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YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

XIII

King Alfred's Old English Version

OF

St. Augustine's Soliloquies

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

HENRY LEE HARGROVE, PH.D.



NEW YORK

HENRY HOLT AND COMPANY

1902



TO

MY WIFE

WHOSE SYMPATHY AND SACRIFICES
CONTRIBUTED TO THE JOY
OF THIS WORK.



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PREFACE.

IN preparing this edition for use in college classes, many problems have arisen the best solution of which I can hardly hope to have reached. I leave the work to stand on whatever merits it may have.

It should be noted that the facsimiles of the manuscript are reduced $\frac{2}{7}$ of the linear dimensions. The first is of folio 4 (1. 1 ff. of text); the second, of folio 29 a (37. 13 ff.). In the absence of any good modern English version of this work, the rather copious translations, found in the Introduction, will perhaps be pardoned. The construction of the text is somewhat of a compromise. I have generally held to the manuscript readings; but where a form was meaningless, or a scribal error was evident, I have not hesitated to emend. When such emendations have been made, the manuscript readings have always been given in the foot notes. For the paragraphing, capitalization, punctuation, and quantity-marks, I am responsible. The Notes attempt to indicate the relation of the Old English version to its Latin sources; otherwise they are merely suggestive. The Glossary is intended to be exhaustive, except for a few oft-recurring forms.

My thanks are due to Mr. *Andrew Keogh* for looking over the proof of the Introduction, and to my wife for verifying the line-references of the Glossary.

To Professor *Wm. H. Hulme* of Western Reserve University I am indebted for the collations of the manuscript,

for reading the proof of the text, and for various helpful suggestions.

To Professor *Albert S. Cook* I owe more than I can express. From the inception of the work until its completion, he has ever been a kindly critic, an inspiring teacher, and a considerate friend. In his ripe scholarship, in his lofty ideals, and, withal, in his *camaraderie*, his pupils ever have cause for joy.

Yale University, April 21, 1902.

H. L. H.

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derod me þanne Ricolaf
in scactas y lohsctas þis þa
þan þara woli þe te mid þrean cude
þara andru þodt andru scoalann
þara þara þeac þeac cude þa þrean
þan creopu þisum de lo þe te aber in
mehte ne com te n. þr mid ande þe
ne hā þe me ne lyste ealne þane þare in
þrean þif se þis ealne aberan mehte
on alicu creopu tege sah þæt þrean
þæt þe ac þe te þe þe þe þe þe
tege ealne þara þe maga si 7 m.
þen hādte þe þe mehte eo þam dean
þara þe te þe þe þe þe þe þe
þe tege þe þe þe tege þe tege þe
þe tege þe tege þe tege þe tege
þe tege þe tege þe tege þe tege
þe tege þe tege þe tege þe tege
þe tege þe tege þe tege þe tege

in þis earde 3it sung 7 seo 3e mætt
allunga of ðiminn mode alyfod pere
7 3it palod 3e heo 3it 3rop in mætt
ða epeð ic. be hpi epið ðu pet. þa epeð
beo. hic epeðe be ðam pingum þe þu
me epeðeð þa þu 3e trobbod haafde
to for lécarme. 7 for nānum pingum
eðe to 3e e-ryra nolde. þ is ofer met
ta pela. 7 ofer mættā p-rydscipe. 7 un
3e mættāe riclic. 7 seftlic tōf. 7 p-ry
ðe 3e ic þe hpedeð þu eðer eðde for
heora lufum. eðde for enges purges lu
fuan h-rym eðe to 3eēnan pille. le 3e be
de epi þ þu sedest þ þu þine freond
lafodest eðer 3ode. 7 eðer þimura e
man 3e p-ryce ofer ealle eðde ping
ni wode þ-rym hpedeð þu for heora
lufum wodeð. Ðas ping eðe under for

*Ðē is creft ealra crefta, þæt is, þæt man spurige æfter
Gode and hys hāwie and hine geseo.—30. 23.*

ALFRED THE GREAT, THE WEST SAXON KING, BORN AT WANTAGE, A. D. 849. ALFRED FOUND LEARNING DEAD, AND HE RESTORED IT; EDUCATION NEGLECTED, AND HE REVIVED IT; THE LAWS POWERLESS, AND HE GAVE THEM FORCE; THE CHURCH DEBASED, AND HE RAISED IT; THE LAND RAVAGED BY A FEARFUL ENEMY, FROM WHICH HE DELIVERED IT. ALFRED'S NAME SHALL LIVE AS LONG AS MANKIND SHALL RESPECT THE PAST.

Inscription on statue at Wantage.

Introduction.

King Alfred died exactly one thousand years ago. Great Britain and the English-speaking world have just held fitting commemorations of this event. It is an occasion when the civilized world dwells with admiration upon one of the world's greatest characters. His name is on all lips, his thoughts are in all minds, his heroic deeds fire all hearts. Eulogies have been pronounced and volumes written, but in this edition of one of his works the king speaks for himself in his own royal way. Alfred's version of St. Augustine's *Soliloquies* is probably his last writing extant, and for this reason alone deserves to be regarded with the veneration with which we hearken to the last words of the departed great and good.

But there is an intrinsic merit in the thoughts themselves. They pertain to the world-old subjects of the immortality of the soul and the search after God. Such themes appeal strongly to thinking men of all ages. An additional interest is given them by the fact that they spring from the yearning soul and great mind of the greatest of the Christian Fathers. St. Augustine, in his two books of *Soliloquies*, reveals an all-consuming thirst for wisdom and passion for God, which were, it is true, characteristic of his age, but which he possessed with greater intensity than any one else. Still keener is the interest at least to the student of English, when King Alfred, royal, in mind as in lineage, plays the rôle of translator, and

gives us his 'blossoms', culled from the rich garden of St. Augustine's writings. And the pathos becomes almost tragic as we contemplate this warrior-king, then forty years old, vowing to give half his means and time to God's service, patiently studying Latin books, and translating them 'sometimes word for word, sometimes according to the sense', but always adapting the thoughts and expressions to the needs of his unlettered subjects.

The scholarship of the world has already accepted the unity of the English language and literature from Cædmon to the present. But in the study of the writings of Alfred we are acquainting ourselves with the prime mover of two great persistent tendencies in the English literature. One pertains to the manner of expression, the other to the matter expressed. The first is the use of prose—a simple but virile prose as the means of reaching the minds of his readers. The second is the use of theological ideas as an appeal to the heart for a higher and holier life. Whatever other honors the critics may steal from Alfred's name, we shall continue to read, on the ever-during monument of his writings, at least these two truths: that he was Father of English Prose, and that he was the first writer of Religious Literature in English Prose.

In working out and establishing these facts, and in otherwise dealing with the work before us, it will be needful to present the following topics in order:

- I. The Manuscript and Reprints.
 - II. Grammatical Observations.
 - III. Relation of Alfred to Augustine.
 - IV. Relation of the *Soliloquies* to Alfred's Other Works.
 - V. Discussion of Alfred's Version of the *Soliloquies*.
-

I. Manuscript and Reprints.

1. **Manuscript.**—There exists but one manuscript of the Old English version of Augustine's *Soliloquies*. It is in the British Museum, and is known as Cotton Vitell. A. 15, being the *Beowulf* manuscript, and in the same hand as the *Beowulf*. A transcript of this unique manuscript, made in the 17th century by Francis Junius, is in the Bodleian Library at Oxford, being known as Jun. 70. I. Since this latter is a mere copy, with only such slight changes as *ð* for *þ*, it is of no significance, and for our purpose can safely be disregarded. The Cottonian manuscript, therefore, is the sole basis of our text, and is always the one referred to, unless otherwise stated.

The manuscript is of parchment, and is in a good state of preservation, except for the lack of the beginning and the end, and the existence of a few torn places and blotches. Its dimensions are about $7\frac{3}{4}$ by $5\frac{1}{4}$ inches, and there are 18 lines to a page. The part we still possess begins on folio 4, and extends to folio 57a. The writing is in a large, clear hand, and, as the facsimiles show, may be read with ease.

Concerning the red strokes found, on the average, once or twice on each page of the manuscript up to folio 21b, Birch says: 'The red strokes are the work of a later scribe going over the manuscript, and appear to be for emphasis or to mark a capital. It occurs most frequently in the *I*, *ic*, *ða*, *god*, *ac*, *ða cwæð heo*, *ða cwæð ic*, *þ ic*.' And further as regards the existence of two hands: 'Nor can I clearly determine if there is any change of hand.

I rather think not.' Hulme, however, thinks there are two hands to be distinguished—one ending with folio 21 b, where the red strokes leave off, the other clearer and slanted backward.¹

Quantity marks in the shape of a circumflex, occurring without any apparent system, sometimes rightly, sometimes wrongly, are noted in the phonological lists given by Hulme. No record of these is made in this edition, because no real scientific importance, so far as we can see, is to be attributed to them.

The occasional superior letters are apparently changes or corrections by a later hand. These and manuscript erasures are all noted as far as page 36 in the foot notes of this edition. The few remaining instances are repetitions, or of little import.

As to the date of the manuscript there is variety of opinion. Pauli places it in the twelfth century, while Birch 'is inclined to date the writing at 10th century—not far from Alfred's time, say 930-950';² Most scholars, however, including Wülker, Napier, Morley, Schröder, and Hulme, agree with Pauli in assigning it to the twelfth century.

Hulme, who has made the most careful study of the language of the manuscript, reaches the following conclusion:

1. The Old English version of the *Soliloquies* as we have it belongs to the first quarter of the twelfth century; for the language is clearly older than the older parts of the chronicle of Peterborough.

2. The dialect is Late West Saxon, impure in many respects.

3. The author was King Alfred the Great.³

¹ W. H. Hulme: *Die Sprache der Altenglischen Bearbeitung der Soliloquien Augustins*, 2.

² Quoted by Hulme, *ib.*

³ *op. cit.*, 99.

2. **Reprints.**—The complete text of the manuscript has been printed but twice, neither edition being furnished with a glossary or other apparatus: first, by O. Cockayne, pp. 163—204, of *The Shrine, a Collection of Occasional Papers on Dry Subjects*, London, 1864—1869, which has long been out of print; and by W. H. Hulme, in *Englische Studien*, Vol. XVIII, 1893, pp. 331 ff., the latter having been a timely contribution to the working material of investigators. It must be added that there are several typographical errors in this reprint; these were, for the most part, corrected in *Englische Studien*, Vol. XIX, p. 470. Professor Hulme has since then made several careful collations of the manuscript, the last one in 1901, of which, by his extreme kindness, I have been able to avail myself in constructing my text.

There has been but one translation into modern English, and that is very faulty. This was made by E. Thompson in 1851, and is found in *The Jubilee Edition of Alfred's Works*, Vol. II, p. 83 ff. Short extracts are also found translated by Hughes.¹ Wülker² has given a German rendering of various passages. It need hardly be added that there is a growing demand for a scholarly modern translation of this important work.

¹ Thomas Hughes: *Alfred the Great*, 295.

² Wülker: in Paul and Braune's *Beiträge*, IV. 105, ff.

II. Grammatical Observations.

The phonology of this work teems with interesting problems for the specialist. Only a few typical and striking features can here be touched on. For an excellent discussion of the phonology Professor Hulme's scholarly work should be consulted.¹

Certain definite variations from the normal forms of spelling in Early West Saxon clearly conspire to prove that the manuscript was written in the twelfth century by an Anglo-French scribe from dictation. It was natural that the scribe should spell doubtful words according as his ear translated the sounds he heard, and hence result the numerous departures from the norm, and the frequent so-called scribal errors. This hypothesis would account for the confusion of *ð* (*þ*) with *d* on the one hand, and with *t* on the other; the nasals *n* and *m* would easily be interchanged; and initial *h* would be dropped or inserted wrongly. Such errors are scarcely the result of ignorance or carelessness, and are eloquent in what they proclaim about the circumstances attending the production of our manuscript.

1. **Phonology.**—*Vowels*: There is great confusion in the use of *a*, *æ*, and *e*; we note this most frequently in *þat* (11. 17), *þæt* (11. 14), *ðet* (23. 11), *þār* (1. 10, 11), *þær* (1. 13), *þēr* (13. 18). Compare also the following forms used interchangeably: *ælles* (3. 18), *elles* (3. 19); *þāre* (2. 7), *þære* (2. 7), *þere* (2. 11); *rihtæ* (4. 22), *rihte* (16. 22); *æart*

¹ *op. cit.*

(6. 7), *ært* (6. 2), *eart* (5. 21); *hālne* (13. 17), *hǣalne* (13. 20); *lufast* (33. 19), *lufæst* (33. 16).

The same is true of *i*, *ie*, and *y*: *gehērst* (62. 1) *gehēre* (11. 4), *gehūre* (57. 10), *gehūre* (11. 4); *getīfan* (66. 16), *gelyfan* (62. 8); *gēt* (59. 11), *geot* (34. 13), *gīt* (53. 6), *gȳet* (49. 12), *gȳt* (1. 15).

The following may be cited as instances of forms not in accordance with the strict West Saxon norms: *digele* (4. 8), *fegrum* (1. 11), *gerehte* (66. 12), *gestrȳned* (3. 16), *hēhstan* (6. 1), *ūwedon* (7. 19), *mage* (5. 1), *meihte* (1. 5), *wilt* (2. 14), *wurðe* (5. 1), *yrfe* (2. 12).

Consonants: We note here only some of the more striking deviations from the norm:

1. Liquids. *R* is found for *n* in *mare gâ* (59. 16) for *manega*, is dropped in *gehēde* (38. 5) for *gehērde*, and in *undefēht* (39. 8) for *underfehst*. Inorganic *r* occurs in *oððer* (25. 5) for *oððe*. *L* is used for *b* in *leste* (41. 19), which would seem to oppose the theory of dictation.

2. Nasals. Interchange between *m* and *n* is frequent; as in *pān* (28. 18) for *pām*, and in *weorðam* (5. 6) for *weorðan* (see MS. readings for various examples). *N* is lost in *georlice* (26. 18), *lufia* (19. 10); this dropping of *n* occurs no less than 13 times.

3. Labials. *F* is lost in *dorte* (20. 6); *f* is doubtless a scribal error for *s* in *gefēoð* (69. 6), as is *sp* for *s* in *gespcōp* (63. 31), both of which would also cast doubt on the dictation theory.

4. Dentals. *T* is lost from *sōðfasnes* (50. 7) and in at least 20 other instances; is inorganic in *cræftest* (4. 18) and in four other cases; is used for *h* in *matte* (18. 5), and for *r* in *lætst* (42. 18). *D* is lost in *frēonscypes* (24. 6) and in about 22 other instances; is used for *t* in *hwæd* (4. 13), for *ð* in *æordlice* (12. 14), and in *byd* (28. 4) 22 times. *Ð* (*þ*) is used for *t* as in *efð* (29. 5 etc.) often, for *d* as in *gedafenað* (32. 15) often. *S* is used for *c* as in *is* (17. 4) and for *ð* as in *os ðe* (46. 11).

5. Gutturals and Palatals. Here occur so many substitutions that only a very few of the most typical can be cited: *c* for *g* as in *þinc* (30. 2), for *t* as in *gehec* (10. 19); *g* for *c* as in *þingð* (33. 23), for *ð* in *ðincg* (32. 25), inorganic as in *ægnig* (36. 13), lost as in *æni* (34. 22) and *hefensse* (29. 14). *H* is frequently prefixed to words beginning with a vowel, as in *hāhte* (55. 8) and *hic* (15. 16), and is omitted where it belongs, as in *æaran* (61. 21) and *ær* (35. 1); a curious mistake is *ær hrihte* (49. 10) for *hær rihte*. *th* for *ht* as in *nānwith* (20. 23), *tht* for *ht* as in *myhtte* (24. 7). We find a single example of *whāle* (1. 17).

2. Inflection.—1. *The Noun*: There are a few variations from the EWS. forms. The gen. sg. of *mōd* occurs as *mōdis* (2. 20); while the following acc. pl. forms are noticeable: *dēorlinges* (65. 19), *hlāfordes* (61. 18), *lādtewes* (45. 4). *Ēage* has in nom. pl. *ēagam* (22. 2) and *æagon* (47. 7). Under *sāwle*, *sunu*, *trēow*, *weorld*, *wudu* of the Glossary will be found unusual forms.

2. *The Adjective*. Besides the frequent substitution of *m* for *n*, the following peculiarities are typical: gs. *māren* (37. 11), as. *nānnæ* (43. 16), ns. wk. *hēhstan* (6. 7); *good* (16. 16) or *gōd* (12. 15), *betre* (33. 9) or *betere* (12. 13), *best* (13. 25) or *betst* (3. 6). For individual words and examples the reader is referred to the Glossary.

3. *The Pronoun*. Sg. nom. *hē*, *hit* (*hyt*), *hēo*; gen. *hys* (*his*), *hyre*; dat. *hym* (*him*), *hyre*; acc. *hine* (*hyne*), *hit*, *hēo*; pl. nom. and acc. *hī*, *hȳ*, *hēo*; gen. *heora* (*hera*, *hyra*); dat. *heom* (*hiom*), *heoma*, *him* (*hym*). The demonstrative: sg. nom. *se*, *þæt* (*þæd*, *þat*, *það*, *þet*), *sēo*; gen. *þæs* (*þas*, *þes*), *þære* (*þāre*, *þere*); dat. *þām* (*þān*), *þære* (*þāre*, *þere*); acc. *þone* (*þonne*, *þane*), *þæt*, *þā*; instr. *þī*, *þȳ*, *ðon*; pl. nom. *ðā*; gen. *þāra*, *þæra*; dat. *þām*.

4. *The Verb*. The infinitive as a rule ends in *-an*, but sometimes in *-en*, as *forlæten* (23. 8). The gerund most often ends in *-enne* (*-enc*, *-æne*, *-anne*), as *habbenne* (36. 8), *hæbene* (36. 7), *habbæne* (27. 12), *lufianne* (16. 16); the ending *-ende* occurs a few times, as in *bringende* (12. 12).

The ind. pres. pl. occurs as *cumæð* (10. 1), beside *cumað* (10. 2). The opt. pres. sg. has often the older *-æ* instead of *-e*, as in *gelyfæ* (11. 18) and *lufiæ* (15. 22), *magæ* and *mægæ* (23. 16); while the plural offers the following variations: *leorniaen* (68. 8), *findan* (12. 19), *findon* (12. 18).

These examples might be multiplied, but are sufficient to show the state of the language. Doubtless, when the field of Anglo-French is thoroughly worked over, Skeat's suggestion that these seeming abnormalities may prove important facts as to the date and writer of the manuscript, will be found true.¹

¹ W. W. Skeat: *Notes on English Etymology*, Introd. XV.

III. Relation of Alfred to St. Augustine.

Why should the practical warrior-king of Wessex have become the translator of the Latin Father? The answer to this question need not take us far afield. We have but to recall the exact historic position of St. Augustine in relation to the Latin Catholic system, and then to consider what were the circumstances of the English king, and the motives prompting him.

1. **St. Augustine.**—It is the accepted view of those competent to judge, that St. Augustine was the greatest of the Latin Fathers. Some class him with Jerome alone. Others admit Gregory the Great and Ambrose to be of equal rank with Augustine. At any rate his influence in formulating and expressing the Catholic dogmas that made the church such a power in the Middle Ages was enormous. 'Thou hast made us for Thee, and our heart is restless till it rests in Thee' is the one expression of St. Augustine that epitomizes his life and character. Bindemann¹ calls him 'one of the greatest personages in the Church, ... and it can well be said that among the Church Fathers the first place is due to him'. Nourrisson² places him in the first rank of the masters of human thought, alongside of Plato and Leibnitz, Thomas Aquinas and Bossuet.

In his intensity of character and in his miraculous conversion to the Christianity which he had persecuted, there is, in him, a striking resemblance to St. Paul.

¹ C. Bindemann: *Der Heilige Augustin*, Preface.

² *La Philosophie de Saint Augustin*.

Aurelius Augustinus was born on the 13th of November in the year 354, and died August 28th, 430, as Bishop of Hippo Regius. His father was a heathen, but his mother was a Christian, who brought up her son in her own faith. He subsequently espoused the belief of the Manichaeans, and prepared himself by classical studies for the office of a teacher of rhetoric. After a skeptical transition period, when Platonic and Neo-Platonic speculations had prepared him for the change, he was won over by Ambrose to Catholic Christianity, in the service of which he thenceforth labored as a defender and constructor of doctrines, and also practically as a priest and bishop.¹

In his consecrated learning and passionate devotion to God, Augustine again reminds one of St. Paul. Truly could he say: 'The zeal of thine house hath eaten me up'; and so was often pictured with upturned eye, with a pen in his left hand, and a burning heart in his right. He was a philosophical and theological genius of the first order, towering like a pyramid above his age, and looking down commandingly upon succeeding centuries. He had a mind uncommonly fertile and deep, bold and soaring; and with it, what is better, a heart full of Christian love and humility. He stands of right by the side of the greatest philosophers of antiquity and of modern times. We meet him alike on the broad highways and the narrow footpaths, on the giddy Alpine heights and in the awful depths of speculation, wherever philosophical thinkers before him or after him have trod. As a theologian he is *facile princeps*, at least surpassed by no church father, scholastic, or reformer. With royal munificence he scattered ideas in passing, which have set in mighty motion other lands and later times. He combined the creative power of Tertullian with the churchly spirit of Cyprian, the speculative intellect of the Greek church with the practical tact of the Latin. He was a Christian philosopher and a philosophical theologian to the

¹ Ueberweg: *History of Philosophy* (tr. Morris), vol. I. 333.

full. It was his need and his delight to wrestle again and again with the hardest problems of thought, and to comprehend to the utmost the divinely revealed matter of the faith. He always asserted, indeed, the primacy of faith, according to his maxim: *Fides praeceedit intellectum*. . . . But to him faith itself was an acting of reason, and from faith to knowledge, therefore, there was a necessary transition. He constantly looked below the surface to the hidden motives of actions and to the universal laws of diverse events. The metaphysician and the Christian believer coalesced in him'.¹ This may be seen in the ease with which he blends philosophy and theology in his writings: his *oratio* and his *meditatio* unconsciously melt into each other.

It is Augustine who first clearly and completely expresses the principle of the immediate certainty of inner experience. His love for introspection even constitutes his peculiar literary quality. He 'is a virtuoso in self-observation and self-analysis; he has a mastery in the portrayal of psychical states which is as admirable as is his ability to analyze these in reflection, and lay bare the deepest elements of feeling and impulse. Just for this reason, it is from this source almost exclusively that he draws the views with which his metaphysics seeks to comprehend the universe'.² And so he finds the way to certainty through doubt, and makes this one truth the starting-point of his philosophy, strikingly reminding us of Descartes' use of *cogito, ergo sum*. 'In that I doubt, or since I doubt' says Augustine, 'I know that I, the doubter, am: and thus just this doubt contains within itself the valuable truth of the *reality of the conscious being*. Even if I should err in all else, I cannot err in this; for in order to err I must exist'. This is a dominant argument, not only in the *Soliloquies*, but in his other writings.³

¹ Schaff: *History of Christian Church*, III. 997, f.

² Windelband: *History of Philosophy* (tr. Tufts), 277.

³ Cf. *Sol.* II. 7 ff.; *De Beata Vita* 7; *De Ver. Rel.* 72 ff.; *De Trin.* X. 14, etc.

From the certainty of the possession by man of some truth, he proceeds to establish the fact of the existence of God as the truth *per se*; 'but our conviction of the existence of the material world he regards as only an irresistible belief. Combating heathen religion and philosophy, Augustine defends the doctrines and institutions peculiar to Christianity, and maintains, in particular, against the Neo-Platonists, whom he rates most highly among all ancient philosophers, the Christian theses that salvation is to be found in Christ alone; that divine worship is due to no other being beside the triune God, since he created all things himself, and did not commission inferior beings, gods, demons, or angels to create the material world; that the soul with its body will rise again to eternal salvation or damnation, but will not return periodically to renewed life upon the earth; that the soul does not exist before the body, and that the latter is not the prison of the former, but that the soul begins to exist at the same time with the body; that the world both had a beginning and is perishable, and that only God and the souls of angels and men are eternal.'¹ He believes, further, in the theory that divine grace is not conditioned on man's worthiness, and holds to the doctrine of absolute predestination.

The writings of Augustine are unusually extensive and varied. In his *Retractiones*, written near the close of his life, he enumerates as many as ninety-three works composed by himself, not counting numerous epistles. But his *City of God* and *Confessions* are the two works that have gained the widest popularity, and have run through the largest number of editions. The former is called by Schaff 'the deepest and richest apologetic work of antiquity'. It is a comprehensive philosophy of universal history, in which he undertakes to show that the powers of this world are to be overthrown by that Kingdom of God which will last forever. In his *Confessions* he gives us an intensely inter-

¹ Ueberweg: *op. cit.*, 333 f.

esting and frank autobiography, which recalls Rousseau's *Confessions*, but which excels all works of its kind.

Thus we can scarcely overestimate the influence of this master mind on the Middle Ages. Since it was so, his writings might easily have reached any one who had access to the language of the Latin Fathers, more especially if this one was a Christian, and had a devout and inquiring soul. Just such a character was that of Alfred, as can be easily shown.

2. King Alfred.—Having become king in 871 at the age of twenty-two, he found most of his time occupied in warlike pursuits, leaving little opportunity for education. Even before his accession, he had, by his bravery and tact, won the famous battle of Ashdown against the Danes. But the success was only temporary, for the West-Saxons, with Alfred as leader, had to fight nine dreadful battles against the Danes during the first year of his reign. In 878 the same stubborn enemy made such a heavy descent on Wessex that Alfred, weak as was his army, was forced to take temporary refuge in the island of Athelney; but in the same year he gathered new forces, and by a bold attack overcame the Danes under Guthrum, and wrenched from them the treaty of Wedmore. For some years he was busy rebuilding his cities, constructing a navy, and giving laws to his people; but in 893 the Danes under Hasting made a final attempt to overthrow Wessex, which attempt, however, resulted in Alfred's complete victory.

Now he had some leisure to carry on his studies and make his translations. He studied with the same zeal and avidity that he manifested in war. He made his vows to God, and solemnly paid them. 'Moreover, he promised, as far as his infirmity and his means would allow, to give up to God the half of his services, bodily and mental, by night and by day, voluntarily, and with all his might.'¹

¹ Asser: *Life of Alfred*, p. 84.

He was thus the first English king to become a truly great defender of the Faith.

From his various prefaces and other undisputedly original writings we learn that he was fond of the contemplative life, and could easily have become an ascetic; that he yearned for the education and salvation of his people; that he felt himself a leader in the acquisition of salvation for himself and for his people. With such surroundings and such a character, the logical thing for him to do was to read and study the Latin writings of St. Augustine. It followed easily that he translated and adapted some of these to the needs of his people.

Alfred found in St. Augustine the embodiment of many of his ideals. Had he been blessed with the advantages of early study and leisure, he doubtless would have become a spirit of the same kind—we dare not say of the same degree, for his practical Anglo-Saxon mind could hardly have compassed that lofty and subtle thought which characterized the great Latin Father. As a matter of fact, Alfred was in character and circumstances more nearly similar to Charlemagne, with whom he has often been compared. This similarity is seen in the fact that they both became students, started a revival of learning, established court schools, fostered literature, and collected scholars from other parts of the world. Charlemagne drew Alcuin from England, and in turn Alfred, a century later, drew Grimbold from France.

Had he not given this new impulse to learning and literature, to the founding of schools and churches, the mighty tide of Danish invasion would soon have swept all barriers away, the activity of Ælfric would not have been possible, and Old English literature might have been such a weakling, when in 1066 William the Conqueror forced his own laws and language on the English people, as entirely to lose its identity. Thus we see that Alfred, in several senses, was the mighty Defender of England, and well might he be called England's Darling.

It was the blending of these two great streams—Latin Christianity as seen in Augustine of the fifth century, and the stalwart Saxon character as seen in Alfred of the ninth century—that caused a tide of influence to set in which reaches us over the tract of a thousand years, and is now, we believe, gathering strength for a new and mightier period of activity.

IV. Relation of Alfred's Version of the *Soliloquies* to his Other Works.

1. **Authorship.**—Folio 56 b of the manuscript reads: *Hær endiað ða cwidas þe Alfred Kining alæs of þære bec, we hatað on . . .* After these words there occurs a break in the parchment. Trusting in the authenticity of this final statement, most critics had confidently ascribed the translation to Alfred, until in 1851 Pauli, the well-known biographer of the king, cast doubt on the case by advancing the following reasons against Alfred as author:

1. We do not here find Alfred naming himself as author in the introduction, a thing it is his custom to do in his other translations.

2. The translation of the *Soliloquies* is not listed among Alfred's works by other writers.

3. The work is written in an impure Saxon, probably the attempt of a late and obscure writer to foist this version on the public as genuine.

By far the most noteworthy contribution toward establishing the genuineness of Alfred's authorship was made by Wülker in 1877. This masterly article was published in Vol. IV of Paul and Braune's *Beiträge*. The following is a summary of his argument:

Against Pauli's arguments he shows that

1. Alfred does not always in the preface name himself as author, *Orosius* and *Bede* being cited as proofs; besides, the first part of the *Soliloquies* is lost.

2. William of Malmesbury names this work as one of Alfred's.

3. We should not be influenced by the fact that there is but one manuscript, and that in an impure Saxon of the twelfth century, for even the *Boethius* and the *Orosius* occur in but two manuscripts each, one of which is of the twelfth century.

As additional reasons in favor of Alfred's authorship, Wülker argues:

1. A monk would scarcely make such additions to the original matter, but it would be in keeping with the character and rank of a king to do so.

2. The vocabulary is the same as that used by Alfred in the works known to be genuine.

3. There is a striking similarity between the *Soliloquies* and Alfred's version of *Boethius* in the use of the dialogue and terms for the interlocutors, in the modes of expressing abstract ideas, and in the various set phrases for opening and closing divisions.

4. The general method of handling his Latin original is in harmony with Alfred's practice in his other translations, and especially in the *Boethius*.

5. This may be the *Encheiridion*, *Manual*, or *Handbook* of Alfred, to which Asser refers.¹

The only other considerable contribution to the arguments in favor of Alfred's authorship was made by Professor Frank S. Hubbard.² As this is chiefly an indirect result of his study, and bears more directly on the relation of the *Soliloquies* to the *Boethius*, it will be treated under that head.³

In the recent works on Alfred, the authors are still somewhat at variance as to this question: Wülfing,⁴ Earle, and Draper agree with Wülker that Alfred is the author, while others disagree or are silent.

¹ *op. cit.* 77.

² *Mod. Lang. Notes*, IX. 161-171.

³ Cf. *Introd.* p. XXXV.

⁴ Wülfing: *Die Syntax Alfreds des Grossen*.

2. Title.—In regard to the somewhat minor question of the title, Wülker thinks Alfred made a collection of Latin quotations from the Church Fathers and from the Bible, and then translated these into Old English and wrote a preface, and that this constituted his *Handbook*. But the evidence is insufficient for such a conclusion, because:

1. The *Soliloquies* is not a collection of quotations, but a translation and adaptation of one work. Book I is a fairly close rendering; Book II is a paraphrase of Book II of the Latin. It is true that there are a few quotations from other works in Books II and III of Alfred's version, but not enough to justify our calling it an *anthology* (*blōstman, flosculi, Blumenlese*).

2. The unity and sequence of Alfred's version indicate, not a heterogeneous group of quotations, but a dominant theme which suggested and easily invited what quotations he used.

I prefer to reject the title of *Blooms* as used by Hulme, Hubbard, and others, on the ground that the word *blōstman*, as used by Alfred, was most likely a general, descriptive term and not intended as a title.

3. Relation to Works Other than the Boethius.—Alfred translated, or had a part in translating, the following books:

1. *The Universal History* of Orosius.
2. *The Ecclesiastical History of the English People* of Bede.
3. *The Dialogues* of Gregory the Great.
4. *The Pastoral Care* of Gregory the Great.
5. *The Consolation of Philosophy* of Boethius.
6. *The Soliloquies* of St. Augustine.

The first fact that strikes us as to the kind of books King Alfred chose for the betterment of his people is that they are thoroughly imbued with the Christian spirit. *Orosius* was written at the suggestion of St. Augustine, to

prove that Christianity had not injured the world. Boethius, it is now generally agreed, was himself not a Christian, though the Roman Church canonized him, but Alfred's rendering is made distinctly so. The very titles and authors of the other works speak for themselves. It was not the writings of the Latin poets, that appealed to him, but those of the Christian Fathers.

Although these works were all Christian, yet a closer view and comparison reveals an interesting variety of writings on a wide range of subjects. In this list of six mediaeval books we have one on the secular history of the world, another on English Church history, while still another is a sort of compendium of philosophy. To offset these more general and comprehensive treatises, there is the *Pastoral Care*, which is a specific and practical guide for the shepherd of God's people; the *Dialogues* constitute a kind of martyrology and handbook for clerks; while, to some extent, these various threads are caught up and woven together in the *Soliloquies*, for here we have theology, philosophy, and practical precepts. It is, therefore, a work which would make a fitting conclusion to his series of translations, and is placed last by most of the scholars who have attempted a chronological arrangement of Alfred's works.¹

4. Relation to the Boethius.—In form, thought, and expression, by far the most closely related of these works are the *Boethius* and the *Soliloquies*. They are both imaginary dialogues between the Soul and Reason. The formulas for opening and closing the main divisions are the same in both, as likewise are the set phrases used in question and answer. In the treatment of the original and in the diction there is a striking similarity.

Professor Hubbard, in a careful comparison² of the two, has shown almost conclusively that they are by the

¹ Cf. Wülfing, *op. cit.*, Vol. I, Einleitung, VII.

² *Mod. Lang. Notes*, IX. 161-171.

same hand. After citing many parallel passages bearing on the relation of these two works, he closes with the following recapitulation:¹

1. There are striking resemblances between the *Blooms* and the *Boethius* in the setting of the dialogue, and in all things pertaining to the conduct of the discussion.²

2. There are cases of close correspondence between Anglo-Saxon passages that translate Latin expressions widely different from each other.³

3. There are original passages of the *Blooms* closely resembling translation-passages of the *Boethius*.⁴

4. There is noticed one case of correspondence between a translation-passage of the *Blooms* and an original passage of the *Boethius*.⁵

¹ *Mod. Lang. Notes*. IX. 170.

² A few typical examples are quoted below. The references are to my text of the *Soliloquies* and to Sedgefield's *Boethius*:

Soliloquies.

Nū ic gehīre hwæt ðū wold-
est witan. Ac ic wolde witan
ārest æt pē, etc. 56. 1-3.

Genōh sweetol hit is. 64. 6.

Genōh wel ðū hyt ongitst.
16. 22.

Soliloquies.

³ Be pīnre hēse sēo sunne
bringð lēohtne dæg, and se mōna
lēoht on nyht. 9. 14, 15.

Sol exercet diem, luna tem-
perat noctem.

Soliloquies.

⁴ Hū nū sint æalle hālga bēc
ful nēah fulla be undēadlycnesse
pære sāwle? 59. 28, 29.

Soliloquies.

⁵ Ðū hætst mē forlāetan pā
unrōtnesse, ðy læst is āwōer oððe

Boethius.

Ic wāt nū hwæt pū woldest
witan. Ac mē lyste bet pæt pū
mē sāde, etc. 87. 19, 20.

Genōg sweetol hit is. 83. 32.

Genōh rihte ðū hit ongitst.
87. 28.

Boethius.

Swā ēac sīo sunne bringð
lēohte dagas, and se mōna līht on
niht. 49. 21, 22.

Quod Phoebus roseum diem
Curru provehit aureo, ut quas
duxerit Hesperos Phoebe noctibus
imperat.

Boethius.

Hū ne wāsð ðū pætte ealle
bēc sind fulla pāra btesena pāra
monna þe ær ūs wāran. 65. 11-13.

Atqui plena est exemplarum
vetustas.

Boethius.

Ac ic eom nū gēt on micle
māran gedrēfednesse geunrōtsod,

5. Passages that are original in both works correspond.¹

6. Both works dwell upon and enlarge the same themes.

on mōde oððe on līchaman þȳ mettrumra sī; and ic ne ongyte nāne trimðe nē on mōde nē on līchaman, ac æom ful nāh ormōd (MS. on mod). 49. 1-4.

Aut valetudinem corporis considerare me jubes, cum ego ipse tate confectus sim?

Soliloquies.

¹ Nē ealle þā þe on heofenum bēoð nabbað gelīc wuldor; ac ælc hefð be hys gearnunge, swā wīte swā wuldor, swæðer hē on byð. 65. 22-24.

Engelum hē gefð be heora andefne, and manna sāulum hē gyfð be hyre andefne swilca gyfa. 52. 18-53. 1.

fulnēah oð ormōdnesse. 142. 22-25

Boethius.

Hwæt þū, Drihten, forgēafe þām sāwlum eard on hiofonum, and him þær gifst weorðlice gifa, ælcere be hire gearnunge; and gedēst þæt hē scīnað swīðe beorhte, and þeah swīðe mistlice birhtu, sume beorhtor, sume unbyrhtor, swā-swā steorran, ælc be his gearnunga. 81. 33-82. 2.

V. Discussion of Alfred's Version of the *Soliloquies*.

1. **Sources.**—The following sources¹ were used by Alfred:

1. Augustine's *Soliloquies* and *Epistle* 147, otherwise called *De Videndo Deo*.
2. Gregory the Great's *Dialogues* and *Morals*.
3. Jerome's *Vulgate* and *Commentary on Luke*.

The sources from Augustine and Gregory are pointed out by Wülker. I have found as strong evidence for including Jerome as did Wülker for any source except the *Soliloquies*. It might be even safer to say that the *Soliloquies* is the chief source, and that no specific source can with certainty be named for the remainder, since its subject-matter is merely similar to that found in various places, not only in the writings of the three Fathers named above, but in others as well.

2. **General View.**—In general we may say that the *Soliloquies*, both in the Augustinian original and the Alfredian version, have a twofold subject, the inquiry into the nature of God and into that of the human soul. Book I is occupied mainly with the passionate search for God,² and might properly have for a motto the burning words of Job: 'Oh that I knew where I might find him! that I might come even to his seat!'³ Book II deals with the

¹ For other sources see Notes.

² Cf. especially the prayer beginning on p. 4.

³ Job 23. 3.

question of the immortality of the soul, and reminds us of the inquiry also expressed by Job as follows: 'If a man die, shall he live again?'¹ Book I is essentially the same in both versions, both as to subject-matter and method of treatment. Book II in the Alfredian version is not only much abbreviated, but adopts an entirely different method of treating the subject. Alfred adds Book III, in which he forecasts the future state of the soul, thus giving symmetry and completion to Augustine's work.

3. Latin Original.—Let us first see what is the substance of the Latin original. Augustine, after a long and earnest prayer for divine aid, expresses a desire to know but two things—God and his soul. But how shall one know God—by sense, or by intellection? Reason, which is the eye of the soul, promises to demonstrate God to the mind as clearly as the sun shows itself to the eyes. The soul, then, in order to see God, has need of Faith, Hope, and Love; after these are dwelt on as essentials to the true seeing, it is affirmed that by looking, which is the reason in active operation, the soul beholds the Beatific Vision. To test the soundness of the spiritual vision, a searching inquiry as to the presence of bodily lusts is made. Even should these be found absent, the mind cannot bear at once to behold the brightness of Divine Wisdom, but must be taken through a process of gradual training. A third thing, Truth, must be first known, because through her alone are we led to know God and the soul. The book closes with a resolution to submit to God's guidance, and a prayer for faith in him and an ability to do his will.

In Book II the author propounds as the question of supreme moment: 'Am I immortal?' St. Augustine works out the solution to this problem in a manner very satisfactory to himself, no doubt, but the modern thinker would be tempted to object that 'much might be said on both

¹ Job 14. 14.

sides'. The Latin Father here shows himself the forerunner of scholasticism. The newly converted Christian sinks his identity for the time into the dialectic philosopher. He leads us through a labyrinth of reasonings, in which he hopelessly confuses the forms of logic with the essential truth. The chief dictum asserted is that truth persists; even if truth itself should pass away, yet it would be true that it has passed away. Falsity is so, because it is otherwise than it seems; if therefore there are none to whom it may seem, nothing is false; but falsity existing implies a perceiving sense, and a perceiving sense implies a subjective immortal soul.

The following summaries will reveal his process: 'You have said that falsity cannot be without sense, and that sense cannot but be; therefore there is always sense. But there is no sense without soul; therefore the soul is everlasting. Nor has it power to exercise sense, unless it lives; therefore the soul always lives'.¹ And again: 'Therefore if nothing is true unless it be as it seems; and if nothing corporeal can appear, except to the senses; and if the only subject of sense is the soul; and if no body can exist unless it be a true body: it follows that there cannot be a body unless there has first been a soul'.² Finally: 'From this truth, as I remember, that Truth cannot perish, we have concluded that not only if the whole world should perish, but even if Truth itself should, it will still be true that both the world and Truth have perished. Now there is nothing true but truth; in no wise therefore does Truth perish'.³

After various and long excursions in which abstraction is complicated by abstraction, and confusion worse confounded, the book is closed rather abruptly with a promise that another book would be written on the subject of in-

¹ Schaff: *The Nicene and Post-Nicene Fathers*, VII. 549.

² *ib.*

³ *ib.* 556.

tellection, a promise which, however, was never fulfilled.¹

4. **Alfred's Version.**—Coming now to Alfred's treatment of his original, we find in general that he begins, as elsewhere, with a strict adherence to his Latin, and gradually departs more and more from it, until at the end he is entirely alone and original. In Book I, we may say, he was a translator; in Book II he was an adapter; in Book III he was author, at least so far as Augustine is concerned.

Alfred's method of translation was unique, as the fact will show. At times he is literal, but more often he is quite free, seizing on the essential thought and epitomizing or recasting it, or rejecting some minor point and adding another instead—always imparting a distinctly individual eavor to whatever he touches. He seems to have felt a posfrnsibility not so much to his original as to his readers. To this extent he was a creative artist. How otherwise in kind did Chaucer and Shakespeare treat their sources, when the former converted Boccaccio's *Teseida* into the *Knight's Tale*, and the latter created *Hamlet* out of *The History of Hamblet*?

Our study of Alfred's method of translation will be confined to Book I. Since the Latin and Old English are printed on the same page, so that any one can easily compare the versions, it will not be necessary to go extensively into this subject.

In his prefaces Alfred speaks several times of rendering 'now word for word, now sense for sense'.² This is a clue to his method, but the former was made use of very rarely. The following heads will contain typical examples:

¹ Cf. Augustine's *Retractiones*, I. 4. 1: 'Inter haec scripsi etiam duo volumnia . . . de his rebus, quas maxime scire cupiebam, me interrogans mihiq̄ue respondens tamquam duo essemus, Ratio et ego, cum solus essem; unde hoc opus Soliloquia nominavi, sed imperfectum remansit'.

² Cf. Preface of *Pastoral Care* and *Boethius*.

1. Rarely do we find an instance of purely literal renderings such as:

Latin

Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex meus, pater meus, causa mea, spes mea, res mea, honor meus, domus mea, patria mea, salus mea, lux mea, vita mea.

Old English

Gehiere, gehyre mē, Drihten, forpām pū eart mīn God, and mīn Drihten, and mīn feder, and mīn sceapen, and mīn gemetgyend, and mīn tōhopa, and mīn spēd, and mīn wyrðscipe, and mīn hūs, and mīn ēdel, and mīn hāle, and mīn lȳf.¹

2. There are a few cases where the same thought in Latin is more briefly expressed in Old English:

Deus intelligibilis lux, in quo et a quo et per quem intelligibiliter lucent, que intelligibiliter lucent omnia.

Ðū þe æart þæt andgitlice lēoht purh þe man ongit.²

3. More common is the joining of several sentences into one:

Deus quo nos revocas in viam. Deus qui nos deducis ad januam. Deus qui facis ut pulsantibus aperiatur. Deus qui nobis das panem vitae. Deus per quem sitimus potum, quo hausto nunquam sitiamus.

Ðū ūs clypast tō ūrum wege, and ūs gelēdest tō þære dura and ūs ðā untȳnst, and ūs sillest þonne hlāf ēces lȳfes and þonne drinc of lȳfes wylle.³

4. Quite commonly we find paraphrase:

Deus per quem nos non movent qui minime credunt.

Ðū ūs getrymedest and gȳt trymest on ūrum gelēafum, þæt ūs ne magon þā ungelyfædan āmirran.⁴

5. Expansion for the sake of clearness and details; this is fairly common:

Deus cujus regnum est totus mundus, quem sensus ignorat.

Ic þē bydde, Drihten, pū þe æalles middangeardes wealst; pū

¹ 11. 4-8.

³ 8. 11-14.

² 6. 12.

⁴ 8. 16, 17.

pe wē ne magon lichamlice on-
gytan nāper nē mid ēagum, nē
mid swece, nē mid ēarum, nē mid
smece, nē mid hrine.¹

These few examples are sufficient to reveal the general method of the translator. The fact that this identical method is employed by Alfred in the *Pastoral Care* and *Boethius* constitutes one proof that Alfred was the translator of the *Soliloquies*.

It must be said that in this, as in all translations, it is often extremely difficult to determine the degree of literalness in a given case, since there may be a kind of adumbration of the meaning of a word in the words preceding or following.

There are four considerable additions² made by Alfred in Book I, and these divide the Book into five very nearly equal parts. They are:

1. Vicissitude in Nature 9. 23-10. 17.
2. Figure of Ship and Anchor . . . 22. 2-26. 5.
3. Seeing God and working with Him 31. 8-27.
4. Parable of King and subject . . 43. 23-44. 27.

These longer excursions are interesting from several points of view. They are original, and yet grow naturally out of the subject in hand. They are written to make clear certain fundamental truths. There may be seen in them a vigor of expression not found in the parts translated.

Having seen his method as a translator, we may now study him in the other function which he exercised so often, but nowhere better, perhaps, than in Book II. It is here that we see him at work with a freer hand. He is in that intermediate stage between the faithful translator and the unshackled, creative artist; and thus his personality

¹ 6. 13-15.

² For minor additions with references see Notes.

stands out in bolder relief, and to that extent appeals to us more strongly.

What he might have become as an original artist is not entirely a matter of speculation. Although natural endowments, education (or lack of it), and environment conspired to make of him a man of affairs and a king of intense practicality rather than a man of letters or a philosopher, yet in the genuinely original prefaces to his various translations we can but recognize a master-hand. These are veritable preludes—thematic chords—touched by an artist, who, we feel, had he possessed opportunity, might have wrought out a composition that would take rank as a classic. But, in truth, so far as present scholarship can positively assert, he left us no single original production that is complete. Who shall say that he did less wisely in turning what time and talents he had to the popularizing of what he considered the classics of his age—giving his people the best of the old and the established rather than venturing to contrive something new and possibly false?

No better example of a skilful preface or introduction can be found than the one with which he begins the *Soliloquies*. It recalls Emerson's saying: 'Every book is a quotation; and every house is a quotation out of all forests and mines and stone-quarries; and every man is a quotation from all his ancestors.' With some such thought as this our English King, inured to the hardships of war, no doubt having felt at times the need of shelter from storms, but yet with a burning desire for peace and strong faith and hope and love and the other Christian graces, approaches the translation of St. Augustine's work. Under the figure of building a house or fort from the timbers cut and with the tools fashioned from the forests of the thoughts and writings of the Fathers, he begins:

'[I] gathered for myself cudgels, and stud-shafts, and horizontal shafts, and helves for each of the tools that I could work with, and bow-timbers and bolt-timbers

for every work that I could perform, the comeliest trees, as many as I could carry. Neither came I with a burden home, for it did not please me to bring all the wood back, even if I could bear it. In each tree I saw something that I needed at home; therefore I advise each one who can, and has many wains, that he direct his steps to the same wood where I cut the stud-shafts. Let him fetch more for himself, and load his wains with fair beams, that he may wind many a neat wall, and erect many a rare house, and build a fair town, and therein may dwell merrily and softly both winter and summer, as I have not yet done.¹

He is not talking about the temporal house, but the eternal dwelling-place, and closes his preface with the highly personal prayer that 'so may the rich Giver do, who rules both these temporary cottages and the everlasting homes. May he who created both, and rules both, grant me that I be fit for each, both here to be useful and thither to come'.²

The changes that Alfred made in his rendering of Book II may be roughly estimated by comparing the respective lengths of the Latin and the Old English versions. There are approximately 9,700 words in the Latin of Book II and 11,800 words in the Old English, whereas Book I has 8,300 Latin words as against the 3,000 Old English words of Alfred's rendering. But as Alfred added new matter to the extent of about 1,000 words, we may estimate that he rejected about three-fourths of the Latin of Augustine.

Why did he make these changes? The correct answer to this question will reveal interesting facts as to his mind and method. Are we summarily to dismiss the question by the surmise that he had not time to finish the work, or that he wearied of his task? This is highly impro-

¹ 1. 1-15.

² 2. 13-17.

bable, for the reasons which follow: First, he not only compassed the work as finished by Augustine, but added a third book built up from other selections from the Fathers and Scripture; secondly, internal evidence proves that the work of Alfred has an air of completeness—it does not end abruptly; thirdly, the kind of rendering he gave demanded greater thought and pains than a more literal translation, such as he gave in Book I.

In order to establish these facts more clearly, it is necessary to look somewhat in detail at the changes made.

The subject-matter of Book II of the Alfredian version is the first that calls for special comment. Whereas Augustine gives a learned disquisition on truth and falsity, similitude and dissimilitude, as a means of substantiating the immortality of the soul, Alfred approaches the subject mainly through authorities quoted, and with the common sense of a practical Christian of his time. Near the beginning of Book II the inquirer admits the immortality of God,¹ but expresses a doubt about the immortality of the soul. Reason is surprised that one should want to know what no man while in the prison of the flesh can know, yet it undertakes to prove the immortality of the soul so clearly as to cause shame to the doubter. Then the colloquy develops the fact that Augustine has such faith in Theodorus, his king, and Honorius, son of the king, as to believe anything that he might never have heard of, except from their lips; but further, that he has as much more faith in God and Christ, the Son of God, than in Theodorus and Honorius, as the former are wiser and better than the latter:

‘What spake God then oftener, or what said he more truthfully through his prophets to his people, than about the immortality of souls? Or what said the apostles and all the holy fathers, if they spake not about the eternity of souls and about their immortality? Or what did Christ

¹ 59. 12 ff.

mean when he said in his Gospel: "The unrighteous shall go into everlasting punishment, and the righteous into everlasting life?"¹

The authority of the patriarchs, prophets, apostles, and holy fathers having been appealed to, the question is then asked by Reason: 'Why canst thou not believe all these?' Augustine answers: 'I say that I believe them, and also know exactly that it is all true that God has said either through himself or through them; for there are more of these happenings in the holy books than I can ever reckon. Therefore I am now ashamed that I ever doubted about it, and I acknowledge that I am very rightly convinced, and I shall always be much happier when thou dost convince me with such things than I ever was when I convinced another man. All this I knew, however, before, but I forgot it, as I fear also that I shall do this.'²

Reason expresses wonder that any one should doubt the immortality of the soul, the highest and best of all God's creatures, when even the lowest and meanest creature does not utterly perish and pass away. Let the mind turn inward, and search for other examples to prove the same truth. The mind will, if discreet, say that it desires knowledge of past, present, and future things, because it knows it shall always exist. Hence 'there is no doubt that souls are immortal. Believe thine own reason, and believe Christ, the Son of God, and believe all his saints, for they were very reliable witnesses; and believe thine own soul, which always says to thee through the reason that it is in thee; it says also that it is everlasting, because it wishes everlasting things. It is not such a foolish creature as to seek what it can not find, or wish that which it has not, or which belongs not to it. Give up now unjust doubting. It is clear enough that thou art everlasting, and shalt ever exist.'³

¹ 61. 30-62. 1.

² 62. 7-19.

³ 63. 32-64. 6.

The inquirer thus expresses himself satisfied as to the subject in hand, but his thirst is not entirely quenched, for just at the close of the book another question is propounded, namely: Shall our knowledge change in the future world as in this world, or shall it remain constant? Reason artfully replies:

'I hear now what thou wouldst know, but I cannot tell it to thee in a few words. If thou wilt know it openly, then thou must seek it in the book which we call *De Videndo Deo*. This book is called in English, *About the Beholding of God*. But be now of good cheer and think over that wick thou hast just learned, and let us both pray then that he help us, for he promised that he would help every one who called to him and rightly wished; and he promised without any doubt that he would teach us after we left this world,—that we should fully know perfect wisdom and perfect truth; which thou mayest hear much more openly in the book which I before naméd to thee—*De Videndo Deo*.'

And the book closes with the words: 'Here end the blossoms of the second book which we call *Soliloquies*.'¹

The following parallel of the points made in the Augustinian and the Alfredian versions respectively will show at a glance the difference of treatment.

Augustine

1. Invocation for divine aid to know self.
2. Proof that the soul is immortal based largely on the subtleties of dialectics; similitude the mother of truth, dissimilitude of falsity; no truth or falsity without a perceiving sense, no sense without a living soul; hence the soul is immortal.
3. Since truth must persist, the

Alfred

1. Invocation for divine aid to know self.
2. Proof that the soul is immortal based largely on authorities: the words of Christ, his Apostles, the Prophets, and the Church Fathers quoted, or referred to, as favoring the truth that the soul is immortal; hence it is immortal.
3. Since the soul craves know-

¹ 64. 22-35.

perceiving subject, the soul, must be immortal.

4. In closing, an unanswered query is raised: How is truth related to an undisciplined mind?

ledge of immortal things, Reason asserts it must be immortal.

4. The book closes with the query: Does the intellect change in the next world? Answered in Book III.

Book III is linked to the close of Book II by the following introductory statement:

'A. Now thou hast ended the sayings which thou hast selected from these two books, and hast not yet answered me about that which I last asked thee, that is, about my intellect. I asked thee whether, after the parting of body and soul, it should increase or decrease, or whether it should do both as it here doth.'

'R. Have I not already told thee that thou shouldest seek it in the book which we then spoke about? Learn that book, then thou wilt find it there.'¹

Just here, unfortunately, occurs a distinct break in the thought, although the manuscript shows no evidence of it, and hence we cannot with absolute certainty trace the continuity. However, the responsibility of the investigation having been placed on the seeker, the same general tenor of thought is kept up in the inquiries as to the state of the souls of the good and the bad after their departure from this world. The wicked and the good are to see each other, and know their respective states of punishment and reward, for the purpose of intensifying the torment of the one and the joy of the other. Thus the book is on the subject of the future state of the soul, whether it be the more specific topic of seeing God or of mutual recognition of souls.

A bond is established between the deeds and aspirations of this world and the rewards of the next—a thought that doubtless thrilled Alfred:

¹ 65. 1-9.

'The like have their like. One is also not to suppose that all men have like wisdom in heaven; but each has it in that measure which he here yearneth after. As he here toils better and yearns more for wisdom and righteousness, so he has more of it there, and also more honor and more glory.'¹

Then follows the query: 'Has it yet been clearly enough said to thee about wisdom and about the seeing of God?' which gives us a clue to the real subject of this book and its relation to the other two; and the eloquent answer must be given in full:

'Yea, well enough I believe that we need lose naught of the wisdom which we now have, though the soul and the body be parted. But I believe that our knowledge shall be very much increased by that means, though we cannot know all before doomsday which we would know. But I believe that naught will be hidden from us after doomsday—neither that which is in our days, nor that which was before, nor that which shall be after. Thou hast now related many examples to me, and I have myself seen more in the writings of the holy books than I can reckon, or can even remember. Thou hast shown me also such reliable witnesses that I can do nothing else but believe them; for if I believe no weaker testimony, then I know very little or nothing. What know I but that I wish that we may know as clearly about God as we would? But the mind is weighed down and busied with the body, so that we cannot see anything with the mind's eyes just as it is, any more than thou mayest sometimes see the brightness of the sun, when the clouds shoot between it and thee; and yet it shines very brightly there where it is. And even though there be no cloud between it and thee, thou canst not see it just as it is, because thou art not where it is; nor can thy body be there, nor can thy bodily eyes come anywhere near there, nor even see

¹ 65. 24-66. 1.

near there. Nor can we even see the moon, which is nearer us, just as it is. We know that it is broader than the earth, and yet it seems not broader to us sometimes than a shield, on account of the distance. Now thou hast heard that neither can we see aught of this world with the mind's eye entirely as it is; but by the part of it that we see we should believe the part that we cannot see. But it is promised us without any doubt, so soon as we come out of this world, and the soul is loosed from the prison of the body, that we shall know everything that we now wish to know, and much more than the great men—the wisest of all in this world—could know. And after doomsday it is promised us that we may see God openly—see him wholly, just as he is; and know him ever afterwards just as well as he now knows us. Nor shall we ever afterward have any want of wisdom. He will conceal naught from us, who lets us know himself. But we shall then know all that we now wish to know—even also that which we now do not wish to know. We shall all see God—both they who are here the worst and they who are here the best. All the good shall see him to their comfort and joy and happiness and glory; and the wicked shall see him just as the good, yet to their torment.¹

As his sole authority for these thoughts Alfred then quotes from Jerome's *Vulgate* the parable of Dives and Lazarus²—a passage frequently used by modern writers, as well as by the Christian Fathers, in speculations on the future state. And then comes the fitting conclusion, which is too good to omit:

‘Now we may hear that both the departed good and the wicked know all that happens in this world, and also in the world in which they are. They know the greatest part, though they do not know it all before doomsday, and they have very much remembrance in that world of their

¹ 66. 4-67. 16.

