Text and Context in Jerome's Psalters

The John Paul II Catholic University of Lublin
Faculty of Humanities
Department of English Historical and Applied Linguistics

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Magdalena Charzyńska-Wójcik

Text and Context in Jerome's Psalters

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Reviewers
prof. dr hab. Henryk Kardela
prof. Peter Trudgill

Typesetting
Bartosz Mierzyński

Cover design
Ada Wójcik

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For Jerzy

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Acknowledgments

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Preface

The Bible has been translated into more languages than any other book. By the seventh century, the four Gospels had been translated into eight languages. By the time of the invention of print, at least some parts of the Bible had been translated into as many as thirty-three languages. And at the close of 1991, the entire Bible had been translated into 318 languages and dialects, with portions of the Bible being available in about 2000 languages and dialects (cf. Metzger 1993: 35 and Delisle and Woodsworth 1995: 167). Among the books of the Bible, the Psalter is the one which has been translated most often, because of its special place in Christian spirituality.[1] As a result, English Psalters make a fascinating object of study.

Importantly, moreover, since they were also composed at many different periods, they constitute a whole succession of translations which illustrate very vividly the various different stages of the development of the English language itself. Given especially that a number of the Psalters can be shown to be based on more or less identical Latin originals, the English Psalters can also be argued to provide some of the best material of all for the study of the development of the English language over time (Muir 1948).

The objective of this book, then, is to provide an illustrative presentation of the development of the English language over seven hundred years, by offering an edition of a selection of carefully chosen English prose translations of Psalms 1-50, based on Jerome's Latin Psalters and executed between the Old English period and Early Modern English. Bible translations in general offer excellent insights into the language of a particular period, as the intention of a translator is always to achieve close adherence to the text of the original. It is, however, crucial to be able to point to the originals underlying

1 See Cotton's (1821), Wilson's (1845) and Anderson's (1921) catalogues of English editions of the Psalms and Ames, Gifford and Ducarel (1778), who devote pages 43-73 exclusively to "[t]he various editions of the Psalms in English from the year 1505 to 1770". As reported by Masson (1954) and Potter (1979), the newly introduced printing press favoured the psalms over other books of the Bible: one of the earliest printed books was the Mainz Psalter of 1457. Interestingly, the earliest printed Hebrew Bible text (which is dated) is also a Book of Psalms, printed on 20 Elui 5237 (i.e. 29 August 1477) at Bologna (cf. Driver 1898: x and Schenker 2008a: 277).

the translations, in order to see whether the differences between the translations represent language change, or whether they simply reflect a difference between source texts.

For that reason, the first criterion which qualifies a translation for inclusion in the present, comparative study concerns the text which underlies its particular English rendering. Because the Psalter was in fact translated into English from many different sources, it has been necessary in the course of the present research to establish what these sources were in each case. It was clearly necessary for comparative purposes to select translations for this work which were all characterised by the identity, or at least near-identity, of the underlying text.

Obviously, differences exhibited by English translations may also be due to the individual preferences of translators; or to the different nature of the English text, in the sense that translators producing verse or metrical Psalters will naturally be influenced in their linguistic choices by considerations of rhythm and rhyme. In order to exclude this factor, therefore, the second condition qualifying a text for inclusion in this work is that all the translations should be in prose. A proper appreciation and classification of linguistic differences between texts can only be possible, first, when the different translations can be shown to be based on the same underlying text; and, secondly, when all the texts are prose rather than verse. This second condition did not constitute a problem for the purposes of this research; but the first one proved to be a real challenge, as we shall see.

Identifying the source of the translations was, then, of paramount importance for this work. The first step in preparing this collation was therefore to establish, in each given case, what was the Latin text underlying the particular English translation. This required a study of the history of the different versions of Jerome's Psalter, and their transmission. In the course of the study, it emerged that the relevant literature on the subject exhibits some surprising inconsistencies with respect to the authorship of Psalter versions, and their transmission and reception, and that this extends well beyond the final canonisation of the Bible through different Bible recensions and their subsequent revisions and editions.

At a first glance, this would seem to be surprising, in view of the wealth of works devoted to the Psalter. On closer inspection, however, it turns out that it is precisely the plethora of specialist articles and books on the topic that is responsible for this state of affairs. As the literature on the Psalms deals with the Psalter from theological, and liturgical, and linguistic viewpoints, what appears to be factually correct from one viewpoint may naturally seem

to be incomplete from another. As a result, information may become slightly distorted when transplanted to another area, and successive quoting and re-quoting also add substantially to the emerging confusion. In other words, assuming a particular perspective naturally induces certain simplifications which are then inadvertently disseminated with the growth of the literature.

As will become clear in the course of this book, another factor which contributes to the confusion is that while a substantial amount of the specialist literature on the topic comes from the nineteenth century, twentieth century advances in research subsequently brought to light further important new discoveries. As a result, some older claims need to be viewed with more care. This unfortunately does not mean, however, that modern twenty-first century scholarship is entirely free from older errors as these are not infrequently repeated by authors, who thus continue to propagate standpoints which have already been shown to be inadequate by others. It may be difficult in some cases to distinguish between what is an author's conviction from what seems to have established itself as 'true' simply through long-standing repetition.

This book therefore tries to clarify some of the existing confusion by presenting different points of view about the authorship and relevance of the Latin Psalters, and raising awareness about the wealth of information available on the subject. A substantial part of Chapter 1 is devoted to presenting the story of Jerome's Bible, with a special focus on his Psalter and the confusion which has accumulated around it. An important factor in the tracing of the history of Jerome's Psalters has to be an understanding of the broader context in which the text was distributed. This will help us to avoid drawing unwarranted conclusions from the data. In the rest of Chapter 1 I discuss the texts of the *Psalterium Romanum* and the *Psalterium Gallicanum*. These circulated in England and some of these texts constituted a basis for English Psalter translations, and have therefore been subject to careful comparison in the present work. The procedure and textual conventions employed in the comparison, are also discussed in Chapter 1.

The next stage in the investigation was to examine English prose translations of the Psalter in order to identify those texts which met the initial conditions i.e. they are *prose* renderings of *Jerome's* Psalters. Because of the exceptional place of the Psalter among Biblical texts, it has always generated extraordinary translation activity, and the number of versions of the English Psalter is astounding. In the course of the research, however, it transpired that only six texts out of this extraordinarily large number of Psalters actually qualified for the study. Chapter 2 introduces these English translations, giving details of their composition, authorship and dating, as far

as possible. It also discusses the overall context in which these texts were produced and received. The oldest text included in the collation is an Old English translation of the Psalter by Alfred the Great. Then comes a succession of four Middle English texts: Richard Rolle's Psalter, the Middle English Glossed Prose Psalter, and the two Wycliffite versions. In the final period covered by the study, there is only one translation which meets the initial criteria – the Douay Bible Psalter.

The six English translations selected, together with their Latin sources, are carefully edited in Chapter 3 in a manner which allows a full appreciation of the changes which were taking place in the English language. This is made possible by the visual organisation I have adopted, which arranges the texts in such a way that at any given point each of them presents the same passage. As the Psalter versions covered differ both with respect to verse division and verse numbering, this required adjusting Psalter *text* rather than Psalter *verses*. Importantly, however, the original numbering of each edition is preserved for reference. A collation of this kind has not, to the best of my knowledge, ever been published before.

Another novelty associated with this study is that it also presents the Latin text of the Paris Psalter which has until now lacked a scholarly edition,[2] as noted by researchers working on the Old English text (for example, Gilchrist 2008). The Old English prose portion of the Paris Psalter, which has so far been available only to Anglo-Saxonists, is also for the first time provided with a continuous gloss, making it accessible to a wider range of specialists. The Old English text is also divided into lines in a manner which reflects the basic clause structure of the Old English sentence. As a way of facilitating the comparison of the texts, I additionally provide a very close, linguistically informed Present-day English translation of the Gallican Psalter by Cunyus (2009), which I present with the kind permission of the author.

The editing of the texts involved, too, a comparison of Psalter editions with the original manuscripts wherever these were available digitally, as well as a comparison of the existing editions of the same Psalter. All divergences are recorded in the form of detailed notes to the text, which are presented in Chapter 4. The glossing of the Paris Psalter also required a whole series of textual notes, which are included in the Commentary in Chapter 4. Moreover, where English Psalter texts departed from their Latin originals, efforts

2 The only edition of the Paris Psalter Latin is Thorpe (1835), who frequently emends the text and silently supplies the missing passages of the *Romanum* from the *Gallicanum*. As a result, it is not considered a reliable study of the Paris Psalter Latin.

were made to identify the sources of these divergences. These investigations are all described in notes to the text in the last chapter.

In sum: this study deals with English prose renderings of Jerome's Roman and Gallican Psalters produced from the Old English period to the Early Modern English era. The selection of Psalters represented in this book offers a unique opportunity for studying this most important of texts, placed as it was by Alfred the Great among *bec, ða ðe niedbeðearfosta sien eallum monnum to wiotonne* – 'books which are most necessary for all men to know'.

Chapter 1

On the Latin texts of the Psalter

The objective of this chapter is to present the history of the Latin Psalters with a special focus on their transmission and reception in England. However, since there are as many as five versions of the Psalter which were in circulation in early medieval Europe, and as many as four versions that were at some time available in England either for devotional or for scholarly purposes, it is necessary to introduce the history of the Psalter translations into Latin so that each version and what exactly it refers to is made clear.

The history of Latin Psalters is introduced in Section 1.1, with a detailed discussion of Psalter translations, transmission and dissemination presented in Section 1.1.1. Text transmission via manuscripts is inherently linked to inevitable corruptions, which, in turn, require revisions. These are discussed in Section 1.1.2. The translations, versions and revisions receive their own names, and the existing literature on the subject exhibits not only a difference in terminology in this respect, which results in a lot of confusion, but also differences of opinion. As a result, tracing the early translations and their transmission proves quite challenging, as will be shown in Section 1.1.3. Which of these revised and unrevised versions came to England and how they were used is presented in Section 1.1.4, which shows that there were two major Psalter versions in circulation in England: the Roman Psalter, discussed in Section 1.2, and the Gallican Psalter, discussed in Section 1.3. Each of these two sections is devoted to a detailed discussion of the Latin texts underlying the translations presented in this collation. As identifying the actual text which served as the basis for the translation is possible only in some cases, each section is further subdivided and the subsections are devoted to discussions on the source Latin texts of each English translation. Section 1.2 is divided into a number of subsections. The first of them is a subsection on the Latin text contained in the Paris Psalter manuscript (Section 1.2.1). The text, however, does not represent the original from which the Old English paraphrase was translated. The Latin text of the Junius Psalter, which was written soon after the composition date of the English translation of the Paris Psalter, is therefore supplied for comparison. The details of the Junius Psalter and of the reasons for its inclusion in this book

are then provided in Section 1.2.2. Finally, Section 1.2.3 discusses the standard critical edition of the Roman Psalter, which is included in the collation to show how the Latin of the Paris Psalter and of the Junius Psalter relate to the mainstream tradition of the Roman Psalter. All conventions employed in the comparison of the three texts, whose five editions are compared here, are laid out in Section 1.2.4.

As the Gallican Psalter replaced the Roman Psalter in England after the Benedictine reform, all post-Conquest English translations are based on versions of the Gallican Psalter; and Section 1.3 is divided into subsections discussing the Gallican Psalters underlying the five English translations covered here, i.e. Richard Rolle's Psalter (Section 1.3.1), the Middle English Glossed Prose Psalter (Section 1.3.2), two versions of the Wycliffe Bible Psalter and the Douay Bible Psalter (Section 1.3.3). Since the underlying texts of the latter three translations are best represented by a comparison of Jerome's Psalter and Hetzenauer's (1914) edition of the Sixto-Clementine Vulgate Psalter, these Latin Psalters are jointly discussed in Section 1.3.4. The source Latin text of the last English translation presented here, namely that of Cunyus, is discussed in Section 1.3.5. This translation, though not formally belonging here is included in the study as it represents a very close rendering of the Gallican text and hence, it is useful in disambiguating more difficult passages, both as far as Latin and English is concerned. As is the case with the Roman Psalter texts compared here, there is a special section (1.3.6) devoted to introducing the conventions employed in the comparison of the four Latin texts. My conclusions are summarised in Section 1.4.

1.1 Psalter translation and transmission

1.1.1 Jerome's Psalters

The origins of the oldest Latin version of the Psalter (and the entire Old Testament) are not known. All that can be said with certainty is that as early as the second century AD, a Latin Bible was in circulation in North Africa, from where it (may have) spread to Italy (Smith 1865). The Latin text was not translated from Hebrew but from a pre-Hexaplaric version of the Greek Septuagint (Metzger 2001: 30), itself being a translation from Hebrew; and individual manuscripts of the text showed considerable differences. Those pre-Jeromian Latin translations are now generally referred to by the term 'Old Latin' or *Vetus Latina* – see for example Scourfield (1993: 9), Barton (2010: 31), Mattox and

Roeber (2012: 72). In contrast, the older literature either tends to use the term *Itala* (cf. Townley 1828: 170, who speaks of the "Italic Psalter") or to differentiate between the *Vetus* and the *Itala*. For example, Smith (1865: 992) uses the term *Vetus Latina* to denote the first Latin translations of the Bible and contrasts it with *Itala*, i.e. a pre-Jeromian recension of the *Vetus* by the text of the Septuagint. The *Vetus* was, as remarked by Smith (1865: 992), characterised by "rudeness" and "simplicity" and "in many cases the very forms of Greek construction were retained in violation of Latin usage". The same view on the text quality is expressed in Metzger (2001: 31), who speaks of the pre-Jeromian versions as "lacking polish" and being "painfully literal", and in Mattox and Roeber (2012: 72), who call the *Vetus* "a crude, mechanical translation". Critical opinions of this type, as will become evident in the next chapter, are a recurring theme in Bible translation.[1] While in Africa the text was "jealously guarded" against any corrections, it underwent revision in Italy, since its "provincial rudeness" made the text unacceptable. "In the fourth century a definite ecclesiastical recension (...) appears to have been made in N. Italy by reference to the Greek, which was distinguished by the name of *Itala*" (Smith 1865: 992). Similarly, Walsh (1990: 8) in an introduction to his translation of Cassiodorus's Explanation on the Psalms differentiates between the *Vetus Latina*, i.e. the Latin Psalters circulating in Rome in the fourth century, of which there were almost as many versions as there were copies, and the *Itala*, which was clearly preferred by Augustine over other versions, thus indicating that "about 400 there was one generally accepted translation current in Italy, based on the version of the *Vetus Latina* circulating in Africa a little earlier". The different nomenclature refers both to the Bible versions and Psalms versions and causes a lot of confusion also as far as the denotations of psalm versions are concerned, as will be shown below. In the remainder of this work the pre-Jeromian Latin versions will be jointly referred to by the term *Vetus* (*Latina*) or Old Latin, in keeping with the modern tradition and in view of the fact that the focus of the present book is on versions associated with Jerome.

The circulating manuscripts of the *Vetus Latina* exhibited increasing differences, which brought Pope Damasus to ordering the revision of the texts, and the task was entrusted to Jerome, who completed it ca. 384. In this revision Jerome "was trying to merely bring order out of chaos in the Latin Bible text" and "aimed at settling this disturbing condition by comparison of the current

1 The same opinion is expressed with reference to the Greek translation of the psalms from the Hebrew version, as shown in Seybold (1990: 31), who reports that it is regarded as one of the worst translations of the kind because of its adherence to the Hebrew text.

Latin texts with such Greek texts as were at the time in Rome" (Cooper 1950: 233). This first revision of the Old Latin Psalter, made against the text of the Septuagint, is called *Psalterium Romanum* because it was used in the Roman Church (Thurston 1911), replacing the Old Latin version, i.e. *Vetus Latina*. The recension was of a cursory nature, hence in a few years, during his residence in Bethlehem, where Jerome had access to Origen's *Hexapla*, he undertook another, more thorough revision of the Psalter. The completion of this recension is dated to the period between 386 (for example, Cooper 1950) or 387 (for example, Smith 1865) and 391, when Jerome started work on the new translation from Hebrew. According to Chupungco (1997: 268), the translation was accomplished between 389 and 392. This second revision is called *Psalterium Gallicanum,* either because it was first accepted in the Gallican Church or because it became known through copies made there (Sutcliffe 1969: 88). Jerome was not satisfied with this recension either. He devoted himself to the study of Hebrew for fifteen years. In ca. 392 (Cooper 1950: 234) he prepared another version, this time his own translation from Hebrew into Latin, i.e. *Psalterium iuxta Hebraeos*.[2]

As far as the reception and use of the texts is concerned, Jerome's versions were not immediately accepted and in the fifth and sixth centuries the Old Latin text and Jerome's revisions circulated side by side (Achtemeier 1996: 1126). This naturally caused confusion, and multiplied textual variants inherent in manuscript transmission in general, although in this case this was greatly increased because of the variety of similar texts representing different versions. With time, Jerome's versions became increasingly popular and eventually won out. However, each of the three Psalters associated with the name of Jerome enjoyed a different reception, which, interestingly, did not follow from the scholarly value of the text. Let us begin with Jerome's highest scholarly achievement, the Hebrew Psalter.

The extraordinary value of the Hebrew Psalter lies in the fact that Jerome translated it directly from the original text of the Psalms as he knew it at the end of the fourth century, so "it marks a stage in the history of the Hebrew text approximately half way between its early situation, as represented by the Greek Old Testament, and its final fixation in the Masoretic text" (Cooper 1950: 233). This was the first direct translation from Hebrew into Latin and, as remarked by Sutcliffe (1969: 91), it was an extraordinary scholarly achievement on the part

2 In contrast to the general view, Allgeier (1940) considers the *Hebraicum* to be Jerome's first version of the Psalter, with the *Gallicanum* being the latest Psalter text associated with the name of Jerome.

of Jerome,[3] since the Hebrew texts at his disposal contained only the consonants as the vowel signs had not yet been invented. In addition to that, there were no dictionaries, no concordances and no grammars to assist the translator, which must have turned the enterprise into an extremely difficult task, thus confirming Jerome's legendary zeal to translate from Hebrew. This translation, however, despite being Jerome's sole attempt to arrive at a more accurate text, evoked strong negative reactions of his contemporaries (Cooper 1950: 235) and, on the whole, the relevant literature agrees that the text never came into general use (cf. Townley 1828, Smith 1865, Ommanney 1897: 470, Bernard 1911: iv, Penniman 1919: 15, Sutcliffe 1969: 88, Loewe 1969: 111, Gretsch 1999: 22, Metzger 2001: 34, etc).[4] In this respect it is interesting to note that the Introduction *to Biblia Sacra iuxta Vulgatam Versionem* (1969: xxi), the modern critical edition of the Vulgate, states that "[i]n the complete Bibles up to the time of Alcuin Jerome's 'Hebrew' Psalter was the accepted Psalter text", which is rather confusing. The *Hebraicum* was used in the Biblical recension prepared by Theodulf (Loewe 1969: 128 and Marsden 2004: 83) and in some Alcuinian Bibles (Marsden 1995: 27); the Theodulfian Bibles, however, were never generally adopted, while the presence of the *Hebraicum* in the Alcuinian Bibles is sporadic, being greatly outnumbered by the *Gallicanum*.

In contrast, the first two versions, i.e. the *Romanum*, being "nothing more than an exercise in Greek and Latin text criticism" (Cooper 1950: 233) and the *Gallicanum*, being "a revision of a revision of a translation of a translation" (Cooper 1950: 234) enjoyed increasing popularity. Starting with the former, i.e. the *Psalterium Romanum*, according to Steinmueller (1938) and Loewe (1969: 111), it was used throughout Italy until the pontificate of Pius V (1566-1572), while Chupungco (1997: 268) claims that Italy was dominated by the Gallican

3 In a commentary on Jerome's Preface to the Vulgate Pentateuch, where Jerome defended his decision to translate directly from Hebrew, Robert Grosseteste (c.1175-1253) shows agreement with Jerome's claim that the *Hebraicum* was the best text, its Latin rendering via Greek being least correct (Burman 2012: 86). Grosseteste is also, to the best of our knowledge, the first English translator to repeat Jerome's achievement, i.e. he produced a literal translation of the Psalter from Hebrew to Latin (Burman 2012) or perhaps of the whole of the Old Testament (Loewe 1969: 152). According to Olszowy-Schlanger (2001: 108), Bacon, Grosseteste's admirer, questioned Grosseteste's fluency in Hebrew as sufficient to accomplish the task unassisted.

Interestingly, Britt (1928: xvi) claims that M'Swiney "was the first Catholic to translate the Hebrew text into English", while the translation came out in 1901.

4 How difficult it is to replace a sacred text with another one, even of superior linguistic quality, is best illustrated by the fact that after translating the Psalms from Hebrew, Jerome himself continued to use the Gallican Psalter (Sutcliffe 1969: 95). As remarked by Harris (2012: 296), however well Jerome may have translated the psalms anew, "the Old Latin psalms had already found their way into liturgical formulae and were thus frozen".

Psalter as early as the ninth century. But the Roman Psalter continued to be used there, with Pope Sixtus IV (1471-1484) limiting "the use of the Roman Psalter to the city of Rome and its environs and after the reforms of Pius V, the Roman Psalter was restricted even further to the Basilica of St. Peter" (Chupungco 1997: 268), where it remained in use until Vatican II. Steinmueller (1938) adds that the Roman Psalter was in use in the Doge chapel of Venice until 1808 and in the Ambrosian Liturgy at Milan until Pius X (1911). Ommanney (1897) and Maas (1912) remark that it is also present in the Invitatory psalm of Matins in the modern Breviary. Waterland (1724: 86) associates the introduction of the Gallican Psalter into the churches of Italy with Lombardy becoming a province under Charlemagne (about 774). I take the liberty of quoting a longer passage from Waterland (1724: 86) with all its editorial peculiarities:

> … it appears highly probable that the *Gallican* Psalter was introduced into the Churches of *Italy*, soon after *Lombardy* became a Province under the Kings of *France*: And if their *Psalter* came in, no doubt but their *Creed*, Then a part of their *Psalter*, came in with it. Cardinal *Rona* observes, and seems to wonder at it, that the *Gallican* Psalter obtained in most parts of *Italy* in the eleventh Century. He might very probably have set the Date higher, as high perhaps, or very near, as the conquest of *Lombardy* by *Charlemagne*. Thus far at least, we may reasonably judge, that Those parts which were more immediately subject to the Kings of *France*, *Verona* especially, one of the first Cities taken, receiv'd the *Gallican* Psalter sooner than the rest. However, since I here go only upon Probablilities, and have no positive Proof of the precise Time when either the *Creed*, or the *Psalter* came in, and it might take up some years to introduce them, and settle them There (new Customs generally meeting with difficulties, and opposition at the first) These things considered, I am content to suppose the same Time for the Reception of this Creed in *Italy*, as I have before named for our own Country; which is (...) above 100 years from the intire conquest of *Lombardy* by *Charles* the *Great*.

Ommanney (1897: 467) remarks that the reception of the Gallican Psalter was gradual and, although it spread to Italy, its acceptance there was only partial and its use there could not have been the rule even in the fourteenth century, as evidenced by the fact that papal authorisation was needed to use it in the Abbey of Cassino.[5] As if to reconcile the competing opinions, Matter (2009: 427) reports that while the Roman text was used liturgically, the Gallican Psalter was preferred for study in most Europe. This agrees with the general view that the Gallican Psalter was "generally adopted throughout the countries of Latin Europe and more widely spread even than the Roman Psalter" (Silvestre *et al.* 1849: 600). Its denotation is, as noted above, commonly associated with it

5 According to Silvestre *et al.* (1849), the permission to use the Gallican Psalter by the monks of the Abbey of Cassino was granted by Pope Urban V (1362 to 1370).

being first adopted in Gaul, but opinions differ as to both who introduced the Psalter into Gaul, and when. The long established tradition dates the introduction of the Gallican Psalter into Gaul to the sixth century (cf. Waterland 1724: 61, who dates the event to the period 580-595)[6] and most sources attribute it to Gregory of Tours[7] (cf. Barrows 1867, M'Swiney 1901: xxvi and Loewe 1969: 111). Chupungco (1997: 268) speaks of Gregory of Tours introducing the text of the *Gallicanum* into his cathedral at the time when the *Itala* was used in Gaul, while Townley (1821: 368) and Gretsch (1999: 23) claim that it was the Roman Psalter that obtained in Gaul (as soon as it did in Rome) until it was replaced with Jerome's 2nd recension. In contrast, Maloy (2010: 33) ascribes the introduction of the *Gallicanum* into Gaul to the Irish missionaries in the fifth century and its further dissemination to the activity of Alcuin (cf. Section 1.1.2): "[t]he hexaplaric psalter became the favoured text in Gaul, however, only in Carolingian times, under the influence of Alcuin's scriptorium at Tours".[8] A similar dating is given by Pratt (2007: 242), who claims that the Gallican text was "first promoted for liturgical use in ninth-century Francia". It seems that these opinions on the introduction of the *Gallicanum* into Gaul can be reconciled, if we look at the relevant period more closely.

The activity of Gregory of Tours coincides with the work of Columbanus (540[9]-615), an Irish missionary, who set off to Gaul with a group of companions about 585-590,[10] where he founded several monasteries (Annegray, Luxeuil, Fountaines and Bobbio), which stimulated a wave of further monastic foundations (cf. Lawrence 1984: 47). About 595 Columbanus wrote a ten-chapter book *Regula Monachorum* for the guidance of his monasteries (Bullough 1997). Since the Irish Psalter at least at the time of Columbanus was the Gallican one (cf. McNamara 2000: 254, 303), Columbanus's successful missionary activity in Gaul naturally contributed to the dissemination of the Gallican text there, with the Psalter occupying the central role in monastic life. Thus, as we can see, the Gallican Psalter may have been introduced to Gaul both by Gregory

6 McKitterick (2008: 335) dates the introduction of the Gallican Psalter to Frankish Gaul to the fifth century.

7 Gregory of Tours (538-593) became bishop of Tours in 573, which was the most important see of France (Ayer 1913: 625).

8 Alcuinian influence is evaluated sceptically in Fischer (1965).

9 Bullough (1997: 3) points to a date shortly before or shortly after 550 as the time of Columbanus's birth, while Ayer (1913: 641) gives 543 as the date of Columbanus's birth.

10 Researchers differ with respect to the exact dating of the event: according to Ayer (1913), Columbanus went to Gaul in 585. McNamara (2000) reports that Columbanus set off to the Continent about 590, while Krüger (2009) points to 591 as the time when Columbanus started his activity in Gaul.

of Tours and by the Irish missionaries in the sixth century. That it was further disseminated via Alcuinian Bibles in the ninth century seems clear, regardless of the evaluation of Alcuin's text and its actual scope of influence, as scholarly opinions differ here.

All in all, out of Jerome's three Psalter versions, it was the *Gallicanum* that enjoyed most widespread popularity in Europe, and its official status as the authorised Psalter text of the Vulgate was preceded by its growing popularity.

1.1.2 Psalter and Bible revisions

As mentioned above, text transmission via manuscript copying inevitably results in manifold corruptions, which multiply at a growing speed with the passage of time. The simultaneous circulation of formally different recensions which exhibit more similarities than differences naturally results in textual admixtures. The story of the Bible text is, therefore, a story of successive recensions and revisions, followed with further corruptions and further revisions until the text was finally codified in the late fifteenth century.

The first of the revisions was administered by Charlemagne,[11] who engaged Alcuin, an English monk from Northumbria, to correct the text of the Bible. The task[12] was completed about 801 (Kenyon 1895/1903: 182, Partridge 1973: 20).[13] There is evidence of several copies having been made under Alcuin's direction, as Tours was the first centre of mass production of Bibles (Dove 2007).[14] Marsden (1995: 23) reports that "[b]etween forty-three and forty-six Bibles and eighteen gospelbooks" produced at Tours before 853 survive. Ganz (1994), as reported in Ness (1999: 134), speaks of forty-six Bibles and eighteen Gospel books produced at Tours between 800 and 853 which have survived to this day. McKitterick's (1994: 222) estimates are very different: "no less than thirteen

11 As reported by Kenyon (1895/1903: 184), at about the same time an independent Vulgate recension was undertaken at Orleans by Theodulf, Bishop of Orleans. However, while Alcuin's recension represented Irish textual tradition, Theodulf worked predominantly with the traditions of Spain, though revealing some Irish influence as well. The quality of this version being uneven and its status not enhanced by the authority of Charlemagne, Theodulf's recension was never generally adopted and has survived in a small number of manuscripts.

12 McKitterick (1994: 222) calls Alcuin's recension "a corrected and tidied-up text rather than an edition, with a particular sequence settled on for the books of the Old and New Testaments, and their chapter divisions".

13 According to Kenyon (1895/1903: 182) and Loewe (1969: 136), Alcuin presented a copy of the restored Vulgate to Charlemagne on Christmas Day. However, Loewe dates the event to 800, while Kenyon's dating is 801.

14 It is perhaps of interest to note that the production of each Tours Bible took half a year.

Bibles or fragments of once-complete Tours Bibles survive quite apart from nearly twenty Gospel Books, a copy of the New Testament and a Psalter".

In the thirteenth century, scholars at the University of Paris undertook another revision, based on the Alcuinian text, and produced the so-called Paris Bible (1200), which became the basis for the first printed Bible produced by Gutenberg in 1456. When the Council of Trent declared Jerome's text the official version of the Church in 1546, it was realised that the Vulgate had no standard version, hence another revision was called for.[15] The first Catholic revision was executed by John Henten (cf. Maas 1912, Hall 1963, François 2012). It was an emended text with variants published at Louvain in 1547 by Bartholomew van Grave. The version was received favourably and received Papal authorisation in 1572; and a revised edition with a larger number of variants was published by Plantin in Antwerp in 1574 (cf. Hall 1963: 68, Schenker 2008b: 777, Edgar 2010: xiv, François 2012: 241). In 1583 another, beautiful edition was published in Antwerp by the same printer, Plantin, which served as the basis for the Papal Vulgate committees working in Rome in 1590 and 1592 (François 2012: 241). In 1590 a Roman edition was prepared by Pope Sixtus V, but all copies of this version were immediately called in when Sixtus died since it was discovered that they were full of errors. The next recension was carried out at the demand of Pope Clement VIII in 1592, and it presents a considerably altered text, differing with respect to its predecessor in about 4000 readings (Youngman 1908).[16] This edition, variously known as the Sixtine Vulgate, the Clementine Vulgate, and the Sixto-Clementine Vulgate, was reprinted in 1593 and 1598, and constituted the authorised text of the Vulgate till the twentieth century. The text was, as was the text of the Paris Bible and of the first printed Bible, a continuation of Alcuin's recension. In 1907 Benedictine scholars started working on a comprehensive revision of the Latin Vulgate. A two-volume edition, prepared by Robert Weber, was published at Stuttgart in 1969 (Achtemeier 1996: 1127).

The decision of the Council of Trent concerning the "authorised" text of the Bible was not reversed until 1943, when Pope Pius XII in an encyclical *Divino Afflante Spiritu* officially opened the way to new translations from the original languages. As far as the Psalter itself is concerned, Pope Pius XII appointed the Pontifical Biblical Institute in Rome to translate the Psalms directly from Hebrew. The Pope's wishes were that the translation "was to follow the original texts, follow them exactly, faithfully. At the same time it was, as far as possible, to take into account the venerable Vulgate along with other ancient

15 See Wicks (2008) for the context in which the decision of the Council of Trent was made.

16 For an overview comparison of the two versions, see Youngman (1908). For a complete list of differences, see Hetzenauer (1914).

versions, and to apply sound critical norms where their readings differed" (Pope Pius XII 1945: 339). The translation was completed in 1944 and was received approvingly by the Pope. According to Stapleton (1946: 202), it was "made with all the scholarly care for which the Pontifical Biblical Institute is noted" and in 1945 Pope Pius XII gave official permission for the use of the new Latin Psalter alongside the Vulgate Psalter.

1.1.3 Confusion around Psalter terminology

Before we can go on to Psalter versions circulating in England, it seems appropriate to clarify some doubts and dispel some misconceptions concerning the reception of the Psalter into the Bible. This, surprisingly, is an issue on which the relevant literature tends to present fragmentary information, which not infrequently gives the impression of being conflicting. As a result, the available data are extremely confusing and the confusion is multi-level. Three factors contribute to this state of affairs and, although the topic does not bear directly upon the subject matter pursued here, some of the factors are relevant for the Psalter as such and will therefore be discussed. The first level at which the relevant literature gives conflicting information is factual. Secondly, there are purely terminological discrepancies obtaining between the various sources, and, finally, some contextual data on the post-Jeromian era of Psalter dissemination is crucial for a proper understanding of the information available in the literature. Each of the three levels of confusion feeds the remaining two as the literature on the topic grows.

Let us start with the factual level. Here the problems are two-fold: some follow from a genuine difference of opinion between researchers, others are side-effect of the terminological confusion and more often than not it is difficult to differentiate between the two types. A problem which clearly represents the former type is exemplified by Sutcliffe (1969) with reference to the identification of the Roman Psalter. Sutcliffe reports that the Roman Psalter is

> the correction of the Latin Psalter by the aid of the Septuagint, of which it was a translation. This was not a thorough revision, though the text was in large measure corrected. It is commonly held that this revision is that known today as the Roman Psalter, which is still in use in the Basilica of St Peter. This identification has been challenged by Dom de Bruyne; his arguments have not been found convincing, though they are not destitute of all probability. At any rate, in the expert opinion of Vaccari, the existing Roman Psalter is of the type used by Jerome for his revision.
>
> Sutcliffe (1969: 84-85)

A similar opinion is expressed by van Dijk (1969: 237) and Loewe (1969: 111). Consider the relevant quotes.

> Of the various Latin translations of the Psalter only two have been widely used for liturgical purposes. Perhaps the oldest of these goes under the name of the Roman Psalter. Until 1930 it was thought to be Jerome's first translation, but his authorship is now disputed (...). His second translation, a somewhat hasty revision made with the aid of Origen's Hexapla was introduced into Gaul (...).
>
> Dijk (1969: 237)

> ... the 'Roman' Psalter that is attached to Jerome's name, but is in fact an earlier Latin version, was maintained throughout Italy until the pontificate of Pius V (1566-72).
>
> Loewe (1969: 111)

Thus, while an overwhelming majority of sources consider the Roman Psalter to be Jerome's first revision, some argue against this denotation, notably De Bruyne (1930), who considers this to be "an Old Latin Psalter which established itself at Rome and was afterwards attributed to Jerome, whose first revision is now lost", as reported by Jellicoe (1968: 252). Note that van Dijk (1969) shows some inconsistency: in one sentence he reports doubts on the authorship of the Roman Psalter; in the other, he calls the *Gallicanum* Jerome's second recension, which clearly indicates that he takes the *Romanum* to be the first. In a similar fashion, Sutcliffe (1969: 88) calls the Gallican Psalter Jerome's "second revision of the Psalms". This is rather confusing and can probably be attributed to the sheer weight of tradition, which (almost unanimously) ascribes the Roman Psalter to Jerome.

As for the terminological confusion, it starts with the very term *Vulgate* and extends to the denotation of *Old Latin*, *Vetus Latina* and the *Roman Psalter*. The term *editio vulgata* or the *Vulgate*, was used at the time of Jerome's activity and up to the thirteenth (Loewe 1969: 108) or perhaps even the sixteenth century (Sutcliffe 1969: 99) to denote what it actually meant, i.e. the common version. The common version, which the new version produced by Jerome had to compete with, was the Old Latin version then commonly used in the West, or "according to the context, the Septuagint, from which it was derived" (Sutcfliffe 1969: 99). Jerome's revision originally stirred controversy, which is to be expected in any sacred text revision project: sacred texts of long historical standing exhibit naturalised vocabulary and phraseology[17] difficult to compete

17 For a discussion of the influence of the Vulgate on the development of Romance languages, see Metzger (2001: 29).

with; and the sheer force of correctness of detail is certainly not a sufficient advantage of a new version over the familiar one. Moreover, the competition of an established sacred text with its recent recension is an unequal one, the composition of the former enjoying the odour of sanctity[18] clearly denied to the latter. Delisle and Woodsworth (1995: 159) rightly note that the sacred texts are accorded "mystic status", and that "their age and linguistic features set them apart from other kinds of discourse. Centuries of veneration have given them a thick overlay of meanings. The liturgical use of sacred texts encourages reverence and discourages change." It is in this context that Jerome's version appeared, and it is not surprising that it had to wait to receive the respect it deserved.[19] The controversy around Jerome's version started to wane in the seventh century, and this is when, according to the Introduction to the Stuttgart Bible (1969: xx), the term *Vulgate* starts to refer to Jerome's text. This agrees with Maas (1912), who states that the title *Vulgate* belonged to the Old Latin version until the seventh century, when Jerome's version took over. The title was firmly established in the thirteenth century, with the sixteenth century bringing its official recognition as the Bible of the Catholic Church. Thus it took more than three centuries for Jerome's version of the Biblical text to win domination over the Old Latin version, with Jerome's text becoming increasingly popular, but it was not until the sixteenth century that Jerome's version was officially declared by the Church at the Council of Trent as the sacred text of the Church. The same opinion is expressed in Youngman (1908), and Delisle and Woodsworth (1995: 171), who report that the Council of Trent made the Vulgate the authorised version of the Church, thus suggesting that Jerome's version had already acquired the denotation 'Vulgate'. In contrast, according to Sutcliffe (1969: 99), Jerome's text "did not receive the title of 'Vulgate' till the sixteenth century, though long before that it had acquired the right to it". Consider the quote from Youngman:

18 See Sutcliffe (1969: 95), Achtemeier (1985: 1114), Delisle and Woodsworth (1995: 163) and Pikor (2010) for (slightly different versions of) the legend of the inspired translation of the Septuagint.

19 Note that Jerome's version did not offer any immediate pragmatic advantage over the old one, unlike the Septuagint, which gave the text to the people who had previously been denied access to it through lack of linguistic skills. Delisle and Woodsworth (1995: 160) note that "[p]aradoxically, translations undertaken in times of cultural transition sometimes acquired the status of originals, barring access to the source texts from which they emerged. This was certainly the case for the Greek-language Septuagint (c. 250-130 BC), which replaced the Hebrew Bible (...)."

> [T]he Council of Trent (...) had drawn up two decrees. In the first it enumerated the books in the canon of the Old and New Testament. In the second it declared that the old Vulgate edition itself, which by long use of many centuries had approved itself to the church, should be chosen from all the Latin editions of the Holy Scriptures which were in circulation, and in public readings, disputations, preachings, and expositions, should be regarded as authentic; and that hereafter the Holy Scriptures, but especially the old Vulgate edition, should be printed as accurately as possible.
>
> Youngman (1908: 629)

It is instructive to read the actual documents from the fourth session of the Council of Trent[20] and trace the emergence of confusion concerning the interpretation and status of the term 'Vulgate'. The whole document of the session mentions the term *vulgata* only three times, two of which are quoted below, with the third occurrence being an admonition that the text should be printed with utmost care. The relevant passages are quoted below (emphasis mine):

> Si quis autem libros ipsos integros cum omnibus suis partibus prout in ecclesia catholica legi consueverunt et in **veteri vulgata latina editione** habentur pro sacris et canonicis non susceperit et traditiones praedictas sciens et prudens contempserit: anathema sit.
>
> (...)
>
> Insuper eadem sacrosancta synodus considerans non parum utilitatis accedere posse ecclesiae dei si ex **omnibus latinis editionibus quae circumferuntur sacrorum librorum** quaenam pro authentica habenda sit innotescat: statuit et declarat ut **haec ipsa vetus et vulgata editio quae longo tot saeculorum usu in ipsa ecclesia probata est** in publicis lectionibus disputationibus praedicationibus et expositionibus pro authentica habeatur et quod nemo illam reiicere quovis praetextu audeat vel praesumat.[21]

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20 The documents are available at *Documenta Catholica Omnia* at: http://www.documentacatholicaomnia.eu/04z/z_1545-1563__Concilium_Tridentinum__Documenta__LT.doc.html.

21 Below I provide Waterworth's (1848) translation of the text.

> But if any one receive not, as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in **the old Latin vulgate edition**; and knowingly and deliberately contemn the traditions aforesaid; let him be anathema.
> (...)
> Moreover, the same sacred and holy Synod, considering that no small utility may accrue to the Church of God, if it be made known which out of **all the Latin editions, now in circulation, of the sacred books**, is to be held as authentic, ordains and declares, that **the said old and vulgate edition**, **which, by the lengthened usage of so many years, has been approved of in the Church,** be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever.

The Council of Trent refers to Jerome's edition by the term *vetus et vulgata edicio* and declares it the official text of the Church. Interestingly, since the very name of Jerome is not mentioned in the document, it is clear that the denotation *vetus et vulgata edicio*, described as the text which "by the lengthened usage of so many years, has been approved of in the Church", must have had unique reference since it was the objective of the Council to establish the official Bible of the Church and no amount of uncertainly in this respect would help the cause. The document changes the status of the sacred text and elevates it from customary use to authorised use, and the change can be restated in various ways: either as granting Jerome's text the official title of the Vulgate, understood from 1546 on as the official Bible of the church (Sutcliffe 1969), or as granting Jerome's text, i.e. Vulgate, understood as the common edition, the status of the official Bible. As can be seen, the whole confusion springs from the different understandings of the term and hence is purely terminological. This, however, only becomes apparent when one has examined the documents of the Council of Trent; otherwise, the disagreement seems to represent a difference of opinion, i.e. factual discrepancy.

As can be seen, the denotation of the term *Vulgate* not only changes diachronically from the pre-Jeromian Old Latin version (and occasionally the LXX) to Jerome's own version which supplanted it, thus changing from a descriptive term, through a customary denotation of a particular version, to an official title as a result of the changed status of the text as such. In view of that, Partridge's (1973: 16) claim that "[t]he standard version of the Bible from the beginning of the fifth century was the Latin *Vulgate*, prepared by St Jerome (...) between AD 382 and 404", should be classified as an instance of terminological confusion rather than a factual discrepancy, though the dating is probably slightly premature (cf. the Introduction to the Stuttgart Bible, which talks of Jerome's version as the Vulgate from the seventh century onwards). In this light, consider Mulvey's comment on the Vulgate:

> In the beginning, Jerome's text had been called the Latin Vulgate because it was a translation out of the sacred languages of Hebrew and Greek into the common, or vulgar, language of Latin. But in time, Latin became a sacred language itself, one no longer spoken by common people, and with that the Vulgate became not a translation of the Word of God but the Word itself. The Latin Vulgate had, by the year 1000, immemorial authority.
>
> Mulvey (p. 3)

Above all the confusion presented above, it should be noted that the popular perception of the term *Vulgate* is that it is Jerome's version of the Bible and that the denotation is a stable one, so it is to be contrasted with the pre-Jeromian

text (for instance, with the Old Latin version). An example of this kind of use is visible in Achtemeier (1996: 1126), who remarks that Jerome's revised Latin version "was not immediately accepted and for some time Old Latin and Vulgate VSS circulated side by side. Eventually, however, Jerome's version won out and got the name 'Vulgate' (in the sense of 'common' or 'popular')." Similarly, Delisle and Woodsworth (1995: 160) in discussing successive Bible texts remark that the Septuagint replaced the Hebrew Bible "and later became the Old Testament of the Christian Bible until the emergence of the Vulgate", thus indicating that the term Vulgate needs no further clarification.

As has been signalled above, the confusion of terms related to the Bible versions extends to the nomenclature concerning the different versions of the Psalter itself. In particular the term 'Old Latin Psalter' has to be treated with caution as it is sometimes used technically to refer to the Psalter of the Old Latin version (*Vetus Latina*) or to refer to the first recension of the Psalter made by Jerome as opposed to the second one, when it merely indicates the relative age of the two versions. For example, Allen (1988: 66), talking of the Latin text of Richard Rolle's Psalter classifies it as the Gallican Psalter with some admixture of "the Old Latin version", where by the Old Latin the author means the Roman Psalter. This infelicitous convergence of terms may perhaps be responsible for the confusion in Gillingham (2008: 36-37), who mentions Jerome's three revisions and one translation of the Psalter. In particular, Gillingham (2008: 36) observes that between 382 and 385 Jerome

> revised the old Latin version of the Psalter (the '*Vetus It[a]lla*', a second-century text from North Africa, which became known as the '*Psalterium Vetus*'), and then made a second revision by using the Greek versions, creating the '*Psalterium Romanum*'. In Cesarea, between 386 and 387, Jerome had made use of Origen's Hexapla, and from this had revised the (Latin) liturgical text of the Roman church, which became known as the '*Psalterium Gallicanum*'. In 391-393, almost certainly in Bethlehem, he provided a new translation in Latin by the use of Hebrew (the '*Psalterium Hebraicum*' or '*Psalterium iuxta Hebraeos*').

Gillingham (2008) is, to the best of our knowledge, the only researcher to mention as many as four versions of Jerome Psalter, and since the author does not comment on the fact, and does not list any sources to confirm the claim, I take it to indicate that the passage represents the result of terminological confusion. Another example where the denotation of Old Latin is confused is visible in McNamara (2000: 428), who expressly uses the terms *Old Latin*, *Vetus Latina* and *Romanum* interchangeably, thus adding to the existing confusion. Harris (2012: 295-6) uses the term 'Roman Psalter' to denote both the pre-Jeromian Latin version and Jerome's first recension:

> The Old Latin Psalms were collected into an old Roman Psalter. (...) By 392, Jerome had thrice translated the psalter at the behest of Pope Damasus, once when in Rome and twice again while he was living in Bethlehem. The first is known, as was its predecessor, as the Roman Psalter, and is probably Jerome's cursory revision of the Old Latin from the Greek Septuagint. It is reprinted today in the Clementine Vulgate Bible. Jerome later modified the psalms further with the help of a multiligual Bible called the *Hexapla* in the library of Origen (...). This second version introduced by Charlemagne into the Gaulish liturgy, became known as the Gallican Psalter, after its popularity in the early medieval Gaulish church. A third version follows the Hebrew directly and is known as the *Psalterium iuxta Hebraicum*; it is sometimes printed in the Clementine Vulgate alongside the Roman Psalter. No Western liturgy employs the third 'Hebrew' version.

The two different denotations of the term 'Roman Psalter' probably result both from the differences of opinion and from the existing confusion. Note that the Clementine Vulgate does not incorporate the Roman but the Gallican Psalter; while Harris repeats the opposite claim twice in the passage quoted above, thus indicating that this is really what is meant. If we rephrase the statement that the *Gallicanum* is the Vulgate Psalter into: the Vulgate Psalter is the recension that followed the *Romanum*, or into: "the old version of the Psalms was never superseded by Jerome's translation at all, but continues to this day to hold its place in the received Bible of the Roman Church" (cf. quote 2 below), then, the confusion emerging in Harris's description is readily explained. In contrast, Metzger (1993: 48) talks of the *Romanum* and *Gallicanum* practically without differentiating the two Psalters: "[Jerome] made two versions of the Old Latin version of the Psalms by comparing it with the Greek Septuagint. These are known as the Roman (384) and the Gallican (387-390) Psalters, because they were introduced into Rome and Gaul respectively". More examples of confusing or infelicitous nomenclature will be shown below, as I discuss the third factor generating confusion in the existing linguistic literature on the Vulgate, the cultural context of its reception and transmission.

It is rather surprising that the information concerning the adoption of a particular Psalter version into the Vulgate should be so fragmentary and that sources should differ significantly on that issue. The only point where (almost) all sources converge is that Jerome's *Psalterium iuxta Hebraeos* never came into general use. Consider the following passages from the relevant literature:

(1) "Jerome's Gallican Psalter was the only book of the Old Testament Vulgate which did not represent a translation from Hebrew. (...) Long use (...) made it impossible to substitute his [Jerome's] psalter from the Hebrew for the Gallican Psalter, and thus this book was retained from the Old Version, as Jerome had corrected it from the LXX."

Smith (1865: 994)

(2) "the old version of the Psalms was never superseded by Jerome's translation at all, but continues to this day to hold its place in the received Bible of the Roman Church."

Kenyon (1895/1903: 175)

(3) "The Gallican Psalter (...) found its way into general use in the Western Church. It is also the version of the Vulgate (...). Pius V (...) prescribed the general use of the Gallican Psalter, but the Roman was still retained at St. Peter's in Rome (...)."

Ommanney (1897: 466)

(4) "[i]t is interesting to note that in Latin Bibles until 1566 the Old Latin translation of the Psalms revised by Jerome and known as the Roman Psalter was retained, the second revision of Jerome, known as the Gallican Psalter, replacing it in that year."

Penniman (1919: 15)

(5) "The Latinity of the Vulgate Psalter, whether in the Roman or in the Gallican form, is an interesting study of a language in liturgical use from the second century to the present day."

Pinkman (1937: 3)

(6) "[Jerome's] revised edition of the old Latin version, now known as the Gallican Psalter, gained such widespread popularity that finally (...) Pius V decided to include it in the Roman Breviary, thereby prescribing it for practically universal use."

Pope Pius XII (1945: 337)

(7) "Now for hundreds of years the Psalter which is read in the Office has been the so-called Gallican Psalter, produced by St. Jerome as a revision of an older Latin translation in the light of the Septuagint as found in Origen's Hexapla. (...) [Jerome's previous revision of the Psalter] was known as the Roman Psalter although it never became popular throughout the Roman Catholic Church."

Stapleton (1946: 201)

(8) "[Jerome's] Roman Psalter settled the liturgical form of the principal Old Testament passages occurring in the Missal." The Gallican Psalter "since the sixteenth century, is the official Catholic edition of Psalms of both the Breviary and Bible", its popularity beginning with the churches of ancient France has "been accorded the authorization of the Church".

Cooper (1950: 234)

(9) "[The *Psalterium Romanum*] was a rushed reworking of the Old Latin Vulgata (Itala), which was current in Rome at the time, under the influence of the contemporary Septuagint tradition. The Gallic Psalter is a new improved edition of the first, influenced by the *Hexapla* of Origen, and his [Jerome's] textual work in Palestine. It found wide acceptance in the West, and was ultimately adopted into the Vulgate. The third translation, *juxta Hebraeos*, was neglected, although it was of equivalent standard, no doubt because the Psalterium Gallicanum had already been established."

Seybold (1990: 31)

(10) "[T]he Gallican Psalter is the version of the Psalms included in modern printed editions of the Latin Vulgate Bible."

Metzger (1993: 48)

(11) "Although Weber (1969: xxi) has described Alcuin's version as a text that 'left much to be desired' the Gallican Psalter was eventually to supersede the Roman version."

Niebrzydowski (2005: 151)

(12) "The Hebrew Psalter is so called because Jerome translated it out of that language into Latin, and until the time of Charlemagne it typically appeared in complete Bibles. Alcuin replaced it in his recension with the Gallican Psalter (...). Although long after the dissemination of the Alcuinian Bible the Roman Psalter persisted in Britain and in certain liturgical rites the Hebrew Psalter retained popularity in Spain, the Gallic Psalter became the Vulgate one."

Edgar and Kinney (2011: xxx)

Note that the above information concerning the Psalter of the Vulgate, as shown in the excerpts spanning almost 150 years, is fragmentary, potentially ambiguous and, above all, sometimes contradictory. In effect, is seems impossible to give a definitive answer to the question concerning the version of the Psalter which was included in the Bible before the Council of Trent. This is not so much a side-effect of the fact that the denotation of the term Vulgate is vague enough, ranging from technical to popular, but predominantly follows from the historical context in which the text of the Bible was disseminated. In Jerome's time and for many centuries afterwards, complete one-volume Bibles were rare, this being a direct result of the sheer size and cost of a complete manuscript of that size. As a result, what we view from our present-day perspective as a stable unique single-volume edition, i.e. pandect, was a very rare phenomenon. The Bible normally circulated in smaller codices with a single book or set of books. When one-volume Bibles were compiled, "sub-units of heterogeneous provenance would be used as prototypes" (Loewe 1969: 109). Moreover, it seems that the choice of the text upon which a particular compilation was based was to a large extent a matter of accident, following from texts' availability (geographical considerations playing a part here). Heterogeneous interpolations were freely chosen if more texts were at hand, to suit the needs of an immediate situation: Pope Gregory the Great himself states explicitly that he adopts either Jerome's version or the Old Latin version, depending on which one better expresses the points he desires to emphasise (cf. Bingham 1726: 688).

What follows from the above is that in order to understand the process of sacred text transmission, we need to renounce not only the concept of a single-unit complete Bible but, even more importantly perhaps, the very idea of the

canonised Bible has to be suspended too. In effect, whole Bibles were rare and they were rarely the same. For example, the oldest extant complete Bible is the *Codex Amiatinus*, composed in Northumbria before 716 (cf. Section 1.1.4). It is "a Vulgate manuscript" and contains *Psalterium iuxta Hebraeos* (Loewe 1969: 116-117).[22] In contrast, Alcuin's Biblical pandects contained the Gallican Psalter (Loewe 1969: 137) and in Italy the Cassinian Bibles used exclusively the Roman Psalter (Marsden 1995: 27 and 142). Therefore, rather than talk of a 'replacement' of one Psalter in the Vulgate by another (pace Penniman 1919; cf. the quote in 4 above), we can talk of certain geographical regions showing a particular text (and Psalter) type; and the Council of Trent can only be said to have replaced the Roman Psalter by the Gallican Psalter if comparison with *some* Italian Bibles is made.[23] Consequently, it is perhaps less confusing to talk of the Council of Trent canonising the Bible text and selecting the Gallican Psalter as the Psalter of the Vulgate.

1.1.4 The Psalter in England

Having presented the status of the Roman and the Gallican Psalters from a broader perspective, we can now move on to their transmission in England. Anglo-Saxon England possessed as many as four different versions of the Psalter: the *Vetus*, the *Romanum*, the *Gallicanum* and the *Hebraicum*, three of which are documented in extant manuscripts, the evidence for the *Vetus* being only indirect.

The Old Latin versions were rare in Anglo-Saxon England, but, as evidenced by some of the readings exhibited in the Anglo-Saxon translation of the Paris Psalter (cf. Chapter 2), they must have been available. Moreover, as reported by Marsden (1995: 53 and 70), Bede and bishop Boniface seem to have been acquainted with the Old Latin version. According to Harris (2012: 295), "Bede tells us that in the late seventh century, an Old Latin Bible came to his monastery at Wearmouth-Jarrow from Vivarium, Cassiodorus's monastery. Cassiodorus,

22 The inclusion of the *Hebraicum* into the *Codex Amiatinus* must have been a conscious choice in view of the fact that (at least) the Roman Psalter was at that time widely available in England. Loewe (1969: 117) and Marsden (1995: 141) report that the text is of poor quality. Loewe (1969: 117) speaks of "a corrupted Irish text, emended conjecturally so as to furnish a *Psalterium iuxta hebraeos*". Marsden (1995) says that the text shows notable admixtures from the *Romanum*, either representing corruptions accumulated in the process of text transmission through Ireland or deliberate "improvements".

23 The Roman Psalter circulated in Italy not only in the Cassinian Bibles but also in individual manuscripts. These continued to reveal the Roman Psalter up to the sixteenth c., i.e. even after the Gallican Psalter was officially declared the Psalter of the Vulgate.

author of a hugely influential commentary on the psalms, used both these Old Latin psalms and Jerome's Latin translations from the Hebrew. The Old Latin psalms were collected into an old Roman Psalter, so called by Jerome, which is close to the Psalter used by Jerome's contemporary and doctor of the [C]hurch, Saint Augustine of Hippo." As noted above, no extant manuscripts of the *Vetus* from Anglo-Saxon England have come down to us.

As for the extant Psalter manuscripts in pre-Conquest England, these reveal the Roman, the Gallican and the Hebrew versions, with the *Hebraicum* represented in very few copies. Unfortunately, "[e]ditions of the Psalterium Romanum and Psalterium Gallicanum that provide a full textual record of all psalter manuscripts written or owned in Anglo-Saxon England are not available" (Gneuss 1998: 277). The Roman Psalter was brought to England in the sixth century (Waite 2000: 272) by St. Augustine coming from Rome (cf. Ommanney 1897: 467 and more recently Marsden 1995: 52 and Brown 1999: 8), where the Roman Psalter was in use. It remained in common use in Anglo-Saxon England at least for three centuries (Pratt 2007: 245) but sources differ here, as Gretsch (1999: 21) talks of the Psalter manuscripts (as opposed to Bible manuscripts) invariably revealing the text of the *Romanum* up to mid-tenth century, with the *Romanum* still in use at Christ Church in Canterbury as late as the first half of the eleventh century, when the Gallican Psalter had already established itself in England. Pulsiano's (2001) study of the Old English glossed Psalters lists the following Roman Psalters with continuous OE interlinear glosses: the Vespasian Psalter, Junius Psalter, Cambridge Psalter, also known as Winchcombe Psalter, Regius Psalter, and the Eadwine Psalter (see below). In addition to these, there is the Bosworth Psalter with a continuous interlinear gloss to selected psalms, and the Blickling Psalter, with scattered OE glosses. Finally, there is also the Paris Psalter (Paris, Bibliothèque Nationale, Fonds Latin 8846, as opposed to 8824 which is the Paris Psalter discussed in Section 1.2.1), which contains selected OE glosses to the Roman version, being itself a triple Psalter.

The Gallican Psalter was introduced to England with reformed Benedictine monasticism, when Alcuin's revision of the Vulgate text was brought to England by the reformers in the tenth century (Hargreaves 1965: 132)[24] and became the norm in England (Brown 1999: 8 and Harris 2012: 296).[25] According to Noel (1995: 10), the Gallican Psalter gradually replaced the Roman Psalter "as the liturgical norm in Anglo-Saxon England, no doubt because continental practices had such a profound effect on monastic reform. Even at Christ Church,

24 According to Ommanney (1897: 467), it cannot be "affirmed with certainty" when the Gallican Psalter was introduced to England.

25 Cf. also Marsden (1995: 52).

where there is evidence that the Roman version lingered well into the eleventh century, it is probable that a Gallican Psalter was made around the year 1000." However, as noted by Gretsch (1999: 23), "there is ample manuscript evidence (in the form of Psalters imported to England), that the *Gallicanum* was known in England long before it became the established recension in the liturgy of the Anglo-Saxon church". According to Waterland (1724: 61), the Gallican Psalter was introduced into England before 597, and it prevailed there except for the church in Canterbury. Pulsiano (2001) lists the following Gallican Psalters revealing continual OE glosses: the Stowe Psalter, Vitellius Psalter, Tiberius Psalter, Lambeth Psalter, Arundel Psalter, Salisbury Psalter, and the Sonderhäuser Psalter with a continuously glossed fragment. Some fragmentary Gallican Psalters, i.e. the Cambridge fragments and Haarlem fragments also reveal continuous OE interlinear glosses.[26] The two Psalters, the Roman and the Gallican, coexisted in the Anglo-Saxon period, with the *Gallicanum* gradually establishing itself "in the wake of the Benedictine reform with its close contacts with continental reformed monasteries" and displacing the *Romanum* (Gretsch 1999: 23), as testified by a large number of copies of both the Roman and the Gallican Psalter listed above. Apart from the extant OE glossed Psalters, there are a great number of Latin Psalters written in the Old English period.[27] Gretsch (1999) and Brown (2003) report that there are altogether thirty-seven Psalter manuscripts from pre-Conquest England, out of which twenty-nine are complete or almost complete, twenty-seven of them having been used for liturgical purposes.[28]

Interestingly, despite its generally poor reception in the Church, Jerome's Hebraic Psalter was also available in England throughout the Anglo-Saxon period, as evidenced by the *Codex Amiatinus* from the late seventh/early eighth century, which included the *Hebraicum*. Another copy of the *Hebraicum* is contained in Eadwine's Canterbury Psalter, which contained all three versions

26 Brown (2003) also gives a full specification of each Psalter. However, Pulsiano's (2001) and Brown's (2003) lists diverge slightly, as the latter does not mention the Sonderhäuser Psalter and the Paris Psalter (Paris, Bibliothèque Nationale, Fonds Latin 8846). One more difference between the two lists follows naturally from the fact that Pulsiano's list focuses on glossed Psalters, while Brown's catalogue covers both glossed and translated Psalters, hence only the latter lists the Paris Psalter (Paris, Bibliothèque Nationale, Fonds Latin 8824). Other useful sources of information on the OE glossed Psalters are Paues (1902) and Brown (1999).

