumcisio quidem prodest, si
 legem observes; si autem prævaricator legis sis, circumcisio
 tua præputium facta est. 26 Si igitur præputium justitias
 legis custodiat, nonne præputium illius in circumcisionem
 reputabitur? 27 Et judicabit id quod ex natura est
 præputium, legem consummans, te, qui per litteram et
 circumcisionem prævaricator legis es? 28 Non enim qui
 in manifesto Judæus est, neque quæ in manifesto in carne,

29 it is circumcisioun that is openli in the fleisch ; but he that is a Jew in hid, and the circumcision of herte, in spirit, not bi the lettre ; whos preisyng is not of men, but of God.

- 3 1 What thanne is more to a Jew ? or what profit of circumcisioun ? Myche bi al wise ; first, for the spekyngis of God weren bitakun to hem. And what if summe of hem bileueden not ? whethir the vnbileue of hem hath auoidid the feith of God ? God forbede ; for God is sothefast, but ech man a liere ; as it is writun, That thou be iustified in thi wordis, and ouercome whanne thou art demed. But if oure wickidnesse comende the riȝt-wisnesse of God, what shulen we seie ? Whether God is wickid, that bryngith in wraththe ? (aftir man Y seie). God forbede ; ellis hou schal God deme this world ? For if the treuthe of God hath aboundid in my leesyng into the glorie of hym, what ȝit am Y demed as a synner ? And not (as we ben blasfemed, and as sum men seien that we seien), Do we yuele thingis, that gode thingis

est circumcisio ; 29 Sed qui in abscondito Judæus est, et circumcisio cordis, in spiritu, non littera ; cujus laus non ex hominibus, sed ex Deo est.

- 3 1 Quid ergo amplius Judæo est ? aut quæ utilitas circumcisionis ? 2 Multum per omnem modum ; primum quidem, quia credita sunt illis eloquia Dei. 3 Quid enim si quidam illorum non crediderunt ? numquid incredulitas illorum fidem Dei evacuabit ? Absit ; 4 Est autem Deus verax, omnis autem homo mendax ; sicut scriptum est, Ut justificeris in sermonibus tuis, et vincas cum judicaris. 5 Si autem iniquitas nostra justitiam Dei commendat, quid dicemus ? Numquid iniquus est Deus, qui infert iram ? (secundum hominem dico). 6 Absit ; alioquin quomodo judicabit Deus hunc mundum ? 7 Si enim veritas Dei in meo mendacio abundavit in gloriam ipsius, quid adhuc et ego tamquam peccator judicor ? 8 Et non (sicut blasphemamur,

come? whos dampnacioun is iust. What thanne? 9
 passen we hem? Nay; for we han schewid bi skile
 that alle, bothe Jewis and Grekis, ben vndur synne; as 10
 it is writun, For ther is no man iust; ther is no man 11
 vndurstondynge, nethir sekyng God; alle bowiden a- 12
 wey; togidere thei ben maad vnprofitable; ther is noon
 that doith good thing, there is noon til to oon; the throte 13
 of hem is an opyn sepulcre; with her tungis thei diden
 gilefuli; the venym of snakis is vndur her lippis; the 14
 mouth of whiche is ful of cursyng and bitternesse; the 15
 feet of hem *ben* swifte to schede blood; sorewe and 16
 cursidnesse *ben* in the weies of hem; and thei knewen not 17
 the weie of pees; the drede of God is not bifor her ȝen. 18
 And we witen that whateuere thingis the lawe spekith, 19
 it spekith to hem that ben in the lawe; that ech mouth
 be stoppid, and ech world be maad suget to God; for 20
 of the werkis of the lawe ech fleisch schal not be iustified
 bifor hym; for bi the lawe ther is knowyng of synne.

et sicut aiunt quidam nos dicere), Faciamus mala ut veniant
 bona? quorum damnatio justa est. 9 Quid ergo? præcellimus
 eis? Nequaquam; causati enim sumus Judæos et Græcos om-
 nes sub peccato esse; 10 Sicut scriptum est, Quia non est justus
 quisquam; 11 Non est intelligens, non est requirens Deum.
 12 Omnes declinaverunt; simul inutiles facti sunt; non est qui
 faciat bonum, non est usque ad unum; 13 Sepulchrum patens
 est guttur eorum; linguis suis dolose agebant; venenum
 aspidum sub labiis eorum; 14 Quorum os maledictione
 et amaritudine plenum est; 15 Veloces pedes eorum ad
 effundendum sanguinem; 16 Contritio et infelicitas in
 viis eorum; 17 Et viam pacis non cognoverunt; 18 Non
 est timor Dei ante oculos eorum. 19 Scimus autem
 quoniam quæcumque lex loquitur, iis qui in lege sunt
 loquitur; ut omne os obstruatur, et subditus fiat omnis
 mundus Deo; 20 Quia ex operibus legis non justificabitur
 omnis caro coram illo; per legem enim cognitio peccati.

21 But now withouten the lawe the riȝtwisnesse of God
 is schewid, that is witnessid of the lawe and the profetis.
 22 And the riȝtwisnesse of God is bi the feith of Jhesu Crist
 into alle men and on alle men that bileuen in hym;
 23 for ther is no departyng; for alle men synned, and han
 24 nede to the glorie of God; and ben iustified freli bi his
 25 grace, bi the aȝenbiyng that is in Crist Jhesu; whom
 God ordeynede forȝyuer, bi feith in his blood, to the
 schewyng of his riȝtwisnesse for remyssioun of biforgoyng
 26 synnes, in the beryng-up of God; to the schewyng of his
 riȝtwisnesse in this tyme; that he be iust, and iustifynge
 27 hym that is of the feith of Jhesu Crist. Where thanne
 is thi gloriyng? It is excludid. Bi what lawe? of
 28 dedis doyng? Nay, but by the lawe of feith. For we
 demen a man to be iustified bi the feith, withouten werkis
 29 of the lawe. Whethir of Jewis is God oneli? whether
 30 he is not also of hethene men? Ȝhis, and of hethene
 men. For oon God is, that iustefieth circumcision bi

21 Nunc autem sine lege iustitia Dei manifestata est, testi-
 ficata a lege et prophetis. 22 Iustitia autem Dei per
 fidem Jesu Christi in omnes et super omnes qui credunt in
 eum; non enim est distinctio; 23 Omnes enim pecca-
 berunt, et egent gloria Dei; 24 Iustificati gratis per
 gratiam ipsius, per redemptionem quæ est in Christo Jesu;
 25 Quem proposuit Deus propitiationem per fidem in sanguine
 ipsius, ad ostensionem iustitiæ suæ propter remissionem
 præcedentium delictorum, 26 In sustentatione Dei;
 ad ostensionem iustitiæ ejus in hoc tempore; ut sit ipse
 justus, et justificans eum qui est ex fide Jesu Christi.
 27 Ubi est ergo gloriatio tua? Exclusa est. Per quam
 legem? factorum? Non, sed per legem fidei. 28 Arbi-
 tramur enim justificari hominem per fidem, sine operibus
 legis. 29 An Judæorum Deus tantum? nonne et gen-
 tium? Immo et gentium. 30 Quoniam quidem unus
 est Deus, qui justificat circumcisionem ex fide, et præputium

feith, and prepucie bi feith. Distruye we therfor the³¹
lawe bi the feith? God forbede; but we stablischen the
lawe.

What thanne schulen we seie that Abraham, oure fadir : 4
aftir the flesch, foond? For if Abraham is iustified of 2
werkis of the lawe, he hath glorie, but not anentis God.
For what seith the scripture? Abraham bileued to God, 3
and it was arettid to him to riȝtwisnesse. And to hym 4
that worchith, mede is not arettid bi grace, but bi dette.
Sotheli to hym that worchith not, but bileueth into hym 5
that iustefieth a wickid man, his feith is arettid to riȝt-
wisnesse, aftir the purpos of Goddis grace. As Dauid 6
seith the blesidnesse of a man whom God acceptith,
he ȝyueth to hym riȝtwisnesse withouten werkis *of the*
lawe, Blessid *ben* thei whos wickidnessis ben forȝouun, 7
and whos synnes ben hid; blesid *is* that man to whom 8
God arettide not synne. Thanne whether dwellith this 9
blisfulnesse oneli in circumcisioun, or also in prepucie?

per fidem. 31 Legem ergo destruimus per fidem? Absit;
sed legem statuimus.

1 Quid ergo dicemus inuenisse Abraham, patrem nostrum 4
secundum carnem? 2 Si enim Abraham ex operibus
iustificatus est, habet gloriam, sed non apud Deum. 3 Quid
enim dicit scriptura? Credidit Abraham Deo, et reputatum
est illi ad iustitiam. 4 Ei autem qui operatur, merces
non imputatur secundum gratiam, sed secundum debitum.
5 Ei vero qui non operatur, credenti autem in eum qui
iustificat impium, reputatur fides ejus ad iustitiam, secundum
propositum gratiæ Dei. 6 Sicut et David dicit beati-
tudinem hominis cui Deus accepto fert iustitiam sine operi-
bus, 7 Beati quorum remissæ sunt iniquitates, et
quorum tecta sunt peccata; 8 beatus vir cui non impu-
tabit dominus peccatum. 9 Beatitudo ergo hæc in cir-
cumcisione tantum manet, an etiam in præputio? dicimus

for we seien that the feith was arettid to Abraham to
 10 riȝtwisnesse. Hou thanne was it arettid? in circum-
 11 cisioun, or in prepucie? Not in circumcisioun, but in
 prepucie. And he took a signe of circumcisioun, a token-
 yng of riȝtwisnesse of the feith which is in prepucie; that
 he be fadir of alle men bileuyng bi prepucie, that it be
 12 arettid also to hem to riȝtwisnesse; and that he be fadir
 of circumcisioun, not onely to hem that ben of circum-
 cisioun, but also to hem that suen the steppis of the feith,
 13 which *feith* is in prepucie of oure fader Abraham. For
 not bi the lawe is biheest to Abraham, or to his seed,
 that he schulde be eir of the world, but bi the riȝtwisnesse
 14 of feith. For if thei that ben of the lawe ben eiris, feith
 15 is distried, biheest is don awei; for the lawe worchith
 wraththe; for where is no lawe, there is no trespas,
 16 nethir is trespassyng. Therfor *riȝtfulnesse* is of the feith,
 that bi grace biheeste be stable to ech seed; not to that
 seed oneli that is of the lawe, but to that is of the feith
 17 of Abraham, which is fadir of vs alle (as it is writun,

enim quia reputata est Abrahæ fides ad justitiam. 10 Quo-
 modo ergo reputata est? in circumcissione, an in præputio?
 Non in circumcissione, sed in præputio. 11 Et signum
 accepit circumcisionis, signaculum justitiæ fidei quæ est in
 præputio; ut sit pater omnium credentium per præputium,
 ut reputetur et illis ad justitiam; 12 Et sit pater circum-
 cisionis, non iis tantum qui sunt ex circumcissione, sed et
 iis qui sectantur vestigia fidei, quæ est in præputio patris
 nostri Abrahæ. 13 Non enim per legem promissio Abrahæ,
 aut semini ejus, ut heres esset mundi, sed per justitiam fidei.
 14 Si enim qui ex lege heredes sunt, exinanita est fides,
 abolita est promissio; 15 Lex enim iram operatur; ubi
 enim non est lex, nec prævaricatio. 16 Ideo ex fide,
 ut secundum gratiam firma sit promissio omni semini; non
 ei qui ex lege est solum, sed et ei qui ex fide est Abrahæ,
 qui pater est omnium nostrum 17 (Sicut scriptum est,

For Y haue set thee fadir of many folkis) bifor God, to 17
 whom thou hast bileued, which *God* quykeneth deed
 men, and clepith tho thingis that ben not as tho that ben.
 Which *Abraham* azens hope bileuede into hope, that he 18
 schulde be maad fader of many folkis, as it was seid to
 hym, This schal thi seed be, as the sterres of heuene,
 and as the grauel that is in the brenke of the see. And 19
 he was not maad vnstidfast in the bileue, nether he
 biheelde his bodi thanne nyȝ deed, whanne he was almost
 of an hundrid ȝeer, ne the wombe of Sare nyȝ deed;
 also in the biheeste of God he doutide not with vntrist, 20
 but he was coumfortid in bileue, ȝyuyng glorie to God, 21
 witynge moost fulli that whateuere thingis God hath
 bihiȝt, he is myȝti also to do. Therfor it was arettid to 22
 hym to riȝtwisnesse. And it is not writun oneli for him, 23
 that it was arettid to hym to riȝtwisnesse, but also for vs, 24
 to whiche it schal be arettid, that bileuen in him that reis-
 ide oure Lord Jhesu Crist fro deeth, which was bitakun 25
 for oure synnes, and roos aȝen for oure iustefiȝng.

Quia patrem multarum gentium posui te) ante Deum, cui
 credidit, qui vivificat mortuos, et vocat ea quæ non sunt
 tamquam ea quæ sunt. 18 Qui contra spem in spem
 credidit, ut fieret pater multarum gentium, secundum quod
 dictum est ei: Sic erit semen tuum. 19 Et non infirmatus
 est fide, nec consideravit corpus suum emortuum, cum jam
 fere centum esset annorum, et emortuam vulvam Saræ;
 20 In repromissione etiam Dei non hæsitavit diffidentia, sed
 confortatus est fide, dans gloriam Deo, 21 Plenissime
 sciens quia quæcumque promisit, potens est et facere.
 22 Ideo et reputatum est illi ad iustitiam. 23 Non est
 autem scriptum tantem propter ipsum, quia reputatum est
 illi ad iustitiam; 24 Sed et propter nos, quibus reputa-
 bitur credentibus in eum, qui suscitavit Jesum, Christum
 Dominum nostrum a mortuis, 25 Qui traditus est propter
 delicta nostra, et resurrexit propter justificationem nostram.

5 1 Therfor we, iustified of feith, haue we pees at God bi
 2 oure Lord Jhesu Crist; bi whom we han nizgoyng-to
 bi feith into this grace in which we stonden, and han
 3 glorie in the hope of the glorie of Goddis children. And
 4 not this oneli, but also we glorien in tribulaciouns; witynge
 5 that tribulacioun worchith pacience, and pacience preuyng,
 and preuyng hope; and hope confoundith not, for the
 charite of God is spred abroad in oure hertis bi the Hooli
 6 Goost that is ȝouun to vs. And while that we weren
 sijk, aftir the tyme, what diede Crist for wicked men?
 7 For vnnethis dieth ony man for the iust man; and ȝit
 8 for a good man perauenture sum man dar die. But God
 comendith his charite in vs; for if, whanne we weren ȝit
 9 synneris, aftir the tyme Crist was deed for vs, thanne
 myche more now we, iustified in his blood, schulen be
 10 saaf fro wraththe bi him. For if whanne we weren
 enemyes, we ben recounselid to God bi the deth of his
 Sone, myche more we, recounselid, schulen be saaf in the

5 1 *Justificati ergo ex fide, pacem habeamus ad Deum per Do-*
minum nostrum Jesum Christum; 2 *Per quem et habe-*
mus accessum per fidem in gratiam istam in qua stamus,
et gloriamur in spe gloriæ filiorum Dei. 3 *Non solum*
autem, sed et gloriamur in tribulationibus; scientes quod
tribulatio patientiam operatur, 4 *Patientia autem*
probationem, probatio vero spem; 5 *Spes autem non*
confundit, quia charitas Dei diffusa est in cordibus nostris
per Spiritum sanctum qui datus est nobis. 6 *Ut quid*
enim Christus, cum adhuc infirmi essemus, secundum tempus
pro impiis mortuus est? 7 *Vix enim pro justo quis*
moritur; nam pro bono forsitan quis audeat mori. Com-
 mendat autem charitatem suam Deus in nobis; quoniam
 cum adhuc peccatores essemus, secundum tempus 9 Chris-
 tus pro nobis mortuus est, multo igitur magis nunc, justificati in
 sanguine ipsius, salvi erimus ab ira per ipsum. 10 Si
 enim cum inimici essemus, reconciliati sumus Deo per mortem
 Filii ejus, multo magis, reconciliati, salvi erimus in vita ipsius.

liȝf of hym. And not oneli this, but also we glorien in 11
 God bi oure Lord Jhesu Crist, bi whom we han resseyued
 now recounseling. Therfor as bi o man synne entride 12
 into this world, and bi synne deth, and so deth passide
 forth into alle men, in which *man* alle men synneden—
 for til to the lawe synne was in the world ; but synne was 13
 not rettid whanne lawe was not. But deth regnyde from 14
 Adam til to Moises, also into hem that synneden not in
 licnesse of the trespassyng of Adam, the which is lic-
 nesse of *Crist* to comynge. But not as gilt, so the ȝifte ; 15
 for if thorouȝ the gilt of oon manye ben deed, myche
 more the grace of God, and the ȝifte in the grace of o man,
 Jhesu Crist, hath aboundid into many men. And not 16
 as bi o synne, so bi the ȝifte ; for the doom of oon into
 condemnacioun, but grace of many giltis into iusti-
 ficacioun. For if in the gilt of oon deth regnede thorouȝ 17
 oon, myche more men that takyn plente of grace, and of
 ȝuyng, and of riȝtwisnesse, schulen regne in liȝf bi oon,

11 Non solum autem : sed et gloriamur in Deo per Dominum
 nostrum Jesum Christum, per quem nunc reconciliationem
 accepimus.

12 Propterea sicut per unum hominem
 peccatum in hunc mundum intravit, et per peccatum mors,
 et ita in omnes homines mors pertransiit, in quo omnes
 peccaverunt—

13 Usque ad legem enim peccatum erat
 in mundo; peccatum autem non imputabatur cum lex non
 esset.

14 Sed regnavit mors ab Adam usque ad Moysen,
 etiam in eos qui non peccaverunt in similitudinem præ-
 varicationis Adæ, qui est forma futuri.

15 Sed non sicut
 delictum, ita et donum; si enim unius delicto multi mor-
 tui sunt, multo magis gratia Dei et donum in gratia unius
 hominis, Jesu Christi, in plures abundavit.

16 Et non
 sicut per unum peccatum, ita et donum; nam judicium quidem
 ex uno in condemnationem, gratia autem ex multis delictis
 in justificationem.

17 Si enim unius delicto mors regna-
 vit per unum, multo magis abundantiam gratiæ, et donationis,
 et justitiæ accipientes in vita regnabunt per unum, Jesum

18 Jhesu Crist. Therfor as bi the gilt of oon into alle men into condemnacioun, so bi the riȝtwisnesse of oon into
 19 alle men into iustifyng of lijf. For as bi inobedience of o man manye ben maad synneris, so bi the obedience
 20 of oon manye schulen be iust. And the lawe entride,
 21 that gilt schulde be plenteuouse; but where gilt was plenteuouse, grace was more plenteuouse; that, as synne regnede into deth, so grace regne bi riȝtwisnesse into euerlastyng lijf, bi Crist Jhesu oure Lord.

6 1 Therfor what schulen we seie? schulen we dwelle in
 2 synne, that grace be plenteuouse? God forbede. For hou schulen we that ben deed to synne, lyue ȝit therynne?

5 19 Seynt Poule wrytē to þe Romaynes, & seiþ, Ryȝt as [by] þe vnboxumnesse of on man many men beþ ymaad synful men, so by þe boxumnesse of on man many men beþ ymaad
 20 riȝtful men. & þe lawe entred in, þat sinne were in plente; but þere as sunne was in plente, grace was in more plente;
 21 þat, riȝt as sunne regned into deþ, so grace schulde regne þorowȝ riȝtfulnesse into an euerelastyng lyf, by Iesu Crist
 6 1 oure Lord. What þanne schulde we seye? schulle we ȝet
 2 dwelle stille in sunne, þat grace be plenteuous? God forbede. For we þat beþ dede to sunne, how schulde we ȝit dwelle

Christum. 18 Igitur sicut per unius delictum in omnes homines in condemnationem, sic et per unius justitiam in omnes homines in justificationem vitæ. 19 Sicut enim per inobedientiam unius hominis peccatores constituti sunt multi, ita et per unius obeditionem iusti constituentur multi. 20 Lex autem subintravit, ut abundaret delictum; ubi autem abundavit delictum, superabundavit gratia; 21 Ut, sicut regnavit peccatum in mortem, ita et gratia regnet per justitiam in vitam æternam, per Jesum Christum Dominum nostrum.

6 1 Quid ergo dicemus? permanebimus in peccato, ut gratia abundet? 2 Absit. Qui enim mortui sumus peccato,

Whether, britheren, ȝe knowen not that whiche euere 3
 we ben baptisid in Crist Jhesu, we ben baptisid in his
 deth? For we ben togidere biried with hym bi bapty m 4
 into deth; that as Crist aroos fro deth bi the glorie of the
 Fadir, so walke we in a newnesse of lijf. For if we plaunt-
 id togidere ben maad to the licnesse of his deth, also
 we schulen be of the licnesse of his risyng aȝen; witynge 6
 this thing, that oure olde man is crucified togidere, that
 the bodi of synne be distruyed, that we serue no more
 to synne; for he that is deed is iustefied fro synne. 7
 And if we ben deed with Crist, we bileuen that also we 8

stille in sunne? Bryȝeren, wheȝer ȝe ne knowe noȝt ȝat 3
 whuche of ous beȝ ybaptyzed in Christ, we beȝ ybaptized in
 his deȝ? For we beȝ yberyed togedere wiȝ hym ȝorowȝ 4
 baptysme into deȝ; ȝat ryȝt as Crist aros up from deȝ to
 lyf ȝorowȝ ȝe blysse of his Fader, ryȝt so walke we in a newe
 manere of lyfyng. And ȝif we beȝ yplaunted togeder & 5
 imad to ȝe lyknesse of his deȝ, we schuleȝ ben also togeder
 in ȝe lyknesse of his rysyng aȝeyn from deȝ to lyf: knowyng 6
 ȝis ȝing, ȝat oure olde man is crucyfyed, ȝat ȝe body of sunne
 be distroyed, ȝat heraftur we ne serue noȝt to sunne; for
 he ȝat dyed is yjustified from sunne. & ȝif we beȝ dede 7,8
 wiȝ Crist, we byleueȝ ȝat we schulleȝ lyuen also wiȝ hym;

quomodo adhuc vivemus in illo? 3 An ignoratis quia
 quicumque baptizati sumus in Christo Jesu, in morte ipsius
 baptizati sumus? 4 Consepulti enim sumus cum illo per
 baptismum in mortem; ut quomodo Christus surrexit a mor-
 tuis per gloriam Patris, ita et nos in novitate vitæ ambulemus.
 5 Si enim complantati facti sumus similitudini mortis ejus,
 simul et resurrectionis erimus; 6 Hoc scientes, quia vetus
 homo noster simul crucifixus est, ut destruat corpus peccati,
 et ultra non serviamus peccato; 7 Qui enim mortuus est
 justificatus est a peccato. 8 Si autem mortui sumus cum
 Christo, credimus quia simul etiam vivemus cum Christo;

9 schulen lyue togidere with hym ; witinge for Crist, rysynge
 10 azen fro deth, now dieth not ; deeth schal no more haue
 lordschip on hym. For that he was deed to synne, he
 11 was deed onys ; but that he lyueth, he liueth to God. So
 ze deme zousilf to be deed to synne, but lyuyng to God
 12 in Jhesu Crist oure Lord. Therfor regne not synne in
 zoure deedli bodi, that ze obeische to hise coueityngis ;
 13 nether zyue ze zoure membris armuris of wickidnesse
 to synne ; but zyue ze zousilf to God as thei that lyuen of
 deed men, and zoure membris armuris of ristwisnesse
 14 to God. For synne schal not haue lordshipe on zou ;
 15 for ze ben not vndur the lawe, but vndur grace. What

9 knowynge þat Crist, þat aros up from dep to lyf, ne dyeþ nozt
 nowþe ; ne dep schal neuere hereafter haue lordschupe upon
 10 hym. For þat he dyed ones, he dyed to sunne : but þat he
 11 lyueþ, he lyueþ to God. & so trowe ze þat ze zowself been
 dede to sunne, & lyuyng to God in oure Lord Iesu Crist.
 12 & þefore ne regne þere no sunne in zoure dedlyche body,
 13 þat ze ben boxum to his coueitynges ; & ne zeue ze nozt
 zoure membris to ben armer of wikkednesse to sunne ; but
 zefef zowselfen to God as lyuyng men of dede men, & zoure
 14 membrys armer of ristfulness to God. For sunne ne schal
 nozt haue lordschupe in zow hereaftur ; for ze beþ nozt vnder
 15 lawe, but vnder grace. What þanne ? schulle we don

9 Scientes quod Christus resurgens ex mortuis jam non moritur ;
 mors illi ultra non dominabitur. 10 Quod enim mortuus
 est peccato, mortuus est semel ; quod autem vivit, vivit Deo,
 11 Ita et vos existimate vos mortuos quidem esse peccato,
 viventes autem Deo in Christo Jesu Domino nostro. 12 Non
 ergo regnet peccatum in vestro mortali corpore, ut obediatis
 concupiscentiis ejus ; 13 Sed neque exhibeatis membra
 vestra arma iniquitatis peccato ; sed exhibete vos Deo tan-
 quam ex mortuis viventes, et membra vestra arma justitiæ
 Deo. 14 Peccatum enim vobis non dominabitur ; non
 enim sub lege estis, sed sub gratia. 15 Quid ergo ?

therfor ? schulen we do synne, for we ben not vndur the lawe, but vndur grace ? God forbede. Witen ȝe not ¹⁶ that to whom ȝe ȝyuen ȝou seruauntis to obeie to, ȝe ben seruauntis of that thing to which ȝe han obeschild, ether of synne to deth, ether of obedience to riȝtwisnesse ? But Y thanke God that ȝe weren seruauntis of synne, ¹⁷ but ȝe han obeischid of herte into that fourme of techyng in which ȝe ben bitakun ; and ȝe, delyuered fro synne, ¹⁸ ben maad seruauntis of riȝtwisnesse. Y seie that thing ¹⁹ that is of man, for the vnstidefastnesse of ȝoure fleisch ; but as ȝe han ȝouun ȝoure membris to serue to vnclenessse and to wickidnesse into wickidnesse, so now ȝye ȝe ȝoure membris to serue to riȝtwisnesse into hoolynesse.

sunne, for we beþ noȝt vnder lawe, but vnder grace ? God forbede. Wheper ȝe ne knoweþ noȝt þat to hym þat ȝe ȝefeþ ¹⁶ ȝowselven to ben seruauntes, to ben buxum to hym, his seruauntes ȝe beþ to whom ȝe beþ boxum, wheper it be of sunne to deþ, oþer of boxumnesse to riȝtfulnesse ? & I þonke ¹⁷ God þat ȝe habbeþ yben seruauntes of sunne, but nowþe ȝe han obeysched of herte into þat forme of techyng þat ȝe beþ now ytake to ; & ȝe beþ ymaad fre of sunne, & seruauntis ¹⁸ of riȝtfulnesse. Y seye þing þat parteyneþ to man, for ¹⁹ þe infirmite of ȝoure flesche ; for riȝt as ȝe han yȝefen ȝoure membres for to serfen to vncleynesse & to wickednesse into sunne, so ȝeueþ ȝe nowþe ȝowre membres for to seruen

peccabimus, quoniam non sumus sub lege, sed sub gratia ? Absit. ¹⁶ Nescitis quoniam cui exhibetis vos servos ad obediendum, servi estis ejus cui obeditis, sive peccati ad mortem, sive obeditionis ad justitiam ? ¹⁷ Gratias autem Deo quod fuistis servi peccati, obedistis autem ex corde in eam formam doctrinæ in quam traditi estis ; ¹⁸ Liberati autem a peccato, servi facti estis justitiæ. ¹⁹ Humanum dico, propter infirmitatem carnis vestræ ; sicut enim exhibuistis membra vestra servire immunditiæ et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justitiæ

20 For whanne 3e weren seruauntis of synne, 3e weren fre
 21 of riȝtfulnesse. Therfor what fruyt hadden 3e thanne
 22 in tho thingis in whiche 3e schamen now? for the ende
 of hem is deth. But now 3e, delyuered fro synne, and
 maad seruauntis to God, han 3our fruyt into holynesse,
 23 and the ende euerlastinge lijf. For the wagis of synne is
 deth; the grace of God is euerlastyng lijf in Crist Jhesu
 our Lord.

7 1 Britheren, whethir 3e knowun not (for Y speke to men
 that knowen the lawe) for the lawe hath lordschip in a
 2 man as long tyme as it lyueth? For that womman that
 is vndur an hosebonde, is boundun to the lawe while the

20 to riȝtfulnesse into holynes. For whanne 3e weren seruauntis
 21 of sunne, 3e weren fre of riȝtfulnesse. What fruyt had 3e
 22 þanne in pilke þinges, in þe whiche þinges 3e bep aschamed
 nowþe? for þe ende of hem is dep. But nowþe 3e bep
 ymaad fre of sunne, and seruauntes to God, & 3e han 3oure
 23 fruyt holynesse, & þe ende þerof an euerlastyng lyf. For þe
 mede of sunne is dep; but þe grace of God is an euerlastyng
 lyf in Iesu Crist oure Lord.

7 1 Wheper 3e ne knowep noȝt, breþeren (for to pilke þat
 knowep þe lawe Y speke), for as longe as a man lyfep þe
 2 lawe haþ lordschupe on hym? For a womman þat is vnder
 here housbonde, whyles þat hure housbonde lyfep heo is

in sanctificationem. 20 Cum enim servi essetis peccati,
 liberi fuistis iustitiæ. 21 Quem ergo fructum habuistis
 tunc in illis in quibus nunc erubescitis? nam finis illorum
 mors est. 22 Nunc vero liberati a peccato, servi autem
 facti Deo, habetis fructum vestrum in sanctificationem,
 finem vero vitam æternam. 23 Stipendia enim peccati
 mors; gratia autem Dei vita æterna in Christo Jesu Domino
 nostro.

7 1 An ignoratis, fratres (scientibus enim legem loquor), quia lex
 in homine dominatur quanto tempore vivit? 2 Nam
 quæ sub viro est mulier, vivente viro alligata est legi; si

hosebonde lyueth ; but if hir hosebonde is deed, sche is
 delyuered fro the lawe of the hosebonde. Therfor sche 3
 schal be clepid auoutresse if sche be with another man
 while the hosebonde lyueth ; but if hir hosebonde is deed,
 sche is delyuered fro the lawe of the hosebonde, that
 sche be not auoutresse if sche be with another man.
 And so, my britheren, ȝe ben maad deed to the lawe bi 4
 the bodi of Crist ; that ȝe ben of another, that roos aȝen
 fro deth, that ȝe bere fruyt to God. For whanne we 5
 weren in fleisch, passiouns of synnes, that weren bi the
 lawe, wrouȝten in oure membris, to bere fruyt to deth.
 But now we ben vnboundun fro the lawe of deth in which 6

ybounde to þe lawe ; but ȝif hure housbonde be deed, he 3
 is delyuered from þe lawe of hure housbonde. Þanne, whyles
 hure housbonde lyfep he schal be cleped a spousebrekere
 ȝif he be wiþ anoper man ; bote ȝif hure housbonde be ded,
 heo is delyfered from þe lawe of hure housbonde, þat heo ne
 be noȝt ycleped a spousebrekere þauȝ heo be wiþ anoper
 man. & so, breþeren, ȝe bep ymaad ded to þe lawe by 4
 þe body of Crist ; þat ȝe ben of anoper, þat ros up from dep
 to lyfe, þat ȝe schulden make fruyt to God. For whan 5
 we weren in þe flesch, þe passyones of sunnes, þat weren
 þoroȝ þe lawe, wroȝten in oure membres, þat we schulden
 make oure fruyt to [dep]. Bote we bep now vnbounden 6
 from þe lawe of dep in whom we weren yholden, so þat

autem mortuus fuerit vir ejus, soluta est a lege viri. 3 Igi-
 tur vivente viro vocabitur adultera si fuerit cum alio viro ;
 si autem mortuus fuerit vir ejus, liberata est a lege viri ;
 ut non sit adultera si fuerit cum alio viro. 4 Itaque,
 fratres mei, et vos mortificati estis legi per corpus Christi ;
 ut sitis alterius, qui ex mortuis resurrexit, ut fructificemus
 Deo. 5 Cum enim essemus in carne, passiones peccatorum,
 quæ per legem erant, operabantur in membris nostris, ut fruc-
 tificarent morti. 6 Nunc autem soluti sumus a lege mortis
 in qua detinebamur, ita ut serviamus in novitate spiritus,

we weren holdun, so that we seruen in newnesse of spirit,
 7 and not in eldnesse of lettre. What therfor schulen
 we seie? The lawe is synne? God forbede. But Y
 knew not synne, but bi lawe; for Y wiste not that coueit-
 8 ynge was synne, but for the lawe seide, Thou schalt not
 coueyte; and thoruz occasioun takun, synne bi the
 maundement hath wrouzt in me alcoueytise; for withouten
 9 the lawe synne was deed. And Y lyuede withouten the
 lawe sumtyme; but whanne the comaundement was
 10 comun, synne lyuede azen, but Y was deed; and this
 comaundement, that was to lijf, was foundun to me
 11 to be to deth; for synne, thoruz occasioun takun
 bi the comaundement, disceyuede me, and bi that it

we serfen in þe neweschupe of þe spyryt, & noȝt in þe olde-
 7 nesse of þe letter. What schulle we seye þanne? Þe lawe
 is sunne? God forbede. But Y knewe no sunne, bote
 þorow þe lawe: for Y knew noȝt coueytise, bote for as muche
 8 as þe lawe sayde, Þou ne schalt not coueyte: & so in takynge
 an occasyon by þe comaundement of þe lawe, sunne hap
 ywrozt in me eferiche couetyse; for wiþouten lawe sunne
 9 was ded. & Ych lefed sumtyme wiþouten lawe; bote
 whanne þat þe comaundement of þe lawe was ycome, sunne
 10 lyfed azeyn, bote Ich was ded; & so þe comaundement, þat
 11 was yfounde to lyf, it was to þe dep; for, in takynge an
 occasyon, sunne þorow þe comaundement bygyled me, &

et non in vetustate litteræ. 7 Quid ergo dicemus? Lex
 peccatum est? Absit. Sed peccatum non cognovi, nisi per
 legem; nam concupiscentiam nesciebam, nisi lex diceret,
 Non concupisces; 8 Occasione autem accepta, peccatum
 per mandatum operatum est in me omnem concupiscentiam;
 sine lege enim peccatum mortuum erat. 9 Ego autem
 vivebam sine lege aliquando; sed cum venisset mandatum,
 peccatum revixit, 10 Ego autem mortuus sum; et in-
 ventum est mihi mandatum, quod erat ad vitam, hoc esse ad
 mortem; 11 Nam peccatum, occasione accepta per man-

slow *me*. Therfor the lawe is hooli, and the comaunde- 12
ment is hooli, and iust, and good. Is thanne that thing 13
that is good maad deth to me? God forbede. But
synne, that it seme synne, thorouȝ good thing wrouȝte
deth to me; that me synne ouer maner thorouȝ the comaun-
dement. And we witen that the lawe is spiritual; but 14
Y am fleischli, seld vndur synne. For Y vnderstonde not 15
that that Y worche; for Y do not the good thing that Y
wole; but Y do thilke yuel thing that Y hate. And if Y 16
do that thing that Y wole not, Y consente to the lawe
that it is good. But now Y worche not it now, but the 17

þorouȝ it slouȝ me. & so ȝit þe lawe is holy, & þe comaunde- 12
ment holy, & riȝtful, & good. What þanne, þat þing þat was 13
good to me, it was ymaad deþ? God forbede. But sunne,
þat it seme s[u]nne, þor[ow]ȝ þat þing þat was] good wrouȝte
deþ to me: þat [sunne] be [y]made [sunge] abo[u]e maner
þorouȝ þe comaundement. & we knoweþ þat þe lawe is 14
spyritual; & Ich fleschlyche, [&] sold vndur sunne. For þat 15
þing þat Ich worche, Y ne vnderstonde noȝt; for þat þing þat
is good & þat Ich haue wille to, þat Y ne do noȝt; bote þat
þing þat is yfel & þat Ich haue yhated, þat Ich do. And ȝif 16
Ich do þat þing þat Y wole noȝt do, Ich assente to þe lawe þat
he[o] is good. Bote now Y ne worche it noȝt, bote þe sunne 17

datum, seduxit me, et per illud occidit. 12 Itaque lex
quidem sancta, et mandatum sanctum, et iustum, et bonum.
13 Quod ergo bonum est, mihi factum est mors? Absit.
Sed peccatum, ut appareat peccatum, per bonum operatum
est mihi mortem; ut fiat supra modum peccans peccatum
per mandatum. 14 Scimus enim quia lex spiritualis est;
ego autem carnalis sum, venundatus sub peccato. 15 Quod
enim operor nom intelligo; non enim quod volo bonum, hoc
ago; sed quod odi malum, illud facio. 16 Si autem quod
nolo, illud facio, consentio legi quoniam bona est. 17 Nunc
autem jam non ego operor illud, sed quod habitat in me

18 synne that dwellith in me. But and Y woot, that in
 me, that is, in my fleisch, dwellith no good; for wille
 lieth to me, but Y fynde not to performe good thing.
 19 For Y do not thilke good thing that Y wole, but Y do
 20 thilke yuel thing that Y wole not. And if Y do that
 yuel thing that Y wole not, Y worche not it, but the synne
 21 that dwellith in me. Therfor Y fynde the lawe to me
 willynge to do good thing, for yuel thing lieth to me.
 22 For Y delite togidere to the lawe of God aftir the ynnere
 23 man; but Y se another lawe in my membris, azenfigtynge
 the lawe of my soule, and makynge me caitif in the lawe
 24 of synne that is in my membris. Y am an vnceli man;

18 pat dwelleþ in me. For I wot wel þat it dwelleþ noȝt in me,
 þat is to seye, in my flesche, þat þing þat is good; & so wille
 falleþ to me, bote Y ne fynde noȝt to parforme þat þyng þat
 19 is good. For þat good þat Ich wolde, Y ne do noȝt; bote
 20 þat efel þat Y nolde noȝt, þat Y do. & ȝif Y do þat þing
 þat Y nole noȝt, Y ne worche noȝt þat, bote þe sunne þat
 21 dwelleþ in me. & þefore Y fynde a lawe to me þat wol do
 22 good, for efyl falleþ to me. & Ich haue delyt to þe lawe of
 23 good aftur myn inward man; bote Y seo anoper lawe in my
 membres þat aȝeynstondeþ þe lawe of my poȝt, & makeþ me
 24 ytake in þe lawe of sunne þat is in my membres. & who
 schal delyuere me, þat am an uncely man, from þe body of pis

peccatum. 18 Scio enim quia non habitat in me, hoc est,
 in carne mea, bonum; nam velle adjacet mihi, perficere
 autem bonum non invenio. 19 Non enim quod volo
 bonum, hoc facio; sed quod nolo malum, hoc ago. 20 Si
 autem quod nolo, illud facio, jam non ego operor illud, sed
 quod habitat in me peccatum. 21 Invenio igitur legem
 volenti mihi facere bonum, quoniam mihi malum adjacet.
 22 Condelector enim legi Dei secundum interiorem hominem;
 23 Video autem aliam legem in membris meis, repugnantem
 legi mentis meæ, et captivantem me in lege peccati quæ est
 in membris meis. 24 Infelix ego homo, quis me liberabit

who schal delyuer me fro the bodi of this synne ? The 25
 grace of God bi Jhesu Crist oure Lord. Therfor Y my-
 silf bi the soule serue to the lawe of God, but bi fleisch
 to the lawe of synne.

Therfor now no thing of dampnacioun is to them that 8
 ben in Crist Jhesu, whiche wandren not after the flesch.
 For the lawe of the spirit of lijf in Crist Jhesu hath de- 2
 lyuerid me fro the lawe of synne and of deth. For that 3
 that was vnpossible to the lawe, in what thing it was
 sijk bi flesch, God sente his Sone into the licknesse of
 fleisch of synne, and of synne, dampnede synne in fleisch ;
 that the iustefi yng of the lawe were fulfillid in vs, that 4

dep ? Þe grace of God þoroꝝ oure Lord Iesu Crist. & þerfore 25
 Ich myselve serfe in my þouȝt to þe lawe of God, & in my
 flesche to þe lawe of sunne.

And þerfore þer ne is no þing of dampnacyon to þese þat 8
 bep in Iesu Crist, þat walkep noȝt after þe flesche. For þe 2
 lawe of þe spiryȝt of lyf in Crist haþ delyfered me from þe
 lawe of sunne & of dep. For þat þat was inpossyble to þe 3
 lawe, in þe whiche þing man was ymaad sek þoroꝝ þe flesche,
 God sende his Sone in þe lykenesse of þe flesche of sunne, &
 of sunne, he dampned sunne in flesch ; þat þe iustifyenge of 4
 þe lawe were fulfilled in ous, þat walkep noȝt aftur þe flesch,

de corpore mortis hujus ? 25 Gratia Dei per Jesum Chris-
 tum Dominum nostrum. Igitur ego ipse mente servio legi
 Dei, carne autem legi peccati.

1 Nihil ergo nunc damnationis est iis qui sunt in Christo Jesu, 8
 qui non secundum carnem ambulant. 2 Lex enim spiritus
 vitæ in Christo Jesu liberavit me a lege peccati et mortis.
 3 Nam quod impossibile erat legi, in quo infirmabatur per car-
 nem, Deus Filium suum mittens in similitudinem carnis pec-
 cati, et de peccato, damnavit peccatum in carne ; 4 Ut justi-
 ficatio legis impleretur in nobis, qui non secundum carnem

5 goen not aftir the fleisch, but aftir the spirit. For thei
 that ben aftir the fleisch saueren tho thingis that ben of
 the fleisch; but thei that ben after the spirit feelen tho
 thingis that ben of the spirit. For the prudence of
 6,7 fleisch is deth, but the prudence of spirit is lijf and pees :
 for the wisdom of the fleisch is enemye to God, for it
 8 is not suget to the lawe of God, for nether it may; and
 9 thei that ben in fleisch moun not plesse to God. But
 3e ben not in fleisch, but in spirit, if netheles the Spirit
 of God dwellith in 3ou. But if ony hath not the Spirit
 10 of Crist, this is not his. For if Crist is in 3ou, the bodi
 is deed for synne, but the spirit lyueth for iustefieng.
 11 And if the Spirit of hym that reiseide Jhesu Crist fro deth
 dwellith in 3ou, he that reiseide Jhesu Crist fro deth shal

5 bote aftur þe spiryt. For þilke þat bep aftur þe flesch
 safereþ þilke þinges þat bep of þe flesch; but þilke þat bep
 6 aftur þe spiryt feleþ þilke þinges þat bep of þe spiryt. For þe
 wisdom of þe flesch is deþ, bote þe wysdom of þe spiryt is lyf
 7 & pes: for þe wysdom of þe flesch is enemye to God, for
 þe lawe of God heo ne is nozt soget, ne may not ben soget;
 8,9 & þilke þat bep in þe flesch ne mowe not plesse God. & 3e ne
 bep nozt in þe flesch, bote in þe spiryt, 3if þat þe Spiryt of God
 dwelleþ in 3ow. & who þat hap nozt þe Spiryt of Crist, he
 10 ne is nozt of hym. & 3if þat Crist is in 3ow, þanne is þe body

ambulamus, sed secundum spiritum. 5 Qui enim secundum
 carnem sunt quæ carnis sunt sapiunt; qui vero secundum
 spiritum sunt quæ sunt spiritus sentiunt. 6 Nam
 prudentia carnis mors est, prudentia autem spiritus vita et
 pax: 7 Quoniam sapientia carnis inimica est Deo, legi
 enim Dei non est subjecta, nec enim potest; 8 Qui autem
 in carne sunt Deo placere non possunt. 9 Vos autem in
 carne non estis, sed in spiritu, si tamen Spiritus Dei habitat
 in vobis. Si quis autem Spiritum Christi non habet, hic non
 est ejus. 10 Si autem Christus in vobis est, corpus quidem
 mortuum est propter peccatum, spiritus vero vivit propter

quykene also ȝoure deedli bodies, for the Spirit of hym 11
 that dwellith in ȝou. Therfor, britheren, we ben dettouris, 12
 not to the flesch, that we lyuen aftir the flesch. For if ȝe 13
 lyuen aftir the fleisch, ȝe schulen die; but if ȝe bi the Spirit
 sleen the dedis of the fleisch, ȝe schulen lyue. For who- 14
 euere ben led bi the Spirit of God, these ben the sones of
 God. For ȝe han not take eftsoone the spirit of seruage 15
 in drede, but ȝe han taken the spirit of adopcioun of
 sones, in which we crien, Abba (Fadir). And the ilke Spirit 16
 ȝeldith witnessyng to oure spirit that we ben the sones
 of God; if sones, and eiris; and eiris of God, and eiris 17

deed for sunne; but þe spiryt lyueþ for iustificacyoun. And 11
 ȝif þe Spiryte of hym þat arered up Iesu Crist from deþ to
 lyfe dwelle in ȝow, he þat arered up Iesu Crist from deþ to
 lyfe schal quykene ȝoure dedlyche bodyes, for his Spiryte þat
 dwelleþ in ȝow. & þerfore, breþeren, we beþ dettours, noȝt 12
 to þe flesch, þat we lyfen aftur þe flesch; for ȝif ȝe lyfeþ 13
 aftur þe flesch ȝe schuleþ deyȝen; bote ȝef ȝe sleþ þe werkes
 of þe flesch þorowȝ þe Spiryte, ȝe schuleþ lyfen. For who- 14
 euere beþ ymaad þorowȝ þe Spiryte of God, þei beþ Godes
 chyl dren. For ȝe ne hafeþ noȝt vnderfongen þe spiryt of 15
 þraldom eftsones in drede; bote ȝe haueþ vnderfongen þe
 spirit of þe bygetyng of children, in þe whuche spirit we
 crieþ to God oure Fadur. For þat Spirit ȝefþ witnesse to 16

justificationem. 11 Quod si Spiritus ejus qui suscitavit
 Jesum a mortuis habitat in vobis, qui suscitavit Jesum
 Christum a mortuis vivificabit et mortalia corpora vestra,
 propter inhabitantem Spiritum ejus in vobis. 12 Ergo,
 fratres, debitores sumus non carni, ut secundum carnem
 vivamus; 13 Si enim secundum carnem vixeritis, morie-
 mini; si autem Spiritu facta carnis mortificaveritis, vivetis.
 14 Quicumque enim Spiritu Dei aguntur, ii sunt filii Dei.
 15 Non enim accepistis spiritum servitutis iterum in timore,
 sed accepistis spiritum adoptionis filiorum, in quo clamamus,
 Abba (Pater). 16 Ipse enim Spiritus testimonium reddit

17 togidere with Crist; if netheles we suffren togidere,
 18 that also we ben glorified togidere. And Y deme that
 the passiouns of this tyme ben not worthi to the glorie
 19 to comynge that schal be schewid in vs. For the abidyng
 of creature abidith the schewyng of the sones of God.
 20 But the creature is suget to vanyte, not willynge, but for
 21 hym that made it suget in hope; for the ilke creature
 schal be delyuered fro seruage of corrupcioun into liberte
 22 of the glorie of the sones of God. And we witen that
 ech creature sorewith and trauelith with payne til zit.
 23 And not oneli it, but also we vssilf, that han the first-

17 oure spirit þat we bep Godes children; and ȝef we bep
 children & eyres, we bep eyres of God, & eyres wiþ Crist; ȝif
 it is so þat we suffreþ togedere, þat we ben ygloryfied to-
 18 gydere. & I trowe þat þe suffrynges of þis tyme ne bep
 noȝt worþi to þe blisse þat schal be schewed in ous heraftur.
 19 For þe abydyng of creature abydeþ þe schewenge of Goddis
 20 children. For eferich creature is soget to vanyte, noȝt wil-
 fullyche, bote for hym þat haþ ymaad hure soget in hope;
 21 For þat creature schal be delifered from þe þraldom of cor-
 rupcyoun into þe fredom of þe blisse of Godes chyl dren.
 22 & we knoweþ þat eferech creature makeþ waymentacyoun ȝit
 23 nowþe. Noȝt onlyche heo, bote we also, þat habbeþ þe furste-

spiritui nostro quod sumus filii Dei; 17 Si autem filii, et
 heredes; heredes quidem Dei, coheredes autem Christi; si
 tamen compatimur, ut et conglorificemur. 18 Existimo
 enim quod non sunt condignæ passionēs hujus temporis ad
 futuram gloriam quæ revelabitur in nobis. 19 Nam
 expectatio creaturæ revelationem filiorum Dei expectat.
 20 Vanitati enim creatura subjecta est, non volens, sed propter
 eum qui subjecit eam in spe; 21 Quia et ipsa creatura
 liberabitur a servitute corruptionis in libertatem gloriæ
 filiorum Dei. 22 Scimus enim quod omnis creatura
 ingemiscit et parturit usque adhuc. 23 Non solum autem
 illa, sed et nos ipsi, primitias Spiritus habentes, et ipsi intra
 nos gemimus, adoptionem filiorum Dei expectantes, redemp-

fruytis of the Spirit, and we vssilf sorewen withynne vs for the adopcioun of Goddis sonys, abidyng the aȝenbiyng of oure bodi. But bi hope we ben maad saaf; for hope ²⁴ that is seyn is not hope; for who hopith that thing that he seeth? And if we hopen that thing that we seen not, ²⁵ we abiden bi pacience. And also the Spirit helpith oure ²⁶ infirmyte; for what we schulen preie as it bihoueth we witen not. but the ilke Spirit axith for vs with sorew- yngis that moun not be teld out; for he that sekith ²⁷ the hertis woot what the Spirit desirith, for bi God he axith for hooli men. And we witen that to men that ²⁸ louen God alle thingis worchen togidere into good, to

fruytes of þe Spirit, we makeþ waymentacioun wiþynne ousself, abydyng þe bygetyng of Godes children, & þe forbuggyng of oure body. & þorow hope we beþ ysafed; ²⁴ for hope þat is yseye ne is non hope; for þat þing þat a man seþ, he ne hopeþ noȝt. & ȝif we hope þing þat we ²⁵ se noȝt, þoroȝ pacyence we abydeþ þat þyng. & þe Spirit ²⁶ also helpeþ oure infirmyte: for we ne koneþ noȝt preyen as it byhofeþ, but þe Spiryte preyep for ous þoroȝ sykynges þat mowe noȝt ben ytold; and he þat sercheþ hertes knoweþ ²⁷ what þe Spirit desyreþ, þat þoroȝ God preyep for seyntes. & ²⁸ we knoweþ þat to þilke þat lofeþ God alle þinges worcheþ togedere into good, to þese men þat beþ aftur hure purpos

tionem corporis nostri. ²⁴ Spe enim salvi facti sumus; spes autem quæ videtur, non est spes; nam quod videt quis, quid sperat? ²⁵ Si autem quod non videmus speramus, per patientiam expectamus. ²⁶ Similiter autem et Spiritus adjuvat infirmitatem nostram, nam quid oremus sicut oportet nescimus, sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus; ²⁷ Qui autem scrutatur corda scit quid desideret Spiritus, quia secundum Deum postulat pro sanctis. ²⁸ Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, iis qui secundum propositum

29 hem that aftir purpos ben clepid seyntis. For thilke
 that he knewe bifor, he bifor ordenede bi grace to be
 maad lijk to the ymage of his Sone, that he be the first
 30 bigetun among many britheren; and thilke that he
 bifore ordeynede to blis, hem he clepide; and whiche he
 clepide, hem he iustifiede; and whiche he iustifiede,
 31 and hem he glorifiede. What thanne schulen we seie
 32 to these thingis? If God for vs, who is aȝens vs? The
 which also sparide not his owne Sone, but for vs alle
 bitook hym, hou also ȝaf he not to vs alle thingis with
 33 hym? Who schal accuse aȝens the chosun men of God?
 It is God that iustifieth. Who is it that condempneth?
 34 It is Jhesus Crist that was deed, ȝhe, the which roos

29 ycleped holy men. For pilke he knew byfore & ordeyned
 byfore to ben yconfermed to þe ymage of his Sone, þat he be
 30 þe furste-bygete sone in many breperen; & pilke þat he
 ordeyned byfore, pilke he haþ ycleped; & pilke þat he haþ
 ycleped, pilke he haþ yiustyfyed; & pilke þat he haþ yiusti-
 31 fyed, pilke he haþ ymagnifyed. What schulde we seye
 32 þanne? Ȝif God is wiþ ous, who is aȝeyns ous? & he ne
 spared noȝt his owne Sone, bote ȝef hym for alle ous, & how
 33 ne he haþ noȝt yȝeuen ous alle þinges wiþ hym? & who
 schal accusen aȝeyn hem þat beþ ychosen of God? God þat
 34 iustifyeþ. Who is he þat schal demen? Iesu Crist þat dyed,

vocati sunt sancti. 29 Nam quos præscivit, et prædestinavit
 conformes fieri imaginis Filii sui, ut sit ipse primogenitus
 in multis fratribus; 30 Quos autem prædestinavit, hos et
 vocavit; et quos vocavit, hos et justificavit; quos autem
 justificavit, illos et glorificavit. 31 Quid ergo dicemus
 ad hæc? Si Deus pro nobis, quis contra nos? 32 Qui etiam
 proprio Filio suo non pepercit, sed pro nobis omnibus tradi-
 dit illum, quomodo non etiam cum illo omnia nobis donabit?
 33 Quis accusabit adversus electos Dei? Deus qui justificat.
 34 Quis est qui condemnet? Christus Jesus, qui mortuus
 est, immo qui et resurrexit, qui est ad dexteram Dei, qui etiam

ȝen, the which is on the riȝt half of God, and the which
 preieth for vs. Who thanne schal departe vs fro the ³⁵
 charite of Crist ? tribulacioun, or anguysch, or hungur,
 or nakidnesse, or persecucioun, or perel, or swerd ?
 (As it is writun, For we ben slayn al dai for thee ; we ben ³⁶
 gessid as scheep of slaȝtir.) But in alle these thingis ³⁷
 we ouercomen, for hym that louyde vs. But Y am certeyn ³⁸
 that nethir deeth, nether lijf, nether aungels, nethir prin-
 cipatus, nether vertues, nether present thingis, nether
 thingis to comynge, nether strengthe, nether heizth, ³⁹
 nether depnesse, nether noon othir creature, may departe
 vs fro the charite of God, that is in Crist Jhesu oure Lord.

& ros also from dep to lyfe, & is on þe riȝt syde of God, &
 preyȝeþ also for ous. Who schal þanne departen ous from þe ³⁵
 charite of Crist ? tribulacyoun, oþer angwysch, oþer hunger,
 oþer persecucyoun, oþer nakedschep, oþer pereyle, oþer swerd ?
 (As it is wryten, For þe we beþ yslawe al day ; & me wenep ³⁶
 þat we ben scheep of sleyng.) But in alle þese þinges we ³⁷
 ofercomeþ, for hym þat lofed ous. & Ich am certeyn, þat ³⁸
 nowþer dep, ne lyf, ne angeles, ne princypaltees, ne vertues,
 ne þinges þat beþ nowþe, ne þinges þat schulleþ ben her-
 aftur, ne strengþe, ne hyȝenesse, ne depnesse, ne non oþer ³⁹
 creature, may departen ous from þe charite of God, þat is in
 oure Lord Iesu Crist.

interpellat pro nobis. 35 Quis ergo nos separabit a charitate
 Christi ? tribulatio ? an angustia ? an fames ? an nuditas ? an
 periculum ? an persecutio ? an gladius ? 36 (Sicut scriptum
 est: Quia propter te mortificamur tota die ; æstimati sumus
 sicut oves occisionis.) 37 Sed in his omnibus superamus,
 propter eum qui dilexit nos. 38 Certus sum enim quia
 neque mors, neque vita, neque angeli, neque principatus,
 neque virtutes, neque instantia, neque futura, neque fortitu-
 tudo, 39 Neque altitudo, neque profundum, neque creatura
 alia, poterit nos separare a charitate Dei, quæ est in Christo
 Jesu Domino nostro.