² Luke 16. 19-31.

kindred and their friends. And the good help the good, and each of them the other, to the extent that they can. But the good will not have mercy on their evil friends, because they will not give up their evil, any more than Abraham would pity the rich man, though he was of his own kin, because he perceived that he was not so humble before God as he rightly should be. The evil, then, can neither do their friends nor themselves any good, for they were formerly of no help, neither to their friends nor to themselves who had passed away before them when they were in this world. But it shall then be with them as with those men who are here brought into some king's prison, and may see their friends every day and ask about them that which they will, and yet they may not be of any good to them; they neither wish, nor are able, to go to them any more. Therefore have the evil more punishment in the world to come, because they know the honors and dignities of the good, and also therefore the more, that they remember all the honors which they had in this world; and also they know those torments which they have who shall then be left behind them in this world.

'The good, then, who have full freedom, shall see both their friends and their foes just as here men in power often see together both their friends and their foes. They see them alike and know them alike, although they do not love them alike. And again the righteous, after they are out of this world, remember very often both the good and the evil which they had in this world, and they rejoice exceedingly that they forsook not their Lord's will, neither in easy things nor in mysterious, while they were in this world. Just so some man of power in this world may have driven one of his darlings from him, or he may be forced from him against both of their wills, and then have many torments and many mischances in his exile so that he yet returns to that same master with whom he formerly was. Then he remembers the mishaps which he had in

his exile, and yet is not more unhappy. But I myself saw that, or more untrustworthy men told it to me than those were who told that which we are seeking after. Now must I not do one of two things—either believe some man or none? Methinks that I know who built the city of Rome, and also many other things which happened before our days, all of which I cannot reckon. It is not because I myself saw it that I know who built the city. Nor even do I know of what kin I am, nor who my father or my mother was except from hearsay. I know that my father begot me, and that my mother bore me, but yet I do not know it for the reason that I myself saw it, but because some one told it to me. Not so trustworthy were the men who told it me, however, as they were who told that which we have now long been searching after—and yet I believe it.

‘Therefore he seems to me a very foolish man and very inexcusable, who will not increase his knowledge while he is in this world, and always wish and desire that he may come to the everlasting life, where naught shall be hidden from us.’

‘Here end the sayings which Alfred, the king, selected from the book which we call in . . .’¹

Now having seen the character and extent of the alterations made by Alfred, we are in a position to answer the question why he made such changes. Three sufficient reasons may be given:

1. It is his general practice as a translator. This will be clear upon a scrutiny of his various translations. But here, as in so many other particulars, the *Boethius* is the best parallel to the *Soliloquies*. It is useless to enter upon a discussion of this point, for Sedgefield’s excellent version of Alfred’s *Boethius*² need only be glanced at in

¹ 68. 11-70. 5.

² W. J. Sedgefield: *King Alfred's Old English Version of Boethius' De Consolatione Philosophiae*, Oxford, 1899.

order to show how free the translation, how frequent the original passages inserted, and how skilfully Alfred has recast the thought of the Latin in the mold of his own individuality. One particular, however, needs emphasis, namely, that it is a common practice of Alfred to diverge further and further from his original, the nearer he approaches the end of a translation. In the last book of the *Boethius* he has shortened the Latin greatly and added much of his own, so that the book can be called almost as original as the third book of the *Soliloquies*.

2. Alfred rejects subtleties. For this there may be two reasons, namely: First, that his mind could not understand the processes of Augustine's ratiocination; secondly, that the Old English language was incapable of giving adequate expression to philosophical ideas; or both of these may have worked together to bring about the one result. Augustine in Book II carries his reasoning into the vaguest possible ramifications, and it is just here that Alfred departs furthest from the Latin. Even Augustine felt that he was adopting an extremely abstract method, for repeatedly he makes himself answer *Ratio* thus: 'Make it plainer to me, I beg.' Now we know that Alfred had no such training as Augustine, and hence may infer that such methods were unsatisfactory to his own mind, and certainly that it would be casting pearls before swine to give Augustine's thoughts to his unlettered subjects; hence he wisely acts as interpreter, choosing the essential thought from Augustine, and giving it to his people in the simplicity of their vernacular.

Then, how was the Old English to find a terminology to express such thoughts as:

'Responde nunc quae disciplina contineat definitionum, divisionum, partitionumque rationes.'¹

'Sed illud saltem impetrem, antequam terminum volumini statuas, ut quid intersit inter veram figuram, quae intel-

¹ Migne: *Soliloquies* of St. Augustine, II. 21.

ligentia continentur, et eam quam sibi fingit cogitatio, quae graece sive phantasia sive phantasma dicitur, breviter exponas.'¹

Thus Alfred was a mediator for his people; he culled and appropriately interpreted the ideas which he thought would most help them.

3. Alfred was influenced by a sense of artistic completeness. Book III grows naturally out of Books I and II, and gives a finishing touch to the work as a whole. Augustine himself left his work unfinished, and Alfred performed a skilful as well as venturesome task in undertaking to complete it. How wisely he did this will be seen when it is considered that he drew the material for Book III from Augustine's other writings as far as possible, and after that from other Christian Fathers whose authority was weighty. He then welded these together, at the same time making large use of Scripture.

Observing more closely, we note that the theme of Book III is itself a logical outgrowth of the other books: Book I—knowledge of God; Book II—knowledge of the soul; Book III—state of knowledge and the soul after death. Reason has shown that we may have a sufficient knowledge of the nature and existence of God and the soul's immortality while in this life, but that at best this is partial, because of the prison of flesh and the sinfulness we are heir to. Our power of vision must be increased and made clearer before we can behold and see that supernal Beatific Vision—but this cannot occur in the present world, though it shall occur in the next. It is not enough to know God and the soul in this world—nor to know that both shall exist eternally, nor yet that they shall *live* eternally. Alfred added in Book III the one thing still needful to know, namely, that *knowledge* will continue and increase in the next world.

¹ *ib.* 34.

It is true that, on first reading, one would be likely to decide, even without considering the breaks in the manuscript, that the work is a medley; but sympathetic study will show that development of his theme is natural and artistic. We are, after considering these facts, forced to the conclusion that Alfred had in some degree a sense of fitness and of completeness, and that he exercised this in the changes he made. To sum up, then:

1. Alfred's version is not so much a fragment as the completion of a fragment.

2. He omits the dreary dialectics of Augustine, and uses only what his people can understand; even this he renders in the simplest manner.

3. Although omitting so much, his mind allows no essential fact to escape him, but conserves all with scholarly faithfulness.

5. Conclusion.—Alfred's literary merits are not of the highest order; his nature and circumstances forbade that. But there are certain definite qualities which are in themselves praiseworthy. We note in his writings a simplicity which at times is striking in its effectiveness.¹ Again we feel a manly, if somewhat unpolished, strength.² At other times this simplicity of utterance and virility of conception surprise us by bursting forth into rich flowering and ripe fruitage.³ His similes are drawn from nature, and are eloquent of his experiences as warrior and king. What can be more fitting to the subject than the comparison of the soul to a ship held by the anchors of virtue to its eternal mooring, God?⁴ Or what more forcible and indicative of a royal author than the representation of the

¹ Cf. 62. 10-22; 35. 4-10; 64. 22-33.

² Cf. 10. 7-17; 30. 7-17; 63. 32-64. 6.

³ Cf. 22. 11-23. 7; 25. 27-26. 3; 58. 10-16.

⁴ 22. 2-23. 12; cf. also 31. 7-27; 46. 10, 11.

avenues to wisdom by the highways and by-paths that lead to the king's royal seat?¹

As to the dialogue form, Alfred followed Augustine, who no doubt took as his exemplar Cicero, and remotely Plato. Indirectly, then, the *Dialogues* of Plato in Greek became the model of Alfred's Old English version of the *Soliloquies*. This will be more readily seen when we remember that Boethius drew his dialogue method from Cicero, on whom he wrote commentaries,² and Alfred became well acquainted with this manner of enlivening a philosophical discussion from his translation of *Boethius*. It was an easy transition from Boethius to Augustine.

Alfred showed his originality and sense of harmony in his adaptation of the dialogue style to the new parts in Book III, where, in the Latin, there is no dialogue. But he departs more and more from the use of dialogue the nearer he reaches the close, so that it is hard to say just when he makes the conscious transition to monologue with which, it is certain, he rounds off the concluding remarks.

In estimating Alfred's style we must remember that here, as elsewhere, he was a foundation-layer. There was no real Old English prose before him. So that if there are faults—and there are—we need not be surprised. But he blazed the way, and set a high standard for other writers to follow. In him, if we read closely, we may see the embryonic prose style of Chaucer, Milton, and Addison while in his impulse to translate religious works into English, he allies himself with a multitude of later writers.

He who strives not only to visualize the outward life, but also to retrace the thoughts and experience the emotions of King Alfred, must by that very effort rise to a higher and better life. To enter into the conscious life of Alfred's age is to reconstruct for one's delectation and edification one of the most fruitful periods of the much underrated

¹ 43. 23; cf. also 59. 34-60. 5; 68. 26-69. 2.

² Windelband: *op. cit.*, 273.

and slighted Middle Ages. Falsely wise scholars have stalked stolidly over the surface of this region, and pronounced it arid and worthless. But the keen vision of genius pierces deeper, and lo, when once excavations have been begun, a whole Olympia emerges! To eyes untrained it appeared a blank, and thus was called the Dark Age; but had it not, rather, somewhat of the brightness that blinds?



King Alfred's Version of St. Augustine's Soliloquies.

King Alfred's Preface.

Gaderode mē þonne kigclas, and stuþansceaftas, and lōhsceaftas, and hylfa tō ælcum þāra tōla þe ic mid wircan cūðe, and bōhtimbru and bolttimbru tō ælcum þāra weorca þe ic wyrcan cūðe, þā wlitegostan trēowo be þām ðele ðe ic āberan meihte. Nē cōm ic nāþer mid ānre byrðene hām, 5 þe mē ne lyste ealne þane wude hām brengan, gif ic hyne ealne āberan meihte. On ælcum trēowo ic geseah hwæthwugu þæs þe ic æt hām beþorfte. Forþām ic lære ælcne ðara þe maga sī, and manigne wæn hæbbe, þæt hē menige tō þām ilcan wuda þār ic ðās stuðansceaftas cearf, fetige hym 10 þār mā, and gefeðrige hys wēnas mid fegrum gerdum, þat hē mage windan manigne smicerne wāh, and manig ænlic hūs settan and fegerne tūn timbrian þāra, and þær murge and sōfte mid mæge on eardian ægðer ge wintras ge sumeras, swā-swā ic nū ne gýt ne dyde. Ac sē þe mē lærde, þām 15 se wudu licode, sē mæg gedōn þæt ic sōftor eardian ægðer ge on þisum lænan stōclife be þis wæge ðā while þe ic on þisse weorulde bēo, ge ēac on þām ēcan hāme ðe hē ūs gehāten hefð þurh Sanctus Augustinus and Sanctus Gregorius and Sanctus Ieronimus, and þurh manege oððre hālie fædras; 20 swā ic gelyfe ēac þæt hē gedō for heora ealra earnunge

¹ The abrupt beginning points to a loss of the first part of MS.; the MS. 7 has been changed throughout, as here, to *and*; in MS. the *u* of *stuþansceaftas* is torn away.—⁵ MS. *nāþer*; *hā*, so repeatedly; likewise other words ending in *-m* are, in MS., found abbreviated thus: *ælcū* (for *ælcum*).—⁹ In *manigne* the *-ne* of MS. not distinct; *þ* throughout has been changed, as here, to *þæt*.—¹³ *7 þāra*.—¹⁸ *hecan*.—¹⁹ *scanctus augustinus and sēs gregorius. and scanctus Ieronimus*.—²¹ *gelyf*, with the upper part of an *f* following *y* still legible. Between *gelyf* and *eac* a word of two or three syllables erased.

ægðer ge þisne weig gelimfulran gedō þonne hē ær þissum
 wes, ge hūru mīnes mōdes eagan tō þām ongelihhte þæt
 ic mage rihtne weig āredian tō þām ēcan hāme, and tō þām
 ēcan āre, and tō þære ēcan reste, þe ūs gehāten is þurh þā
 5 hālgan fæderas. Sīe swā.

Nis hit nān wundor þeah man swile ontimber gewirce
 ēac on þære ūtlāde and ēac on þære bytlinge; ac ælcne
 man lyst, siððan hē ænig cotlyf on his hlāfordes læne myd
 his fultume getimbred hæfð, þæt hē hine mōte hwīlum þār-
 10 on gerestan, and huntigan, and fuglian, and fiscian, and his
 on gehwilce wīsan tō þære lænan tilian, ægþær ge on sē ge
 on lande, oð þone fyrst þe hē bōcland and æce yrfe þurh
 his hlāfordes miltse gearnige. Swā gedō se wilega gifola,
 se ðe ægðer wilt ge þissa lænena stōclife ge þara ēcena
 15 hāma. Sē ðe ægþer gescōp and ægþeres wilt, forgife mē
 þæt mē tō ægðrum onhagige, ge hēr nytwyrðe tō beonne,
 ge hūru þider tō cumane.

Agustinus, Cartaina bisceop, worhte twā bēc be his
 ægnum ingeþance. Ðā bēc sint gehātene *Soliloquiorum*,
 20 þæt is, be hys mōdes smēaunge and twēounga; hū hys
 gescēadwīsnas answarode hys mōde, þonne þæt mōd ymbe
 hwæt twēonode, oðþe hit hwæs wilnode tō witanne þæs þe
 hit ær for sweotole ongytan ne meakte.

² *hure*. — ⁶ *m swilc*, the other letters very indistinct. Only *s* and
 upper part of *w*, *i*, and *l* in *swile* visible. — ⁷ *and eac on þa...lade*;
 Pauli and Wülker read *þære utlade*. — ⁹ *þ hæfð*. — ¹² *oð oð*. — ¹³ *gidfola*.
¹⁶ *nytwyrd*. — ¹⁷ *huru*. — ²⁰ *modis*. — ²³ Here ends Alfred's preface and
 begins his translation of Augustine.

BOOK I.

Ðā reahthe hē, hys mōd fōr oft gāstende and smēag-
 ende mislicu and selcūð þing, and ealles swīðust ymbe
 hyne sylfne — hwæt hē sylf wære; hwæper hys mōd and
 hys sāwel deādlīc wēre and gewītendlice, þe hēo wēre ā
 libbendu and ēcu; and eft ymbe hys God, hwæt hē wēre 5
 and hwilce hē wēre, and hwilc good him wēre betst tō
 dōnne, and hwilc yfel betst tō forlētende. Þā answarode
 mē sum ðing, ic nāt hwæt, hweðer þe ic sylf þe oðer þing,
 nē þæt nāt, hwæðer hit wæs innan mē ðe ūtan; būtan þæs
 ic sōðlicost wēne, þat hyt mīn scēadwīsnes wēre; and þā 10
 cwæð hēo tō mē:

[*Gescēadwīsnes.*] Gyf ðū enigne gōdne heorde hābbe
 þe wel cunne healdan þæt þæt ðū gestrēone and him befæste,
 scēawa hyne mē; gyf þū þonne nānne swā gerādne nābbe,
 sēc hyne oð þū hyne finde; forþām þū ne meahht ægðer ge 15
 ealne weig ofor þām sittan ðe þū gestrýned hæfst and
 healdan, ge ēac māran strýnan.

[*Augustinus.*] Hwām wille ic ælles befæstan þæt ic
 elles gestrýne būtan mīnum geminde?

Volventi mihi multa ac varia mecum diu, ac per multos dies
 sedulo quaerenti memetipsum ac bonum meum, quidve mali evitandum
 esset, ait mihi subito, sive ego ipse, sive alius quis extrinsecus sive
 intrinsecus, nescio (nam hoc ipsum est quod magnopere scire molior);
 ait ergo mihi:

[*Ratio.*] Ecce, fac te invenisse aliquid; cui commendabis, ut
 pergās ad alia?

[*Augustinus.*] Memoriae scilicet.

¹ *gastānde.*—⁷ *Augustinus þa answarode.*—¹² Here and throughout
 the entire dialogue *Gescēadwīsnes* is substituted for MS. *ða cwæð heo*,
 and *Augustinus* for MS. *ða cwæð ic.*—¹⁵ *meht.*—¹⁶ *hæft.*

G. Is þīn gemind swā mihtig þæt hit mage eall ge-
healden þæt þū geðencst, and hym bebeotst tō healdenne?

A. Nese, lā nese; nē mīn nē nānes mannes nis tō þām
creftig þæt hit mage alle gehæaldan þæt him man befæst.

5 G. Befæste hit þonne bōcstafum, and āwrit hit. Ac
mē þincð þæt þeah þæt þū sī tō ūnhāl, þæt ðū ne mage
hit æall āwritan; and þeah þū æall hāl wēre, þū beporftest
þæt ðū hæfdest dīgele stōwe, and æmanne ælces oðres
þinges, and fæawa cūðe men and creftige mid þē, ðe nān-
10 wiht ne āmyrdan, ac fultmoden tō þīnum crefte.

A. Ic nebbe nān þāra nē þonne æmenne, nē oðera
manna fultum, nē swā dýgela stōwe þæt mē tō swilcum
weorce onhagie; forðī ic nāt hwæt ic dōn sceal.

G. Nāt ic þonne nānwiht betere þonne þū ðē gebidde.
15 Wilna ðē tō Gode, Hælend mōdes and līchaman, þæt ðū
mage þurh ðā hēle begitan þæt ðæt þū wilnast; and þonne
þū ðē gebeden hæbbe, āwrit þonne þæt gebed, þī læs þū
hit forgyte, þæt þū sī ðē werðer þīnes creftes; and gebyde
þē fēawum wordum dēorlice mid fulle angitte.

20 A. Ic dō swā ðū mē lærst, and cwæðe þā:

Drihten, þū ðe eart Scypend ealra gesceafta, forgyf
mē ærest þæt ic þē cunne rihtæ, and gescæadlice biddan,

R. Tantane illa est ut excogitata omnia bene servet?

A. Difficile est, imo potest.

R. Ergo scribendum est. Sed quid agis, quod valetudo tua scri-
bendi laborem recusat? Nec ista dictari debent; nam solidutinem meram
desiderant.

A. Verum dicis. Itaque prorsus nescio quid agam.

R. Ora salutem et auxilium quo ad concupita pervenias, et hoc
ipsum litteras manda, ut prole tua fias animosior. Deinde quod invenis
paucis conclusiunculis breviter collige. Nec modo cures invitationem
turbæ legentium; paucis ista sat erunt civibus tuis.

A. Ita faciam:

Deus universitatis conditor, praesta mihi primum ut bene te rogem,
deinde ut me agam dignum quem exaudias, postremo ut libereres. Deus

² *gedengst.*—⁴ *his mage ella; him me on.*—⁶ *þath þeah.*—⁷ *beportest.*
—⁸ *stoge.*—¹³ *hwæd.*—¹⁸ *creftest.*—²⁰ *cwæd.*—²¹ In MS. the *D* of *Drihten*
is rubricated, and extends over two lines in capitals; in *forgyf* a letter
erased between *y* and *f*.

and þæt ic mage gearnian þæt ic sī wurðe þæt ðū mē
 for ðinre mildheortnesse ālyse and gefrēolsige. Ic clypie tō
 þē, Drihten, þū þe æall geworhtest, þæt þe æalles ge-
 weorðan ne mihte; nē æac wunian ne mihte būtan þē.
 Ic clypie tō þē, Drihten, þū þe nāne gesceaftas ne forlæst 5
 tō nāhte weorðan. Tō þām ic clypige, þe æalle gesceafta
 smicere geworhte būtan ællcum andweorce. Tō þe ic
 clypige, þe nēfre nān yfel ne worhtest, ac ælc gōd weorc
 worhtest. Tō þām ic clypige, þe getæcð fēawum wīsum
 mannum þæt yfel nāht ne byð. 10

Drihten, þū þe eall medemu geworhtest, and nāht un-
 medemes, þē nis nān gesceaft wiðerweard; þēah hwylc wille,
 hē ne mæg, ac þū hȳ hæfst æalle gesceapene gebyrdlice,
 and gesōme, and tō þām geþwære þæt heora nān ne mæg
 oðerne mid ælle fordōn, ac simle þæt unwlitige wlitigað 15
 þæt wlitige. Tō ðe ic clypige, þū þe lufað æall þæt þe
 lufian mæg, ge þā þe wytan hwæt hī lufiað, ge þā þe nyton
 hwæt hī lufiað. Ðū þe gescēope eall gesceaftas būtan
 ællcum yfele swiþe goode, þū þe nelt þe eallunga geēowian
 openlice nānum oðrum būton þām þe geclænsode bēoð 20
 on heora mōde, ic clypige tō þē, Drihten, forþām þū eart
 Fæder sōðfestnesse, and wīsdōmes, and sōpes lȳfes, and þæs
 hēhstan lȳfes, and þāra hēhstan gesælþe, and þæs hēhstan

per quem omnia, quae per se non essent, tendunt esse. Deus qui ne id
 quidem quod se invicem permit, perire permittis. Deus qui de nihilo
 mundum istum creasti, quem omnium oculi sentiunt pulcherrimum.
 Deus qui malum non facis, et facis esse ne pessimum fiat. Deus qui
 paucis ad id quod vere est refugientibus ostendis malum nihil esse.

Deus per quem universitas etiam cum sinistra parte perfecta est.
 Deus a quo dissonantia usque in extremum nulla est, cum deteriora
 melioribus concinunt. Deus quem amat omne quod potest amare, sive
 sciens, sive nesciens. Deus in quo sunt omnia, cui tamen universae
 creaturae nec turpitudine turpis est, nec malitia nocet, nec error errat.
 Deus qui nisi mundos verum scire noluerit. Deus pater veritatis, pater

¹ A letter erased between *e* and *a* in *gearnian*.—³ *dridten*; *ge-
 wortest*; *geweorðam*.—⁶ *weorðam*.—⁷ *geworðte*.—⁸ *wōrc*.—⁹ *getæcð*.—
¹³ *heo ne mæg*.—¹⁶ *þe þe lufað*.—²⁰ *þam þam*.

goodes, and þāra hēhstan beorhtnesse, and þæs angitlican lēohtes, ðū þe ært Feder þæs Suna þe ūs āwehte, and gyt wrēhð, of þām slēpe ūre synna, and ūs mannað þæt wē tō þe becumen.

5 Ðē ic bydde, Drihten, þū þe æart sēo hēhsten sōðfæstnesse, and for þe hyt is sōð æall þætte sōð is. Ic þe bydde, Drihten, ðū þe æart se hēhstan wýsdōm, and þurh þe sint wýse æalle þā þe wýse sint. Ic þe bidde, Drihten, þū þe æart riht līf, and þurh þe lybbað æall þā þe lybbað. Þū
10 eart sēo hēhste gesæld, and for þe sint gesēlige æalle þā þe gesēlige synt. Þū æart þæt hēhste gōd ys and wlitgy. Ðū þe æart þæt andgitlice lēoht þurh þe man ongit. Ic þe bydde, Drihten, þū þe æalles middangeardes wealst; þū þe wē ne magon lichamlice ongytan nāper nē mid ēagum,
15 nē mid swece, nē mid earum, nē mid smecce, nē mid hrine; and swā þeah swilce æ swylce wē habbað, and swylce þæawas swylce [wē] habbað, ealle þā þe gōd sint wē nāmon of þīnum [rīce], and of þīnum rīce wē býsniað eall þæt wē gōdes dōð. Forþamþe ælc þāra afeald þe þe
20 flýgd, and ælc þāra ārīst þe tō þe gecyrð, and ælc þāra āstynt þe on ðe gewunað; and sē swelt ðe ðe eallunga forlēt, sē ācucað þe tō þe gecyrð, and sē lifað sōðlice,

sapientiae, pater verae summaeque vitae, pater beatitudinis, pater boni et pulchri, pater intelligibilis lucis, pater evigilationis atque illuminationis nostrae, pater pignoris quo admonemur redire ad te.

Te invoco, Deus veritas, in quo et a quo et per quem vera sunt quae vera sunt omnia. Deus sapientia, in quo et a quo et per quem sapiunt quae sapiunt omnia. Deus vera et summa vita, in quo et a quo et per quem vivunt quae vere summeque vivunt omnia. Deus beatitudo, in quo et a quo et per quem beata sunt quae beata sunt omnia. Deus bonum et pulchrum, in quo et a quo et per quem bona et pulchra sunt quae bona et pulchra sunt omnia. Deus intelligibilis lux, in quo et a quo et per quem intelligibiliter lucent quae intelli-

⁶ *hys.* — ⁷ *driten; wysdon.* — ⁸ *þe bidde þe.* — ¹⁰ *gesæld.* — ¹¹ Evidently some corruption in MS.; the following emendation by Junius is good: *Ðu æart þæt hehste god [and þurh þe is god eall þæt þe god] ys, etc.;* cf. Latin. — ¹⁴ *ongytam.* — ¹⁵ *swece earum ne mid earum.* — ¹⁶ *abbað.* — ¹⁸ *þinum and of þinum rice.* — ¹⁹ *aseald.* — ²⁰ *eal þara astynt.* — ²¹ *geunat.* — ²² *forled; gecyrð þara 7 se lufað; cf. Latin.*

þe on þē þurhwunað. Ne forlæt þē nān þe gewityg byt, nē þē nān ne secð būtan wýs, nē þē nān eallunga ne gemet būton geclænsod. Ðæt ys, þæt man forwirðe þæt man þē forlæte. Sē se þē lufað, sē þē sæcð; sē se þē fylid, sē þē hæfð. Ðīne trēowða, þe þū ūs sealdest, ūs 5 aweccað of ðām slēpe ūre sinna. Ūre tōhopa ūs ahefð tō þē. Ūre lufu, þe ðū ūs sealdest, ūs gefæstnað tō þē. Þurh þē wē ofercumað ūre feond, ægpær ge gāstlice ge lichamlice. Þū þe æart forgyfendde, cum tō mē, and gemylsa mē; forþāmpe þū mycela gyfa ūs sealdest, þæt ys, þæt wē nēfre 10 æallunga ne forwurðap swā þæt wē nāhte weorðan.

Drihten, þū þe ūs manast þæt wē wacian, ðū ūs sealdeste gescēadwīsnesse þæt wē magon tōsēcan and tōscēadan good and yfel, and flēon þat yfel. Þū þe ūs sealdest þæt gepyld, þæt wē ūs ne forþohton on nānum geswince nē on nānum 15 ungelimpe. Nys þæt nān wundor, forþām þū swiðe wel rīcsast, and gedæst þæt wē ðē wel þeawiað. Ðū ūs wel lērdest þæt wē ongēatan þæt ūs wæs fremde and lēne þæt ðæt wē iuwedon þæt ūre āgen wēre, þæt ys, weoruldwela; and þū ūs æac lērdest þæt wē ongēatan þæt ðæt ys ūre 20 āgen, þæt wē iēowedon þæt ūs fremde wēre; þæt ys, þæt

biliter lucent omnia. Deus cujus regnum est totus mundus, quem sensus ignorat. Deus de cujus regno lex etiam in ista regna describitur. Deus a quo averti, cadere; in quem converti, resurgere; in quo manere, consistere est. Deus a quo exire, emori; in quem redire, reviviscere; in quo habitare, vivere est. Deus quem nemo amittit, nisi deceptus; quem nemo quaerit, nisi admonitus; quem nemo invenit, nisi purgatus. Deus quem relinquere, hoc est quod perire; quem attendere, hoc est quod amare; quem videre, hoc est quod habere. Deus cui nos fides excitat, spes erigit, charitas jungit. Deus per quem vincimus inimicum, te deprecor. Deus per quem accepimus ne omnino periremus.

Deus a quo admonemur ut vigilemus. Deus per quem a malis bona separamus. Deus per quem mala fugimus, et bona sequimur. Deus per quem non cedimus adversitatibus. Deus per quem bene servimus et bene dominamur. Deus per quem discimus aliena esse quae aliquando nostra, et nostra esse quae aliquando aliena putabamus. Deus per quem

² *nanne secð.*—⁶ *tōþpa.*—⁷ *Vre luun.*—¹⁰ *mycela gyfta*, one or more letters being between *y* and *c*.—¹¹ *nacwte weorðam.*—¹³ *magon tōsēdan*,—¹⁴ *flēon þad.*—¹⁷ *ricstat ricsast.*

heofonrice ðæt wē þā forsāwon. Ðū þe ūs lærdest þæt wē nāwt unalýfdes dydon, and æac lærdest þæt wē ne unrōt-sodon þeah ūs ūre spēda wanodon. Ðū þe ūs lærdest þæt wē underþiēddan ūrne lýcuman ūre mōde.

5 Ðū þe oferswiðdest ðonne deað, þe þū sylf ārīse, and æac deest þæt ealle men ārīsað. Ðū þe ūs æalle gewurþugast tō þe, and ūs geclēnsast of æallum ūrum synnum, and ūs gerihtwīst, and ūre bēne gehýrest. Ðū þe ūs gedydest þīnes hýredes, and þū þe ūs lērst ealle rihtwýsnesse, and
 10 ūs simle good lērst, and simle ūs good deest, and ūs ne forlæst unryhtum hlāforde ðeowian, swā wē gēo dydon. Þū ūs clypast tō ūrum wege, and ūs gelēdest tō þære dura and ūs ðā untýnst, and ūs stillest þonne hlāf eces lýfes and þone drinc of lýfes wylle. Ðū þe þreatast men for heora
 15 sinnum, and þū lērst þæt hý rihte dōmas dēman and rihtwīsnesse dōn. Ðū ūs getrymedest and gýt trymest on ūrum geleafum, þæt ūs ne magon þā ungelyfædan āmirran. Þū ūs sealdest and gýt silst þæt angyt, þæt wē ofercumað þone dwolan þāra [þe lærað] manna sāwla næbben nān edlēan
 20 æfter þisse worulde heora gearnunge, swā gōdes swā yfeles, swæðer hī hēr dōð. Þū þe ūs alýsdest of ðām þeowdōme

malorum escis atque illecebris non haeremus. Deus per quem non res minutae non minuunt. Deus per quem melius nostrum deteriori subiectum non est.

Deus per quem mors absorbetur in victoriam. Deus qui nos convertis. Deus qui nos eo quod non est exuis, et eo quod est induis. Deus qui nos exaudibiles facis. Deus qui nos munis. Deus qui nos in omnem veritatem inducis. Deus qui nobis omnia bona loqueris, nec insanos facis, nec a quoquam fieri sinis. Deus quo nos revocas in viam. Deus qui nos deducis ad januam. Deus qui facis ut pulsantibus aperiatur. Deus qui nobis das panem vitae. Deus per quem sitimus potum, quo hausto nunquam sitiamus. Deus qui arguis saeculum de peccato, de justitia, et de iudicio. Deus per quem nos non movent qui minime credunt. Deus per quem improbamus eorum errorem, qui animarum merita nulla esse apud te putant. Deus per quem non servimus infirmis

³ þ æac us ure spēda wanodon. þ þe us lærdesd. A syllable erased between lærdesd and þæt.—⁶ þ we; ge þ wurþugast.—¹⁷ amirram.—²¹ wæðer, a letter, apparently an s, partially erased at the beginning of the word.

ōðera gesceafta, ðū ūs simle gearwast æce lyf, and ūs æac gyrwast tō þām æcan lyfe.

Cum mē nū tō fultome, þū þe æart āna ēce and sōð Godþrimnesse—Fæder, and Suna, and se Hāliga Gāst—būton ælcere tōðelennesse oððe onhwærfednesse, and būtan ēlcere 5 nēode oððe unmihte, and būtan dēaðe. Þū þe simle swā wunast on þere hēhstan beorhtnesse and on þære hēhstan gestæðþinesse, on þere hēhstan ānmōdnesse and on þere hēhstan genyhte, forðām þe nānes gōdes nis wana, ac þū simle wunast swā ful ælces goodes on ēcnesse. Þū eart 10 Feder, and Sunu, and se Hālgan Gāst.

Þe ðeowiað ealle ðā gesceaftas ðe þū gescēope; ðe ys ælc gōd sāwl underþæd; be þīnre hēse hēo hweorfð—sēo heofene and ealla tungla heora rina behealdað; be þīnre hēse sēo sunne bringð leohtne dæg, and se mōna leoht on nyht; 15 be þara ānlīcnesse þū āstýrst and wildest æallum þis middangearde, swā þæt ealle gesceafta wrixliað swā dæg and nyht. Ðū recst þæt gēar and rēdst þurh þæt gēwrixle þara fēower tȳda, þæt ys, lencten and sumer and herfest and winter; þara wrixlað ælc wyð oððer and hwerfiað, swā 20 þæt heora ægðer byð eft emne þæt þæt hyt ær wæs, and þær þær hyt ær wes; and swā wrixlað eall tunglai and hwerfiað on þām ylcan wīsan, and eft sē and ēa; on ðā ylcan wīsan hweorfiað ealle gescæafta. Wrixliað sume þā

et egenis elementis. Deus qui nos purgas, et ad divina praeparas praemia adveni mihi propitius tu.

Quidquid a me dictum est, unus Deus tu, tu veni mihi in auxilium; una aeterna vera substantia, ubi nulla discrepantia, nulla confusio, nulla transitio, nulla indigentia, nulla mors. Ubi summa concordia, summa evidentialia, summa plenitudo, summa vita. Ubi nihil deest, nihil redundat. Ubi qui gignit, et quem gignit unum est.

Deus cui serviunt omnia quae serviunt; cui obtemperat omnis bona anima. Cujus legibus rotantur poli, cursus suos sidera peragunt, sol exeret diem, luna temperat noctem: omnisque mundus per dies, vicissitudine lucis et noctis; per menes, incrementis decrementisque

⁴ *god þrimnesse fæder and suna 7 swanu 7.*—⁷ *beortnesse.*—⁹ *ge nyhte.*—¹³ *hese he.*—¹⁴ *eallungla.*—¹⁹ *lencten.*—²¹ *þ*, probably a scribal error for *þa*.

on oððer wyssan swā þat þā ylcan eft ne cumæð þær ðær h̄y ̄er w̄eron, eallunga swā swā h̄y ̄er w̄eron, ac cumað oððre for h̄y, swā-swā læaf on tr̄eowum; and æpla, græs, and wyrntan, and tr̄eoweu foraldiað and fors̄eriað and 5 cumað oððer, gr̄enu wexað, and gearwað, and r̄ipað; for þat h̄y eft onginnað s̄earian. And swā eall n̄ytenu and fugelas swelces ðe nū ys lang æall tō ar̄imanne. Gē furþum manna l̄ichaman forealdiað, swā-swā oððre gesc̄æaftas ealdiað; ac swā-swā h̄y ̄ær wurðlicor lybbað þonne tr̄eowu oððe oððre 10 n̄ytenu, swā h̄y ̄eac weorðfulicor ar̄isað on d̄omes d̄æge, swā þæt n̄efre syððan þā l̄ichaman ne geendiað n̄e ne forealdiað; and þeah se l̄ichama ̄er w̄ere gemolsnod, [ḡyt] wæs s̄eo s̄awl simle lybbende, siððan h̄eo ̄ærest gesceapen wes.

And æalle þā gesc̄æaftas þe w̄e embe sprecað, þæt h̄eo 15 ūs þince ungephwære and ungestæðþie, h̄y habbað þeah sumne d̄æl gestæþinesse, forðam h̄y sint gebr̄idlod mid ðam br̄idle Godes beboda. Se God sealde fr̄idōm manna s̄aulum, þæt h̄y m̄oston d̄on swā good swā yfel, swæðer h̄y woldon; and geh̄et good eadlean ðam wel d̄ondum, and yfel þam yfel 20 d̄ondum. Mid ðam Gode ys gegyered se æwilm ælces ḡodes, and þanan ys gegyered and forl̄æten ælc good tō ūs þara þe w̄e habbað; s̄e ūs gescylt wið ællum yfellum. Nys n̄aht ofor hyne, ac æalle þing sint under hym, oððe mid hym,

lunaribus; per annos, veris, aestatis, autumnus et hiemis successione; per lustra, perfectione cursus solaris; per magnos orbis, recursu in ortus suos siderum, magnam rerum constantiam, quantum sensibilis materia patitur, temporum ordinibus replicationibusque custodit.

Deus cujus legibus in aevo stantibus, motus instabilis rerum multabilium perturbatus esse non sinitur, frenisque circumeuntium saeculorum semper ad similitudinem stabilitatis revocatur: cujus legibus arbitrium animae liberum est, bonisque praemia et malis poenae, fixis per omnia necessitatibus distributae sunt. Deus a quo manant usque ad nos omnia bona, a quo coercentur a nobis omnia mala. Deus supra quem nihil, extra quem nihil, sine quo nihil est. Deus sub quo totum est, in quo

⁸ ealdiat.—¹¹ syððam.—¹² lichaman; þ wæs seo sawl; Junius reads gyt for MS. þ.—¹³ syððam.—¹⁵ ungehwære; þæt sumne.—¹⁶ gebr̄idlod.—¹⁷ bebodu; s̄aulum.—¹⁸ wæðer, with a preceding s erased.—¹⁹ ḡeh̄ec.—²⁰ dedum.—²² habbat.

oððe on hym. Hē geworhte man tō his ānlīcnesse, and æalc
þāra manna þe hine silfne ongyt, hē ongyt þæt þis is eall
sōð. To þām Gode ic clypie and cweðe:

Gehiere, gehyre mē, Drihten, forþām þū eart mīn God,
and mīn Drihten, and mīn feder, and mīn sceapen, and mīn 5
gemetgyend, and mīn tōhopa, and mīn spēd, and mīn wyrð-
scipe, and mīn hūs, and mīn ēðel, and mīn hæle, and mīn
lyf. Gehyre, gehyre mē, Drihten, ðīne þēawa. þē fēawa
ongytað.

þē ānne ic lufge sōðlice ofer æalle oðre þing; þē ic 10
sēce, þē yc folgige, þē ic eom gearu tō þēowianne; under
þīnum ānwealde ic wilnie tō wunienne, forðām þū āna
rīcsast. Ic þē bydde þæt ðū mē bebēode þæt þæt þū
wille; ac gehæl mīne ēagan and untȳn, þæt ic mage
gesēon þīne wundru, and ādrif fram mē dysig and ofer- 15
mæto, and sile mē wīsdōm þæt ic mage þē ongytan, and
getæc mē þider ic mē besēon sceolde tō þē, þat ic þē
þær gehāwian mæge; ðonne gelyfæ ic þæt ic dō lustlice
þæt þæt ðū mē bebēodest.

Ic þē hālsie, ðū ārfæsta, wel wilende, and wel wyr- 20
cende Drihten, þæt þū mē underfō, ðīnne flȳman; forðām

totum est, cum quo totum est. Qui fecisti hominem ad imaginem et
similitudinem tuam, quod qui se ipse novit agnoscit.

Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex meus,
pater meus, causa mea, spes mea, res mea, honor meus, domus mea,
patria mea, salus mea, lux mea, vita mea. Exaudi, exaudi, exaudi me
more illo tuo paucis notissimo.

Jam te solum amo, te solum sequor, te solum quaero, tibi soli
servire paratus sum, quia tu solus juste dominaris; tui juris esse cupio.
Jube, quaeso, atque impera quidquid vis, sed sana et aperi aures meas,
quibus voces tuas audiam. Sana et aperi oculos meos, quibus nutus
tuos videam. Expelle a me insaniam, ut recognoscam te. Dic mihi
qua attendam, ut aspiciam te, et omnia me spero quae jusseris esse
facturum.

Recipe, oro, fugitivum tuum, Domine, clementissime pater: jamjam
satis poenas dederim, satis inimicis tuis, quos sub pedibus habes, ser-

¹ *æac.* — ⁶ *tōopa.* — ⁷ *edel hæle.* — ⁸ *þi ðīne.* — ⁹ *ongytat.* — ¹¹ *gearu.*
— ¹⁴ *cahgan.* — ¹⁵ *seon.* — ¹⁷ *það.*

ic wes gēo þīn, and þā fleah ic fram þe tō deofle, and fuleode hys willan, and micel broc geðolede on hys þeowdōme. Ac gyf þe nū þincð swā-swā mē ðincð, genōh lange ic þolede þā wītu ðe ic nū hwīle þolode, and leng þeowede þīnum
 5 feondum ðonne ic sceolde þām ilcum ðe þū gehæfst. Genōh lange ic wæs on þām bysmore and on þære sceame, þe h̄y mē on gebrōhton; ac onfōh mē nū þīnne āgene þeawa, for ic eom fleonde fram hym. Hwæt! h̄y mē underfēngon ær ðām ic scōc fram ðe tō hym. Ne āgyf
 10 mē næfre eft hym, nū ic þe gesōht hæbbe, ac untīn mē þīne dura, and tæc mē hū ic scile tōcuman. Nebbe ic þe nānwiht tō bringende būtan goodne willan, forðam ic silf nānwyht ælles næbbe, nē ic nānwiht betere nāt þone ic lufige þæt heofenlice and þā þæt gāstlice ofer þis æorð-
 15 lice, swā ic æac dō, gōd Feder, forðam ic mē nānwiht betere nāt þonne þæt. Ac ic nāt hū ic sceal nū cuman tō ðe, būtan þū mē lere. Ac getæc hit mē, and gefultuma mē. Gef ðe þurh trēowa findon þā ðe þe findon, sile mē þā trēowa. Gýt gyf ðe þurh oðerne creft hwilcne findan þā
 20 ðe þe findan, forgyf mē þone creft. Gyf þe þurh wýsdōm findon þā ðe þe findon, forgyf mē þonne wýsdōm, and iæc on mē þone tōhopan þæs æcan lýfes, and þīne lufe geīec on me.

Ealā! hū þīn gōdnes is tō wundrienne, forþām hēo is

vierim, satis fuerim fallacuarum ludibrium. Accipe me ab istis fugientem famulum tuum, quia et isti me quando a te fugiebam acceperunt alienum. Ad te mihi redeundum esse sentio pateat mihi pulsanti janua tua; quomodo ad te perveniatur doce me. Nihil aliud habeo quam voluntatem; nihil aliud scio nisi fluxa et caduca apertenda esse; certa et aeterna requirenda. Hoc facio, Pater, quia solum novi; sed unde ad te perveniatur ignoro. Tu mihi suggere, tu ostende, tu viaticum praebe. Si fide te inveniunt qui ad te refugiunt, fidem da; si virtute, virtutem; si scientia, scientiam. Auge in me fidem, auge spem, auge charitatem.

O admiranda et singularis bonitas tua! Ad te ambio, et quibus

⁵ *feodum*.—⁸ *angene*. A *g* erased between the final *e* and *n*.—
⁹ *underfungon*; *ða ic scōc*.—¹⁰ A letter erased between *i* and *n* in *untin*.—
¹¹ *hu ys ic*.—¹⁴ *æordlice*.—¹⁷ In last *me* a letter erased.—¹⁹ *þurht*;
hwilcne.—²² *tōþpan*.—²⁴ *for þem heo us*.

ungelic æallum goodum. Ic wilnege cuman tō þē, and ðes æalles þe ic on ðām wege habban þearf ic wilnige tō þē, and þæs swīðost ðe ic būtan tō þē cuman ne meg. Gyf þū mē forlēst, þonne forweorðe ic; ac ic wāt þeah þæt þū mē nealt forlēten, būtan ic þē forlæte; nē ic æac nelle forlēte 5 þē, forðām þū æart þæt hēhstæn good. Nis nān þāra ðe þē rihte sēhð, þæt hē þē ne finde. ðe āna þē āriht sēcð, þe ðū onriht lērst þæt h̄y ðē sēcan, and heom getēcst hū h̄y sēcan scylon. Wel, lā gōð Feder, wel āl̄yse mē of ðām gedwolan, þe ic on oð þisum dwealde and ḡyt on dwolige; and getæc 10 mē þone weg þe nān fēond on gemētæ, ær ic tō þē cume. Gyf ic nānwiht ofer þē ne lufige, ic þē hālsige þæt ic þē gemēte, and gyf ic æniges þinges ungemetlice and unrihtlice wilnige, gefrēo mē þæs. Gedō mē þæs wyrðne þæt ic þē mōte gesēon. 15

Ðū se aldsta Feder and þū wīsesta, ic þē befæste m̄ynne l̄ycuman, þæt þū hine gehealde hālne. Ic nāt þeah hwes ic þēr bydde, hweðer ic bydde nyttes þe unnittes mē sylfum, oððe þām frēondum þe ic lufige and mē lufað; nē þæt nāt hū lange ðū hyne wille hēalne gehealdan. Forþī ic hine 20 befeste ðē and bebeode, forðām þū bet wāst þonne ic wite hwæs ic ðerf. Forðām ic þē bydde þæt þū mē simle lēre þā hwile þe ic on þisum l̄ycuman and þisse weorulde sīe, and fultuma mē þæt ic simle þone ræd ārædige ðe þē licwyrðe sī, and mē for þām l̄yfum best and rihtwyrðost sī. And 25

rebus ad te ambiatur a te rursus peto. Tu enim si deseris, peritur: sed non deseris, quia tu es summum bonum, quod nemo recte quaesivit et minime invenit. Omnis autem recte quaesivit, quem tu recte quaerere fecisti. Fac me, Pater, quaerere te, vindica me ab errore; quaerenti te mihi nihil aliud pro te occurat. Si nihil aliud desidero quam te, inveniam te jam quaeso, Pater. Si autem est in me superflui alicujus appetitio, tu ipse me munda, et fac idoneum ad videndum te.

Caeterum de salute hujus mortalis corporis mei, quamdiu nescio quid mihi ex eo utile sit, vel eis quos diligo, tibi illud committo, Pater sapientissime atque optime, et pro eo quod ad tempus admonueris deprecabor: tantum oro excellentissimam clementiam tuam, ut me penitus

³ þæs 7 swīðost. — ⁴ forwurh þe ic. — ⁷ þæð. — ⁸ getestc. — ¹³ unrihtlice. — ¹⁴ wyrðne. — ¹⁹ frēðdum. — ²⁰ wil. — ²⁴ licworðe. — ²⁵ bām.

nū gýt ofer æall oðre þing ic þe geornlicost bydde þæt þu mē ealunga tō þe gecyrran, and ne læt mē nānwiht oferwinnan on þis wege, þæt ic ne mage cuman tō þe; and geclænsa mē ðā hwile ðe ic on þisse worulde sī, and gedō
5 mē unmōdigne. Sile mē oferhýða. Dō mē gescēadwisne and rihtwisne and foreþancfulne and fulfremdne; and, God, gedō mē lufiende and onfundne þīnes wīsdōmes; and gedō mē wyrðne þæt ic sī wyniende in þīnum ēadegan rīce. Sī hit swā.

Nu ic habbe gedōn swā þū mē lērdest; nū ic mē gebæd
10 swā-swā þū mē lērdest. Þā answarode me mīn gescēadwīsnas and cwæð:

[G.] Ic geseo þæt þū þe gebæde; ac seige nū hwæs þū earnodest, oððe hwæt þū habban woldest.

A. Ic woldo ongytan eall and witan hwæt ic nū sang.

15 G. Gadera þonne of ðām eallum þe þū ðær embe sunge þæt þæt þe þince þæt þe mæst nēod sý, and mæst þerf tō witande, and befōh hyt þonne mid fēawum wordum, and sege hit mē.

A. Ic þe secge sōna: God ic wolde ongytan, and mīne
20 āgene sāule ic wold witan.

G. Woldest þū āwiht mā witan?

A. Fela mē lyste witan ðes þe ic nāt. Nē lyst mē þeah nānes þinges swīðor tō witanne þonne þises.

ad te convertas, nihilque mihi repugnare facias tendenti ad te, jubeasque me dum hoc ipsum corpus ago atque porto, purum, magnanimum, justum, prudentenque esse, perfectumque amatorem perceptoremque sapientiae tuae, et dignum habitatione, atque habitatorem beatissimi regni tui. Amen, amen.

Ecce oravi Deum.

R. Quid ergo scire vis?

A. Haec ipsa omnia quae oravi.

R. Breviter ea collige.

A. Deum et animam scire cupio.

R. Nihilne plus?

A. Nihil omnino.

¹ georlicost.—² læd.—⁵ ofer eda; gescēawisne.—⁶ þancfulne.—⁸ eadegan.—¹¹ cwæd.—¹³ habban mote.—²³ þurht þeah nanes.

G. Spura þanne æfter, and sæc þæt þū ācsast, and sege mē ærest hwæt þū cūðlicost wite, and cwæð þonne tō mē: ‘Genōh cūð mē byð God and mīn sawel, gyf hī mē beoð swā cūðe swā þis þing.’

A. Nāt ic nān ðing mē swā cūð swā ic wolde þæt 5
mē God wēre.

G. Hwæt magon wē his þonne dōn, gyf þū nāst þæt gemet? Þū sceoldest witan hwenne þē genōh þūhte, and gyf ðū ēfre tō ðām becume þæt þū þonne ofer þæt ne ēoðest, ac sōhtest æalles hwæt, þē lēs þū ānes hwæt wynodest 10
ofer gemet.

A. Ic wōt hwet þū woldest; ic þē sceolde tæcan be sumere bīsene; ac ic ne mæge, forðāmpē ic nāt nānwiht Godes gelīces, þæt ic mæge cwæðan tō þē: ‘Ðus geara ic wolde cunnan God swā ic þis þing can.’ 15

G. Ic wondrie þīn, hwī þū secge þæt þū Gode nāwiht gelīces nyte, and furþan gýt nāst hwilc hē ys.

A. Gyf ic wiht him gelīces wiste, ic wolde þæt lufian swīðe swīðlice. Nū ic þonne nāt nānwiht him gelīces, nū ne lufige ic nānwiht būton hine and mīne āgene sāule; and 20
ic nāt þeah hwilc ðāra āðer ys.

G. Þū cwest þæt þū ne lufiæ nānwyht būtan God and

R. Ergo incipe quaerere. Sed prius explica quomodo tibi si demonstretur Deus, possis dicere: Sat est.

A. Nescio quomodo mihi demonstrari debeat, ut dicam: Sat est; non enim credo me scire aliquid sic, quomodo scire Deum desidero.

R. Quid ergo agimus? Nonne censes prius tibi esse sciendum, quomodo tibi Deum scire satis sit, quo cum perveneris non amplius quaeras?

A. Censeo quidem; sed quo pacto fieri possit, non video. Quid enim Deo simile unquam intellexi, ut possim dicere: Quomodo hoc intelligo, sic volo intelligere Deum?

R. Qui nondum Deum nosti, unde nosti nihil te nosse Deo simile?

A. Quia si aliquid Deo simile scirem, sine dubio id amarem; nunc autem nihil aliud amo quam Deum et animam, quorum neutrum scio.

R. Non igitur amas amicos tuos?

² cwæt.—³ bydde.—⁵ ðin; það.—¹⁰ hwæt woldest wynodest.—
¹⁵ good.—¹⁶ hic wondrie.—¹⁸ það.—²¹ hwil.

þīne sǿwle; gyf ðonne þæt swā is, ne þū ðonne nānne oðerne frēond ne lufast?

A. Hwī gyf ic sǿwle lufige, hū ne lufige ic mīnne frēond? Hū ne hæfð hē sǿwle?

5 G. Gyf þū þīnne frēond forðī lufast þe hē sǿwle hæfð, hwī ne lufast þū þonne ælc þing þe sǿwle hæfð? Hwī ne lufast þū mýs and flæa?

A. Ic hī ne lufige, forðīþe hī sint flēsclicu nýtenu, nes men.

10 G. Hū ne habbað þīne frēond ēac līcuman swā-swā nýtenu?

A. Ne lufige ic hī nā forðī, ac forðamþe hī men sint and habbað gescēadwīsnesse on hera mōde, þæt ic lufige ge furðum on þeawum. Þā þe ic hātige, ðā ic hātige forþīþe
15 hī þæt gōd þære gescēadwīsnesse wendað on yfel; forðam mē ys ēgðer þara ālyfad, ge þæt good tō lufianne ge þæt yfel tō hātianne. Forðam ic lufige ælcne mīnra frēonda, sume læsse, sume swýðor; and ælcne þara ðe ic mā lufige þonne oðerne, ic hine lufige swā mycele mā þonne ðone
20 oðerne swā ic ongyte þæt hē betran willan hæfð þonne se oðer, and his gescēadwīsnesse nyttran willan tō ðonne.

G. Genōh wel ðū hyt ongitst, and genōh rihte. Ac gyf þe nū hwā sǿdæ þæt hē mæhte þe gelæran hū þū myhtast

A. Quo pacto eos possum, amans animam, non amare?

R. Hoc modo ergo et pulices et cimices amas?

A. Animam me amare dixi, non animalia.

R. Aut homines non sunt amici tui, aut eos non amas: omnis enim homo est animal, et animalia te non amare dixisti.

A. Et homines sunt, et eos amo, non eo quod animalia, sed eo quod homines sunt; id est, ex eo quod rationales animas habent, quas amo etiam in latronibus. Licet enim mihi in quovis amare rationem, cum illum jure oderim qui male utitur eo quod amo. Itaque tanto magis amo amicos meos, quanto magis bene utuntur anima rationali, vel certe quantum desiderant ea bene uti.

R. Accipio istud: sed tamen si quis tibi diceret, Faciam te sic

⁶ *hy hwi.* — ¹⁰ *habbat.* — ¹³ *gesceawisnesse.* — ¹⁵ *gesceawisnesse.* — ¹⁶ *me hys.* — ¹⁷ *ælcne.* — ¹⁹ *An l* erased between *y* and *c* in *mycele.* — ²¹ *gesceawisnesse.* — ²³ *gelæram; myhtitas.*

ongytan God swā sweotole þæt hē wēre þe swā cūð swā þe nū ys Alippius, þīn cniht, hweðer ðe þonne on ðām genōh þuhte, oððe hū swiðe woldest ðū him þæs þancian?

A. Þanc ic wolde secgan, nē cwæde ic þeah nā ðe raðor 'genōh'.

G. For hwī?

A. Alippius mē is cūðre þonne God, and ne can ic hine þeah swā georne swā ic wolde.

G. Lōca nū þæt þū ofergemet ne wilnige, nū ðū hī tōgædere metest. Woldest [þū] cunnan God swā-swā 10 Alippius?

A. Nese; nē dō ic hī nā ðe raðor gelīce, þeah ic hī tōgædere nemne. Ac ic secge þat man wōt oft mære be þām hēalīcran ðonne be þām hēanlicran. Ic wōt nū be ðām mōnan, hū hē tōmorgen ferð and oððere niht; ac þæt 15 is earhlicere, ic nāt hwæt ic tō morgen ætan sceal.

G. Wōst þū þonne gýt genōh be Gode, gyf hē þe byð cūð swā þe is nū þes mōnan færeld—on hwilcum tungle hē nū is, oððe on hwilce hē ðanon gæð?

A. Nese; ic wolde þat hē mē wēre cūðre ðonne mōnnan 20 [ðe] ic gesēo þurh mīne ēaga. Ac mē is uncūð, þæt hine wille

Deum nosse, quomodo nosti Alypium; nonne gratias ageres, et diceres, Satis est?

A. Agerem quidem gratias, sed satis esse non dicerem.

R. Cur, quaeso?

A. Quia Deum ne sic quidem novi quomodo Alypium, et tamen Alypium non satis novi.

R. Vide ergo ne impudenter velis satis Deum nosse, qui Alypium non satis nosti.

A. Non sequitur. Nam in comparatione siderum, quid est mea coena vilis? et tamen cras quid sim coenaturus ignoro; quo autem signo luna futura sit, non impudenter me scire profiteor.