27 See Ker's (1957) catalogue for a complete description.

28 According to Gretsch (1999: 6), "[a] liturgical use is traditionally assumed if a manuscript, in addition to the Psalter, contains the ten canticles from the Old and the New Testament (to be sung at Lauds, Vespers and Compline in the monastic and secular Office), and (from the tenth century onwards) the *Gloria in excelsis*, the *Credo in Deum patrem* (or 'Apostles' Creed') and the *Quicumque uult* (or 'Athanasian Creed'), texts also chanted in the liturgy".

of Jerome, i.e. the *Romanum* with an Old English gloss, the *Gallicanum* with a Latin gloss,[29] and the *Hebraicum* with an Anglo-Norman gloss from the mid-twelfth century (Pulsiano 2001). The Psalter exists in another copy, known by art historians as the Paris Psalter, Paris, BN 8846 not to be confused with the Paris Psalter, Paris BN, 8824 discussed in this book (cf. Chapter 2 for clarification). The *Hebraicum*, however, seems to have enjoyed in England a status similar to the status it enjoyed on the Continent, as evidenced by the fact that there exists no text of the Hebraic Psalter glossed in Old English (Pulsiano 2001: xx). According to Brown (1999: 8), it was "never used in the liturgy but it was present for scholarly use in England from early times".

In conclusion, ample manuscript evidence shows that the *Romanum* and the *Gallicanum* coexisted in England and, as noted by Ommanney (1897: 468), "the Roman and the Gallican Psalters were both extant side by side, and were both used, possibly struggled together for the mastery. It may be that the Roman was never used in the Anglo-Saxon Church except in the diocese of Canterbury: but of this we cannot be certain. That the Gallican ultimately prevailed and became the Psalter of the English Church we know from the fact of its being the version of the Sarum Breviary." The co-existence of the two Psalter versions naturally led to intermixtures so that "hardly any copy remained uncorrupted" (Hargreaves 1965: 133).

Having established which Psalter versions circulated in England, let us now discuss some specimens of the Roman Psalter texts copied in England at the time when the *Romanum* was in use, i.e. in the Anglo-Saxon period, as it constituted the basis for the first English language Psalter translation, the Paris Psalter.

1.2 The Roman Psalter texts compared here

The Latin Psalter contained in the Paris Psalter manuscript does not represent, as is now clear, the basis for the Old English translation, which was asserted as early as the nineteenth century by Cook (1898: xxxvi). A detailed study of the relationship between the Old English text and the existing Psalter versions, the *Romanum*, *Gallicanum*, *Hebraicum* and the *Vetus,* which was carried out by O'Neill (2001) shows conclusively that the OE text is firmly based on the Roman Psalter (pace Dempsey 1987: 369), with some features of the

29 Rather confusingly, the term 'gloss' is used in the relevant literature in two senses: either as a word-by-word rendering of a text in another language or as a set of explanatory notes or commentaries accompanying a text in the same language.

remaining Psalters.[30] According to Ramsay (1920: 169), "the West Saxon Psalms are clearly based on a very late type of Gallican readings found in none of the other Roman Psalters".[31]

For the purpose of this study, which aims at juxtaposing the original Latin texts with their English translations, it would naturally be best to represent the source Latin from which the Anglo-Saxon paraphrase was made. This, however, is impossible as the copy has not come down to us. Therefore, even though the Latin of the Paris Psalter does not represent the text on which the Old English translation is based, it seems to be a reasonably good choice in view of the absence of the original: it is, after all, a Roman Psalter text copied in England. Unfortunately, O'Neill (2001) does not provide the Latin text of the Paris Psalter, and the only available printed edition of the Latin text of the Paris Psalter is that of Thorpe (1835). The edition, however, is frequently emended by Thorpe to make it correspond better with the Old English version, and as such it does not present a useful study of the text of the Roman Psalter. Moreover, where the Latin text of the Paris Psalter is missing, Thorpe supplies it, without making any note of the fact. Worse still, Thorpe seems to be supplying the *Gallicanum* for the missing parts of the *Romanum*, by adding portions from the Vulgate Psalter. Moreover, as remarked by Ramsay (1920: 148), Thorpe did not hesitate "to make an extraordinary number of seemingly arbitrary changes". Most of them are listed by Tanger (1883); his collation, however, was largely overlooked by successive scholars.[32] Ramsay (1920) completes the task, presenting a full collation of Thorpe's departures from the manuscript of the Paris Psalter. So far, however, to the best of our knowledge, apart from these collations, no complete printed edition of the Latin text of the Paris Psalter has been published and the only alternative to Thorpe's edition is the internet edition by Stracke, who provides a digital version of both Latin and Old English of Psalms 1-50 of the Paris Psalter from the original manuscript (Paris Psalter, MS Bibliothèque Nationale Fonds Latin 8824) at http://www.aug.edu/augusta/psalms/. Why no complete printed edition of the Latin text of the Paris Psalter has been published so far might perhaps be ascribed to Ramsay (1920: 153), who states that "the Latin has only a fortuitous connection with either of the adjoining

30 According to O'Neill (2001), the text of the Old English translation can be shown without any doubt to depend on the Gallican and not on the Roman Psalter in at least 40 instances, which, as the author implies, represent superior readings to the ones in the Roman Psalter. Occasional correspondences between the Old English text and the *Hebraicum* and the *Vetus* can be ascribed to the same practice of choosing the "better" readings (O'Neill 2001).

31 Stracke's internet edition also offers a review of the topic.

32 Cf. Ramsay (1920) for a discussion of these.

Anglo-Saxon versions [i.e. the prose portion and the poetic part], and (...) it will hardly be worth any future editor's while to reprint it". However, Gilchrist (2008) in his very favourable review of O'Neill's (2001) superb edition of the Paris Psalter (cf. Section 2.1) expresses regret that the edition does not include the text of the Paris Psalter Latin.

It seems that both extreme positions have their justification. On the one hand, Ramsay (1920), being well acquainted with the Latin text, is aware of the lack of direct correspondence between the Latin and the OE Psalters; on the other hand, Gilchrist (2008) is right that the lack of access to the Latin text makes it impossible to appreciate the differences between the Latin text of the Paris Psalter and the Old English translation accompanying it verse by verse on each page of the book. In view of this, I decided not only to present the complete Latin text of the Paris Psalter but also to compare it with another version of the *Psalterium Romanum* which was produced in England, to assess the degree of variation. Important factors in choosing between the available versions of the Roman Psalter were the location and the date of the Psalter composition. Therefore, as the authorship of the Old English Paris Psalter is ascribed to Alfred the Great (cf. Section 2.1), I concentrated on southern versions as close to the reign of King Alfred as possible.

Of the wide range of available Psalters, I chose the Junius Psalter, which was written at Winchester during the reign of King Edward the Elder, King Alfred's son (Gretsch 2000: 85 and Pulsiano 2001: xxi). Therefore, it seems a perfect choice for more reasons than the two mentioned above. Since the Latin texts of each Psalter manuscript exhibit slight differences, and since neither the Paris Psalter Latin nor the Latin of the Junius Psalter was the text which Alfred translated (if we can ever talk about a text rather than texts), I decided to compare the Latin of the Paris Psalter and that of the Junius Psalter with the standard critical edition of the Roman Psalter, as presented in Weber's (1953) edition of the *Psalterium Romanum*, to be able to see the extent of individual variations and to place the two Psalters, i.e. the Paris Psalter and the Junius Psalter in the mainstream tradition of the Roman Psalter. I use Weber's Roman Psalter as represented in Pulsiano (2001), hence in the course of the discussion all references to Weber's Latin will be made via Pulsiano (2001).

1.2.1 The Paris Psalter Latin – Stracke's internet edition

The base Latin text of the Roman Psalter here is the one contained in the Paris Psalter. As indicated above, apart from Thorpe's (1835) unacceptable edition,

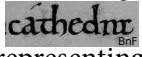
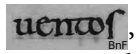
the only available text of the Psalter is Stracke's internet edition (available at: http://www.aug.edu/augusta/psalms/) prepared on the basis of the manuscript of the Paris Psalter (MS Bibliothèque Nationale Fonds Latin 8824). However, being part of a website it may have undergone changes which it would be impossible to keep track of.[33] Moreover, as I analysed Stracke's Latin text I noted places which seemed to contain errors as they differed from my own transcript of the Psalter, which I prepared from the manuscript made available by Bibliothèque Nationale de France at: http://gallica.bnf.fr/ark:/12148/btv1b8451636f.r=psalterium+duplex.langEN.

A comparison of Stracke's edition with the manuscript reveals certain deliberate departures from the manuscript on the part of Stracke. For example, in Psalm 1 the manuscript reads:

> B uir qui non habiit in consilio impiorum et in uia peccatorum non stetit et in cáthedra pestilentie non sedit;

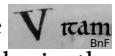
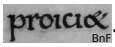
where Stracke's edition has:

> 1(1)] Beatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentie non sedit;

Note that the Paris Psalter Latin has only *B*, where we expect *Beatus,* and Stracke represents the word in full, recording the fact in a special set of notes which, in Stracke's own words, contain "emendations and readings which vary from Bright and Ramsay, from Thorpe, from Weber's edition of the Roman Psalter, and from the texts on which Weber's edition is based". Also note the difference between *habiit* and *abiit*, again a fact recorded in Stracke's notes to the Latin text, with his main text presenting the rectified version. Special fonts are not recorded in Stracke's edition at all, though they are clearly visible on the manuscript (cf. the *á* in *cáthedra*  on folio 1r). Besides, Stracke chooses to follow Thorpe (1835) in representing /v/ by *v*, though the text actually uses *u* (folio 1r). While purely orthographical differences need not concern us here as they do not influence the text as such, it seems important enough for the purpose of establishing the available range of variation between the different manuscripts of the same Psalter to record rather than ignore the differences between them. Differences such as the ones visible in 1.5, where the manuscript on folio 1r has *uentos*  , which Stracke presents as *ventus*, while irrelevant for Stracke, are essential for this study and are marked in a set of angled brackets in the body of the text: <ventos>.

33 The version presented here was last verified on 11.11.12.

To trace all instances of this type I compared Stracke's text with my own transcript and recorded all the differences.

To avoid confusion, I stick to Stracke's choice in using *v* to represent /v/, while the manuscript has *u* throughout with only a handful of exceptions (for example  in 20.4 on folio 20v). Whenever these differences are recorded by Stracke in the notes to the Latin text, no further mention is made of the fact. However, when Stracke's text contains a departure from the manuscript (which does not concern the cases covered above), I record this fact by placing the asterisk after the form given in the angled brackets, as is done in 44.8, where Stracke has *tus*, where the manuscript has *tua*, i.e. <tua*>. Interestingly, verse 1.5 contains the verb *proicere*, which appears as *proicit* in Thorpe's (1835) edition of the Paris Psalter Latin, but is represented by Stracke as *proiciet*, which makes it difficult to understand the nature of some of Thorpe's emendations: here Stracke presents the form as it appears in the manuscript on folio 1r  . The final symbol used in the form is an abbreviation for *et*, but all abbreviated forms are silently expanded in Stracke's edition. Occasional cases where Stracke's comments on a particular form used in the manuscript represent misinterpretations of the text are handled individually in the notes. Disputable cases of joined up or separate spelling will not be focused on.

In all other respects I follow Stracke's edition to the letter, including his capitalisations, which diverge from the manuscript, and his verse numbering, which covers two systems: the first one representing the traditional Vulgate numbering, the second following Thorpe's (1835) edition since, as Stracke explains, this is a generally accepted system of quoting the Psalter in both Bright and Ramsay (1907) and the Anglo-Saxon Dictionary of Bosworth and Toller.

1.2.2 The Junius Psalter – Brenner (1908) and the Toronto Corpus

The Latin of the Junius Psalter is presented in Brenner (1908), with a digital version of this edition being available as part of the Toronto Corpus of Old English Texts. I therefore resorted to the Toronto Corpus digital version of the text of the Junius Psalter, however, Brenner (1908) is always consulted wherever any discrepancies between the Junius Psalter Latin and Weber's edition, as shown in Pulsiano (2001), come to light. Moreover, there are three major types of cases which always required consultation with Brenner's edition.[34]

34 Let me note that I consult the text as edited by Brenner (1908) without going into the details presented as notes on individual words unless they are relevant for the text.

First, the Toronto Corpus edition does not mark places where the manuscript is illegible or damaged and presents the text as continuous. This results in two problems. First of all, it gives the impression that the Junius Psalter presents an incomplete text, while it is actually that the manuscript makes the text impossible to read. Secondly, in some places where individual letters are either illegible (for example, in 50.1, where the manuscript is stained) or missing (as in 28.1), the Toronto Corpus either supplies the missing letters (as in 50.1) or presents the words without them (as in 11.2), which is confusing. Therefore Brenner's edition has been thoroughly searched for any places where the text is missing or damaged, and in every such instance the fact is recorded. In such places, the Latin of the Junius Psalter is presented in the way that it is edited in Brenner (1908). All such instances are additionally discussed in the notes, where the Toronto Corpus edition of the particular passage is described. Moreover, whenever possible I make reference to the manuscript of the Junius Psalter, MS Junius 27 (5139), which is available in the digital resources of the Bodleian Library at: http://bodley30.bodley.ox.ac.uk:8180/luna/servlet/view/search/what/MS.%20Junius%2027/.

The next issue to be discussed here concerns the use of special fonts. The comparison of the two editions – Brenner's and the Toronto Corpus edition based on it – reveals that not all the special fonts exhibited in Brenner are correctly represented in the Toronto Corpus. For example, the Toronto Corpus edition does not use *é* and *ó* at all, even though these fonts are occasionally used in Brenner (1908). This required examining Brenner's edition for all occurrences of é and ó. I present the information in the relevant set of brackets (see Section 1.2.4 devoted to textual conventions), placing an asterisk next to the form to indicate that the special font is absent from the Toronto Corpus edition, which uses *e* and *o* instead. Moreover, some of the special fonts, such as *ę*, which appear in Brenner (1908), are inconsistently represented in the Toronto Corpus, either as *ę* (cf. 2.6, where the form *precęptum* appears in both editions) or as *e* (cf. 9.8, where Brenner has *terrę*, while the Toronto Corpus has *terre*). While the former case requires no mention, cases of the latter type are represented in the main body of the text by /ę*/.

One more aspect of the edition required a careful comparison of the two editions of the Junius Psalter, namely abbreviated forms. The manuscript of the Junius Psalter abounds in abbreviations such as *dn̄s* with a tilde over the *n* for *dominus*, *dn̄e* for *domine*, *dn̄i* for *domini*, *dn̄m* for *dominum*, *dō* with a tilde over the *o* for *deo*, *dS̄* with a tilde over the *s* for *deus*, *sc̄o* with a tilde over the *c* for *santco*, *mS̄* with a tilde over the *s* for *meus*, all of the abovementioned abbreviations coming only from Psalm 3, which is very short. While

Brenner (1908) retains all these abbreviated forms, the Toronto Corpus expands all of them. Unfortunately, in some cases the abbreviations seem to be expanded incorrectly. For example, in 3.1 Brenner has *dõ*, which the Toronto Corpus incorrectly expands into *domino* instead of *deo* since *domino* is abbreviated as *dño*.

In order to make sure how to correctly interpret the abbreviation in this particular text, I examined every occurrence of *deo* and *domino* in the Toronto Corpus edition of the Junius Psalter. Next, each of these occurrences was consulted in Brenner's edition (and the manuscript, whenever the relevant passage was available for viewing), and it was established that all the instances were represented by abbreviated forms in Brenner. This revealed that the abbreviated forms are not expanded consistently in the Toronto Corpus. On consulting Pulsiano's (2001) edition of the Roman Psalter, I discovered that Brenner's (1908) *dõ* is consistently represented in Pulsiano as *deo*, while *dño* always stands for *domino*. Every such instance is carefully described in the notes, with detailed references to particular usages.

Finally, there are some minor issues, all of which are individually described in the Commentary in Chapter 4 related to the relevant passages, such as occasional spelling mistakes in the Toronto Corpus inevitable in any digitalisation project of this scope. These are rectified in the quoted text, with comments recording the pre-correction forms. Capitalisation and punctuation differences are generally not focused on. The only comments concerning these refer to places where, for example, verse divisions differ as between the Junius Psalter and Weber's edition, and these differences induce comments referring to capitalisation and punctuation.

1.2.3 The Roman Psalter – Weber's edition

Weber (1953) offers a critical edition of the Roman Psalter as represented in the extant manuscripts of Italian and English branches. It is considered the main reference point as far as the text of the Roman Psalter is concerned. The earliest English manuscripts date from the eighth century, while the earliest Italian manuscripts come from the eleventh and twelfth centuries (Maloy 2010: 32). As for the English manuscripts compared in Weber's critical examination of the Roman Psalter, Gneuss (1998: 277) notes that not all extant texts of the *Romanum* are included in Weber's edition. Thus, the readings from the Vespasian Psalter, the Cambridge Psalter, the Eadwine Psalter, the Bosworth Psalter, the Blickling Psalter and the Salaberga Psalter are recorded in Weber, but those in the Junius Psalter, the Regius Psalter, the Eaduin Psalter and the Harley Psalter are not.

With respect to the examined manuscripts, Weber observes that the readings available in the early manuscripts of English provenance are normally to be preferred over the Italian ones. Pulsiano's (2001) study of the Old English glosses in the Anglo-Saxon manuscripts of the Roman Psalter is based on Weber's edition of the *Romanum*, and in discussing the mainstream text of the Roman Psalter I follow Weber's edition as presented in Pulsiano (2001), who departs from Weber only with respect to capitalisation: the initial word of each verse is capitalised unless all the manuscripts agree in having a lowercase letter, and all other words are lowercased, including proper names and terms for God.

Pulsiano (2001) focuses on how the Roman Psalter was glossed in Anglo-Saxon England, meticulously recording differences between the compared Latin Psalter texts, and noting cases where a word in the Latin text does not belong to the mainstream tradition of either the Roman or the Gallican Psalter, but is nevertheless glossed with an Old English word (Pulsiano 2001: xxxi). Whenever these additions result in differences between the texts of the Roman Psalters compared here, they are recorded in the notes to the text in Chapter 4, but whenever such additions are not exhibited by the Paris Psalter or the Junius Psalter, I make no mention of the fact since this information is irrelevant for the perspective assumed in this book.

1.2.4 The comparison of the texts – editorial conventions

The three Roman Psalter texts, i.e. the Paris Psalter Latin, as represented in Stracke compared with the original manuscript, the Junius Psalter Latin, as represented in Brenner (1908) and in the Toronto Corpus, and Weber's Roman Psalter, as represented in Pulsiano (2001), have been compared word by word; and any differences between them have been carefully recorded. The base text is, as mentioned above, Stracke's Paris Psalter Latin. This text was subsequently compared with the actual manuscript and all divergences between Stracke's edition and the manuscript are recorded in angled brackets < >. Additionally, if the form is not discussed in Stracke's notes to the text, it is followed with an asterisk within the brackets. The next step was an examination of the the Junius Psalter Latin, and any differences between Stracke's version and the Junius Psalter are recorded in straight brackets: / /. The differences between the two editions of the Junius Psalter, i.e. the Toronto Corpus and Brenner (1908), are generally recorded in the notes to the text or, if the Toronto Corpus does not exhibit the right font, this fact is recorded by placing an asterisk within the brackets. Then the text was subjected to another comparison, this time with Weber's edition of the

Roman Psalter, as represented in Pulsiano (2001), and all divergences are recorded in square brackets [ ]. Capitalisation and punctuation are not compared unless relevant for some reason. In such cases (cf. 34.12) the comments are presented in Chapter 4. All other differences are carefully recorded.

It might perhaps be argued that purely orthographic differences between the texts should not be recorded, as at least some of them seem to represent spelling conventions, such as the use of *v* vs. *u* (*invocarem* vs. *inuocarem)*, *ea* vs. *æ* vs. *e* or *ę*[35] (*meae* vs. *meæ* vs. *mee* or *meę)*, *ci* vs. *ti* (*oracionem* vs. *orationem)*, *i* vs. *j* (*eius* vs. *ejus* or *abiit* vs. *abijt*). Yet I decided to record even the spelling differences for three reasons. First, compiling lists of correspondences between the texts would have resulted in the information being too condensed to invite comparison. Secondly, if the comparison is meant to illustrate the degree of variation between the actual texts of the Psalters, the information should be immediately accessible from the text. Finally, not all Psalter texts exhibit consistency in the application of the assumed conventions; hence presenting a list of correspondences between the compared texts would not be possible.

Consider for example the spelling of the word *terrae*. It is consistently represented with the *ae*-spelling in Pulsiano (2001), while in the Paris Psalter Latin it appears either as *terre* (2.8) or as *terrae* (9.8). In contrast, in the Junius Psalter *terrae* is either represented as *terræ* (2.8) or as *terrę* (9.8). The same spelling inconsistencies are revealed by other words with the *æ*/*ae*/*e*/*ę* spelling differences, as in the case of the word *aequitas*, which is spelt in three different ways in 9.8: as *equitate* in the Paris Psalter, *æquitate* in the Junius Psalter and *aequitate* in Pulsiano, in two ways in 10.8: *equitatem* in the Paris Psalter and *aequitatem* both in the Junius Psalter and in Pulsiano, while in 9.4 all three texts show one and the same spelling, namely *aequitatem*. The inconsistencies are sometimes contained within one and the same verse, as can be seen in the case of the phrase *in saeculum saeculi*, which can be found in 9.5 spelt as *seculum saeculi* in the Paris Psalter and as *sæculum saeculi* in the Junius Psalter. To avoid unnecessary repetition of forms which differ only with respect to this single element, I resort to the following convention: terre /terræ[ae]/, which is to indicate that where the Paris Psalter Latin reads *terre*, the Junius Psalter has *terræ*, while the form exhibited in Pulsiano (2001) is *terrae*.

35 Most modern editions of Latin texts either transcribe *e caudata* as *ae* or simply omit the *cauda* but some editions retain it, for example, Brenner's (1908) edition of the Junius Psalter, Fehr's (1914) edition of *Die Hirtenbriefe Ælfrics in Altenglischer und Lateinischer Fassung*, Campbell's (1973) edition of *Charters of Rochester*, and Sisam and Sisam's (1959) edition of the Salisbury Psalter. This book will follow these latter editions in representing this historical detail as close to its original form as possible.

Similarly, the spelling of *michi* vs. *mihi* exhibits some inconsistencies since while the item is generally spelt as *michi* in the Paris Psalter, in 9.13 and 9.14 the Latin of the Paris Psalter shows *mihi*. Another inconsistently spelt sequence is exhibited by words with internal *quu* vs. *cu*. Consider for example the word *loquuntur*. It is spelt in Stracke's edition of the Paris Psalter Latin either as *locuntur* (5.5 and 27.4) or *loquuntur* (30.20). The spelling of the verb *repellere* is another illustration of inconsistencies that obtain within the texts. The Latin of the Paris Psalter and that of Pulsiano generally spell it with double *p*. Consider 41.11, 42.2, 43.11, where the two texts show the form *reppulisti*. As far as the Junius Psalter is concerned, in 41.11, 42.2 the word is spelt with a single *p*: *repulisti* but in 43.11 the word shows as *reppulisti*. The presence of spelling inconsistencies of the type noted above is an interesting dimension in a study of Psalter circulation, and so all individual forms have been recorded to make it possible to appreciate the full extent of the phenomenon.[36] These purely orthographic inconsistencies within a text, and differences between the compared Latin versions of the *Romanum* will not, naturally, be reflected in the translated text, but the Latin Psalters compared differ in other respects as well, some of which may affect the text of the translation, and it is to these differences that we now proceed.

Where a word is absent from the Paris Psalter but is present in the Junius Psalter or in Pulsiano, it is enclosed in the relevant set of brackets and additionally preceded with a "+" inside the brackets, i.e. /[+et]/, /+et/ or [+et]. In the opposite cases, i.e. when a word is present in the Paris Psalter but absent from the Junius Psalter or Pulsiano, this is indicated by a set of empty brackets immediately following the word which is missing, i.e. Domine /[ ]/. Such cases are frequently additionally discussed in Chapter 4.

If the Paris Psalter spells an item as one word, while the Junius Psalter or Weber's edition present it as two words, the relevant set of brackets opens up with an asterisk inside, i.e. usquequo /* usque quo/ or etenim [* et enim]. Where the word order between the compared versions is different but the items are

36 Note that an edition which does not make any ad hoc assumptions with respect to the type of differences that are or are not relevant makes the compared texts available for a wider range of analyses. This comment is especially important in view of the first ever edition of the Latin of the Middle English Glossed Prose Psalter by Black and St-Jacques (2012). The editors, however, do not include the Latin text in full, ignoring all verses which do not contain Latin glosses (cf. Section 2.3). Therefore, while the edition focuses on the parameter which is relevant for Black and St-Jacques, i.e. the relationship between the English text, the Latin gloss and a French source which influenced the English translation, it precludes comparative analyses of the English translation with its underlying Latin original of all unedited verses.

the same, the fact is indicated by ~ within the brackets, which is followed by the text showing the word order exhibited by the particular edition, i.e. in te speravi [speraui] / ~ speravi in té*/. There is in fact only one such case in the Roman Psalter, but the Gallican Psalter exhibits eight instances, one of them coinciding with the Roman Psalter case.

Despite the fact that capitalisation differences are not recorded here, whenever a word from the Junius Psalter or Weber's edition needs to be represented because it reveals some other difference with respect to the Paris Psalter, it is represented in the original form, as shown in Brenner (1908) for the Junius Psalter and Pulsiano (2001) for Weber's edition. If the two Psalter versions reveal the same difference which needs to be recorded and the two texts differ with respect to the capitalisation, Brenner's (1908) version is presented here as the older of the two.

The conventions discussed above may occasionally come together in one passage. Let us consider an example: Pre /Prę*/ fulgore <fulgora> /fulgure/ [* Praefulgore]. The notation indicates that where the Paris Psalter as represented in Stracke has *Pre fulgore*, the actual manuscript reads *Pre fulgora* (which Stracke reports in his notes, as indicated by the lack of asterisk after the manuscript form). In contrast, the Junius Psalter has *Prę fulgure* in Brenner's (1908) edition but *Pre fulgure* in the Toronto Corpus. Yet another version is exhibited in the mainstream Roman Psalter, as represented in Pulsiano (2001), where *Praefulgore* is spelt as one word. It is important to add that in the cases where I note a deviation between Stracke's edition and the manuscript, and the difference is not recorded in Stracke's notes, I always present the information in a separate set of brackets even if it agrees with the information concerning other texts, e.g. 5.2: mean <meam*> /[meam]/ or 9.13: omnes laudes <+tuas*> /[+tuas]/.

Where the text of the Paris Psalter is missing, the main text is represented after the Junius Psalter, and the whole text (together with verse number) is enclosed in a double set of relevant brackets (i.e. //) to avoid confusion. When the text of the Junius Psalter is missing (cf. 1.1-2.3), only two text versions are compared, i.e. the Paris Psalter Latin and Weber's Roman Psalter. This is always reported in an explanatory note and additionally marked by /-/, which is inserted at the end of each portion of text where the Junius Psalter Latin is missing. All instances where Weber's edition shows a difference with respect to the base text are recorded in [ ]. Additionally, as indicated above, wherever the Junius Psalter manuscript shows incomplete text, Brenner (1908) marks it, while the Toronto Corpus edition does not. Here, I follow Brenner in marking the missing words and letters. Every time this happens I make a comment in

the notes to the text, which gives information both about Brenner's edition and about the text as presented in the Toronto Corpus.

It might be objected that since Pulsiano (2001) represents a careful comparison of Weber's mainstream Roman Psalter text with a variety of glossed Psalters, the Junius Psalter being one of them, there is no need for another work presenting a comparison of the same type though on a much smaller scale: I compare here only three Latin texts of the Roman Psalter, taking into consideration five different editions. It is important to stress, however, that Pulsiano's study of the Psalter text focuses on the comparison of the OE glosses with the Latin texts, so the visual organisation of this material allows easy access only to these data, while remarks on the forms in the Latin texts are contained in individual notes to the text, which follow each verse and are, therefore, difficult to track for an individual text. Moreover, Pulsiano's study comprising so many Latin versions does not record some of the differences which I noted between the texts, which made the study worthwhile. Some examples where the differences between the texts are not recorded in Pulsiano and hence a particular form exhibited by the Junius Psalter is not revealed are the following:

7.1 Domine /Dominus/, Deus meus, in te speravi [speraui]. Libera me ab omnibus persequentibus me, et eripe me.

20.3 Quoniam prevenisti /prevenis/ [praeuenisti] eum in benedictionibus /[benedictione]/ dulcedinis. Posuisti in capite eius coronam de lapide pretioso.

20.6 … et magnum decorem impones [inpones] super eum.

47.2 Dilatans exultationes </exultationis/> universe /universæ/ [uniuersae] terre /terræ[ae]/; mons Syon /[sion]/, /+in/ latera <latere> aquilonis, civitas [ciuitas] regis magni.

47.6 Ibi dolores sicut parturientis /parturientes/. 8] In spiritu vehementi [uehementi] conterens naves [naues] Tharsis.

48.9 Et relinquent alienis divitias [diuitias] suas, 12] et sepulchra eorum domus /domos/ eorum in eternum /æ[ae]ternum/.

Pulsiano (2001) does not record the fact that the Junius Psalter has *Dominus* in 7.1, *prevenis* in 20.3, *impones* in 20.6, *exultationis* in 47.2, *parturientes* in 47.6,

and *domos* in 48.9, etc. Moreover, Pulsiano (2001), like every printed book, is not free from its own errors, which come to light only upon close examination. Some mistakes present in the forms exhibited in Pulsiano (2001) are the following:

9.6. Inimici defecerunt [defecerun] framea in finem, et civitates [ciuitates] eorum destruxisti.

30.26 Ideo exaudisti vocem [uocem] deprecationis meę /meæ[ae]/, dum clamarem [clameram] ad te.

The actual forms exhibited in Pulsiano (2001) are *defecerun* rather than *defecerunt* and *clameram* rather than *clamarem*, which evidently represent editorial errors (the Stuttgart edition has *defecerunt* and *clamarem*), hence I do not represent them in the text but record the fact in Chapter 4.

1.3 The Gallican Psalter texts compared here

In this study I examine five English prose translations of the Gallican Psalter (see Chapter 2 for a detailed discussion of each English version). The first translation included here is that of Richard Rolle, then comes the Middle English Glossed Prose Psalter, and then two versions from the early and late Wycliffe's Bible. These are followed by the Douay Bible Psalter. The last translation included into the collation, Cunyus (2009), does not formally belong here and, as noted in the Preface, is supplied here as a means of disambiguating more difficult Latin and English passages.

Identifying the actual underlying Latin text for each of the translations is not always possible, and since the manuscripts exhibit large numbers of corruptions it is not always certain which text the translator worked on. The situation resembles that of the Paris Psalter translation, where the underlying text is not extant. In this collation I present those Latin texts which I know to have underlain the English translations, and for those where the text is impossible to identify, I supply versions which, for reasons which will be clarified below, show a form of the text which is probably very close to the Latin originals. An additional benefit of supplying these versions is that this will provide an opportunity for assessing the variation found in the Gallican Psalter text.

1.3.1 Richard Rolle's Latin

Richard Rolle's translation comes together with the Latin text it renders, so establishing the relationship between the translation and the original is not an issue. The Latin text accompanying the English translation as edited by Bramley (1884) comes from the Sidney Sussex MS. As noted by Bramley (1884: xvii), it represents in general the spelling of the period, though it exhibits "some barbarisms of frequent though not universal occurrence, such as the interchange of d and t in such words as *set*, *capud*, *aput*, &c". The Latin text of Rolle's Psalter, together with its English rendering and commentary as edited by Bramley (1884), are digitised and made available at http://name.umdl.umich.edu/AJF7399.0001.001 as part of the Corpus of Middle English Prose and Verse at the University of Michigan.

An examination of the text as presented in Chapter 3 shows that it unmistakably represents the Gallican Psalter with some admixture from the Old Latin version, as reported by Allen (1988: 66). That the Latin Psalter contains some divergences from the text of the Psalter officially authorised by the Church in 1592 is not surprising, as all Gallican Psalters circulating in a large number of manuscripts in medieval Europe exhibited textual corruptions, this being a natural consequence of the method of text transmission. However, the only admixtures which are recorded in the Gallican Psalter contained in Richard Rolle's Psalter (as shown in the main body of the text) are from the Roman Psalter, i.e. Jerome's first revision of the Old Latin Psalter, *Vetus Latina*. The Roman Psalter, as noted before, was in circulation in England before it was replaced by the Gallican version, while the Old Version was never in general circulation in England. It is clear, therefore, that Allen (1988), in talking of the Old Latin Psalter, in fact means the Roman Psalter, this being an instance of the terminological confusion discussed in Section 1.1.3.

In the present study, the Latin text accompanying Richard Rolle's English translation is presented as the base text of the Gallican Psalter, and the remaining Gallican Psalter texts are compared to this, all differences being noted in special sets of brackets, as was also done with the Roman Psalters.

1.3.2 The Middle English Glossed Prose Psalter

The text on which the translation in the Middle English Glossed Prose Psalter is based represents a special case. As with Rolle's Psalter, all the manuscripts of the Middle English Glossed Prose Psalter contain both the Latin text and its English translation. Interestingly, the Latin text represents not only the Gallican

Psalter text – it also exhibits Latin glosses. Altogether the Psalter contains "more than 1100 glosses, ranging in length from one word to thirteen" (Dodson 1932: 6). A different estimate is given in the most recent study of the Middle English Glossed Prose Psalter by Black and St-Jacques (2012: Part I p. xl). They place the number of glosses at about 1500, but remark that if additions like *esse*, *dominus*, *et* and *deus* were counted, "the number of glosses would increase substantially". According to Dodson (1932: 6), the glosses are of various types: some explain the Latin words and others are added for completeness. Black and St-Jacques (2012) specify that the former type is represented by 790 glosses, and the latter by 680 additions. This being so, it is natural to ask what the relationship between the Latin text and the English translation is.

An examination of the Gallican Psalter and the Middle English Glossed Prose Psalter clearly shows that the translator very frequently rendered the glosses rather than the text, as the English text departs very far from the sense expressed in Latin. This observation was first made by Paues (1902: lviii) and Dodson (1932: 6). Black and St-Jacques (2012: Part I p. xl) note that this procedure is typical of the Pepys MS (Cambridge, Magdalene College, MS Pepys 2498) and the Additional MS (London, British Library, MS Additional 1776), which tend to prefer the glosses to the Latin lemmata, while the remaining two manuscripts, i.e. the Scheide MS (Princeton University, Scheide Library, MS Scheide 143) and the Dublin MS (Dublin, Trinity College, MS 69) "occasionally translate both the lemmata and the glosses". In some passages the Latin text – and what is, at least in principle, its Middle English rendering – do not seem to represent the original and a translation, but two almost independent texts.[37] As suggested by Paues (1902) and substantiated by Reuter (1938), the English text is based (at least in some places) not so much on the Latin glossed text of the *Gallicanum* but on the French translation of the Latin glosses (cf. Section 2.3 for details). Up to the publication of Black and St-Jacques (2012), this was state-of-the-art knowledge concerning the relationship between the English text and the Latin Psalter accompanying the translation in the Middle English Glossed Prose Psalter. The Latin text of the Middle English Glossed Prose Psalter was never edited, though its publication was announced in 1891: it was to have been published by Bülbring as the second volume of his edition of the Middle English Glossed Prose Psalter, but the edition never appeared. More recently St-Jacques (1989) announced the publication of an edition of the Latin text of the Psalter, and it came out as Black and St-Jacques in November 2012. Unfortunately, the long-awaited edition of the Latin text is confined to the glossed verses.

37 For a classification of these differences, see Dodson (1932).

As for the source Latin text of the Psalter, the editors inform us that the Latin texts in all four MSs of the Middle English Glossed Prose Psalter "are nearly identical or at least very similar to each other and to Weber's *Gallicanum* text, and they almost invariably contain the entire Vulgate" (Black and St-Jacques 2012: Part I p. xl). It is, however, the *Gallicanum*

> as it could be found in a corrected edition of the Vulgate produced by scholars at the Sorbonne some time in the thirteenth century and best exemplified, according to Weber, by MS Sorbonne lat. 15467 (1270) and MS Bibl. Mazarin 5 (1231), which Weber labels as Omega *s* and Omega *m*. (...) In addition, when we compare the Latin text to variants listed by Weber, other than Omega *s* and Omega *m*, we find that the Latin text of *MEGPP* also incorporates many readings from Jerome's Romanum and Hebraic versions; but whether these were also part of the University of Paris revision cannot be determined from Weber's listing of variants since he refers to R[omanum] and H[ebraicum] readings as more generic rather than as belonging to one or other family of Vulgate texts for which he provides variants. Weber does not always make it clear if these variants were always found in the Omega manuscripts.
>
> Black and St-Jacques (2012: Part I pp. xlvi-xlvii)

In view of the above, it is clear that the basic Latin text contained in the Middle English Glossed Prose Psalter cannot be classified as accurately representing any of the main textual families of the *Gallicanum*, which makes it all the more regrettable that it is not edited in Black and St-Jacques (2012) in full. Instead, Black and St-Jacques (2012) present us with a critical edition of the Latin text of the glossed verses in all four manuscripts, together with the apparatus, as the texts differ with respect to the glossed matter. The Latin glosses in the edited verses are underlined in a manner resembling the Pepys MS and the London or the Additional MS. The two manuscripts do mark the glosses by underlining, yet, as we are warned by Paues (1902: lviii) and Black and St-Jacques (2012), the glosses are not always marked. In the remaining two manuscripts, the Scheide MS and the Dublin MS, the glosses are neither underlined nor indicated in any other way. (The relationship between the Latin text and its English rendering will be covered in more detail in Section 2.3.)

The very fact that the Middle English Glossed Prose Psalter is not based on Jerome's Psalter but on a source where the *Gallicanum* is heavily glossed with Latin seems a good enough reason to exclude it from a comparative study of English prose renderings of Jerome's Psalter. However, being translated by a contemporary of Rolle, the text offers an excellent comparison of the English language used in the mid-fourteenth century, though it naturally has to be approached with caution as far as the actual rendering of the Latin text is concerned. Let me clarify that the Latin text of the Middle English Glossed Prose

Psalter has not been excluded here because the edition became available too late to include the text in the study (the glossed verses could still have been added into the collation). Rather, the English text of the Middle English Glossed Prose Psalter *has* been included in the collation *despite* the fact that it does not fully qualify. The reason for its inclusion is its exceptional character and lack of popularity in the literature on the topic,[38] and, more importantly, its contemporaneity with Richard Rolle's translation. Hence, the Middle English Glossed Prose Psalter will enrich the collation by putting Richard Rolle's language into proper perspective and, naturally, it will grace it by its exceptional character, as it seems to be the only translation of its kind in the history of Psalter translation into English. The same opinion concerning the uniqueness of the Middle English Glossed Prose Psalter is expressed by Black and St-Jacques (2012: Part I p. xlv), who remark that "no other Biblical text in English is composed in this radical fashion". They note that "[e]arly English glossed prose psalters"[39] fall broadly into four types, with the Middle English Glossed Prose Psalter being the only representative of its kind:

(i) OE glossed Psalters (where by 'gloss' OE equivalents of the Latin words are meant)
(ii) Richard Rolle's Psalter, which clearly sets apart the translation and the commentary
(iii) the Middle English Glossed Prose Psalter, where the text and the commentary are indistinguishable, and the transitions between them are, for the most part, seamless
(iv) the Paris Psalter, where each Psalm is treated as "an independent unit", and where the obscurities are confronted by the paraphrast within verses.

In conclusion, the Middle English Glossed Prose Psalter is a unique text type and deserves to be brought to the centre of linguistic attention, which is why we include it in this collation.

38 Note that its most recent edition came out only in November 2012, i.e. when this book was almost complete. Hopefully, the edition will attract to the Middle English Glossed Prose Psalter the attention it deserves.

39 Let me remark that I disagree with Black and St-Jacques (2012) qualifying into a common category of 'glossed Psalters' the types enumerated in (i)-(iv), notwithstanding their remark on the distinct meaning of the term 'glossed' in the case of (iii) as opposed to (i). Note that the Paris Psalter cannot be seen as a gloss in either sense of the term. Moreover, terming Richard Rolle's Psalter 'a gloss' is also slightly controversial, though it has to be admitted that some researchers (cf. Section 2.2) classify it as such in view of its close adherence to the accompanying Latin original. The sense of the term 'gloss', however, takes on yet a different shade in this case.

1.3.3 The Latin texts of Wycliffe's versions and of the Douay Bible

Wycliffe's early version of the translation, more appropriately called EV (short for *Early Version*) without reference to the author (cf. Section 2.4), is based on the Latin Vulgate. But it is impossible to point to the exact manuscript of the Vulgate; and considering the multitude of circulating manuscripts of the Vulgate, where there are all sorts of corruptions, it seems doubtful that it can ever be identified, especially that the author(s) of the early version of the translation (in contrast to the production of the late version, referred to here as LV) did not show any overt concern for the "true" Latin text. Loewe (1969: 105) points to the Paris text of the Bible being the standard text of the time. This, however, in view of the above, is not so much an identification as an indication. As for Wycliffe's late version, again more appropriately referred to as LV, the translator, as the first Bible translator in England, makes a conscious effort to establish the "true" Latin text of the Vulgate (Hargreaves 1965: 133-134).

This, as is clear from the *General Prologue* preceding the Bible, results from the author's awareness of the manifold corruptions that crept into the text of the Vulgate (cf. also Hargreaves 1965 and Bobrick 2001). These efforts, as noted by Hargreaves (1955: 73), "have not received very flattering notice,"[40] though, surprisingly, "there has been no attempt to discover in detail what text Purvey used".

The *General Prologue* to LV clearly sets out the principles of the translation, showing a more conscious translator behind the production of the text itself. It is, however, clear from Hargreaves's study that LV reveals textual variants which make it impossible to relate it to any of the available Vulgate manuscripts. "The text which (…) [the translator of LV] adopted as his basis before emending was, not unnaturally, the standard Paris text of his time, i.e. the one represented in the Vatican Vulgate by Ω^8 and in Wordsworth and White by W, which would be circulating, with inevitable corruptions, also in Oxford and in fact throughout Europe. In thus translating the text nearest to hand he was following the custom of his predecessors" (Hargreaves 1965: 131). The departures of LV from the Vulgate are demonstrated in Hargreaves (1955: 43) to follow from the translator's reliance on Nicholas of

40 Hargreaves (1955: 73) quotes Guppy's criticism of the Vulgate text underlying Purvey's translation, who described it as being "far from pure" and Wright's comment that "the collation of manuscripts must have been very partial and scanty". For details, see Hargreaves (1955).

Lyra's commentary[41] and further supported by detailed examinations presented in Chapter 4.

One more obvious source of textual divergences between EV and LV would naturally be *correctoria*, the lists of variants and emendations to the Paris Bible which circulated in Europe soon after the establishment of the Paris Bible text in 1200. However, as noted by Hargreaves (1955: 85), the translator seems not to have made use of them. Since it is impossible to identify a particular manuscript, and taking into consideration the fact that the Paris Vulgate ultimately constituted the basis for the official Vulgate (cf. Section 1.1.2), I present here the Latin text of the 1593 edition of the Vatican Vulgate Psalter, as edited by Hetzenauer (1914). An additional reason for presenting this version is that the text of the Douay version was corrected against this version (cf. also Section 2.5 below).

Moving on to the underlying text of the Douay Bible, the translation was, according to Greenslade (1963: 163), based on the unofficial Louvain Vulgate of 1547 (cf. Section 1.1.3), an early printed edition that strongly resembles the Sixto-Clementine. This view is challenged in Edgar (2010: xiv), who argues that "the readings in the Douay-Rheims Version do not support the conclusion that the translation was based on either the Louvain Bible of 1547 or the correction of that edition published at Rome in 1574". Edgar and Kinney (2011: xxx) remark that the Gallican Psalter, which appears to have provided the basis for the Douay-Rheims translation reveals some readings from the Roman, Hebrew and Old Latin Psalters but the authors do not substantiate this claim with any evidence. Note that, as we are told in the Prologue to the Douay Bible, the text "conformed to the most perfect Latin edition", i.e. the Sixto-Clementine, which is in fact probable because of the time lag between the completion of the translation as such and its publication in 1609/10 in Douay. Therefore it can justifiably be assumed that the juxtaposition of the Psalter translation with Hetzenauer's (1914) edition of the Psalter of the Clementine Vulgate offers accurate grounds for comparison.

41 Nicholas of Lyra (1270-1340), a Franciscan monk, is the author of numerous theological works, his monumental work being *Postillae perpetuae in universam S. Scripturam*, where he deplores the state of Biblical studies in his time. It became the favourite manual of exegesis for some two centuries (Plassmann 1911). Being well acquainted with Hebrew, in his commentaries he makes frequent references to the Hebrew text of the Psalter. Purvey himself, however, does not seem to have known either Hebrew or Greek (cf. Hargreaves 1955 and Delisle and Woodsworth 1995). "Even his more learned master, Wyclif, apparently knew none (...) and the extensive study of Hebrew that has been revealed by modern researchers to have been taking place in the universities from the twelfth century onwards left no discernible mark on English translations" (Hargreaves 1961: 130).

It may be of interest to note that Lyra's *Postilla super Psalterium* was the first printed Biblical commentary. It was published in Lyon 1488 (Waltke, Houston and Moore 2010: 420).

However, one more explanation is necessary here since the editors of the Douay-Rheims Bible present a reconstructed Latin text which is based on the English evidence of the Douay-Rheims, and on the critical apparati in Weber's 5th edition (2007) and Quentin *et al*.'s (1926-1995) edition of the Vulgate. In view of this, it might seem that positing Hetzenauer's edition as the best choice for the Douay Bible requires justification.

A comparison of the reconstructed Latin of the Douay Psalter (Edgar and Kinney 2011) with Hetzenauer's edition of the Sixto-Clementine shows that apart from purely orthographic differences (*æ* in Hetzenauer vs. *ae* in the Douay edition, *lacrymis* in Hetzenauer vs. *lacrimis* in the Douay edition), and forms of prefixed verbs (*astisterunt, dirumpamus, apprehendite, irridebit* in Hetzenauer vs. *adsisterunt, disrumpamus, adprehendite, inridebit* in the Douay Bible), where the Douay reconstructed Latin consistently follows Weber (i.e. the Stuttgart edition presented here), there are only a handful of relevant differences. Some of the differences are the following:

4.8 Hetzenauer has no *et* between *frumenti* and *vini*, while the editors of the Douay Latin propose *et* on the basis of *and* revealed in the Douay Bible. As indicated in this book, Weber's edition and Jerome's Gallican Psalter also have *et* here. The texts presented here show some fluctuation with respect to the presence of the conjunction at this point: Richard Rolle has no conjunction either in the Latin or the English text, the Middle English Glossed Prose Psalter has no *et* in the Latin text, but the translation has *and*. EV has no *and*, but LV exhibits alternation between MSs. A series of early sixteenth-century Latin Psalters available in England show the absence of *et* before *vini* (for example, 1504, 1506, 1516, 1522).

5.4 Hetzenauer's Latin reads *habitavit*, in contrast to the remaining Latin texts compared here, which read *habitabit*, which is also the form postulated in the Douay reconstructed Latin. Note that all the English texts analysed here translate the verb with a future form, indicating that the underlying form must have been *habitabit*. This form is also found in the Latin Psalters circulating in England in the early sixteenth century (for example, 1504, 1506, 1516, 1522).

15.7 Hetzenauer's Latin, like all but one of the Gallican texts presented here, reads *Dominum*, while the Douay reconstruction follows the Stuttgart edition, i.e. *Domine*. Note that it is impossible to deduce the difference from the English translation, hence the adherence to the Stuttgart edition must be more a matter of principle than reconstruction.

The first important difference between Hetzenauer's edition and the Douay reconstruction appears in 7.10, where all the Latin Psalters compared here read: *scrutans* or *et scrutans*, while the Douay Latin reads *qui scrutaris*. No Latin Psalters examined here and none of the early sixteenth-century editions available in EEBO shares this reading. An examination of the pre-Douay English translations brings interesting results: Coverdale's 1535 Bible reads: *thou rightuous God, that triest the very hertes & the reynes*. By the same token, Matthew's 1537 Bible (cf. Section 2.7) reads: *thou rightuous God/that tryest the uery hertes and the reynes*. Since the reading is certainly not modelled on the Hebrew Psalter (cf. Kuśmirek 2010), and does not seem to be shared by other English translations, it might indicate that the Douay translators were influenced by Coverdale's 1535 version, or its reissued edition of 1537, Matthew's Bible. Since Coverdale's 1535 Psalter is translated "from Douche and Latyn" (Ferguson 2011), this might be the source of the rare reading.

Note that reconstructed Latin of the Douay agrees, in a vast majority of cases, with Hetzenauer's edition, which is assumed here as underlying the Douay on the basis of the Prologue to the Douay Bible ("conformed to the most perfect Latin edition"). Where it does not agree with this, it seems to follow the Stuttgart edition, which is also included in this collation. Where the Douay text diverges from both of them – which is very infrequently – there does not seem to be a Latin source which we could point to as having constituted the underlying text. Moreover, I have come across cases where the reconstructed Latin of the Douay Bible departs from Hetzenauer's edition but where the departures are unfounded. Note for example 17.5, where the proposed Latin of the Douay Bible reads: *In tribulatione invocavi Dominum*, which departs from Hetzenauer's: *In tribulatione mea invocavi Dominum*. But judging from the English text: *In my tribulation I haue inuocated our Lord*, the omission of *mea* is unfounded.

In consequence, it does not seem either justified or beneficial to include the reconstructed Douay Latin in the collation. Instead, when important differences such as the one discussed above appear between the Douay Latin and Hetzenauer's edition where the source is not the Stuttgart edition, the relevant passages are discussed in the Comments.

1.3.4 Hetzenauer's edition and Jerome's text

As argued above, an edition of the Vulgate Clementine Psalter (cf. Section 1.1.2) is a good choice as the underlying Latin for the Douay version. It also seems a reasonably good choice for the Wycliffite versions. This is not to say that

Wycliffe's versions were actually based on it, as they preceded the Clementine edition by some two hundred years. However, since the Clementine is a continuation of the Paris text, which was the standard text (if one can ever talk of a standard) at the time of the translation, it seems a well-motivated choice. While I could naturally provide the Psalter of any of the Paris Bibles, it seems that in view of the large number of textual variants – and with no indication whatsoever as to the text used in the early version – the choice would be purely accidental and would not enrich the collation in any way. Instead, I decided to compare the Clementine Psalter with Jerome's Gallican Psalter, to assess the extent of the discrepancies and text contamination in the *Gallicanum*: if the differences are substantial and located in lexical choices, the lack of a base text precludes textual comparison. If, however, the differences can be classified as negligible, it can be concluded that for linguistic purposes the lack of the actual base text does not prevent a comparison of the English translations.

There are two editions of the Clementine Vulgate: one prepared by Vercellone, and the other by Hetzenauer. I select for presentation Hetzenauer's edition, for two major reasons. First of all, Vercellone's edition is based on the 1592 text, which was a very hastily made edition: Youngman (1908: 630) reports that the correction of the 1590 text was carried out in 19 days, while the whole edition took only 4 months. And despite being printed on the best paper and being set in beautiful type, this edition is full of errors, as shown in Hetzenauer's careful collection of all differences between the three editions. In contrast, Hetzenauer's edition of the Clementine Vulgate is, according to Youngman (1908), made on the basis of the 1593 text since it is the best of the three editions, as claimed by Hetzenauer, who devoted 15 years to the work. Interestingly, Hetzenauer in his careful reproduction of the text of the Clementine Vulgate, even chose type of the same size as that in the 1593 edition, a fact which though not decisive, immediately confirmed my decision to work with Hetzenauer's edition of the *Sixto-Clementina* rather than with that of Vercellone.

As for the edition of Jerome's *Psalterium Gallicanum*, it is available at: http://www.documentacatholicaomnia.eu/04z/z_0347-0420__Hieronymus__Divina_Bibliotheca_28_Liber_Psalmorum_Iuxta_Septuaginta_Emendatus__MLT.pdf.html as part of *Documenta Catholica Omnia*, at the official site of the Vatican at: http://www.documentacatholicaomnia.eu/. It represents a reconstructed text of Jerome's Gallican Psalter, since the original manuscript has not come down to us. Jerome's Latin as presented in *Documenta Catholica Omnia* comes with textual notes, which are ignored here: only the main text has been involved in the comparative work.

1.3.5 Cunyus's (2009) translation and the Stuttgart edition

The most recent translation of the Gallican Psalter into English is Cunyus (2009). Though it does not formally belong to this study, which covers the period from Old to Early Modern English, it was decided to include it in the present collation as it may facilitate comprehension of more difficult Latin and English passages, because it is a very close translation of the Gallican Latin Psalter. As shown in Section 2.6, it is based on the text of the Stuttgart Vulgate, which is why the edition of the text is included in this study. The Latin text accompanies its English translation, and though, as noted by Cunyus (2009), it represents the 4th edition of the Latin Vulgate, *Biblia Sacra Iuxta Vulgatam Versionem* (edited by Roger Gryson in 1994 and published in Stuttgart), it is the same as that in the first edition of Stuttgart (1969). The Stuttgart edition represents the standard critical edition, which is an additional benefit as it enables us to view the remaining Latin texts from that perspective. The juxtaposition of Jerome's text, Rolle's Psalter, the Clementine Vulgate, and the standard critical text of the Psalter, will bring to light all the discrepancies between the texts. Unfortunately, as reported by Gneuss (1998: 277), "[n]o English manuscript has been utilized for the Gallicanum text in the Vulgate edition by Robert Weber and Roger Gryson". All the differences between the four texts have been carefully recorded, including spelling differences. This is because I noticed certain inconsistencies in the spelling systems employed in the texts, which make it impossible to predict with complete accuracy the actual orthography of a given text.

1.3.6 The comparison of the texts – editorial conventions

The main text of the Gallican Psalter represented here is the one by Richard Rolle edited by Bramley (1884). Whenever any of the three remaining texts exhibits a different form, the differences are recorded in a separate set of brackets for each text. Jerome's text is represented by / /, Hetzenauer's by < > and the Stuttgart edition by [ ]. Generally, all conventions employed for the comparison of the Roman Psalter discussed in Section 1.2.4 above are employed here too.

Only two additional issues need to be discussed. The first concerns the use of the abbreviation & for *et* in Rolle's text. The other three texts always use the full form, and it is to be understood that & in Rolle's Latin is represented as *et* in the other Latin texts. The second convention that needs to be mentioned here concerns the information about other manuscripts which is given in Bramley (1884) in square brackets. As I use square brackets here to

present information about Hetzenauer's version, I replace Bramley's square brackets with { }.

As was the case with the Roman Psalter comparison, capitalisation and punctuation are not compared, and generally differences of this type are not recorded. However, when a word from another edition needs to be represented, this is done as in the original, i.e. with or without capitalisations. When a word-form coincides with a form in another text, it is the form of the oldest text which is used in terms of capitalisation, as this was the order in which the comparison was made.

Let us now move on to the spelling inconsistencies exhibited in our Latin versions of the Gallican Psalter. In particular, as noted above, there is the expected *æ* vs. *ae* vs. *e* series, as in our example discussed in connection with the Roman Psalter, *terrae*. Where the Stuttgart edition uses *ae*, Jerome's Gallican Psalter and Hetzenauer's edition have *æ: terræ*, and Richard Rolle uses *e: terre.* Consider, however, the words *hereditas* and *hereditare*, which are spelt with *æ* in Jerome *(hæreditatis)*, while the remaining texts spell them with *e* (cf. 2.8, 15.5, 15.6, 24.11, 27.10, 32.11, 36.9, 36.11, 36.17, 36.21, 36.29, 36.33, 46.4). A generally systematic correspondence is revealed in the texts as far as *j* vs. *i* is concerned, as in *abijt*, a form seen in Richard Rolle's Latin, as opposed to *abiit*, which appears in the remaining texts. However, consider the word *hiis*. It appears 6 times in the text of the Psalter, and Richard Rolle spells it either as *hijs* (cf. 33.18, 33.19, 33.20 and 35.10) or as *hiis* (17.18, 43.15), while the remaining texts always have *his.*

Similarly, *ci* vs. *ti,* as in the word *benedictio*, where the internal *ci* is spelt as *ti* in Jerome, Hetzenauer and the Stuttgart edition: *benedictio*; while Richard Rolle's Latin shows *ci: benediccio.* However, the general impression of regular correspondences disappears on encountering instances such as *scientiam* (18.2), spelt with *ti* in all texts, in contrast to *sapientiam* (18.7), where Richard Rolle has *sapienciam*, while the remaining texts have *sapientiam*. Hetzenauer's edition occasionally shows *ci* where Jerome and Stuttgart have *ti.* This happens in the case of the verb *annunitare*, which, as the examination of the text revealed, is always spelt with *ci* in Hetzenauer, cf: 21.29: Annunciabitur /Annuntiabitur/ [adnuntiabitur]; 21.29: annun|ciabunt /annuntiabunt/ [adnuntiabunt]; 29.9: annunciabit /annuntiabit/ [adnuntiabit]; 37.18: annunciabo /annuntiabo/ [adnuntiabo]; 39.9: Anunciaui /Annuntiavi/ <Annunciavi> [adnuntiavi]; 43.1: annun|ciauerunt /annuntiaverunt/ <annunciaverunt> [adnuntiaverunt]; 49.7: annunciabunt /annuntiabunt/ [adnuntiabunt]; 50.17: annunciabit /annuntiabit/ [adnuntiabit].

As far as *michi* vs. *mihi* and *nichil* vs. *nihil* are concerned, in contrast to the Roman Psalter, the Gallican Psalters presented here show consistent use

of *mihi* and *nihil*, except for Richard Rolle, where they are always spelt *michi* and *nichil*. Other instances show less regularity. Consider, for example, the word *sepulcrum/sepulchrum*. Richard Rolle's Psalter has *sepulcrum* in 5.10 and *sepulcri* 48.9 but *sepulchrum* in 13.5. As for the *u* vs. *v* distinction, Richard Rolle generally does not use *v* word-medially (cf. *saluum*), while word-initially the sound /u/ is spelt either with *u*, as in *unum* or *v*, as in *vt* or *vsquequo*. Word-initial /v/ is spelt with *v*, as in *vir* and *via*. However, occasional inconsistencies do occur, as in the case of *ut*, which appears in Richard Rolle's Latin 52 times, 49 of which are spelt as *vt*, while 3 instances show *ut* (cf. 8.3, 13.3 and 35.1). Finally, there is *oe*, which is systematically represented in the word *proelium*, i.e. as *oe* in Stuttgart, as *æ* in Jerome and Hetzenauer, and as *e* in Richard Rolle (cf. 17.33, 23.8 and 26.4). However, in the case of *oboedire*, Stuttgart predictably shows *oe*, while the remaining texts all show *e* (cf. 17.42).