9 , I seie treuthe in Crist Jhesu, Y lye not, for my conscience berith witnessyng to me in the Hooli Goost, for greet heuynesse is to me, and contynuel sorewe to my herte. For Y myself desiride to be departid fro Crist for my britheren, that ben my cosyns aftir the fleisch; that ben men of Israel; whos is adopcioun of sones, and glorie, and testament, and gyuyng of the lawe, and seruyce, and biheestis; whos ben the fadris, and of which is Crist after the fleisch, that is God aboue alle thingis, blessid into worldis. Amen. But not that the word of God hath falle down. For not alle that ben of Israel, these ben Israelitis; nethir thei that ben seed of Abraham, alle ben sonys; but in Ysaac the seed schal be clepid to thee. That is to seie, not thei that ben sones of the fleisch *ben* sones of God, but thei that ben sones of biheeste ben demed in the seed. Forwhi this is the word of biheest, Aftir this tyme Y schal come, and a sone schal be to Sare. And not oneli sche; but also Rebecca hadde twey sones of o liggyng-bi of Ysaac, oure

9 1 Veritatem dico in Christo, non mentior, testimonium mihi perhibente conscientia mea in Spiritu sancto, 2 Quoniam tristitia mihi magna est, et continuus dolor cordi meo. 3 Optabam enim ego ipse anathema esse a Christo pro fratribus meis, qui sunt cognati mei secundum carnem; 4 Qui sunt Israelitæ; quorum adoptio est filiorum, et gloria, et testamentum, et legislatio, et obsequium, et promissa; 5 Quorum patres, et ex quibus est Christus secundum carnem, qui est super omnia Deus, benedictus in sæcula. Amen. 6 Non autem quod exciderit verbum Dei. Non enim omnes qui ex Israel sunt, ii sunt Israelitæ; 7 Neque qui semen sunt Abrahæ, omnes filii, sed in Isaac vocabitur tibi semen: 8 Id est, non qui filii carnis, hi filii Dei, sed qui filii sunt promissionis æstimantur in semine. 9 Promissionis enim verbum hoc est, Secundum hoc tempus veniam, et erit Saræ filius. 10 Non solum autem illa; sed et Re-

fadir. And whanne thei weren not ȝit borun, nether 11
 hadden don ony thing of good ether of yuel, that the pur-
 pos of God schulde dwelle bi eleccioun, not of werkis, 12
 but of God clepyng, it was seid to hym, That the more 13
 schulde serue the lesse; as it is writun, Y louede Jacob,
 but Y hatide Esau. What therfor schulen we seie? 14
 Whether wickidnesse be anentis God? God forbede. 15
 For he seith to Moyses, Y schal haue merci on whom Y
 haue merci, and Y schal ȝyue merci on whom Y schal haue
 merci. Therfor it is not nether of man willynge, nethir 16
 rennyng, but of God hauyng mercy. And the scripture 17
 seith to Farao, For to this thing Y haue stirid thee,
 that Y schewe in thee my vertu, and that my name be
 teld in al erthe. Therfor of whom God wole he hath 18
 mercy, and whom he wole he endureth. Thanne 19
 seist thou to me, What is souȝt ȝit? for who withstondith
 his wille? O man, who art thou that answerist to 20
 God? Whether a maad thing seith to hym that made it,
 What hast thou maad me so? Whether a potter of 21

becca ex uno concubitu habens Isaac patris nostro. 11 Cum
 enim nondum nati fuissent, aut aliquid boni egissent aut mali,
 ut secundum electionem propositum Dei maneret, 12 Non
 ex operibus, sed ex vocante, dictum est ei, Quia major serviet
 minori; 13 Sicut scriptum est, Jacob dilexi, Esau autem
 odio habui. 14 Quid ergo dicemus? Numquid iniquitas
 apud Deum? Absit. 15 Moysi enim dicit, Miserebor cujus
 misereor, et misericordiam præstabo cujus miserebor.
 16 Igitur non volentis, neque currentis, sed miserentis est Dei.
 17 Dicit enim scriptura Pharaoni: Quia in hoc ipsum excitavi
 te, ut ostendam in te virtutem meam, et ut annuncietur nomen
 meum in universa terra. 18 Ergo cujus vult misereatur,
 et quem vult indurat. 19 Dicis itaque mihi: Quid adhuc
 queritur? voluntati enim ejus quis resistit? 20 O homo,
 tu quis es qui respondeas Deo? Numquid dicit figmentum
 ei qui se finxit, Quid me fecisti sic? 21 An non habet

cley hath not power to make of the same gobet o vessel
 22 into honour, anothere into dispit ? That if God, willynge
 to schewe his wraththe, and to make his power knowun,
 23 hath suffrid in greet pacience vessels of wraththe able
 into deth, to schewe the ryztchessis of his glorie into
 24 vessels of merci, whiche he made redi into glorie ; whiche
 also he clepide not oneli of Jewis, but also of hethene men.
 25 As he seith in Osee, Y schal clepe not my puple my puple,
 26 and not my loued my louyd, and not getyngge mercy
 getyngge merci ; and it schal be in the place, where it is
 seid tohem, Not 3e my puple, there thei schulen be clepid
 27 the sones of God lyuyngge. But Isaye crieth for Israel, If
 the noumbre of Israel schal be as grauel of the see, the
 28 relifs schulen be maad saaf : forsothe a word makynge
 an ende, and abreggyngge in equyte ; for the Lord schal
 29 make a word breggid on al the erthe. And as Ysaye
 bifor seide, But God of oostis hadde left to vs seed,
 we hadden be maad as Sodom, and we hadden be lijk

potestatem figulus luti ex eadem massa facere aliud quidem
 vas in honorem, aliud vero in contumeliam ? 22 Quod si
 Deus, volens ostendere iram, et notam facere potentiam suam,
 sustinuit in multa patientia vasa iræ apta in interitum,
 23 Ut ostenderet divitias gloriæ suæ in vasa misericordiæ,
 quæ præparavit in gloriam ; 24 Quos et vocavit nos non
 solum ex Judæis, sed etiam ex gentibus. 25 Sicut in
 Osee dicit, Vocabo non plebem meam plebem meam, et non
 dilectam dilectam, et non misericordiam consecutam miseri-
 cordiam consecutam ; 26 Et erit, in loco ubi dictum est eis,
 Non plebs mea vos, ibi vocabuntur filii Dei vivi. 27 Isaias
 autem clamat pro Israel, Si fuerit numerus filiorum Israel
 tamquam arena maris, reliquiæ salvæ fient ; 28 Verbum
 enim consummans, et abbrevians in æquitate ; quia verbum
 brevium faciet Dominus super terram. 29 Et sicut
 prædixit Isaias, Nisi Dominus sabaoth reliquisset nobis
 semen, sicut Sodoma facti essemus, et sicut Gomorrha similes

as Gommor. Therfor what schulen we seie? That ³⁰
 hethene men that sueden not riȝtwisnesse, han gete
 riȝtwisnesse, ȝhe, the riȝtwisnesse that is of feith. But ³¹
 Israel, suyng the lawe of riȝtwisnesse, cam not parfitli
 into the lawe of riȝtwisnesse. Whi? For not of feith, ³²
 but as of werkys. And thei spurneden aȝens the stoon
 of offencioun, as it is writun, Lo, Y putte a stoon of ³³
 offensioun in Syon, and a stoon of slaundre; and ech
 that schal bileue in it schal not be confoundid.

Britheren, the wille of myn herte and mi biseching is ¹ **10**
 maad to God for hem into helthe. But Y bere witnessyng ²
 to hem that thei han loue of God, but not aftir kunnyng.
 For thei, vnknowynge Goddis riȝtwisnesse, and sekyng to ³
 make stidefast her owne *riȝtfulnesse*, ben not suget to the
 riȝtwisnesse of God. For the ende of the lawe is Crist, ⁴
 to riȝtwisnesse to ech man that bileueth. For Moises ⁵
 wroot, For the man that schal do riȝtwisnesse that is of
 the lawe schal lyue in it. But the riȝtwisnesse that is ⁶

fuissemus. ³⁰ Quid ergo dicemus? Quod gentes, quæ non
 sectabantur justitiam, apprehenderunt justitiam, justitiam
 autem quæ ex fide est. ³¹ Israel vero, sectando legem
 justitiæ, in legem justitiæ non pervenit. ³² Quare? Quia non
 ex fide, sed quasi ex operibus. Offenderunt enim in lapi-
 dem offensionis, ³³ Sicut scriptum est, Ecce, pono in
 Sion lapidem offensionis, et petram scandali; et omnis qui
 credit in eum non confundetur.

¹ Fratres, voluntas quidem cordis mei et obsecratio ad Deum **10**
 fit pro illis in salutem. ² Testimonium enim perhibeo
 illis quod æmulationem Dei habent, sed non secundum
 scientiam. ³ Ignorantes enim justitiam Dei, et suam
 quærentes statuere, justitiæ Dei non sunt subjecti. ⁴ Finis
 enim legis Christus, ad justitiam omni credenti. ⁵ Moyses
 enim scripsit quoniam justitiam quæ ex lege est, qui fecerit
 homo, vivet in ea. ⁶ Quæ autem ex fide est justitia sic

of bileue seith thus, Seie thou not in thin herte, Who
 7 schal stie into heuene ? (that is to seie, to lede down Crist ;) or, Who schal go down into helle ? (that is, to azenclepe
 8 Crist fro deth.) But what seith the scripture ? The word is nyȝ, in thi mouth, and in thin herte ; this is the
 9 word of bileue, which we prechen ; that if thou knoul- echist in thi mouth the Lord Jhesu Crist, and bileuest
 in thin herte that God reiside hym fro deth, thou schalt
 10 be saaf ; for bi herte me bileueth to riȝtwisnesse, but
 11 bi mouth knowleching is maad to helthe. Forwhi the scripture seith, Ech that bileueth in hym schal not be
 12 confoundid. And ther is no distinnccioun of Jew and of Greke ; for the same Lord of alle is riche in alle that
 13 inwardli clepen hym ; for, Ech man whoeuere schal in- wardli clepe the name of the Lord, schal be saaf. Hou
 14 thanne schulen thei inwardli clepe hym into whom thei han not bileued ? or hou schulen thei bileue to hym
 whom thei han not herd ? hou schulen thei here with-
 15 outen a prechour ? and hou schulen thei preche, but thei

dicit : Ne dixeris in corde tuo, Quis ascendet in cœlum ? (id est, Christum deducere ;) 7 Aut, Quis descendet in abyssum ? (hoc est, Christum a mortuis revocare.) 8 Sed quid dicit scriptura ? Prope est verbum, in ore tuo, et in corde tuo ; hoc est verbum fidei, quod prædicamus ; 9 Quia si confitearis in ore tuo Dominum Jesum, et in corde tuo credideris, quod Deus illum suscitavit a mortuis, salvus eris ; 10 Corde enim creditur ad justitiam : ore autem confessio fit ad salutem. 11 Dicit enim scriptura, Omnis qui credit in illum non confundetur. 12 Non enim est distinctio Judæi et Græci ; nam idem Dominus omnium, dives in omnes qui invocant illum ; 13 Omnis, enim, quicumque invocaverit nomen Domini salvus erit. 14 Quomodo ergo invocabunt in quem non crediderunt ? aut quomodo credent ei quem non audierunt ? quomodo autem audient sine prædicante ? 15 Quomodo vero prædicabunt, nisi mittantur ? sicut scriptum

be sent ? as it is writun, Hou faire *ben* the feet of hem that prechen pees, of hem that prechen good thingis! But not alle men obeien to the gospel; for Ysaie seith, ¹⁶ Lord, who bileuede to oure heryng? Therfor feith ¹⁷ is of heryng, but heryng bi the word of Crist. But Y seie, ¹⁸ Whether thei herden not? This, sothely the word of hem wente out into al the erthe, and her wordis into the endis of the world. But Y seie, Whether Israel ¹⁹ knewe not? First Moyses seith, Y schal lede zou to enuye, that ze ben no folc; that ze ben an vnwise folc, Y schal sende zou into wraththe. And Ysaie is bold, and ²⁰ seith, Y am foundun of men that seken me not; opynli Y apperide to hem that axiden not me. But to Israel ²¹ he seith, Al dai Y streizte out myn hondis to a puple that bileuede not, but aȝenseide me.

Therfor Y seie, Whether God hath put awei his puple ? . ¹¹ God forbede. For Y am an Israelite, of the seed of Abraham, of the lynage of Beniamyn. God hath not put .

est, Quam speciosi pedes evangelizantium pacem, evangelizantium bona! ¹⁶ Sed non omnes obediunt evangelio; Isaias enim dicit, Domine, quis credidit auditui nostro? ¹⁷ Ergo fides ex auditu, auditus autem per verbum Christi. ¹⁸ Sed dico, Numquid non audierunt? Et quidem in omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum. ¹⁹ Sed dico, Numquid Israel non cognovit? Primus Moyses dicit, Ego ad æmulationem vos adducam in non gentem; in gentem insipientem, in iram vos mittam. ²⁰ Isaias autem audet, et dicit: Inventus sum a non quærentibus me; palam apparui iis qui me non interrogabant. ²¹ Ad Israel autem dicit: Tota die expandi manus meas ad populum non credentem, et contradicentem.

¹ Dico ergo: Numquid Deus repulit populum suum? Absit. ¹¹ Nam et ego Israelita sum, ex semine Abraham, de tribu Benjamin. ² Non repulit Deus plebem suam, quam præcivit. An nescitis in Elia quid dicit scriptura? quemad-

aweil his puple, which he bifor knew. Whether 3e witen
 not what the scripture seith in Elie? hou he preieth
 3 God azens Israel, Lord, thei han slayn thi prophetis,
 thei han vndurdoluun thin auteris; and Y am lefte aloone,
 4 and thei seken my lijf. But what seith Goddis answere
 to hym? Y haue left to me seuene thousyndes of men,
 5 that han not bowid her knees bifore Baal. So therfor
 6 also in this tyme the relifs ben maad saaf by the chesying
 of the grace of God. And if *it be* bi the grace of God,
it is not now of werkis; ellis grace is not now grace.
 7 What thanne? Israel hath not getun this that he souzte;
 but eleccioun hath getun, and the othere ben blyndid;
 8 as it is writun, God 3af to hem a spirit of compunccioun,
 i3en that thei se not, and eeris that thei here not, into
 9 this dai. And Dauith seith, Be the boord of hem maad
 into a gryn bifor hem, and into catchyng, and into
 10 sclandre, and into 3eldyng to hem; be the i3en of hem
 maad derk, that thei se not, and bowe thou doun algatis
 11 the bak of hem. Therfor Y seie, Whether thei offendiden

modum interpellat Deum adversum Israel, 3 Domine,
 prophetas tuos occiderunt, altaria tua suffoderunt; et ego
 relictus sum solus, et quærunt animam meam. 4 Sed quid
 dicit illi divinum responsum? Reliqui mihi septem millia
 virorum, qui non curvaverunt genua ante Baal. 5 Sic
 ergo et in hoc tempore reliquiae secundum electionem gratiae
 salvæ factæ sunt. 6 Si autem gratia, jam non ex operibus;
 alioquin gratia jam non est gratia. 7 Quid ergo? Quod
 quærebat Israel, hoc non est consecutus; electio autem
 consecuta est, ceteri vero excæcati sunt; 8 Sicut scriptum
 est, Dedit illis Deus spiritum compunctionis, oculos ut non
 videant, et aures ut non audiant, usque in hodiernum diem.
 9 Et David dicit, Fiat mensa eorum in laqueum, et in cap-
 tionem, et in scandalum, et in retributionem illis; 10 Ob-
 scurentur oculi eorum ne videant, et dorsum eorum semper
 incurva. 11 Dico ergo, Numquid sic offenderunt ut

so, that thei schulden falle down ? God forbede ; but bi the
 gilt of hem helthe is maad to hethene men, that thei sue ¹²
 hem. That if the gilt of hem ben richessis of the world, and
 the makyng lesse of hem ben richessis of hethene men,
 hou myche more the plente of hem ? But Y seie to ¹³
 zou, hethene men. For as longe as Y am apostle of hethene
 men, Y schal onoure my mynysterie, if in ony maner ¹⁴
 Y stire my fleisch for to folowe, and that Y make summe
 of hem saaf. For if the loss of hem is the recouncelyng ¹⁵
 of the world, what is the takyng vp but lijf of deede
men ? For if a litil part of that that is tastid be hooli, ¹⁶
 the hool gobet is *hooli* ; and if the roote is hooli, also the
 braunchis. What if ony of the braunchis ben brokun, ¹⁷
 whanne thou were a wielde olyue tre, art graffid among
 hem, and art maad felowe of the roote and of the fat-
 nesse of the olyue tre, nyle thou haue glorie azens the ¹⁸
 braunchis ; for if thou gloriest, thou berist not the roote,
 but the roote thee. Therfor thou seist, The braunchis ben ¹⁹
 brokun, that Y be graffid in. Wel ; for vnbileue the ²⁰

caderent ? Absit ; sed illorum delicto salus est gentibus,
 ut illos æmulentur. 12 Quod si delictum illorum divitiæ
 sunt mundi, et diminutio eorum divitiæ gentium, quanto
 magis plenitudo eorum ? 13 Vobis enim dico, gentibus.
 Quamdiu quidem ego sum gentium apostolus, ministerium
 meum honorificabo, 14 Si quomodo ad æmulandum pro-
 vocem carnem meam, et salvos faciam aliquos ex illis.
 15 Si enim amissio eorum reconciliato est mundi, quæ
 assumptio, nisi vita ex mortuis ? 16 Quod si delibatio
 sancta est, et massa ; et si radix sancta, et rami. 17 Quod
 si aliqui ex ramis fracti sunt, tu autem, cum oleaster esses,
 insertus es in illis, et socius radices et pinguedinis olivæ factus
 es, 18 Noli gloriari adversus ramos ; quod si gloriaris, non
 tu radicem portas, sed radix te. 19 Dices ergo, Fracti
 sunt rami, ut ego inserar. 20 Bene ; propter incredulitatem
 fracti sunt, tu autem fide stas. Noli altum sapere, sed time ;

braunchis ben brokun, but thou stondist bi feith. Nyle
 21 thou sauere hize thing, but drede thou ; for if God sparide
 not the kyndli braunchis, lest perauenture he spare not
 22 thee. Therfor se the goodnesse and the fersnesse of
 God : zhe, the feersnesse into hem that felden down,
 but the goodnesse of God into thee, if thou dwellist
 23 in goodnesse ; ellis also thou schalt be kit doun. Zhe,
 and thei schulen be set yn, if thei dwellen not in vnbileue ;
 24 for God is myzti to sette hem in eftsoone. For if
 thou art kit doun of the kyndeli wielde olyue tre, and
 azens kynd art set into a good olyue tre, hou myche
 more thei that *ben* bi kynde schulen be set in her olyue
 25 tree ? But, britheren, Y wole not that ze vnknewen
 this mysterie (that ze be not wise to zousilf), for blynde-
 nesse hath feld a parti in Israel, til that the plente of
 26 hethene men entride ; and so al Israel schulde be maad
 saaf ; as it is writun, He schal come of Syon that
 schal delyuere, and turne awei the wickidnesse of Jacob ;
 27 and this testament to hem of me, whanne Y schal do
 28 awei her synnes. Aftir the gospel, *thei ben* enemyes for

21 Si enim Deus naturalibus ramis non pepercit, ne forte
 nec tibi parcat. 22 Vide ergo bonitatem et severitatem
 Dei : in eos quidem qui ceciderunt, severitatem ; in te autem
 bonitatem Dei, si permanseris in bonitate ; alioquin et tu
 excideris. 23 Sed et illi, si non permanserint in increduli-
 tate, inserentur ; potens est enim Deus iterum inserere illos.
 24 Nam si tu ex naturali excisus es oleastro, et contra naturam
 insertus es in bonam olivam, quanto magis ii qui secundum
 naturam inserentur suæ olivæ ? 25 Nolo enim vos
 ignorare fratres mysterium hoc (ut non sitis vobis ipsis
 sapientes), quia cæcitas ex parte contigit in Israel, donec
 plenitudo gentium intraret ; 26 Et sic omnis Israel salvus
 fiet ; sicut scriptum est, Veniet ex Sion qui eripiat, et avertat
 impietatem a Jacob ; 27 Et hoc illis a me testamentum,
 cum abstulero peccata eorum. 28 Secundum evangelium

30u ; but *thei ben* moost dereworthe bi the eleccioun, for
 the fadris. And the 3iftis and the cleping of God ben 29
 withouten forthenkyng. And as sum tyme also 3e bi- 30
 leueden not to God, but now 3e han gete mercy for the 31
 vnbileue of hem, so and these now bileueden not, into
 3oure merci, that also thei geten merci. For God closide 32
 alle thingis togidere in vnbileue, that he haue mercy on alle.
 O the heiznesse of the ritchessis of the wisdom and of the 33
 kunnyng of God ! hou incomprehensible ben hise domes,
 and hise weies *ben* vnserchable ! Forwhi who knew the 34
 wit of the Lord ? or who was his counselour ? or who 35
 formere 3af to hym, and it schal be quyrt to hym ? For 36
 of hym, and bi hym, and in hym ben alle thingis. To
 hym *be* glorie into worldis. Amen.

Therefore, britheren, Y biseche 3ou bi the mercy of . 12
 God, that 3e 3yue 3oure bodies a lyuynge sacrifice, hooli,

I prey3e 3ow, breperen, by þe mercy of God, þat 3ee 3efen . 12
 3oure bodyes a sacrifice, lyfyng, & holy, & plesynge to God,

quidem, inimici propter vos ; secundum electionem autem,
 charissimi propter patres. 29 Sine pœnitentia enim sunt
 dona et vocatio Dei. 30 Sicut enim aliquando et vos non

credidistis Deo, nunc autem misericordiam consecuti estis
 propter incredulitatem illorum, 31 Ita et isti nunc

non crediderunt, in vestrum misericordiam, ut et ipsi mise-
 ricordiam consequantur. 32 Conclusit enim Deus omnia

in incredulitate, ut omnium misereatur. 33 O altitudo
 diuitiarum sapientiæ et scientiæ Dei ! quam incomprehen-

sibilia sunt iudicia ejus, et investigabiles viæ ejus ! 34 Qui
 enim cognovit sensum Domini ? aut quis consiliarius ejus

fuit ? 35 Aut quis prior dedit illi, et retribuetur ei ?
 36 Quoniam ex ipso, et per ipsum, et in ipso sunt omnia.

Ipsi gloria in sæcula. Amen.

1 Obsecro itaque vos, fratres, per misericordiam Dei, ut ex- 12
 hibeatis corpora vestra hostiam viventem, sanctam, Deo pla-

• plesynge to God, and 3oure seruyse resonable. And
 nyle 3e be confourmyd to this world ; but be 3e reformed
 in newnesse of 3oure wit, that 3e preue which is the wille
 3 of God, good, and wel plesynge, and parfit. For Y seie,
 bi the grace that is 3ouun to me, to alle that ben among
 3ou, that 3e sauere no more than it bihoueth to sauere,
 but for to sauere to sobrenesse, and to ech man as God
 4 hath departid the mesure of feith. For as in o bodi
 5 we han many membris, but alle the membris han not the
 same dede ; so we, many, ben o bodi in Crist, and eche *ben*
 6 membris oon of anothir. Therfor we that han 3iftis

• & 3oure seruyse resonabel. & ne be 3e nozt conformed to
 pis world ; bote be 3e yschaped a3eyn in þe worschup of
 3owre wyt, þat 3e knowen whuche be þe wille of God, þat is
 3 good, & wel plesynge, & parfite. & I seye, þoro3 þe grace of
 God þat is y3efe me, to alle pilke þat bep among 3ow, þat 3e
 ne safereþ no more þan it byhofeþ 3ow to saferen, bote þat
 3e saferen to sobrenesse, & eferych man as God haþ departed
 4 to hym þe mesure of bylefe. For ryzt as we han in on body
 many membres, & 3et alle þe membres ne habbeþ nozt on
 5 doynge ; ryzt so we bep on body in Crist, & eferichone of ous
 6 membres of oper. & we þat han dyuerse 3iftes after þe grace
 þat is y3eue to ous, as prophecye, aftur þe resoun of þe feip ;

centem, rationabile obsequium vestrum. 2 Et nolite conformari huic sæculo ; sed reformamini in novitate sensus vestri, ut probetis quæ sit voluntas Dei, bona, et beneplacens, et perfecta. 3 Dico enim, per gratiam quæ data est mihi, omnibus qui sunt inter vos, non plus sapere quam oportet sapere, sed sapere ad sobrietatem, et unicuique sicut Deus divisit mensuram fidei. 4 Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent ; 5 Ita, multi, unum corpus sumus in Christo, singuli autem alter alterius membra. 6 Habentes autem donationes secundum gratiam quæ data est nobis diffe-

dyuersynge aftir the grace that is ȝouun to vs, ethir proph- 7
 ecie, aftir the resoun of feith; ethir seruise, in mynys-
 tryng; ether he that techith, in techyng; he that 8
 stirith softli, in monestyng; he that ȝyueth, in symple-
 nesse; he that is souereyn, in bisynesse; he that hath
 merci, in gladnesse. Loue withouten feynyng. Hatynge 9
 yuel, drawynge to good. Louynge togidere the charite of 10
 britherhod; eche come bifore to worschipen othere; 11
 not slow in bisynesse; feruent in spirit; seruyng to the
 Lord; ioiynge in hope; pacient in tribulacioun; bisy in 12
 preier; ȝuynge good to the nedis of seyntis; kepyng 13
 hospitalite. Blesse ȝe men that pursuen ȝou; blesse ȝe, 14
 and nyle ȝe curse. For to ioie with men that ioien, for 15

oper seruyse, in serfyng; oper he þat techep, in techyng; 7
 he þat warnep, in warnyng; he þat ȝeldep, in sympelnesse; 8
 he þat is byfore, in bysynesse; he þat arewep anoper, in
 gladnesse. B[e] þer lofe wiþowten feynyng. & hate ȝe 9
 efel, & drawes ȝow to goode. & lofe ȝe togeder, & hafe ȝe 10
 charite of breþerhede; & go ȝe byfore worschupynge eferich
 one oper; noȝt slowe in bysynesse; feruent in spirit; serfyng 11
 oure Lord; ioeyng in hope; suffryng in tribulacyoun; 12
 bysy to preyere; comunyng to þe nedynesse of holy men; 13
 & folewe ȝe herborewyng. Blesse ȝe to þilke þat pursewep 14
 ȝow; blesse ȝe, & ne curse ȝe noȝt. Ioie ȝe wiþ hem þat 15

rentes, sive prophetiam, secundum rationem fidei; 7 Sive
 ministerium, in ministrando; sive qui docet, in doctrina;
 8 Qui exhortatur, in exhortando; qui tribuit, in simplicitate;
 qui præst, in solitudine; qui miseretur, in hilaritate.
 9 Dilectio sine simulatione. Odientes malum, adhærentes
 bono. 10 Charitate fraternitatis invicem diligentes:
 honore invicem prævenientes; 11 Solitudine non
 pigri; spiritu ferventes; Domino servientes; 12 Spe
 gaudentes; in tribulatione patientes; orationi instantes;
 13 Necessitatibus sanctorum communicantes; hospitalitatem
 sectantes. 14 Benedicite persequentibus vos; benedicite,
 et nolite maledicere. 15 Gaudere cum gaudentibus, flere

16 to wepe with men that wepen. Fele 3e the same thing togidere ; not sauerynge hei3 thingis, but consentynge to
 17 meke thingis. Nyle 3e be prudent anentis 3ousilf. To no man 3eldynge yuel for yuel ; but purueye 3e good thingis,
 18 not oneli bifor God, but also bifor alle men. If it may be don, that that is of 3ou, haue 3e pees with alle men,
 19 3e moost dere britheren, not defendynge 3ousilf, but 3yue 3e place to wraththe ; for it is writun, The Lord seith,
 20 To me veniaunce, and Y schal 3elde. But if thin enemy hungrith, fede thou hym ; if he thirstith, 3yue thou drynke to hym ; for thou, doynge this thing, schalt gidere togidere
 21 colis on his heed. Nyle thou be ouercomun of yuel, but ouercome thou yuel bi good.

16 ioype, & wepe 3e wiþ hem þat wepeþ. & fele 3e togedere into þe same þinge ; no3t saferynge hy3e þinges, but assentyng to humel þinges. & ne wilne 3e no3t to ben wyse men to
 17 fore 3owself. No3t 3eldynge to eny man efel for efel ; but bysye 3e to don goode þinges, no3t onlyche tofore God, but
 19 also toforen alle men. No3t defendynge 3owselfe, bote 3efe 3e place to wrappe ; for it is ywryten, God saip, to me þe veniaunce, & Ych wole 3elden a3eyn. & 3if þyn enemy be anhungred, fede hym ; & 3if he be aprust, 3ef hym drynke ; for doynge þese þinges þou schalt gedere togeder coles of
 21 fuyr upon his hed. Ne be þou ofercome of efel, bote in goode ofercome þou efel.

cum flentibus. 16 Idipsum invicem sentientes ; non alta sapientes, sed humilibus consentientes. Nolite esse prudentes apud vosmetipsos. 17 Nulli malum pro malo reddentes ; providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. 18 Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes, 19 Non vosmetipsos defendentes, charissimi, sed date locum iræ ; scriptum est enim, Mihi vindicta ; ego retribuam, dicit Dominus. 20 Sed si esurierit inimicus tuus, ciba illum ; si sitit, potum da illi ; hoc enim faciens, carbones ignis congeres super caput ejus. 21 Noli vinci a malo, sed vince in bono malum.

Euery soule be suget to heizere powers ; for ther is no **13**
 power but of God ; and tho thingis that ben, of God ben
 ordeyned. Therfor he that azenstondith power, azen-
 stondith the ordynaunce of God ; and thei that azen-
 stonden, geten to hemself dampnacioun. For princes ben
 not to the drede of good work, but of yuel. But wilt
 thou that thou drede not power ? do thou good thing,
 and thou schalt haue preisyng of it ; for he is the myn-
 ystre of God to thee into good. But if thou doist yuel,
 drede thou, for not withouten cause he berith the swerd ;
 for he is the mynystre of God, vengere into wraththe
 to hym that doith yuel. And therfor bi nede be ze **5**

Euerich soule be soget to poweres þat bep hyzere þan **13**
 heo ; for þer ne is no power bote of God ; & þilke þinges þat
 bep, of God þei bep yordeyned. And þerfore who þat azeyn-
 stondeþ, geteþ dampnacyoun to hemselfen. For princes ne
 bep noȝt to drede of goode werkes, bote of efel werkes. &
 ȝif þou wolt noȝt drede a power, do good, & þou schalt haue
 preysynge þerof ; for he is Godes serfaunt to þe in good. **4**
 & ȝif þou dost efel, þan drede þou, for wiþouten enchesoun
 he ne bereþ noȝt his swerd ; for he is Goddes serfaunt,
 wracchful in wrappe to þilke þat dop efel. & þerfore algates **5**
 be ze sogettes, noȝt onlyche for wrappe, bote also for con-

1 Omnis anima potestatibus sublimioribus subdita sit ; non **13**
 est enim potestas nisi a Deo ; quæ autem sunt, a Deo or-
 dinatæ sunt. 2 Itaque qui resistit potestati, Dei or-
 dinationi resistit ; qui autem resistunt, ipsi sibi damnatio-
 nem acquirunt. 3 Nam principes non sunt timori boni
 operis, sed mali. Vis autem non timere potestatem ? bo-
 num fac, et habebis laudem ex illa ; 4 Dei enim minister
 est tibi in bonum. Si autem malum feceris, time, non enim
 sine causa gladium portat ; Dei enim minister est, vindex in
 iram ei qui malum agit. 5 Ideo necessitate subditi estote,
 non solum propter iram, sed etiam propter conscientiam.

6 suget, not oneli for wraththe, but also for conscience.
 For therfor 3e gyuen tributis; thei ben the mynystris of
 7 God, and seruen for this same thing. Therfor 3elde 3e to
 alle men dettis: to whom tribut, tribut; to whom tol, tol;
 8 to whom drede, drede; to whom onour, onour. To no man
 owe 3e any thing, but that 3e loue togidere; for he that
 9 loueth his ney3bore hath fulfillid the lawe. For, Thou
 schalt do no letcherie, Thou schalt not sle, Thou schalt
 not stele, Thou schalt not seie fals witnessyng, Thou
 schalt not coueyte the thing of thy ney3bore; and if ther
 be any othere maundement, it is instorid in this word,
 10 Thou schalt loue thi ney3bore as thisilf. The loue of
 ney3bore worchith not yuel; therfor loue is the fulfillyng

6 ciense. For perfore 3e 3eueþ trybut; for þei bep Goddes
 7 serfauntes, serfynges for þis þing. & perfore 3elde 3e to alle
 men 3oure dettes: to hym þat 3e schuleþ trybut, trybut;
 to hym þat 3e schuleþ drede, dred; & to hym þat 3e oweþ
 8 worschup, worschup. Ne owe 3e no þing to no man, bote
 þat 3e lofen togedere; for he þat lofeþ his ney3bore fulfulleþ
 9 þe lawe. For, þou ne schalt noȝt breke spoushod, þou
 ne sch[al]t noȝt sleen, þou ne schalt noȝt stele, þou ne schalt
 seye no fals wyttnesse, þou ne schalt noȝt coueyte þi ney3e-
 bores good; & ȝif þer be any oþer comaundement, it is yvnder-
 stonde in þis word, þou schalt loue þi nexte ney3bore as
 10 þiselfe. Þe loue of a mannes nexte ney3bore ne worcheþ

6 Ideo enim et tributa præstatis: ministri enim Dei sunt, in
 hoc ipsum servientes. 7 Reddite ergo omnibus debita: cui
 tributum, tributum; cui vectigal, vectigal; cui timorem,
 timorem; cui honorem, honorem. 8 Nemini quidquam
 debeatis, nisi ut invicem diligatis; qui enim diligit prox-
 imum legem implevit. 9 Nam, Non adulterabis, Non
 occides, Non furaberis, Non falsum testimonium dices,
 Non concupisces; et si quod est aliud mandatum, in hoc
 verbo instauratur, Diliges proximum tuum sicut teipsum.
 10 Dilectio proximi malum non operatur; plenitudo ergo

of the lawe. And we knowen this tyme, that the our 11
 is now that we rise fro sleep; for now oure heelthe is
 neer than whanne we bileueden. The nyȝt wente bifore, 12
 but the dai hath neized; therfor caste we awei the werkis
 of derknessis, and be we clothid in the armeris of lyȝt. 13
 As in dai wandre we onestli; not in superflu feestis and
 drunkenessis, not in beddis and vnchastitees, not in
 strijf and in enuye; but be ȝe clothid in the Lord Jhesu 14
 Crist, and do ȝe not the bisynesse of fleisch in desiris.

But take ȝe a sijk man in bileue, not in demyngis 14
 of thouȝtis. For another man leueth that he mai ete
 alle thingis; but he that is sijk, ete wortis. He that etith ,

non euel; an perfore þe fulnesse of þe lawe is loue. & knowe 11
 ȝe þis tyme, for it is now tyme to rysen up from sleep, for
 oure hele is ner now þan we wenden þat it were. Þe nyȝt 12
 is passed, & þe day wole neȝȝlyche; & perfore þrowe we
 away werkes of derkenesse, & be we cloþed wiþ armer of lyȝt.
 & walke we honestlyche as in daytyme; noȝt in .etyng out 13
 of mesure, ne in dronkenesse, ne in kouchynges abedde, ne
 in vnclannesse, ne in stryuyng, ne in hatyng; bote be ȝe 14
 ycloþed wiþ oure Lord Iesu.

legis est dilectio. 11 Et hoc, scientes tempus, quia hora
 est jam nos de somno surgere; nunc enim propior est nostra
 salus quam cum credidimus. 12 Nox præcessit, dies

autem appropinquavit; abjiciamus ergo opera tenebrarum,
 et induamur arma lucis. 13 Sicut in die honeste ambu-

lemus; non in comessationibus et ebrietatibus, non in
 cubilibus et impudiciis, non in contentione et æmulatione;
 14 Sed induimini Dominum Jesum Christum, et carnis curam
 ne feceritis in desideris.

1 Infirmum autem in fide assumite, non in disceptationibus 14
 cogitationum. 2 Alius enim credit se manducare omnia;

qui autem infirmus est, olus manducet. 3 Is qui mandu-

dispise not hym that etith not ; and he that etith not
 4 deme not hym that etith ; for God hath take him to
 hym. Who art thou that demest anothris seruaunt ?
 to his lord he stondith, or fallith *fro hym*. But he schal
 5 stonde ; for the Lord is myyti to make hym parfit. For-
 whi oon demeth a day bitwixe a dai, another demeth ech
 6 dai ; ech man encrees in his wit. He that vnderstondith
 the dai, vnderstondith to the Lord ; and he that etith,
 etith to the Lord, for he doith thankyngis to God ; and he
 that etith not, etith not to the Lord, and doith thankyngis
 7 to God. For no man of vs lyueth to hymself, and no
 8 man dieth to hymself. For whether we lyuen, we lyuen
 to the Lord ; and whethir we dien, we dien to the Lord ;
 9 therfor, whethir we lyuen or dien, we ben of the Lord. For-
 whi for this thing Crist was deed, and roos azen, that he
 10 be Lord bothe of quyke and of deed men. But what
 demest thou thi brothir ? or whi dispisist thou thi brothir ?
 11 for alle we schulen stonde before the trone of Crist. For

cat, non manducantem non spernat ; et qui non manducat
 manducantem non iudicet ; Deus enim illum assumpsit.
 4 Tu quis es qui iudicas alienum servum ? Domino suo stat
 aut cadit. Stabit autem ; potens est enim Deus statuere illum.
 5 Nam alius iudicat diem inter diem, alius autem iudicat
 omnem diem ; unusquisque in suo sensu abundet. 6 Qui
 sapit diem, Domino sapit ; et qui manducat, Domino mandu-
 cat, gratias enim agit Deo ; et qui non manducat, Domino
 non manducat, et gratias agit Deo. 7 Nemo enim nostrum
 sibi vivit, et nemo sibi moritur. 8 Sive enim vivimus,
 Domino vivimus ; sive morimur, Domino morimur ; sive
 ergo vivimus sive morimur, Domini sumus. 9 In hoc
 enim Christus mortuus est, et resurrexit, ut et mortuorum
 et vivorum dominetur. 10 Tu autem quid iudicas fratrem
 tuum ? aut tu quare spernis fratrem tuum ? omnes enim stabi-
 mus ante tribunal Christi. 11 Scriptum est enim, Vivo ego,
 dicit Dominus, quoniam mihi flectetur omne genu, et omnis

it is writun, Y lyue, seith the Lord, for to me ech kne
 schal be bowid, and ech tunge schal knouliche to God.
 Therfor ech of vs schal zelde resoun to God for hym silf. 12
 Therfor no more deme we ech other ; but more deme 3e 13
 this thing, that 3e putte not hirtyng or sclaundre to
 a brothir. I woot, and triste in the Lord Jhesu, that no 14
 thing is vnclene bi hym ; no but to him that demeth
 ony thing to be vnclene, to him it is vnclene. And if 15
 thi brother be maad sori in conscience for mete, now thou
 walkist not aftir charite ; nyle thou thoruz thi mete
 lese hym for whom Crist diede. Therfor be not oure 16
 good thing blasfemed ; forwhi the rewme of God is 17
 not mete and drynk, but riȝtwisnesse and pees and ioye
 in the Hooli Goost. And he that in this thing serueth 18
 Crist plesith God, and is proued to men. Therfor sue we 19
 tho thingis that ben of pees, and kepe togidere tho thingis
 that ben of edificacioun. Nyle thou for mete distrie the 20
 werk of God. For alle thingis ben clene, but it is yuel
 to the man that etith bi offendyng. It is good to not 21

lingua confitebitur Deo. 12 Itaque unusquisque nostrum
 pro se rationem reddet Deo. 13 Non ergo amplius invicem
 iudicemus ; sed hoc iudicate magis, ne ponatis offendiculum
 fratri vel scandalum. 14 Scio, et confido in Domino
 Jesu, quia nihil commune per ipsum ; nisi ei qui existimat
 quid commune esse, illi commune est. 15 Si enim propter
 cibum frater tuus contristatur, jam non secundum charitatem
 ambulas ; noli cibo tuo illum perdere pro quo Christus
 mortuus est. 16 Non ergo blasphemetur bonum nostrum ;
 17 Non est enim regnum Dei esca et potus, sed justitia et
 pax et gaudium in Spiritu sancto. 18 Qui enim in hoc servit
 Christo placet Deo, et probatus est hominibus. 19 Ita-
 que quæ pacis sunt sectemur, et quæ ædificationis sunt in
 invicem custodiamus. 20 Noli propter escam destruere
 opus Dei. Omnia quidem sunt munda, sed malum est homini
 qui per offendiculum manducat. 21 Bonum est non

ete fleisch, and to not drynke wyn, nethir in what thing
 thi brother offendith, or is sclaunderid, or is maad sijck.
 22 Thou hast feith? anentis thisilf haue thou bfore God.
 Blessid is he that demeth not hymself in that thing that he
 23 preueth. For he that demeth is dampned if he etith, for it
 is not of feith; and al thing that is not of feith is synne.

15 : But we saddere men owen to susteyne the feblenesses
 2 of sijke men, and not plesse to vssilf. Eche of vs plesse
 3 to his neizbore in good, to edificacioun. For Crist pleside
 not to hymself; as it is writun, The repreues of men
 4 dispisyng thee felden on me. For whateuere thingis
 ben writun, tho ben writun to oure techynge, that bi
 5 pacience and coumfort of scripturis we haue hope. But
 God of pacience and of solace 3yue to 3ou to vndurstonde
 6 the same thing ech into othere aftir Jhesu Crist, that 3e
 of o wille with o mouth worschipe God and the Fadir of
 7 oure Lord Jhesu Crist. For which thing take 3e togidere,

manducare carnem, et non bibere vinum, neque in quo frater
 tuus offenditur, aut scandalizatur, aut infirmatur. 22 Tu
 fidem habes? penes teipsum habe coram Deo. Beatus
 qui non iudicat semetipsum in eo quod probat. 23 Qui
 autem discernit si manducaverit damnatus est, quia non
 ex fide; omne autem quod non est ex fide peccatum est.
 15 1 Debemus autem nos firmiores imbecillitates infirmorum
 sustinere, et non nobis placere. 2 Unusquisque vestrum
 proximo suo placeat in bonum, ad ædificationem. 3 Etenim
 Christus non sibi placuit; sed sicut scriptum est, Improperia
 impropertantium tibi ceciderunt super me. 4 Quæcumque
 enim scripta sunt ad nostram doctrinam scripta sunt, ut
 per patientiam et consolationem scripturarum spem habe-
 amus. 5 Deus autem patientiæ et solatii det vobis idipsum
 sapere in alterutrum secundum Jesum Christum, 6 Ut
 unanimes uno ore honorificetis Deum et Patrem Domini
 nostri Jesu Christi. 7 Propter quod suscipite invicem,

as also Crist took 3ou into the onour of God. For Y 8
 seie that Jhesu Crist was a mynystre of circumcisioun
 for the treuthe of God, to conferme the biheestis of fadris,
 and hethene men owen to onoure God for merci; as 9
 it is writun, Therfor, Lord, Y schal knowleche to thee
 among hethene men, and Y schal synge to thi name.
 And eft he seith, 3e hethene men, be 3e glad with his puple. 10
 And eft, Alle hethene men, herie 3e the Lord; and alle 11
 puplis, magnefie 3e him. And eft Isaie seith, Ther schal 12
 be a roote of Jesse, that schal rise vp to gouerne hethene
 men; and hethene men schulen hope in hym. And God 13
 of hope fulfille 3ou in al ioye and pees in bileuynge, that
 3e encrees in hope, and vertu of the Hooli Goost. And, 14
 britheren, Y mysilf am certeyn of 3ou that also 3e ben
 ful of loue, and 3e ben fillid with al kunnyng, so that
 3e moun moneste ech other. And, britheren, more boldli 15
 Y wroot to 3ou a parti, as bryngynge 3ou into mynde,
 for the grace that is 3ouun to me of God, that Y be the 16

sicut et Christus suscepit vos in honorem Dei. 8 Dico
 enim Christum Jesum ministrum fuisse circumcisionis prop-
 ter veritatem Dei, ad confirmandas promissiones patrum,
 9 Gentes autem super misericordia honorare Deum; sicut
 scriptum est, Propterea confitebor tibi in gentibus, Domine,
 et nomini tuo cantabo. 10 Et iterum dicit, Lætamini,
 gentes, cum plebe ejus. 11 Et iterum, Laudate, omnes
 gentes, Dominum; et magnificate eum, omnes populi.
 12 Et rursus Isaias ait, Erit radix Jesse, et qui exsurget
 regere gentes; in eum gentes sperabunt. 13 Deus autem
 spei repleat vos omni gaudio et pace in credendo, ut abun-
 detis in spe, et virtute Spiritus Sancti. 14 Certus sum
 autem, fratres mei, et ego ipse de vobis quoniam et ipsi pleni
 estis dilectione, repleti omni scientia, ita ut possitis alterutrum
 monere. 15 Audacius autem scripsi vobis, fratres, ex
 parte, tamquam in memoriam vos reducens, propter gratiam
 quæ data est mihi a Deo, 16 Ut sim minister Christi Jesu

mynystre of Crist Jhesu among hethene men, and Y halewe the gospel of God, that the offryng of hethene
 17 men be acceptid, and halewid in the Hooli Goost. Therfor
 18 Y haue glorie in Crist Jhesu to God. For Y dar not
 speke any thing of tho thingis whiche Crist doith not bi
 me, into obedience of hethene men, in word and dedis,
 19 in vertu of tokenes and grete wondris, in vertu of the Hooli
 Goost, so that fro Jerusalem, bi cumpas to the Illirik see,
 20 Y haue fillid the gospel of Crist; and so Y haue prechid
 this gospel, not where Crist was named, lest Y bilde vpon
 21 anothers ground, but as it is writun, For to whom it is
 not teld of him, thei schulen se, and thei that herden
 22 not schulen vndurstonde. For which thing Y was lettid
 ful myche to come to 3ou, and Y am lettid to this tyme;
 23 and now Y haue not ferthere place in these cuntrees, but
 Y haue desire to come to 3ou of many 3eris that ben
 24 passid; whanne Y bygynne to passe into Spayne, Y
 hope that in my goyng Y schal se 3ou, and of 3ou Y

in gentibus, sanctificans evangelium Dei, ut fiat oblatio gen-
 tium accepta, et sanctificata in Spiritu Sancto. 17 Habeo
 igitur gloriam in Christo Jesu ad Deum. 18 Non enim
 audeo aliquid loqui eorum quæ per me non efficit Christus,
 in obedientiam gentium, verbo et factis, 19 In virtute sig-
 norum et prodigiorum, in virtute Spiritus Sancti, ita ut ab
 Jerusalem, per circuitum usque ad Illyricum, repleverim evan-
 gelium Christi; 20 Sic autem prædicavi evangelium hoc,
 non ubi nominatus est Christus, ne super alienum fundamen-
 tum ædificarem, sed sicut scriptum est, 21 Quibus non
 est annunciatum de eo, videbunt, et qui non audierunt in-
 telligent. 22 Propter quod et impediabar plurimum venire
 ad vos, et prohibitus sum usque adhuc; 23 Nunc vero,
 ulterius locum non habens in his regionibus, cupiditatem
 autem habens veniendi ad vos ex multis jam præcedentibus
 annis; 24 Cum in Hispaniam proficisci cœpero, spero
 quod præteriens videam vos, et a vobis deducar illuc,

schal be led thidur, if Y vse 30u first in parti. Therfor ²⁵
 now Y schal passe forth to Jerusalem, to mynystre to
 seyntis. For Macedonye and Acaie han assaied to make ²⁶
 sum gifte to pore men of seyntis that ben in Jerusalem.
 For it pleside to hem; and thei ben dettouris of hem; ²⁷
 for hethene men ben maad parteneris of her goostli thingis,
 thei owen also in fleischli thingis to mynystre to hem.
 Therfor whanne Y haue endid this thing, and haue asigned ²⁸
 to hem this fruyt, Y schal passe bi 30u into Spayne.
 And Y woot that Y, comynge to 30u, schal come into the ²⁹
 abundance of the blessing of Crist. Therfor, britheren, ³⁰
 Y biseche 30u bi oure Lord Jhesu Crist, and bi charite of
 the Hooli Goost, that 3e helpe me in 3oure preyeris to the ³¹
 Lord, that Y be delyuerid fro the vnfeithful men that ben
 in Judee, and that the offryng of my seruyce be acceptid
 in Jerusalem to seyntis; that Y come to 30u in ioye ³²
 bi the wille of God, and that Y be refreischild with 30u.
 And God of pees be with 30u alle. Amen.

si vobis primum ex parte fructus fuero. 25 Nunc igitur profi-
 ciscar in Jerusalem ministrare sanctis. 26 Probaverunt enim
 Macedonia et Achaia collationem aliquam facere in pauperes
 sanctorum qui sunt in Jerusalem. 27 Placuit enim eis; et
 debitores sunt eorum; nam si spiritualium eorum participes
 facti sunt gentiles, debent et in carnalibus ministrare illis.
 28 Hoc igitur cum consummavero, et assignavero eis fructum
 hunc, per vos proficiscar in Hispaniam. 29 Scio autem
 quoniam veniens ad vos, in abundantia benedictionis evangelii
 Christi veniam. 30 Obsecro ergo vos, fratres, per Dominum
 nostrum Jesum Christum, et per charitatem Sancti Spiritus,
 ut adjuvetis me in orationibus vestris pro me ad Deum,
 31 Ut liberer ab infidelibus qui sunt in Judæa, et obsequii
 mei oblatio accepta fiat in Jerusalem sanctis; 32 Ut
 veniam ad vos in gaudio per voluntatem Dei, et refri-
 gerer vobiscum. 33 Deus autem pacis sit cum omnibus
 vobis. Amen.

16 1 And Y comende to you Feben, oure sister, which is in
 2 the seruyce of the chirche that is at Teucris, that ye
 resseyue hir in the Lord worthili to seyntis, and that ye
 helpe hir in whateuere cause sche schal nede of you;
 3 for sche helpide many men, and mysilf. Grete ye Prisca
 and Aquyla, myn helperis in Crist Jhesu, which vndur-
 4 puttiden her neckis for my lijf (to whiche not Y aloone
 do thankyngis, but also alle the chirchis of hethene
 5 men); and grete ye wel her meyneal chirche. Grete
 wel Efenete, louyd to me, that is the firste of Asie in
 6 Crist Jhesu. Grete wel Marie, the whiche hath trauel-
 7 id myche in vs. Grete wel Andronyk and Julian,
 my cosyns and myn euen-prisouneris, which ben noble
 among the apostlis, and whiche weren bifor me in Crist.
 8 Grete wel Ampliate, most dereworth to me in the Lord.
 9 Grete wel Vrban, oure helpere in Crist Jhesus, and
 10 Stacchen, my derlyng. Grete wel Appellem, the noble
 11 in Crist. Grete wel hem that ben of Aristoblis hous.

16 1 Commendo autem vobis Phœben, sororem nostram, quæ est
 in ministerio ecclesiæ quæ est in Cenchris, 2 Ut eam
 suscipiatis in Domino digne sanctis, et assistatis ei in quocum-
 que negotio vestri indiguerit; etenim ipsa quoque astitit
 multis, et mihi ipsi. 3 Salutate Priscam et Aquilam, ad-
 jutores meos in Christo Jesu, 4 Qui pro anima mea suas
 cervices supposuerunt (quibus non solus ego gratias ago,
 sed et cunctæ ecclesiæ gentium); 5 Et domesticam
 ecclesiam eorum. Salutate Epænetum, dilectum mihi, qui est
 primitivus Asiæ in Christo. 6 Salutate Mariam, quæ
 multum laboravit in vobis. 7 Salutate Andronicum et
 Juniam cognatos et concaptivos meos, qui sunt nobiles
 in apostolis, qui et ante me fuerunt in Christo. 8 Salutate
 Ampliatum, dilectissimum mihi in Domino. 9 Salutate
 Urbanum, adiutorem nostrum in Christo Jesu, et Stachyn,
 dilectum meum. 10 Salutate Apellen, probum in Christo.
 11 Salutate eos qui sunt ex Aristobuli domo. Salutate Hero-

Grete wel Erodion, my cosyn. Grete wel hem that ben of Narciscies hous, that ben in the Lord. Grete wel 11 Trifenam and Trifosam, whiche *wymmen* trauelen in the Lord. Grete wel Persida, most dereworthe *womman*, that hath trauelid myche in the Lord. Grete wel Rufus, 13 chosun in the Lord, and his modir and myn. Grete 14 wel Ansicrete, Flegoncia, Hermen, Patroban, Herman, and britheren that ben with hem. Grete wel Filologus, 15 and Julian, and Nereum and his sistir, and Olympiades, and alle the seyntis that ben with hem. Grete 3e wel to- 16 gidere in hooli coss. Alle the chirches of Crist greten 3ou wel. But, britheren, Y preye 3ou that 3e aspie hem that 17 maken discenciouns and hirtyngis, bisidis the doctryne that 3e han lerned; and bowe 3e awei fro hem. For suche 18 men seruen not to the Lord Crist, but to her wombe; and bi swete wordis and blessingis disseyuen the hertis of innocent men. But 3oure obedience is pupplischid into 19 euery place, therfor Y haue ioie in 3ou; but Y wole that

dionem, cognatum meum. Salutate eos qui sunt ex Narcissi domo, qui sunt in Domino. 12 Salutate Tryphænam et Tryphosam, quæ laborant in Domino. Salutate Persidem, charissimam, quæ multum laboravit in Domino. 13 Salutate Rufum, electum in Domino, et matrem ejus et meam. 14 Salutate Asyncritum, Phlegontem, Hermam, Patrobam, Hermen, et qui cum eis sunt fratres. 15 Salutate Philologum, et Juliam, Nereum et sororem ejus, et Olympiadem, et omnes qui cum eis sunt sanctos. 16 Salutate invicem in osculo sancto. Salutant vos omnes ecclesie Christi. 17 Rogo autem vos, fratres, ut observetis eos qui dissensiones et offencicula, præter doctrinam quam vos didicistis, faciunt; et declinate ab illis. 18 Hujuscemodi enim Christo Domino nostro non serviunt, sed suo ventri; et per dulces sermones et benedictiones seducunt corda innocentium. 19 Vestra enim obedientia in omnem locum divulgata est, gaudeo igitur in vobis; sed volo vos

20 3e be wise in good thing, and symple in yuel. And God
 of pees tredde Sathanas vndur 3oure feet swiftli. The
 21 grace of oure Lord Jhesu Crist be with 3ou. Tymothe,
 myn helpere, gretith 3ou wel, and also Lucius, and
 22 Jason, and Sosipater, my cosyns. Y Tercius grete 3ou
 23 wel, that wroot this epistle, in the Lord. Gayus, myn
 oost, gretith 3ou wel, and al the chirche. Erastus,
 tresorere of the city, gretith 3ou wel, and Quar-
 24 tus, brother. The grace of oure Lord Jhesu Crist *be* with
 25 3ou alle. Amen. And onour and glorie be to hym that
 is my3ti to conferme 3ou bi my gospel and prechyng
 of Jhesu Crist, bi the reuelacioun of mysterie holdun
 26 style in tymes euerlastinge (which *mysterie* is now maad
 opyn bi scripturis of prophetis, bi the comaundement
 of God withouten bigynning and endyng, to the obe-
 27 dience of feith), in alle hethene men *the mysterie* knowun,
 bi Jhesu Crist, to God aloone wiss, to whom *be* onour and
 glorie into worldis of worldis. Amen.

sapientes esse in bono, et simplices in malo. . 20 Deus
 autem pacis conterat Satanam sub pedibus vestris velociter.
 Gratia Domini nostri Jesu Christi vobiscum. 21 Salutat
 vos Timotheus, adjutor meus, et Lucius, et Jason, et Sosipater,
 cognati mei. 22 Saluto vos ego Tertius, qui scripsi episto-
 lam, in Domino. 23 Salutat vos Caius, hospes meus, et
 universa ecclesia. Salutat vos Erastus, arcarius civitatis,
 et Quartus, frater. 24 Gratia Domini nostri Jesu Christi
 cum omnibus vobis. Amen. 24 Ei autem qui potens est
 vos confirmare juxta evangelium meum et prædicationem
 Jesu Christi, secundum revelationem mysterii temporibus
 æternis taciti 26 (Quod nunc patefactum est per scrip-
 turas prophetarum, secundum præceptum æterni Dei, ad
 obeditionem fidei), in cunctis gentibus cogniti, 27 Soli
 sapienti Deo, per Jesum Christum, cui honor et gloria in
 sæcula sæculorum. Amen.

TABLE OF ABBREVIATIONS

- AV ... = Authorized version (in modern spelling).
 C = Cranmer Bible, 1539.
 C. = Cook, *Biblical Quotations in Old English Prose Writers* (in Notes only).
 EV ... = Earlier Wycliffite version, 1382.
 G = Geneva Bible, 1557.
 Gr. ... = Greek.
 Hex. ... = English Hexapla, exclusive of Wyclif.
 ins. ... = insert, inserts.
 L. = Latin.
 LV ... = Later Wycliffite version, 1388.
 NED. . = New English Dictionary.
 OE. = Old English.
 OF. = Old French.
 om. ... = omit, omits.
 P. = Romans in Paues', *A Fourteenth Century English Biblical Version*.
 R = Rheims, or Douay, Bible, 1582.
 T. = Tyndale's version, 1534.
 W = Versions ascribed to Wyclif.

NOTES

[The notes are intended to include all the variant renderings from the Vulgate in the following versions: the earlier Wycliffite version (EV); the later Wycliffite version (LV); Paues' *A Fourteenth Century English Biblical Version* (P). The Authorized Version (AV), though translated from the Greek rather than the Latin, has been added for convenience of comparison. Parallel passages are also given from Cook's *Biblical Quotations in Old English Prose Writers*, 2 vols. (C.), and from Smyth's *Biblical Quotations in Middle English Literature before 1350* (S.). Explanatory glosses in the early Wycliffite version are not distinguished by type, and variant spellings are not recorded.]

1. 1. *vocatus*: EV LV clepid: AV called; AV ins. to be; *segregatus*: EV LV departid: AV separated.

2. *ante*: EV bifore: LV tofore: AV afore; *promiserat*: EV bihiȝt: LV hadde bihote: AV had promised.

3. *de*: EV LV of: AV concerning; *secundum*: EV aftir: LV bi: AV according to.