R. Ergo vel ita Deum nosse tibi satis est, ut nosti quo cras signo luna cursura sit?

A. Non est satis: nam hoc sensibus approbo. Ignoro autem utrum

² *hys.*—⁴ *is wolde.*—⁹ Possibly *luca*; *ofergemeð.*—¹⁰ *to geadere mest.*—¹³ *það.*—¹⁶ *hīs eirlicere*; *hweð.*—²⁰ *það.*—²¹ *þeað.*

God for sumum dīeglum þingum, þe wē nyton, on oððere wīsan wændan; ðonne bēo ic āmyrred þæs þe ic nū wēne þæt ic be him wite. Ac ic wolde witan swā be Gode on mīnre gescēadwīsnesse and on mīnum ingeþance, þæt mē nān þing
5 gemyrran ne mahte, nē on nānum twēonunga gebringan.

G. Gelyfst þū þæs þæt ic þē mæge dōn gewisran be Gode þonne þū nū eart be ðām mōnan?

A. Gēa; ic hys gelife, ac mē wære leofre þæt ic hyt wiste, forðām wē gelyfað eall þæt ðæt [wē] witon, and wē
10 nyton fæla þæs þe wē lyfað.

G. Mē þincð nū þæt þū ne trūwie þām uttram gewitte, nāðer nē þām eāgum, nē þām earum, nē þām stence, nē ðām swece, nē ðām hrīnunge, ðat þū ðurh ðāra ænig swā sweotole ongytañ mæge þæt þæt þū woldest, būton þū hyt
15 on þinum ingeþance ongytæ þurh ðīn gescēadwīsnesse.

A. Þæt is sōð; nē trūwige ic him nā.

G. Hwæðer woldest þū ðonne þinne cniht þe wet ēr æmbe sprēcon cunnan, þe mid ðām uttram gewitum, þe mid þām inran?

20 A. Ic hine can nū swā ic hine of ðām ūtram gewitum cunnan mæge; ac ic wilnode þæt ic cūðe hys ingeþance of

vel Deus vel aliqua naturae occulta causa subito lunae ordinem cursumque commutet: quod si acciderit, totum illud quod praesumpseram, falsum erit.

B. Et credis hoc fieri posse?

A. Non credo. Sed ego quid sciam quaero, non quid credam. Omne autem quod scimus, recte fortasse etiam credere dicimur; at non omne quod credimus, etiam scire.

B. Respuis igitur in hac causa omne testimonium sensuum?

A. Prorsus respuo.

B. Quid? illum familiarem tuum quem te adhuc ignorare dixisti, sensu vis nosse, an intellectu?

A. Sensu quidem quod in eo novi, si tamen sensu aliquid noscitur, et vile est, et satis est: illam vero partem qua mihi amicus est, id est ipsum animum, intellectu assequi cupio.

³ beo him.—⁴ gesceawīsnesse.—⁵ matte.—⁶ gewisran.—¹³ hyrinunge; ðað.—¹⁵ gesceawīsnesse.—¹⁶ truwig.—¹⁷ hæðer.—¹⁸ mið ðām uttram.

mīnum ingeþance; ðonne wiste ic hwilce trēowða hē hæfde wið mē.

G. Mæg man ealles witan būton þām mid þām ingeþance?

A. Ne þincð mē þæt ic swā hyt witan mæge swā-swā ic wolde.

G. Ne canst ðonne [ðū] þīnne cniht?

A. Hū mæge ic hyne cunnan, and nāt hweðer ic mē silfne can? Hyt is gecwæden on þære æ þæt man sceole lufian hys nēhstan swā-swā hyne sylfne. Hū wōt ic hys ðonne hū ic hine lufian scyle, gyf ic nāt hweðer ic mē sylfe ¹⁰ lufige? Nē [ic] nāt hū hē mē lufað; ic wōt ðæt hym is þæt ylce be mē.

G. Tō hwi tæst þū tō mē tō þām uttram andgytte, gyf ðū mid þām inran woldest God ongytan, swilce þū hyne woldest gesēon lichamlice, swā-swā þū ēr sædest þæt þū ¹⁵ ðone mōnan geseawe? Nāt ic hū hyt þū mē þī þar tæce, nē mæg ic hyt nān uttram angyttum gætēcan. Ac sege mē hweðer þē genōh þince þæt þæt þū swā God ongytæ swā Plato and Plotinus hine ongæaton?

A. Ne dæar ic þæt secgan, ðæt mē on ðām genōh ²⁰ þince, forðām ic nāt hweðer him genōh þūhte on ðām þe

R. Potestne aliter nosci?

A. Nullo modo.

R. Amicum igitur tuum et vehementer familiarem, audes tibi dicere esse ignotum?

A. Quidni audeam? Illam enim legem amicitiae justissimam esse arbitror, qua praescribitur ut sicut non minus, ita nec plus quisque amicum quam seipsum diligit. Itaque cum memetipsum ignorem, qua potest a me affici contumelia, quem mihi esse dixero ignotum, cum praesertim, ut credo, ne ipse quidem se noverit?

R. Si ergo ista quae scire vis, ex eo sunt genere quae intellectus assequitur, cum dicerem impudenter te velle Deum scire, cum Alypium nescias, non de buisti mihi coenam tuam et lunam proferre pro simili, si haec ut dixisti, ad sensum pertinent. Sed quid ad nos? Nunc illud responde: si ea quae de Deo dixerunt Plato et Plotinus vera sunt, satisne tibi est ita Deum scire, ut illi sciebant?

A. Non continuo, si ea quae dixerunt, vera sunt, etiam scisse

⁶ ne ðonne ne canst ðonne þinne chikt.—⁷ hys hyne.—⁸ silfene.—¹⁰ lufia.—¹⁶ nyt.—¹⁷ gætēcam.—¹⁹ platinus.

hƿ þær wiston. Ic nāt þeah hym þūhte þæt hym beporften þæt hī his mære wiston, and swā-swā mē ēr þūhton. Ðā ic mē gebæd, mē þūhte þæt ic swā fullice ne understōde þæt þæt ic bæd swā-swā ic wolde. Ac ic ne mæhte þeah
 5 forberan þæt ic æmbe ne specce, swā-swā mē þūhte þæt ic ðorfte and swā-swā ic wēnde þæt hit wære.

G. Mē þincð nū þæt þe þince þæt þæt sī oðer þæt man wite, oðer þæt man sōðlicost wēnð.

A. Gēa, swā mē þincð; forðam ic wolde nū þæt þū
 10 mē reahst hwæt þer beo twēh þēræ, oððe hwet man gewiss wiste.

G. Wōst þū þæt þū leorneodest þone creft þe wē hātað 'geometrica'? On þām creft þū leornodest on ānum þōðere oðpe on æpple oððe on æge ātefred, þat þū meahst be
 15 þære tēfrunge ongytan þises rōðores ymbewirft and þara tungla færeld. Wōst ðū nū þæt þū leornedest on þām ylcan crefte be ānre līnan þæs āwriten anlang middes þæs þoperes? Wōst þū nū þat þe man þær on tēhte þara twelf tungla stēde and þara sunne færeld?

20 A. Gēa; genōh geare ic wōt hwæt sēo line tācnað.

G. Ne ondrēdest ðū ðe nū Achademicos, ðā ūðwitan, ðe sēdon þæt næfre nānwiht gewisses nære būton twæonunga, nū þū segst þæt ðe þæs nānwiht ne twēonige?

A. Nā; ne ondræde ic hī mē nāwit swiðe, forðam hī
 25 sēdon þæt næfre nān wīs man nære. Forðī mē ne sceamað

illos ea necesse est. Nam multi copiose dicunt quae nesciunt, ut ego ipse omnia quae oravi, me dixi scire cupere, quod non cuperem si jam scirem: num igitur eo minus illa dicere potui? Dixi enim non quae intellectu comprehendī, sed quae undecumque collecta memoriae mandavi, et quibus accommodavi quantam potui fidem: scire autem aliud est.

R. Dic, quaeso, scisne saltem in geometrica disciplina quid sit linea?

A. Istud plane scio.

R. Nec in ista professione vereris Academicos?

A. Non omnino. Illi enim sapientem errare noluerunt; ego autem

⁹ *dorte*. — ¹⁰ *hwæð þer*. — ¹² *leorneodes*. — ¹³ *onn anum*. — ¹⁴ *pað; beo*. — ¹⁵ *rōðores*. — ¹⁶ *ylcam*. — ¹⁷ *awritan*. — ²¹ *ac hapemicos*; a letter erased between *ac* and *h*. — ²⁸ *nan with*.

nānwit þeah ic nāre, forðī ic wōt þæt ic gýt wīs ne eom; ac gyf ic æfre swā wīs worðe swā hī sint, þonne wille ic syðþan dōn swā-swā hī lærað, oð þæt ic wille seggan þæt ic wite būton getwēon, þæt þæt mē þincð þæt ic wite.

G. Ne wiðcweðe ic þām nānwiht þæt þū swā dō; ac 5
ic wolde witan, nū þū segst þæt þū ymbe þā līnan wite þe on þām þoðere þe atēfred wæs, þe þū on leornedost ymbe þises rōdores hwyrft, hweðer þū ēac wite ymbe þone þoðer, þe sēo lȳne on āwriten is.

A. Gēa; ægðer þāra ic wōt. Ne mæg nān man þæs 10
gedwælian.

G. Hweðer geleornodest þū, þe myd þām ēagum, þe mid þām ingeþance?

A. Mid ægðrum ic hyt geleornode: ærest myd ðām ēagum and syðþan myd þām ingeþance. Ðā ēagan mē gebrohton 15
on þām angytte; ac siðþan ic hyt þā ongyten hæfde, þā forlæt ic þā þe scēawunga mid þām ēagum and þōhte, forðī mē þūhte þæt ic his mæahte micle mære geþencan ðonne ic his mahte gesēon, siððan þā ēagan hyt ætfæstnodon mīnum ingeþance. Swā-swā scyp brincð man ofer sæ; 20
syððan hē þonne tō lande cymð, þonne forlæt hē þæt scyp standan, forþām him þincð syððan þæt hē mæge æð būtan faran þonne mid. Eaðre mē þincð þeah myd scēðþe on drīgum lande tō farande, þonne mē þynce mid ðām ēagum

sapiens non sum. Itaque adhuc non vereor earum rerum quas novi, scientiam profiteri. Quod si, ut cupio, pervenero ad sapientiam, faciam quod illa monuerit.

R. Nihil renuo: sed, ut quaerere coeperam, ita ut lineam nosti, nosti etiam pilam quam sphaeram nominant?

A. Novi.

R. Æque utrumque nosti, an aliud alio magis aut minus?

A. Æque prorsus. Nam in utroque nihil fallor.

R. Quid haec, sensibusne percepisti, an intellectu?

A. Imo sensus in hoc negotio quasi navim sum expertus. Nam cum ipsi me ad locum quo tendebam pervexerint, ubi eos dimisi, et jam velut in solo positus coepi cogitatione ista volvere, diu mihi vestigia titubarunt. Quare citius mihi videtur in terra posse navigari, quam

⁵ don. — ¹⁵ myð; gebrodton. — ¹⁷ ic þa ic þe etc. — ¹⁸ is mæate.

būtan þāra gescēadwīsnesse ænigne creft tō geleornianne, þeah ēagan þær tō hwilum fultmian scylen.

G. For ðam þingum is ðearf þæt þū rihte hāwie mid mōdes æagam tō Gode swā rihte swā-swā scipes ancer-
5 streng byð āpenæd on gerihthe fram þām scype tō þām ancre, and gefastna þā ēagan þīnes mōdes on Gode swā se ancer byð gefastnod on ðære eorðan. þeah þæt scyp sī ūte on ðære sē on þām yðum, hyt byð gesund [and] untōslegen gyf se streng āþolað, forðam hys byð se oðer ende fast on
10 þære eorðan and se oðer on ðam scype.

A. Hwæt is þæt þæt þū hētst mōdes ēagan?

G. Gescēadwīsnesse tō æacan oðrum creftum.

A. Hwæt sint þā oðre creftas?

G. Wýsdōm and eadmēto and wærscype and gemetgung
15 [and] rihtwīsnes and mildheortnes [and] gescēadwīsnis [and] gestaðþines and welwilnes [and] clēnnes and forheafðnes. Myd þisum ancrum þū scealt gefastnian ðone streng on Gode, þæt ðæt scyp healdan sceal þīnes mōdes.

A. Drihten God, mē gedō eall swā-swā þū mē lærst.
20 Ic wolde gyf ic mahte, ac ic ne mæg ongytan hū ic þā

geometricam sensibus percipi, quamvis primo discentes aliquantum adjuvare videantur.

R. Ergo istarum rerum disciplinam, si qua tibi est, non dubitas vocari scientiam?

A. Non, si Stoici sinant, qui scientiam tribuunt nulli, nisi sapienti. Perceptionem sane istorum me habere non nego, quam estiam stultitiae concedunt: sed nec istos quidquam pertimesco. Prorsus haec quae interrogasti scientia teneo: perge modo; videam quorsum ista quaeris.

R. Ne propera, otiosi sumus. Intentus tantum accipe, ne quid temere concedas. Gaudentem te studeo reddere de rebus quibus nullum casum pertimescas, et quasi parvum negotium sit, praecipitare jubes?

A. Ita Deus faxit, ut dicis. Itaque arbitrio tuo rogato, et objurgato gravius, si quidquam tale posthac.

R. Ergo lineam in duas lineas per longum scindi, manifestum tibi est nullo modo posse?

¹ buta þara gesceawisnesse ægne. — ² eagam. — ⁷ byð gefastnod. — ⁸ yðum. — ¹¹ hest. — ¹⁵ mildheornes gesceadwīsnis gestaðþines.

ancras begytan mage, oððe hū ic hī āfastnian mage būton
pū hyt mē swætolocor getēce.

G. Ic þē myhte getēcen, ac ic þē scolde ērest ācsian,
hū manige þū forlēten hæbbe pisse worlde lusta for Gode?
Syððan þū ðonne mē þæt āsæd heafst, þonne mæg ic þē 5
secgan būtan ælcum twēon þæt þū heafst swā feola ðāra
ancra begyte swā þū heafst þāra lusta on wurlde forlæten.

A. Hū mæg ic forlæten þæt ðæt ic wōt and can and
of cyldehāde tōgewonod eom, and lufian þæt ðet mē uncūð
is būton gē be gesegenum? Ic wēne þeah gyf mē wēre 10
swā cūð þæt ðet þū mē ymbe sagest swā mē is þæt ðæt
ic hār gesēoh, þæt ic lufede þæt and forsawe ðis.

G. Ic wundrige hwī [þū] swā spece. Geþenc nū gyf
ðīnes hlāfordes ærendgewrit and hys insegel tō ðe cymð,
hwæder þū mæge cweðan þæt ðū hine be ðām ongytan 15
ne mægæ, nē hys willan þær on gecnāwan ne mæge? Gyf
þū ðonne cwyst þæt þū hys willan ðer on gecnāwan mage,
cweð þonne hwæder þe rihtra þince, þe þū hys willan folgie,
þe þū folgie þām welan þe hē ðe er forgeaf tō eacan hys
frēondscype? 20

A. Manifestum.

R. Quid, transversim?

A. Quid, nisi infinite secari posse?

R. Quid, sphaeram ex una qualibet parte a medio, ne duos quidem
pares cirulos habere posse pariter lucet?

A. Pariter omnino.

R. Quid linea et sphaera? unumne aliquid tibi videntur esse, an
quidquam inter se differunt?

A. Quis non videat differre plurimum?

R. At si aequae illud atque hoc nosti, et tamen inter se, ut fateris,
plurimum differunt, est ergo differentium rerum scientia indifferens?

A. Quis enim negavit?

R. Tu paulo ante. Nam cum te rogassem quomodo velis Deum
nosse, ut possis dicere, Satis est; respondisti te ideo nequire hoc explicare,
quia nihil haberes perceptum, similiter atque Deum cupis percipere,
nihil enim te scire Deo simile. Quid ergo nunc? linea vel sphaera
similes sunt?

¹ *amcras*.—² The letters *st* erased after *scolde*.—¹³ A *c* erased
before *c* in *spece*.—¹⁹ *welam*.

A. Sam ic wylle, sam ic nelle, ic sceal secgan nīde riht, būton ic lēogan willæ. Gyf ic ðonne lēoga, þonne wōt God þat. Forðī ic ne dear nān oððer secgan būtan sōð, þæs ðe ic gecnāwan can. Mē þincð betere þæt ic forlēte
 5 þā gyfe and folgyge þām gyfan ðe mē ēgðer ys stiward, ge ðæs welan ge ēac hys frēondscypes, būton [ic] ēgðer habban magæ. Ic wolde þeah ēgþer habban, gyf ic myhte ge ðone welan ge ēac hys willan folgyan.

G. Ful rihte þū mē hæfst geandwyrd, ac ic þē wolde
 10 ācsian hweder þū wēne þæt þū mæge habban eall þæt ðet þū nū hæfst būtan þīnes hlāfordes frēondscypes.

A. Ne wēne ic þæt ænig man sī swā dysig þat [he] þæs wēne.

G. Genōh rihte ðū hyt understentst, ac ic wolde witan
 15 hweder þē þūhte be þām þe þū hæfst, hweder hyt wēre þe læne, þe æce.

A. Ne wende ic næfre þæt hyt æce wēre.

G. Hwæt wēnst þū be Gode and be þām ancrum þe wyt ær sprēcon, hweder hī sion ðe þisum gelīce ðe æce?

20 A. Hwā is swā wōd þæt hē dyrre cwēðan þæt God ne sī æce?

A. Quis hoc dixerit?

R. Sed ergo quaesiveram, non quid tale scires, sed quid scires sic, quomodo Deum scire desideras. Sic enim nosti lineam ut nosti sphaeram, cum se non sic habeat linea ut se habet sphaera. Quamobrem responde utrum tibi satis sit sic Deum nosse, ut pilam illam geometricam nosti; hoc est, ita de Deo nihil, ut de illa, dubitare.

A. Quaeso te, quamvis vehementer urgeas atque convincas, non audeo tamen dicere ita me velle Deum scire, ut haec scio. Non solum enim res, sed ipsa etiam scientia mihi videtur esse dissimilis. Primo, quia nec linea et pila tantum inter se differunt, ut tamen eorum cognitionem una disciplina non contineat: nullus autem geometres Deum se docere professus est. Deinde, si Dei et istarum rerum scientia par esset, tantum gauderem quod ista novi, quantum me Deo cognito gavisurum esse praesumo. Nunc autem permultum haec in illius comparatione

³ það. — ⁶ ðas; frēondscypes. — ⁷ myhtte. — ⁸ willan. — ⁹ rihtte. —
¹² .lysið það. — ¹⁵ hweðer þe. — ¹⁷ hys. — ²⁰ cneðan. — ²¹ sē.

G. Gyf hē ðonne æce is, hwī ne lufast ðū þane æcan hlāford swīðor þonne ðone lænan? Hwat! ðū wāst þæt se æca þē nāht fram ne gewyt, būton þū fram hym gewite; and þū scealt nīde fram ðām oðrum sam þū wille, sam þū nelle; oððe ðū scealt hine forlætan oððer hē þē. Ic gehyre 5
þeah þæt þū hine lufast swīðe swilice, and eac ondrēdest and wel dēst; swīðe rihte and swīðe gerisenlice þū dēst. Ac ic wundrige hwī þū ðone oðerne mycle mā ne lufige, þe ðē ēgðer gyfð, ge ðæs worldhlāfordes frēondscype ge his āgene, and æce lȳf after þise worulde. Hlāford is incer 10
bēigra wealdend, ge ðīn ge þæs hlāfordes þe ðū ðær swā ungemetlice lufast.

A. Ic þē andette þæt ic hine wolde lufian ofer ealle oððre þing, gyf ic hine ongytan cūðe and gecnāwan swā-swā ic wolde. Ac ic hys mæg swīðe lītel ongytan oððe 15
nāwiht, and þeah þām tīmum þe ic hys āgyme, and mē ænig onbrerdnes cym be ðām æcan lȳfe, þonne ne lufige ic nānwiht þisses andweardan lȳfes ofer þæt, nē furðum þām gelice.

G. Hweðer þū nū wilnige þæt þū hine gesēo and 20
swytōle ongyte?

A. Nys mē nān willan ofer þane.

G. Heald þonne hys bebodu.

[*A.*] Hwilce bebodu?

G. Þā ic þē ær sēde.

25

A. Mē þincað þā swīðe hefige and swīðe manifealde.

G. Mē ne þincað nānwiht hefig ðes þe man lufað.

contemno, ut nonnunquam videatur mihi si illum intellexero, et modo illo quo videri potest videro, haec omnia de mea notitia esse peritura: siquidem nunc prae illius amore jam vix mihi veniunt in mentem.

R. Esto plus te ac multo plus quam de istis Deo cognitio gavisurum, rerum tamen non intellectus dissimilitudine; nisi forte alio visu terram, alio serenum coelum intueris, cum tamen multo plus illius quam hujus aspectus te permulceat. Oculi autem si non falluntur, credo te interrogatum utrum tibi tam certum sit terram te videre quam coelum,

¹ *gyt.* — ⁶ *ondrest.* — ⁹ *ðas.* — ¹⁴ *þincg.* — ²³ *he lad.*

A. Nē þincð mē nān geswinc hefig, gyf ic gesēo and habbe þæt ðæt ic æfter swince. Ac se twēonung wyrcað þā hefinesse.

G. Genōh wel þū fehst on þā spece, and genōh rihte
5 þū hyt understentst. Ac ic þē meg secgan þæt ic ēom sēo
geseadwīsnēs ðīnes mōdes, þe ðē wīdspredð, and ic ēom
sēo racu ðe mē onhagað ðē tō gerihtræccenne, þæt þū ge-
syhst myd þīnes mōdes ēagan God swā sweotole swā þū
nū gesyhst myd ðæs licuman ēagan ðā sunnan.

10 A. God Ælmihtig þe forgylde. Mē is swīde mycel
þanc þæt þū mē gehātst þæt þū swā swotole hit mē getēcan
wille. Uncūð þēah ic wære, ðonan cume [ic] tō þæt ic
hine mæge sweotolor gesēon, gyf ic hine ērest gesēo swā-
swā ic nū þā sunnan gesēo. Ic ne gesēo þēah ðā sunnan
15 swā swotolo swā ic hī gesēon wolde. Ic wōt ful lýtle ðe
gearor hwile sēo sunne is, þēah ic hyre ēlcæ dæge onlōcige.
Mē þuhte þēah good þæt ic myhte God swā swotole gesēon.

G. Þenc nū swīde geornlice tō ðām þe ic þe ær sæde.

tam tibi certum esse respondere debere, quamvis non tam terrae quam
coeli pulchritudine atque splendore laeteris.

A. Movet me, fateor, haec similitudo, adducorque ut assentiar
quantum in suo genere a coelo terram, tantum ab intelligibili Dei
majestate spectamina illa disciplinarum vera et certa differre.

R. Bene moveris. Promittit enim ratio quae tecum loquitur, ita
se demonstraturam Deum tuae menti, ut oculis sol demonstratur. Nam
mentis quasi sui sunt oculi sensus animae; disciplinarum autem quaeque
certissima talia sunt, qualia illa quae sole illustrantur, ut videri possint
veluti terra est atque terrena omnia: Deus autem est ipse qui illustrat.
Ego autem ratio ita sum in mentibus, ut in oculis est aspectus. Non
enim hoc est habere oculos quod aspicere; aut item hoc est aspicere
quod videre. Ergo animae tribus quibusdam rebus opus est ut oculos
habeat quibus jam bene uti possit, ut aspiciat, ut videat. Oculi sani
mens est ab omni labe corporis pura, id est, a cupiditatibus rerum
mortalium jam remota atque purgata: quod ei nihil aliud praestat quam
fides primo. Quod enim adhuc ei demonstrari non potest vitiis inquinatae

¹ *hefigi*.—⁴ First *c* in *spece* partially erased.—⁶ *geseadwīsnēs*.—
¹¹ *það þu*; *hic*.—¹² *þeht ic wære ðonum*.—¹⁴ *geseon*; *þeht*.—¹⁵ *wōð*;
possibly *fol* instead of *ful*.—¹⁶ *þeaht*.—¹⁷ *þeaht*; *myhtte*.—¹⁸ *georlice*.

A. Ic wille swā ic geornost mæge.

G. Wite þæt ērest gewiss þæt ðæt mōd byð þære sawle ēaga, and þæt þū scealt eac witan, þæt oðer byð þæt man gesēo þæt ðæt [hē] æfter hāwode; feorðe byt þæt þæt hē þer gesēon wolde. Forðam ælc man, ðāra þe 5 æagan heft, ærest hāwað þæs ðe hē gesēon wolde oð ðone first þe hē hyt gehāwað. Þonne hē hyt þonne gehāwað heaft, ðonne gesyhð hē hit. Ac þū scealt witan ðæt ic, þe nū wiðsprece, eom gescēadwisnes, and ic eom ælcum maniscum mōde on þām stale þe sēo hāwung byð þām 10 ēagam. Ælces līcuman æagan behōfað prēora þinga on hym silfum tō habbæne, feorðe byt þæt hit sēcð, and tō hym getēon wolde: an is þæt ðū hefst and bricst and lufast þæt ðæt þū ær tōhopedest.

A. Ealā! hweðer ic æfre cume tō ðām ðe ic tōhopie, 15 oððe þæt æfre tō mē cumæ þæt ic wilnie.

G. Dō nū þā lufe ðriddan tō ēacan þām gelēafan and þām tōhopan; forðam nānre sawle ēagan ne beoð full hāle,

atque aegrotanti, quia videre nequit nisi sana, si non credat aliter se non esse visuram, non dat operam suae sanitati. Sed quid, si credat quidem ita se rem habere ut dicitur, atque ita se, si videre potuerit, esse visuram, sanari se tamen posse desperet: nonne se prorsus abjicit atque contemnit, nec praeceptis medici obtemperat?

A. Omnino ita est, praesertim quia ea praecepta necesse est ut morbus dura sentiat.

R. Ergo fidei spes adjicienda est.

A. Ita credo.

R. Quid, si et credat ita se habere omnia, et se speret posse sanari, ipsam tamen quae promittitur lucem non amet, non desideret, suisque tenebris, quae jam consuetudine jucundae sunt, se arbitretur debere interim esse contentam; nonne medicum illum nihilominus respuit?

A. Prorsus ita est.

R. Ergo tertia charitas necessaria est.

A. Nihil omnino tam necessarium.

R. Sine tribus istis igitur anima nulla sanatur, ut possit Deum suum videre, id est intelligere. Cum ergo sanos habuerit oculos, quid restat?

³ sawle æge; heac; byð þam.—⁷ hyð gegehawað; þonne eh.—⁹ ic eom gescēadwisnes.—¹² forðe.—¹⁴ toopedest.

ge hyre God myd tō gescēonne, būton þisum þrīom. Sēo gesyhð þonne is angyt.

[A.] Gyf heo ðonne hāl ēagan hæft, þæt is, hāl angyt, hwæs byð hyre ðonne wana, oððe hwæs þearf heo ðonne
5 mǣran?

G. Þāre sāule hāwung is gescēadwīsnes and smēaung. Ac manige sǣwle hāwiað mid ðām, and þeah ne gesēoð þæt þæt hī wilniað, forðamþe hī næbbað ful hāle ēagan. Ac sē ðe God gesēon wille, hē scel habban his mōdes ēagan
10 hāle; þæt is, ðæt hē hebbe festne gelēafan and rihte tōhopan and fulle lufe. Gyf hē ðonne þā ealle hefð, ðonne hæfð hē geselig lif and æce. Sēo gesyhð þe wē God myd gesēon scylon is angyt. Þæt angyt byð betwēona twām þingum: betwēona þām ðe þær ongyt and þām þær ongitan byð,
15 and byð on ēgþrum fæst swā-swā lufu byð betwēona þām lufiende and þām ðe hē þær lufað. On ēgþrum heo byð fæst swā wē er sprēcon be ðām ancer-strengne, þæt ðe oðer ende wēre fæst on þām scype, oðer on þām lande.

A. Gyf hyt ðonne æft æfre gewyrð þæt ic God gesēon

A. Ut aspiciat.

R. Aspectus animae, ratio est: est quia non sequitur ut omnis qui aspiciat videat, aspectus rectus atque perfectus, id est quem visio sequitur, virtus vocatur; est enim virtus vel recta vel perfecta ratio. Sed et ipse aspectus quamvis jam sanos oculos convertere in lucem non potest, nisi tria illa permaneant: fides, qua credat ita se rem habere, ad quam convertendus aspectus est, ut visa faciat beatum; spes qua cum bene aspexerit, se visurum esse praesumat; charitas, qua videre perfruique desideret. Jam aspectum sequitur ipsa visio Dei, qui est finis aspectus; non quod jam non sit, sed quod nihil amplius habeat quo se intendat: et haec est vere perfecta virtus, ratio perveniens ad finem suum, quam beata vita consequitur. Ipsa autem visio, intellectus est ille qui in anima est, qui conficitur ex intelligente et eo quod intelligitur: ut in oculis videre quod dicitur, ex ipso sensu constat atque sensibili, quorum detracto quolibet, videri nihil potest.

Ergo cum animae Deum videre, hoc est Deum intelligere contigerit, videamus utrum adhuc ei tria illa sint necessaria. Fides quare sit

⁴ *byd*. — ⁶ *gescadwisnes*. — ⁹ *is*. — ¹¹ *ealle hef*. — ¹³ *byd; þingum*. —
¹⁶ Before last *on* a syllable erased; *þan lande*.

mæge swā-swā þū mē nū tēhtest þæt ic his hāwian sceolde hweðer ic ðurfe þāra þrēora þinga ealra þe þū ær embe sprece, ðet is, gelēafa and tōhopa and lufu?

G. Hwilc ðearf byð ðonne þæs gelēafan, þonne man gesyht þæt ðæt hē ēr gelyfde, and eft wāt þæt hē ēr 5 tōhopede? Ac sēo lufa ne byð næfre gewanod, ac byð swiðe miclum geēced þonne þæt andgyt byð gefastnod on Gode; nē þāre lufu næfre ne byð nān ende: *omni consummatione uidi finem latum mandatum tuum nimis*; þæt is, ælces worulde þinges ic gesēo ende, ac þinra beboda ic ne 10 gesēo næfre ende. Þæt is sēo lufe embe þæt hē witegode. Ac þēah sēo sāule sī fulfremed and fulclæne, þā hwile þe hēo on þām licuman byð, hēo ne mæg God gesēon swā-swā hēo wilnað for þæs licuman hefenesse and gedrefednesse, būton mid miclum geswince þurh gelēafan and tōhopan and 15 þurh lufe. Ðæt sint þā þrēo anceras, þe þæt scyp ðæs mōdes healdað on gemang ðām brogan þāra yða. Þæt mōð þēah hæfð micle frōfre on ðām þe hit gelyfð and geare wōt þæt þā ungelimp and þā ungesælpa þisse wurlde ne bēoð æce. Swā-swā scypes [hlāford], þonne þæt scyp unge- 20

necessaria, cum jam videat? Spec nihilominus, quia jam tenet. Charitati vero non solum nihil detrahetur, sed addetur etiam plurimum. Nam et illam singularem veramque pulchritudinem cum viderit, plus amabit; et nisi ingenti amore oculum infixerit, nec ab aspiciendo uspiam declinaverit, manere in illa beatissima visione non poterit. Sed dum in hoc corpore est anima, etiamsi plenissime videat, hoc est intelligat Deum; tamen, quia etiam corporis sensus utuntur opere proprio, si nihil quidem valent ad fallendum, non tamen nihil ad non ambigendum, potest adhuc dici fides ea qua his resistitur, et illud potius verum esse creditur. Item quia in ista, quanquam Deo intellecto anima jam beata sit; tamen, quia multas molestias corporis sustinet, sperandum est ei post mortem omnia ista incommoda non futura. Ergo nec spes, dum in hac est vita, animam deserit. Sed cum post hanc vitam tota se in Deum collegerit, charitas restat qua ibi teneatur. Nam neque dicenda est fidem habere quod illa sint vera, quando nulla falsorum interpellatione sollicitatur; neque quidquam sperandum ei restat, cum totum

³ geleafan. — ⁵ efð wað. — ⁷ gefasnod. — ¹¹ geseðn. — ¹³ byt. — ¹⁵ mið. — ²⁰ scypes ho feut.

tæslīcōst on ancre rīt and sēo sǣ hrēohost byð, ðonne wōt hē gewiss smelte wedere tōwæard. Ðrēo þīng sint nēod-behǣfe ðām ēagan ēlcere sǣwle: ān is þæt [hēo] hāl sīen; oððer, þæt hēo hāwien ðes þe hēo gesēon wolden; þridde,
 5 þæt hī magen gesēon þæt þæt hī gehāwian. Tō þām þrīm is Godes fultumes ðerf, forðām man nāþer ne ðā gōd nē nāne dōn ne mæge, būton hys fultume. Forðām hē is simle tō biddanne þæt hē simle bēo fultumiunde; forðām hyt is ðæt þæt hē ūs onbrirde and on þæt tihte þæt wē ærest
 10 wel willen, and syððan myd ūs wyrce þæt þæt hē wile oð ðane first ðe wē hyt fulfremmen myd hym, and hūru hē myd ūs [wyrce] swā-swā myd sumum gewealdnum tōlum swā-swā hyt āwriten is, þæt ælcum wel wyrceendum God myd bēo mydwyrhta. Wē witon ðæt nān man mæg nāwyht
 15 goodes wyrcean būton hym God myd wyrce; and þeah ne scal nān man bēo yðel þæt hē hwæthwugu ne onginne be ðām myhtum þe hym God gife.

A. Rihtne weg þū mē tæcst. Nū ic wōt hwæt ic dōn sceal; ac ic nāt hwæðer ic mæg ðe ne mæg.

20 G. Nē scealt þū þē forðencan þæt þū ful raðe ne mæge becuman tō þām ðe ðē þū wilnast. Hwā mæg æfre ænigne creft on lýtlum firste geliornnian, oððe lēasan oððe māran, þe þæne creft scyle? Ðē is creft ealra crefta, þæt is, þæt man spurige æfter Gode and hys hāwie and hine
 25 gesēo.

A. Wel þū mē lērst; ac ic gemun hwæt þū mē ær gehēte, and swiðe gefagen anbīdie þāra gehāta; þæt wes,

secura possideat. Tria igitur ad animam pertinent, ut sana sit, ut aspiciat, ut videat. Alia vero tria, fides, spes et charitas, primo illorum trium et secundo semper sunt necessaria: tertio vero in hac vita, omnia: post hanc vitam, sola charitas.

Nunc accipe, quantum praesens tempus exposcit, ex illa similitudine sensibilium etiam de Deo aliquid nunc me docente. Intelligibilis nempe Deus est, intelligibilia etiam illa disciplinarum spectamina; tamen plurimum differunt. Nam et terra visibilis, et lux; sed terra, nisi luce

² *þinc.* — ⁷ *smile.* — ⁸ *smile.* — ⁹ *daed.* — ¹² *gewealnum.* — ¹³ *hys.* — ¹⁴ *ð nam mân.* — ¹⁵ A letter erased after *þeah.* — ¹⁶ *nam mân.* — ¹⁷ *myhtum.* — ²⁰ *þeað.* — ²¹ *becucuman.* — ²² A letter erased between *l* and *i* in *geliornnian.*

þæt þū mē behēte þæt þū mē woldest getēcan þæt ic mihte
 God gesēon myd mýnes mōdes æagan swā sweotele swā ic
 nū gesēo þā sunnan myd mīnes lichaman ægan.

G. Wel þū mē mynegast; ic ðē gelæste þæt ic þe
 gehēt. Geþence nū þæt þū myhtst gesēon myd þīnes lȳcuman 5
 æagan þrēo þing on ðære sunnan: ān is þæt hēo is; oðer,
 þæt hēo scȳnð; ðridde, þæt hēo feala þinga onlȳht myd
 hyre scīnian. Ealle þā ðing þe beorhte bēoð, þonne sēo
 sunne hym on scȳnð, hī lȳhtað ongēan, elc be his mæde.
 Ac þā þe ungewlitige bēoð, ðā ne lȳhtað nāwiht ongēan 10
 þā sunnan, þeah hēo hym on scīne. Ac sēo sunne scȳnð
 þeah on hī, and þeah hwā ongēan lōchige, hē ne mæg hī
 eallunga gesēon swylce swylt hēo is. Eall þis þū myht
 geþencan be Gode and eac micle mære. Hē is sēo hēa
 sunne. Hē byt simle scȳnunde of hys āgnun lēohte ægðer 15
 ge ðā sunnan þe wē myd līcumlicum æagum gesēoð, ge
 æalle gescafta, ge gāstlica ge eorðlicra. Forðī mē þincð
 swīde dysi man þe wilnat þæt hine eallunga ongytan swelcne
 swilc hē is, þā hwile þe wē on þysse worlde bēoð. Hwæt!
 ic wēne þæt nān man ne sī tō þām dysig, þæt [hē] forðī 20
 unrōtsige þeah hē ne mage þās sunnan þe wē lichamlicum
 ēagum onlōciað eallunga gesēon and ongytan swilce swilce
 hēo is; ac ælc fagnað þæs þe læste hē ongytan mæg be
 hys andgytes mæde. Wel sē dēð þe wilnað þā ecan sunnan
 and Ælmyhtian tō ongytænne; ac hē dēð swīde disilice, 25
 gyf he wilnað þæt hē hī ealunga ongyte þā hwile þe hē
 in þisse worlde byð.

illustrata, videri non potest. Ergo et illa quae in disciplinis traduntur,
 quae quisquis intelligit, verissima esse nulla dubitatione concedit, cre-
 dendum est ea non posse intelligi, nisi ab alio quasi suo sole illustrentur.
 Ergo quomodo in hoc sole tria quaedam licet animadvertere; quod est,
 quod fulget, quod illuminat: ita in illo secretissimo Deo quem vis
 intelligere, tria quaedam sunt; quod est, quod intelligitur, et quod
 caetera facit intelligi. Haec duo, id est, teipsum et Deum, ut intelligas,
 docere te audeo. Sed responde quomodo haec acceperis; ut probabilia,
 an ut vera?

¹ me woldest me.—⁸ sciman.—¹⁰ ungewlitige.—¹⁵ smile.—¹⁸ swlcene.
 —²¹ unrōhsige.

A. Swīðe wundorlice and swīðe sōðlice ðū lērst, and swīðe wel þū mē hæfst ārētnē and on gōdum tōhopan gebrohtne. Ac ic bidde gýt þæs þe þū mē ær gehēte.

G. Twā ðing ic þē gehēt þæt ic þē wolde gelēstan
5 and getēcan; þæt is, þæt þū ongyte God and þē silfne. Ac ic wolde witan hū þū þæt ongytan woldest, hweðer þe þū woldest unāfanddes geleāfan, ðe āfandud witan.

A. Ic hyt wolde witan āfandud, forðām ic his nāt nāht gefæstlice.

10 G. Nis þæt nān wundor. Ic hyt ne rehte gýt þē on þā wīsan þe þū hyt mihtest āfandod witan; forðām þēr is gýt hwethwigu þæs þū ær witan scalt, þæt is, ærest hweðer wit hāle sīen.

A. Þæt þū scealt witan hweðer þū ænigne hēle ongyte,
15 āwðer oððe on mē, oððe on þē, oððe on unc bām. Ðē gedafenað tō lērenne and mē tō hlistenne, and mē dafenað tō andsweorianne þes ðe ic ongyte be mýnes andgytes mæðe, gyf ic hys āwiht ongyte; gyf [ic] ðonne nāwiht ne ongyte, þonne sceal ic bēo þæs gedafa and lētan hyt tō þīnum dōme.

20 G. Wilnast þū māran tō witanne ðonne be Gode and be þē silfum?

A. Ic þē andette þæt ic nū ne wilnigie nānes ðingges swīðor; ac ic ne dēr þæt gehāten þæt mē nānre wihte æalles ne læste būton þæs; forðām mē is swīðe gehēme,

A. Plane ut probabilia; et in spem, quod fatendum est, majorem surrexi: nam praeter illa duo de linea et pila, nihil abs te dictum est quod me scire audeam dicere.

R. Non est mirandum: non enim quidquam est adhuc ita expositum, ut abs te sit flagitanda perceptio. Sed quid moramur? Aggredienda est via: videamus tamen, quod praecedit omnia, utrum sani simus.

A. Hoc tu videris, si vel in te, vel in me aliquantum aspicere potes: ego quaerenti, si quid sentio, respondebo.

R. Amasne aliquid praeter tui Deique scientiam?

A. Possem respondere, nihil me amare amplius, pro eo sensu qui mihi nunc est; sed tutius respondeo nescire me. Nam saepe mihi usu

⁴ *gehec.* — ⁸ *nað.* — ¹⁴ *hweðer hwæðer.* — ¹⁵ *gedafenað to lerrenne.* —
¹⁸ *nawh.* — ²⁰ *heo.* — ²² *sillum.*

þeah mē hwæt cume tō mōde, þæs þe mē þonne ðincð þæt
 mē nān þing ne mage þæs amærran, þæt ic hyt ne firðrige
 and fremme. Þonne cymð oðer ðing þe mē þincð rihtlicre
 and ræðlicre, ðonne forlēt ic þæt þæt ic ær genōh hæfde;
 and forðām hwilum mē gebyrað, þæt byð hwæthwugu swā 5
 fæste on mōde, þæt ic þence þæt ic næfre be mē cwucum
 alētan ne scile. Þonne cymð mē þeah sum gedrēfnesse, þæt
 mē abysgað tō ðām þæt ic hyt nāwðer nē forlætan ne
 mæg, nē fulfremmian ne mæg, þeah ic nān betre gepencan
 ne mæge. Ac þrēo þing mē habbað swiðost gedrēfed: an 10
 is, þæt ic mē ondrēde þæt ic mē scyle gedælan wið mīne
 frēond, ðā ðe ic swiðost lufige, oððe hī wið mē, oððe for
 līfe oððe for dēaðe; oðer þing is, þæt ic ondrēde untrum-
 nesse, ægðer ge cūðe ge uncūðe; ðridde is, þæt ic ondrēde
 dēað. 15

G. Ic gehīre nū hwæt þū swiðost lufæst æfter ðinum
 āgenum gewitte and æfter Gode: þæt is ērest, ðinra frēonda
 lȳf, and þīne āgene hēle, and þīn āgen lȳf. Ðāra fif þinga
 þū ondrēdest þæt þū scyle sum forlēosan, forðām þū hī lufast
 ealle swiðe swiðlice. Gyf þū hī ne lufadæst, þonne ne 20
 ondrēde ðū nā þat þū hī forlure.

A. Ic eom gefafa þæs þe þū mē segst.

G. Forðām mē ðincð þæt ic ðē gesēo swiðe unrōtne

venit ut cum alia nulla re me crederem commoveri, veniret tamen
 aliquid in mentem, quod me multo aliter atque praesumpseram pungeret.
 Item saepe, quamvis in cogitationem res aliqua incidens non me per-
 vellerit, reverā tamen veniens perturbavit plus quam putabam: sed modo
 videor mihi tribus tantum rebus posse commoveri: metu amissionis
 eorum quos diligo, metu doloris, metu mortis.

R. Amas ergo et vitam tecum charissimorum tuorum, et bonam
 valetudinem tuam, et vitam tuam ipsam in hoc corpore: neque enim
 aliter amissionem horum metueres.

A. Fateor, ita est.

R. Modo ergo, quod non omnes tecum sunt amici tui, et quod

¹ ðincg.—³ þing rihtlicre.—⁸ nawaðer.—¹¹ wiht.—¹⁶ his gehire.—
¹⁷ geagenum.—¹⁸ hagene.—¹⁹ ondrēst; a syllable erased between *sum*
 and *forleosān*.—²⁰ elle.—²³ me ðingð.

and swiðe gedrēfene on þīnum mōde, forðam þū nafst swilce hæle swilce þū hæfdest; nē þīne frēond myd ðē næfst æalle þē swā gemōde and swā þwēre swā-swā þū woldest. Nē ðincð mē æac nān wundor þeah þū sī unrōt forðam.

5 A. Rihte ðū hyt ongytst, ne mæg ic þæs ætsacan.

G. Gyf þonne æfre gebyreð þæt þū þē ful hālne and ful trumne ongytst, and hæfst æalle þīne frēond myd þē, ægðer ge on mōde ge on līchaman, and on ðam ilcan worce and on ðam ylcan willum ðe ðē best lyst dōn, hweðer
10 þū ðonne wille beon awiht blīðe?

A. Gēa, lā gēa; gyf hyt nū færenga gewurde, nyste ic nāhwær eorðan hū ic ongyunnan wolde.

G. Hū ne hæfst þū ðonne gēot ællce gedrēfednesse, ægðer ge mōdes ge līchaman,—nū þū þā twā hæfst,—þæt
15 is, ungemetlicum unrōtnesse? Wære þū for inwordlice dysig, ða þū wilnodest þæt þū scoldest myd swilcum æagum þā hēah sunnan and æce geseon?

A. Nū þū hæfst mē myd æalle ofercumme, þæt ic nāwðer eorðan nāt hwilcne dæl hæle ic hæbbe, nē hwilcne
20 dæl unhæle.

G. Nys þæt nān wondor. Næfð nān man tō þæs hāl ēagan þæt hē æni hwīle mage lōcigan ongēan þās sunnan,

tua valetudo minus integra est, facit animo nonnullam aegritudinem: nam et id esse consequens video.

A. Recte vides; negare non possum.

R. Quid, si te repente sano esse corpore sentias et probes, tecumque omnes quos diligis concorditer, liberali otio frui videas, nonne aliquantum tibi etiam laetitia gestiendum est?

A. Vere aliquantum; imo, si haec praesertim, ut dicis, repente provenerint, quando me capiam; quando id genus gaudii vel dissimulare permittar?

R. Omnibus igitur adhuc morbis animi et perturbationibus agitatis. Quanam ergo talium oculorum impudentia est, velle illum solem videre?

A. Ita conclusisti quasi prorsus non sentiam quantum sanitas mea promoverit, aut quid pestium recesserit, quantumque restiterit. Fac ne istud concedere.

R. Nonne vides hos corporis oculos etiam sanos, luce solis istius

⁷ myð.—⁹ ylcam willam.—¹² nawar.—¹⁷ æac geseon.

þe wē hær gesēoð, and hūru þæs ðe læs gyf hēo hefð unhāle. Ac þā, þe unhāle æagan hæbbað, magon beon ied on þīstrum þonne on leohte. Mē þincð þeah þæt þē ðince þæt þū habbe hāl ēagan. Ðū gefencst ðā hæle þāra ēagan ðīnre sāwle, ac þū ne geðencst þæt mycle leoht þæt þū 5 wilnast tō gesēonne. Ne gebelg þū þē wið mē, þeah ic þe frāsige and ðīn fandige, forðam ic sceal þæt nēde dōn. Mē ðincð þæt þū ne ongyte þe silfne.

A. Ne gebelge ic mē nāwiht wið þe, ac fagnige þæs þū cwyst, forþī ic wōt þæt þū sēcst mīne ðearfe. 10

G. Hwæder þū nū ēniges welan wilnige?

A. Gefirn ic hyt hohgode þæt ic hine sceolde forsēon. Ic hæbbe nū xxxiii wintra, and ic hæfde āne lēs þonne xx, þā ic ērest hyt gehogede þæt ic hine ealles tō swiðe ne lufige. Þeah mē genōh cume, ne fagnige ic hys nā ful 15 swiðe, nē hys ful ungemetlice ne brūce, nē æac māran getilige tō haldænne, þonne ic gemetlice bi beon mage, and þā men on gehabban and gehealdan þe ic forðian sceal; and þæt þæt þær ofer byð ic hohgie swā ændebyrdlice gedēlan swā ic ændebyrdlicost mæg. 20

G. Wilnast þū ēniges wæorðscipes?

A. Ic þe andette þæt ic þat wilnode oð mē nū āðrēað swiðe nīwan.

saepe reperi et averti, atque ad illa sua obscura confugere? Tu autem quid promoveris cogitas, quid velis videre non cogitas: et tamen tecum hoc ipsum discutiam, quid profecisse nos putas. Divitias nullas cupis?

A. Hoc quidem non nunc primum. Nam cum triginta tres annos agam, quatuordecim fere anni sunt ex quo ista cupere destiti, nec aliud quidquam in his, si quo casu offerrentur, praeter necessarium victum liberalemque usum cogitavi. Prorsus mihi unus Ciceronis liber facillime persuasit, nullo modo appetendas esse divitias, sed si provenerint, sapientissime atque cautissime administrandas.

B. Quid honores?

A. Fateor, eos modo, ac pene his diebus cupere destiti.

¹ ær.—⁴ hal eagan habbað.—⁵ ge geðencst.—⁶ wit.—¹¹ egniges.—
¹³ les þene.—¹⁸ scel.—²⁰ ændebyrdlicost.—²¹ egniges wæorðscipes.—²² það.

G. Ne lyste þē fægeres wifes, and sceamfestes, and wel gelēredes, and goodra þēawa, and [ðæt] sēo þīnum willum wel unþeod [sī], and hæbbe swīðe micle spēde, and þē on nānum þingum ne ābysige, nē ðe ne unæmtige tō ðīnum wyllan?

5 A. Ne herast þū hī nā tō swīðe þæt ic hyre ā ðe mā wilnige? Forðām mē ne þincð nāwiht wyrse þām ðe God þēawian wile þonne wýf tō hæbbene, þæh hwā cwæðe þæt hyt sī betere tō habbenne for bearna gestreone. Ic cwæðe þæh þæt hyt sī prēostum betere næbbe ðonne habbe. Forðī
10 ic hohggode þæt ic scolde nān habban, forðī ic wolde beon þī frēora Gode tō þāwianne.

G. Ic gehyre nū þæt þū ne tiohhast nān wif tō hæbbenne; ac ic wolde witan hwæðer ðe þū gýt ænig lufe oððe lust sī ænigre wemnesse.

15 A. Hwī æcsast þū mā æfter ðām? Ne lyst mē nū þæs; ac gyf hyt mē æfre on lust becymð, ic hyt ondrēde swā þære næðran. Hys mē lyst swā læng swā læs, and

R. Quid uxor? Nonne te delectat interdum pulchra, pudica, morigera, litterata, vel quae abs te facile possit erudiri, afferens etiam dotis tantum, quoniam contemnis divitias, quantum eam prorsus nihilo faciat onerosam otio tuo, praesertim si speres certusque sis nihil ex ea te molestiae esse passurum?

A. Quantumlibet velis eam pingere atque cumulare bonis omnibus, nihil mihi tam fugiendum quam concubitum esse decrevi: nihil esse sentio quod magis ex arce dejiciat animum virilem, quam blandimenta feminea, corporumque ille contactus, sine quo uxor haberi non potest. Itaque, si ad officium pertinet sapientis (quod nondum comperi) dare operam liberis, quisquis rei hujus tantum gratia concumbit, mirandus mihi videri potest, at vero imitandus nullo modo: nam tentare hoc periculosius est, quam posse felicius. Quamobrem, satis, credo, juste atque utiliter pro libertate animae meae mihi imperavi non cupere, non quaerere, non ducere uxorem.

R. Non ego nunc quaero quid decreveris, sed utrum adhuc lucteris, an vero jam ipsam libidinem viceris. Agitur enim de sanitate oculorum tuorum.

A. Prorsus nihil hujusmodi quaero, nihil desidero; etiam cum horrore atque aspersione talia recorder. Quid vis amplius? Et hoc

² *goodra*; *willum and.*—³ *unþeod*, possibly for *underþeod*; *micle*.—⁴ *þincgum*; three letters erased after *n* in *unæmtige*.—¹³ *ægnig*.—¹⁴ *ænigne hwemnesse*.—¹⁶ *hondrede*.—¹⁷ *næðram*.

simle swā ic mā wilnige þæt leoht tō gesēonne swā mē læs lest þāra wīsan.

G. Hū be mete? hū swīðe lyst ðē þæs?

A. Ne lyst mē nāwiht ðāra metta þe ic forhātan habbe, ac mē lyst ðāra þe ic getiohhod habbe tō ætanne, ðonne ic hī gesēo. Hwæt wille ic mā cwæðan āðer oððe be mete, oððe be drince, oððe be baðe, oððe be welan, oððe be wyrðscype, [oððe] be ænigum worldlusta? Ne wilnige ic heora nānes nāwyt mycle mā ðonne ic nēde sceol habban tō mýnes lichaman hēle and strengðe gehealdan mage. Ic beþearf þeah micle māren tō ðāra manna þearfa ðe ic bewitan sceal, þæs æac wilnige and nēde sceal.

G. On rihton þū æart. Ac ic wolde witan hwæðer sī þīn ealde gýtsung and sēo gemæhð eallunga of ðīnum mōde āstyfcod and wyrwalod, þæt hēo gýt grōwan [ne] myht.

A. Be hwī cwist ðū þæt?

G. Ic cwæðe be ðām þingum þe ðū mē ær sēdest þat

mihī bonum in dies crescit: nam quanto augetur spes videndae illius qua vehementur aestuo pulchritudinis, tanto ad illam totus amor voluptasque convertitur.

R. Quid ciborum jucunditas? quantae tibi curae est?

A. Ea quae statui non edere, nihil me commovent. Iis autem quae non amputavi, delectari me praesentibus fateor, ita tamen ut sine ulla permotione animi vel visa vel gustata subtrahantur. Cum autem non adsunt prorsus, non audet haec appetitio se inscrere ad impedimentum cogitationibus meis. Sed omnino sive de cibo et potu, sive de balneis, caeteraque corporis voluptate nihil interroges: tantum habere appeto, quantum in valetudinis opem conferri potest.

R. Multum profecisti: ea tamen quae restant ad videndam illam lucem, plurimum impediunt. Sed molior aliquid quod mihi videtur facile ostendi; aut nihil edomandum nobis remanere, aut nihil nos omnino profecisse, omniumque illorum quae resecta credimus tabem manere. Nam quaero abs te, si tibi persuadeatur aliter cum multis charissimis tuis te in studio sapientiae non posse vivere, nisi ampla res aliqua familiaris necessitates vestras sustinere possit; nonne desiderabis divitias et optabis?

A. Assentior.

R. Quid, si etiam illud appareat, et multis te persuasurum esse

¹ smile. — ⁶ geseon. — ⁸ ænignum. — ¹⁰ beþeafr. — ¹⁵ astyfcod were. — ¹⁷ hic cwæðe; þa.

þū gestyohhod hæafde tō forlētanne, and for nānum þingum eft tō gecyrran nolde: þæt is, ofermetta wela, and ofermytta wyrðscipe, and ungemetlice rīclīc and sēftlic lyf; and þy nū ācsige ic þē hweðer þū, āðer oððe for heora lufum, oððe
 5 for ēniges þinges lufum, hym eft tōgeenan wille. Ic gehērde ær þæt þū sēdest þæt þū þīne frēond lufodest, æfter Gode and æfter þīnum āgnum gewitte, ofer æalle oððre þing. Nū [ic] wolde witan hweðer þū for heora lufum woldest ðas þing eft underfōn.

10 A. Æall ic hyt wille eft underfōn for heora lufum,

sapientiam, si tibi honore auctoritas creverit, eosque ipsos familiares tuos non posse cupiditatibus suis modum imponere, seque totos convertere ad quaerendum Deum, nisi et ipsi fuerint honorati, idque nisi per tuos honores dignitatemque fieri non posse? nonne ista etiam desideranda erunt, et ut proveniant magnopere instandum.

A. Ita est ut dicis.

R. Jam de uxore nihil disputo; fortasse enim non potest, et ducatur, existere talis necessitas: quanquam, si ejus amplo patrimonio certum sit sustentari posse omnes quos tecum in uno loco vivere otiose cupis, ipsa etiam concorditer id sinente, praesertim si generis nobilitate tanta polleat, ut honores illos quos esse necessarios jam dedesti, per eam facile adipisci possis, nescio utrum pertineat ad officium tuum ista contemnere.

A. Quando ego istud sperare audeam?

R. Ita istud dicis, quasi ego nunc requiram quid speres. Non quaero quid negatum non delectet, sed qui delectet oblatum. Aliud est enim exhausta pestis, aliud consopita. Ad hoc enim valet quod a quibusdam doctis viris dictum est, ita omnes stultos insanos esse, ut male olere omne coenum, quod non semper, sed dum commoves, sentias. Multum interest utrum animi desperatione obruatur cupiditas, an sanitate pellatur.

A. Quanquam tibi respondere non possum, nunquam tamen mihi persuadebis ut hac affectione mentis, qua nunc me esse sentio, nihil me profecisse arbitrer.