One final note concerns the treatment of proper nouns. This is systematic. The word *Sion* is spelt *syon* in Richard Rolle, and *Sion* in the remaining texts. *Israel* is spelt *israel* in Richard Rolle, Jerome and Hetzenauer (disregarding capitalisation differences) and *Israhel* in the Stuttgart edition; and *Jacob* is spelt with *i* in Richard Rolle, Hetzenauer and Stuttgart, and with *j* in Jerome.

1.4 Concluding remarks

In this study I juxtapose the Latin Psalter texts of Jerome's *Psalterium Romanum* and *Psalterium Gallicanum*, which underlay the English prose translations from the Old English period up to the Early Modern English period. The two Psalters are presented in a carefully selected choice of variants and their editions.

As for the Roman Psalter, I present, in what is hopefully a visually convenient form, three Psalter texts as they are represented in five different editions: the Paris Psalter Latin as represented in Stracke's internet edition compared with the actual manuscript of the Paris Psalter, with all differences carefully recorded in a special set of brackets < >. As it appears, the two editions exhibit a sufficient number of differences to justify the comparison, this being especially important in view of the fact that so far the only printed edition of the Paris Psalter Latin is that of Thorpe (1835), which, as noted in Section 1.2.1, does not meet the present standards of textual criticism. In consequence, the present study offers insight into the Paris Psalter Latin, which has so far not been available. As can be seen in Gilchrist's (2008) review of O'Neill's (2001) impressive edition of the Old English part of the Paris

Psalter, the lack of the Latin text, together with the absence of the gloss to the OE paraphrase, constitute the only critical comments that have been addressed at O'Neill's edition. Both these shortcomings are rectified here.

The Latin text of the Paris Psalter is subsequently compared with the Junius Psalter, as represented in the Toronto Corpus, which is based on Brenner's (1908) edition. All divergences from the Paris Psalter Latin are noted in a special set of brackets, i.e. / /, which enables us to assess the degree of variation between the two manuscripts. Moreover, the study reveals that the Toronto Corpus shows certain discrepancies with respect to the edition it is based on, each of these differences being recorded in the notes to the text. It seems important to realise that the Toronto Corpus edition contains some mistakes, as the text it offers is widely available on account of being digitised. Finally, the two Roman Psalters produced in Anglo-Saxon England are compared with the mainstream edition of the Roman Psalter of Weber, which is based on English and Italian manuscripts. The edition is available in Pulsiano's (2001) study of OE glossed Psalters. All divergences are noted in square brackets [ ]. Additionally, whenever Pulsiano's study reveals forms which are relevant for the Psalter texts presented here, these are discussed in the notes to the text.

Moving on to the Gallican Psalter, it became the standard text after the Benedictine reform; hence it underlay all post-Alfredian English translations compared here, i.e. Richard Rolle's Psalter, the Middle English Glossed Prose Psalter, the two Wycliffite versions and the Douay Bible Psalter. Richard Rolle's Psalter comes together with the Latin it translates, which is presented here after the Corpus of Middle English Prose and Verse available at the University of Michigan. The site offers a digitised version of Bramley's (1884) edition of Rolle's Psalter. Because the underlying Latin text of the Middle English Glossed Prose Psalter is influenced by a French translation of the Latin glossed Psalter it does not really qualify for this study, but I decided to include its English translation as a way of enriching the collation with a text contemporaneous to Rolle's translation, thereby allowing a full appreciation of the linguistic features exhibited.

The Latin text of the Middle English Glossed Prose Psalter is not included in the study as it is not available in full in Black and St-Jacques (2012). The Latin text underlying the two Wycliffe versions must have been the Paris Bible Psalter, whose actual copies are impossible to identify. In view of the fact that the Paris Bible constituted the basis for the Clementine Vulgate (via the Louvain recension of 1547), I decided to compare Rolle's Latin against the text of the Clementine Psalter as edited by Hetzenauer (1914), especially since it seems to have been the text against which the next Psalter version was corrected, i.e. the

Douay Bible Psalter. All differences between Rolle's Psalter and the Clementine Vulgate are recorded in angled brackets: < >. To acknowledge the fact that the actual text of the Clementine could not have directly underlain Wycliffe's versions, I additionally carried out a comparison of the base Psalter with Jerome's Gallican Psalter (available at *Documenta Catholica Omnia),* to assess the degree of variation between Gallican Psalter texts. The differences between Rolle's Latin Psalter and Jerome's *Gallicanum* are recorded in straight brackets: / /. The last English prose translation included here is that of Cunyus (2009), whose status in this collation has been discussed before. Cunyus's text is based on the Stuttgart Bible Psalter, so I compare the Latin text of the 1969 edition of the Stuttgart Bible with the other editions of the Gallican Psalter analysed here and all discrepancies are recorded in the relevant sets of brackets, i.e. [ ].

The versions of the Roman and of the Gallican Psalter which have been analysed are juxtaposed in order to permit a comparison of the two Psalters. The text of the Roman Psalter is presented first, with the Gallican Psalter text following immediately below. The Gallican Psalter is adjusted to the Roman Psalter so that the two versions exhibit corresponding portions of text, even if verse divisions between the two Psalters differ, cf. 5.12:

12(12)] Et letentur /lætentur/ [laetentur] omnes qui sperant in te /té*/ in eternum /æternum/ [aeternum]; exultabunt, et inhabitabis in eis, et gloriabuntur in te omnes qui diligunt nomen tuum.

13 Et letentur /<læ[ae]tentur>/ omnes qui sperant in te: in eternum /<æ[ae]ternum>/ ex|ultabunt /exsultabunt/, & habitabis in eis. 14. Et gloriabuntur in te omnes qui diligunt nomen tuum:

All rearrangements are purely visual, as Bramley's (1884) verse numbering of the base version of Richard Rolle is always preserved. Importantly, the major factor determining the organisation of the text is the versification of the Old English translation in the Paris Psalter (cf. Section 2.8), as presented in the Toronto Corpus.

Chapter 2

On the English prose translations of the Psalter

The significance of the Psalter for medieval spirituality and for the devotional and educational system of monasteries cannot be overestimated.[1] The Psalter was recited daily; some knew it by heart. As the myth has it, "Godric, the recluse of Finchale, acquired a finger permanently curved through constantly holding his psalm-book" (Shepherd 1969: 370). It is therefore not surprising that Latin as the only medium did not seem sufficient, and means were sought to make the sense of the Latin verses closer to the heart and mind.

These means were at first glosses to the existing Latin Psalters (cf. Section 1.1.4). The first independent text of the Psalms in English, and for a long time the only one, the Paris Psalter (Psalms 1-50) was completed in the late ninth century. The author of this translation, it is now generally believed, was Alfred the Great, whose devotion to the Psalms is recorded by his biographer Asser. As shown in Section 2.1, Alfred's translation is often referred to as a paraphrase since it does not constitute a close rendering of the Latin text. The text is influenced by Psalm Commentaries, and exhibits a lot of Alfred's own figures of speech and repetitions, intended to make the meaning clear. In view of the fact that four of the next five Psalter translations are generally charged with being overly literal, this is absolutely extraordinary. The translator is also being a conscious educator here, sparing no effort to place the message of the text in a context that would permit a proper understanding. Clearly, the Psalter is not translated *word be worde* but *andgit of andgiete*. The translation is unique not only in England but also on the Continent. However, this extraordinary text has so far been accessible only to Anglo-Saxonists, as no glossed edition of the Old English prose Psalter has been published, a fact noted ruefully by Gilchrist (2008). In the present study the Old English prose portion of the Paris Psalter has therefore been supplied with an interlinear gloss, echoing the old glossing practices. As glossing requires the making of lexical and grammatical choices, and inevitable compromises, all relevant technicalities are described in detail in

1 See Brown (1999) for an interesting study of the place of Psalms in the Anglo-Saxon world.

Section 2.1.2. Additionally, the text has been arranged into lines in a manner which reflects the basic clause structure of Old English.

As we move on to Middle English, the number of Psalter translations increases: Jerome's Psalter received four prose renderings into English during the fourteenth century. Importantly, while the first two translations in the first half of the century, Richard Rolle's Psalter (Section 2.2) and the Middle English Glossed Prose Psalter (Section 2.3), did not lead to any controversy, the later two, the early and the late Wycliffite versions (Section 2.4), being parts of the complete English Bible did set off an avalanche of opposition. With the exception of the Middle English Glossed Prose Psalter, the remaining three versions are generally criticised for being too closely dependent on the Latin original. But they were widely read, as evidenced by the number of extant copies.

In contrast, the Middle English Glossed Prose Psalter, in spite of being an elegant Middle English text, enjoyed no popularity. Its elegance is, at least partly, due to its being based on a French rendering of a Latin glossed Psalter, which should formally disqualify it from the present study: not only is it a translation of a *glossed* Jerome's Psalter but it is also heavily influenced by a French intermediary translation. The decision to include it in the collation was motivated by two major factors. First, being contemporaneous with Richard Rolle's Psalter, it offers a unique opportunity for comparing the language of the two translations. Secondly, the vast literature on Psalm translations devotes relatively little attention to it, though the end of 2012 did see the appearance of the long awaited edition of this Psalter by Black and St-Jacques (2012).

The only Early Modern English translation of the Psalter which qualifies for this collation is the Douay Bible Psalter (Section 2.5) of 1610. It continues the Middle English tradition of Psalter translations in showing reverence to the text in all its layers, which has earned it the same criticism as its Middle English predecessors.

As noted above, the collation additionally presents the most recent Psalter translation from 2009, by Cunyus (Section 2.6). This translation was carried out not in order to unveil the message of the text to those who have so far been denied access to it, but to offer English speakers a close, linguistically aware rendering of the Latin text. It therefore constitutes an excellent reference for the more difficult passages in the Latin and English Psalter texts generally – which is why it accompanies the remaining texts here. Section 2.7 deals in some detail with the English prose renderings not included here by virtue of not being based on Jerome's Latin Psalters.

The chapter ends with information on text organisation, the numbering system, and an overview of the editorial conventions employed in the present

study (Section 2.8). The most important findings of this chapter are summarised in Section 2.9.

2.1 The Paris Psalter

The text of the Paris Psalter was the first Psalter translation into a vernacular language in Europe – and for a long time the only one. The translation is now convincingly attributed to King Alfred, as noted above. The first reference to Alfred as the author comes from William of Malmesbury (1095-ca. 1143). Listing the translations carried out by Alfred, he mentions the fact that Alfred died while working on a translation of the Psalms (cf. Shepherd 1969: 370 and Waite 2000: 13). Cook (1898: xiv) reports that the debate about the authorship of the Paris Psalter started with Thorpe's (1835) suggestion, which pointed to Aldhelm (640?-709) as the author. Thorpe was followed by Wright (1842: 21)[2] and Grein (1880: 9), who continued to attribute the translation to Aldhelm. In the same vein, Devries (1889: 152) speaks of the oldest extant translation of a portion of scripture into English being the "Psalter in the national library at Paris, translated by St. Aldhelm". Similarly, Kenyon (1895/1903: 190) ascribes the translation of the Paris Psalter to Aldhelm, who thus "holds the honour of having been the first translator of the English Bible into our tongue". Heaton (1913: 71) also mentions Aldhelm as the author of the translation of the prose portion of the Paris Psalter. Ever since Thorpe's first mention of Aldhelm as the author, various encyclopaedic sources kept repeating the claim. Probably the first to voice the conviction that the translator was actually King Alfred the Great was Wülker (1885), as noted by Waite (2000: 37). Wülker's suggestions were further developed in Wichman (1889), whose opinion was critically re-examined in Bruce (1894). Cook (1898: xl) presents a review of the researchers who attribute the translation to Alfred and arguments put forward in favour of Alfred's authorship as well as those against it, and concludes that Alfred is very likely to have translated the whole of the prose portion of the Paris Psalter but "[i]t will require a more comprehensive and detailed examination to decide whether Alfred is really to be credited with the translation of all the prose Psalms extant". Bromwich (1950) reviews the earlier studies and argues for Alfredian authorship, but Shepherd (1969: 373) still notes that the tradition that associates Alfred with the Paris Psalter is uncertain. In fact, it was not until Bately's (1982) extensive work on

2 Interestingly, Wright (1842) expresses contradictory views on Aldhelm's authorship in the same work.

the lexical features of the text that Alfred's authorship was generally accepted.[3] O'Neill's (2001) impressive study of the Paris Psalter not only carefully reviews the existing evidence but, as noted approvingly by Bately (2003: 128) herself, "produces fresh and illuminating evidence of his own". As a result, we may hope that post-O'Neillian literature will continue to correctly identify Alfred as the author of the text, as is the case with Pratt (2007) and Harris (2012).

The Old English text of the Paris Psalter, like most of the texts discussed here, tends to evoke controversy, starting with the debate concerning its authorship, continuing with the underlying Latin sources, and extending to the seemingly uncontroversial issue of text classification. In particular, the Paris Psalter is sometimes referred to as the Old English "explanatory paraphrase" (Sisam and Sisam 1959), or simply "paraphrase" (the term used by Thorpe 1835 in the title, and in O'Neill's studies) rather than "translation". Others are adamant about calling it "in the first place a translation with periphrastic element", a position argued for in Wiesenekker-Huizen (2000: 84), who reports that the total number of verses in psalms 1-50 of this version is 782 (not all psalms have been preserved in full), while the number of sentences added for the sake of explanation is about 208. This contrasts with the number of paraphrases rather than translations, which is much smaller, about 80 (around 10%) yet the author admits that "[i]t is sometimes difficult to decide between what may be still felt to be a (perhaps very free) translation and an undoubted paraphrase" (Wiesenekker-Huizen 2000: 42). In a similar fashion, Stracke calls Alfred's work "a translation" and remarks that "[i]t is true that the English of a verse is frequently much longer than the Latin, but the reason is often simply that the translator needs more words for a clear English equivalent".[4]

To add to the controversies that accumulate around the text, the very term *Paris Psalter* is also equivocal, as there are two Psalters which are referred to by this term: one by linguists, i.e. the Psalter analysed here (Bibliothèque Nationale Fonds Latin 8824); the other by art historians, i.e. the Triple Psalter (Pulsiano 2001: xxvi), which is the *Psalterium Hebraicum* with an Anglo-Norman interlinear gloss and the *Psalterium Gallicanum* with a Latin commentary (Bibliothèque Nationale Fonds Latin 8846). In this book the term *Paris Psalter* is used exclusively to refer to the Psalter containing Alfred's translation (Bibliothèque Nationale Fonds Latin 8824).

The Paris Psalter survives in a single copy manuscript in Bibliothèque Nationale in Paris. The cataloguing data of Bibliothèque Nationale date it to

3 It has to be noted, however, that even after Bately (1982), Wegner (1999: 275) still connected Aldhelm with the text.

4 Cf. also Łozowski's (2008) approach to Alfred as a translator-paraphrast.

1025-1050, while according to O'Neill (2001), its script resembles English texts of the latter half of the eleventh century. The Psalter contains the Latin text of Psalms 1-150 in the left-hand column, with the Old English text on the right. The first portion, Psalms 1-50, are in prose, while the second part, Psalms 51-150, are in verse. In this book we will naturally focus on the prose psalms, i.e. Psalms 1-50, so whenever the term *Paris Psalter* is used here, this is what it will refer to.

Both parts of the Psalter were copied by a single scribe, who identified himself in a colophon as Wulfine (Waite 2000: 36). Additionally, the prose portion contains Old English Introductions to Psalms 2-50.[5] On examining the relationship between the text of the translation and that of the Introductions, Bruce (1894) concludes that they are the work of the same author but, as noted by O'Neill (1981: 21), Bruce's evidence is "not fully convincing". O'Neill supplies his own additional arguments in favour of the common authorship of the two texts, which follow from a comparative study of the content of both the texts and the translation method of the Psalter.

Three types of evidence are adduced. It is shown that the two texts share "distinctive interpretation and translation" and exhibit "unusual verbal similarities". These two arguments are further strengthened by the fact that the Introductions (being an original composition) and the translation show a "predilection for certain phrases", which constitutes additional (though less telling) evidence for the common authorship. The combined weight of the evidence allows O'Neill (1981: 37-8) to conclude that "the same man wrote the paraphrase of the first fifty psalms and the forty-nine[6] Introductions. In composing the latter he followed a structure of fourfold interpretation developed and used by the Irish commentators on the psalms."

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5 The Introductions occur independently in the Vitellius Psalter (London, British Library, MS Cotton Vitellius E. xviii). As noted by O'Neill (2001), there was no direct contact between the Vitellius Psalter and the Paris Psalter, since the Vitellius Psalter Introductions contain readings for which the Paris Psalter Introductions have no equivalents and the other way around. This indicates that there must have been more copies of these Introductions but none has come down to us.

6 It may perhaps be of interest to note that there are only forty-seven Introductions in the manuscript of the Paris Psalter, as Psalms 1, 21 and 26 do not contain them. As for the Introductions to Psalms 21 and 26, these seem to have been present in the Vitellius Psalter, where Psalm Introductions were written on the margins. However, the manuscript of the Vitellius Psalter "suffered severe damage to its margins in the Cotton fire of 1731 which, combined with further deterioration since then, has left the introductions in a fragmentary state" (Pulsiano 1991: 13). See Chapter 4 for the relevant comments on the reconstructions of these Introductions.

The scribe carefully adjusted the two texts so that each verse of the two texts starts in the same place.[7] According to Emms (1999), the Psalter originally consisted of 200 leaves in twenty-five quires, but fourteen leaves, "including those carrying all the major decorations" are missing. The first six folios contain thirteen outline drawings (one drawing on 1r, 1v, 2r, 2v, 4r and 6r, two drawings on 3v and on 5r, and three drawings on 3r), integrated into the text of the Psalter. As even a cursory examination of the manuscript reveals, the drawings were most probably intended to fill the space on the side of the page where the Latin text was placed, which, being generally shorter, occupied less space. Only one drawing (on folio 4r) appears on the right-hand side of the Psalter, i.e. where the OE text occupies less space than the Latin one, confirming that the purpose of the drawings was to fill the empty spaces. In the remaining part of the manuscript these places are simply left empty or, as noted by Emms (1999), the columns of the Latin text are thinner than the corresponding Old English ones.

The Old English Introductions run across both columns, suggesting, according to Emms (1999: 179), "that the book was made for someone who read English more easily than Latin". This reasoning does not seem very convincing, especially in view of the fact that the Latin Psalter does not have the corresponding text, these Introductions being original Old English compositions not translations from Latin. It seems much more likely that, because there was no Latin text to juxtapose to the OE text, the OE was intentionally written across both columns, possibly to save space. Another equally good reason that might have lain behind this text organisation is that the psalm initials in the Paris Psalter are not very much bigger than the initial letters of each verse and, as a result, it is hard to notice transitions from one psalm to another. With the Introductions arranged as they are, the task becomes much simpler.

The Old English part of the Paris Psalter exists in five editions, the earliest of them being Thorpe (1835), followed by Bright and Ramsay (1907), which also has a digitised edition in the Toronto Corpus, then O'Neill (2001), and finally Stracke's internet edition available at: http://www.aug.edu/augusta/psalms/. Thorpe's edition suffers from many methodological errors and in effect it "falls so far short of modern requirements of exactness as to be of small value" (Grattan 1909).[8] For over a century Bright and Ramsay's (1907) remained "the only possible edition" (Szarmach 2003). O'Neill's (2001) edition, which is a product of fifteen years of

7 For occasional scribal mistakes in text arrangement, see Chapter 4 with comments to the text.

8 In view of the inadequacy of Thorpe's edition, Grattan (1909) reveals that in the autumn of 1906 in *Englische Studien* xxxvii: 176 he announced his own critical edition of the text of the Paris Psalter. He did not manage to complete it before Bright and Ramsay's (1907) edition came out, which stopped his own publication.

work, is an outstanding achievement and is widely believed to be the best edition of King Alfred's works. Unfortunately, as noted by Gilchrist (2008), who is quite rightly extremely appreciative of O'Neill's (2001) work, the fact that O'Neill's edition lacks the *Psalterium Romanum* and a Modern English translation[9] means that it is useful only to specialists of Old English, excluding scholars working on comparative studies of Psalm translations. These two shortcomings are made up for in this work, since I offer both the text of the *Psalterium Romanum* from the Paris Psalter and a Modern English gloss for the entire OE text.

The edition of the Paris Psalter relied on here is quoted verbatim after the *Complete Corpus of Old English: the Toronto Dictionary of Old English Corpus* distributed by the Oxford Text Archive (http://ota.ahds.ac.uk/), referred to throughout this book as the 'Toronto Corpus'. This edition, as noted above, is a digitised version of Bright and Ramsay (1907). It is important to emphasise that the Toronto Corpus does not mark vowel length as a matter of general policy, hence Bright and Ramsay's (1907) length marks over vowels and diphthongs are not preserved in the Toronto Corpus. However, as I discovered in the course of this research, the absence of length marks does not constitute the only difference between the Toronto Corpus and its original, i.e. Bright and Ramsay (1907). While a comparison of the available editions of the Paris Psalter is not the focus of this book, whenever I encountered glossing difficulties or uncertainties, I compared the Toronto Corpus edition with Thorpe (1835), Bright and Ramsay (1907), O'Neill (2001) and Stracke's internet edition. The results of these investigations are presented in Chapter 4 as comments referring to the passages which they are related to. However, the Introductions to the Psalms are quoted here after Bright and Ramsay (1907) as the Toronto Corpus edition of this part of the Psalter departs far too much from this edition and in far too many respects to be considered reliable.

2.1.1 Text organisation

As just noted, the OE text is quoted verbatim after the Toronto Corpus, including all editorial conventions concerning capitalisations, punctuation, verse divisions and numbering, etc. However, I imposed my own line divisions within the verse. These divisions are intended to reflect the basic clause structure, and do not affect

9 Although it is customary for proper scholarly editions not to provide translations, Gilchrist (2008) finds it "unfortunate" in this case because "[t]he psalms are a tougher translation test than may first appear, given their poetic opacity and preference for repetition and emotional outburst".

text ordering in any way. The general rule applied here is that of presenting one simple clause per line. If there is not enough space in a line for the entire clause, whole phrases rather than individual words (unless these coincide) are relocated. It should be emphasised that the clause structure behind these divisions does not adhere to any particular theoretical framework and is theory independent as far as possible since this book aims at offering an accurate description of linguistic facts rather than being a study of any particular linguistic model.

While it is generally clear how to divide the verses into lines to reflect basic clause structure, there are occasional problems which are difficult to overcome. These problems fall into three types: some of them result from interpretative uncertainties; some are of a purely formal nature; and some require taking a position about the grammatical status of a construction – which, as just indicated, is something I want to avoid here. Problems of the first type are well illustrated by the following passage, where a modifier *mid ealle mode* may or may not refer to both coordinated clauses.

37.8 *Ac ic eom gesæged,*
but I am laid-low

and gehnæged,
and bent-down

and swiðe geeaðmed;
and very humiliated

and ic grymetige,
and I cry-out

and stene, swiþe swiðlice, <u>mid</u> <u>ealle</u> <u>mode</u>.
and groan very strongly with all heart

Cases like this are handled individually and, if necessary, relevant notes are supplied in Chapter 4, containing commentary to the text.

Problems of the second type are represented by the following passage, where *þæt* is the object of *toweorpen* and of *wyrcanne*. In all cases like this, where one item belongs to two clauses, it is placed within the first.

10.3 *For þam hi wilniað*
therefore they desire

þæs þe hi magon,
when they can

þæt hi toweorpen <u>þæt</u>
that they should-destroy what

God geteohhad hæfð
God intended has

to wyrcanne:
to do

hwæt dyde ic unscyldega wið hi,
what did I innocent against them

oþþe hwæt mæg ic nu don?
or what can I now do

Finally, there are constructions whose grammatical status is not clear. For example, structures which have pre-modals complemented with infinitives required the making of choices about line divisions (which, it will be recalled, are not meant to represent theoretical statements). Hence, pre-modals[10] are placed in the same line as the infinitive complementing them (cf. 41.9), since this arrangement saves space, but it is not to be taken as a manifestation of any conviction that the structures represent one and the same clause.

41.9 *On dæg bebead God his mildheortnesse*
during day commanded God his mercy

cuman to me,
to-come to me

me to gefriþianne wið þyssum yrmðum,
me to free from these miseries

and on niht he us bebead
and at night he us commanded

þæt we sceoldon singan his sang.
that we ought-to sing his song

In a similar fashion, the infinitive in a V + NP-ACC + V-INF construction required another arbitrary decision. While it is very tempting to embark on a discussion of the syntactic status of this construction in OE,[11] such a discussion would go against the general idea of this book, and so no theoretical comments concerning ACI in OE will be made here, and the construction will be presented in the text as in 41.9 above.

The remaining cases are dealt with by means of the following set of general rules. The text abounds in relative clauses: if a relative clause intervenes within another clause, it is placed in a separate line, with the beginning and the end

10 For an interesting study of pre-modals in Alfredian prose, see Łozowski (2008).

11 For a discussion on the origin and status of the ACI in OE, see Molencki (1991).

of the main clause within which the relative is inserted presented in separate lines, as in 2.4. This applies to all other parentheticals as well, as can be seen in 34.14, a passage which also illustrates a further technical issue.

34.14 And ic,
and I

þeah þeah hi me swa hefige wæron,
even though they me so oppressive were

hy lufode,
them loved

and him
and them

tilode
strove

to licianne,
to please

and to cwemanne,
and to satisfy

swa swa minum nyhstum, oðde minum breðer;
as my neighbours or my brother

and hy me gedydon swa unrotne, and swa wependne,
and they me made so sorrowful and so weeping

swa se byð
as he is

þone þe he lufað.
whom he loves

Note that *ic* and *lufode* represent the subject and verb of a clause. As shown above, they are separated by a parenthetical clause, which is placed in a separate line. The complement of the verb *tilode* is an inflected infinitive: *him to licianne*, with the pronoun *him* being the complement of *lician*. However, *him* is fronted and precedes *tilode*. To reflect these relations, each phrase (or set of phrases) belonging to a different clause is placed in a separate line. Note that this layout additionally accommodates the fact that *him* is also a complement of *to cwemanne*, which in itself is a coordinated complement of *tilode* – a fact also derivable from the layout assumed for the passage.

A somewhat similar case is represented by clauses in which the modifier is separated from the clause it modifies by another clause. This is demonstrated in 37 Intr, where the adjunct *on swylcum earfeðum*, which modifies the subor-

dinate clause *his lif geendian*, appears within the text of the main clause. The relevant part of the passage is:

37 ... *þæt he hine*
that he him
on swylcum earfeðum
in such difficulties
ne lete
not should-allow
his lif geendian. ...
his life to-end

Note that placing the adjunct in a separate line reflects the fact that it does not modify the verb *lætan*.

As far as coordinated phrases are concerned, they are by definition placed in the same line, unless they represent clausal coordination or if one of the elements of coordination is further modified by a relative clause, as in 44.16:

44.16 *Mid blisse and mid fægnuncge hy bioð gelædde*
with joy and with exultation they are led
in to þinum temple,
into your temple
þær synt þa sawla
where are the souls
þe heora mægðhad gehealdað,
that their chastity keep
and þa hreowsiendan, and þa
and the suffering-ones and those
þe gewitnode beoð for hiora scyldum;
who punished are for their guilts
oþþe heora willum, oðde heora unwillum.
either willingly or unwillingly

The first element of the coordinated phrase is *þa sawla*, further modified by a relative clause which is placed in a separate line. As a result, the second element of coordination, *þa hreowsiendan*, and the third, *þa*, are separated from the first element and from the verb. Note that the third item in coordination, *þa*, is also further modified by a relative clause, which naturally occupies its own line.

Appositional elements are placed in the same line, as they represent elements of the same clause (cf. 46 Intr).

Let us now move on to the glossing procedure and the issues connected with it.

2.1.2 Glosses

2.1.2.1 Conventions

The general rule for glossing a text is to provide word-for-word equivalents for every lexical item, which would seem not to require additional comment. This, however, as will be shown below, is not quite true, because apart from the most obvious cases where one word glosses another, there are cases where more than one OE word is glossed by a single Present-day English word, or vice versa, or where two words are glossed by three, etc etc.

Beginning with the basics, in order to provide clear word-for-word glossing, all OE words are spaced by means of TABs and the same procedure is applied to the line containing the gloss. However, in the case of phrases, no TAB is used to separate the items belonging to the phrase, as in the case of *for þam* glossed as 'because' in 1.7. If a phrase is glossed by more than one word, as is *to þam þæt*, glossed with 'in order that' in 2.6, the same convention is applied to the gloss. In the cases where more than one word is employed to render a single OE item, hyphens are used between the PdE words, as in 13.6, where *unþearfes* is glossed as 'without-a-cause'. Where the gloss adds an item, this item is given in brackets. These additions fall into three major types. First of all, there are instances when an item is added to the gloss because of the different nature of the two languages (cf. 26.3, where *sylfe* is glossed by '(them) selves'). Secondly, an item may be added to the gloss to make the meaning in PdE clearer (e.g. 33.2, where *for þy* is glossed with 'for that (reason)'). The third type is represented by instances where a relative clause with a stranded preposition is difficult to understand unless pied-piping is applied in the gloss. The item which was stranded is glossed in brackets, while the pied-piped preposition is hyphenated with the relevant relative pronoun, as shown in the Introduction to Psalm 46 quoted below.

46	...	*ælcum*		*þæra*	*cræftum*				
		with-each		of-the	skills				
	þe		*man*	*God*	*mid*	*herian*	*mihte,*	*þone*	*God*
	with-which		one	God	(with)	praise	might	the	God

As far as hyphenation within glosses is concerned, this is also applied in another set of cases, namely situations where OE expresses grammatical functions by means of Cases, while in PdE prepositions are necessary to bring out the meaning or function of an item (cf. 6.4, where *ðe* is glossed with 'to-you') or where OE used contracted forms (cf. 3.1, where *næbbe*, which is a contracted form of *ne+hæbbe*, is glossed with 'not-has').

Another convention used here which results from the different structures of the two languages follows from the use of postpositions in OE, which when glossed with the retention of the original word order make the meaning of a passage unclear. From the point of view of text edition, such cases are treated as phrase to phrase glossings, as discussed above. Consider for example 33.22, where *him to* is presented as a phrase, i.e. no TAB separates the two items, and the phrase is glossed as 'in him' rather than 'him in'. Another illustrative instance of the rearrangement of words within glosses with respect to the OE original appears in 13.7, where *him cymð sylfum* is glossed as 'to themselves happens'.

Sometimes the OE text contains word(s) whose function is to reinforce the meaning of another phrase or of the whole clause. In such cases it is difficult, though not always impossible, to provide an equivalent in the form of a gloss. For example, the word *hu* in 11.4 does not mean 'how', but its function is to introduce negative nexus questions demanding a positive answer. Here it is impossible to provide a reasonable gloss for *hu*; so no gloss is supplied. Instead, the relevant grammatical information concerning the meaning and function of the OE word is given in the note to the text. Sometimes it is possible to render an emphatic OE form by means of an appropriate gloss, as in the case of *na* used as a "reinforcement to preverbal *ne*" (cf. Mazzon 2004: 46), whose gloss reflects its emphatic character, as in 31.5.

Two final issues need to be raised: the first concerns capitalisation within glosses, and leads to the other, the glossing of proper names. As far as capitalisation related to the clause level is concerned, this is generally avoided in glosses, as are all other conventions such as punctuation, which obtain in an ordinary text. Proper names, which are glossed here in accordance with the equivalents listed in O'Neill (2001) – and which are in fact Latin items – are all capitalised, as are the terms for God such as *Lord*, *God* and *King*, if the latter clearly refers to God.

Having discussed these editorial matters to do with the glosses, it is now time to move on to the most important aspect of the glossing, the provision of PdE equivalents for OE words. The next section will describe the procedures applied in the process of glossing the Paris Psalter.

2.1.2.2 Choosing the PdE equivalents

The major principle governing the task was glossing as close to the OE original as possible. However, expressions whose meaning is fixed are treated as phrases and are glossed as such. This happens in the case of *be sone* (cf. Introduction to Psalm 4), whose meaning 'with full voice' does not follow from the meaning of individual items. This treatment is extended to expressions like *on ecnesse* (cf. for example 5.12), which literally means 'in eternity'. Although its PdE meaning 'for ever' is deducible from the meaning of individual items, it was a fixed expression in OE and is therefore treated here as a phrase for the sake of glossing.

As far as choosing individual equivalents is concerned, the major sources I relied on here were Bosworth and Toller, together with the Supplement (henceforth B&T and BTs respectively), and Hall (1916). In the case of polysemous words, I resorted to the immediate OE context to determine the intended meaning, as in the case of 15.2 where *forgeaf*, i.e. PRET IND 3SG of *forgiefan* is glossed as 'granted'. The dictionary meanings of *forgiefan* fall into two major groups in B&T: I 'to give, grant, supply, permit, give up, leave off' and II 'to forgive, remit'. BTs provide a more specific semantic differentiation within these senses, yet the general division into two major senses given in B&T can be retained. The OE context makes it clear, however, that the intended meaning here is that of 'granting' rather than that of 'forgiving'. Whenever the choice of a suitable equivalent was not immediately obvious from the context, I thoroughly examined the information given in the dictionary to choose the best match. If this did not help, I examined the quotes available in the dictionary entries, searching for the passage that was being glossed and, if it was found, I provided the meaning indicated by the dictionary classification of the relevant passage. Consider the example below.

37.4	*For þæm*	*min*	*unriht*	*me*	*hlypð*	*nu*	*ofer*	*heafod,*	
	because	my	iniquity	me	mounts-up	now	over	head	
	and,	*swa swa*	*hefig*	*byrðen,*	*hy*	*synt*	*gehefegode*	*ofer*	*me.*
	and	as	heavy	burden	they	are	made-heavy	over	me

The verb *hleapan* is supplied with the following meanings: B&T: 'to leap, jump, dance, run'; BTs: I 'to run, go hastily or with violence, rush' II 'to leap on to a horse' III 'to spring up and down, jump about' IV of non-material things, where there is rapid extension: 'to mount up at a bound'. The passage above is quoted in BTs under IV; so that is the meaning which is selected for the gloss.

When the dictionary does not quote the relevant passage, the Latin text was resorted to for help. This is illustrated below:

19.3	*Gemyndig*	*sy*	*Drihten*	*ealra*	*þinra*	*offrunga,*
	mindful	may-be	Lord	of-all	your	offerings
	and	*þin*	*ælmesse*	*sy*	*andfengu.*	
	and	your	offering	may-be	acceptable	

4(3)] Memor sit Dominus omnis <omnes> sacrificii tui, et holocaustum tuum pingue fiat.

The word *ælmesse* is translated in B&T and Hall (1916) as 'an alms, almsgiving'. The range of meanings offered by BTs is broader: I 'alms, what is given in charity' II 'a charitable action' III 'an offering'. The relevant passage is not quoted in the dictionary entries, but *ælmesse* translates Latin *holocaustum*, 'whole burnt offering, sacrifice wholly consumed by fire', which made the choice of the PdE equivalent obvious.

When all the above-mentioned strategies failed, I consulted available psalm translations for help. Obviously, in very many cases, the available meanings of a particular OE word are not in themselves so distant from each other to make the choice relevant. Consider the example below.

32.18	*Sy*	*Drihten*	*þin*	*mildheortnes*	*ofer*	*us,*
	let-be	Lord	your	mercy	over	us
	swa swa	*we*	*gehyhtað*	*on*	*þe.*	
	as	we	hope	in	you	

22(18)] Fiat, Domine, misericordia tua super nos sicut speravimus [sperauimus] in te.

The word *gehyhtað* (PRES IND PL of *gehyhtan*) is provided by B&T with the following translations: 'to hope, trust, look forward to with hope or joy, rejoice'. The word translates the Latin verb *speravimus*, PERF ACTIVE IND 1 P of *sperare*, which is also polysemous: 'to hope for; trust; look forward to; hope'. Thus, examining the Latin text does not contribute to a better understanding of the passage. Upon consulting Pulsiano (2001), it turns out that the OE glossed Psalters predominantly gloss *sperare* by (*ge*)*hyhtan*, which does not help with choosing the PdE equivalent either. Three of the OE glossed Psalters – the Lambeth Psalter, the Stowe Psalter and the Blickling Psalter – gloss *sperare*

with *hopian* 'to hope, have hope or confidence [in a person], expect, watch for'. This suggests that 'to hope', a meaning shared by both verbs, is the best equivalent. Moreover, the other English Psalters analysed here all translate *sperare* as *hope*, which supports the choice of 'to hope'.

Similarly, in the cases where the choice seemed to be purely stylistic, I tried to choose the word which would make the meaning of the passage clearest, especially when confusion between various parts of speech was particularly likely, i.e. in the cases where a verb could be glossed by a selection of PdE verbs, some of which are identical in form with nouns, while others are not. This is illustrated by the case of *wyrcan*, which can be translated as 'to work' or 'to perform', among other options. For the plural form of the verb in the present tense, the choice of 'perform', which is unambiguously verbal, makes the passage clearer than would be the case with 'work', since this is ambiguous as between a verb and a noun. In many places, the choice was of no consequence and then I followed personal preference.

This exhausts the matter of the selection of equivalents, and brings us to another problem, namely that of grammatical issues.

2.1.2.3 Grammatical issues

The task of glossing a text naturally involves two different languages, and in this particular case the two languages differ with respect to the expression of grammatical features. While not all differences are relevant – for example the fact that OE adjectives are inflected for number, gender and Case seems immaterial for the purpose of glossing – as far as verbs are concerned the differences between OE and PdE in the expression of tense, mood and (occasionally) number require some handling within the gloss. Let us start with the tenses.

Needless to say, in OE, which exhibits only two tenses, the present and the preterite, these two tenses were used to express the whole range of temporal relations. While a detailed description of how the tenses were used in OE falls beyond the scope of this book (cf. Visser 1963-73 and Mitchell 1985), it is clear that the PdE gloss will reveal a wider range of tenses. Hence OE present indicative is glossed both as the simple present tense (cf. *swencað* 'afflict', *arisað* 'arise', *cweðað* 'say' and *næbbe* 'not-has' in 3.1), the present continuous tense (cf. *swince* 'am-struggling' in 30.9), the present perfect tense (*gedest* 'have-made-to-be', *gewuldrast* 'have-glorified', *geweorðast* 'have-honoured', *sylst* 'have-given', *gesetest* 'have-put', all used in 8.6), future tenses (*bodiað*

'will-proclaim' in 21.29), etc. Similarly, the OE preterite is glossed into a variety of tenses ranging from simple past (cf. *gehælde* 'saved', *hopedon* 'hoped' and *sceamode* 'were-ashamed' in 21.4), past perfect (cf. *hreowsode* 'had-repented' in 31 Intr) to present perfect (*gecoronadest* 'have-crowned' in 5.13, *hyrde* and *gehyrde* 'has-heard' in 6.5), etc. The choice of the suitable tense is predominantly determined by the context, though occasionally I follow the Latin text in determining the tense, as exemplified in 15.9. In this case, the verb *gereste* is PRES IND 1 SG and since it is a translation of *requiescet*, which is a future form, it is glossed here as a future. This passage represents a typical case, since Latin is predominantly resorted to when uncertainty as far as the choice between present and future needs to be resolved since it is this distinction that is most salient. However, the future tense in the Latin text needs to be treated with caution, i.e. as an indication only, since Alfred tends to depart from the Latin text even as far as the interpretation of tenses is concerned, as illustrated in 9.3, where the OE preterite verbs: *wæron geuntrumode* and *forwurdon* correspond to *infirmabuntur* and *perient*, which are future forms, though the passive vs. active dimension is preserved, i.e. *wæron geuntrumode* and *infirmabuntur* are both passive forms, while *forwurdon* and *perient* represent the active voice.

In contrast to tenses, where there are more in PdE than there were in OE, as far as moods are concerned OE had three: indicative, subjunctive and imperative, while PdE has almost completely lost the subjunctive. Moreover, the imperative in OE had a singular vs. plural distinction, which is absent from PdE as well. Hence glossing the subjunctive posed a bit of a challenge, and subjunctive verbs are glossed, depending on function, either as futures (cf. *þu gehyre* 'you will-hear' in 5.2) or as modal constructions (cf. *þy læs eow God yrre weorðe* 'lest God should become angry with you' in 2.12 or *þeah hi me utan ymbþringen* 'even if they should surround me on the outside' in 3.5).

As for the singular vs. plural distinction in the imperative, PdE glosses fail to express this distinction, so the relevant verbs are annotated with the grammatical information. To minimise the amount of grammatical information in the gloss, only the plural form (-IMP.PL) is annotated, as shown in 2.10, where *leorniað ge* is glossed with 'learn-IMP.PL you'. This grammatical information disambiguates (at least in some cases, cf. 2.10) another distinction which has been lost from PdE: the paradigm of the 2nd person pronoun in OE was different as between the singular and the plural. The PdE pronoun 'you' does not carry the information concerning number which is available in the OE text. In an attempt to retain this information, all passages where the number expressed by 'you' is ambiguous from the perspective of PdE are

annotated (cf. *to eow* 'at you-PL' in 7.12); again, as in the case of imperative forms, I stick to annotating the plural form only, as shown by the lack of any annotations on 'you' glossing *þe* in 7.12 while 'you' glossing *ge* in the same passage is provided with the information concerning the plural. Whenever the context makes it sufficiently clear whether we are dealing with you-SG or you-PL, no annotation is supplied.

The 2nd person pronouns are handled easily with respect to number information since the only problem they pose consists in representing them in a form which is grammatically unambiguous. However, the singular vs. plural dimension poses two more glossing difficulties. The first issue concerns the ambiguity of an OE form; the second is related to representing plural OE nouns whose PdE equivalents are uncountable nouns. Let us start with the former. Some OE nouns are ambiguous in form between singular and plural, in which case one has to resort for disambiguation to adjectives or pronouns (if available), or to the relevant noun's grammatical function since the verb-form which goes with it may make the number clear. Whenever the linguistic context does not disambiguate the form, as in, for example, *min word*, the gloss either reflects the ambiguity 'my word(s)'; or, when the Latin text contains the corresponding item, the interpretation of the ambiguous form is influenced by Latin. Needless to say, the general meaning of a passage containing an ambiguous item can also provide an important clue as to the interpretation. Let us discuss a few representative examples.

In 44.1 the OE phrase *good word* is ambiguous between ACC SG and ACC PL, and since it is an object, the form of the verb does not help to determine the number. However, as it translates *verbum bonum*, which is singular, I gloss it as a singular noun. Yet another case is represented by *sweord* and *bogan* in 36.13, which are also ambiguous between ACC SG and PL. The Latin text has *gladium* and *arcum* respectively, both singular. The use of the plural forms, however, makes the passage more natural here, hence 'swords' and 'bows' in the gloss. The decision is further substantiated by the content of the next verse, where there appear unambiguously plural forms of *swords* and *bows* which are clearly co-referential with those in 36.13. However, there are cases where the indeterminacy cannot be resolved, and these are recorded in the form of '(s)' in the gloss, as in 28 Intr: *gehat* and *ælmesan*, glossed as 'promise(s)' and 'offering(s)' respectively. Where the number is ambiguous, and the PdE equivalent is an uncountable noun, I provide a gloss in the singular as in the case of *fileðe* 'hay' in 36.2.

Instances where an OE noun is unambiguously plural, while its PdE equivalent is an uncountable noun tend to be glossed in the singular form (cf.

fuglas and sæfiscas in 8.8, where both nouns are in the plural but in the gloss we have 'birds and seafish'), unless the plurality seems to be relevant. Then a descriptive gloss is provided, as in the case of *miltsunga* in 24.5, which is a plural noun, meaning 'mercy, pity, compassion', glossed as 'acts-of-compassion'.

Before concluding this section, it has to be added that while some of the decisions discussed above did have impact on the clarity of the text, there were also many problems in the process of glossing that had to be resolved intuitively, but since they do not affect the text as such, they will not be discussed here.

2.2 Richard Rolle's translation

Richard Rolle (ca. 1300-1349), among his many works, may boast of the earliest most popular prose translation of the Book of Psalms into English. The question of the authorship is firmly settled as, among other pieces of evidence, in MS Reg. 18. D. 1 (from the early fifteenth century) there is a heading which explains that the Psalter translation is the work of "Richard heremyte of Hampole", and in MS Laud misc. 286 (dated to the first half of the fifteenth century), the name of "Rychard Hampole" appears in the metrical prologue to the translation (cf. Paues 1902).[12] Importantly, the Book of Psalms was certainly the first of the biblical books translated into English after the Norman Conquest (Deanesly 1920: 144).

The original text of Rolle's English Psalm translation dates from about 1330, though researchers differ as far as the exact dating is concerned. Bramley (1884) points to the period between 1326 and 1327 as the time of the composition; Muir (1948: 273) dates the Psalter to 1326; Allen (1988: 65) suggests the early or mid 1330s; and St-Jacques (1989: 136) gives a still later dating, the period between 1337 and 1349.

As for the manuscripts of the Psalter, at the beginning of the twentieth century it was known to have been preserved in thirty-three manuscripts, though, as suggested by Paues (1902: xxxiv), "more have probably escaped discovery, being hidden away in private libraries". Paues (1902) was indeed right, since, as reported by Everett (1922a), two more copies of the Psalter were discovered: one in the Vatican Library and one in Lincoln Cathedral Library, so Muir (1935: 302) already talks of thirty-five copies, while Black and St-Jacques (2012: Part I p. lxxii) report that there are as many

12 For other pieces of evidence, see Paues (1902).

as thirty-nine manuscripts.[13] The thirty-three copies examined by Paues (1902) all contain the Latin text of the Gallican Psalter followed by a translation into English, accompanied by ample commentary on the meaning of each verse. As noted by Paues (1902: xxxiv), all extant copies of Richard Rolle's English translation (i.e. the ones which were known when Paues conducted her study) agree in exhibiting the same version of the Psalms and the same prologue, but the differences are so great with respect to the commentary that it would be more fitting to speak of two independent works, the first comprising the original work of Richard Rolle, the second being an independent Lollard commentary on the current accepted text of the Psalter with a few borrowings, especially at the beginning, from Hampole's orthodox work to ensure respectability and readers.[14]

As for the Commentary written by Rolle, it is not an original work, a fact which the author declares in the Prologue: "In expounynge. i. fologh haly doctours. for it may come in some enuyous man hand that knawes noght what he sould say, that will say that. i. wist noght what. i. said. and swa doe harme til hym. and til othere. if he dispise the werke that is profytable for hym and othere." In spite of that, Horstmann (1896) claims that the English text of the commentary accompanying the English Psalter is a translation of Rolle's own Latin commentary,[15] which, according to Allen (1988), may represent the period soon after he left Oxford.[16] With reference to the sources of Rolle's English commentary, Paues (1902) notes that some authors are cited by name, i.e. Augustine, Aquila, Hrabanus, Cassiodorus, Remigius and Strabo. However, most peculiarly, Peter Lombard is not mentioned by Rolle even once. This is surprising in view of the fact that, as first pointed out by Middendorf (1888), Peter Lombard's[17] twelfth-century gloss on the Psalms is the major source for

13 Paues's remark deserves another comment in view of a relatively recent discovery of a third copy of Tyndale first edition of the New Testament (1526). Up to 1996 only two copies were known to exist: one in the Library of St. Paul's Cathedral in London with seventy missing leaves, the other one being a fine copy with the title page missing, bought in 1994 by the British Library for over a million pounds, which is more than the Library ever spent on a single item. However, in 1996 a third copy was discovered in Landesbibliothek in Stuttgart in Germany, which had been miscatalogued until then (Daniell 2008).

14 Bramley's (1884) edition, which is presented here, is based on the manuscripts of the former type.

15 Cf. Porter (1929).

16 Burton (1912) reports that Rolle left the university at about 19 to live a solitary life of spiritual perfection.

17 According to de Ghellinck (1911), Peter Lombard (1100-1160/64), a theologian, is known for *Commentaries on the Psalms and St. Paul, Sermons* and *The Sentences*, the last work giving him a special place in the history of theology in the Middle Ages. However, his success was not immediate and during his lifetime and shortly after his death there was some opposition against his works, which went as far as to strive for Lombard's being

Rolle's commentary, with some minor additions and omissions. The position is repeated by Wells (1916: 401)[18] and also by Deanesly (1920: 145), who reports Rolle's reliance on Peter Lombard as a matter of course, this being the standard Psalm commentary of the time, but remarks that towards the end of the Psalter the number of Rolle's literal translations from Lombard significantly decreases. Rolle's close reliance on Lombard's commentary was repeated without question (cf. Everett 1922a and Partridge 1973: 21) until Watson (1991: 329), who notes that the influence of Lombard upon Rolle's commentary is overstated in Middendorf (1888)[19] and Kuczynski (1999: 196), who lists Augustine, Gilbert of Porrée and Peter Lombard as the sources of Rolle's commentary. However, as pointed out by Paues (1902: xxxvii), in the few places where Rolle overtly refers to some of his authorities (for example, Rolle quotes Augustine in 1.1: "as sayn Austyne sais" and Aquila in 40.14 "it is writen therfor that aquila translatid it") the quotations cannot be identified in the sources referred to, but can be shown to derive directly from Peter Lombard.

In conclusion, it is quite obvious that the exposition on the Psalms contained in the English Psalter consciously and openly relies on external authorities (whoever they may be) and contains little, if any, original matter. This may be surprising in view of the fact that, as noted above, Rolle wrote his own Latin commentary to the Psalter, which he apparently did not rely on in the English Psalter.

Rolle's English translation of the Psalter, despite being intended for the recluse Dame Margaret Kirkby, as the introductory matter informs us, was copied throughout the fifteenth century by scribes with different dialects, and enjoyed the esteem and popularity of "an authorised version" in the fourteenth and fifteenth centuries (cf. Deanesly 1920, Allen 1931, Shepherd 1969). This is indicated by the fact that Rolle's Psalter is the only biblical book recorded in many monastic catalogues (cf. Deanesly 1920). For nearly 200 years it was the only authorised translation of the Bible into English – no diocesan

excommunicated. He was formally exempted from the charges only in 1215 at the Lateran Council, where the second canon began a profession of faith in these words: "Credimus cum Petro [Lombardo]". It is perhaps of interest to add that Peter Lombard's Psalm Commentary was "widely available in manuscript form before its first printing in 1536" (Jones 2004: 67).

18 Wells (1916: 401) conjectures that Rolle avoids mentioning Peter Lombard and prefers to refer to the authority of the Fathers of the Church instead "[p]erhaps because Peter's work was frowned on". This, however, does not seem to be a plausible cause of Rolle's avoidance of mentioning Lombard since, as noted above, the controversy around Peter Lombard did not extend beyond the early thirteenth century and Lombard's commentary enjoyed the status of the standard Psalm commentary in the fourteenth century.

19 Cf. Watson (1991) for an outline review of the research on the source of the commentary.

permission was needed for its use (cf. Allen 1988). It was owned both by officials of religious houses and by private persons. This popularity may be ascribed to two factors. First of all, "the propriety of Rolle's biblical translations was never questioned, whether in his life-time or later" (Deanesly 1920: 147). Secondly, with its full commentary, it was much more than a bare text, which may be the reason for it being so much more popular than the Middle English Glossed Prose Psalter, which, as noted below, has come down to us only in four manuscripts and is never mentioned in any contemporary sources.

The style of this translation is often criticised as being over literal, to the point that the text is sometimes called a gloss.[20] According to Paues (1902: lx-lxi), "Hampole's work in its slavish adherence to the Latin original gives more the impression of the gloss than a translation, and I venture to say, did give that impression even in the fourteenth century". According to Norton (2000: 6), this translation is more of "a literal interlinear guide to the Latin" than a translation itself, and this opinion is generally accepted in the literature.

Two comments seem in place here. First of all, it should be noted that the English translation was accompanied by its Latin original; hence it was clearly intended to assist the reader[21] in understanding the Psalter better rather than to exist as an independent text. Secondly, as remarked by Hargreaves (1965: 123), "[t]he dominant theory of Biblical translation, based on Jerome's discussion of this specialized task rather than on his consideration of translation in general, accepted the principle that every word of the text was sacred: even the order of the words is a mystery, and this mystery must be preserved in translation". Hence, the basic dilemma of a translator: whether or not to translate, in Alfred's words, *word be worde* or *andgit of andgiete*, which was an important question for translators of the Bible, as argued in Schwartz (1955). Looking at the text of Richard Rolle's translation, however, it seems that the dilemma did not arise for him. In fact it did not seem to arise for the medieval translator of the Bible (Hargreaves 1965: 123) in general, as evidenced by the literalness of the Early Version[22] of Wycliffe's translation. Due to the sacred nature of the text, medieval Biblical translation was based on the word-for-word principle, as it aspired to preserve in the second language "all the special significance and connotations which each word possesses in the original" (Hargreaves 1965:

20 Cf. also Everett (1922b; 1923) for interesting linguistic analyses of Rolle's Psalter.

21 Clearly dame Margaret Kirkby, though certainly the direct addressee of the translation, could not have been seen by Rolle as the only prospective reader of the translation, as the introduction tells us that the text "may come in some enuyous man hand".

22 In view of these facts, it is the more idiomatic nature of the Late Version of Wycliffe's translation that deserves special mention.

123). The awkward character and the stiffness of both Rolle's translation of the text of the Psalter, as well as that of the first Wycliffite version of the Bible, are noted approvingly by Deanesly (1920: 145-6), who argues that they were

> probably due to the intention of translating a gloss as well as a text. When the Latin gloss so often expounded each word separately, it was most necessary to give a translation as nearly word for word as possible, or confusion would have arisen in translating the gloss. Free translations, 'following the wit of the word,' were made at the time by preachers in their sermons and Rolle could have made such a translation had he wished: but the translation of the gloss would have been more difficult, and such a gloss was considered more advisable in the fourteenth century than the making of a 'bare text'.

The text presented here follows the edition of Bramley (1884), which is available in a digitised version in the Corpus of Middle English Prose and Verse.[23] Bramley's edition is based on a manuscript of the University College, Oxford and exhibits the pure Northern dialect. The MS lacks twelve leaves, as Bramley (1884: xvi) informs us, five of which are supplied in a much later hand, "apparently that of William Wraye, possessor of the book in 1590", these passages "showing traces of Scottish influence". The missing passages and the metrical preface are supplied from a Bodleian MS. The text was collated with the earliest extant manuscript, the Sidney Sussex MS, and occasionally with one or more other manuscripts, with all differences between the manuscripts being recorded in a set of notes accompanying the text. Bramley (1884: xvii) regrets that he was "not aware sooner of the existence of the Newcastle MS. (...). The MS. is very defective (...). But the text comes nearer to the original dialect, and agrees more closely with U [i.e. the Oxford MS] than that of any other of the MSS. of that period (...)."

Let us now move on to the next Psalter text, the Middle English Glossed Prose Psalter.

2.3 The Middle English Glossed Prose Psalter

The Middle English Glossed Prose Psalter (henceforth MEGPP) is often considered to be the earliest complete English prose Psalter, this being due to Bülbring (1891), who entitled the edition of the Psalter in this way, suggesting that the text antedates Rolle's Psalter translation even though there do not seem to be

23 The Corpus of Middle English Prose and Verse is a collection of Middle English texts assembled from texts compiled by the University of Michigan, those supplied by the Oxford Text Archive, as well as texts digitised specifically for the Corpus.

sufficient grounds to substantiate the claim. As remarked by Paues[24] (1902: lx), the translation must have been written "in the first half of the fourteenth century, but whether before or after the Hermit of Hampole we have no means of ascertaining". Interestingly, Black and St-Jacques (2012: Part I p. xvi) state without hesitation that MEGPP "antedates Rolle's *English Psalter* and the Early Version of the Wycliffite Bible and thus is the first complete Middle English prose translation of any complete book of the Bible", this being their only mention of the relative age of MEGPP: no rationale is provided to substantiate the claim.

Bülbring (1891: v) himself admits that Richard Rolle's Psalter "dates from about the same time (...). This seems to forbid my styling the present Psalter the *Earliest* [emphasis mine] Complete English Prose Psalter. But I think I have done right, considering that the comments form by far the larger portion and more important part of Hampole's work; the oldest MS. known of the Commentary is, moreover, considerably later than the MS. from which the present edition is derived." Deanesly (1920) speaks of the two texts, i.e. Richard Rolle's Psalter and MEGPP as being contemporaneous. Muir (1948: 273) dates MEGPP to the first half of the fourteenth century and Rolle's translation to ca. 1326. Similarly, St-Jacques (1989: 136) dates MEGPP to 1325-1350, and Richard Rolle's Psalter to the period between 1337 and 1349, thus confirming the contemporaneity of the two translations. Lavender (2004) dates both Richard Rolle's Psalter and MEGPP to the mid-fourteenth century. In contrast, Paues (1902: lx) suggests that as far as the language is concerned, MEGPP seems to be the younger of the two texts, but the impression is based on "a far greater number of French loan-words, even in cases where a perfectly good English equivalent exists". This effect, however, may be interpreted as indicative of the impact of the French source upon MEGPP (see below) rather than its later composition date.[25]

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24 Interestingly, Paues (1902: lx), who "consider[s] the 'earliest' in the title of Bülbring's edition questionable" refers to this Psalter as "the West Midland Psalter", a denotation which came to be generally accepted in the literature (apart from those researchers who keep ascribing the Psalter to Richard of Shoreham) up until the latest edition of Black and St-Jacques (2012). Independent research of Lavender (2004) on the one hand and Black and St-Jacques (2012) together with Jeremy J. Smith on the other, makes 'the West' in the title questionable. Lavender (2004) classifies the language of the Pepys MS as representing East Midlands, while Smith in a section "Language of the manuscripts" contained in Black and St-Jacques (2012: Part I pp. xxxiv-xxxix) states that all four manuscripts of the Psalter "are localised, to a greater or lesser degree of certainty, in London". The title of Black and St-Jacques's edition, *The Middle English Glossed Prose Psalter*, is an accurate description of the contents of the Psalter and we have adopted the term in this book.

25 An extreme position is represented by Schofield (1906: 374), who dates the MEGPP to 1300, but the author does it in passing and this dating need not, therefore, be considered binding.

The Psalter is preserved in four manuscripts (cf. Section 1.3.1), but at the time of Bülbring's (1891) edition only two copies were known to exist: the London[26] MS (London, British Library, MS Additional 1776),[27] which also contains a copy of William of Shoreham's Religious Poems and the Dublin MS (Dublin, Trinity College, MS 69).[28] The former manuscript is the oldest and it is dated by Madden to the earlier half of the fourteenth century, as noted by Bülbring (1891: vi), while Paues (1902) reports that the experts of the British Museum date the writing to 1340-1350. Bülbring (1891) states that the second manuscript was written in the fourteenth century.

To these two manuscripts Paues (1902: lvii) adds another exemplar: the Pepys MS (Cambridge, Magdalene College, MS Pepys 2498), which, being miscatalogued as a copy of Richard Rolle's Psalter, escaped Bülbring's (1891) attention. The manuscript is dated by Hanna (2003) to 1365-75 and was first edited by Lavender (2004),[29] who still speaks of three rather than four extant copies of the Psalter, although St-Jacques (1989) has reported that the fourth manuscript is the Scheide MS (Princeton University, Scheide Library, MS Scheide 143). All four manuscripts contain a complete version of the Psalter, where a Latin verse of the Gallican Psalter together with its Latin glosses is followed by the English translation. As noted in Section 1.3.2, the Latin glosses in the London and Pepys copies are underlined to distinguish them from the original text, while the remaining two manuscripts do not mark the Latin glosses.

The Latin glosses in the Pepys MS are attributed to "one Gregory", named in a rhyming prologue:

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26 It is referred to by Bülbring (1891) as the Additional MS.

27 According to Paues (1902: lvi), MS Cambridge University Library Mm. 6.38 contains a nineteenth-century transcript of the London MS.