4. *qui*: EV the which: LV and he: AV and; *prædestinatus est*: EV is predestynat, or bifore ordeyned bi grace: LV was bifore ordeyned: AV declared; AV ins. to be; *in*: EV LV in: AV with; *virtute*: EV LV vertu: AV power; *secundum*: EV aftir: LV bi: AV according to; *sanctificationis*: EV LV halewyng: AV holiness; *ex*: EV LV of: AV by; *resurrectione*: EV LV aȝenrisyng: AV resurrection; *mortuorum*: EV LV of deed men: AV from the dead. C. 1. 239 Sē ðe is forestiht Godes Sunu.

5. *apostolatium*: EV apostilhed, or stat of apostle: LV office of apostle: AV apostleship; *ad obediendum*: EV LV to obeie: AV for obedience; *in*: EV LV in: AV among; *gentibus*: EV LV folkis: AV nations.

6. *in*: EV in: LV AV among; *quibus*: EV LV whiche: AV whom; *et*: EV and: LV AV also; *vocati*: EV LV clepid: AV called.

7. *dilectis*: EV the loued: LV derlyngis: AV beloved; LV ins. and; *vocatis*: EV LV clepid: AV called; AV ins. to be; *sanctis*: EV LV hooli: AV saints; *a*: EV LV of: AV from.

8. *quidem*: EV sothely: LV AV om.; *gratias ago*: EV LV do thankyngis: AV thank; *Deo*: EV LV to God: AV God; *per*: EV LV bi: AV through; *quia*: EV LV for: AV that; *annunciatur*: EV LV is schewid: AV is spoken of; *in*: EV LV in: AV throughout; *universo*: EV LV al: AV whole.

9. *enim*: EV forsoth: LV AV for; *mihi*: EV LV to me: AV my; *cui*: EV LV to whom: AV whom; *in*: EV LV in: AV with; *quod*: EV for: LV AV that; *memoriam*: EV LV mynde: AV mention.

10. *semper*: EV euermore: LV euer: AV always; *obsecrans*: EV om.: LV and biseche: AV making request; *quomodo*: EV by ony maner: LV in ony maner: AV by any means; *tandem aliquando*: EV aftirward sumtyme: LV sum tyme: AV now at length; *prosperum*: EV esy, or spedy: LV spedi: AV prosperous; *iter*: EV LV weie: AV journey; *habeam*: EV LV haue: AV might have; *in*: EV LV in: AV by; *veniendi*: EV of comynge: LV AV to come.

11. *desidero*: EV LV desire: AV long; *enim*: EV forsothe: LV AV for; *videre*: EV for to se: LV AV to see; *ut impertiar*: EV that I zyue: LV to parten: AV that I may impart; *aliquid*: EV sum thing: LV sumwhat: AV some; *gratie*: EV LV of grace: AV gift; *ad confirmandos vos*: EV to ȝou to be confermyd: LV that ȝe be confermyd: AV to the end ye may be established.

12. *id est*: EV that is to seie: LV AV that is; *consolari*: EV LV to be coumfortid: AV that I may be comforted; *in*: EV LV in: AV with; *per eam, que invicem est, fidem vestram, atque meam*: EV by that feith that is togidere ȝoure and myn, or of ech to other: LV bi feith that is bothe ȝoure and myn togidere: AV by the mutual faith both of you and me.

13. *nolo*: EV LV nyle: AV would not; *autem*: EV sothly: LV and: AV now; *vos ignorare*: EV you for to vn-knowe: LV that ȝe vnknowun: AV have you ignorant; *sæpe*: EV LV ofte: AV oftentimes; *venire*: EV for to come: LV AV to come; *et*: EV LV and: AV but; *prohibitus sum*: EV am forbodyn: LV am lett: AV was let; *usque adhuc*: EV til ȝit: LV to this tyme: AV hitherto; *habeam*: EV LV haue: AV might have; *et*: EV LV om.: AV also; *in*: EV LV in: AV among; *et*: EV and: LV om.: AV even; *in*: EV LV in: AV among; *gentibus*: EV LV folkis: AV Gentiles.

14. *sapientibus et insipientibus*: EV LV to wise men and to vnwise men: AV both to the wise, and to the vnwise. C. 1. 44 Sanctus Paulus, se sceolde læran ægðer ge wise ge unwise.

15. *quod in me*: EV LV that that is in me: AV as much as in me is; *promptum est*: EV LV is redy: AV I am ready; *et*: EV and: LV AV also; *evangelizare*: EV for to euangelyse: LV AV to preach the gospel.

16. *enim*: EV forsoth: LV AV for; *erubesco*: EV LV schame: AV am ashamed of; *evangelium*: EV LV gospel: AV gospel of Christ; *virtus*: EV LV vertu: AV power; *salutem*: EV LV heelthe: AV salvation; *omni*: EV LV ech man: AV every one; *credenti*: EV bileuyng: LV AV that believeth; *et*: EV LV and: AV and also.

17. *enim*: EV sothely: LV AV for; *in eo*: EV LV in it: AV therein; *revelatur*: EV LV is schewid: AV is revealed; *ex*: EV LV of: AV from; *in*: EV LV into: AV to; *justus*: EV LV a iust man: AV the just; *autem*: EV forsothe: LV for: AV om.; *ex*: EV LV of: AV by; *vivit*: EV LV lyueth: AV shall live. C. 1. 239, 134 Se rihtwisa leofað be his gelæfan.

18. *revelatur*: EV LV is schewid: AV is revealed; *enim*: EV forsothe: LV AV for; *super*: EV vpon: LV on: AV against; *impietatem*: EV LV vnpite: AV ungodliness; *injustitiam*: EV AV unrighteousness: LV wickidnesse; *eorum*: EV LV tho: AV om.; *qui*: EV LV that: AV who; *detinent*: EV withholden, or holden abac: LV withholden: AV hold; *Dei*: EV LV of God: AV om.

19. *quia*: EV LV for: AV because; *quod*: EV that that: LV that thing that: AV that which; *notum est*: EV LV is knowun: AV may be known; *manifestum est*: EV is schewid, or maad opyn: LV is schewid: AV is manifest; *in*: EV LV to: AV in; *enim*: EV forsothe: LV AV for; *manifestavit*: EV schewide: LV AV hath shewed; AV ins. it.

20. *a*: EV LV of: AV from; *creatura*: EV LV creature: AV creation; *intellecta*: EV vndirstondyn: LV that ben vndurstondun: AV being understood; *conspiciuntur*: EV LV ben biholdun: AV are clearly seen; *sempiterna*: EV LV euerlastynge: AV eternal; *quoque*: EV LV and: AV even; *ejus*: EV LV of hym: AV his; *virtus*: EV LV vertu: AV power; *sint*: EV ben: LV mowe be: AV are; *inexcusabiles*: EV vnexcusable: LV not excusid: AV without excuse. C. 2. 213 Hī ēaðelice mihton þone Ælmihtigan undergitan, ðurh ðā gesceafta 7e hī gesēoð on worulde; . . nū bēoð þā hǣðenan būton belādunge.

21. *quia*: EV LV for: AV because that; *cognovissent*: EV LV hadden knowe: AV knew; LV AV ins. him; *aut*: EV or: LV AV neither; *gratias egerunt*: EV LV didn't thank-yngis: AV were thankful; *evanuerunt*: EV LV vanyshiden: AV became vain; *cogitationibus*: EV LV thoughts: AV imaginations; *obscuratum est*: EV is derkid, or maad derk: LV was derkid: AV was darkened; *insipiens*: EV LV vnwise: AV foolish; *eorum*: EV LV of hem: AV their.

22. *dicentes*: EV LV seiynge: AV professing; *enim*: EV sothli: LV for: AV om.; *se esse sapientes*: EV hemselve for to be wyse men: LV that hemsilf weren wise: AV themselves to be wise; *facti sunt*: EV ben maad: LV weren maad: AV became. C. 1. 44 Hīe sǣdon ðæt hīe wǣron wīse, 7nd þā wurdon hīe dysige forðon.

23. *incorructibilis*: EV vncorructible, that may not deie, ne be peirid: LV AV incorruptible; *similitudinem imaginis*: EV LV the licnesse of an ymage: AV an image made like to; *corructibilis*: EV AV corruptible: LV deedli; *serpentium*: EV LV serpentis: AV creeping things.

24. *Propter quod*: EV LV for which thing: AV wherefore; *tradidit*: EV LV bitook: AV gave up; *in*: EV LV in-

to: AV through; *desideria*: EV LV desiris: AV lusts; *eorum*: EV LV her: AV their own; *in*: EV LV into: AV to; *ut contumeliis afficiant*: EV that thei ponysche with wrongis, or dispitis: LV that thei punysche with wrongis: AV to dishonour; *sua*: EV LV her: AV their own; *in*: EV LV in: AV between.

25. *qui*: EV the whiche men: LV the whiche: AV who; *mendacium*: EV LV leesyng: AV lie; *coluerunt*: EV LV herieden: AV worshipped; *potius*: EV LV rathere: AV more; *Creatori*: EV to the Creatour, that is, maker of wouȝt: LV to the Creatour: AV the Creator; *qui*: EV LV that: AV who; *in sæcula*: EV into worldis, or withouten ende: LV into worldis of worldis: AV for ever.

26. *propterea*: EV LV therfor: AV for this cause; *tradidit*: EV LV bitook: AV gave up; *in passionēs ignominie*: EV into passiouns of yuel fame, or schenschip: LV into passiouns of schenscipe: AV unto vile affections; *nam*: EV forwhi: LV for: AV for even; *eorum*: EV LV of hem: AV their; *immutaverunt*: EV LV chaungiden: AV did change; *naturalem*: EV LV kyndli: AV natural; *usum*: EV LV vss: AV om.; *qui*: EV LV that: AV which; *naturam*: EV LV kynde: AV nature.

27. *similiter autem et*: EV also forsoth and: LV also: AV and likewise also; *masculi*: EV mawlis or men: LV AV men; *relicto*: EV forsakyn: LV forsoken: AV leaving; *naturali*: EV LV kyndli: AV natural; *desideriis*: EV LV desiris: AV lust; *in invicem*: EV LV togidere: AV one toward another; *masculi*: EV mawlis: LV AV men; *in*: EV LV into: AV with; *masculos*: EV mawlis: LV AV men; *turpitudinem*: EV LV filthehed: AV that which is unseemly; *operantes*: EV AV working: LV wrouȝten; *mercedem*: EV mede, or hyre: LV meede: AV recompence; *quam*: EV LV that: AV which; *oportuit*: EV LV bihofte: AV was meet; *in*: EV AV in: LV into; *recipientes*: EV AV receiving: LV resseyueden.

28. *sicut*: EV LV as: AV even as; *probaverunt*: EV LV preueden: AV did like; *habere*: EV for to haue: LV that thei hadden: AV to retain; *notitia*: EV LV knowing:

AV their knowledge; *tradidit*: EV LV bitook: AV gave over; *in*: EV LV into: AV to; *reprobum*: EV LV reprehensible: AV reprobate; *sensum*: EV LV wit: AV mind; *ut faciant*: EV LV that thei do: AV to do; *quæ*: EV LV that: AV which; *convenient*: EV accorden, or bysemen: LV ben couenable: AV are convenient.

29. *repletos*: EV hem fulfillid: LV that thei ben fulfillid: AV being filled; *iniquitate*: EV LV wickidnesse: AV unrighteousness; *malitia*: EV LV malice: AV maliciousness; *avaritia*: EV LV coueitise: AV covetousness; *nequitia*: EV LV weiwardnesse: AV wickedness; *homicidio*: EV LV mansleyngis: AV murder; *contentione*: EV LV stryf: AV debate; *dolo*: EV LV gile: AV deceit; *malignitate*: EV LV yuel wille: AV malignity; *susurriones*: EV priuey bachyteris, or soweris of discord: LV priuy bacbiteris: AV whisperers.

30. *detractores*: EV detractouris, or opyn bachyteris: LV detractouris: AV backbiters; *Deo odibiles*: EV LV hateful to God: AV haters of God; *contumeliosos*: EV wrongly dispyseris of othere men: LV debateris: AV despiteful; *elatos*: EV LV hiz ouer mesure: AV boasters; *inventores*: EV LV fynderis: AV inventors; *parentibus*: EV LV fadir and modir: AV parents; *non obedientes*: EV LV not obeschyng: AV disobedient.

31. *insipientes*: EV LV vnwise: AV without understanding; *incompositos*: EV vncouenable in beryng withoute forth: LV vnmanerli: AV covenant-breakers; *affectione*: EV affeccoun, or loue: LV loue: AV natural affection; *absque fœdere*: EV LV withouten boond of pees: AV implacable; *sine misericordia*: EV LV withouten merci: AV unmerciful.

32. *qui*: EV LV the whiche: AV who; *cum cognovissent*: EV LV whanne thei hadden knowe: AV knowing; *justitiam*: EV LV ryztwisnesse: AV judgment; *non intellexerunt*: EV LV vndirstoden not: AV om.; *quoniam*: EV for: LV AV that; *qui*: EV LV that: AV which; *agunt*: EV LV don: AV commit; *morte*: EV LV the deth: AV of death; *qui*: EV LV thei that: AV om.; *ea*: EV LV tho thingis:

AV the same; *etiam*: EV LV also: AV om.; *qui*: EV LV thei that: AV om.; *consentiunt*: EV LV consenten: AV have pleasure; *facientibus*: EV to men doynge: LV to the doeris: AV in them that do them.

2. 1. *propter quod*: EV for which thing: LV wherfor: AV therefore; *o*: EV thou: LV om.: AV o; *omnis*: EV LV ech: AV whosoever thou art; *judicas*: EV LV demest: AV judgest; *in quo*: EV LV in what thing: AV wherein; *enim*: EV sothli: LV AV for; *judicas*: EV LV demest: AV judgest; *alterum*: EV LV anothir man: AV another; *enim*: EV forsothe: LV AV for; *quæ*: EV LV whiche: AV that; *judicas*: EV LV thou demest: AV judgest.

2. *scimus*: EV LV witen: AV are sure; *enim*: EV sothely: LV and: AV but; *quoniam*: EV for: LV AV that; *judicium*: EV LV doom: AV judgment; *secundum*: EV vp: LV aftir: AV according to; *in*: EV to: LV AV against; *qui*: EV LV that: AV which; *agunt*: EV LV don: AV commit.

3. *existimas*: EV LV gessist: AV thinkest; *autem*: EV forsothe: LV but: AV and; *hoc*: EV LV om.: AV this; *o*: EV LV om.: AV o; *judicas*: EV LV demest: AV judgest; *qui*: EV LV that: AV which; *ea*: EV hern: LV tho thingis: AV the same; *quia*: EV for: LV AV that; *judicium*: EV LV doom: AV judgment.

4. *an*: EV LV whether: AV or; *patientiae*: EV LV patience: AV forbearance; *longanimitatis*: EV LV long abidyng: AV long suffering; *ignoras*: EV vnknowest thou: LV knowist thou not: AV not knowing; *quoniam*: EV for: LV AV that; *benignitas*: EV benygnyte, or good wille: LV benygnyte: AV goodness; *pœnitentiam*: EV penaunce: LV forthenkyng: AV repentance. C. 2. 101 Wäst pū ðe nāst þæt Godes geþyld þē tō dædbōte gelaþeþ?

5. *autem*: EV forsothe: LV AV but; *impœnitens*: EV LV vnrepentaunt: AV impenitent; *thesaurizas*: EV LV thou tresorist: AV treasurest up; *tibi*: EV LV to thee: AV unto thyself; *in*: EV into: LV in: AV against; *revelationis*: EV LV of schewyng: AV revelation; *justi*: EV LV riȝtful: AV righteous; *judicii*: EV LV doom: AV judgment.

6. *qui*: EV LV that: AV who; *reddet*: EV LV schal zelde: AV will render; *unicuique*: EV LV ech man: AV every man; *secundum*: EV vp: LV after: AV according to; *opera*: EV LV werkis: AV deeds. C. 1. 239 God forgylt Ælcum mēn be his dædum; C. 2. 42 Wile . . þonne æghwylcum ānum men gyldan ond lēanigean æfter his sylfes weorcum ond dædum; C. 2. 64 Hð forgylt þonne ānra gehwylcum æfter his āgenum gewyrhtum; C. 2. 213 God forgylt Ælcum menn be his gewyrhtum; S., p. 16, 22 God . . wile zelden eche men his mede efter his werke; S., p. 221, 225 He wile deme eurunne be his dedes.

7. *quidem*: EV LV sotheli: AV om.; *qui*: EV LV that: AV who; *secundum*: EV vp: LV AV by; *patientiam*: EV LV pacience: AV patient continuance; *boni operis*: EV LV of good werk: AV in well doing; *incorruptionem*: EV LV vncorruptioun: AV immortality; EV ins. to hem: LV ins. ben . . to hem that; *querunt*: EV sekyng: LV seken: AV seek for; *eternam*: EV LV euerlastyng: AV eternal.

8. *autem*: EV forsothe: LV AV but; *ex contentione*: EV LV of strijf: AV contentious; *acquiescunt*: EV LV assenten to: AV do obey; *credunt*: EV LV bileuen to: AV obey; *iniquitati*: EV LV wickidnesse: AV unrighteousness.

9. *in*: EV LV into: AV upon; *omnem*: EV LV ech: AV every; *operantis*: EV worching: LV that worchith: AV that doith; *malum*: EV yuel thing: LV AV evil; *Judæi*: EV AV of Jew: LV to Jew; *et*: EV LV and: AV and also; *Græci*: EV Greek: LV to the Greke: AV of the Gentile.

10. *autem*: EV sothely: LV AV but; *omni*: EV to ech: LV to ech man: AV to every man; *operanti*: EV worching: LV AV that worketh; *bonum*: EV LV good thing: AV good; *et*: EV LV and: AV and also; *Græco*: EV LV Greke: AV Gentile.

11. AV. ins. there; *acceptio*: EV accepciouns . . ., that is, to putte oon bifore another withoute desert: LV accepcioun: AV respect; *apud*: EV LV anentis: AV with.

12. *quicumque*: EV LV whoeure: AV as many as; *enim*: EV forsothe: LV AV for; *peccaverunt*: EV synnen:

LV AV have sinned; *quicumque*: EV LV whoeuer: AV as many as; *peccaverunt*: EV synnen: LV AV have sinned; *judicabuntur*: EV LV schulen be demyd: AV shall be judged. C. 1. 239 Ðā ðe būtan Godes æ syngodon, hī ēac losiað būtan ælcere æ. | Þā ðe Godes æ ne cunnon, and būton Godes æ syngiað, hī ēac būtan Godes æ losiað. | Þā ðe būtan Godes æ syngiað, ðā losiað ēac būtan Godes æ; S., p. 203 Þas þat withouten lawe uses syn, Withouten law sal perysshe þarin.

13. *enim*: EV sothely: LV AV for; *apud*: EV LV anentis: AV before; *justificabuntur*: EV LV schulen be maad iust: AV shall be justified.

14. *enim*: EV forsoth: LV AV for; *gentes*: EV hethene: LV hethene men: AV Gentiles; *quæ*: EV LV that: AV which; *naturaliter*: EV kyndeli, or by stiring of kynde: LV kyndli: AV by nature; *ea*: EV LV tho thingis: AV the things; *quæ*: EV LV that: AV om.; *legis*: EV LV of the lawe: AV in the law; *sunt*: EV LV ben: AV contained; *eiusmodi*: EV LV suche maner: AV om.

15. *qui*: EV LV that: AV which; LV ins. for: AV ins. also; *testimonium*: EV LV witnessyng: AV witness; *reddente*: EV zeldinge: LV zeldith: AV bearing; *illis*: EV LV to hem: AV om.; *ipsorum*: EV LV of hem: AV their; *et*: EV AV and: LV om.; *inter se invicem*: EV LV bytwixe hemsilf: AV one another; AV ins. the meanwhile; *cogitationibus*: EV LV of thougtis: AV their thoughts; *etiam*: EV also: LV om.: AV else; *defendentibus*: EV LV defendynge: AV excusing.

16. *judicabit*: EV LV schal deme: AV shall judge; *occulta*: EV LV priuy thingis: AV secrets; *secundum*: EV vp: LV aftir: AV according to.

17. *si*: EV LV if: AV om.; *autem*: EV forsoth: LV but: AV behold; *cognominaris*: EV LV art named: AV art called; *gloriaris*: EV LV hast glorie: AV makest thy boast; *in*: EV LV in: AV of.

18. *nosti*: EV LV hast knowe: AV knowest; *probas*: EV LV preuest: AV approvest; *utiliora*: EV LV more profitable thingis: AV the things that are more excellent;

instructus: EV lerned: LV lerud: AV being instructed;
per: EV LV bi: AV out of.

19. LV AV ins. and; *confidis*: EV LV tristist: AV art confident; *esse*: EV for to be: LV to be: AV that thou art;
ducem: EV LV ledere: AV guide; *cæcorum*: EV LV of blynde men: AV of the blind; *qui*: EV LV that: AV which;
tenebris: EV LV derknessis: AV darkness.

20. *eruditorem*: EV LV techere: AV instructor;
insipientium: EV LV vnwise men: AV foolish; *magistrum*: EV LV maistir: AV teacher; *infantium*: EV LV zonge children: AV babes; *habentem*: EY hauynge: LV that hast: AV which hast; *scientiæ*: EV science, or kunnyng: LV kunnyng: AV knowledge.

21. *qui*: EV that: LV what: AV which; *ergo*: EV AV therefore: LV thanne; LV ins. and; *furandum*: EV to stele: LV that me schal stele: AV a man should stele; *furaris*: EV LV steliste: AV dost thou steal.

22. *dicis*: EV AV sayest: LV techist; *mæchandum*: EV to do leccherie: LV that me schal do letcherie: AV a man should commit adultery; *mæcharis*: EV LV doiste letcherie: AV dost thou commit adultery; *abominaris*: EV LV wlatist: AV abhorrest; *idola*: EV ydols, or mawmetis: LV maumetis: AV idols; *sacrilegium*: EV sacrilegie, that is, thefte of hooly thingis: LV AV sacrilege; *facis*: EV LV doiste: AV dost thou commit.

23. *gloriaris*: EV gloriest: LV hast glorie: AV makest thy boast; *in*: EV LV in: AV of; *per*: EV LV bi: AV through; *inhonoras*: EV vnworschipist, or dispisist: LV vnworschipist: AV dishonourest.

24. *enim*: EV forsoth: LV AV for; *per*: EV LV bi: AV through; *gentes*: EV LV hethene men: AV Gentiles.

25. *quidem*: EV sothli: LV for: AV for verily; *autem*: EV forsoth: LV AV but; *prævaricator*: EV LV trespassour: AV breaker; *legis*: EV AV of the law: LV azens the lawe; *præputium*: EV prepucie, or custom of hethen men: LV prepucie: AV uncircumcision.

26. *præputium*: EV prepucie, or custom of hethen men: LV prepucie: AV uncircumcision; *-ne*: EV LV whethir:

AV om.; *præputium*: EV LV prepucie: AV uncircumcision; *reputabitur*: EV schal be rettid: LV schal be arettid: AV schal be counted; *in*: EV LV into: AV for.

27. *judicabit*: EV LV schal deme: AV shall judge; *quod*: EV that: LV om.: AV which; *ex*: EV LV of: AV by; *natura*: EV LV kynde: AV nature; *est*: EV AV is: LV om.; *præputium*: EV LV prepucie: AV uncircumcision; *consummans*: EV fullinge: LV that fulfillith: AV if it fulfil; *qui*: EV LV that: AV who; *prævaricator es*: EV LV art trespassour: AV dost transgress; *legis*: EV of the lawe: LV azens the law: AV the law. S., p. 225 Þe payens þet byþe wypoute laze and doþ þe laze, ate daye of dome hi ssoule ous deme þet habbet þe laze, and naȝt hise doþ.

28. *enim*: EV forsoth: LV AV for; *qui*: EV LV that: AV which; *in manifesto*: EV LV in opene: AV outwardly; LV ins. is; AV ins. is one; *neque*: EV ne: LV AV neither; *quæ*: EV LV that: AV which; *in manifesto*: EV in opyn: LV openli: AV outward; LV ins. it is; AV ins. is that.

29. *qui*: EV LV that: AV which; *in abscondito*: EV LV in hid: AV inwardly; AV ins. is one . . . is that; *littera*: EV AV in letter: LV bi letter; *laus*: EV LV preisung: AV praise.

3. 1. *ergo*: EV therfore: LV AV then; *amplius*: EV LV more: AV advantage; *Judæo est*: EV LV is to a Jew: AV hath the Jew; AV ins. is there.

2. *per omnem modum*: EV by alle maner: LV bi al wise: AV every way; *primum*: EV LV first: AV chiefly; *quidem*: EV sothli: LV AV om.; *quia*: EV LV for: AV because that; *credita sunt*: EV ben bitakun: LV weren bitakun: AV were committed; *eloquia*: EV LV spekyngis: AV oracles.

3. *enim*: EV sothli: LV and: AV for; *illorum*: EV LV of hem: AV om.; *crediderunt*: EV LV bileueden: AV did believe; *numquid*: EV LV whethir: AV om.; *illorum*: EV LV of hem: AV their; *evacuabit*: EV LV auoided: AV make without effect.

4. *absit*: EV fer be it: LV AV God forbid; *est*: EV LV is: AV let be; *autem*: EV forsoth: LV for: AV yea;

verax: EV trewe, or sothfast: LV sothefast: AV true;
omnis: EV LV ech: AV every; *autem*: EV sothli: LV AV
 but; *mendax*: EV lyere, or vnstable: LV AV liar; *justi-*
ficeris: EV be iustified, or founden trewe: LV be iustified:
 AV mightest be justified; *sermonibus*: EV LV wordis: AV
 sayings; *vincas*: EV LV ouercome: AV mightest overcome;
judicaris: EV LV art demed: AV art judged.

5. *autem*: EV forsoth: LV AV but; *iniquitas*: EV
 wickidnesse, or vnequyte: LV wickidnesse: AV unright-
 eousness; *numquid*: EV LV whether: AV om.; *iniquus*:
 EV LV wickid: AV unrighteous; *qui*: EV LV that: AV
 who; *infern*: EV LV bryngith in: AV taketh; *iram*: EV
 LV wraththe: AV vengeance; *secundum*: EV vp: LV aftir:
 AV as; *dico*: EV LV seie: AV speak.

6. *absit*: EV fer be it: LV AV God forbid; *alioquin*:
 EV LV ellis: AV for then; *judicabit*: EV LV schal deme:
 AV shall judge; *hunc*: EV LV this: AV om.

7. *enim*: EV forsoth: LV AV for; *abundavit*: EV
 hath haboundid, or be plenteuous: LV hath aboundid: AV
 hath more abounded; *in*: EV LV in: AV through; *mendacio*:
 EV LV leesyng: AV lie; *ipsius*: EV LV of hym: AV his;
quid: EV LV what: AV why; *et*: EV and: LV om.: AV also;
judicor: EV LV am demed: AV am judged.

8. AV ins. rather; *blasphemamur*: EV LV ben blas-
 femed: AV be slanderously reported; *aiunt*: EV LV seien:
 AV affirm; *nos dicere*: EV vs for to seye: LV AV that we
 say; *faciamus*: EV LV do we: AV let us do; *mala*: EV LV
 yuel thingis: AV evil; *bona*: EV LV gode thingis: AV good;
veniant: EV LV come: AV may come.

9. *ergo*: EV therfore: LV AV then; *præcellimus*:
 EV LV passen: AV are better; *eos*: EV LV hem: AV than
 they; *nequaquam*: EV LV nay: AV no, in no wise; *causati*
sumus: EV LV han schewid bi skile: AV have before proved;
enim: EV sothli: LV AV for; *et*: EV and: LV AV both . . .
 and; *esse*: EV for to be: LV that ben: AV that they are.

10. *quia*: EV LV for: AV om.; *non quisquam*: EV
 not any man: LV no man: AV none, no, not one; *justus*:
 EV LV iust: AV righteous.

11. *non intelligens*: EV not a man vndirstondinge: LV no man vndurstondyng: AV none that understandeth; *non est requires*: EV LV nethir sekyng: AV there is none that seeketh after.

12. *declinaverunt*: EV LV bowiden away: AV are gone out of the way; *facti sunt*: EV LV ben maad: AV are become; *non*: EV not: LV AV none; *bonum*: EV LV good thing: AV good; *non est usque ad unum*: EV there is not til to oon: LV there is noon til to oon: AV no, not one.

13. *patens*: EV openyng: LV AV open; *eorum*: EV LV of hem: AV their; *dolose*: EV gilyngly: LV gilefuli: AV deceit; *agebant*: EV LV diden: AV have used; *venenum*: EV LV venym: AV poison; *aspidum*: EV eddris, that ben clepid aspis: LV snakis: AV asps.

14. *quorum*: EV of whom: LV of whiche: AV whose; *maledictione*: EV cursyng, or wariyng: LV AV cursing.

15. *eorum*: EV LV of hem: AV their; *ad effundendum*: EV for to schede out: LV AV to shed.

16. *contritio*: EV contricioun, or defoulyng togidere: LV sorewe: AV destruction; *infelicitas*: EV infelcite, or cursidnesse: LV cursidnesse: AV misery; *eorum*: EV LV of hem: AV their; LV ins. ben; AV ins. are.

17. *cognoverunt*: EV LV knewen: AV have known.

18. *timor*: EV LV drede: AV fear; *non*: EV LV not: AV no; AV ins. there.

19. *scimus*: EV LV witen: AV know; *autem*: EV forsothe: LV and: AV now; *quoniam*: EV for: LV AV that; *quæcumque*: EV LV whateuere thingis: AV what things soever; *loquitur*: EV LV spekith: AV saith; *in*: EV LV in: AV under; *loquitur*: EV LV spekith: AV saith; *omne*: EV LV ech: AV every; *obstruatur*: EV LV be stoppid: AV may be stopped; *subditus*: EV LV suget: AV guilty; *fiat*: EV LV be maad: AV may become; *omnis*: EV LV ech: AV all.

20. *quia*: EV LV for: AV therefore; *ex*: EV LV of: AV by; *operibus*: EV LV werkis: AV deeds; *non*: EV LV not: AV no; AV ins. there; EV ins. that is, mankynde; *omnis*: EV LV ech: AV om.; *coram illo*: EV LV bifor hym:

AV in his sight; *enim*: EV forsothe: LV AV for; *cognitio*: EV LV knowyng: AV knowledge.

21. *autem*: EV forsothe: LV AV but; *manifestata est*: EV LV is schewid: AV is manifested; *testificata*: EV witnessid: LV that is witnessid: AV being witnessed; *a*: EV LV of: AV by.

22. *autem*: EV sothli: LV and: AV even; EV LV ins. is; AV ins. which is; *in omnes*: EV om.: LV into alle men: AV unto all; *super omnes*: EV on alle: LV on alle men: AV upon all them; *in eum*: EV into hym: LV in hym: AV om.; *enim*: EV forsoth: LV AV for; *distinctio*: EV distynccioun, or departyng: LV departyng: AV difference.

23. *omnes*: EV LV alle men: AV all; *peccaverunt*: EV LV synneden: AV have sinned; *egent*: EV LV han nede to: AV come short of.

24. LV ins. and; *justificati*: EV thei iustified: LV ben iustified: AV being justified; *per*: EV LV bi: AV through; *redemptionem*: EV redemcioun, or the azenbiyng: LV azenbiyng: AV redemption; *est*: EV is purposid: LV AV is.

25. *proposuit*: EV purposide: LV ordeynede: AV hath set forth; AV ins. to be; *propitiationem*: EV helpere: LV forzyuer: AV propitiation; *per*: EV LV bi: AV through; *ostensionem*: EV LV schewyng: AV declare; *præcedentium*: EV LV biforgoyng: AV that are past.

26. *in*: EV LV in: AV through; *sustentatione*: EV sustentacioun, or beringe vp: LV beryng-up: AV forbearance; *ostensionem*: EV LV schewyng: AV declare, I say; *in*: EV LV in: AV at; *sit*: EV LV be: AV might be; *justificans*: EV LV iustifyyng: AV justifier of; *qui*: EV LV that: AV which; *est ex fide Jesu Christi*: EV LV is of the feith of Jhesu Crist: AV believeth in Jesus.

27. *ergo*: EV therfore: LV AV then; *gloriatio*: EV LV gloriyng: AV boasting; *tua*: EV LV thi: AV om.; *factorum*: EV LV of dedis doying: AV of works.

28. *arbitramur*: EV LV demen: AV conclude; *enim*: EV forsothe: LV for: AV therefore; *justificari*: EV for to be iustified: LV to be iustified: AV that is justified; *operibus*: EV LV werkis: AV deeds.

29. *an*: EV LV whethir: AV om.; EV LV ins. is; AV ins. is he; *-ne*: EV LV whethir: AV om.; *et*: EV and: LV AV also; *gentium*: EV hethene: LV hethene men: AV Gentiles; *et*: EV LV and: AV also; *gentium*: EV hethene: LV hethene men: AV Gentiles.

30. *quoniam*: EV LV for: AV seeing; *quidem*: EV sothely: LV AV om.; *qui*: EV LV that: AV which; *justificat*: EV LV iustifieth: AV shall justify; *ex*: EV of: LV AV by; *præputium*: EV prepucie, or hethen men; LV prepucie: AV uncircumcision; *per*: EV LV bi: AV through.

31. *ergo*: EV LV therfor: AV then; *destruimus*: EV LV distruye: AV do make void; *per*: EV LV bi: AV through; *absit*: EV fer be it: LV AV God forbid; *sed*: EV LV but: AV yea.

4. 1. *ergo*: EV therefore: LV AV then; *invenisse*: EV for to haue founden: LV that foond: AV that hath found; *secundum*: EV vp: LV aftir: AV as pertaining to.

2. *enim*: EV forsoth: LV AV for; *ex*: EV LV of: AV by; *justificatus est*: EV be iustified: LV is iustified: AV were iustified; EV LV ins. of lawe; AV ins. whereof to; *apud*: EV LV anentis: AV before.

3. *enim*: EV sothli: LV AV for; *Deo*: EV LV to God: AV God; *reputatum est*: EV is rettid: LV was arettid: AV was counted; *ad*: EV LV to: AV for.

4. *autem*: EV forsoth: LV and: AV now; *merces*: EV LV mede: AV reward; *imputatur*: EV is 3ouun to, or rettid: LV is arettid: AV is reckoned; *secundum* (twice): EV vp: LV bi: AV of.

5. *vero*: EV AV but: LV sotheli; *credenti*: EV bileuynge: LV AV bileueth; *autem*: EV forsoth: LV AV but; *in*: EV LV into: AV on; *impium*: EV wickid man, or vnpytous: LV wickid man: AV ungodly; *reputatur*: EV is rettid: LV is arettid: AV is counted; *ad*: EV LV to: AV for; *secundum propositum gratiæ Dei*: EV vp the purposinge of Goddis grace: LV aftir the purpos of Goddis grace: AV om.

6. *sicut*: EV LV as: AV even as; *et*: EV and: LV om.: AV also; *dicit*: EV LV seith: AV describeth; *cui Deus*

accepto fert: EV to whom God acceptith: LV whom God acceptith, he syueth to hym: AV unto whom God imputeth; EV LV ins. of the lawe.

7. AV ins. saying; LV ins. ben; AV ins. are; *iniquitates*: EV LV wickidnessis: AV iniquities; *tecta sunt*: EV be keuered, or hid: LV ben hid: AV are covered.

8. LV AV ins. is; EV LV ins. that; *imputabit*: EV rettide: LV arettide: AV will impute; *dominus*: EV LV God: AV the Lord. C. 2. 72, 80 Eādig bið se wer se him Drihten synne ne getealde.

9. *ergo*: EV therefore: LV AV then; *in*: EV LV in: AV upon; *manet*: EV LV dwellith: AV cometh; *an*: EV or: LV whether . . or: AV or; *in*: EV LV in: AV upon; *præputio*: EV prepucie, or staat of hethene men; LV prepucie: AV uncircumcision; *enim*: EV forsothe: LV AV for; *quia*: EV for: LV AV that; *reputata est*: EV is rettid: LV was arettid: AV was reckoned; *ad*: EV LV to: AV for.

10. *ergo*: EV therefore: LV AV then; *reputata est*: EV is rettid: LV was arettid: AV was reckoned; AV ins. when he was; *præputio* (twice): EV LV prepucie: AV uncircumcision.

11. *accepit*: EV LV took: AV received; *signaculum*: EV markynge, or tokenynge: LV tokenyng: AV seal; *quæ*: EV that: LV AV which; *est in præputio*: EV LV is in prepucie: AV he had yet being uncircumcised; *sit*: EV LV be: AV might be; *omnium*: EV LV alle men: AV all them; *credentium*: EV LV bileuyng: AV that believe; *per præputium*: EV LV bi prepucie: AV though they be not circumcised; *reputetur*: EV be rettid: LV be arettid: AV might be imputed; *et*: EV and: LV AV also; *ad*: EV LV to: AV om.

12. *sit*: EV LV be: AV om.; *qui*: EV LV that: AV who; *et*: EV and: LV AV also; *sectantur*: EV LV suen: AV walk in; *quæ*: EV that: LV AV which; LV ins. feith; *est in præputio*: EV LV is in prepucie: AV he had being yet uncircumcised.

13. *enim*: EV forsothe: LV AV for; *per*: EV LV bi: AV through; *promissio*: EV LV biheeste: AV promise; EV

LV ins. is; AV ins. was; *esset*: EV be: LV AV should be; *per*: EV LV bi: AV through.

14. *enim*: EV sothli: LV AV for; *qui*: EV LV that: AV which; *exinanita est*: EV is anentyschid, or distroyed: LV is distried: AV is made void; AV ins. and; *abolita est*: EV LV is don away: AV made of none effect.

15. *enim*: EV forsoth: LV for: AV because; *enim*: EV sothli: LV AV for; *non*: EV not: LV AV no; *nec prævaricatio*: EV nethir is preuaricacioun, or trespassinge: LV ther is no trespas, nethir is trespassyng: AV there is no transgression.

16. LV ins. rigtfulnesse is; AV ins. it is . . . it might be; *secundum*: EV vp: LV AV by; AV ins. to the end; *tirma*: EV stable, or stedefast: LV stable: AV sure; *sit*: EV LV be: AV might be; *promissio*: EV LV biheeste: AV promise; *omni*: EV LV ech: AV all; EV LV ins. seed; *qui* (twice): EV LV that: AV which; *et*: EV LV om.: AV also; *qui*: EV the whiche: LV which: AV who.

17. *quia*: EV LV for: AV om.; *gentium*: EV LV folkis: AV nations; *posui*: EV LV haue set: AV have made; *Deum*: EV LV God: AV him, even God; *cui*: EV LV to whom: AV whom; *credidit*: EV LV thou hast bileued: AV he believed; *qui*: EV the whiche God: LV which God: AV who; *mortuos*: EV LV deed men: AV dead; *vocat*: EV LV clepith: AV called; *tamquam ea quæ sunt*: EV LV as tho that ben: AV as though they were. C. 2. 12 þē ic gesette fæder manigra þēoda (H. Ic gesette þē manegra þēoda fæder).

18. *qui*: EV the which Abraham: LV which Abraham: AV who; *in*: EV LV into: AV in; *fieret*: EV LV schulde be maad: AV might become; *gentium*: EV LV folkis: AV nations; *secundum quod*: EV vp that: LV as: AV according to that which; *dictum est*: EV is seid: LV was seid: AV was spoken; *sic*: EV LV thus: AV so; EV LV ins. as the steris of heuene, and as the grauel that is in the brenke of the see.

19. *infirmatus est*: EV is maad vnstidefast: LV was maad vnstidfast: AV being weak; *fide*: EV LV bileue: AV faith; *nec*: EV LV nether: AV not; *consideravit*: EV LV

biheelde: AV considered; *suum*: EV LV his: AV his own; *emortuum*: EV LV ny3 deed: AV dead; *jam*: EV AV now: LV thanne; *fere*: EV LV almost: AV about; *annorum*: EV LV of 3eer: AV years old; *et*: EV and: LV ne: AV neither yet; *emortuam*: EV LV ny3 deed: AV. deadness; *vulvam*: EV LV wombe: AV of womb.

20. *in*: EV LV in: AV at; *repromissione*: EV LV biheeste: AV promise; *hæsitavit*: EV LV doutide: AV staggered; *diffidentia*: EV LV with vntrist: AV through unbelief; *confortatus est*: EV is comfortid: LV was coumfortid: AV was strong; *fide*: EV LV bileue: AV faith.

21. AV ins. and; *plenissime*: EV LV moost fulli: AV fully; *sciens*: EV LV witynge: AV being persuaded; *quia*: EV for: LV AV that; *quæcumque*: EV LV whateuere thingis: AV what; *promisit*: EV LV God hath bihyt: AV he had promised; *potens*: EV LV myyti: AV able; *est*: EV LV is: AV was; *et*: EV and: LV AV also; *facere*: EV for to do: LV to do: AV to perform.

22. *et*: EV LV om.: AV and; *reputatum est*: EV is rettid: LV was arettid: AV was imputed; *ad*: EV LV to: AV for.

23. *autem*: EV forsothe: LV and: AV now; *est scriptum*: EV LV is writun: AV was written; *tantum*: EV LV oneli: AV alone; *propter ipsum*: EV LV for hym: AV for his sake; *quia*: EV for: LV AV that; *reputatum est*: EV is rettid: LV was arettid: AV was imputed; *ad iustitiam*: EV LV to rixtwisnesse: AV om.

24. *et*: EV and: LV AV also; *quibus*: EV LV which: AV whom; *reputabitur*: EV schal be rettid: LV schal be arettid: AV shall be imputed; *credentibus*: EV beleuyng: LV that bileuen: AV if we believe; *in*: EV into: LV in: AV on; *suscitavit*: EV LV reise: AV raised up; *mortuis*: EV deede spiritis: LV deeth: AV the dead.

25. *qui*: EV the which: LV which: AV who; *traditus est*: EV is bitakun: LV was bitakun: AV was delivered; *delicta*: EV LV synnes: AV offences; *resurrexit*: EV LV roos azen: AV was raised again; *justificationem*: EV LV iustefieng: AV justification.

5. 1. *justificati*: EV LV iustified: AV being justified; *ex*: EV LV of: AV by; LV ins. we; *ad*: EV LV at: AV with; *per*: EV LV bi: AV through.

2. *et*: EV LV om.: AV also; *accessum*: EV accesse, or nyz goyng to: LV nyz goyng to: AV access; *in qua*: EV LV in which: AV wherein; *gloriamur*: EV LV han glorie: AV rejoice; *filiorum*: EV sonen: LV children: AV om.

3. *autem*: EV forsoth: LV AV and; LV ins. this; AV ins. so; *et*: EV and: LV AV also; *scientes*: EV LV wit-yng: AV knowing. C. 1. 239 Gelēaffullum gedafenað ðæt hī wuldrión on gedrēfednyssum, forðanðe sēo gedrēfednys wyrcoð geðyld; C. 2. 213 Sēo gedrēfednys wyrcað geþyld; S., p. 244 Pacience bi desese ipreued is.

4. *autem*: EV sothli: LV AV and; *probationem*: EV LV preuyng: AV experience; *vero*: EV forsothe: LV AV and; *probatio*: EV LV preuyng: AV experience. C. 1. 239 . . and þæt geðyld āfandunge, and sēo āfandung hiht.

5. *autem*: EV forsoth: LV AV and; *confundit*: EV LV confoundith: AV maketh ashamed; *quia*: EV LV for: AV because; *charitas*: EV LV charite: AV love; *diffusa est*: EV LV is spred abroad: AV is shed abroad; *qui*: EV LV that: AV which. C. 1. 239, 240 Se hiht sōðlice ne bið nǣfre gescynd, forðanþe Godes lufu is āgoten on ūrum heortum þurh ðone Hālgan Gāst se ðe ūs is forgifen.

6. *ut quid*: EV wherto: LV what: AV om.; *enim*: EV sothly: LV AV om.; *cum*: EV AV when: LV while that; *adhuc*: EV AV yet: LV om.; *infirmi essemus*: EV weren syke, or vnstable: LV weren sijk: AV were without strength; *secundum*: EV vp: LV aftir: AV in; *tempus*: EV LV tyme: AV due time; *impiis*: EV LV wickid men: AV ungodly.

7. *vix*: EV LV vnnethis: AV scarcely; *enim*: EV sothli: LV AV for; *iusto*: EV iust: LV iust man: AV righteous man; *quis*: EV LV ony man: AV one; *moritur*: EV LV dieth: AV will die; *nam*: EV forwhi: LV and ȝit: AV yet; *bono*: EV goode: LV AV good man; *quis*: EV LV summan: AV some; *audeat*: EV LV dar: AV would dare; AV ins. even; *mori*: EV LV deye: AV to die.

8. *autem*: EV forsoth: LV AV but; *charitatem*: EV LV charite: AV love; *in*: EV LV in: AV toward; *quoniam*: EV LV for if: AV in that; *cum*: EV LV whanne: AV while; *secundum tempus*: EV vp tyme: LV aftir the tyme: AV om.

9. *mortuus est*: EV is deed: LV was deed: AV died; *igitur*: EV om.: LV AV then; *justificati*: EV LV iustified: AV being justified; *in*: EV LV in: AV by; *salvi erimus*: EV LV schulen be saaf: AV shall be saved; *per*: EV LV bi: AV through.

10. *enim*: EV sothli: LV AV for; *reconciliati*: EV LV recounselid: AV being reconciled; *salvi erimus*: EV LV schulen be saaf: AV shall be saved; *in*: EV LV in: AV by; *ipsius*: EV LV of hym: AV his.

11. *autem*: EV forsothe: LV AV and; LV ins. this; AV ins. so; *et*: EV and: LV AV also; *gloriamur*: EV LV glorien: AV joy; *per*: EV LV bi: AV through; *reconciliationem*: EV recouncilyng, or acordyng: LV recounseling: AV atonement.

12. *propterea*: EV LV therfor: AV wherefore; *hunc*: EV LV this: AV om.; *et*: EV om.: LV AV and; *pertransiit*: EV LV passide forth: AV passed; *in*: EV LV into: AV upon; *in quo*: EV LV in which man: AV for that; *peccaverunt*: EV LV synneden: AV have sinned.

13. *usque*: EV LV til: AV until; *ad*: EV LV to: AV om.; *enim*: EV sothli: LV AV for; *autem*: EV forsothe: LV AV but; *imputabatur*: EV was wytyd, or rettid: LV was rettid: AV is imputed; *non*: EV LV not: AV no; *esset*: EV LV was: AV there is.

14. *sed*: EV LV but: AV nevertheless; *usque*: EV LV til: AV om.; *etiam*: EV LV also: AV even; *in*: EV LV into: AV over; *peccaverunt*: EV LV synneden: AV had sinned; *in*: EV LV in: AV after; *similitudinem*: EV LV licnesse: AV similitude; *prævaricationis*: EV LV trespassyng: AV transgression; *Adæ*: EV LV of Adam: AV Adam's; *qui*: EV which: LV the which: AV who; *forma*: EV foorme, or licnesse: LV licnesse: AV figure; *futuri*: EV of oon to comyng: LV of Crist to comyng: AV of him that was to come.

15. *delictum* : EV guilt, or trespass : LV gilt : AV offence ; *et* : EV and : LV om. : AV also ; AV ins. is ; *donum* : EV LV gifte : AV free gift ; *enim* : EV sothli : LV AV for ; *delicto* : EV LV gilt : AV offence ; *in* : EV LV in : AV by ; AV ins. which is ; *unius hominis* : EV LV of o man : AV by one man ; *in* : EV LV into : AV unto ; *plures* : EV LV many men : AV many.

16. AV ins. it was ; *peccatum* : EV LV synne : AV that sinned ; *et* : EV and : LV AV om. ; AV ins. is ; *donum* : EV LV bi gifte : AV gift ; *nam* : EV forwhi : LV AV for ; *judicium* : EV LV doom : AV judgment ; *quidem* : EV sothli : LV AV om. ; AV ins. was ; *ex* : EV LV of : AV by ; *in* : EV LV into : AV to ; *gratia* : EV LV grace : AV free gift ; *autem* : EV forsothe : LV AV but ; *delictis* : EV giltis, or trespassingis : LV giltis : AV offences.

17. *enim* : EV forsoth : LV AV for ; *unius* : EV LV of oon : AV one man's ; *delicto* : EV LV in the gilt : AV by offence ; *per* : EV LV thorouȝ : AV by ; *abundantiam* : EV LV plente : AV abundance ; *donationis* : EV ȝyuyng : LV of ȝyuyng : AV of the gift ; *et* : EV LV and : AV om. ; *justitiæ* : EV riȝtwisnesse : LV AV of righteousness ; *accipientes* : EV men takynge : LV men that takyn : AV they which receive.

18. *delictum* : EV LV gilt : AV offence ; AV ins. judgment came ; *in* : EV LV into : AV upon ; *in* : EV LV into : AV to ; *et* : EV and : LV om. : AV even ; AV ins. the free gift came ; *in* : EV LV into : AV upon ; *in* : EV LV into : AV unto ; *justificationem* : EV LV iustifiyng : AV justification.

19. *enim* : EV sothli : LV AV for : P riȝt ; *inobedientiam* : EV LV inobedience : P vnboxumnesse : AV disobedience ; *unius hominis* : EV LV P of o man : AV one man's ; *peccatores* : EV LV AV sinners : P synful men ; *constituti sunt* : EV ben ordeyned : LV ben maad : P bep ymaad : AV were made ; *multi* : EV LV AV many : P many men ; *et* : EV and : LV P AV om. ; *obeditionem* : EV LV AV obedience : P boxumnesse ; *unius* : EV LV AV of one : P of an man ; *justi* : EV LV iust : P riȝtful men : AV righteous ; *constituuntur* : EV schulen be ordeyned : LV schulen be : P bep ymaad : AV shall be made.

20 *autem*: EV forsoth: LV P and: AV moreover; *subintravit*: EV LV AV entered: P entred in; *abundaret*: EV LV schulde be plenteuouse: P were in plente: AV might abound; *delictum*: EV LV gilt: P sinne: AV offence; *ubi*: EV LV AV where: P pere as; *autem*: EV sothli: LV AV P but; *abundavit*: EV LV was plenteuouse: P was in plente: AV abounded; *delictum*: EV LV gilt: P AV sin; EV ins. and; *superabundavit*: EV haboundide, or was plenteuous: LV was more plenteuouse: P was in more plente: AV did much more abound.

21. *sicut*: EV LV AV as: P rixt as; *regnavit*: EV LV P regnede: AV hath reigned; *in*: EV LV P into: AV unto; *et*: EV and: LV P om.: AV even; *regnet*: EV LV regne: P schulde regne: AV might reign; *per*: EV LV bi: P AV through; *justitiam*: EV LV AV righteousness: P rixtfulnesse; *in*: EV LV P into: AV unto; *aeternam*: EV LV P euerlastyng: AV eternal.

6. 1. *ergo*: EV LV therfor: P AV then; *dicemus*: EV LV AV shall say: P schulde seye; *permanebimus*: EV LV P schulen dwelle: AV shall continue; P ins. 3et stille; *abundet*: EV LV P be plenteuouse: AV may abound.

2. *absit*: EV ferr be it: LV P AV God forbid; *enim*: EV sothli: LV P for: AV om.; *adhuc*: EV LV 3it: P 3it stille: AV any longer; *vivemus*: EV LV AV shall live: P schulde dwelle; *in illo*: EV LV AV therein: P in sunne.

3. *an*: EV LV P whether: AV om.; *ignoratis*: EV vnknown: LV P AV know not; *quia*: EV for: LV P AV that; *quicumque*: EV LV whiche euer we: P whuche of ous: AV so many of us as; *baptizati sumus*: EV ben baptysid, or cristened: LV P AV were baptized; *in* (twice): EV LV P in: AV into.

4. *consepulti sumus*: EV LV P ben togidere biried: AV are buried; *enim*: EV sothli: LV P for: AV therefore; *per*: EV LV AV by: P porow3; *baptismum*: EV cristendom: LV P AV baptism; *quomodo*: EV LV as: P rixt as: AV like as; *surrexit*: EV roos: LV aroos: P aros up: AV was

raised up; *mortuis*: EV deede spiritis: LV deth: P dep̃ to lyf: AV the dead; *per*: EV LV AV by: P þorowȝ; *gloriam*: EV LV AV glory: P blysse; P ins. his; *ita*: EV LV so: P riȝt so: AV even so; *et*: EV and: LV P om.: AV also; *novitate*: EV LV AV newness: P newe manere; *vita*: EV LV AV life: P lyfyng; *ambulemus*: EV LV P walke we: AV should walk.

5. *enim*: EV forsoth: LV AV for: P and; *complantati*: EV LV plauntid togidere: P beþ yplaunted togeder: AV have been planted together; *facti sumus*: EV LV ben maad: P & imad: AV om.; *similitudini*: EV LV P to the licnesse: AV in the likeness; *simul-et*: EV also and: LV AV also: P also togeder; LV ins. of the licnesse; P AV ins. in the likeness; *resurrectionis*: EV LV risyng aȝen: P rysyng aȝeyn from dep̃ to lyf: AV resurrection. S., p. 97 Ȝif we beoð i-imped to þe iliknesse of Godes deaðe, we schulen beon i-imped to þe iliknesse of his ariste.

6. *hoc*: EV om.: LV P this thing: AV this; *scientes*: EV LV witynge: P AV knowing; *simul*: EV LV togidere: P om.: AV with him; *destruatur*: EV LV P be distruyed: AV might be destroyed; *ultra non*: EV LV no more: P her-aftur . . ne . . noȝt: AV henceforth . . not; *serviamus*: EV LV P serue: AV should serve; *peccato*: EV LV P to synne: AV sin.

7. *enim*: EV sothli: LV P AV for; *mortuus est*: EV is deed to synne: LV AV is dead: P dyed; *justificatus est*: EV LV P is iustified: AV is freed.

8. *autem*: EV forsoth: LV P and: AV now; EV LV ins. togidere.

9. *scientes*: EV LV witynge: P AV knowing; *quod*: EV LV for: P AV that; *resurgens*: EV LV rysyng aȝen: P þat aros up: AV being raised; *mortuis*: EV deede spiritis: LV deth: P dep̃ to lyf: AV the dead; *jam*: EV LV P now: AV om.; *non*: EV LV not: P ne . . noȝt: AV no more; *illi*: EV to him: LV on hym: P upon hym: AV over him; *ultra non*: EV LV AV no more: P ne . . neuere hereafter; *dominabitur*: EV schal lordschipe: LV P schal haue lordschipe: AV hath dominion.

10. *quod*: EV he that: LV P that: AV in that; *enim*: EV forsoth: LV P AV for; *mortuus est* (twice): EV is deed: LV was deed: P AV died; *quod*: EV he that: LV P that: AV in that; *autem*: EV sothli: LV P AV but.

11. *ita*: EV LV P so: AV likewise; *et*: EV P and: LV AV om.; *existimate*: EV LV deme: P trowe: AV reckon; *vos*: EV 3ou: LV P AV yourselves; *mortuos esse*: EV for to be deed: LV AV to be dead: P that 3e been dede; *viventes*: EV LV P lyuyng: AV alive; *autem*: EV forsoth: LV AV but: P &; *in*: EV LV P in: AV through. S., p. 22 . . þet ich to þe world beo dead and euer liue to þe.

12. P ins. & . . þere; *regnet*: EV LV P regne: AV let reign; *mortali*: EV LV P deedli: AV mortal; *obediatis*: EV LV obeische: P ben boxum: AV should obey; AV ins. it; *concupiscentiis*: EV LV P coueityngis: AV lusts; *ejus*: EV LV P his: AV thereof.

13. *sed*: EV but: LV AV om.: P &; *neque*: EV LV AV neither: P ne . . noȝt; *exhibeatis*: EV LV P 3yue: AV yield; *arma*: EV LV P armuris: AV as instruments; *iniquitatis*: EV LV P wickidnesse: AV unrighteousness; *exhibite*: EV LV P 3yue: AV yield; *mortuis*: EV LV P of deed men: AV from the dead; *viventes*: EV lyuyng: LV thei that lyuen: P lyuyng men: AV those that are alive; *arma*: EV LV P armuris: AV as instruments; *justitiæ*: EV LV AV righteousness: P riȝtfulnesse.

14. *enim*: EV forsothe: LV P AV for; *vobis*: EV to 3ou: LV on 3ou: P in 3ou: AV over you; *dominabitur*: EV schal lordschipe: LV P schal haue lordschipe: AV shall have dominion; P ins. heraftur; *non*: EV LV AV not: P ne . . noȝt; *enim*: EV sothli: LV P AV for.

15. *ergo*: EV LV therfor: P AV then; *peccabimus*: EV AV shall sin: LV P schulen do synne; *quoniam*: EV LV P for: AV because; *absit*: EV ferr be it: LV P AV God forbid.

16. P ins. wheper; *nescitis*: EV LV witen not: P ne knoweþ noȝt: AV know not; *cui*: EV LV AV to whom: P to hym þat; *exhibetis*: EV LV P 3yuen: AV yield; *vos*:

EV LV 3ou : P AV yourselves ; P ins. to ben ; *ad obediendum* : EV for to obeische : LV to obeie to : P to ben buxum to hym : AV to obey ; *ejus* : EV LV of that thing : P AV his ; *cui* : EV LV which : P AV whom ; *obeditis* : EV LV han obeschild ; P beþ boxum : AV obey ; *sive . . sive* : EV either . . othir : LV ether . . ether : P wheþer . . oper : AV whether . . or ; *obeditionis* : EV LV AV obedience : P boxumnesse ; *justitiam* : EV LV AV righteousness : P riȝtfulnesse.