R. Credo propterea tibi hoc videri, quia quamvis ista optare posses, non tamen propter seipsa, sed propter aliud expetenda viderentur.

A. Hoc est quod dicere cupiebam: nam quando desideravi divitias, ideo desideravi ut dives essem, honoresque ipsos, quorum cupiditatem modo me perdomuisse respondi, eorum nescio quo nitore delectatus

³ *wyrðscipe; wynn.*—⁵ *gehede.*

þeah hys mē fōn wel ne lyste, gyf ic æalles ne mæg heora gefērædena habban.

G. Ful gescēadlice ðū mē andswarast and ful rihte. Ac ic ongyte þeah þæt þā worldelustas ne sint eallunga awyrtwalode of ðīnum mōde, þeah se graf geryd sī; forðam 5 þā wyrtruman magon eft ðanon āsprētgan. Ne talige ic þe þeah þæt tō nānre scylde, forðam þū hit for ðāra ðinga lufum ne underfēhst, ac for þæs ðinges lufum þe ðē rihtre ys tō lufianne þonne þæt. Ne āhsige ic nāfre be nānum men hwæt hē dō; ac ic āhsige ðē nū gyt, for hwig þū þā 10 frēond lufige swīðe, oððe hwæt þū on hym lufige, oððe hwæðer ðū hī for heomselfum lufige, þe for sumum oðrum þingum.

A. Ic hī lufige for frēondscype and for gefērædenne and þā þeah ofer æalle oðre þe mē mæstne fultum dōð tō 15 ongyttanne and tō witanne gescēadwīsnesse and wīsdōm, æalra mæst be Gode and be ūrum sāulum; forðam ic wōt þæt ic mæg æð myd heora fultume æfter spurian þonne ic būtan mæge.

G. Hū þonne gyf hī nellað spurian efter þām þe þū 20 spurast?

A. Ic hī wille lēran þat hī wyllan.

volebam; nihilque aliud in uxore semper attendi, cum attendi, nisi quam mihi efficeret cum bona fama voluptatem. Tunc erat istorum in me vera cupiditas; nunc ea omnia prorsus aspernor: sed si ad illa quae cupio non nisi per haec mihi transitus datur, non amplectenda appeto, sed subeo toleranda.

R. Optime omnino: nam nec ego ullarum rerum vocandam puto cupiditatem, quae propter aliud requiruntur. Sed quaero abs te, cur eos homines quos diligis, vel vivere, vel tecum vivere cupias?

A. Ut animas nostras et Deum simul concorditer inquiramus. Ita enim facile cui priori contingit inventio, caeteros eo sine labore perducit.

R. Quid, si nolunt haec illi quaerere?

A. Persuadebo ut velint.

⁸ undefehst; ðinges.—⁹ hys to.—¹⁰ hwæð.—¹² heonselfum.—¹⁷ beo urum saulum.—²² það.

G. Ac hū þonne gyf þū ne meaht, and hī beoð swā receleāse þat hī lufiað oðer þing mā þonne þæt þæt þū lufast, and cwæðað þæt hī ne magon oððe nellað?

A. Ic hī wyle þeah habban: hī beoð mē on sumum 5 ðingum nytte, and ic eac heom.

G. Ac hū ðonne gyf hī ðē myrrað and lettað þæs lichoman mettrimnysse?

A. Þæt is sōð; ne ondrēde ic þeah nāwiht ðā mettrimnesse, gyf mē nære for ðrīm ðingum: an þāra ys hefig sār, 10 oðer dēað, þridde þæt ic ne mage þæt sēcan, nē hūre gemetan þæt þæt ic willnige swā-swā mē þū witan dyde.

R. Quid, si non possis, vel quod se invenisse jam, vel quod ista non posse inveniri arbitrantur, vel quod aliarum rerum curis et desiderio praepediuntur?

A. Habebo eos, et ipsi me, sicut possumus.

R. Quid, si te ab inquirendo etiam impediatur eorum praesentia? nonne laborabis atque optabis, si aliter esse non possunt, non tecum esse potius quam sic esse?

A. Fateor, ita est ut dicis.

R. Non igitur eorum vel vitam vel praesentiam propter seipsam, sed propter inveniendam sapientiam cupis?

A. Prorsus assentior.

R. Quid? ipsam vitam tuam si tibi certum esset impedimento esse ad comprehendendam sapientiam, velles eam manere?

A. Omnino eam fugerem.

R. Quid? si doceris, tam te relicto isto corpore, quam in ipso constitutum, posse ad sapientiam pervenire, curares utrum hic, an in alia vita eo quod diligis frueris?

A. Si nihil me pejus excepturum inteligerem, quod retroageret ab eo quo progressus sum, non curarem.

R. Nunc ergo propterea mori times, ne aliquo pejore malo involvaris, quo tibi auferatur divina cognitio.

A. Non solum ne auferatur timeo, si quid forte percepi, sed etiam ne intercludatur mihi aditus eorum quibus percipiendis inhio; quamvis quod jam teneo, mecum mansurum putem.

R. Non igitur et vitam istam propter seipsam, sed propter sapientiam vis manere.

A. Sic est.

R. Dolor corporis restat, qui te fortasse vi sua commovet.

² það hi lufiað oðer þing.—⁹ hys.—¹¹ nu.

Tōðæcce mē forwyrnde ælcra leornunga, ac hē mē ne oftēah ðeah eallunga ðes gemyndes þæs þe ic ær leornode. Ic wēne þeah gyf ic gewislice ongæate þæt þæt ic wilnige tō ongyttanne, ðæt mē þūhte þæt sār swīðe lýtél oððe ealles nāwyht ofer ðone gelēafan. Ic wōt þeah þæt manig broc 5
 byð mycle strengre ðonne tōðæce, ðeah ic næfre nān strengre ne geðolode. Ic leornode þæt Cornelius Celsus ræahte on hys bōcum þæt on ælcum men wære wýsdōm þæt hēhste good, and untrimnesse þæt mæste yfel. Se cwyde mē þūhte swīðe sōð. Be ðām ylcan þingum se ylca Cornelius cwæð: 10
 ‘Of twām ðingum wē sint þæt wē sint, þæt ys, of sāule and of lichaman. Seo sawel is gāstlic, and se lichaman eorðlic. Ðæra sawle is se besta creft wýsdōm, and þæs lichaman þæt wyrste þing unhele.’ Ne þincð mē þæt æac nōwyht læas. 15

G. Hū ne habbe wyt nū genōh sweotole gereah þæt wýsdōm ys þæt hēhste good? Hū ne ys þæt ēac nū būtan ælcum tweon þæt ælcum men ys se æalra betsta creft, and þæt se beste weorc þæt hē æfter wýsdōme spurige, and hine

A. Et ipsum non ob aliud vehementer formido, nisi quia me impedit a quaerendo. Quanquam enim acerrimo his diebus dentium dolore torquerer, non quidem sinebar animo volvere, nisi ea quae jam forte didiceram; a discendo autem penitus impediēbar, ad quod mihi tota intentione opus erat: tamen mihi videbatur, si se ille mentibus meis veritatis fulgor aperiret, aut me non sensurum fuisse illum dolorem, aut certe pro nihilo toleraturum. Sed quia etsi nihil majus aliquando pertulī, tamen saepe cogitans quanto graviores possint accidere, cogor interdum Cornelio Celso assentiri, qui ait summum bonum esse sapientiam, summum autem malum dolorem corporis. Nec ejus ratio mihi videtur absurda. Nam quoniam duabus, inquit, partibus compositi sumus, ex animo scilicet et corpore, quarum prior pars est animus melior, deterius corpus est; summum bonum est melioris partis optimum, summum autem malum pessimum deterioris: est autem optimum in animo sapientia, est in corpore pessimum dolor. Summum igitur bonum hominis sapere, summum malum dolere, sine ulla, ut opinor, falsitate concluditur.

R. Posterius ista videbimus. Aliud enim fortasse nobis ipsa ad quam pervenire nitimur sapientia persuadebit. Si autem hoc esse verum

² deah; ðes ðe.—⁴ þūhte.—⁶ byð myclce.—⁹ þeuhste.—¹¹ we sint þæt we sint. wþæt we sint þæt hys.—¹³ eorðlic.—¹⁴ þingð.—¹⁸ crft.—¹⁹ leste.

lufige ðær ðær hē hine ongyte? Ac ic wolde þæt wyt söhten
 nū hwilce ðæs wýsdōmes lufiendas bēon scolen. Hū ne wōst
 ðū nū þæt ælc þāra manna þe oðerne swīðe lufað, þæt hine
 lyst bet þaccian and cyssan ðonne oðerne on bær hīc, þonne
 5 þer þær clāðas beatwēona bēoð? Ic ongyte nū þæt [þū]
 lufast þone wīsdōm swā swīðe, and þe lyst hine swā wel
 nacode ongitan and gefrēdan þæt þū noldest þæt ænig clāð
 betweuh wēre; ac hē hine wyle swīðe seldon ænegum mæn
 swā openlice geāwian. On ðam tīmum þe hē ænig lim swā
 10 bær ēowian wile, þonne ēowað hē hyt swīðe fēawum man-
 num; ac ic nāt hū þū hym onfōn mage mid geglofedum
 handum. Ðū scealt æac dōn bær hīc ongēan, gyf ðū hine
 gefrēdan wilt. Ac sege mē nū gyf ðū hwilc ænlic wif
 lofodest swīðe ungemetlice ofer æalle oðder þing, and heo
 15 ðonne þe fluge and nolde þe lufian on nān oðer gerād būtan
 þū woldest ælce oðer lufe alētan for hyre anre lufe, woldest
 þū þonne swā dōn swā heo wylnode?

A. Wā lā wā! hwæt þū mē for hēardne lærst! Hū
 ne wēre þū ær gedāfa þæt ic nānwiht ne lufode ofer wīs-
 20 dōm, and ic wæs æac þes gedāfa, and þū cwæde þā þeah
 hwā hwæt lufode for hwilces oðres þinges ðingum, þæt
 hē nā þæt þing ne lufode þæt hē þer lufode; ac þæt þæt
 hē þurh ðæt þing lufode and þōhte tō tōcumanne? Forðam
 ic secge þæt ic ne lufige ðone wīsdōm for nānum oðrum
 25 ðingum būton for hym selfum. Æalle þās weorlde ic lufige,

ostenderit, hanc de summo bono et summo malo sententiam sine dubi-
 tatione tenebimus. Nunc illud quaerimus, qualis sis amator sapientiae,
 quam castissimo conspectu atque amplexu, nullo interposito velamento
 quasi nudam vedere ac tenere desideras, qualem se illa non sinit, nisi
 paucissimis et electissimis amatoribus suis. An vero si alicujus pulchrae
 feminae amore flagreres, jure se tibi non daret, si aliud abs te quid-
 quam praeter se amari comperisset; sapientiae se tibi castissima pul-
 chritudo, nisi solam arseris, demonstrabit?

A. Quid ergo adhuc suspensor infelix, et cruciatus miserabili
 differor? Jam certe ostendi nihil aliud me amare, siquidem quod non
 propter se amatur, non amatur. Ego autem solam propter se amo

⁷ þ ic ænig.—¹⁵ gerād.—¹⁸ lærst.—²¹ lufode ðæt.

ælc ðing be ðam dæle þe ic hyt nytwyrðe ongyte and hūru þæt þing swīðost þe mē tō wīsdōme fultmiad; and ðā þing ic ondrēde æac tō forlēosenne swīðost. Ic ne lufige ðeah nān ðing æalles on ðam wīsan þe ic ðonne wīsdōm lufige. 5
 Ælc þara ðinga þe ic swīðost lufige þā hwīle þe ic hyt swīðost lufige, ne an ic hys nānum men būtan mē selfum, būton wīsdōme ānum. Hine ic lufige ofer eallum oðrum þing, and þeah ic hys ūde ælcum men mīnum willan, [þæt] ælc man, þe on þis myddangearde wære, hine lufode, and hym æfter spirede, and hysne æac funde, and hys syððan 10
 brūce; forðam ic wōt þæt ūre lufede ælc oðerne swā micle swīðor swā ūre willa and ūre lufu swīðor on ānum wære.

G. Hū ne sæde ic ær, sē se þe bær līc gefreddan wolde, þæt hē hyt scolde myd barum [handum] gefrēdan? And ic segge ēac, gyf þū ðone wīsdōm selfne gesēon wilt 15
 swā bærne, þæt þū ne scealt nānnæ clād betwēon lætan þīnum ēagum and hym, nē furðum nē ne myst; tō ðam ðū ne meaht þeah on þis andweardan līfe becuman, þeah ic hyt þe lære and þeah ðū hys wilnige. Ðī ne sceal nān man geortrīwian, þeah hē næbbe swā hāle ēagan swā sē 20
 þe scerpest lōcian mæg; þonne sē, ðe ealre scearpost lōcian [mæg], ne mæg þeah þā sunnan selfe gesēon swilce swilce hēo ys ðā hwīle ðe hē on þis andweardan līfe byð. Næfð þeah nān man tō þæs unhāle æagan þæt hē ne mage lybban be þære sunnan, and hine nyttian gyf hē ēnyg wiht gesēon 25
 mæg, būton hē stareblind sī. Ic þe mæg tēcan æac oðre

sapientiam, caetera vero vel adesse mihi volo, vel deesse timeo propter ipsam; vitam, quietem, amicos. Quem modum autem potest habere illius pulchritudinis amor, in qua non solum non invideo caeteris, sed etiam plurimos quaero qui mecum appetant, mecum inhient, mecum teneant, mecumque perfruantur; tanto mihi amiciores futuri, quanto erit nobis amata communior.

R. Prorsus tales esse amatores sapientiae decet. Tales quaerit illa cujus vere casta est, et sine ulla contaminatione conjunctio. Sed non ad eam una via pervenitur. Quippe pro sua quisque sanitate ac firmitate comprehendit illud singulare ac verissimum bonum. Lux est quaedam ineffabilis et incomprehensibilis mentium. Lux ista vulgaris

¹ ðinc.—⁵ hyst.—¹⁹ þeað.—²¹ þonno.

bÿsne be þām wīsdōme. Gedenc nū hweðer āwiht mani
mann cynges hām sēce þer ðær hē ðonne on tūne byð, oððe
hys gemōt, oððe hys fird, oððe hweðer ðē ðince þæt hī æalle
on ānne weig þeder cumen? Ic wēne þeah ðæt hī cumen
5 on swīðe manige wegas: sume cumað swīðe feorran and
habbað swīðe længe weig and swīðe yfelne and swīðe
earfoðferne; sume habbað swīðe langne and swīðe rihtne
and swīðe gōdne; sume habbað swīðne scortne, and þeah
wōne and nearone and fuulne; sume habbað scordne and
10 smēðne and rihtne, and þeah cumað æalle tō ānum hlāforde;
sume æð, sume unēð, nāder nē hī þeder gelīce ēaðe cumað,
nē hī þer gelīce ēaðe ne beoð. Sume beoð on māran āre
and on māran ēðnesse þonne sume, sume on læssan, sume
ful nēah būton, būton þæt ān þæt hē lufað. Swā hit bið
15 æac be þām wīsdōme. Ælc þara þe hys wilnað and þe
hys geornful byt, hē hym mæg cuman tō and on hys hÿrede
wunian and be lybban, þeah hī hym sume nēar sīan, sume
fyer; swā-swā ælces cynges hāma: beoð sume on būre, sume
on healle, sume on oðene, sume on carcerne; and lybbað
20 þeah æalle be ānes hlāfordes āre, swā-swā æalle men lybbað
under ānre sunnan and be hyre leohte gesēoð þæt þæt hÿ
gesēoð. Sume swīðe scearpe and swīðe swotele lōciad; sume
unæaðe āwiht gesēoð; sume beoð stæreblind and nyttiað
þeah þære sunnan. Ac swā-swā þeos gesewe sunne ūres
25 līchaman æagan onlēoht, swā onlīht se wīsdōm ūres mōdes
æagan, þæt ys, ūre angyt; and swā-swā þæs līchaman æagan
hālren beoð, swā hÿ māre gefōð þæs leohtes þære sunnan.

nos doceat quantum potest, quomodo se illud habeat. Nam sunt nonnulli oculi tam sani et vegeti, qui se, mox ut aperti fuerint, in ipsum solem sine ulla trepidatione convertant. His quodammodo ipsa lux sanitas est, nec doctore indigent, sed sola fortasse admonitione. His credere, sperare, amare satis est. Alii vero ipso quem videre vehementer desiderant, fulgore feriuntur, et eo non viso saepe in tenebras cum delectatione redeunt. Quibus periculosum est, quamvis jam talibus ut sani recte dici possint, velle ostendere quod adhuc videre non valent.

² byð.—⁶ lægne.—¹⁷ mæc.—²¹ beo hyre leohte.—²² scarpe.—²⁶ hys.

Swā hyt byð æac be þæs mōdes æagan, þæt is, andgit: swā-swā þæt hāle byð swā hyt māre gesēon mæg þære æccan sunnan, þæt is, wýsdōm. Ælc man þæ hāle æagan hæfð, ne þærf hē nān oðres ladtewes, ne lārēwas þæs sunnan tō gesēonne būtan þære hālæ. Gyf hē hāle æagan hæfð, 5 hē mæg hymself hāwian on ðā sunnan. Gyf hē ðonne unhāle æagan hæfð, þonne beþearf hē þæt hyne man lære þæt hē lōchige ærest on þonne wōh, ðonne on gold and on seolfor; þonne hē æaðe on þæt lōcian [mæg], on fyr, ærðam hē ongēan þā sunnan lōcie. Siððam hē þonne þat gelæornod 10 hæbbe þæt his æagan nānwyht þæt fyr ne onscyniað, hāwie þonne on steorran and on mōnan, ðonne oðre sunnan scýnan, ærðam hē on hī selfe lōcige. And swā ylce be þære oðerre sunnan þe wē ær ymbe spēcon, þæt is, wýsdōm. Sē ðe hyne myd hys mōdes æagam gesēon wele, hē sceal of swīðe 15 lýtlum hyt ongyunnan, and þonne lýtlum and lýtlum stīgan nēar and nēar stæpmelum swilce hē on sume hlædre stīge, and wylle weorðan uppe on sumu sæclife. Gyf hē þonne æfre uppe on ðām clife wyrð, þonne mæg hē lōcian ægðer ge ofer þone warað ge ofer þā sæ, þe hym ðonne benioðan 20 byð, ge æac ofer þæt land þe hym ær bufan wæs. Ac gyf unc swā þince, uton gebyddan unc hær dæglanges, and spurian tō morgen furður æfter ðām ylcan þe wit ær spureden.

Ergo isti exercendi sunt prius, et eorum amor utiliter differendus atque nutriendus est. Primo enim quaedam illis demonstranda sunt quae non per se lucent, sed per lucem videri possint, ut vestis, aut paries, aut aliquid horum. Deinde quod non per se quidem, sed tamen per illam lucem pulchrius effulgeat, ut aurum, argentum et similia, nec tamen ita rediatum ut oculos laedat. Tunc fortasse terrenus iste ignis modeste demonstrandus est, deinde sidera, deinde luna, deinde aurorae fulgor, et albescentis coeli nitor. In quibus seu citius seu tardius, sive per totum ordinem, sive quibusdam contemptis, pro sua quisque valetudine assuescens, sine trepidatione et cum magna voluptate solem videbit. Tale aliquid sapientiae studiosissimis, nec acute, jam tamen videntibus, magistri optimi faciunt. Nam ordine quodam ad eam pervinere bonae disciplinae officium est, sine ordine autem vix credibilis felicitatis. Sed hodie satis, ut puto, scripsimus; parcendum est valetudini.

³ æclc.—⁴ ladtewes.—⁷ æfð.—¹⁰ gelæornod.—¹¹ is.—¹³ oðrere.—¹⁵ myð.
—¹⁸ clife.—²³ wiht.

A. Nese, lā nese; ac ic ðe bydde eadmodlice þæt ðe hūru ne ðreote, nē þū þā sprece þær nē forlēte; ac sege gýt hwæthwugu swetolor ymb þæt, þæt ic mage openlicor ongytan hwæthwugu be ðam wīsdōme; and beod me þæt þæt
5 þū wylle. Ic hyt ongynne, gyf mē onhagað.

G. Nāt ic ðe nānwiht tō bebēodanne þæs þe þe mære ðearf sīe tō ðam cræfte þe ðū wilnast tō wittanne, þonne þæt þæt þū forsēo swā ðū swīðost mage weorlde āra, and hūru ungemetlice and unālīfedlice, forðam ic ondrēde þæt
10 h̄y gebynden þīn mōd tō hæom, and þā gefōn m̄yð heora grīne, swā-swā man dēor oððe fugelas fēht, þæt þū ne mōte begān þæt þæt þū wilnast; forðam ic wāt swā-swā ðū frēora byst þissa weorlde þinga, swā ðū sweetolor ongytst be ðam wīsdōme þe ðū wilnast; and gyf hyt æfre geberað
15 þæt þū hī swā clāne forlætan mæht þæt heora þe nānwiht ne lyste, þonne mæg ic þe forsōð seggan, gelyf mē gyf þū wille, ðæt rihte on þære ylcan t̄yde þū wāst æall þæt ðū nū wilnast tō witanne, and hæfst æall þæt þū wilnast tō habbenne.

20 A. Hwenne gewyrð þæt? Ne gelyfe ic nā þæt hyt æfre geweorðe þæt mē nānwiht ne lyste þisse weorlde āra, būton ān ðing gewirðe: ðæt is, þæt ic gesēo þā āra þe þū

A. Et alio die: Da, quaeso, inquam, jam si potes, illum ordinem. Duc, age qua vis, per quae vis, quomodo vis. Impera quaevis dura, quaelibet ardua, quae tamen in mea potestate sint, per quae me quo desidero, perventurum esse non dubitem.

R. Unum est quod tibi possum praecipere; nihil plus novi. Penitus esse ista sensibilia fugienda, cavendumque magnopere, dum hoc corpus agimus, ne quo eorum visco pennae nostrae impediatur, quibus integris perfectisque opus est, ut ad illam lucem ab his tenebris evolemus: quae se ne ostendere quidem dignatur in hac cavea inclusis, nisi tales fuerint ut ista vel effracta vel dissoluta possint in auras suas evadere. Itaque, quando fueris talis ut nihil te prorsus terrenorum delectet, mihi crede, eodem momento, eodem puncto temporis videbis quod cupis.

A. Quando istud erit, oro te? Non enim puto posse mihi haec in summum venire contemptum, nisi videro illud in cuius comparatione ista sordescant.

¹ eadmodlice.—⁴ hwæthwugu; beod me.—¹¹ of ðe.—¹³ ongyt.—
¹⁶ forseoð.—²² hara.

mē gehætst. Þonne ic nāt þeah mē līcie sēo tō ðām wel þæt mē mā ne lyste þissa weirulde āra.

G. Ne ðincð mē nū þæt þū mē āwiht gescēadlice andwyrde. Mē ðincð þæt þū sprece þām gelīcost swilce þīne æagan cwæden tō þīnum mōde: 'Nelle wyt næfre hær 5 þā þeostru þære nihte onscunian, ær wit magon þā sunnan sylfe gesēon.' Ðystlice mē ðincð þæt þā æagan dōn, gyf hȳ onscuniað þæra sunnan leohtes þone dæl þe hī hys gesēon magon. Þæt ne mæg furðum þām æallra hālestum æagum gebyrrian þæt hȳ heonan of þisse weurldre magen 10 gesēon þā sunnan sylfe. Be ðām þū miht gepencan þæt þū ne scalt nān seofian, þeah þū ne mage þone wīsdōm myd þīnes mōdes æagum nacodne gesēon swilcne swilcne hē ys; forðām þū næfre þæt ne myhte þā hwīle þū byst on ðām þeostrum þīnra sinna. Ac nota þæs wīsdōmes þe 15 þū habbæ, and fagene ðæs dæles þe þū ongitan magæ, and hīga georne æfter mārān. Hē wōt self þæt wīsdōm hwæs þū weorðe byst, hū myclum hē hine þe ēowie. Nis nānwiht wyrse on ðām men, þonne wēne hē þæt hē sī þæs wyrðe

R. Hoc modo posset et iste oculus corporis dicere: Tum tenebras non amabo, cum solem videro. Videtur enim quasi et hoc ad ordinem pertinere, quod longe est secus. Amat enim tenebras, eo quod sanus non est; solem autem nisi sanus videre non potest. Et in eo saepe fallitur animus, ut sanum se putet et sese jacet; et quia nondum videt, veluti jure conqueritur. Novit autem illa pulchritudo quando se ostendat. Ipsa enim medici fungitur munere, meliusque intelligit qui sint sani, quam iidem ipsi qui sanantur. Nos autem quantum emerserimus, videmur nobis videre: quantum autem mersi eramus, et quo progressi fueramus, nec cogitare, nec sentire permittimur, et in comparatione gravioris morbi sanos esse nos credimus. Nonne vides quam veluti securi hesterno die pronuntiaveramus, nulla jam nos peste detineri, nihilque amare nisi sapentiam; caetera vero non nisi propter istam quaerere aut velle? Quam tibi sordidus, quam foedus, quam exsecrabilis, quam horribilis complexus femineus videbatur, quando inter nos de uxoris cupiditate quaesitum est! Certe ista nocte vigilantes, cum rursus eadem nobiscum ageremus, sensisti quam te aliter quam praesumpseras, imaginatae illae blauditiae et amara suavitas titillaverit; longe quidem

¹ gehæst.—³ ðing.—⁴ ðing.—⁵ wyð næfre ær.—⁶ wiht.—⁷ æagon.—
—¹¹ sylfe geseon.—¹² þeah.—¹⁴ myh.—¹⁵ þeodrum.

þe hē nis. Se læca wōt gearror þonne se sēoca hweðer hē hine gelæcnian mæg þe ne mæg, oððe hweðer hē hine mæg gelōcnian, þe myd līðum læcedōmum þe myd stīðum. Forðām þū ne scealt tō swīðe þe lādian, nē tō swīðe seofian
5 after āwiht. Ne sint þā ēagan þīnes mōdes æalles swā hāle swā þū wēnst.

A. Swuga, lā swuga! Ne drece mē, nē ic mīne unrōtnesse. Genōh ic habbe elles, þeah ðū hȳ ne æce. þū hyt sēcst hwillum swā hēa, hwīlum swā ðeope, þæt ic ongyte
10 nū þæt ic ne æom swylc swilce ic wēnde, ac mē sceamað nū þæt ic wēnde þæs ðe hyt næs. Genōg sōð þū sædest. Se læce, þe ic wilnige þæt mē gehēle, hē wōt hū hāla æagan ic habbe. Hē wōt hwæt hē mē ēawian wile. Hym ic mē befeste, and hys welwylnesse ic mē bebēode. Dō hē swā
15 hē wylle. Tō hym ic clipige þæt hē mȳn mōd ā habbe tō hym. Ne secge ic næfre mā þæt ic hāla æagan habbe ær ic þone wīsdōme selfne gesēo.

G. Nāt ic þē nānne betran rēd þonne þū ær cwēde. Ac læt bēon þone wōp and þā unrōtnesse, and bēo gemetlice
20 blīðe. Þū wēre ær tō ungemetlice unrōt, forðām sēo unrōtnes derað ægðer ge mōd ge lichaman.

A. Þū woldest gemetigan mȳnne wōp and mȳnne unrōtnesse, and ic ne ongyte nān gemet mȳnra yrmða and

longe minus quam solet, sed item longe aliter quam putaveras; ut sic tibi secretissimus ille medicus utrumque demonstraret, et unde cura ejus evaseris, et quid curandum remaneat.

A. Tace, obsecro, tace. Quid crucias? quid tantum fodis alteque descendis? Jam flere non duro, jamjam nihil promitto, nihil praesumo, ne me de istis rebus interrogas. Certe dicis quod ille ipse quem videre ardeo, noverit quando sim sanus; faciat quod placet: quando placet sese ostendat; jam me totum ejus clementiae curaeque committo. Semel de illo credidi quod sic erga se affectos sublevare non cesset. Ego nihil de mea sanitate, nisi cum illam pulchritudinem videro, pronuntiabo.

R. Prorsus nihil aliud facias. Sed jam cohibe te a lacrymis, et stringe animum. Multum omnino flevisi, et hoc omnino morbus iste pectoris tui graviter accipit.

A. Modum vis habere lacrymas meas, cum miseriae meae modum

¹ gearnor.—⁵ afwer riht.—⁷ swuga.—¹⁵ mōð.—¹⁸ rēð.

ungelympa. Ðū hætst mē forlætān þā unrōtnesse, ðy læst ic āwðer oððe on mōde oððe on lichaman þy mettrumra sī; and ic ne ongyte nāne trimðe nē on mōde nē on lichaman, ac æom ful nāh ormōd. Ac ic þē halsige, gyf ðū on ænigne wīsan mage, þæt þū mē læde on sumne scyrtran wæg, sume 5 dæle nēar þām leohte ðæs andgyttes þe ic lange wilnode, and gīet ne myhte tō cuman uncūd; þæah mē syððan scamige þæt ic eft hāwige wið ðāra ðeostra þe ic ær wilnode tō forlætanne, gyf ic ā genēalēce ðām leohte.

G. Uton ændian þās bōc nū hær rihte and secgen on 10 oðræ bēc scyrtran wæg gyf wet magen.

A. Næse, lā nese; uton ne forlætān gýet ðās boc ær ic sweolor ongytan magæ þæt þæt wit embe sint.

G. Mē þincð þæt ic scyle swā dōn swā þū mē bytst. Sum þing me tīht on þæt, ic nāt hwæt, būte ic wēne þæt 15 hyt sī se God þe ðū æfter spurast.

A. Sī ðām þanc ðe þē manað, and æac þē, gyf þū hym hære. Læd mē þider þū wylle; ic þē folige gyf ic mæg.

G. Mē ðincð þæt ðille gýt witan þæt ylce þæt þū ær woldest be Gode and be þīnre sāwle. 20

non videam? aut valetudinem corporis considerare me jubes, cum ego ipse tabe confectus sim? Sed, quaeso te, si quid in me vales, ut me tentes per aliqua compendia ducere, ut vel vicinitate nonnulla lucis illius, quam, si quid profeci, tolerare jam possum, pigeat oculos referre ad illas tenebras, quas reliqui; si tamen relictæ dicendæ sunt, quæ caecitati meæ adhuc blandiri audent.

A. Concludamus, si placet, hoc primum volumen, ut jam in secundo aliquam, quæ commoda occurrerit, aggrediamur viam. Non enim huic affectioni tuæ a moderata exercitatione cessandum est.

A. Non sinam omnino concludi hunc libellum, nisi mihi modicum quo intentus sim de vicinia lucis aperueris.

R. Gerit tibi ille medicus morem. Nam nescio quis me quo te ducam fulgor invitat et tangit. Itaque accipe intentus.

A. Duc, oro te, ac rape quo vis.

R. Animam te certe dicis, et Deum velle cognoscere?

¹ hæst.—⁴ on mod.—⁵ þu þ ðu me læde.—⁶ lohte.—⁸ After ær wilnode the MS. repeats the passage beginning with and giet (l. 7) and closing with wilnode (l. 8).—¹⁰ ær hrīhte.—¹¹ ðaræ.—¹⁴ byst.

A. Gēa, þæs ānnes mē lyst.

G. Wilnast þū āwiht māran? Ne wilnast þū sōðfestnesse tō witanne?

A. Hū mæg ic būtan sōðfestnesse āwiht sōðes witan,
5 oððe hwæt wilt þū seegan hwæt God sī būtan sōðfestnesse?
Forðam wē gehyrað reden on ðam godspelle þæt Crīst
cwæde þæt hē wære weig and sōðfestnes and lȳf.

G. Riht þū segest; ac ic wolde witan hweðer þe þince
þæt hyt æall ān sī — sōð and sōðfestnesse.

10 A. Twā ðing, mē ðincð, þæt hī sīen swā-swā twā
ðing sint: oðer is wīsdōm, oðer is þæt þæt þer wīs byð;
and eft be clēnnesse: oðer byð clēnnes, oðer þæt þæt
clēnne byð.

G. Hweðer ðincð þe þonne betre, þe ðæt sōð, þe seo
15 sōðfestnes?

A. Sōðfestnes; forðam æall þætte sōð byð, byð of
sōðfestnesse sōð; and ælc þāra þe clēnne byð, byð for
clēnnesse clēne; and sē þe wīs byð, hē byð for wīsdōme wīs.

G. Gode þanc þæt þū hyt swā wel ongitst. Ac ic
20 wolde witan hwæs þū wēne, gyf wīs man dēad wurde,

A. Hoc est totum negotium meum.

R. Nihilne amplius?

A. Nihil prorsus.

R. Quid? veritatem non vis comprehendere?

A. Quasi vero possim haec nisi per illam cognoscere?

R. Ergo prius ipsa cognoscenda est, per quam possunt illa cognosci.

A. Nihil abnuo.

R. Primo itaque illud videamus, cum duo verba sint veritas et
verum, utrum tibi etiam res duae istis verbis significari, an una videatur.

A. Duae res videntur. Nam, ut aliud est castitas, aliud castum,
et multa in hunc modum; ita credo aliud esse veritatem, et aliud quod
verum dicitur.

R. Quod horum duorum putas esse praestantius!

A. Veritatem opinor. Non enim casto castitas, sed castitate fit
castum; ita etiam, si quid verum est, veritate utique verum est.

R. Quid? cum castus aliquis moritur, censes mori etiam castitatem?

² *maram*. — ⁴ *sōðfesnesse*. — ⁷ *sōðfasnes*. — ⁹ *sōðfesnesse*. — ¹⁰ *ðincg*. —

¹¹ *ðincð*; *byð*; so also in 12 and 13, and twice each in 14, 15 and 16. —

¹⁵ *sōðfesnes*.

hweðer wīsdōm þonne dēad wurde; oððe æft, gyf clēne man dēad wēre, hweðer clēnnesse þonne dēad wēre; oððe gyf sōðfæst man dēad wēre, hweðer sōð þonne dēad wēre.

A. Nese, lā nese; nē mæg þæt nā gewurðan.

G. Wel þū hyt ongytst. Ac ic wolde witan hwæðer 5
þū wēne þæt se wīsdōm þonne gelānde, oððe sēo clēnes, oððe sēo sōðfestnes, ðonne se man gewīte; oððe hwanon hēo ær cumen, oððe hwær hȳ sīen, gyf hī sīen; oððe hwæðer hī lichamlice sīen þe gāstlice. Forðam þes nis nān twēo þæt ælc þing þæt ys hwærhwugu is. 10

G. Æalla deōplīcu is sēo ācsung, and winsumu tō witanne þām þe hyt witan mæg. Hwæs byð þām wana þe þæt wāt?

A. Nullo modo.

R. Ergo, cum interit aliquid quod verum est, non interit veritas.

A. Quomodo autem interit aliquid verum? Non enim video.

R. Miror te istud quaerere: nonne ante oculos nostros millia rerum videmus interire? Nisi forte putas hanc arborem, aut esse arborem, sed veram non esse, aut certe interire non posse. Quamvis enim non credas sensibus, possisque respondere, ignorare te prorsus utrum arbor sit; tamen illud non negabis, ut opinor, veram esse arborem, si arbor est: non enim hoc sensu, sed intelligentia iudicatur. Si enim falsa arbor est, non est arbor; si autem arbor est, vera sit necesse est.

A. Concedo istud.

R. Quid illud alterum? nonne concedis hoc genus rerum esse arborem, quod nascatur et interat?

A. Negare non possum.

R. Concluditur ergo aliquid quod verum sit, interire.

A. Non contravenio.

R. Quid illud? nonne tibi videtur intereuntibus rebus veris veritatem non interire, ut non mori casto mortuo castitatem?

A. Jam et hoc concedo, et magnopere quid moliaris, exspecto.

R. Ergo attende.

A. Isthic sum.

R. Verane tibi videtur ista sententia: Quidquid est, alicubi esse cogitur?

A. Nihil me sic ducit ad consentiendum.

³ seoðfæst.—⁴ gewurðan.—⁶ si wisdom.—⁹ man nan.—¹⁰ ælc þing þara hys.—¹¹ deplīcu.

G. Hweðer þū mæge tōcnāwan þone rihtwīsan and þone unrihtwīsan?

A. Gēa, be sumum dæle; nes þeah swā-swā ic wolde. Ac mē lystæ witan þæt þū ær ācsodest.

5 G. Ic wundrige hwȳ þū hæbbe swā ræðe forgitan þæt ðū nū lȳtle ær andætta wēre þæt þū wisse. Hū ne cwæð þū ær þæt þū wysse þæt sēo sōðfestness ā wēre, þeah se sōðfesta gewīte? And nū [þū] cwȳst, 'gyf heo sī'.

A. Þæt ylce ic secge gȳt, þæt ic wāt þæt heo byð,
10 þeah se sōðfesta gewitte.

G. Eall þat byð sōð, þætte byð þā hwīle þe hyt byð; ac þæt þū sōðfestnes hætst, þæt ys God. Hē wæs ā, and ā byð undēadlic and æce. Se God hæfð ealle creftas on hym gesunde and ful medeme. Sē hæft gesceapena twā æca
15 gesceafta, þæt sint engelas and manna sāuwela, þām hē sealde sumne dæl ēcra gyfa, swilcra swilce nū wīsdōm is, and rihtwīsnas, and oðre manega þe ūs lang ðincð tō rīm-
anne. Engelum hē gefð be heora andefne, and manna

R. Fateris autem esse veritatem?

A. Fateor.

R. Ergo ubi sit, necesse est quaeramus; non est enim in loco, nisi forte aut esse in loco aliquid aliud praeter corpus, aut veritatem corpus esse arbitraris.

A. Nihil horum puto.

R. Ubinam igitur illam esse credis? Non enim nusquam est quam esse concedimus.

A. Si scirem ubi esset, nihil fortasse amplius quaererem.

R. Saltem ubi non sit, potes cognoscere?

A. Si commemorares, fortasse potero.

R. Non est certe in rebus mortalibus. Quidquid enim est, in aliquo non potest manere, si non maneat illud in quo est; manere autem, etiam rebus veris intereuntibus, veritatem paulo ante concessum est. Non igitur est veritas in rebus mortalibus. Est autem veritas, et non est nusquam. Sunt igitur res immortales. Nihil autem verum in quo veritas non est. Conficitur itaque non esse vera, nisi quae sunt immortalia. Et omnis falsa arbor, non est arbor, et falsum lignum non

⁵ *hwu*; *forhitan*.—⁶ *cwæðe*.—⁹ *byð*; so three times in 11, and once in 13.—¹² *i—hys*, a *c* having been erased between *i* and *h*.—¹⁶ *scealde*.—¹⁷ *oðne*.—¹⁸ *gef*.

sāulum hē gyfð ælcere be hyre andefne swilca gyfa. Ðā swilcan gifa hī ne þurfon næfre forlætān, forðām hēo bēoð æca, and hē gyfð eac mannum mænega and mislicum gooda gifa on þissa wurlda, þeah hī ēca ne sīen. Hī bēoð þeah stælwyrða þā hwīle þe wē on þisse wurlde bēoð. Hwæðer 5 ðū gīt ongyte þæt sawla bēoð undeadlice? Gif ðū hyt on-gitten hæbbe, ne hel hyt mē, ac bēo hys geðafa. Gyf hyt æalles hwæt sī, sege mē þæt.

A. Gode þanc þæs dæles þe ic wōt. Ic wille þis nū smēigan and haldan swā ic geornost mæg, and gyf mē æt 10 ēnugum þingum twēonað, þonne cýðe ic hyt þē sōna.

G. [Gelyf] gefæstlice Gode, and befešte þē hālne Gode, and nā wilna nā tō swīðe þīnes āgnes willan ofer hys; ac bēo hys mann, næs þīn āgen; and bēo geðafa þæt þū æart hys þēowa. Þonne āhæfð hē þē forðām simle nēar 15 hym and nēar, and ne læt þē nānwiht wīðerweardes bēon. Gyf hē þeah gefafað þæt þē āwiht wīðerweardes becymð, þonne byð þæt for þīnre þearfe, þeah þū hyt ongytan ne cunne.

A. Þæt ic gehyre and þæs ic gelife, and þisse lære 20 ic wille fulgan swā-swā ic fyrmæst mæg, and þes God

est lignum, et falsum argentum non est argentum, et omnino quidquid falsum est, non est. Omne autem quod verum non est, falsum est. Nulla igitur recte dicuntur esse, nisi immortalia. Hanc tu tecum ratiunculam diligenter considera, ne quid tibi concedendum non est videatur. Si enim rata est, totum negotium pene confecimus, quod in alio fortasse libro melius apparebit.

A. Habeo gratiam, et ista mecum atque adeo tecum, quando in silentio sumus, diligenter cauteque tractabo, si nullae se tenebrae immittant, suiue etiam, quod vehementer formido, mihi faciant delectationem.

R. Constanter Deo crede, eique te totum committe quantum potes. Noli esse velle proprius et in tua potestate; sed ejus clementissimi et utilissimi Domini te servum esse profiteri. Ita enim te ad se sublevare non desinet, nihilque tibi evenire permittet, nisi quod tibi prosit, etiam si nescias.

A. Audio, credo, et quantum possum obtempero; plurimumque

⁵ on on.—¹³ beste.—¹⁵ smile.

byddan þæt ic hyt gefremman mæge, swā þū mē gefirn ær lærdest; lær mē nū gyf þū wille.

G. Dō þæt mē ærest and secge mē eft, siððan þū þis
 5 þissa þinga awiht twēoge, þonne secge þū mē þæt.

Hēr endiað þā blōstman þære forman bōcum.

ipsum deprecor, ut plurimum possim, nisi quid forte amplius a me desideras.

R. Bene habet interim, facies postea quidquid jam visus ipse praeceperit.

² lær me me gyf wille þu wille.—³ siððam.—⁴ hæwet.—⁶ er, but space left for H.

BOOK II.

Hēr onginð sēo gadorung þære blōstmēna þære æftran bēc.

A. Eāla! lange wēron wit nū æmettīge, þæt wit ne spyredon æfter ðām þe þū mē ær gehēte.

G. Uton gebētan hyt; uton fōn on ððre bōc forewearde.

A. Uton þæs.

G. Uton gelyfan þæt God sī on uncrum fultume.

A. Georne wolde ic þæt wit hys gelyfdun, gyf ic ge-weald ahte. Ac mē þincð þæt se gelēafa ne sī on uncrum onwealde, þe mæpe þætte wit þær sēcað, būton hine God unc forgyfe.

G. Ægðer ge se gelēafa ge æalle ðā good þe [wē] hæbban scelon. Forði ic nāt hwæt wit æalles dōn magon būton hys fultume. Ic þe lære þeah þæt þū hyt ongygne. Gebide þe fæawum wurdum swā þū inweardlicost mage, and wilna þæs þe þe mēst nēod ys and sī.

[A.] Ðā cwæð ic: 'Drihten, Drihten, þū þe simle un-awendenlic wunast, forgyf mē ðā twā ðing þe ic simle wilnode,—þæt is, þæt ic mage þe ongitan and mē selfne.' Nū ic hæbbe gedōn swā þū mē lærdest; nū ic hæbbe gebeden.

LIBER SECUNDUS.

A. Satis intermissum est opus nostrum, et impatiens est amor, nec lacrymis modus fit, nisi amori detur quod amatur: quare, aggrediamur librum secundum.

B. Aggrediamur.

A. Credamus Deum affuturum.

B. Credamus sane, si vel hoc in potestate nostra est.

A. Potestas nostra ipse est.

B. Itaque ora brevissime ac perfectissime, quantum potes.

A. Deus semper idem, noverim me, noverim te. Oratum est.

¹ er.—² wiht.—³ hahte.—⁴ þe me þe þ þe.—⁵ don magon don.—⁶ nēod hys.—⁷ smile.—⁸ ðincg; smile.

G. Nū ic gehīre hwæt ðū woldest witan. Ac ic wolde witan ærest æt þē hwæðer þū wisse būton twēon hweðer ðū wēre þe nære; oððe hweðer [þū] libbe þe ne libbe.

A. Þā [sint] twā þing þæt ic gewislice wite.

5 G. Hwæs wilnast þū mā tō witanne?

A. Hwæðer ic undēadlic sī.

G. Ic gehīre þæt þū woldest æalne wæg lybban.

A. Þæs ic æom geðafa.

G. Wōst þū þonne genōh gif ic gedō þæt þū þæt wōst
10 þæt þū mōst simle lybban?

A. Þæt is swīðe good gýtsung; sege þeah hwet [ic] þē æfter ācsode: hwæðer ic ā lybbende wēre; and siððan ic wolde witan hwæðer ic, æfter þæs lychoman gedāle and

R. Tu qui vis te nosse, scis esse te?

A. Scio.

R. Unde scis?

A. Nescio.

R. Simplicem te sentis, ane multiplicem?

A. Nescio.

R. Moveri te scis?

A. Nescio.

R. Cogitare de scis?

A. Scio.

R. Ergo verum est cogitare te.

A. Verum.

R. Immortalem te esse scis?

A. Nescio.

R. Horum omnium quae te nescire dixisti, quid scire prius mavis?

A. Utrum immortalis sim.

R. Vivere igitur amas?

A. Fateor.

R. Quid, cum te immortalem esse didiceris? satisne erit?

A. Erit id quidem magnum, sed id mihi parum.

R. Hoc tamen quod parum est quantum gaudebis?

A. Plurimum.

R. Nihil jam flebis?

A. Nihil omnino.

R. Quid, si ipsa vita talis esse inveniatur, ut in ea tibi nihil amplius quam nosti, nosse liceat? temperabis a lacrymis?

⁴ *þincg.*—¹⁰ *smile.*

þære sǣwle, ā mǣre wisse ðonne ic nū wōt æalles þæs þe ic nū lange wilnode tō witanne; forðām ic ne mæg nānwiht ongytan bætre on men þonne hē wite, and nānwiht wyrse ðonne hē nyte.

G. Nū ic wōt æall hwæt þū woldest: ān is, þū woldest 5
 bēon; oðer, þæt þū woldest lybban; ðridde, þæt þū woldest
 witan. And ic wāt æac for hwī þū ðā þrēo þing woldest:
 forðām þū woldest bēon þe þū woldest lybban, and forðī
 [þū] woldest lybban þe þū woldest witan. And ðā þrēo 10
 ðing ic gehūre þæt þū nū gewislice wāst: ðū wāst þat þū
 æart, and ðū wōst þæt þū lifast, and æac þū wōst þæt þū
 hwæthwugu wāst, þeah eall [þū] nyte þæt ðū witan woldest.

A. Þæt is sōð. Þā þrēo ðing ic wāt and þā ðrēo ðing
 ic wolde: forðī ic wolde bēon, þī ic wolde lybban. Hwæt

A. Imo tantum flebo ut vita nulla sit.

R. Non igitur vivere propter ipsum vivere amas, sed propter scire.

A. Cedo conclusioni.

R. Quid, si eadem ipsa rerum scientia miserum faciat?

A. Nullo id quidem pacto fieri posse credo. Sed si ita est, nemo esse beatus potest; non enim nunc aliunde sum miser, nisi rerum ignorantia. Quod si et rerum scientia miserum facit, sempiterna miseria est.

R. Jam video totum quod cupis. Nam, quoniam neminem scientia miserum esse credis, ex quo probabile est ut intelligentia efficiat beatum; beatus autem nemo nisi vivens, et nemo vivit qui non est: esse vis, vivere et intelligere; sed esse ut vivas, vivere ut intelligas. Ergo esse te scis, vivere te scis, intelligere te scis. Sed utrum ista semper futura sint, an nihil horum futurum sit, an maneat aliquid semper, et aliquid intercidat, an minui et augeri haec possint, cum omnia mansura sint, nosse vis.

A. Ita est.

R. Si igitur probaverimus semper nos victuros, sequetur etiam semper futuros.

A. Sequetur.

R. Restabit quaerere de intelligendo.

End of Cap. I, Book II, of Augustine's *Soliloquiorum*, Migne's *Patrologia Latina*, Vol. 31.

[After this point the Old English Version by Alfred so far departs from the Latin that it cannot be called a translation. For sources of

⁸ *nānwiht wyrse*. — ⁷ *þingc*. — ⁹ *lybban þu lyban*. — ¹⁰ *wast það*. —
¹¹ *lifast and æac þ wost*.

rōhte ic hwæðer ic wære, gyf ic ne lyfde? Oððe hwæt rōhte ic þæs lȳfes, gyf ic nāwiht nyste?

G. Nū ic gehȳre þæt þū lufast æall þæt ðū lufast for ðām þrīm ðingum, and ic ongyte æac hwilce þāra þrēora
5 ðinga þū swīðost lufast. Ðū lufast þæt þæt þū sī forðām ðū woldest libban, and forðām þū woldest libban þe þū woldest witan. Þī ic ongyte þæt ðū lufast þone wīsdōm ofer æalle oðre þing. Þæt, mē ðincð, seo ðin hēhste good and æac þīn God.

10 A. Sōð ðū mē sægest. Hwæt is se hēhsta wȳsdōm æalles būton þæt hēhste good? Oððe hwæt is þæt hēhste good būton þæt ælc man on þisse wurlde swā miclum lufað God swā hē wīsdōm lufað,—sam hē hine miclum lufige, sam hē hine lȳtlum lufige, sam he hine mydlinga lufige? Be
15 þām dæle hē lufað God þe hē wīsdōm lufað.

G. Genōh rihte þū hyt hæfst ongytan. Ac ic wolde þæt wit fēngen eft þider wit ær wēron. Nū þū wāst þæt þū eart, and æac wōst þæt ðū leofest, and wāst þæt ðū hwæthwugu wāst, þeah ðū swā micel nyte swā ðū woldest;
20 and fēorðæ ðing þæt ðū woldest æac witan, þæt is, þæt ðū woldest witan hweðer þā ðrēo þing æalle æce wēron ðe nēron; oððe hweðer heora ēnig æce wēræ; oððe, gyf heo æallu æce wāren, hweðer heora ēnig æfter ðisse weorlde on ðām æcan lyfe āwðer dide werse oððe wanede.

25 A. Æalle mȳne giornesse ðū hæfst ongyten swīðe rihte.

G. Ymbe hwæt twæost þū nū? Hū nū ne wære ðū ær geðafa þæt God wære æce and ælmihtih, and hæfde twā gescēadwīssa and æca gesceaftea gesceapena swā-swā we ær sædon: þæt sint engelas and manna sāula, ðām he
30 hæfð forgifen æca gyfa? Ðā gyfa hī ne ðurfon næfre

the remainder consult Augustine's *Soliloquies*, Bk. II, *Epistle* 147 (*De Videndo Deo*), and *City of God*; Gregory the Great's *Dialogues* and *Morals*; and Jerome's *Commentary on Luke* and the *Vulgate*. All may be found in Migne's *Patrologia Latina*, but for exact references and Comments see the *Notes*. For Alfred's intimation of his sources, consult p. 1, l. 19, of the text.

⁴ hwiclc.—⁵ libban þe þe woldest witan. Ða cwæð ic. Þī, etc.—
⁸ me ðing.—¹¹ hæwæt.—¹³ god.—²⁰ þ is þ þe.—²⁵ æfst.—²⁸ gesceawīssa.

alætan. Gyf ðū nū þis gemynst and þises gelifest, ðonne wāst ðū būton twēon þæt þū æart and simle bist and simle lifast and simle hwæthwugu wāst, þeah þū æall nyte þæt ðū witan woldest. Nū þū wāst be ðam þreom þingum þe ðū æfter æcsodest, þæt is (1) hweðer þū ā wære; (2) hweðer ðū ā hwæthwugu wisse; (3) hweðer ðū æfter þæs lichaman gedāle and þære sāwle māre wisse þonne ðū nū wāst, þe læsse. Æfter ðam feorðan wit sceolon gýet spurian, nū þū þā ðreo wāst, oð ðū æac þæt wite.

A. Swiðe endebyrdlice þū hyt recst, ac ic þe wille 10
 secgan gēt þeah hwæs [ic] þær fæstlice gelyfe [and] ymb hwæt ic þær gýt twēoge. Ne getwēoge ic nāwuht be Godes æcnesse and be hys ælmihtihnesse, forðam hyt ne meg nū hū ælles beon be þære ðrinnesse and be ðære ānesse, ðe būtan fruman wæs and būtan ænde is. Forði ic ne mæg 15
 nā hū ælles gelyfan, forþam hē swā micla and swā manega, and swā wundorlice gesewena gesceafta gesceapen hæfd; and þam æallum stiorð and hī æalle gemetgað, and oððre hwile gegiereð myð ðam winsumestum wlitum, oððre hwile eft ongiereð and geungewlitageð. He wealt þara kynninga 20
 ðe mæstne anweald hæbbað þisse myddangeardes, ðā beoð eallum mannum gelice æcende, and æac oðrum mannum gelice sweltað. Þā [hē] læt ricsian ðā hwile þe hē wyle. For swilcum and for manegum swilcum ic nāt hū ic twēogan mage hys æcnesse; ne æac be ure sāwle life ic nū ðon mā 25
 nāwuht ne twæoge. Ac ic twēoge gýt be heora ecnesse, hweðer hī ā lybbende sien.

G. Ymb hwæt twēost ðū þær? Hū ne sint æalle halga bec ful neah fulle be undealdlycnesse þære sāwle? Ac mē þincð nū þæt tō lang æall tō rīmande, and ðe tō 30
 æelenge tō gehýranne.

A. Ic hys hæbbe goodne dæl gehýred, and ic hys eac gelife; ac mē lyste hyt nū bet tō witanne þonne tō gelyfanne.

G. Ic wundrige hwī ðū swā swiðe georne and swā gewislic [wilnodest] þæt tō witanne, þætte nefre nān man of 35

² smile (2).—³ lufast; smile.—⁹ æac ð.—¹⁰ endebyrdlice.—¹⁶ mare gā.—²⁰ weal; lcynninga.—³¹ anweald.—³⁵ magon.—³¹ ælegge.—³⁴ hic.

ðisse carcerne þises andweardan lȳfes, swā gewislice witan
 ne myhte swā-swā ðū wilst, þeah ðe manige gearnodon þæt
 hī hyt on þis andweardan life sweotolor ongeaton þonne
 oððre mænege hyt gelyfden be þisra and be unlēasra manna
 5 sǣgena. Ne mæg næfre nān [man] ongitan, ærðāmpes seo sǣw
 byð wyð þām lȳchaman gedēled, æall þæt hē witan wolde;
 ne furðum ðonne giet er dōmes dæge swā sweotole swā hē
 wolde. And þeah þā hālgan fæderas þe ær ūs wēron swīðe
 georne wisson be ðām þe ðū ær æcsodest, þæt is, be un-
 10 deadlicnesse manna sǣwla, þæt wæs swīðe sweotol on þām
 þæt hī nānwiht ne tweodon, ðonne hȳ swīðost forsāwen þis
 andwearde lȳf . . . gedelde wurden; and hū hī mēst wita ge-
 polodon on þisse weorlde, þæt hī æft hæfdon þī mære mēde on
 ðām æcan life. Þurh swylcra manna gesewenan sculon [we]
 15 gefān, ðā wē hyt swā sweotolo ongytan ne magon swā-swā
 hī meahton; and þeah be þære undeadlicnesse þere sǣwle,
 gyf ðū hys gēt gedafa ne eart, ic gedō þæt ðū hyt ongytst
 and ic gedō æac þæt ðe sceamað þæt ðū hyt swā late
 ongeate.

20 A. Dō, lā dō; gedō þæt mē scamige forðī.

G. Hwæt! ic wāt þæt ðū hefst ðone hlāford nū tō-
 dæg ðe þū trēowast æt ælcum þingum bet þonne þe silfum;
 and swā hefð ēac manig esne ðāra þe unričan hlāford
 hefð þonne ðū hefst; and ic wāt þæt þū hæfst æac manige
 25 freond þāra þe ðū genōh wel trūwast, þeah ðū him ealles
 swā wel ne trūige swā [ðū] ðinum hlāforde dēst. Hū þincð
 þe nū gyf se hlāford ðe hwilc spel segð þāra ðe þū næfre
 ær ne geherdest, oððe hē þe segð þæt hē hwethwugu gesāwe
 þæs þe ðū nefre ne gesāwe? Þincð þe hweðer þū āwuhst æt
 30 his segene tweoge, forðām þū hyt self ne gesāwe?

A. Nese, lā nese; nis nān tō ðām ungelȳfedlic spel,
 gyf hē hyt segð, þæt ic hym ne gelife. Ge furðum manege
 geþoftan ic hæbbe, gyf hī mē hwæt secgað þæt hī selfe
 gesewen oððe gehȳrdon, ic hys gelyfe eall swā wel swā ic
 35 hit self gesēwe oððe gehȳrde.