28 The manuscript is referred to in Paues (1902: lvi) as A.4.4. Its former mark was H.32, while St-Jacques (1989: 153) and Black and St-Jacques (2012) refer to it as MS 69.

29 Lavender's (2004) study does not seem to be accessible in full but its abstract is available in *Dissertation Abstracts International: The Humanities and Social Sciences* published in 2005 by the University of Houston. What follows from the abstract is that Lavender considers the Pepys MS to be the original version of the translation of the Latin exemplar. The language of the copy represents the East Midland dialect and it was "the prime component of an English stemma of later translations into Middle English, including those of the British Library and Dublin MSS". Black and St-Jacques (2012: Part I p. lii) also give precedence to the Pepys MS over the remaining copies of the text but, in contrast to Lavender (2004), they assume a lost archetype from which the text of the Pepys MS "is probably independently derived". Interestingly, however, Lavender (2004) is not mentioned in Black and St-Jacques (2012) in the course of the discussion on the status and relevance of the Middle English Glossed Prose Psalter manuscripts, thus suggesting that the editors are unaware of the existence of the transcript edition of the Psalter from the Pepys MS by Lavender in 2004.

> Of þe Sautere on Englisch here is þe gynnynge,
> Wiþ þe Latyn before & Gregories expounynge.

Bülbring (1891) and Paues (1902: lviii) tried in vain to identify the glossator. Reuter's (1938: 4) endeavours were also unsuccessful and his only conclusions are that

> [w]hoever he was, he was apparently not a very advanced spirit, to judge from the glosses he compiled. Mostly they are very dull and mechanical, substituting a prosaic expression for the beautiful and forceful phrases of the Vulgate (...). The monotonous repetition of the same explanation as *vindicta* for *furor*, *minae* for *sagitae* (...) as well as the insertion of e.g. *iusti* and *boni* or *mali* as subjects of verbs, and the addition of predicates, generally forms of *esse*, and of pronouns, all show a conscientious or narrow mind.

Obviously, this assessment excludes Pope Gregory as a possible source of the glosses. The association of Pope Gregory with this gloss has been voiced more than once, but it has been dismissed on the grounds that Pope Gregory never wrote a full commentary on the Psalter, though "a commentary on the Seven Penitential Psalms exists under his name (...) and several pieces of psalm commentary (...) were widely regarded in the Middle Ages as coming from Gregory" (Black and St-Jacques 2012: Part I p. lxx). The search for the source of the Latin glosses shows that major Psalm commentaries such as "the *Parva Glossatura* attributed to Anselm of Laon, the *Media Glossatura* of Gilbert de la Porrée and the *Magna Glossatura* of Peter Lombard do not immediately appear to be sources of the glosses in *MEGPP*" (Black and St-Jacques 2012: Part I pp. lxx-lxxi). In conclusion, in spite of several efforts undertaken over a span of more than 130 years, the author of the glosses remains anonymous to this day.

The unidentified Gregory seriously reshapes the Vulgate Psalter and changes the most familiar text of medieval Christianity, which possibly made it easier for Paues (1902) to identify a French translation of the Psalter based on the same glossed Latin. This translation, as suggested by Paues (1902), is a possible intermediary for the English rendering in MEGPP. The comparison of MEGPP with the French manuscript (Paris, Bibliothèque Nationale, MS Fonds Français 6260, available at: http://gallica.bnf.fr/ark:/12148/btv1b9060447r.r=6260.langEN) reveals similarities between the two texts which cannot always be accounted for by a possible common original. This prompts the conclusion that the English text is, at least in some places, a rendering of the French translation based on the same glossed Latin Psalter.

The reliance on the French source is ascribed by Paues (1902: lx) to the fact that "the English translator found it an easier and more congenial task to turn

a familiar French text of the Psalms into English than the more difficult Latin Psalter". It has to be admitted that Paues (1902) puts forward the suggestion as a tentative possibility, since she did not have enough time to examine the French manuscript in detail and compare it with the English Psalter. The suggestion is repeated in Deanesly (1920: 146) and carefully examined by Reuter (1938: 5), who concludes that "the resemblances in the choice of words and phrases and in the arrangement of the sentences are striking enough to show the indebtedness of the translator to the French version". Reuter (1938) remarks that the agreement with the French text is by no means complete as it is only to be expected that the scribe, having the two texts in front of him, sometimes preferred to follow the Latin Psalter. Reuter's (1938: 3) study reveals that MEGPP contains "many unusual words for which good native equivalents existed" and plenty of French borrowings which are recorded for the first time in this text.

Another more recent study is that of St-Jacques (1989), who confirms the claim that the French Psalter served as the basis for the Middle English translation. Needless to say, Black and St-Jacques (2012) in their edition of the English of the Pepys MS, the glossed Latin verses and the French MS, argue in favour of French influence on the English text. They adduce evidence related to word order, the French loans in the English text, and variant and erroneous readings shared by the French and English texts (Black and St-Jacques 2012: Part I pp. lxvi-lxix). These purely linguistic arguments in favour of the claim that the English text was translated (at least partly) via a French intermediary can be backed up by extralinguistic support presented below.

A very interesting piece of evidence which I have not seen quoted with reference to the French source of the English translation is given in Hanna (2003), who examines the prose of fourteenth-century London. The centre of the London prose is the Pepys MS, which "presents a genre-based canon, 'vernacular Bible' with commentary. From the large manuscript, an interested reader could assemble a substantial, if incomplete (...) New Testament with authoritative commentary, together with a commented Psalter and the most influential of the apocryphal gospels" (Hanna 2003: 145-6). The texts of the Pepys MS "are unified by the type of translation they exemplify: all are 'second-hand'. In every case, their authors have Englished an Anglo-Norman text which is itself a vernacularisation of Latin scripture" (Hanna 2003: 147). These shared characteristics of the texts contained in the Pepys MS, while certainly not sufficient on their own, further corroborate the conclusions following from the purely linguistic approach.

To sum up: the view that the French source constitutes an intermediary between the Latin glossed Psalter and its English rendering is now generally

accepted as correct, as evidenced by the fact that Nevanlinna *et al.* (1993: 38), who classify the text as a translation from French, do not even mention any sources.

If MEGPP is a translation of the glossed *Gallicanum,* and is seriously influenced by a French source, then this text should be excluded from the present collation of Psalter translations, which in principle excludes prose translations which are not based exclusively on the Latin text. I decided, however, to include it amongst the texts compared – acknowledging that it does not really rightfully belong there. This decision was due partly to the Psalter's relative absence from the current literature on Psalter translations (cf. Section 1.3.2), and partly to the fact that, as noted above, it was composed by a contemporary of Richard Rolle, and so offers a unique opportunity for comparing the language of the two texts.

As far as the authorship of the translation is concerned, the Psalter was originally erroneously attributed to William of Shoreham. Bülbring (1891) reviews the evidence against this attribution and shows conclusively that the only connection of William of Shoreham with MEGPP is the inclusion of his poems in the same manuscript (the London MS), concluding that "there remains no reason to attribute the Psalter to William of Shoreham" (Bülbring 1891: ix). The attribution of the Psalter to Shoreham is now recognised as unfounded, but more or less distant echoes of its association with Shoreham can still be encountered in the literature. Consider Burns (2005: xliv), who still ascribes the Psalter to William of Shoreham, or Gillingham (2008: 124), who notes that the Psalter is "*probably* [emphasis mine] wrongly attributed to William of Shoreham". On the whole, however, the Psalter is now generally treated as anonymous.

With respect to the quality of the text of the London MS, Bülbring (1891: ix) remarks that the scribe

> must have been a very ignorant man, who understood neither Latin nor English, though we cannot blame him for excessive carelessness. In a certain way he has bestowed much attention on his original, and has apparently done his best to make an exact copy, writing letter by letter, so far as he could decipher the original before him, which very likely was difficult to read. He has very often produced most ridiculous results. In such cases he does not seem to have used his brains at all, but to have purposely abstained from making emendations. The blunders in the Latin text are legion. (...) The English translation also exhibits a great number of corrupted forms which have no sense at all (...).

Apart from the obvious scribal mistakes which the text abounds in, the translation cannot be blamed for its overly Latinate character, which, in view of the evidence given above, is not surprising. According to St-Jacques (1989: 138), the modernity of the English language employed in the Psalter is striking, especially

the naturalness of the word order, which probably stems from the independence of the French source from its Latin original. In a comparative study of the word order patterns of Psalter translations, MEGPP would feature favourably, being matched only by the late Wycliffe text, i.e. a version over half a century younger (cf. Section 2.4). Paues (1902: lx-lxi) considers the text easier and more idiomatic than that by Richard Rolle and calls it "in every way a readable production".

Despite this unfavourable comparison, it was still Rolle's version that enjoyed popularity for over 200 years, as evidenced by the number of copies preserved, though, as suggested by Deansely (1920: 146), it may have been the commentary accompanying Rolle's version that contributed to its popularity. What is certain, however, is that MEGPP, unlike the Psalter of Richard Rolle, was never mentioned by any fourteenth-century sources (Deanesly 1920: 146), and it is doubtful whether it was ever used for liturgical purposes, as remarked by Reuter (1938: 40), who states that "[t]he influence this Psalter might have exerted on the language of that period was rather slight, as it does not seem to have existed in many manuscripts"; and then, somewhat unexpectedly, Reuter (1938: 40) concludes that since the Psalter was certainly read by many "who wanted to receive uplifting and inspiration from this source" it "would not have been without importance in contributing to make the French words it contains familiar to a number of people".

As for its literary qualities, in Dodson's (1932) opinion, the text of MEGPP suffers as a result of the translator's use of the glosses. The language of the translation lacks the vitality exhibited by the original: "the translator, in his desire to make his meaning clear, relentlessly tears away, through the use of glosses, the rich and varied beauty of the original imagery, leaving the thought cold and bare, often scarred and disfigured also" (Dodson 1932: 26). Paues (1902: lx) expresses a similar view, referring to the translation as "generally faithful, though often marred by the substitution of the words of the gloss for the strong and picturesque expressions of the Bible text".

One more issue needs to be raised here, namely the relationship between the English and the Latin texts. Black and St-Jacques (2012) say that the English text corresponding to the glossed Latin verses can be divided into three types: the English text translates additional glosses (Type I); the English verses translate the gloss rather than the lemma (Type II); and the English verses translate both the lemma and the gloss (Type III). Type II is typical of the Pepys and London MSs, and Type III occasionally appears in the Scheide and Dublin manuscripts. As a result, each of the four ME manuscripts has a different text.

In this book, I follow Bülbring's (1891) edition of MEGPP, which is made available in the digital form as part of the Corpus of Middle English Prose

and Verse at the University of Michigan at http://quod.lib.umich.edu/g/genpub/BAA8159.0001.001?view=toc. Bülbring (1891) presents the text of the London manuscript as basic, and places the relevant comments in two sets of notes. The first set, immediately following the text, exhibits scribal blunders, while the second set, at the bottom of the page, presents the various readings of the Dublin manuscript. Unfortunately, these latter notes do not always make the intention of Bülbring clear enough, especially in view of the fact that the English text often contains synonyms, and so it is not always clear which items in the Dublin manuscript are to be taken as variant readings of the London manuscript. The digital edition preserves all the notes but represents them within square brackets and relocated in order to accompany each verse, rather than organised by pages.

The edition also provides information concerning the folio on which a particular portion of the text is contained. This information is not represented here as not relevant for the study. The only places where this information is preserved here are instances where a word is split into two parts by the transition to the next page (cf. for example, 20.1). A serious drawback of the digital edition of this Psalter is the lack of verse numbers, which are present in Bülbring's (1891). These have been supplied here after Bülbring. Apart from that, the edition is followed to the letter, even when the text is rearranged to match the remaining Psalter texts presented. Importantly, these rearrangements occasionally require the distribution of the notes between the two parts of a verse which has been divided and separated by texts of the other Psalters. Whenever necessary, such relocations are accompanied with the appropriate division of the textual notes (cf. 7.12 and 7.13).

2.4 The Wycliffite Bible

The next version of the psalms under discussion, the Middle English Book of Psalms, represents a part of the first complete English Bible translated from the Latin Vulgate, and is traditionally attributed to Wycliffe. While Wycliffe was certainly the instigator of the translation project, most of the work was done by his assistants. In this work I keep to the inherited terminology and refer to the Bible as Wycliffe's Bible. It has to be clarified at this point that there are two versions of this Bible, the Early Version and its revised edition, the Late Version, and both of them are associated with Wycliffe's name.

The Wycliffite Bible generated a lot of interest from the moment it first appeared, but almost seven hundred years have now passed and the exact circumstances of its creation are still covered in mystery (cf. Kenyon 1895/1903 and Norton 2000). This is partly due to the fact that the manuscripts were

systematically destroyed.[30] They must have been made in great numbers, however, since the manuscript has survived in a larger number of copies than that of any other medieval text, though estimates differ significantly. According to Davies and Thomson (2002: 677), the number of surviving manuscripts is 230; Bruce (1894) and Greenslade (1963) place the number of extant manuscripts at 200; Meztger (2001: 57) at 180; and other estimates (cf. Devries 1889: 153, Kenyon 1895/1903: 202 and Bobrick 2001: 46) talk of 170 copies; while Slater (1911: 234) speaks of "more than one hundred and fifty manuscripts". By comparison, Chaucer's *Canterbury Tales* – a text which was not subjected to any systematic destruction – survives in 64 copies.

It has to be borne in mind, however, that the majority of manuscripts represent the later Wycliffite version. Muir (1935: 303) reports that there are some 140 manuscripts of the Later Version, without, however, mentioning the overall number of the extant copies of Wycliffe's Bible altogether. As noted by Devries (1889: 152), copies of the Early Version are very rare "for it was replaced a few years later by the version executed by John Purvey". Metzger (2001: 5) writes of fifteen copies of the Old Testament and eighteen copies of the New Testament of the Early Version. Hargreaves (1969: 395) specifically mentions copies of the Psalms, of which eight represent the Early Version and thirty the Late Version.

The exact extent of Wycliffe's involvement in the actual translation process is not known (Lewis 1739, Kenyon 1895/1903, Bobrick 2001). What is certain, however, is that he was the spiritual father of the project. Bruce (1961/63: 13) claims that "it is doubtful if Wycliffe himself took any direct part in the work of Bible translation, but we need have no qualms about referring to the Wycliffite Bible, for it was under his inspiration and by his friends and

30 According to Deanesly (1920), the Bible in the vernacular was not in principle opposed by the Church, since French biblical translations were used at the time by the highest social classes both in France and England. In particular, the translation of Raoul de Presles, which was completed for Charles V in 1384, raised no comment. Moreover, as a precedent for his own translations, Wycliffe himself quoted the right of English lords to use French Bibles. The Bible in English was not officially banned by the Church but the council of 1408 "made it unlawful to translate the Bible into English without prior consent" (Partridge 1973: 24) and proscribed both versions of Wycliffe's Bible. Hence, it was (formally at least) only the Bible associated with the name of Wycliffe that was banned and its owners subjected to particularly severe persecution. There is even some evidence that dates were *adjusted* on the manuscripts to turn an illegal copy of Wycliffe's Bible into a legal one. In the Bodleian Library there is a manuscript of an English Bible (Fairfax MS 2) which bears the date MCCCVIII. The date inspired the claims that there was a complete English Bible pre-dating that of Wycliffe. However, an examination of the manuscript reveals that it contains the text of Wycliffe's Bible and that the inscription with the date shows clear signs of an erasure of C. In effect, the book looked like a 1308 Bible, rather than the 1408 one, which would be immediately associated with the name of Wycliffe (Hargreaves 1969: 394).

colleagues that the work was done", an opinion also expressed by Metzger (2001: 57) in the very same words. Similarly, Partridge (1973: 23) on the basis of textual comparisons of Wycliffe's sermons and the text of the translation claims that "it is doubtful whether much of the *Wyclif Bible* could have been his own translation".[31] In the same vein, Bobrick (2001: 43) states that "the extent of his [Wycliffe's] contribution is not known, but it is accepted that the translation was begun under his direction and done at his behest". Davies and Thomson (2002: 677) state that the translation of the Bible into English will remain Wycliffe's greatest achievement, "even if the results cannot be directly attributed to him".

In contrast, Devries (1889: 152) and Slater (1911: 233) ascribe the translation of the New Testament to Wycliffe himself and believe that Wycliffe was assisted by Nicholas Hereford in producing the Early Version (Devries 1889), or that Hereford was responsible for the Old Testament up to Baruch 3.20, where Purvey took over (Slater 1911). In the same way, Drabble (1932/1985: 98) believes it to be, as reported by Mulvey, "primarily, though not exclusively, the work of John Wycliffe".

Somewhere in between these two extreme positions are claims such as the one expressed in Norton (2000: 6), who states that Wycliffe "probably only had a minor hand in the work itself" and that "the effort was made by a group of scholars of whom Wyclif was the leading figure if not the chief executant".

An astounding claim concerning the Wycliffite Bible, and one that stands on its own in the history of its study, was put forward by Gasquet (1894). Gasquet ascribed the authorship of the text to the bishops of the English Church who were Wycliffe's most fervent opponents. His arguments are convincingly discredited in Kenyon (1895/1903: 205-207) and strongly opposed in Dove (2007: 45).

As noted above, Wycliffe's Bible exists in two versions, usually called the Early Version (henceforth EV) and the Late Version (henceforth LV) and this collection of texts covers both of them. The early Wycliffite version was produced between 1380 and 1384, still during Wycliffe's lifetime.[32] The version is based on the Latin Vulgate, though the exact manuscript of the Vulgate on which the translation was based is impossible to determine. As signalled above, the author of the first part of the translation, including the Book of Psalms, is most probably Nicholas Hereford, a canon of the Abbey of Saint Mary of the Meadows at

31 In particular, the citations from the Gospels in Wycliffe's sermons reveal different style and phrasing than the corresponding passages in the Wycliffite Bible.

32 Two inadvertent typos got into Austern, McBride and Orvis (2011: 15), who report that "[t]he Lollard Bible was translated from the Latin Vulgate by John Wyclif and his associates, in particular Nicholas of Hereford and John Purvey in the 1580s. (...) A 1595 revision, produced over a decade after Wyclif's death, was eminently readable." Clearly, the two dates connected with Wycliffe's Bible are not what the authors meant.

Leicester (cf. Kenyon 1895/1903, Slater 1911, Hargreaves 1955, Bruce 1961/1963, Partridge 1973, Bobrick 2001). The manuscript believed to be the original copy of this early Wycliffite version belongs to the Bodleian Library in Oxford (cf. Bruce 1961/1963).

This version is generally charged with being overly literal, "dependent on the Latin for word order and some of its vocabulary" and "[o]nly the absence of the Latin prevents it from being an interlinear gloss" (Norton 2000: 7).[33] The style of the version is "stiff and awkward, and sometimes even obscure from its too literal faithfulness to the original" (Kenyon 1895/1903: 201). Hargreaves (1969: 399) notes that the word order of EV reflects the Latin original, "Latin constructions such as the ablative absolute are imitated in the English; perfect passive tenses are translated by English present tenses; parts of the verb 'to be' are lacking because they are not found in the Latin (...). In fact, this version can sometimes be only understood by reference to the Latin (...)." Likewise, Metzger (2001: 57) talks about EV being "extremely literal, corresponding word for word to the Latin, even at the expense of natural English word order".

While it is not our intention to delve into polemics concerning the quality of the text of EV, it seems fair to perhaps rephrase the claim that EV is overly literal and say instead that it shows deep reverence for the sacred nature of the text it was translating, especially in view of what was said about the medieval principles of Bible translation in Section 2.2. Moreover, being a pioneering work, it was produced at a time when the English language lacked the necessary biblical theological terms (cf. Bobrick 2000, and Davies and Thompson 2002), the Bible in England having been restricted to Latin (and occasional French language copies). An additional factor that must have contributed to this infelicitous effect was that in the fourteenth century England, the English language first and foremost lacked the prestige essential to undertake a successful and acceptable Bible translation.[34] The inevitable joint effect of the above factors was that the text of EV was in many places incomprehensible without the Latin original it sought to translate, and it was therefore soon decided that the text needed to be revised.

33 See also Bruce (1961/1963: 16) for comments on the effect of the word-for-word fashion of EV translation.

34 As noted by Shepherd (1969: 365-6), for a successful Bible translation into a vernacular a conjunction of two factors is essential. Firstly, "no translation is possible before an acceptable interpretation of the original has been established". Secondly, a vernacular must be seen to possess "relevance and resources", and, above all, it must have acquired "sufficient cultural prestige". This conjunction of factors does not occur frequently and, according to Shepherd (1969), it only occurred in England in the sixteenth century. This agrees with Slater's (1911: 239) claim that "[a]t no period before or since the sixteenth century has the English language been so well adapted to the perfect translation of sacred books".

The revision, i.e. the Late Version, appeared in 1395 (Partridge 1973: 24), and according to Bruce (1961/1963) the revision of EV was particularly thorough in the part attributed to Hereford. The execution of LV is now (almost) generally ascribed to John Purvey (Devries 1889, Slater 1911, Hargreaves 1955, Bruce 1961/1963, Partridge 1973), though it originally was, like the Early Version, attributed to Wycliffe (Mulvey p. 5). The identification of Purvey as the author of the Late Version was first put forward by Waterland – also known as Waterton (1724), as reported by Hargreaves (1965: 129) and Dove (2007: 76), the latter presenting the details of the identification. Waterland's view is supported by Forshall and Madden (1850), as well as by Deanesly (1920). In contrast, Pollard (1911) and more recently Fowler (1995) and Cooper argue for John Trevisa as the author of the translation.

In view of this controversy, it might be best simply to avoid naming the translator of the Late Version. However, the name of Purvey, as the most generally accepted figure in the literature, will naturally reappear in some of the quotations presented here, as well as when the discussion presents the findings of a scholar taking Purvey as the author of LV. Whoever the translator was, it is worth repeating after Hargreaves (1965: 133-134) that, as the first Bible translator in England, he makes a conscious effort to establish the "true" Latin text of the Vulgate (cf. Section 1.3.3 for details).

As for the success of the revision of EV, it is clear even from a brief comparison of the two texts of the Psalter presented here that the latter supersedes the former as far as literary quality is concerned. This fact is generally recognised in the relevant literature, though opinions on the actual quality of the latter text range from appreciative (cf. Bruce 1961/1963: 16: "the later Wycliffite version shows a feeling for native English idiom throughout"; the same opinion is expressed in Metzger 2001: 57), through neutral (cf. Bobrick 2001: 47: "awkward English sentences (...) and decidedly Latinate constructions [of EV] like the ablative absolute were turned into subordinate clauses, according to English usage already established at that time") to slightly critical (cf. Norton 2000: 7: "the late version shows revision of vocabulary though it remains heavily dependent on the Latin; more significantly, there is a cautious movement towards a natural English word order. (...) In spite of the changes, this is still literal"). Despite all the "crudities" and "utter dependence on the Vulgate", manuscripts of the Wycliffite Bible were in use well into the sixteenth century (Slater 1911: 234).[35]

35 It is perhaps of interest to note that LV did not completely replace EV and both continued to be copied, which resulted in readings from LV being inserted into EV, "contaminating the original text" (Hargreaves 1969: 403).

Two comments concerning the criticism of the text of the Wycliffe Bible with respect to its heavy reliance on Latin vocabulary seem to be in place here: one concerns the Latinisms, the other is related to the style. Delisle and Woodsworth (1995: 32) agree, first, with the claim that there are many Latinisms in the text, remarking that the translators of the Wycliffite Bible are credited with "having introduced over a thousand words of Latin origin into the English language" and note the fact with appreciation.[36] Secondly, as for the style of the translation, its evaluation should be viewed from the perspective of medieval Biblical translation. The translators of LV do actually make a pioneering departure from the word-for-word style exhibited in Richard Rolle's Psalter and in the Psalter of EV. Once again, LV is on its own as far as text awareness is concerned. Whatever the exact evaluation of the textual quality of the Lollard Bible, it "laid the foundations for English Bible translating and left its mark on the English language in general" (Delisle and Woodsworth 1995: 32).

The standard printed edition of the two versions is that of Forshall and Madden (1850). It is, according to Davies and Thomson (2002), the product of twenty-two years of research in which 170 manuscripts were consulted. The resulting edition contains the text of the early and the late version juxtaposed in parallel columns. Since the majority of manuscripts are mutilated, "Forshall and Madden created their text for the Early Version from a total of five witnesses, selecting sections of text from each to produce a complete version. The Later Version was printed from British Library MS. Old Royal Library. I. C. 8. and supplemented with material from other witnesses where the manuscript is deficient" (Davies and Thomson 2002: 678). However, Forshall and Madden's (1850) work, as remarked by Davies and Thomson (2002: 678), "is editorially confusing and lacks clarity", hence Fristedt (1953, 1969, 1973) undertook a critical analysis of the text. His work, though, does not present a new edition of the Wycliffite Bible but it "does modify some of Forshall and Madden's conclusions" (Davies and Thomson 2002: 679). The latest work devoted to the edition of Wycliffe's Bible is that of Lindberg, who, over a period of ten years between 1959-69 produced a transcript of what is believed to be the earliest, unfortunately incomplete, extant manuscript of the early version, i.e. Bodleian Library MS Boldey 959. As a result, Forshall and Madden's edition, despite its shortcomings, is still generally considered the most authoritative and comprehensive and as such it has been digitised.

36 In fact, the number of Latinisms in the text is highly overestimated since, at least as far as the Psalter text is concerned, there are very few items of purely Latin origin there. This is convincingly demonstrated in Lis (2012).

It is available at http://name.umdl.umich.edu/AFZ9170.0001.001 as part of the Corpus of Middle English Prose and Verse.

Here I present this digital version of the two texts. I keep to all the conventions employed there (including verse numbering) and, in case of doubt, Forshall and Madden's (1850) edition has been consulted. The only places where I intervene with the edition are instances when the opening verse of a psalm is not numbered. This happens in Psalms 12, 13, 16, 22 and 23, where $1_{\text{cont.}}$ is inserted before the text. Where a Psalm begins with verse 2, as in Psalms 3, 4, 5, the versification is represented as given in the Corpus of Middle English Prose and Verse. Where Wycliffe's text shows deviations from the expected numbering, it is represented without any emendations, as is the case in 9.20, where Wycliffe's verse 1 follows his verse 21 to reflect the numbering in the Hebrew version, where verse 21 is the last verse of Psalm 9 and what is effectively verse 22 of Psalm 9 in the Vulgate is verse 1 of Psalm 10 in the Hebrew version.

2.5 The Douay-Rheims version (1610)

The Douay-Rheims Bible owes its existence to the sixteenth century religious controversies, and it is the first English version approved by the Roman Catholic Church (Edgar and Kinney 2011: viii). The work was undertaken by members of the English Catholic College at Douay, established in 1568 in Flanders by William Allen, Canon of Rheims, consecrated Archbishop of Mechelen and raised to the rank of Cardinal. The translation is ascribed to the scholars of the English seminary. Gregory Martin is credited with having done most of the translation, his text being revised by Thomas Worthington, Richard Bristowe, John Reynolds and William Allen himself (cf. Eadie 1876 and Ward 1909).[37]

The text of the Bible, as the title of the edition of the New Testament informs us, is "translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, dilligently conferred with the Greek and other editions in diuers languages (...)".[38] The New Testament appeared in Rheims in 1582. The date clearly indicates that by "the authentical Latin", the translators could not have meant the Clementine Vulgate, which became the standard edition of the Roman Catholic Church in 1592. The work on the Old Testament started in 1582 and Martin is reported to have worked at a steady

37 According to Greenslade (1963: 162), Martin translated two chapters of the Bible a day, which were reviewed by Allen and Bristow. See also Edgar and Kinney (2011) for an account of Martin's translation.

38 Smith (1865: 988) remarks that Martin was perfectly competent to translate from Greek.

pace a day until his death in 1584. The translation was probably (there is little evidence) completed by Allen and Bristow (cf. Greenslade 1963). Importantly, Greenslade (1963: 162) claims that though Martin started from the Vulgate Latin, "he watched the Greek, occasionally putting it on the margin. He also made extensive use of the English versions which he condemned", yet of this there seems to be little evidence (but see a discusson on 7.10 in Section 1.3.3).

It must be emphasised that the Douay-Rheims Bible was translated from Latin in the midst of a revival of interest in the Hebrew and Greek original texts of the Bible. Hence, the translators of the Douay version felt it necessary to justify the translation being made from Latin rather than from the original languages, and in the introduction to the first part of the Old Testament published in 1609, directed "to the right vvelbeloved English reader", they explain:

> VVhy we translate the Latin text, rather then[39] the Hebrew, or Greke, which Protestantes preferre, as the fountaine tongues, wherin holie Scriptures were first written? To this we answer, that if in dede those first pure Editions were now extant, or if such as be extant, were more pure then the Latin, we would also preferre such fountaines before the riuers, in whatsoeuer they should be found to disagree. But the ancient best lerned Fathers, & Doctors of the Church, do much complaine, and testifie to vs, that both the Hebrew and Greke Editions are fouly corrupted (...), since the Latin was truly translated out of them, whiles they were more pure. And that the same Latin hath bene farre better conserued from corruptions. So that the old Vulgate Latin Edition hath bene preferred, and vsed for most authentical aboue a thousand and three hundered yeares.

The translation is, according to Greenslade (1963: 163), "scholarly (within its limits), but often excessively literal, at its worst in the Psalms", sometimes unintelligible, with many expressions "meaningful only to those who already understood the Latin". As observed by Kenyon (1895/1903: 299), the translators considered it their duty to "adhere as closely as possible to the Latin words, even when the Latin was unintelligible. (...) The general result is that the translation is almost always stiff and awkward, and not infrequently meaningless."

Here we detect the echoes of the evaluation of the text of the translations, starting from the Septuagint (cf. M'Swiney 1901: xxiii and Gigot 1906: 69), through the Old Latin version, Richard Rolle's Psalter, the Early Version and, to a lesser extent, to the Late Version. It should perhaps be mentioned at this point that it was not the intention of the Douay-Rheims translators to produce a fluent text independent of the Vulgate that would be generally accessible; rather, they translated the Bible almost against their own convictions, the appearance

39 This is the actual spelling of the original edition.

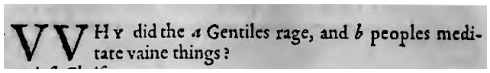
of the English Bible being forced upon them by the circumstances, i.e. the rapid emergence of Protestant Bible translations. Hence, translating from the text which had episcopal authority, they followed the wording very closely, "risking unfamiliar Latinisms and not presuming to mollify hard places" (Greenslade 1963: 162) for fear of distorting the sense, in contrast to Protestants' "presumptuous boldness and liberty in translating". In conclusion, the text of the translation did not read smoothly, which explains why it underwent a series of very thorough revisions by Challoner in the mid-eighteenth century.

As for the editions of the Douay-Rheims Bible, the New Testament was reprinted in 1600, 1621 and 1633, and the whole Bible in 1635, but then not again before Challoner's revision. Challoner produced five editions of the New Testament (1749, 1750 and 1752, 1764, 1772), and two of the Old Testament (1750, 1763-64). After his death, many more editions were produced (cf. Edgar and Kinney 2011: xvi). The changes he introduced are so thorough that, according to Cardinal Newman, they "almost amounted to a new translation". Cardinal Wiseman was of a similar opinion, pointing out that "[t]o call it any longer the Douay or Rheimish Version is an abuse of terms. It has been altered and modified until scarcely any sense remains as it was originally published" (Ward 1909). As far as later editions are concerned, the Old Testament is reproduced with very few changes, while the New Testament was further revised by Bernard MacMahon in a series of Dublin editions from 1783 to 1810. This is what most Bibles printed in the nineteenth century in the United States are based on, while the English editions and most of the on-line versions follow the text of 1749 and 1750. Interestingly, it is these eighteenth-century revisions made by Challoner, which have acquired the status of the "authentic Douay-Rheims Bible", confusing as it may be. However, Challoner's changes are, according to Ward (1909), "in nearly every case" influenced by the Authorised Version. This is confirmed by Rees (1950: 206), who remarks that Challoner's revision of the Douay version of the Book of Psalms "is often much nearer the Hebrew than to the Vulgate Latin".

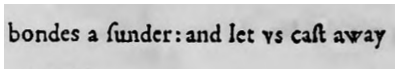
The text of the 1610 Douay Bible presented in this book comes from the original edition of the second part of the Douay Old Testament. The text of the Psalter was typed in manually since the digital version of the Douay-Rheims Bible, Chadwyck-Healey (1996), is in copyright and is currently restricted to a limited set of users.[40] The main text of the Psalter is presented here verbatim. Comments and annotations are ignored, but the original capitalisations, numbering and punctuation are preserved, even when these seem to go against the intentions of the authors or evidently represent mistakes. Wherever a full stop is missing at the end of a verse (cf. 1.6),

40 Chadwyck-Healey (1996) includes the full text of twenty-one English Bibles.

I represent the text without it. Wherever the text uses & as an abbreviation for


VVHy did the a Gentiles rage, and b peoples medi-
tate vaine things?

and the text represented here also uses the ampersand. When the original edition uses two occurrences of 'V' for 'W' (cf. 2.1), this edition does the same. However, the two types of 's' used in the 1610 edition, cf. *bondes* and *vs* vs. *a sunder* and *cast* in 2.3 are represented by the same letter here: *bondes a sunder: and let vs cast away.*


bondes a ſunder: and let vs caſt away

2.6 Cunyus's (2009) translation

Though Cunyus's translation does not formally belong to this study, as it does not represent the Early Modern English period, I have decided to include its text in the collation to disambiguate the more challenging passages in the earlier translations. Cunyus's translation is therefore placed in single inverted commas as an aid to following the earlier translations, which may not always be readily comprehensible.

John Cunyus translated the Book of Psalms from the 4th edition of *Biblia Sacra Iuxta Vulgatam Versionem*, prepared by Roger Gryson and published in 1994 in Stuttgart. This translation is part of the project which undertakes to translate the Latin Old Testament into contemporary English, with strict adherence to the Latin original as its methodological objective. The first books translated were Job, Proverbs, Ecclesiastes and the Song of Solomon. Then came the translation of the Book of Psalms; and the next part of the project, as Cunyus (2009: 7) announces, is the Minor Prophets. The obvious question one cannot resist asking – and in fact Cunyus asks it himself – is why the translation is based on Latin rather than the original Hebrew, especially in view of the fact that there already exist good translations of the Vulgate Psalter. The twenty-first century answer is (for the most part) radically different from the one given in the introduction to the Douay-Rheims Bible in the early seventeenth century, and comes in five points (Cunyus 2009: 7-8). First, Cunyus remarks that "Latin is a different textual tradition", where "different" does not equal "worse". It is well-attested and has been critically studied ever since Jerome in the fourth century. Secondly, "the Latin text makes the Christological aspect of the Old Testament clearer" since the Latin text lies at the foundations of Western Christianity and theology, and when the text was constructed, "scholars like Jerome still had access to many texts and traditions that were lost in the aftermath of Rome's fall, the Muslim conquests, the Crusades, and other subsequent upheavals". Next, Cunyus argues, somewhat

in the spirit of Douay-Rheims, that the oldest extant Latin text of the Bible containing all the books of the Bible as we know it today predates the oldest extant Hebrew text by three centuries.[41] Moreover, as noted by the author, our language is constantly changing, which justifies a new translation. Finally, as Cunyus (2009: 8) himself puts it, the most important reason is that it is a way "of glorifying the One who speaks through the words of scripture".

The Latin text and its English translation are conveniently interwoven, and the texts are arranged in two columns, which nicely echo the layout of the manuscript of the Paris Psalter, though there the left-hand column presents the Latin text and the (Old) English paraphrase comes in the right-hand one. The text of Cunyus's psalms, though the most recent translation, does not have an electronic edition as yet, so it had to be typed in manually. The text presented here follows it verbatim, including capitalisations, punctuation and verse numbering.

There are only two issues in which I diverge from Cunyus's (2009) editing conventions. One results from the text arrangement assumed here (i.e. subordination to the OE text), and is connected with the use of inverted commas in Cunyus (2009), where a new set of opening inverted commas is used at verse transitions, while verse organisation given here differs from the verse organisation in the original edition. Hence a single set of inverted commas is used to mark quotations present in Cunyus (cf. 30.17-30.19). The original verse numbering is retained and given at the beginning of each verse.

The other place where I diverge from the editorial conventions used by Cunyus is in his use of italics. As noted above, Cunyus's translation presents the two texts, and his focus is on translating the Latin very closely. To reflect the relationship between the two texts, Cunyus italicises those English words which are not present in the Latin text (cf. the editorial conventions of the Geneva Bible

41 The oldest complete copy of the entire Hebrew Bible still preserved is the *Codex Leningradensis* from the year 1008. Another ancient copy, the *Aleppo Codex*, almost a hundred years older (A.D. 930), is unfortunately no longer complete. It has to be borne in mind that the Hebrew that these texts exhibit is clearly not the original Hebrew. In contrast, the oldest surviving Latin copy of the entire Bible is the *Codex Amiatinus*, written in Northumbria in the seventh century. Despite its unique place in the history of the Vulgate, surprisingly little was known of its origin until the late nineteenth century. It is now recognised to be a product of Northumbrian monasteries Wearmouth/Jarrow, written between 679-716. It is also known to have been on its way to Rome with abbot Ceolfrith when the abbot died in 716 in Burgundy. Afterwards the codex reached the monastery of San Salvatore on Mt. Amiato, where it remained until 1786, when the monastery was suppressed. Then, it was moved to the Medici Library in Florence. The codex is impressively large (500x335mm) and heavy (53kg) and after more than 1300 years the quality of its velum (1030 folios) is still astounding (cf. Weeks, Gathercole and Stuckenbruck 2004). Interestingly, de Hamel (2001: 33-34) gives slightly different values here: 505x330mm and 34kg.

discussed in Section 2.7). Here are two samples of his editing conventions:

1.2 *sed in lege Domini voluntas eius et in lege eius meditabitur die ac nocte*

'But his will *remains* in *the* Lord's law, and he will meditate in His law day and night.'

1.4 *non sic impii non sic sed tamquam pulvis quem proicit ventus a facie terrae*

'*It is* not so with *the* lawless! *It is* not so! But *they are* like dust, which *the* wind blows away from earth's face.'

As can be seen, the author meticulously marks those English words which do not have equivalents in the Latin text. To further clarify this, here is an interlinear gloss of the Latin text for the two verses given above.

1.2	*sed*	*in*	*lege*	*Domini*	*voluntas*	*eius*		
	but	in	law	Lord's	will	his		
	et	*in*	*lege*	*eius*	*meditabitur*	*die*	*ac*	*nocte*
	and	in	law	his	he-will-meditate	day	and	night

'But his will *remains* in *the* Lord's law, and he will meditate in His law day and night.'

1.4	*non*	*sic*	*impii*	*non*	*sic*	*sed*	*tamquam*	*pulvis*
	not	so	lawless	not	so	but	like	dust
	quem	*proicit*		*ventus*	*a*	*facie*	*terrae*	
	which	throws-away		wind	from	face	earth's	

'*It is* not so with *the* lawless! *It is* not so! But *they are* like dust, which *the* wind blows away from earth's face.'

Since the translation is a very close one, with emphasis on equivalence, the only words which are added by the translator are those which are required for purely grammatical reasons, i.e. articles, copulas, pronouns, etc., though pronouns, which are derivable from verbal forms in Latin, are not italicised by Cunyus.[42] These italicisations are not preserved here. Instead, the whole text is put in inverted commas, which mark it as an ancillary translation rather than

42 Cf. Cunyus (2009: fn. 8).

a part of the study.

The places where the text of the translation and the editorial conventions exhibited in Cunyus seem to result from technical errors are rectified, but the corrections are either reported in the notes or marked by square brackets. Consider the passage given below.

7.16

17.[43] 'His pain will turn back on his own head, [h]is treachery will come down on his own head.'

Cunyus's edition shows a capital *H* in the second occurrence of *his*, while capitalising the pronoun suggests reference to God, which is not the case here. Similarly, in a passage given below, Cunyus's text has been rectified and the correction recorded inside square brackets.

16.5 Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea.

5. 'Make my walk whole in Your paths, so my footsteps won't [be] moved!'

Apart from the fact that 'won't moved' cannot represent the intention of the translator, Latin *moveantur* is a passive verb, which indicates that the intended reading must be 'won't be moved'. However, there are instances which, though seemingly awkward, appear to represent the translator's conscious choices, in accordance with the general spirit of the project to represent the Latin as closely as possible. Consider the passage below.

9.5 Increpasti gentes, et periit impius; nomen eorum delisti in aeternum et in saeculum saeculi.

6. 'You rebuked nations, and the lawless has perished. You destroyed their name in eternity, and in the age of ages.'

The underlined portion of Cunyus's text translates the underlined Latin phrase. Latin *periit* is a PERF ACTIVE IND 3SG verb, so the usage of the SG verb in the English translation seems to represent a conscious choice. Therefore the text is given verbatim. There are also instances where the editorial conventions seem

43 As will be clarified in Section 2.8, all references to Psalm verses are made in this book via the Paris Psalter numbering of the Toronto Corpus, while individual texts are supplied with their original numbering next to each verse. This explains the different numbering exhibited here and in other quotations from Cunyus presented in this section.

to have gone astray – for example, cases where the original text has a full stop mid-sentence instead of a comma:

17.23 Et ero inmaculatus cum eo, et observabo ab iniquitate mea.

24. 'I will be without stain with Him[,] and I will watch closely, far from treachery.'

Another instance of the same type where the verse numbering shows confusion is:

9.35 Contere brachium peccatoris et maligni quaeretur peccatum illius et nec invenietur

36. 'Break the sinners' arm! The malignant will seek his sin, and will not find it.'

Cunyus lists the above verse as 37 but this is evidently a mistake since it follows verse 35 and precedes verse 37 so it is silently rectified in the text. It has to be emphasised, however, that mistakes of this type are very infrequent in Cunyus's translation.

2.7 English prose translations not covered here[44]

This section will offer an overview of the English prose translations of the Psalter which are not covered in this collation because they do not rely on Jerome's Latin Psalters. It is neither possible nor relevant to discuss all of these

44 English translations of Jerome's *Psalterium Abbreviatum* will not be discussed here (a copy of Jerome's Psalterium Abbreviatum printed in 1492 is available at http://digital.ub.uni-duesseldorf.de/ihd/content/titleinfo/3608752). Likewise, abbreviated versions of English translations of Jerome's Psalter will not be dealt with as neither constitutes the immediate focus of this study. Suffice it to say that the former type, according to Paues (1902: lxiii), is represented by two copies "Hatton 111 belonging to the second half of the XIVth century, and Bodl. 416 written circa 1400" (cf. also Morey 2000: 186). The latter can be exemplified by "an unpublished and apparently unique abridgement of the Wycliffite Psalter (Later Version) that survives in Huntington Library MS HM 501" (Kuczynski 2010: 95). It seems, however, that in this area, as in many others related to Psalm translations, there is some confusion. Consider Dutton (2008: 21), who talks of "[t]he abbreviated Psalter attributed to Jerome in this [i.e. Oxford, Bodleian Library MS Bodley 416] Middle English version [which] survives also in Bodleian MS Hatton 111 and Huntington Library MS 501". Note that this statement puts on a par the copy contained in MS Hatton 111, described by Paues (1902) as an English translation of Jerome's *Psalterium Abbreviatum* and Huntington Library MS HM 501, described by Kuczynski (2010) as an abbreviated version of an English translation of Jerome's Psalter. It may be of interest to add that Ashton (2011) talks of "six extant translations of Jerome's abbreviated Psalter in Middle English" and without detailed research it is impossible to be sure what is meant by Jerome's abbreviated Psalter here. Since, as noted above, abbreviated Psalters are not the focus of this book, I do not pursue the issue any further.

translations, as starting in the sixteenth century, there was a surge of interest in the original languages of the Bible, i.e. Hebrew and Greek, which resulted in "a veritable explosion in publications of Latin and vernacular Psalters, collections of psalms, and prayers based upon the psalms" (Jones 2004: 72). The printing of the Hebrew Bible in 1488, and of Hebrew grammars (cf. Driver 1898: x and Potter 1979: 44) started a series of publications which relied on the original Hebrew text of the Old Testament either directly, or indirectly via fresh Latin translations from the Hebrew.

While the focus of this book is on the English translations of Jerome's Psalters, I will discuss the most prominent Psalm translations based on non-Jeromian Latin, and provide illustrative samples of some of these Psalters to show how they differ from the translations based on the Latin of Jerome included in this collation. Presenting these samples here will offer an additional benefit: it will bring to light the texts, most of which have not been reissued since their publication in the sixteenth century and whose diversity is a monument to the richness of the Early Modern English language. This line of translations starts with George Joye's Book of Psalms.

George Joye's Early Modern English translation of the Psalter is not included in the collation even though it is a prose translation from Latin. This is because the Latin text it renders does not represent any of Jerome's recensions. As we can learn from the title of the first edition published in 1530: "The Psalter of Dauid in Englishe purely and faithfully translated aftir the texte of Feline: euery Psalme hauynge his argument before/declarynge brefly thentente & substance of the wholl Psalme", the underlying Latin text of the Psalter is that of Aretius Felinus,[45] i.e. Martin Bucer, who translated it from the original Hebrew.

The publication of Bucer's Latin translation was first issued in 1529[46] but was not signed with Bucer's name. This was done in order to facilitate its circulation by dissociating it from its author, who was deeply embroiled in

45 Lee (1892: 219) in the *Dictionary of National Biography* in the article on George Joye gives *Aretinus Felinus* as Bucer's pseudonym. Hopf (1946: 208) emphasises that the article in the *Dictionary of National Biography* misrepresents Bucer's pseudonym as *Aretinus* Felinus instead of *Aretius* Felinus. As can be predicted, due to its appearance in the *Dictionary of National Biography*, the form Aretinus Felinus is frequently repeated in the literature on the topic, see, for example, Peabody and Richardson (1898: 138), Daiches (1968: 48). This, however, does not seem to be the whole story, as the name Aretinus (not Aretius) Felinus is quoted with reference to Bucer long before the publication of the *Dictionary of National Biography*, see, for example, Starowolski (1625), de Murga (1684) and Chamber's Encyclopædia of 1868. As the issue falls beyond the scope of this work, it will not be pursued here any further.

46 It was presented at the Frankfurt September book fair.

religious controversy.[47] Bucer's translation of the Psalter was "very free" (Hobbs 1994: 166) and was characterised by "such paraphrastic liberty that it required some justification and a few retractions in the second edition" (Hobbs 1984: 485). The translation (accompanied by commentary) enjoyed wide popularity, with a revised edition published in 1532 and two more printings in 1547 and 1554.[48]

Within a few months of its first edition in the autumn of 1529, it appeared in the English translation due to the pseudonymous work of George Joye. The English Psalter appeared on January 16th, 1530 under the name of Johan Aleph[49] and was published by the printer Marten de Keyser,[50] under the pseudonym of Francis Foxe,[51] in Antwerp, though the colophon informs us that the printing took place at Argentine (i.e. the printers' quarter in Strasbourg[52]). It was the first English Psalter to appear in print (Butterworth 1953: 18).

To give an illustrative sample of this Psalter, I present below my own transcript of Psalm 1 of the 1530 version of Joye's Book of Psalms.[53] All the details from the original edition are preserved (including capitalisations and missing full stops) apart from the abbreviations, which have been expanded with the

47 Bucer's choice of the pseudonym was not accidental, as *Aretius Felinus* "represented his names in Greek and Latin" (Hobbs 1994: 166). The reasons for the pseudonymous character of this publication are explained by Bucer in a letter to Zwingli (cf. Pak 2006: 116).

48 The identification of Felinus with Bucer resulted in the book's appearance on the Trent Index of 1564 (Hobbs 1984: 478).

49 The identification of George Joye with Johan Aleph leaves no doubt, as remarked by Butterworth (1953: 19). For a detailed discussion on the authorship of the Psalter, see also Butterworth (1941: 64-67).

50 Martin, Marten, Merten or Maarten de Keyser (as the literature on the topic tends to present his name), a native of France, worked at Antwerp from 1525 until his death in 1536. As Vervliet (1968: 23) reveals, in his first printed book, which appeared in 1525 (*Psautier de David*), he announced himself as "Martin lempereur". His name appears as Martinus Caesar (in Latin books), Merten de Keyser (in Dutch volumes), Martyne Emperowr (in English works).

51 Lewis (1739: 86) misspells the name as "Foye". This is understandable when one sees the original printing of the printer's name:

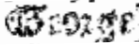
52 According to Butterworth (1953: 18) and Hobbs (1994: 163), the Strasbourg colophon of the 1530 edition of the Psalms was false and the book was published in Antwerp. The same opinion is expressed in Juhász (2002: 109). False colophons were the order of the day in the tumultuous sixteenth century, cf. for instance, Tyndale's first edition of the Book of Genesis, whose colophon declares that it was published by the press of Hans Luft in Marburgh, while the publication is now attributed to the press of Marten de Keyser in Antwerp.

53 All texts quoted in this section represent my own transcripts, except for the Psalms from Coverdale's 1535 and 1539 Bibles. The former is given here after Wright (1911), the latter after Earle (1894).

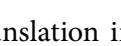
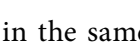
relevant items italicised. Whenever a letter is illegible in the edition, it is put in square brackets. The psalms contain no verse numbering so I impose no numbering either.[54]

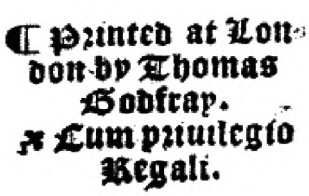
> Psalm 1 of the 1530 Antwerp edition (from the original edition available in EEBO)
>
> Blessed is *that* man which walketh not in the counsell of the vngodly: and standeth not in the waye of siners/and sitteth not in the seate of *the* pestelent scorners.
> But hath all his plesure in *the* lawe of the lorde: and vpon it his minde is occupyed/ bothe daye *and* nyghte
> [S]yche a man shalbe like a tre planted by the ryuerside: which will gyue forth hyr frutis in due time/and hyr leves shall not with*er*: for what so ever he shall do/ shall prospere.
> But so shall not the vngodly: For they shalbe lyke duste which is dispersed with the winde.
> Wherfore theis vngodly shall not stande in the iugeme*n*t: nether theis sinners maye abyde in the companey of the rightwise.
> [F]or the lorde aproueth the waye of the rightwise: but *the* waye of sinners shall perishe.

In 1534 George Joye issued another prose translation of the Psalter, differing considerably from the 1530 edition. Joye's name as the translator is given on the first page of the edition and repeated at the end of the text, together with the timing of the completion of the translation (August 1534) before the table of contents; and on the very last page of the book there appears the name of the printer and the publication date, Martyne Emperowr. 1534: . Note that the printer's name once again appears in a different form. The Psalter was published in Antwerp, as the 1530 version (Juhász 2002: 109). Lewis (1739: 88) claims that this translation was based on a Latin text which he believes to be "that of Frier Felix's of the Order of Heremites of St. Austin, which was first printed A.D. 1515, and again 1522". This description identifies the author of the Latin translation as Felix Pratensis. However, according to Butterworth and Chester (1962: 144), this claim is unfounded. In spite of that, a few years later Watson (1974: 2187) repeats the assertion.

In contrast, George Joye's entry in the *Dictionary of National Biography* by Lee (1892: 219-220) points to the Feline Latin as the underlying text of both translations, yet Lee considers the "verbal differences" between the 1530 and the 1534 texts to be too considerable for both translations to be reasonably ascribed to the same author. Note that the 1534 publication was signed with Joye's name (cf. a fragment of the title page of the 1534 edition:  and

54 Unless stated otherwise, the same conventions are going to be applied in the editing of the samples of the remaining Psalter texts represented here.

the page ending the translation in the same edition: ), while the first publication was formally ascribed to Johan Aleph  , which seems to have prompted the conclusion that the former was not the work of Joye. In contrast, Butterworth (1953: 96) and Juhász (2002: 109) claim that Joye was the author of both translations, with the former being based on Bucer's Latin, while the underlying Latin text of the latter was that of Zwingli. Greenslade (1963: 147) expresses certainty as to Joye's authorship of the 1534 version, while the 1530 version is, according to him, "probably" Joye's. The confusion (a recurring theme in our discussion of the Psalter) may perhaps be due to the fact that the 1530 version of Joye's translation was reissued twice, and one of the reprints was made in 1534[55] in London by the publisher Thomas Godfray, as the last page of the edition spells out (see Picure 1 below). However, the title page of this edition makes it clear that the translation was made from the Feline Latin (see Picture 2 below). This accidental convergence of dates of the two editions may (at least partly), account for the confusion.



Picture 1. The 1534 London reprint of the 1530 edition of Joye's Psalter translation – last page

Picture 2. The 1534 London reprint of the 1530 edition of Joye's Psalter translation – first page

Below I present the text of Psalm 1 from the 1534 London reprint of Joye's 1530 translation (from Bucer's Latin), and of Joye's 1534 new translation (from Zwingli's Latin) as published in Antwerp. Even a cursory examination reveals that, while the texts of the 1530 Antwerp edition and the 1534 London edition differ only with respect to spelling conventions,[56] the 1534 Antwerp edition represents a different text.

55 It was also reprinted by Edward Whitchurch about 1541 (cf. Butterworth 1953: 227 and Hobbs 1994: 164). According to Butterworth (1953: 227), "[t]his, of all things, is a faithful reprint of Joye's earlier version of 1530. Godfray had likewise reprinted it in 1534 or 1535, but now the title omits all mention of the text of 'Feline' on which it was based". In view of this, consider the title of the 1541 edition: "The Psalter of Dauid in english truly translated out of Latyn Euery Psalme hauynge his argument before, declaryng brefely thente*n*t & substaunce of the whole Psalme. Whervnto is annexed in thende certayne godly prayers thorowe-oute the whole yere, co*m*menly called collettes."

56 For a discussion of the lack of spelling conventions in the early printing era, see Fisiak (1995: 146-147).

Psalm 1 of the 1534 London edition (from the original edition available in EEBO)[57]

Blessed is that man/whiche walketh nat in the cou*n*saile of the ungodly/*and* sta*n*deth nat in the waye of siners/*and* sytteth nat in the seat of the pestele*n*t scorners.
But hath all his pleasure i*n the* lawe of *the* lord/*and* vpo*n* his mi*n*de [i]s ocupied both day *and* night.
Sich a man [s]hall be lyke a tree planted by the ryuersyde: which wyl gyue forth her frutes i[n] [d]ue tyme/*and* her leues shall nat wither/for what so euer he shall do: shal *pro*spere.
But so shal nat *the* vngodly: for they shal [b]e lyke dust which is dyspersed with the wynde. Wherfore these vngodly shal nat [s]tande in the iugeme*n*t/neither these synners maye abyde in the companye of the rightwyse.
For the lorde aproueth the waye of the ryghtwyse: but the waye of synners shall perisshe.

Psalm 1 of the 1534 Antwerp edition (from the original edition available in EEBO)

Oh/how blessed is the man/that goith not to counsail with the vngodlye: nor abydeth not in the waye of the wiked/nether sitteth not downe in the chaier with the peruerse pestelent skorners.
But delyteth in the lawe of the Lorde: and in it/hathe his meditacion daye and night.
This man is lyke the tree pla*n*ted by the ryuer syde: whiche yildeth forth her frute in her tyme.
Whose leaues fal not downe: all hir frute plentuously prospereth.
But contraryewyse it cometh vn to the vngodly: for thei be lyke the duste dispersed of the winde.
Wherfore/the synfull vngodlye: maye not lyue in the felowshippe and congregacion of the iuste.
For as the waye of the iuste pleaseth the Lorde: euen so dothe the waye of the vngodly perishe.

In 1534 or 1535[58] there appeared another prose rendering of the Latin Psalter. This was a translation of Johannes Campensis's Latin paraphrase of 1532, *The Psalmorum omnium iuxta Hebraicum veritatem periphrastica interpretatio*. The English translation was published anonymously, but modern research attributes it to Miles Coverdale (cf. Mozley 1953, in Ferguson 2011). In 1535 Coverdale produced another translation of the Psalter, this time part of a complete Bible,

57 In the London edition the text is not divided into verses but runs continually across the page. I divided it here to reflect the layout of the remaining editions of Joye's Psalter to facilitate comparison.

58 Ferguson (2011: 139) hesitates between 1534 and 1535, while Watson (1974: 1897) lists both 1534 and 1535 as the publication dates and points to Antwerp as the place where the Psalter was published. Cotton (1852: 135) talks of 1534 as the first edition and 1535 as the reprint. This is confirmed by Greenslade (1963: 148).

the Bible of Miles Coverdale. While Joye's 1530 translation of the Book of Psalms marks the first printed edition of the Psalter in English, Coverdale's Bible marks another first: it was the first complete printed English Bible.[59] This Bible was printed in Zurich at the Printing House of Christopher Froschover (Lewis 1739, Wansbrough 2008: 547). In his dedicatory letter to King Henry VIII, Coverdale openly admits that he is not capable of translating from the original languages and relies in his work on "sondrye translacions". According to Jones (1983: 123) and Wansbrough (2008: 547), these are traditionally recognised as Jerome's Vulgate, Pagninus's 1527-1528 Latin translation,[60] Luther's German translation, Tyndale's translation, and the Zürich Bible of 1531. According to Wansbrough (2008: 547), "apart from Coverdale's melodious rendering of the Psalms, which has become beloved by its adoption into the Book of Common Prayer,[61] it is not an important version, though J. F. Mozley [(1953)] maintains that 'in the line of scholars who made our King James' Bible the name of Coverdale stands second only to Tyndale'."

Importantly, the Psalter of the 1535 Bible, translated "from Douche and Latyn" (Ferguson 2011), was the second of four complete Psalters produced by Miles Coverdale, each of them based on a Latin intermediary because of his lack of skill in Hebrew. As suggested by Ferguson (2011: 139), he "probably had access to a number of translated Psalters: in Latin (the Vulgate version, the version *iuxta Hebraicum* attributed to Jerome, Sanctes Pagninus [1527], Martin Bucer [1529], Zwingli [1532], possibly others), German (Luther [1523-24], Zurich [1525]), French (Jacques Lefèvre d'Etaples [1524]), not to mention English (Joye)". In 1539 Coverdale revised the Psalter for the Great Bible from Matthew's Bible, which was nothing but a revised version of his own (i.e. Coverdale's) 1535 Bible (see below) against the text of the fresh Latin translation carried out in 1535 by Sebastian Münster. This Psalter became the Psalter of the Book of Common Prayer according to Norton (1993: 29). Finally, in 1540 Coverdale published a close translation

59 Cf. Peterson and Macys (2000: 2), who state that Coverdale's Bible "was, in fact, the first complete English translation of the Bible (Tyndale's edition of a few years earlier had not included most of the Old Testament)". The statement is incorrect as it stands and is most certainly intended by the authors to mean that Coverdale's Bible is the first *printed* complete edition of the Bible in view of Wycliffe's translation of the complete Bible (cf. Section 2.4).

60 According to Wansbrough (2008: 547), this is "a meticulously mechanical translation of the Hebrew, retaining even the Hebrew spelling of names".

61 Wright (1911: v) claims that the inclusion of Coverdale's Psalter into the Book of Common Prayer was exceptionless. The Psalter was incorporated into the Book of Common Prayer by the Act of Uniformity of 1549. Its continuing popularity resulted in its inclusion into the revised Book of Common Prayer of 1662 (Gillingham 2008).

of the Vulgate Psalter in which the two texts are juxtaposed in columns in a manner reminiscent of the textual organisation of the Paris Psalter. This Psalter seems a perfect choice for the collation. However, an examination of the lexical choices made by Coverdale in this translation together with a comparison with his other Psalters shows that, while this Psalter is notably different from the others, it does owe a debt to the earlier versions. Being the last version out of the four that Coverdale produced, the 1540 Psalter is influenced by the phraseology of the earlier texts. I will list only a few instances here.