17. *gratias Deo* : EV I do thankyngis to God : LV P Y thanke God : AV God be thanked ; *autem* : EV sothli : LV AV but : P & ; *fuistis* : EV LV AV were : P habbeþ yben ; *autem* : EV forsoth : LV AV but : P but nowþe ; *ex* : EV LV P of : AV from ; *in* : EV LV P into : AV om. ; *doctrinæ* : EV LV P techyng : AV doctrine ; *in quam* : EV LV in which : P þat : AV which ; *traditi estis* : EV LV 3e ben bitakun : P 3e beþ now ytake to : AV was delivered you.

18. *liberati* : EV LV delyuered : P fre : AV being made free ; *autem* : EV forsoth : LV P and : AV then ; *a* : EV LV AV from : P of ; P ins. & ; *facti estis* : EV LV P ben maad : AV became ; *justitiæ* : EV LV AV righteousness : P riȝtfulnesse.

19. *humanum* : EV mannis thing : LV that thing that is of man : P þing þat parteynep to man : AV after the manner of men ; *propter* : EV LV P for : AV because of ; *infirmiſtatem* : EV infirmite, or vnstabilnesse : LV vnstidefastnesse : P AV infirmity ; *sicut* : EV LV AV as : P riȝt as ; *enim* : EV sothli : LV but : P AV for ; *exhibuistis* : EV LV P han 3ouun : AV have yielded ; *servire* : EV P for to serue : LV to serue : AV servants ; *iniquitati* : EV wickidnesse : LV P to wickidnesse : AV to iniquity ; *ad* : EV to : LV P into : AV unto ; *iniquitatem* : EV LV wickidnesse : P sunne : AV iniquity ; *ita* : EV LV P so : AV even so ; *exhibete* : AV LV P 3yue : AV yield ; *servire* : EV P for to serue : LV to serue : AV servants ; *justitiæ* : EV LV AV riȝtwisnesse : P riȝtfulnesse. S., p. 37
 Also ge hauen giwer lichame don to hersumiende fule lustes and unriht, also doð giwer lichame heðenforð to hersumiende clenness, and rihtwisnesse, and holinesse.

20. *enim*: EV forsothe: LV P AV for; *justitiæ*: EV of riȝtwisnesse: LV P of riȝtfulnesse: AV from riȝteousness.

21. *ergo*: EV LV therfor: P AV om.; *illis*: EV LV AV those things: P pilke þinges; *in quibus*: EV LV in which: P in þe whuche þinges: AV whereof; *erubescitis*: EV LV schamen: P AV are ashamed; *nam*: EV now therfore: LV P AV for; *illorum*: EV LV P hem: AV those things.

22. *vero*: EV forsoth: LV P AV but; *liberati*: EV LV delyuered: P fre: AV being made free; *a*: EV LV AV from: P of; *autem*: EV sotheli: LV P AV and; *facti*: EV LV maad: P beþ ymaad: AV become; *in*: EV LV into: P om.: AV unto; *vero*: EV forsoth: LV P AV and; P ins. þerof.

23. *stipendia*: EV hyris: LV AV wages: P mede; LV P AV ins. is (twice); *enim*: EV treuli: LV P AV for; *gratia*: EV LV P grace: AV gift; *æterna*: EV LV P euerlastyng: AV eternal; *in*: EV LV P in: AV through.

7. 1. *an*: EV LV P whether: AV om.; *ignoratis*: EV vnknown: LV AV know not: P ne knoweþ noȝt; *scientibus*: EV men wityng: LV men that knowen: P pilke þat knoweþ: AV them that know; *enim*: EV forsoth: LV P AV for; *quia*: EV LV P for: AV how that; *in*: EV LV in: P on: AV over; *homine*: EV LV AV man: P hym; *dominatur*: EV LV P hath lordschipe: AV hath dominion; *quanto tempore*: EV hou longe tyme: LV as long tyme as: P AV as long as; *vivit*: EV LV it lyueth: P a man lyfeþ: AV he liveth.

2. *nam*: EV forwhi: LV P AV for; *quæ*: EV LV that . . that: P þat: AV which; *sub viro est*: EV LV is vndur an hosebonde: P is vnder here housbonde: AV hath an husband; *vivente viro*: EV lyuyng the hosebonde: LV while the hosebonde lyueth: P whyles þat hure housbonde lyfeþ: AV to her husband so long as he liveth; *legi*: EV LV P to the lawe: AV by the law; *autem*: EV sothli: LV P AV but; *mortuus fuerit*: EV P AV be dead: LV is deed; *saluta est*: EV is delyuered, or vnbounden: LV P is delyuered: AV is loosed; *viri*: EV the man: LV the hosebonde: P AV her husband.

3. *igitur*: EV LV therfor: P panne: AV so then; *vivente viro*: EV lyuynge the man: LV while the hosebonde lyueth: P AV while her husband liveth; *vocabitur*: EV LV P schal be clepid: AV shall be called; *adultera*: EV LV auoutresse: P spousebrekere: AV adulteress; *fuert*: EV schal be: LV P be: AV be married; *cum*: EV LV P with: AV to; *autem*: EV forsothe: LV P AV but; *mortuus fuerit*: EV P AV be dead: LV is deed; *liberata est*: EV LV P is delyuered: AV is free; *viri*: EV the man: LV the hosebonde: P hure housbonde: AV that; *ut*: EV LV P that: AV so that; *non*: EV LV not: P ne . . nozt: AV no; *sit*: EV LV be: P be ycleped: AV is; *adultera*: EV LV auoutresse: P spousebrekere: AV adulteress; *si*: EV LV if: P AV though; *fuert*: EV schal be: LV P be: AV be married; *cum*: EV LV P with: AV to.

4. *itaque*: EV treuli: LV P and so: AV wherefore; *et*: EV and: LV P om.: AV also; *mortificati estis*: EV LV P ben maad deed: AV are become dead; *per*: EV thorwz: LV P AV by; *sitis*: EV LV P ben: AV should be married; *alterius*: EV anotheris: LV P of another: AV to another; *qui*: EV LV P that: AV even to him who; *mortuis*: EV deede spiritis: LV deth: P dep to lyfe: AV the dead; *resurrexit*: EV LV roos azen: P ros up: AV is raised; *fructificemus*: EV we bere fruit: LV ze bere fruyt: P ze schulden make fruyt: AV we should bring forth fruit.

5. *enim*: EV forsoth: LV P AV for; *passiones*: EV LV P passiouns: AV motions; *que*: EV LV P that: AV which; *per*: EV LV AV by: P poroz; *operabantur*: EV LV P wrouzten: AV did work; *ut fructificarent*: EV that thei schulden bere fruyt: LV to bere fruyt: P pat we schulden make oure fruyt: AV to bring forth fruit.

6. *autem*: EV forsothe: LV P AV but; *soluti sumus*: EV LV P ben vnbounden: AV are delivered; *mortis*: EV LV P deth: AV that being dead; *in qua*: EV LV in which: P ir whom: AV wherein; *ita*: EV LV P so: AV om.; *serviamus*: EV LV P seruen: AV should serve.

7. *ergo*: EV LV therfor: P AV then; *absit*: EV fer be it: LV P AV God forbid; *sed*: EV LV P but: AV nay;

non: EV LV AV not: P no; *cognovi*: EV LV P knewe: AV had known; *nisi*: EV no but: LV P AV but; *per*: EV LV AV by: P þoroz; *nam*: EV forwhi: LV P AV for; *concupiscentiam*: EV LV coueitynge: P coueytise: AV lust; EV ins. for to be synne; LV ins. that . . was synne; *nesciebam*: EV LV wiste not: P knew noȝt: AV had not known; *nisi*: EV no but: LV but for: P bote for as muche as: AV except; *diceret*: EV LV P seide: AV had said; *non*: EV LV AV not: P ne . . not.

8. *autem*: EV forsothe: LV and: P & so: AV but; *accepta*: EV takun: LV thoruz . . takun: P in takynge: AV taking; *mandatum*: EV LV maundement: P AV commandment; P ins. of þe lawe; *operatum est*: EV LV P hath wrought: AV wrought; *omnem*: EV LV al: P eferiche: AV all manner of; *concupiscentiam*: EV coueityng, or coueityse: LV P coueytise: AV concupiscence; *enim*: EV sothli: LV P AV for.

9. *autem*: EV forsothe: LV P and: AV for; *vivebam*: EV LV P lyuede: AV was alive; *aliquando*: EV LV P sumtyme: AV once; *cum*: EV LV AV when: P whanne þat; *venisset*: EV hadde comen: LV P was comun: AV came; *revixit*: EV LV P lyuede aȝen: AV revived.

10. *autem*: EV sothli: LV P but: AV and; *mortuus sum*: EV am deed: LV P was deed: AV died; *et*: EV LV AV and: P & so; *inventum est mihi*: EV is founden to me: LV was foundun to me: P om.: AV I found; *quod*: EV LV P that: AV which; *erat*: EV LV was: P was yfounded: AV was ordeyned; *hoc*: EV this thing: LV this: P it: AV om.; *esse*: EV for to be: LV AV to be: P was.

11. *nam*: EV forwhi: LV P AV for; *accepta*: EV takun: LV thorouz . . takun: P in takynge: AV taking; *per*: EV LV AV by: P þorowȝ; *seduxit*: EV LV AV deceived: P bygyled; *per illud*: EV AV by it: LV bi that: P þoroz it.

12. *itaque*: EV P and so: LV therfor: AV wherefore; *quidem*: EV sotheli: LV AV om.: P ȝit; LV P AV ins. is; LV ins. is; *justum*: EV LV AV just: P riȝtful.

13. P ins. what þanne; *quod*: EV that that: LV P

that thing that: AV that which; *est*: EV LV AV is: P was; *factum est*: EV LV is maad: P AV was made; *absit*: EV fer be it: LV P AV God forbid; *appareat*: EV appere, or be knowen: LV P seme: AV might appear; *per*: EV LV P thorouȝ: AV by; *bonum*: EV LV good thing: P þat þing þat was good: AV that which is good; *operatum est*: EV LV P wrouȝt: AV working; *mihi*: EV LV P to me: AV in me; *fiat peccans peccatum*: EV ther be maad synne synnyng: LV me synne: P sunne be ymade sunge: AV sin might become sinful; *supra modum*: EV ouer manere, or mesure: LV ouer maner: P aboue maner: AV exceeding; *per*: EV AV by: LV P thorouȝ.

14. *scimus*: EV LV witen: P AV know; *enim*: EV sothli: LV P and: AV for; *quia*: EV for: LV P AV that; *spiritualis*: EV spiritual, or goostli: LV P AV spiritual; *autem*: EV forsoth: LV AV but: P &; *carnalis*: EV LV P fleischli: AV carnal: P om. am, ins. &.

15. *quod*: EV LV that that: P þat þing þat: AV that which; *enim*: EV sothli: LV P AV for; *operor*: EV LV P worche: AV do; *non* (twice): EV LV AV not: P ne . . noȝt; *intelligo*: EV LV P vnderstonde: AV allow; *enim*: EV sothly: LV P AV for; *quod*: EV LV P that: AV what; *volo*: EV LV wole: P haue wille to: AV would; *bonum*: EV LV good thing: P þat þing þat is good &: AV om.; *hoc*: EV LV om.: P AV that; *quod*: EV LV P that: AV what; *odi*: EV LV AV hate: P haue yhated; *malum*: EV LV thilke yuel thing: P þat þing þat is yfel &: AV om.; *illud*: EV LV om.: P AV that.

16. *autem*: EV forsoth: LV P and: AV then; *quod*: EV LV P that: AV which; *nolo*: EV LV wole not: P wole noȝt do: AV would not; *illud*: EV LV P that thing: AV that; *consentio*: EV LV AV consent: P assente; *quoniam*: EV for: LV P AV that.

17. *autem*: EV sothely: LV P but: AV then; AV ins. it is; *jam non*: EV LV not now: P ne . . noȝt: AV no more; *operor*: EV LV P worche: AV that do; *illud*: EV om.: LV P AV it; EV ins. that.

18. *scio*: EV LV wot: P wot wel: AV know; *enim*: EV sothli: LV but and: P AV for; *quia*: EV for: LV P AV

that; *non*: EV LV AV no: P noȝt; P ins. it; *hoc est*: EV LV AV that is: P þat is to seye; *bonum*: EV LV good: P þat þing þat is good: AV good thing; *nam*: EV forwhi: LV AV for: P & so; *velle*: EV LV P wille: AV to will; *adjacet*: EV LV lieth: P falleþ: AV is present; *mihi*: EV LV P to me: AV with me; *perficere*: EV for to performe: LV P AV to perform; *autem*: EV trewli: LV P AV but; AV ins. how; *bonum*: EV LV good thing: P þat þing þat is good: AV that which is good; *non*: EV LV AV not: P ne . . noȝt. S., p. 97 No god in us nis of us.

19. *non*: EV LV AV not: P ne . . noȝt; *enim*: EV forsothe: LV P AV for; *volo*: EV LV wole: P AV would; *bonum*: EV LV thilke good thing: P þat good: AV the good; *quod*: EV LV P that: AV which; *nolo*: EV LV wole not: P nolde noȝt: AV would not; *malum*: EV LV thilke yuel thing: P þat efel: AV the evil; *hoc*: EV LV om.: P AV that.

20. *autem*: EV sothli: LV P and: AV now; *quod*: EV LV P that: AV om.; *nolo*: EV LV wole not: P nole noȝt: AV would not; *illud*: EV P that thing: LV that yuel thing: AV that; *jam non*: EV LV not: P ne . . noȝt: AV no more; AV ins. that; *operor*: EV LV P worche: AV do; *illud*: EV LV AV it: P þat.

21. *igitur*: EV LV therfor: P & þefore: AV then; *volenti mihi*: EV LV to me willynge: P to me þat wol: AV when I would; *facere*: EV for to do: LV to do: P AV do; *bonum*: EV LV good thing: P AV good; *quoniam*: EV LV P for: AV that; *mihi*: EV LV P to me: AV with me; *malum*: EV LV yuel thing: P AV evil; *adjacet*: EV lieth to: LV lieth: P falleþ: AV is present; EV ins. therefore the lawe is good to me willinge.

22. *condecor*: EV LV delite togidere: P haue delyt: AV delight; *enim*: EV forsoth: LV AV for: P &; *legi*: EV LV P to the lawe: AV in the law; *Dei*: EV LV AV God: P good; *secundum*: EV vp: LV P AV after; *interiorem*: EV LV ynnere: P myn inward: AV inward.

23. *autem*: EV sothly: LV P AV but; *repugnantem*: EV LV aȝenfiztynge: P þat aȝeynstondeþ: AV warring against; *legi*: EV to the lawe: LV P AV the lawe; *mentis*:

EV LV soule: P þoȝt: AV mind; *captivantem*: EV LV makyng caitif: P makeþ ytake: AV bringing into captivity; *in*: EV LV P in: AV to; *quæ*: EV LV P that: AV which. C. 1. 44 . . . ðæt hē gesāwe ððerne gewunan qnd ððerne willan on his limum, qnd sē wære feohtende wið ðæm willan his mōdes, qnd hine gehæftne lædde on synne gewunan; C. 1. 73 Ic gesēo ððere æ in mīnum leomum wið-feohtende þære æ mīnes moodes, qnd gehæftende mec is lædende in synne æ, sēo is in mīnum leomum.

24. *infelix*: EV wooful: LV P vnceli: AV wretched; LV ins. am; P ins. þat am; AV ins. O . . . that am.; *mortis*: EV LV synne: P AV death.

25. EV ins. forsothe; *gratia*: EV LV P grace: AV I thank; *per*: EV LV bi: P AV through; *igitur*: EV LV therfor: P & þefore: AV so then; *mente*: EV by resoun of the soule: LV bi the soule: P in my þoȝt: AV with the mind; *legi*: EV LV P to the law: AV the law; *carne*: EV LV bi fleisch: P in my flesche: AV with the flesh; *legi*: EV LV P to law: AV law.

8. 1. *nihil*: EV LV P no thing: AV no; *damnationis*: EV LV P of dampnacion: AV condemnation; *iis*: EV LV AV them: P þese; *qui*: EV LV P that: AV which; *qui*: EV LV which: P þat: AV who; *ambulant*: EV LV wandren: P AV walk; AV ins. but after the Spirit.

2. *lex*: EV om.: LV P AV law; *enim*: EV forsoth: LV P AV for; *spiritus*: EV spirit: LV P AV of the spirit; *liberavit*: EV LV P hath delyuered: AV hath made me free.

3. *nam*: EV forwhi: LV P AV for; *quod*: EV LV P that: that: AV what; *impossibile erat legi*: EV LV P was vnpossible to the lawe: AV the law could not do; *quo*: EV LV what thing: P þe whuche þing: AV that; *infirmabatur*: EV it was syk, or freel: LV it was syk: P man was ymaad sek: AV it was weak; *per*: EV LV bi: P AV through; *suum*: EV LV P his: AV his own; *mittens*: EV AV sending: LV sente: P sende; *in*: EV LV into: P AV in; *peccati*: EV LV P of synne: AV sinful; *et*: EV om.: LV P AV and; *de*:

EV LV P of: AV for; *damnavit*: EV LV P dampnede: AV condemned.

4. *justificatio*: EV LV P iustefiying: AV righteousness; *impletetur*: EV LV P were fulfillid: AV might be fulfilled; *qui*: EV LV P that: AV who; *ambulamus*: EV wandren: LV goen: P AV walk.

5. *enim*: EV forsoth: LV P AV for; *quæ*: EV LV tho thingis that: P pilke pinges pat: AV the things; *sunt*: EV LV ben: P bep: AV om.; *sapiunt*: EV LV saueren: P pilke safereþ: AV do mind; *quæ*: EV LV tho thingis that: P pilke pinges pat: AV the things; *sunt*: EV LV ben: P bep: AV om.; *sentiant*: EV LV feelen: P pilke feleb: AV om.

6. *nam*: EV forwhi: LV P AV for; *prudentia carnis*: EV LV prudence of fleisch: P wisdom of flesch: AV to be carnally minded; *prudentia spiritus*: EV LV prudence of spirit: P wisdom of spiryt: AV to be spiritually minded; LV P AV ins. is.

7. *quoniam*: EV LV P for: AV because; *sapientia carnis*: EV LV P wisdom of fleisch: AV carnal mind; *inimica*: EV LV P enemye: AV enmity; *Deo*: EV LV P to God: AV against God; *legi*: EV LV AV to law: P lawe; *enim*: EV forsoth: LV P AV for; *non*: EV LV AV not: P ne . . noȝt; *nec*: EV LV AV neither: P ne . . not; *enim*: EV sothly: LV for: P om.: AV indeed; *potest*: EV LV may: P may ben soget: AV can be.

8. *autem*: EV forsoth: LV P and: AV so then; *Deo*: EV LV to God: P AV God; *non*: EV LV AV not: P ne . . not; *possunt*: EV LV moun: P pilke mowe: AV can.

9. *autem*: EV sothli: LV AV but: P &; *non*: EV LV AV not: P ne . . noȝt; *tamen*: EV LV netheless: P þat: AV so be that; *si quis*: EV LV if ony: P who þat: AV if any man; *autem*: EV forsoth: LV but: P &: AV now; *hic*: EV LV this: P AV he; *non*: EV LV not: P ne . . noȝt: AV none; *eius*: EV LV his: P of hym: AV of his. C. 1. 240 Witodlice, sē ðe Crīstes Gāst on him næfð, nis sē his.

10. *autem*: EV forsoth: LV for: P AV and; P ins. that; *est*: EV LV P is: AV be; *quidem*: EV sothli: LV AV om.: P þanne; *propter*: EV LV P for: AV because of; *vivit*:

EV LV P lyueth: AV is life; *propter*: EV LV P for: AV because of; *justificationem*: EV LV iustefiung: P iustificacioun: AV righteousness.

11. *quod*: EV for: LV P and: AV but; *suscitavit*: EV LV reise: P arered: AV raised up; *mortuis*: EV deede spiritis: LV deth: P dep to lyfe: AV the dead; *suscitavit*: EV LV reise: P arered: AV raised up; *mortuis*: EV deede spiritis: LV deth: P dep to lyfe: AV the dead; *et*: EV and: LV AV also: P om.; *mortalia*: EV LV P deedli: AV mortal; *propter*: EV LV P for: AV by; *inhabitantem*: EV dwellinge: LV P AV that dwelleth; *ejus*: EV LV of hym: P AV his.

12. P ins. &; *ut vivamus*: EV LV P that we lyuen: AV to live.

13. *enim*: EV forsoth: LV P AV for; *vixeritis*: EV schulen lyue: LV P AV live; *autem*: EV forsoth: LV P AV but; *spiritu*: EV LV bi the spirit: P AV through the spirit; *facta*: EV LV AV deeds: P werkes; *carnis*: EV LV P fleisch: AV body; *mortificaveritis*: EV schulen sle: LV P sleen: AV do mortify.

14. *quicumque*: EV LV P whoeuere: AV as many as; *enim*: EV sothli: LV P AV for; *spiritu*: EV LV AV by the spirit: P þorowþ þe spiryþ; *aguntur*: EV LV AV are led: P bep ymaad; *ii*: EV LV thes: P AV they; *filii*: EV LV AV sons: P chyl dren; *Dei*: EV LV AV of God: P Godes.

15. *non*: EV LV AV not: P ne . . noȝt; *enim*: EV forsothe: LV P AV for; *accepistis*: EV LV han take: P hafep vnderfongen: AV have received; *servitutis*: EV LV seruage: P þraldom: AV bondage; *iterum*: EV LV P eftsoone: AV again; *in*: EV LV P in: AV to; *timore*: EV LV P drede: AV fear; *accepistis*: EV LV han taken: P haueþ vnderfongen: AV have received; *adoptionis*: EV LV AV adoption: P bygetynge; *filiorum*: EV of sones, that is, to be sones of God by grace: LV of sones: P of children: AV om.; *in quo*: EV P in which spirit: LV in which: AV whereby; *Abba (Pater)*: EV LV AV Abba, father: P to God our Fadur. C. 1. 44 Ne underfēngon gē nō ðone gāst æt ðām fulluhte tō ðēowianne for ēge, ac gē hiene underfēngon tō ðām ðæt

gð Gode geāgnudu bearn bāon scylen, forðy wē clipiað tō Gode, qnd cweðað: Fæder, Fæder; C. 2. 101 Gð onfōngon bearna gewiscinge gāst, on þām wē clypiað: Abba, þæt is Fæder.

16. *ipse*: EV LV ilke: P þat: AV itself; *enim*: EV forsoth: LV and: P for: AV om.; *testimonium*: EV LV witnessyng: P AV witness; *reddet*: EV LV ȝeldith: P ȝefep: AV beareth; *spiritui*: EV LV P to spirit: AV with spirit; *fili*: EV LV sones: P AV children; *Dei*: EV LV AV of God: P Godes.

17. *autem*: EV forsoth: LV om.: P AV and; P ins. we bep; *fili*: EV LV sones: P AV children; *et*: EV LV P and: AV then; *quidem*: EV sothli: LV and: P AV om.; P ins. we bep; *coheredes*: EV euene eyris: LV eiris togidere: P eyres: AV joint heirs; *autem*: EV trewli: LV P AV and; *tamen*: EV LV nethes: P it is so þat: AV so be that; *compatimur*: EV LV suffren togidere: AV suffer with him; *et*: EV and: LV AV also: P om.; *conglorificemur*: EV LV P ben glorified togidere: AV may be glorified together.

18. *existimo*: EV LV deme: P trowe: AV reckon; *enim*: EV trewli: LV P and: AV for; *non*: EV LV AV not: P ne . . noȝt; *condigna*: EV euene worthi: LV P AV worthy; *passiones*: EV LV passiouns: P AV sufferings; *hujus*: EV LV P this: AV this present; *ad*: EV LV P to: AV to be compared with; *futuram*: EV LV to comynge: P heraftur: AV om.; *gloriam*: EV LV AV glory: P blisse; *quæ*: EV LV P that: AV which; *revelabitur*: EV LV P schal be schewid: AV shall be revealed. C. 1. 240 Ne sind nā tō wiðmetenne ðā þrōwunga þyssere tide ðām tōweardan wuldre þe bið on ūs geswutelod; C. 2. 124 Ic wāne sōðlice þæt ne synd nā emlice þissere tide þrōwunge þām tōweardum wuldre þe bið geswutelod on ūs sylfum.

19. *nam*: EV forwhi: LV P AV for; *expectatio*: EV LV P abidyng: AV earnest expectation; *creaturæ*: EV creature, that is, man: LV P AV creature; *revelationem*: EV LV P schewyng: AV manifestation; *filiorum*: EV LV AV sons: P children; *Dei*: EV LV AV of God: P Goddis; *expectat*: EV LV P abidith: AV waiteth for.

20. *enim*: EV sothli: LV but: P AV for; P ins. eferich; *subjecta est*: EV LV P is suget: AV was made subject; *volens*: EV LV willynge: P wilfillyche: AV willingly; *propter*: EV LV P for: AV by reason of; *qui*: EV LV P that: AV who; *subjecit*: EV sugetide, or made suget: LV mad suget: P hap ymaad soget: AV hath subjected; *eam*: EV LV it: P hure: AV the same.

21. *quia*: EV LV P for: AV because; *et*: EV and: LV P om.: AV also; *ipsa*: EV LV ilke: P pat: AV itself; *servitute*: EV LV seruage: P praldom: AV bondage; *libertatem*: EV LV AV liberty: P fredom; *gloriæ*: EV LV glory: P blisse: AV glorious; *filiorum*: EV LV sones: P AV children; *Dei*: EV LV AV of God: P Godes.

22. *scimus*: EV LV witen: P AV know; *enim*: EV sothli: LV P and: AV for; *omnis*: EV LV ech: P eferich: AV whole; *creatura*: EV LV P creature: AV creation; *ingemiscit*: EV insorwith: LV sorewith: P makeþ waymentacyoun: AV groaneth; *parturit*: EV childith, or worchith with angwis: LV trauelith with peyne: P om.: AV travail-eth in pain; *usque*: EV LV til: P git: AV until; *adhuc*: EV LV git: P nowþe: AV now.

23. *autem*: EV forsoth: LV AV and: P om.; *illa*: EV LV it: P heo: AV they; *et*: EV and: LV P AV also; *nos ipsi*: EV LV we silf: P we: AV ourselves; *habentes*: EV hauynge: LV that han: P pat habbeþ: AV which have; *et*: EV LV and: P om.: AV even; *ipsi*: EV LV we vssilf: P we: AV we ourselves; *nos*: EV LV vs: P ousself: AV ourselves; *gemimus*: EV LV sorewen: P makeþ waymentacioun: AV groan; *adoptionem*: EV LV AV adoption: P bygetynge; *filiorum Dei*: EV LV Goddis sonys: P Godes children: AV om.; EV ins. that is, with greet mornynge desyren the staat of Goddis sones bi grace; *expectantes*: EV LV P abidynge: AV waiting for: P ins. &; AV ins. to wit; *redemptionem*: EV LV azenbiyng: P for buggyng: AV redemption.

24. *spe*: EV LV AV by hope: P þorow hope; *enim*: EV sothli: LV but: P &; AV for; *salvi facti sumus*: EV LV ben maad saaf: P AV are saved; *autem*: EV forsoth: LV P for: AV but; *non*: EV LV AV not: P ne . . non; *nam*: EV

forwhi: LV P AV for; *quod*: EV LV P that thing that: AV what; *quis*: EV P AV a man: LV who; *quid*: EV what: LV P om.: AV why; *sperat*: EV LV P hopith: AV doth hope for; P ins. ne . . noȝt.

25. *autem*: EV forsoth: LV P and: AV but; *quod*: EV LV that thing that: P þing þat: AV that; *speramus*: EV LV P hopen: AV hope for; *per*: EV LV bi: P þoroȝ: AV with; *expectamus*: EV LV P abiden: AV do wait for; P ins. þat þyng; AV ins. then . . it.

26. *similiter autem et*: EV LV P and also: AV likewise also; *infirmitem*: EV infirmyte, or vnstedefastnesse: LV P infirmyte: AV infirmities; *nam*: EV forwhi: LV P AV for; *quid oremus*: EV LV what we schulen preie: P preyen: AV what we should pray for; *oportet*: EV LV P it bihoueth: AV we ought; *nescimus*: EV LV witen not: P ne koneȝ noȝt: AV know not; *ipse*: EV LV ilke: P om.: AV itself; *postulat*: EV LV axith: P preyep: AV maketh intercession; *gemitibus*: EV LV with sorewyngis: P þoroȝ sykynges: AV with groanings; *inenarrabilibus*: EV LV that moun not be told out: P þat mowe noȝt ben ytold: AV which cannot be uttered.

27. *autem*: EV forsothe: LV for: P AV and; *scrutatur*: EV LV sekith: P AV searcheth; *scit*: EV LV woot: P AV knoweth; *desideret*: EV LV P desirith: AV is the mind of; *quia*: EV LV for: P that: AV because; *secundum Deum*: EV aftir God, that is, at Goddis wille: LV bi God: P þoroȝ God: AV according to the will of God; *postulat*: EV LV axith: P preyep: AV maketh intercession; *sanctis*: EV LV hooli men: P AV saints.

28. *scimus*: EV LV witen: P AV know; *autem*: EV forsoth: LV P AV and; *quoniam*: EV for: LV P AV that; *diligentibus*: EV men louynge: LV men that louen: P þilke þat lofeȝ: AV them that love; *in*: EV LV P into: AV for; *bonum*: EV good thing: LV P AV good; *iis*: EV LV AV them: P þilke; *qui*: EV LV P that: AV who; *secundum*: EV LV P aftir: AV according to; AV ins. his; *vocati sunt*: EV LV P ben clepid: AV are the called; *sancti*: EV LV seyntis: P holy men: AV om.

29. *nam*: EV forwhy: LV P AV for; EV ins. and; *quos*: EV AV whom: LV thilke that: P þilke; *præscivit*: EV wiste bifore: LV P knewe bifor: AV did foreknow; *et*: EV P and: LV om.: AV also; *prædestinavit*: EV ordeyned by grace: LV bifor ordenede bi grace: P ordeyned byfore: AV did predestinate; *conformes fieri*: EV for to be maad lychi: LV to be maad lijk: P AV to be conformed; *imaginis*: EV of the ymage: LV P AV to the image; *sit*: EV LV P be: AV might be; *primogenitus*: EV LV first bigetun: P furste bygete sone: AV first born; *in*: EV P in: LV AV among.

30. *quos*: EV AV whom: LV P thilke that; *autem*: EV sothely: LV P and: AV moreover; *prædestinavit*: EV LV bifore ordeyned to blis: P ordeyned byfore: AV did predestinate; *hos*: EV LV AV them: P þilke; *et*: EV and: LV P om.: AV also; *vocavit*: EV LV clepide: P hæp ycleped: AV called; *quos*: EV AV whom: LV whiche: P þilke þat; *vocavit*: EV LV P clepide: AV called; *hos*: EV LV AV them: P þilke; *et*: EV and: LV P om.: AV also; *justificavit*: EV LV AV justified: P hæp yiustifyed; *quos*: EV AV whom: LV whiche: P þilke; *et*: EV sothli: LV P AV and; *justificavit*: EV LV AV justified: P yiustifyed; *illos*: EV LV AV them: P þilke; *et*: EV LV and: P om.: AV also; *glorificavit*: EV LV AV glorified: P hæp ymagnifyed. C. 1. 240 Ðā ðe hē forestihte, þā hē ēac clypode him tō; and ða ðe hē him tō clypode, ðā hē gerihtwisode: and þā þe hē gerihtwisode, þa hē gemærsode.

31. *ergo*: EV therfore: LV P AV then; *dicemus*: EV LV AV shall say: P schulde seye; *ad hæc*: EV LV AV to these things: P om.; *pro*: EV LV AV for: P wip; LV ins. is; P ins. is . . is: AV ins. be . . can be.

32. *qui*: EV LV the which: P he: AV he that; *etiam*: EV LV also: P and: AV om.; *tradidit*: EV LV bitook: P ʒef: AV delivered up; *non*: EV LV AV not: P ne . . noȝt; *etiam*: EV LV AV also: P &; *nobis*: EV LV to vs: P AV us; *donabit*: EV LV ʒaf: P hæp yʒeuen: AV shall freely give. C. 1. 240 God Fæder ne sparode his āgenum Bearne, ac for ūs eallum hine tō dēaðe sealde; S., p. 22 God ne sparede na his āzene berne, ac ʒef hine to cwale for us alle.

33. P ins. & ; *accusabit* : EV LV P schal accuse : AV shall lay anything to the charge of ; *adversus* : EV LV P *agens* : AV om. ; *electos* : EV chosene sones : LV chosun men : P hem þat bep ychosen : AV elect ; *Dei* : EV LV P of God : AV God's ; LV AV ins. it is.

34. *qui* : EV LV it that : P AV he that ; *condemnet* : EV LV AV condemneth : P schal deme ; LV AV ins. it is ; *mortuus est* : EV is deed : LV was deed : P AV died ; *immo* : EV LV yea : P om. : AV yea rather ; *qui* : EV LV the which : P om. : AV that ; *et* : EV and : LV AV om. : P & also ; *resurrexit* : EV LV roos aȝen : P ros from dep to lyfe : AV is risen again ; *qui* : EV LV the which : P & : AV who ; *ad* : EV LV P on : AV even at ; *dexteram* : EV LV riȝt half : P riȝtsyde : AV right hand ; *qui* : EV LV the which : P & : AV who ; *etiam* : EV LV and : P AV also ; *interpellat* : EV LV P preieth : AV maketh intercession.

35. *ergo* : EV therfore : LV P then : AV om. ; *separabit* : EV LV P schal departe ; *charitate* : EV LV P charite : AV love ; *Christi* : EV God : LV P AV Christ ; *angustia* : EV LV P anguysch : AV distress ; *fames* : EV LV P hunger : AV famine ; *nuditas* : EV LV AV nakedness : P nakedschep ; *an* (six times) : EV LV AV or : P oper. S., p. 22, 225. See v. 39.

36. *quia* : EV LV for : P AV om. ; *propter te* : EV LV P for thee : AV for thy sake ; *mortificamur* : EV LV P ben slayn : AV are killed ; *tota die* : EV LV P al dai : AV all the day long ; P ins. & ; *estimati sumus* : EV LV ben gessid : P me wenep : AV are accounted ; *sicut* : EV LV AV as : P þat we ben ; *occisionis* : EV to slaugtir : LV of slaugtir : P of sleyng : AV for the slaughter.

37. *sed* : EV LV P but : AV nay ; *superamus* : EV LV P ouercomen : AV are more than conquerors ; *propter* : EV LV P for : AV through. C. 2. 101 Wē oferswiðredon on þysum eallum, þurh þone þe ūs lufode.

38. *certus* : EV LV P certeyn : AV persuaded ; *enim* : sothli : LV but : P & : AV for ; *quia* : EV for : LV P AV that ; *principatus* : EV pryncipatis : LV principatus : P AV principalities ; *virtutes* : EV virtutes : LV P vertues : AV powers ;

EV ins. *potestatis*; *instantia*: EV LV present thingis: P pinges pat bep nowþe: AV things present; *futura*: EV LV thingis to comynge: P pinges pat schulleþ ben heraftur: AV things to come; *fortitudo*: EV LV P strengthe: AV om.; *neque* (seven times): EV LV nethir: P ne: AV nor. S., p. 22, 225. See v. 39.

39. *neque* (three times): EV LV nethir: P ne: AV nor; *altitudo*: EV LV AV height: P hyzenesse; *profundum*: EV LV P depnesse: AV depth; *alia*: EV othir: LV P noon othir: AV any other; *poterit*: EV schal may: LV P may: AV shall be able; *separare*: EV LV P departe: AV to separate; *charitate*: EV LV P charite: AV love; *quæ*: EV LV P that: AV which. S., p. 22 Hwet mei tweamen us from Godd? . . (Ih) am siker . . (pat ne schal lif ne deð, ne wa, ne wanne) nowðer (to dealen us aut his luue); S., p. 225 Huo ssal ous to-dele uram Cristes loue? Tribulacion, oþer zorge, and oþre? Zykere byeþ, uor noþer dyeþ, ne lyf, and oþre.

9. 1. *testimonium*: EV LV witnessyng: AV witness; *mihi*: EV LV to me: AV me; *perhibente*: EV AV bearing: LV berith; LV ins. for; AV ins. also.

2. *quoniam*: EV LV for: AV that; *mihi est*: EV LV is to me: AV I have; *cordi*: EV LV to herte: AV in heart.

3. *optabam*: EV LV desiride: AV could wish; *enim*: EV forsothe: LV AV for; *anathema esse*: EV for to be cursid, or departid: LV to be departid: AV that . . were accursed; *qui sunt*: EV LV that ben: AV om.; *cognati*: EV LV cosyns: AV kinsmen; *secundum*: EV LV aftir: AV according to.

4. *qui*: EV LV that: AV who; *Israelite*: EV Israel-ytis, or of Israel: LV men of Israel: AV Israelites; *quorum*: EV LV whos: AV to whom; *est*: EV LV is: AV pertaineth; *filiorum*: EV LV sones: AV om.; *testamentum*: EV LV testament: AV covenants; AV ins. of God; *promissa*: EV LV biheestis: AV promises.

5. *quibus*: EV AV whom: LV which; *est*: EV om.: LV is: AV came; *secundum*: EV LV aftir: AV as concerning; *qui*: EV LV that: AV who; *super*: EV LV aboue: AV over; *omnia*: EV LV alle thingis: AV all; *in sæcula*: EV LV in-

to worldis: AV for ever. S., p. 97 Ure Louerd þet is eadi ouer alle.

6. *autem*: EV sothli: LV but: AV om.; *quod*: EV LV that: AV as though; *exciderit*: EV hath falle down, or failide vnfulfillid: LV hath falle down: AV hath taken none effect; *enim*: EV sothli: LV AV for; *qui*: EV LV that: AV which; *ii*: EV LV these: AV they; *Israelita*: EV Israelitis, or sones of Jacob: LV Israelitis: AV Israel.

7. *qui*: EV LV that: AV because they; *filii*: EV LV sonys: AV children; *vocabitur*: EV LV schal be clepid: AV shall be called; *tibi*: EV LV to thee: AV thy.

8. *id est*: EV LV that is to seye: AV that is; *qui*: EV LV that: AV they which; *filii*: EV LV sones: AV children; *hi*: EV LV thei: AV these; *filii*: EV LV sones: AV children; *qui*: EV LV thei that ben: AV om.; *filii*: EV LV sones: AV children; *sunt*: EV LV ben: AV om.; *promissionis*: EV LV biheeste: AV promise; *æstimantur*: EV LV ben demed: AV are counted; *in*: EV LV in: AV for; EV ins. of biheeste.

9. *promissionis*: EV LV biheest: AV promise; *enim*: EV sothli: LV forwhi: AV for; *secundum*: EV vp: LV aftir: AV at; *veniam*: EV LV schal come: AV will come; *erit Sara*: EV LV schal be to Sare: AV Sarah shall have.

10. *autem*: EV forsoth: LV AV and; *illa*: EV LV sche: AV this; *et*: EV and: LV AV also; *ex uno concubitu habens*: EV of o liggyng-by hauynge: LV hadde of o liggyng-bi: AV when . . had conceived by one; EV LV ins. twey sones; AV ins. even; *Isaac*: EV LV of Isaac: AV by Isaac.

11. *cum . . . nati fuissent*: EV LV whanne thei weren borun: AV the children being born; *enim*: EV sothli: LV and: AV for; *aut . . . aut*: EV ether . . or: LV nether . . ether: AV neither . . or; *aliquid boni*: EV LV ony thing of good: AV any good; *egissent*: EV LV hadden don: AV having done; *secundum*: EV vp: LV bi: AV according to; *maneret*: EV LV schulde dwelle: AV might stand.

12. *vocante*: EV LV God clepyng: AV him that calleth; *dictum est*: EV is seid: LV AV was said; *ei*: EV LV to hym: AV unto her; *quia*: EV for: LV that: AV om.;

major: EV LV the more: AV the elder; *serviet*: EV AV shall serve: LV schulde serue; *minori*: EV to the lasse: LV the lesse: AV the younger.

13. *dilexi*: EV LV louede: AV have loved; *autem*: EV forsothe: LV AV but; *odio habui*: EV hadde in hate: LV hatide: AV have hated. C. 1. 240 God lufode Iacob, and hatode Esau.

14. *ergo*: EV LV therfor: AV then; *numquid*: EV LV whether: AV om.; EV LV ins. be; AV ins. is there; *iniquitas*: EV LV wickidnesse: AV unrighteousness; *apud*: EV LV anentis: AV with; *absit*: EV fer be it: LV AV God forbid.

15. *enim*: EV forsoth: LV AV for; *miserebor*: EV LV schal haue merci: AV will have mercy; *cujus*: EV to whom: LV AV on whom; *misereor*: EV schal haue mercy: LV haue merci: AV will have mercy; *miserecordiam*: EV LV merci: AV compassion; *præstabo*: EV LV schal ȝyue: AV will have; *cujus*: EV to whom: LV AV on whom; *miserebor*: EV LV schal haue merci: AV will have compassion.

16. *igitur*: EV LV therfor: AV so then; *volentis*: EV LV man willynge: AV him that willeth; *neque*: EV LV nethir: AV nor; *currentis*: EV LV rennynge: AV him that runneth; *miserentis*: EV LV hauyng mercy: AV that sheweth mercy.

17. *enim*: EV forsothe: LV and: AV for; *quia*: EV LV for: AV even; *in*: EV into: LV to: AV for; *hoc ipsum*: EV LV this thing: AV this same purpose; *excitavi*: EV LV haue stirid: AV have raised up; *ostendam*: EV LV schewe: AV might shew; *virtutem*: EV LV vertu: AV power; *annunciatur*: EV LV be teld: AV might be declared; *in*: EV LV in: AV throughout.

18. *cujus*: EV LV of whom: AV on whom; *vult*: EV LV God wole: AV he will have mercy; *indurat*: EV endurith, or hardeneth: LV endurith: AV hardeneth.

19. *dicis*: EV LV seist: AV wilt say; *itaque*: EV and so: LV AV then; *quid*: EV what thing: LV what: AV why; *queritur*: EV LV is souȝt: AV doth he find fault; *enim*: EV sothli: LV AV for; *resistit*: EV LV withstondith: AV hath resisted.

20. *O*: EV Aa: LV AV O; AV ins. nay but; *qui*: EV the which: LV AV that; *respondeas*: EV LV answerist: AV repliest; *Deo*: EV LV to God: AV against God; *numquid*: EV LV whether: AV om.; *dici*: EV LV seith: AV shall say; *figmentum*: EV pott, or a maad thing: LV maad thing: AV thing formed; *finxit*: EV LV made: AV formed; *quid*: EV LV what: AV why; *sic*: EV LV so: AV thus.

21. *an*: EV LV whether: AV om.; *luti*: EV LV of clay: AV over clay; *massa*: EV LV gobet: AV lump; *quidem*: EV sothli: LV AV om.; *vero*: EV forsothe: LV om.: AV and; *contumeliam*: EV dispyt, or lowz office: LV dispit: AV dishonour.

22. *quod*: EV LV that: AV what; *ostendere*: EV for to schewe: LV AV to shew; LV AV ins. his; *facere*: EV for to make: LV AV to make; *suam*: EV om.: LV AV his; *sustinuit*: EV susteynede: LV hath suffrid: AV endured; *multa*: EV LV greet: AV much; *patientia*: EV LV pacience: AV long suffering; *apta*: EV LV able: AV fitted; *in*: EV LV into: AV to; *interitum*: EV perdicoun, or dampnacioun: LV deth: AV destruction.

23. AV ins. and; *ut ostenderet*: EV that he schulde schewe: LV to schewe: AV that he might make known; *in*: EV LV into: AV on; *præparavit*: EV LV made redi: AV had afore prepared; *in*: EV LV into: AV unto.

24. *quos*: EV LV which: AV whom; *et*: EV and: LV also: AV even; *vocavit*: EV LV clepide: AV hath called; *nos*: EV LV om.: AV us; *gentibus*: EV LV hethene men: AV Gentiles.

25. AV ins. also; *vocabo*: EV LV schal clepe: AV will call; AV ins. them . . which were; *dilectam*: EV LV loued: AV beloved; AV ins. her . . which was; *et non misericordiam consecutam, misericordiam consecutam*: EV and not hauynge mercy hauynge mercy: LV and not getynge mercy getynge merci: AV om.

26. *erit*: EV LV schal be: AV shall come to pass; AV ins. that; *dictum est*: EV LV is seid: AV was said; *eis*: EV om.: LV to hem: AV unto them; AV ins. are; *vocabuntur*:

EV LV schulen be clepid : AV shall be called ; *filii* : EV LV sones : AV children.

27. *autem* : EV forsoth : LV but : AV and ; *pro* : EV LV for : AV concerning ; *si* : EV LV if : AV though ; *fuert* : EV LV schal be : AV be ; *filiorum* : EV LV om. : AV children ; *arena* : EV LV grauel : AV sand ; *reliquæ* : EV LV relifs : AV remnant ; *salvæ fient* : EV LV schulen be maad saaf : AV shall be saved. C. 2. 64 . . þeah-ðe Israhelitic folc bēo swā mænigfyld swā-swā sandcysel þe lið on sǣstrande, þæt þe þonne tō lāfe bið, hit bið gehealden.

28. *verbum* : EV LV word : AV work ; *enim* : EV LV forsoth : AV for ; *consummans* : EV endinge : LV makynge an ende : AV he will finish ; *abbrevians* : EV LV abreggynges : AV cut it short ; *æquitate* : EV LV equyte : AV righteousness ; *quia* : EV LV for : AV because ; *verbum* : EV LV word : AV work ; *breviatum* : EV breggid, or maad short : LV breggid : AV short ; *faciet* : EV LV schal make : AV will make ; *super* : EV AV upon : LV on : EV LV ins. al.

29. *nisi* : EV no but : LV but : AV unless ; *Dominus sabaoth* : EV God : LV God of oostis : AV Lord of Sabaoth ; *nobis* : EV LV to vs : AV us ; *facti essemus* : EV LV hadden be maad : AV had been ; *fuisse* : EV LV hadden be : AV been made ; *sicut* : EV LV as : AV unto. C. 1. 240 Dominus Sabaoð, þæt is : Hæres Hlāford, oððe, Weroda Drihten.

30. *ergo* : EV LV therfor : AV then ; *gentes* : EV LV hethene men : AV Gentiles ; *quæ* : EV LV that : AV which ; *sectabantur* : EV LV sueden : AV followed after ; *apprehenderunt* : EV han kauht : LV han gete : AV have attained to ; *autem* : EV sothli : LV 3he : AV even ; *quæ* : EV LV that : AV which.

31. *vero* : EV forsoth : LV AV but ; *sectando* : EV LV suynges : AV which followed after ; *in* : EV LV into : AV in ; *pervenit* : EV LV cam parfitli : AV hath attained.

32. *quare* : EV LV whi : AV wherefore ; *quia* : EV LV for : AV because ; AV ins. they sought it ; *ex* : EV LV of : AV by ; *quasi* : EV LV as : AV as it were ; *ex* : EV LV of : AV by ; AV ins. of the law ; *offenderunt* : EV offendiden : LV spurneden : AV stumbled ; *enim* : EV sothli : LV and :

AV for; *in*: EV into: LV *agens*: AV at; *lapidem offensionis*: EV stoon of offensioun, or spurnynge: LV stoon of offencioun: AV stumblingstone.

33. *ecce*: EV LV lo: AV behold; *pono*: EV LV putte: AV lay; *lapidem offensionis*: EV LV stoon of offencioun: AV stumblingstone; *petram*: EV LV stoon: AV rock; *scandali*: EV LV sclaunder: AV offence; *omnis qui*: EV LV ech that: AV whosoever; *credit*: EV LV schal bileue: AV believeth; *in*: EV into: LV in: AV on; *cum*: EV LV it: AV him; *confundetur*: EV schal be confoundid, or schent: LV schal be confoundid: AV shall be ashamed.

10. 1. *voluntas*: EV LV wille: AV desire; *quidem*: EV sothli: LV AV om.; *obsecratio*: EV LV biseching: AV prayer; EV LV ins. mi; *fit*: EV LV is maad: AV is; *illis*: EV LV hem: AV Israel; *in salutem*: EV LV into helthe: AV that they might be saved.

2. *testimonium*: EV LV witnessyng: AV record; *enim*: EV forsothe: LV but: AV for; *illis*: EV LV to hem: AV them; *quod*: EV for: LV AV that; *æmulationem*: EV LV loue: AV zeal; *secundum*: EV vp: LV aftir: AV according to; *scientiam*: EV LV kunnyng: AV knowledge. C. 1. 73 Hī hæfdon Godes þllnunge, ac nales æfter wisdōme.

3. *ignorantes*: EV LV vnknowynge: AV being ignorant of; LV ins. riȝtfulnesse; AV ins. righteousness; *querentes*: EV LV sekyng: AV going about; *statuere*: EV for to make stedefast: LV to make stidefast: AV to establish; *sunt subiecti*: EV LV ben suget: AV have submitted.

4. *enim*: EV forsothe: LV AV for; LV AV ins. is; *ad*: EV LV to: AV for; *omni*: EV LV ech man: AV every one; *credenti*: EV bileuyng: LV AV that believeth.

5. *enim*: EV sothli: LV AV for; *scripsit*: EV LV wroot: AV describeth; *quoniam*: EV LV for: AV that; *quæ*: EV LV that: AV which; *qui*: EV LV that: AV which; *fecerit*: EV LV schal do: AV doeth; AV ins. those things; *in*: EV LV in: AV by; *ea*: EV LV it: AV them.

6. *quæ*: EV LV that: AV which; *autem*: EV forsoth: LV AV but; *fide*: EV LV bileue: AV faith; *sic*: EV LV thus:

AV on this wise ; *dicit* : EV LV seith : AV speaketh ; *ascendet* : EV LV schal stie : AV shall ascend ; *id est* : EV LV that is to seie : AV that is ; *deducere* : EV for to lead down : LV to lede down : AV to bring down ; AV ins. from above.

7. *descendet* : EV LV schal go down : AV shall descend ; *abyssum* : EV depnesse, or helle : LV helle : AV the deep ; *mortuis* : EV deede spiritis : LV deth : AV the dead ; *revocare* : EV for to azenclepe : LV to azenclepe : AV to bring up again.

8. *scriptura* : EV LV scripture : AV it ; AV ins. thee, even ; *hoc* : EV LV this : AV that ; *fidei* : EV LV bileue : AV faith ; *quod* : EV the which : LV AV which.

9. *confitearis* : EV LV knoulechist : AV shalt confess ; *in* : EV LV in : AV with ; *credideris* : EV LV bileuest : AV shalt believe ; *suscitavit* : EV LV reside : AV hath raised ; *mortuis* : EV deede spiritis : LV deth : AV the dead ; *salvus eris* : EV LV schalt be saaf : AV shalt be saved.

10. *corde* : EV LV bi herte : AV with heart ; *enim* : EV forsoth : LV AV for ; *creditur* : EV LV me bileueth : AV man believeth ; *ore* : EV LV bi mouth : AV with the mouth ; *autem* : EV sothli : LV but : AV and ; *confessio* : EV LV knowleching : AV confession ; *salutem* : EV LV helthe : AV salvation.

11. *enim* : EV sothli : LV forwhi : AV for ; *omnis qui* : EV LV ech that : AV whosoever ; *in* : EV into : LV in : AV on ; *confundetur* : EV LV schal be confoundid : AV shall be ashamed.

12. *enim* : EV sothli : LV and : AV for ; *distinctio* : EV LV distinnccioun : AV difference ; *Judæi et Græci* : EV of Jew and Greek : LV of Jew and of Greek : AV between the Jew and the Greek ; *nam* : EV forwhy : LV AV for ; *omnium* : EV LV of all : AV over all ; LV AV ins. is ; *in* : EV into : LV in : AV unto ; *invocant* : EV inclepyn : LV inwardli clepen : AV call upon.

13. *omnis quicumque* : EV LV ech man whoeuer : AV whosoever ; *enim* : EV forsoth : LV AV for ; *invocaverit* : EV schal inclepe : LV schal inwardli clepe : AV shall call upon ; *salvus erit* : EV LV schal be saaf : AV shall be saved.

C. 1. 132, 240 Ælc ðæra manna þe Godes naman clypað bið gehealden.

14. *ergo*: EV therefore: LV AV then; *invocabunt*: EV schulen inclepyn: LV schulen inwardli clepe: AV shall call on; *in*: EV LV into: AV in; *aut*: EV LV or: AV and; *ei*: EV LV to: AV in; *audierunt*: EV herden: LV han herd: AV have heard of; *autem*: EV forsoth: LV om.: AV and; *prædicante*: EV preching: LV AV preacher.

15. *vero*: EV or: LV AV and; *nisi*: EV no but if: LV but: AV except; *speciosi*: EV LV faire: AV beautiful: LV ins. ben; AV ins. are; *evangelizantium*: EV men euangelising: LV hem that prechen: AV that that preach the gospel of; *evangelizantium*: EV of preching: LV of hem that prechen: AV and bring glad tidings of.

16. *omnes*: EV LV alle men: AV they all; *obediunt*: EV LV obeien: AV have obeyed; *evangelio*: EV LV to gospel: AV gospel; *enim*: EV forsoth: LV AV for; *credidit*: EV LV bileuede: AV hath believed; *auditui*: EV LV to heryng: AV report.

17. *ergo*: EV LV therfor: AV so then: LV ins. is; AV ins. cometh; *ex*: EV LV of: AV by; *autem*: EV forsoth: LV but: AV and; *Christi*: EV LV Crist: AV God.

18. *numquid*: EV LV whether: AV om.; *audierunt*: EV LV herden: AV have heard; *et quidem*: EV and sothli: LV 3his, sothely: AV yes, verily; *exiit*: EV LV wente out: AV went; *sonus*: EV LV word: AV sound; *eorum*: EV LV of hem: AV their; *orbis terræ*: EV roundnesse of the erthe: LV AV world.

19. *numquid*: EV LV whether: AV om.; *cognovit*: EV LV knewe: AV did know; *emulationem*: EV LV enuye: AV jealousy; *adducam*: EV LV schal lede: AV will provoke; *in non gentem*: EV into not a folk: LV that 3e ben no folc: AV by them that are no people; *in gentem insipientem*: EV into an vnwys folk: LV that 3e ben an vnwise folk: AV and by a foolish nation; *in iram mittam*: EV LV schal sende into wraththe: AV will anger.

20. *autem*: EV forsoth: LV and: AV but; *audet*: EV dar: LV is bold: AV is very bold; *inventus sum*: EV LV

am foundun : AV was found ; *querentibus* : EV men sekinge : LV men that seken : AV them that sought ; *palam apparui* : EV LV opynli apperide : AV was made manifest ; *interrogabant* : EV LV axiden : AV asked after.

21. *autem* : EV forsothe : LV AV but ; *tota die* : EV LV al dai : AV all day long ; *expandi* : EV LV streizte out : AV have stretched forth ; *non credentem* : EV not bileuyng to me : LV that bileuede not : AV disobedient ; *et* : EV LV but : AV and ; *contradicientem* : EV azenseyng : LV azenseide me : AV gainsaying.

11. 1. *ergo* : EV LV therfor : AV then ; *numquid* : EV LV whether : AV om. ; *repulit* : EV LV hath put awei : AV hath cast away ; *absit* : EV ferr be it : LV AV God forbid ; *nam* : EV forwhy : LV AV for ; *et* : EV and : LV om. : AV also ; *tribu* : AV LV lynage : AV tribe.

2. *repulit* : EV putte away : LV hath put awei : AV hath cast away ; *Deus* : EV the Lord : LV AV God ; *præscivit* : EV bifore wiste : LV bifor knew : AV foreknew ; *an* : EV LV whether : AV om. ; *nescitis* : EV LV witen : AV wot ; *in* : EV LV in : AV of ; *interpellat* : EV LV preieth : AV maketh intercession ; *Deum* : EV LV God : AV to God ; AV ins. saying.

3. *occiderunt* : EV LV han slayn : AV have killed ; *suffoderunt* : EV LV han vndurdoluun : AV and digged down.

4. *divinum* : EV LV Goddis : AV of God ; *reliqui* : EV LV haue left : AV have reserved ; *mihi* : EV LV to me : AV to myself ; *septem millia virorum* : EV seuene thousand of men : LV seuene thousyndes of men : AV seven thousand men ; *qui* : EV LV that : AV who ; *genua* : EV LV her knees : AV the knee ; *ante* : EV LV bifore : AV to the image of.

5. *sic* : EV LV so : AV even so ; *ergo* : EV LV therfor : AV then ; *et* : EV and : LV AV also ; *in* : EV LV in : AV at ; *hoc* : EV LV this : AV this present ; *reliquæ* : EV LV relifs : AV remnant ; *secundum* : EV vp : LV bi : AV according to ; *electionem* : EV LV chesyng : AV election ; EV LV ins. of God ; *salvæ factæ sunt* : EV LV ben maad saaf : AV there is.

6. *autem*: EV for: LV AV and; LV ins. it be; EV LV ins. of God; *jam non*: EV LV now not: AV no more; LV ins. it is; AV ins. then is it; *alioquin*: EV LV ellis: AV otherwise; *jam non*: EV LV not now: AV no more; AV ins. but if it be of works, then is it no more grace: otherwise work is no more work.