⁵ mæga.—⁶ bid; hi witan wolde.—⁷ swa hi wolde.—¹¹ tweode.—
¹³ æfedon.—¹⁵ þe.—¹⁷ ongyt.—²² silum.—²⁴ æfst.—²⁷ se þam hlāford.—
²⁹ ðinc þe hweðer þe.—

G. Ic gehīre nū þæt ðū gelyfst þīnum hlāforde bet ðonne þē selfum and þīnum gefērum æmnwel ðē selfum. Þū dēst eac swīðe rihte and swīðe gerisenlic myd þy þæt þū swā gooda trēowa wið hī hefst. Ac ic wolde þæt þū mē sēdest hweðer þē ðince Honorius, þeodorius sunu, wīra 5 oððe unlēasera þonne Crīst, Godes Sunu.

A. Nese, lā nese; nē nāwer nēah! Ac mē þincð unēðe þæt ðū hī tōgædere metst. Honorius is swīðe gōd, þeah his feder betere wēre; hē wes swīðe æfest and swīðe rād-fast and swīðe rihte mīnes hlāfordes kynnes; and swā is sē 10 [ðe] gyt lifað. Hī ic wille wyrðian swā-swā man world-hlāford sceal, and þe oðre ðe þū ēr embe sprece, swā-swā heora hlāfordes and swā man þone kyng sceal, þe byð Kyng ealra kynga, and ealra gesceafta scypend and wealdend.

G. Nū ic gehyre þæt þē līcað se almihtiga God bet 15 þonne þeodorius, and Crīst, Godes Sunu, bet ðonne Honorius, þeodorius sunu. Ne lēa ic þē nā þæt þū ægðer lufige, ac ic ðē lēre þæt þū lufige þā hēaran hlāfordes swīðor, forðam hī witan eall þæt hī willað, and magon eall þæt hī willað.

A. Eall hit is sōð þæt ðū segst. Ealles þæs ic gelyfe. 20

G. Nū ic gehyre þæt ðū trūwast þām hēaran hlāforde bet. Ac ic wolde witan hweðer ðē þūhte þæt þās þīne wurdhlāfordes hefden wīran ðegnas and unlēasera þonne ðā hēran hlāfordas hæfdan. Trūwast ðū nū þē selfum and þīnum gefērum bet þonne ðām apostolum, þe wēron Crīstes 25 selfes ðegnas? oððe þām hehfederum? oððe þām wītgun, þe God self ðurh hī spec tō hys folce þæt þæt hē wolde?

A. Nese, lā nese; ne trūige ic nā ūs swā wel, nē nāwer nēah swā þām.

G. Hwet sprec God þonne oftor, oððe hwæt sēde hē 30 sōðlicor þurh hys wītgan hys folce þonne be sāwlen undēadlicnesse? Oððe hwet sædon þā apostolos and ealle hālige federas gif hī ne sædon ymbe sāwla æccnesse and imbe heora undēadlicnesse? Oððe hwæt mænde Crīst, þā [hē] cwæð on hys godspelle: ‘þā unrihtwīsan farað on æce 35

² æmnwel and.—⁴ twreowa wit.—⁹ is feder.—¹¹ þær; lufad.—
¹⁹ Kync ealra kynga.—¹⁸ Þeodisius.—²¹ æaran.—²⁷ ðurht.—³¹ þurht.—
³¹ undeadlicnesse.

wītu and þā rihtwīsan on æce life?' Nū þū gehērst hwæs Crīst cwæð and hys þegnas; and ic gehērde ær þæt þū nāwult ne twēodast ymbe Honorius segene and hys þegna: hwī twēost ðū þonne ymbe Crīstes, Godes Sunu, and ymbe
 5 hēra þegena sæcgena þe hȳ selfe tō sprēcon? Þā ūs sēdon mā þyllicra worda þonne wē ārīman magen, and myd manegum bȳsnum and tæcnum hyt ūs sēdon. Hwȳ ne myhte þū ðonne þām æallum gelyfan and cwæde ær þæt þū wēre heora mann?

10 A. Swā ic cwæde and gīet cwæde þæt ic ðam gelyfe, and æac geara wāt þæt hyt æall sōð is þæt ūs God āwðer oððe þurh hyne silfne oððe þurh hȳ sēde; forðam þāra byra ys mā on hālgan bōcum þonne ēfre [ic] ārīman mage. Forðī mē sceamað nū þæt ic æfre ymbe þæt twēode, and ic eom
 15 geðafa þæt ic eom swīde rihte oferstēled, and ic bēo ealne weig micle gefegenra þonne ðū mē myd þillicum ofærstælest þonne ic æfre wēræ þonne ic oðerne man oferstælde. Æall þis ic wiste þeah ær, ac ic hyt forgeat; swā ic ondrēde æac þæt ic ðis dō. Ic wāt æac þæt ic hyt hæfde swā
 20 clēne forgotten, þæt ic hyt næfre eft ne ofmunde, þær ðū me þȳ sweotoloran bȳsena ne sēde, ægðer ge be mīnum hlāforde ge be manegum bīspellum.

G. Ic wundrige hwī ðū ēfre þæs wēnan mahte be mannum sāwlum þæt hȳ nēran æcan, forðam ðū genōh
 25 geara wistest þæt hyt is sēo ealra hēhsta and sēo sēleste Godes gesceafta; and ðū wāst æac genōh geara þæt hē nāne gesceafta ne forlēt eallunga gewītan swā þæt hȳ tō nāwuihte weorðe, ne furðum þā ealra unweorðlicostan. Ac hē gewlītegað and gegerað æalle gesceafta, and æft un-
 30 gewlītegað and ungerað, and æft ednīowað. Swā wrixliað ealle genu þæt hȳ farað, and instepe æft cumað, and weorðað eft tō ðam ylcan wlite and tō þære ylcan winsumnesse manna bearnum, þe wæron ærþāmðe Adam gesingode. Nū ðū miht gehēran þæt nān gesceaft swā clēne on wæg ne
 35 gewīt, þæt hē æft ne cume, nē swā clāne ne forwyrð þæt

⁶ *weorda.*—⁷ *us sæð don.*—¹⁰ *giet and.*—¹¹ *god.*—¹² *þurht; þurhte.*—
¹⁹ MS. has in parentheses between *hyt* and *hæfde* the words *næfre æft ne.*—²⁵ *wistes.*—³⁵ *hi æft.*

hē tō hwanhwugu ne weorðe. Ac hwī wænst þū þonne, nū þā wācestan gesceafta eallunga ne gewītað, þæt seoleste gescaft myd ealle gewīte?

A. Ealā! ic eom myd earmlicre ofergiotolnesse ofseten, þæt ic hyt ne myhte gemunan swā cūð swā hyt mē ær 5 wæs. Mē ðincð nū ðat þū hyt mē hefdest genōh swætele gereaht be þisse anre bȳsena, þeah þū mē nāne mā ne sēdest.

G. Sēc nū on ðē selfum ðā bȳsena and þā tæcnu, and þu [meaht] gearu witan þe ðū ær woldest witan þæt ic ðē rehte 10 be ðām uttran bȳsinum. Ācsa ðin āgen mōd for hwī hyt swā willen sī and swā geornful tō witanne þætte ær wæs, ær ðū ācenned wēre, oððe furðum þin yldra fæder geboren wēre; and æacsa hyt ēac for hwī hyt wite þæt hym nū geandweard is and hyt ælce dæge gesihð and gehȳrð; oððe 15 hwȳ hyt wilnige tō wittanne þæt ðe efter ūs gewurðan sceal. Þonne wēne ic þæt hyt wille þe andweardan, gif hyt gesceādwiſ is, and cwæðan þæt hit forðī wilnige þæt tō witanne þæt ær ūs wes, forðī hit simle wære syððan God þone forman man gesceapen hafde; and hyt forðī fundige wið þæs þe hyt ær wēre, þæt tō witanne þæt hyt 20 ær wiste, þeah hyt nū myd þære byrðene þæs lichaman gehefegod sīo, þæt hyt þæt witan ne mage, þæt hyt ær wiste. And ic wēne þæt hyt wille cwæðan tō þe þæt hyt forðī þæt wite, þæt hyt ær hær gesihð and gehȳrð, forðī hyt hær is on ðisse weurulde; and ic wēne æac þæt [hyt] 25 wille cwæðan þat hyt forðī wilnige tō witanne þætte æfter ūrum dagum geweorðan sceal, forðām hyt wāt þæt hyt ā bēon sceal.

A. Mē ðincð nū þæt þū hæbbe genōh swetole gesæd þæt ælces mannes sāwl nū sī, and ā bēo, and ā wēre syððan 30 God ærest þone forman man gescōp.

G. Nis hyt nān twēo þæt sāwla bēoð undeadlice. Gelēf þinre āgenre gesceādwiſnesse and gelyf Crīste, Godes Sunu, and gelyf eallum hys hālgum, forðām hī wēron swīðe unlēase gewitan, and gelyf þinre āgenre sāwle, þe ðē ealne 35

¹ hi to.—⁶ ðað þu.—⁷ heað.—⁹ þone.—¹⁸ smmle.—¹⁹ gesceape afde.—²⁶ cneðan það.—²⁷ hy.—³¹ gescpoc.—³³ gesceadwisnesses.—⁸⁵ agenne.

weig segð þurh hyre gescēadwīsnesse þæt hēo sī on ðe; sēo segð æac þæt hēo sī æce, forðām hēo wilnað æcra þinga. Nis hēo nā swā dysigra gesceafta þæt hēo wolde sēcan þæt hēo findan ne meahte, oððe wilnige þæs ðe hēo ne ahte, nē
 5 hyre tō ne gebyrede. Forlæt nū þonne unrihtan twēon. Genōh sweotol hyt is þæt ðū eart æce and ā byst.

A. Þæt ic gehēre and þæt ic gelyfe and geara wōt, and ic eom þæs swā gefagen swā ic næfre næs nānes þinges swā gefagen. Nū ic gehyre þæt mīn sāwel is æcu and ā
 10 lifað, and eall þæt mīn mōd and mīn gescād wīsnesse goodra crefta gegadrad þæt mōd þā simle hæfð. And ic gehēre æac þæt mīn gewit is æce. Ac mē lyste gyt witan be ðām gewitte þæt ic ær ācsode: hweðer hyt æfter þæs lichaman gedāle and þāre sāwle wēoxe, þe wanede, þe hyt
 15 swā on stæle stōde, þe hyt swā dyde swā hyt hær dæd on þisse weorulde — oðre hwile wēoxe, oðre hwile wanode. Ic wāt nū þæt þæt lyf ā byð and þæt gewit, ac ic ondræde þæt hyt bēo on þāre weorulde swā hyt hēr byð on cildum. Ne wēne ic nā þæt þæt lyf þær bēo būtan gewitte þe mā
 20 þe hyt hær byð on cildum; þonne byð þær forlytlu wynsumnes æt þām lyfe.

G. Ic gehēre nū hwæt þū woldest witan, ac ic hyt þe ne mæg myd fæawum weordum gesecgan. Gyt þū hyt openlice witan wilt, þonne scealt þū hyt sēcan on þāre bēc
 25 þe wē hātað *De Videndo Deo*. Sēo bōc is on Englisc gehāten *Be Godes Ansýne*. Ac bēo nū gōdes mōdes, and smæa þæt þū nū leornodest, and uton būtan byddan þonne þæt [hē] unc gefultmige, forðām hē gehēt þæt hē wolde fultmian ælcum þāra þe tō hym cleopode and rihtes wilnode; and hē
 30 gehēt būtan ælcum twēon þæt hē ūs getehte æfter þisse weorulde þæt wē meohton ful gewislice witan fulne wīsdōm and ful sōdfæstnesse; þæt þū meahst gehýran micle openlicor on þāre bēc þe ic þe ær nemde—*De Videndo Deo*.

Hær endiað þā blōstman þāre æftran bēc þe wē hātað
 35 *Soliloquiorum*.

¹ gescēadwīsnesses. — ² hēcra. — ¹¹ habban. — ¹⁵ ær. — ¹⁸ byt. — ²³ we ne mæg. — ²⁵ di; englicst. — ²⁷ leornodes. — ³² miccle. — ³¹ ær.

BOOK III.

Þā cwæð ic: Nū [þū] hefst þā cwydas geendod þe þū of ðisum twām bōcum alēse, and næfst mē gýt geandweard be ðām þe ic þē nū niēst ācsode, þæt wæs, be mīnum gewitte. Ic þē ācsodde hweðer hyt, æfter þæs lichaman gedāle and þære sāwle, wēoxe, þe wanode, þe hyt ægðer 5 dyde swā hyt hær dæð.

G. Hū ne sæde ic þe ær þæt þū hyt sceolt sēcan on þære bēc þe wit þā ymb sprēcon? Leorna þā bōc, þonne findst þū hyt þær.

A. Mē ne onhagað nū þā bōc ealle tō āsmæaganne; 10 ac ic wolde þæt þū mē . . . þæt wuldor þāra gōðena, þæt heom þince heora silfra wite þe mære, forðām hī noldon be heora fædra lārum þā ylcan āre geearnian þā hwile þe hī on þisse weorulde wēron. And þā gōðan gesēoð æac heora wītu, forðām þæt heom ðince heora āgnu þe mære. Ðā 15 yfelan gesēoð God, swā-swā se scyldiga man þe byð wið sumne king forweorht; and hē gesyhð hine and hys deorlingas, þonne þincð hym hys wite þe mære. And swā æac þæs kinges deorlinges gesēoð heora wite, forðām þæt hym ā þincð heora āgenu ar þe mære. Ne sceal þeah nān man 20 wēnan þæt æalla þā þe on helle beoð habban gelic wite, nē ealle þā þe on heofenum beoð nabbað gelic wuldor; ac ælc hefð be hys gearnunga, swā wite, swā wuldor, swæðer hē on byð. Ðā gelican habbað heom gelic. Nis þæs æac nā tō wēnanne þæt ealle men hæbben gelicne wīsdōm on 25 heofenum; ac ælc hæfð be þām andefnum þe hē hær æfter æarnað. Swā ær hē hær swiðor swincð and swiðor giornð wīsdōmes and rihtwīsnese, swā hē hys þær mære hæft, and

¹ heft; þe þu on.—⁴ acsodde; þas.—⁶ ær.—¹² nolde.—¹⁵ agnum.—²⁰ þ me hym.—²⁸ ær.

æac mæren āre and mæren wuldor. Hwæðer þe nū gæt sī genōh sweotole gesēd be þām wīsdōme and be þære Godes ansīne?

A. Gēa; genōh wel ic gelīfe þæt wē nāne wiuht ne
 5 þurfon forlætan þæs wīsdōmes þe wē nū habbað, þeah seo
 sawl and se lichama h̄y gedælan. Ac ic gelyfe þæt ure
 gewit weorðe myd þī swīðe miclum geæced, þeah wē eall
 witan [ne] magen ær dōmes dæge þæt þæt [wē] witan woldon.
 Ac ic gelyfe æfter dōmes dæge þæt ūs ne bēo nānwiht
 10 d̄yhle, nāwðer ne þæs þe on ūrum dagum byð, nē þæs þe
 ær ūs wæs, nē þæs þe æfter ūs gewyrð. Ðū hæfst mē
 nū manega b̄ysna gereihte, and ic hæbbe sælf gesegen on
 hālgum bōcum gewritum mā þonne ic areccan mage, oððe
 furðum gemunan mage. Ðū tēhtest mē eac swā ungelygena
 15 gewittnesse swā ic nān oððer dōn ne mæg, b̄ute ic næde
 scall hym gelīfan; forðam gyf [ic] nānre wācran gewittnesse
 ne gelyfe, þonne wāt ic swīðe l̄ytel oððer nānwiht. Hwæt
 wāt ic b̄uton þat ic wilnie þæt wē be Gode witan swā
 sweotole swā wē woldon? Ac þæt mōd is mid þām lichaman
 20 gehefegod and ābysgod, þæt wē ne magon myd þæs mōdes
 ēagum nān þing geseon swyle swile hyt is, ðē mā þe ðū
 myht hwilum þære sunnan sc̄yman geseon, þonne þā wolcnan
 sceotað between hyre and þe; and þeah heo sc̄y nað swīðe
 beorhte þær þer heo bēoð. Ne furðum þeah þer nān wolcne
 25 sī between þe and hyre, þū h̄y ne myht ful sweotole geseon
 swilce swile heo is, forðam þū ne eart ðer þær heo is; nē
 þīn lichaman þær beon ne mæg, nē þīn l̄yhamlican æagan
 þær nāwer neah cuman ne magon, nē þer neah ge geseon.
 Ne furðan þone mōnan, þe ūs nēar is, wē ne magon geseon
 30 swilcne swile hē is. Wē witon þæt hē is brādre ðonne se
 myddaneard, and þeah ne þincð ūs hwilum þe bradder þe
 ān scyld for þære firlene. Nū þū hæfst geh̄yred þæt wē nāder
 nē myd þæs mōdes ēagan nānwiht ne magon of þisse
 weorulde geseon eallunga swā-swā hyt is; ac of ðam dæle
 35 þe wē hys geseoð wē sceolun gelīfan þane ðel þe wē hys

⁴ þ þe.—⁸ þ wetan.—¹⁰ byd.—¹¹ ær þæs.—¹² hæbbe and ic me.—
 . ¹³ areccan.—¹⁸ wilnian.—¹⁹ þa.—²¹ ða ma.—³⁰ ðonne þæs.—³² firlle; hæft.

ne gesēoð. Ac ūs ys gehāten būtan ælcum twēon swā-swā wē of þisse weorulde weorðað, and sēo sāwle of þære carcerne þæs lichaman ālētan byð, þæt wē witon ælces þinges þe wē nū wilniað tō witanne, and micle mære þonne þā ealdan men, þā ealra wissestan on þisse weorulde, witan 5
magen. And efter dōmes dæge ūs ys gehāten þæt wē mōten God gesēon openlice, ealne gesēon, swylce swylce hē ys, and hyne ā syððan cunnan swā georne swā hē nū ūs can. Ne byð ūs nāfre syððan nānes wīsdōmes wana. Nele hē ūs nānwiht helan, sē þe ūs læt hyne selfne cunnan. Ac wē 10
witon ðonne eall þæt wē nū wilniað tō witanne, ge æac þæt þæt wē nū nā ne wilniað tō witanne. Ealle wē gesēoð God, ge þā þe hēr wyrste beoð ge þā þe hēr beste beoð. Ealle þā gōðan hyne gesēoð, heom tō frōfran and tō gefēan and tō āre and [tō] ēaðnesse and tō wuldre; and þā yfelan 15
hyne gesēoð swā ylce swā þā gōðan, heom þeah tō wīte, forðām h̄y gesēoð meahhte oððe mōsten on þās yurde, oððe hweðer h̄y ēnige geminde hefde þāra frēonda þe hī beftan. heom lefdon on þisse weorulde.

20

Ðā answarede hē ān his āgnum ingeþancum and cwæð: Hwī wēnst þū þæt þā goodan forðgefarenan habbað fulne frēodōm and eall witon þæt h̄y witan lyst, ge on þissum andweardan l̄yfe, ge on ðām tōweardan? Hwī wēnst þū þæt h̄y nabban nānege munde heora frēonda on þisse weorulde, ðe se yfela welega on helle tintregum ondræd 25
hys frēondum þā ylcan wītu þe hē gearnod hæfde. þæt wes sē, ðe Crīst sēde on hys godspelle þæt hē bēde Abraham þæt hē sende Lazarus, ðone þearfan, tō hym, þæt hē myd hys l̄ytlan fingre hym gedripte weteris on þā tungan, and hys þurst myd þī gecelde. Ðā cwæð Abraham: ‘Nese, 30
mīn [sunu]; ac geþenc þæt þū hym forwyrndest ælcra getesa ðā git bēcgen on lichaman wēron, and þū hefdest

¹ *hys gehaten.*—³ *gæð þæs; byd þ ge.*—⁶ *hys.*—⁸ *geseo; he hys.*—²⁰ *his an.*—²¹ *forðgefarenan.*—²² *is.*—²³ *wi.*—²⁶ *freodum; gearnod hæftde.*—²⁸ *habraham; ladzearus.*—³⁰ *habraham.*—³¹ *min cylnesse.*

ælc good, hē hefde ælc yfel; ne mōt hē þē nū þy mære dōn
 tō getæsan þe ðū þā hym woldest.' Ðā cwæð se welega:
 'Abraham, nū gyf þæt bēon ne mæg, onsend hyne tō mīnum
 v brōðrum þā sint gīet on eorðan, þær ic wes, þæt hē him
 5 āsecge on hwilcum gewīte ic eom, and hē gelære þæt h̄
 hī wið þæt warnien þæt h̄ hær ne cumen.' Ðā cwæð
 Abraham: 'Nese, næse; hī habbað hāligra fedra bēc myd
 heom on eorðan. Leornian þā on, and gelyfan þām; gyf
 h̄ him [ne] gelyfað, ðonne nē gelyfað hī nā Lazere, þeah
 10 hē cume tō hiom.'

Nū [wē] magon gehýran, þæt ægðer ge ðā goodan
 forðgefaranan ge þā yfelan witon eall þæt is on þisse
 weorulde gewyrð, and eac on þā weorulde þe [hī] on beoð.
 Hī witon þane mæstan dæl, þeah h̄ hyt eall ni-ton ær dōmes
 15 ðæge, and hī habbað swīðe micle gemynde on þās weorulde
 heora māga and heora frēonda. And þā gooda helpað ðām
 goodum, and heora ælc oðrum be ðām dæle þe h̄ magon.
 Ac þā goodan nellað heora yflum frēondum ārian, forðam
 h̄ nellað heora yfeles geswīcan, ðe mā þe Abraham wolde
 20 þām welegan ārian þe hē hys ægnes kinnes wēre, forðam
 [hē] ongæt þat hē Gode næs swā eadmōð swā-swā hē myd
 rihte sceol. Ðā yfelan þanne ne magon nāwðer nē heora
 frēondum, nē heom selfum nāne goode, forðam h̄ ær on
 nānre helpe nēron nāðer nē heom sylfum nē heora frēondum,
 25 þā þe ær heom forðgewitone wēron, ðā h̄ on þisse weorulde
 wēron. Ac hym byð þonne swā-swā þām mannum, þe hēr
 beoð on sumes kinges carcerne gebrōhte, and magon gesēon
 ælc dæge heora frēond, and geāhsian be heom þæt þæt h̄
 willað, and ne magon heom þeah nā nāne gōde ne bēon,
 30 nē hī hym þe mā, oððe nellað, oððe nē magon. Ðæs hæbbað
 þā yfelan þe mære wīte on þære tōweardan weorulde, þe
 h̄ witan þā āre and þone wearðscype þara goodene; and
 eac þæs þe mære þe h̄ gemunan æalle þā āre þe h̄ on

³ lazarus abraham; hyt þæt. — ⁶ warien. — ⁷ habraham. — ⁷ myd
 heoma. — ¹⁵ þæs. — ¹⁶ freoda. — ¹⁸ freodum. — ¹⁹ habraham. — ²⁰ weron. —
²¹ þa he goode; eadmod. — ²⁵ þam þe. — ²⁷ kinges. — ³⁰ beoð. — ³² wearscype.

þisse weorulde hæfden; and ēac þā witon þe þā habbað, þe þone bæftan heom byð on þisse weorulde.

Ðā goodan, þonne, ðe fulne frēodōm habbað, gesēoð ēgðer ge heora frēond ge heora fēond, swā-swā hēr rice man gesēoð oft ēgðer æt sumne ge heora frēond ge heora fēond. Gelīce hī hȳ gesēoð and gelīce hȳ hī ongyotað, þēah hī hī ne lufigen. And æft þā rihtwīsan, syððan hȳ of þisse weorulde bēoð, hȳ gemunan swīðe oft ægðer ge ðæs gōdes ge þæs yfeles, þe hȳ on ðisse weorulde hæfdon, and fageniað swīðe swiðlice þæt [hȳ] ne forlētan heora Drihtnes willan nāwðer nē on ēdum þingum, nē on renum, þā hwile þe hī on þisse weorulde wēron. Swā-swā sum rice man on þisse weorulde hym habbe hys dēorlinga sumne fram ādrifen, oððe heora bēgra unwyllum hym sī fram ānyð, and hæbbe ðonne monige wite and mani ungelimp on hys wrēcsīðe, and [hē] cume þēah tō þām ylcan hlāforde þe hē ær myd wes, and sī þær micle ārlicor þonne he ær wæs. Þonne gemynð hē þā ungelimp þe [hē] hēr hæfde on hys wrēcsīðe, and ne byð þēah nā þe unbliðre. Ac ic silf geseah oððe [gelyfde] þæt þæt mē unsōðfæstran men sædon þonne þā wæron þe þæt sēdon þæt wit þær ymb sint. Hū ne sceal ic nēde oðer twēgera: oððe sumum men gelīfan, oððe nānum? Mē þincð nū þæt ic wite hwā Romeburh timbrode, and æac feala oðra þinga þe ær ūrum dagum geweordon wæs, þā ic ne mæg æalla āriman. Nāt ic nō ðī hwā [Rome]burh timbrede þe ic self hyt gesāwe. Nē furðum þæt nāt [ic] hwilces cynnes ic eom, nē hwā mīn feder wæs oððe mōdor, būton be gesegenum. Ic wāt þæt mīn fæder mē gestriende, and mīn mōdor mē gebær. Nāt ic hyt nā þȳ þæt ic hyt self gesāwe, ac forðī þe hyt man mē sæde. Ne sædon hyt mē þēah nāne swā sōðfeste men swā ðær wēron ðe þæt sædon þe wit nū lange æfter spyredon, and þēah ic hys gelyfe.

þī mē þincð swīðe dysig man and swīðe unlæde þe

² þonne bæftan.—⁵ gefeod ofð.—⁹ ðas; hædon.—¹¹ drihtnes; eðnum.—²² sumum nī.—²⁴ þincga.

nele hys andgyt æcan þā hwile þe hē on þisse weorulde
 byð, and simle wīscan and willnian þæt hē mōte cuman tō
 ðam æcan lȳfe þær ūs nānwiht ne byð dȳgles.

Hær endiað þā cwidas þe Ælfred kining alæs of þære
 5 bēc þe wē hātað on

² *smile*; a word erased between *smile* and *wiscan*.—⁴ *ær*.

Notes.

1. 1 Apparently the first letter of *Gaderode* is, in the MS., an ornamental capital, thus denoting the beginning of a chapter, if not a book. Cf. the first facsimile. The omission of the subject is not a sufficient reason for indicating a lost beginning. But possibly the first letter is *I*.

kigclas. Only *C. P.* 297. 1. Cf. New English Dict. under *cudgel*. Junius and Wanley read *rigelas*. Cf. ORSNAFORDA for OKSNAFORDA in the *Jubilee Edition*.

1. 2 *tōla*. Cf. *Bo.* 30. 7; and esp. 40. 5 ff.

1. 4 *be þām dēle*. So 58. 14; *Bo.* 93. 23; 109. 21; *C. P.* 58. 14.

1. 12 *windan*. Probably an allusion to the wicker-work buildings of Alfred's time.

1. 17 *while*. *Wh* only here.

1. 19, 20 Cf. *Introd.*

2. 2 *tō þām*. *To the extent*; so 5. 14.

2. 4 *āre*. *Ar* being fem., we should expect *tō þære ēcan*. For other confusions of gender cf. *ænigne hele*, 32. 14; *ænigne wemnesse*, 36. 14; 49. 4; etc.

2. 13-17 A prayer sublime in its pathos. *gifola*. Suggested by Wülker for MS. *gidfola*. Cf. *Beitr.* IV, p. 108 and see *Bo.* 119. 31.

3. 1-11 Note this skilful transition from his own preface to Augustine's thoughts.

3. 7 *tō forletende*. Present participial form for gerund. So 12. 12; 14. 17; etc.

3. 12 ff. Wülker, *Beitr.* IV, p. 105, uses this as a proof of Alfred's authorship.

4. 8-13 *and . . . onhagie*. Added by Alfred to the original.

4. 20 *Ic . . . ða*. Added by Alfred.

4. 21-14. 9 This elaborate prayer recalls the similar one at the beginning of Augustine's *Confessions*.

5. 13-16 *ac . . . wlitige*. Added by Alfred.
6. 2-4 *Ðū . . . becumen*. Free rendering.
6. 7 *hēhstan*. Nom. sing. in *-n*; so 6. 5; 13. 6; etc.
6. 14-15 *pū . . . hrinc*. Added.
6. 15 Alfred is fond of such particularizings where the Latin has only general terms; cf. 9. 4, 19; etc.
7. 5-7 Augustine frequently introduces Faith, Hope, and Love so. Cf. his *Handbook on Faith, Hope, and Love*, Migne, 40. 231.
8. 10-11 *and ūs . . . dydon*. Added.
9. 4 *Fæder . . . Gāst*. Added. Note the Trinitarianism; so 9. 10.
9. 10, 11 *Pū . . . Gāst*. Added.
9. 15 *sēo sunne bringð lēohne dæg*, etc. Cf. *Bo.* 49. 21, 22.
9. 22 *tunglai*. The *i* is likely a scribal error.
9. 23-10. 17 *and eft . . . Godes bebode*. Here is the first considerable addition by Alfred.
9. 24 *Wrixliad sume*, etc. Cf. *Bo.*
11. 14 Another prominent thought. Cf. 34. 21 ff.; 44. 24 ff.; etc.
11. 21-12. 7 *forðām . . . gebrōhton*. Added.
14. 5 *sile mē ofcrhȳda*. 'Grant me largeness of spirit.' Cf. *magnanimum* of the Latin. But see *C. P.* 110. 23 and *Bo.* 62. 16. Cf. the list of Virtues in 5-8 with 22. 14-18 and with Dante's *Purgatory*.
14. 14 *Ic woldo*. The only use of the old ending. Cf. 11. 19 and 20, and *cweðo*, *C. P.* 397. 27.
14. 15-18 *þe . . . mē*. Added.
14. 19-15. 6, *Ic . . . wære*. Free rendering.
16. 5-6, *Gyf . . . hæfð*. Added.
16. 10, 11 *Hū . . . nȳtenu*. Free rendering.
18. 3-5 *Ac . . . gebringan*. Added.
18. 6, 7 *Gelyfst . . . mōnan*. Free rendering.
18. 12-15 *nāðer . . . gescēadwisnesse*. Added.
18. 20-19. 2 *Ic . . . mē*. Free rendering.
20. 7-19 *mē . . . færeld*. Free rendering.
20. 21-23 *dā . . . twēonige*. Added.
21. 7-9 *atēfred . . . is*. Added.
22. 2 Here a considerable omission of the Latin compensates for the long addition following.
22. 3-26. 5 *For . . . understentst*. Added.
26. 16-27. 1 *God . . . mæge*. Added.
27. 2-29. 16 *Wite . . . lufe*. Free rendering.
27. 4 After *hāwode* a possible corruption of the MS.
29. 4 ff. Cf. Jerome's *Commentary* on 1. Cor. 13, Migne, 30. 759.
29. 9 Psalms 119. 96, the only Latin quotation used in this work.
- Cf. Jerome's *Commentary on the Psalms*, Migne, 26. 1197.
29. 20 [*hlāford*]. Hulme, p. 58, suggests *hæseta* for MS. *ho feut*.

29. 16-31. 27 *Ðæt . . . byð*. Added.
32. 1-19 *Swiðe . . . ðome*. Free rendering.
33. 18-20 *Ðāra . . . swiðlice*. Added.
35. 6-10 *Ne . . . ðearfe*. Added.
35. 17 On *bi beon*, see Wülfing, § 633.
36. 1-39. 9 *Ne . . . þæt*. Free rendering.
38. 5. *tōgeenan*. Hulme suggests an emendation to *tōgefnan*. Cf. Wülfing, § 71, p. 95.
40. 9-11 *gyf . . . dyde*. Added.
41. 1-43. 12 *Tōðæcce . . . wēre*. Free rendering.
43. 13-19 *Hū . . . wilnige*. Added.
43. 15 Cf. Prov. 4. 8.
43. 23-44. 27 *Næfð . . . sunman*. This interesting addition by Alfred is clearly in keeping with a royal author. Cf. the following passages on this point: 39. 20 ff. and 69. 12 ff.; also *Introd.*
45. 16-18 *se . . . sæclife*. Cf. this passage with the following from *C. P.*, p. 23. 16-18, as bearing on the common authorship of these two works: 'Nū ic wilnige ðætte ðēos spræce stīgge on ðæt ingeðonc ðæs leorneres, sūæ sūæ on sume hlædre, stæpmaelum nēar and nēar, oððæt hīo fæstlice gestond on ðæm solore ðæs mōdes ðe hi leornige'.
46. 1-5 *Nese . . . onhagað*. Free rendering.
46. 10-11 *and . . . feht*. Added.
47. 3-49. 9 *Ne . . . læohte*. Free rendering.
47. 14 Cf. Augustine's *Epistle* 92, *Migne*, 33. 318, and his *Sermon*, 78. 6, *Migne* 38. Also cf. John 4. 24, and 1. John 3. 2.
50. 5-7 *oððe . . . lȝf*. Added.
50. 7 John 14. 6.
50. 11 *oðer . . . byð*. Added.
50. 18-51. 1 *and . . . wurde*. Added.
51. 4-54. 5 *Nese . . . þæt*. Free rendering.
52. 14-53. 5 *Sē . . . bæoð*. Cf. Augustine's *City of God*, 22. 29. Also cf. *Bo*.
55. 2-57. 12 *Ēala . . . woldest*. Free rendering.
55. 3 From this point Alfred's version is an epitome rather than a translation.
59. 20 *wealt*. Wülfing, § 17, reads *weald*.
63. 29-31 Cf. Augustine on the *Origin of Soul and Body*.
64. 5 ff. Cf. Augustine's *Epistle* 147, and *City of God*, 20. 22; 22. 30.
65. 11 The lost part doubtless contains the response of *G.*, hence the two consecutive speeches of *A.*
65. 10 ff. Cf. Gregory's *Dialogues*, 4. 43, 44.
65. 15 Cf. Jerome's *Commentary on Luke*, *Migne*, 30. 575.
66. 4 ff. Cf. Augustine's *Epistle* 147, 3. 20; 22. 23; Gregory's *Dialogues*, 4. 33.

67. 25 *de*. Here with the force of *since*.

67. 27-68. 10 Jerome's *Vulgate*, Luke 16. 19-31, rather than Gregory's *Dialogues*, 4. 33. Wülker is wrong in citing the latter as a source, since Gregory omits the closing words of the passage.

68. 30 ff. Cf. Gregory's *Morals*, 4. 36; 18. 54; and *Dialogues*, 4. 33.

69. 23 ff. Cf. Augustine's *Epistle* 147, § 5.

69. 34-70. 3. Cf. 1. 15 ff.

70. 5 Wülker, *Beitr.* IV, 119, suggests the following as a possible restoration: [Ladene *De Videndo Deo* and on Englisc be *Godes Ansyne*.]

Glossary.

[The abbreviations used will be readily understood. Unless the number of times a word occurs is given, *etc.* denotes that it occurs frequently. Words not found in the *Boethius* are marked with †.]

A.

- ā, adv., *always, ever*: 3. 4; 36. 5; 48. 15; 49. 9; 52. 7, 12 (2); 56. 12; 57. 1; 59. 5, 6, 27; 63. 27, 30 (2); 64. 6, 9, 17; 65. 20; 67. 8.
 āberan, sv. 4, *bear, carry*: inf. 1. 5, 7.
 ābysgian, wv., *busy, occupy*: 3. sg. ābysgað, 33. 8; opt. 3. sg. ābysige, 36. 4; pp. ābysgod, 66. 20.
 ac, conj., *but*: 1. 15 (105 times).
 ācennan, wv., *bear, bring forth*: pp. ācende, 59. 22; ācenned, 63. 12.
 ācsian, wv., *ask, inquire of*: 1. sg. ācsige, 38. 4; āhsige, 39. 9, 10; 2. sg. ācsast, 15. 1; 36. 15; pret. 1. sg. ācsode, 56. 12; 64. 13; 65. 3; ācsodde (MS. acsoðde), 65. 4; 2. sg. ācsodest, 52. 4; 59. 5; 60. 9; imp. ācsa, 63. 10; āacsas, 63. 13; inf. 23. 3; 24. 10.
 ācsung, f., *inquiry, question*: ns. 51. 11.
 †ācucian, wv., *quicken, revive*: 3. sg. ācucað, 6. 22.
 ādrīfan, sv. 1, *drive away, expel*: imp. ādrīf, 11. 15; pp. ādrifen, 69. 14.
 ā, f., *law*: ds. 19. 8; ap. 6. 16.
 āac, see ēac.
 āaca, see ēaca.
 æarnian, see earnian.
 †āfest, adj., *righteous, pious*: nsm., 61. 9.
 āfre, adv., *ever, at any time*: 21. 2 (11 times); ēfre, 15. 9; 62. 13.
 after, prep. w. dat., *after*: 30. 24; 33. 16, 17; 36. 15; 38. 6, 7; 41. 19; 43. 10; 45. 23; 47. 17; 55. 3; 56. 13; 59. 6, 8; 63. 26; 64. 13, 30; 65. 4; 66. 9, 11; efter, 39. 20; 63. 15; 67. 6; after, 25. 10; 48. 5 (MS. afwer).
 æfter, adv., *after, about*: 15. 1; 26. 2; 27. 4; 39. 18; 49. 16; 56. 12; 59. 5; 69. 32.
 æftera, comp. adj., *second, following*: gsf. æftran, 55. 1; 64. 34.
 āeg, n., *egg*: ds. āege, 20. 14.
 āegðer, correl. conj., with ge . . . ge, *both, and*: 1. 14, etc.
 āegðer, pron., *both, either, all*: n. 9. 2; g. āegperes, 2. 15; d. āegðrum, 2. 16; ēgþrum, 28. 15, 16; ip. āegðrum, 21. 14; ap. āegðer, 21. 10, etc.

- ælc, adj., pron., *each, every, all*: nsm. 6. 19, 20; 27. 5; 31. 23; 42. 3; 43. 9, 11; 44. 15; 65. 23, 26; 45. 3 (MS. ælc); 68. 17; æalc, 11. 1; ns. 50. 17; nsn. ēlc, 31. 9; ælc, 10. 21; 51. 10 (MS. æcl); nsf. 9. 13, 20; 58. 12; gsm. ælces, 44. 18; 63. 30; gsn. 4. 8; 9. 10; 10. 20; 27. 11; 29. 10; 67. 3; gsf. ælcra, 41. 1; 53. 1; ælcra, 67. 31; ēlcere, 30. 3; dsm. ælcum, 23. 6; 30. 13; 41. 8, 18 (2); 43. 8; 64. 29, 30; 67. 1; dsn. 1. 2, 7; 5. 19; 27. 9; ællecum, 5. 7; ēleum, 60. 22; asm. ælcne, 1. 8; 2. 7; 16. 17; asn. ælc, 5. 8; 16. 6; 43. 1, 5; 68. 1 (2); asf. ællce, 34. 13; ælce, 42. 16; ism. ælc, 68. 28; ælce, 63. 14; ēlcæ, 26. 16.
- ælengc, adj., *tedious*: 59. 31.
- ælmihtig, adj., *almighty, all-powerful*: nsm. 26. 10; ælmihtih, 58. 27; wk. almihtiga 61. 15; asf. ælmyhtian, 31. 25.
- †ælmihtihnes, f., *omnipotence*: ds. ælmihtihnesse, 59. 13.
- †æmanne, adj., *uninhabited, void of*: 4. 8; æmenne, 4. 11.
- †æmettig, adj., *empty*: npm. æmettice, 55. 2.
- ænig, adj., pron., *any(one)*: nsm. 24. 12; 42. 7; nsf. 25. 17; ns. ēnig, 58. 22, 23; gsm. ēniges (MS. egniges), 35. 11; 35. 21; gsn. æniges, 13. 13; gsf. ænigre (MS. ænigne), 36. 14; dsm. ænegum, 42. 8; asm. ægne, 22. 1; ænigne, 30. 22; as. ænig, 2. 8; 18. 13; 42. 9; 36. 13 (MS. ægnig); asf. ænigne (!), 32. 14; 49. 4; æni, 34. 22; dpm. ænigum, 37. 8; ængum, 54. 4; dpn. ēnugum, 53. 11.
- ænlic, adj., *excellent, peerless*: asn. 1. 12.
- æppel, m., *apple; ball*; ds. æpple, 20. 14; np. æpla, 10. 3.
- ær, adv., *before*: 2. 23, etc.; ēr, 60. 7; 61. 12; sup. ærest, *first*: 4. 22, etc.
- ær, prep. w. dat., *before*: 2. 1, etc.; conj. w. ðām, 12. 9; ærðām, w. opt., 45. 9.
- ærendgewrit, n., *letter*: ns. 23. 14.
- æt, prep. w. dat., *at, near*: 53. 10; 56. 2; 60. 22, 29; 64. 21; 69. 5; w. acc., 1. 8.
- †ætatan, wv., *eat*: inf. 17. 16; ger. ætanne, 37. 5.
- ætfastan, wv., *fasten*: pret. 3. pl. ætfæstnodon, 21. 19.
- †ætsacan, sv. 6, w. gen., *deny*: inf. 34. 5.
- æwilm, m., *fount*: ns. 10. 20.
- āfastnian, wv., *fasten, make firm*: inf. 23. 1.
- āfandian, wv., *test by experience, prove*: pp. āfandud, 32. 7, 8; āfandod, 32. 11.
- †afeallan, rv., *fall*: 3. sg. āfealð (MS. asealð), 6. 19.
- āgan, anv., *own, possess*: pret. 3. sg. āhte, 64. 4.
- āgen, adj., *own*: ns. 7. 19; 53. 14; nsn. 33. 18; nsf. āgene (MS. hagne), 33. 18; āgenu, 65. 20; gsm. āgnes, 53. 13; āgnes, 68. 20; gsf. āgenre, 63. 33, 35 (MS. agenne); dsn. āgnum, 31. 15; āgenum (MS. geagnum), 33. 17; āgnum, 67. 20; ds. 65. 15; asm. āgene (MS. angene), 12. 8; 25. 10; asn. āgen, 63. 10; asf. āgene, 15. 20, etc.
- āgiefan, sv. 5, *give up*: imp. āgyf, 12. 9.
- †āgyġmian, wv., w. gen., *contemplate*: 1. sg. āgyġme, 25. 16.
- āhebban, sv. 6., *exalt*: 3. sg. āhefð, 7. 6; āhæfð, 53. 15.

- ālātan, rv., *let go, lose*: inf. 59. 1; ālētān, 33. 7; 42. 16; pp. ālētān, 67. 3.
- †ālesan, sv. 5, *cull, gather*: pret. 3. sg. ālæs, 70. 4; opt. pret. 2. sg. ālēse, 65. 2.
- ālīefan, wv., *permit*: pp. ālyfad, 16. 16.
- ālīesan, wv., *free from, redeem*: pret. 2. sg. ālyšdest, 8. 21; opt. 2. sg. ālyse, 5. 2; imp. ālyse, 13. 9.
- āmærran, wv., *mar, hinder*: opt. pret. 3. pl. āmyrdan; inf. 33. 2; āmirran (MS. amirram), 8. 17; pp. āmyrred, 18. 2.
- ān, num. and adj., *one, alone, only; a, an*: nsm. 66. 32; 67. 20; as. 50. 9; 57. 5; nsm. wk. āna, 9. 3; 11. 12; 13. 7; nsn. ān, 30. 3; 31. 6; 33. 10; 40. 9; gsm. 44. 20; gs. ānes, 15. 10; ānnes, 50. 1; dsm. ānum, 20. 13; 43. 7, 12; 44. 10; dsf. ānre, 1. 5; 20. 17; 42. 16; 44. 21; 63. 7; asm. āne, 35. 13; ānne, 11. 10; 44. 4; ān, 44. 14; asn. 46. 22.
- †ānbīdian, wv., *abide*: 1. sg. ānbīdie, 30. 27.
- ancor, m., *anchor*: ns. ancer, 22. 6; ds. ancre, 22. 5; 30. 1; ap. ancras (MS. amcras), 23. 1; np. anceras, 29. 16; gp. ancrā, 23. 7; dp. ancrcum, 22. 17; 24. 18.
- ancerstreng, m., *cable*: ns. 22. 4; ds. ancerstrengne, 28. 17.
- and, conj., *and*: in MS. always written 7; 1. 1, etc.
- andefn, f., *proportion*: ds. andefne, 52. 19; 53. 1; dp. andefnum, 65. 26.
- andettan, wv., *confess*: 1. sg. andette, 25. 13; 32. 22; 35. 22.
- †andætta, wm., *confessor*: bēon andætta, *acknowledge*, 52. 6.
- andgit, n., *intellect, reason, mind*: ns. andgyt, 29. 7; angyt, 28. 2, 3, 13 (2); 44. 26; andgit, 45. 1; gs. andgytes, 31. 24; 32. 17; andgyttes, 49. 6; ds. andgytte, 19. 13; angytte, 21. 16; angitte, 4. 19; as. andgyt, 70. 1; angyt, 8. 18; ds. angyttum, 19. 17.
- †andgitlic, adj., *intelligible*: nsn. wk. andgitlice, 6. 12; gsn. wk. angitlican, 6. 1.
- andswarian, wv., *answer*: 2. sg. andswarast, 39. 3; ger. andsweorianne, 32. 17; pret. 3. sg. answarode, 2. 21; 3. 7; 14. 10; answarede, 67. 20.
- andweard, adj., *present, temporal*: gsn. wk. andweardan, 25. 18; 60. 1; dsn. wk. 43. 18, 23; 60. 3; 67. 23; asn. andwearde, 60. 12.
- andweorc, n., *matter*: ds. andweorce, 5. 7.
- andwyrdan, wv., *answer*: opt. 2. sg. andwyrde, 47. 4; inf. andweardan, 63. 16.
- anlang, prep. w. gen., *along*: 20. 17.
- anlīcness, see onlīcness.
- ānmōdness, f., *unanimity*, (Lat. concordia): ds. ānmōdnesse, 9. 8.
- ānness, f., *unity*: ds. ānnesse, 59. 14.
- ansīen, f., *face, vision*, (Lat. videndo): ds. ansīene, 66. 3; ansyne, 64. 26.
- ansvarian, see andswarian.
- anweald, m., *authority*: ds. anwealde, 11. 12; as. anweald (MS. anweald), 59. 21.
- †ānȳdan, wv., *drive out, banish*: pp. ānȳd, 69. 15.
- ār, f., *honor*: ns. 65. 20; ds. āre, 2. 4; 44. 12, 20; 67. 15; as. 66. 1; gp. āra, 46. 21; 47. 2; ap. 46. 8; āre, 65. 13; 68. 32, 33.
- ārædan, wv., *utter*: opt. 1. sg. ārædige, 13. 24.

āreccan, *vv.*, *tell, count*: inf. 66. 13 (MS. areccam).

ārēdian, *vv.*, *find*: inf. 2. 3.

ārētan, *vv.*, *cheer*: pp. ārētne, 32. 2.

†ārfaest, *adj.*, *gracious*: *vsm.* ārfæsta, 11. 20.

ārian, *vv.*, *honor*: *w. dat.* 68. 18, 20.

†āriht, *adv.*, *rightly*: 13. 7.

ārīman, *vv.*, *enumerate*: 62. 6, 13; 69. 25.

†ārīsan, *sv. 1*, *arise*: 3. *sg.* ārīst, 6. 20; 3. *pl.* ārīsað, 10. 10; *opt.* 2. *sg.* (?) ārīse, 8. 5; *opt.* 3. *pl.* 8. 6.

ārlic, *adj.*, *honorable*: *comp. nsm.* ārlicor, 69. 17.

āsecgan, *vv.*, *tell, say*: *opt.* 3. *sg.* āsege, 68. 5; *pp.* āsæd, 23. 5.

āsmēagan, *vv.*, *consider, examine*: *ger.* āsmēaganne, 65. 10; *pp.* āsmāead, 54. 4.

†āsprēotan, *sv. 2*, *sprout*: inf. āsprētgan, 39. 6.

†āstandan, *sv. 6*, *stand, endure*: 3. *sg.* āstynt, 6. 21.

āstyfecian, *vv.*, *eradicate, extirpate*: *pp.* āstyfcod, 37. 15.

†āstýran, *vv.*, *govern, rule*: 2. *sg.* āstýrst, 9. 16.

†ātiefra, *vv.*, *paint*: *pp.* ātiefred, 20. 14; 21. 7.

āpenann, *vv.*, *stretch*: *pp.* āpenað, 22. 5.

āðer, *pron.*, *either*: 15. 21; 37. 6; āwðer, 32. 15; *w. correl.* oððe . . . oððe, 49. 2, etc.

†āpolian, *vv.*, *hold*: 3. *sg.* āpolað, 22. 9.

āðrēotan, *sv. 2*, *impers.*, *weary*: 3. *sg.* āðrēað, 35. 22.

āweaccan, *vv.*, *awake*: 3. *sg.* āweccað, 7. 5; *pret.* 3. *sg.* āwehte, 6. 2.

āwiht, *pron.*, *anything*: 14. 21; 32. 18; 34. 10; 44. 1, 23; 47. 3; 50. 2, 4; 53. 17; 54. 5.

āwritan, *sv. 1*, *write down*: *imp.* āwrit, 4. 5, 17; inf. 4. 7; *pp.* āwriten (MS. awritan), 20. 17; 21. 9; 30. 13.

āwðer, see āðer.

āwyrwalian, *vv.*, *extirpate, root out*: *pp.* āwyrwalode, 39. 5.

B.

bæftan, *prep. w. dat.*, *after*: 69. 2 (MS. bæftan).

bær, *adj.*, *bare*: *asm.* bærne, 43. 16; *asn.* bær, 42. 4, 10, 12; 43. 13; *dpf.* barum, 43. 14.

†bað, *n.*, *bath*: *ds.* baðe, 37. 7.

be, *prep.*, *by, concerning, about*: *w. dat.*, 2. 18 (etc.); *w. instr.* 1. 17; 37. 17; *bi* (adverb?), 35. 17; MS. beo for be, 18. 3; 20. 14; 39. 17; 44. 21.

bearn, *n.*, *child, son*: *gp.* bearna, 36. 8; *dp.* bearnum, 62. 33.

bebōdan, *sv. 2*, *command; commend*: 1. *sg.* bebōode, 13. 21;

48. 14; 2. *sg.* bebōodest, 11. 19; bebōotst, 4. 2; *opt.* 2. *sg.* bebōode, 11. 13; *ger.* bebōodanne, 46. 6.

bebod, *n.*, *commandment*: *gp.* beboda, 10. 17 (MS. bebodu); 29. 10; *ap.* bebodu, 25. 23.

becuman, *sv. 4*, *come, arrive*: 3. *sg.* becymð, 36. 16; 53. 17; *opt.* 2. *sg.* becume, 15. 9; 1. *pl.* becumen, 6. 4; inf. 43. 18; 30. 21.

befæstan, *vv.*, *entrust*: 1. *sg.* befæste, 13. 16; befeste, 13. 21; 48. 14; 3. *sg.* befæst, 4. 4; *opt.* 2. *sg.* befæste, 3. 13; *imp.* befæste, 4. 5; 53. 12; inf. 3. 18.

befōn, *rv.*, *include*: *imp.* befōh, 14. 17.
 begān, *anv.*, *accomplish*; *fulfil*: *inf.* 46. 12.
 bēgen, *adj.*, *both*: *n.* bēegen, 67. 32;
 būtan, 64. 27; *g.* bēgra, 69. 14;
 bēigra, 25. 11; *d.* bām, 32. 15.
 begitan, *sv.* 5, *get*, *obtain*: *inf.* 4. 16; *begytan*, 23. 1; *pp.* begyte, 23. 7.
 †behātan, *rv.*, *promise*: *opt.* 2. *sg.* behēte, 31. 1.
 behealdan, *rv.*, *keep*, *hold*: 3. *pl.* behealdað, 9. 14.
 behōfian, *wv.*, *need*, *require*: 3. *pl.* behōfað, 27. 11.
 †bēn, *f.*, *prayer*: *as.* bēne, 8. 8.
 bēon, *anv.*, *be*, *exist*, (*bēo* as opposed to forms of *eom* often denotes the future as opposed to the present): 1. *sg.* bēo, 1. 18; 18. 2; 62. 15; *eom*, 11. 11; 12. 8 (12 times); *æom*, 48. 10; 49. 4; 56. 8; 2. *sg.* byst, 46. 13; 47. 14, 18; 64. 6; *bist*, 59. 2; *eart*, 4. 21; 5. 21 (8 times); *æart*, 6. 5, 7 (8 times); *ært*, 6. 2; 3. *sg.* byð, 5. 10; 9. 21 (30 times); *bið*, 44. 14; *byt*, 27. 4; 31. 15; 44. 16; *MS.* byd, 22, 7, 9 (20 times); *is*, 2. 20, etc.; *ys*, 6. 11; 1. *pl.* bēoð, 53. 5; 3. *pl.* 5. 20, etc.; *sint*, 2. 19, etc.; *synt*, 6. 11; *pret.* 1. *sg.* wæs, 21. 7, etc.; *wes*, 12. 1, etc.; 3. *sg.* wæs, 3. 9, etc.; *wes*, 2. 2, etc.; 3. *pl.* wēron, 10. 2, etc.; wāron, 62. 33; *opt.* 3. *sg.* bēo, 30. 14, etc.; *sīe*, 2. 5, etc.; *sī*, 1. 9, etc.; *sȳ*, 14. 16; 3. *pl.* sīen, 30. 3, etc.; *sīon*, 24. 19; *sīan*, 44. 17; *pret.* 1. *sg.* wēræ, 62. 17; 2. *sg.* wēre, 4. 7, etc.; 3. *sg.* wēre, 3. 4, etc.; *wære*, 3. 3; 3. *pl.* wāren, 58. 23; *imp.* bēo, 64. 26; *inf.* 34. 10, etc.;

bēo, 30. 16; 32. 19; *ger.* bēonne, 2. 16. *Negative*: 3. *sg.* nis, 2. 6, etc.; *nys*, 7. 16, etc.; *pret.* 3. *sg.* næs, 48. 11, etc.; *opt. pret.* 2. *sg.* nære, 56. 3, etc.; 3. *sg.* nære, 20. 22, etc.; 3. *pl.* nēron, 68. 24, etc.; nāran, 62. 24.
 beorht, *adj.*, *bright*: *npn.* beorhte, 31. 8.
 beorhte, *adv.*, *brightly*: 66. 24.
 beorhtness, *f.*, *brightness*, *light*: *gs.* beorhtnesse, 6. 1; 9. 7.
 besēon, *sv.* 5, *reflex.*, *look*: *inf.* 11. 17.
 betwēon, *prep.* *w. dat.*, *between*: 43. 16; 66. 23, 25; betwēona, 28. 13, 14, 15.
 beotwēona, *adv.*, *between*: 42. 5.
 betweuh, *adv.*, *between*: 42. 8.
 bepurfan, *swv.*, *need*: 1. *sg.* bepearf, 37. 10; 3. *sg.* 45. 7; *pret.* 1. *sg.* beporfte, 1. 8; 2. *sg.* beporftest (*MS.* beportest), 4. 7; *opt. pret.* 3. *pl.* beporften, 20. 1.
 bewitan, *swv.*, *heed*, *administer to*: 37. 11.
 biddan, *sv.* 5, *pray*, *entreat*: 1. *sg.* bidde, 6. 8; 32. 3; *bydde*, 6. 5, 6, 13; 11. 13; 13. 22; 14. 1; 46. 1; *pret.* 1. *sg.* bæd, 20. 4; *opt.* 1. *sg.* bydde, 13. 18 (2); *opt. pret.* 3. *sg.* bede, 67. 27; *inf.* 4. 22; *byddan*, 54. 1; 64. 27; 69. 27; *ger.* bid-danne, 30. 8.
 †bisceop, *m.*, *bishop*: *ns.* 2. 18.
 biſpell, *n.*, *saying*, *example*: *dp.* biſpellum, 62. 22.
 bliðe, *adj.*, *happy*, *glad*: 34. 10; 48. 20.
 blōstma, *wm.*, *blossom*, *flower*: *np.* blōstman, 54. 6; 64. 34; *gp.* blōstmena, 55. 1.
 bōc, *f.*, *book*: *ns.* bōc, 64. 25; *gs.* bēc, 49. 11; 55. 1; 64. 34; 70. 5; *ds.* bōcum, 54. 6; bēc, 64. 24, 33;

65. 8; as. *bōc*, 49. 10, 12; 55. 4;
65. 8, 10; np. *bēc*, 2. 19; 59. 29;
dp. *bōcum*, 41. 8; 62. 13; 65. 2;
66. 13; ap. *bēc*, 2. 18; 68. 7.
- †*bōc*land, n., *freehold land, land
by written title*: as. 2. 12.
- †*bōc*stæf, m., *letter*: dp. *bōc*stafum,
4. 5.
- †*bōht*timber, n., *bough-timber*: ap.
bōhtimbru, 1. 3.
- bolt*timber, n., *bolt-timber*: ap.
bolttimbru, 1. 3.
- brād*, adj., *broad, wide*: comp. ns.
brādre, 66. 30; *bradder*, 66. 31.
- bringan*, see *bringan*.
- brīdel*, m., *bridle, restraint*: ds.
brīdle, 10. 16.
- bringan*, wv., *bring, carry*: 3. sg.
bringð, 9. 15; 21. 20; inf. *bring-*
an, 1. 6; ger. *bringende*, 12. 12.
- broc*, n., *misery, affliction*: ns.
41. 5; as. 12. 2.
- brōga*, wm., *terror*: ds. *brōgan*,
29. 17.
- brōðor*, m., *brother*: dp. *brōðrum*,
68. 4.
- brūcan*, sv. 2, *use, enjoy*: 1. sg.
brūce, 35. 16; 2. sg. *brīcest*, 27. 13;
opt. 3. sg. *brūce*, 43. 11.
- bufan*, adv., *above*: 45. 21.
- †*būr*, n., *cottage*: ds. *būre*, 44. 18.
- burh*, f., *city*: only in the com-
pound *Romeburh*, as. 69. 23,
26.
- būtan*, prep., *without, out of, ex-*
cept: w. dat. 3. 19; 5. 4, 7, 18;
9. 5, 6; 22. 1; 23. 6; 41. 17; 43. 6;
45. 5; 50. 4, 5; 59. 15 (2); 64. 19,
30; 67. 1; *būton*, 5. 20; 9. 4;
19. 3; 30. 7, 15; 43. 7; 55. 13;
56. 2; w. acc. *būtan*, 12. 12;
15. 22; 24. 3; *būton*, 15. 20;
20. 22; 21. 4; 28. 1; w. gen. *bū-*
tan, 24. 11.
- būtan*, conj. w. opt., *but, unless,*
except: 3. 9; 7. 2; 12. 17; 13. 5;
42. 15; *būton*, 7. 3; 18. 14; 23. 1;
24. 2, 6; 25. 3; 29. 15; 42. 25;
43. 26; 44. 14; 46. 22; 55. 9;
58. 11, 12; 66. 18; 69. 28; *būte*,
49. 15.
- būtan*, adv., *without*: 13. 3; 21. 22;
39. 19; *būton*, 23. 10; 44. 14.
- †*byre*, m., *instance, occurrence*: gp.
byra, 62. 13.
- †*byrðen*, f., *burden, load*: ds. *byr-*
ðene, 1. 5; 63. 21.
- býsen*, f., *parable, similitude*: ds.
býsene, 15. 13; *býsena*, 63. 7; dp.
býsunum, 62. 7; *býsinum*, 63. 10;
ap. *býsne*, 44. 1; *býsena*, 62. 21;
63. 8; *býsna*, 66. 12.
- †*bysmor*, m., *disgrace*: ds. *bysmore*,
12. 6.
- býsnian*, wv., *draw example*: 1. pl.
býsniað, 6. 18.
- bytling*, f., *building*: ds. *bytlinge*,
2. 7.