Consider, for example, the unexpected translation of *meditabitur* in 1.2 as 'exercise himself', which is phrased in the same way in Coverdale's 1535 and 1539 versions. An equally unexpected translation comes in 7.17 and 9.1, where Coverdale's 1540 version has 'I wyll geue thankes', which does not correspond to *confitebor*, i.e. the verb in Jerome's Gallican Psalter it supposedly translates, but rather to the Hebrew text אוֹדֶה, which is glossed in Kuśmirek (2010) as 'dzięki-składał-będę', i.e. 'I-will-give-thanks'. This rendering coincides with the corresponding passages in Coverdale's 1535 and 1539 versions, which have: 'I wil/wyll geue tha*n*kes'. Another example appears in 9.3, where Coverdale's 1535, 1539 and 1540 Psalters all have 'discomfyted', though the word cannot be seen as translating *infirmabuntur*.

These and many other examples are an inevitable side effect of translating the same text from different underlying originals more than once. Moreover, Coverdale's translation of Jerome's text is not as close as it is declared to be (cf. Fergusson 2007: 92; 2011: 138, Quitslund 2008: 22), as exemplified by the rendering of *faciet* by 'he shall take in hande' in 1.4. Interestingly, this divergence from the original is not related to the phraseology of Coverdale's other translations, since the 1535 and 1539 versions both have 'doth' here.

Here now is Psalm 1 from Coverdale's 1540 version, as an illustrative sample of this rendering.

> Psalm 1 of Coverdale's 1540 translation from the Vulgate (from the original edition available in EEBO)
>
> Blessed is *the* man, that hath not gone in the cou*n*saill of the vngodly, *and* hath not stand in the waye of synners, and hath not syt in the chayre of pestilence.
> [B]ut hys delite is in the lawe of the lorde and in his lawe wyll he exercise hym selfe daye *and* nyght.
> And he shalbe as a tre *that* is planted by *the*ryuers of waters, which shall yelde hys frute in hys due tyme.
> And hys leafe shall not fall awaye, and all thynges whatsoeuer he shall take in hande shall prospere.
> So shall not *the* vngodly do, they shall not do so: but they shalbe euen as the dust which the wynde dryueth from of the erthe.

> [T]herfore do not *the* vngodly sta*n*de vp in iudgement, nether synners in the cou*n*saill of the ryghteous.
> For the lorde knoweth *the* waye of the ryghteous, and the waye of the vngodly shall perysh.

By comparison, consider Coverdale's Psalter translated for the Great Bible of 1539.[62]

> Psalm 1 of Coverdale's 1539 Psalter (after Earle 1894)
>
> Blessed in the ma*n*, that hath not walked in the councell of the vngodly, ner stonde in the waye of synners, and hath not sytt in the seate of the scornefull.
> But hys delyte is in the law of the lorde, *and* in his law will he exercise hym self daye *and* night.
> And he shalbe lyke a tre planted by the watersyde, that wyll brynge forth his frute in due season.
> His leaffe also shall not wither: *and* loke what soeuer he doth, it shall prospere.
> As for the vngodly, it is not so *with* them: but they are lyke the chaffe, which the wynd scatereth awaye (from the face of the earth.)[63]
> Therfore *th*e vngodly shall not be able to sta*n*d in the iudgement, nether the synners in the congregacion of the ryghteous.
> But *th*e Lorde knoweth *th*e waye of the ryghteous, *and* the waye of the vngodly shall perysh.

In 1537 the English language received another Bible, known as Matthew's Bible, which was the work of John Rogers. This translation "contained little that was original" (Jones 1983: 124). Rogers is for the most part an editor only and relies on other translations, "heavily on Tyndale (...) and lightly on Coverdale" (Wansbrough 2008: 548). However, as far as the Psalter is concerned, according to Hobbs (1994: 161), it was translated by John Rogers from Bucer's Latin; while Jones (2004: 78) claims that Coverdale's prose version of the Psalms from the 1535 Bible "is repeated without significant change in the Matthews/Rogers Bible of 1537". Before the legitimacy of the two extreme positions can be verified, samples of Matthew's Psalter and Coverdale's 1535 translations need to be presented. Psalm 1 is as follows in the two different Bibles, with the abbreviations expanded in the usual way.

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62 Earle's (1894: vi) Preface informs us that "[o]f the various modifications of Coverdale's Psalter, the text here printed is that which is most interesting, and least accessible. It is given in proximate facsimile, such as was practicable with types ready to hand; every form of the word being kept, and also the content of every line". Earle (1894) adds verse numbers, which we ignore here as they were not part of the original edition.

63 Earle (1894: xlii) distinguishes the text which translates the Hebrew Psalter (chief type), while the Greek (Latin) additions are bracketed and given in reduced lettering, which we reproduce here.

Psalm 1 of Coverdale's 1535 Bible (after Wright 1911)[64]

O blessed is *the* man, *that* goeth not in the councell of *the* vngodly: *that* abydeth not in the waye off synners, *and* sytteth not in *the* seate of the scornefull.
But delyteth in the lawe of *the* Lorde, *and* exercyseth himself in his lawe both daye and night.
Soch a ma*n* is like a tre pla*n*ted by *the* water syde, *that* bri*n*geth forth his frute in due season.
His leeues shal not fall off, a*n*d loke what soeuer he doth, it shal prospere.
As for the vngodly, it is not so with them: but they are like the dust, which *the* wynde scatereth awaye from of the grounde.
Therfore the vngodly shall not be able to stonde in the iudgme*n*t, nether the synners in the congregacion off the rightuous.
For the Lorde aloweth *the* waye of the rightuous, but the waye of the vngodly shal perishe.

Psalm 1 of Matthew's Bible (from the facsimile of the original 1537 edition) [65]

O Blessed is the man/that goeth not in the councell of the vngodly: that abydith not in the waye of synners/and sytteth not in the seate of the scornefull.
But delyteth in the lawe of the Lorde/*and* exercyseth hym selfe in his lawe/bothe daye and nyght.
Soche a man is lyke a tre planted by the watersyde/that bryngeth forth his frute in due season.
His leaues shall not fall of/*and* loke what soeuer he doth/it shall prospere.
As for the vngodly/it is not so with them: but they are lyke the dust/which the wynde scatereth awaye from of the grounde.
Therfore *the* vngodly shall not be able to stande in the iudgement/nether the synners in the congregacyon of the ryghtuous.
For the Lorde aloweth the waye of the ryghtuous/but *the* waye of the vngodly shall peryshe.

Even a cursory examination of Coverdale's 1535 and Matthew's 1537 versions reveals that the only differences between them result quite simply from spelling conventions, so the two psalms seem to be two different editions of the same text (cf. Joye's 1530 edition with its 1534 London reprint) rather than two different translations. This confirms the correctness of Jones's (2004) claim that the

64 The verse numbering imposed by Wright's edition is ignored here.

65 Verse divisions are presented after the original edition, where they are indicated by indentations. An unrelated but irresistible comment is due with reference to the facsimile edition of Matthew's Bible. The information on the flaps discussing the quality of Coverdale's translation indicates that "[s]tylistically, Coverdale used many of the same terms as Tyndale, although he didn't hesitate to make use of his own vocabulary, that of John Wyclif, or the Rheims New Testament". How this information is to be understood is hard to say in view of the fact that the Rheims New Testament was published in 1582, i.e. 26 years after Coverdale's death.

Matthews Bible of 1537 merely repeats Coverdale's prose version of the Psalms from the 1535 Bible.

The next texts to be discussed are a whole series of English Biblical translations.[66] None of them, in the general spirit of the Reformation, relies (exclusively) on Jerome's Latin, which reflects the interest in new translations of the Bible "from the Hebrew Verity". I single out one of them here which marks another first in the history of the Psalter, the Geneva Bible Psalter. This translation was based on the Hebrew text and published in February 1559, in celebration of Queen Elizabeth's accession to the throne the previous November. What makes it exceptional among the translations not covered here is the fact that it was the first Psalter to be printed in readable roman type. It had italicisation of words which did not appear in the original Hebrew (cf. Cunyus's 2009 translation, where the English italicises words which are absent in the Latin Psalter). And Hebrew proper names were supplied with marks over accented syllables to facilitate pronunciation. This Psalter was subsequently included in the complete Bible of 1560, which was the first English Bible to contain verse divisions (cf. Chapter 4, note on Psalm 1.1 of the Douay Bible Psalter). It is worth noting that in the Psalm transcripts presented so far I have resorted to italics to mark expanded abbreviations, while here I reproduce the italics from the original edition.

Psalm 1 of the Geneva Bible (from the facsimile of the original 1560 edition)

1. BLessed *is* the man that doeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scorneful:
2. But his delite *is* in the Law of the Lord, & in his Law doeth he meditate day and night.
3. For he shal be like a tre planted by the riuers of waters, that wil bring for the her frute in due season: whose leafe shal not fade: so whatsoeuer he shal do, shal prosper.
4. The wicked *are* not so, but as the chaffe, which the winde driueth away.
5. Therefore the wicked shal not stand in the Iudgem nt, nor sinners in the assemblie of the righteous.
6. For the Lord knoweth the way of the righteous, and the way of the wicked shal perish.

An examination of the existing catalogues of printed editions of the Psalms (cf. Wilson 1845, Cotton 1821, Cotton 1852 and Anderson's 1921 *Catalogue of the Taylor Collection*) reveals that most printed Books of Psalms in the period relevant for the investigations embarked on here are in verse or in meter,[67] while only

66 For more on the topic, see Freiday (1979).

67 For example, the metrical version of Sternhold and Hopkins was printed in over 700 editions (van der Woude 2011: 124). For more on this version, see Jones (2004).

a very small proportion are prose translations. The prose translations, however, with one exception only, represent texts based on non-Jeromian Latin. In the majority of editions the Psalter represents a version of the Geneva Bible Psalter or of the Great Bible Psalter (for example, the text of the Geneva Bible Psalter is represented in Psalters printed in 1578, 1601, 1602, 1603, 1612, 1613, 1617, 1619, 1621, 1628, 1634 etc, while in editions published in 1548, 1549, 1550, 1552, 1553, 1559, 1565, 1570, 1571, 1574, 1583, 1592, 1600, 1634, 1648 etc., the Psalter text is that of the Great Bible).[68] In 1632 the printed Psalters begin to represent "the New Translation, 1610", i.e. the Psalter of the Authorised Version (as the title page of the 1633 Scottish Psalter announces), this being the translation carried out at the behest of King James.

It must be emphasised that the study of these catalogues is quite frequently made extremely hard by their hermetic character. Consider, for example, the entry in Wilson (1845: 239-240): "An Exposition vpon some select Psalmes of David &c. written by that faithfull servant of God, M. Robert Rollok, sometime Pastour in the Church of Edinburgh: And translated out of Latine into English, by C. Lumisden Minister of the Gospell of Christ at Dudingstoun". Note that without the help of additional sources it is not possible to classify the contents of the volume. As reported by Lee (1860: 22), "[t]he work exhibits admirable specimens of translations of fifteen psalms, probably from the original (for Lumisden, who was son-in-law to the famous Robert Pont, was a superior scholar); but when other parts of the Scripture are quoted, the translator generally adheres to the Geneva Bible".

A similar case is represented by the following entry from Wilson's (1845: 254) catalogue: "The Booke of Psalmes: Englished both in Prose and Metre. With Annotations, opening the words and sentences, by conference with other Scriptues. By Henry Ainsworth" (1612, 1632 and 1644). Only upon consulting van der Woude (2011: 124) does it become clear that the prose translation was based on the Hebrew text. One more example of this hermetic information is "A Paraphrase upon the Psalms of David. By Sam. Woodford" from 1667 (Wilson 1845: 259), which gives no information about the character of the translation (prose, verse, or meter), or about the source text. Hamlin (2004: 107) states that Woodford, being strongly influenced by Sindey's Psalter, "translated the entire psalter into Pindaric odes", which conclusively excludes this translation from the present research.

Let me now list some selected prose translations of the Psalter as they are presented in the catalogues. Note that none of them is based on Jerome's Psalters.

68 The lists of editions are by no means complete; they are only meant to illustrate the frequency of reprints.

First comes the translation printed in 1559, entitled "The Boke of Psalmes, Where In Are conteined preiers, meditation*n*s, praises & thankesgiuing to God for his benefites towards his Church: tra*n*slated faithfully according to the Ebrewe". This is followed with another translation, published in 1581: "The Psalmes Of Dauid, Trvly Opened and explaned by Paraphrasis, according to the right sense of euerie Psalme. (...) Set foorth in Latine by that excellent learned man Theodore Beza. And faithfully translated into English, by Anthonie Gilbie (...)". In 1629 appeared "The Holly Book of Prayses, called the Psalmes. (...) Translated out of the Hebrew, According to the Letter, and the Mystery of them. And According to the rule and Methode of the Compiler. By Alexander Top Esquier" and three years later, in 1632, "The Psalms of David in Prose and Metre (...)", where the prose psalms (printed on the margins) represent the text "according to the New Translation, 1610", as the title page announces, i.e. the Authorised Psalter of the Scottish Church being executed at the behest of King James.[69]

Finally, many editions which appeared in the relevant period contain only individual Psalms (cf. 1539 "The Seven Penitential Psalms" in Bishop Hilsey's Primer, 1555 "The Primer; containing several Psalms", 1565 "Psalm LI., with the commentary of Wolfgang Musculus, newly translated into English", 1566 "Certain Psalmes, &., (in a Primer), 1574 "Divers Psalms, Hymns, &. by Lady Elizabeth Tyrwhit", 1582 "Part of the Harmony of King David's Harp; being the first xxi Psalms; translated by Richd. Robinson from the Latin of Victorinus Strigelius"). Primers (English term for *Horae*, i.e. The Book of Hours) contained from forty to sixty psalms, as well as other devotional matter and parts of the

69 The translations listed below do not represent the Early Modern period but they illustrate the extraordinary activity in Psalter translations carried out in the Reformation England.
1762 "A New Translation of the Psalms from the original Hebrew (...)" by William Green;
1772 G. Buchanan's "Paraphrase of the Psalms of David, Translated into English Prose, as near the Orignal as the different Idioms of the Latin and English Languages will allow. By Andrew Waddel, M.A.";
1794 "The Psalms of David a New and improved (prose) Version. Translated from the Swedish of Dr Tingstadius, of Upsal.";
1807 "A New Translation of the Book of Psalms, from the original Hebrew; with various readings and Notes. By Alexander Geddes";
1815 "The Book of Psalms; translated from the Hebrew: with Notes, Explanatory and critical. By Samuel Horsley";
1816 Waddel's poetic rendering of Buchanan's Latin version based on the Hebrew original;
1825 Parkhurst's literal translation from Hebrew;
1827 Usher's translation from the original text;
1830 French and Skinner's translation from Hebrew;
1831 Noyes's translation from Hebrew;
1884 Cheyne's new translation, reprinted "with numerous corrections" in 1895 based on the Hebrew text.

Scriptures. Since they did not contain the entire Psalter, I do not address them in detail, but a brief discussion on the issue seems in place here.[70]

As early as the latter half of the fourteenth century, regular English translations of the Book of Hours were occurring, and according to Butterworth (1953), these texts show the influence of Wycliffite versions. The English versions were suppressed by the Constitutions of Clarendon of 1408, which officially banned unauthorised English-language translations of the Bible; and the Primers produced up to about 1523 contained exclusively Latin text of the Scriptural matter. The first English printed Primer was published on the Continent in 1529. No copy of this book has survived, but Sir Thomas Hitton is known to have been in possession of a copy of this edition, which he brought to England. The Primer was outlawed by the ecclesiastical commission in 1530. English Primers continued to be produced, but the introduction of the Book of Common Prayer in 1549 (which contained the Psalms of Coverdale's Bible) by the Church of England gradually diminished the function of Primers.

The first entry in the catalogues examined which meets both requirements, i.e. a prose translation from Jerome's text, is "The Psalmes of David, Translated from the Vulgat. (By Mr Carryll tutor to James III. and by him created Lord Dartford)" printed in 1700 (and reprinted in 1704) at St. Germains by Weston. Note, however, that the text does not represent the Early Modern English period and so is not covered here. From Botfield (1849: 210) we learn that it was a prose translation. Cotton (1852: 198)[71] argues that the author of the translation is Carryl[72] and "[b]y the approbations prefixed, it appears that this version was intended to supersede that in the Douay Bible, which was now considered to be too literal, as wel as too antiquated for general use. The author declares his translation to be intended only for the private devotions of lay persons. He professes to follow the Latin text as closely as possible." Holdsworth and Smith (1728: 42) also ascribe the translation to Caryll. In contrast, Corp and Scott (2004) claim that the Psalter is the work of John Caryll in collaboration with David Nairne; that it was finished by March 1697 and published in October 1700 under Caryll's name with a preface by Nairne; and that this translation "was an updated version of the Psalms found in the Douai Bible of 1609"

70 For a fascinating history of English Primers, their part in shaping the English text of the Bible (several Primers preceded the publication of the first complete English Bible) and the Psalms included there, see Butterworth (1953).

71 According to an earlier publication by Cotton (1821: 74), the Psalter was published anonymously.

72 The name appears in the relevant literature spelt as Caryll (Bateman *et al.* 1958: 144 and Corp and Scott 2004: 275), Carryl (Lowndes 1834: 1518), Carryll (Botfield 1849: 210), or Caryl (Eadie 1876).

(Corp and Scott 2004: 275).[73] Rutter's (1817: 462) position is more cautious: he does not point to the Douay text as the original of the translation but he is appreciative of the literary value of the Psalter, declaring that it "expressed the meaning of the Vulgate much better than the Douay translation".

There now follows a sample of Caryll (and Nairne)'s translation. In view of the claims relating it to the Douay Bible Psalter, I juxtapose it to the corresponding text of the Douay Bible to permit easy comparison of the two texts.

A fragment of Psalm 18 of the 1700 edition of Caryll (and Nairne)'s translation from the Vulgate (quoted after Cotton 1852: 381), accompanied by the Douay Bible Psalter (italicised here).

1. The heavens speak the glory of God, and the firmament sets forth the works of his hands.
   The heauens shew forth the glorie of God, and the firmament declareth the workes of his handes.
2. Each day relates it to the next day, and night to night imparts the knowledge of it.
   Day vnto day vttereth word: and night vnto night sheweth knowledge.
3. Not in words or speeches, whose voice is not heard.
   There are no languages, nor speaches, whose voyces are not heard.
4. *For*[74] the sound of them is gone thorow the whole earth, and their words from one end of the world to the other.
   Their sound hath gone forth into al the earth; and vnto the endes of the round world the wordes of them.
5. He has placed his tabernacle in the sun, and he himself is like a bridgeroom, comming out of his wedding chamber.
   He put his tabernacle in the sunne: & himself as a bridgrome coming forth of his bridechamber.
6. He setts forth with triumph as a giant to run his career; from one end of the heavens he begins his progres.
   He hath reioyced as a giant to runne the way, his comming forth from the toppe of heauen:
7. And proceeds to the other end, and the whole world do's feel* (edition 1704 feels) his warmth.
   And his recourse euen to the toppe therof: neither is there that can hide him selfe from his heate.

This ends our discussion of Psalter translations which do not qualify for the present study. Most of them are verse or metrical translations or, if the translation is in prose, its underlying text is either not Jerome's Latin, or the translation is heavily influenced by other sources (Coverdale's 1540 Psalter). Alternatively, if both conditions were met, as with Caryll's 1700 Psalter, then the

73 The Old Testament was printed at Douay in two parts in 1609 and 1610 and it it was the latter part that contained the Psalms.

74 The italicisation of *for* is presented here after Cotton (1852).

time range of this study, from Old English to Early Modern English, excludes them from the collation.

Let me now proceed to the organisation of the texts of the translations included in this study.

2.8 Text organisation, numbering and references

The texts juxtaposed in Chapter 3 start from the Paris Psalter Old English translation, which is accompanied by glosses for Psalms 1-50 and their Introductions. The Old English text is given in italics to differentiate it from the glosses. The text is organised according to the conventions discussed in Section 2.1, i.e. roughly speaking each line of text is devoted to no more than a simple clause.

The second verse then offers a comparison of a series of the Roman Psalters. The base text, as signalled above, is represented by the Paris Psalter Latin (after Stracke). Any divergences from the actual manuscript of the Psalter which I discovered are represented in angled brackets < >. If the discrepancies are conscious departures from the manuscript on the part of Stracke, no additional marking is used. If, however, the differences are overlooked by Stracke, the form in the angled brackets is followed additionally by an asterisk. Where the Junius Psalter differs from the Paris Psalter Latin, the differences are recorded between slashes. Two editions of the Junius Psalter are compared: Brenner (1908) and the Toronto Corpus edition, which, it will be recalled, is a digitised form of Brenner (1908). Whenever these two diverge, which happens quite frequently, this is indicated by an asterisk following the form within brackets. The last Roman Psalter version included in this comparison is Weber's critical edition of the Roman Psalter. All discrepancies between the Paris Psalter Latin and Weber's edition are recorded in square brackets.[75]

The third verse presents a comparison of the Gallican Psalter versions. The base text is Richard Rolle's Latin. It has been compared with Jerome's text, and the differences are noted within slashes / /. All the differences between Rolle's Latin and the Clementine Psalter, as edited in Hetzenauer (1914), are presented in angled brackets < >. Finally, the Stuttgart 1969 edition is added to the study, and whenever Rolle's Latin shows departures from it, these are placed in square brackets [ ].

The Latin texts are followed by the post-Alfredian English translations, which are ordered chronologically, except for Richard Rolle's Psalter and the Middle English Glossed Prose Psalter, which cannot be dated with any precision and

75 More detailed conventions were presented in Section 1.3.6.

are treated here as contemporaneous. The texts come in the following order: Richard Rolle's Psalter, the Middle English Glossed Prose Psalter (in smaller print to mark the different status of the text within the collation), EV, LV, and the Douay version. Since the translation by Cunyus (2009) does not formally belong here but offers a text which may be consulted when the remaining versions are linguistically challenging, it is put in inverted commas, which mark it as an ancillary translation. Importantly, all the translations presented here start with the text of the psalm as such with the introductory matter omitted, the only exception being the Introductions to the OE Psalms.

As far as text organisation is concerned, this is – as mentioned above – based on the Old English text of the Paris Psalter as provided by the Toronto Corpus. That is, the Latin, ME and MnE texts are arranged in such a way as to match the verse division given in the Toronto Corpus edition of the English of the Paris Psalter. This means that, while the original numbering of each text has been preserved, I have rearranged their original ordering so that the Latin, ME and MnE texts match the OE text as closely as possible. In other words, where the OE text requires it, the other texts are rearranged so that sometimes two verses are presented together under one OE verse, while sometimes a verse has to be split. Where a verse needs to be split, its first part is annotated with the verse number in the usual way, while the part that has been removed is marked with the verse number and 'cont.', which is additionally supplied with 'i' or 'ii' if more than one split within a verse was necessary. This is illustrated by the passages quoted below.

1.4 *Þæt sylð his wæstmas to rihtre tide,*
that will-give its fruit at right time

and his leaf and his blæda ne fealwiað,
and its leaf and its flowers neither will-wither

ne ne seariað;
nor not pine

swa byð þam men
so is with-the man

þe we ær ymbspræcon
that we before spoke-about

eall him cymð to gode
all him will-turn-out to good

þæt þæt he deð.
that what he will-do

(4)] Quod fructum suum dabit in tempore suo, et folium eius non decidet, et omnia quecumque [quaecumque] fecerit prosperabuntur. /-/

3 cont. quod fructum suum dabit in tempore suo. 4. Et folium eius /ejus/ non defluet: & omnia quecumque /<quæ[ae]cumque>/ faciet semper /<[ ]>/ prosperabuntur.

3. cont. the whilk sall gif his froyte in his tyme.◖ 4. ◖ And the lef of him sall noght downren; and all thyngs that he sall doe. ay sall esely fare.◖

3. cont. þat schal 3eue his frut in hijs tyme.*. [a trow: be-syde þe cours: 3uld.] 4. And hijs lef*. [By a later hand an *a* is added over the *e*.] schal nou3t fallwen;*. [The *w* is added above the line by a different hand.] and alle þynges þat þe ry3tful doþ schal multiplien.*. [*fallwen*] fade or falow: þe *r. do*þ] he schal do: *mult*.] wellfare or multyplie.]

EV 3. cont. that his frut shal 3iue in his time. And the lef of hym shal not fade; and alle thingus what euere he shal don shul waxe wel|sum.

LV 3. cont. which*. [the which I. that KS.]*tre**. [Om IS.] schal 3yue his fruyt in his tyme. And his leef schal not falle doun; and alle thingis which euere he schal do schulen haue prosperite.

3. cont. which shal geue his fruite in his time: 4. † And his leafe shal not fal: and al thinges whatsoeuer he shal doe, shal prosper.

3. cont. 'which will give its fruit in its season, and its leaf will not fall away. In all – whatever he will do – he will prosper.'

30.15

For þam	*ic*	*gehyrde*	*manegra*	*manna*	*edwit,*
because	I	heard	many	men's	scorn

þe	*me*	*ymbutan*	*budon.*
who	me	around	dwelled

14(15)] Quoniam audivi [audiui] vituperationem [uituperationem] multorum circumhabitantium.

16. cont. quoniam audiui /<[audivi]>/ vituperacionem /<[vituperationem]>/ multorum commorancium /<[commorantium]>/ in circuitu.

16. cont. for .i. herd myssagh of many duelland in vmgange. ◖

16. cont. for ich herd blamyng of many dwelland abouten.*. [as a vesell lore.]

EV 14. cont.i for I herde blamyng of manye duellende in enuyroun.

LV 14. for Y herde dispisyng of many men dwell|ynge in cumpas.

14. † because I haue heard the reprehension of manie that abide round about:

14. 'For I have heard many vicious attacks from those living nearby,'

30.16 *And swa hwær swa hi hi gegaderodon ealle togædere,*
and wherever they themselves gathered all together
to þam þæt hy þeahtodon,
so that they deliberated
hu hi mihton geniman mine sawle.
how they might take-away my soul

(16)] In eo dum congregarentur omnes simul adversum [aduersum] me, ut acciperent animam meam consiliati sunt.

17. In eo dum conuenirent /<[convenirent]>/ simul aduersum /<adversum>/ [adversus] me: accipere animam meam consiliati sunt.

17. ◖ In that ewhils thai come samen agayns me; to take my saule thai ware counsaild. ◗

17. Þer-whiles þat hij comen to-gidres in þis o3ains me, hij conseiled hem to take my soule.*. [—*me*: —*hem*.]

$EV^{14.}_{cont.ii}$ In that whyl thei shulde come togidere a3en me; to take my soule thei counseileden.

$LV^{14.}_{cont.ii}$ In that thing the*. [Om. I.] while thei camen togidere a3ens me; thei coun|celiden to take my lijf.

$^{14.}_{cont.}$ In that whiles, they assembled together against me, they consulted to take my soule.

$^{14.}_{cont.}$ 'while they gathered against me. They were consoled to take away my soul.'

Note that verse divisions vary between individual texts, so the rearrangements are necessary to highlight the linguistic differences between the juxtaposed versions. Whenever it is necessary to reverse the ordering within a split verse, the verse number is supplied with 'i' or 'ii' without 'cont.', to reflect the original ordering. Consider the two verses quoted below in this respect, which abound in a variety of rearrangements and reversals. In each case, however, it is possible to trace the original text organisation for each version.

24.7 *For þam gesette God æ scyldiendum on heora wegum,*
because established God law for-sinners in their ways
and geriht þa manðwæran on domum,
and directs the meek-ones in judgements
and him getæceð his wegas.
and them teaches his ways

(7)] Propter hoc legem statuit delinquentibus in via [uia]. 9] Diriget /dirigit/ mites in iudicio; docebit mansuetos vias [uias] suas /tuas/.

9. ii propter hoc legem dabit delinquentibus in via. 10. Diriget mansuetos in iudicio /judicio/: docebit mites vias suas.

9. ii for that he sall gif laghe til trispasand in way. ◖ 10. ◖ He sall ryght the debonere in dome; he sall lere the myld his wayes. ◖

9. ii for-þy he shal ȝeue lawe to þe tres|passand in þe waie.*. [þer-for: 1. þe] men.] 10. He shal drescen þe mylde in iugement, and he shal teche þe de-boner his waies.*. [meke: dome: debonour.]

EV 8. ii for that lawe he shal ȝiue to the*. [Om. *A.*] gilteris in the weie. EV 9. He shal dresse debonere*. [the debonere *E.*] men in dom; he shal teche mylde men hys weies.

LV 8. ii for this*. [this *cause* IOSb.] he schal ȝyue a lawe to men trespassynge in the weie. LV 9. He schal dresse deboner men in doom*. [the doom I.]; he schal teche mylde men hise weies.

8. ii for this cause he wil geue a law to them that sinne in the way. 9. † He wil direct the milde in iudgement: he wil teach the meeke his wayes.

8. ii ‘Because of this, He will give the Law to those failing in the way. 9. He will guide the gentle in judgement. He will teach the peaceful His ways.’

24.8 *For* *þinre* *godnesse,* *Drihten,* *þu* *eart* *swete,*
because-of your goodness Lord you are sweet

and *wynsum,* *and* *eac* *rihtwis;*
and pleasant and also righteous

Ealle *Godes* *wegas* *syndon* *mildheortnes,* *and* *rihtwisnes,*
all God’s ways are mercy and justice

ælcum *þæra*
for-each of-those

þe *his* *æ* *secað,*
who his law seek

and *his* *bebodu* *lufiað.*
and his precepts love

7(6)] cont. Propter bonitatem tuam, Domine. 8] Dulcis et rectus Dominus. 10(8)] Universe /Universi/ [Uniuersae] vie /uiæ[ae]/ Domini misericordia et veritas [ueritas] requirentibus testamentum eius et testimonia eius.

8. cont. prop|ter bonitatem tuam, domine. 9. i. Dulcis & rectus dominus: 11. Vniuerse /<[Universæ[ae]]>/ vie /<viæ[ae]>/ domini miserecordia

/<[misericordia]>/ & veritas: requiren|tibus testamentum eius /ejus/ & testimonia eius /ejus/.

8. cont. thou for thi goednes lord. ◖ 9. i. ◖ Lord swet and right; 11. ◖ All the wayes of lord mercy and sothfastnes; til the sekand his witword and the witnesyngis of him. ◖

8. i Lord, for þy godnes 9. i. Our Lord is swete and ri3tful; 11. Alle þe waies of our Lord ben mercy and soþenes vnto þe sechand his testament3 and his wittenes.*. [soþefastnes to men scheyng his testament.]

EV 7. cont. for thi goodnesse, Lord. EV 8. i. Swete and ri3t the Lord; EV 10. Alle the weies of the Lord mercy and truthe; to the a3een sechende men, the testament of hym and his witnessis.

LV 7. cont. for thi goodnesse. LV 8. i. The Lord *is* swete and ri3tful; LV 10. Alle the weies of the Lord ben mercy and treuthe; to men sekynge his testament, and hise witnessyngis.

7. cont. for thy goodnesse ô Lord. 8. i. † Our Lord is sweete, and righteous: 10. † Al the wayes of our Lord, be mercie and truth, to them that seeke after his testament and his testimonies.

7. cont. 'according to Your goodness! 8 i. The Lord is pleasing and honest. 10. All the Lord's ways are mercy and truth to those seeking His covenant and His testimony.'

Occasional divisions where a portion of a text belongs to both verses or, on the contrary, seems to belong to neither, will not be discussed here individually.

As far as the verse numbering of individual texts is concerned, this is always presented after the base text edition, i.e. the numbering in the Roman Psalter section follows the numbering of the Paris Psalter Latin as edited by Stracke. The numbering information concerning the other texts is not represented here in order to avoid filling the texts with unnecessary technicalities which have no bearing on the subject matter. The numbering of the Gallican Psalter section similarly follows that of Richard Rolle's Latin, as edited by Brenner (1908). Whenever a verse lacks a number in the edition followed here, as is frequently the case with verse 1 (cf. Psalm 1 in the Gallican Psalter), I supply the number, but in order to record the fact that the verse is not numbered in the edition I follow, the number is inserted in brackets and an explanatory note is added in the relevant place. Importantly, however, to make references to any portion of the text unambiguous and simple, references to all psalm versions and translations are made throughout the work via the Old English text of the Paris Psalter as edited in the Toronto Corpus.

2.9 Concluding remarks

This chapter has presented the results of my investigation into the history of prose translations of Jerome's Psalters into English, covering the period between Old English and Early Modern English. In the course of the examination it has transpired that, while the Psalter is the most frequently translated book of the Bible due to its unique place in medieval meditative and intercessory life (Sutherland 2010), only a few translations meet the criteria which qualify them for a collection intended to illustrate the linguistic changes which were taking place during this period in English.

In particular, many of the translations which have been excluded are poetic or metrical texts, where considerations of rhythm and rhyme would have taken precedence over closeness of rendering. Even when closeness of rendering seems to have been given high priority, the requirements of poetic language nevertheless force certain turns of phrases which are a direct consequence of the poetic convention. The Surtees Psalter is a good example. It is cited as one of three important early fourteenth-century Psalter translations (for example, in Hargreaves 1956 and Shepherd 1969), and is a well-known northern poetic version in short couplets which was at one time associated with Richard Rolle (Horstman 1896).[76] Notwithstanding the closeness of its translation, it provides a stilted and unnatural rendering characterised by reliance on rhyming tags (Hargreaves 1956), where subordination of linguistic choices to literary form is indisputable.

Another parameter which was essential in the selection of texts for this collation is the identity or near identity of the original Latin texts. After a careful examination of hundreds of different Psalm versions and their editions, a whole series of sixteenth- and seventeenth-century English Psalters were excluded for this reason. Some of them translated the text of the Psalter from the Hebrew or Greek; and others were based on Latin texts which, as new translations from the Hebrew, differed significantly from Jerome's Psalters. The fact is that, of the very many English versions examined in the course of this research, only six met the initial conditions.

The oldest text included in the collation is King Alfred's Paris Psalter. This was the first prose rendering of the Psalter into a vernacular in medieval Europe. It has to be admitted that it frequently diverges from Jerome's *Psalterium Romanum*, resorting to the available Psalter Commentaries for the explication of the more

76 Rolle's Psalter and the Surtees Psalter exhibit a series of systematic similarities. Everett's (1922b) detailed examination of the two Psalters reveals that the connection between the two texts was only an indirect one. See also Hargreaves (1956) for an interesting study of the vocabulary of the Surtees Psalter.

difficult passages. It was, after all, part of Alfred's plan to translate *bec, ða ðe niedbeðearfosta sien eallum monnum to wiotonne* ('books that are most necessary for all men to know'). And the English Psalter was intended to convey the moral instruction and message in as clear a way as possible. It has to be emphasised, though, that despite its many departures from Jerome, the Paris Psalter is predominantly a translation plus elements of explanatory paraphrase, which make it a perfect starting point of the collation. The Paris Psalter has not been provided with a gloss so far, precluding any research into this text to non-Anglo-Saxonists. By supplying a continual gloss to the Old English text, this book therefore offers this unique Psalter to a wider spectrum of researchers.

In the Middle English period there were four prose translations of the Psalter, three of which fully qualify for this collation: Richard Rolle's Psalter, and the early and late Wycliffite versions. They are all prose renderings of Jerome's Psalter and, being translated in the general vein of sacred text translations, constitute very close representations of the *Gallicanum*. Rolle's Psalter and the Early Wycliffite version are generally charged in the literature with being overly literal. The late Wycliffite version is considered an improvement over the early version as far as its literary quality is concerned. In contrast, the fourth Middle English Psalter included here, the Middle English Glossed Prose Psalter, is "in every way a readable production" (Paues 1902: lx). The text is a rendering of Jerome's Psalter, albeit a glossed one and influenced by a French source. On the face of it, these two factors should have excluded the Psalter from this study, but because of the Psalter's relative absence from the literature, and its unique character and contemporaneity with Richard Rolle's Psalter, the decision was nevertheless made to include it in the study. This inclusion, I believe, will not only grace the collation with an extraordinary and rather neglected Psalter, it will also offer additional grounds for a comparison of those passages which are unglossed in the Latin text.

The Early Modern English period abounded in Psalter translations, as evidenced by catalogues of Psalter versions. However, a careful examination of this extraordinary variety allowed me to single out only one which meets both of the criteria applied here – the Psalter of the Douay Bible. No other prose translation is made directly from Jerome's Latin; and Coverdale's 1540 Psalter was heavily influenced by the three other translations he had made before.

The translations selected have been carefully arranged so that each portion of the text presents the Latin and English passages as corresponding to one another. Because of the different versification systems employed by the Psalters under analysis, this involved a lot of relocations which required adjusting the *text* rather than the *verses*. Moreover, since the editor of each Psalter imposed

a numbering system on the versification of the text (the Douay Bible is the only text dealt with here which originally appeared with its own verse numbering), the numbering systems, as is clear from this collation, do not frequently converge. Keeping track of the relocations for the sake of referencing required preserving the numbering of each of the editions, even when the verses had to be divided between as many as three or four different portions of text. The system employed here permits easy identification of the numbering of the 'original' edition, while the text arrangement invites immediate and convenient comparison of a succession of close translations of the same text spanning 700 years.

The Psalters thus arranged, additionally supplied with their Latin originals, can be approached and analysed from a variety of perspectives, as they uniquely illustrate the changing language of the same text. There is an enormous amount of data for morphological investigation here, both as far as word-formation and inflection is concerned; a whole range of phenomena related to spelling and phonology; and a wealth of data concerning lexical choice and semantic change.

The English Psalters compiled in this collation offer a rendering of somewhat divergent versions of the same text. It has to be emphasised, however, that the six texts for the most part enable a close comparison of the translations of the same passages. Where the texts differ, the diversity primarily illustrates language change, but it also brings to light individual decisions on the part of the translators – a rare jewel left to us of the personal involvement of the translators. These divergences go back as early as the second century, when the *Septuaginta* (itself being a translation from the Hebrew) began to be translated into Latin, with a quickly growing number of variants. As a result, examining these six English translations, and two Latin versions of Psalms 1-50, offers an amazing adventure into the world of the psalms through the centuries. In effect, the present book is somewhat reminiscent of the early glossed Anglo-Saxon Psalters, which also presented the text of the psalms in more than one linguistic version. This book is, then, also a tribute to those early glossators, who faced a similar task and who – there can be no doubt – found no less satisfaction in their immense admiration for the text itself.

Chapter 3

The Psalters

This chapter contains the editions of Psalms 1-50. All the comments on the Psalters (indicated here by ►) will be presented in Chapter 4 rather than interrupting the texts here. For ease of reference, I repeat here the ordering of the texts presented in this collation, the editing conventions used to mark each of the texts, and the significance of the brackets and additional symbols:

(i) *the Old English text of the Paris Psalter*
(ii) the Roman Psalter
(iii) the Gallican Psalter
(iv) ◖ Richard Rolle's English translation
(v) the Middle English Glossed Prose Psalter
(vi) $_{EV}$ early Wycliffite version
(vii) $_{LV}$ late Wycliffite version
(viii) † the Douay Bible Psalter
(ix) 'Cunyus's (2009) translation'

The brackets in the text of the Roman Psalter show departures from Stracke's edition of the Paris Psalter Latin given here as the base text:

< > Stracke's divergences from the manuscript which he records in the notes
< *> Strace's divergences from the manuscript which he overlooks
/ / differences between the Paris Psalter Latin and the Junius Psalter
/ */ instances where the digital edition of the Junius Psalter does not exhibit the right font
[ ] instances where Weber's critical edition of the Roman Psalter differs from the Paris Psalter Latin.

The brackets in the text of the Gallican Psalter show departures from Richard Rolle's Latin shown here as the base text:

/ / instances where Jerome's text differs from the base text
< > instances where Hetzenauer's edition of the Sixto-Clementine differs from the base text
[ ] instances where the Stuttgart edition differs from the base text.

Conventions applying to both the *Romanum* and the *Gallicanum*:

- + within the brackets indicates that the version eaxhibits an item which is absent from the base text
- an empty set of brackets indicates that the version lacks an item which is present in the base text
- * preceding the text in the brackets indicates differences relating to connected or separate spellings
- ~ preceding the text in the brackets signals a word order difference.

Psalm 1

1.1 *Eadig byð se wer*
blessed is the man

þe ne gæð on geþeaht unrihtwisra,
who not has-gone in counsel of-the-unrighteous

ne on þam wege ne stent synfulra,
nor in the way not has-stood of-sinners

ne on heora wolbærendum setle ne sitt.
nor in their pestilential seat not has-sat

1(1)]1 Beatus <B> vir [uir] qui non abiit <habiit> in consilio impiorum, et in via [uia] peccatorum non stetit, et in cathedra pestilentie [pestilentiae] non sedit; /-/

(1.)2 BEATUS vir qui non abijt /<[abiit]>/ in consilio impiorum: & in via peccatorum non stetit, & in cathedra pestilencie /<[pestilentiæ[ae]]>/ non sedit.

(1.)3 ¶ Blisful man the whilk oway ȝed noght in the counsaile of wicked: and in the way of synful stode noght. & in the chaiere of pestilens he noght sate. ¶

1. Blesced be þe man, þat ȝede nouȝt in þe counseil of wicked, ne stode nouȝt in þe waie of sinȝeres, ne sat nauȝt in fals*. [*fals* written on erasure in a later hand.] iugement.*. [ȝede *n.*] haþ noght go: *wicked* . . . nouȝt] wykkyd men & haþ not stond: sinȝeres . . .] synful men, & haþ not syt in þe chayer of pestilence, þat is to seyne, of ven|geaunce, or of fals iuggement.]

EV 1. BLISFUL the man, that went not awei in the counseil of vnpitouse, and in the wei off sinful stod not; and in the chaȝer of pestilence sat not.

LV 1. Blessid *is* the man, that ȝede*. [gooth S.] not in the councel of wickid men; and stood not in the weie of synneris, and sat not in the chaier of pestilence.

1. BLESSED is the man, that hath not gone in the counsel of the impious, & hath not stoode in the way of sinners, and hath not sitte in the chayre of pestilence:

1. ‘A man is blessed who has not gone out following a lawless counsel, or stood up following a sinner’s way, or sat in the pestilent’s seat.’

1.2

Ac	*his*	*willa*	*byð*	*on*	*Godes*	*æ,*
but	his	will	is	in	God’s	law

and	*ymb*	*his*	*æ*	*he*	*byð*	*smeagende*	*dæges*	*and*	*nihtes.*
and	about	his	law	he	is	thinking	by-day	and	by-night

2(2)] Sed in lege Domini fuit voluntas eius, et in lege eius meditabitur die ac nocte. /-/

2. Sed*. {MSS. Set, et sic passim.}⁴ in lege domini voluptas /<[voluntas]>/ eius /ejus/: & in lege eius /ejus/ medi|tabitur die ac nocte.

2. ◖ Bot in laghe of lord the will of him: and in his laghe he sall thynke day & nyght.◗

2. Ac hijs wylle was in þe wylle of oure Lord, and he schal þenche in hijs lawe boþe daye and ny3t.*. [Bot in þe law of our Lorde the wyl of hym schal be, & in hys law he schal haue mynde day & nyght.]

EV 2. But in the lawe of the Lord his wil; and in the lawe of hym he shal sweteli thenke dai and ny3t.

LV 2. But his wille *is* in the lawe of the Lord; and he schal bi|thenke in the lawe of hym dai and ny3t.

2. †⁵ But his wil is the way of our Lord, and in his law he wil meditate day and night.

2. ‘But his will remains in the Lord’s Law, and he will meditate in His Law day and night.’

1.3

Him	*byð*	*swa*	*þam*	*treowe,*
him	will-be	like	the	tree

þe	*byð*	*aplantod*	*neah*	*wætera*	*rynum.*
that	is	planted	near	waters’	streams

3(3)] Et erit tamquam lignum quod plantatum est secus decursus aquarum. /-/

3. Et erit tanquam /<[tamquam]>/ lignum quod plantatum est secus de|cursus aquarum:

3. ◖ And he sall be as a tre. that is sett bysid the stremes of watirs:

3. And he schal be as þe tre, þat hijs sett by þe ernynges of waters;

EV 3. And he shal ben as a tree, that is plauntid biside the doun rennyngis*. [rennyng *AH*.] of watris;

LV 3. And he schal be*. [be maad K *sec. m.*] as a tree, which*.[that I.] is plauntid bisidis the rennyngis of watris;

3. † And he shal be as a tree, that is planted nigh to the streames of waters,

3. 'He will be like a tree which is planted by a stream of water,'

1.4

Þæt	*sylð*	*his*	*wæstmas*	*to*	*rihtre*	*tide,*	
that	will-give	its	fruit	at	right	time	
and	*his*	*leaf*	*and*	*his*	*blæda*	*ne*	*fealwiað,*
and	its	leaf	and	its	flowers	neither	will-wither
ne	*ne*	*seariað;*					
nor	not	pine					
swa	*byð*	*þam*	*men*				
so	is	with-the	man				
þe	*we*	*ær*	*ymbspræcon*				
that	we	before	spoke-about				
eall	*him*	*cymð*	*to*	*gode*			
all	him	will-turn-out	to	good			
þæt	*þæt*	*he*	*deð.*				
that	what	he	will-do				

(4)] Quod fructum suum dabit in tempore suo, et folium eius non decidet, et omnia quecumque [quaecumque] fecerit prosperabuntur. /-/

3. cont. quod fructum suum dabit in tempore suo. 4. Et folium eius /ejus/ non defluet: & omnia quecumque /<quæ[ae]cumque>/ faciet semper /<[ ]>/ prosperabuntur.

3. cont. the whilk sall gif his froyte in his tyme. ◖ 4. ◖ And the lef of him sall noght downren; and all thyngs that he sall doe. ay sall esely fare. ◖

3. cont. þat schal ȝeue his frut in hijs tyme.*. [a trow: be-syde þe cours: ȝuld.] 4. And hijs lef*. [By a later hand an *a* is added over the *e*.] schal nouȝt fallwen;*. [The *w* is added above the line by a different hand.] and alle þynges þat þe ryȝtful doþ schal multiplien.*. [*fallwen*] fade or falow: *þe r. doþ*] he schal do: *mult.*] wellfare or multyplie.]

EV 3. cont. that his frut shal ȝiue in his time. And the lef of hym shal not fade; and alle thingus what euere he shal don shul waxe wel|sum.

LV 3. cont. which*. [the which I. that KS.]*tre**. [Om IS.] schal ȝyue his fruyt in his tyme. And his leef schal not falle doun; and alle thingis which euere he schal do schulen haue prosperite.

3. cont. which shal geue his fruite in his time: 4. † And his leafe shal not fal: and al thinges whatsoeuer he shal doe, shal prosper.

3. cont. ‘which will give its fruit in its season, and its leaf will not fall away. In all – whatever he will do – he will prosper.’

1.5 *Ac þa unrihtwisan ne beoð na swylce,*
but the unrighteous not are by-no-means such
ne him eac swa ne limpð;
not with-them also so not will-happen
ac hi beoð duste gelicran,
but they are to-dust more-similar
þonne hit wind toblæwð.
when it wind blows-away

4(5)] Non sic impii; non sic, sed tamquam pulvis [puluis] quem proiciet [proicit] ventus <ventos> a facie terre [terrae]. /-/

5. Non sic impij /<[impii]>/ non sic: sed tanquam /<[tamquam]>/ puluis /<[pulvis]>/ quem pro|icit /projicit/ <proiicit> ventus a facie terre /<terræ[ae]>/.

5. ◖ Noght swa wicked noght swa; bot as the dost. the whilk wynd ferkastis fra the face of the erth.◗

5. Nou3t so ben þe wicked, nou3t so; as a poudre, þat þe wynde casteþ fram þe face of þerþe.*. [þe wykkyd men schal noþer be so no so, but as pouder.]

EV 4. Not so the vnpitouse, not so; but as poudre, that aferr throwith the wind fro the face of the erthe.

LV 4. Not so wickid men, not so; but *thei ben* as dust, which the*. [Om. K.] wynd castith awei fro the face of erthe*. [the erthe CISik].

5. † The impious not so: but as dust, which the winde driueth from the face of the earth.

4. ‘It is not so with the lawless! It is not so! But they are like dust, which the wind blows away from earth’s face.’

1.6 *þy ne arisað þa unrihtwisan on domes dæg,*
therefore not will-arise the unrighteous on doom’s day
ne þa synfullan ne beoð on geþeahte þæra rihtwisena.
nor the sinful not will-be in counsel of-the righteous

5(6)] Ideo non resurgunt impii in iudicio, neque peccatores in consilio iustorum; /-/

6. Ideo non resurgunt /<[resurgent]>/ impij /<[impii]>/ in iudicio /judicio/: neque peccatores in consilio /<concilio>/ iustorum /justorum/.

6. ◖ fforthi wicked rise noght in dome: ne synful in counsaile of rightwis.◗

6. For-þi ne schal nou3t þe wicked arise in iugement, ne þe sinniers in þe conseyl of þe ry3tful.*. [þer-fore þe wykkyd schal no3t aryse, no þe synners in þe counseyl of ry3tful men.]

EV 5. Therfore eft rijsen not the vnpitouse in dom; ne sinful in the counseil of ri3twise.

LV 5. Therfor wickid men risen not a3en in doom*. [doom, *that is, to ther saluacion, but more to ther dampnacion* K *text*. that is, to han saluacioun, but to dampna|cioun more V *marg.*]; nethir synneres in the councel of iust men.

6. † Therfore the impious shal not rise againe in iudgement: nor sinners in the councel of the iust

5. 'Therefore the lawless will not rise up in judgement, nor sinners in the fair ones' counsel,'

1.7

For	*þam*	*God*	*wat*			
because		God	knows			
hwylcne	*weg*	*þa*	*rihtwisan*	*geearnedon,*		
which	way	the	righteous	earned		
ac	*þa*	*unrihtwisan*	*cumað*	*to*	*witum.*	
but	the	unrighteous	will-come	to	punishment	

6(7)] Quoniam novit [nouit] Dominus viam [uiam] iustorum, et iter impiorum peribit. /-/

7. Quoniam nouit /<[novit]>/ dominus viam iustorum /justorum/: & iter impio|rum peribit.

7. ◖ ffor lord knew the way of rightwis; & the gate of wicked sall perisch. ◗

7. For oure Lord knew þe waie of þe ry3tful, and þe waye of synners schal perissen.*. [knowþ: of ry3tfull men: synful men.]

EV 6. For the Lord hath knowe the weie of the ri3twise; and the goyng of the vnpitouse shal pershen.

LV 6. For the Lord knowith*. [hath knowe I.] the weie of iust men; and the weie of wickid men schal perische.

7. † For our Lord knoweth the way of the iust, and the way of the impious shal perish.

6. 'because the Lord has known the fair ones' way. Yet the lawless way will perish.'

Psalm 2

Ðæs æfteran sealmes capitul is gecweden psalmus Dauid,
the second psalm's heading is called psalmus David

þæt ys on Englisc Dauides sealm;
that is in English David's psalm

for þæm he ys sealm gecweden,
for that reason it is psalm called

for þi he seofode on þæm sealme
because he lamented in the psalm

and mænde to Drihtne be his feondum,
and complained to Lord about his enemies

ægðer ge inlendum ge utlendum,
both of-his-own-land and of-other-lands

and be eallum his earfoðum.
and about all his hardships

And swa deð ælc þæra
and so does each of-those

þe þysne sealm sincgð be his sylfes feondum.
who this psalm sings about his own enemies

And swa dyde Crist be Iudeum.
and so did Christ about Jews

2.1 *Hwy ryð ælc folc,*
why rages every nation

and hwi smeagað hi unnytt?
and why consider they iniquity

1(1)] Quare fremuerunt <fremuerun> gentes et populi meditati sunt inania? /-/

(1.) QUARE fremuerunt gentes: & populi meditati sunt inania.

(1.) ◖ Whi gnaistid the genge*. [S heythene. *And so elsewhere.*]: & the folke thoght vnnayte thyngs.◗

1. Whi douteþ hij hem of þe lawe, þe folk wyþ-outen lawe, & folk þo3t idel þynges?*. [Why doutyd or gruchyd þe folk withowten law of þe law & thogth ydel thynge3.]

EV 1. Whi gruccheden Jentilis; and puplys sweteli tho3ten inwardli veyne thingus?

LV 1. Whi gnastiden with teeth hethene men; and puplis thou3ten veyn thingis?

1. VVHY did the Gentiles rage, and peoples meditate vaine things?

1. 'Why have nations raged and peoples meditated foolishness?'

2.2 *And hwy arisað eorðcyningcgas,*
and why arise earthly-kings
and ealdormenn cumað tosomne wið Gode, and wið þam
and aldermen come together against God and against the-one
þe he to hlaforde geceas,
that he as lord chose
and gesmyrede;
and anointed
Hi cweðað.
they say

2(2)] Adstiterunt reges terre [terrae], et principes convenerunt [conuenerunt] in unum adversus [aduersus] Dominum, et adversus [aduersus] christum eius. /-/

2. Astiterunt [adstiterunt] reges terre /<terræ[ae]>/ & principes conuenerunt /<[convenerunt]>/ in unum: aduersus /<[adversus]>/ dominum & aduersus /<[adversus]>/ xpm /<[Christum]>/ eius /ejus/.

2. ◖ Tos|tode the kynges of erth. & princes come samen*. [S. U same.] in ane: agayns lord & agayns his crist.◗

2. Þe kynges of erþe vpstonden, and þe princes acorden in on oȝains our Lord and oȝain hys preste anoint wyþ creme.*. [of þe erþe stod up: acordyd: aȝen: aȝen.]

EV 2. Ther stode neeȝh the kingus of the*. [Om. *C.*] erthe; and princis kamen togidere in to oon, aȝen the Lord, and aȝen his Crist.

LV 2. The kyngis of erthe stoden togidere; and princes camen togidere aȝens the Lord, and aȝens his Crist?

2. † The kings of the earth stood vp, and the princes came together in one against our Lord, and against his Christ.

2. 'The land's kings stood together and princes gathered as one – against the Lord and against His Christ.'

2.3 *Utan tobrecan heora bendas,*
let-us break their bonds
and aweorpan heora geocu of us.
and cast their yokes from us

3(3)] Disrumpamus vincula [uincula] eorum, et proiciamus a nobis iugum ipsorum. /-/

3. Dirumpamus [disrumpamus] vincula eorum: & proiciamus /projiciamus/ <proiiciamus> a nobis iugum /jugum/ ipsorum.

3. ◖ Breke we the bandis of thaim: and kast we fere fra vs thaire 3oke. ◗

3. Þe fader seiþ to þe sone and to þe holi gost, Breke we here mys|byleue, and cast we oway fram vs þe charge of here synnes.*. [*y* corrected from *u*.]*. [sayde: *mysb*.] bondes of her m.]

EV 3. To-breke we the bondis of hem; and aferr throwe we fro vs the 3oc of hem.

LV 3. Breke we the bondis of hem; and cast we awei the 3ok of hem fro vs.

3. † Let vs breake their bondes a sunder: and let vs cast away their yoke from vs.

3. 'Let us break their chains and throw their yoke of us!'

2.4 *Hwæt forstent heora spræc,*
what will-avail their speech
cwæð se witega,
said the wiseman
þeah hi swa cweðen;
though they so say
For þam se God,
because the God
þe on heofonum ys,
who in heavens is
hig gehyspð,
them will-reproach
and Drihten hyg gescent.
and Lord them will-put-to-shame

4(4)] Qui habitat in celis /cæ[ae]lis/ inridebit eos, et Dominus subsannabit eos.

4. Qui habitat in celis /<cæ[ae]lis>/ irridebit [inridebit] eos: & dominus subsanna|bit eos.

4. ◖ He that wonnys in heuens sall drif til hethynge*. [S. U ethynge.] thaim: and lord sal scorn thaim. ◗

4. He þat woneþ in heuen schal scornen*. [MS. *tornen*.] hem, and oure Lord schal vnder-nymen*. [Between *vnder* and *nymen, ne* is dotted out.] hem.*. [scorne.]

EV 4. That dwelleth in heuenes shal scorne them; and the Lord shal bemowe*. [mow *A*.] them.

LV 4. He that dwellith in heuenes schal scorne hem; and the Lord schal bimowe hem.

4. † He that dwelleth in the heauens, shal laugh at them: and our Lord shal scorne them.

4. 'One who lives in the skies will laugh at them. The Lord will mock them.'

2.5 *And he clypað to him on his yrre,*
and he will-call to them in his anger
and gedrefð heora geþeaht.
and will-disturb their counsel

5(5)] Tunc loquetur ad eos in ira sua, et in furore suo conturbavit /[conturbabit]/ eos.

5. Tunc loquetur ad eos in ira sua: & in furore suo con|turbabit eos.

5. ◖ Than he sall spek till thaim in his wreth: and in his wodnes he sall druuy thaim.◗

5. Þan schal God speken to hem in hys wraþe, and schal trublen hem in hijs wreche.*. [*trublen*] schende.]

EV 5. Thanne he shal speke to hem in his wrathe; and in his wodnesse disturbe*. [distourble *A*.] them togidere.

LV 5. Thanne he schal speke to hem in his ire*. [wraththe I.]; and he schal disturble hem in his stronge veniaunce.

5. † Then shal he speake to them in his wrath, & in his furie he shal truble them.

5. 'Then, He will speak to them in His anger. He will disturb them in His fury.'

2.6 *And ic eam þeah cincg geset fram Gode*
and I am nevertheless king established by God
ofer his ðone halgan munt Syon,
on his the holy mountain Sion
to þam þæt ic lære his willan and his æ.
in order that I should-teach his will and his law

6(6)] Ego autem constitutus sum rex ab eo super Sion montem sanctum eius, predicans [praedicans] preceptum /precęptum/ [praeceptum] Domini.

6. Ego autem constitutus sum rex ab eo super syon /<[Sion]>/ montem sanctum eius /ejus/: predicans /<præ[ae]dicans>/ preceptum /<præ[ae]ceptum>/ eius /ejus/.

6. ◖ Bot .i. am stabild kynge of him on syon his haly hill: prechand his comandment.◗

6. Ich for-soþe am stablyst kyng of þat fader up heuen, hys holy hyl, precheand hys comaundementȝ.*. [For-soþ ich am ordeynde a kyng: *up*] of: þe hesteȝ of hym.]

EV 6. I forsothe am sett king fro hym vpon Sion, the holi mount of hym; prechende his heste.

LV 6. Forsothe*.[Sothely I.] Y am maad*. [ordeyned I.] of hym a kyng on*. [up on I.] Syon, his hooli hil; prechynge his comaundement.

6. † But I am appoynted king by him ouer Sion his holie hil, preaching his precept.

6. 'But I am placed as king by Him over Sion, His holy mountain, proclaiming His precept.'

2.7 *For þan*
because

cwæð Drihten to me,
said Lord to me

þu eart min sunu,
you are my son

nu todæg ic ðe acende.
since today I you begot

7(7)] Dominus dixit ad me: Filius meus es tu; ego hodie genui te /té*/;[6]

7. Dominus dixit ad me filius meus es tu: ego hodie genui te.

7. ◖ Lord sayd til me my son ert thou: this day .i. gat the.◗

7. Þe Lord, oure fader, seide to me, Þou ert my sone; ich biȝat þe today wyþ me.*. [Our Lorde fader.]

EV 7. The Lord seide to me, My sone thou art; I to day gat thee.

LV 7. The Lord seide to me, Thou art my sone; Y haue gendrid*. [goten I.] thee to dai.

7. † The Lord said to me; Thou art my Sonne, I this day haue begotten thee.

7. 'The Lord said to me, "You are my son. Today I bore you."'