7. *ergo*: EV therefore: LV AV then; *quod*: EV LV that: AV which; *querebat*: EV LV souzte: AV seeketh for; *hoc*: EV AV that: LV this; *est consecutus*: EV LV hath getun: AV hath obtained; *autem*: EV forsothe: LV AV but; *consecuta est*: EV LV hath getun: AV hath obtained it; *ceteri*: EV LV othere: AV rest; *vero*: EV sothli: LV AV and; *excacati sunt*: EV LV ben blyndid: AV were blinded.

8. *sicut*: EV LV as: AV according as; *dedit*: EV LV 3af: AV hath given; *illis*: EV LV to hem: AV them; *compunctionis*: EV LV compunccioun: AV slumber; *videant*: EV LV se: AV should see; *audiant*: EV LV here: AV should hear; *in*: EV til into: LV into: AV unto.

9. *fiat*: EV LV be maad: AV let be made; *mensa*: EV LV boord: AV table; *eorum*: EV LV of hem: AV their; EV LV ins. bifer hem; *in* (four times): EV LV into: AV om.; *laqueum*: EV gnare: LV gryn: AV snare; *captionem*: EV LV catchyng: AV trap; *scandalum*: EV LV sclaudre: AV stumbling block; *retributionem*: EV 3eldinge azen: LV 3eldyng: AV recompence.

10. *obscurantur*: EV LV be maad derk: AV let be darkened; *eorum* (twice): EV LV of hem: AV their; *videant*: EV LV se: AV may see; *semper*: EV LV algatis: AV alway; *incurva*: EV incroke: LV AV bow down.

11. *ergo*: EV LV therfor: AV then; *numquid*: EV LV whether: AV om.; *sic*: EV LV so: AV om.; *offenderunt*: EV LV offendiden: AV have stumbled; *caderent*: EV LV schulden falle down: AV should fall; *absit*: EV fer be it: LV AV God forbid; AV ins. rather; *delicto*: EV LV bi gilt: gh fall; *eorum*: EV LV of hem: AV their; *salus*: elthe: AV salvation; *est*: EV LV is maad: AV is *tribus*: EV LV to hethene men: AV unto the Gen-

tiles ; *ut æmulentur* : EV LV that thei sue : AV for to provoke to jealousy.

12. *quod* : EV LV that : AV now ; *delictum* : EV LV gilt : AV fall ; *diminutio* : EV menusinge, or makinge lesse : LV makyng lesse : AV diminishing ; EV LV ins. ben ; *gentium* : EV LV hethene men : AV Gentiles ; *plenitudo* : EV LV plenty : AV fulness ; *eorum* : EV LV of hem : AV their.

13. *enim* : EV sothli : LV but : AV for ; *dico* : EV LV seie : AV speak ; *gentibus* : EV LV hethene men : AV Gentiles ; *quamdiu* : EV hou longe : LV as long as : AV inasmuch as ; *quidem* : EV sothli : LV for : AV om. ; *gentium* : EV LV hethene men : AV Gentiles ; *ministerium* : EV mynysterie, or seruyse : LV mynysterie : AV office ; *honorificabo* : EV LV schal onoure : AV magnify.

14. *quomodo* : EV on ony maner : LV in ony maner : AV by any means ; *ad æmulandum* : EV LV for to folwe : AV to emulation ; *provocem* : EV LV stire : AV may provoke ; AV ins. them which are ; LV ins. that ; *salvos faciam* : EV LV make saaf : AV might save.

15. *enim* : EV forsoth : LV AV for ; *amissio* : EV LV loss : AV casting away ; *est* : EV LV is : AV be ; LV ins. is ; AV ins. shall be ; *assumptio* : EV LV takyng vp : AV receiv- ing ; AV ins. of them ; *nisi* : EV no but : LV AV but ; *ex mortuis* : EV LV of deed men : AV from the dead.

16. *delibatio* : EV sacrificise, or litel part of tastyng : LV litel part of that that is tastid : AV firstfruit ; *et* : EV and : LV om. : AV also ; *massa* : EV LV hool gobet : AV lump ; LV AV ins. is holy ; EV LV ins. is ; AV ins. be ; *et* : EV and : LV also : AV so ; AV ins. are.

17. *quod* : EV that : LV what : AV and ; *aliqui* : EV LV ony : AV some ; *fracti sunt* : EV LV ben brokun : AV be broken off ; *autem* : EV sothli : LV om. : AV and ; *cum esses* : EV LV whanne thou were : AV being ; *insertus es* : EV art sett yn : LV art graffid : AV wert graffed in ; *socius factus es* : EV LV art maad felowe : AV with them partakeest.

18. *noli gloriari* : EV nyle thou glorie : LV nyle thou haue glorie : AV boast not ; *quod* : EV LV for : AV but ; *gloriaris* : EV LV gloriest : AV boast.

19. *dices*: EV LV seist: AV wilt say; *fracti sunt*: EV LV ben brokun: AV were broken off; *inserar*: EV be ynsett: LV be graffid in: AV might be grafted in.

20. *propter*: EV LV for: AV because of; EV LV ins. the braunchis; *fracti sunt*: EV LV ben brokun: AV were broken off; *autem*: EV forsoth: LV but: AV and; *noli altum sapere*: EV LV nyle thou sauere hiye thing: AV be not highminded; *time*: EV LV drede: AV fear.

21. *enim*: EV forsothe: LV AV for; *naturalibus*: EV LV kyndli: AV natural; AV ins. take heed; *forte*: EV LV perauenture: AV also.

22. *vide*: EV LV se: AV behold; *severitatem*: EV LV fersnesse: AV severity; *in*: EV LV into: AV on; *quidem*: EV sothli: LV zhe: AV om.; *qui*: EV LV that: AV which; *ceciderunt*: EV LV felden doun: AV fell; *severitatem*: EV LV feersnesse: AV severity; *in*: EV in: LV into: AV toward; *autem*: EV sothli: LV AV but; *Dei*: EV LV of God: AV om.; *permanseris*: EV schalt dwelle: LV dwellist: AV continue; AV ins. his; *alioquin*: EV LV ellis: AV otherwise; *et*: EV and: LV AV also; *excideris*: EV LV schalt be kit doun: AV shalt be cut off.

23. *sed*: EV but: LV zhe: AV and; *et*: EV LV and: AV also; *permanserint*: EV schulen dwelle: LV dwellen: AV abide still; *inserentur*: EV schulen ben ynsett: LV schulen be set yn: AV shall be grafted in; *potens*: EV LV myzti: AV able; *enim*: EV forsoth: LV AV for; *iterum*: EV LV eftsoone: AV again; *inserere*: EV for to ynsette: LV to sette in: AV to graff in.

24. *nam*: EV forwhi: LV AV for; *naturali*: EV LV kyndeli: AV which is by nature; *excisus es*: EV LV art kit doun: AV wert cut out; *contra*: EV LV agens: AV contrary to; *naturam*: EV LV kynde: AV nature; *insertus es*: EV ert inset: LV art set: AV wert grafted; *ii*: EV LV thei: AV these; *qui*: EV LV that: AV which; LV AV ins. be; *secundum naturam*: EV LV bi kynde: AV natural branches; *inserentur*: EV schulen be ynsett: LV schulen be set: AV shall be grafted; *sue*: EV LV her: AV their own.

25. *nolo*: EV nyle: LV wole not: AV would not;

enim: EV forsoth: LV but: AV for; *ignorare*: EV vnknowe: LV that 3e vnknownen: AV that ye should be ignorant of; *ut non*: EV LV that not: AV lest; *sitis*: EV LV be: AV should be; *vobisipsis*: EV LV to 3ousilf: AV in your own conceits; *quia*: EV LV for: AV that; *ex parte*: EV of party: LV a party: AV in part; *contigit*: EV LV hath feld: AV is happened; *in*: EV LV in: AV to; *donec*: EV til: LV til that: AV until; *plenitudo*: EV LV plente: AV fulness; *gentium*: EV LV hethene men: AV Gentiles; *intraret*: EV LV entride: AV be come in.

26. *salvus fieret*: EV LV schulde be maad saaf: AV shall be saved; *veniet*: EV LV he schal come: AV there shall come; *ex*: EV LV of: AV out of; *qui eripiat*: EV LV that schal delyuere: AV the Deliverer; *impietatem*: EV vnpite: LV wickidnesse: AV ungodliness; *a*: EV LV of: AV from.

27. *et*: EV LV and: AV for; AV ins. is; *a me*: EV LV of me: AV my; *testamentum*: EV LV testament: AV covenant; *abstulero*: EV LV schal do awei: AV shall take away.

28. *secundum*: EV vp: LV aftir: AV as concerning; *quidem*: EV sothli: LV AV om.; LV AV ins. they are; *propter vos*: EV LV for 3ou: AV for your sakes; *secundum*: EV vp: LV bi: AV as touching; *autem*: EV forsothe: LV AV but; *charissimi*: EV LV moost dereworthe: AV beloved; LV AV ins. they are; *propter patres*: EV LV for fadris: AV for the fathers' sakes.

29. *pœnitentia*: EV forthinkyng, or reuokynge: LV forthenkyng: AV repentance; *enim*: EV sothli: LV and: AV for; *vocatio*: EV LV cleping: AV calling.

30. *enim*: EV sothli: LV and: AV for; *aliquando*: EV LV sum tyme: AV in times past; *et*: EV and: LV also: AV om.; *credidistis*: EV LV bileueden: AV have believed; *Deo*: EV LV to God: AV God; *autem*: EV forsothe: LV but: AV yet; *consecuti estis*: EV LV han gete: AV have obtained; *propter*: EV LV for: AV through; *illorum*: EV LV of hem: AV their.

31. *ita*: EV LV so: AV even so; *et*: EV LV and: AV also; *in*: EV LV into: AV through; *et*: EV and: LV AV also; *consequantur*: EV LV geten: AV may obtain.

32. *conclussit*: EV LV closide togidere: AV hath concluded; *enim*: EV forsothe: LV AV for; *omnia*: EV LV alle thingis: AV them all; *omnium*: EV LV on alle: AV upon all; *misereatur*: EV LV haue mercy: AV might have mercy.

33. *O*: EV A: LV AV O; *altitudo*: EV hiznesse, or depnesse: LV heiznesse: AV depth; *scientia*: EV LV kunn- yng: AV knowledge; AV ins. both; *incomprehensibilia*: EV LV incomprehensible: AV unsearchable; *judicia*: EV LV domes: AV judgments; *investigabiles*: EV LV vnserch- able: AV past finding out; LV ins. ben. C. 2. 13 *Ealā*, hū mycclu hēanes is pāra welena Godes snyttro and wī- dōmes, and hū unymbfangenlice syndon his dōmas, and unāspyrgendlice syndon his wegas (H. *Ealā*, hū micel hēahnys is pāra welana Godes wīsdōmes and his inngehgiges, and hū unbefangelice his dōmas syndon, and his wegas unāspyriend- lice)!

34. *enim*: EV forsothe: LV forwhi: AV for; *cognovit*: EV LV knew: AV hath known; *sensum*: EV LV wit: AV mind; *fuit*: EV LV was: AV hath been. C. 2. 13 Hwā can Drihtnes andgyt, oððe hwilc was his geþeahtere?

35. *prior*: EV LV formere: AV first; *dedit*: EV LV ȝaf: AV hath given; *retribuetur*: EV schal be quyt aȝen: LV schal be quyt: AV shall be recompensed again.

36. *per*: EV LV bi: AV through; *in*: EV LV in: AV to; *ipsi*: EV LV to hym: AV to whom; EV ins. honour and; LV AV ins. be; *in sacula*: EV LV into worldis: AV for ever.

12. 1. *obsecro*: EV LV AV beseech: P preȝe; *itaque*: EV and so: AV LV therefore: P om.; *misericordiam*: EV LV P mercy: AV mercies; *exhibeatis*: EV LV P ȝyue: AV present; *hostiam*: EV oost, or sacrifice: LV P AV sacrifice; P ins. & (three times); *placitem*: EV LV P plesynge: AV acceptable; AV ins. which is. C. 1. 240 And hē bebēad þæt wē sceolon gearcian ūre lichaman liflice on sǣgednysse, and hālige, and Gode andfenge.

2. *nolite conformari*: EV nyle be confoormed or maad lyk: LV nyle be confourmyd: P ne be noȝt conformed: AV

be not conformed; *reformamini*: EV LV be reformed: P be yschaped azeyn: AV be transformed; *in*: EV LV P in: AV by; *novitate*: EV LV newnesse: P worschup: AV renewing; *sensus*: EV LV P wit: AV mind; *probetis*: EV LV preue: P knowen: AV may prove; *quæ*: EV LV P which: AV what; P ins. pat is; AV ins. that; *beneplacens*: EV LV P wel plesynge: AV acceptable.

3. *enim*: EV forsoth: LV AV for: P &; *per*: EV LV bi: P AV through; *quæ*: EV LV P that: AV om.; *data est*: EV LV P is zouun: AV given; *mihi*: EV LV to me: P me: AV unto me; *omnibus*: EV LV alle: P alle þilke: AV every man; *sunt*: EV LV ben: P bep: AV is; *non plus*: EV AV not more: LV no more: P ne . . no more; *sapere*: EV for to sauere or kunne: LV P that 3e sauere: AV to think of himself highly; *oportet*: EV LV P it bihoueth: AV he ought; *sapere*: EV for to kunne: LV P to sauere: AV to think; *sapere*: EV for to kunne: LV for to sauere: P þat 3e saferen: AV to think; *ad sobrietatem*: EV LV P to sobrenesse: AV soberly; *et*: EV LV P and: AV om.; *unicuique*: EV LV to ech man: P eferych man: AV to every man; *sicut*: EV LV P as: AV according as; *divisit*: EV LV P hath departid: AV hath dealt; P ins. to hym; *fidei*: EV LV AV faith: P bylefe. C. 1. 45 Ne wilnigen gē mære tō wietenne ðonne ðow ðearf sīe, ac wietað ðæt ðæt ðow gemetlic sīe, qnd ðower qnðefnu sīen tō wietonne.

4. *sicut*: EV LV AV as: P riȝt as; *enim*: EV forsoth: LV P AV for; *autem*: EV sothli: LV but: P & 3et: AV and; *non*: EV LV AV not: P ne . . noȝt; *eundem*: EV LV AV same: P on; *actum*: EV acte, or dede: LV dede: P doynge: AV office. S., p. 225 We byep alle lemes of onelepi bodye.

5. *ita*: EV LV AV so: P riȝt so; *multi*: EV LV many: P om.: AV being many; *singuli*: EV LV ech: P eferichone of ous: AV every one; *autem*: EV forsothe: LV P AV and; *alter*: EV the tother: LV AV one: P om.; *alterius*: EV LV AV another: P oper. S., p. 225 We byep al o body ine Iesu Crist.

6. *habentes*: EV AV having: LV P we that han; *autem*: EV LV therfor: P &: AV then; *secundum*: EV vp:

LV P aftir: AV according to; *differentes*: EV LV dyuersynge: P dyurse: AV differing; *sive*: EV LV ethir: P as: AV whether; AV ins. let us prophesy; *secundum*: EV vp: LV P aftir: AV according to; *rationem*: EV LV P resoun: AV proportion.

7. *sive*: EV LV ethir: P oper: AV or; *ministerium*: EV mynsterie, or seruyce: LV P seruise: AV ministry; AV ins. let us wait . . our; *in*: EV LV P in: AV on; *ministrando*: EV LV AV ministering: P serfyng; *sive*: EV LV ether: P oper: AV or; *in*: EV LV P in: AV on.

8. AV ins. or; *exhortatur*: EV LV stirith softli: P warneþ: AV exhortheth; *in*: EV LV P in: AV on; *exhortando*: EV exhortacioun, or monestinge: LV monestyng: P warnynge: AV exhortation; *tribuit*: EV LV AV giveth: P zeldeþ; AV ins. let him do it; *in*: EV LV P in: AV with; *simplicitate*: EV LV P symplenesse: AV simplicity; *præst*: EV is byfore, or souereyn: LV is souereyn: P is byfore: AV ruleth; *in*: EV LV P in: AV with; *solicitudine*: EV LV P bisynesse: AV diligence; *miseretur*: EV LV hath merci: P areweþ an oper: AV sheweth mercy; *in*: EV LV P in: AV with; *hilaritate*: EV LV P gladnesse: AV cheerfulness.

9. P ins. be þer; AV ins. let be; *simulatione*: EV LV P feynyng: AV dissimulation; P ins. & . . &; *odientes*: EV LV hatynge: P hate 3e: AV abhor; AV ins. that which is; *adherentes*: EV cleuyng, or faste drawynge: LV drawynge: P draweþ 3ou: AV cleave; AV ins. that which is; *bono*: EV good thing: LV P AV good.

10. *charitate*: EV LV P charite: AV with love; *fraternitatis*: EV LV P of britherhod: AV brotherly; *invicem*: EV LV P togidere: AV one to another; *diligentes*: EV LV louynge: P lofe 3e: AV be kindly affectioned; P ins. & . . & hafe 3e; *honore*: EV AV in honour: LV to worschipen: P worschupyng; *invicem*: EV togidere: LV ech othere: P eferichone oper: AV one another; *prævenientes*: EV comynge bifore: LV come bifore: P & go 3e byfore: AV preferring. C. 2. 101 . . þæt hī him betweoh (W. betwȳnan) ārweorðnesse (W. -wurðnyssse) healdan, and mid ārweorðnesse (W. -wurðnyssse) hī (W. hig) gemēten (W. -on).

11. *pigri*: EV LV P slow: AV slothful; *feruentes*: EV feruent, or brennyng: LV P AV fervent; *Domino*: EV LV to the Lord: P oure Lord: AV the Lord.

12. *gaudentes*: EV LV P ioyinge: AV rejoicing; *patientes*: EV LV AV patient: P suffrynge; *orationi*: EV LV AV in prayer: P to preyere; *instantes*: EV LV P bisy: AV continuing instant.

13. *necessitatibus*: EV LV nedis: P nedynesse: AV necessity; *sanctorum*: EV LV AV saints: P holy men; *communicantes*: EV P comunyng: LV 3yuyng good: AV distributing; *hospitalitatem*: EV hospitalite, that is, herboringe of pore men: LV AV hospitality: P herborewyng; *sectantes*: EV suyng, or kepyng: LV kepyng: P folewe 3e: AV given to.

14. *persequentibus*: EV men pursuyng: LV men that pursuen: P to pilke þat purseweb: AV them which persecute; *nolite maledicere*: EV nyle 3e curse, or warie: LV nyle 3e curse: P ne curse 3e noȝt: AV curse not.

15. *gaudere*: EV LV for to ioye; P ioye 3e: AV rejoice; *gaudentibus*: EV men ioyinge: LV men that ioyen: P hem þat ioyeþ: AV them that do rejoice; *flere*: EV LV for to wepe: P & wepe 3e: AV and weep; *flentibus*: EV men wepyng: LV men that wepen: P AV them that weep.

16. *idipsum sentientes*: EV feelyng the same thing: LV fele 3e the same thing: P & fele 3e into þe same ping: AV be of the same mind; *invicem*: EV LV P togidere: AV one toward another; *sapientes*: EV saueryng, or kunnyng: LV P saueryng: AV mind; *humilibus*: EV LV meke thingis: P humel þinges: AV men of low estate; *consentientes*: EV LV consentyng: P assentyng: AV condescend; *nolite esse*: EV LV nile 3e be: P & ne wilne 3e noȝt to ben: AV be not; *prudentes*: EV LV prudent: P wyse men: AV wise; *apud vosmetipsos*: EV LV anentis 3ousilf; P tofore 3owself: AV in your own conceits. C. 1. 45 Ne sculon gē nō ðyncan ēow selfum tō wīse; S., p. 37 Ne beo3e 3e noht 3eþe to3ene 3iu seluen.

17. *nulli*: EV LV AV to no man: P noȝt to eny man; *reddentes*: EV LV P 3eldyng: AV recompense; *providentes*:

EV purueyinge: LV purueye ȝe: P bysye ȝe to don: AV provide; LV P ins. but; *bona*: EV LV P good thingis: AV things honest; *non tantum coram Deo, sed etiam*: EV LV P not oneli bifor God, but also: AV om.; *coram*: EV LV bifore: P tofore: AV in the sight of.

18. P om. whole verse; *fieri potest*: EV LV may be don: AV be possible; *quod est*: EV LV that that is: AV as much as lieth; *ex*: EV LV of: AV in; *pacem habentes*: EV hauynge pees: LV haue ȝe pees: AV live peaceably. C. 1. 45 Ic wolde, gif hit swæ bion meahte, ðæt gē wið ælcne mōnn hæfden sibbe, ēowres gewealdes.

19. *defendentes*: EV defendynge, or vengynge: LV P defendynge: AV avenge; *charissimi*: EV ȝe moost dere-worthe britheren: LV ȝe moost dere britheren: P. om.: AV dearly beloved; AV ins. rather; *iræ*: EV ire, or wraththe: LV P AV wrath; *enim*: EV forsoth: LV P AV for; *mihi*: EV LV P to me: AV mine; AV ins. is; *retribuam*: EV and I schal ȝelde aȝeyn: LV and Y schal ȝelde: P & Ych wole ȝelden aȝeyn: AV I will repay; *Dominus*: EV LV AV the Lord: P God. S., p. 50 Læt me wreken, (d)om is min! S., p. 97 Min is þe wreche, ant ich shulde ȝelden; S., p. 37 Heald me þe wrache, and ich . . wile . . forgelde.

20. *sed*: EV LV but: P &: AV therefore; *esurierit*: EV schal hungre: LV AV hunger: P be anhungred; P ins. & *sitiit*: EV LV AV thirst: P be aprust; *illi*: EV LV to hym: P AV him; *hoc*: EV P thes thingis: LV this thing: AV so; *enim*: EV forsothe: LV P AV for; AV ins. in; *ignis*: EV LV om.: P AV of fire; *congeres*: EV LV P schalt gidere togidere: AV shalt heap; *super*: EV LV AV on: P upon. C. 2. 214 Gif ðinum fýnd hingrige, fēd hine mid mettum; oððe gif him þyrste, ðū dō him drincan; S., p. 89, 97 ȝif þi uo is offingred, ȝif him uode; and ȝif he is ofpurst, ȝif him drincken: . . þus þu schalt . . rukelen on his heaued bearn-inde gleden.

21. *noli vinci*: EV LV nyle thou be ouercomun: P ne be þou ofercome: AV be not overcome; *malo*: EV yuel thing: LV P AV evil; *in*: EV P in: LV bi: AV with; *bono*: EV good thing: LV P AV good; *malum*: EV yuel thing: LV P AV evil.

13. 1. *anima*: EV soule, or lyuynge man: LV P AV soul; *sublimioribus*: EV LV AV higher: P þat beþ hyzere þan heo; *subdita sit*: EV LV P be suget: AV let be subject; *non*: EV not: LV AV no: P ne . . . no; *enim*: EV forsoth: LV P AV for; *nisi*: EV no but: LV P AV but; *quæ*: EV LV tho thingis that: P þilke þinges þat: AV the powers that; *autem*: EV sothli: LV P and: AV om. C. 1. 240 Ælc sǽwul sý underðeod hēalicrom anwealdum.

2. *itaque*: EV and so: LV AV therefore: P and þerfore; *qui resistit potestati, Dei ordinationi resistit*: EV LV he that azenstondith power, azenstondith the ordynaunce of God: P om.: AV whosoever resisteth the power, resisteth the ordinance of God; *qui*: EV LV AV that: P who þat; *autem*: EV forsoth: LV AV and: P om.; *resistunt*: EV LV P azenstonden: AV resist; *acquirunt*: EV LV P geten: AV shall receive.

3. *nam*: EV forwhi: LV P AV for; *principes*: EV LV P princes: AV rulers; *non*: EV LV AV not: P ne . . . noȝt; *timori*: EV LV P to drede: AV terror; *operis*: EV LV of work: P of werkes: AV to works; *malī*: EV LV of yuel: P of efel werkes: AV to evil; *autem*: EV sothli: LV but: P & ȝif: AV then; *timere*: EV P drede: LV that thou drede: AV be afraid of; *bonum*: EV LV good thing: P good: AV that which is good; *laudem*: EV LV P preisȝng: AV praise; *ex illa*: EV LV of it: P þerof: AV of the same. C. 1. 45 Gif ðū wille ðæt ðū ne ðyrfe ðē ondrædan ðinne hlāford, dō tela; ðonne hereð hē ðē.

4. *Dei*: EV LV AV of God: P Godes; *enim*: EV forsoth: LV P AV for; *minister*: EV LV AV minister: P serfaunt; *in*: EV LV into: P in: AV for; *autem*: EV sothli: LV AV but: P &; *malum*: EV yuel thing: LV P yuel: AV that which is evil; *time*: EV LV P drede: AV be afraid: P ins. þan; *non*: EV LV AV not: P ne . . . noȝt; *sine causa*: EV LV withouten cause: P wipouten enchesoun: AV in vain; *Dei*: EV LV AV of God: P Goddes; *minister*: EV LV AV minister: P serfaunt; *vindex*: EV LV vengere: P wracchful: AV revenger; AV ins. to execute; *in*: EV LV into: P in: AV om.; *ei*: EV LV to hym: P to þilke: AV upon him; *malum*: EV yuel thing: LV P AV evil.

5. *ideo*: EV LV P and therfor: AV wherefore; *necessitate subditi estote*: EV LV bi nede be ʒe suget: P algates be ʒe sogettes: AV ye must needs be subject; *etiam*: EV and: LV P AV also; *propter*: EV LV P for: AV for . . sake.

6. *ideo*: EV LV P therfor: AV for this cause; *enim*: EV sothli: LV P AV for; *et*: EV and: LV P om.: AV also; *tributa*: EV LV tributis: P AV tribute; *præstatis*: EV LV P ʒyuen: AV pay; *ministri*: EV LV AV ministers: P serfauntes; *enim*: EV LV om.: P AV for; *Dei* EV LV of God: P Goddes: AV God's; *in*: EV LV P for: AV upon; *ipsum*: EV LV same thing: P þing: AV very thing; *servientes*: EV P seruyng: LV and seruen: AV attending continually.

7. *reddite*: EV LV P ʒelde: AV render; P ins. &; *omnibus*: EV LV P alle men: AV all; *debita*: EV LV dettis: P ʒoure dettes: AV their dues; *cui*: EV LV AV to whom: P to hym; P ins. þat ʒe schuleþ; *cui vectigal, vectigal*: EV to whom tol, or custom for thingis borun aboute, tol, or such custom: LV to whom tol, tol: P om.: AV custom to whom custom; *cui timorem, timorem*: EV LV to whom drede, drede; P to hym þat ʒe schuleþ drede, dred: AV fear to whom fear; *cui honorem, honorem*: EV LV AV honour to whom honour: P & to hym þat ʒe oweþ worschup, worschup.

8. *nemini*: EV LV P to no man: AV no man; *quidquam*: EV LV AV anything: P ne . . no þing; *nisi*: EV no but: LV P AV but; *ut diligatis*: EV LV P that ʒe louen: AV to love; *invicem*: EV LV P togidere: AV one another; *enim*: EV sothli: LV P AV for; *proximum*: EV LV P his neizbore: AV another; *implevit*: EV LV AV hath fulfilled: P fulfulleþ.

9. *nam*: EV forwhi: LV P AV for; AV ins. this; *non*: EV LV no: P ne . . noȝt: AV not; *adulterabis*: EV LV schalt do letcherie: P schalt breke spoushod: AV shalt commit adultery; *non*: EV LV AV not: P ne . . noȝt; *occides*: EV LV P schalt sle: AV shalt kill; *non*: EV LV AV not: P ne . . noȝt; *non*: EV LV AV not: P ne . . no; *testimonium*: EV LV witnessyng: P AV witness; *dices*: EV LV P schalt seie: AV shalt bear; *non*: EV LV AV not: P ne . . noȝt; EV LV ins. the thing of thi neizbore; P ins. þi neyzebores

good; *mandatum*: EV LV maundement; P AV commandment; *verbo*: EV LV P word: AV saying; *instauratur*: EV is instorid, or enclosid: LV is instorid: P is yvnderstonde: AV is briefly comprehended; AV ins. namely; *proximum*: EV LV AV neighbor: P nexte neyzebore. C. 2. 77, 80 . . þæt non man ne slēa, nē unriththæmed ne fremme, nē ne stele, nē nānes oðres mannes þinga on unriht ne wilnige, nē on lēasre gewitnesse ne bēo; S., p. 47, 50 Luue ðine nexte al swa ðe seluen; S., p. 225 Loue þine nexte ase þi-zelue. Cf. also C. 1. 202, Luke 18. 20—22 Ne ofslīh ðū mann; Ne unriththæm ðū; Ne stala ðū; Ne bēo ðū lēas gewita; . . Lufa ðinne nēxtan swā-swā ðē sylfne; S., p. 10, Ex. 20. 13—17 Ne be þu monslaze . . Ne beo þu eubruche. Ne do þu þeofðe. Ne spec þu azein þine nexta nane false witnesse. . . Ne wilne þu . . nanes þ(in) zes þe oðre mon a3(e); S., p. 11, Ex. 13—17 Ne beo þu nawiht monslaht, Ne in hordom, . . Ne þu nazest for to stele, Ne nan þefpe for to heole . . Ne wreiere ne beo þu noht, Ne niðful in þi þoht; S., p. 47, Matt. 19. 18 Ne sleih, ne ne stell, ne reauē, ne forlize on hordomes; S., p. 156, Ex. 20. 13—17 Þou shalt no man slo. Sle no man with þyn honde. Þat we shul noun hurdom do. No mannys gode shalt þou stele. Þou shalt no fals wytnes bere. Coueyt nat py neighbours þyng; S., p. 213, Ex. 20. 13—17 Þou ne sselt slaze nenne man. Þou ne sselt do non hordom. Þou ne sselt do none þiefpe. Þou ne sselt zigge none ualse wytnesse aye þine emcristen. Þou ne sselt nazt wyni, . . þing þet is þine nixte.

10. *proximi*: EV of thi neizbore: LV of neizbore: P of a mannes nexte neyzebore: AV to his neighbor; *malum*: EV LV P uel: AV ill; *non*: EV LV not: P ne . . non: AV no; *plenitudo*: EV plente, or fulfillingge: LV AV fulfilling: P fulnesse; P ins. an. C. 1. 240 Sēo sōðe lufu is gefyllednys Godes æ. | Hēo is fulfrēmednys Godes æ; C. 2. 13 Sēo sōðe lufu byð þære æ gefylledness.

11. *hoc*: EV LV P this: AV that; *scientes*: EV we witinge: LV we knowen: P knowe ze: AV knowing; *quia*: EV P for: LV AV that; *hora*: EV LV our: P tyme: AV high time; P AV ins. it; *nos surgere*: EV vs for to ryse: LV that

we rise : P to rýsen up : AV to awake ; *de* : EV of : LV P fro : AV out of ; *enim* : EV sothli : LV P AV for ; *salus* : EV LV heelthe : P hele : AV salvation ; *cum credidimus* : EV LV AV when we believed : P we wenden þat it were. C. 1. 45 Nū ūs is tīma ðæt wē onwæcnen of slæpe ; C. 2. 101 Nu is tīma þæt wē of slæppe ārisen.

12. *præcessit* : EV LV wente bifore : P is passed : AV is far spent ; *autem* : EV forsothe : LV but : P & : AV om. ; *appropinquavit* : EV schal neize : LV hath neized : P wole neyzlyche : AV is at hand ; *abjiciamus* : EV LV caste we awei : P þrowe we away : AV let us cast off ; P ins. & ; *tenebrarum* : EV LV derknessis : P AV darkness ; *induamur* : EV LV P be we clothid : AV let us put on ; *arma* : EV LV with armuris : P with armer : AV armour. C. 2. 214 Āwurpað cāflīce ēow fram þæra þēostra weorc, and wurðað ymb-scrýdde mid lēohtes wæpnum ; S., p. 37 Ðe niht is forðgon, and dai neihlecheð, and forþi hit is riht þat we forleten and forsaken nihtliche deden þo ben þe werkes of þiesternesse, and scruden us mid wapnen of lihte.

13. P ins. & ; *die* : EV LV AV day : P daytyme ; *ambulemus* : EV LV wandre : P walk : AV let us walk ; *comessationibus* : EV ofte etyngis : LV superflu feestis : P etynges out of measure : AV rioting ; *et* : EV LV AV and : P ne ; P ins. in ; *ebrietatibus* : EV drynkyngis : LV drunkenness : P AV drunkenness ; *non* : EV LV AV not : P ne ; *cubilibus* : EV couchis : LV beddis : P kouchynges abedde : AV chambering ; *et* : EV LV AV and : P ne ; P ins. in ; *impudicitiiis* : EV LV vnochastitees : P vnclannesse : AV wantonness ; *non* EV LV AV not : P ne ; *contentione* : EV LV AV strife : P stryuynges ; *et* : EV LV AV and : P ne ; *in* : EV LV P in : AV om. ; *æmulatione* : EV LV enuye : P hatynges : AV envying. C. 1. 45 Ne gewunige gē nō tō oferetolnesse qnd tō oferdruncennesse.

14. *induimini* : EV LV be clothid in : P be ycloped wip : AV put on ; P ins. oure, om. rest of verse ; *carnis* : EV LV of fleisch : AV for flesh ; *curam* : EV cure, or bisynesse : LV bisynesse : AV provision ; *feceritis* : EV LV do : AV make ; *in desideriiis* : EV LV in desiris : AV to fulfil the lusts thereof.

C. 1. 240 Nū is tīma ūs of slæpe tō arīsenne; ūre hæl is gehendre þonne wē gelyfdon. Sēo niht gewāt, and se dæg genēalæhte; uton āwurpan ðēostra weorc, and bēon ymb-scrýdde mid lēohtes wæpnum, swā þæt wē on dæge āwurðlice faron; nā on oferætum and druncennyssum, nā on forliger-bōddum and unclāennyssum, nā on geflīte and andan; ac bēoð ymb-scrýdde þurh Drihten Hæland Crīst.

14. 1. AV ins. him that is; *infirmum*: EV LV sijk man: AV weak; *autem*: EV forsothe: LV AV but; *fide*: EV LV bileue: AV faith; *assumite*: EV LV take: AV receive; *in*: EV LV in: AV to; *disceptationibus*: EV deceptaciouns, or dispeticious: LV demyngis: AV disputations; *cogitationum*: EV LV of thougtis: AV doubtful.

2. *alius*: EV LV another: AV one; *enim*: EV sothli: LV AV for; *credit*: EV AV believeth: LV leueth; *se manducare*: EV himsilf for to ete: LV AV that he may eat; AV ins. another; *qui*: EV LV that: AV who; *autem*: EV forsoth: LV but: AV om.; *infirmus*: EV syk, or vnstedefast: LV sijk: AV weak; *olus*: EV wortis or potage: LV wortis: AV herbs.

3. *is spernat*: EV LV he dispise: AV let him despise; *manducantem*: EV the man etynge: LV AV him that eateth; *qui*: EV LV that: AV which; *manducantem*: EV the man etynge: LV AV him that eateth; *judicet*: EV LV deme: AV judge; *enim*: EV sothli: LV AV for; *assumpsit*: EV hath takyn: LV hath take to hym: AV hath received. C. 1. 45 Sē þe fæstan wille, ne tæle hē nō ðone þe ete.

4. *judicas*: EV LV demest: AV judgest; *alienum*: EV anothir: LV anothris: AV another man's; *domino*: EV LV lord: AV master; *suo*: EV LV his: AV his own; *cadit*: EV fallith doun: LV fallith fro hym: AV falleth; *stabit*: EV LV schal stonde: AV shall be holden up; *autem*: EV forsoth: LV but: AV yea; *potens*: EV LV myzte: AV able; *enim*: EV forsoth: LV AV for; *statuere*: EV to ordeyne or make stedefast: LV to make parfit: AV to make stand.

5. *nam*: EV LV forwhi: AV om.; *alius*: EV anothir: LV oon: AV one man; *judicat*: EV LV demeth: AV esteem-

eth; *diem inter diem*: EV LV day bitwixe dai: AV one day above another; *omnem*: EV LV ech: AV every; AV ins. alike; *unusquisque*: EV LV ech man: AV every man; *suo*: EV LV his: AV his own; *sensu*: EV LV wit: AV mind; *abundet*: EV habunde, or be plenteuous: LV encrees: AV let be fully persuaded.

6. *sapit*: EV sauerith, or vndirstondith: LV vnderstondith: AV regardeth; *sapit*: EV LV vnderstondith: AV regardeth; AV ins. it; AV ins. and he that regardeth not the day, to the Lord he doth not regard it; *et*: EV LV and: AV om.; *gratias agit*: EV LV doith thankyngis: AV giveth thanks; *Deo*: EV to the Lord: LV to God: AV God; *gratias agit*: EV LV doith thankyngis: AV giveth thanks; *Deo*: EV LV to God: AV God.

7. *nemo*: EV LV no man: AV none; *enim*: EV forsoth: LV AV for.

8. *enim*: EV sothli: LV AV for; LV AV ins. and; *Domini*: EV LV of the Lord: AV the Lord's.

9. *in*: EV in: LV for: AV to; *hoc*: EV LV this thing: AV this end; *enim*: EV sothli: LV forwhi: AV for; *mortuus est*: EV is deed: LV was deed: AV died; AV ins. both; *resurrexit*: EV LV roos aȝen: AV rose; AV ins. and revived; *et . . et*: EV and . . and: LV AV both . . and; *mortuorum*: EV AV dead: LV deed men; *vivorum*: EV LV quyke: AV living; *dominetur*: EV LV be Lord: AV might be Lord.

10. *autem*: EV forsothe: LV AV but; *quid*: EV LV what: AV why; *judicas*: EV LV demest: AV dost judge; *spernis*: EV LV dispisist: AV dost set at nought; *tribunal*: EV LV trone: AV judgment seat. C. 1. 241 Ealle wē sceolon standan æfter ðisum life ætforan Crīstes dōmsetle.

11. AV ins. as; *quoniam*: EV LV for: AV om.; *flectetur*: EV LV schal be bowid: AV shall bow; *omne*: EV LV ech: AV every; *omnis*: EV LV ech: AV every; *confitebitur*: EV LV schal knoueleche: AV shall confess.

12. *itaque*: EV and so: LV therfor: AV so then; *unusquisque*: EV LV ech: AV every one; *pro*: EV LV for: AV of; *rationem*: EV LV resoun: AV account; *reddet*: EV LV schal ȝelde: AV shall give.

13. *non amplius*: EV LV no more: AV not any more; *invicem*: EV togidere, or ech othir: LV ech other: AV one another; *judicemus*: EV LV deme we: AV let us judge; *hoc*: EV LV this thing: AV this; *magis*: EV LV more: AV rather; *judicate*: EV LV deme: AV judge; *ne ponatis*: EV LV that 3e putte not: AV that no man put; *offendiculum*: EV LV hirtyng: AV stumblingblock; *scandalum*: EV LV sclaundre: AV occasion to fall; *fratri*: EV LV to a brothir: AV in his brother's way.

14. *scio*: EV LV woot: AV know; *confido*: EV LV triste: AV am persuaded; *in*: EV LV in: AV by; *quia*: EV for: LV AV that; AV ins. there; *commune*: EV comune, or vnclene: LV AV unclean; *per ipsum*: EV LV bi hym: AV of itself; *nisi*: EV LV no but: AV but; *existimat*: EV LV demeth: AV esteemeth; *esse*: EV for to be: LV AV to be.

15. *enim*: EV sothli: LV and: AV but; *propter*: EV LV for: AV with; AV ins. thy; *contristatur*: EV be maad sory, or heuy in conscience: AV be maad sori in conscience: AV be grieved; *secundum charitatem*: EV LV aftir charite: AV charitably; *noli perdere*: EV LV nyle thou lese: AV destroy not; *cibo*: EV LV thorou3 thi mete: AV with thy meat.

16. *ergo*: EV LV therfor: AV then; *blasphemetur*: EV be blasfemyd or dispisid: LV be blasfemed: AV let be evil spoken of; *bonum*: EV LV good thing: AV good; *nostrum*: EV LV oure: AV your.

17. *enim*: EV sothli: LV forwhi: AV for; *regnum*: EV LV rewme: AV kingdom. C. 2.80 Godes rice nis hyt nāðer ne mete nō drync; S., p. 50 Godes riche nis naht mete and drench, ac is rihtwisnesse, and sibsumnesse, and blisse in ðe hali gaste.

18. *enim*: EV forsoth: LV and: AV for; *hoc*: EV LV this thing: AV these things; *placet*: EV LV plesith: AV is acceptable to; *probatus est*: EV LV is proued: AV approved; *hominibus*: EV LV to men: AV of men.

19. *itaque*: EV and so: LV AV therefore; *quæ*: EV LV tho thingis that: AV the things which; *pacis*: EV LV of peace: AV for peace; *sunt*: EV LV ben: AV make; *secte*:

mur: EV LV sue we: AV let us follow after; *quæ ædificationis sunt*: EV tho thingis that ben of edificacioun, that is, to bylde soulis to heuene: LV tho thingis that ben of edificacioun: AV things wherewith may edify; *in invicem*: EV LV togidere: AV one . . another; *custodiamus*: EV LV kepe: AV om.

20. *noli destruere*: EV LV nyle thou distrie: AV destroy not; *quidem*: EV sothli: LV for: AV indeed; *munda*: EV LV clene: AV pure; *homini*: EV LV to the man: AV for that man; *qui*: EV LV that: AV who; *per*: EV LV bi: AV with; *offendiculum*: EV offendinge or sclaudre: LV offendyng: AV offence.

21. *non . . non*: EV LV not . . not: AV neither . . nor; *manducare*: EV for to ete: LV AV to eat; *et*: EV LV and: AV om.; *bibere*: EV for to drynke: LV AV to drink; *neque*: EV LV nether: AV nor; *in quo*: EV LV in what thing: AV anything whereby; *offenditur*: EV LV offendith: AV stumpleth; *scandalizatur*: EV LV is sclaudrid: AV is offended; *infirmatur*: EV is maad syk, or vnstedefast: LV is maad sjuk: AV is made weak. C. 1. 45 . . ðæt hit wære gōd ðæt mōn forēode flæsc qnd wīn for bīsene his brōðrum.

22. EV ins. that; *penes*: EV LV anentis: AV to; AV ins. it; *beatus*: EV LV blessid: AV happy; *judicat*: EV demeth, or dampneth: LV demeth: AV condemneth; *quod*: EV LV that: AV which; *probat*: EV LV preueth: AV alloweth.

23. *autem*: EV forsoth: LV for: AV and; *discernit*: EV LV demeth: AV doubteth; *quia*: EV LV for: AV because; EV LV ins. it is; AV ins. he eateth; *omne quod*: EV LV al thing that: AV whatsoever; *autem*: EV forsoth: LV and: AV for.

15. 1. *debemus*: EV LV owen: AV ought; *autem*: EV forsoth: LV but: AV then; *firmiores*: EV LV saddere: AV that are strong; *imbecillitates*: EV feblennesse: LV feblenesses: AV infirmities; *infirmorum*: EV syke men, or vnsadde in feith: LV sijke men: AV the weak; *sustinere*: EV for to susteyne or bere vp: LV to susteyne: AV to bear; *nobis*: EV LV to vssilf: AV ourselves; *placere*: EV LV plesse: AV to

please. C. I. 241 Wē strange sceolon beran ðæra unstręgra byrðene.

2. *unusquisque*: EV LV ech: AV every one; *proximo*: EV LV to neigbore: AV neighbor; *placeat*: EV LV plesē: AV let please; *in*: EV into: LV in: AV for; AV ins. his.

3. *etenim*: EV and forsoth: LV for: AV for even; *sibi*: EV LV to hymself: AV himself; *sed*: EV AV but: LV om.; *improperia*: EV reprouys, or schenschipis: LV repreues: AV reproaches; *improperantium*: EV men displesinge: LV men dispisyngē: AV them that reproached.

4. *quæcumque*: EV LV whateuere: AV whatsoever; *enim*: EV forsothe: LV AV for; AV ins. aforetime; *ad*: EV LV to: AV for; *doctrinam*: EV LV techyngē: AV learning; EV ins. thei; LV ins. tho; *per*: EV LV bi: AV through; *habeamus*: EV LV haue: AV. might have.

5. *autem*: EV forsothe: LV but: AV now; *solatii*: EV solace or comfort: LV solace: AV consolation; *det*: EV LV ȝyue: AV grant; *vobis*: EV LV to ȝou: AV you; *idipsum sapere*: EV for to vndirstonde the same thing: LV to vndurstonde the same thing; AV to be likeminded; *in alterutrum*: EV LV ech into othere: AV one toward another; *secundum*: EV LV aftir: AV according to.

6. *unanimis*: EV of oo wille or witt: LV of o wille: AV with one mind; *honorificetis*: EV LV worschipe: AV glorify; *et*: EV LV and: AV even.

7. *propter quod*: EV LV for which thing: AV wherefore; *suscipite*: EV LV take: AV receive; *invicem*: EV LV togidere: AV one another; *et*: EV and: LV AV also; *suscepit*: EV LV took: AV received; *vos*: EV LV ȝou: AV us; *in*: EV LV into: AV to; *honorem*: EV LV onour: AV glory.

8. *enim*: EV sothli: LV for: AV now; *fuisse*: EV for to haue be: LV AV that was; *ad confirmandas*: EV for to conferme: LV AV to confirm; *promissiones*: EV LV biheestis: AV promises; AV ins. made; *patrum*: EV LV of fadris: AV unto the fathers.

9. *gentes*: EV LV hethene men: AV Gentiles; *autem*: EV sothli: LV AV and; *super*: EV vpon: LV AV for; LV ins. owen; *honore*: EV for to honoure: LV to onoure:

AV that might glorify ; AV ins. his ; *propterea* : EV LV therfor : AV for this cause ; *confitebor* : EV LV schal knowleche : AV will confess ; *in* : EV in : LV AV among ; *gentibus* : EV LV hethene men : AV Gentiles ; *Domine* : EV LV Lord : AV om. ; *cantabo* : EV LV schal syng : AV sing.

10. *iterum* : EV eftsoone : LV eft : AV again ; *lætamini* : EV glade, or ioye : LV be glad : AV rejoice ; *gentes* : EV LV hethene men : AV Gentiles.

11. *iterum* : EV eftsoone : LV eft : AV again ; *laudate* : EV LV herie : AV praise ; *gentes* : EV LV hethene men : AV Gentiles ; *magnificate* : EV LV magnefie : AV laud ; *populi* : EV LV puplis : AV people.

12. *rursus* : EV LV eft : AV again ; *qui* : EV LV that : AV he that ; *exsurget* : EV AV shall rise : LV schal ryse vp ; *regere* : EV for to gouerne : LV to gouerne : AV to reign over ; *gentes* (twice) : EV LV hethene men : AV Gentiles ; *sperabunt* : EV LV schulen hope : AV shall trust.

13. *autem* : EV forsoth : LV and : AV now ; *repleat* : EV LV fulfille : AV fill ; *gaudio* : EV LV in ioye : AV with ; *abundatis* : EV habounde : LV encrees : AV may abound ; *et* : EV LV and : AV om. ; *virtute* : EV LV (in) vertu : AV through power.

14. *certus sum* : EV LV am certeyn : AV am persuaded ; *autem* : EV sotheli : LV AV and ; *mei* : EV LV om. : AV my ; *et* : EV and : LV om. : AV also ; *quoniam* : EV for : LV AV that ; *et* : EV and : LV AV also ; *ipsi* : EV zousilf ; LV AV om. ; *dilectione* : EV LV loue : AV goodness ; EV ins. 3he ; LV ins. and 3e ben ; *repleti* : EV fulfillid : LV AV filled ; *scientia* : EV science, or kunnyng : LV kunnyng : AV knowledge ; *ita ut possitis* : EV LV so that 3e moun : AV able also ; *alterutrum* : EV LV ech other : AV one another ; *monere* : EV LV moneste : AV to admonish.

15. *audacius* : EV more hardily : LV AV more boldly ; *autem* : EV sotheli : LV and : AV nevertheless ; *scripsi* : EV LV wroot : AV have written ; *ex parte* : EV of party : LV a parti : AV in some sort ; *in* : EV LV into : AV in ; *reducens* : EV azen bryngyng : LV bryngyng : AV putting ; *propter* : EV LV for : AV because of.

16. *sim* : EV LV be : AV should be ; *in* : EV in : LV

among: AV to; *sanctificans*: EV I halwinge: LV and Y halewe: AV ministering; *fiat accepta*: EV be maad acceptid: LV be acceptid: AV might be acceptable; *oblatio*: EV LV offryng: AV offering up; *gentium*: EV LV hethene men: AV Gentiles; *et*: EV LV and: AV om.; *sanctificata*: EV LV halewid: AV being sanctified; *in*: EV LV in: AV by.

17. AV ins. whereof I may . . in those things which pertain; *in*: EV LV in: AV through.

18. *enim*: EV forsoth: LV AV for; *audeo*: EV LV dar: AV will dare; *aliquid*: EV LV any thing: AV any; *loqui*: EV LV speke: AV to speak of; *efficit*: EV makith: LV doith: AV hath wrought; *in obedientiam*: EV LV into obedience: AV to make obedient; *gentium*: EV LV of hethene men: AV Gentiles; *verbo*: EV LV in word: AV by word; *factis*: EV LV dedis: AV deed.

19. *in*: EV LV in: AV through; *virtute*: EV LV vertu: AV mighty; *signorum*: EV LV of tokenes: AV signs; *prodigiorum*: EV LV of grete wondris: AV wonders; *in*: EV LV in: AV by; *virtute*: EV LV vertu: AV power; *spiritus sancti*: EV LV Hooli Goost: AV Spirit of God; *per circuitum*: EV by cumpas, or enuyroun: LV bi cumpas: AV round about; *usque ad*: EV til vnto: LV to: AV unto; LV ins. see; *repleverim*: EV haue fulfillid: LV haue fillid: AV have fully preached.

20. *autem*: EV forsoth: LV and: AV yea; *prædicavi*: EV LV haue prechid: AV have strived to preach; *hoc*: EV LV this: AV om.; *alienum*: EV otheris: LV anotheres: AV another man's; *fundamentum*: EV LV ground: AV foundation; *ædificarem*: EV LV bilde: AV should build.

21. EV LV ins. for; *est annunciatum de eo*: EV LV it is teld of him: AV he was spoken of; *audierunt*: EV LV herden: AV have heard.

22. *propter quod*: EV LV for which thing: AV for which cause; *et*: EV LV om.: AV also; *impediebar*: EV LV was lettid: AV have been hindered; *plurimum*: EV LV ful myche: AV much; *venire*: EV for to come: LV to come: AV from coming; *et prohibitus sum usque adhuc*: EV and I am forbodyn til into ȝit: LV and Y am lettid to this tyme: AV om.

23. *vero*: EV forsoth: LV and: AV but; *ulterius*: EV LV ferthere: AV more; *non*: EV LV not: AV no; *habens*: EV I hauynge: LV Y haue: AV having; *regionibus*: EV LV cuntrees: AV parts; *cupiditatem*: EV couetyse: LV desire: AV great desire; *autem*: EV sothli: LV but: AV and; *habens*: EV AV having: LV Y haue; *veniendi*: EV of coming: LV AV to come; *ex multis jam præcedentibus annis*: EV of many 3eeris now goynge bifore: LV of many 3eris that ben passid: AV these many years.

24. *cum*: EV LV whanne: AV whensoever; *proficisci cæpero*: EV schal bygynne for to passe: LV bygynne to passe: AV take my journey; AV ins. I will come to you for; *spero*: EV LV hope: AV trust; *quod videam*: EV LV that Y schal se: AV to see; *præteriens*: EV passinge forth: LV in my goyng: AV in my journey; *a*: EV LV of: AV by; *deducar*: EV LV Y schal be led: AV to be brought on my way; *illuc*: EV LV thidur: AV thitherward; *vobis fructus fuero*: EV schal vsen 3ou: LV vse 3ou: AV be filled with your company; *ex parte*: EV LV in parti: AV somewhat.

25. *igitur*: EV LV therfor: AV but; *proficiscar*: EV LV schal passe forth: AV go; *ministrare*: EV for to mynystre: LV AV to minister.

26. *probaverunt*: EV proueden: LV han assaied: AV it hath pleased; AV ins. them of; *enim*: EV forsoth: LV AV for; *collationem*: EV collacioun, or gedrynge of moneye: LV 3ifte: AV contribution; *aliquam*: EV LV sum: AV certain; *facere*: EV for to make: LV AV to make; *in*: EV into: LV to: AV for; *pauperes*: EV LV pore men: AV poor; *sanctorum*: EV LV of seyntis: AV saints; *qui*: EV LV that: AV which; *in*: EV LV in: AV at.

27. *placuit*: EV LV pleside: AV hath pleased; *enim*: EV sothli: LV for: AV verily; *eis*: EV LV to hem: AV them; *eorum*: EV LV of hem: AV their; *nam*: EV forwhi: LV AV for; *spiritualium*: EV LV goostli thingis: AV spiritual thingis; *participes*: EV LV parteneris: AV partakers; *facti sunt*: EV LV ben maad: AV have been made; *gentiles*: EV LV hethene men: AV Gentiles; *debent*: EV LV thei owen: AV their duty is; *et*: EV and: LV AV also; *car-*

nalibus: EV LV fleischli thingis: AV carnal things; *ministrare*: EV for to mynistre: LV AV to minister.

28. *hoc*: EV LV this thing: AV this; *consummavero*: EV schal ende: LV haue endid: AV have performed; *assignavero*: EV assigne: LV haue asigned: AV have sealed; *eis*: EV hem: LV AV to them; *proficiscar*: EV LV schal passe: AV will come.

29. *scio*: EV LV woot: AV am sure; *autem*: EV forsoth: LV AV and; *veniens*: EV LV comynge: AV when I come; *in*: EV LV into: AV in; *abundantia*: EV haboundaunce, or plente: LV abundaunce: AV fulness; *evangelii*: EV LV om.: AV gospel.

30. *ergo*: EV LV therfor: AV now; *per*: EV LV bi: AV for . . sake; *per*: EV LV bi: AV for; *charitatem*: EV LV charite: AV love; *sancti*: EV LV Hooli: AV om.; *Spiritus*: EV LV Goost: AV Spirit; *adjuvetis*: EV LV helpe: AV strive together with; *pro me*: EV AV for me: LV om.; *Deum*: EV LV Lord: AV God.

31. *liberer*: EV LV be delyuerid: AV may be delivered; *infidelibus*: EV vntrewe, or vnfeithful, men: LV vnfeithful men: AV them that do not believe; *qui sunt*: EV LV that ben: AV om.; *obsequii*: EV LV of seruyce: AV service; *oblatio*: EV LV offryng: AV om.; AV ins. which I have; *fiat*: EV LV be: AV may be; *sanctis*: EV LV to seyntis: AV of saints.

32. *veniam*: EV LV come: AV may come; *in*: EV LV in: AV with; EV LV ins. that; *refrigerer*: EV LV be refreischid: AV may be refreshed.

33. *autem*: EV sothli: LV and: AV now.

16. 1. *autem*: EV forsoth: LV and: AV om.; EV ins. britheren; *quæ*: EV that: LV AV which; *in ministerio*: EV LV in seruyce: AV servant; *quæ*: EV LV that: AV which; *in*: EV in: LV AV at.

2. *digne*: EV LV worthili: AV as becometh; *sanctis*: EV LV to seyntis: AV saints; *assistatis*: EV stonde nyȝ, or helpe: LV helpe: AV assist; *quocumque*: EV LV whateuer: AV whatsoever; *negotio*: EV nede, or thing: LV

cause: AV business; *indignerit*: EV LV schal nede: AV hath need; *etenim*: EV forsoth: LV AV for; *quoque*: EV and: LV AV om.; *astitit*: EV stood ny3, or helpide: LV helpide: AV hath been a succourer; *multis*: EV to many: LV many men: AV of many; *mihi ipsi*: EV to mesilf: LV mysilf: AV of myself also.

3. *salutate*: EV saluwe, or greet: LV AV greet.

4. *qui*: EV the whiche: LV which: AV who; *anima*: EV soule, or lyf: LV AV life; *suas*: EV LV her: AV their own; *supposuerunt*: EV LV vndurputtiden: AV have laid down; *quibus*: EV LV to whiche: AV unto whom; *solus*: EV LV aloone: AV only; *gratias ago*: EV LV do thankyngis: AV give thanks; *et*: EV and: LV AV also; *gentium*: EV LV hethene men: AV Gentiles.

5. EV LV ins. grete 3e wel: AV ins. greet; *et*: EV LV and: AV likewise; *domesticam*: EV homeli: LV meynel: AV that is in their house; *salutate*: EV LV grete wel: AV salute; *dilectum*: EV LV loued: AV well beloved; *mihi*: EV LV to me: AV my; *qui*: EV LV that: AV who; *primitivus*: EV LV firste: AV firstfruits; *in*: EV LV in: AV unto.

6. *salutate*: EV LV grete wel: AV greet; *quæ*: EV LV the whiche: AV who; *multum laboravit*: EV LV hath trauelid myche: AV bestowed much labor; *in*: EV LV in: AV on.

7. *salutate*: EV greeteth wel: LV grete wel: AV salute; *cognatos*: EV LV cosyns: AV kinsmen; *concaptivos*: EV euene-caytifs, or prlsoneris: LV euen-prisouneris: AV fellow prisoners; *qui*: EV the which: LV which: AV who; *nobiles*: EV LV noble: AV of note; *qui*: EV the whiche: LV which: AV who; *et*: EV LV and: AV also.