C.

- carcern*, n., *prison* (Lat. *carcer*):
ds. *carcerne*, 44. 19; 60. 1; 67. 3;
as. *carcerne*, 68. 27.
- †*cartaina*, adj., *Carthaginian*: nsm.
2. 18.
- ceorfan*, sv. 3, *cut, hew down*: pret.
1. sg. *cearf*, 1. 10.
- cild*, n., *child*: dp. *cildum*, 64. 18, 20.
- clāð*, adj., *cloth, garment*: ns. 42. 7;
as. 43. 16; np. *clāðas*, 42. 5.
- clēne*, adv., *entirely*: *clēne*, 62. 20,
34; *clāene*, 46. 15; 62. 35.
- clēne*, adj., *chaste, pure*: nsm. 51. 1;
ns. 50. 18; *clenne*, 50. 13, 17.

- clēnnes, f., *chastity*: ns. 22. 16; 50. 12; 51. 6; clēnnesse, 51. 2; ds. 50. 12, 18.
- clif, n., *cliff, promontory*: ds. clife, 45. 19.
- clypian, wv., *call*: 1. sg. clypie, 5. 2, 5; 11. 3; clypige, 5. 6, 8, 9, 16, 21; clipige, 48. 15; 2. sg. clyp-ast, 8. 12; pret. 3. sg. cleopode, 64. 29.
- cniht, m., *servant; disciple*: 17. 2; as. 18. 17; 19. 6 (MS. chiht).
- †cotlyf, n., *hamlet, cottage*; as. 2. 8.
- creft, m., *skill, faculty, virtue, science*: ns. 30. 23; 41. 13, 18 (MS. crft); gs. creftes (MS. creftest), 4. 18; ds. crefte, 4. 10; 20. 17; creft, 20. 13; cræfte, 46. 7; as. creft, 12. 19, 20; 20. 12; 22. 1; 30. 22, 23; np. creftas, 22. 13; gp. crefta, 30. 23; 64. 11; dp. creftum, 22. 12; ap. creftas, 52. 13.
- creftig, adj., *skilful*: ns. 4. 4; np. creftige, 4. 9.
- †Crīst, m., *Christ*: 50. 6; 61. 6, 16, 34; 62. 2; 67. 27; g. Crīstes, 61. 25; 62. 4; d. Crīste, 63. 33.
- cuman, sv. 4, *come, go, approach; happen*: 1. sg. cume, 13. 11; 26. 12; 3. sg. cymð, 21. 21; 23. 14; 33. 3, 7; 3. pl. cumað, 10. 2, 5; 44. 5, 10, 11; 62. 31; cumæð, 10. 1; pret. 1. sg. cōm, 1. 5; opt. 1. sg. cume, 27. 15; 3. sg. 33. 1; 35. 15; 62. 35; 68. 10; 69. 16; cym, 25. 17; cumæ, 27. 16; 3. pl. cumen, 44. 4 (2); 51. 8; 68. 6; imp. cum, 7. 9; 9. 3; inf. 12. 16; 13. 1, 3; 14. 3; 44. 16; 66. 28; 70. 2; ger. cumane, 2. 17; cuman, 49. 7.
- cunnan, PP., *know, be able, can*: 1. sg. can, 15. 15; 17. 7; 18. 20; 19. 8; 23. 8; 24. 4; 2. sg. canst, 19. 6; 3. sg. can, 67. 8; pret. 1. sg. cūðe, 1. 3; 25. 14; opt. 1. sg. cunne, 4. 22; 2. sg. 53. 19; 3. sg. 3. 13; inf. 15. 15 (MS. cuman); 17. 10; 18. 18, 21; 19. 7; 67. 8, 10.
- cūð, adj., *known, wise*: nsm. 15. 3; 17. 1, 18; 23. 11; nsn. cūðe, 15. 4; asn. cūð, 15. 5; 63. 5; asf. cūðe, 33. 14; np. 15. 4; apm. cūðe, 4. 9; comp. nsm. cūðre, 17. 7, 20.
- cūðlice, adv., *certainly*: sup. cūðlic-ost, 15. 2.
- cweðan, sv. 5, *say, speak*: 1. sg. cwæðe, 4. 20; 36. 8; 62. 10; 37. 17; cweðe, 11. 3; cwæð, 55. 16; 65. 1; 2. sg. cwȳst, 23. 17; 35. 10; 52. 8; cwīst, 37. 16; cwēst, 15. 22; 3. sg. cwæð, 3. 11; 14. 11; 41. 10; 61. 35; 62. 2; 67. 30; 68. 6; 3. pl. cwæðað, 40. 3; pret. 1. sg. cwæde, 17. 4; 62. 10; 2. sg. cwæde, 42. 20; 3. sg. 50. 7; opt. 3. sg. cwæðe, 36. 7; 3. pl. cwæðen, 47. 5; 2. sg. cwēde, 48. 18; cwæde, 62. 8; 52. 6 (MS. cwæðe); imp. cwæð, 15. 2; cweð, 23. 18; inf. 23. 15; 24. 20 (MS. cneðan); 63. 23, 26; cwæðan, 15. 14; 37. 6; 63. 17.
- cwide, m., *saying, sentence, thought*: ns. cwyde, 41. 9; np. cwidas, 70. 4; ap. cwydas, 65. 1.
- cwuc, adj., *alive, living*: dsm. cwuc-um, 33. 6.
- †cyldehād, m., *childhood*: ds. cylde-hāde, 23. 9.
- cyng, see king.
- cynn, see kinn.
- †cyssan, wv., *kiss*: inf. 42. 4.
- cȳðan, wv., *tell, announce*: 1. sg. cȳðe, 53. 11.

D.

- dæg, m., *day*: ns. 9. 17; ds. dæge, 10. 10; 60. 7; 66. 8, 9; 67. 6; 68. 15; as. dæg, 9. 15; is. dæge, 26. 16; 63. 14; 68. 28; dp. dagum, 63. 27; 66. 10; 69. 24.
- †dæglanges, adv., *during a day*: 45. 22.
- dæl, m., *part, share*: gs. dæles, 47. 16; 53. 9; ds. dæle, 58. 15; 66. 34; as. dæl, 10. 16; 34. 19, 20; 47. 8; 52. 16; 68. 14; dæl, 66. 35; be ðam dæle (dæle) þe, *to the extent that*: 1. 4; 43. 1; 68. 17; sume dæle, *to some extent, somewhat*: 49. 6; be sumum dæle, *somewhat*: 52. 3.
- dafnian, wv., *become*: 3. sg. da-fenað, 32. 16.
- dēad, adj., *dead*: nsm. 50. 20; 51. 1, 2 (2), 3 (2).
- dēadlic, adj., *mortal*: ns. 3. 4.
- dēað, m., *death*: 40. 10; ds. dēaðe, 9. 6; 33. 13; as. dēað, 8. 5; 33. 15.
- dēman, wv., *judge*: opt. 3. pl. dē-man, 8. 15.
- dēofol, m., *devil*: ds. dēofle, 12. 1.
- †dēoþe, adv., *deeply, thoroughly*: 48. 9.
- dēoþlic, adj., *deep, profound*: nsf. deoþlic (MS. deþplic), 51. 11.
- dēor, n., *wild animal*: ap. 46. 11.
- †dēorlice, adv., *worthily*: 4. 19.
- dēorling, m., *darling, favorite*: np. dēorlinges, 65. 19; gp. dēorlinga, 69. 13; ac. dēorlingas, 65. 17.
- derian, wv., *injure*: 3. sg. derað, 48. 21.
- †disilice, adv., *foolishly*: 31. 25.
- dōm, m., *judgment*: gs. dōmes, always in the expression, dōmes dæge, *doomsday*: 10. 10; 60. 7; 66. 8, 9; 67. 6; 68. 14; ds. dōme, 32. 19; ap. dōmas, 8. 15.
- dōn, anv., *do; make, cause*: 1. sg. dō, 4. 20; 17. 12; 2. sg. dēst, 8. 6, 10; 25. 7; 60. 26; 61. 3; 3. sg. dēð, 31. 24, 25; dæð, 64. 15; 65. 6; 1. pl. dōð, 6. 19; 3. pl. dōð, 8. 21; 39. 15; dōn, 47. 7; pret. 1. sg. dyde, 1. 15; 1. pl. dydon, 8. 2, 11; opt. 1. sg. dō, 11. 18; 62. 19; 2. sg. dō, 12. 15; 21. 5 (MS. don); 3. sg. dō, 39. 10; 48. 14; pret. 2. sg. dyde, 40. 11; 3. sg. dide, 58. 24; dyde, 64. 15; 65. 6; imp. dō, 14. 5; 27. 17; 54. 3; 60. 20 (2); inf. 4. 13; 8. 16; 10. 18; 15. 7; 18. 6; 21. 3; 30. 7, 18; 34. 9; 35. 7; 42. 12, 17; 49. 14; 55. 12; 66. 15; 68. 1; ger. dōnne, 3. 7; 16. 21; pr. p. dōndum, 10. 19, 20 (MS. dedum).
- drihten, m., *Lord*; always used for God: ns. 11. 5; gs. drihtnes (drihnes), 69. 11; vs. drihten, 4. 21; 5. 5, 11, 21; 6. 5, 8, 13; 7. 12; 11. 4, 8, 21; 22. 19; 55. 16 (2); 5. 3 (MS. driten); 6. 7 (MS. driten).
- dreccan, wv., *torment*: imp. drece, 48. 7.
- drinc, m., *drink*: ds. drince, 37. 7; as. drinc, 8. 14.
- drīge, adj., *dry*: dsu. drīgum, 21. 24.
- durran, swv., *dare, presume*: 1. sg. dear, 24. 3; dæar, 19. 20; der, 32. 23; opt. 3. sg. dyrre, 24. 20.
- duru, f., *door*: ds. dura, 8. 12; as. dura, 12. 11.
- †dwola, wm., *error, heresy*: as. dwolan, 8. 19.
- dwolian, wv., *err*: 1. sg. dwolige,

13. 10; pret. 1. sg. dwealde, 13. 10.
 dýgel, adj., *secret, hidden*: ns. dyhle, 66. 10; dýgles, 70. 3; asf. dýgele, 4. 8; dýgela, 4. 12; dpn. dteglum, 18. 1.

dysig, adj., *foolish*: nsm. dysig 24. 12; 31. 20; 69. 34; nsm. dysi, 31. 18; ns. dysig, 34. 15; gpf. or n. dysigra, 64. 3.
 dysig, n., *folly*: as. 11. 15.

E.

ēa, f., *river*: np. 9. 23.
 ēac, adv., *also, moreover*: 1. 21 (21 times); ðac, 5. 4 (49 times); fōr ge . . . ēac (ðac) see ge.
 ēaca, wm., *increase*: occurs only in the phrase, tō ēacan, *in addition to*: w. dat. 23. 19; 27. 17; tō ðacan, 22. 12.
 ēadig, adj., *blessed*: ds. wk. ēadegan (MS. eadegan), 14. 8.
 †eadlēan, n., *reward*: as. 10. 19; eadlēan, 8. 19.
 ēadmēto, n., *humility*: ns. 22. 14.
 ēadmōd, adj., *humble*: ns. 68. 21.
 ēadmōdlice, adv., *humbly*: 46. 1.
 ēage, wn., *eye*: ns. ēaga (MS. æge), 27. 3; ds. ēagan, 26. 8; 30. 3; 66. 33; is. ðagan, 26. 9; 31. 2, 6; ægan, 31. 3; np. ēagan, 21. 15, 19; 22. 2 (MS. eagan); 27. 18; 45. 11; 48. 5; ðagan, 27. 11; 44. 26; 47. 5; 66. 27; 47. 7 (MS. æagon); gp. ēagan, 35. 4; dp. ēagum, 6. 14; 18. 12; 21. 12, 15, 17, 24; 27. 11; 31. 22; 43. 17; 66. 21; ðagan, 45. 1; ðagum, 47. 10; ap. ēagan, 2. 2; 11. 14 (MS. eaghan); 22. 6, 11; 28. 3, 8, 9; 34. 22; 35. 4; 43. 20; 45. 5; ap. ēaga, 17. 21; ðagan, 27. 6; 35. 2; 43. 24; 44. 25, 26; 45. 3, 7; 48. 12, 16; ip. ðagum, 22. 4; 31. 16; 34. 16.
 ealā, interj., *oh!*: 12. 24; 27. 15; 55. 2; 63. 4.

eald, adj., *old; wise*: ns. wk. ealde, 37. 14; ealdan, 67. 5; sup. ns. wk. aldsta, 13. 16.
 †ealdian, vv., *grow old*: 3. pl. ealdiað (MS. ealdist), 10. 8.
 eall, adj., *all, every thing*: gsm. æalles, 6. 13; gsf. ealra, 1. 21; dsm. æallum, 9. 16; asm. ealne, 1. 6 (5 times); as. ælne, 56. 7; asf. ealle, 8. 9; æalle, 42. 25; 58. 25; asn. eall, 31. 13; np. ealle, 6. 17 (12 times); æalle, 6. 8 (10 times); eall, 10. 6; ealla, 9. 14; eal, 9. 22; æall, 6. 9; æallu, 58. 23; gp. ealra, 4. 21 (8 times); æalra, 39. 17; 41. 18; ealre, 43. 21; dp. eallum, 43. 7 (4 times); æallum, 8. 7 (4 times); ællum, 10. 22; ap. ealle, 25. 13 (4 times); æalle, 5. 6 (16 times); eall, 5. 18; alle (MS. ella), 4. 4; æalla, 65. 21; 69. 25.
 eall, adj. pron., *every thing*: n. eall, 52. 11; æall, 6. 6; g. ealles, 3. 2; 61. 20; æalles, 13. 2; d. eallum, 14. 15; a. eall, 4. 1 (13 times); 33. 20 (MS. elle); æall, 4. 7 (11 times); i. ealle, 63. 3; æalle, 34. 18.
 eall, adv., *entirely*: 11. 2; 22. 19; 66. 7; æall, 4. 7; 50. 9; æalla(?), 51. 11; ealne(?), 67. 7.
 ealles, adv., *otherwise, else*: 19. 3; 35. 14; 41. 4; 60. 25; æalles, 5. 3; 15. 10; 32. 24; 39. 1; 43. 4; 53. 8;

55. 12; 57. 1; 18. 51; ælles, 3. 18; 12. 13; 59. 14, 16; elles, 48. 8.
- eallunga, adv., *entirely, fully, quite*: 5. 19; 6. 21; 7. 2; 10. 2; 31. 13, 18, 22; 37. 14; 39. 4; 41. 2; 62. 27; 63. 2; 66. 34; ealunga, 14. 2; 31. 26; æallunga, 7. 11.
- eardian, wv., *dwel, live*: inf. 1. 14, 16.
- ēare, wn., *ear*: dp. ēarum, 6. 15; 18. 12.
- †earfoðfere, adj., *difficult to pass*: asm. earfoðferne, 44. 7.
- †earhlic, adj., *base, shameful*: earhlicere (MS. eirlicere), 17. 16.
- earnian, wv., *earn, merit*: 3. sg. æarnað, 65. 27; pret. 2. sg. earnodest, 14. 13.
- earnung, f., *merit*: ds. earnunge, 1. 21.
- earmlic, adj., *wretched*: dsf. earmlicre, 63. 4.
- ēaðe, adj., *easy*: dpn. ēðum (MS. eðnum), 69. 11.
- ēaðe, adv., *easily*: 44. 11, 12; æð, 44. 11; comp. ēaðre, 21. 23; æð, 21. 22; 39. 18.
- †ēaðness, f., *ease, peacefulness*: ds. ēaðnesse, 67. 15; ēðnesse, 44. 13.
- ēce, adj., *eternal, everlasting*: nsm. ēce, 9. 3; æce, 25. 1; nsf. ēcu, 3. 5; gsn. ēces, 8. 13; npf. ēca, 53. 4; gpn. æcra (MS. hæcra), 64. 2; gpf. ēcra, 52. 16; ds. wk. ēcan, 2. 3; 2. 4 (2); 1. 18 (MS. hecan); æcan, 25. 17; as. wk. ēcan, 31. 24; gp. wk. ēcena, 2. 14.
- ēcness, f., *eternity*: ds. ēcnesse, 9. 10; 59. 26; æcnesse, 59. 13; æcnesse, 61. 33; as. æcnesse, 59. 25.
- ednīwian, wv., *renew*: 3. sg.; ednīowað, 62. 30.
- emne, adv., *even, precisely*: 9. 21.
- ende, m., *end, limit*: ns. ende, 22. 9; 28. 18; 29. 8; ds. ænde, 59. 15; as. ende, 29. 10, 11.
- endebyrdlice, adv., *in an orderly manner*: 59. 10 (MS. endebyrlice); ændebyrdlice, 35. 19; sup. ændebyrdlicost, 35. 20.
- endian, wv., *finish*: 3. pl. endiað, 54. 6; 64. 34; 70. 4: inf. ændian, 49. 10.
- engel, m., *angel*: np. engelas, 52. 15; 58. 29; dp. engelum, 52. 19.
- englisc, n., *in phrase, on englisc, in English*: ds. englisc (MS. englicst), 64. 25.
- eom, see bēon.
- eorðe, f., *earth, world*: ds. eorðan, 22. 7, 10; gs. eorðan, 34. 12, 19; ds. 68. 4, 8.
- eorðlic, adj., *of earth, temporal*: nsf. eorðlic (MS. eordlic), 41. 13; asn. æorðlice (MS. æordlice), 12. 14; gp. eorðlicra, 31. 17.
- esne, m., *servant*: ns. 60. 23.
- ēðel, n., *estate, home*: ns. 11. 7.
- ēðness, see ēaðness.

F.

- fæder, m., *father*: ns. feder, 6. 2; 9. 11; 11. 5; 61. 9; 69. 28; fæder, 5. 22; 9. 4; 63. 12; 69. 29; vs. feder, 12. 15; 13. 9, 16; np. fæderas, 60. 8; federas, 61. 33; gp. fædra, 65. 13; fedra, 68. 7; ap. fædras, 1. 20; fæderas, 2. 5.
- fæger, adj., *fair*: gsn. fægeres, 36. 1; asm. fegerne, 1. 13; dpf. fegrum, 1. 11.
- færeld, n., *course, motion*: ns. 17. 18; as. 20. 16, 19.

- færenga, adv., *quickly, suddenly*: 34. 11.
- fæst, adj., *firm, fixed*: nsm. fæst, 28. 18; fast, 22. 9; nsf. fæst, 28. 17; ns. fæste, 33. 6; asm. festne, 28. 10.
- fæstlice, adv., *firmly, steadily*: 59. 11.
- fagnian, wv. w. gen., *rejoice, be glad*: 1. sg. fagnige, 35. 9, 15; 3. sg. fagnað, 31. 23; 3. pl. fagneniað, 69. 10; imp. fagene, 47. 16.
- fandian, wv., *test, examine*: 1. sg. fandige, 35. 7.
- faran, sv. 6, *go, travel*: 3. pl. farað, 61. 35; 62. 31; pret. 3. sg. för, 3. 1; inf. 21. 23; ger. farande, 21. 24.
- fæawe, adj., *few*: np. fæawa, 11. 8; dpm. fæawum, 5. 9; 42. 10; dpn. 14. 17; apm. fæawa, 4. 9; ipn. fæawum, 4. 19; fæawum, 55. 14; 64. 23.
- fela, adj. (indecl.), *many, much*: 14. 22; fæla, 18. 10; feala, 31. 7; 69. 24; feola, 23. 6.
- fēond, m., *fiend, adversary*: ns. 13. 11; as. 7. 8; 69. 4, 6; dp. fēondum (MS. feodum), 12. 5.
- feor, adv., *far away*: comp. fyer, 44. 18.
- †feorran, adv., *from afar*: 44. 5.
- fēorða, num. adj., *fourth*: ns. fēorðe, 27. 4, 12; fēorðæ, 58. 20; ds. wk. fēorðan, 59. 8.
- fēower, num., *four*: 9. 19.
- ferian, wv., *move, go*: 3. sg. ferð, 17. 15.
- †fetian, wv., *bring near, fetch*: opt. 3. sg. fetige, 1. 10.
- fif, num., *five*: 33. 18.
- findan, sv. 3, *find*: 2. sg. findst, 65. 9; 3. pl. findon, 12. 18 (2), 21 (2); findan, 12. 19, 20; opt. 2. sg. finde, 3. 15; 13. 7; pret. 3. sg. funde, 43. 10; inf. 64. 4.
- finger, m., *finger*: is. fingre, 67. 29.
- †fird, f., *camp, army*: ds. 44. 3.
- †firlene, f., *distance*: ds. 66. 32 (MS. firle).
- first, m., *period of time*: ds. firste, 30. 22; as. first, 27. 7; 30. 11; fyrst, 2. 12.
- fiscian, wv., *fish*: inf. 2. 10.
- †firðran, wv., *further, advance*: opt. 1. sg. firðrige, 33. 2.
- †flæa, wm., *flea*: as. 16. 7.
- flēon, sv. 2, *fly from*: 3. sg. flygð, 6. 20; pret. 1. sg. flēah, 12. 1; 3. sg. fluge, 42. 15; inf. 7. 14; pr. p. flēonde, 12. 8.
- flēslic, adj., *fleshly*: npn. flēsclicu, 16. 8.
- †flȳma, wm., *fugitive*: as. flȳman, 11. 21.
- folc, n., *folk, people*: ds. folce, 61. 27, 31.
- folgian, wv. w. dat., *follow*: 1. sg. folgige, 11. 11; folige, 49. 18; 3. sg. fylid, 7. 5; opt. 1. sg. folgyge, 24. 5; 2. sg. folgie, 23. 18, 19; inf. folgyen, 24. 8; fulgan, 53. 21.
- fōn, rv., *seize, take up*: 2. sg. fēhst, 26. 4; 3. sg. fēht, 46. 11; opt. 1. pl. fēngen, 58. 17; inf. 39. 1; 55. 4.
- for, prep. w. dat., *for, because of*: 5. 2; 18. 1; 22. 3; 38. 1, 5, 8, 10; 39. 8, 12 (2), 14 (2); 40. 9; 42. 16, 21, 24, 25; 50. 18; 53. 18; 59. 24 (2); w. acc. 10. 3; for w. adj., 42. 18, etc.; for hwī, 17. 5; 63. 13; for hwig, 39, 10; for þat, 10. 5.
- forberan, sv. 4, *forbear*: inf. 20. 5.
- fordōn, anv., *undo, destroy*: inf. 5. 15.
- forealdian, wv., *become old, decay*:

3. pl. forealdiað, 10. 8, 12; foraldiað, 10. 4.
- †forepancful, adj., *with forethought, prudent*: asm. forepancfulne, 14. 6.
- †forewearde, adv., *forward*: 55. 4.
- forgyfan, sv. 5, *give, grant; forgive*: pret. 3. sg. forgeaf, 23. 19; opt. 3. sg. forgyfe, 55. 10; forgife, 2. 15; imp. forgyf, 4. 21; 12. 20, 21; 55. 17; pr. p. forgyfendde, 7. 9; pp. forgifen, 58. 30.
- forgyldan, sv. 3, *reward*: opt. 3. sg. forgylde, 26. 10.
- forgytan, sv. 5, *forget*: pret. 1. sg. forgeat, 62. 18; opt. 2. sg. forgyte, 4. 18; pp. forgetten, 62. 20; forgitan (MS. forhitan), 52. 5.
- †forhātan, rv., *renounce*: pp. forhātan, 37. 4.
- †forhēafdnēs, f., *abstinence*: ns. 22. 16.
- forlātan, rv., *leave, leave off, forsake*: 2. sg. forlāest, 5. 5; 8. 10; forlāest, 13. 4; 1. sg. forlēt, 33. 4; 3. sg. forlēð, 6. 22; forlāet, 7. 1; 21. 21; forlēt, 62. 27; pret. 1. sg. forlāet, 21. 17; opt. 1. sg. forlāete, 13. 5; forlēte, 24. 4; 2. sg. 46. 2; 3. sg. 7. 4; 3. pl. forlētān, 69. 10; imp. forlāet, 64. 5; inf. 25. 5; 33. 8; 46. 15; 49. 1, 12; 53. 2; 66. 5; forlētān, 13. 5; forlāten, 23. 8; ger. forlētāne, 38. 1; forlāetāne, 49. 9; forlētende, 3. 7; pp. forlēten, 23. 4; forlāeten, 10. 21; 23. 7.
- forlēosan, sv. 2, *lose*: opt. pret. 2. sg. forlure, 33. 21; ger. forlēosenne, 43. 3; inf. 33. 19.
- forlytel, adj., *very little*: nsf. forlytlu, 64. 20.
- forma, adj., *first*: dsf. wk. forman, 54. 6; asm. wk. 63. 19, 31.
- forsēon, sv. 5, *despise*: pret. 1. sg. forsāwe, 23. 12; pret. 1. pl. forsāwon, 8. 1; opt. 2. sg. forsēo, 46. 8; pret. 3. pl. forsāwen, 60. 11; inf. 35, 12.
- forsērian, wv., *wither*: 3. pl. forsēriað (MS. forferiað), 10. 4.
- forsöð, adv., *truly*: 46. 16 (MS. forseoð).
- forðām, conj., *therefore, because*: 1. 8 (75 times).
- forþāmpē, conj., *because*: 6. 19; 7. 9; 16. 12.
- forðencan, wv., *despair of*: pret. 1. pl. forþōhton, 7. 15; inf. 30. 20.
- †forðgefarān, sv. 6, *depart, die*: pp. forðgefarenan, 67. 21; forðgefarānan, 68. 12.
- forðgewītan, sv. 1, *pass before, die before*: pp. forðgewitōne, 68. 25.
- forðī, conj., *therefore, for the reason*: 16. 5, 8, 12; 59. 15; 62. 13; 63. 19, 24; 69. 30.
- †forðian, wv., *assist*: inf. 35. 18.
- forweorðān, sv. 3, *perish, pass away*: 1. sg. forweorðe (MS. forwurhpe), 13. 4; 3. sg. forwyrð, 62. 35; 1. pl. forwurðap, 7. 11; opt. 3. sg. forwirðe, 7. 3.
- †forwyrčan, wv., *condemn*: pp. forweorht, 65. 17.
- forwyrnan, wv., *hold back, restrain*: pret. 3. sg. forwyrnde, 41. 1; 2. sg. forwyrndest, 67. 31.
- fram, prep. w. dat., *from*: 11. 15; 12. 1, 8, 9; 22. 5; 25. 3 (2), 4; 69. 14.
- †frāsian, wv., *ask*: 1. sg. frāsige, 35. 7.
- fremde, adj., *strange, foreign*: ns. fremde, 7. 18, 21.
- fremian, wv., *perform*: opt. 1. sg. fremme, 33. 3.
- frēo, adj., *free*: comp. ns. frēora, 36. 11; 46. 13.

- frēodōm, m., *freedom*: as. frēodōm, 67. 22; 69. 3; frīdōm, 10. 17.
- frēond, m., *friend*: as. 16. 2, 4, 5; 68. 5; 69. 4; np. 16. 10; gp. frēonda, 16. 17; 33. 17; 67. 18, 24; 68. 16; dp. frēondum, 13. 19; 68. 18, 23, 24; 67. 26 (MS. freodum); ap. frēond, 33. 12; 34. 2, 7; 38. 6; 39. 11; 60. 25; 68. 28.
- frēondscype, m., *friendship*: gs. frēonscypes, 24. 6, 11; ds. frēondscype, 23. 20; 39. 14; as. 25. 9.
- frōfor, f., *consolation*: as. frōfre, 29. 18; frōfran, 67. 14.
- fruma, wm., *beginning*: as. fruman, 59. 15.
- fugol, m., *bird, fowl*: np. fugelas, 10. 6; ap. 46. 11.
- †fuglian, wv., *catch birds*: inf. 2. 10.
- †fulclāne, adj., *very pure*: nsf. 29. 12.
- fulfremmian, wv., *accomplish*: opt. 1. pl. fulfremmen, 30. 11; pp. fulfremdne, 14. 6; inf. 33. 9; pp. fulfremed, 29. 12.
- fulgān, anv., *accomplish*: pret. 1. sg. fulēode, 12. 1.
- †fulice, adv., *fully*: 20. 3.
- full, adj., *full, complete*: ns. ful, 9. 10; asm. fulne, 64. 31; 67. 22; 69. 3; asf. fulle, 28. 11; isn. 4. 19; npf. 59. 29.
- full, adv., *very, entirely*: 24. 9; ful, 28. 8; 59. 29; 26. 15 (MS. fol); full, 27. 18.
- fultum, m., *help, support*: gs. fultumes, 30. 6; ds. fultume, 30. 7; 55. 6, 13; fultome, 9. 3; as. 4. 12; fultum, 39. 15; is. fultume, 2. 9; 39. 18.
- fultumian, wv., *help*: 3. sg. fultmiað, 43. 2; opt. pret. 3. pl. fultmoden, 4. 10; imp. fultuma, 13. 24; inf. fultmian, 22. 2; 64. 28; pr. p. fultumiunde, 30. 8.
- fundian, wv., *aspire to*: opt. 3. sg. fundige, 63. 20.
- furðum, adv., *even*: 66. 14; w. gē, 10. 7; 16. 14; 60. 32; w. nē, 25. 18; 43. 17; 47. 9; 60. 7; 66. 24; 69. 26; furðan, 15. 17; 66. 26.
- furður, adv., *further*: 45. 23.
- fuul, adj., *foul, filthy*: asm. fuulne, 44. 9.
- fȳr, n., *fire*: as. 45. 9, 11.
- †fȳrmæst, adv., *most*: 53. 21.

G.

- gadorung, f., *gathering, collection*: ns. 55. 1.
- gadrian, wv., *collect*: pret. 1. sg. (?) gaderode, 1. 1; imp. gadera, 14. 15.
- gān, anv., *go, walk*: pret. 2. sg. ēo-dest, 15. 9.
- gāst, m., *spirit*: ns. 9. 4, 11.
- †gāstan, wv., *fear*: pr. p. gāstende, 3. 1.
- gāstlic, adj., *spiritual*: nsf. 41, 12; asn. gāstlice, 12. 14; npf. 51. 9; gpf. gāstlica, 31. 17.
- gāstlice, adv., *spiritually*: 7. 8.
- ge, conj., *and*: ge . . . ēac, *both . . . and; also*: 1. 18; 3. 17; 24. 6, 8, etc.; ge . . . æac, 45. 21; ge æac, *and also*: 67. 11; ægðer ge . . . ge, *both . . . and*: 1. 14, etc.
- gēa, adv., *yea, yes*: 18. 8 (8 times).
- geāhsian, wv., *ask*: inf. 68. 28.
- geandweard, adj., *present, actual*: ns. 63. 14.
- geandwyrðan, wv., *answer*: pp. ge-

- andwyrð, 24. 9; pp. geandweard, 65. 2.
- gēar, n., *year*: as. 9. 18.
- geara, adv., *certainly*: 15. 14; 62. 11; 64. 7; geare, 20. 20; 29. 18; 62. 25, 26; gearu, 63. 9; comp. gearor, 26. 16; gearror (MS. gearnor), 48. 1.
- gearnian, wv., *earn, deserve*: pret. 3. sg. gearnod (MS. gearnoð), 67. 26; 3. pl. gearnodon, 60. 2.
- gearnung, f., *reward*: ds. gearnunge, 8. 20; gearnunga, 65. 23.
- gearu, adj., *ready, prepared*: ns. 11. 11 (MS. gearw).
- gearwian, wv., *prepare, become clothed, bloom*(?): 2. sg. gearwast, 9. 1; 3. sg. gearwað, 10. 5.
- gebed, n., *prayer*: as. 4. 17.
- gebelgan, sv. 3, reflex., *be provoked, be angry*: imp. gebelg, 35. 6; gebelge, 35. 9.
- geberan, sv. 4, *bring forth*: pret. 3. sg. gebær, 69. 29; pp. geboren, 63. 12.
- gebētan, wv., *amend, make reparation*: inf. 55. 4.
- gebīdan, sv. 1, *await*: inf. gebyddan, 45. 22.
- gebidan, sv. 5, *pray, petition*: pret. 1. sg. gebæd, 14. 9; 20. 3; opt. 2. sg. gebidde, 4. 14; pret. 2. sg. gebæde, 14. 12; imp. gebyde, 4. 18; gebide, 55. 14; pp. gebedan, 4. 17; gebeden, 55. 19.
- gebrīdian, wv., *bridle, curb*: pp. gebrīdlod (MS. gebridloð), 10. 16.
- gebringan, sv. 3, *bring*: pret. 3. pl. gebrōhton, 12. 7; 21. 15 (MS. gebrodtōn); inf. 18. 5; pp. gebrōhtne, 32. 2; gebrōhte, 68. 27.
- gebyndan, sv. 3, *bind*: opt. 3. pl. gebynden, 46. 10.
- †gebyrdlice, adv., *congenial*: 5. 13.
- gebyrrian, wv., *impers., happen, belong to*: 3. sg. gebyrað, 33. 5; gebyreð, 34. 6; geberað, 46. 14; pret. 3. sg. gebyrede, 64. 5; inf. 47. 10.
- †gecēlan, wv., *cool*: opt. pret. 3. sg. gecælde, 67. 30.
- geclānsian, wv., *cleanse, purify*: 2. sg. geclānsast, 8. 7; imp. geclānsa, 14. 3; pp. geclānsode, 5. 20; geclānsod, 7. 3.
- gecnāwan, rv., *know, understand*: inf. 23. 16, 17; 24. 4; 25. 14.
- †gecwēðan, sv. 5, *say*: pp. gecwæden, 19. 8.
- gecyrran, wv., *return, be converted*: 3. sg. gecyrð, 6. 20, 22; opt. 2. sg. gecyrran, 14. 2; inf. 38. 2.
- †gedafenian, wv., *impers., befit, behoove*: 3. sg. gedafenað (MS. geðafenað), 32. 15.
- gedælan, wv., *part, separate, divide*: opt. 3. pl. 66. 6; inf. 33. 11; gedēlan, 35. 19; pp. gedēled, 60. 6; gedelde, 60. 12.
- †gedāl, n., *division, parting*: ds. gedāle, 56. 13; 59. 7; 64. 14; 65. 5.
- gedōn, anv., *do, cause, make*: 1. sg. gedō, 56. 9; 60. 18; 3. sg. gedæst, 7. 17; pret. 3. sg. gedydest, 8. 8; opt. 3. sg. gedō, 1. 21; 2. 1, 13; imp. 13. 14; 14. 4, 6, 7; 22. 19; 60. 20; inf. 1. 16; pp. 14. 9; 55. 19.
- gedrēfan, wv., *disturb, trouble*: pp. gedrēfed, 33. 10; gedrēfene, 34. 1.
- gedrēfedness, f., *trouble, disturbance*: ns. gedrēfnesse, 33. 7; ds. gedrēfednesse, 29. 14; as. (?) 34. 13.
- †gedripan, wv., *drop*: opt. pret. 3. sg. gedripte, 67. 29.
- gedwælian, wv., w. gen., *be in error*: inf. 21. 11.

- gedwola, *wm.*, *error, heresy*: *ds.* gedwolan, 13. 9.
- geearnian, *wv.*, *earn, deserve*: *opt.* 3. *sg.* geearnige, 2. 13; *inf.* 5. 1; 65. 13.
- geēcan, *wv.*, *increase*: *imp.* geēec, 12. 22; *pp.* geēced, 29. 7; geāced, 66. 7.
- geendian, *wv.*, *end, complete*: 3. *pl.* geendiað, 10. 11; *pp.* geendod, 65. 1.
- geēowian, *wv.*, *reveal*: *inf.* 5. 19; geāwian, 42. 9.
- †gefæstlice, *adv.*, *certainly, steadfastly*: 32. 9; 53. 12.
- gefagen, *adj.*, *glad, joyful*: *ns.* 30. 27; 64. 8, 9; *comp. ns.* gefegenra, 62. 16.
- gefastnian, *wv.*, *fix, make firm*: 3. *sg.* gefæstnað, 7. 7; *imp.* gefastna, 22. 6; *inf.* 22. 17; *pp.* gefastnod (MS. gefastnoð), 22. 7; *pp.* 29. 7.
- gefēa, *wm.*, *joy*: *as.* gefēan, 67. 14.
- gefēra, *wm.*, *comrade, colleague*: *dp.* gefērum, 61. 2, 25.
- gefēræden, *f.*, *companionship*: *ds.* gefērædenne, 39. 14; *ap.* gefērædena, 39. 2.
- gefeðrian, *wv.*, *advance(?)*: *opt.* 3. *sg.* gefeðrige, 1. 11.
- gefīrn, *adv.*, *long ago*: 35. 12; 54. 1.
- gefōn, *rv.*, *seize, take, grasp*: 3. *pl.* gefoð, 44. 27; *opt.* 3. *pl.*(?) gefōn, 46. 10; *inf.* gefān, 60. 15.
- gefrēdan, *wv.*, *perceive, feed*: *inf.* 42. 7, 13; 43. 14; gefreddan, 43. 13.
- gefremman, *wv.*, *perform, do*: *inf.* 54. 1.
- gefrēolsian, *wv.*, *set free*: *opt.* 3. *sg.* gefrēolsige, 5. 2.
- †gefrēon, *wv.*, *free*: *imp.* gefrēo, 13. 14.
- gefultumian, *wv.*, *help*: *opt.* 3. *sg.* gefultmige, 64. 28; *imp.* gefultuma, 12. 17.
- gegadrian, *wv.*, *collect*: *pret.* 3. *sg.* gegadrad, 64. 11.
- †geglōfan, *wv.*, *glove (the hands)*: *pp. ipf.* geglōfedum, 42. 11.
- gegyrwan, *wv.*, *prepare, adorn*: 3. *sg.* gegiereð, 59. 19; gegerað, 62. 29; *pp.* gegyered, 10. 20, 21.
- gehabban, *wv.*, *hold, preserve*: 2. *sg.* gehæfst, 12. 5; *inf.* 35. 18.
- gehāt, *n.*, *promise*: *as.* gehāta, 30. 27.
- gehātan, *rv.*, *call, promise*: 2. *sg.* gehātst, 26. 11; gehætst (MS. gehæst), 47. 1; *pret.* 1. *sg.* gehet, 31. 5; 32. 4 (MS. gehec); 3. *sg.* 10. 19 (MS. gehec); 64. 28, 30; *opt. pret.* 2. *sg.* gehēte, 30. 27; 32. 3; 55. 3; *inf.* gehāten, 32. 23; *pp.* 1. 19; 2. 4; gehātene, 2. 19; gehāten, 64. 25; 67. 1, 6.
- †gehāwian, *wv.*, *look at*: 3. *sg.* gehāwað (MS. gegehawað), 27. 7; 3. *pl.* gehāwian, 30. 5; *inf.* 11. 18; *pp.* gehāwad, 27. 7.
- gehealdan, *rv.*, *keep, hold*: *opt.* 2. *sg.* gehealde, 13. 17; *inf.* gehealden, 4. 1; gehealdan, 13. 20; 35. 18; 37. 10; gehæaldan, 4. 4.
- gehefegian, *wv.*, *weigh down, oppress*: gehefegod, 63. 22; 66. 20.
- †gehēlan, *wv.*, *restore*: *opt.* 3. *sg.* gehēle, 48. 12; *imp.* gehæł, 11. 14.
- †gehēme, *adj.*(?), *secret*(?): *ns.* 32. 24.
- gehwilc, *adj. pron.*, *whatever*: *ds.* gehwilce, 2. 11.
- gehyrgan, *wv.*, *resolve*: *pret.* 1. *sg.* gehogede, 35. 14.
- gehȳran, *wv.*, *hear*: 1. *sg.* gehȳre, 25. 5; 36. 12; 53. 20; 56. 7; 58. 3; 61. 15, 21; 64. 9; gehȳre, 33. 16; 56. 1; 61. 1; gehēre, 64. 7, 11, 22; gehūre, 57. 10; 2. *sg.* gehȳrest, 8. 8; gehērst, 62. 1; 3. *sg.* gehȳrō,

63. 14, 24; 1. pl. gehyrað, 50. 6; pret. 1. sg. gehyrde, 60. 35; gehērde, 62. 2; 38. 5 (MS. gehede); 2. sg. gehērdest, 60. 28; opt. pret. 3. pl. gehyrdon, 60. 34; imp. gehyre, 11. 4, 8 (2); gehiere, 11. 4; inf. 64. 32; 68. 11; gehēran, 62. 34; ger. gehyranne, 59. 31; pp. gehyred, 59. 32; 66. 32.
- gelācian, *vv.*, *cure*: inf. 48. 2; gelōcnian, 48. 3.
- gelāran, *vv.*, *teach, instruct*: opt. 3. sg. gelære, 68. 5; inf. 16. 23 (MS. gelæram); pp. gsn. gelēredes, 36. 2.
- gelāstan, *vv.*, *perform*: 1. sg. gelāste, 31. 4; inf. gelēstan, 32. 4.
- gelēdan, *vv.*, *lead*: 2. sg. gelēdest, 8. 12.
- gelēafa, *wm.*, *belief, faith, trust*: ns. gelēafa, 55. 8, 11; 29. 3 (MS. gelēafan); gs. gelēafan, 29. 4; ds. 27. 17; as. 28. 10; 29. 15; 41. 5; dp. gelēafum, 8. 17.
- gelendan, *vv.*, *depart*: opt. 3. sg. gelēnde, 51. 6.
- geleornian, *vv.*, *learn*: pret. 1. sg. geleornade, 21. 14; 2. sg. geleornodest, 21. 12; inf. geliornnian, 30. 22; ger. geleornianne, 22. 1; pp. gelæornod (MS. gelæornod), 45. 10.
- gelīc, *adj.*, *like, similar*: gsm. gelīces, 15. 14; asm. gelīcne, 65. 25; as. gelīc, 65. 24; asn. 65. 21, 22; np. gelīce, 24. 19; np. wk. gelīcan, 65. 24.
- gelīc, *n.*, *likeness*: gs. gelīces, 15. 17, 18. 19.
- gelīce, *adv.*, *in like manner, alike*: 17. 12; 25. 19; 44. 11, 12; 59. 22, 23; 69. 6 (2); sup. gelīcost, 47. 4.
- †gelimpfull, *adj.*, *convenient*: comp. asm. wk. gelimpfulran, 2. 1.
- gelyfan, *vv.*, *w. gen., dat. or acc., believe*: 1. sg. gelyfe, 46. 20; 59. 11; 60. 34; 61. 20; 64. 7; 66. 6, 9; 69. 33; 1. 21 (MS. gely); gelīfe, 18. 8; 53. 20; 59. 33; 66. 4; 2. sg. gelyfst, 18. 6; 61. 1; gelīfest, 59. 1; 1. pl. gelyfað, 18. 9; 3. pl. 68. 9 (2); gelyfð, 29. 18; pret. 3. sg. gelyfde, 29. 5; opt. 1. sg. gelyfe, 62. 10; 66. 17; gelīfe, 60. 32; gelyfæ (?), 11. 18; pret. 1. pl. gelyfdun, 55. 7; 3. pl. gelyfden, 60. 4; imp. gelyf, 46. 16; 63. 33, 34, 35; [gelyf], 53. 12; gelēf, 63. 32; gelyfan, 68. 8; inf. 55. 6; 59. 16; 62. 8; gelīfan, 66. 16, 35; 69. 22; inf. (?) gelēafan, 32. 7; ger. gelyfanne, 59. 33.
- gemang, *n.*, *midst*; on gemang, with prepositional force, *in the midst of*: 29. 17.
- †gemæhð, *f.*, *ambition*: ns. 37. 14.
- gemet, *n.*, *measure, limit*: as. 15. 8, 11; 48. 23.
- gemētan, *vv.*, *find; find out*: 3. sg. gemēt, 7. 3; opt. 1. sg. gemēte, 13. 13; 3. sg. gemētæ, 13. 11; inf. 40. 10.
- gemetgung, *f.*, *temperance*: ns. 22. 14.
- †gemetgyend, *m.*, *ruler, governor*: vs. 11. 6.
- gemetigan, *vv.*, *restrain, control*: 3. sg. gemetgað, 59. 18; inf. 48. 22.
- gemetlice, *adv.*, *fitly, moderately*: 35. 17; 48. 19.
- †gemind, *n.*, *memory, mind*: ns. 4. 1; gs. gemyndes, 41. 2; ds. geminde, 3. 19; as. 67. 18; gemynde, 68. 15.
- †gemōd, *adj.*, *unanimous, agreed*: apm. (?) gemōde, 34. 3.
- †gemolsnian, *vv.*, *decay, moulder, rot*: pp. gemolsnod, 10. 12.

- gemōt, n., *assembly, council*: as. 44. 3.
- †gemunan, wv., *remember*: 1. sg. gemun, 30. 26; 2. sg. gemynst, 59. 1; 3. sg. gemynð, 69. 18; 3. pl. gemunan, 69. 8; opt. (?) 3. pl. 68. 33; inf. 63. 5; 66. 14.
- †gemylsian, wv., w. dat., *have mercy, pardon*: imp. gemylsa, 7. 9.
- †gemyrran, wv., *hinder, trouble*: inf. 18. 5.
- genēalēcan, wv., w. dat., *draw near*: 1. sg. genēalēce, 49. 9.
- genōh, adv., *enough, sufficiently*: 12. 3 (28 times); genōg, 48. 11.
- genu, adv., *furthermore, still*: 62. 31.
- genyht, f., *abundance* (Lat. plenitudo): ds. genyhte, 9. 9.
- gēo, adv., *formerly*: 8. 11; 12. 1.
- geornan, wv., *yearn, strive*: 3. sg. giornð, 65. 27; opt. 2. sg. georne, 59. 34.
- georne, adv., *eagerly; well, accurately*: 17. 8; 47. 17; 55. 7; 60. 9; 67. 8; sup. geornost, 27. 1; 53. 10.
- geornlice, adv., *earnestly*: 26. 18 (MS. georlice); sup. geornlicost (MS. georlicost), 14. 1.
- geornful, adj., *desirous, eager*: ns. 44. 16; 63. 11.
- geortriwian, wv., *despair*: inf. 43. 20.
- gerād, n., *condition*: as. 42. 15 (MS. gerað).
- gerād, adj., *trained, skilful, suited*: asm. gerādne, 3. 14.
- †gerd, f., *rod, beam* (?): ip. gerdum, 1. 11.
- gereccan, wv., *expound, explain*: pp. gereacht, 41. 16; 63. 7; gereihte, 66. 12.
- †gerestan, wv., *rest*: inf. 2. 10.
- geriht, n., only in the phrase, on gerihthe: *straight ahead, direct*: 22. 5.
- †gerihtreccan, wv., *make clear, explain rightly*: ger. gerihtreccenne, 26. 7.
- †gerihtwīsian, wv., *justify*: 2. sg. gerihtwīsast, 8. 8.
- gerisenlice, adv., *suitably, fitly*: 25. 7; gerisenlic, 61. 3.
- †gerȳd, adj., *prepared*: ns. 39. 5.
- gesælð, f., *happiness*: ns. 6. 10; gs. gesælpe, 5. 23.
- gescēadlice, adv., *discreetly*: 39. 3; 47. 3; gescēadlice, 4. 22.
- gescēadwīs, adj., *reasonable, rational, wise*: ns. 63. 17; asm. gescēadwīsne (MS. gesceawisne), 14. 5; ap. gescēadwīssa, 58. 28.
- gescēadwīsnes, f., *reason, mind*: ns. 2. 21; 14. 10; 26. 6; 27. 9; gescēadwīsnesse, 22. 12; gescēadwīsnis, 22. 15; gescēadwīsnes (MS. gescadwisnes), 28. 6; gescēadwīsnesse (MS. gescadwisnesse), 64. 10; gs. gescēadwīsnesse, 63. 33; as. gescēadwīsnesse, 39. 16; gescēadwīsnesse, 64. 1; ap. gescēadwīsnesse, 7. 13; in MS., following forms omit the *d*: ns. gescēadwīsnesse, 16. 21; gs. gescēadwīsnesse, 16. 15; ds. 18. 4; as. 18. 15; gp. 22. 1; ap. 16. 13.
- gesceaft, f., *creature, created thing*: ns. 5. 12; 62. 34; gesceaft, 63. 3; np. gesceaftas, 9. 12; 10. 14; gesceaftas, 10. 8; gesceafta, 9. 17; 63. 2; gesceafta, 9. 24; gp. gesceafta, 4. 21; 9. 1; 61. 14; 62. 26; 64. 3; ap. gesceaftas, 5. 5, 18; gesceafta, 5. 6; 52. 15; 59. 17; 62. 27, 29; gesceafta, 58. 28; gesceafta, 31. 17.
- gescyppan, sv. 6, *create, make, fashion*: pret. 3. sg. gescōp, 2. 15; 63. 31 (MS. gescop); opt. pret. 2. sg. gescōope, 5. 18; 9. 12; pp.

- gesceapen, 10. 13; 59. 17; 63. 19 (MS. gesceape); gesceapene, 5. 13; gesceapena, 52. 14; 58. 28.
- gescyldan, *wv.*, *shield*: 3. sg. gescylyt, 10. 22.
- gesēcan, *wv.*, *seek*: pp. gesōht, 12. 10.
- gesecgan, *wv.*, *say, tell*: inf. 64. 23; pp. gesēd, 66. 2; gesād, 63. 29.
- †gesegen, *f.*, *tradition, saying*: dp. gesegenum, 23. 10; ap. gesewenan, 60. 14; ip. gesegenum, 69. 28.
- †geselig, *adj.*, *happy, blessed*: nsn. 28. 12; np. geselige, 6. 10, 11.
- gesēon, *sv.* 5, *see, behold*: 1. sg. gesēo, 14. 12; 17. 21; 26. 1, 13, 14; 29. 10; 31. 3; 33. 23; 46. 22; 48. 17; gesēoh, 23. 12; 26. 14 (MS. geseon); 29. 11 (MS. ib.); 37. 6 (MS. ib.); 2. sg. gesyhst, 26. 7, 9; 3. sg. gesyhð, 27. 8; 28. 2, 12; 65. 17; gesihð, 63. 14, 24; gesyht, 29. 5; 1. pl. gesēoð, 31. 16; 35. 1; 66. 35; 67. 1, 12; 3. pl. 28. 7; 44. 21, 22, 23; 65. 14, 16, 19; 67. 14, 16, 17; 69. 3, 6; 69. 5 (MS. gefeoð); pret. 1. sg. gesāwe, 69. 26, 30; gesēwe, 60. 35; geseah, 1. 7; 69. 20; 2. sg. gesāwe, 60. 30; opt. 1. sg. gesēo, 27. 4; 30. 25; 2. sg. 25. 20; opt. pret. 2. sg. gesāwe, 60. 29; gesāwe, 19. 16; 3. sg. gesāwe, 60. 28; 3. pl. gesēwen, 60. 34; inf. 11. 15; 13. 15; 19. 15; 21. 19; 26. 13, 15, 17; 27. 5, 6; 28. 9, 12, 19; 29. 13; 30. 4, 5; 31. 2, 5, 13, 22; 34. 17; 43. 15, 22, 25; 45. 2, 15; 47. 7, 9, 11, 13; 66. 21, 22, 25, 28, 29; 67. 7 (2); 68. 27; ger. gesēonne, 28. 1; 35. 6; 37. 1; 45. 5; pp. gesewe, 44. 24; gesewena, 59. 17; gesegen, 66. 12.
- †gesingian, *wv.*, *sin*: pret. 3. sg. gesingode, 62. 33.
- †gesōme, *adv.* (?), *peaceably*: 5. 14.
- †gestæðiness, *f.*, *constancy, steadfastness*: ns. gestaðpines (MS. gestadpines), 22. 16; gs. gestæpiness, 10. 16; ds. gestæðpiness, 9. 8.
- gestrēon, *n.*, *procreation, begetting*: ds. gestrēone, 36. 8.
- gestrēonan, *wv.*, *gain, find out, get; beget*: 1. sg. gestrēne, 3. 19; opt. 2. sg. gestrēone, 3. 13; pret. 3. sg. gestrēnde, 69. 29; pp. gestrēned, 3. 16.
- †gestyhtan, *wv.*, *decide, determine*: pp. gestyohhod, 38. 1.
- gesund, *adj.*, *sound, unhurt*: nsn. 22. 8; ap. gesunde (MS. gefunde), 52. 14.
- geswīcan, *sv.* 1, *w. gen.*, *abandon, leave off*: inf. 68. 19.
- geswinc, *n.*, *toil, labor, trouble*: ns. 26. 1; ds. geswince, 7. 15; is. 29. 15.
- getēcan, *wv.*, *teach, instruct, show*: 2. sg. getēcest (MS. geteste), 13. 8; 3. sg. getēcō (MS. getæcd), 5. 9; opt. 2. sg. getēce, 23. 2; pret. 3. sg. getēhte, 64. 30; imp. getēc, 11. 17; 12. 17; 13. 10; inf. 26. 11; 31. 1; 32. 5; gætēcan, 19. 17; getēcen, 23. 3.
- getēon, *sv.* 2, *draw*: inf. 27. 13.
- †getēse, *f.*, *pleasure*: ds. getēsan, 68. 2; gp. getēsa, 67. 32.
- †getilian, *wv.*, *gain*: opt. 1. sg. getilige, 35. 17.
- †getimbran, *wv.*, *build, erect*: pp. getimbred, 2. 9.
- getiohhian, *wv.*, *decide, think, decree*: pp. getiohhod, 37. 5.
- getrymman, *wv.*, *strengthen*: pret. 2. sg. getrymedest, 8. 16.
- †getwēon, *wm.*, *doubt*: ds. getwēon, 21. 4.