2.8 *Bide me,*
ask me

and ic þe sylle þeoda to agnum yrfe,
and I to-you will-give people as own heritage

and þinne anwald ic gebræde ofer ðeoda gemæro.
and your rule I will-extend over peoples' ends

8(8)] Postula a me, et dabo tibi gentes hereditatem /heredit…/[7] tuam / /, et possessionem tuam terminos terre /terræ[ae]/;

8. Postula a me & dabo tibi gentes hereditatem /hæreditatem/ tuam: & possessionem tuam terminos terre /<terræ[ae]>/.

8. ◖ Ask of me and i sall gif til the genge thin heritage: and thi possession terms of erth. ◖

8. Aske of me, and ich schal 3eue*. [3 on erasure in a different handwriting.] to þe men þyn eritage, and þin habbinge þe terme of þerþe. *. [*habb.*] possessions: termes.]

EV 8. Aske of me, and I shal 3iue to thee Jentilis thin eritage; and thi possessioun the termes of erthe*. [the erthe *AH.*].

LV 8. Axe thou of me, and Y schal 3yue to thee hethene men thin*. [to thin S.] eritage; and thi possessioun the termes of erthe.

8. † Aske of me, and I wil geue thee the Gentiles, for thyne inheritance, and thy possession the endes of the earth.

8. 'Ask of me and I will give you nations as your inheritance, and the land's ends as your possession.'

2.9

And	*ic*	*gedo*				
and	I	will-cause				
þæt	*þu*	*heora*	*wylst*	*mid*	*isernre*	*gyrde,*
that	you	them	will-control	with	iron	rod
and	*hi*	*miht*	*swa*	*eaðe*	*abrecan,*	
and	them	might	as	easily	break	
swa	*se*	*croccwyrhta*	*mæg*	*ænne*	*croccan.*	
as	the	potter	can	a	pot	

9(9)] Reges eos in virga [uirga] ferrea, et tamquam vas [uas] figuli confringes eos.

9. Reges eos in virga ferrea: & [ ] tanquam /<[tamquam]>/ vas figuli con|fringes eos.

9. ◖ Thou sall gouern thaim in wand of yren; and as vessel of the pottere thou sall thaim breke. ◖

9. Þou schalt gouernen hem in sharpnes; and þou schalt breken hem as an erþen pott.*. [*sharpn.*] a 3urde of yse or in scherpenes: a pott of erþe.]

EV 9. Thou shalt gouerne them in an irene 3erde; and as a vessel of a crockere breke them togidere.

LV 9. Thou schalt gouerne hem in an yrun 3erde; and thou schalt breke hem*. [hem to gidere I.] as the vessel of a pottere.

9. † Thou shalt rule them in a rod of yron, and as a potters vessel thou shalt breake them in peeces.

9. 'You will rule them with an iron rod. You will smash them like a potter's vase.'

2.10 *Ongytað* *nu,* *kyningas,*
understand-IMP.PL ⁸ kings
and *leorniað,* *ge* *domeras,*
and learn-IMP.PL you judges
þe *ofer* *eorðan* *demað.*
who over earth judge

10(10)] Et nunc, reges, intellegite /intelligite/; erudimini omnes qui iudicatis terram.
10. Et nunc reges intelligite [intellegite]: erudimini qui iudicatis /judicatis/ terram.
10. ◖ And now kyngs vndirstandis; 3e ere lerid that demes the erth.◗
10. & 3e kynges, vnderstondeþ nov; beþ lered, 3e þat iugen þerþe.
EV 10. And now, kingus, vnderstondeth; beth ta3t, that demen the erthe.
LV 10. And now, 3e kyngis, vndurstonde; 3e that demen the erthe, be*. [be 3e IK.] lerud*. [lerned D *et alii*.].
10. † And now ye kings vnderstand: take instruction you that iudge the earth.
10. 'And now, kings, understand! You who judge the land, learn!'

2.11 *þeowiað* *Drihtne,*
serve-IMP.PL Lord
and *ondrædað* *hine,*
and fear-IMP.PL him
blissiað *on* *Gode,* *and* *ðeah* *mid* *ege.*
rejoice-IMP.PL in God and yet with fear

11(11)] Servite [Seruite] Domino in timore, et exultate ei cum tremor /…/⁹ [tremore].
11. Seruite /<[Servite]>/ domino in timore: & exultate /exsultate/ ei cum [in] tremore.
11. ◖ Seruis til lord in dred; and ioyes til him in quakynge.◗
11. Serueþ our Lord in doute, and gladeþ to hym wyþ quakeing.
EV 11. Serueth to the Lord in drede; and ful out gladeth to hym with trembling.
LV 11. Serue 3e the Lord with*. [in I.] drede; and make 3e ful*. [ful out K *sec. m.*] ioye to hym with tremblyng.
11. † Serue our Lord in feare: and reioyce to him with trembling.
11. 'Serve the Lord in fear, and exult Him in trembling!'

2.12 *Onfoð lare,*
receive-IMP.PL knowledge
þy læs eow God yrre weorðe,
lest with-you God angry should-become
and þy læs ge wendon of rihtum wege.
and lest you-PL go-out of right way

12(12)] Adprehendite disciplinam, nequando irascatur /…/ [10] Dominus et pereatis de via [uia] iusta.

12. Apprehendite [Adprehendite] disciplinam ne quando <[*nequando]> irascatur domi|nus: & pereatis de via iusta /justa/.

12. ◖ Gripes*. [S *ins.* or takes.] disciplyne, leswhen lord wreth: and ȝe perisch fra rightwis way. ◗

12. Take disciplin, þat our Lord wraþ noȝt, and þat ȝe peris noȝt out of þe ryȝt waie.*. [Takeþ lore: *wr. n.*] be noȝt wraþt: þe] þis.]

EV 12. Taketh discipline, lest any time be wrathid the Lord; and ȝee pershe fro the riȝtwis weie.

LV 12. Take ȝe lore*. [lore of *chastisyng* I.]; lest the Lord be wrooth*. [wraththid I.] sumtyme, and lest*. [Om. I.] ȝe perischen fro iust*. [the iust I.] waie.

12. † Apprehend discipline lest sometime our Lord be wrath, and you perish out of the iust way.

12. 'Take hold of the discipline, so the Lord does not get angry, and you perish from fairness's way'

2.13 *For þæm þonne his yrre byð onæled,*
because when his anger is ignited
þonne beoð eadige, þa
then will-be happy those
þe nu on hine getrywað.
who now in him trust

13(13)] Cum exarserit in brevi [breui] ira eius, beati omnes qui confidunt in eum.

13. Cum exarserit in brevi ira eius /ejus/: beati omnes qui con|fidunt in eo.

13. ◖ When his ire has brent in short*. [S *ins.* tyme.]: blisful all that traistes in him.◗

13. Whan he be styred in hys short ire, blisced ben hij, þat afien in hym.*. [is mouyd: trysteþ.]

EV 13. Whan his wrathe shal brenne out in short; blisful alle that trosten in hym.

LV 13. Whanne his `ire brenneth*. [wraththe shal brenne I.] out in schort tyme; blessed *ben* alle thei, that tristen in hym.

13. † When his wrath shal burne in short time, blessed are al, that trust in him.

13. 'when His anger boils over quickly! All those who trust in Him are blessed.'

Psalm 3

Ðysne þriddan sealm Dauid sang
this third psalm David sang

þa he fleah Absalon his sunu,
when he fled Absalom his son

and seofode þa yrmðe to Drihtne.
and lamented the misery to Lord

Swa deþ ælc þæra manna
so does each of-the men

þe þisne sealm singð;
who this psalm sings

his sylfes earfoðu, ægðer ge modes ge lichaman,
his own hardships both of-spirit and of-body

he seofað to Drihtne.
he laments to Lord

Swa dyde Crist
so did Christ

þonne he þysne sealm sang;
when he this psalm sang

be Iudeum he hine sang, and be Iudan Scarioth
about Jews he it sang and about Judas Iscariot

þe hine læwde
who him betrayed

he seofode to Drihtne.
he lamented to Lord

3.1 *Eala, Drihten, hwi synt swa manige minra feonda,*
oh Lord why are so many of-my enemies

þara þe me swencað;
of-those who me afflict

for hwi arisað swa mænige wið me;
why arise so many against me

Monige cweðað to minum mode,
many say to my spirit

þæt hit næbbe nane hæle æt his Gode.
that it not-has no salvation in its God

2(1)] Domine, quid multiplicati sunt qui tribulant me? Multi insurgunt adversum [aduersum] me. 3] Multi dicunt anime /[animae]/ mee /[meae]/: Non est salus illi in Deo ⁊ eius.[11]

(1.) DOMINE quid multiplicati sunt qui tribulant me: multi insurgunt aduersum /<[adversum]>/ me. 2. Multi dicunt anime /<animæ[ae]>/ mee /<meæ[ae]>/: non est salus ipsi in deo eius /ejus/.

(1.) ◖ Lord, whartill ere thai many faldid that angirs me; many rises agayns me.◖ 3. ◖ Many says til my saule; thare is na hele til it in god of him.◖

1. Lord, why ben hij multiplied þat trublen me? mani arisen aȝeins*. [aȝe on erasure.] me. 2. Many siggen*. [*s* on erasure of *v*, by a later hand.] to my soule, Þer nys non helþe to hym in hys God.*. [sayþ.]

EV 2. Lord, wherto ben multiplied that tru|blen me? manye inwardli rijsen aȝen me. EV 3. Manye seyn to my lif*. [soule *A*.], Ther is not helthe to hym in his God.

LV 2. Lord, whi ben thei multiplied that dis|turblen LV 3. me? many men rysen aȝens me. Many men seien of*. [to I.] my soule, Noon helthe is*. [ther is I.] to hym in his God.

2. Lord why are they multiplied that truble me? manie rise vp against me. 3. † Many say to my soule: There is no saluation for him in his God.

2. 'Lord, how they are multiplied who afflict me! Many have arisen against me. 3. Many are saying to my soul, "There is no security for him in his God."'

3.2 *Ac hit nis na*
but it not-is by-no-means

swa hy cweðað;
as they say

ac þu eart, butan ælcum tweon, min fultum,
but you are without any doubt my help

and min wuldor,
and my glory

and *þu* *ahefst* *upp*[12] *min* *heafod.*
and you raise up my head

4(2)] Tu autem Domine susceptor meus es, gloria mea et exaltans caput meum.

3· Tu autem domine susceptor meus es: gloria mea, & exaltans caput meum.

3· ◖ Bot thou lord is myn vptakere: my ioy, and heghand my heued.◗

3· Þou, Lord, for-soþe ys my keper, my glorie, and he3and min heued.*. [ert: keper & my ioie & enhying.]

EV 4· Thou forsothe, Lord, art myn vndirtakere; my glorie, and en|hansende myn hed.

LV 4· But thou, Lord, art myn vptakere; my glorye, and en|haunsyng myn heed.

4· † But thou Lord art my protectour, my glorie, & exalting my head.

4· 'But You, Lord, are my helper, my glory, lifting up my head.'

3.3 *Mid* *minre* *stemne* *ic* *cleopode* *to* *Drihtne,*
with my voice I called to Lord
and *he* *me* *gehyrde* *of* *his* *þam* *halgan* *munte.*
and he me heard from his the holy mountain

5(3)] Voce [Uoce] mea ad Dominum clamavi [clamaui], et exaudivit [exaudiuit] me de monte sancto suo.

4· Voce mea ad dominum clamaui /<[clamavi]>/: & exaudiuit /<[exaudivit]>/ me de monte sancto suo.

4· ◖ With my voice .i. cried til lord: and he me herd fra his haly hill.◗

4· Ich cried to my Lord wyþ my uoyce, & he herd me fram hys holy heuen.*. [hyll or heuen.]

EV 5· With my vois to the Lord I criede; and he ful out herde me fro his holi hil.

LV 5· With my vois Y criede to the Lord; and he herde me fro his hooli hil.

5· † With my voice I haue cried to our Lord: and he hath heard me from his holie hil.

5· 'I cried out to the Lord by my voice. He heard me from His holy mountain.'

3.4 *þa* *ongan* *ic*
then began I
slapan
to-sleep
and *slep,*
and slept
and *eft* *aras;*
and again arose

for ðam þe Drihten me awehte,
because Lord me awoke
and me upparærde.
and me lifted-up

6(4)] Ego dormivi [dormiui], et somnum cępi[13] /coepi/ [cepi]; et resurrexi, quoniam Dominus suscepit me.

5· Ego dormiui /<[dormivi]>/ & soporatus sum: & exurrexi /[exsurrexi]/, quia domi|nus suscepit [suscipiet] me.

5· ◖ I slep and .i. am soked; and .i. rase. for lord vp toke me. ◗

5· Ich slepe and slomered and a-ros; for our Lord toke me.

EV 6. I sleep, and was a slepe, and ful*. [Y ful *A*.] out ros; for the Lord vndertoc me.

LV 6. I slepte, and `was quenchid*. [restide I.], and Y roos vp; for the Lord resseyuede me.

6. † I haue slept, and haue bene at rest; and haue risen vp, because our Lord hath taken me.

6. 'I slept and was made sleepy. I got up again, because the Lord will sustain me.'

3.5 *For ðam ic me nu na ondræde*[14] *þusendu folces,*
therefore I me now not will-fear thousands of-people
þeah hi me utan ymbþringen;
even-if they me on-the-outside should-surround
ac ðu, Drihten, aris,
but you Lord arise
and gedo me halne;
and make me safe
forþam þu eart min God.
because you are my God

7(5)] Non timebo milia populi circumdantis me. Exurge /[Exsurge]/, Domine; salvum [saluum] me fac, Deus meus.

6. Non timebo milia /<millia>/ populi circumdantis me: exurge /[exsurge]/ domine, saluum /<[salvum]>/ me fac, deus meus.

6. ◖ I sall noght dred thousand of folk vmgifand me; rise lorde, make me safe, my god.◗

6. Ich ne schal nouȝt doute þousaundes of folk þat bysetten me; aryse þou, Lord, þat art my God, ande make me sauf.*. [—*ne*: drede: þ. *b*.] bysegyng.]

EV 7. I shal not drede thousendis of puple goende aboute me; rys vp, Lord; mac me saf, my God.

LV 7. I schal not drede thousyndis of puple cumpassynge me; Lord, rise*. [arijse I.] thou vp*. [Om. I.]; my God, make thou*. [Om. IS.] me saaf.

7. † I wil not feare thousandes of people compassing me: arise Lord, saue me my God.

7. 'I will not fear thousands of people surrounding me. Rise up, Lord! Make me secure, my God!'

3.6	*For ðam*	*þu*	*ofsloge*	*ealle*	*þa*		
	because	you	killed	all	those		
	ðe	*me*	*wiðerwearde*	*wæron*	*butan gewyrhton,*		
	who	me	opposed	were	undeservedly		
	and	*þara*	*synfulra*	*mægen*	*þu*	*gebryttest.*	
	and	of-the	sinful	strength	you	destroyed	

8(6)] Quoniam tu percussisti omnes adversantes [aduersantes] michi /[mihi]/ sine causa. Dentes peccatorum conteruisti.

7. Quoniam tu percussisti omnes aduersantes /<[adversantes]>/ michi /<[mihi]>/ sine causa: dentes peccatorum contriuisti /<[contrivisti]>/.

7. ◖ ffor thou has smyten all contrariand til me withouten cheson; the tethe of synful thou alto[15] brake.◗

7. For þou smete*. [Corrected from *smote* by erasing a little off the right part of the *o*.] alle þat were oȝains me wyþ-outen enchesoun; and þou defouledest þe wickednes of sinȝeres.*. [smote: cause: to-brast þe teþe or þe wykkydnes of synners.]

EV 8. For thou hast smyte alle doende aduersite to me with oute cause; the teth of the sinful thou hast to-brosid.

LV 8. For thou hast smyte alle men beynge aduersaries to me with out cause; thou hast al to|broke the teeth of synneris.

8. † Because thou hast stroken al that are my aduersaries without cause: thou hast broken the teeth of sinners.

8. 'For You struck all those opposing me without cause. You have broken sinners' teeth.'

3.7	*For þam*	*on*	*ðe*	*ys*	*eall*	*ure*	*hæl,*	*and*	*ure*	*tohopa,*
	because	in	you	is	all	our	salvation	and	our	hope
	and	*ofer*	*þin*	*folc*	*sy*	*þin*	*bletsuncg.*			
	and	over	your	people	let-be	your	blessing			

9(7)] Domini est salus, et super populum tuum benedictio tua.
8. Domini est salus: & super populum tuum benediccio /<[benedictio]>/ tua.
8. ◖ Of lord is hele; & on thi folk thi blissynge. ◖
8. Helþe ys of oure Lord, and þy blisseing,*. [MS. *vlisseing*.] Lord, hys on þy folk.*. [blyssyng.]
EV 9. Of the Lord is helthe; and vpon thi puple thi blessing.
LV 9. Helthe is of the Lord; and thi blessyng, *Lord**. [Om. I.], *is* on thi puple.
9. † Saluation is our Lordes: and thy blessing vpon thy people.
9. 'Security is from the Lord. His blessing is over His people.'

Psalm 4

Þe feorða sealm ys gecweden Dauides sealm and Dauides sang;
the fourth psalm is called David's psalm and David's song

for þi ælc þæra sealma
because each of-the psalms

þe swa gecweden byð,
which so called is

þæt he sy ægðer ge Dauides sealm
that it is either David's psalm

ge Dauides sancg,
or David's song

ælcne ðæra he sancg be sone mid weorode.
each of-those he sang with full voice with company

Ac ða he þysne sealm sancg,
but when he this psalm sang

þa gealp he
then gloried he

and fægnode Godes fultumes wið his feondum.
and blessed God's help against his enemies

And swa deð ælc welwillende man
and so does each right-minded man

þe þisne sealm singð.
who this psalm sings

And swa dyde Ezechias,
and so did Ezechias

þa he wæs ahred æt his feondum.
when he was rescued from his enemies

And swa dyde Crist,
and so did Christ
ða he wæs ahred æt Iudeum.
when he was rescued from Jews

4.1 *þonne ic cleopode to þe,*
when I called to you
þonne gehyrdest þu me, Drihten;
then heard you me Lord
for ðam þu eart se
because you are the-one
ðe me gerihtwisast,
who me justifies
and on minum earfoðum and nearonessum,
and in my troubles and tribulations
þu me gerymdest.
you me enlarged

2(1)] Cum invocarem /inuocarem/ te exaudisti me, Deus iustitie /iustitiæ[ae]/ męę[16] /meæ[ae]/. In tribulatione dilatasti me.

(1.) CUM inuocarem /<[invocarem]>/ exaudiuit /<[exaudivit]>/ me deus iusticie /justitiæ/ <[iustitiæ[ae]]> mee /<meæ[ae]>/: in tribulacione /<[tribulatione]>/ dilatasti michi /<[mihi]>/.

(1.) ◖ When .i. incald me herd god of my rightwisnes; in tribulacioun thou made brad til me. ◖

1. As ich cleped, God of my ry3t herd me; þou, Lord, forbare me in my tribulacioun.*. [When: *God*] to my Godd: ry3t + he.]

EV 2. Whan I inwardli clepide, ful out herde me the God of my ri3twisnesse; in tribu|lacioun thou spraddest out to me.

LV 2. Whanne Y inwardli clepid*. [clepid, *that is, preiede* V.], God of my ri3twisnesse*. [ri3tfulnesse *ceteri*.] herde*. [full out herde I.] me; in tribulacioun thou hast alargid to me.

2. VVhen I inuocated, the God of my iustice heard me: in tribulation thou hast enlarged to me.

2. 'When I called, my fairness's God heard me. Through struggle He broadened me.'

4.2 *Gemiltsa me, Drihten,*
have-mercy on-me Lord
and gehyr min gebed.
and hear my prayer

(2)] Miserere michi /[mihi]/, Domine, et exaudi orationem meam.
2. Miserere mei: & exaudi oracionem /<[orationem]>/ meam.
2. ◖ Haf mercy of me; and here my prayere.◗
2. Haue mercy on me, Lord, and here my prayere.
EV 3. Haue merci of me; and ful out here myn ori|soun.
LV 3. Haue thou mercy on me; and here*. [full out here I.] thou my preier.
2. cont. Haue mercie on me, and heare my prayer.
2. cont. 'Have mercy on me, and hear my prayer!'

4.3 *Eala manna bearn, hu lange wylle ge beon swa heardheorte*
oh men's children how long want you to-be so hard-hearted
wið Gode;
against God
and hwi lufige ge idelnesse,
and why love you-PL vanity
and secað leasuncga?
and seek lies

3(3)] Filii hominum, usquequo /* usque quo/ gravis /gravi/ [graues] corde? Ut quid diligitis vanitatem [uanitatem] et queritis [quaeritis] mendacium?
3. Filij /<[Filii]>/ hominum vsquequo /<[usquequo]>/ graui /<[gravi]>/ corde: vt /<[ut]>/ quid diligitis vanitatem & queritis /<quæ[ae]ritis>/ mendacium.
3. ◖ Sonnes of men how lange of heuy hert; wharetil luf ȝe vanyte & sekis leghe.◗
3. Ha ȝe mennes sones, why ben ȝe heuy of herte? wherto loue ȝe ydelnes and secheþ lesyng?*. [—*Ha*: men: segeþ.]
EV 3. cont. Sones of men, hou longe with greuous herte? whereto looue ȝee vanyte, and sechen lesing?
LV 3. cont. Sones of men, hou long *ben ȝe* of heuy herte? whi louen ȝe vanite, and seken*. [seken ȝe S.] a*. [Om. I.] leesyng?
3. † Ye sonnes of men how long are you of heauie hart? why loue you vanitie, and seeke lying?

3· ‘Men’s children, how long will you have a heavy heart? Why do you love vanity and seek lies?’

4.4 *Wite ge*
know-IMP.PL you

þæt God gemyclade his ðone gehalgodan,
that God magnified his the consecrated-one

and he me gehyrð,
and he me will-hear

þonne ic him to clypige.
when I to him call

4(4)] Scitote quoniam⁝[17] magnificavit [magnificauit] Dominus sanctum suum. Dominus exaudiet [exaudiuit] me dum clamarem /clamavero/ ad eum.

4· Et scitote quoniam mirificauit /<[mirificavit]>/ dominus sanctum su|um: dominus exaudiet me cum clamauero /<[clamavero]>/ ad eum.

4· ◖ And wites for lord selkouthid has his haligh; lord sall here me when .i. haf cried til him. ◗

4· Wyte 3e wele, þat our Lord haþ made wonderfulliche hys holy name; my Lord schal here me, whan ich haue cried to hym.*. [& wyt: *haue c.*] schal cry.]

EV 4· And witeth, for the Lord hath maad merueilous his seynt; the Lord ful out shal here me, whan I shal crie to hym.

LV 4· And wite 3e, that the Lord hath maad merueilous his hooli man; the Lord schal here me, whanne Y schal crye to hym.

4· † And know ye that our Lord hath made his holie one meruelous: our Lord wil heare me, when I shal crie to him.

4· ‘You will know that the Lord has made His holy One wondrous. The Lord will hear me when I call out to Him.’

4.5 *þeah hit gebyrige*
even-if it should-happen

þæt ge on woh yrsien,
that you-PL wrongly should-become-angry

ne scule ge hit no þy hraþor þurhteon,
not should you-PL it none the quicker perpetrate

þe læs ge syngien,
lest you-PL should-sin

and þæt unriht
and the evil

þæt ge smeagað on eowerum mode
that you-PL deliberate in your-PL spirit
forlætað,
abandon-IMP.PL
and hreowsiað þæs.
and repent-IMP.PL of-that

5(5)] Irascimini, et nolite peccare. Que /qui/ [quae] dicitis in cordibus vestris [uestris] et in cubilibus vestris [uestris], conpungimini.

5. Irascimini & nolite peccare: que /<quæ[ae]>/ dicitis in cordibus vestris, et /<[ ]>/ in cubilibus vestris conpungimini /<compungimini>/.

5. ◖ Wrethis and will noght synne; that ȝe say in ȝoure hertis, and in*. [S. U *om.*] ȝoure dennes ere stongen. ◖

5. Wraþþes ȝou, & wil ȝe nouȝt synȝen;*. [ȝ on erasure in a later hand.] þat ȝe*. [ȝ corrected from *h*, which is erased, by a later hand.] saie in ȝour hertes and beþ prikked in ȝour*. [MS. *our*.] chouches.*. [*Wr.* 3.] Beþ wroþ: ȝe *s*.] saþ: *our*] ȝour: couches.]

EV 5. Wrathe ȝee, and wileth not synnen; that ȝee seyn in ȝoure hertis and in ȝoure couchis, haue ȝee compunccioun.

LV 5. Be ȝe wrothe, and nyle ȝe*. [Om. C.] do*. [Om. I.] synne; `and *for tho thingis**. [*tho yuelis to* I.] whiche ȝe seien in ȝoure hertis and in ȝoure beddis, be ȝe compunct.

5. † Be ye angrie, and sinne not: the thinges that you say in your hartes, in your chambers be ye sorie for.

5. 'Be angry but do not sin! For what you say on your beds in your hearts, be repentant!'

4.6 *Offriað ge mid rihtwisnesse,*
offer-sacrifice-IMP.PL you with righteousness
and bringað þa Gode to lacum,
and bring-IMP.PL then to-God as offerings
and hopiað to Drihtne.
and hope-IMP.PL in Lord

6(6)] Sacrificate sacrificium iustitie /[iustitiae]/, et sperate in Domino.

6. Sacrificate sacrificium iusticie /justitiæ/ <[iustitiæ[ae]]> & sperate in domino:

6. ◖ Offirs the offrand of rightwisnes; and hopes in lord;

6. Sacrifieþ sacrifice of ryȝt, and hopeþ in our Lord;

EV 6. Sacrifiseth sacrifise of riȝtwisnesse, and hopeth in the Lord;

LV 6. Sacrifie*. [Sacrifice HKL MOSXbhk. offre I.] 3e `the sacri|fice*. [an offryng I.] of ri3tfulnesse, and hope 3e in the Lord;

6. † Sacrifice ye the sacrifice of iustice, and hope in our Lord.

6. 'Sacrifice offerings of fairness, and hope in the Lord!'

4.7 *Manig man cwyð,*
many a-man says

Hwa tæcð us teala,
who directs us correctly

and hwa sylð us þa god
and who gives us the goods

þe us man gehæt;
that us one promised

and is þeah geswutelod ofer us þin gifu,
and is nevertheless revealed over us your grace

þeah hi swa ne cweðen.
though they so not say

(7)] Multi dicunt: Quis ostendit nobis bona? 7] Signatum est super nos lumen vultus [uultus] tui, Domine.

6. cont. multi dicunt quis ostendit [ostendet] nobis bona. 7. Signatum est super nos lumen vultus tui domine deus /<[ ]>/:

6. cont. many sais wha shewis vs goeds. ◖ 7. ◖ Takynd is on vs the lyght of thi face lord;

6. cont. mani siggen*. [MS. *singgen*.] Who schal shew vs gode þynges?*. [Sacrifyþ+þe: seyn: *schal sh.*] haþ schewyd to.]7. Lord, þe ly3t of þy face hys merked vp vs;

EV 6. cont. many seyn, Who shewith to vs goode thingis? EV 7. Markid is vpon vs the li3t of thi chere, Lord;

LV 6. cont. many*.[many *men* I.] seien, Who schewide goodis*. [goode thingis I.] to vs? LV 7. Lord, the li3t of thi cheer is markid on*. [up on I.] vs;

6. cont. Manie say: Who sheweth vs good thinges? 7. † The light of thy countenance ô Lord is signed vpon vs:

6. cont. 'Many are saying, "Who will show us good?" 7. Your face's light is a sign over us.'

4.8 *þæt ys*
that is

þæt þu sealdest blisse minre heortan,
that you gave joy to-my heart

and þin folc gemicladest,
and your people magnified

and him sealdest geniht
and them gave abundance

hwætes, and wines, and eles, and ealra goda,
of-wheat and of-wine and of-oil and of-all goods

þeah hi his ðe ne ðancien.
yet they for-it you not thank

(8)] Dedisti letitiam /læ[ae]titiam/ in corde meo. 8] A tempore frumenti vini et olei sui multiplicati sunt.

7. cont. dedisti leticiam /<[læ[ae]titiam]>/ in corde meo. 8. A fructu frumenti /[+et]/ vini & olei sui: multiplicati sunt.

7. cont. thou has gifen faynes in my hert. ◖ 8. ◖ Of the froit of whet of wyne & of thaire oile: thai ere multiplide. ◖

7. cont. þou 3af li3tnes*. [3 corrected from a *t*.] in my hert.*. [*vp*] on: hast 3yue.] 8. Of þe frute of hys whete and of hys win and of hys oile ben þe gode multiplied.*. [—1. *and*: þe *gode*] þey.]

EV 7. cont. thou 3eue gladnesse in myn herte. EV 8. Of the frut of whete, win, and oile of hem; thei ben multiplied.

LV 7. cont. thou hast 3oue gladnesse in myn herte. LV 8. Thei ben multiplied of the fruit of whete, *and**. [Om. *plures*.] of wyn; and of*. [Om. O.] her*. [Om. ILM.] oile.

7. cont. thou hast geuen gladnesse in my hart. 8. † By the fruite of their corne, and wine, and oile they are multiplied.

7. cont. 'Lord, You have given joy in my heart, 8. from the fruit of the grain and wine and oil. They are multiplied.'

4.9 *Ac gedo nu*
but cause now

þæt ic mote on þam genihte, and on þære sibbe
that I should-be-able in the abundance and in the peace

slapan,
to-sleep

and me gerestan;[18]
and me to-rest

for ðam þu, Drihten, synderlice me gesettest
because you Lord specially me placed

on blisse and on tohopan.
in joy and in hope

9(9)] In pace in idipsum /*id ipsum/ obdormiam /obdormian/ et requiescam, 10] quoniam tu, Domine, singulariter in spe /spé*/ constituisti me.

9· In pace in id ipsum /*idipsum/: dormiam & requiescam. 10. Quoniam tu domine: singulariter in spe constituisti me.

9· ℂ In pees in it self; .i. sall slepe and .i. sall rest. ℂ 10. ℂ ffor thou lord; syngulerly in hope has sett me. ℂ

9· In pees schal ich slepe, and in þat ich resten.*. [*ich rest*.] same schal y rest.] 10. For þou, Lord, haþ on-liche*. [Between *on* and *liche, e* seems to be erased.] stablist me in hope.*. [hast: sett.]

EV 9· In pes into itself; I shal slepe, and reste. EV 10. For thou, Lord; singulerli in hope hast togidere set me.

LV 9· In pees in the same thing; Y schal slepe, and take reste. LV 10. For thou, Lord; hast set me syngulerli*. [oonly I.] in hope.

9· † In peace in the selfe same I wil sleepe, and rest: 10. † Because thou Lord hast singularly setled me in hope.

9· 'I will sleep in peace in this itself, and find comfort, 10. because You, Lord, made me remarkably in hope.'

Psalm 5

Ðe fifta sealm ys gecweden Dauides sealm;
the fifth psalm is called David's psalm

þone he sang be his sylfes frofre,
which he sang for his own consolation

and be herenesse ealra ðæra rihtwisena
and for praise of-all the righteous-ones

ðe secað yrfeweardnesse on heofonrice mid Criste,
who seek inheritance in heavenly-kingdom with Christ

se ys ende ealra ðinga.
who is end of-all things

And ælc mann
and each man

þe þisne sealm singð,
who this psalm sings

he hine singð be his sylfes frofre.
he it sings for his own consolation

And swa dyde Ezechias,
and so did Ezechias

þa he alysed wæs of his mettrumnesse.
when he freed was from his sickness

And swa dyde Crist,
and so did Christ

þa he alysed wæs fram Iudeum.
when he freed was from Jews

5.1 *Drihten, onfoh min word mid þinum earum,*
Lord receive my words with your ears

and ongyt mine stemne and min gehrop,
and understand my voice and my lamentation

and ðenc þara worda minra gebeda.
and consider the words of-my prayers

2(1)] Verba [Uerba] mea auribus percipe, Domine; intellege clamorem meum; 3] intende voci [uoci] orationis meę /meæ/ [meae], rex meus et Deus meus.

(1.) Verba mea auribus percipe domine: intellige [intellege] clamorem meum. 2. Intende voci oracionis /<[orationis]>/ mee /<meæ[ae]>/: rex meus & deus meus.

(1.) ℂ My wordis lord persayue with eres; vndirstande my crye. ℂ 2. ℂ Byhold til the voice of my prayere: my kynge my god. ℂ

1. Lord, take myn wordes wyþ þyne eren; vnderstonde my crye.*. [eres+&.] 2. Vnderston (!) þe voice of myn praier, þou my king and my God.*. [Take hede to þe voce (!).]

EV 2. My woordis with eris parceyue thou, Lord; vnderstond my cry. EV 3. Tac heede to the vois of myn orisoun; my king, and my God.

LV 2. Lord, perseyue thou my wordis with eeris; vndurstonde*. [*and* vnderstonde I.] thou my cry. LV 3. Mi kyng, and my God; 3yue thou tent to the vois of my preier.

2. Receive ô Lord my wordes with thine eares, vnderstand my crie. 3. † Attend to the voice of my prayer, my king and my God.

2. 'Hear my words with Your ears, Lord! Understand my cry! 3. Listen to my prayers' voice, my King and my God,'

5.2 *For ðam ic gebidde on dægred to ðe;*
because I will-pray at daybreak to you

ac gedo
but cause

þæt þu gehyre min gebed, Drihten.
that you will-hear my prayer Lord

4(2)] Quoniam ad te orabo, Domine, mane; et exaudies vocem [uocem] mean <meam*>[19] /[meam]/.

3. Quoniam ad te orabo domine: mane exaudies vocem meam.

3. ◖ ffor to the lord i. sall pray: in morne thou sall here my voice. ◗

3. For y schal praie to þe, Lord, and tou schalt erlich here mye uoice.

EV 4. For to thee I shal pre3e, Lord; erli thou ful out shalt here my vois.

LV 4. For, Lord, Y schal preie to thee; here thou eerly my vois.

4. † Because I wil pray to thee: Lord in the morning thou wilt heare my voice.

4. 'for I will pray to You! Lord, You will hear my voice early.'

5.3 *Ic stande on ærmergen beforan ðe æt gebede,*
I will-stand in early-morning before you in prayer

and seo þe;
and will-see you

þæt is,
that is

þæt ic ongite þinne willan butan tweon,
that I will-know your will without doubt

and eac þone wyrce
and also it will-perform

for ðam þu eart se ylca God
because you are the same God

þe nan unriht nelt.
who no injustice not-desire-2SG

5(3)] Mane adstabo tibi et videbo [uidebo], quoniam non volens [uolens] Deus iniquitatem tu es.

4. Mane astabo [adstabo] tibi & videbo: quoniam non deus volens iniquitatem tu es.

4. ◖ In morn i sall stand till the and i. sall see; for god noght willand wyckednes thou ert. ◗

4. Erlich shal ich stonde to þe and sen; for þou nert nou3t God willand wyckednes.*. [ert.]

EV 5. Erly I shal nee3h stonde to thee, and seen; for thou art God not willende wickid|nesse.

LV 5. Eerli Y schal stonde ny3 thee*. [to thee I.], and Y schal se; for thou art God not willynge*. [wilnynge IS.] wickidnesse.

5. † In the morning I wil stand by thee and wil see: because thou art not a God that wilt iniquitie.

5. 'I will stand before You early. And I will see that You are not a god who wills treachery,'

5.4 *Ne mid þe ne wunað se yfelwillenda,*
neither with you not will-live the malevolent-one

ne þa unrihtwisan ne wuniað
nor the unrighteous-ones not will-remain

beforan þinum eagum.
before your eyes

6(4)] Non habitabit iuxta te /té*/ malignus neque permanebunt iniusti ante oculos tuos.

5. Neque habitabit <habitavit> iuxta /juxta/ te malignus: neque permane|bunt iniusti /injusti/ ante oculos tuos.

5. ◖ The ill sall noght won by the; ne the vnrightwis dwell sall byfore thin eghen. ◖

5. Þe wycked shal nou3t wonen bisid þe, ne þe vnry3tful schal nou3t dwellen a-forn þyn e3en.*. [*ne* þe *v.*] no vnri3tful men: to-for.]

EV 6. Ne shal dwelle beside thee the shrewe; ne shul dwelle stille the vn|ri3twise before thin e3en.

LV 6. Nethir an yuel willid man schal dwelle bisidis thee; nethir vniust men schulen dwelle bifor thin i3en.

6. † Neither shal the malignant dwel neere thee: neither shal the vniust abide before thine eies.

6. 'nor will the malignant live beside You, nor will the unfair endure before Your eyes.'

5.5 *þu hatast ealle þa*
you hate all those

þe unriht wyrcað,
who injustice perform

and þæt ne forlætað,
and it neither abandon

ne his ne hreowsiað;
nor it not repent

and þu fordest þa
and you will-destroy those
þe symle leasinga specað.
who always lies speak

7(5)] Odisti, Domine, omnes qui operantur iniquitatem. Perdes eos qui locuntur /[loquuntur]/ mendacium.

6. Odisti omnes qui operantur iniquitatem: perdes omnes qui loquuntur mendacium.

6. ◖ Thou hatid all that wirkes wickednes; thou sall tyne all that spekis legh. ◖

6. Þou hatest alle þat wirchen wickednes, and þou shalt lesin alle þat speken lesyng.*. [—*and*: lese.]

EV 7. Thou hast hatid alle that wirken wickidnesse; thou shalt leesen alle that speken lesing.

LV 7. Thou hatist alle*. [alle *hem* I.] that worchen wickidnesse; thou schalt leese*. [leese *hem* I.] alle that speken leesyng.

7. † Thou hatest al that worke iniquitie: thou wilt destroy al that speake lie.

7. 'You hated all who work treachery. You will destroy all who speak a lie.'

5.6 *And þa manslagan, and þa swicolan þu forsyhst.*
and the murderers and the deceitful-ones you will-despise

(6)] Virum [Uirum] sanguinum et dolosum abominabitur Dominus.

7. Virum sanguinum & dolosum abominabitur dominus:

7. ◖ Man of blodes & swikel wlath sall lord;

7. Our Lord shal haue in abhominacioun þe man þat sinʒeþ and þe treccherous;

EV 7. cont. The man of blodis and trecherous the Lord EV 8. shal wlate;

LV 7. cont. The Lord schal holde abhomynable a manquellere, and gileful*.[a gileful IK.] man.

8. † The bloudie and deceitful man our Lord wil abhorre:

7. cont. 'The Lord will detest bloody and deceitful men.'

5.7 *Ic þonne*
I then
hopiende to þinre þære myclan mildheortnesse,
hoping for your the great mercy
ic gange to þinum huse, Drihten,
I will-go to your house Lord

and me gebidde[20] *to þinum halgan altare,*
and me will-pray at your holy altar
on ðinum ege.
in of-you fear

8(7)] Ego autem in multitudine misericordie /[misericordiae]/ tue /[tuae]/ introibo, Domine. In domum tuam adorabo, ad templum sanctum tuum in timore tuo.

7. cont. ego autem in multitudine miserecordie /<[misericordiæ[ae]]>/ tue /<tuæ[ae]>/. 8. Introibo in domum tuam: adorabo ad templum sanc|tum tuum in timore tuo.

7. cont. bot i. in mykilnes of thi mercy. ◖ 8. ◖ I sall entire in till thi house; .i. sall lout til thi haly tempil in thi dred. ◖

7. cont. ich am, Lord, in þe miclenes*. [MS. *cl* (which is expuncted) *vnclennes*.] of þy mercy.*. [A man of synnes & a tricherus man our Lord schal haue in abhomi|nacion: mychelnes.] 8. Y shal entren in-to þyn houus; y shal praie to þyn holy temple in þy doute.*. [entry: drede.]

EV 8. cont. I forsothe in the multitude of thi mercy. I shal entre in to thin hous; I shal honouren at thin holi temple in thi drede.

LV 8. But*. [But *I schal be* IKOS.], *Lord**. [Om. IO.], in the multitude of thi merci Y schal entre in to thin hows; Y schal wor|schipe*. [worschip thee IKS.] to*. [at IKS.] thin hooli temple in thi drede.

9. † But I in the multitude of thy mercy. I wil enter into thy house: I wil adore toward thy holie temple in thy feare.

8. 'But I will enter into Your house by Your mercies' multitude. I will worship toward Your holy temple, in Your fear.'

5.8 *Drihten, læd me on þine rihtwisnesse*
Lord lead me in your justice
fram minra feonda willan;
from my enemies' will
gerihte minne weg beforan þinre ansyne;
direct my way before your face
se weg ys min weorc.
the way is my work

9(8)] Deduc me, Domine, in tua iustitia, propter inimicos meos. Dirige in conspectu tuo viam [uiam] meam.

9· Domine deduc me in iusticia /justitia/ <[iustitia]> tua propter inimicos meos: dirige in conspectu tuo /[meo]/ viam meam /[tuam]/.

9· ◖ Lord led me in thi rightwisnes for myn enmys: adress in thi sight my way. ◖

9· Lade me, Lord, in þy ry3tfulnes for myn enemys; adresce my way in þy si3t.*. [& dresse.]

EV 9· Lord, bring forth me in thi ri3t|wisnesse for myn enemys; mac redi in thi si3te my weie.

LV 9· Lord, lede thou forth me in thi ri3tful|nesse*. [ri3twisnesse I.] for myn enemyes; dresse thou my weie in thi si3t.

9. cont. Lord conduct me in thy iustice: because of mine enimies direct my way in thy sight.

9· 'Lord, lead me in Your fairness, because of my enemies! Guide my outlook in Your way,'

5.9 *For ðam on minra feonda muðe is leasuncg,*
because in my enemies' mouth is deception
and heora mod is swiðe idel.
and their spirit is very vain

10(9)] Quoniam non est in ore eorum veritas [ueritas]. Cor eorum vanum [uanum] est.

10· Quoniam non est in ore eorum veritas: cor eorum vanum est.

10· ◖ ffor sothfastnes is noght in the mouth of thaim; thaire hert is vayn. ◖

10· For soþenes nys nou3t in her mouþe; her hert ys ydel.*. [For þer is no soþnes: mouþe+&.]

EV 10· For ther is not in the mouth of hem treuthe; the herte of hem is veyn.

LV 10· For whi*. [Om. I.] treuthe is not in her mouth; her herte is veyn.

10· † Because there is no truth in their mouth: their hart is vayne.

10· 'because truth isn't in their mouth! Their heart is without purpose.'

5.10 *Heora mod and heora wilnuncg ys swa deop swa grundleas pytt,*
their spirit and their desire is as deep as unfathomable pit
and heora tungan sprecað symle facn;
and their tongues speak always treachery
ac dem him, Drihten.
but judge them Lord

11(10)] Sepulchrum patens est guttur eorum. Linguis suis dolose agebant. Iudica illos, Deus.

11. Sepulcrum <[Sepulchrum]> patens est guttur eorum: linguis suis do|lose agebant, iudica /judica/ illos deus.

11. ◖ Grafe oppenand is the throt of thaim; with thair tonges swikilly thai wroght. deme thaim god. ◖

11. Her þrote ys a graue open; hij diden trecherouslich wyþ her tonges; God, iuge þou hem.*. [an open byryel+&: gyle|fullych: deme.]

EV 11. An open sepulcre is the throte of hem, with ther tungis treccherousli thei diden; deme them, thou God.

LV 11. Her throte*. [herte I.] is an opyn sepulcre, thei diden gilefuli with*. [in I.] her tungis; God, deme thou hem.

11. † Their throte is an open sepulchre, they did deceitfully with their tongues, iudge them o God.

11. 'Their throat is an open grave. They acted deceitfully by their tongues. Judge them, God!'

5.11

And	*gedo*					
and	cause					
þæt	*hy*	*ne*	*mægen*	*don*	*þæt*	*yfel*
that	they	not	can	do	that	evil
þæt	*hy*	*þencað*				
that	they	think				
and	*sprecað;*					
and	speak					
ac	*be*	*þære*	*andefne*	*heora*	*unrihtwisnesse*	*fordrif*	*hi;*
but	according-to	the	measure	of-their	injustice	drive-away	them
for ðam	*hy*	*ðe*	*gremiað,*	*and*	*þine*	*þeowas,*	*Drihten.*
because	they	you	provoke	and	your	servants	Lord

(11)] Decidant a cogitationibus suis, secundum multitudinem impietatum eorum. Expelle eos, quoniam exacerbaverunt [exacerbauerunt] te, Domine.

12. Decidant a cogitacionibus /<[cogitationibus]>/ suis, secundum multitudi|nem impietatum eorum expelle eos: quoniam irritauerunt /<irritaverunt>/ [inritaverunt] te domine.

12. ◖ ffall thai of thaire thoghtes, eftere the mykilnes of thaire wickidnes, out pute thaim: for thai excitid the lord. ◖

12. Fallen hij fram her þouȝtes; and put hem ouȝt fro þe, Lord, efter þe mechelnes of her iuels; for hij wraþed þe.*. [wykkydnees (!).]

11. EV cont.i Falle thei doun fro ther tho3tis; after the mul|titude of the vnpitousnessis of hem, put hem awei; for thei han terrid thee, Lord.

11. LV cont.i Falle thei doun fro her thou3tis, vp*. [vpe C. after I.] the multitude of her wickidnessis*. [vnpiteuousnessis I.] caste thou hem doun; for, Lord, thei han terrid thee to ire*. [wraththe IKS.].

12. † Let them faile of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee ô Lord.

11. cont. 'May they fall by their own ideas, according to the multitudes of their lawlessness. Drive them out because they provoked You, Lord!'

5.12

And	*blissian*	*ealle,*	*þa*	
and	may-exult	all	those	
þe	*to*	*ðe*	*hopiað,*	
who	in	you	have-confidence	
and	*fægnian*	*on ecnesse:*		
and	may-rejoice	for ever		
and	*þu*	*wuna*	*on*	*him;*
and	you	may-live[21]	in	them
and	*fægnian*	*þin*	*ealle,*	*þa*
and	may-rejoice	in-you	all	those
þe	*lufiað*	*þinne*	*naman.*	
who	love	your	name	

12(12)] Et letentur /lætentur/ [laetentur] omnes qui sperant in te /té*/ in eternum /æternum/ [aeternum]; exultabunt, et inhabitabis in eis, et gloriabuntur in te omnes qui diligunt nomen tuum.

13. Et letentur /<læ[ae]tentur>/ omnes qui sperant in te: in eternum /<æ[ae]ternum>/ ex|ultabunt /exsultabunt/, & habitabis in eis. 14. Et gloriabuntur in te omnes qui diligunt nomen tuum:

13. ◖ And fayn be all that hopes in the. withouten end thai sall ioy; and thou sall won in thaim. ◖ 14. ◖ And ioy sall all in the that lufis thi name;

13. & gladen all þat hopen in þe; hij schul ioyen wyþ-outen ende, and þou shalt wonen wyþ hem.*. [glade be all þo þat.] 14. & alle þat louen þy name shalt (!) gladen in þe;

11. EV cont.ii And glade thei alle, that hopen in thee; in to withoute ende thei shul ful out gladen; and thou shalt dwellen in hem. EV 12. And alle shul glorien in thee that loouen EV 13. thi name;

11. LV cont.ii And alle that hopen in thee, be*. [be thei I.] glad; thei schulen make fulli*. [ful out S.] ioye with outen ende, and thou schalt dwelle in hem. LV 12. And alle that louen thi name schulen LV 13. haue glorie in thee;

13. † And let al be glad, that hope in thee, they shal reioyce for euer: and thou shalt dwel in them. And al that loue thy name shal glorie in thee,

12. 'Yet may all who hope in You be joyful in eternity. May they exult. You will live in them, and they will be glorified in You – all who delight in Your name.'

5.13 *For þam þu eart se Drihten*
because you are the Lord

þe gebletsast
who will-bless

and geblissast rihtwise;
and will-rejoice righteous-ones

þu us gecoronadest
you us have-crowned

and geweorðadest,
and honoured

and us gescyldst mid þam scylde þinre welwilnesse.
and us protect with the shield of-your benevolence

13(13)] Quoniam tu, Domine, benedices iustum. Domine, ut scuto bone /[bonae]/ voluntatis [uoluntatis] tue /[tuae]/ coronasti nos.

14. cont. quoniam tu benedices iusto /justo/. 15. Domine vt /<[ut]>/ scuto bone /<bonæ[ae]>/ voluntatis tue <tuæ> /[ ]/: coronasti nos.

14. cont. for thou sall blis the rightwis. ℂ 15. ℂ Lord as with a sheld of thi goed will; thou has corounde vs. ℂ

14. cont. for þou shalt blisse þe ry3tful.*. [schal be gladyd: ry3tful+man.] 15. Lord, þou hast crouned us as wyþ þe shelde*. [*shelþe* MS., þ being written on an erasure by a different hand.] of þy gode wylle.*. [schelde.]

EV 13. cont. for thou shalt blisse to the ri3twise. Lord, as with the sheeld of thi goode wil, thou hast crouned vs.

LV 13. cont. for thou schalt blesse a*. [the I.] iust man. Lord, thou hast corouned vs, as with the*. [a K.] scheeld of thi good wille.

13. cont. because thou wilt blesse the iust. 14. † Lord, as with a shield of thy good wil, thou hast crowned vs.

13. 'For You will bless by fairness, Lord, that by good will's shield You have crowned us.'

Psalm 6

Dauid sang þysne syxtan sealm be his mettrumnesse
David sang this sixth psalm about his sickness

and be his earfoðum, and eac be þam ege þæs domes
and about his hardships and also about the fear of-the judgement

on domes dæge.
on doom's day

And swa deð ælc þæra
and so does each of-those

þe hine singð.
who it sings

And swa dyde Crist,
and so did Christ

þa he on eorðan wæs;
when he on earth was

he hine sang be his earfoðum;
he it sang about his hardships

and eac Ezechias be his untrumnesse.
and also Ezechias about his sickness

6.1 *Drihten, ne þrea þu me on þinum yrre,*
Lord not rebuke you me in your *anger*

ne on þinre hatheortnesse ne swenc me.
nor in your rage not afflict me

2(1)] Domine, ne in ira tua arguas me, neque in furore tuo corripias me.

(1.) DOMINE ne in furore tuo arguas me: neque in ira tua corripias me.

(1.) ◖ Lord in thi wodnes argu me noght; na in thi ire amend me*. [S chastes me noght.]. ◗

1. Lord, ne repruce me nou3t in þy vengeaunce; ne reproue me nou3t in þyn yre. *. [—*ne*: reproue: *ne*] no.]

EV 2. Lord, in thi wodnesse vndernyme thou nott me; ne in thi wrathe chastise thou me.

LV 2. Lord, repreue thou not me in thi stronge veniaunce; nether chastice thou me in thin ire.

2. LORD, rebuke me not in thy furie; nor chastise me in thy wrath.

2. 'Lord, do not dispute me in Your fury, or correct me in Your anger!'

6.2 *Ac miltsa me, Dryhten,*
but have-mercy on-me Lord

forþam ic eom unhal,
because I am sick

and gehæl me,
and heal me

for þam eall min mægn,
because all my strength

and eal min ban synt gebrytt and gedrefed,
and all my bones are broken-to-pieces and disturbed

and min sawl, and min mod ys swyðe gedrefed.
and my soul and my spirit is very-much disturbed

3(2)] Miserere michi /[mihi]/, Domine, quoniam infirmus sum. Sana me, Domine, quoniam conturbata sunt omnia ossa mea, 4] et anima mea turbata est valde [ualde].

2. Miserere mei domine quoniam infirmus sum: sana me domine quoniam conturbata sunt omnia /<[ ]>/ ossa mea. 3. Et anima mea turbata est valde:

2. ℂ Haf mercy of me lord for i. am seke; hele me lord for druuyd ere all my banes. ℂ 3. ℂ And my saule is druuyd mykil:

2. Lord, haue mercy on me, for ich am sik; hele me, Lorde, for alle myn bones ben trubled.*. [sturbuld.] 3. & my soule ys mychel trubled,

EV 3. Haue mercy of me, Lord, for I am syk; hele me, Lord, for disturbid ben alle my bonys. EV 4. And my soule is disturbid gretli;

LV 3. Lord, haue thou merci on*. [of I.] me, for Y am sijk; Lord, make thou me hool, for alle my boonys ben troblid. LV 4. And my soule is troblid greetli;

3. Haue mercie on me Lord, because I am weake: heale me Lord, because al my bones be trubled. 4. † And my soule is trubled exceedingly:

3. 'Have mercy on me, Lord, because I am weak! Heal me, Lord, because my bones are disquieted, 4. and my soul is greatly troubled!'

6.3 *Eala, Drihten, hu lange wylt þu*
oh Lord how long want you

þæt hit on ðam sy;
that it in that should-be

gehwyrf, la Drihten, to me,
turn oh Lord to me

and alys mine sawle,
and free my soul
and gedo me halne for þinre mildheortnesse.[22]
and make me safe because-of your mercy

(3)] Et tu, Domine, usquequoque <usquequo*>[23]/usque quo/ [* usquequo]? 5] Convertere [Conuertere], et eripe animam meam. Salvum [saluum] me fac, propter misericordiam tuam.

3. cont. sed /[et]/ tu domine vsquequo /<[usquequo]>/. 4. Conuertere /<[Convertere]>/ domine & [ ] eripe animam meam: saluum /<[salvum]>/ me fac propter miserecordiam /<[misericordiam]>/ tuam.

3. cont. bot thou lord how lange. ◖ 4. ◖ Turne lord and out take my saule; make me saf for thi mercy. ◖

3. cont. & þou, Lord, sum dele.*. [sturbuld.] 4. Be þou, Lord, turned, and defende*. [MS. *defended*, the last *d* being expuncted.] my soule; make me saufe for þy mercy.*. [defend: soule+and.]

EV 4. cont. but thou, Lord, hou longe? EV 5. Be turned, Lord, and delyuere my soule; mac me saaf, for thi grete mercy.

LV 4. cont. but thou, Lord, hou long*. [long *tariest* I.]? LV 5. Lord, be thou conuertid*. [al to gidre turnid I.], and delyuere my soule; make thou me saaf, for thi merci.

4. cont. but thou Lord how long? 5. † Turne thee o Lord, and deliuer my soule: saue me for thy mercie.

4. cont. 'And You, Lord, how long? 5. Turn, Lord! Rescue my soul! Make me secure, because of Your mercy,'

6.4 *For ðam þa deadan,*
because the dead
þe on helle beoð,
who in hell are
þin ne gemunan,
you neither will-remember
ne ðe andettað,
nor to-you will-give-thanks
ne ne heriað,
nor not will-praise
swa swa we doð.
as we do

6(4)] Quoniam non est in morte qui memor sit tui. In inferno autem quis confitebitur tibi?

5. Quoniam non est in morte qui memor sit tui: in inferno autem quis confitebitur tibi.

5. ◖ ffor he is noght in ded that menand is of the; and in hell wha sall shrife til the. ◗

5. For þer nys non in dampnacioun, þat hys þenchand on þe; and who schal shryue to þe in helle?*. [*nys*] is: —*schryue*.]

EV 6. For ther is not in deth, that be myndeful of thee; in helle forsothe who shal knou|leche to thee?

LV 6. For noon is*. [ther is I.] in deeth, which*. [that I.] is myndful of thee; but in helle who schal knouleche to thee?

6. † Because there is not in death, that is mindful of thee: and in hel who shal confesse to thee?

6. 'because there is no one in death who can remember You! Who will confess to You in the inferno?'

6.5 *Ic swince on minre granunge,*
I am-afflicted in my lamentation

and ælce niht on minum bedde ic sice
and every night in my bed I sigh

and wepe,
and weep

and hwilum min bedd wæte mid tearum.
and sometimes my bed wet with tears

7(5)] Laboravi [Laboraui] in gemitu meo. Lavabo [lauabo] per singulas <singulos> noctes <noctis> lectum meum. Lacrimis stratum meum rigabo.

6. Laboraui /<[Laboravi]>/ in gemitu meo, lauabo /<[lavabo]>/ per singulas noctes lectum meum: [+in] lacrimis /<lacrymis>/ meis stratum meum rigabo.

6. ◖ I trauaild in my sorow, i sall waysch my bed ilke nyght by nyght: with my teris my beddynge i sall wete. ◗

6. Ich trauayled in my sorowynges; ich shal wasshe my bed [by]*. [After *bed* two letters are erased, and after this erasure the space of four letters is left empty.] uch ny3t; ich shal dewey*. [The *y* of *dewey* is added over the line.] my*. [*y* corrected out of *i*.] couertour wyþ min teres.*. [haue tr.: sorow: bed by ech: watery.]

EV 7· I haue trauailid in my weilinge, I shal wasshe bi alle ny3tis my bed; and with my teres my bedding I shal watrin.

LV 7· I traueilide in my weilyng, Y schal waische my bed*. [bed, *or conscience* I.] bi ech ny3t; Y schal moiste, `*ether make weet**. [Om. IV.], my bedstre with my teeris.

7· † I haue labored in my sighing, I wil euerie night washe my bed; I wil water my couche with my teares.

7· 'I have worked hard in my groaning. I will wash my bed with my tears through every night. I will water my blanket.'

6.6 *Mine eagan synt gedrefede for yrre,*
my eyes are afflicted because-of anger

and ic eom forealdod betweoh eallum minum feondum.
and I am grown-old among all my enemies

(6)] Turbatus est pre /[prae]/ ira oculus meus. Inveteravi [inueteraui] inter omnes inimicos meos.

7· Turbatus est a furore oculus meus: inueteraui /<[inveteravi]>/ inter omnes inimicos meos.

7· Druuyd is of woednes myn eghe: i. eldyd ymangs all myn enmys. ◖

7· Myn e3en (!) hys trubled wyþ wraþe; ich wex olde amonge al myn enemys.*. [ye is sturbuld.]

EV 8· Disturbid is of wodnesse myn e3e; I haue inwardli eldid amongis alle myn enemys.

LV 8· Myn i3e is disturblid of woodnesse; Y waxe*. [haue wexe I. wexide K.] eld among alle myn enemyes.

8· † My eye is trubled for furie: I haue waxen old among al myne enemies.

8· 'My eye is disturbed by fury. I have grown old among my enemies.'

6.7 *Gewitað fram me ealle þa*
depart-IMP.PL from me all those

þe unriht wyrcað;
who injustice perform

forðam þe Drihten hyrde mine wependan stefne,
because Lord has-heard my weeping voice

and God gehyrde mine healsunge,
and God has-heard my entreaty

and Drihten onfeng min gebed.
and Lord has-received my prayer

9(7)] Discedite[24] a me, omnes qui operamini iniquitatem, quoniam exaudivit [exaudiuit] Dominus vocem [uocem] fletus mei. 10] Exaudivit [Exaudiuit] Dominus deprecationem meam. Dominus orationem meam adsumpsit.

8. Discedite a me omnes qui operamini iniquitatem: quoniam exaudiuit /<[exaudivit]>/ dominus vocem fletus mei. 9. Exaudiuit /<[Exaudivit]>/ dominus deprecacionem /<[deprecationem]>/ meam: dominus oracionem /<[orationem]>/ meam suscepit.

8. ◖ Departis fra me all that wirkes wickidnes; for lord has hard the voice of my gretynge. ◖ 9. ◖ Lord has hard my beed; lord my prayere has taken vp.

8. Departeþ fro me, ȝe alle þat wyrchen wickednesse*. [MS. *wickenednesse*.]; for our Lord herd þe voice of my wepe.*. [MS. wepeg, of which g is written on an erasure by a later hand.]*. [wykkydnes: wepe (*distinct*).] 9. Our Lord herd my praier, our Lord toke myn oreisoun.*. [praier+&.]