8. *salutate*: EV greeteth wel: LV grete wel: AV greet; *dilectissimum*: EV LV most dereworth: AV beloved; *mihi*: EV LV to me: AV my.

9. *salutate*: EV LV grete wel: AV salute; *dilectum*: EV loued: LV derlyng: AV beloved.

10. *salutate*: EV LV grete wel: AV salute; *probum*: EV LV noble: AV approved.

11. *salutate*: EV LV grete wel: AV salute; *qui*: EV LV that: AV which; *domo*: EV LV hous: AV household;

salutate: EV LV grete wel: AV salute; *cognatum*: EV LV cosyn: AV kinsman; *salutate*: EV greete we: LV grete wel: AV greet; *Narcissi*: EV LV Narciscies: AV of Narcissus; *domo*: EV LV hous: AV household; *qui*: EV LV that: AV which.

12. *salutate*: EV LV grete wel: AV salute; *quæ*: EV the which wymmen: LV which wymmen: AV who; *laborant*: EV LV trauelen: AV labor; *salutate*: EV LV grete wel: AV salute; *charissimam*: EV LV most dereworthe womman: AV beloved; *quæ*: EV LV that: AV which; *laboravit*: EV LV hath trauelid: AV laboured.

13. *salutate*: EV LV grete wel: AV salute.

14. *salutate*: EV LV grete wel: AV salute; *qui*: EV LV that: AV which.

15. *salutate*: EV LV grete wel: AV salute; *qui*: EV LV that: AV which.

16. *salutate*: EV greetith wel: LV grete ȝe wel: AV salute; *invicem*: EV LV togidere: AV one another; *in*: EV LV in: AV with; *oscula*: EV LV coss: AV kiss; *salutant*: EV LV greten wel: AV salute; *omnes*: EV LV alle: AV om.

17. *rogo*: EV LV preie: AV beseech; *autem*: EV forsoth: LV but: AV now; *ut observetis*: EV LV that ȝe aspie: AV mark; *qui*: EV LV that: AV which; *dissensiones*: EV LV discenciouns: AV divisions; *offendicula*: EV hirt-yngis, or sclaudris: LV hirt-yngis: AV offences; *præter*: EV LV bisidis: AV contrary to; *quam*: EV LV that: AV which; *faciunt*: EV LV make: AV cause; *declinate*: EV LV bowe awei: AV avoid; *ab*: EV LV fro: AV om.

18. *hujuscemodi*: EV LV suche men: AV they that are such; *enim*: EV sothely: LV AV for; *Christo*: EV LV to Crist: AV Christ; *suo*: EV LV her: AV their own; *ventri*: EV LV to wombe: AV belly; *dulces*: EV LV swete: AV good; *benedictiones*: EV LV blessyngis: AV fair speeches; *innocentium*: EV LV innocent men: AV the simple.

19. *enim*: EV sothli: LV but: AV for; *in omnem locum*: EV LV into euery place: AV unto all men; *divulgata est*: EV LV is pupplischid: AV is come abroad; *gaudeo*: EV ioye: LV haue ioye: AV am glad; *in vobis*: EV LV in

you: AV on your behalf; AV ins. yet; *volo*: EV LV wole: AV would; *esse*: EV for to be: LV to be: AV have; *in bono*: EV LV in good thing: AV unto that which is good; *in malo*: EV in yuel thing: LV in yuel: AV concerning evil. C. 1. 45
Ic wille ðæt gē sīen wīse tō gōde, qnd bilewite tō yfele.

20. *autem*: EV forsothe: LV AV and; *conterat*: EV defoule: LV tredde: AV shall bruise; *velociter*: EV LV swiftli: AV shortly; AV ins. amen.

21. *salutat*: EV LV gretith wel: AV salute; *adjutor*: EV LV helpere: AV workfellow; EV LV ins. also; *cognati*: EV LV cosyns: AV kinsmen.

22. *saluto*: EV LV grete wel: AV salute; *Tertius*: EV the thridde: LV AV Tertius; *qui*: EV LV that: AV who; *scripsi*: EV haue writyn: LV AV wrote; LV AV ins. this.

23. *salutat*: EV LV gretith wel: AV saluteth; *hospes*: EV herborgere: LV AV host; *universa*: EV LV al: AV whole; *ecclesia*: EV LV chirche: AV of church; *salutat*: EV LV gretith wel: AV saluteth; *arcarius*: EV tresorer, or kepere: LV tresorere: AV chamberlain.

24. LV AV ins. be.

25. *autem*: EV forsoth: LV and: AV now; LV ins. onour and glorie be; *potens*: EV LV myȝti: AV of power; *confirmare*: EV LV conferme: AV stablish; *juxta*: EV LV bi: AV according to; *secundam*: EV vp: LV bi: AV according to; *temporibus æternis*: EV LV in tymes euerlastinge: AV since the world began; *taciti*: EV holdun stille, that is, not schewid: LV holdun styлле: AV which was kept secret.

26. *quod*: EV the which mysterie: LV which mysterie: AV but; *patefactum est*: EV LV is maad opyn: AV is made manifest; *secundum*: EV vp: LV bi: AV according to; *æterni*: EV LV withouten bigynnyng and endyng: AV everlasting; *ad*: EV LV to: AV for; *in*: EV LV in: AV to; *gentibus*: EV LV hethene men: AV nations; EV LV ins. the mysterie; *cogniti*: EV LV knowun: AV made known.

27. *soli*: EV LV aloone: AV only; *per*: EV LV bi: AV through; *cui honor et*: EV LV to whom onour and; AV om.; LV AV ins. be; *in sæcula sæculorum*: EV LV in-to worldis of worldis: AV for ever.

LATIN-ENGLISH GLOSSARIAL INDEX

[Except proper names, co-ordinate conjunctions, and the negative *non*, every Latin word has been included in this list, and every instance of its use recorded, with its equivalent in the later Wycliffite version. Since the list is intended primarily to offer facilities for the study of the English vocabulary, it has not been thought necessary to insist upon rigid consistency, as in the case of participles and infinitives translated by a clause; nor to give other forms of the Latin noun or adjective than the nominative singular, even when the plural is used in a different meaning from the singular. Head-words are given in strictly alphabetical order; nouns, adjectives, and participles in the nominative singular. Forms of pronouns, in alphabetical order, are given under the head of the nominative singular; forms of verbs, including participles, under the head of the infinitive. If, however, only a single form of a given pronoun or verb occurs, it is placed among the head-words. Variations in spelling are not recorded, except when the identity of the word seems hidden.]

A, *Ab*: fro, 4. 24, 5. 9, 6. 4, 6. 7, 6. 9, 6. 18, 6. 22, 7. 2, 7. 3, 7. 6, 8. 2, 8. 11, 8. 21, 8. 35, 8. 39, 9. 3, 10. 7, 10. 9, 15. 19, 15. 31, 16. 17; from, 5. 14; of, 1. 7, 1. 20, 3. 21, 10. 20, 11. 26, 11. 27, 12. 21, 13. 1, 15. 15, 15. 24.

Abba: abba, 8. 15.

Abbrevians: abreggyng, 9. 28.

Abiiciamus: caste awei, 13. 12.

Abolita est: is don away, 4. 14.

Abominaris: wlatist, 2. 22.

Absconditum: hid, 2. 29.

Absit: God forbede, 3. 3, 3. 6,

3. 31, 6. 2, 6. 15, 7. 7, 7. 13,

9. 14, 11. 1, 11. 11.

Absque: withouten, 1. 31.

Abstulero: schal do waei, 11. 27.

Abundantia: abundaunce, 15. 29; plente, 5. 17.

Abundare:

abundaret: schulde be plenteuouse, 5. 20.

abundavit: hath aboundid, 3. 7, 5. 15; was plenteuouse, 5. 20.

abundet: be plenteuouse, 6. 1; encrees, 14. 5.

abundetis: encrees, 15. 13.

Abyssus: helle, 10. 7.

Acceptio: accepcioun, 2. 11.

Accessus: nizgoyng-to, 5. 2.

Accipere:

accepimus: han resseyued, 1. 5, 5. 11.

accipistis: han take, 8. 15.

accepit: took, 4. 11.

acceptus: accepted, 15. 16, 15. 31; acceptith, 4. 6; takun, 7. 8, 7. 11.

accipiens: (*that-clause*) 5. 17.

Accusare :*accusabit* : schal accuse, 8. 33.*accusans* : (*that*-clause) 2. 15.**Acquiescunt** : assenten, 2. 8.**Acquirant** : geten, 13. 2.**Actus** : dede, 12. 4.**Ad** : at, 5. 1; for, 11. 14; into,

6. 19; (omitted) 1. 11; on,

8. 34; to, 1. 5, 1. 10, 1. 13,

2. 4, 3. 12, 3. 15, 3. 25, 3. 26,

4. 3, 4. 5, 4. 9, 4. 11, 4. 22,

4. 23, 5. 13, 5. 14, 6. 16,

7. 10, 8. 18, 8. 31, 10. 1, 10. 4,

10. 10, 10. 19, 10. 21, 12. 3,

15. 2, 15. 4, 15. 8, 15. 17,

15. 19, 15. 22, 15. 23, 15. 29,

15. 30, 15. 32, 16. 26.

Adducere :*adducam* : schal lede, 10. 19.*adducit* : ledith, 2. 4.**Adhærens** : drawynge to, 12. 9.**Adhuc** : ȝit, 3. 7, 5. 8, 6. 2, 8. 22,

9. 19; (omitted) 5. 6; to this

tyme, 1. 13, 15. 22.

Adjacet : lieth to, 7. 18, 7. 21.**Adjutor** : helper, 16. 3, 16. 9,

16. 21.

Adjuvare :*adjuvat* : helpith, 8. 26.*adjuvetis* : helpe, 15. 30.**Adoptio** : adopcioun, 8. 15, 8. 23,

9. 4.

Adultera : auoutresse, 7. 3.**Adulterabis** : schalt do letcherie,

13. 9.

Adversus : azens, 8. 33, 11. 2,

11. 18.

Ædificarem : bilde, 15. 20.**Ædificatio** : edificacioun, 14. 19,

15. 2.

Emulari :*emulandum* : to folowe, 11. 14.*emulentur* : sue, 11. 11.**Emulatio** : enuye, 10. 19, 13. 13;

loue, 10. 2.

Equitas : equyte, 9. 28.**Estimari :***estimantur* : ben demed, 9. 8,

8. 36.

estimati sumus : ben gessid,

8. 36.

Æternus : euerlastynge, 2. 7,

5. 21, 6. 22, 6. 23, 6. 25,

16. 25; withouten bigynnyng

and endyng, 16. 26.

Affectio : loue, 1. 31.**Afficiant** : punysche, 1. 24.**Agere :***agebant* : diden, 3. 13.*agis* : doist, 2. 1.*agit* : doith, 13. 4.*ago* : do, 7. 15, 7. 19.*agunt* : don, 1. 32, 2. 2, 2. 3.*egissent* : hadden don, 9. 11.**Aguntur** : ben led, 8. 14.**Ait** : seith, 15. 12.*aiunt* : seien, 3. 8.**Alienus** : anothris, 14. 4, 15. 20.**Alioquin** : ellis, 3. 6, 11. 6, 11. 22.**Aliquando** : sum tyme, 1. 10,

7. 9, 11. 30.

Aliquis, aliquid : ony, 11. 17;

onything, 9. 11, 15. 18; sum,

1. 13, 11. 14, 15. 26; sum-

what, 1. 11.

Alius : another, 2. 21, 7. 3, 7. 23;

another man, 14. 2; noon

other, 8. 39; o . . . anothere,

9. 21; one . . . another, 14. 5;

other, 13. 9.

Alligata est : is bounden, 7. 2.**Allarium** : auter, 11. 3.**Alter** : anothir man, 2. 1; an-

other, 7. 4, 12. 5; one, 12. 5.

Alterutrum : ech othere, 15. 5,

15. 14.

Altitudo : heiznesse, 11. 33; heizth,

8. 39.

Altus, altum : hize thing, 11. 20,

12. 16.

Amaritudo : bitterness, 3. 14.**Ambulare :***ambulamus* : goen, 8. 4.*ambulant* : wandren, 8. 1.*ambulas* : walkist, 14. 15.*ambulemus* : walke, 6. 4; wan-

dre, 13. 13.

Amen : amen, 1. 25, 9. 5, 11. 36,

15. 33, 16. 24, 16. 27.

Amissio : loss, 11. 15.**Amplius** : more, 3. 1, 14. 13.**An** : or, 4. 10, 8. 35; whether,

2. 4, 3. 29, 6. 3, 7. 1, 9. 21,

11. 2; whether . . . or, 4. 9.

Anathema : departid, 9. 3.

Angelus: aungel, 8. 38.
Angustia: angwisch, 2. 9, 8. 35.
Anima: lijf, 11. 3, 16. 4; soule, 2. 9, 13. 1.
Annuntiari:
annuntiaturum est: is teld, 15. 21.
annuntiatur: is schewid, 1. 8.
annuntiat: be teld, 9. 17.
Annus: zeer, 4. 19, 15. 23.
Anle: bifor, 3. 18, 4. 17, 11. 4, 14. 10, 16. 7; tofore, 1. 2.
Apostolatus: office of apostle, 1. 5.
Apostolus: apostle, 1. 1, 11. 13, 16. 7.
Apparere:
appareat: seme, 7. 13.
apparui: apperide, 10. 20.
Apprehenderunt: han gete, 9. 30.
Appropinquavit: hath neized, 13. 12.
Aptus: able, 9. 22.
Apud: anentis, 2. 11, 2. 13, 4. 2, 9. 14, 12. 16.
Arbitramur: demen, 3. 28.
Arcarius: tresorere, 16. 23.
Arena: grauel, 9. 27.
Arma: armuris, 6. 13, 13. 12.
Ascendet: schal stie, 10. 6.
Aspis: snake, 3. 13.
Assignavero: haue assigned, 15. 28.
Assistatis: helpe, 16. 2.
Assumere:
assume: take, 14. 1.
assumpsit: hath take, 14. 3.
Assumptio: takyng vp, 11. 15.
Astinti: helpide, 16. 2.
Audacius: more boldli, 15. 15.
Audere:
audeat: dar, 5. 7.
audeo: dar, 15. 18.
audet: is bold, 10. 20.
Audire:
audiant: here, 11. 8.
audient: schulen here, 10. 14.
audierunt: han herd, 10. 14; herden, 10. 18, 15. 21.
Auditor: herer, 2. 13.
Auditus: heryng, 10. 16, 10. 17.
Auris: eer, 11. 8.
Aui: nether, 1. 21; nether . . ether, 9. 11; or, 2. 15, 3. 1.

4. 13, 10. 7, 10. 14, 11. 34, 11. 35, 14. 4, 14. 10, 14. 21.
Audem: and, 1. 13, 3. 19, 3. 22, 4. 4, 4. 23, 5. 3, 5. 4, 5. 5, 5. 11, 5. 20, 6. 8, 6. 18, 6. 22, 7. 8, 7. 9, 7. 16, 7. 20, 8. 8, 8. 17, 8. 23, 8. 25, 8. 26, 8. 28, 8. 30, 9. 10, 10. 20, 11. 6, 12. 5, 13. 1, 13. 2, 14. 23, 15. 9, 15. 13, 15. 14, 15. 15, 15. 20, 15. 29, 15. 33, 16. 1, 16. 20, 16. 25; but, 2. 3, 2. 5, 2. 8, 2. 10, 2. 17, 2. 25, 3. 4, 3. 5, 3. 21, 4. 5, 5. 8, 5. 13, 5. 16, 5. 20, 6. 10, 6. 11, 6. 17, 7. 2, 7. 3, 7. 6, 7. 10, 7. 14, 7. 17, 7. 18, 7. 23, 7. 25, 8. 6, 8. 9, 8. 13, 9. 6, 9. 13, 9. 27, 10. 6, 10. 10, 10. 17, 10. 21, 11. 7, 11. 20, 11. 22, 11. 28, 11. 30, 12. 4, 13. 3, 13. 4, 13. 12, 14. 1, 14. 2, 14. 4, 14. 10, 15. 1, 15. 5, 15. 23, 16. 17, 16. 18; for, 1. 17, 3. 4, 8. 10, 8. 24, 8. 27, 14. 23; zhe, 9. 30; (omitted) 1. 27, 6. 23, 8. 17, 10. 14, 11. 17, 14. 5; therfor, 12. 6.
Avaritia: coueitise, 1. 29.
Averiat: turne aweil, 11. 26.
Baptismum: baptyrn, 6. 4.
Baptizati sumus: ben baptisid, 6. 3.
Barbarus: barberyn, 1. 14.
Beatitudo: blessidnesse, 4. 6, 4. 9.
Beatus: blessid, 4. 7, 4. 8, 14. 22.
Bene: wel, 11. 20.
Benedicere:
benedicite: blesse, 12. 14.
benedictus: blessid, 9. 5.
benedictus est: is blessid, 1. 25.
Benedictio: blessyng, 15. 29, 16. 18.
Beneplacens: wel plesyng, 12. 2.
Benignitas: benygnyte, 2. 4.
Bibere: drynke, 14. 21.
Blasphemare:
blasphemamur: ben blasfemed, 3. 8.
blasphematur: is blasfemed, 2. 24.

Blasphemare:

blasphemetur: be blasfemed,
14. 16.

Bonitas: goodnesse, 2. 4, 11. 22.

Bonum: good, 7. 18, 8. 28, 9. 11,
12. 9, 12. 21, 13. 4, 14. 21,
15. 2; good man, 5. 7; good
thing, 2. 10, 3. 8, 3. 12, 7. 13,
7. 15, 7. 18, 7. 19, 7. 21, 10.
15, 12. 17, 13. 3, 14. 16, 16. 19.

Bonus: good, 2. 7, 7. 12, 7. 16,
11. 24, 12. 2, 13. 3.

Breviatus: breggid, 9. 28.

Cadere:

caderent: schulden falle doun,
11. 11.

cadit: fallith, 14. 4.

ceciderunt: felden doun, 11. 22;
felden, 15. 3.

Cæcitas: blyndnesse, 11. 25.

Cæcus: blynde man, 2. 19.

Cantabo: schal synge, 15. 9.

Captio: catchyng, 11. 9.

Captivans: makynge caitif, 7. 23.

Caput: heed, 12. 20.

Carbones: colis, 12. 20.

Carnalis: fleischli, 7. 14;

fleischli thing, 15. 27.

Caro: fleisch, 1. 3, 2. 28, 3. 20,
4. 1, 6. 19, 7. 5, 7. 18, 7. 25,
8. 1, 8. 3, 8. 4, 8. 5, 8. 6,
8. 7, 8. 8, 8. 9, 8. 12, 8. 13,
9. 3, 9. 5, 9. 8, 11. 14, 13. 14,
14. 21.

Causa: cause, 13. 4.

Causati sumus: han schewid bi
skile, 3. 9.

Centum: hundrid, 4. 19.

Certus: certeyn, 8. 38, 15. 14.

Cervix: necke, 16. 4.

Ceteri: othere, 1. 13, 11. 7.

Charissimus: moost dere, 12. 19;
moost dereworthe, 11. 28,
16. 12.

Charitas: charite, 5. 5, 5. 8, 8. 35,
8. 39, 12. 10, 14. 15, 15. 30.

Ciba: fede, 12. 20.

Cibus: mete, 14. 15.

Circuitus: cumpas, 15. 19.

Circumcisio: circumcisioun, 2. 25,
2. 26, 2. 27, 2. 28, 2. 29,

3. 1, 3. 30, 4. 9, 4. 10, 4. 11,
4. 12, 15. 8.

Civitas: city, 16. 23.

Clamare:

clamamus: crien, 8. 15.

clamat: crieth, 9. 27.

Cælum: heuene, 1. 18, 10. 6.

Cæpero: bygynne, 15. 24.

Cogitatio: thouȝt, 1. 21, 2. 15,
14. 1.

Cognatus: cosyn, 9. 3, 16. 7, 16. 11,
16. 21.

Cognitio: knowyng, 3. 20.

Cognominaris: art named, 2. 17.

Cognoscere:

cognitus: knowun, 16. 26.

cognoverunt: knewen, 3. 17.

cognovi: knew, 7. 7.

cognovissent: hadden knowe,
1. 21, 1. 32.

cognovit: knewe, 10. 19, 11. 34.

Coheredes: eiris togidere, 8. 17.

Collatio: gifte, 15. 26.

Coluerunt: herieden, 1. 25.

Comessatio: superflu feest, 13. 13.

Commendare:

commendat: comende, 3. 5;

comendith, 5. 8.

commendo: comende, 16. 1.

Commune: vnclene, 14. 14.

Communicans: ȝuyng good,
12. 13.

Commulaverunt: chaungiden,
1. 25.

Compatimur: suffren togidere,
8. 17.

Complantatus: plauntid togidere,
6. 5.

Compunctio: compunccioun, 11. 8.

Concaptivus: euen-prisouner, 16. 7.

Conclusit: closide togidere, 11. 32.

Concubitus: liggyng-by, 9. 10.

Concupiscentia: coueytise, 7. 8;
coueytynge, 6. 12, 7. 7.

Concupisces: schalt coueyte, 7. 7,
13. 9.

Condelector: delite togidere, 7. 22.

Condemnare:

condemnas: condempnest, 2. 1.

condemnet: condempneth, 8. 34.

Condemnatio: condempnacioun,
5. 16, 5. 18.

Condignus : worthi, 8. 18.
Confessio : knowleching, 10. 10.
Confidere :
confidis : tristist, 2. 19.
confido : trist, 14. 14.
Confirmare : conferme, 16. 25.
confirmandas : to conferme, 15. 8.
confirmandos : (that-clause) 1. 11.
Confiteri :
confitearis : knoulechist, 10. 9.
confitebitur : schal knouleche, 14. 11.
confitebor : schal knowleche, 15. 9.
Conformari : be confourmyd, 12. 2.
Conformis : lijk, 8. 29.
Confortatus est : was coumfortid, 4. 20.
Confundere :
confundetur : schal be confoundid, 9. 33, 10. 11.
confundit : confoundith, 5. 5.
Congeres : schalt gidere togidere, 12. 20.
Conglorificemur : ben glorified togidere, 8. 17.
Conscientia : conscience, 2. 15, 9. 1, 13. 5.
Consentire :
consentiens : consentynge, 12. 16.
consentio : consente, 7. 16.
consentiunt : consenten, 1. 32.
Consepulti sumus : ben togidere biried, 6. 4.
Consequi :
consecuta est : hath getun, 11. 7.
consecuti estis : han gete, 11. 30.
consecutus : getynge, 9. 25.
consecutus est : hath getun, 11. 7.
consequantur : geten, 11. 31.
Consideravit : biheelde, 4. 19.
Consiliarius : counselour, 11. 34.
Consolari : be coumfortid togidere, 1. 12.
Consolatio : coumfort, 15. 4.
Conspiciuntur : ben biholdun, 1. 20.
Constituere :
constituuntur : schulen be, 5. 19.
constituti sunt : ben maad, 5. 19.

Consummare :
consummans : makynge an end, 9. 28; (that-clause) 2. 27.
consummauero : haue endid, 15. 28.
Contemnis : dispisist, 2. 4.
Contentio : strijf, 1. 29, 2. 8, 13. 13.
Conterat : tredde, 16. 20.
Contigit : hath feld, 11. 25.
Continuus : contynuel, 9. 2.
Contra : azens, 1. 26, 4. 18, 8. 31, 11. 24.
Contradicentes : azenseide, 10. 21.
Contristatur : be maad sori in conscience, 14. 15.
Contritio : sorewe, 3. 16.
Contumelia : dispit, 9. 21; wrong, 1. 24.
Contumeliosus : debater, 1. 30.
Conueniunt : ben couenable, 1. 28.
Cooperantur : worchen togidere, 8. 28.
Cor : herte, 1. 21, 1. 24, 2. 5, 2. 15, 2. 29, 5. 5, 6. 17, 8. 27, 9. 2, 10. 1, 10. 6, 10. 8, 10. 9, 10. 10, 16. 18.
Coram : bifor, 3. 20, 12. 17, 14. 22.
Corpus : bodi, 1. 24, 4. 19, 6. 6, 6. 12, 7. 4, 7. 24, 8. 10, 8. 11, 8. 23, 12. 1, 12. 4, 12. 5.
Corruptibilis : deedli, 1. 23.
Corruptio : corrupcioun, 8. 21.
Creator : creatour, 1. 25.
Creatura : creature, 1. 20, 1. 25, 8. 19, 8. 20, 8. 21, 8. 22, 8. 39.
Credere :
credendo : bileuyng, 15. 13.
credent : schulen bileue, 10. 14.
credens : bileuyng, 4. 11; (that-clause) 1. 16, 4. 5, 4. 24, 10. 4, 10. 21.
credetis : bileuest, 10. 9.
crediderunt : bileueden, 3. 3, 11. 31; han bileued, 10. 14.
credidistis : bileueden, 11. 30.
credidit : bileued, 4. 3, 4. 18, 10. 16; thou hast bileued, 4. 17.
credimus : bileuen, 6. 8; bileueden, 13. 11.
credit : schal bileue, 9. 33; bileueth, 10. 11; leueth, 14. 2.

Credere:

credita sunt: weren bitakun,
3. 2.

creditur: bileueth, 10. 10.

credunt: bileuen, 2. 8, 3. 22.

Crucifixus est: is crucified, 6. 6.

Cubile: bed, 13. 13.

Cum: whanne, 1. 21, 1. 32, 2. 14,
2. 16, 3. 4, 4. 19, 5. 8, 5. 10,
5. 13, 6. 20, 7. 5, 7. 9, 9. 11,
11. 17, 11. 27, 13. 11, 15. 24,
15. 28; while, 5. 6.

Cum: with, 6. 4, 6. 8, 7. 3, 8. 32,
12. 15, 12. 18, 15. 10, 15. 32,
15. 33, 16. 14, 16. 15, 16. 20,
16. 24.

Cunctus: alle, 16. 4, 16. 26.

Cupiditas: desire, 15. 23.

Cura: bisynesse, 13. 14.

Currens: rennyng, 9. 16.

Curvaverunt: han bowid, 11. 4.

Custodiare:

custodiamus: kepe, 14. 19.

custodiat: kepe, 2. 26.

Damnare:

damnatus est: is dampned,
14. 23.

damnavit: dampnede, 8. 3.

Damnatio: dampnacioun, 3. 8,
8. 1, 13. 2.

Dare:

da: gyue, 12. 20.

dans: gyuyng, 4. 20.

data est: is gouun, 12. 3, 12. 6,
15. 15.

date: gyue, 12. 19.

datus est: is gouun, 5. 5.

dedit: gaf, 11. 8, 11. 35.

det: gyue, 15. 5.

De: fro, 1. 18, 7. 24, 13. 11; of,
1. 3, 8. 3, 11. 1, 15. 14, 15. 21.

Debere:

debeatis: owe, 13. 8.

debemus: owen, 15. 1.

debent: owen, 15. 27.

Debitor: dettour, 1. 14, 8. 12,
15. 27.

Debitum: dette, 4. 4, 13. 7.

Declinare:

declinate: bowe awei, 16. 17.

declinaverunt: bowiden away,
3. 12.

Deducere: lede doun, 10. 6.

deducar: schal be led, 15. 24.

Defendens: defendyng, 12. 19;
(that-clause) 2. 15.

Delictio: a litil part of that that
is tasted, 11. 16.

Delictum: gilt, 5. 15, 5. 16, 5. 17,
5. 18, 5. 20, 11. 11, 11. 12;
synne, 3. 25, 4. 25.

Descendet: schal go doun, 10. 7.

Desiderare:

desideret: desirith, 8. 27.

desidero: desire, 1. 11.

Desiderium: desir, 1. 24, 1. 27,
13. 14.

Destruere: distrie, 14. 20.

destruatur: be destruyed, 6. 6.

destruimus: distruye, 3. 31.

Detinere:

detinebamur: weren holdun,
7. 6.

detinent: withholden, 1. 18.

Detractor: detractour, 1. 30.

Dexter: rigt half, 8. 34.

Dicere: (that-clause) 3. 8.

dicemus: schulen seie, 3. 5,
4. 1, 6. 1, 7. 7, 8. 31, 9. 14,
9. 30.

dicens: seiynge, 1. 22.

diceret: seide, 7. 7.

dices: seist, 11. 19; schalt seie,
13. 9.

dicimus: seien, 4. 9.

dicis: seist, 9. 19; techist, 2. 22.

dicit: seith, 4. 3, 4. 6, 9. 15,
9. 17, 9. 20, 9. 25, 10. 6,
10. 8, 10. 11, 10. 16, 10. 19,
10. 20, 10. 21, 11. 2, 11. 4,
11. 9, 12. 19, 14. 11, 15. 10.

dico: seie, 3. 5, 6. 19, 9. 1,
10. 18, 10. 19, 11. 1, 11. 11,
11. 13, 12. 3, 15. 8.

dictum est: is seid, 9. 26; was
seid, 4. 18, 9. 12.

dixeris: seie, 10. 6.

Didicistis: han lerned, 16. 17.

Dies: dai, 2. 5, 2. 16, 8. 36, 10. 21,
11. 8, 13. 12, 13. 13, 14. 5,
14. 6.

Differens: dyuersyng, 12. 6.

Diffidentia: vntrist, 4. 20.

Diffusa est: is spred abroad, 5. 5.

Digne: worthili, 16. 2.
Dignus: worthi, 1. 32.
Dilectio: loue, 12. 9, 13. 10, 15. 14.
Dilectissimus: most dereworth, 16. 8.
Diligere:
dilectus: loued, 9. 25, 16. 5;
 derlyng, 1. 7, 16. 9.
dilexi: louede, 9. 13.
dilexit: louyde: 8. 37.
diligatis: loue, 13. 8.
diligens: louynge, 12. 10; (*that-clause*) 8. 28.
diliges: schalt loue, 13. 9.
diliget: loueth, 13. 8.
Diminutio: makynge lesse, 11. 12.
Disceplatio: demyng, 14. 1.
Discernit: demeth, 14. 23.
Dissensio: discencioun, 16. 17.
Distinctio: departyng, 3. 22; *distinccioun*, 10. 12.
Dives: riche, 10. 12.
Divinitas: godhed, 1. 20.
Divinus: Goddis, 11. 4.
Divisit: hath departid, 12. 3.
Divitiæ: richnessis, 2. 4, 9. 23, 11. 12, 11. 33.
Divulgata est: is pupplischid, 16. 19.
Docere:
doces: techist, 2. 21.
docet: techith, 12. 7.
Doctrina: doctryne, 16. 17; *techyng*, 6. 17, 12. 7, 15. 4.
Dolor: sorewe, 9. 2.
Dolose: gilefuli, 3. 13.
Dolus: gile, 1. 29.
Domesticus: meyneal, 16. 5.
Dominari:
dominabitur: schal haue lordschip, 6. 9, 6. 14.
dominatur: hath lordschip, 7. 1.
dominetur: be Lord, 14. 9.
Dominus: God, 4. 8, 9. 29; Lord (applied to God or Christ), 1. 4, 1. 7, 4. 24, 5. 1, 5. 11, 5. 21, 6. 11, 6. 23, 7. 25, 8. 39, 9. 28, 10. 9, 10. 12, 10. 13, 10. 16, 11. 3, 11. 34, 12. 11, 12. 19, 13. 14, 14. 6, 14. 8, 14. 11, 14. 14, 15. 6, 15. 9, 15. 11, 15. 30, 16. 2,

16. 8, 16. 11, 16. 12, 16. 13, 16. 18, 16. 20, 16. 22, 16. 24; lord (applied to man), 14. 4.
Domus: hous, 16. 11.
Donabit: gaf, 8. 32.
Donatio: gift, 12. 6; *gyuyng*, 5. 17.
Donec: til that, 11. 25.
Donum: gifte, 5. 15, 5. 16, 11. 29.
Dorsum: bak, 11. 10.
Dulcis: swete, 16. 18.
Duritia: hardnesse, 2. 5.
Dux: ledere, 2. 19.
Ebrietas: drunkenesse, 13. 13.
Ecce: lo, 9. 33.
Ecclesia: chirche, 16. 1, 16. 4, 16. 5, 16. 16, 16. 23.
Efficit: doith, 15. 18.
Effugies: schalt ascape, 2. 3.
Effundendum: schede, 3. 15.
Egent: han nede, 3. 23.
Ego: Y, 3. 7, 7. 9, 7. 10, 7. 14, 7. 17, 7. 20, 7. 24, 7. 25, 9. 3, 10. 19, 11. 1, 11. 3, 11. 13, 11. 19, 12. 19, 14. 11, 16. 4, 16. 22.
me: me, 1. 15, 7. 8, 7. 11, 7. 17, 7. 18, 7. 20, 7. 23, 7. 24, 8. 2, 9. 20, 10. 10, 10. 20, 11. 27, 15. 3, 15. 18, 15. 30, 16. 7; (*omitted*) 15. 30.
mihi: to me, 1. 9, 7. 10, 7. 13, 7. 18, 7. 21, 9. 1, 9. 2, 9. 19, 11. 4, 12. 3, 12. 19, 14. 11, 15. 15, 16. 5, 16. 8.
Ego ipse: Y mysilf, 9. 3, 15. 14.
mihi ipsi: mysilf, 16. 2.
Ejusmodi: suche manere, 2. 14.
Elatus: hiz ouer mesure, 1. 30.
Electio: chesyng, 11. 5; *eleccioun*, 9. 11, 11. 7, 11. 28.
Electus: chosun, 16. 13; *chosun man*, 8. 33.
Eloquium: spekyng, 3. 2.
Emortuus: nyȝ deed, 4. 19.
Enim: and, 2. 2, 3. 3, 5. 6, 7. 14, 8. 16, 8. 18, 9. 11, 9. 17, 9. 32, 10. 12, 11. 29, 11. 30, 14. 15, 14. 18; *but*, 6. 19, 8. 20, 8. 24, 8. 38, 10. 2, 11. 13, 11. 25, 16. 19; *but and*, 7. 18; *for*, 1. 9, 1. 11,

1. 16, 1. 17, 1. 18, 1. 19, 1. 20,
1. 22, 2. 1, 2. 11, 2. 12, 2. 13,
2. 14, 2. 24, 2. 28, 3. 7, 3. 9,
3. 20, 3. 22, 3. 23, 3. 28, 4. 2,
4. 3, 4. 9, 4. 13, 4. 14, 4. 15, 5. 7,
5. 10, 5. 13, 5. 15, 5. 17, 5. 19,
6. 2, 6. 4, 6. 5, 6. 7, 6. 10,
6. 14, 6. 20, 6. 23, 7. 1, 7. 5,
7. 8, 7. 15, 7. 19, 7. 22, 8. 2,
8. 5, 8. 7, 8. 13, 8. 14, 8. 15,
9. 3, 9. 6, 9. 15, 9. 19, 10. 3,
10. 4, 10. 5, 10. 10, 10. 13,
10. 16, 11. 15, 11. 21, 11. 23,
11. 32, 12. 3, 12. 4, 12. 19,
12. 20, 13. 1, 13. 4, 13. 6,
13. 8, 13. 11, 14. 2, 14. 3,
14. 4, 14. 6, 14. 7, 14. 8,
14. 10, 14. 11, 15. 4, 15. 8,
15. 18, 15. 26, 15. 27, 16. 18;
forsothe, 9. 28; forwhi, 9. 9,
10. 11, 11. 34, 14. 9, 14. 17;
(omitted) 13. 6.

Epistola: epistle, 16. 22.

Ergo: thanne, 2. 21, 3. 1, 3. 9,
3. 27, 4. 1, 4. 9, 4. 10, 7. 13,
8. 31, 8. 35, 10. 14, 11. 7;
therlor, 3. 31, 5. 1, 6. 1, 6. 12,
6. 15, 6. 21, 7. 7, 8. 1, 8. 12,
9. 14, 9. 18, 9. 30, 10. 17,
11. 1, 11. 5, 11. 11, 11. 19,
11. 22, 13. 7, 13. 10, 13. 12,
14. 8, 14. 13, 14. 16, 15. 30.

Eripiat: schal delyuere, 11. 26.

Error: erreur, 1. 27.

Erubescere:
erubescitis: schamen, 6. 21.
erubesco: schame, 1. 16.

Eruditor: techere, 2. 20.

Esca: mete, 14. 17, 14. 20.

Esse: be, 2. 19, 6. 11, 7. 10, 9. 3,
12. 16, 14. 14; ben, 3. 10;
(that-clause) 1. 22, 3. 9, 16. 19.

erant: weren, 7. 5.

erat: was, 5. 13, 7. 10, 8. 3.

erimus: schulen be, 5. 9, 5. 10,
6. 5.

eris: schalt be, 10. 9.

erit: schal be, 4. 18, 9. 9, 9. 26,
10. 13, 15. 12.

es: art, 2. 1, 2. 27, 9. 20, 14. 4.

essemus: weren, 5. 6, 5. 8, 5. 10,
7. 5.

Esse:

esses: were, 11. 17.

esset: schuld be, 4. 13; was,
4. 19, 5. 13.

essetis: weren, 6. 20.

est: be, 11. 16, 13. 9; is, 1. 9,

1. 12, 1. 15, 1. 16, 1. 19,

1. 26, 2. 2, 2. 11, 2. 28, 2. 29,

3. 1, 3. 4, 3. 5, 3. 8, 3. 10,

3. 11, 3. 12, 3. 13, 3. 14,

3. 18, 3. 22, 3. 24, 3. 26, 3. 27,

3. 30, 4. 11, 4. 12, 4. 15, 4. 16,

4. 21, 5. 14, 6. 21, 7. 2, 7. 7,

7. 13, 7. 14, 7. 16, 7. 18,

7. 23, 8. 1, 8. 5, 8. 6, 8. 7,

8. 9, 8. 10, 8. 24, 8. 34, 8. 39,

9. 2, 9. 4, 9. 5, 9. 8, 9. 9,

9. 16, 9. 30, 10. 5, 10. 6,

10. 7, 10. 8, 10. 12, 11. 6,

11. 15, 11. 23, 12. 18, 13. 1,

13. 4, 13. 10, 13. 11, 14. 2,

14. 4, 14. 14, 14. 17, 14. 20,

14. 21, 14. 23, 16. 1, 16. 5,

16. 25; is maad, 11. 11;

(omitted) 2. 27, 3. 11.

estis: ben, 1. 15, 6. 14, 6. 16,

8. 9, 15. 14.

fuert: be, 7. 3; schal be, 9. 27.

fuert: weren, 16. 7.

fuisse: was, 15. 8.

fuissemus: hadden be, 9. 29.

fuiſtis: weren, 6. 17, 6. 20.

fuit: as, 11. 34.

ſim: be, 15. 16.

ſint: mowe be, 1. 20.

ſis: be, 2. 25.

ſit: be, 3. 26, 4. 11, 4. 12, 4. 16,

7. 3, 8. 29, 15. 33; is, 12. 2.

ſitis: be, 11. 25; ben, 7. 4.

ſum: am, 1. 14, 7. 14, 8. 38,

11. 1, 11. 13, 15. 14.

ſumus: ben, 6. 15, 8. 12, 8. 16,

12. 5, 14. 8.

ſunt: ben, 1. 7, 1. 32, 2. 8,

2. 13, 2. 14, 2. 19, 3. 19,

4. 12, 4. 14, 4. 17, 8. 1, 8. 5,

8. 8, 8. 14, 8. 18, 9. 3, 9. 4,

9. 6, 9. 7, 9. 8, 11. 12, 11. 29,

11. 33, 11. 36, 12. 3, 13. 1,

13. 3, 13. 6, 14. 19, 14. 20,

15. 26, 15. 27, 15. 31, 16. 7,

16. 10, 16. 11, 16. 14, 16. 15.

Esurierit: hungrith, 12. 20.
Etenim: for, 15. 3, 16. 2.
Etiā: also, 1. 32, 4. 9, 4. 20, 5. 14, 6. 8, 8. 32, 9. 24, 12. 17, 13. 5; and, 8. 34; (omitted) 2. 15.
Evacuabit: hath auoidid, 3. 3.
Evangelium: Crist, 15. 29; gospel, 1. 1, 1. 9, 1. 16, 2. 16, 10. 16, 11. 28, 15. 16, 15. 19, 15. 20, 16. 25; (omitted) 15. 29.
Evangelizare: preche the gospel, 1. 15.
evangelizans: (that-clause) 10. 15.
Evanuerunt: vanyschiden, 1. 21.
Ex: a, 11. 25, 15. 15; bi, 3. 30; fro, 6. 9, 7. 4; in, 15. 24; of, 1. 3, 1. 4, 1. 17, 2. 8, 2. 27, 2. 29, 3. 20, 3. 26, 4. 2, 4. 12, 2. 29, 3. 20, 3. 26, 4. 2, 4. 12, 4. 14, 4. 16, 5. 1, 5. 16, 6. 13, 6. 17, 9. 5, 9. 6, 9. 10, 9. 12, 9. 21, 9. 24, 9. 30, 9. 32, 10. 5, 10. 6, 10. 17, 11. 1, 11. 6, 11. 14, 11. 15, 11. 17, 11. 24, 11. 26, 11. 36, 12. 18, 13. 3, 14. 23, 15. 23, 16. 11; (omitted) 11. 25.
Exarserunt: brenneden, 1. 27.
Excæcati sunt: ben blyndid, 11. 7.
Excidere:
excideris: schalt be kit down, 11. 22.
excisus es: art kit down, 11. 24.
Exciderit: hath falle down, 9. 6.
Excitavi: haue stirid, 9. 17.
Exclusa est: is excludid, 3. 27.
Exhibere:
exhibeatis: zyue, 6. 13, 12. 1.
exhibete: zyue, 6. 13, 6. 19.
exhibetis: zyuen, 6. 16.
exhibuistis: han zouun, 6. 19.
Exhortari:
exhortando: monestyng, 12. 8.
exhortatur: stirith softli, 12. 8.
Eximanius est: is distried, 4. 14.
Existimare:
existimas: gessist, 2. 3.
existimat: demeth, 14. 14.

Existimare:
existimate: deme, 6. 11.
existimo: deme, 8. 18.
Exiuit: wente out, 10. 18.
Expandi: streijte out, 10. 21.
Expectare:
expectamus: abiden, 8. 25.
expectans: abidyng, 8. 23.
expectat: abidith, 8. 19.
Expectatio: abidyng, 8. 19.
Exurget: schal rise vp, 15. 12.
Facere: do, 4. 21, 7. 21; make, 9. 21, 9. 22, 15. 26.
fac: do, 13. 3.
faciam: make, 11. 14.
faciamus: do, 3. 8.
faciant: do, 1. 28.
faciat: doith, 3. 12.
faciens: doer, 1. 32; doynge, 12. 20.
faciet: schal make, 9. 28.
facio: do, 7. 15, 7. 16, 7. 19, 7. 20; make, 1. 9.
facis: doist, 2. 3, 2. 22.
faciunt: don, 1. 32, 2. 14; maken, 16. 17.
facta est: is maad, 2. 25.
facta sunt: been maad, 1. 20.
factæ sunt: ben maad, 11. 5.
facti essemus: hadden be maad, 9. 29.
facti estis: ben maad, 6. 18.
facti sumus: ben maad, 6. 5, 8. 24.
facti sunt: ben maad, 3. 12, 15. 27; weren maad, 1. 22.
factum est: is maad, 7. 13.
factus: maad, 6. 22.
factus es: art maad, 11. 17.
factus est: is maad, 1. 3.
feceris: doist, 13. 4.
fecerit: schal do, 10. 5.
feceritis: do, 13. 14.
fecisti: hast maad, 9. 20.
fiat: be, 15. 16, 15. 31; be maad, 3. 19, 11. 9; (omitted) 7. 13.
fient: schulen be maad, 9. 27.
fiet: schulde be maad, 4. 18, 11. 26.

Facere :

fieri : be don, 12. 18 ; be maad, 8. 29.

fit : is maad, 10. 1, 10. 10.

Factor : doer, 2. 13.

Factum : dede, 8. 13, 15. 18 ; dedis doying, 3. 27.

Falsus : fals, 13. 9.

Fames : hungur, 8. 35.

Fere : almost, 4. 19.

Fort : gyueth, 4. 6.

Fervens : feruent, 12. 11.

Fides : bileue, 4. 19, 4. 20, 10. 6, 10. 8, 14. 1 ; feith, 1. 5, 1. 8, 1. 12, 1. 17, 3. 3, 3. 22, 3. 25, 3. 26, 3. 27, 3. 28, 3. 30, 3. 31, 4. 5, 4. 9, 4. 11, 4. 12, 4. 13, 4. 14, 4. 16, 4. 20, 5. 1, 5. 2, 9. 30, 9. 32, 10. 8, 10. 17, 11. 20, 12. 3, 12. 6, 14. 22, 14. 23, 16. 26.

Figmentum : maad thing, 9. 20.

Figulus : potter, 9. 21.

Filius : child, 5. 2 ; (omitted) 9. 27 ; sone, 1. 3, 1. 4, 1. 9, 5. 10, 8. 3, 8. 14, 8. 15, 8. 16, 8. 17, 8. 19, 8. 21, 8. 23, 8. 29, 8. 32, 9. 4, 9. 7, 9. 8, 9. 9, 9. 26.

Finis : end, 6. 21, 6. 22, 10. 4, 10. 18.

Finxit : made, 9. 20.

Firmior : saddere, 15. 1.

Firmus : stable, 4. 16.

Flectetur : schal be bowid, 14. 11.

Flere : wepe, 12. 15.

flens : (that-clause) 12. 15.

Fœdus : boond of pees, 1. 31.

Fœmina : womman, 1. 26, 1. 27.

Forma : foorme, 2. 20, 6. 17 ; licnesse, 5. 14.

Fornicatio : fornyacioun, 1. 29.

Forsitan : perauenture, 5. 7.

Fortē : perauenture, 11. 21.

Fortitudo : strengthe, 8. 38.

Fracti sunt : ben brokun, 11. 17, 11. 19, 11. 20.

Frater : brother, 1. 13, 7. 1, 7. 4, 8. 12, 8. 29, 9. 3, 10. 1, 11. 25, 12. 1, 14. 10, 14. 13, 14. 15, 14. 21, 15. 14, 15. 15, 15. 30, 16. 14, 16. 17, 16. 23.

Fraternitas : britherhod, 12. 10.

Fructificare :

fructificarent : to bere fruyt, 7. 5.

fructificemus : 3e bere fruyt, 7. 4.

Fructus : fruyt, 1. 13, 6. 21, 6. 22, 15. 28.

Fruitus fuero : vse, 15. 24.

Fundamentum : ground, 15. 20.

Furari :

furaberis : schalt stele, 13. 9.

furandum : (that-clause) 2. 21.

furaris : stelist, 2. 21.

Futurus : Crist to comynge, 5. 14 ; thingis to comynge, 8. 38 ; to comynge, 8. 18.

Gaudere : ioye, 12. 15.

gaudens : ioiynge, 12. 12.

(that-clause) 12. 15.

gaudeo : haue ioye, 16. 19.

Gaudium : ioye, 14. 17, 15. 13, 15. 32.

Gemimus : sorewen, 8. 23.

Gemitus : sorewyng, 8. 26.

Gens : folc, 1. 5, 1. 13, 4. 17, 4. 18, 10. 19 ; *Gentes* : hethene men, 2. 14, 2. 24, 3. 29, 9. 24, 9. 30, 11. 11, 11. 12, 11. 13, 11. 25, 15. 9, 15. 10, 15. 11, 15. 12, 15. 16, 15. 18, 16. 4, 16. 26.

Gentiles : hethene men, 15. 27.

Genu : kne, 11. 4, 14. 11.

Gladius : sword, 8. 35, 13. 4.

Gloria : glorie, 1. 23, 2. 7, 2. 10, 3. 7, 3. 23, 4. 2, 4. 20, 5. 2, 6. 4, 8. 18, 8. 21, 9. 4, 9. 23, 11. 36, 15. 17, 16. 27.

Gloriari : haue glorie, 11. 18.

gloriamur : glorien, 5. 3, 5. 11 ; han glorie, 5. 2.

gloriaris : gloriest, 11. 18 ; hast glorie, 2. 17, 2. 23.

Gloriatio : gloryng, 3. 27.

Glorificare :

glorificaverunt : glorifieden, 1. 21.

glorificavit : glorifiede, 8. 30.

Gratia : grace, 1. 5, 1. 7, 1. 11, 3. 24, 4. 4, 4. 5, 4. 16, 5. 2,

5. 15, 5. 16, 5. 17, 5. 20,
5. 21, 6. 1, 6. 14, 6. 15, 6. 23,
7. 25, 11. 5, 11. 6, 12. 3, 12. 6,
15. 15, 16. 20, 16. 24.

Gratias agere:
gratias: Y thanke, 6. 17.
gratias agit: doith thankyngis,
14. 6.
gratias ago: do thankyngis, 1. 8,
16. 4.
gratias egerunt: diden thank-
yngis, 1. 21.

Gratis: freli, 3. 24.

Guttur: throte, 3. 13.

Habere: (*that-clause*) 1. 28.

habe: haue, 14. 22.

habeam: haue, 1. 10, 1. 13.

habeamus: haue, 5. 1, 15. 4.

habebis: schalt haue, 13. 3.

habemus: han, 5. 2, 12. 4.

habens: hadde, 9. 10; haue 3e,
12. 18; hauynge, 2. 14; (*that-*
clause) 2. 20, 8. 23, 12. 6;
Y haue, 15. 23.

habent: han, 2. 14, 10. 2, 12. 4.

habeo: haue, 15. 17.

habes: hast, 14. 22.

habet: hath, 4. 2, 8. 9, 9. 21.

habetis: han, 6. 22.

habui (*odio*): hatide, 9. 13.

habuistis: hadden, 6. 21.

Habitat: dwellith, 7. 17, 7. 18,
7. 20, 8. 9, 8. 11.

Hæsitauit: doutide, 4. 20.

Heres: eir, 4. 13, 4. 14, 8. 17.

Hic: this, 8. 9.

hæc: this, 4. 9; these thingis,
8. 31.

hi: (omitted) 9. 8.

his: these, 8. 37, 15. 22.

hoc: (omitted) 2. 3, 7. 15; that,
7. 18, 10. 7; thilke, 7. 19;
this, 3. 26, 7. 10, 9. 9, 10. 8,
11. 5, 11. 7, 11. 25, 11. 27,
13. 9, 13. 10, 13. 11, 15. 20;
this thing, 6. 6, 9. 17, 12. 20,
14. 9, 14. 13, 14. 18, 15. 28.

hos: hem, 8. 30.

huic: this, 12. 2.

hujus: this, 7. 24, 8. 18.

hunc: this, 3. 6, 5. 12, 15. 28.

Hilaritas: gladnesse, 12. 8.

Hoc ipsum: this thing, 9. 17;
this same thing, 13. 6.

Hodiernus (*diss*): this dai, 11. 8.

Homicidium: mansleyng, 1. 29.

Homo: man, 1. 18, 1. 23, 2. 1,
2. 3, 2. 9, 2. 16, 2. 29, 3. 4,
3. 5, 3. 28, 4. 6, 5. 12, 5. 15,
5. 18, 5. 19, 6. 6, 7. 1, 7. 22,
7. 24, 9. 20, 10. 5, 12. 17,
12. 18, 14. 18, 14. 20.

Honeste: onestli, 13. 13.

Honor: honour, 2. 7, 2. 10, 9. 21,
13. 7, 15. 7, 16. 27; to wor-
schipen, 12. 10.

Honorare: onoure, 15. 9.

Honorificare:
honorificabo: schal onoure,
11. 13.
honorificetis: worschipe, 15. 6.

Hora: our, 13. 11.

Hospes: oost, 16. 23.

Hospitalitas: hospitalite, 12. 13.

Hostia: sacrifice, 12. 1.

Huiuscemodi: suche men, 16. 18.

Humanus: that thing that is of
man, 6. 19.

Humilis: meke thing, 12. 16.

Ibi: there, 9. 26.

Idem: same, 9. 21, 10. 12, 12. 4;
same thing, 2. 1.

Idco: therfor, 4. 16, 4. 22, 13. 5,
13. 6.

Idipsum: same thing, 12. 16, 15. 5.

Idolum: mauemet, 2. 22.

Igitur: thanne, 5. 9; therfor,
2. 26, 5. 18, 7. 3, 7. 21, 7. 25,
9. 16, 15. 17, 15. 25, 15. 28,
16. 19.

Ignis: (omitted) 12. 20.

Ignominia: schenschipe, 1. 26.

Ignorare: (*that-clause*) 1. 13,
11. 25.

ignorans: vnknowynge, 10. 3.

ignoras: knowist not, 2. 4.

ignoratis: knowen not, 6. 3, 7. 1.

Ille:
illa: it, 8. 23, 13. 3; sche, 9. 10.
illi: on hym, 6. 9; thei, 11. 23;
to him, 4. 3, 4. 22, 4. 23,
11. 4, 11. 35, 12. 20, 14. 14.

Ille :

illis : hem, 1. 19, 10. 1, 11. 14, 11. 17, 16. 17; tho thingis, 6. 21; to hem, 1. 19, 2. 15, 3. 2, 4. 11, 10. 2, 11. 8, 11. 9, 11. 27, 15. 27.

illius : his, 2. 26.

illo : hym, 3. 20, 6. 4, 8. 32; in *illo*, therynne, 6. 2.

illorum : of hem, 3. 3, 6. 21, 11. 11, 11. 12, 11. 30; to hem, 1. 19, 2. 15, 3. 2.

illos : hem, 1. 24, 1. 26, 1. 28, 8. 30, 11. 11, 11. 23.

illud : it, 7. 17, 7. 20; that, 7. 11; that thing, 7. 16, 7. 20; thilke, 7. 15.

illum : hym, 8. 32, 10. 9, 10. 11, 10. 12, 12. 20, 14. 3, 14. 4, 14. 15.

Illuc : thidur, 15. 24.

Imago : ymage, 1. 23, 8. 29.

Imbecillitas : feblennesse, 15. 1.

Immunditia : vnclennesse, 1. 24, 6. 19.

Immutauerunt : chaungiden, 1. 26.

Imo : zhe, 8. 34; zhis, 3. 29.

Impediebar : was lettid, 15. 22.

Impertiar : to parten, 1. 11.

Impietas : vnpite, 1. 18; wickidnesse, 11. 26.

Impius : wickid man, 4. 5, 5. 6.

Implere :

impleretur : were fulfillid, 8. 4.

implevit : hath fulfillid, 13. 8.

Impenitens : vnrepentaunt, 2. 5.

Impossibilis : vnpossible, 8. 3.

Improperans : dispisyng, 15. 3.

Improperum : repreue, 15. 3.

Impudicitia : vnchastitee, 13. 13.

Imputare :

imputabatur : was rettid, 5. 13.

imputabitur : arettide, 4. 8.

imputatur : is arettid, 4. 4.

imputauit : arettide, 4. 8.

In : azens, 2. 2, 9. 32; among, 1. 6, 8. 29, 11. 17, 15. 9, 15. 16, 16. 7; at, 16. 1; bi, 2. 29, 12. 21; for, 13. 6, 14. 9; in, 1. 2, 1. 4, 1. 5, 1. 8, 1. 9, 1. 10, 1. 11, 1. 12, 1. 13, 1. 15, 1. 17, 1. 18, 1. 21, 1. 24, 1. 27,

1. 28, 2. 1, 2. 5, 2. 12, 2. 15, 2. 16, 2. 17, 2. 19, 2. 20, 2. 22, 2. 23, 2. 28, 2. 29, 3. 4, 3. 7, 3. 16, 3. 19, 3. 22, 3. 24, 3. 25, 3. 26, 4. 9, 4. 10, 4. 11, 4. 12, 4. 20, 4. 24, 5. 2, 5. 3, 5. 5, 5. 8, 5. 9, 5. 10, 5. 11, 5. 12, 5. 13, 5. 14, 5. 15, 5. 17, 6. 1, 6. 2, 6. 3, 6. 4, 6. 11, 6. 12, 6. 17, 6. 21, 6. 23, 7. 1, 7. 5, 7. 6, 7. 8, 7. 17, 7. 18, 7. 20, 7. 23, 8. 1, 8. 2, 8. 3, 8. 4, 8. 8, 8. 9, 8. 10, 8. 11, 8. 15, 8. 18, 8. 20, 8. 37, 8. 39, 9. 1, 9. 7, 9. 8, 9. 17, 9. 22, 9. 25, 9. 26, 9. 28, 9. 33, 10. 5, 10. 6, 10. 8, 10. 9, 10. 11, 10. 12, 11. 2, 11. 5, 11. 22, 11. 23, 11. 25, 11. 32, 11. 36, 12. 2, 12. 4, 12. 5, 12. 7, 12. 8, 12. 12, 13. 9, 13. 13, 13. 14, 14. 1, 14. 5, 14. 14, 14. 17, 14. 18, 14. 21, 14. 22, 15. 2, 15. 12, 15. 13, 15. 16, 15. 17, 15. 19, 15. 23, 15. 26, 15. 27, 15. 30, 15. 31, 15. 32, 16. 1, 16. 2, 16. 3, 16. 5, 16. 6, 16. 7, 16. 8, 16. 9, 16. 10, 16. 11, 16. 12, 16. 13, 16. 16, 16. 19, 16. 22, 16. 26; into, 1. 1, 1. 16, 1. 17, 1. 23, 1. 24, 1. 25, 1. 26, 1. 27, 1. 28, 2. 5, 2. 9, 2. 26, 3. 7, 3. 22, 4. 5, 4. 18, 5. 2, 5. 12, 5. 14, 5. 15, 5. 16, 5. 18, 5. 21, 6. 4, 6. 17, 6. 19, 6. 22, 8. 3, 8. 21, 8. 28, 9. 5, 9. 21, 9. 22, 9. 23, 9. 31, 10. 1, 10. 6, 10. 7, 10. 14, 10. 18, 10. 19, 11. 8, 11. 9, 11. 22, 11. 24, 11. 31, 11. 36, 13. 4, 15. 2, 15. 5, 15. 7, 15. 15, 15. 18, 15. 24, 15. 28, 15. 29, 16. 19, 16. 27; (omitted) 10. 19, 14. 19; (phrases) *in manifesto* : openli, 2. 28; *in invicem* : togidere, 14. 19; to, 1. 19, 2. 2, 9. 17, 15. 25, 15. 26.