- getwēon, *vv.*, *doubt*: 1. sg. getwēoge, 59. 12.
- geðafa, *vv.*, *consenting person*: with *bēon* and *gen.* in sense of *admit, consent*: *ns.* geðafa, 32. 19; 42. 19, 20; 53. 7, 14; 56. 8; 58. 27; 60. 17; 62. 15; geþafa, 33. 22.
- geðafian, *vv.*, *consent to, admit*: 3. sg. geðafað, 53. 17.
- †geðencan, *vv.*, *think, recollect, conceive; consider*: 2. sg. geðencst, 35. 4, 5; 4. 2 (MS. geðengst); *imp.* geðenc, 23. 13; 44. 1; 67. 31; geðence, 31. 5, 14; *inf.* geþencan, 21. 18; 33. 9; 47. 11.
- †geþofta, *wm.*, *companion*: *ap.* geþoftan, 60. 33.
- geðolian, *vv.*, *endure*: *pret.* 1. sg. geðolede, 12. 2; geðolode, 41. 7; 3. pl. geðolodon, 60. 12.
- geþwære, *adj.*, *harmonious*: *apn.* 5. 14.
- geþyld, *n.*, *patience, endurance*: *as.* 7. 14.
- †geungewlitian, *vv.*, *become disfigured*: 3. pl. geungewlitageð, 59. 20.
- gewanian, *vv.*, *decrease, lessen*: *pp.* gewanod, 29. 6.
- geweald, *n.*, *strength, power*: *as.* 55. 7.
- gewealden, *participle as adj.*, *powerful, mighty*: *ipm.* gewealnum (gewealdnum?), 30. 12.
- geweorðan, *sv.* 3, *become, happen*: 3. sg. gewyrð, 28. 19; 46. 20; 66. 11; 68. 13; *pret.* 3. pl. geweordon, 69. 25; *opt.* 3. sg. geweorðe, 46. 21; gewirðe, 46. 22; *pret.* 3. sg. gewurde, 34. 11; *inf.* 5. 3; 63. 27; gewurðan, 63. 15; (MS. gewurðam), 51. 4.
- gewircan, *vv.*, *work, perform*: *pret.* 2. sg. geworhtest, 5. 11; 5. 3 (MS. gewortest); geworhte (MS. gewordte), 5. 7; 3. sg. 11. 1; *opt.* 3. sg. gewirce, 2. 6.
- gewislice, *adv.*, *certainly*: *gewislice*, 41. 3; 56. 4; 57. 10; 60. 1; 64. 31; *gewislic*, 59. 35.
- gewiss, *n.*, *certainty*: *gs.* gewisses, 20. 22.
- gewiss, *adj.*, *certain*: *comp. as. wk.* gewisran (MS. gewisram), 18. 6.
- gewiss, *adv.*, *surely, certainly*: 20. 10; 27. 2; 30. 2.
- gewita, *wm.*, *wise man*: *np.* gewitan, 63. 35.
- gewitan, *sv.* 1, *depart, leave*: 3. sg. gewit, 62. 35; gewyt, 25. 3; *opt.* 2. sg. gewite, 63. 3; 3. sg. 25. 3; 51. 7; 52. 8; gewitte, 52. 10; 3. pl. gewitað, 63. 2; *inf.* 62. 27.
- gewitu, *n.*, *punishment, torture*: *ds.* gewite, 68. 5.
- †gewitendlic, *adj.*, *perishable, fleeting*: *nsf.* gewitendlice, 3. 4.
- gewitnes, *f.*, *testimony*: *ds.* gewitnesse, 66. 16; *as.* gewitnesse, 66. 15.
- gewityg, *adj.*, *wise, intelligent*: *ns.* 7. 1.
- gewitt, *n.*, *intellect, reason, wit, sense*: *ns.* gewit, 64. 12, 17; 66. 7; *ds.* gewitte, 18. 11; 33. 17; 38. 7; 64. 13, 19; 65. 4; *dp.* gewitum, 18. 20; *ip.* 18. 18.
- †gewlitian, *vv.*, *adorn, beautify*: 3. sg. gewlitageð, 62. 29.
- gewrit, *n.*, *writing*: *dp.* gewritum, 66. 13.
- gewrixle, *n.*, *vicissitude*: *as.* 9. 18.
- gewunian, *vv.*, *dwell, abide*: 3. sg. gewunað (MS. gewunat), 6. 21.
- gewurpian, *vv.*, *honor*: 2. sg. gewurpugast, 8. 6.
- †gifola, *wm.*, *bounteous giver*: *ns.* 2. 13 (MS. gidfola).

giorness, f., *zeal*: as. giornesse, 58. 25.

gōd, adj., *good*: nsm. 12. 15; 13. 9; nsf. 9. 13; good, 56. 11; ns. 26. 17; gsm.(?) goodra (MS. goodra), 36. 2; gsn. gōdes, 64. 26; dsm. gōdum, 32. 2; gōdne, 3. 12; 44. 8; 12. 12; goodne, 59. 32; asn. gōd, 5. 8; ap.(?) gōde, 68. 29; gpm. goodra, 64. 10; 36. 2 (MS. goodra); apm. gooda, 61. 4; apf. goode, 5. 19; gooda, 53. 3; apn. goode, 5. 19; substantively: np. gōdan, 65. 14; 67. 14, 16; goodan, 67. 21; 68. 11, 18; 69. 3; gooda, 68. 16; gp. gōdena, 65. 11; goodene, 68. 32; dp. goodum, 13. 1; 68. 17; comp. nsm. betere, 61. 9; asm. betran, 16. 20; 48. 18; asn. betere, 4. 14; 12. 13, 15; betre, 33. 9; bætre, 57. 3; sup. ns. best, 13. 25; np. beste, 67. 13; nsm. wk. besta, 41. 13; betsta, 41. 18; etc.

gōd, n., *good*: n. 6. 11; good, 13. 6; 41. 9, 17; 55. 11; 58. 8, 12; 61. 8; g. gōdes, 6. 19; 8. 20; 9. 9; 10. 20; 69. 9; goodes, 6. 1; 9. 10; 30. 15; d. goode, 68. 23; a. gōd, 16. 15; 30. 6; good, 3. 6; 7. 13; 8. 10 (2); 10. 18, 19, 21; 16. 15, 16; 58. 11; 68. 1.

God, m., *God*: n. God, 10. 17; 11. 4; 15. 3, 6; 17. 7; 18. 1; 24. 3, 20; 26. 10; 30. 13, 15, 17; 49. 16; 50. 5; 52. 12, 13; 55. 6, 9; 58. 9, 27; 61. 27, 30; 63. 19, 31; 62. 11 (MS. goð); g. Godes, 10. 17; 15. 14; 30. 6; 59. 12; 61. 6, 16; 62. 4, 26; 63. 33; 64. 26; 66. 2; d. Gode, 4. 15; 11. 3; 15. 16; 17. 17. 18. 3, 7; 22. 4, 6; 23. 4; 24. 18; 29. 8; 30. 24; 31. 14; 33. 17; 36. 11;

38. 6; 39. 17; 49. 20; 50. 19; 53. 9, 12, 13; 66. 18; 68. 21 (MS. goode); a. God, 3. 5; 14. 19; 15. 22; 17. 1, 10; 19. 14, 18; 26. 8, 17; 28. 1, 9, 12, 19; 29. 13; 31. 2; 32. 5; 36. 6; 53. 21; 58. 15; 65. 16; 67. 7, 13; 58. 13 (MS. goð); 15. 15 (MS. good); i. Gode, 10. 20; v. God, 14. 6; 22. 19.

gōdness, f., *goodness*: ns. 12. 24.

†godspell, n., *gospel*: ds. godspelle, 50. 6; 61. 35; 67. 27.

†godprimness, f., *divine majesty, glory*: vs. godprimnesse (MS. goðprimnesse), 9. 4.

gold, n., *gold*: as. 45. 8.

†graf, m., *trench*: ns. 39. 5.

†græs, n., *grass*: ns. 10. 3.

grēne, adj., *green*: np. grēnu, 10. 5.

†grīn, f., *snares*: is. grīne, 46. 11.

grōwan, rv., *grow, increase*: inf. 37. 15.

gyf, conj., *if*: 12. 3 (75 times); gif, 1. 6 (5 times); gef, 12. 18.

gyfa, wm., *giver, donor*: as. gyfan, 24. 5.

gyfan, sv. 5, *give*: 3. sg. gyfō, 25. 9; 53. 1, 3; gefō (MS. gef), 52. 18; opt. 3. sg. gife, 30. 17.

gyfu, f., *gift*: as. gyfe, 24. 5; gp. gyfa, 52. 16; 53. 1; ap. gifa, 53. 2, 4; gyfa, 58. 30 (2); 7. 10 (MS. gytfa).

gyrwan, wv., *prepare*: 2. sg. gyrwast, 9. 2.

gytsung, f., *avarice; desire*: ns. 37. 14; 56. 11.

gýt, adv., *yet, still, besides*: 1. 15 (13 times); gýt, 53. 6; gýtet, 49. 7; 60. 7; 62. 10; 68. 4; gyet, 49. 12; 59. 8; gýt, 59. 11; 60. 17; gēot, 34. 13.

H.

- habban, anv., *have, hold*: 1. sg. hæbbe, 12. 10; 34. 19; 35. 13; 55. 19 (2); 59. 32; 60. 33; 66. 12; habbe, 14. 9; 26. 2; 37. 4, 5; 48. 8, 13, 16; 2. sg. hæfst, 5. 13; 24. 9, 11, 15; 32. 2; 34. 13, 14, 18; 46. 18; 58. 16; 60. 24; 66. 11, 32; 3. 16 (MS. hæft); hefst, 27. 13; 60. 21, 24; 61. 4; 65. 1 (MS. heft); heafst, 23. 5, 6, 7; hæafst, 34. 7; hæfst, 58. 25; 66. 32; 3. sg. hefð, 1. 19; 35. 1; 60. 23, 24; 65. 23; hæfð, 2. 9; 7. 5; 16. 4, 5, 6; 28. 11; 29. 18; 45. 4, 5; 52. 13; 58. 30; 59. 17; 65. 24; heft, 27. 6; hæft, 28. 3; 52. 14; 65. 28; hæfð, 16. 20; heaft, 27. 8; hefð (MS. hef), 28. 11; 1. pl. habbað, 6. 17; 66. 5; 10. 22 (MS. habbat); 6. 16 (MS. abbað); 1. du. habbe, 41. 16; 3. pl. habbað, 10. 15; 16. 10, 13; 33. 10; 44. 6, 7, 8, 9; 65. 24; 67. 21; 68. 7, 15; 69. 1, 3; hæbbað, 35. 2; 59. 21; 68. 30; 16. 10 (MS. hábbat); habban, 65. 21; pret. 1. sg. hæfde, 19. 1; 21. 16; 33. 4; 35. 13; 62. 19; 2. sg. hæfdest, 4. 8; 34. 2; hefdest, 63. 6; 67. 32; 3. sg. hæfde, 69. 18; 67. 26 (MS. hæftde); hefde, 68. 1; 3. pl. hæfdon, 60. 13; 69. 9 (MS. hædon); opt. 2. sg. hæbbe, 3. 12; 4. 17; 23. 4; 52. 5; 53. 7; 63. 29; habbe, 35. 4; habbæ, 47. 16; 3. sg. hæbbe, 1. 9; 36. 3; 45. 11; 69. 15; hebbe, 28. 10; habbe, 48. 15; 69. 13; habbe (?), 36. 9; 3. pl. hæbben, 65. 25; pret. 2. sg. hæafde, 38. 1; 3. sg. hæfde, 58. 27; 3. pl. hefden, 61. 23; hæfden, 69. 1; hæfdan, 61. 24; hefden, 67. 18 (MS. hefde); inf. 13. 2; 14. 13; 24. 6, 7, 10; 28. 9; 36. 10; 37. 9; 39. 2; 40. 4; hæbban, 55. 12; ger. habbenne, 36. 8; 46. 19; habbæne, 27. 12; hæbbenne, 36. 12; hæbbene, 36. 7; Negative: 1. sg. nebbe, 4. 11, etc.; næbbe, 12. 13, etc.; 2. sg. næfst, 32. 2, etc.; nafst, 34. 1; 3. sg. næfð, 34. 21; 3. pl. nabbað, 65. 22, etc.; opt. 2. sg. næbbe, 3. 14, etc.; 3. sg. 43. 20; 3. pl. næbben, 8. 19, etc.
- hæard, adj., *hard, difficult*: asm. hæardne, 42. 18.
- †hælend, m., *savior*: ns. 4. 15.
- hāl, adj., *hale, whole, hearty, safe*: ns. 4. 7; nsf. hāl, 30. 3; asm. hālne, 13. 17; 34. 6; 53. 12; hæalne, 13. 20; asn. hāl, 28. 3 (2); 34. 21; npm. hāle, 32. 13; 48. 6; npn. 27. 18; apn. hāle, 28. 8, 10; 43. 20; 45. 3, 5; hāla, 48. 12, 16; hāl, 35. 4; comp. ns. hāltre, 45. 2; np. hātren, 44. 27; sup. dpn. hālestum, 47. 9.
- hālig, adj., *holy*: npf. hāлга, 59. 29; gpm. hāligra, 68. 7; dpm. hālgum (as noun), 63. 34; dpf. hālgan, 62. 13; hālgum, 66. 13; apm. hālie, 1. 20; wk. nsm. hāliga, 9. 4; hālgan, 9. 11; wk. npm. 60. 8; hālige, 61. 33; wk. apm. hālgan, 2. 5.
- halsian, wv., *beseech*: 1. sg. halsie, 11. 20; halsige, 13. 12; 49. 4.
- hām, m., *home, dwelling*: ds. hāme, 1. 18; 2. 3; hām, 1. 8; np. hāma, 44. 18; †p. 2. 15.
- hām, adv., *homewards*: 1. 5, 6.
- hand, f., *hand*: ip. handum, 42. 12; 43. 14 (not in MS.).
- hātan, rv., *call, name; bid*: 2. sg. hætst, 49. 1; 52. 12; 1. pl. hātað, 20. 12; 64. 25, 34; 70. 5.

- hatian, *wv.*, *hate*: 1. sg. hatige, 16. 14 (2); 2. sg. hetst (MS. hest), 22. 11; ger. hatianne, 16. 17.
- hāwian, *wv. w. gen.*, *look at, gaze on*: 3. sg. hāwað, 27. 6; 3. pl. hāwiað, 28. 7; pret. 3. sg. hāwode, 27. 4; opt. 2. sg. hāwie, 22. 3; 3. sg. hāwie, 30. 24; 3. pl. hāwien, 30. 4; opt. or imp. hāwie, 45. 11; opt (?) 1. sg. hāwige, 49. 8; inf. 29. 1; 45. 6.
- †hāwung, *f.*, *looking, gazing*: ns. 27. 10; 28. 6.
- hē, *pron.*, *he*: ns. 1. 9, etc.; gs. his (hys), 1. 11, etc.; ds. him (hym), 1. 10, etc.; as. hine (hyne), 1. 6, etc.; for pl. see *hū*.
- hēa, *adv.*, *high*: 48. 9.
- hēah, *adj.*, *high*: wk. nsf. hēa, 31. 14; hēah, 34. 17; comp. wk. nfm. hēaran (MS. hearan), 61. 18; hēran, 61. 24; sup. wk. nsm. hēhsta, 58. 10; hēhstan, 6. 7; nsn. hēhste, 6. 11; 41. 8, 17; 58. 8, 11; hēhstæn, 13. 6; nsf. hēhste, 6. 10; hēhsta, 62. 25; hēhsten, 6. 5; gsn. hēhstan, 5. 23 (2); gsf. 5. 23; 6. 1; dsf. 9. 7, 8, 9; asn. hēhste, 58. 11.
- healdan, *rv.*, *hold, keep*: 3. pl. healdað, 29. 17; imp. heald, 25. 23; inf. 3. 13, 17; 22. 18; haldan, 53. 10; ger. healdenne, 4. 2; haldænne, 35. 17.
- healic, *adj.*, *high, exalted*: comp. wk. dp. healicran, 17. 14.
- heall, *f.*, *hall*: ds. healle, 44. 19.
- hēanlic, *adj.*, *lowly, humble*: comp. wk. dp. hēanlicran, 17. 14.
- hefig, *adj.*, *heavy, grievous*: nsn. 40. 9; 26, 1 (MS. hefigi); asn. 25, 27; apn. hefige, 25. 26.
- hefiness, *f.*, *heaviness, sorrow*: ds. hefenesse, 29. 14; as. hefinesse, 26. 3.
- †hēhfæder, *m.*, *patriarch*: dp. hēhfederum, 61. 26.
- hēl, *f.*, *health; salvation*: gs. hēle, 34. 19; ds. hēle, 37. 10; as. 4. 16; 32. 14; 33. 18; hēle, 34. 2; vs. 11. 7.
- helan, *sv.* 4, *conceal, hide*: imp. hel, 53. 7; inf. 67. 10.
- hell, *f.*, *hell*: ds. helle, 65. 21; 67. 25.
- †help, *f.*, *help, aid*: ds. helpe, 68, 24.
- helpan, *sv.* 3. w. dat., *help, aid*: 3. pl. helpað, 68. 16.
- hēo, *pron.*, *she*: n. and a. 3. 4, etc.; g. and d. hyre, 36. 5, etc.; for pl. see *hū*.
- heofenlic, *adj.*, *divine*: asn. heofenlice, 12. 14.
- heofon, *f.*, *heaven*: ns. (?) heofene, 9. 14; dp. heofenum, 65. 22, 26.
- heofonrīce, *n.*, *kingdom of heaven*: as. (?) 8. 1.
- heonan, *adv.*, *hence, from here*: 47. 10.
- heorde, *m.*, *shepherd, guardian*: as. heorde, 3. 12.
- hēr, *adv.*, *here*: 2. 16; 8. 21; 54. 6; 55. 1; 68. 26; 69. 18; hær, 23. 12; 45. 22; 63. 24; 64. 20, 34; 65. 27; 68. 6; 70. 4.
- herfest, *m.*, *autumn, harvest-time*: ns. 9. 19.
- herian, *wv.*, *praise*: 2. sg. herast, 36. 5; opt. 2. sg. hære, 49. 18.
- hēs, *f.*, *behest, command*: is. hēse, 9. 13, 14.
- hī, *pl. pron.*, *they*: n. and a. 16. 8; hȳ, 10. 3; g. heora, 9. 14; d. him 31. 11, etc.
- hīgian, *wv.*, *strive, hasten*: imp. hīga, 47. 17.
- hit, *pron.*, *it*: n. and a. 3. 9; hyt, 3. 10, etc.; g. his (hys); d. him (hym); for pl. see *hū*.

- †hlæder, *f.*, *ladder*: ds. hlædre, 45. 17.
- †hlāf, *m.*, *bread*: as. hlāf, 8. 13.
- hlāford, *m.*, *lord, master, ruler*: ns. hlāford, 25. 10; 60. 27; gs. hlāfordes, 2. 8, 13; 23. 14; 24. 11; 25. 11; 44. 20; 61. 10, 13 (?); ds. hlāforde, 8. 11; 44. 10; 60. 26; 61. 1, 21; 62. 22; 69. 16; as. hlāford, 25. 2; 60. 21, 23; np. hlāfordas, 61. 24; ap. hlāfordes, 61. 18.
- hlistan, *vv.*, *listen*: ger. hlistenne, 32. 16.
- hohgian, *vv.*, *think about, purpose, resolve*: 1. sg. hohgie, 35. 19; pret. 1. sg. hohgode, 35. 12; hohggode, 36. 10.
- hrēoh, *adj.*, *rough, stormy*: sup. nsf. hrēohost, 30. 1.
- †hrine, *m.*, *sense of touch*: is. 6. 15.
- †hrīnung, *f.*, *touch*: ds. hrīnunge (MS. hyrinunge), 18. 13.
- hū, *adv.*, *how*: 2. 20, etc.; often *w. ne as hū ne hæfð*, 16. 4: *does he not have?*
- huntigan, *vv.*, *hunt*: inf. 2. 10.
- hūru, *adv.*, *at least, certainly, even*: 2. 17; 30. 11; 35. 1; 43. 1; 2. 2 (MS. hure); hūre, 40. 10.
- hūs, *n.*, *house*: 1. 13; vs. 11. 7.
- hwā, *pron.*, *who*: n. 16. 23, etc.; hwat, 25. 2, etc.; g. hwæs, 13. 22, etc.; d. hwām, 3. 18, etc.; i. hwī, 19. 13, etc., hwig, 39. 10.
- hwær, *adv.*, *where*: 51. 8, etc.; hwærhwugu, *anywhere*: 51. 10.
- hwæthwugu, *pron.*, *something*: 1. 7, etc.
- hwæðer, *adj. pron.*, *which of two, whether*: 3. 3, etc.; hweðer, 3. 8, etc.
- hwanon, *adv.*, *whence*: 51. 7.
- hwenne, *interrog.*, *when*: 46. 20.
- hwerfian, *vv.*, *return*: 3. sg. hweorfð, 9. 13; hwerfiað, 9. 20; 3. pl. 9. 23; hweorfiað, 9. 24.
- hwīl, *f.*, *space of time*: as. hwīle, 12. 4, etc.; whīle, 1. 17; dp. hwīlum, 2. 9, etc.; ðā hwīle þe, *conj.*, *while*: 1. 17, etc.
- hwile, *pron.*, *which, of what kind*: 3. 6, etc.; hwyle, 5. 12, etc.
- hwyrft, *m.*, *turning*: as. 21. 8.
- hylf, *m.*, *handle, shaft*: ap. hylfa, 1. 2.
- hýred, *m.*, *household, court*: gs. hýredes, 8. 9; ds. hýrede, 44. 16.

I.

- c, *pron.*, *I*: 1. 2, etc.; yc, 11. 11.
- Teowan, *vv.*, *reveal, show; look upon*: 3. sg. ēowað, 42. 10; pret. 1. pl. Teowedon, 7. 21; īuwedon, 7. 19; opt. 3. sg. ēowie, 47. 18; inf. ēowian, 42. 10; ēawian, 48. 13.
- inera, *adj.* (comp. of inne), *inner*: wk. ipn. inran, 18. 19; 19. 14.
- ingepanc, *n.*, *mind, intellect*: ds. ingepance, 18. 4, 15; 19. 1; 21. 20; as. 18. 21; is. 2. 19; 19. 3; 21. 13, 15.
- innan, *adv.*, *from within*: 3. 9.
- †insegel, *n.*, *seal* (Lat. insigillum): ns. 23. 14.
- †instepe, *adv.*, *immediately*: 62. 31.
- inwordlice, *adv.*, *inwardly; thoroughly*: 34. 15; sup. inweardlicost, 55. 14.

K.

- †kigcel, m., *cudgel* (?): as. kigclas, 1. 1.
 king, m., *king*: ns. Kyng, 61. 13; kining, 70. 4; gs. kinges, 65. 19; 68. 27 (MS. kinges); cynges, 44. 2, 18; as. 65. 17; kyng, 61. 13; gp. kynninga, 59. 20; kynga (MS. keynga), 61. 14.
 kinn, n., *race*, *kin*: gs. kinnes, 68. 20; kynnes, 61. 10; cynnes, 69. 27.

L.

- lā, interj., *oh*, *ah*: 4. 3; 13. 9; 34. 11; 46. 1; 48. 7; 49. 12; 51. 4.
 †lād̄t̄ow, m., *guide*: as. (?) lād̄t̄ewes (MS. lađtewes), 45. 4.
 lāas, n., *falsehood*: ns. 41. 15.
 lāca, wm., *leech*, *physician*: ns. 48. 1.
 lāce, m., *leech*, *physician*: ns. 48. 12.
 lācedōm, m., *medicine*, *medical treatment*: ip. lācedōmum, 48. 3.
 lādan, wv., *lead*, *guide*: opt. 2. sg. lāde, 49. 5; imp. lād, 49. 18.
 †lān, f., *lease*: ds. lāne, 2. 8; lānan (?), 2. 11 (adj.?).
 lāne, adj., *temporary*: nsn. 24. 16; asm. lānan, 25. 2; np. lāne, 7. 18; wk. gpn. (?) lānena, 2. 14; wk. dpn. lānan, 1. 17.
 lār, f., *teaching*, *advice*: as. lāre, 53. 20; ip. lārum, 65. 13.
 lāran, wv., *teach*, *instruct*; *advise*: 1. sg. lāre, 1. 8; 55. 13; lāre, 61. 18; 2. sg. lārst, 4. 20; 22. 19; 42. 18 (MS. lāst); lārst, 8. 9, 10, 15; 13. 8; 30. 26; 32. 1; 3. pl. lārađ, 21. 3; pret. 2. sg. lārdest, 7. 20; 8. 1, 2; 54. 2; 55. 19; 8. 3 (MS. lārdesd); lārdest, 7. 18; 14. 9, 10; 3. sg. lārde, 1. 15; opt. 2. sg. lāre, 43. 19; 45. 7; lāre, 12. 17; 13. 22; imp. lār, 54. 2; inf. 39. 22; ger. lārenne (MS. lerrenne), 32. 16.
 lās, adv., *less*: 35. 1; 36. 17; 37. 2; lās, 35. 13; lāsse, 16. 18; 59. 8; lāasan, 30. 22.
 lās, conj., *lest*: (pī or đē) w. opt., 4. 17; lāst, 49. 1; w. ind. lās, 15. 10; lāste, 31. 23.
 lāssa, adj., *less*: dsf. lāssan, 44. 13.
 lāstan, wv., *do*, *perform*: opt. 3. sg. lāste, 32. 24.
 lātan, rv., *let*, *allow*; *leave*: 3. sg. lāet, 67. 10; imp. 14. 2 (MS. lād); inf. 43. 16; lētan, 32. 19.
 land, n., *land*: ds. lande, 2. 12; 21. 21, 24; 28. 18; as. land, 45. 21.
 lang, adj., *long*: ns. lang, 10. 7; asm. langne, 44. 7; lāngne (MS. lāgne), 44. 6.
 lange, adv., *long*, *long time*: lange, 12. 3, 6; 13. 20; 49. 6; 55. 2; 57. 2; 69. 32; lang, 52. 17; 59. 30; comp. leng, 12. 4; lāng, 36. 17.
 lārēow, m., *teacher*: as. lārēwas, 45. 4.
 †lāđian, wv., *hate*: inf. 48. 4.
 lāf, n., *leaf*: ns. 10. 3.
 †lān, sv. 6., *blame*, *censure*: 1. sg. lāa, 61. 17.
 lencten, m., *springtime*: ns. 9. 19.
 lēof, adj., *pleasing*, *agreeable*: comp. ns. lēofre, 18. 8.
 lēogan, sv. 2, *lie*: 1. sg. lēoga, 24. 2; inf. 24. 2.
 lēoht, n., *light*, *brightness*, *brilliance*: ns. 6. 12; gs. lēohtes, 6. 2;

44. 27; 47. 8; ds. lēohte, 31. 15; 35. 3; 49. 9; 49. 6 (MS. lohte); as. lēoht, 9. 15; 35. 5; 37. 1; is. lēohte (MS. leothte), 44. 21.
- lēoht, adj., *light, bright*: asm. lēohtne, 9. 15.
- leornian, *vv.*, *learn, study, read*: pret. 1. sg. leornode, 41. 2, 7; 2. sg. leornodest, 20. 13; leornodost, 20. 16; 21. 7; leornodest (MS. leornodes), 64. 27; leorneodest (MS. leorneodes), 20. 12; imp. leorna, 65. 8; leorniaen (!), 68. 8.
- †leornung, *f.*, *learning, study*: ds. leornunga, 41. 1.
- lettan, *vv.*, *hinder, impede*: 3. pl. lettað, 40. 6.
- līc, *n.*, *body*: as. 42. 4, 12; 43. 13.
- līcan, *vv.*, *impers.*, *please*: 3. sg. līcað, 61. 15; pret. 3. sg. līcode, 1. 16; opt. 3. sg. līcie, 47. 1; 54. 4.
- līchama, *wm.*, *body*: ns. 66. 6; līchaman, 41. 12; 66. 27; līchama (MS. lichaman), 10. 12; *gs.* līchaman, 4. 15; 31. 3; 34. 14; 37. 10; 41. 14; 44. 25, 26; 59. 6; 63. 21; 64. 14; 65. 4; 67. 3; līchoman, 40. 7; līchoman, 56. 13; līcuman, 26. 9; 27. 11; 29. 14; līcuman, 31. 5; ds. līchaman, 34. 8; 41. 12; 49. 2, 3; 66. 19; 67. 32; līchaman, 60. 6; līcuman, 29. 13; līcuman, 13. 23; as. līchaman, 48. 21; līcuman, 16. 10; līcuman, 8. 4; -13. 17; *np.* līchaman, 10. 8, 11.
- līchamlic, *adj.*, *corporeal, bodily, material*: *npn.* līchamlican, 66. 27; *np.* līchamlice, 51. 9; *ipn.* līcumlicum, 31. 16; līchamlicum, 31. 21.
- līchamlice, *adv.*, *corporeally, bodily, in the flesh*: 6. 14; 7. 8; 19. 15.
- līcwyrðe, *adj.*, *acceptable*: ns. 13. 24 (MS. licworðe).
- lim, *n.*, *limb, member*: as. 42. 9.
- †līne, *wf.*, *line*: ns. 20. 20; līne, 21. 9; ds. līnan, 20. 17; as. līnan, 21. 6.
- līðe, *adj.*, *mild, soothing*: *ipm.* līðum, 48. 3.
- līcīan, *vv.*, *see, look; take heed*: 3. pl. līcīað, 44. 22; opt. 3. sg. līchige, 31. 12; 45. 8; līcie, 45. 10; līcige, 45. 13; imp. līca, 17. 9; inf. 43. 21 (2); 45. 19; 45. 9 (?); līcigan, 34. 22.
- †līhsceaft, *m.*, *bar (?)*, *bolt (?)*: *ap.* līhsceaftas, 1. 2.
- lufian, *vv.*, *love*: 1. sg. lufige, 11. 10; 12. 14; 13. 12, 19; 15. 20; 16. 3 (2), 8, 12, 13, 17, 18; 19. 11; 25. 17; 33. 12; 39. 14; 42. 24, 25; 35. 15; 43. 3, 4, 5, 6, 7; 2. sg. lufast, 16. 2, 5, 6, 7; 25. 1, 6, 12; 27. 13; 33. 19; 40. 3; 42. 6; 58. 3 (2), 5 (2), 7; lufæst, 33. 16; 3. sg. lufað, 5. 16; 7. 4; 13. 19; 19. 11; 25. 27; 28. 16; 42. 3; 44. 14; 58. 12, 13, 15 (2); 3. pl. lufiað, 5. 17, 18; 40. 2; pret. 2. sg. lufadæst, 33. 20; lufodest, 38. 6; 42. 14; 3. sg. lufode, 42. 22, 23; lufede, 42. 22; 43. 11; 3. pl. lefdon, 67. 19; opt. 2. sg. lufige, 25. 8; 39. 11 (2), 12; 61. 17, 18; lufæ, 15. 22; 3. sg. lufige, 42. 1; 58. 13, 14 (2); 3. pl. lufigen, 69. 7; pret. 1. sg. lufede, 23. 12; 3. sg. lufode, 42. 21; 43. 9; inf. 5. 17; 15. 18; 19. 9; 23. 9; 25. 13; 42. 15; 19. 10 (MS. lufia); *ger.* lufianne, 16. 16; 39. 9; *pr.* p. lufiende, 14. 7; 28. 16; lufiendas (as noun), 42. 2.
- lufu, *f.*, *love*: ns. 28. 15; 29. 3;

43. 12; 7. 7 (MS. luuu); lufe, 29. 11; 36. 13; lufa, 29. 6; gs. lufu, 29. 8; ds. lufe, 42. 16; as. 12. 22; 27. 17; 28. 11; 29. 16; 42. 16; dp. lufum, 38. 4, 5, 8, 10; 39. 8(2).
- lust, m., *pleasure, desire, lust*: ns. 36. 14, 16; ap. lusta, 23. 4, 7.
- lustlice, adv., *gladly*: 11. 18.
- lybban, wv., *live, be, exist*: 2. sg. lifast (MS. lufast), 59. 3; 57. 11 (MS. ib.); leofest, 58. 18; lifað, 64. 10; 3. sg. lifað (MS. lufað), 6. 22; 61. 11 (MS. ib.); 1. pl. lyfað, 18. 10; lybbað, 10. 9; 44. 19, 20; 3. pl. 6. 9 (2); pret. 1. sg. lyfde, 58. 1; opt. 2. sg. libbe, 56. 3 (2); lybban, 43. 24; 44. 17; 56. 7, 10; 57. 6, 8, 9, 14; libban, 58. 6 (2); pr. p. libbendu, 3. 5; lybbende, 10. 13; 56. 12; 59. 27.
- lyf, n., *life*: ns. 33. 18 (2); 38. 3; 50. 7; 64. 17, 19; lif, 6. 9; gs. lyfes, 5. 22, 23; 8. 13, 14; 12. 22; 25. 18; 58. 2; 60. 1; ds. lyfe, 9. 2; 25. 17; 43. 23; 58. 24; 64. 21; 67. 23; 70. 3; life, 33. 13; 43. 18; 59. 25; 60. 3, 14; 62. 1; as. lyf, 9. 1; 25. 10; 60. 12; lif, 28. 12; vs. lyf, 11. 8; dp. lyfum, 13. 25.
- lyhtan, wv., *make light, reflect*: 3. pl. lyhtað, 31. 9, 10.
- lystan, wv., *impers. w. dat. of person and gen. of thing, please*: 3. sg. lyst, 2. 8; 14. 22; 34. 9; 36. 15, 17; 37. 3, 4, 5; 42. 4, 6; 50. 1; lyste, 1. 6; 14. 22; 36. 1; 46. 16, 21; 47. 2; 59. 33; 64. 12; lystæ, 52. 4; 3. pl. (?) lyst, 67. 22; opt. 3. sg. lyste, 39. 1.
- lytel, indecl. noun, *little*: as. lytel, 25. 15.
- lytel, adj., *little*: ds. lytlum, 30. 22; as. lytel, 66. 17.
- lytel, adv., *little*: 41. 4; lytle, 26. 15; 52. 6; lytlum (dat. of lytel, adj.), 45. 16 (2); 58. 14.

M.

- mæg, m., *kinsman*: ap. mæga, 68. 16.
- mænan, wv., *mean, signify*: pret. 3. sg. mænde, 61. 34.
- mæð, f., *measure, degree, kind*: ds. mæðe, 31. 9, 24; 32. 17; is. mæpe, 55. 9.
- †maga, adj., *able, strong*: ns. 1. 9.
- magan, swv., *be able; avail*: 1. sg. mæg, 19. 17; 22. 20; 23. 5, 8; 25. 15; 30. 19 (2); 33. 9 (2); 34. 5; 35. 20; 39. 1, 18; 43. 26; 46. 16; 49. 18; 50. 4; 53. 10, 21; 57. 2; 59. 15; 64. 23; 66. 15; 69. 25; meg, 13. 3; 26. 5; 2. sg. meahrt, 40. 1; 43. 18; 3. 15 (MS. mehat); myht, 31. 13; 37. 15; 66. 22, 25; miht, 47. 11; 62. 34; myhte (MS. myh), 47. 14; 3. sg. mæg, 1. 16; 5. 13, 14, 17; 19. 3; 21. 10; 29. 13; 30. 14, 21; 31. 12, 23; 43. 21, 22 (2); 26; 44. 16; 45. 2, 6; 47. 9; 48. 2 (2); 66. 27; 68. 3; 60. 5 (MS. mæga); meg, 59. 13; 1. pl. magon, 6. 14; 7. 13; 15. 7; 66. 20, 29, 33; 68. 11; 1. du. magon, 47. 6; 3. pl. magon, 8. 17; 35. 2; 39. 6; 40. 3; 47. 9; 60. 15; 61. 19; 66. 28; 68. 17, 22, 27, 29, 30; pret. 1. sg. meihite, 1. 5, 7; mahte, 21. 19; 22. 20; mæhte, 20. 4; 2. sg. myhtst, 31. 5; myhtast (MS. myhtas), 16. 23; mihtest, 32. 11; 3. sg. meuhetest, 20. 14; meahite, 2. 23;

- mihte, 5. 4(2); 1. pl. meohton, 64. 31; 3. pl. meah-ton, 60. 16; opt. 1. sg. mage, 2. 3; 11. 14, 16; 14. 3; 23. 1(2); 35. 17; 37. 10; 40. 10; 46. 3; 54. 1; 55. 18; 59. 25; 62. 13; 66. 13, 14; mæge, 1. 14; 11. 18; 15. 3, 14; 18. 6, 21; 19. 7; 26. 13; 27. 1; 29. 1; 33. 10; 39. 19; magæ, 24. 7; 49. 13; 2. sg. mage, 4. 6, 16; 23. 17; 42. 11; 46. 8; 47. 12; 49. 5; mæge, 18. 14; 23. 15, 16; 24. 10; 30. 21; 52. 1; mægæ, 23. 16; magæ, 47. 16; 3. sg. mage, 1. 12; 4. 1, 4; 31. 21; 33. 2; 34. 22; 43. 24; 63. 22; mæge, 19. 4; 21. 22; 30. 7; 1. pl. magen, 62. 6; 66. 8; 1. du. 49. 11; 3. pl. 30. 5; 47. 10; 67. 6; pret. 1. sg. myhte, 23. 3; 49. 7; 63. 5; 26. 17 (MS. myhtte); mihte, 31. 1; 2. sg. myhte, 60. 2; 62. 8; mæht, 46. 15; mahte, 62. 23; 3. sg. meah-te, 64. 4; 67. 18(?); mæhte, 16. 23; mahte (MS. matte), 18. 5.
- man, m., *man, person*: ns. man, 20. 25; 21. 10; 24. 12; 27. 5; 31. 18, 20; 34. 21; 43. 9, 20, 24; 45. 3; 50. 20; 51. 2, 3; 65. 16, 20; 69. 5, 13, 34; mann, 44. 2; gs. mannes, 63. 30; ds. men, 39. 10; 41. 8, 18; 43. 6, 8; 47. 19; 57. 3; 69. 22; mæn, 42. 8; as. man, 11. 1; 63. 19, 31; np. men, 8. 6; 16. 9, 12; 44. 20; 65. 25; 67. 5; 69. 20, 31; gp. manna, 4. 12; 8. 19; 10. 7, 17; 11. 2; 37. 11; 42. 3; 52. 15, 19; 58. 29; 60. 4, 10, 14; 62. 33; dp. mannum, 5. 10; 42. 10; 53. 3; 62. 24; ap. men, 4. 9; 8. 14; 35. 18.
- man, indef. pron., *one, people, they*: ns. man, 6. 12; 7. 3, 4; 17. 13; 19. 3, 8; 20. 8(2), 10, 18; 25. 27; 27. 4; 29. 4; 30. 6, 14, 16, 24; 45. 7; 46. 11; 2. 6 (MS. m); 4. 4 (MS. me on); gs. mannes, 4. 3; as. man, 2. 8; 21. 20.
- manian, *vv., admonish, warn*: 2. sg. manast, 7. 12; 3. sg. mannað, 6. 3; manað, 49. 17.
- manig, *adj., many; many a, much*: nsm. manig, 60. 23; 41. 5; mani, 44. 1; asm. manigne, 1. 9, 12; 60. 24; asn. manig, 1. 12; monige, 69. 15; mani, 69. 15; np. manige, 60. 2; mænege, 60. 4; npf. manige, 28. 7; manega, 52. 17; dpn. manegum, 62. 22; dp. 59. 24; apm. manege, 1. 20; 60. 32; manige, 44. 5; apf. manega, 66. 12; mænega, 53. 3; apn. manega (MS. mare ga), 59. 16; ap. manige, 23. 4; ipf. manegum, 62. 7.
- manigfeald, *adj., many, numerous*: npf. manigfealde, 25. 26.
- mannisc, *adj., human*: ds. manniscum, 27. 10.
- mēd, *f., reward, meed*: as. mēde, 60. 13.
- medeme, *adj., worthy, proper, perfect*: ap. medeme, 52. 14; medemu, 5. 11.
- †menian, *vv., proceed, direct one's self*: opt. 3. sg. menige, 1. 9.
- metan, *sv. 5., compare*: 2. sg. metest (MS. mest), 17. 10; metst, 61. 8.
- mete, *m., meat, food*: ds. 37. 3, 6; gp. metta, 37. 4.
- mettrimness, *f., weakness, infirmity*: np. mettrimnysse, 40. 7; ap. mettrimnesse, 40. 8.
- †mettrum, *adj., weak, sick*: comp. ns. mettrumra, 49. 2.
- micel, *adj., much, many*: nsm. 26. 10; asf. micle, 29. 18; 68. 15; 36. 3 (MS. milcle); asn. micel, 12. 2; mycle, 35. 5; isn. miclum, 29. 15;

- apn. *miela*, 59. 16; apf. *mycela*, 7. 10; comp. n. *mā*, 62. 13; g. *māran*, 28. 5; dsf. 44. 12, 13; 47. 17; a. *mā*, 1. 11; 14. 21; 36. 15; 37. 6, 9; *māre*, 17. 13; 20. 2; 65. 28; *māran*, 3. 17; *māren*, 37. 11; 66. 1 (2); *māran* (MS. *maram*), 50. 2; sup. ns. *māest*, 14. 16 (2); nsn. *māeste*, 41. 9; *mēst*, 55. 15; asm. *māestne*, 39. 15; 59. 21; a. *māestan*, 68. 14; ap. *mēst*, 60. 12.
- micle*, adv., *much, very much*: *micle*, 21. 18; 31. 14; 37. 11; 43. 11; 62. 16; 67. 4; 69. 17; *mycle* (MS. *mylce*), 41. 6; *micle* (MS. *milcle*), 64. 32; *mycle*, 25. 8; 37. 9; *mycele*, 16. 19; *micel*, 58. 19; *miclum*, 29. 7; 58. 12, 13; 66. 7; *myclum*, 47. 18; comp. *mā*, 16. 18, 19; 25. 8; 36. 5; 37. 1; 47. 2; 48. 16; 59. 25; 66. 13, 21; 68. 19, 30; *māre*, 21. 18; 31. 14; 44. 27; 45. 2; 46. 6; 57. 1; 60. 13; 65. 12, 15, 18, 20; 67. 4; 68. 1, 31, 33; *māran*, 30. 23; 32. 20; 35. 16; sup. *māest*, 39. 17.
- mid*, prep., *with, together with; by means of*: w. dat. 1. 5, 11, 14, etc.; *myd*, w. instr., 30. 12, etc.
- mid*, adv., *therewith*: 1. 2; *myd*, 30. 14, etc.
- middangeard*, m., *world, earth*: ns. 66. 31; gs. *middangeardes*, 6. 13; *myddangeardes*, 59. 21; ds. *middangearde*, 9. 17; *myddangearde*, 43. 9.
- midde*, f., *middle*: gs. *middes*, 20. 17.
- mihtig*, adj., *mighty, retentive*: ns. 4. 1.
- mildheortness*, f., *mercy, pity*: ns. *mildheortnes* (MS. *mildheornes*), 22. 15; ds. *mildheortnesse*, 5. 2.
- milts*, f., *mercy, favor*: as. *miltse*, 2. 13.
- mīn*, pos. pron., *my, mine*: n. 3. 10, etc.; g. *mīnes*, 2. 2; d. *mīnum*, 3. 19, etc.
- †*mislic*, adj., *various, divers*; apn. *mislicu*, 3. 2; *mislicum* (adv.?), 53. 3.
- mōd*, n., *mind, intellect; heart*: ns. 2. 21; 3. 1, 3; 27. 2; 29. 17; 64. 10, 11; 66. 19; gs. *mōdes*, 2. 2; 4. 15; 22. 4, 6, 11, 18; 26. 6, 8; 28. 9; 29. 17; 31. 2; 34. 14; 44. 25; 45. 1, 15; 47. 13; 48. 5; 64. 26; 66. 20, 33; 2. 20 (MS. *modis*); ds. *mōde*, 2. 21; 5. 21; 8. 4; 16. 13; 27. 10; 33. 1, 6; 34. 1, 8; 37. 14; 39. 5; 47. 5; 49. 2, 3; as. *mōd*, 46. 10; 48. 21; 63. 10; 48. 15 (MS. *moð*).
- mōdor*, f., *mother*: ns. 69. 28, 29.
- mōna*, wm., *moon*: ns. 9. 15; ns. (?) *monnan*, 17. 20; gs. *mōnan*, 17. 18; ds. 17. 15; 18. 7; 45. 12; as. 19. 16; 66. 29.
- morgen*, m., *to-morrow*: ds. 17. 16 *morgen*, 45. 23.
- mōtan*, swv., *be able, be allowed*: 1. sg. *mōte*, 13. 15; 3. sg. *mōt*, 68. 1; pret. 2. sg. *mōst*, 56. 10; 3. pl. *mōston*, 10. 18; opt. 2. sg. *mōte*, 46. 11; 3. sg. 2. 9; 70. 2; 1. pl. *mōten*, 67. 6; pret. 3. sg. (?) *mōsten*, 67. 17.
- †*mund*, f., *remembrance*: as. *munde*, 67. 24.
- †*murge*, adv., *merrily, happily*: 1. 13.
- mūs*, f., *mouse*: dp. *mys*, 16. 7.
- †*mydlinga*, adv., *to a moderate extent*: 58. 14.
- †*mydwyrhta*, wm., *co-worker*: ns. 30. 14.

<p>myht, f., <i>power</i>: ip. myhtum (MS. myhtum), 30. 17.</p> <p>†mynegian, wv., <i>remind</i>: 2. sg. mynegast, 31. 4.</p>	<p>†myrran, wv., <i>disturb, hinder</i>: 3. pl. myrrað, 40. 6.</p> <p>myst, m., <i>mist, dimness</i>: as. 43. 17.</p>
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N.

<p>nā, adv., <i>not</i>: 17. 4 (16 times); nō, 69. 25.</p> <p>nabban, see under habban.</p> <p>nacod, adj., <i>naked, nude</i>: asm. nacode, 42. 7; nacodne, 47. 13.</p> <p>nædre, f., <i>adder</i>: dp. nædran (MS. nædrum), 36. 17.</p> <p>næfre, adv., <i>never</i>: 12. 10 (29 times); nēfre, 5. 8 (4 times).</p> <p>nāhwær, adv., <i>nowhere, not at all</i>: 34. 12 (MS. nawar); nāwer, 61. 7, 29; 66. 28.</p> <p>nān, adj., <i>no, none</i>: ns. 2. 6, etc.; gs. nānes, 4. 3, etc.; ds. nānum, 7. 15, etc.; as. nānne, 3. 14, etc.; nāne, 30. 7, etc.; nān, 4. 11, etc.; np. nāne, 68. 29; gp. nānre, 27. 18; dp. nānum, 5. 20; ap. nāne, 5. 5, etc.</p> <p>†nānig, adj., <i>no</i>: asf. nānege, 67. 24.</p> <p>nānwiht, pron., <i>nothing</i>: 4. 14, etc.; nānwit, 21. 1; nānewiht, 66. 4.</p> <p>nāwiht, pron., <i>nothing, nought</i>: n. and a. 15. 16, etc.; nāht, 5. 10, etc.; nāhte (MS. nacwte), 7. 11; d. nāhte, 5. 6, etc.; nāwuihte, 62. 28; a. nāht, 5. 11; nāwiht (MS. nawh), 32. 18; nāwt, 8. 2; nāwit, 20. 24; nāwyht, 30. 14; nāwuht, 59. 12.</p> <p>nāper, conj., <i>neither</i>: often with nē, 1. 5, etc.; nāwper, 34. 19, etc.; 33. 8 (MS. nawaper).</p> <p>ne, adv., <i>not</i>: 1. 6, etc.</p> <p>nē, conj., <i>neither</i>: often with nāper, 1. 5, etc.</p>	<p>nēah, adj., <i>near, nigh, close</i>: comp. np. nēar (MS. mæar), 44. 17.</p> <p>nēah, adv., <i>near, nearly; lately</i>: 59. 29; 61. 29; 66. 28 (2); nāh, 49. 4; comp. nēar, 49. 6; nēar, 53. 15, 16; 66. 29; in expression <i>nēar and nēar, nearer and nearer</i>: 45. 17; sup. nēahst, 65. 3.</p> <p>nearo, adj., <i>narrow, strait</i>: asm. nearone, 44. 9.</p> <p>†nēhsta, wv., <i>neighbor</i>: as. nēhstan, 19. 9.</p> <p>nēde, adv., <i>of necessity</i>; w. sceal, <i>needs must</i>: 35. 7; 37. 9; 12; 69. 22; nāde, 66. 15; nīde, 24. 1; 25. 4.</p> <p>nemnan, wv., <i>name, mention</i>: 1. sg. nemne, 17. 13; pret. 3. sg. nemde, 64. 33.</p> <p>nēod, f., <i>need, necessity, obligation</i>: ns. 14. 16; 55. 15; ds. nēode, 9. 6.</p> <p>†nēodbehæfe, adj., <i>necessary</i>: np. 30. 2.</p> <p>nese, adv., <i>no</i>: nese, 17. 12, 20; 67. 30; nes, 16. 9; nese, næse, 68. 7; nese, la nese, <i>no, oh no</i>: 4. 3; 46. 1; 51. 4; 60. 31; næse, la nese, 49. 12.</p> <p>niman, sv. 4, <i>take</i>: pret. 1. pl. nāmon, 6. 17.</p> <p>nīwan, adv., <i>recently, lately</i>: 35. 23.</p> <p>notian, wv., <i>enjoy</i>: imp. nota, 47. 15.</p> <p>nū, adv., <i>now</i>: 1. 15, etc.</p> <p>nyht, f., <i>night</i>: gs. nihte, 47. 6; as. nyht, 9. 15, 18.</p> <p>†nȳten, n., <i>animal, beast</i>: np. nȳtenu, 10. 6, 10; 16. 8, 11.</p>
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nytt, f., *use, utility*: gs. nyttes, 13. 18.

nytt, adj., *profitable*: np. nytte, 40. 5; comp. asf. nyttran, 16. 21.

†nyttian, wv., *enjoy, use, profit by*:

w. gen., 3. pl. nyttiað, 44. 23; w. acc., inf. 43. 25.

nytwyrðe, adj., *useful, profitable*: ns. 2. 16 (MS. nytwyrðe); as. 43. 1.

O.

†ōden, f., *threshing-floor*: ds. ōdene, 44. 19.

of, prep. w. dat., *of, from, concerning*: 13. 9, etc.

ofer, prep., *over, above*: w. acc. 58. 8; ofor, 10. 23; w. dat. 3. 16, etc.

ofercuman, sv. 5, *overcome, subdue*: 1. pl. ofercumað, 7. 8; 8. 18; pp. ofercumme, 34. 18.

†ofergemet, n., *excess*: as. 17. 9 (MS. ofergemeð).

ofergiotolness, f., *forgetfulness*: is. ofergiotolnesse, 63. 4.

ofermæto, f., *pride*: as. 11. 15.

†ofermette, adj., *immoderate*: nsm. ofermetta, 38. 2; ofermytta, 38. 2.

†oferstælan, wv., *convince*: 2. sg. oferstælest, 62. 16; pret. 1. sg. oferstæalde, 62. 17; pp. oferstæled, 62. 15.

oferswīðan, wv., *conquer*: 2. sg. oferswīðdest, 8. 5.

oferwinnan, wv., *overcome, subdue*: inf. 14. 2.

ofmunan, swv., *remember*: opt. pret. 1. sg. ofmunde, 62. 20.

ofsittan, sv. 5, *beset, oppress*: pp. ofseten, 63. 4.

oft, adv., *often*: 3. 1; 17. 13; 69. 5 (MS. ofð); comp. oftor, 61. 30.

oftēon, sv. 2, *deprive*: pret. 3. sg. oftēah, 41. 1.

on, prep., *on, upon, in*: w. dat. 1. 7, etc.; w. acc. 16. 15, etc.

on, adv., *into*: 12. 7.

†onbrerdnes, f., *inspiration*: ns. 25. 17.

onbrirdan, *inspire, incite*: opt. 3. sg. onbrirde, 30. 9.

ondrēdan, wv., *fear, dread*: 1. sg. ondrēde, 33. 11, 13, 14; 40. 8; 43. 3; 46. 9; 62. 18; 64. 17; ondræde, 20. 24; 2. sg. ondrēdest, 20. 21; 25. 6; 33. 19 (MS. ib.); (MS. ondrēst); pret. 3. sg. ondræd. 67. 26; opt. pret. 2. sg. ondrēde, 33. 21.

onfindan, sv. 3, *learn, find out*: pp. onfundne, 14. 7.

onfōn, rv., *receive, take*: imp. onfōh, 12. 7; inf. onfōn, 42. 11.

ongēan, prep. w. acc., *against*: 31. 10; 34. 22; 45. 10.

ongēan, adv., *back, again*: 31. 9, 12; 42. 12.

†ongelīhtan, wv., *enlighten*: opt. 3. sg. ongelīhte, 2. 2.

onginnan, sv. 3, *begin, attempt*: 1. sg. ongygne, 46. 5; 3. sg. onginð, 55. 1; 3. pl. onginnað, 10. 6; opt. 2. sg. ongygne, 55. 13; 3. sg. onginne, 30. 16; inf. ongygnan, 34. 12; 45. 16.

†ongierwan, wv., *divest of, strip*: 3. sg. ongiereð, 59. 20.

ongytan, sv. 5, *understand, comprehend*: 1. sg. ongyte, 16. 20; 32. 17, 18 (2); 39. 4; 42. 5; 43. 1; 48. 9, 23; 49. 3; 58. 4, 7; ongæate, 41. 3; 2. sg. ongytst, 34. 5, 7;

51. 5; ongitst, 16. 22; 50. 19; ongytst (MS. ongyst), 46. 13; 60. 17 (MS. ib.); 3. sg. ongyt, 11. 2 (2); 28. 14; ongit, 6. 12; ongæt, 68. 21; 3. pl. ongæaton, 60. 3; ongæaton, 19. 19; ongyotað, 69. 6; ongytað (MS. ongytat), 11. 9; opt. 2. sg. ongyte, 25. 21; 32. 5, 14; 35. 8; 53. 6; ongeate, 60. 19; ongytæ, 19. 18; 3. sg. ongyte, 31. 26; 42. 1; ongytæ, 18. 15; 1. pl. ongeatan, 7. 18, 20; inf. 2. 23; 6. 14; 11. 16; 14. 14, 19; 17. 1; 18. 14; 19. 14; 20. 15; 22. 20; 23. 15; 25. 14, 15; 31. 18, 22, 23; 32. 6; 46. 4; 49. 13; 53. 18; 57. 3; 58. 16; 60. 15; ongitan, 42. 7; 47. 16; 55. 18; 60. 5; ger. ongytænne, 31. 25; ongyttanne, 39. 16; 41. 4; pp. ongyten, 21. 16; 58. 25; ongitten, 53. 6; ongitan, 28. 14.
- onhagian, wv., *impers., be fitting, please, become*: opt. 3. sg. onhagige, 2. 16; onhagie, 4. 13; onhagað, 26. 7; 46. 5; 65. 10.
- †onhwærfedness, f., *change*: ds. onhwærfednesse, 9. 5.
- †onlicness, f., *similitude, image*: ds. anlicnesse, 9. 16; 11. 1.
- †onlōcian, wv., *look on, look at*: 1. pl. onlōciað, 31. 22; opt. 1. sg. onlōcige, 26. 16.
- onlyhtan, wv., *illuminate*: w. gen. 3. sg. onlyht, 31. 7; w. acc. 3. sg. onlēoht, 44. 25; onliht, 44. 25.
- †onriht, adv., *rightly*: 13. 8.
- onscynian, wv., *shun, avoid*: 3. pl. onscyniað, 45. 11; onscuniað, 47. 8; inf. onscunian (MS. onscinian), 47. 6.
- onsendan, wv., *send*: imp. onsend, 68. 3.
- †ontimber, n., *material*: as. 2. 6.
- †onweald, n., *power*: ds. onwealde 55. 9.
- openlice, adv., *openly, clearly*: 5. 20; 42. 9; 64. 24; 67. 7; comp. openlicor, 46. 3; 64. 32.
- ormōd, adj., *hopeless*: ns. 49. 4.
- oð, prep. w. acc., *until*: 27. 6.
- oð, conj. w. opt., *until*: 3. 15; 59. 9; w. ind., 35. 22.
- ōðer, adj. pron., *second, other*: ns. 3. 8; 57. 6, etc.; gs. oðres, 4. 8, etc.; ds. oððer, 10. 1; as. oðerne, 5. 15, etc.; np. oðre, 10. 3, etc.; gp. oðera, 4. 11, etc.; dp. oðrum, 5. 20, etc.; ap. oððere, 17. 15.
- oððe, conj., *or*: 2. 22, etc.; 46. 11; (MS. of ðe), oððe . . . oððe, *either . . . or*, 9. 5, 6, etc.