EV 9. Goth awei fro me, alle that werken wickidnesse; for the Lord ful out herde the vois of my weping. EV 10. The Lord ful out herde my louli preȝ|ing; the Lord myn orysoun hath vnder|taken.

LV 9. Alle ȝe that worchen wickidnesse, departe*. [departeth I. departe ȝe S.] fro me; for the Lord hath*. [hath graciously I.] herd the vois of my wepyng. LV 10. The Lord hath herd my bi|sechyng; the Lord hath resseyued*. [vptaken I.] my preier*. [orisoun I.].

9. † Depart from me al ye that worke iniquite: because our Lord hath heard the voice of my weeping. 10. † Our Lord hath heard my petition, our Lord hath receiued my prayer.

9. 'Go away from me, all who work betrayal, because the Lord has heard my weeping's voice! 10. The Lord has heard my supplication. The Lord received my prayer.'

6.8

Sceamian	*heora*	*for*	*ði,*		
may-be-ashamed	of-them	before	you		
and	*syn*	*gedrefede*	*ealle*	*mine*	*fynd;*
and	may-be	confused	all	my	enemies
and	*gan*	*hy*	*on earsling,*		
and	may-go	they	backwards		
and	*sceamien*	*heora*	*swiðe*	*hrædlice.*	
and	may-be-ashamed	of-them	very	swiftly	

11(8)] Erubescant et conturbentur omnes inimici mei; avertantur [auertantur] retrorsum, et erubescant valde [ualde] velociter [uelociter].

10. Erubescant & conturbentur vehementer omnes ini|mici mei: conuertantur /<[convertantur]>/ & erubescant valde velociter.

10. ◖ Shame and be druuyd gretly all myn enmys: turnyd be thai & shame ful swiftly. ◗

10. Wax alle myn enemys asshamed, and ben hij greteliche trubled; ben hij conuerted, & shame hij ful swyftlich. *. [sturbuld: schamyd ful ha|stylych.]

$EV^{10.}_{cont.}$ Shamen and be disturbid*. [distourblid *A*.] hugely $_{EV}$ 11. alle myn enemys; be thei turned, and shame thei ful swiftly.

$_{LV}{}^{11.}$ Alle my enemyes be*. [be thei K.] aschamed, and be*.[be thei I.] disturblid greetli; be thei turned togidere, and be thei aschamed ful swiftli.

11. † Let al myne enemies be ashamed, & very sore trubled: let them be conuerted and asha med very quicly.

11. 'May all my enemies be ashamed and greatly disturbed. May they be turned back and be ashamed quickly.'

Psalm 7

Þysne seofoðan sealm Dauid sang,
this seventh psalm David sang

þa he seofode his ungelimp to Drihtne;
when he lamented his misfortune(s) to Lord

þæt wæs
that was

þa Absalon his sunu hine adrifen hæfde of ðam rice,
when Absalom his son him driven-away had from the kindgdom

þa hine teonode
when him calumniated

and wyrgde Chus Geniminis sunu;
and cursed Chusi Jemini's son

þa seofode he þæt to Drihtne.
then lamented he that to Lord

And swa deð ælc mann
and so does each man

þe þysne sealm singð;
who this psalm sings

mænð his earfoðu to Drihtne.
complains his hardships to Lord

And swa dyde Crist,
and so did Christ
þa he on eorðan wæs.
when he on earth was

7.1 *Drihten, min God, to þe ic hopige;*
Lord my God in you I have-hoped
alys me fram eallum þam
free me from all those
þe min ehtað,
who me pursue
and gefriða me.
and protect me

2(1)] Domine /Dominus/, Deus meus, in te speravi [speraui]. Libera me ab omnibus persequentibus me, et eripe me.

(1.) DOMINE deus meus in te speraui /<[speravi]>/: saluum /<[salvum]>/ me fac ex om|nibus persequentibus me & libera me.

(1.) ◖ Lord my god i. hopid in the; make me safe of all folouand me and delyuere me. ◗

1. Lord, my God, ich hoped in þe; make me saufe of alle þat pursuen me, & deliuer me fram alle yuel;*. [My Lord God ych trust: all purseuyng.]

EV 2. Lord, my God, in thee I hopide; mac me saf fro alle men pursuende me, and delyuere me.

LV 2. Mi Lord God, Y haue hopid in thee; make thou me saaf fro*. [and fro I.] alle that pur|suen me, and*. [Om. I.] delyuere thou me.

2. † O Lord my God I haue hoped in thee: saue me from al that persecute me, and deliuer me.

2. 'Lord, my God, I have hoped in You. Make me secure from all those persecuting me! Free me,'

7.2 *þæt næfre mine fynd ne gripen mine sawle*
so-that never my enemies not may-apprehend my soul
swa swa leo;
as lion
for þam ic nat ealles
because I not-know at-all
hwa me ahredde
who me may-rescue

and gehæle,
and may-save
butan þu wylle.
unless you will

3(2)] Nequando rapiat ut leo animam meam dum non est qui redimat neque qui salvum /salvam/ [25] [saluum] faciat.

2. Ne quando <[*Nequando]> rapiat ut leo animam meam: dum non est qui redimat neque qui saluum /<[salvum]>/ faciat.

2. ◖ Leswhen he reue as lyon my saule; to whils nane is that byes ne makis saf. ◗

2. þat þe enemi ne rauis nou3t my soule as a lion, þer-whyles þat þer nys non to raun|soun it, [ne to] mak it sauf.*. [—*ne*: to-whyls þer is: raunson + yt no to: saue.]

EV 3. Lest any time he raueshe me as a leoun my soule; whil ther is not that a3eenbie, ne that make*. [make me *AE pr. m. H.*] saf.

LV 3. Lest ony tyme he as a lioun rauysche my soule; the*. [Om. I.] while noon is*. [ther is I.] that a3enbieth, nether that makith saaf.

3. † Lest sometime he as a Lyon violently take my soule, whiles there is none to redeme, nor to saue.

3. 'so he does not carry away my soul like a lion, while there is no one who will buy me back or make me secure!'

7.3 *Drihten, min God, gif ic to þisum,*
Lord my God if I from these
þe me nu swencað,
who me now persecute
þæs geearnod hæbbe,
that deserved have
þæt hi nu doð,
which they now do
oððe ænig unriht wið hi gedon hæbbe.
or any injustice against them commited have

4(3)] Domine, Deus meus, si feci istud: si est iniquitas in manibus meis;

3. Domine deus meus si feci istud: si est iniquitas in manibus meis.

3. ◖ Lord my god if i did this thynge; if wickidnes is in my hend. ◗

3. Lord, my God, 3yf ich did þys þyng, 3yf wycked[nesse]*. [*nesse* is added in margin by another scribe.] hys in myne hondes,*. [My Lord Godd: wykkydnes.]

EV 4. Lord my God, if I dide this, if ther is wickid|nesse EV 5. in myn hondis;

LV 4. Mi Lord God, if Y dide*. [haue do I.] this thing*.[yuel I.], if wickidnesse*. [wickidnesse, *that is, wille to do wickidnesse* K *text*. V *marg*.] is in myn LV 5. hondis*. [werkis I.];

4. O Lord my God if I haue done this, if there be iniquitie in my handes;

4. 'Lord, my God, if I have done that – if treachery is in my hands,'

7.4 *Oððe furðum him gulde yfel wið yfle,*
or even (if) (I) them paid evil for evil

swa swa hi hit geworhton;
as they it did

þonne ofslean me mine fynd orwigne,
then may-destroy me my enemies defenceless

næs þas
not these

þe mine frynd beon sceoldon.
that my friends be should

5(4)] Si reddidi retribuentibus michi /[mihi]/ mala, decidam merito ab inimicis meis inanis.

4. Si reddidi retribuentibus michi /<[mihi]>/ mala: decidam merito ab inimicis meis inanis.

4. ◖ If .i. ȝeldid til ȝeldand til me illes; down fall .i., thurgh my desert, of myn enmys, ydel. ◗

4. ȝyf ich ȝelde euel to hem þat ȝelden iuel to me, y schal falle by desert idel fram myne enemys.*. [do: doþ: fall wylfullych fram myn ydel enemys.]

EV 5. cont. if I quitte to the men ȝeldende to me euelis, I shal falle doun thurȝ desert fro myn enemys inwardly EV 6. voide;

LV 5. cont. if Y `ȝeldide to men ȝeldynge to me yuels*. [haue ȝolden yuel thingis to hem that han ȝolde yuel thingis to me I.], falle Y`bi disseruyng*. [worthily I.] voide fro*. [fro *pacience of* I.] LV 6. myn enemyes;

5. If I haue rendred to them that repayd me euils, let me worthely fal emptie from myne enemies.

5. 'if I repaid harm to those paying me harms, let me fall deservedly before my enemies, worthless.'

7.5 *And secan mine fynd mine sawle,*
and may-seek my enemies my soul

and þa gefon,
and then may-seize

and	*oftreden*		*on*	*eorðan*	*min*	*lif,*
and	may-tread-down		on	earth	my	life
and	*minne*	*weorðscipe*	*to*	*duste*		*gewyrcen.*
and	my	honour	to	dust		may-turn

6(5)] Persequatur inimicus animam meam, et conprehendat eam et conculcet in terra vitam [uitam] meam, et gloriam meam in pulverem [puluerem] deducat.

5· Persequatur inimicus animam meam & comprehendat [conprehendat], & conculcet in terra vitam meam: & gloriam meam in puluerem /<[pulverem]>/ deducat.

5· ◖ The enmy folow my saule and take it*. [S. U om.], & tred in erth my lyf: and my ioy brynge in til dust. ◗

5. Pursue þe enemy my soule, and take it, and de-foule my lyf in erþe, and lade mi glorie in-to poudre.*. [ioye.]

EV$^{6.}_{cont.}$ pursue the enemy my lif, and cacche, and to-trede in the erthe my lif; and my glorie in to poudre bringe doun.

LV$^{6.}_{cont.}$ myn enemy pursue*. [pursue he I.] my soule, and take*. [take he I.], and defoule my lijf in erthe; and brynge my glorie in to dust.

6. † Let the enemie persecute my soule, and take it, and treade downe my life in the earth, and bring downe my glorie into the dust.

6. 'May an enemy avenge my soul, seize and trample my life in the land, and lead my fame into ashes.'

7.6	*Aris,*	*Drihten,*	*of*	*þinum*	*yrre,*	
	arise	Lord	from	your	anger	
	and	*ræ*$^{26}_{r}$	*on*	*minra*	*feonda*	*mearce,*
	and		in	my	enemies'	boundaries
	and	*geweorða*	*þe sylfne*	*þara.*		
	and	glorify	yourself	over-them		

7(6)] Exsurge, Domine, in ira tua, et exaltare in finibus inimicorum tuorum.

6. Exurge domine in ira tua: & [ ] exaltare in finibus in|imicorum meorum.

6. ◖ Rise lord in thi ire; and be heghid in endis of myn enmys. ◗

6. Aryse, Lord, in þyn yre, & be þou hered in þe cuntres of myn enemys.*. [enhyed.]

EV$^{7·}$ Rys vp, Lord, in thi wrathe; and be thou enhauncid in the coostis of myn enemys.

LV$^{7·}$ Lord, rise thou vp in thin ire*.[wraththe I.]; and be thou reysid*. [enhaunsid I.] in the coostis of myn enemyes.

7· † Arise Lord in thy wrath: and be exalted in the coastes of myne enemies.

7· 'Rise up, Lord! Lift Yourself up in Your anger in my enemies' borders!'

7.7 *Aris, Drihten, to þinum gehate,*
arise Lord to your promise

and do
and act

swa swa þu gehete;
as you promised

þæt wæs
that was

þæt þu woldest helpan unscyldegum
that you wanted to-help innocent-ones

gif þu swa dest,
if you so do

þonne cymð swiðe mycel folc to þinum þeowdome.
then will-come very many people to your service

(7)] Exsurge /[Exsurge]/, Domine Deus meus, in precepto /præcepto/ [praecepto] quod mandasti, 8] et synagoga populorum circumdabit te /té*/.

7· Et / / exurge <[Exsurge]> domine deus meus in precepto /<præ[ae]cepto>/ quod man|dasti: & synagoga populorum circumdabit te.

7· And rise lord my god in the biddynge that thou comaundid: and synagoge of folk sall vmgif the. ◖

7· Lord, my God, aryse in þe comaundement þat tou sent,*. [MS. *lent.*] &*. [MS. *in.*] synagoge of folke shal encumpas þe.*. [Aryse my Lord God: þi com|manment (!): þou sent & þe s.: besett.]

EV 8. And ris vp, Lord my God, in the heste that thou hast sent; and the congregacioun of puplis shal enuyroun thee.

LV 8. And, my Lord God, rise thou*. [thou up IKS.] in the co|maundement, which thou `hast comaund|id*. [comaundidist K.]; and the synagoge of puplis schal cum|passe thee.

7. cont. And arise ô Lord my God in the precept which thou hast cōmanded: [27]
8. † and a sinagogue of peoples shal compasse thee.

7. cont. 'Rise up Lord my God, in the precept which You commanded! 8. The peoples' assembly will surround You,'

7.8 *And þu uppastihst,*
and you rise-up
and hi mid þe lætst to heofonum:
and them with you lead to heavens
Drihten, dem folcum,
Lord judge people
and dem me.
and judge me

(8)] Et propter hanc in altum regredere. 9] Domine, iudica populos;
8. Et propter hanc in altum regredere: dominus iudicat /judicat/ populos.
8. ◖ And for that in heght agayn ga; 'lord demes folk. ◗
8. & for þat ich þinge cum up oȝain on heȝe; our Lord iugeþ þe folk.*. [—*ich*: go aȝeyne on hye+ þer: demeþ.]
EV 9. And for it in to heiȝ go aȝeen; the Lord demeth puplys.
LV 9. And for this go thou aȝen*. [Om. C.] an hiȝ; the Lord demeth puplis.
8. cont. And for it returne on high: 9. † our Lord iudgeth peoples.
8. cont. 'and return on high because of this. 9.The Lord judges peoples.'

7.9 *Drihten, dem me æfter minum gewyrhtan,*
Lord judge me according-to my deserts
and dem me æfter minre unscæðfulnesse.
and judge me according-to my innocence

9] cont. iudica me, Domine. (9)] Secundum iustitiam meam, et secundum innocentiam manuum mearum super me.
9. Iudica /Judica/ me domine secundum iusticiam /justitiam/ <[iustitiam]> meam: & secundum innocenciam /<[innocentiam]>/ meam super me.
9. ◖ Deme me lord eftere my rightwisnes; and eftere myn vnnoyandnes abouen me. ◗
9. Juge me, Lord, efter my ryȝtfulnesse, and after myne innoce[nce] be þou vp me.*. [Deme: ryȝtwysnes: —*in*|*noce*.]
EV 9. cont. Deme me, Lord, aftir my riȝtwisnesse; and aftir my in|nocence vpon me.
LV 9. cont. Lord, deme thou me bi*. [after I.] my riȝtfulnesse; and bi*. [aftir I.] myn innocence on*. [up on I.] me.
9. cont. Iudge me ô Lord according to my iustice, and according to my innocencie vpon me.
9. cont. 'Judge me, Lord, according to my fairness, and according to my innocence over me!'

7.10 *Geenda nu þæt yfel þæra unrihtwisra,*
end now the evil of-the unrighteous-ones
and gerece
and correct
and geræd þa rihtwisan;
and direct the righteous-ones
þu, Drihten,
you Lord
þe smeast heortan, and ædra, and manna geþohtas.
who examine heart(s) and kidneys and men's thoughts

10(10)] Consummetur /Consumetur/ nequitia peccatorum, et dirige iustum scrutans corda et renes, Deus.

10. Consumetur [consummetur] nequicia /<[nequitia]>/ peccatorum: & diriges iustum /justum/, /[+et]/ scrutans corda & renes deus.

10. ◖ Endid be the felony of synful; and thou sall right the rightwis, ransakand hertes & neris god. ◗

10. þe wickednesse of syn3eres shal be wasted; and þou shal drescen þe ri3tful, God, sechaund *. [a corrected from *e*.] hertes and reiners.*. [MS. *and ry reiners. Reiners*is probably only a blunder instead of *reines*.]*. [destrued: ri3tful + man: —*God*: schechyng (!): & reynes.]

EV 10. Shal ben endid the shreudenesse of synneres, and thou shalt dresse the ri3twis; God serchende hertis and reenes.

LV 10. The wickidnesse of synneris be endid; and thou, God, sekyng the hertis*. [hertis, *that is, thou3tis* KV.] and*. [and the I.] reynes*. [reynes, *that is, delitinges* K.], schalt dresse a iust man.

10. † The wickednesse of sinners shal be consumed, and thou shalt direct the iust, which searchest the hart and raynes ô God.

10. 'May sinners' worthless ways be consumed! Yet You will guide the fair. God is scrutinizing hearts and guts.'

7.11 *Mid rihte we secað fultum to þe, Drihten;*
rightfully we seek help from you Lord
for ðam þu gehælst þa heortan rihtra geþohta.
because you heal those of-hearts of-right thoughts[28]

11(11)] Iustum[29] adiutorium meum a Domino, qui salvos [saluos] facit rectos corde.

11. Iustum/Justum/adiutorium/adjutorium/meumadomino[deo]:quisaluos /<[salvos]>/ facit rectos corde.

11. ◖ My rightwis help of lord: that makis saf right of hert. ◖

11. Min helpe ys ry3tful of our Lord, þe which makeþ sauf þe ry3t-ful of heret.*. [heret MS. (t on erasure and by a later hand).]*. [þe *which*] þat: safe —þe: ry3tful + men: hert.]

EV 11. Ri3twis myn helpe of the Lord; that maketh saaf ri3te men in herte.

LV 11. Mi iust help *is* of the Lord; that makith saaf ri3tful men in herte.

11. † My iust helpe is from our Lord, who saueth those that be right of hart.

11. 'Fairness is my help from God, who makes the honest in heart secure.'

7.12 *þe Drihten,*
you Lord

þe is rihtwis dema, and strang and geþyldig,
who is righteous judge and strong and patient

hwæðer he yrsige ælce dæge;
whether he becomes-angry each day

Bute ge to him gecyrren,
unless you-PL to him turn

se deofol cwecð his sweord to eow.
the devil will-shake his sword at you-PL

12(12)] Deus iudex iustus, fortis et longanimis. Numquid irascitur per singulos dies? 13] Nisi convertimini [conuertamini] gladium suum vibravit [uibrauit];

12. Deus iudex /judex/ iustus /justus/ [+et] fortis & patiens: nunquid /<[numquid]>/ irascitur per singulos dies. 13. Nisi conuersi /<[conversi]>/ fueritis gladium suum vibrabit:

12. ◖ God rightwis iuge. stalworth and soffrand; whether he wreth him day by day. ◖ 13. ◖ Bot if 3e ware turned he sall braundis his swerd:

12. God ys iuge stalworþe, ry3tful, and suffrand, and ne wraþes hym nou3t ich daie.*. [is a domes-man ry3tful, strong, & sofferyng, no is he no3t wraþed be all dayes.] 13. Bot 3yf 3e be styred fram iuel, he shal shew *. [MS. *sw* (expunged) *shew*.] hys vengeaunce; [turnyd: braundesch or schew his swerd or vengaunce, ...]

EV 12. God ri3twis demere, strong andpa|cient; whether he wrathith bi alle da3es? EV 13. But 3ee shul ben conuertid, his swerd he shal braundishen;

LV 12. The Lord *is* a iust iuge, stronge and pacient; whether*. [wher *ceteri passim*.] he is*. [be I.] wrooth bi alle daies? LV 13. If*. [But if I.] 3e ben `not conuertid*. [alle to gidre turnid I.], he schal florische*. [make bri3t I. florische, *that is, make redi to smyte* K *text*. V*marg*.] his swerd;

12. God is a iust iudge, strong, & patient: is he angrie euerie day? 13. † Vnlesse you wil be conuerted, he shal shake his sword,

12. ‘God is a just judge, strong and patient. Will He be angered every day? 13. Unless you are converted, His sword will resound.’

7.13 *And he bende his bogan,*
and he has-bent his bow

se is nu gearo to sceotanne;
which is now ready to shoot

he teohað
he considers

þæt he scyle sceotan þæt deaðes fæt,
that he ought-to shoot the death’s vessel

þæt synt þa unrihtwisan
that are the unrighteous-ones

he gedeð his flan fyrena,
he makes his arrows fiery

þæt he mæge mid sceotan
which he may with shoot

and bærnan þa
and set-on-fire those

þe her byrnað on wrænnesse, and on unðeawum.
who in-this-world burn in lust and in vices

(13)] Arcum suum tetendit; et paravit [parauit] illum; 14] et in ipso /[+parauit]/ vasa [uasa] mortis sagittas suas ardentibus effecit.

13. cont. arcum suum tetendit & parauit /<[paravit]>/ illum. 14. Et in eo parauit /<[paravit]>/ vasa mortis: sagittas suas ardentibus effecit.

13. cont. his bow he has bent and redid it. ◖ 14. ◖ And thare in he has redid vessels of ded; his aruys till brennand he made. ◖

13. cont. he made hys manaces, and he dyted hem.*. [... his bow or his manece he bent or made & haþ engrayde hym.] 14. And in þat dyȝted he pynes of deþe, and made hys woundes to þe brynnand in pynes.*. [he dygth: paynes: byrnyng: paynes.]

EV 13. cont. his bowe he bende, and made it redi. EV 14. And in it he maade redi vesselis of deth; his arewis with brennende thingus he made out.

LV 13. cont. he hath bent his bouwe, and made it redi. LV 14. And ther|ynne he hath maad redi the vessels of deth; he*. [and he I.] hath fulli maad his arewis with brennynge thingis.

13. cont. he hath bent his bow, and prepared it. 14. † And in it he hath prepared the vessels of death: he hath made his arrowes for them that burne.

13. cont. ‘And He will bend His bow and prepare it. 14. Death’s vessels are prapared in it. He made His arrows burn.’

7.14 *He cenð ælc unriht,*
he begets each injustice
and hit cymð him sare, and his geferum.
and it will-turn-out for-him sorely and for-his companions

15(14)] Ecce, parturit [parturiit] iniustitiam, concepit dolorem, et peperit iniquitatem.

15. Ecce parturit /<[parturiit]>/ iniusticiam /injustitiam/ <[iniustitiam]>, /[+et]/ concepit dolorem: & pe|perit iniquitatem.

15. ◖ Lo he bryngis forth vnrightwisnes, he hais consayued sorow: and born wickidnes. ◗

15. Lo, þe sinner doþ vnry3t-fulnesse; he conceiued sorow, and childed wickednesse.*. [*childed*] brogth forþ.]

EV 15. Lo! he withinne wro3te vnri3twisnesse; con|ceyuede sorewe, and bar wickidnesse.

LV 15. Lo! he*. [*the wickid* hath I.] conseyuede sorewe; he peynfuli brou3te*. [hath brou3t I.] forth vnri3t|fulnesse, and childide*. [he hath childid I.] wickidnesse.

15. † Behold he hath bredde with iniustice: he hath conceiued sorow, and brought forth iniquitie.

15. ‘Look, he birthed unfairness, conceived pain, and brought forth betrayal.’

7.15 *He adylfð þone pytt,*
he digs the pit
and he hine ontynð,
and he it opens
and on þone ylcan befylð.
and in the same falls

16(15)] Lacum aperuit, et effodit eum; et incidit in foveam [foueam] quam fecit.

16. Lacum aperuit & effodit eum: & incidit [incidet] in foueam /<[foveam]>/ quam fecit.

16. ◖ The lake he oppynd and vp grofe it: and he fell in the pit that he made. ◗

16. He opened helle & dalf it, and fel in þe diche þat he made.*. [def (!) it vp and+he.]

EV 16. A lake he openede, and dalf*. [deluyde *AEH*.] it out; and fel in to the dich that he made*. [hadde maad *A*.].

LV 16. He openide a lake, and diggide it out; and he felde*. [felle I.] in to the dich which he made.

16. † He hath opened a pit, and digged it vp: and he is fallen into the diche, which he made.

16. 'He opened a pit and dug it out. Yet he will fall into the hole he made.'

7.16 *Gehweorfe his sar on his heafod,*
may-turn his sorrow upon his head
and on his brægn astige his unriht.
and upon his brain may-descend his inequity

17(16)] Convertetur [Conuertetur] dolor eius in capite eius, et in verticem /vertice/ [uertice] ipsius /[eius]/ iniquitas eius descendit [descendet].

17. Conuertetur /<[Convertetur]>/ dolor eius /ejus/ in caput eius /ejus/: & in verticem ipsius iniquitas eius /ejus/ descendet.

17. ◖ The sorow of him sall be turnyd in his heued: and in the skalp of him his wickidnes sall lyght. ◖

17. Hys sorowe shal be turned o3ains hys heued, and hys wickenesse(!) shal fallen doun o3ayn þe haterel of hys heued.*. [wykkydnes.]

EV 17. His sorewe shal be turned in to the hed of hym; and in to his nol the wickidnesse of hym shal descenden.

LV 17. His sorewe schal be turned in to his heed; and his wickidnesse schal come doun in to his necke.

17. † His sorrow shal be turned vpon his head: and his iniquitie shal descend vpon his crowne.

17. 'His pain will turn back on his own head, his treachery will come down on his own head.'

7.17 *Ic þonne andette Drihtne æfter his rihtwisnesse,*
I then will-give-thanks to-Lord according-to his righteousness
and herie his ðone hean naman,
and will-laud his the high name
and lofige.
and will-praise

18(17)] Confitebor Domino secundum iustitiam eius, et psallam nomini Domini altissimi.

18. Confitebor domino secundum iusticiam /justitiam/ <[iustitiam]> eius /ejus/: & psal|lam nomini domini altissimi.

18. ◖ I sall shrif til lord eftire his rightwisnes; and i. sall synge til the name of lord aldireheghest. ◖

18. Ich shal shryue to our Lord after hys ry3tful nesse, and synge to þe name of þe he3est Lord.*. [to þi n.]

EV 18. I shal knouleche to the Lord, after the ri3twisnesse of hym; and I shal sein salm to the name of the he3est Lord.

LV 18. I schal knouleche to the Lord bi*. [aftir I.] his ri3tfulnesse; and Y schal synge to the name of the hi3este Lord.

18. † I wil confesse to our Lord according to his iustice: and wil sing to the name of our Lord most high.

18. 'I will confess the Lord according to His fairness, and will sing the name of the Lord most high.'

Psalm 8

Þysne eahteoðan sealm sang Dauid,
this eight psalm sang David

þa he wundrade Godes wundra,
when he wondered (at) God's wonders

se wylt eallum gesceaftum.
who rules eall creatures

And eac he witgode on ðam sealme
and also he prophesied in the psalm

be þære wuldorlican acennednesse Cristes.
about the glorious birth of-Christ

8.1 *He cwæð Eala, Drihten ure God,*
he said oh Lord our God

hu wundorlic þin nama ys geond ealle eorðan.
how wonderful your name is through all earth

2(1)] Domine, Dominus noster, quam admirabile est nomen tuum in universa [uniuersa] terra,

(1.) DOMINE dominus noster: quam admirabile est nomen tuum in uniuersa /<[universa]>/ terra.

(1.) ◖ Lord oure lord what thi name is wondirful in all the erth. ◖

1. Ha þou, Lord, our Lord, ful wonderful hys þy name in al þerþe.*. [—*Ha.*]

EV 2. Lord, oure Lord; hou myche merueilous is thi name in al the erthe.

LV 2. Lord, *thou art* oure Lord; thi name is ful*. [Om. K *pr. m.* L.] wonderful in al erthe.

2. O LORD our Lord, how meruelous is thy name in the whole earth!

2. 'Lord, our Lord, how wonderful Your name is in all the land,'

8.2 *For þam ahefen ys þin myclung ofer heofonas;*
because lifted-up is your greatness over heavens

ge furðum, of ðæra cilda muðe,
even from the children's mouth

þe meolc sucað,
who milk suck

þu byst hered.
you are praised

(2)] Quoniam elevata [eleuata] est magnificentia tua super celos /[caelos]/; 3] ex ore infantium et lactantium perfecisti laudem,

2. Quoniam eleuata /<[elevata]>/ est magnificentia tua: super celos /<cæ[ae]los>/. 3. Ex ore infancium /<[infantium]>/ & lactencium /<lactentium>/ [lactantium] perfecisti laudem

2. ◖ ffor liftid is thi worship: abouen heuens. ◖ 3. ◖ Of the mouth of noght spekand and sowkand. thou has made louynge,

2. For þy mychelnes ys heȝed up þe heuens.*. [*vp* þe] aboue.] 3. Þou madest heryynge of þe mouþe of childer and of þe sukand,

EV 2. cont. For rerid vp is thi grete doing, ouer heuenes. EV 3. Of the mouth of vnspekende*. [the vnspekynge A.] childer and souk|ende thou performedist preising,

LV 2. cont. For thi greet doyng is reisid*. [reisid up I.], aboue heuenes. LV 3. Of the mouth of ȝonge children, not spekynge and soukynge mylk, thou madist*. [hast maad I.] per|fitli*. [perfijt I.] heriyng,

2. cont. Because thy magnificence is eleuated, aboue the heauens. 3. † Out of the mouth of infantes and sucklinges, thou hast perfected praise

2. cont. 'because Your magnificence is raised up above the skies! 3. From infants' mouth and nursing children, You have perfected praise,'

8.3 *þæt hi doð*
that they do

to bysmore þinum feondum;
as insult to-your enemies

for ðam þu towyrpest þine fynd, and ealle þa
because you destroy your enemies and all those

þe unrihtwisnesse ladiað
who injustice exculpate

and scyldað.
and protect

(3)] Propter inimicos tuos ut destruas <destruam> inimicum et defensorem.

3. cont. propter inimicos tuos: vt /<[ut]>/ destruas inimicum & vltorem /<[ultorem]>/.

3. cont. for thi enmys: that thou distroy the enmy and the vengere. ◖

3. cont. for þyne enemys; þat þou destruye þe enemy and þe wrecher of Adam sinne.*. [of sowkyng: Adames.]

EV 3. cont. for thin enemys; that thou destro3e the enemy and the veniere.

LV 3. cont. for thin enemyes; that thou destrie the*. [an S.] enemy and avengere*. [the avengere I.].

3. cont. because of thine enemies, that thou mayest destroy the enemie and reuenger.

3. cont. 'because of Your enemies – that You may destroy enemy and avenger.'

8.4 *Ic ongite nu þæt weorc þinra fingra,*
I see now the work of-your fingers

þæt synd heofonas, and mona, and steorran,
that are heavens and moon and stars

þa þu astealdest.
which you have-set-up

4(4)] Quoniam videbo [uidebo] celos /[caelos]/ opera digitorum tuorum, lunam et stellas quas tu fundasti.

4. Quoniam videbo celos /<cæ[ae]los>/ tuos, opera digitorum tuorum: lunam & stellas que /<quæ[ae]>/ tu fundasti.

4. ◖ ffor i. sall see thi heuens, werkis of thi fyngirs; the mone and the sternes the whilk thou grundid. ◖

4. For ich schal sene*. [MS. *se new*, the *w* being added by a later hand.] þyn heuens, þe werkes of þyn fyngers, þe mone and þe sterres, þat þou *. [þ is corrected from *t*.] settest.*. [se—*new*.]

EV 4. For I shal see thin heuenes, the werkis of thi fingris; the mone and the sterris, that thou hast founded.

LV 4. For Y schal se thin heuenes, the werkis of thi fyngris; the moone and sterris*. [the sterris IS.], whiche thou hast foundid.

4. † Because I shal see thy heauens, the workes of thy fingers: the moone and the starres, which thou hast founded.

4. 'For when I see Your skies, Your fingers' works – moon and stars which You established,'

8.5 *Drihten, hwæt is se mann,*
Lord what is the man
þe þu swa myclum amanst;
that you so much are-mindful-of
oþþe hwæt is se mannes sunu,
or what is the man's son
þe þu oft rædlice[30] *neosast?*
who you often visit

5(5)] Quid est homo quod memor es eius, aut <aud> filius hominis quoniam[31] visitas [uisitas] eum?

5. Quid est homo quod memor es eius /ejus/: aut filius hom|inis quoniam visitas eum.

5. ◖ What is man that thou ert mynand of him; or son of man for thou visites him. ◖

5. What þynge ys man, þat þou ert þenchand on hym? oþer mannes sone, þat-ou visites hym?*. [theching (!).]

EV 5. What is a man, that myndeful thou art of hym; or the son of man, for thou visitist hym?

LV 5. What is a man*. [man, *that is, mankinde, in comparison of aungelis kinde* K *text*. V *marg.*], that thou art myndeful of hym; ethir the sone of a virgyn,[32] for thou visitist hym?

5. † What is man, that thou art mindful of him? or the sonne of man, that thou visitest him?

5. 'what is man that You are mindful of him, or man's child, that You visit him?'

8.6 *þu hine gedest lytle læssan þonne englas,*
you him have-made-to-be little less than angels
þu hine gewuldrast
you him have-glorified
and geweorðast,
and have-honoured

and him sylst heafodgold to mærðe,
and him have-given crown as glory
and þu hine gesetest ofer þin handgeweorc.
and you him have-put over your creations

6(6)] Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum, Domine /[ ]/, 7] et constituisti eum super opera manuum tuarum.

6. Minuisti eum paulominus /[*paulo minus]/ ab angelis: gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum.

6. ◖ Thou lessid hym a litel fra aungels: with ioy and honour thou coround him, and thou sett him abouen the werkis of thi hend. ◗

6. Þou madest hym a lyttel lasse þan þyne aungels; þou corouned hym wyþ glorie and honur, and stablist hym vp þe werkes of þyn hondes.*. [—*a: þan þyne*] fram: crouned: —wyþ: ioie: settest: þe] þine.]

EV 6. Thou lassedest hym a litil lasse fro aungelis; with glorie and EV 7. worshipe thou crounedest hym, and set|tist hym ouer the werkis of thin hondys.

LV 6. Thou hast maad hym a litil lesse than aungels; thou hast corouned hym with glorie and LV 7. onour, and hast*. [thou hast I.] ordeyned hym aboue the werkis of thin hondis.

6. † Thou hast minished him a litle lesse then Angels; with glorie and honour thou hast crowned him: 7. † and hast appointed him ouer the worke of thy handes.

6. 'You made him little less than angels. You crowned him with glory and honor. 7. You appointed him over Your hands' works.'

8.7 *Ealle gesceafta þu legst under his fet,*
all created-things you have-laid under his feet
and under his anwald;
and under his power
sceap and hryðera, and ealle eorðan nytenu.
sheep and cattle and all earth's animals

8(7)] Omnia subiecisti sub pedibus eius, oves [oues] et boves [boues] universa [uniuersa], insuper et pecora campi,

7. Omnia subiecisti /subjbecisti/ sub pedibus eius /ejus/: oues /<[oves]>/ & boues /<[boves]>/ vniuersas /<[universas]>/, insuper et pecora campi.

7. ◖ All thyngis thou vn|dirkast vndir his fete; shepe & oxin all, ouer that and the bestis of the feld. ◗

7. Þou laidest alle þynges vnder hys fet, alle shepe and nete and also þe bestes of þe felde;*. [castest all+all(!): fete—*alle*.]

EV 8. Alle thingus thou leidist vnder his feet, shep and oxen alle; ferthermor and the EV 9. bestis of the feeld;

LV 8. Thou hast maad suget alle thingis vndur hise feet; alle scheep and oxis*. [oxen I.], ferthermore and the LV 9. beestis of the feeld;

8. † Thou hast subiected al thinges vnder his feete, al sheepe and oxen: moreouer also the beastes of the field.

8. 'You subjected all things beneath his feet – sheep and oxen all together, and field's flocks,'

8.8 *Fleogende fuglas, and sæfiscas,*
flying birds and sea-fish
þa farað geond þa sæwegas.
which travel through the paths-in-the-sea

9(8)] Volucres [Uolucres] celi /[caeli]/ et pisces maris qui perambulant semitas maris.

8. Volucres celi /<cæ[ae]li>/ & pisces maris: qui perambulant se|mitas maris.

8. ◖ ffoghlis of heuen & fischis of the see; that gas the wayes of the se. ◗

8. Þe briddes of heuen, and þe fisshes of þe see, þat gon by þe bystees of þe se.*. [goþe þe paþes.]

EV 9. cont. the foulis of heuene, and the fishis of the se; that thur3 gon the sties of the se.

LV 9. cont. the briddis of the eir, and the fischis of the see; that*. [the whiche I.] passen bi the pathis of the see.

9. † The birdes of the ayre, and fishes of the sea; that walke the pathes of the sea.

9. 'sky's birds and sea's fish, who pass along the sea's paths.'

8.9 *Drihten, Drihten, ure God,*
Lord Lord our God
hu wuldorlic þin nama ys geond ealle eorðan.
how glorious your name is through all earth

10(9)] Domine, Dominus noster, quam admirabile est nomen tuum in universa [uniuersa] terra.

9. Domine dominus noster: quam admirabile est nomen tuum in vniuersa /<[universa]>/ terra.

9. ◖ Lord oure lord: what thi name is wondirful in all the erth. ◖
9. Ha Lord, our Lord, ful wonderful ys þy name in alle erþe.*. [vt supra.]
EV 10. Lord, oure Lord; hou myche merueilous is thi name in al erthe*. [the erthe *AEH*.].
LV 10. Lord, `*thou art**. [Om. I.] oure Lord; thi*. [hou wondirful is thi I.] name `is wondurful*. [is ful won|durful *sec. m*. CK *sec. m*. ORXik. Om. I.] in al erthe.
[10.] † O Lord our Lord, how meruelous is thy name in the whole earth!
10. 'Lord, our Lord, how wonderful Your name is in all the land!'

Psalm 9

On ðam nigoðan sealme Dauid hine gebæd[33] *to Drihtne,*
in the ninth psalm David him prayed to Lord

and him þancode
and him thanked

þæt his sunu and eac oðre fynd him ne mihton
that his son and also other enemies him not were-able

eall þæt yfel don
all that evil to-do

þæt hi him geteohod hæfdon.
which they for-him intended had

And on *ðæt ylce gerad hine singð ælc rihtwis mann*
and for the same reason it sings each righteous man

be his sylfes feondum.
about his own enemies

And be þam ylcan hine sang Crist,
and about the same it sang Christ

þa Iudeas hine woldan don mare yfel
when Jews him wanted to-do greater evil

ðonne hig mihton.
than they were-able-to

And swa dyde eac Ezechias,
and so did also Ezechias

ða his fynd hine ne meahton ateon
when his enemies him not were-able to-treat

swa hy woldon.
as they wanted

9.1 *Ic andette Drihtne on ealre minre heortan,*
I will-praise Lord in all my heart
and ic bodige ealle ðine wundra.
and I will-proclaim all your wonders

2(1)] Confitebor tibi, Domine, in toto corde meo; narrabo omnia mirabilia tua.

(1.) CONFITEBOR tibi domine in toto corde meo: narrabo[34] omnia mirabilia tua.

(1.) ◖ I sall schrife lord til the in all my herte; i sall tell all thi wondirs. ◗

1. Ich shal shryue to þe, Lord, in alle myn hert; ich shal tellen al þyn wonders.*. [Lord y schall schr. to þe.]

EV 2. I shal knoulechen to thee, Lord, in al myn herte; and telle alle thi merueilis.

LV 2. Lord, Y schal knouleche to thee in al myn herte; Y schal telle alle thi merueils.

2. I Wil confesse to thee ô Lord with al my hart: I wil tel al thy meruelous thinges.

2. 'I will confess to You, Lord, with all my heart. I will tell all Your wonders.'

9.2 *And ic blissige,*
and I will-bless
and fægnige,
and rejoice
and herige þinne naman, ðu hea God.
and will-praise your name you high God

3(2)] Letabor /Lætabor/ [Laetabor] et exultabo in te /té*/; psallam nomini tuo, Altissime.

2. Letabor /<Læ[ae]tabor>/ & exultabo /exsultabo/ in te: psallam nomini tuo altis|sime.

2. ◖ I sall be fayn and i. sall glade in the; and i. sall synge to thi name aldirheghest. ◗

2. Y shal ioien and gladen in þe, y shal syngen heȝestlich to þyne name.*. [gladen & ioye: hylych.]

EV 3. I shal gladen and ful out ioȝen in thee; I shal sey salm to thi name, thou heȝest.

LV 3. Thou hiȝeste*. [higheste *Lord* I.], Y schal be glad, and Y schal be fulli ioieful in thee; Y*. [and Y I.] schal synge to thi name.

3. I wil be glad and reioyce in thee: I wil sing to thy name ô most High.

3. 'I will be joyful and exult in You. I will sing Your name, Most High,'

9.3 *For ðam ðu gehwyrfdest mine fynd under bæc,*
because you turned my enemies backwards
and hi wæron geuntrumode,
and they were enfeebled
and forwurdon beforan ðinre ansyne.
and perished before your face

4(3)] In convertendo [conuertendo] inimicum meum retrorsum [35]/[retrorsum]/ infirmabuntur et perient a facie tua.

3· In conuertendo /<[convertendo]>/ inimicum meum retrorsum: infirma|buntur & peribunt a facie tua.

3· ◖ In turnand myn enmy bihynd: thai sall be seke, and thai sall perisch fra thi face. ◗

3. I[*n*] turnand oȝainward myn enemy, þe wicked shul ben vnstabled & perissen fram þy face.*. [In turnyng: wykkyd+men: be seke or dye & schal perysche.]

EV 4· In turnynge myn enemy bacward; thei shul be feblid, and pershe fro thi face.

LV 4· For thou turnest myn enemy abac; thei schulen be maad feble, and*. [and thei I.] schulen perische fro thi face.

4· † In turning mine enemie backward: they shal be weakened, and perish before thy face.

4· 'in turning my enemy back. They will grow ill and die before Your face,'

9.4 *For ðam þu demst minne dom and mine spræce,*
because you judge my justice and my speech
and eall for me dydest
and all for me did
þæt ic don sceolde:
that I do should
ðu sitst on ðam hean setle,
you sit on the high seat
þu ðe symle demst swiðe rihte.
you who always judge very rightly

5(4)] Quoniam [36] fecisti iudicium meum et causam meam; sedes super thronum qui iudicas aequitatem.

4· Quoniam fecisti iudicium /judicium/ meum & causam meam: sedes /<[sedisti]>/ super thronum qui iudicas iusticiam <[iustitiam]>.

4· ◖ ffor thou did my dome and my cheson; thou sittis on trone that demys rightwisnes. ◗

4. For þou madest my iugement and myn enchesun; þou, þat iuges ri3tfulnes, sittest vp þe trone.*. [dome: cause: demest: þi.]

EV 5. For thou didist my dom, and my cause; thou sittist vp on the trone, that demest ri3twisnesse.

LV 5. For thou hast maad my doom and my cause; thou, that demest ri3tfulnesse, `hast set*. [sittist up I. sittist K.] on the*. [a I.] trone.

5. Because thou hast done my iudgement and my cause: thou hast sitte vpon the throne which iudgest iustice.

5. 'because You brought about my judgement and my cause. You sat on Your throne – You who judge fairness.'

9.5

ðu	*ðreast*				
you	punish				
and	*bregst*	*þa*	*ðeoda*		
and	frighten	the	people		
þe	*us*	*ðreatigað,*			
who	us	threaten			
and	*ða*	*unrihtwisan*	*forweorðað;*		
and	the	unrighteous-ones	will-perish		
and	*ðu*	*adilgast*	*heora*	*naman*	*on worulda woruld.*
and	you	will-destroy	their	names	forever

6(5)] Increpasti gentes, et periit /periet/ impius; nomen eorum delesti [delisti] in eternum /æternum/ [aeternum] et in seculum /sæ[ae]culum/ saeculi.

5. Increpasti gentes & perijt /<[periit]>/ impius: nomen eorum delesti [delisti] in eternum /<æ[ae]ternum>/ & in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/.

5. ◖ Thou blamed genge, and the wicked perischt; the name of tha thou did away withouten end and in warld of warld. ◗

5. Þou blamed þe folk, and þe wicked perissed; þou dedest owai her name wyþ-outen ende and in heuen.*. [blamyd—þe: wykkyd+man.]

EV 6. Thou feredist*. [blamedist *E sec. m. sed postea expunxit.*] Jentilis*. [the Jentilis *E.*], and the vnpitous pershide; the name of hem thou didist awei in to with oute ende, and in to the world of world.

LV 6. Thou blamedist*. [hast blamid I.] hethene men, and the wickid*. [wickid man I.] perischide; thou hast do awei the name of hem in to the world, and in to the world of world*. [worldis S.].

6. Thou hast rebuked the Gentiles, and the impious hath perished: their name thou hast destroyed for euer, and for euer and euer.

6. ‘You rebuked nations, and the lawless has perished. You destroyed their name in eternity, and in the age of ages.’

9.6 *Seo redelse, and þæt geþeaht urra feonda geteorode,*
the cousel and the purpose of-our enemies failed
ða hi hit endian sceoldan,
when they it end were-about-to
and heora ceastra þu towurpe ealle.
and their cities you destroyed all

7(6)] Inimici defecerunt [37] framea in finem, et civitates [ciuitates] eorum destruxisti.

6. Inimici defecerunt framee /<frameæ[ae]>/ in finem: & ciuitates /<[civitates]>/ eorum /[ ]/ destruxisti.

6. ◖ Swerdis of the enmy fayld in end; and the cites of tha thou has distroid. ◖

6. Þe vengeaunce of myn enemys defailed in-to þende, and þou destruedest her heritage.*. [vengances: failed: her cytes or her herytages.]

EV 7. Of the enemy failiden the swerdis in to the ende; and the cites of hem thou destroȝedist.

LV 7. The swerdis of the enemy failiden*. [han failid I.] in to the ende; and thou hast distried the citees of hem.

7. † The swordes of the enemie haue fayled vnto the end: and their cities thou hast destroyed.

7. ‘The enemies’ spears have failed in the end, You destroyed cities.’

9.7 *And heora gemynd onweg gewat mid þam myclan hlisan,*
and their memory away faded with the great noise
and Drihten þurhwunað on ecnesse.
and Lord will-remain for ever

(7)] Periit /Perit/ memoria eorum cum sonitu, 8] et Dominus in eternum /æ[ae]ternum/ permanet.

7. Periit memoria eorum cum sonitu: & dominus in eternum /<æ[ae]ternum>/ permanet.

7. ◖ The mynd of tha perischt with dyn; and lord duelles withouten end. ◖

7. Her mund*. [Altered to *mende* by a later hand.] perissed wyþ noyse, and our Lord dwelleþ wyþ|outen ende.*. [þe mynde of hem.]

EV 7. cont. Pershide the mynde of them with soun; EV 8. and the Lord in to withoute ende abit*. [abijdeth *AEH.*] stille.

LV 7. cont. The mynde of hem perischide*. [perische A. hath perischid I.] with LV 8. sown; and the Lord dwellith with outen ende.

8. † Their memorie hath perished with a sound: and our Lord abideth for euer.

7. cont. 'Their memory perished with a sound. 8. The Lord endures to eternity.'

9.8 *And he gearwað his domsetl,*
and he has-prepared his judgement-seat
and he demð ealre eorþan swyðe emne.
and he will-judge all earth very equitably

(8)] Paravit [Parauit] in iudicio sedem suam, 9] et ipse iudicabit orbem terrae /terrę*/ in equitate /æ[ae]quitate/.

8. Parauit /<[Paravit]>/ in iudicium /judicio/ <[iudicio]> thronum suum: & ipse iudicabit /judicabit/ orbem terre /<terræ[ae]>/ in equitate /<æ[ae]quitate>/,

8. ◖ He redid in dome his trone: and he sall deme the world of the erth in euenhed,

8. He made redi his trone in iugement, 38 [dome, ...]

EV 8. cont. He made redy in dom his trone; EV 9. and he shal deme the roundnesse of the erthe in equite;

LV 8. cont. He made*. [hath made I.] redi his trone in doom; LV 9. and he schal deme the world in equite,

8. cont. He hath prepared his throne in iudgement: 9. † & he wil iudge the whole world in equitie,

8. cont. 'He prepares His throne in judgement. 9. He will judge the land's circle in equity.'

9.9 *He demð folcum mid rihte,*
he will-judge people rightfully
he ys geworden friðstow ðearfendra.
he is made refuge of-poor-ones

(9)] Iudicabit populos cum iustitia, 10] et factus est Dominus refugium pauperum,

8. cont. iudicabit /judicabit/ populos in iusticia /justitia/ <[iustitia]>. 9. Et factus est dominus refugium pauperi:

8. cont. he sall deme folk in rightwisnes. ◖ 9. ◖ And made is lord fleynge til the pore:

8. cont. and shal iuge þe folk in ri3tfulnes.*. [MS. *ri3tiles*.]*. [... and he schal deme folk in ri3tfulnes.] 9. And our Lord hys made refut to þe pouer,

EV 9. cont. he shal deme puplis in ri3twisnesse. EV 10. And `maad is the Lord*. [he is maad the *A*. maad is the *H*.] refut to the pore;

LV 9. cont. he schal deme puplis in ri3tfulnesse. LV 10. And the Lord is maad refuyt*. [the refuyt I.], `*ether help*. [Om. I.], `to a*. [of the I.] pore man;

9. cont. he wil iudge the people in iustice. 10. † And our Lord is made a refuge for the poore:

9. cont. 'He will judge peoples in fairness. 10. The Lord has become the poor's refuge,'

9.10 *And gefultumend þu eart, Drihten, æt ælcere ðearfe;*
and helper you are Lord in every need
for ðy hopiað to þe, ealle þa
therefore hope in you all those
ðe witan þinne naman.
who know your name

(10)] Adiutor in oportunitatibus in tribulatione, 11. et sperent in te omnes qui noverunt [nouerunt] nomen tuum.

9. cont. adiutor /adjutor/ in oportunitatibus /<opportunitatibus>/ in tribulacione /<[tribulatione]>/. 10. Et sperent in te qui nouerunt /<[noverunt]>/ nomen tuum:

9. cont. helpere in tydfulnesses in tribulacioun. ◖ 10. ◖ And hope thai in the all that has knawen thi name:

9. cont. helper in nedfulnes in tribulacioun.*. [pouer+and.] 10. And hopen in þe, þat knowen þy name;

EV 10. cont. helpere in tho thingus that nede is, in tribulacioun. EV 11. And hope thei in thee, that knewen thi name;

LV 10. cont. an*. [and his I.] helpere in couenable tymes in tribulacioun. LV 11. And thei, that knowen thi name, haue*. [haue thei IK.] hope in thee;

10. cont. an helper in oppo[r]tunities,[39] in tribulation. 11. † And let them hope in thee that know thy name:

10. cont. 'a helper at the right times in trouble. 11. Those who know Your name hope in You,'

9.11 *For ðam þu ne forlætst nanne þara*
because you not abandon none of-those
þe ðe secð;
who you[40] seeks
heriað forði Drihten,
praise-IMP.PL therefore Lord
þone ðe eardað on Sion.
the-one who dwells in Sion

(11)] Quoniam non derelinques querentes [quaerentes] te, Domine. 12] Psallite Domino qui habitat in Sion;

10. cont. quoniam non dereliquisti querentes /<quæ[ae]rentes>/ te domine. 11. Psallite domino qui habitat in syon /<[Sion]>/:

10. cont. for thou forsoke noght lord sekand the. ◖ 11. ◖ Synges til lord that wonnys in syon;

10. cont. þou, Lord, for-sake nou3t þe sechand þe.*. [name+for: forsakeþ no3t men scheyng (!) þe.] 11. Singeþ to our Lord, þat woneþ in heuen;

EV 11. cont. for thou hast not forsake the sechende thee, Lord. EV 12. Singeth salmys to the Lord, that dwellith in Sion;

LV 11. cont. for thou, Lord, hast not forsake hem that seken thee. LV 12. Synge 3e to the Lord, that dwellith in Syon;

11. cont. because thou hast not forsaken them that seeke thee ô Lord. 12. † Sing to our Lord, which dwelleth in Sion:

11. cont. 'because You, Lord, have not abandoned those seeking you. 12. Sing psalms to the Lord, who lives on Sion!'

9.12 *And bodiað betweoh folcum his wundru;*
and announce-IMP.PL among nations his wonders
forðam he nis na ofergeotol
because he not-is by-no-means forgetful
þara gebeda his þearfena,
of-the prayer of-his poor
ac he is swyþe gemyndig
but he is very mindful
heora blod to wrecanne.
their blood to avenge

(12)] Adnuntiate inter gentes mirabilia eius, 13] quoniam[41] requirens sanguinem eorum memoratus est, et non est oblitus orationem pauperum.

11. cont. annunciate /annuntiate/ [adnuntiate] inter gentes studia eius /ejus/. 12. Quoniam requirens sanguinem eorum recordatus est: non est oblitus clamorem pauperum.

11. cont. shewis ymange the genge the studi of him. ◖ 12. ◖ ffor sekand the blode of thaim he has vmthoght him; he has noght forgetyn the cry of pore. ◖

11. cont. shewеþ*. [MS. *sw* (expunged) shewеþ.] his studyynges amonge men.*. [heuen+and.] 12. For he schand*. [Instead of *sechand.*] þou3t*. [MS. *nou3t.*] [on her] synne; he ne for3ate nou3t þe crye of þe pouer in gost.*. [sechyng recoredid (!) her synn & he for-3at.]

EV 12. cont. telleth among Jentilis the studies of hym. EV 13. For a3een sechende the blod of hem he recordide; he for3at not the cry of pore men.

LV 12. cont. telle*. [and telle I.] 3e hise studyes*. [studies, *that is, the gospel* K.] among hethene men. LV 13. God for3etith not the cry of pore men; for he hath mynde*. [mynde *of hem* I.], and*. [and he I.] sekith the blood of hem.

12. cont. declare his studies among the Gentiles. [13.] † Because he requiring bloud remembred them: he hath not forgotten the crie of the poore.

12. cont. 'Tell His interests among the nations! 13. For the one requiring their blood is remembered. The poor one's cry is not forgotten.'

9.13 *Gemiltsa me, Drihten,*
have-mercy on-me Lord

and geseoh mine eaðmetto,
and see my humility

hu earmne me habbað gedon mine fynd;
how poor me have made my enemies

for ðam þu eart se ylca God
because you are the same God

þe me uppahofe[42] *fram deaðes geatum,*
who me lifted-up from death's gates

to þam þæt ic bodade eall þin lof
so that I might-announce all your glory

on ðam geatum þære burge Hierusalem.
in the gates of-the city Jerusalem

14(13)] Miserere mihi, Domine, et vide [uide] humilitatem meam de inimicis meis, 15] qui exaltas me de portis mortis, Ut <Uut> annuntiem /[adnuntiem]/ omnes laudes <+tuas*>[43] /[+tuas]/ in portis filiae Sion.

13. Miserere mei domine, vide humilitatem meam: de inimicis meis. 14. Qui exaltas me de portis mortis: vt <[ut]> annunciem /annuntiem/

[adnuntiem] omnes laudaciones /<[laudationes]>/ tuas in portis filie /<filiæ[ae]>/ syon /<[Sion]>/.

13. ℂ Haf mercy of me lord; see my meknes: of my enmys. ℂ 14. ℂ That heghis me fra the ȝates of ded: that i. shew all thi louyngis in the ȝates of the doghtire of syon. ℂ

13. Haue mercy on me, Lord;*. [*d* on erasure.] se mi*. [*semi* MS.] lowenes of myn enemys.*. [Lorde *before* haue: me+&: on.] 14. Þou þat heȝest me, Lord, of ingoynge of deþ, þat ich swewe al þyn heryynges of þe goynges of þe soules of heuen.*. [enhiest me fram þe gates or þe entre of deþ or of hell þat y may schew: h. in þe gates.]

EV 14. Haue mercy of me, Lord; see my mecnesse fro myn enemys. EV 15. That enhauncist me fro the ȝatis of deth; that I telle alle thi preis|ingus in the ȝatis of the doȝter of Sion.

LV 14. Lord, haue thou merci on*. [of I.] me; se*. [and se I.] thou my mekenesse of myn enemyes. LV 15. Which enhaunsist me fro the ȝatis of deeth; that Y telle alle thi preisyngis in the ȝatis of the douȝter of Syon.

14. † Haue mercie on me ô Lord: See my humiliation by my enemies. 15. † Which exaltest me from the gates of death, that I may declare al thy prayses in the gates of the daughter of Sion.

14. 'Have mercy on me, Lord! See my humiliation from my enemies! 15. You lift me up from death's gates, so I may tell all Your praises in Sion's daughter's gates.'

9.14

Ic	*fægnie*	*on*	*þinre*	*hælo,*				
I	rejoice	in	your	salvation				
ðe	*þu*	*me*	*sylest;*					
which	you	me	give					
and	*ða*	*ðeoda*						
and	the	people						
þe	*min*	*ehtað*						
who	me	pursue						
syn	*afæstnode*	*on*	*ðam*	*ylcan*	*earfoðum,*			
should-be	fastened	in	the	same	hardships			
þe	*hi*	*me*	*geteohhod*	*hæfdon,*				
which	they	for-me	planned	had				
and	*heora*	*fet*	*synt*	*gefangene*	*mid*	*þy*	*ilcan*	*gryne,*
and	their	feet	are	caught	with	the	same	snare
þe	*hi*	*me*	*gehyd*					
which	they	for-me	hidden					

and gehealden hæfdon.
and concealed had

16(14)] Exultabo in salutari tuo. Infixe /infixę*/ [Infixae] sunt gentes in interitu /interitum/ quem fecerunt; in laqueo isto quem occultaverunt [occultauerunt] mihi / / conprehensus est pes eorum.

15. Exultabo /Exsultabo/ in salutari tuo: infixe /<infixæ[ae]>/ sunt gentes in in|teritu quem fecerunt. 16. In laqueo isto quem absconderunt: comprehensus [conprehensus] est pes eorum.

15. ◖ I sall be glad in thi hele: festid ere genge in the ded that thai made. ◖ 16. ◖ In this snare the whilk thai hid: taken is the fote of thaim. ◖

15. Y shal gladen in þyn helþe; þe folke ben ficched in deþ of synne þat hij diden.*. [*gl.*] ioie: stykkyd or sett in+þe.] 16. In þe gnares þat þe folk hid, is her fote *. [MS. *forte*.] taken.*. [grynnes: *hid . . . forte*] made or hydd is her fote.]

EV 16. I shal ful out gladen in thi ȝiuere of helthe; ful ficchid ben the Jentilis in the deth, that thei maden. In this grene, that thei hidden, caȝt is the foot of hem.

LV 16. Y schal `be fulli ioyeful*. [ioye fully I.] in thin helthe; hethene men ben fast set in the perisching, which*.[that I.] thei maden*. [han maad *to oothere men* I.]. In this snare, which thei hidden*. [han hid I.], the foot of hem is kauȝt.

16. † I wil reioyce in thy saluation: the Gentiles are fastened in the destruction, which they made. In this snare, which they hid, is their foote taken.

16. 'I will exult in Your security. The nations are fixed in the destruction which they made. Their foot is caught in the trap which they hid.'

9.15 *For þam byð Drihten on his rihtum domum,*
because is Lord in his right judgements
and on his handgeweorce byð gefangen se synfulla.
and by his handiwork is caught the sinful-one

17(15)] Cognoscetur /[Cognoscitur]/ Dominus iudicia faciens; in operibus manuum suarum conprehensus est peccator.

17. Cognoscetur [cognoscitur] dominus iudicia /judicia/ faciens: in operibus manuum suarum comprehensus [conprehensus] est peccator.

17. ◖ Lord sall be knawen doand domes: in werkis of his hend taken is the synful. ◖

17. Our Lord shal be knowen doand iugementȝ; þe sinȝer hys *. [*hys* on erasure.] taken in þe workes of his hondes.*. [makeyng dome.]