Incompositus : vnmanerli, 1. 31.

Incomprehensibilis : incomprehensible, 11. 33.

Incorruptibilis : vncorruptible, 1. 23.

Incorruptio : vncorruptioun, 2. 7.
Incredulitas : vnbeleue, 3. 3, 11. 20,
 11. 23, 11. 30, 11. 32.
Incurva : bowe down, 11. 10.
Indignatio : indignacioun, 2. 8.
Indignerit : schal nede, 16. 2.
Induere :
induamur : be clothid, 13. 12.
induimini : be clothid, 13. 14.
Indurat : endurith, 9. 18.
Inenarrabilis : that moun not be
 teld out, 8. 26.
Inexcusabilis : not excusid, 1. 20;
 vnexcusable, 2. 1.
Infans : zonge child, 2. 20.
Infelicitas : cursidnesse, 3. 16.
Infelix : vnceli, 7. 24.
Infert : bryngith in, 3. 5.
Infidelis : vnfeithful man, 15. 31.
Infirmari :
infirmabatur : was sijk, 8. 3.
infirmatur : is maad sijk, 14. 21.
informatus est : was maad vn-
 stidfast, 4. 19.
Infirmilas : infirmyte, 8. 26; vn-
 stidefastnesse, 6. 19.
Infirmus : sijk, 5. 6, 14. 2; sijk
 man, 14. 1, 15. 1.
Ingemiscit : sorewith, 8. 22.
Inhabitans : that dwellith, 8. 11.
Inhonoras : vnworschipist, 2. 23.
Inimicus : enemy, 5. 10, 8. 7,
 11. 28, 12. 20.
Iniquitas : wickidnesse, 1. 29, 2. 8,
 3. 5, 4. 7, 6. 13, 6. 19, 9. 14.
Iniquus : wickid, 3. 5.
Injustitia : vnrihtwisnes, 1. 18;
 wickidnesse, 1. 18.
Innocens : innocent man, 16. 18.
Inobedientia : inobedience, 5. 19.
Inserere : sette in, 11. 23.
inserar : be graffid in, 11. 19.
inserentur : schulen be set yn,
 11. 23, 11. 24.
insertus es : art graffid, 11. 27;
 art set in, 11. 24.
Inspiciens : vnwise, 1. 21, 1. 31,
 10. 19; vnwise man, 1. 14,
 2. 20.
Instans : bisy, 12. 12; *instantia*,
 present thingis, 8. 38.
Instauratur : is instorid, 13. 9.

Instructus : lerud, 2. 18.
Intelligere :
intellectus : (that-clause) 1. 20.
intellexerunt : vndirstoden, 1. 32.
intelligens : vndurstondyng,
 3. 11.
intelligent : schulen vndur-
 stonde, 15. 21.
intelligo : vndurstonde, 7. 15.
Inter : among, 2. 24, 12. 3; by-
 twixe, 2. 15, 14. 5.
Interior : ynnere, 7. 22.
Interitus : deth, 9. 22.
Intermissio : cessyng, 1. 9.
Interpellat : preieth, 8. 34, 11. 2.
Interrogabant : axiden, 10. 20.
Intra : withynne, 8. 23.
Intrare :
intraret : entride, 11. 25.
intravit : entride, 5. 12.
Inutilis : vnprofitable, 3. 12.
Invenire :
invenio : fynde, 7. 18, 7. 21.
invenisse : (that-clause) 4. 1.
inventum est : was foundun,
 7. 10.
inventus sum : am foundun,
 10. 20.
Inventor : fynder, 1. 30.
Investigabilis : vnserchable, 11. 33.
Invicem : eche . . othere, 12. 10,
 14. 13; (omitted) 2. 15; to-
 gidere, 1. 12, 12. 10, 12. 16,
 13. 8, 14. 19, 15. 7, 16. 16;
in invicem, togidere, 1. 27.
Invidia : enuye, 1. 29.
Invisibilis : vnuysible thing, 1. 20.
Invocare :
invocabunt : schulen inwardli
 clepe, 10. 14.
invocant : inwardli clepen, 10. 12.
invocaverit : schal inwardli clepe,
 10. 13.
Ipse : he, 3. 26, 8. 29; ilke, 8. 16,
 8. 26; mysilf, 7. 25, 9. 3.
ipsa : ilke, 8. 21; sche, 16. 2.
ipsi : to hym, 11. 36; (omitted)
 15. 14; thei, 2. 14, 11. 31,
 13. 2; vssilf, 8. 23.
ipsius : his, 3. 24, 3. 25, 5. 9,
 5. 10, 6. 3; of hym, 1. 20,
 3. 7, 5. 10.

Ipsē :*ipso* : hym, 11. 36.*ipsorum* : of hem, 2. 15.*ipsum* : him, 4. 23, 5. 9, 11. 36, 14. 14; (omitted) 9. 17.*Ira* : wraththe, 1. 18, 2. 5, 2. 8, 3. 5, 4. 15, 5. 9, 9. 22, 10. 19, 12. 19, 13. 4, 13. 5.*Is* : he, 14. 3.*ea* : it, 10. 5; tho, 4. 17; tho thingis, 1. 20, 1. 28, 1. 32, 2. 3, 2. 14, 4. 17.*eam* : her, 16. 2; it, 8. 20; (omitted) 1. 12; that, 6. 17.*ei* : hir, 16. 2; hym, 1. 3, 1. 9; to hym, 4. 4, 4. 5, 4. 18, 9. 12, 9. 20, 10. 14, 11. 35, 13. 4, 14. 14, 16. 26; to that, 4. 16.*eis* : hem, 16. 14, 16. 15; to hem, 9. 26.*eius* : hir, 7. 2, 7. 3; his, 1. 5, 1. 9, 2. 4, 2. 6, 2. 18, 3. 26, 4. 5, 4. 13, 5. 10, 6. 5, 6. 12, 8. 9, 9. 19, 11. 33, 11. 34, 12. 20, 15. 10, 16. 13, 16. 15; of him, 1. 20, 8. 11; of that thing, 6. 16.*eo* : him, 15. 21; it, 1. 17; that thing, 14. 22.*eorum* : her 1. 24, 3. 13, 3. 18, 11. 27, 15. 27, 16. 5; of hem, 1. 21, 1. 26, 2. 19, 3. 13, 3. 15, 3. 16, 10. 18, 11. 9, 11. 10, 11. 12, 11. 15, 15. 27; of tho thingis, 15. 18; tho, 1. 18.*eos* : hem, 2. 2, 2. 3, 3. 9, 5. 14, 11. 22, 16. 10, 16. 11, 16. 17.*eum* : hym, 3. 22, 3. 26, 4. 5, 4. 24, 8. 20, 8. 37, 15. 11, 15. 12; it, 9. 33; that, 1. 26.*id* : (omitted) 2. 27; that, 1. 12, 9. 8, 10. 6.*ii* : thei, 11. 24; these, 8. 14, 9. 6.*iis* : to hem, 2. 7, 2. 8, 3. 19, 4. 12, 8. 1, 8. 28, 10. 20, 15. 27, 15. 28.*Iste* :*istam* : this, 5. 2.*isti* : these, 11. 31.*Ita* : so, 1. 15, 1. 20, 5. 12, 5. 15, 5. 16, 5. 19, 5. 21, 6. 4, 6. 11,

6. 19, 7. 6, 11. 31, 12. 5, 15. 14, 15. 19; so that, 1. 15.

Itaque : and so, 7. 4; thanne, 9. 19; therfor, 7. 12, 12. 1, 13. 2, 14. 12, 14. 19.*Iter* : weie, 1. 10.*Iterum* : eft, 15. 10, 15. 11; eft-soone, 8. 15, 11. 23.*Jam* : now, 6. 9, 7. 17, 11. 6, 13. 11, 14. 15; (omitted) 4. 19, 7. 20, 15. 23.*Judicare* :*judicabit* : schal deme, 2. 16, 2. 27, 3. 6.*judicabuntur* : schulen be demyd, 2. 12.*judicaris* : art demed, 3. 4.*judicas* : demest, 2. 1, 2. 3, 14. 4, 14. 10.*judicat* : demeth, 14. 5, 14. 22.*judicate* : deme, 14. 13.*judicemus* : deme, 14. 13.*judicet* : deme, 14. 3.*judicor* : am demed, 3. 7.*Judicium* : doom, 2. 2, 2. 3, 2. 5, 5. 16, 11. 33.*Justificare* :*justificabitur* : schal be iustified, 3. 20.*justificabuntur* : schulen be maad iust, 2. 13.*justificans* : iustifyyng, 3. 26.*justificari* : be iustified, 3. 28.*justificat* : iustifieth, 3. 30, 4. 5, 8. 33.*justificatus* : ben iustified, 3. 24; iustified, 5. 1, 5. 9.*justificatus est* : is iustified, 4. 2, 6. 7.*justificavit* : iustifiede, 8. 30.*justificeris* : be iustified, 3. 4.*Justificatio* : iustefiying, 4. 25, 5. 18, 8. 4, 8. 10; iustificacioun, 5. 16.*Justitia* : rixtwisnesse, 1. 17, 1. 32, 2. 26, 3. 5, 3. 21, 3. 22, 3. 25, 3. 26, 4. 3, 4. 5, 4. 6, 4. 9, 4. 11, 4. 13, 4. 22, 4. 23, 5. 17, 5. 18, 5. 21, 6. 13, 6. 16, 6. 18, 6. 19, 6. 20, 9. 30, 9. 31, 10. 3, 10. 4, 10. 5, 10. 6, 10. 10, 14. 17.

Iustus: iust, 2. 13, 3. 8, 3. 10, 3. 26, 5. 19, 7. 12; iust man, 1. 17, 5. 7; rijtful, 2. 5.

Iuxta: bi, 16. 25.

Labium: lippe, 3. 13.

Laborare:

laborant: trauelen, 16. 12.

laboravit: hath trauelid, 16. 6, 16. 12.

Lætamini: be glad, 15. 10.

Lapis: stoon, 9. 32, 9. 33.

Laqueum: gryn, 11. 9.

Laudate: herie, 15. 11.

Laus: preisyng, 2. 29, 13. 3.

Legislatio: gyuyng of the law, 9. 4.

Lex: lawe, 2. 12, 2. 13, 2. 14, 2. 15,

2. 17, 2. 18, 2. 20, 2. 23, 2. 25,

2. 26, 2. 27, 3. 19, 3. 20, 3. 21,

3. 27, 3. 28, 3. 31, 4. 13, 4. 14,

4. 15, 4. 16, 5. 13, 5. 20, 6. 14,

6. 15, 7. 1, 7. 2, 7. 3, 7. 4,

7. 5, 7. 6, 7. 7, 7. 8, 7. 9, 7. 12,

7. 14, 7. 16, 7. 21, 7. 22, 7. 23,

7. 25, 8. 2, 8. 3, 8. 4, 8. 7,

9. 31, 10. 4, 10. 5, 13. 8, 13. 10.

Liber: fre, 6. 20.

Liberare:

liberabit: schal delyuer, 7. 24.

liberabitur: schal be delyuered, 8. 21.

liberata est: is delyuered, 7. 3.

liberatus: delyuered, 6. 18, 6. 22.

liberavit: hath delyuerid, 8. 2.

liberer: be delyuerid, 15. 31.

Libertas: liberte, 8. 21.

Lingua: tunge, 3. 13, 14. 11.

Littera: lettre, 2. 27, 2. 29, 7. 6.

Locus: place, 9. 26, 12. 19, 15. 23, 16. 19.

Longanimitas: long abidyng, 2. 4.

Loqui: speke, 15. 18.

loquitur: spekith, 3. 19.

loquor: speke, 7. 1.

Lumen: lizt, 2. 19.

Lutum: cley, 9. 21.

Lux: lizt, 13. 12.

Magis: more, 5. 9, 5. 10, 5. 15, 5. 17, 11. 12, 11. 24, 14. 13.

Magister: maistir, 2. 20.

Magnificate: magnefie, 15. 11.

Magnus: greet, 9. 2.

Major: more, 9. 12.

Maledicere: curse, 12. 14.

Maledictio: cursyng, 3. 14.

Malignitas: yuel wille, 1. 29.

Malitia: malice, 1. 29.

Malum: yuel, 2. 9, 9. 11, 12. 9, 12. 17, 12. 21, 13. 3, 13. 4, 13. 10, 14. 20, 16. 19; yuel thing, 1. 30, 3. 8, 7. 15, 7. 19, 7. 21.

Mandatum: comaundement, 7. 9, 7. 10, 7. 11, 7. 12, 7. 13; maundement, 7. 8, 13. 9.

Manducare: that mai ete, 14. 2; ete, 14. 21.

manducans: (that-clause) 14. 3.

manducat: etith, 14. 3, 14. 6, 14. 20.

manducaverit: etith, 14. 23.

manducet: ete, 14. 2.

Manere:

maneret: schulde dwelle, 9. 11.

manet: dwellith, 4. 9.

Manifestare:

manifestata est: is schewid, 3. 21.

manifestavit: hath schewid, 1. 19.

Manifestus: opene, 2. 28; schewid, 1. 19; in *manifesto*: openli, 2. 28.

Manus: hond, 10. 21.

Mare: see, 9. 27.

Masculus: man, 1. 27.

Massa: gobet, 9. 21; hool gobet, 11. 16.

Mater: modir, 16. 13.

Membrum: membre, 6. 13, 6. 19, 7. 5, 7. 23, 12. 4, 12. 5.

Memoria: mynde, 1. 9, 15. 15.

Mendacium: leesying, 1. 25, 3. 7.

Mendax: liere, 3. 4.

Mens: soule, 7. 23, 7. 25.

Mensa: boord, 11. 9.

Mensura: mesure, 12. 3.

Mentior: lye, 9. 1.

Mercos: mede, 1. 27, 4. 4.

Meus: my, 1. 8, 1. 9, 1. 10, 2. 16, 3. 7, 7. 4, 7. 18, 7. 23, 9. 1, 9. 2, 9. 3, 9. 17, 9. 25, 9. 26, 11. 3, 11. 13, 11. 14, 15. 31,

16. 4, 16. 7, 16. 9, 16. 11, 16. 21, 16. 25; myn, 1. 12, 10. 1, 10. 21, 16. 3, 16. 13, 16. 21, 16. 23; (omitted) 15. 14.
- Millia**: thousyndes, 11. 4.
- Minister**: mynystre, 13. 4, 13. 6, 15. 8, 15. 16.
- Ministerium**: mynysterie, 11. 13; seruisse, 12. 7, 16. 1.
- Ministrare**: mynystre, 15. 25, 15. 27. **ministrando**: mynys-tryng, 12. 7.
- Misereri**:
miseretur: haue mercy, 11. 32.
miserabor: schal haue merci, 9. 15.
miserens: hauynge merci, 9. 16.
miseror: haue merci, 9. 15.
miseretur: hath merci, 9. 18, 12. 8.
- Misericordia**: merci, 1. 31, 9. 15, 9. 23, 9. 25, 11. 30, 11. 31, 12. 1, 15. 9.
- Mittere**:
mittam: schal sende, 10. 19.
mittantur: be sent, 10. 15.
mittens: sente, 8. 3.
- Modum**: wise, 3. 2; maner, 7. 13.
- Machari**:
machandum: (that-clause) 2. 22.
macharis: doist letcherie, 2. 22.
- Monere**: moneste, 15. 14.
- Mori**: die, 5. 7.
moriemini: schulen die, 8. 13.
morimur: dien, 14. 8.
moritur: dieth, 5. 7, 6. 9, 14. 7.
mortui sumus: ben deed, 6. 2, 6. 8.
mortui sunt: ben deed, 5. 15.
mortuum erat: was deed, 7. 8.
mortuum est: is deed, 8. 10.
mortuus: deed, 6. 11; deed
 * man, 1. 4, 4. 17, 6. 13, 11. 9, 11. 15, 14. 9; deeth, 4. 24, 6. 4, 6. 9, 7. 4, 8. 11, 10. 7, 10. 9.
mortuus est: diede, 5. 6, 14. 15; is deed, 6. 7; was deed, 5. 9, 6. 10, 8. 34, 14. 9.
- Mori**:
mortuus fuerit: is deed, 7. 2, 7. 3.
mortuus sum: was deed, 7. 10.
- Mors**: deth, 1. 32, 5. 10, 5. 12, 5. 14, 5. 17, 5. 21, 6. 3, 6. 4, 6. 5, 6. 9, 6. 16, 6. 21, 6. 23, 7. 5, 7. 6, 7. 10, 7. 13, 8. 2, 8. 6, 8. 38; synne, 7. 24.
- Mortalis**: deedli, 6. 12, 8. 11.
- Mortificare**:
mortificamur: ben slayn, 8. 36.
mortificati estis: ben maad deed, 7. 4.
mortificaveritis: sleen, 8. 13.
- Mulier**: womman, 7. 2.
- Multo**: myche, 5. 9, 5. 10, 5. 15, 5. 17.
- Multum**: myche, 3. 2, 16. 6, 16. 12.
- Multus**: greet, 9. 22; many, 4. 17, 4. 18, 5. 15, 5. 16, 5. 19, 8. 29, 12. 4, 12. 5, 15. 23; many men, 16. 2.
- Mundus**: clene, 14. 20.
- Mundus**: world, 1. 8, 1. 20, 3. 6, 3. 19, 4. 13, 5. 12, 5. 13, 11. 12, 11. 15.
- Mutauerunt**: chaungiden, 1. 23.
- Mysterium**: mysterie, 11. 25, 16. 25.
- Nam**: and 3it, 5. 7; for, 1. 26, 5. 16, 6. 21, 7. 2, 7. 7, 7. 11, 7. 18, 8. 3, 8. 6, 8. 19, 8. 24, 8. 26, 8. 29, 10. 12, 11. 1, 11. 24, 13. 3, 13. 9, 15. 27; for whi, 14. 5.
- Nati fuissent**: weren borun, 9. 11.
- Natura**: kynde 1. 26, 2. 27, 11. 24.
- Naturalis**: kyndli, 1. 26, 1. 27, 11. 21, 11. 24.
- Naturaliter**: kyndli, 2. 14.
- Ne**: lest, 11. 21, 15. 20; that not, 11. 10, 14. 13.
- Nec**: nether, 8. 7; not, 11. 21.
- Necessitas**: nede, 12. 13, 13. 5.
- Negotium**: cause, 16. 2.
- Nemo**: no man, 13. 8, 14. 7.
- Nequaquam**: nay, 3. 9.
- Neque**: nether, 2. 28, 6. 13, 8. 38, 8. 39, 9. 7, 9. 16, 14. 21.
- Nequitia**: weiwardnesse, 1. 29.

Nescire :

nesciebam : wiste not, 7. 7.

nescimus : witen not, 8. 26.

nescitis : witen not, 6. 16, 11. 2.

Nihil : no thing, 8. 1, 14. 14.

Nisi : but, 7. 7, 9. 29, 10. 15, 11. 15, 13. 1, 13. 8; but for, 7. 7; no but, 14. 14.

Nobiles : noble, 16. 7.

Nolle :

noli : nyle, 11. 18, 11. 20, 12. 21, 14. 15, 14. 20.

nolite : nyle, 12. 2, 12. 14, 12. 16.

nolo : nyle, 1. 13; wole not, 7. 16, 7. 19, 7. 20, 11. 25.

Nomen : name, 1. 5, 2. 24, 9. 17, 10. 13, 15. 9.

Nominatus est : was named, 15. 20.

Non : nay, 3. 27.

Nondum : not yet, 9. 11.

Nonne : whethir . . not, 2. 26, 3. 29.

Nos : (omitted) 9. 24; vs, 4. 24, 8. 23, 8. 31, 8. 35, 8. 37, 8. 39; we, 3. 8, 6. 4, 8. 23, 13. 11, 15. 1.

nobis : to vs, 5. 5, 8. 32, 9. 29, 12. 6; to vssilf, 15. 1; vs, 4. 24, 5. 8, 5. 9, 8. 4, 8. 18, 8. 26, 8. 31, 8. 32, 8. 34.

nostrum : of vs, 14. 7, 14. 12; vs, 4. 16.

Nos ipsi : we vssilf, 8. 23.

Noscere :

noti : hast knowe, 2. 18.

notum est : is knowun, 1. 19.

notus : knowun, 9. 22.

Noster : (omitted) 16. 18; oure, 1. 4, 1. 7, 3. 5, 4. 1, 4. 12, 4. 24, 4. 25, 5. 1, 5. 5, 5. 11, 5. 21, 6. 6, 6. 11, 6. 23, 7. 5, 7. 25, 8. 16, 8. 23, 8. 26, 8. 39, 9. 10, 10. 16, 13. 11, 14. 16, 15. 4, 15. 6, 15. 30, 16. 1, 16. 9, 16. 20, 16. 24.

Notitia : knowyng, 1. 28.

Novitas : newnesse, 6. 4, 7. 6, 12. 2.

Nox : nyȝt, 13. 12.

Nuditās : nakidnesse, 8. 25.

Nullus : no man, 12. 17.

Numerus : noumbre, 9. 27.

Numquid : whethir, 3. 3, 3. 5, 9. 14, 9. 20, 10. 18, 10. 19, 11. 1, 11. 11.

Nunc : now, 3. 21, 5. 9, 5. 11, 6. 19, 6. 21, 6. 22, 7. 6, 7. 17, 8. 1, 11. 30, 11. 31, 13. 11, 15. 23, 15. 25, 16. 26.

Obedientia : obedience, 15. 18, 16. 19.

Obedire :

obediatis : obeische, 6. 12.

obediendum : to obeie, 1. 5, 6. 16.

obediens : obeschyng, 1. 30.

obedistis : han obeischid, 6. 17.

obeditis : han obeschild, 6. 16.

obediunt : obeien, 10. 16.

Obeditio : obedience, 5. 19, 6. 16, 16. 26.

Oblatio : offryng, 15. 16, 15. 31.

Obscurare :

obscuratum est : was derkid, 1. 21.

obscurantur : ben maad derk, 11. 10.

Obscrare :

obscreans : biseche, 1. 10.

obsacro : biseche, 12. 1, 15. 30.

Obsecratio : biseching, 10. 1.

Obsequium : seruyce, 9. 4, 12. 1, 15. 31.

Observare :

observes : kepe, 2. 25.

observetis : asprie, 16. 17.

Obstruatur : be stoppid, 3. 19.

Occasio : occasioun, 7. 8, 7. 11.

Occidere :

occiderunt : han slayn, 11. 3.

occides : schalt sle, 13. 9.

occidit : slow, 7. 11.

Occisio : slaughtir, 8. 36.

Occultum : priuy thing, 2. 16.

Oculus : ize, 3. 18, 11. 8, 11. 10.

Odibilis : hateful, 1. 30.

Odisse :

odi : hate, 7. 15.

odiens : hatyng, 12. 9.

Odiū (habui) : hatide, 9. 13.

Offendere :

offenderunt : offendiden, 11. 11; spurneden, 9. 32.

offenditur : offendith, 14. 21.

Offendiculum: hirtyng, 14. 13, 16. 17; offendyng, 14. 20.

Offensio: offencioun, 9. 32, 9. 33.

Oleaster: wielde olyue tre, 11. 17, 11. 24.

Oliua: olyue tre, 11. 17, 11. 24.

Olus: wortis, 14. 2.

Omnis: alle, 1. 5, 1. 6, 1. 7, 1. 8, 1. 18, 1. 29, 3. 2, 3. 9, 3. 12, 4. 16, 5. 12, 5. 18, 7. 8, 8. 32, 9. 6, 9. 7, 10. 12, 10. 18, 11. 26, 11. 32, 12. 3, 12. 4, 12. 17, 12. 18, 13. 7, 14. 10, 15. 11, 15. 13, 15. 14, 15. 33, 16. 15, 16. 16, 16. 24; alle men, 3. 22, 3. 23, 4. 11, 10. 16; all thing, 8. 28, 8. 32, 8. 37, 9. 5, 11. 32, 11. 36, 14. 2, 14. 20, 14. 23; ech, 2. 1, 2. 9, 3. 4, 3. 19, 3. 20, 4. 16, 8. 22, 9. 33, 10. 11, 14. 5, 14. 11; ech man, 1. 16, 2. 10, 10. 4, 10. 13; euery, 13. 1, 16. 19.

Operari:

operabantur: wrougten, 7. 5.

operans: (that-clause) 2. 9, 2. 10; wrougten, 1. 27.

operatum est: hath wrougt, 7. 8; wrougte, 7. 13.

operator: worchith, 4. 4, 4. 5, 4. 15, 5. 3, 13. 10.

operor: worche, 7. 15, 7. 17, 7. 20.

Oporiet: bihoueth, 8. 26, 12. 3.

oportuit: bihofte, 1. 27.

Optabam: desiride, 9. 3.

Opus: werk, 2. 6, 2. 7, 2. 15, 3. 20, 3. 28, 4. 2, 4. 6, 9. 12, 9. 32, 11. 6, 13. 3, 13. 12, 14. 20.

Oratio: preier, 1. 10, 12. 12, 15. 30.

Orbis (terrarum): world, 10. 18.

Ordinata sunt: ben ordeyned, 13. 1.

Ordinatio: ordynaunce, 13. 2.

Oremus: schulen preie, 8. 26.

Os: mouth, 3. 14, 3. 19, 10. 8, 10. 9, 10. 10, 15. 6.

Osculum: coss, 16. 16.

Ostendere: schewe, 9. 22.

ostendam: schewe, 9. 17.

ostenderet: to shewe, 9. 23.

ostendunt: schewen, 2. 15.

Ostensio: schewyng, 3. 25, 3. 26.

Ovis: scheep, 8. 36.

Palam: opynli, 10. 20.

Parcere:

parcat: spare, 11. 21.

pepercit: sparide, 8. 32, 11. 21.

Parentes: fadir and modir, 1. 30.

Pars: parti, 11. 25, 15. 15, 15. 24.

Particeps: partener, 15. 27.

Parturit: trauelith with peyne, 8. 22.

Passio: passioun, 1. 26, 7. 5, 8. 18.

Patefactum est: is maad opyn, 16. 26.

Patens: opyn, 3. 13.

Pater: fadir, 1. 7, 4. 1, 4. 11, 4. 12, 4. 16, 4. 17, 4. 18, 6. 4, 8. 15, 9. 5, 9. 10, 11. 28, 15. 6, 15. 8.

Patiens: pacient, 12. 12.

Patientia: patience, 2. 4, 2. 7, 5. 3, 5. 4, 8. 25, 9. 22, 15. 4, 15. 5.

Pauper: pore man, 15. 26.

Pax: pees, 1. 7, 2. 10, 3. 17, 5. 1, 8. 6, 10. 15, 12. 18, 14. 17, 14. 19, 15. 13, 15. 33, 16. 20.

Peccare:

peccabimus: schulen do synne, 6. 15.

peccans: synne, 7. 13.

peccaverunt: han synned, 2. 12; synneden, 3. 23, 5. 12, 5. 14.

Peccator: synner, 3. 7, 5. 8, 5. 19.

Peccatum: synne, 3. 9, 3. 20, 4. 7, 4. 8, 5. 12, 5. 13, 5. 16, 5. 21, 6. 1, 6. 2, 6. 6, 6. 7, 6. 10, 6. 11, 6. 12, 6. 13, 6. 14, 6. 16, 6. 17, 6. 18, 6. 20, 6. 22, 6. 23, 7. 5, 7. 7, 7. 8, 7. 9, 7. 11, 7. 13, 7. 14, 7. 17, 7. 20, 7. 23, 7. 25, 8. 2, 8. 3, 8. 10, 11. 27, 14. 23.

Penes: anentis, 14. 22.

Per: bi, 1. 2, 1. 5, 1. 8, 1. 12, 1. 20, 2. 12, 2. 16, 2. 18, 2. 23, 2. 24, 2. 27, 3. 2, 3. 20, 3. 22, 3. 24, 3. 25, 3. 27, 3. 28, 3. 30, 3. 31, 4. 11, 4. 13, 5. 1, 5. 2, 5. 5, 5. 9, 5. 10, 5. 11, 5. 12,

5. 16. 5. 17. 5. 18. 5. 19. 5. 21.
6. 4. 7. 4. 7. 5. 7. 7. 7. 8.
7. 11. 7. 25. 8. 3. 8. 25. 10. 17.
11. 36. 12. 1. 12. 3. 14. 14.
14. 20. 15. 4. 15. 18. 15. 19.
15. 28. 15. 30. 15. 32. 16. 18.
16. 26. 16. 27; thoroug, 5. 17.
7. 13.
Perdere: lese, 14. 15.
Perficere: performe, 7. 18.
perfectus: parfit, 12. 2.
Perhibere:
perhibens: berith, 9. 1.
perhibeo: bere, 10. 2.
Peribunt: schulen perische, 2. 12.
Periculum: perel, 8. 35.
Permanere:
permanebimus: dwelle, 6. 1.
permanserint: dwellen, 11. 23.
permanseris: dwellist, 11. 22.
Persecutio: persecucioun, 8. 35.
Persequentibus: men that pursuen, 12. 14.
Persona: person 2. 11.
Pertransiit: passide forth, 5. 12.
Pervenit: cam parfitli, 9. 31.
Pes: foot, 3. 15. 10. 15. 16. 20.
Petra: stoon, 9. 33.
Piger: slow, 12. 11.
Pinguedo: fatnesse, 11. 17.
Placere: plesse, 8. 8. 15. 1.
placeat: plesse, 15. 2.
placens: plesynge, 12. 1.
placet: plesith, 14. 18.
placuit: pleside, 15. 3. 15. 27.
Plebs: puple, 9. 25. 9. 26. 11. 2. 15. 10.
Plenissime: moost fulli, 4. 21.
Plenitudo: fulfillyng, 13. 10; plente, 11. 12. 11. 25.
Plenus: ful, 1. 29. 3. 14. 15. 14.
Plurimum: ful myche, 15. 22.
Plus: more 12. 3.
plures: many men, 5. 15.
Pœnitentia: forthenkyng, 2. 4. 11. 29.
Ponere:
ponatis: putte, 14. 13.
pono: putte, 9. 33.
posui: haue set, 4. 17.
Populus: puple, 10. 21. 11. 1. 15. 11.

Portare:
portas: berist, 11. 18.
portat: berith, 13. 4.
Posse:
possitis: moun, 15. 14.
possunt: moun, 8. 8.
poterit: may, 8. 39.
potest: may, 8. 7. 12. 18.
Postulat: axith, 8. 26. 8. 27.
Potens: myyti, 4. 21. 11. 23. 14. 4. 16. 25.
Potentia: power, 9. 22.
Potestas: power, 9. 21. 13. 1. 13. 2. 13. 3.
Potius: rathere, 1. 25.
Potus: drynke, 12. 20. 14. 17.
Præcedere:
præcedens: biforgoyng, 3. 25; (that-clause) 15. 23.
præcessit: wente bifor, 13. 12.
Præcellimus: passen, 3. 9.
Præceptum: comaundement, 16. 26.
Prædestinare:
prædestinatus est: was bifor ordeyned, 1. 4.
prædestinavit: bifore ordenede, 8. 29. 8. 30.
Prædicare:
prædicabunt: schulen preche, 10. 15.
prædicamus: prechen, 10. 8.
prædicans: prechour, 10. 14.
prædicas: prechist, 2. 21.
prædicavi: haue prechid, 15. 20.
Prædicatio: prechyng, 16. 25.
Prædixit: bifor seide, 9. 29.
Præst: is souereyn, 12. 8.
Præparavit: made redi, 9. 23.
Præputium: prepucie, 2. 25. 2. 26. 2. 27. 3. 30. 4. 9. 4. 10. 4. 11. 4. 12.
Præscivit: knewe bifor, 8. 29. 11. 2.
Præstare:
præstabo: schal zyue, 9. 15.
præstatis: zyuen 13. 6.
Præter: bisidis, 16. 17.
Præteriens: goyng, 15. 24.
Prævaricatio: brekyng, 2. 23; trespas, 4. 15; trespassyng, 5. 14.

- Prævaricator*: trespassour, 2. 25, 2. 27.
Prævensiens: come bifore, 12. 10.
Primitiæ: first-fruytis, 8. 23.
Primitivus: firste, 16. 5.
Primogenitus: first bigetun, 8. 29.
Primum: first, 1. 8, 1. 16, 2. 9, 2. 10, 3. 2, 15. 24.
Primus: first, 10. 19.
Princeps: prince, 13. 3.
Principatus: principatus, 8. 38.
Prior: formere, 11. 35.
Pro: for, 1. 5, 1. 8, 5. 6, 5. 7, 5. 9, 8. 26, 8. 27, 8. 31, 8. 32, 8. 34, 9. 3, 9. 27, 10. 1, 12. 17, 14. 12, 14. 15, 16. 4; (omitted) 15. 30.
Probare:
probas: preuest, 2. 18.
probat: preueth, 14. 22.
probatus est: is preued, 14. 18.
probauerunt: han assaied, 15. 26; preueden, 1. 28.
probetis: preue, 12. 2.
Probatio: preuyng, 5. 4.
Probus: noble, 16. 10.
Prodest: profiteth, 2. 25.
Prodigium: greet wonder, 15. 19.
Proficisci: passe, 15. 24.
proficiscar: schal passe, 15. 28; schal passe forth, 15. 25.
Profundum: depnesse, 8. 39.
Prohibitum sum: am lett, 1. 13, 15. 22.
Promissio: biheest, 4. 13, 4. 14, 4. 16, 9. 8, 9. 9, 15. 8.
Promissum: biheest, 9. 4.
Promittere:
promiserat: hadde bihote, 1. 2.
promisit: hath bihiȝt, 4. 21.
Promptus: redi, 1. 15.
Prope: nyȝ, 10. 8.
Propheta: profet, 1. 2, 3. 21, 11. 3, 16. 26.
Prophetia: prophecie, 12. 6.
Propitiatio: forȝyuer, 3. 25.
Proponere:
proposui: purposide, 1. 13.
proposuit: ordeynede, 3. 25.
Propositum: purpos, 4. 5, 8. 28, 9. 11.
Proprior: neer, 13. 11.
Proprius: owne, 8. 32.
Propter: for, 3. 25, 4. 23, 4. 24, 4. 25, 6. 19, 8. 10, 8. 11, 8. 20, 8. 36, 8. 37, 11. 20, 11. 28, 11. 30, 13. 5, 14. 15, 14. 20, 15. 8, 15. 15; *propter quod*: for which thing, 1. 24, 15. 7, 15. 22; wherfor, 2. 1.
Propterea: therfor, 1. 26, 5. 12, 15. 9.
Prosperus: spedi, 1. 10.
Providens: purueye, 12. 17.
Provocem: stire, 11. 14.
Proximus: neizbore, 13. 8, 13. 9, 13. 10, 15. 2.
Prudens: prudent, 12. 16.
Prudentia: prudence, 8. 6.
Quadrupes: foure-footid beest, 1. 23.
Quæere:
quærebat: souȝte, 11. 7.
quærens: sekyng, 10. 3; (*that-clause*) 10. 20.
quærunt: seken, 2. 7, 11. 3.
Quam: hou, 10. 15, 11. 33; than, 1. 25, 12. 3, 13. 11.
Quamdiu: as long as, 11. 13.
Quanto: hou myche, 11. 12, 11. 24.
Quantus: as long . . as, 7. 1.
Quare: whi, 9. 32, 14. 10.
Quasi: as, 9. 32.
Quemadmodum: hou, 11. 2.
Queritur: is souȝt, 9. 19.
Qui: and he, 1. 4; that, 1. 7, 1. 15, 1. 18, 1. 25, 1. 26, 1. 32, 2. 1, 2. 2, 2. 3, 2. 6, 2. 7, 2. 8, 2. 15, 2. 19, 2. 21, 2. 22, 2. 23, 2. 27, 2. 28, 2. 29, 3. 5, 3. 12, 3. 19, 3. 22, 3. 26, 3. 30, 4. 4, 4. 5, 4. 12, 4. 14, 4. 16, 4. 24, 5. 5, 5. 14, 6. 2, 6. 7, 7. 4, 8. 1, 8. 4, 8. 5, 8. 8, 8. 11, 8. 20, 8. 27, 8. 28, 8. 33, 8. 34, 8. 37, 9. 3, 9. 4, 9. 5, 9. 6, 9. 7, 9. 8, 9. 20, 9. 33, 10. 5, 10. 11, 10. 12, 10. 20, 11. 4, 11. 22, 11. 24, 11. 26, 12. 3, 12. 7, 12. 8, 13. 2, 13. 4, 13. 8, 14. 2, 14. 3, 14. 4, 14. 6, 14. 14, 14. 18, 14. 20,

14. 22, 14. 23, 15. 12, 15. 21, 15. 26, 15. 31, 16. 5, 16. 10, 16. 11, 16. 14, 16. 15, 16. 17, 16. 22, 16. 25; the which, 1. 25, 1. 32, 5. 14, 8. 32, 8. 34; what, 2. 21; which, 1. 3, 4. 11, 4. 16, 4. 17, 4. 18, 4. 25, 8. 1, 16. 4, 16. 7
cui: to which, 6. 16; to whom, 1. 9, 4. 8, 4. 17, 6. 16, 13. 7, 16. 27; whom, 4. 6.
cujus: of whom, 9. 18; on whom, 9. 15; whos, 2. 29.
qua: which, 5. 2, 7. 6.
quæ: that, 1. 12, 1. 20, 1. 28, 2. 14, 2. 28, 3. 24, 4. 17, 7. 5, 7. 23, 8. 18, 8. 24, 8. 39, 9. 30, 10. 5, 10. 6, 12. 3, 12. 6, 15. 15, 16. 1, 16. 12; that that, 7. 2; the whiche, 16. 6; tho thing-is that, 8. 5, 13. 1, 14. 19; which, 2. 1, 4. 11, 4. 12, 9. 23, 12. 2, 15. 18, 16. 1, 16. 12.
quam: that, 1. 27, 16. 17; which, 6. 17, 11. 2.
quem: whom, 1. 5, 3. 25, 5. 2, 5. 11, 9. 18, 10. 14.
quibus: to which, 4. 24, 16. 4; to whom, 15. 21; which, 1. 6, 6. 21, 9. 5.
quo: what thing, 2. 1, 8. 3, 14. 21; which, 8. 15; which man, 5. 12; whom, 14. 15.
quod: (omitted) 2. 27, 13. 9; *secundum quod*: as, 4. 18; that, 7. 10, 7. 15, 7. 16, 7. 17, 7. 19, 7. 20, 8. 24, 11. 7, 14. 22, 14. 23; that that, 1. 15, 7. 13, 7. 15, 8. 3, 12. 18; that thing that, 1. 19, 8. 25; which, 1. 2, 10. 8, 16. 26; which thing, 1. 24, 15. 22.
quorum: of which, 3. 14; whos, 3. 8, 4. 7, 9. 4, 9. 5.
quos: thilke that, 8. 29, 8. 30; whiche, 8. 30, 9. 24.
Quia: for, 1. 8, 1. 19, 1. 21, 3. 2, 3. 10, 3. 20, 4. 17, 4. 21, 5. 5, 7. 1, 8. 21, 8. 27, 8. 36, 9. 17, 9. 28, 9. 32, 11. 25, 14. 23; that, 1. 13, 2. 3, 4. 9, 4. 21, 4. 23, 6. 3, 6. 6, 6. 8,

7. 14, 7. 18, 8. 38, 9. 12, 10. 9, 13. 11, 14. 14.
Quicumque: whiche euere, 6. 3; whoeuere, 2. 12, 8. 14, 10. 13.
quæcumque: whateuere thing-is, 3. 19, 4. 21, 15. 4.
quocumque: whateuere, 16. 2.
Quidam: sum, 3. 3; sum men, 3. 8.
Quidem: and, 8. 17; for, 2. 25, 11. 13, 14. 20; zhe 11. 22; *et quidem*: zhis, sothely, 10. 18; (omitted) 1. 8, 3. 2, 3. 30, 5. 16, 6. 11, 7. 12, 8. 10, 8. 17, 9. 21, 10. 1, 11. 28; sotheli, 2. 7.
Quis: ony, 8. 9; ony man, 5. 7; sum man, 5. 7; who, 7. 24, 8. 24, 8. 31, 8. 33, 8. 34, 8. 35, 9. 19, 9. 20, 10. 6, 10. 7, 10. 16, 11. 34, 11. 35, 14. 4.
quæ: what, 3. 1, 11. 15.
quam: what, 3. 27.
quem: what, 6. 21.
quid: ony thing, 14. 14; that thing, 8. 24; what, 3. 1, 3. 3, 3. 5, 3. 7, 3. 9, 4. 1, 4. 3, 5. 6, 6. 1, 6. 15, 7. 7, 8. 26, 8. 27, 8. 31, 9. 14, 9. 19, 9. 20, 9. 30, 10. 8, 11. 2, 11. 4, 11. 7, 14. 10.
Quisquam (non): no man, 3. 10; *quidquam*: ony thing, 13. 8.
Quod: and, 8. 11; for, 6. 9, 11. 16, 11. 18; that, 1. 9, 5. 3, 6. 10, 6. 17, 8. 16, 8. 18, 8. 22, 9. 6, 9. 22, 9. 30, 10. 2, 10. 9, 11. 12, 15. 24; what, 11. 17.
Quomodo: as, 6. 4; hou, 3. 6, 4. 10, 6. 2, 8. 32, 10. 14, 10. 15; ony maner, 1. 10, 11. 14.
Quoniam: for, 3. 30, 6. 15, 7. 21, 8. 7, 9. 2, 10. 5, 11. 36, 14. 11; for if, 5. 8; that, 1. 32, 2. 2, 2. 4, 3. 19, 6. 16, 7. 16, 8. 28, 15. 14, 15. 29.
Quoque: zhe and, 1. 20; (omitted) 16. 2.
Radix: roote, 11. 16, 11. 17, 11. 18, 15. 12.
Ramus: braunch, 11. 16, 11. 17, 11. 18, 11. 19, 11. 21.

Ratio: resoun, 12. 6, 14. 12.
Rationabilis: resonable, 12. 1.
Recipientes: resseyueden, 1. 27.
Reconciliare:
 reconciliati sumus: ben recoun-
 selid, 5. 10.
 reconciliatus: recouncelid, 5. 10.
Reconciliatio: recouncelyng, 5. 11,
 11. 15.
Reddere:
 reddens: zeldith, 2. 15; zeld-
 yng, 12. 17.
 reddet: schal zelde, 2. 6, 14. 12.
 reddit: zeldith, 8. 16.
 reddite: zelde, 13. 7.
Redemptio: azenbiyng, 3. 24,
 8. 23.
Reducens: bryngyng, 15. 15.
Reformamini: be reformed, 12. 2.
Refrigeror: be refreischild, 15. 32.
Regere: gouerne, 15. 12.
Regio: countree, 15. 23.
Regnare:
 regnabunt: schulen regne, 5. 17.
 regnavit: regnyde, 5. 14, 5. 17,
 5. 21.
 regnet: regne, 5. 21, 6. 12.
Regnum: rewme, 14. 17.
Relinquere:
 relictus: forsoken, 1. 27.
 relictus sum: am lefte, 11. 3.
 reliqui: haue left, 11. 4.
 reliquisset: hadde left, 9. 29.
Reliquus: relif, 9. 27, 11. 5.
Remissa sunt: ben forjouun,
 4. 7.
Remissio: remyssioun, 3. 25.
Replere:
 repleat: fulfille, 15. 13.
 repletus: ben fillid, 15. 14;
 (thai-clause) 1. 29.
 repleverim: haue fillid, 15. 19.
Reprobos: repreuable, 1. 28.
Repromissio: biheeste, 4. 20.
Repugnans: azenfiftyng, 7. 23.
Repulit: hath put awei, 11. 1,
 11. 2.
Reputare:
 reputabitur: schal be arettid,
 2. 26, 4. 24.
 reputata est: was arettid, 4. 9,
 4. 10.

Reputare:
 reputatum est: was arettid, 4. 3,
 4. 22, 4. 23.
 reputatur: is arettid, 4. 5.
 reputatur: be arettid, 4. 11.
Requiescis: restist, 2. 17.
Requirens: sekynge, 3. 11.
Resistere:
 resistit: azenstondith, 13. 2;
 withstondith, 9. 19.
 resistunt: azenstonden, 13. 2.
Respondeas: answerist, 9. 20.
Responsum: answer, 11. 4.
Resurgere:
 resurgens: rysynge azen, 6. 9.
 resurrexit: roos azen, 4. 25, 7. 4,
 8. 34, 14. 9.
Resurrectio: azenrisyng, 1. 4; ris-
 yng azen, 6. 5.
Retribuere:
 retribuam: schal zelde, 12. 19.
 retribuatur: schal be quyt,
 11. 35.
Retributio: zeldyng, 11. 9.
Revelare:
 revelabitur: schal be schewid,
 8. 18.
 revelatur: is schewid, 1. 17, 1. 18.
Revelatio: reuelacioun, 16. 25;
 schewyng, 2. 5, 8. 19.
Revixit: lyuede azen, 7. 9.
Revocare: azenlepe, 10. 7.
Rogo: preye, 16. 17.
Rursus: eft, 15. 12.

Sabaoth: oostis, 9. 29.
Sacrilegium: sacrilegie, 2. 22.
Sæculum: world, 9. 5, 11. 36,
 12. 2, 16. 27; worldis of worl-
 dis, 1. 25.
Sæpe: ofte, 1. 13.
Salus: heelte, 1. 16, 10. 1, 10. 10,
 11. 11, 13. 11.
Salutare:
 salutant: greten wel, 16. 16.
 salutat: gretiith wel, 16. 21,
 16. 23.
 salutate: grete, 16. 3; grete
 wel, 16. 5, 16. 6, 16. 7, 16. 8,
 16. 9, 16. 10, 16. 11, 16. 12,
 16. 13, 16. 14, 16. 15, 16. 16.
 saluto: grete wel, 16. 22.

Salvus: saaf, 5. 9, 5. 10, 8. 24, 9. 27, 10. 9, 10. 13, 11. 5, 11. 14, 11. 26.

Sanctificare:

sanctificans: halewe, 15. 16.

sanctificatus: halewid, 15. 16.

Sanctificatio: halewyng, 1. 4; hoolynesse, 6. 19, 6. 22.

Sanctus: holi man, 8. 27; hooli, 1. 2, 1. 7, 5. 5, 7. 12, 9. 1, 11. 16, 12. 1, 14. 17, 15. 13, 15. 16, 15. 19, 15. 30, 16. 16; seynt, 8. 28, 12. 13, 15. 25, 15. 26, 15. 31, 16. 2, 16. 15.

Sanguis: blood, 3. 15, 3. 25, 5. 9.

Sapere: sauere, 11. 20, 12. 3; vndurstonde, 15. 5.

sapiens: sauerynge, 12. 16.

sapit: vnderstondith, 14. 6.

sapiunt: saueren, 8. 5.

Sapiens: wise, 1. 22, 11. 25, 16. 19, 16. 27; wise man, 1. 14.

Sapientia: wisdom, 8. 7, 11. 33.

Scandalisatur: is sclaudrid, 14. 21.

Scandalum: sclaudre, 9. 33, 11. 9, 14. 13.

Scientia: kunnyng, 2. 20, 10. 2, 11. 33, 15. 14.

Scire:

sciens: knowen, 13. 11; (*that-clause*) 7. 1; witynge, 4. 21, 5. 3, 6. 6, 6. 9.

scimus: witen, 2. 2, 3. 19, 7. 14, 8. 22, 8. 28.

scio: woot, 7. 18, 14. 14, 15. 29.

scit: woot, 8. 27.

Scribere:

scripsi: wroot, 15. 15, 16. 22.

scripsit: wroot, 10. 5.

scripta sunt: ben writun, 15. 4.

scriptus: writun, 2. 15.

scriptum est: is writun, 1. 17, 2. 24, 3. 4, 3. 10, 4. 17, 4. 23, 8. 36, 9. 13, 9. 33, 10. 15, 11. 8, 11. 26, 12. 19, 14. 11, 15. 3, 15. 9, 15. 20.

Scriptura: scripture, 1. 2, 4. 3, 9. 17, 10. 8, 10. 11, 11. 2, 15. 4, 16. 26.

Scrutatur: sekith, 8. 27.

Se: he, 14. 2; hemsilf, 1. 22, 2. 15; hymself, 14. 12; it, 9. 20.

sibi: to hemsilf, 2. 14, 13. 2; to hymself, 14. 7, 15. 3.

Sectari:

sectabantur: sueden, 9. 30.

sectando: suyng, 9. 31.

sectans: kepyng, 12. 13.

sectantur: suen, 4. 12.

sectemur: sue, 14. 19.

Secundum: aftir, 2. 2, 2. 5, 2. 6, 2. 16, 3. 5, 4. 1, 4. 5, 5. 6, 5. 8, 7. 22, 8. 1, 8. 4, 8. 5, 8. 12, 8. 13, 8. 28, 9. 3, 9. 5, 9. 9, 10. 2, 11. 28, 12. 6, 14. 15, 15. 5; as, 4. 18; bi, 1. 3, 1. 4, 2. 7, 4. 4, 4. 16, 8. 27, 9. 11, 11. 5, 11. 24, 11. 28, 15. 5, 16. 25, 16. 26; *secundum* quod: as, 4. 18.

Sed: but, 1. 21, 1. 32, 2. 13, 2. 29, 3. 27, 3. 31, 4. 2, 4. 4, 4. 10, 4. 12, 4. 13, 4. 16, 4. 20, 4. 24, 5. 3, 5. 11, 5. 14, 5. 15, 6. 13, 6. 14, 6. 15, 7. 7, 7. 9, 7. 13, 7. 15, 7. 17, 7. 19, 7. 20, 8. 4, 8. 9, 8. 15, 8. 20, 8. 23, 8. 26, 8. 32, 8. 37, 9. 7, 9. 8, 9. 10, 9. 12, 9. 16, 9. 24, 9. 32, 10. 2, 10. 8, 10. 16, 10. 18, 10. 19, 11. 4, 11. 11, 11. 18, 11. 20, 12. 2, 12. 3, 12. 16, 12. 17, 12. 19, 12. 20, 12. 21, 13. 3, 13. 5, 13. 14, 14. 13, 14. 17, 14. 20, 15. 20, 16. 4, 16. 18, 16. 19; zhe, 11. 23; (omitted) 6. 13, 15. 3.

Seducere:

seducunt: disseyuen, 16. 18.

seduxit: disceyuede, 7. 11.

Segregatus: depar tid, 1. 1.

Semel: onys, 6. 10.

Semen: seed, 1. 3, 4. 13, 4. 16, 4. 18, 9. 7, 9. 8, 9. 29, 11. 1.

Semetipsum: hymself, 14. 22.

semetipsis: hemsilf, 1. 24, 1. 27.

Semper: algetis, 11. 10; euer, 1. 10.

Sempiternus: euerlastyng, 1. 20.

Sensus: wit, 1. 28, 11. 34, 12. 2, 14. 5.

Sentire :*sentiens* : fele, 12. 16.*sentiunt* : feelen, 8. 5.**Separare** : departe, 8. 39.*separabit* : schal departe, 8. 35.**Septem** : seuen, 11. 4.**Sepulcrum** : sepulcre, 3. 13.**Sermo** : word, 3. 4, 16. 18.**Serpens** : serpent, 1. 23.**Servire** : serue, 6. 19.*serviamus* : serue, 6. 6 ; seruen, 7. 6.*serviens* : seruynge, 12. 11 ;

seruen, 13. 6.

servierunt : serueden, 1. 25.*serviet* : schulde serue, 9. 13.*servio* : serue, 1. 9, 7. 25.*servit* : serueth, 14. 18.*serviunt* : seruen, 16. 18.**Servitus** : seruage, 8. 15, 8. 21.**Servus** : seruaunt, 1. 1, 6. 16, 6. 17, 6. 18, 6. 20, 6. 22, 14. 4.**Severitas** : fersnesse, 11. 22.**Si** : if, 1. 10, 2. 17, 2. 25, 2. 26,

3. 3, 3. 5, 3. 7, 4. 2, 4. 14,

5. 10, 5. 15, 5. 17, 6. 5, 6. 8,

7. 2, 7. 3, 7. 16, 7. 20, 8. 9,

8. 10, 8. 11, 8. 13, 8. 17, 8. 25,

8. 31, 9. 22, 9. 27, 10. 9, 11. 6,

11. 12, 11. 14, 11. 15, 11. 16,

11. 17, 11. 18, 11. 21, 11. 22,

11. 23, 11. 24, 11. 28, 12. 18,

12. 20, 13. 4, 13. 9, 14. 15,

14. 23, 15. 24 ; (omitted)

15. 27.

Sic : so, 5. 18, 9. 20, 11. 5, 11. 11,

11. 26, 15. 20 ; thus, 4. 18,

10. 6.

Sicut : as, 1. 13, 1. 17, 1. 21, 1. 28,

2. 24, 3. 4, 3. 8, 3. 10, 4. 6,

4. 17, 5. 12, 5. 15, 5. 16,

5. 18, 5. 19, 5. 21, 6. 19,

8. 26, 8. 36, 9. 13, 9. 25,

9. 29, 9. 33, 10. 15, 11. 8,

11. 26, 11. 30, 12. 3, 12. 4,

13. 9, 13. 13, 15. 3, 15. 7,

15. 9, 15. 20.

Signaculum : tokenyng, 4. 11.**Signum** : signe, 4. 11 ; tokene, 15. 19.**Similis** : lijk, 9. 29.**Similiter** : also, 1. 27, 8. 26.**Similitudo** : licnesse, 1. 23, 5. 14, 6. 5, 8. 3.**Simplex** : symple, 16. 19.**Simplicitas** : symplenease, 12. 8.**Simul** : also, 6. 5 ; togidere, 1. 12, 3. 12, 6. 6, 6. 8.**Simulatio** : feynnyng, 12. 9.**Sine** : withouten, 1. 9, 1. 31, 2. 12, 3. 21, 3. 28, 4. 6, 7. 8, 7. 9,

10. 14, 11. 29, 12. 9, 13. 4.

Singuli : ech, 12. 5.**Sitit** : thirstith, 12. 20.**Sive** : ether . . ether, 6. 16, 12. 6, 12. 7 ; whethir . . or, 14. 8.**Sobrietas** : sobrenesse, 12. 3.**Socius** : felowe, 11. 17.**Solatium** : solace, 15. 5.**Sollicitudo** : bisynesse, 12. 8, 12. 11.**Solum** : oneli, 1. 32, 4. 16, 5. 3, 5. 11, 8. 23, 9. 10, 9. 24, 13. 5.**Solus** : aloone, 11. 3, 16. 4, 16. 27.**Solvere** :*soluta est* : is delyuered, 7. 2.*soluti sumus* : ben vnboundun, 7. 6.**Somnus** : sleep, 13. 11.**Sonus** : word, 10. 18.**Soror** : sister, 16. 1, 16. 15.**Speciosus** : faire, 10. 15.**Sperare** :*sperabunt* : schulen hope, 15. 12.*speramus* : hopen, 8. 25.*sperat* : hopith, 8. 24.*spero* : hope, 15. 24.**Spernere** :*spernat* : dispise, 14. 3.*spernis* : dispisist, 14. 10.**Spes** : hope, 4. 18, 5. 2, 5. 4, 5. 5, 8. 20, 8. 24, 12. 12, 15. 4, 15. 13.**Spiritualis** : goostli thing, 15. 27 ; spiritual, 1. 11, 7. 14.**Spiritus** : goost, 5. 5, 9. 1, 14. 17, 15. 13, 15. 16, 15. 19, 15. 30 ;

spirit, 1. 4, 1. 9, 2. 29, 7. 6,

8. 2, 8. 4, 8. 5, 8. 6, 8. 9, 8. 10,

8. 11, 8. 13, 8. 14, 8. 15, 8. 16,

8. 23, 8. 26, 8. 27, 11. 8,

12. 11.

Stare :*stabimus* : schulen stonde, 14. 10.