R.

- racu, f., *exposition, discourse*: ns. 26. 7.
- ræd, m., *advice, counsel*: as. 13. 24; 48. 18 (MS. reð).
- †rædfast, adj., *wise*: ns. 61. 9.
- †rædlic, adj., *expedient, reasonable*: comp. ns. rædlicre, 33. 4.
- †ræðe, adv., *soon, quickly*: 52. 5; raðe, 30. 20; comp. raðor, 17. 5, 12.
- recan, wv., *care, reckon*: pret. 1. sg. rōhte, 58. 1 (2).
- reccan, wv., *expound, explain; rule, direct*: 2. sg. recst, 9. 18; 59. 10; pret. 1. sg. rehte, 32. 10; 63. 9; pret. 2. sg. reahhest, 20. 10; reahte, 3. 1; 3. sg. ræahte, 41. 7.
- recelēas, adj., *careless*: np. recelēase, 40. 2.
- †rēdan, wv., *decree, determine*;

- read, explain*: 2. sg. rēdst, 9. 18; pp. rēden, 50. 6.
 †rēne, m., *mystery, dark saying*: dp. rēnum, 69. 11.
rest, f., rest, repose: ds. reste, 2. 4.
 rīce, n., *kingdom, authority*: ds. 6. 18; [rīce], 6. 18; 14. 8.
 rīce, adj., *great, powerful*: nsm. 69. 4, 13.
 †rīclīc, adj., *sumptuous*: nsn. 38. 3.
 rīcsian, wv., *reign, govern*: 2. sg. rīcsast, 7. 17; 11. 13; inf. 59. 23.
 rīdan, sv. 1, *ride*: 3. sg. rīt, 30. 1.
 riht, n., *right, equity, truth*: gs. rihtes (?), 64. 29; ds. rihte, 68. 22.
 riht, adj., *right, proper, correct*: asm. rihtne, 2. 3; 30. 18; 44. 7, 10; rihte, 28. 10; asn. riht, 6. 9; apm. riht, 8. 15; comp. ns. rihtra, 23. 18; rihtre, 39. 8.
 rihte, adv., *right, rightly, directly*: rihte, 13. 7; 16. 22; 22. 3, 4; 24. 14; 25. 7; 26. 4; 34. 5; 39. 3; 46. 17; 58. 16, 25; 61. 3, 10; 62. 15; 24. 9 (MS. rithte); riht, 4. 22; 24. 2; 50. 8.
 rihtlic, adj., *right, just*: comp. ns. rihtlicre (MS. rihlicre), 33. 3.
 †rihton, used only in phrase *on rihton, right*: 37. 13.
 rihtwīs, adj., *righteous, just*: asm. rihtwīsne, 14. 6; wk. asm. rihtwīsan, 52. 1; np. 62. 1; 69. 7.
 rihtwīsness, f., *righteousness*: ns. rihtwīsnes, 22. 15; 52. 17; gs. rihtwīsnesse (MS. rihtwisne), 65. 28; as. rihtwīsnesse, 8. 9; rihtwīsnesse, 8. 15.
 †rihtwyrðe, adj., *just, worthy, righteous*: sup. ns. rihtwyrðost, 13. 25.
 †rīman, wv., *enumerate, count*: ger. rīmanne, 52. 17; rīmande, 59. 30.
 rine, n., *course*: ap. rina, 9. 14.
 †rīpan, sv. 1, *ripen*: 3. pl. rīpað, 10. 5.
 rodor, m., *heaven, firmament*: gs. rodores, 21. 8; 20. 15 (MS. roðores).

S.

- sǣ, f., *sea*: ns. 30. 1; ds. sǣ, 21. 20; 22. 8; sē, 2. 11; as. sǣ, 45. 20; sē, 9. 23.
 †sǣclif, n., *cliff, promontory*: ds. sǣclife (MS. sǣclifre), 45. 18.
 †sǣgen, n., *saying, statement*: ds. segene, 60. 30; 62. 3; dp. (?) sǣgena, 60. 5; sǣgena, 62. 5.
 sam, correl. conj., *same . . . same, whether . . . or*: 24. 1; 25. 4.
 sār, n., *suffering, pain*: ns. 40. 9; 41. 4.
 sǣwel, f., *soul, spirit*: ns. 3. 4; 15. 3; 41. 12; 64. 9; sǣwl, 9. 13; 10. 13; 60. 5; 63. 30; 66. 6; sǣwle, 28. 7; 67. 2; sǣule, 29. 12; gs. sǣwle, 27. 3, 18; 30. 3; 41. 13; 57. 1; 59. 7, 25, 29; 60. 16; 64. 14; 65. 5; sǣule, 28. 6; ds. sǣwle, 49. 20; 63. 35; sǣule, 41. 11; as. sǣwle, 16. 1, 3, 4, 5, 6; sǣule, 14. 20; 15. 20; np. sǣwla, 8. 19; 53. 6; 63. 32; sǣula, 58. 29; sǣuwela, 52. 15; gp. sǣwla, 60. 10; 61. 33; sǣwlen (?), 61. 31; dp. sǣulum, 39. 17; 53. 1; 10. 17 (MS. sealum); sǣwlum, 62. 24.
 †sceacan, sv. 6, *flee, depart*: pret. 1. sg. scōc (MS. seoc), 12. 9.
 †scēadwīsnes, f., *reason*: ns. 3. 10.
 †sceamfest, adj., *modest*: gsn. sceamfestes, 36. 1.

sceamian, wv., *impers., be ashamed, blush*: 3. sg. sceamað, 20. 25; 48. 10; 60. 18; 62. 14; opt. 3. sg. scamige, 49. 8; 60. 20.

sceamu, f., *shame, dishonor*: ds. sceame, 12. 7.

sceapen, see scypend.

†scearpe, adv., *keenly, sharply*: scearpe, 44. 22; sup. scerpest, 43. 21; scearpost, 43. 21.

scēawian, wv., *observe, show (?)*: imp. scēawa, 3. 14.

scēawunga, f., *seeing, observing*: as. 21. 17.

†sceotan, sv. 2, *shoot, rush*: 3. pl. scēotað, 66. 23.

†scēðpe, f., *skiff*: is. 21. 23.

scort, adj., *short*: asm. scortne, 44. 8; scordne, 44. 9; comp. as. scyrtran, 49. 5; wk. 49. 11.

scyldig, adj., *guilty*: nsm. wk. scyldiga, 65. 16.

scýma, wm., *brightness, effulgence*: as. scýnan, 45. 12; is. scýman, 66. 22; scīman, 31. 8.

scýnan, sv. 1, *shine*: 3. sg. scýnð, 31. 7, 9, 11; scýnað, 66. 23; opt. 3. sg. scīne, 31. 11; pr. p. scýnunde, 31. 15.

sculan, anv., *be obliged, must, ought, shall*: 1. sg. sceal, 4. 13; 12. 16; 17. 16; 24. 1; 30. 19; 32. 19; 35. 7; 37. 11, 12; 35. 18 (MS. scel); sceol, 37. 9; scel, 28. 9; scal, 30. 16; scall, 66. 16; 2. sg. scealt, 22. 17; 25. 4, 5; 27. 3, 8; 30. 20; 32. 14; 43. 16; 48. 4; 64. 24; sceolt, 65. 7; scalt, 32. 12; 47. 12; 3. sg. sceal, 43. 19; 45. 15; 61. 12, 13; 63. 16, 27, 28; 65. 20; sceol, 68. 22; 1. pl. scelon, 55. 12; scylon, 28. 13; sceolon, 59. 8; sculon, 60. 14; sceolon, 66. 35; scylon, 13. 9; pret. 1. sg. sceolde,

11. 17; 12. 5; 15. 12; 35. 12; scolde, 23. 3; 36. 10; 2. sg. sceoldest, 15. 8; scoldest, 34. 16; opt. 1. sg. scyle, 19. 10; 33. 11; 49. 14; scile, 12. 11; 33. 7; 2. sg. scyle, 33. 19; 3. sg. sceole, 19. 8; sceal, 22. 18; scyle, 30. 25; 3. pl. scylen, 22. 2; scolen, 42. 2; pret. 1. sg. sceolde, 29. 1; 3. sg. 39. 7; scolde, 43. 14.

scyld, m., *shield*: ns. 66. 32.

scyp, n., *ship*: ns. 21. 20; 22. 7, 18; 29. 16, 20; gs. scypes, 29. 20; scipes, 22. 4; ds. scype, 22. 5, 10; 28. 18; as. scyp, 21. 21.

scypend, m., *creator*: ns. 4. 21; 61. 14; vs. sceapen, 11. 5.

se, demonst. adj. (n. pæt; f. sēo), *the, that*: nsm. 1. 16, etc.; nsn. pæt, 2. 21, etc.; nfs. sēo, 6. 10, etc.; gsm. and n. pæs, 1. 8, etc.; pes, 51. 9, etc.; dsm. and n. pām, 1. 4, etc.; g. and dsf. pære, 2. 7, etc.; dsf. pære, 2. 4, etc.; pære, 2. 11, etc.; asm. pone, 2. 12, etc.; pane, 1. 6, etc.; asn. pæt, 4. 17, etc.; pat (MS. pad), 7. 14; asf. pā, 1. 17, etc.; is. pī, 4. 17, etc.; ðē, 15. 10, etc.; np. pā, 10. 11, etc.; gp. pāra, 1. 2, etc.; dp. pām, 14. 15, etc.; ap. pā, 1. 4, etc.; sē, as pers. pron., 1. 15, etc.

sēarian, wv., *wither*: inf. 10. 6.

sēcan, wv., *seek, search for, follow after*: 1. sg. sēce, 11. 11; 2. sg. sēcst, 35. 10; 48. 9; 3. sg. sēcð, 7. 2; 13. 7; 27. 12; sēcð, 7. 4; sēhð, 13. 7; 1. du. sēcað, 55. 9; pret. 2. sg. sōhtest, 15. 10; 1. du. sōhten, 42. 1; opt. 3. sg. sēce, 44. 2; imp. sēc, 3. 15; 63. 8; sēc, 15. 1; inf. 13. 8 (2); 40. 10; 64. 3, 24; 65. 7.

secgan, wv., *say, tell*: 1. sg. secge, 14. 19; 17. 13; 42. 24; 48. 16;

52. 9; segge, 43. 15; 2. sg. segst, 20. 23; 21. 6; 33. 22; 61. 20; sagest, 23. 11; segest, 50. 8; sægest, 58. 10; 3. sg. segð, 60. 27, 28, 32; 64. 1, 2; 3. pl. secgað, 60. 33; pret. 1. sg. sæde, 26. 18; 43. 13; 65. 7; sēde, 25. 25; 2. sg. sædest, 19. 15; 48. 11; sēdest, 37. 17; 38. 6; 61. 5; 63. 7; 3. sg. sēde, 61. 30; 62. 12; 67. 27; sæde, 69. 31; 1. pl. sædon, 58. 29; 3. pl. sædon, 20. 22, 25; 61. 32, 33; 69. 20, 31, 32; 62. 7 (MS. sæð don); sēdon, 62. 5; 69. 21; opt. 2. sg. secge, 15. 16; opt. (?) 1. pl. secgen, 49. 10; pret. 2. sg. sēde, 62. 21; 3. sg. sædæ, 16. 23; imp. sege, 14. 18; 15. 2; 19. 17; 42. 13; 46. 2; 53. 8; 56. 11; secge, 54. 3, 5; seige, 14. 12; inf. 17. 4; 19. 20; 23. 6; 24. 1, 3; 26. 5; 46. 16; 50. 5; 59. 11; seggan, 21. 3.
- sēftlic, adj., *luxurious*: nsn. 38. 3.
- selcūð, adj., *rarely known, strange*: apn. 3. 2.
- seldon, adv., *rarely, seldom*: 42. 8.
- sellan, wv., *give, grant*: 2. sg. sillest, 8. 13; silst, 8. 18; pret. 2. sg. sealest, 7. 5; sealedest, 7. 7, 10, 14; 8. 18; sealeste, 7. 12; 3. sg. sealde, 10. 17; 52. 16; imp. sile, 11. 16; 12. 18; 14. 5.
- sēl, adj., *blessed, happy*: sup. wk. nsn. sēoleste, 63. 2; nsf. sēleste, 62. 25.
- sendan, wv., *send, dispatch*: opt. 3. sg. sende, 67. 28.
- sēoc, adj., *sick*: wk. nsm. sēoca, 48. 1.
- seofian, wv., *sigh, lament*: inf. 47. 12; 48. 4.
- seolfor, n., *silver*: as. 45. 9.
- settan, wv., *build*: inf. 1. 13.
- simle, adv., *always, continually* 5. 15; 8. 10 (2); 9. 1, 6, 10; 10. 13; 13. 22, 24; 64. 11; in MS. fol. are smile: 30. 7, 8; 31. 15; 37. 1; 53. 15; 55. 16, 17; 56. 10; 59. 2 (2), 3; 63. 18 (MS. smmle).
- singan, sv. 3, *narrate, say, sing* (?): pret. 1. sg. sang, 14. 14; opt. pret. 2. sg. sunge, 14. 16.
- †sinn, f., *sin*: gp. sinna, 7. 6; 47. 15; synna, 6. 3; dp. sinnum, 8. 15; synnum, 8. 7.
- sittan, sv. 5, *sit, abide*: inf. 3. 16.
- †slēp, m., *sleep, death*: ds. slēpe, 6. 3; 7. 6.
- smēagean, wv., *think on, examine, scrutinize*: imp. smæa, 64. 26; inf. smēigan, 53. 10; pr. p. smeagende, 3. 1.
- smēaung, f., *reflection, investigation*: ns. 28. 6; ds. smēaunge, 2. 20.
- †smec, m., *sense of taste*: is. smecce, 6. 15.
- smelt, adj., *calm*: asn. smelte, 30. 2.
- †smēde, adj., *smooth*: asm. smēðne, 44. 10.
- †smicer, adj., *fair, beauteous*: asm. smicerne, 1. 12; apn. smicere, 5. 7.
- sōfte, adv., *softly, comfortably*: 1. 14; comp. sōftor, 1. 16.
- sōna, adv., *at once, soon*: 14. 19 53. 11.
- sōð, n., *truth*: as. sōð, 24. 3; gp. sōðes, 50. 4.
- sōð, adj., *true*: ns. 6. 6 (2); 9. 3; 11. 3; 18. 16; 40. 8; 41. 10; 50. 9, 14, 16, 17; 51. 3; 52. 11; 57. 13; 61. 20; 62. 11; gsn. sōpes, 5. 22.
- sōð, adv., *truly*: 48. 11.
- sōðfæst, adj., *true, just, trustworthy*: nsm. 51. 3 (MS. seoðfæst); npm. sōðfeste, 69. 31; wk. nsm. sōðfasta, 52. 8, 10.

- sōðfestness, f., *truth*: ns. sōðfæstnesse, 6. 5; sōðfestnesse (MS. sōðfesnesse), 50. 9; sōðfestnes, 50. 16; 51. 7; 50. 7 (MS. sōðfasnes); 50. 15; sōðfestness, 52. 7; gs. sōðfestnesse, 5. 22; ds. sōðfestnesse, 50. 5, 17; 50. 4 (MS. sōðfesnesse); as. sōðfestnesse, 50. 2; sōðfæstnesse, 64. 32; sōðfestnes, 52. 12.
- sōðlice, adv., *truly*: 6. 22; 11. 10; 32. 1; comp. sōðlicor, 61. 31; sup. sōðliost, 3. 10; 20. 8.
- †spec, f., *saying, statement*: ds. spece, 26. 4.
- †specan, sv. 5, *speak, say*: pret. 3. sg. spec, 61. 27; 1. pl. spēcon, 45. 14; opt. 1. sg. specce, 20. 5; 2. sg. spece, 23. 13.
- spēd, f., *wealth, riches*: as. spēde, 36. 3; vs. spēd, 11. 6; np. spēda, 8. 3.
- spel, n., *story, account*: ns. 60. 31; as. spel, 60. 27.
- sprecan, sv. 5, *speak*: 1. pl. sprecað, 10. 14; pret. 3. sg. sprec, 61. 30; 1. pl. sprēcon, 28. 17; pret. 1. du. 18. 18; 24. 19; 65. 8; 3. pl. sprēcon, 62. 5; opt. 2. sg. sprece, 46. 2; 47. 4; opt. 2. sg. (?) sprece, 61. 12; pret. 2. sg. sprece, 29. 3.
- spurian, wv., *search after, pursue*: 2. sg. spurast, 39. 21; 49. 16; pret. 1. du. spyredon, 69. 33; opt. 3. sg. spurige, 30. 24; 41. 19; pret. 3. sg. spirede, 43. 10; 1. du. spyredon, 55. 3; spureden (?), 45. 23; imp. spura, 15. 1; inf. 39. 18, 20; 45. 22; 59. 8.
- standan, sv. 6, *stand*: opt. pret. 3. sg. stōde, 64. 15; inf. 21. 22.
- †stæl, n., *place, position*: ds. stæle, 64. 15; stæle, 27. 10.
- †stælwyrðe, adj., *serviceable*: npf. stælwyrða, 53. 5.
- †stæpmēlum, adv., *by degrees, step by step*: 45. 17.
- †stæreblind, adj., *stone-blind*: np. 44. 23; ns. 43. 26.
- †stede, m., *position, steadfastness*: as. 20. 19.
- †stenc, m., *sense of smell*: ds. stence, 18. 12.
- steorra, wv., *star*: ap. steorran, 45. 12.
- stīgan, sv. 1, *mount, ascend, rise*: opt. 3. sg. stīge, 45. 17; inf. 45. 16.
- stīoran, wv., *govern*: 3. sg. stīorð, 59. 18.
- †stīð, adj., *severe, bitter*: ipm. stīðum, 48. 3.
- †stīward, m., *steward*: ns. 24. 5.
- †stōclīf, n., *dwelling-place, abiding-place*: ds. stōclife, 1. 17; 2. 14 (?).
- stōw, f., *place, retreat*: as. stōwe, 4. 12; 4. 8 (MS. stoge).
- †streng, m., *cord*: ns. 22. 9; as. streng, 22. 17.
- strange, adv., *violently, severely*: comp. strengre, 41. 6 (2).
- †strengð, f., *strength, ability*: as. strengðe, 37. 10.
- strȳnan, wv., *acquire*: inf. 3. 17.
- †stupansceaft, f., *stud-shaft*: as. stupansceaftas, 1. 1, 10.
- sum, adj., pron., *some, a certain (one)*: nsn. 3. 8; gsm. sumes, 68. 27; dsf. sumere (!), 15. 13; asm. sumne, 10. 15; 49. 5; 52. 16; 65. 17; 69. 5, 13; as. sum, 33. 19; asf. sume, 45. 17; asn. sumu, 45. 18; is. sume, 49. 5; np. sume, 9. 24; 16. 18 (2); 44. 5, 7, 8, 9, 11 (2), 12, 13 (3), 17 (2), 18 (2), 19 (2), 22 (2), 23; dp. sumum, 18. 1; 39. 12; 40. 4; 52. 3; 69. 22; 1. pl. sumum, 30. 12.

- sumor, m., *summer*: ns. sumer, 9. 19; ap. sumeras, 1. 14.
- sunu, m., *son*: ns. 9. 11; suna, 9. 4; sunu, 61. 5, 6, 16; gs. sunu, 62. 4; suna, 6. 2; sunu, 63. 33; as. 61. 17.
- sunne, f., *sun*: ns. 9. 15; 26. 16; 31. 9, 11, 15; gs. sunne, 20. 19; sunnan, 44. 27; 47. 8; 66. 22; ds. sunnan, 31. 6; 43. 25; 44. 21, 24; 45. 3, 14; as. sunnan, 26. 9, 14 (2); 31. 3, 11, 16, 24; 34. 17; 43. 22; 45. 6, 10, 12; 47. 6, 11; ap. sunnan, 31. 21; 34. 22; 45. 4.
- swā, adv., *so*: 1. 21, etc.
- swā-swā, correl. conj., *just so*: 1. 15, etc.
- swæðer, pron., *whichever*: as. 10. 18; 65. 23 (MS. swæder).
- swec, m., *sense of smell*: ds. swece, 18. 13; is. swece, 6. 15.
- †sweltan, sv. 3, *die*: 3. sg. swelt, 6. 21; 3. pl. sweltað, 59. 23.
- sweetol, adj., *evident, clear*: ns. 60. 10; 64. 6; comp. ap. sweetoloran, 62. 21.
- sweetole, adv., *distinctly, clearly*: 2. 23; 17. 1; 18. 14; 26. 8; 41. 16; 60. 7; 66. 2, 19, 25; swetole, 63. 29; sweetele, 31. 2; sweetolo, 60. 15; swotele, 44. 22; swotole, 26. 11, 17; swotolo, 26. 15; swætele, 63. 6; swytole, 25. 21; comp. sweetolor, 26. 13; 46. 13; 49. 13; 60. 3; swetolor, 46. 3.
- sweetolice, adv., *clearly*: comp. swætolor, 23. 2.
- swilc, pron., *such*: gs. swelces, 10. 7; ds. swilcum, 4. 12; as. swelene (MS. swlcne), 31. 18; swilene (MS. swilne), 66. 30; as. swilc, 2. 6; gp. swilcra, 52. 16; swilca, 53. 1; dp. swilcum, 59. 24 (2); ap. swilce, 6. 16; swylce, 6. 16; swilcan, 53. 2; ip. swilcum, 34. 16.
- swincan, sv. 3, *toil, trive*: 1. sg. swince, 26. 2; 3. sg. swincð, 65. 27.
- swiðlice, adv., *greatly, exceedingly*: 69. 10.
- †swugian, wv., *be silent, be quiet*: imp. swuga, 48. 7; 48. 7 (MS. suwuga).
- swylce, adv., *as, like as*: 6. 16, 17; swilce, 19. 14; 45. 17; swilc, 31. 19; swiðe swilice, *every much*: 25. 6; swylce swylt, *just as*: 31. 13; swilene, 47. 13 (2).
- swiðe, adv., *strongly, much*: 5. 19, etc.; comp. swiðor, 14. 23, etc.; 16. 18, etc.; sup. swiðost, 13. 3, etc.; swiðust, 3. 2, etc.
- swiðlice, adv., *strongly*: 15. 19.
- sylf, pron., *self, same*: often with ic, etc.: ns. silf, 12. 13, etc.; self (MS. selfð), 47. 17; ds. sylfum, 13. 18, etc.; silfum (MS. silluum), 32. 21; 60. 22 (MS. siluum); as. sylfe, 19. 10, etc.; silfne, 11. 2, etc.; 19. 8 (MS. silfene); sælf, 66. 12; gp. silfra, 65. 12; dp. silfum, 27. 12.
- siððan, adv. and conj., *since, after, afterwards*: 21. 21, etc.; (MS. syððām) 10. 11, etc.; siððan, 2. 8, etc.; (MS. siððam) 10. 13, etc.

T.

- tācn, n., *proof*: ap. tācnu, 63. 8; ip. tācnum, 62. 7.
- tācnian, wv., *indicate*: 3. sg. tācnað, 20. 20.

- tācan, *wv.*, *show, point; demonstrate, teach*: 2. sg. tācst, 30. 18; 2. sg. tāest, 19. 13; pret. 2. sg. tēhtest, 29. 1; 66. 14; 3. sg. tēhte, 20. 18; opt. 2. sg. tæce, 19. 16; imp. tæc, 12. 11; inf. 15. 12; tācan, 43. 26.
- talian, *wv.*, *count*: 1. sg. talige, 39. 6.
- †tēfrung, *f.*, *picture, painting*: is. tēfrunge, 20. 15.
- tēon, *sv.* 2, *draw*: 3. sg. tīht, 49. 15.
- †tihtan, *wv.*, *incite*: opt. 3. sg. tihte, 30. 9.
- tilian, *wv. w. gen.*, *cultivate, use*: inf. 2. 11.
- tīma, *wm.*, *time*: dp. tīmum, 25. 16; 42. 9.
- timbrian, *wv.*, *build, construct*: opt. pret. 3. sg. timbrode, 69. 24; timbrede, 69. 26; inf. 1. 13.
- †tintreg, *n.*, *torment*: dp. tintregum, 69. 25.
- tiohhian, *wv.*, *determine, resolve*: 2. sg. tiohhast, 36. 12.
- tō, *prep. w. dat.*, *to, towards*: 1. 2, etc.; *w. ger.* 2. 22, etc.
- tōcnāwan, *rv.*, *recognize*: inf. 52. 1.
- tōcuman, *sv.* 4, *come to; obtain*: inf. 12. 11; *ger.* tōcumanne, 42. 23.
- tōdēlenness, *f.*, *separation*: ds. tōdēlennesse, 9. 5.
- tōgædere, *adv.*, *together*: 17. 13; 61. 8; tōgeadere, 17. 10.
- †tōgeenan, *wv.*, *return*: inf. 38. 5.
- †tōgewonod, *adj.*, *accustomed*: ns. 23. 9.
- tōhopa, *wm.*, *hope*: ns. 7. 6 (MS. toopa); 29. 3; ds. tōhopan, 27. 18; 32. 2; as. 12. 22 (MS. toopan); 28. 10; 29. 15; vs. tōhopa (MS. toopa), 11. 6.
- †tōhopian, *wv.*, *hope*: 2. sg. tō-
- hopedest (MS. toopedest), 27. 14; opt. 1. sg. tōhopie, 27. 15; pret. 3. sg. tōhopede, 29. 6.
- tōl, *n.*, *tool, instrument*: *gp.* tōla, 1. 2; *ip.* tōlum, 30. 12.
- tō-morgen, *adv.*, *to-morrow*: 17. 15.
- tōscēadan, *rv.*, *distinguish*: inf. 7. 13.
- †tōsēcan, *wv.*, *find out*: inf. 7. 13 (MS. tosedan).
- †tōðæce, *m.*, *tooth-ache*: ns. 41. 6; tōðæcce, 41. 1.
- tōweard, *adj.*, *coming; future*: *dsn.* wk. tōweardan, 67. 23; *dsf.* 68. 31; as. tōwæard, 30. 2.
- trēow, *n.*, *tree*: *ds.* trēowo, 1. 7; *up.* trēowen, 10. 4; trēowu, 10. 9; *dp.* trēowum, 10. 3; *ap.* trēowa, 1. 4.
- trēow, *f.*, *truth, faith*: *ap.* trēowa, 12. 18, 19 (MS. twreowa); 61. 4.
- trēowan, *wv.*, *trust, believe*: 2. sg. trēowast, 60. 22.
- †trēowð, *f.*, *truth, faith*: *np.* trēowða, 7. 5; *ap.* 18. 22.
- †trimð, *f.*, *strength*: as. trimðe, 49. 3.
- trum, *adj.*, *sound, vigorous*: *asm.* trumme, 34. 7.
- trūwian, *wv.*, *trust*: 1. sg. trūige, 69. 28; 18. 16 (MS. truwig); 2. sg. trūwast, 60. 25; 61. 21, 24; opt. 2. sg. trūwie, 18. 11; trūige, 60. 26.
- trymian, *wv.*, *strengthen*: 2. sg. trymest, 8. 16.
- †tūn, *m.*, *town*: *ds.* tūne, 44. 2; as. tūn, 1. 13.
- tunge, *wf.*, *tongue*: as. tungan, 67. 29.
- tungol, *m.*, *star, constellation*: *ds.* tungle, 17. 18; *np.* tungalai (!), 9. 22; *gp.* tungla, 20. 16, 18.
- twā, *num.*, *two*: 2. 18; *n.* 50. 10 (2); *g.* twīgera, 69. 22; *d.* twām, 28.

- 13; 41. 11; 65. 2; a. twā, 32. 4; 34. 14; 52. 14; 55. 17.
- twelf, num., *twelve*: 20. 18.
- twēo, wm., *doubt*: ns. 51. 10; 63. 32; twēh, (*beo twēh for betweh?*) 20. 10; ds. twēon, 23. 6; 41. 18; 56. 2; 59. 2; 64. 30; 67. 1; as. 64. 5.
- †twēon, wv., often impers., *doubt*: 1. sg. twēoge, 59. 26; twæoge, 59. 26; 2. sg. twēost, 59. 28; 62. 4; twæost, 58. 26; pret. 1. sg. twēode, 62. 14; 2. sg. twēodast, 62. 3; 3. pl. twēodon (MS. tweode), 60. 11; opt. 1. sg. twēoge, 59. 12; 3. sg. 54. 5; 60. 30; inf. twēogan, 59. 24.
- †twēonian, wv., *doubt*: 3. sg. twēonað, 53. 11; opt. 3. sg. twēonige, 20. 23; pret. 3. sg. twēonode, 22. 2.
- twēonung, f., *doubt*: ns. 26. 2; dp. twēonunga, 18. 5; twæonunga, 20. 22; 2. 20; ap. twēounga.
- twēoung, see twēonung.
- tȳd, f., *season*: ds. tȳde, 46. 17; gp. tȳda, 9. 18.

Ð. Þ.

- ðā, adv. and conj., *then, when*: 3. 7, etc.
- †þaccian, wv., *stroke, caress*: inf. 42. 4.
- ðær, adv., *there*: 1. 13, etc.; þār, 1. 10, etc.; þēr, 27. 5, etc.
- ðæt, conj., *that*: 1. 9, etc.; þat, 1. 11, etc.
- þanc, m., *thanks*: ns. þanc, 26. 11; 49. 17; Gode þanc, *thanks be to God*: 50. 19; 53. 9; as. 17. 4.
- þancian, wv. w. gen. of thing, *thank*: inf. 17. 3.
- ðanon, adv., *thence*: 17. 19; 39. 6; 26. 12 (MS. ðonum); þanan, 10. 21.
- ðe, rel. pron., *which, who*: 1. 4, etc.; ðe . . . ðe, *whether . . . or*.
- þēah, conj., *though, yet*: 2. 6, etc.
- þearf, f., *need, requirement*: ns. ðearf, 22. 3; 29. 4; 46. 7; ðerf, 30. 6; þerf, 14. 17; ds. þearfe, 53. 18; as. 35. 10; dp. þearfa, 37. 11.
- þearfa, wm., *beggar*: as. þearfan, 67. 28.
- ðēaw, m., *disposition*; (in plur.) *morals, virtues*: gp. þēawa, 36. 2; ap. þēawas, 6. 17.
- þēawian, wv., *serve, minister to*: inf. 36. 7; ger. þēawianne, 36. 11.
- ðegn, m., *vassal, disciple*: np. ðegnes, 61. 26; þegnas, 62. 2; gp. þegna, 62. 3; þegena, 62. 5; ap. ðegnas, 61. 23.
- ðencan, wv., *think, reflect*: 1. sg. þence, 33. 6; pret. 1. sg. þōhte, 21. 17; 3. sg. þōhte, 42. 23; imp. þenc, 26. 18.
- ðēostor, n., *darkness*: ds. þīstrum, 35. 3; dp. þēostrum (MS. þeodrum), 47. 15; ap. þēostru, 47. 6; ðēostra, 49. 8.
- ðēowa, wm., *servant, bondman*: ns. 53. 15; as. þēawa, 11. 8; 12. 8; dp. þēawum, 16. 14.
- þēowdōm, m., *servitude*: ds. þēowdōme, 8. 21; 12. 2.
- ðēowian, wv., w. dat. *serve*: 1. pl. þēawiað, 7. 17; 3. pl. ðēowiað, 9. 12; pret. 1. sg. þēowede, 12. 4; inf. 8. 11; ger. þēowianne, 11. 11.
- þes, adj., *this*: (f. ðeos, n. þis);

- n. and a. 59. 1, etc.; g. pises, 59. 1, etc.; d. pisum, 1. 17, etc.
- ðī, conj., *therefore*: 43. 19, etc.
- pider, adv., *thither, whither*: 2. 17; 11. 17; 58. 17; peder, 44. 4, 11, 18.
- ðille, see willan.
- þīn, pos. pron., *thine*: 12. 24, etc.
- þincan, wv., impers. w. dat., *seem, appear*: 3. sg. þincð, 4. 6; 18. 11; 19. 4; 20. 7, 9; 21. 4, 22, 23; 24. 4; 25. 27; 26. 1; 31. 17; 33. 3; 35. 3; 36. 6; 49. 14; 55. 8; 59. 30; 61. 7; 65. 18; 66. 31; 65. 20; 69. 23, 34; 41. 14 (MS. þingð); ðincð, 12. 3 (2); 34. 4; 35. 8; 47. 7; 49. 19; 50. 10, 14; 52. 17; 63. 29; 33. 23 (MS. ðingð); þincð (MS. þing), 33. 3; 58. 8; ðincð (MS. ðing), 47. 3, 4; ðincð (MS. ðinc), 33. 1; 50. 10; 60. 29; 3. pl. þincað, 25. 26; pret. 3. sg. þūhte, 17. 3; 19. 21; 20. 1, 3, 5; 21. 18; 24. 15; 26. 17; 61. 22; 41. 4 (MS. þuthte); 41. 9 (MS. þeuhte); pret. 3. pl. þūhton, 20. 2; opt. 3. sg. þince, 10. 15; 14. 16; 19. 18, 21; 20. 7; 23. 18; 45. 22; 50. 8; 65. 12; þynce, 21. 24; ðince, 35. 3; 44. 3; 61. 5; 65. 15; pret. 3. sg. þūhte, 15. 8.
- ðing, n., *thing*: ns. ðing, 46. 22; þing, 3. 8; 18. 4; 33. 2, 13; 41. 14; 49. 15; gs. ðinges, 32. 22; þinges, 4. 9; 13. 13; 29. 10; 38. 5; 42. 21; 64. 8; 67. 4; as. ðing, 67. 12; 43. 1, 4; 58. 20; þing, 15. 4, 15; 16. 6; 42. 22; 42. 23, 2; 66. 21; np. 31. 8, 3; 10. 23; 33. 10; 58. 21; gp. ðinga, 39. 7; 43. 5; 58. 5; þinga 27. 11; 29. 2; 31. 7; 33. 18; 54. 5; 64. 2; dp. ðingum, 40. 5, 9; 41. 11; 42. 25; 58. 4; þingum, 18. 1; 22. 3; 37. 17; 38. 1; 39. 13; 41. 10; 53. 11; 59. 4; 60. 22; 69. 11; þing, 43. 8; ap. ðing 32. 4; 57. 10; 57. 13 (2); 58. 8; þing, 3. 2; 11. 10; 14. 1; 31. 6; 38. 7; 38. 9; 42. 14; 43. 2; for ðingum, *for the sake of*: 42. 21; the following MS. forms are found: ns. þingc, 51. 10; gs. ðincges, 39. 8; np. þinc, 30. 2; np. þingc, 56. 4; np. ðincð, 78. 10; 50. 11; gp. þingca, 69. 24; dp. þingcum, 28. 13; 36. 4; ap. ðincg, 55. 17; þingc, 25. 14; 40. 2; 57. 7.
- þolian, wv., *bear, suffer*: pret. 1. sg. þolede, 12. 3; þolade, 12. 4.
- ðonne, adv. and conj., *then, when*; *than*: 43. 21; 35. 23 (MS. þene).
- †þoðor, m., *ball, globe*: gs. þoþores, 20. 17; ds. þoðere, 20. 13; 2167; as. þoðer, 21. 8.
- þrēatian, wv., *treaten, rebuke*: 2. sg. þrēatast, 8. 14.
- þrēo, num., *three*: 29. 16; 33. 10; n. ðrēo, 30. 2; 58. 21; g. þrēora, 27. 11; 29. 2; 58. 4; d. ðrīm, 40. 9; þrīm, 30. 5; 58. 4; þrīom, 28. 1; þrēom, 59. 4; a. ðrēo, 57. 13; 59. 9; ðrēo, 31. 6; 57. 7, 9, 13.
- †ðrēotan, sv. 2, *vex, harass*: opt. 2. sg. ðrēote, 46. 2.
- ðridde, num. adj., *third*: 31. 7; ðridde, 34. 14; 40. 11; 57. 6; þridde, 30. 4; a. ðriddan, 27. 17.
- †ðrīnness, f., *trinity*: ds. ðrīnnesse, 59. 14.
- ðū, pron., *thou, you*: 1. 12, etc.
- ðurfan, swv., *need, be required, must*: 1. sg. þearf, 13. 2; ðerf, 13. 22; 3. sg. þearf, 28. 4; þearf, 45. 4; 1. pl. þurfon, 66. 5; 3. pl. 53. 2; ðurfon, 58. 30; pret. 1. sg. ðorfte (MS. ðorte), 20. 6; opt. 1. sg. ðurfe, 29. 2.

- þurh, prep. v. acc. *through; by*
means of: 1. 19 þurh, 1. 20;
 4. 16, etc.
 þurhwunian, vv., *continue*: 3 sq.
 þurhwunað, 7, 1.
 þurst, m., *thirst*: as. 67. 30.
 ðus, adv., *thus*.

- †þwēr, adj., *agreeable*: np. þwēre,
 34. 3.
 þyllic, adj., pron. *such, like*: apn.
 þyllicra, 62. 6; ip. þillicum, 62. 1.
 †ðystlice, adv., (*ðuslice*), *similarly*:
 47. 7.

U.

- †unæmtigian, vv., *deprive of lei-
 sure*: opt. 3. sg. unæmtige, 36. 4.
 †unāfandod, adj., *unproved*: gsm.
 unāfanddes, 32. 7.
 †unālīfedlice, adv., *unlawfully*:
 46. 9.
 †unālīfed, adj., *unallowed, unlaw-
 ful*: gs. (?). unālīfdes, 8, 2.
 unāwendenlic, adj., *unchangeable*:
 nsm. 55. 16.
 †unblīðe, adj. *sad, unhappy*: comp.
 nc. unblīðre, 69. 19.
 uncūð, adj., *unknown, uncertain*:
 ns. 17. 21; 23. 9; 26. 12; 49. 7;
 asf. uncūðe, 33. 14.
 undēadlic, adj., *immortal*: ns. 52.
 13; 56. 6; npf. undēadlice, 53. 7;
 63. 32.
 †undēadlicness, f., *immortality*: ds.
 undēadlicnesse, 60. 9, 16; 61. 34;
 61. 31 (MS. undeaðlicnesse); un-
 dēadlycnesse, 59. 29.
 under, prep. w. dat., *under*: 10. 23;
 11. 11; 44. 21.
 underfōn, rv., *receive, take*: pret.
 2. sg. undefēst, 39. 8; 3. pl.
 underfēngon (MS. underfungon),
 12. 9; opt. 2. sg. underfō, 11. 21;
 inf. 38. 9, 10.
 understandan, sv. 2, *understand*:
 2. sg. understentst, 24. 14; 26. 5;
 opt. pret. 1. sg. understōde, 20. 3.
 underþīeddān, vv. *subject*: 1. pl.
 8. 4; pp. underþāed, 9. 13.
- unēð, adv., *with difficulty*: 44. 11;
 untēðe, 61. 7; unæðe, 44. 23.
 ungelīc, adj., *unlike*: ns. 13. 1.
 ungelimp, n., *misfortune*: ds. un-
 gelimpe, 7. 16; np. ungelimp,
 29. 19; gp. ungelympa, 49. 1;
 ap. ungelimp, 69. 15, 18.
 †ungelīfæde, wm., *infidel*: np. un-
 gelīfædan, 8. 17.
 ungelīfedlic, adj., *incredible*: nsn.
 60. 31.
 †ungelygen, adj., *true, faithful*:
 apf. ungeligena, 66. 14.
 ungemetlic, adj., *excessive*: dsf. un-
 gemetlicum, 34. 15.
 ungemetlice, adv., *immoderately*:
 13. 13; 25. 12; 35. 16; 38. 3;
 42. 14; 46. 9; 48. 21.
 †ungerian, vv., *divest*: 3. sg. un-
 gerað, 62. 30.
 ungesælp, f., *sorrow*: np. ungesælpā,
 29. 19.
 ungestæðpig, adj., *unstable*: np.
 ungestæðpie, 10. 15.
 †ungetæslice, adv., *unsteadily*: sup.
 ungetæslicost, 29. 20.
 ungeþwær, adj., *discordant*: np. (?).
 10. 15 (MS. ungehwære).
 †ungewlitig, adj., *unadorned*: np.
 ungewligige (MS. ungewligige),
 31. 10.
 ungewlitigian, vv., *divest of adorn-
 ments*: 3. sg. ungewliteað, 62. 29.
 unhāl, adj., *weak, unsound, sick*:

- ns. 4. 6; apn. unhāle, 35. 2 (2), 43. 24; 45. 7.
- †unhāle, f., *sickness*: ns. unhāle, 41. 14; unhālu, gs. 34. 20.
- †unlāede, adj., *wretched*: asm. 69. 34.
- †unlēas, adj., *trust-worthy, true*: npm. unlēase, 63. 34; comp. nsm. unlēasera, 61. 6; gpm. unlēasra, 60. 4; apm. unlēaseran, 61. 23.
- unmedeme, adj., *unworthy*: g. unmedemes, 5. 11.
- unmiht, f., *weakness*: ds. unmihte, 9. 6.
- †unmōdig, adj., *humble*: asm. unmōdigne, 14. 5.
- unnan, swv., *grant*: 1. sg. an, 43. 6; pret. 1. sg. ūde, 43. 8.
- unnit, f., *vanity*: gs. unnittes, 13. 18.
- †unrīce, adj., *poor, not powerful*: comp. asm. unrīcran, 60. 23.
- unrōt, adj., *sad*: ns. unrōt, 34. 4; 48. 20; asm. unrōtne, 33. 23.
- unrōtnes, f., *sorrow, sadness*: ns. 48. 20; as. unrōtnesse, 48. 8, 19, 23; 49. 1; dp. (?). unrotnesse, 34. 15.
- unrōtsian, wv., *be grieved*: pret. 1. pl. unrōtsodon, 8. 2; opt. 3. sg. unrōtsige (MS. unrohsige), 31. 21.
- unryht, adj., *unjust*: dsm. unryhtum, 8. 11; asf. unrihtan, 64. 5.
- unrihtlice, adv., *unjustly*: 13. 13 (MS. unrihlice).
- unrihtwīs, adj., *unrighteous*: asm. wk. unrihtwīsan, 52. 2; np. wk. unrihtwīsan, 61. 35.
- †unsōðfæst, adj., *trust-worthy, reliable*: comp. npm. unsōðfæstran, 69. 20.
- †untōslegen, pp. as adj., *unbroken*: nsn. 22. 8.
- †untrumness, f., *sickness*: ns. untrimnesse, 41. 9; as. untrumnesse, 33. 13.
- †untȳnan, wv., *open*: 2. sg. untȳnst, 8. 13; imp. untȳn, 11. 14; 12. 10.
- †unpēod (for underpēod?), adj., *subject, obedient*: ns. 36. 3.
- †unweorðlic, adj., *unworthy, mean*: sup. apn. unweorðlicostan, 62. 28.
- †unwlitig, adj., *unsightly*: nsn. wk. unwlitige, 5. 15.
- †unwyllum, adv., *unwillingly*: 69. 14.
- uppe, adv., *up, above*: fol. by on, upon: 45. 18, 19.
- ūtan, adv., *from without*: 3. 9.
- ūte, adv., *out, abroad*: 22. 7.
- ūtlād, f., *drawing out*: ds. ūtlāde (MS. lade), 2. 7.
- uton, hortatory word w. inf., *let us*: 45. 22; 49. 10, 12; 55. 4, 5 (w. gen.), 6; 64. 27.
- uttera, adj., *outer, external*: dsn. wk. uttram (!), 18. 11; dpn. uttram, 18. 20; 19. 13, 17; dpf. wk. uttran, 63. 10; ipn. uttram, 18. 18.
- ūðwita, m., *philosopher*: ap. ūðwitan, 20. 21.

W.

- wā, interj., *alas*; wā lā wā, *oh, alas*: 42. 18.
- wāc, adj., *weak, mean*: comp. dsf. wācran, 66. 16; sup. np. wācistan, 63. 2.
- †wacian, wv., *watch, awake*: opt. 1. pl. wacian, 7. 12.
- wāen, m., *wain, wagon*: as. wāen, 3. 16; ap. wāenas, 1. 11.
- wærscype, m., *prudence*: ns. 22. 14.

- wāh, m., *wall*: as. 1. 12; wōh, 45. 8.
- wana, wm., *want, lack*: ns. 9. 9; 28. 4; 51. 12; 67. 9.
- wanian, wv., *lessen, wane*: pret. 3. sg. wanide, 58. 24; wamde, 64. 14; wanode, 64. 16; 65. 5; pret. 3. pl. wanodon, 8. 3.
- warað, n., *land*: as. 45. 20.
- wealdan, rv. w. gen. or dat., *rule, govern*; 2. sg. wealst, 6. 13; wildest, 9. 16; 3. sg. wealt, 59. 20; wilt, 2. 14, 15.
- wealdand, m., *lord, ruler*: ns. wealdend, 61. 14.
- wearðscype, m., *dignity, glory*: as. 68. 32 (MS. wearscype).
- weaxan, wv., *grow, increase, wax*: 3. pl. wexað, 10. 5; opt. pret. 3. sg. wēoxe, 64. 14; 64. 16; 65. 5.
- weder, n., *weather*: as. wedere, 30. 2.
- weg, m., *way, road*: ns. weig, 50. 7; ds. wege, 8. 12; 13. 2; wæge, 1. 17; as. weig, 2. 1, 3; 44. 4, 6; wæg, 49. 5, 11; 13. 11; weg 30. 18; wege, 14. 3; ap. wegas, 44. 5; on wæg, *away*: 62. 34; ealne weig, *always*: 3. 16; 62. 16; 64. 1; æalne wæg, 56. 7.
- wel, adv., *well*: 10. 19, etc.
- wela, wm., *riches*: ns. wela, 38. 2; gs. welan, 24. 6; 35. 11; ds. 37. 7; 23. 19 (MS. welam); as. 24. 8 (MS. willan).
- welig, adj., *rich*: nsm. wk. wilega, 2. 13; as noun, ns. welega, 67. 25; 68. 2; ds. welegan, 68. 20.
- †welwilnesn, f., *benevolence, kindness*: ns. 22. 16; ds. welwylnesse, 48. 14.
- wemness, f., *defilement*: gs. wemnesse, 36. 14.
- wēnan, wv., *suppose, believe, ween*: 1. sg. wēne, 3. 10; 18. 2; 23. 10; 24. 12; 31. 20; 41. 3; 44. 4; 49. 15; 63. 16; 63. 23, 24, 19; 2. sg. wēnst, 24. 18; 48. 6; 67. 21, 23; wāenst, 63. 1; 3. sg. wēnð, 20. 8; pret. 1. sg. wēnde, 20. 6; 24. 17; 48. 10, 11; opt. 2. sg. wene, 24. 10; 50. 20; 51. 6; 3. sg. wene, 24. 13; 47. 19; inf. 62, 23; 65. 21; ger. wēnne, 65. 25.
- wendan, wv., *turn*: 3. pl. wendað, 16. 15; inf. wendan, 18. 2.
- weorc, n., *work, labor*: ns. 41. 19; ds. weorce, 4. 13; worce, 34. 9; gp. weorca, 1. 3.
- weorðan, sv. 3, *become, happen*; go: 3. sg. wyrð, 45. 19; 1. pl. weorðað, 67. 2; weorðan (MS. weorðam), 7. 11; 3. pl. weorðað, 62. 31; opt. 3. sg. weorðe, 63. 1; 66. 7; pret. 1. sg. 21. 2; 3. sg. wurde, 50. 20; 51. 1; 3. pl. wurden, 60. 12; weorðen (MS. weorðe), 62. 28; inf. 45. 18; 5. 6 (MS. weorðam).
- weorðe, adj., *worthy*: ns. weorðe, 47. 18; wurðe, 5. 1; wyrðe, 47. 19; asm. wyrðne, 13. 14; 14. 8; comp. ns. werðer, 4. 18.
- weorðfulice, adv., *honorably*: comp. weorðfulicor, 10. 10.
- weoruld, f., *world*: gs. weorlde, 46. 8, 13, 21; weurilde, 47. 10; wurlde, 29. 19; worlde, 23. 4; worulde, 29. 10; weirulde, 47. 2; ds. weorulde, 1. 18; 13. 23; 64. 16, 18, 31; 65. 14; 66. 34; 67. 2, 5; 67. 19; 68. 13; 69. 1; 68. 25; 69. 2, 8, 9, 12, 13; 70. 1; weorlde, 58. 23; 60. 13; 67. 25; worulde, 8. 20; 14. 4; 25. 10; wurlde, 23. 7; 53. 5; 58. 12; worlde, 31. 19; 31. 27; weurulde, 63. 25; wurlda,

53. 4; most often in the phrase, on *pisse weorulde*, in *this (earthly) life*; as. weorulde, 68. 3, 15; weorlde, 42. 25; wurlde, 67. 17. weoruldwela, *wm.*, *worldly riches*: ns. weoruldwela 7. 19.

†weter, *n.*, *water*: *gs.* weteris, 67. 29.

wif, *n.*, *wife*: *gs.* wifes, 36. 1; as. wif, 36. 12; 42. 13; wyf, 36. 7.

willa, *wm.*, *will*: ns. 43. 12; *gs.* willan, 25. 22; ds. 53. 13; 43. 8; wyllan, 36. 4; as. willan, 12. 2, 12; 16. 20, 21; 23. 16, 17, 18; 24. 8; 69. 11; dp. willum, 36. 2; willam, 34. 9.

willan, *anv.*, *wish, desire, will, be willing*: 1. *sg.* wille, 3. 18; 21. 2; 27. 1; 37. 6; 38. 10; 39. 22; 53. 9; wyllle, 24. 1; wyle, 40. 4; 2. *sg.* wilt, 42. 13; 43. 15; 50. 5; 64. 24; 3. *sg.* wile, 42. 10; 48. 13; wille, 28. 9; wyle, 42. 8; 59. 23; wyllle, 45. 18; 48. 15; wele, 45. 15; 3. *pl.* willað, 61. 19 (2); 68. 29; wyllan, 39. 22; pret. 1. *sg.* wolde, 14. 19; 15. 5, 15, 18; 17. 4, 8, 20; 18. 3; 19. 5; 20. 9; 21. 6; 22. 20; 24. 4, 9, 14; 25. 13, 15; 26. 15; 32. 4, 6, 8; 36. 10, 13; 37. 13; 38. 8; 42. 1; 50. 8, 20; 51. 5; 52. 3; 56. 13; 57. 14 (3); 58. 16; pret. 1. *sg.* 65. 11; wold, 14. 20; pret. 1. *sg.* woldo, 14. 4; 2. *sg.* woldest, 14. 13; 14. 21; 15. 12; 17. 3, 10; 18. 14, 17; 19. 14; 19. 15; 31. 1; 32. 6, 7; 34. 3; 38. 8; 42. 16 (2); 48. 23; 49. 20; 56. 1, 7; 57. 5 (2), 6 (2), 7, 8 (2), 9 (2), 12; 58. 6 (2), 7; 58. 19, 20, 21; 59. 4; 63. 9; 64. 22; 68. 2; 3. *sg.* wolde, 27. 5, 6, 13; 43. 14; 64. 3, 28; 68. 19; pret. 1. *pl.* woldon, 66. 8, 19; 3. *pl.* 10. 18; opt. 2. *sg.* wille,

11. 14; 21. 3; willæ, 24. 2; 13. 20 (MS. wil); 3. *sg.* 5. 12; 17. 21; 25. 4; 26. 12; 34. 10; 46. 17; wyllle, 46. 5; 49. 18; 3. *sg.* wile, 30. 10; 36. 7; wille, 38. 5; 1. *pl.* willen, 30. 10; pret. 1. *sg.*, wolde, 34. 12; 3. *pl.* wolden, 30. 4; pp. wilende, 11. 20; negative: 1. *sg.* nelle, 13. 5; 2. *sg.* nelt, 5. 19; nealt, 13. 5; 3. *sg.* nile, 67. 9; 70. 1; 1. *du.* nelle, 47. 5; 3. *pl.* nellað, 39. 20, etc.; pret. 2. *sg.* noldest, 42. 7; pret. 3. *pl.* noldon (MS. nolde), 65. 12; opt. 1. *sg.* nelle, 24. 1; 2. *sg.* 25. 5; pret. 2. *sg.* nolde, 38. 2; 3. *sg.* 42. 15.

†willen, *adj.*, *desirous*: ns. 63. 11.

wilnian, *wv. w. gen.*, *wish, desire; supplicate, entreat*: 1. *sg.* wilnige, 13. 2, 14; 17. 9; 36. 6; 37. 1, 8, 12; 41. 3; 48. 12; wilnie, 11. 12; wilnege, 13. 1; willnige, 40. 11; 2. *sg.* wilnast, 4. 16; 30. 21; 32. 20; 35. 6, 21; 46. 7, 12, 14, 18 (2); 50. 2 (2); 56. 5; 60. 2; 3. *sg.* wilnað, 31. 24, 26; 44. 15; 64. 2; wilnat, 31. 18; 1. *pl.* wilniað, 67. 4; 67. 11, 12; 3. *pl.* 28. 8; wilnað, 29. 14; pret. 1. *sg.* wilnode, 18. 21; 35. 22; 49. 6, 8; 57. 2; 55. 18; 2. *sg.* wilnode, 34. 16; wylnode, 15. 10; 3. *sg.* wilnode, 2. 22; 64. 29; wylnode, 42. 17; opt. 1. *sg.* wilnigie, 32. 22; wilnie, 27. 16; 66. 18 (MS. wilnian); 2. *sg.* wilnige, 25. 20; 35. 11; 43. 19; 3. *sg.* 63. 15, 17, 26; 64. 4; imp. wilna, 4. 15; 53. 13; 55. 15; inf. 70. 2.

windan, *sv. 3*, *wind, plait* (a wall as with wickerwork): inf. 1. 12.

†winsum, *adj.*, *pleasing, winsome*: nsf., winsum, 51. 11; sup. ip. winsumestum, 59. 19.

- †winsumness, *f., beauty, winsome-ness*: ns. wynsumnes, 64. 20; ds. winsumnesse, 62. 32.
- winter, *n., winter*; in pl., *years*, denoting duration of time: ns. winter, 9. 20; gp. wintra, 35. 13; ap. wintras, 1. 14.
- wīs, *adj., wise, learned*; ns. wīs, 21. 1; 21. 2; 50. 11; wȳs, 7. 2; nsm. wīs, 20. 25; 50. 18(2), 20; np. wȳse, 6. 8(2); ipm. wīsum, 5. 9; comp. nsm. wīsra, 61. 5; apm. wīsrām, 61. 23; sup. vsm. wk. wīsesta, 13. 16; npm. wīsestan, 67. 5.
- †wīscan, *vv., wish*: inf. 70. 2.
- wīsdōm, *m., wisdom, knowledge*: ns. 41. 17, 13; 44. 25; 45. 3; 50. 11; 51. 1, 6; 52. 16; ns. wȳsdōm, 6. 7; 22. 14; 41. 8; 45. 14; 58. 10; gs. wīsdōmes, 5. 22; 14. 7; 47. 15; 65. 28; 66. 5; 67. 9; wȳsdōmes, 42. 2; ds. wīsdōme, 43. 2, 7; 44. 1, 15; 46. 4, 14; 66. 2; wȳsdōme, 41. 19; 50. 18; as. wīsdōm, 11, 16; 39. 16; 42. 6, 19, 24; 43. 4, 15; 47. 12, 17; 58. 7, 13, 15; 64. 31; 65. 25; wȳsdōm, 12. 20; 12. 21; wīsdōme, 48. 17.
- wīse, *wf., manner, way, wise*: ds. wīsan, 2. 11; 9. 23; 18. 1; 43. 4; as. 9. 24; 32. 11; 49. 5 (masc?); wyssan, 10. 1; gp. wīsan, 37. 2.
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