Stare :

- stabit :* schal stonde, 14. 4.
stamus : stonden, 5. 2.
stas : stondist, 11. 20.
stat : stondith, 14. 4.
Statuere : make parfit, 14. 4; make stidefast, 10. 3.
statuimus : stablischen, 3. 31.
Stipendium : wagis, 6. 23.
Stultus : fool, 1. 22.
Sub : vndur, 3. 9, 3. 13, 6. 14, 6. 15, 7. 2, 7. 14, 16. 20.
Subdere :
subdita sit : be suget, 13. 1.
subditi estote : be suget, 13. 5.
subditus : suget, 3. 19.
Subintravit : entride, 5. 20.
Subficere :
subjecit : made suget, 8. 20.
subjecta est : is suget, 8. 7, 8. 20.
subjecti sunt : ben suget, 10. 3.
Sublimior : heizere, 13. 1.
Suffoderunt : han vndurdoluun, 11. 3.
Super : aboue, 9. 5; for, 15. 9; on, 1. 18, 3. 22, 9. 28, 12. 20, 15. 3; vpon, 15. 20.
Superabundavit : was more plenteuouse, 5. 20.
Superamus : ouercomen, 8. 37.
Superbus : proude, 1. 30.
Supposuerunt : vndurputtiden, 16. 4.
Supra : ouer, 7. 13.
Surgere : (that-clause) 13. 11.
surrexit : aroos, 6. 4.
Suscipere :
suscepit : took, 15. 7.
suscipiatis : resseyue, 16. 2.
suscipite : take, 15. 7.
Suscitavit : reiseide, 4. 24, 8. 11, 10. 9.
Sustentatio : beryng-vp, 3. 26.
Sustinere : susteyne, 15. 1.
sustinuit : hath suffrid, 9. 22.
Susurro : preuy bachiter, 1. 29.
Suus : his, 4. 19.
sua : her, 1. 24.
sua : her, 11. 24; his, 3. 25, 9. 23.
suam : her owne, 10. 3; his, 5. 8, 9. 22, 11. 2.

Suus :

- suas :* her, 16. 4.
swi : her, 1. 27; his 8. 29.
suus : her, 1. 21, 1. 27, 2. 15, 3. 13.
suo : her, 16. 18; his, 1. 3, 8. 32, 14. 4, 14. 5, 15. 2.
suos : his, 1. 2.
suum : his, 4. 19, 8. 3, 11. 1.
Tacitus : styлле, 16. 25.
Talis : siche thing, 1. 32, 2. 2, 2. 3.
Tamen : netheles, 8. 9, 8. 17.
Tamquam : as, 3. 7, 4. 17, 6. 13, 9. 27, 15. 15.
Tandem : (omitted) 1. 10.
Tantum : oneli, 3. 29, 4. 9, 4. 12, 4. 23, 12. 17.
Tecta sunt : ben hid, 4. 7.
Te ipsum : thisilf, 2. 1, 2. 19, 2. 21, 13. 9.
Temetipsum : thisilf, 14. 22.
Tempus : tyme, 3. 26, 5. 6, 5. 8, 7. 1, 8. 18, 9. 9, 11. 5, 13. 11, 16. 25.
Tenebra : derknnessis, 2. 19, 13. 12.
Terra : erthe, 9. 17, 9. 28, 10. 18;
terra orbis : world, 10. 18.
Testamentum : testament, 9. 4, 11. 27.
Testificatus : that is witnessid, 3. 21.
Testimonium : witnessyng, 2. 15, 8. 16, 9. 1, 10. 2, 13. 9.
Testis : witnesse, 1. 9.
Thesaurisas : tresorist, 2. 5.
Timere : (that-clause) 13. 3.
time : drede, 11. 20, 13. 4.
Timor : drede, 3. 18, 8. 15, 13. 3, 13. 7.
Totus : al, 8. 36, 10. 21.
Tradere :
tradidit : bitook, 1. 24, 1. 26, 1. 28, 8. 32.
traditi estis : ben bitakun, 6. 17.
traditus est : was bitakun, 4. 25.
Tribuit : zyueth, 12. 8.
Tribulatio : tribulacioun, 2. 9, 5. 3, 8. 35, 12. 12.
Tribunal : trone, 14. 10.
Tribus : lynage, 11. 1.

- Tributum*: tribut. 13. 6, 13. 7.
Tristitia: heuynesse, 9. 2.
Tu: thou, 2. 3, 2. 17, 9. 20, 11. 17, 11. 18, 11. 20, 11. 22, 11. 24, 14. 4, 14. 10, 14. 22.
te: thee, 2. 4, 2. 27, 4. 17, 8. 36, 9. 17, 11. 18, 11. 22.
tibi: thee, 11. 21, 15. 3; to thee, 2. 5, 9. 7, 13. 4, 15. 9.
Tunc: thanne, 6. 21.
Turpitudine: filthehed, 1. 27.
Tuus: thi, 2. 25, 3. 4, 3. 27, 4. 18, 10. 8, 10. 9, 11. 3, 13. 9, 14. 10, 14. 15, 14. 21, 15. 9; thin, 2. 5, 10. 6, 10. 8, 10. 9, 11. 3, 12. 20.
Ubi: where, 3. 27, 4. 15, 5. 20, 9. 26, 15. 20.
Uterius: ferthere, 15. 23.
Ultra: more, 6. 6, 6. 9.
Unanimis: of o wille, 15. 6.
Universus: al, 1. 8, 9. 17, 16. 23.
Unus: o, 5. 12, 5. 15, 5. 16, 5. 19, 12. 4, 12. 5, 15. 6; oon, 3. 12, 3. 30, 5. 15, 5. 16, 5. 17, 5. 18, 5. 19, 9. 10, 12. 4.
Unusquisque: ech, 14. 12, 15. 2; ech man, 2. 6, 12. 3, 14. 5.
Usque: (omitted) 11. 8, 15. 19, 15. 22; til, 3. 12, 5. 13, 5. 14, 8. 22.
Usus: vs, 1. 26, 1. 27.
Ut: (omitted) 5. 6; (phrase) 1. 11, 7. 5, 9. 23; that, 1. 13, 1. 20, 1. 24, 1. 28, 3. 4, 3. 8, 3. 19, 3. 26, 4. 11, 4. 13, 4. 16, 4. 18, 5. 20, 5. 21, 6. 1, 6. 4, 6. 6, 6. 12, 7. 3, 7. 4, 7. 6, 7. 13, 8. 4, 8. 12, 8. 17, 8. 29, 9. 11, 9. 17, 11. 8, 11. 11, 11. 19, 11. 25, 11. 31, 11. 32, 12. 1, 12. 2, 13. 8, 14. 9, 15. 4, 15. 6, 15. 13, 15. 14, 15. 16, 15. 19, 15. 30, 15. 31, 15. 32, 16. 2, 16. 17.
Utiliora: more profitable thingis, 2. 18.
Utilitas: profit, 3. 1.
Vanitas: vanyte, 8. 20.
Vas: vessel, 9. 21, 9. 22, 9. 23.
Vectigal: tol, 13. 7.
Vel: or, 14. 13.
Velle: wille, 7. 18.
vis: wilt, 13. 3.
volens: willynge, 7. 21, 8. 20, 9. 16, 9. 22.
volo: wole, 7. 15, 7. 19, 16. 19.
vult: wole, 9. 18.
Velocis: swifte, 3. 15.
Velociter: swiftli, 16. 20.
Venenum: venym, 3. 13.
Venire: come, 1. 13, 15. 22.
veniam: come, 15. 32; schal come, 9. 9, 15. 29.
veniant: come, 3. 8.
veniendi: to come, 1. 10, 15. 23.
veniens: comynge, 15. 29.
veniet: schal come, 11. 26.
venisset: was comun, 7. 9.
Venter: wombe, 16. 18.
Venumdatus: seld, 7. 14.
Verax: sothefast, 3. 4.
Verbum: word, 9. 6, 9. 9, 9. 28, 10. 8, 10. 17, 10. 18, 13. 9, 15. 18.
Veritas: treuthe, 1. 18, 1. 25, 2. 2, 2. 8, 2. 20, 3. 7, 9. 1, 15. 8.
Vero: and, 5. 4, 6. 22, 10. 15, 11. 7, 15. 23; but, 6. 22, 8. 5, 8. 10, 9. 31; (omitted) 9. 21; sotheli, 4. 5.
Vester: zoure, 1. 8, 1. 12, 6. 12, 6. 13, 6. 19, 6. 22, 8. 11, 11. 31, 12. 1, 12. 2, 15. 30, 16. 19, 16. 20.
Vestigium: step, 4. 12.
Vetus: olde, 6. 6.
Vetustas: eldnesse, 7. 6.
Via: weie, 3. 16, 3. 17, 11. 33.
Videre: se, 1. 11.
vide: se, 11. 22.
videam: schal se, 15. 24.
videant: se, 11. 8, 11. 10.
videbunt: schulen se, 15. 21.
videmus: seen, 8. 25.
video: se, 7. 23.
videt: seeth, 8. 24.
videtur: is seyn, 8. 24.
Vincere:
vincas: ouercome, 3. 4.
vince: ouercome, 12. 21.
vinci: be ouercomun, 12. 21.

Vindex: vengere, 13. 4.
Vindicta: veniaunce, 12. 19.
Vinem: wyn, 14. 21.
Vir: hosebonde, 7. 2, 7. 3; man, 4. 8, 7. 3, 11. 4.
Virtus: vertu, 1. 4, 1. 16, 1. 20, 8. 38, 9. 17, 15. 13, 15. 19.
Vita: lijf, 2. 7, 5. 10, 5. 17, 5. 18, 5. 21, 6. 4, 6. 22, 6. 23, 7. 10, 8. 2, 8. 6, 8. 38, 11. 15.
Vivere:
vivamus: lyuen, 8. 12.
vivebam: lyuede, 7. 9.
vivemus: lyue, 6. 2; schulen lyue, 6. 8.
vivens: lyuynghe, 6. 11, 12. 1; (*that*-clause) 6. 13; while . . lyueth, 7. 2, 7. 3.
vivet: schal lyue, 10. 5.
vivetis: schulen lyue, 8. 13.
vivimus: lyuen, 14. 8.
vivit: lyueth, 1. 17, 6. 10, 7. 1, 8. 10, 14. 7.
vivo: lyue, 14. 11.
vixeritis: lyuen, 8. 13.
Vivificare:
vivificabit: schal quykene, 8. 11.
vivificat: quykeneth, 4. 17.
Vivus: lyuynghe, 9. 26; quyke, 14. 9.
Vix: vnnethis, 5. 7.
Vobis ipsis: zousilf, 11. 25.
Vocare:
vocabitur: schal be clepid, 7. 3, 9. 7.

Vocare:
vocabo: schal clepe, 9. 25.
vocabuntur: schulen be clepid, 9. 26.
vocans: clepynghe, 9. 12.
vocat: clepith, 4. 17.
vocati estis: ben clepid, 1. 6.
vocati sunt: ben clepid, 8. 28.
vocatus: clepid, 1. 1, 1. 7.
vocavit: clepide, 8. 30, 9. 24.
Vocatio: cleping, 11. 29.
Volucris: brid, 1. 23.
Voluntas: wille, 1. 10, 2. 18, 9. 19, 10. 1, 12. 2, 15. 32.
Vos: ze, 1. 6, 1. 11, 1. 13, 6. 11, 7. 4, 8. 9, 9. 26, 11. 25, 11. 30, 16. 19; zou, 1. 10, 1. 11, 2. 24, 6. 16, 10. 19, 11. 28, 12. 1, 12. 3, 12. 14, 15. 7, 15. 13, 15. 15, 15. 22, 15. 23, 15. 24, 15. 28, 15. 29, 15. 30, 15. 32, 16. 16, 16. 17, 16. 21, 16. 23, 16. 25; zousilf, 6. 11, 6. 13.
vestri: of zou, 1. 10, 16. 2.
vestrum: of vs, 15. 2.
vobis: zou, 1. 7, 1. 8, 1. 12, 1. 13, 8. 9, 8. 10, 8. 11, 12. 18, 15. 14, 15. 24, 15. 32, 15. 33, 16. 19, 16. 20, 16. 24; (omit- ted) 1. 11; on zou, 6. 14; to zou, 1. 15, 11. 13, 11. 25, 15. 5, 15. 15, 16. 1; vs, 16. 6.
Vosmetipsos: zousilf, 12. 16, 12. 19.
Vulva: wombe, 4. 19.

ENGLISH-LATIN WORD-LIST

[Only those English words which have an equivalent in the Latin text are given in this list. When a Latin term is rendered by a group of English words, the most significant word in the group is chosen as head-word. The remarks in the prefatory note to the Glossarial Index, in regard to inconsistencies, apply here also. In cross-references, no attention is paid to auxiliary verbs.]

A : ex.

Abba : abba.

Abiden : expectamus.

Abidith : expectat.

Abidyng : expectatio.

Abidyng, long : longanimitas.

Abidyng : expectans.

Able : aptus.

Aboue : super.

Aboundid, hath : abundavit.

Abreggyng : abbrevians.

Abrood. See *Spred abrood*.

Abundaunce : abundantia.

Accepcioun : acceptio.

Accepted : acceptus.

Acceptith : acceptus.

Accuse, schal : accusabit.

Adopcioun : adoptio.

Aftir : secundum. See *Tyme, aftir the*.

Azen. See *Lyuede-, Roos-, Rysyng-, azen*.

Azenbiyng : redemptio.

Azenclape : revocare.

Azenfiztyng : repugnans.

Azenrisyng : resurrectio.

Azens : adversus, contra, in.

Azenseide : contradicentes.

Azenstonden : resistunt.

Azenstondith : resistit.

Algatis : semper.

Alle : cunctus, omnis, totus, universus.

Alle men, alle thingis : omnis.

Almost : fere.

Aloone : solus.

Also : etiam, similiter, simul.

Am : sum.

Amen : amen.

Among : in, inter.

And : autem, enim, etiam, quidem, quod, vero. See *But and, zhe and*.

And zit : nam.

And he : qui.

And so : itaque.

Anentis : apud, penes.

Angwisch : angustia.

Another : alius.

Anothir man : alter.

Another, of : alter.

Anothris : alienus.

Answer : responsum.

Answerist : respondeas.

Apostle : apostolus.

Apostle, office of : apostolatus.

Apperide : apparui.

Arettid, be : reputetur.

Arettid, is : imputatur, reputatur.

Arettid, schal be : reputabitur.

Arettid, was : reputata(um) est.

Arettide : imputabitur, imputavit.

Armuris : arma.

Aroos : surrexit.

Art : es.

As : quasi, quomodo, secundum, secundum quod, sicut, tamquam.

Ascape, schalt : effugies.

Assigned, haue : assignavero.

As long as : quamdiu, quantus.

Aspie : observetis.

Assaied, han : probaverunt.

Assenten : acquiescunt.

At: ad, in.

Awngel: angelus.

Awoidid, hath: evacuabit.

Awoutresse: adultera.

Auler: altarium.

Awei. See *Bowiden*-, *Caste*-, *Do*-,
 Don-, *Put*-, *Turne*-, *awei*.

Axiden: interrogabant.

Axith: postulat.

Bacbiter, priuy: susurro.

Bak: dorsum.

Baptisid, ben: baptizati sumus.

Baptym: baptismum.

Barberym: barbarus.

Be: esse, est, fuerit, sim, sis, sit,
 sitis; fiat.

Be, hadden: fuissemsus.

Be, mowe: sint.

Be, schal: erit, fuerit.

Be, schalt: eris.

Be, schuld: esset.

Be, schulen: constituentur, eri-
 mus.

Bed: cubile.

Beest, four-footid: quadrupes.

Ben: esse, estis, sitis, sumus,
 sunt.

Benyngnye: benignitas.

Bere: perhibeo. See *Fruyt, bere*.

Berist: portas.

Berith: perhibens, portat.

Beryng-up: sustentatio.

Bi: ex, in, juxta, per, secundum.
 See *Liggyng by*, *Shewid bi*
 shile.

Bifor: ante, coram. See *Come*-,
 Knewe-, *Ordene*-, *Seide*-,
 Wente-, *bifor*.

Biforgoyng: præcedens.

Bigetun, first: primogenitus.

Bigyngnyng and endyng, with-
 outen: æternus.

Biheelde: consideravit.

Biheest: promissio, promissum,
 repromissio.

Bihixt, hath: promisit.

Bihofte: oportuit.

Biholdun, ben: conspiciuntur.

Bihote, hadde: promiserat.

Bihoueth: oportet.

Bilda: ædificarem.

Bileue: fides.

Bileue, schal: credit.

Bileue, schulen: credent.

Bileued, han: crediderunt.

Bileued, hast bileued: credidit.

Bileuaden: crediderunt, credidis-
 tis, credimus, credita sunt.

Bileuen: credimus, credunt.

Bileuest: credideris.

Bileueth: credit, creditur.

Bileuyng: credendo, credens.

Biried togidere, ben: consepulti
 sumus.

Biseche: obsecrans, obsecro.

Biseching: obsecratio.

Bisidis: præter.

Bisy: instans.

Bisynesse: cura, sollicitudo.

Bitakun, ben: traditi estis.

Bitakun, was: traditus est.

Bitakun, weren: credita sunt.

Bitook: tradidit.

Bitternesse: amaritudo.

Blasfemed, be: blasphemetur.

Blasfemed, ben: blasphemamur.

Blasfemed, is: blasphematur.

Blesse: benedicite.

Blessid: beatus, benedictus.

Blessid, is: benedictus est.

Blessidnesse: beatitudo.

Blessyng: benedictio.

Blood: sanguis.

Blynde man: cæcus.

Blydenesse: cæcitas.

Blyndid, ben: excæcati sunt.

Bodi: corpus.

Bold, is: audet.

Boldli, more: audacius.

Boond of pees: foedus.

Boord: mensa.

Borun, weren: nati fuissent.

Boundun, is: alligata est.

Bowe awei: declinate.

Bowe down: incurva.

Bowid, han: curvaverunt.

Bowid, schal be: flectetur.

Bowiden away: declinaverunt.

Braunch: ramus.

Breggid: breuiatus.

Brekyn: prævaricatio.

Brenneden: exarserunt.

Brid: volucris.

Britherrhod: fraternitas.
Brokun, ben: fracti sunt.
Brother: frater.
Bryngith in: infert.
Bryngyng: reducens.
But: autem, enim, nisi, sed, vero.
 See *No but*.
But and: enim.
But for: nisi.
Bygynne: coepero.
Bytwixe: inter.

Caitif, makyng: captivans.
Cam parfili: pervenit.
Caste awei: abjiciamus.
Calchyng: captio.
Cause: causa, negotium.
Cerleyn: certus.
Cessyng: intermissio.
Charite: charitas.
Chaungiden: commutaverunt,
 immutaverunt, mutaverunt.
Chesyng: electio.
Child: filius.
Child, zonge: infans.
Chirke: ecclesia.
Chosun: electus.
Circumcisioun: circumcisio.
City: civitas.
Clene: mundus.
Clepe, inwardli: invocant.
Clepe, schal: vocabo.
Clepe, schal inwardli: invoca-
 verit.
Clepe, schulen inwardli: invoca-
 bunt.
Clepid: vocatus.
Clepid, ben: vocati estis (sunt).
Clepid, schal be: vocabitur.
Clepid, schulen be: vocabuntur.
Clepide: vocavit.
Clepih: vocat.
Clepyng: vocatio.
Clepyng: vocans.
Cley: lutum.
Closide togidere: conclusit.
Clothid, be: induamur, induimini.
Colis: carbones.
Comaundement: mandatum, præ-
 ceptum.
Come: venire, veniam, veniant.
Come bifore: præveniens.

Come, schal: veniam, veniet.
Come, to: veniendi.
Comende: commendat, commendo.
Comendith: commendat.
Compunccioun: compunctio.
Comun, was: venisset.
Comynge: futurus, veniens.
Comynge, Crist to: futurus.
Comynge, thingis to: futurus.
Condempnacioun: condemnatio.
Condempnest: condemnas.
Condempneth: condemnet.
Conferme: confirmare.
Conferme, to: confirmandas.
Confoundid, schal be: confunde-
 tur.
Confoundith: confundit.
Confourmyd, be: conformari.
Conscience: conscientia. See *Sori*
 in *conscience*.
Consente: consentio.
Consenten: consentiunt.
Consentyng: consentiens.
Contynuel: continuus.
Corrupcioun: corruptio.
Coss: osculum.
Cosyn: cognatus.
Couetise: avaritia, concupis-
 centia.
Couetityng: concupiscentia.
Couenable, ben: conveniunt.
Coueyte, schalt: concupisces.
Coumfort: consolatio.
Coumfortid togidere, be: con-
 solari.
Coumfortid, was: confortatus est.
Counselour: consiliarius.
Creatour: creator.
Creature: creatura.
Crien: clamamus.
Crieth: clamat.
Crist: evangelium. See *Comynge*,
 Crist to.
Crucified, is: crucifixus est.
Cumpas: circuitus.
Cuntree: regio.
Curse: maledicere.
Cursidnesse: infelicitas.
Cursyng: maledictio.

Dai: dies.
Dai, this: hodiernus dies.

Dampnacioun : damnatio.
Dampned, is : damnatus est.
Dampnede : dampnavit.
Dar : audeat, audeo.
Debater : contumeliosus.
Dede : actus, factum.
Dedis doying : factum.
Deed, deed man : mortuus.
Deed, ben : mortui sumus (sunt).
Deed, ben maad : mortificati estis.
Deed, is : mortuus(m) est (fuerit).
Deed, nyz : emortuus.
Deed, was : mortuus(m) sum (est, erat).
Deedli : corruptibilis, mortalis.
Defendynge : defendens.
Delite togidere : condelector.
Delyuere, schal : eripiat, liberabit.
Delyuered : liberatus.
Delyuerid, be : liberer.
Delyuerid, hath : liberavit.
Delyuerid, is : liberata est, soluta est.
Delyuerid, schal be : liberabitur.
Deme : existimate, existimo ; iudicate, iudicemus, iudicet.
Deme, schal : iudicabit.
Demed, am : iudicor.
Demed, art : iudicaris.
Demed, ben : æstimantur.
Demen : arbitramur.
Demest : iudicas.
Demeth : discernit, existimat, iudicat.
Demyd, schulen be : iudicabuntur.
Demyng : disceptatio.
Departe : separare.
Departe, schal : separabit.
Departed : anathema, segregatus.
Departid, hath : divisit.
Departying : distinctio.
Depnesse : profundum.
Dere, most : charissimus.
Dereworthe, most : charissimus, dilectissimus.
Derk, ben maad : obscurantur.
Derkid, was : obscuratum est.
Derknessis : tenebræ.
Derlyng : dilectus.
Desir : cupiditas, desiderium.
Desire : desidero.

Desiride : optabam.
Desirith : desideret.
Delh : interitus, mors, mortuus.
Detractour : detractor.
Dette : debitum.
Detour : debitor.
Diden : agebant.
Die : mori.
Die, schulen : moriemini.
Diode : mortuus est.
Dien : morimur.
Dieth : moritur.
Discencioun : dissensio.
Disceyuede : seduxit.
Dispise : spernat.
Dispisist : contemnis, spernis.
Dispisyng, man : improperans.
Dispiit : contumelia.
Disseyuen : seducunt.
Distinccioun : distinctio.
Distrie : destruere.
Distried, is : exinanitus est.
Distruye : destruimus.
Distruyed, be : destruat.

Do : ago, facere, fac, faciamus, faciant, facio, feceritis.
Do awei, schal : abstulero.
Do, schal : feceritis.
Doctryne : doctrina.
Doer : faciens, factor.
Doist : agis, facis, feceris.
Doith : agit, efficit, faciat.
Don : agunt, faciunt.
Don away, is : abolita est.
Don, be : fieri.
Don, hadden : egissent.
Doom : iudicium.
Down. See *Falle-, Felden-, Go-, Kit-, Lede-, down*.
Doutide : hæsitavit.
Doyng : faciens. See *Dedis doying*.
Drawynge to : adhærens.
Drede : timor.
Drede : timor.
Drunkenesse : ebrietas.
Drynke : bibere.
Drynke : potus.
Dwelle : permanebimus.
Dwelle, schulde : maneret.
Dwellen : permanserint.
Dwellist : permanseris.

Dwellith: habitat, inhabitans, manet.

Dyuersynge: differens.

Ech: omnis, singuli, unusquisque.

Ech man: omnis, unusquisque.

Ech other: alterutrum.

Eche . . *othere*: invicem.

Edificacioun: ædificatio.

Eer: auris.

Eft: iterum, rursus.

Eftsoone: iterum.

Eir: hæres.

Eiris togidere: cohæredes.

Eldnesse: vetustas.

Eleccioun: electio.

Ellis: alioquin.

Encrees: abundet, abundetis.

End: finis.

End, mahyng an: consummans.

Endid, hawe: consummavero.

Endurith: indurat.

Endyng. See *Bigynnyng and endyng*.

Enemy: inimicus.

Entride: intraret, intravit, subintravit.

Enuye: æmulatio, invidia.

Epistle: epistola.

Equyte: æquitas.

Errour: error.

Erihe: terra.

Ete: manducare, manducet.

Ete, mai: manducare.

Ether . . *ether*: sive. See *Nether* . . *ether*.

Etith: manducat, manducaverit.

Euen. See *Prisouner, euen*.

Euere: semper. See *Whateuere, Whateuere thingis, Which, Who-, euere*.

Euery: omnis.

Euerlastyng: æternus, sempiternus.

Excludid, is: exclusa est.

Excusid, not: inexcusabilis.

Fadir: pater.

Fadir and modir: parentes.

Faire: speciosus.

Falle down, hath: exciderit.

Falle down, schulden: caderent.

Fallith: cadit.

Fals: falsus.

Fatnesse: pinguedo.

Feblesse: imbecillitas.

Fede: ciba.

Feelen: sentiunt.

Feest, superflu: comessatio.

Feith: fides.

Feld, hath: contigit.

Felden, felden down: cediderunt.

Fele: sentiens.

Felowe: socius.

Fersnesse: severitas.

Ferthere: ulterius.

Feruent: fervens.

Feynyng: simulatio.

Fillid, ben: repletus.

Fillid, hawe: repleverim.

Filltheked: turpitudō.

First: primum, primus, primitivus. See *Bigetun, first*.

First-fruytis: primitiæ.

Fleisch: caro.

Fleischli: carnalis.

Folc: gens.

Folowe: æmulendum.

Fool: stultus.

Foond: invenisse.

Foorme: forma.

Foot: pes.

For: autem, enim, etenim, in, nam, pro, propter, quia, quidem, quod, quoniam, super. See *But for*.

For if: quoniam.

Forbete, God: absit.

Forzoun, ben: remissæ sunt.

Forzyuer: propitiatio.

Formere: prior.

Fornycacioun: fornicatio.

Forsohen: relictus.

Forsothe: enim.

Forih. See *Passe-, Passide-, forth*.

Forihenkyng: pœnitentia.

For to: ad.

Forwhi: enim.

Foundun, am: inventus sum.

Foundun, was: inventum est.

Foure-footed. See *Beest, foure-footed*.

Fre: liber.

Frelis: gratis.
Fro: a, ab, de, ex.
From: a, ab.
Fruyt: fructus.
Fruyt, 3e bere: fructificemus.
Fruyt, to bere: fructificarent.
Fruytis. See *First-fruytis*.
Ful: plenus. See *Myche, ful*.
Fulfile: repleat.
Fulfillid, ben: repletus.
Fulfillid, hath: implevit.
Fulfillid, were: impletur.
Fulfillyng: plenitudo.
Fulli, moost: plenissime.
Fynde: invenio.
Fynder: inventor.

Gessid, ben: æstimati sumus.
Gessist: existimas.
Gete, han: apprehenderunt, con-
 secuti estis.
Geten: acquirant, consequantur.
Getun, hath: consecutus(a) est.
Getynge: consecutus.
Gidere togidere, schalt: congeres.
Gile: dolus.
Gilefuli: dolose.
Gilt: delictum.
Glað, be: lætamini.
Gladnesse: hilaritas.
Glorie: gloria.
Glorie, han: gloriamur.
Glorie, hast: gloriaris.
Glorie, haue: gloriari.
Glorien: gloriamur.
Gloriest: gloriaris.
Glorified togidere, ben: conglori-
 ficemur.
Glorifiede: glorificavit.
Glorifieden: glorificaverunt.
Gloriying: gloriatio.
Go down, schal: descendet.
Gobet, hool gobet: massa.
God: Dominus. See *Forbede, God*.
Goddis: divinus.
Godhed: divinitas.
Goen: ambulamus.
Good: bonus. See *3yuyng good*.
Good, good man, good thing:
 bonum.
Goodnesse: bonitas.
Goost: spiritus.

Goostli thing: spiritualis.
Gospel: evangelium. See *Preche
 the gospel*.
Gouerne: regere.
Goyng: præteriens. See *Niz
 goyng to*.
Grace: gratia.
Graffid, art: insertus es.
Graffid in, be: inserar.
Grauel: arena.
Greet: magnus, multus. See
Wonder, greet.
Grete: salutate.
Grete wel: salutate, saluto.
Greten wel: salutant.
Gretith wel: salutat.
Ground: fundamentum.
Gryn: laqueum.

Jaf: dedit, donavit.
3e: vos.
Jeer: annus.
Jelde, schal: reddet, retribuam.
Jeldith: reddens, reddit.
Jeldyng: retributio.
Jeldyng: reddens.
3he: autem, imo, quidem, sed.
3he and: quoque.
3his: imo.
3his, sothely: et quidem.
3ifte: collatio, donatio, donum.
3it: adhuc. See *And-, Not-, Til-,
 3it*.
3onge. See *Child, zonge*.
3ou: vos, vobis.
3ou, of: vestri.
3ou, on: vobis.
3oure: vester.
3ou, to: vobis.
3ousilf: vobis ipsis, vos, vos-
 metipsos.
3ounn, han: exhibuistis.
3ounn, is: datus(a) est.
3yue: da, date, det, exhibeatis,
 exhibete.
3yue, schal: præstabo.
3yuen: exhibetis, præstatis.
3yueth: fert, tribuit.
3yuyng: donatio.
3yuyng: dans.
3yuyng good: communicans.
3yuyng of the law: legislatio.

Haddē : habens.
Hadden : habere, habuistis.
Halewe : sanctificans.
Halewid : sanctificatus.
Halewyng : sanctificatio.
Half. See *Rizt half*.
Han : habemus, habent, habetis.
Hardnesse : duritia.
Hast : habes.
Hate : odi.
Hateful : odibilis.
Hath : habet.
Hatide : odio habui.
Hatyngē : odiens.
Haue : habe, habeam, habeamus, habens, habent, habeo.
Haue, schalt : habebis.
Hauynge : habens.
He : ipse, is, se. See *And he*.
Heed : caput.
Heelthe : salus.
Heiz : altus.
Heizere : sublimior.
Heiznesse : altitudo.
Heizth : altitudo.
Helle : abyssus.
Helpe : adjuvetis, assistatis.
Helper : adjutor.
Helpide : astitit.
Helpith : adjuvat.
Hem : eis, eos, hos, illis, illos.
Hem, of : eorum, illorum, ipsorum.
Hem, to : eis, iis, illis, illorum.
Hemself : se, semetipsus.
Hemself, to : sibi.
Her : eam, sua, suæ, suas, sui, suis, suo.
Her owne : suam.
Herd, han : audierunt.
Herden : audierunt.
Here : audiant.
Here, schulen : audient.
Herer : auditor.
Herie : laudate.
Hereden : coluerunt.
Herte : cor.
Heryng : auditus.
Heihene men : gentes, gentiles.
Heuene : cælum.
Heuynesse : tristitia.
Hid : absconditum.

Hid, ben : tecta sunt.
Hiz ouer mesure : elatus.
Hize thing : altus.
Hir : ei, eius, eorum.
Hirtyng : offendiculum.
His : eius, illius, ipsius, suus, suæ, suam, sui, suo, suos, suum.
Holdun, weren : detinebamur.
Hond : manus.
Honour : honor.
Hool. See *Gobet, hool*.
Hooli, holi man : sanctus.
Hoolynesse : sanctificatio.
Hope : spero.
Hope : spes.
Hope, schulen : sperabunt.
Hopen : speramus.
Hopith : sperat.
Hosebonde : vir.
Hospitalite : hospitalitas.
Hou : quam, quemadmodum, quomodo.
Hou myche : quanto.
Hous : domus.
Hundrid : centum.
Hungrith : esurierit.
Hungur : fames.
Hym : ei, eo, eum, illo, illum, ipso, ipsum.
Hym, of : eius, ipsius.
Hym, on : illi.
Hym, to : ei, illi, ipsi.
Hymself : se, semetipsum.
Hymself, to : sibi.
If : si. See *For if*.
Ixe : oculus.
Ike : ipse, ipsa.
In : ex, in. See *Bryngith-, Graf-, fid-, Set-, in*.
Incomprehensible : incomprehensibilis.
Indignacioun : indignatio.
Infirmyte : infirmitas.
Innocent man : innocens.
Inobedience : inobedientia.
Instorid, is : instauratur.
Into : ad, in.
Inwardli : See *Clepe, inwardli*.
Ioiynge : gaudens.
Ioye : gaudere.
Ioye : gaudium.

Ioye, haue: gaudeo.

Is: est, sit.

It: ea, cam, eo, eum, illa, illud, se.

Iust, iust man: justus.

Iust, schulen be maad: justificabuntur.

Iustefiying: justificatio.

Iustificacioun: justificatio.

Iustified, be: justificari, iustificeris.

Iustified, ben iustified: iustificatus.

Iustified, is: iustificatus est.

Iustified, schal be: iustificabitur.

Iustifiede: iustificavit.

Iustifieth: iustificat.

Iustifyyng: iustificans.

Kepe: custodiamus, custodiat, observes.

Kepyng: sectans.

Kit down, art: excisus es.

Kit down, schalt be: excideris.

Kne: genu.

Knew: cognovi.

Knewe: cognovit.

Knewe bifor: præcivit.

Knewen: cognoverunt.

Knouleche, schal: confitebitur.

Knoulechist: confitearis.

Knowe, hadde: cognovissent.

Knowe, hast: nosti.

Knownen: sciens.

Knownen not: ignoratis.

Knowist not: ignoras.

Knowleche, schal: confitebor.

Knowleching: confessio.

Knownun: cognitus, notus.

Knownun, is: notum est.

Knowyng: cognitio, notitia.

Kunnyng: scientia.

Kynde: natura.

Kyndli: naturalis, naturaliter.

Lawe: lex. See *3yuyng of the law*.

Led, ben: aguntur.

Led, schal be: deducar.

Lede down: deducere.

Lede, schal: adducam.

Ledere: dux.

Lediith: adducit.

Leesyng: mendacium.

Lefte, am: relictus sum.

Left, hadde: reliquisset.

Left, haue: reliqui.

Lerned, han: didicistis.

Lerud: instructus.

Lese: perdere.

Lesse: minor.

Lesse, mahyng: diminutio.

Lest: ne.

Letcherie, do: adulterabis, mœchandum.

Letcherie, doist: mœcharis.

Lett, am: prohibitus sum.

Lettid, was: impediēbar.

Lettre: littera.

Leueth: credit.

Liberte: libertas.

Licnesse: forma, similitudo.

Liere: mendax.

Lieth to: adiacet.

Liggyng-by: concubitus.

Ligt: lumen, lux.

Lijf: anima, vita.

Lijk: conformis, similis.

Lippe: labium.

Lo: ecce.

Long: See *Abidyng, long, As long as*.

Lord: dominus.

Lord, be: dominetur.

Lordschip, hath: dominatur.

Lordschip, schal haue: dominabitur.

Loss: amissio.

Loue: æmulatio, affectio, dilectio.

Loue: diligatis.

Loue, schalt: diliges:

Loued: dilectus.

Louede: dilexi, dilexit.

Loueth: diligit.

Louyng: diligens.

Lye: mentior.

Lynage: tribus.

Lyue: vivemus, vivo.

Lyue, schal: vivet.

Lyue, schulen: vivemus, vivetis.

Lyuede: vivebam.

Lyuede azen: revixit.

Lyuen: vivamus, vivimus, vixeritis.

Lyueeth: vivens, vivit.
*Lyuyng*e: vivens, vivus.

Maad: factus. See *Redi-*, *Suget-*,
made.

Maad, art: factus es.

Maad, be: fiat, fieri.

Maad, ben: constituti sunt, facta(æ) sunt, facti sumus (estis, sunt). See *Derk, ben maad*.

Maad, hadden be: facti essemus.

Maad, hast: fecisti.

Maad, is: est, factus(a, um) est, fit. See *Opyn-*, *Sijk-*, *is maad*.

Maad, schulde be: fieret.

Maad, schulen be: fient. See *Iust, schulen be maad*.

Maad thing: figmentum.

Maad, was. See *Vnstidfast, was maad*.

Maad, weren: facti sunt.

Maad: finxit.

Magnefie: magnificate.

Maistir: magister.

Make: facere, faciam, facio. See *Parfit-*, *Stidefast-*, *make*.

Make, schal: faciet.

Maken: faciunt.

*Makyng*e. See *Caitif-*, *End-*, *Lesse-*, *makyng*e.

Malice: malitia.

Man: homo, masculus, vir. See *Alle men*, *Anothir-*, *Blynde-*, *Deed-*, *Dispising-*, *Ech-*, *Good-*, *Hethene-*, *Hooki-*, *Innocent-*, *Iust-*, *Many-*, *No-*, *Ony-*, *Pore-*, *Sijk-*, *Such-*, *Sum-*, *Vnfeithful-*, *Vnwise-*, *Which-*, *Wickid-*, *Wise-*, *man*.

Maner: modum. See *Ony maner*.

Manere, such: ejusmodi.

Mansleyng: homicidium.

Many: multus.

Many men: plures.

Maumet: idolum.

Maundement: mandatum.

May: poterit, potest.

Me: me.

Me, to: mihi.

Mede: merces.

Meke thing: humilis.

Membre: membrum.

Merci: misericordia.

Merci, hath: miseretur.

Merci, haue: misereatur, misereor.

*Merci, kauyng*e: miserens.

Merci, schal haue: miserebor.

Mesure: mensura. See *Hiz ouer mesure*.

Mete: cibus, esca.

Meyneal: domesticus.

Modir: mater. See *Fadir and modir*.

Moneste: monere.

Monestyng: exhortando.

More: amplius, magis, major, plus, ultra. See *Boldli-*, *Profitable thingis-*, *more*.

Most. See *Dere-*, *Dereworth-*, *Fulli-*, *most*.

Moun: possitis, possunt.

Mouth: os.

My, myn: meus.

Myche: multo, multum. See *How myche*.

Myche, ful: plurimum.

Myzti: potens.

Mynde: memoria.

Mynysterie: ministerium.

Mynystre: minister.

Mynystre: ministrare.

Mynystryng: ministrando.

Mysilf: ipse, mihi ipsi.

Mysterie: mysterium.

Nakidnesse: nuditas.

Name: nomen.

Named, art: cognominaris.

Named, was: nominatus est.

Nay: nequaquam, non.

Necke: cervix.

Nede: necessitas.

Nede, han: egent.

Nede, schal: indiguerit.

Neer: proprior.

Neizbore: proximus.

Neized, hath: appropinquavit.

Neithes: tamen.

Nether: aut, nec, neque.

Nether . . ether: aut.

Newnesse: novitas.

Niz goyng to: accessus.

Noble: nobilis, probus.

No but: nisi.
No man: nemo, nullus, quisquam non.
No thing: nihil.
Not: nec. See *Excusid*-, *Known*-, *Whether*-, *Wiste*-, *Witen*-, *not*.
Not 3it: nondum.
Noumbre: numerus.
Now: jam, nunc.
Nyz: prope. See *Deed*, *nyz*.
Nyzgoing-to: accessus.
Nyzt: nox.

O, oon: unus. See *Wille*, *of o*.
O . . an othere: alius.
Obedience: obedientia, obeditio.
Obeie: obediendum.
Obeien: obediunt.
Obeische: obediatis.
Obeischid, han: obedistis, obeditis.
Obeschynge: obediens.
Occasioun: occasio.
Of: de, ex.
Offencioun: offensio.
Offendiden: offenderunt.
Offendið: offenditur.
Offendyng: offendiculum.
Office: See *Apostle*, *office of*.
Offryng: oblatio.
Ofte: sæpe.
Olde: vetus.
Olyue tre: oliva.
Olyue tre, wielde: oleaster.
On: ad, super.
One: alter.
One . . another: alius.
Oneli: solum, tantum.
Onestli: honeste.
Onoure: honorare.
Onoure, schal: honorificabo.
Ony: aliquis, quis.
Ony man: quis.
Ony maner: quomodo.
Onys: semel.
Anything: aliquis, quid, quidquam.
Oost: hospes.
Oostis: Sabaoth.
Opene: manifestus, patens.
Openli: in manifesto, palam.
Opyn, is maad: patefactum est.
Or: an, aut, vel. See *Whethir* . . *or*.

Ordenede, bifore: prædestinavit.
Ordeyned, ben: ordinatæ sunt.
Ordeyned, was bifor: prædestinatus est.
Ordeynede: proposuit.
Ordynaunce: ordinatio.
Other: alius. See *Ech other*, *Eche . . othere*.
Othere: ceteri.
Ouer: supra. See *Hiz ouer mesure*.
Ouercome: vincas, vince.
Ouercomen: superamus.
Ouercomen, be: vinci.
Our: hora.
Oure: noster.
Out. See *Streizte*-, *Teld*-, *Wente*-, *out*.
Owe: debeatis.
Owen: debemus, debent.
Owne: proprius. See *Her owne*.

Pacience: patientia.
Pacient: patiens.
Parfit: perfectus.
Parfit, make: statuere.
Parfilli: See *Cam parfilli*.
Parten, to: impertiar.
Partener: particeps.
Parti: pars.
Passe: proficisci.
Passe, schal forth: proficiscar.
Passen: præcellimus.
Passide forth: pertransiit.
Passioun: passio.
Pees: pax. See *Boond of pees*.
Perauenture: forsitan, forte.
Perel: periculum.
Performe: perficere.
Perische, schulen: peribunt.
Persecucioun: persecutio.
Person: persona.
Peyne. See *Trauelith with peyne*.
Place: locus.
Plauntid togidere: complantatus.
Plente: abundantia, plenitudo.
Plenteuouse, be: abundet.
Plenteuouse, schulde be: abundaret.
Plenteuouse, was: abundavit.
Plenteuouse, was more: superabundavit.
Plese: placere, placeat.

Pleside: placuit.
Plesith: placet.
Plesynge: placens. See *Wel plesynge*.
Pore man: pauper.
Potter: figulus.
Power: potentia, potestas.
Preche the gospel: evangelizare.
Preche, schulen: prædicabunt.
Prechen: prædicamus.
Prechid, haue: prædicavi.
Prechist: prædicas.
Prechour: prædicans.
Prechyng: prædicatio.
Preie, schulen: oremus.
Preier: oratio.
Praieith: interpellat.
Preisynge: laus.
Prepucie: præputium.
Present thingis: instantia.
Preue: probetis.
Preued, is: probatus est.
Preueden: probaverunt.
Preuest: probas.
Preueth: probat.
Preuyng: probatio.
Preye: rogo.
Prince: princeps.
Principatus: principatus.
Prisouner, euen-: concaptivus.
Priuy: See *Bacbiter, Priuy*.
Profet: propheta.
Profit: utilitas.
Profitable thingis, more: utiliora.
Profiteth: prodest.
Prophecie: prophetia.
Proude: superbus.
Prudence: prudentia.
Prudent: prudens.
Punysche: afficiant.
Puple: plebs, populus.
Pupplischid, is: divulgata est.
Purpos: propositum.
Purposide: proposui.
Pursuen, menthat: persequentibus.
Purueye: providens.
Put awoi: repulit.
Putte: ponatis, pono.
Quyke: vivus.
Quykene, schal: vivificabit.
Quykeneth: vivificat.
Quyt, schal be: retribuetur.

Rathere: potius.
Reconcelyng: reconciliatio.
Reconcelsid: reconciliatus.
Reconcelsid, ben: reconciliatus sumus.
Redi: promptus.
Redi, made: præparavit.
Reformed, be: reformamini.
Refreischid, be: refrigerer.
Regne: regnet.
Regne, schulen: regnabunt.
Regnyde: regnavit.
Reiside: suscitavit.
Relif: reliquus.
Remyssioun: remissio.
Rennynge: currens.
Repreuable: reprobus.
Repreue: impropriety.
Resonable: rationalis.
Resoun: ratio.
Resseyue: suscipiatus.
Resseyued, han: accepimus.
Resseyueden: recipientes.
Restist: requiescis.
Rettid, was: imputabatur.
Reuelacioun: revelatio.
Rewme: regnum.
Riche: dives.
Richessis: divitiæ.
Rizifful: justus.
Rizt half: dexter.
Riztwisnesse: iustitia.
Rise vp, schal: exurget.
Roos azen: surrexit.
Roote: radix.
Rysynge azen: resurgens, resurrectio.

Saaf: salvus.
Sacrifice: hostia.
Sacrilegie: sacrilegium.
Saddere: firmior.
Same: idem.
Same thing: idem, idipsum. See *This same thing*.
Sauere: sapere.
Saueren: sapiunt.
Sauerynge: sapiens.
Schame: erubesco.
Schamen-: erubescitis.
Sche: illa, ipsa.
Scheep: ovis.

- Schenschipe*: ignominia.
Schewe: ostendere, ostendam.
Schewe, to: ostenderet.
Schewen: ostendunt.
Schewid: manifestus.
Schewid, hath: manifestavit.
Schewid, is: annuntiatur, manifestata est, revelatur.
Schewid, schal be: revelabitur.
Schewid bi skile, han: causatus sumus.
Schewyng: ostensio, revelatio.
Sclaundre: scandalum.
Sclaundrid, is: scandalizatur.
Scripture: scriptura.
Se: videre, vide, videant, video.
Se, schal: videam.
Se, schulen: videbunt.
See: mare.
Seed: semen.
Seen: videmus.
Seeth: videt.
Seid, is: dictum est.
Seid, was: dictum est.
Seide: diceret.
Seide, bifor: prædixit.
Seie: dico, dixeris.
Seie, schalt: dices.
Seie, schulen: dicemus.
Seien: aiunt, dicimus.
Seist: dices, dicis.
Seith: ait, dicit.
Seiyng: dicens.
Seken: quærunt.
Sekih: scrutatur.
Sekyng: quærens, requirens.
Seld: venundatus.
Seme: appareat.
Sende, schal: mittam.
Sent, be: mittantur.
Sente: mittens.
Sepulcre: sepulcrum.
Serpent: serpens.
Seruage: servitus.
Seruani: servus.
Serve: servire, serviamus, servio.
Serve, schulde: serviet.
Serveden: servierunt.
Serven: serviamus, serviens, serviunt.
Serveth: servit.
Seruisse: ministerium, obsequium.
Seruyng: serviens.
Set, have: posui.
Set in: inserere.
Set in, art: insertus es.
Set yn, schulen be: inserentur.
Seuene: septem.
Seyn, is: videtur.
Siche thing: talis.
Signe: signum.
Sijk, sijk man: infirmus.
Sijk, is maad: infirmatur.
Sijk, was: infirmabatur.
Silf. See *Jou-, Hem-, Hym-, My-, Thi-, Vs-, We us-, Y my-, silf*.
Sister: soror.
Skile. See *Schewid bi skile*.
Slaughtir: occisio.
Slayn, ben: mortificamur.
Slayn, han: occiderunt.
Sle, schalt: occides.
Sleen: mortificaveritis.
Sleep: somnus.
Slow: occidit.
Slow: piger.
Snake: aspis.
So: ita, sic. See *And so*.
So that: ita.
Sobrenesse: sobrietas.
Softli. See *Stirith softli*.
Solace: solatium.
Sone: filius.
Sorewe: contritio, dolor.
Sorewen: gemimus.
Sorewith: ingemiscit.
Sorewyng: gemitus.
Sori in conscience, be maad: contristatur.
Sothefast: verax.
Sotheli: vero. See *Jhis, sothely*.
Souereyn, is: præest.
Sowzi, is: queritur.
Sowzle: quærebat.
Soule: anima, mens.
Spare: parcat.
Sparide: pepercit.
Spedi: prosperus.
Speke: loqui, loquor.
Spekih: loquitur.
Spekyng: eloquium.
Spirit: spiritus.

Spiritual: spiritualis.
Spred abroad, is: diffusa est.
Spurneden: offenderunt.
Stable: firmus.
Stablischen: statuimus.
Stele, schal: furandum.
Stele, schalt: furaberis.
Stelist: furaris.
Step: vestigium.
Stidefast, make: statuere.
Stie, schal: ascendet.
Stire: provocem.
Stirid, hawe: excitavi.
Stirith softli: exhortatur.
Stonde, schal: stabit.
Stonde, schulen: stabimus.
Stonden: stamus.
Stondist: stas.
Stondiith: stat.
Stoon: lapis, petra.
Stoppid, be: obstruatur.
Streizte out: expandi.
Strengthe: fortitudo.
Striff: contentio.
Stylle: tacitus.
Such. See Manore, such.
Such men: hujuscemodi.
Sue: æmulentur, sectemur.
Sueden: sectabantur.
Suen: sectantur.
Suffren togidere: compatimur.
Suffrid, hath: sustinuit.
Sugel: subditus.
Sugel, be: subdita sit, subditi estote.
Sugel, ben: subjecti sunt.
Sugel, is: subjecta est.
Sugel, made: subjecit.
Sum: aliquis, quidam.
Sum man: quis, quidam.
Sum tyme: aliquando.
Sumwhat: aliquis.
Superflu. See *Feest, superflu.*
Susteyne: sustinere.
Suynges: sectando.
Swerd: gladius.
Swete: dulcis.
Swifte: velocis.
Swiftli: velociter.
Symple: simplex.
Symplenesse: simplicitas.
Synge, schal: cantabo.

Synne: delictum, mors, peccatum.
Synne: peccans.
Synne, schulen do: peccabimus.
Synned, han: peccaverunt.
Synnedden: peccaverunt.
Synner: peccator.
Take: assume, suscipite.
Take, han: accepistis.
Take, hath: assumpsit.
Takun: acceptus.
Takyng up: assumptio.
Tasted, a litil part of that that is: delibatio.
Techere: eruditor.
Techist: dicis, doces.
Techiith: docet.
Techyng: doctrina.
Teld, be: annuntietur.
Teld, is: annuntiatum est.
Teld out, that moun not be: inenarrabilis.
Testament: testamentum.
Than: quam.
Thanke, Y: gratias.
Thankyngis, diden: gratias egerunt.
Thankyngis, do: gratias ago.
Thankyngis, doith: gratias agit.
Thanne: ergo, igitur, itaque, tunc.
That: eam, eum, hoc, id, illud; qui, quæ, quam, quod, quid; quia, quod, quoniam, ut.
See So-, Til-, that.
That not: ne.
That that: quod.
That thing: eo, illud.
That thing, of: eius.
That, to: ei.
Thee: te, tibi.
Thee, to: tibi.
Thei: ii, illi, ipsi.
There: ibi.
Therfor: autem, ergo, ideo, igitur, propterea.
Therynne: in illo.
These: his, ii, isti.
These thin gis: hæc.
Thi, thin: tuus.
Thisilf: te ipsum, temetipsum.

Thidur: illuc.

Thilke: hoc, illud, quos.

Thing. See *Comynge*, *things to*,
Good-, *Goostli*-, *Hize*-, *Maad*-,
Meke-, *No*-, *Ony*-, *Present*-,
Profitable-, *Same*-, *Siche*-,
That-, *These*-, *This*-, *This*
same-, *Tho*-, *Vnuysible*-,
What-, *Whateuere*-, *Which*-,
Yuel-, *thing*.

Thirstith: sitit.

This: hic, hæc, hoc, huic, hujus,
hunc, istam. See *Dai*, *this*.

This same thing: hoc ipsum.

This thing: hoc, hoc ipsum.

Tho: ea.

Tho thingis: ea, illis.

Tho thingis, *of*: eorum.

Tho thingis that: quæ.

Thorouz: per.

Thou: tu.

Thouzt: cogitatio.

Thousyndes: millia.

Throte: guttur.

Thus: sic.

Til: usque.

Til zit: adhuc.

Til that: donec.

To: ad. See *Drawynge*-, *For*-,
Lieth-, *to*.

Tofore: ante.

Togidere: invicem, simul, in in-
vicem. See *Biried*-, *Closide*-,
Coumfortid-, *Delite*-, *Eiris*-,
Gidere-, *Glorified*-, *Plauntid*-,
Suffren-, *Worchen*-, *togidere*

Tokene: signum.

Tokenyng: signaculum.

Tol: vectigal.

Took: accepit, suscepit.

Trauelen: laborant.

Trauelid, *hath*: laboravit.

Trauelith with peyne: parturit.

Tre. See *Oliue tre*, *Olyue tre*,
wields.

Tredde: conerat.

Tresorerer: arcarius.

Tresorist: thesaurizas.

Trespas: prævaricatio.

Trespasour: prævaricator.

Trespasyng: prævaricatio.

Treuth: veritas.

Tribulacioun: tribulatio.

Tribut: tributum.

Trist: confido.

Tristist: confidiss.

Trone: tribunal.

Tunge: lingua.

Turne awei: avertat.

Tyme: tempus. See *Sum tyme*.

Tyme, aftir the: adhuc.

Tyme, to this: adhuc.

Vanyschiden: evanuerunt.

Vanyte: vanitas.

Vengere: vindex.

Veniaunce: vindicta.

Venym: venenum.

Vertu: virtus.

Vessel: vas.

Vnbileue: incredulitas.

Vnbounden, ben: soluti sumus.

Vnceli: infelix.

Vnchastitee: impudicitia.

Vncleue: commune.

Vncleuesse: immunditia.

Vncorruptioun: incorruptio.

Vncorruptible: incorruptibilis.

Vndirstoden: intellexerunt.

Vndur: sub.

Vndurdoluun, han: suffoderunt.

Vndurputtiden: supposuerunt.

Vndurstonde: intelligo, sapere.

Vndurstonde, schulen: intelligent.

Vndurstondeith: sapit.

Vndurstondyng: intelligens.

Vnexcusable: inexcusabilis.

Vnfeihful man: infidelis.

Vnknowynge: ignorans.

Vnmanerli: incompositus.

Vnnethis: vix.

Vnpite: impietas.

Vnpossible: impossibilis.

Vnprofitable: inutiles.

Vnrepentaunt: impenitens.

Vnriztwisnes: injustitia.

Vnserchable: investigabilis.

Vnstidefastnesse: infirmitas.

Vnstidfast, was maad: infirmatus
est.

Vntrist: diffidentia.

Vnuysible thing: invisibilis.

Vnwise, unwise man: insipiens.

Vnworschipist: inhonoras.

Vp. See *Beryng-, Rise-, Takyn-, vp.*

Vpon: super.

Vs: nos, nobis, nostrum.

Vs, of: nostrum, vestrum.

Vs, to: nobis.

Vse: fruius fuero.

Vss: usus.

Vssilf: ipsi.

Vssilf, to: nobis.

Wagis: stipendium.

Walke: ambulemus.

Walkist: ambulas.

Wandre: ambulemus.

Wandren: ambulans.

Was: erat, esset, fuisse, fuit.

We: nos.

We vssilf: nos ipsi.

Weie: iter, via.

Weiwardnesse: nequitia.

Wel: bene. See *Grete wel.*

Wel plesynge: beneplacens.

Wente before: præcessit.

Went out: exivit.

Wepe: flere.

Were: esses.

Weren: esse, erant, essemus, essetis, fuerunt, fuistis.

Werh: opus.

Whanne: cum.

What: quæ, quam, quem, quid, quod.

Whatever: quocumque.

Whatever thingis: quæcumque.

What thing: quo.

Where: ubi.

Wherfor: propter quod.

Whether: an, numquid.

Whethir . . not: nonne.

Whethir . . or: an, sive.

Whi: quare. See *For whi.*

Which: qua, quæ, quam, quibus, quo, quod, quos.

Whiche euer: quicumque.

Which man: quo.

Which, of: quorum.

Which, the: qui, quæ.

Which thing: quod.

Which, to: cui, quibus.

While: cum.

Who: quis.

Whoever: quicumque.

Whom: cui, quem, quo.

Whom, of: cujus.

Whom, on: cujus.

Whom, to: cui, quibus.

Whos: cujus, quorum.

Wickid: iniquus.

Wickid man: impius.

Wickidnesse: impietas, iniquitas, injustitia.

Wielde: See *Olyue tre, wielde.*

Wille: velle.

Wille: voluntas. See *Yuel wille.*

Wille, of o: unanimis.

Willynge: volens.

Wilt: vis.

Wisdom: sapientia.

Wise: modum.

Wise, wise men: sapiens.

Wiste not: nesciebam.

Wit: sensus.

Witen: scimus.

Witen not: nescimus, nescitis.

With: cum.

Withouten: absque, sine. See *Bygynnyng and endyng, withouten.*

Withynne: intra.

Withholden: detinent.

Withstondith: resistit.

Witnesse: testis.

Witnessid, that is: testificatus.

Witnessyng: testimonium.

Witynge: sciens.

Wlatist: abominaris.

Wole: volo, vult.

Wombe: venter, vulva.

Womman: fœmina, mulier.

Wonder, greet: prodigium.

Woot: scio, scit.

Worche: operor.

Worchen togidere: cooperantur.

Worchith: operatur.

Word: sermo, sonus, verbum.

World: mundus, orbis terræ, sæculum.

Worldis of worldis: sæculum.

Worschipe: honorificetis.

Worschipen: honor.

Worthi: condignus, dignus.

Worthili: digne.

Wortis : olus.

Wrathie : ira.

Writun : scriptus.

Writun, ben : scripta sunt.

Writun, is : scriptum est.

Wrong : contumelia.

Wroot : scripsi, scripsit.

Wrouzt, hath : operatum est.

Wrouzie : operatum est.

Wrouzten : operabantur, operans.

Wyn : vinum.

Y : ego. See *Thanke*, *Y*.

Y mysilf : ego ipse.

Ymage : imago.

Ynnere : interior.

Yuel, yuel thing : malum.

Yuel wille : malignitas.

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