EV 17. The Lord shal be knowe doende domys; in the werkis of his hondis ca3t is the sinful.

LV 17. The Lord makynge domes schal be knowun; the synnere is takun in the werkis of hise hondis.

17. † Our Lord shal be knowen doing iudgements: the sinner is taken in the workes of his owne handes.

17. 'The Lord will be known, working judgement. The sinner is caught by his hands' works.'

9.16	*And*	*þa*	*unrihtwisan*	*beoð*	*gehwyrfede*	*to*	*helle,*
	and	the	unrighteous-ones	will-be	turned	to	hell
	and	*ælc*	*folc*	*þæra*			
	and	each	nation	of-those			
	ðe	*God*	*forgyt.*				
	that	God	forget				

18(16)] Convertentur /Convertantur/ [Conuertantur] peccatores in infernum, omnes gentes qui [quae] obliviscuntur [obliuiscuntur] Deum /[Dominum]/.

18. Conuertantur /<[Convertantur]>/ peccatores in infernum: omnes gentes que /<quæ[ae]>/ obliuiscuntur /<[obliviscuntur]>/ deum.

18. ◖ Tornyd be synful in till hell; all the genge that forgetis god. ◗

18. Ben þe synners turned in-to helle, alle þe folkes þat for-3eten God.*. [Synners be þey turnyd; hell & all folk.]

EV 18. Be turned the synneres in to helle; alle Jentilis, that for3eten God.

LV 18. Synneris be turned togidere in to helle; alle folkis, that for|3eten God.

18. † Let sinners be turned into hel, al nations that forget God.

18. 'May sinners be turned to the inferno, all nations that forget God!'

9.17	*For þam*	*God*	*ne*	*forgyt*	*his*	*ðearfan*	*oð*	*heora*	*ende,*
	because	God	not	forgets	his	poor-ones	until	their	end
	ne	*heora*	*geþyld*	*ne*	*forweorð*	*oþ*	*ende.*		
	nor	their	patience	not	will-perish	until	end		

19(17)] Quoniam non in finem oblivio [obliuio] erit pauperis /[pauperum]/; patientia pauperum non peribit in finem.

19. Quoniam non in finem obliuio /<[oblivio]>/ erit pauperis: pacien|cia /<[patientia]>/ pauperum non peribit in finem.

19. ℂ ffor noght in the endynge sall be forgetynge of pore; the tholmodnes of pore sall noght perisch at the end. ℂ

19. For forȝetyng of pouer in gost ne shal nouȝt be in ende; þe suffraun ce of þe pouer ne shal nouȝt perisse in ende.*. [of+þe: —*in gost ne*: in+þe: ende+&: pacience:—*ne*: in+þe.]

EV 19. For not into the ende forȝeting shal ben of the pore; the pacience of pore men shal not pershen in to the ende.

LV 19. For the forȝetyng of a pore man schal not be in to the ende; the pa|cience of pore men schal not perische in to the ende.

19. † Because to the end there shal not be obliuion of the poore man: the patience of the poore, shal not perish in the end.

19. 'Because the poor's patience will not be forgotten in the end, the poor will not perish in the end.'

9.18

Aris,	*Drihten,*					
arise	Lord					
þy læs	*se*	*yfelwillenda*	*mæge*	*don*		
lest	the	malevolent-one	may	do		
þæt	*he*	*wille;*				
what	he	wishes				
and	*gedo*					
and	cause					
þæt	*eallum*	*folcum*	*sy*	*gedemed*	*beforan*	*ðe.*
that	all	people	may-be	judged	before	you

20(18)] Exurge /[Exsurge]/, Domine; non prevaleat [praeualeat] homo; iudicentur gentes in conspectu tuo.

20. Exurge domine, non confortetur homo: iudicentur /judicentur/ gentes in conspectu tuo.

20. ℂ Rise lord, man be noght strenghid; demed be genge in thi sight. ℂ

20. Arise up, Lord; be nouȝt*. [MS. *nauȝt* (expuncted) *nouȝt.*] man conforted; be þe*. [MS. *boþe.*] folkes iuged in þy syȝt.*. [Lord+&: be þe folk denyd(!).]

EV 20. Rys, Lord, be not coumfortid a man; be demed the Jentilis in thi siȝte.

LV 20. Lord, rise thou vp, a man be not coumfortid; folkis be demyd in thi siȝt.

20. † Arise Lord, let not man be strengthned: let the Gentiles be iudged in thy sight.

20. 'Rise up, Lord! Let man not be comforted. Let nations be judged in Your sight.'

9.19 *Gesete, Drihten, ofer hy sumne anwald,*
set Lord over them some power
þæt hig gelære
which them should-teach
þæt hy witon
so-that they should-know
þæt hi men synt.
that they men are

21(19)] Constitue, Domine, legislatorem super eos, ut sciant gentes quoniam homines sunt.

21. Constitue domine legis latorem /<[*legislatorem]>/ super eos: <+ut> sciant gentes quoniam homines sunt.

21. ◖ Sett lord bryngere of laghe obouen thaim; wit genge that thai ere men. ◗

21. Sett, Lord, up hem þe berer of lawe; witen þe folkes þat hii ben men.*. [of þe lawe & know þe folk.]

EV 21. Sett, Lord, a lawe 3iuere vp on hem; wite the Jentilis, for they ben men.

LV 21. Lord, ordeine thou a lawe makere on*. [upon I.] hem; wite folkis, that thei ben men.

21. † Appoint Lord a lawgeuer ouer them: that the Gentiles may know that they be men.

21. 'Appoint, Lord, a law-giver over them! May nations know that they are only men,'

9.20 *Drihten, hwi gewitst þu swa feor fram us,*
Lord why depart you so far-away from us
and hwi noldest þu cuman to us, to þære tide
and why not-wanted you to-come to us at the time
þe us nydþearf wæs?
when for-us need was

22(20)] Ut quid, Domine, recessisti longe, despicis in oportunitatibus in tribulatione?

22. Vt /<[Ut]>/ quid domine recessisti longe: despicis [dispicis] in opor|tunitatibus /<opportunitatibus>/ in tribulacione /<[tribulatione]>/.

22. ◖ Whi lord departid thou ferre: thou dispises in tydfulnesis in tribulacyon. ◗

22. [Verse 22 is omitted in this text.]—(PSALM 10).* ▸[44]

EV 1. Wherto, Lord, wentist thou awei along? thou despisist in*. [and *A.*] ned|fultees in tribulacioun.

LV 1. Lord, whi hast thou go fer awei? thou dispisist*. [dispisist vs I.] `in couenable*. [couenably R.] tymes*. [tyme A.] in tribula|cioun.

1. † Why Lord hast thou departed far of, despisest in opportunities, in tribulation?

22. 'that what You, Lord, pulled far back from, You will despise in times of tribulation.'

9.21 *þonne se unrihtwisa ofermodegað,*
when the unrighteous-one is-puffed-up-with-pride

þonne byð se earma ðearfa onæled
then will-be the miserable poor-man consumed-by-burning

and gedrefed,
and afflicted

and eac geunrotsod;
and also saddened

ac weorðon þa unrihtwisan gefangene on þam geþohtum,
but may-be the unrighteous-ones caught in the thoughts

þe hi geþoht habbað.
which they thought have

23(21)] Dum superbit impius, incenditur pauper, conprehenduntur in cogitationibus suis quas cogitant.

23. Dum superbit impius incenditur pauper: compre|henduntur <[conprehenduntur]> in consilijs /<[consiliis]>/ quibus cogitant.

23. ◖ I whils the wickid prides kyndeld is the pore; takyn thai ere in counsailes in whilk thai thynke. ◗

23. Þer-whiles þat þe wicked proudeþ, þe pouer in gost ys bre[*n*]t; hij ben taken in þe*. [*in* þe, on erasure.] counseil in wich hij þenchen.*. [To-whyls—þat: brent and hey(!) beþ take in her counseiles þat þey thenche in.]

EV 2. Whil proudeth the vnpitous with inne, tend is the pore man; thei ben caȝt in the counseilis, bi the whiche thei thenken.

LV 2. While the wickid*.[wickid man I.] is*. [wexith I.] proud, the pore man is brent; thei ben taken in the counsels*. [*nickide* counsels I.], bi*. [Om. I.] whiche thei thenken.

2. † Whiles the impious is proude, the poore is set on fyre: they are caught in the counsels which they deuise.

23. ‘As long as the lawless are proud, the poor one will be burned. Yet they will be captured in the counsels which they follow.’

9.22 *For þam se synfulla byð hered*
because the sinful-one is praised
þær he his yfelan willan wyrcð,
where he his evil desire performs
and hine bletsiað þa yfelan for his yfelan dædum.
and him adore the evil-ones for his evil deeds

24(22)] Quoniam laudatur <laudator> peccator in desideriis anime /animę/ [animae] sue /[suae]/, et qui iniqua agerit /[gerit]/ benedicetur /[benedicitur]/.

24. Quoniam laudatur peccator in desideriis anime /<animæ[ae]>/ sue /<suæ[ae]>/: & iniquus benedicitur.

24. ◖ ffor the synfull is loued in ȝernyngis of his saule: and the wickid is blissyd. ◗

24. For þe synȝer is*. [MS. *synȝeris*.] heried in þe desires of hys soule, and he blisced of þe wicked.*. [praysid: hert: he (!) wyk|kyd is blyssyd.]

EV 3. For preisid is the synnere in the desiris of his soule; and the wicke*. [wickyd *AEH*.] is blissid.

LV 3. For|whi the synnere is preisid in the desiris of his soule; and the wickid is blessid.

[3.] † Because the sinner is praysed in the desires of his soule: and the vniust man is blessed.

24. ‘Because a sinner is praised in his soul’s desires, the treacherous is blessed.’

9.23 *Se synfulla bysmrað Drihten,*
the sinful-one irritates Lord
and for þære menigu his unrihtes,
and because-of the multitude of-his sin
he ne geðencð
he not remembers
þæt God hit mæg gewrecan.
that God it may punish

25(23)] Irritabit /Irritavit/ [Inritauit] Dominum <Dominus [45]> peccator; secundum multitudinem ire /[irae]/ sue /[suae]/ /[+non]/ inquiret.

25. Exacerbauit /<[Exacerbavit]>/ dominum peccator: secundum multitu|dinem ire /<iræ[ae]>/ sue /<suæ[ae]>/ non queret /<quæ[ae]ret>/.

25. ◖ The synful sharpid god: eftire the mykilnes of his ire he sall noght seke. ◖

25. Þe synner greued our Lord; he schal nou3t seche efter þe mechelhede of hys ire.*. [Lorde+and: mychelnes.]

EV 4. The synnere sharpli ful out terrede the Lord; after the myculnesse*. [multitude *C pr. m.*] of his wrathe he shal not sechen.

LV 4. The synnere `wraththide the Lord*. [hath terrid the Lord to wraththe I.]; vp*. [aftir I. on S.] the multitude of his ire*. [wraththe I.] he schal not seke.

4. † The sinner hath exasperated our Lord, according to the multitude of his wrath he shal not seeke.

25. 'A sinner has exasperated the Lord, according to the multitude of his rages. He does not seek.'

9.24 *For þam he ne deð god beforan his modes ansyne;*
because he not puts God before his mind's eye
for þam beoð his wegas and his weorc eal neh unclæne.
therefore are his ways and his works continually unclean

26(24)] Non est Deus in conspectu eius; polluuntur <pulluuntur> vie /viæ/ [uiae] eius in omni tempore.

26. Non est deus in conspectu eius /ejus/: inquinate /<inquinatæ[ae]>/ sunt vie /<viæ[ae]>/ illius in omni tempore.

26. ◖ God is noght in the syght of him; fyled ere his wayes in ilk tyme. ◖

26. God nys nau3t in his sy3t; hys waies ben filed in alle time.*. [is: sy3t+&: defoilyd.]

EV 5. Ther is not God in his si3t; defoulid ben the weies of hym in alle time.

LV 5. God is not in his si3t; hise weies ben de|foulid in al tyme.

5. † There is no God in his sight: his waies are defiled at al time.

26. 'There is no God in his sight. His ways are stained at all times.'

9.25 *For þam he næfð nan gemynd Godes doma*
therefore he not-has no memory of-God's judgements
beforan his ansyne,
before his face
þæt he mæge rixian,
that he may reign

and wealdan ealra his feonda,
and rule all of-his enemies
and don him to yfele
and do them to evil
þæt þæt he wylle.
that which he wants

(25)] Auferuntur iudicia tue a facie eius; omnium inimicorum suorum dominabitur.

27. Auferuntur iudicia /judicia/ tua a facie eius /ejus/: omnium inimi|corum suorum dominabitur.

27. ◖ Taken away ere thi domes fra the face of him: of all his enmys he sall be lord. ◖

27. Þyn iugement ben don oway fram þe face of þe syn3er; þe ry3tful shal lord-shipen of alle hys enemys.*. [domes: synner+&: schal haue lordship.]

EV 5. cont. Thi domes be taken awei fro the face of hym; of alle his enemys he shal lordshipen.

LV 5. cont. God*. [Om. I.], thi domes ben takun awei fro his face; he schal be lord of alle hise enemyes.

5. cont. Thy iudgementes are taken away from his face: he shal rule ouer al his enemies

26. cont. 'He takes away Your judgements from his face. He will be ruled by all his enemies.'

9.26 *And he cwyð on his mode,*
and he says in his heart
Ne wyrð þisses næfre nan wending,
not will-be of-this never no changing
butan mycelre frecennesse minra feonda.
without great harm of-my enemies

27(26)] Dixit enim in corde suo: Non movebor [mouebor] de generatione in generationem sine malo.

28. Dixit enim in corde suo: non mouebor /<[movebor]>/ a genera|cione /<[generatione]>/ in generacionem /<[generationem]>/ sine malo.

28. ◖ ffor he sayd in hys hert; i sall noght be stirid fra getynge in getynge*. [S kynreden into kynreden.] with outen ill. ◖

28. For þe wicked seid in hys hert, Y ne schal nou3t ben styred fram kynde to kynde wyþ-outen iuel.*. [kyn to kyn.]

EV 6. Forsothe he seide in his herte, I shal not be moued, fro ienera|cioun in to ieneracioun withoute euel.

LV 6. For*. [Forsothe I.] he seide in his herte, Y schal not be moued, fro genera|cioun in to generacioun without yuel.

6. † For he hath sayd in his hart: I wil not be moued from genetion vnto generation, without euil.

27. 'For he said in his heart, "I will not be moved from generation to generation, without harm."'

9.27 *His muð byð symle full wyrignessa, and bitera worda,*
his mouth is always full of-cursing and of-bitter words
and facnes, and searuwa.
and of-deceit and of-intrigues

28(27)] Cuius os /ós*/ maledictione et amaritudine plenum est et dolo.

29. Cuius /Cujus/ malediccione /<[maledictione]>/ os plenum est, & amaritudine & dolo:

29. ◖ Whas mouth is ful of weriynge & bitternes. & treson;

29. Of wich þe mouþe ys ful of warying*. [*i* added over the line.] and of bitternesse and of trecherie,

EV 7. Whos mouth is ful of cursing, and bitter|nesse, and treccherie;

LV 7. `Whos mouth*. [The mouth of whom I.] is ful of cursyng, and of bitternesse, and of gyle;

7. Whose mouth is ful of cursing, and bitternesse, and guile:

28. 'His mouth is always full of cursing, bitterness, and deceit.'

9.28 *And under his tungan byð ealne weg*
and under his tongue is always
oþera manna sar and geswinc;
of-other men's sorrow and tribulation
he syt symle on geþeahte mid þam welegum dygollice,
he sits always in counsel with the prosperous-ones secretly
to þam þæt he mæge fordon þa unsceðþendan.
so that he may destroy the innocent-ones

(28)] Sub lingua eius labor et dolor. 29] {Sedet} [46] < > in insidiis cum divitibus [diuitibus] in occultis <ocultis> ut interficiat innocentem.

29. cont. sub lingua eius /ejus/ labor & dolor. 30. Sedet in insidiis cum diuitibus /<[divitibus]>/ in occultis: vt /<[ut]>/ inter|ficiat innocentem.

29. cont. vndire his tonge trauaile & sorow. ◖ 30. ◖ He sittis in waitis with the riche in hidels; that he sla the innocente. ◖

29. cont. trauail and sorow is vnder his tunge.*. [Whas mouþe: cursyng: bit|terness and gyle.] 30. He sitteþ in waieteynges wyþ þe riche in*. [MS. *and*.] priuetes, þat he slo þe*. [MS. sloþe.] nou3t a-noiand.*. [waytynges: ryche men in preuytes þat he slee þe vngylty.]

EV 7. cont. vnder his tunge trauaile and sorewe. EV 8. He sitt*. [sittith *A*. sett *H*.] in aspies with riche men in priuytes; that he sle the innocent.

LV 7. cont. trauel*. [and trauel I.] and so|rewe *is* vndur his tunge. LV 8. He sittith in aspies with ryche men in priuytees; to sle the innocent man.

7. cont. vnder his tongue labour and sorrow. 8. † He sitteth in waite with the rich in secrete places, to kil the innocent.

28. cont. 'Hard work and pain are under his tongue. 29. He sits in ambush, with the rich in hiding, so he can kill the innocent.'

9.29	*And*	*þreatað*	*þone*	*earman*	*mid*	*his*	*eagum,*
	and	threatens	the	poor-one	with	his	eyes
	and	*sætað*		*his*	*digollice,*		
	and	lies-in-wait-for		him	secretly		
	swa swa	*leo*	*deð*	*of*	*his*	*hole.*	
	as	lion	does	out-of	his	den	

30(29)] Oculi eius in pauperem respiciunt; indidiatur <insidiatur*> [47] /[insidiatur]/ in occulto <oculto> sicut leo in cubili suo.

31. Oculi eius /ejus/ in pauperem respiciunt: insidiatur in abscondito, quasi leo in spelunca sua.

31. ◖ The eghen of him lokes in the pore; he waytes in hidell, as leon in his dyke. ◖

31. Hys e3en loken o3ain þe pouer in gost; he waiteþ in priuite as lioun in hys denne.*. [a3ens: p.+man: goste+&. as+ a.]

EV 9. The e3en of hym beholden in to the pore; he waitith in hid place, as a leoun in his den.

LV 9. Hise i3en biholden*. [biholden *cruelly* I.] on a*. [the I.] pore man; he settith aspies in hid*. [his I.] place, as a lioun in his denne.

9. † His eyes looke vpon the poore: he lyeth in wayte in secret, as a lyon in his denne.

30. 'His eyes will watch the poor one. He waits, hidden. Like a lion in his den,'

9.30 *He sætað*
he lies-in-wait

þæt he bereafige þone earman,
so-that he may-despoil the poor-one

and þæs wilnað;
and this desires

and þonne he hine gefangen hafað mid his gryne,
and when he him seized has with his snare

þonne genæt he hine,
then mistreats he him

and þonne he hine hæfð gewyldne,
and when he him has subdued

þonne aginð he sylf sigan,
then will-begin he (him)self to-decline

oððe afylð.
or will-fall

(30)] Insidiatur ut rapiat pauperem, rapere pauperem dum adtrahit /abstrahet/ [abstrahit] eum. 31] In <Iin> laqueo suo humiliavit [humiliabit] eum; inclinavit /[inclinabit]/ se /sé*/ et cadet dum dominabitur pauperi.

32. Insidiatur vt /<[ut]>/ rapiat pauperem: rapere pauperem dum attrahit [adtrahit] eum. 33. In laqueo suo humiliabit eum: inclinabit se & cadet cum dominatus fuerit pauperum.

32. ◖ He waites that he rauysch the pore; to rauysch the pore i. whils he drawis him. ◖ 33. ◖ In his snare he sall meke him; he sall held him and he sall fall. when he has beyn lord of pore. ◖

32. He waiteþ þat he rauis þe pouer; forto rauis þe pouer in gost, þer|whiles þat he drawe him to him.*. [pouer+and: p. —*in gost*: to|whylles.] 33. Þe wicked lowed in hijs wickednes*. [*-js wi-* on erasure.] þe ri3tful, he enclined hym to synne, and he shal fallen, whan þat he haþ lordshipped of þe pouer in gost.*.[w.+man: made lowe: w.+or falshode: r.+man &: when he schal have lordschip.]

$^{9.}_{\text{EV cont.}}$ He waiteth, that he raueshe the pore; to raueshe the pore, whil he draweth hym to. EV 10. In his grane he shal meken hym; he shal bowen hym|self and fallen; whan he shal lordshipen of pore men.

$^{9.}_{\text{LV cont.}}$ He settith aspies, for to rauysche a*. [the I.] pore man; for to rauysche a pore man, while he drawith the*. [a I.] pore man*. [man *to him* I.]. LV 10. In his snare he schal make*. [Om. S.] meke the pore man; he schal bowe hym silf*. [hym silf doun I.], and schal*. [he schal I.] falle doun*. [Om. I.], whanne he hath be lord of pore men.

10. † He lyeth in wayte to take the poore man violently: violently to take the poore man whiles he draweth him. In his snare he wil humble him selfe, and shal fal when he shal haue dominion ouer the poore.

30. cont. 'he lies in wait, so he can plunder the poor, snatch away the poor one while he tears him apart. 31. He will be humiliated in his own trap. He will bend himself over and fall, when he has ruled the poor.'

9.31

He	*cwæð*	*ær*	*on*	*his*	*mode,*
he	said	before	in	his	spirit
Ne	*geþencð*	*God*	*þyllices,*		
not	remembers	God	of-such-one		
ac	*ahwyrfð*	*his*	*eagan,*		
but	turns-away	his	eyes		
þæt	*he*	*hit*	*næfre*	*ne*	*gesyhð.*
so-that	he	it	never	not	sees

32(31)] Dixit enim in corde suo: Oblitus est Deus; avertit [auertit] faciem suam ne videat [uideat] usque in finem.

34. Dixit enim in corde suo, oblitus est deus: auertit /<[avertit]>/ faciem suam ne videat in finem.

34. ℂ ffor he sayd in his hert; god has forgetyn; he turnys away his face that he see noght in the end. ℂ

34. For þe wicked seid in his hert, God haþ forȝeten synnes; he turneþ his face fram euel, þat he ne se nouȝt at ende.*. [synnes+&: fram þe wykkyd: —*ne*: into þe ende.]

EV 11. Forsothe he seide in his herte, Forȝeten is God; he turneth awei his face, lest he see in to the ende.

LV 11. For*. [Forsothe I.] he seide in his herte, God hath forȝete*. [forȝete *the pore man*, and I.]; he hath turned awei his face, that he se*. [se *him* I.] not in to the ende.

11. † For he hath sayed in his hart; God hath forgotten, he hath turned away his face not to see for euer.

32. 'For he said in his heart, "God forgot. He turned his face away, so He could not see in the end."'

9.32

Aris,	*Drihten,*	*min*	*God,*				
arise	Lord	my	God				
and	*ahefe*	*upp*[48]	*þine*	*hand*	*ofer*	*ða*	*unrihtwisan,*
and	lift	up	your	hand	over	the	unrighteous-ones

and ne forgit þone þearfan on ende.
and not forget the poor-one in end

33(32)] Exurge /[Exsurge]/, Domine, Deus meus, et exaltetur manus tua, no <ne*>[49] /[ne]/ obliviscaris [obliuiscaris] pauperum in finem.

35. Exurge domine deus & <[ ]> exaltetur manus tua: ne obliuiscaris /<[obliviscaris]>/ pauperum.

35. ◖ Rise lord god, heghid be thi hand; forget noght the pore. ◗

35. Arise, Lord, and be þin*. [MS. beþ *in*.] honde an-he3ed,*. [MS. *and he*3ed.] þat þou ne for3ete*. [*te* added over line in a different hand.] þe pouer in gost.*. [enhied: —*ne*: for3ete+no3t.]

EV 12. Rys up, Lord God, and be haunsid thin hond; ne for3ete thou of*. [Om. *A*.] the*. [Om. *H*.] pore.

LV 12. Lord God, rise thou vp, and thin hond be enhaunsid; for3ete thou not pore men.

12. † Arise Lord God, let thy hand be axalted: forget not the poore.

33. 'Rise up, Lord God! Raise Your hand and do not forget the poor!'

9.33 *For þam bysmrað se unrihtwisa Drihten;*
therefore irritates the unrighteous-one Lord

for ðam he cwyð on his mode,
because he says in his spirit

Ne recþ God,
not cares God

þeah ic þus do.
even-if I in-this-way should-behave

34(33)] Propter quid irritavit [inritauit] impius Dominum; dixit enim in corde suo: Non requiret Deus.

36. Propter quid irritauit /<irritavit>/ [inritavit] impius deum: dixit enim in corde suo, non requiret.

36. ◖ ffor what thynge the wickid*. [S wyke.] excitid god; for he sayd in his hert he sall noght seke. ◗

36. For what þynge stired þe wicked God? for he seid in his hert, He ne shal nou3t sechen.*. [greuyd þe wykkyd+man: —*ne*.]

EV 13. For what the vnpitouse terrede God? forsothe he seide in his herte, He shal not a3een sechen.

LV 13. For what thing terride*. [hath terrid I.] the wickid*. [vnpitous I.] man God to wraththe? for he seide in his herte, *God* schal not*. [not a3en I.] seke.

13. † Wherfore hath the impious prouoked God? for he hath said in his hart; He wil not enquire.

34. 'For how the lawless has provoked God! For he said in his heart, "He won't require it."'

9.34 *Gesyhst þu nu,*
see you now

cwæð se witega to Drihtne
said the wise-one to Lord

hwylc broc, and hwylc sar we þoliað
what-sort-of affliction and what-sort-of sorrow we endure

and þrowiað;
and suffer

Nu hit wære cyn
[50] it would-be proper

þæt þu hit him wræce mid þinre handa;
that you for-it them should-punish with your hands

Ic þearfa eom, nu to ðe forlæten;
I poor-man am now to you left

þu eart fultumiend þara
you are helper of-those

þe nabbað nawðer ne fæder ne modor.
that not-have neither father nor mother

35(34)] Vides [Uides] quoniam tu laborem et dolorem <dolorum>; consideras ut tradas eos in manibus /manus/ tuis /tuas/; tibi enim derelictus est pauper; pupillo tu eris adiutor.

37. Vides, quoniam tu laborem & dolorem consideras: vt /<[ut]>/ tradas eos in manus tuas. 38. Tibi derelictus est pauper: orphano [orfano] tu eris [eras] adiutor /adjutor/.

37. ¶ Thou sees, for thou trauaile & sorow bihaldis: that thou gif thaim in till thi hend. ¶ 38. ¶ Til the is left the pore; till stepbarn thou sall be helpere. ¶

37. Seþ þou, sinner? for*. [*for for* MS.] þou seþ trauail and sorowe, þat þou heue*. [Read ȝeue.] hem into þyn hondes.*. [Sest tow sinner for þat þou hast sorow & trauayle: take.] 38. Ha God, þe pouer in gost ys bilaft to þe; þou shal be helpere to þe faderles.*. [—*Ha*: Godd+to: 1. *to* þe] &: f.+chylde.]

EV 14. Seest thou, for trauaile and sorewe thou beholdist; that thou take them in to thin hondis. To thee laft is the pore; to the faderles child thou shalt ben helpere.

LV 14. Thou seest, for thou biholdist trauel and sorewe; that thou take hem in to thin hondis. The pore man is left to thee; thou schalt be an helpere to the fadirles and modirles*.[moderles *child* S.].

14. † Thou seest, that thou considerest labour and sorrow: that thou mayest deliuer them into thy handes. To thee is the poore left: to the orphane thou wilt be an helper

35. 'You see, because You consider hard work and pain, so You can hand them over into Your hands. The poor one is abandoned to You. You were the orphan's helper.'

9.35 *þu forbrycst þone earm, and þæt mægen þæs synfullan;*
you break the arm and the strength of-the sinful-one
for þy,
therefore
þeah hine hwa ahsode,
even-if him anyone asked
for hwi he swa dyde;
why he so did
þonne ne mihte he hit na gereccan,
then neither might he it by-no-means explain
ne geþafa beon nolde,
nor convinced to-be not-wanted [51]
þæt he untela dyde.
that he not-well acted

36(35)] Contere brachium peccatoris et maligni; requiretur delictum eius nec invenietur [inuenietur].

39. Contere brachium peccatoris & maligni: queretur /<quæ[ae]retur>/ peccatum illius & non inuenietur /<[invenietur]>/.

39. ◖ Altobreke the arme of the synful and of the ill willd; soght sall be the syn of him. and it sall noght be funden. ◗

39. Defoule þe mi3t of þe syn3er and of þe wicked; hys sinne*. [A later hand has added an *s*.] shal be sou3t, and ne shal nou3t be founden in þe ri3tful.*. [Defoile: synn: *ne*] it.]

EV 15. To-brose the arm of the synnere, and of*. [to *AH*.] the malice doere; the synne of hym shal be so3t, and not be founde.

LV 15. Al to-breke thou the arme of the synnere, and yuel willid; his synne schal be sou3t, and it schal not be foundun.

15. † Break the arme of the sinner and malignant: his sinne shal be sought, and shal not be found.

36. ‘Break the sinners’ arm! The malignant will seek his sin, and will not find it.’

9.36 *Drihten rixað on ecnesse,*
Lord reigns for ever
on þisse worulde ge on þære toweardan;
in this world and in the future-one
for þæm weorðað aworpene þa synfullan
therefore will-be rejected the sinful
of ægðrum his rica.
from each-one of-his kingdoms

37(36)] Regnabit /Regnavit/ [Regnauit] Dominus in eternum /æternum/ [aeternum] et in seculum /sæ[ae]culum/ seculi /sæ[ae]culi/; peribitis gentes de terra eius.

40. Dominus regnabit in eternum /<æ[ae]ternum>/ & in seculum /<sæ[ae]culum>/ seculi: /<sæ[ae]culi>/ peribitis gentes de terra illius.

40. ◖ Lord sall be kynge with|outen end and in warld of warld; perische sall ye genge fra the land of him. ◗

40. Our Lord shal regnen wyþ-outen ende in þe worled of worldes; ha 3e men wyþ-outen lawe, 3e shulle perissen fram hys erþe.*. [— *ha*: lawe—3e: perisch.]

EV 16. The Lord shal regne in to with oute ende, and in to the world of world; perishe shuln 3ee, Jentilis, fro the lond of hym.

LV 16. The Lord schal regne with outen ende, and in to the world of world; folkis, 3e schulen perische fro the lond of hym.

16. † Our Lord shal reigne for euer, and for euer and euer: ye Gentiles shal perish from his land.

37. ‘The Lord will reign in eternity, and in the age of ages. You will destroy nations from Your land.’

9.37 *Drihten gehyrð þa wilnunga his þearfena,*
Lord hears the desires of-his poor-ones
and heora modes gyrnesse gehyrað þine earan.
and their spirit’s yearning hear your ears

38(37)] Desiderium pauperum exaudivit [exaudiuit] Dominus; desideria cordis eorum exaudivit [exaudiuit] auris tua.

41. Desiderium pauperum exaudiuit /<[exaudivit]>/ dominus: prepara|cionem /<præ[ae]parationem>/ cordis eorum exaudiuit /<[audivit]>/ auris tua.

41. ◖ The ȝernynge of pore men lord herd; the rediynge of thaire hert herd thin ere. ◖

41. Our Lord herd þe desire of þe [pouer] in gost; Lord, þin ere herd*. [MS. *ereberd*.] þe red[i]nes of her hertes.*. [of pouer men: goste+&: eres herd þe redynes.]

EV 17. The desyr of pore men ful out herde the Lord; the befor rediyng of the herte of hem herde thin ere.

LV 17. The Lord hath herd the desir of pore men; thin eere hath herd the makyng redi of her herte.

17. † Our Lord hath heard the desire of the poore: thy eare hath heard the preperation of their hart,

38. 'The Lord hears the poor's desire. His ears heard their heart's preparation.'

9.38 *Dem nu, Drihten, þearfe þæs earman, and þæs eaðmodan,*
judge now Lord distress of-the wretched-one and of-the humble-one
þæt se awyrgeda ne ece,
so-that the evil-one not will-continue
þæt he hine leng myclie ofer eorðan.
that he himself longer may-magnify over earth

39(38)] Iudicare pupillo et humili, ut non adponat ultra magnificare se homo super terram.

42. Iudicare /Judicare/ pupillo et humili: vt /<[ut]>/ non apponat [adponat] vltra /<[ultra]>/ magnificare se homo super terram.

42. ◖ ffor to deme to the fadirles barn & till the meke; that man sett noght ouer to wirschip him self abouen erth. ◖

42. To iuge þe moderles and þe meke, þat man sett nou3t to herien hem vp þerþe.*. [Forto deme to þe m.: put no3t ouer to make hym grete or hie vp þe erþe.]

EV 18. To deme to the moderles child and to the meeke; that no more ley to*. [Om. *H*.] to magnefie hym|self a man vp on erthe.

LV 18. To deme for*.[fro KS.] the*. [the fadirles and I.] modirles `and meke*. [Om. I.]; that a man `leie to*. [presume I.] no more to `magnyfie hym silf*. [make him selff greet I.] on erthe.

18. To iudge for the pupil and the humble, that man adde no more to magnifie him selfe vpon the earth.

39. 'Judge the orphan and the humble that man may do no more to magnify himself over the land!'

Psalm 10

Ðysne teoþan sealm Dauid sang,
this tenth psalm David sang

þa he wæs adrifen on þæt westen
when he was expelled into the desert

fram Sawle þam cynge,
by Saul the king

þa his geferan hine lærdon
when his companions him instructed

þæt he hine þær hydde, swa þes[52] *spearuwa.*
that he him(self) there should-hide as the sparrow

And swa ylce þa rihtwisan
and likewise the righteous-ones

þe hine singað,
who it sing

hi seofiað be heora feondum,
they lament about their enemies

ægðer ge gesewenlicum ge ungesewenlicum.
both visible and invisible

And swa dyde Crist be Iudeum,
and so did Christ about Jews

þa he þysne sealm sang.
when he this psalm sang

10.1 *Hwy lære*[53] *me*
why advise me

þæt ic fleo geond muntas and geond westenu,
that I should-fly through mountains and through deserts

swa spearwa;
like sparrow

for þam ic getrywe Drihtne?
because I trust Lord

2(1)] In Domino confido. Quomodo dicitis anime /animæ[ae]/ mee /meæ[ae]/: Transmigra in montem sicut passer?

(1.) IN domino confido: quomodo dicitis anime /<animæ[ae]>/ mee /<meæ[ae]>/, trans|migra in montem [montes] sicut passer.

(1.) ℂ In lord i. traist; how say 3e til my saule, ouerpasse in til the hill as a sparow. ℂ

1. Ich affie me in our Lord; hou saie 3e wicked to mi soule, Wende þou in-to heuen as a sparwe?*. [*aff. me*] tryst: w.+men: pass.]

EV 2. In the Lord I trostne*. [triste *H.*]; hou sey 3ee to my soule, Passe forth in to the hil, as a sparewe.

LV 2. I triste in the Lord; hou seien 3e to my soule, Passe thou ouere in to an*. [the I.] hil, as a sparowe *doith?*

1. cont. I Trvst in our Lord: how say ye to my soule: Passe ouer vnto the mountayne as a sparrow?

2. 'I trust in the Lord. How can you say to my soul, "Fly away like a sparrow to the mountains"?'

10.2 *Ic wat þeah,*
I know however

for þam þe þa synfullan bendað heora bogan,
because the sinful-ones bend their bows

and fyllaþ heora coceras mid flanum,
and fill their quivers with arrows

to þam þæt hi magon sceotan þa unscyldigan heortan dygollice,
so that they may shoot the innocent of-heart secretly

þonan hi læst wenað.
when they least expect

3(2)] Quoniam ecce peccatores tetenderunt arcum; paraverunt [parauerunt] sagittas suas in pharetra /[faretra]/ ut sagittent in obscuro rectos corde.

2. Quoniam ecce peccatores intenderunt arcum, para|uerunt /<[paraverunt]>/ sagittas suas in pharetra: [faretra] vt /<[ut]>/ sagittent in obscuro rectos corde.

2. ℂ ffor lo synful has bent thaire bow, thai redid thaire aruys in qwyuere: that thai shote in myrke the right of hert. ℂ

2. For whi se! þe syn3ers made her þretynges; hij di3ted her malices in hardnesse, þat hij herten in derknesse þe ri3tful of hert.*. [For lo how þe s.: *hij*] &: or|deynd: males:*herten*] my3t greue.]

EV 3. For loo! synneres benten*. [benden *AH.*] bowe, maden redy ther arwis in the arwe girdil; that thei shete in derc the ri3te men in herte.

LV 3. For lo! synneris han bent a bouwe; thei han maad redi her arowis in an arowe caas; `for to*. [that thei I.] schete in derknesse ri3tful*. [the ri3tful I.] men in herte.

2. † For behold sinners haue bent the bow, they haue prepared their arrowes in the quiuer, that they may shoote in the darke, at them that be right of hart.
3. 'For, look! Sinners stretched out the bow. They readied their arrows in the quiver – to fire them in darkness at the honest in heart.'

10.3 *For þam hi wilniað*
therefore they desire
þæs þe hi magon,
when they can
þæt hi toweorpen þæt
that they should-destroy what
God geteohhad hæfð
God intended has
to wyrcanne:
to do
hwæt dyde ic unscyldega wið hi,
what did I innocent against them
oþþe hwæt mæg ic nu don?
or what can I now do

4(3)] Quoniam que /quæ[ae]/ perfecisti destruxerunt. Iustus autem quid fecit?
3. Quoniam que /<quæ[ae]>/ [54] perfecisti destruxerunt: iustus /justus/ autem quid fecit.
3. ◖ ffor the whilk thyngis thou made perfite; thai distroid. bot the rightwis what did he. ◗
3. For hij destruiden þat tou made; what þyng of iuel did þe ri3tful?
EV 4. For thoo thingus that thou parformedest, thei destro3eden; the ri3twis man what dide forsothe?
LV 4. For thei han distryed, whom thou hast maad perfit; but what dide the ri3tful man?
3. † For they haue destroyed the thinges, which thou didst perfite: but the iust what hath he done?
4. 'For what You completed, they destroyed. But what does the fair one have?'

10.4 *Drihten ys on his halgan temple, se Drihten*
Lord is in his holly temple the Lord
se þæs setl ys on heofenum.
whose throne is in heavens

5(4)] Dominus in templo sancto suo; Dominus in celo /cæ[ae]lo/ sedes /[sedis]/ eius.

4. Dominus in templo sancto suo: dominus, in celo /<cæ[ae]lo>/ sedes [sedis] eius /ejus/.

4. ◖ Lord in his haly tempile; lord, in heuen the setil of him. ◖

4. Our Lord hys*. [Before *hys, in* is struck out by the corrector.] in hys holi temple; our Lord his in heuen, þer his sete ys.

EV 5. The Lord in his holy temple; the Lord, in heuene the sete of hym.

LV 5. The Lord *is* in his hooli temple; *he is* Lord, his seete *is* in heuene.

4. † Our Lord is in his holie temple, our Lord his seate is in heauen.

5. 'The Lord is in His holy temple. The Lord is in the sky, His throne.'

10.5 *His eagan lociað on his earman þearfan,*
his eyes look at his wretched poor-one

his bræwas
his eyelids

þæt ys his rihta dom
that is his right justice

ahsað manna bearn.
question men's sons

(5)] Oculi eius in pauperem respiciunt; palpebre /palpebræ[ae]/ eius interrogant filios hominum.

5. Oculi eius /ejus/ in pauperem respiciunt: palpebre /<palpebræ[ae]>/ eius interrogant filios hominum.

5. ◖ The eghen of him lokes in the pore; his eghe lidys askis sonnes of men. ◖

5. Hys e3en loken to þe pouer in gost; his e3eliddes asken þe childer of me[*n*].*. [g.+&: sonnes of men.]

EV 5. cont. His e3en in to the pore beholden; the e3elidis of hym asken the sones of men.

LV 5. cont. Hise i3en bi|holden on a*. [the I.] pore man; hise i3elidis axen the sones of men.

5. † His eies haue respect vnto the poore: his eieliddes examine the sonnes of men.

5. cont. 'His eyes consider the poor. His eyelids question men's children.'

10.6 *Se ylca Drihten ahsað rihtwise and unrihtwise;*
the same Lord demands (from) righteous-ones and unrighteous-ones

þæt heora ægðer secge
that of-them each-one should-say

hwæt he dyde,
what he did

þæt he him mæge gyldan be heora gewyrhtum
so-that he them can pay according-to their deeds

for ðam se þe lufað unriht,
because the-one who loves wickedness

he hatað his agene sawle.
he hates his own soul

6(6)] Dominus ⁘[55] interrogat iustum et impium; qui autem diligit iniquitatem hodit /[odit]/ animam suam.

6. Dominus interrogat iustum /justum/ & impium: qui autem diligit iniquitatem odit animam suam.

6. ◖ Lord askis the rightwis and the wickid: bot he that lufis wickidnis he hatis his saule. ◖

6. Our Lord askeþ þe riȝtful and þe wicked; and he þat loueþ wickednesse, hateþ hys soule.*. [wykkyd—*and.*]

EV 6. The Lord ask|eth the riȝtwis man, and the vnpitous; he forsothe, that looueth wickidnesse, hatith hys soule.

LV 6. The Lord axith a iust man, and*. [and *eke* a I *pr. m.* and a I *sec. m.* and an K.] vnfeithful man; but he, that loueth wickidnesse, hatith his*. [his *owne* I.] soule.

6. † Our Lord examineth the iust, and the impious: but he that loueth iniquity, hateth his owne soule.

6. 'The Lord questions fair and lawless. He hates the soul who delights in betrayal.'

10.7 *Drihten onsent manegra cynna witu,*
Lord sends-forth of-many kinds punishments

swa swa ren, ofer ða synfullan;
such as rain over the sinful-ones

and hi gewyrpð mid grine,
and them casts with snare

and he onsent fyr ofer hig,
and he sends fire over them

and ungemetlice hæto þære sunnan, and wolberende windas,
and immeasurable heat of-the sun and pestilential winds

mid þyllicum, and mid manegum þyllicum
with such and with many such

beoð heora drincfatu gefyldu.
are their cups filled

7(7)] Pluit /Pluet/ super peccatores laqueos; ignis, sulphur, et spiritus procellarum pars calicis eorum.

7. Pluet super peccatores laqueos: ignis /<[+et]>/ sulphur & spiri|tus procellarum pars calicis eorum.

7. ◖ He sall rayn on synful snares; fire brunstan*. [S bronston.] and gast of stormes part of the chalis of thaim. ◖

7. It shal rayne up þe syn3ers droppes of fur and of brunstone; and þe gost of tempestes ys partener*. [parceuer MS.] of her wyckednesse.*. [He: *dr.*] grynnes: & brun|stone: spirites: is partiner.]

EV 7. He shal reyne vp on synneres grenes; fyr, brunston, and the spiritis of tempestis, part of the chalis of hem.

LV 7. He schal reyne snaris on*. [upon I.] `synful men*. [synners I.]; fier, brymston*. [and brymston I.], and the spirit of tempestis *ben* the part of the cuppe of hem.

7. † He shal rayne snares vpon sinners: fyre and brimstone, and blast of stormes the portion of their cuppe.

7. 'He will rain on sinners snares of fire and sulphur. A stormy wind will be their cup's portion,'

10.8 *For þam God ys swyðe rihtwis,*
because God is very just

and he lufað rihtwisnesse,
and he loves justice

and heo byð symle swyðe emn beforan him.
and it is always very even before him

8(8)] Quoniam iustus Dominus, et [ ][56] iustitiam dilexit; equitatem /[aequitatem]/ vidit [uidit] vultus [uultus] eius.

8. Quoniam iustus /justus/ dominus, & iusticias /justitias/ <[iustitias]> dilexit: equi|tatem /<æ[ae]quitatem>/ vidit vultus eius /ejus/.

8. ◖ ffor rightwis is lord. and he lufid rightwisnessis: euennes sagh the face of him. ◖

8. For our Lord ys ri3tful, ande he loueþ ri3tfulnes; hys semblaun sai3 euennis.*. [MS. *enemis*.]*. [louyd: face segh euennes.]

EV 8. For ri3twis the Lord, and ri3twis|nesse he loouede; equite sa3 the chere of hym.

LV 8. For the Lord *is* ri3tful*. [iust EL.], and louede*. [he louede C. loueth EL. he louith I.] ri3tfulnessis; his cheer si3*. [is EL. hath seen I.] equite*. [euenesse I.], `*ethir euennesse**. [*ethir euenhede* ELP. Om. I.].

8. † Because our Lord is iust and hath loued iustice: his countenance hath seene equitie.

8. 'because the Lord is fair, and delights in fairness. His appearance looks on equity.'

Psalm 11

Þa	*Dauid*	*þisne*	*endleftan*	*sealm*	*sang,*	
when	David	this	eleventh	psalm	sang	
þa	*seofode*	*he*	*on*	*þam*	*sealme*	
then	lamented	he	in	the	psalm	
þæt	*on*	*his*	*dagum*	*sceolde*	*rihtwisnes*	*and* *wisdom*
that	in	his	days	should	righteousness	and wisdom
beon	*swa*	*swiðe*	*alegen.*			
be	so	very-much	laid-aside			
And	*swa*	*deð*	*ælc*	*rihtwis*	*mann,*	
and	so	does	each	righteous	man	
þonne	*he*	*þysne*	*sealm*	*singð;*		
when	he	this	psalm	sings		
þonne	*mænð*	*he*	*to*	*Drihtne*	*þæt*	*unriht*
then	complains	he	to	Lord	the	iniquity
þæt	*on*	*his*	*dagum*	*bið.*		
that	in	his	days	is		
And	*swa*	*dyde*	*Crist,*			
and	so	did	Christ			
þa	*he*	*hine*	*sang;*			
when	he	it	sang			
þa	*mænde*	*he*	*to*	*Drihtne*	*Iudea*	*ungeleaffulnesse.*
then	complained	he	to	Lord	Jews'	unfaithfulness

11.1 *Gehæl me, Drihten,*
heal me Lord
for þam haligdom is nu on þisum tidum full neah asprungen,
because holiness is now in these times almost fallen-away
and soðfæstnes ys swyðe gelytlod.
and truthfulness is very diminished

2(1)] Salvum [Saluum] me fac, Domine, quoniam defecit sanctus, quoniam deminute /deminutę*/ [deminutea] sunt veritates [ueritates] a filiis hominum.

(1.) SALUUM /<[Salvum]>/ me fac deus /[Domine]/ <Dominus>, quoniam defecit sanctus: quoniam diminute /<diminutæ[ae]>/ sunt veritates a filijs /<[filiis]>/ hominum.

(1.) ◖ Saf me make god, for haloghe failid; for lessid ere sothfastnessis fra sonnes of men. ◖

1. Ha Lord, make me sauf, for þe holi failed in parfit holynes; for soþnes ben litteled fram mennes sones.*. [*Ha*: Godd: h. + man: made litell: men.]

EV 2. Lord, mac me saf, for ther failith the holy; for mynusht ben treuthis fro the sonys of men.

LV 2. Lord, make thou me saaf, for the hooli failide*. [hath failid I.]; for treuthis ben maad litle fro the sones of men.

2. Save me Lord, because the holy hath fayled because verities are diminished from among the children of men.

2. 'Make me secure, Lord, because the holy altar has faltered, because truths are lessened among men's children!'

11.2 *Idla spræca hi sprecað to heora nyhstum,*
vain speech they speak to their neighbours
facen hi sprecað mid heora weolorum;
deceit they speak with their lips
for þam hi nabbað on heora mode,
because they not-have in their heart
þæt hi on heora muðe sprecað,
what they in their mouth speak
ac þencað yfel,
but think evil
þeah hi hwilum tela cweðen.
though they sometimes pleasantly speak

3(2)] Vana /ana/[57] [Uana] locuti sunt unusquisque /* unus quisque/ ad proximum suum; labia dolosa in corde et corde locuti sunt mala.

2. Vana locuti sunt vnusquisque /<[unusquisque]>/ ad proximum suum: labia dolosa, in corde & corde locuti sunt.

2. ◖ Vayn spak ilkan till his neghbure: swikill lippes, in hert and thurgh hert thai spake. ◖

2. Ichon han i-spoken*. [MS. *ham spoken*.] idel þynges to her neȝeburs, trecherous lippes ben*. [MS. *hem*.] in her hert, and hij spaken trecherie in hert.*. [haþ: neȝpurs&gileful: *hem*] beþ: hertes: gyle.]

EV 3. Veyn thingus thei speeken, eche to his neȝhebore; ther*. [thei *ACH*.] treccherous lippis*. [Om. *H*.] in herte and herte speeken.

LV 3. Thei spaken veyn thingis, ech man to hys neiȝbore; *thei**. [*and thei* I.] *han**. [*hauynge* I.] gile|ful lippis, thei*. [Om. I.] spaken in herte*. [her herte I.] and herte*. [with her herte I.].

3. † They haue spoken vaine thinges euerie one to his neighbour, deiceitful lippes, they haue spoken in hart and hart.

3. 'They spoke pointlessly – each one to his neighbor. Lying lips are in the heart, and they spoke from the heart.'

11.3 *Ac Drihten towyrpð ealle þa facnesfullan weoloras,*
but Lord will-destroy all the deceitful lips
and þa ofersprǽcan, and þa yfelsprǽcan tungan.
and the speaking-too-much and the evil-speaking tongues

4(3)] Disperdat Dominus universa [uniuersa] labia dolosa et linguam maliloquam.

3. Disperdat dominus vniuersa /<[universa]>/ labia dolosa: & [ ] linguam magniloquam.

3. ◖ Lord lose all swikil lippes: and tonge of gret speche. ◖

3. Our Lord desp[*ar*]ple alle trecherous tunges & þe tunge miches (!) spekand.*. [disparple: muchel.]

EV 4. The Lord scatere alle trecherous lippis*. [tungis *E pr. m.*], and the tunge gret speche*. [spekynge *A*.].

LV 4. The Lord destrie alle gileful lippis; and the greet spekynge tunge.

4. † Our Lord destroy al deceitful lippes, & the tongue that speaketh great thinges

4. 'May the Lord utterly ruin all lying lips, every boasting tongue –'

11.4 *þa þe teohhiað*
those who consider

þæt hi scylen hi sylfe weorðian mid idelre spræce;
that they might themselves glorify with empty speech

hy cweðað,
they say

Hwi ne synt we muðfreo,
why not are we free-to-speak

hu ne moton we sprecan
[58] not are-allowed we to-speak

þæt we wyllað,
what we want

hwæt ondræde we
what fear we

hwylc hlaford mæg us forbeodan urne willan?
what-kind-of lord may us restrain from-our will

5(4)] Qui dixerunt: Linguam nostram magnificabimus; labia nostra a nobis sunt; quis noster est dominus?

4. Qui dixerunt linguam nostram magnificabimus: labia nostra a nobis sunt, quis noster dominus est.

4. ◖ The whilke sayd oure tonge we sall worschip: oure lippes ere of vs, wha is oure lord. ◖

4. Hij þat saiden, We shal praysen our tonges, our lippes ben fram us; who is*. [*who is* on erasure.] our Lord?*. [Hei (!).]

EV 5. That seiden, Oure tunge wee shul magnefien; oure lippis of vs ben; who is oure lord?

LV 5. Whiche seiden, We schulen magnyfie oure tunge, our lippis ben of vs*. [vs self I.]; who is oure lord?

5. † Which haue said: We wil magnifie our tongue, our lippes are of vs, who is our Lord?

6. 'those who said, "We will glorify our tongue. Our lips are ours. Who is our Lord?"'

11.5 *Ac Drihten cwyð,*
but Lord says

For yrmðum þæra wædlena,
because-of miseries of-the indigent-ones

and *for* *granunge* *þæra* *þearfena,*
and because-of lamentation of-the poor-ones

ic *arise.*
I will-arise

Ac[59] *hi* *sette* *on* *mine* *hælo,*
and them will-place in my salvation

and *ic* *do* *swyðe* *treowlice* *ymb* *hy.*
and I will-act very faithfully concerning it[60]

6(5)] Propter miseriam inopum et gemitum pauperum nunc exsurgam, dicit Dominus. (6)] Ponam super salutare meum; fiducialiter agam in eo.

5· Propter miseriam inopum & gemitum pauperum: nunc exurgam, dicit dominus. 6. Ponam in salutari: fiducialiter agam in eo.

5· ℂ ffor the wrechidnes of helples, and sorowynge of pore: now .i. sall rise, lord says. ℂ 6. ℂ I sall sett in hele: traistly i sall wirk in him. ℂ

5· For þe chaitifte of nedeful and þe waimentyng of pouer y shal aryse nov, saiþ our Lord.*. [wrechidnes: waylyng.] 6. Y shal sett þe gode in helþe; y shal make hem faiþliche*. [*faiþlicle* MS.] þer ynne.*. [h. + &: —*hem*: fayþlych.]

EV 6· For the wrecchidnesse of the*. [Om. *AEH sec. m.*] nedy, and the weiling of the pore; now I shal vp rise, seith the Lord. I shal putte in thin helthe ȝiuere; trostily I shal don in hym.

LV 6· For the wretchednesse*. [wretchidnessis I.] of nedy men, and for the weilyng of pore men; now Y schal ryse vp, seith the Lord. I schal sette*. [putte *or sette* I.] inhelt he*. [the helthe ȝiuer, and I.]; Y schal do tristili in hym.

6· † For the miserie of the needie, and mourning of the poore, now wil I arise, saith our Lord: I wil put in a saluation: I wil do confidently in him

7· ‘“Because of the needy one’s misery and the poor one’s groan, now I will rise up,” says the Lord. “I will place in security. I will lead faithfully in it.”’

11.6 *Godes* *word*
God’s words

cwæð *Dauid*
said David

beoð *swiðe* *soð,* *and* *swiðe* *clænu;*
are very true and very clean

hy *beoð* *swa* *hluttur* *swa* *þæt* *seolfor,*
they are as pure as the silver

þe	*byþ*	*seofon*	*siðon*	*amered,*
which	is	seven	times	purified
syþþan	*se*	*ora*	*adolfen*	*byð.*
after	the	ore	dug	is

7(7)] Eloquia Domini eloquia casta, argentum igne examinatum, probatum /[ ]/ terre /terræ[ae]/ purgatum septuplum.

7· Eloquia domini eloquia casta: argentum igne exami|natum, probatum terre /<terræ[ae]>/, purgatum septuplum.

7· ◖ The wordis of lord wordis chaste: syluyre examynd in fire. proued of the erth, purged seuenfald. ◗

7. Þe wordes of our Lord ben chast wordes, siluer ytried wyþ fur þryes, eft purged seuen siþes.*. [chaste (—*wordes*) as siluer examynd in þe fure prouyd thryse&purgyd seuen syþe.]

EV 7· The spechis of the Lord chaste spechis; siluer examyned bi fyr, proued of the erthe, purgid seuefold.

LV 7· The spechis of the Lord ben chast spechis; siluer ex|amynyd*. [asaied I.] bi fier, preued fro erthe*. [the erthe S.], purgid seuen fold.

7· † Wordes of our Lord, be chaist wordes: siluer examined by fire, tryed from the earth, purged seuen fold.

8. 'The Lord's eloquence is pure silver's eloquence – examined and proved by fire, purged seven times of earth.'

11.7

þu,	*Drihten,*	*gehælst*	*us,*		
you	Lord	will-save	us		
and	*gefreoðast*	*fram*	*heora*	*yfle*	*on ecnesse.*
and	will-protect	from	their	evil	for ever

8(8)] Tu, Domine, servabis [seruabis] nos et custodies /custodias/ nos a generatione hac in eternum /æ[ae]ternum/.

8. Tu domine seruabis /<[servabis]>/ nos & custodies nos: a genera|cione /<[generatione]>/ hac in eternum /<æ[ae]ternum>/.

8. ◖ Thou lord sall ȝeme vs and kepe vs. fra this generacioun, withouten end. ◗

8. Þou, Lord, shal kepen us and loke vs wyþ-outen ende fram þat biȝetyng.*. [schalt ȝeme vs & schalt kepe vs: þis kynred.]

EV 8. Thou, Lord, shalt withholden vs; and kepen vs fro this ieneracioun and*. [Om. *AEH.*] in to withoute ende.

LV 8. Thou, Lord, schalt kepe vs; and*. [Om. S.] thou*. [Om. IS.] `schalt kepe*. defende I.] vs*. [Om. S.] fro this gene|racioun with*. [in to with I.] outen ende.

8. † Thou Lord wilt preserue vs: and keepe vs from this generation for euer.
9. 'You, Lord, will save us and keep us, from this generation and in eternity.'

11.8 *ðeah þa unrihtwisan us utan began*
even-if the unrighteous-ones us on-the-outside should-surround
on ælce healfe,
on each side
and heora sy mycle ma þonne ure;
and of-them will-be much more than of-us
þeah þu us tobrædst ongean hy,
nevertheless you us will-multiply against them
and wið hi gefriðast.
and against them will-protect

9(9)] In circuitu impii ambulant; secundum altitudinem tuam multiplicasti filios hominum.
9. In circuitu impij /<[impii]>/ ambulant: secundum altitudinem tuam multiplicasti filios hominum.
9. ◖ In vmgange wickid gas; eftere thi heghnes thou has multiplid the sonnes of men. ◗
9. Þe wicked ȝeden abouten, þou multiplidest mennes sones efter þyn eȝenes.*. [hynes.]
EV 9. In enuyroun vnpitous men gon; aftir thin heiȝnesse thou hast multiplied the sones of men.
LV 9. Wickid*. [Vnpitouse I.] men goen*. [gon aboute I.] in cumpas; bi*. [aftir I.] thin hiȝnesse thou hast multiplied the sones of men.
9. † The impious walke round about: according to thy highnes thou hast multiplied the children of men.
9. 'The lawless stalk back and forth. According to Your height, You have multiplied men's children.'

Psalm 12

Ða Dauid þysne twelftan sealm sang,
when David this twelfth psalm sang
þa seofode he to Drihtne on þam sealme
then lamented he to Lord in the psalm

be his feondum, ægþer ge gastlicum ge lichamlicum.
about his enemies both spiritual and bodily

And swa deð ælc þæra
and so does each of-those

þe hine singð.
who it sings

And swa dyde Crist be Iudeum and be deoflum.
and so did Christ about Jews and about devils

And swa dyde Ezechias se cyng be Assiriam,
and so did Ezechias the king about Assyrians

þa hi hine ymbseten hæfdon on þære byrig.
when they him surrounded had in the city

12.1 *Hu lange wilt þu, Drihten, min forgitan,*
how long will you Lord me forget

hwæðer þu oð minne ende wylle;
whether you until my end want-to

oððe hu lange wilt þu ahwyrfan þinne andwlitan fram me?
or how long will you turn-away your face from me

1(1)] Usquequo /* Usque quo/, Domine, oblivisceris [obliuisceris] me in finem? Quousque avertis [auertis] faciem tuam a me?

(1.) VSQUEQUO/<[Usquequo]>/ domine obliuisceris/<[oblivisceris]>/ me in finem: vsquequo /<[Usquequo]>/ auertis /<[avertis]>/ faciem tuam a me.

(1.) ◖ How lange lord forgettis thou me in the endynge; how lange away turnes thou thi face fra me: ◗

1. Ha Sir, hou longe forȝetestou*. [MS. *-toū*.] me on ende? hou longe turnestou þy face fram me?*. [*Ha S.*] Lord: into þe e.]

EV 1. cont. Hou longe, Lord, thou forȝetist me in to the ende? hou longe thou turnest awei thi face fro me?

LV 1. cont. Lord, hou long forȝetist thou me in to the ende? hou long turnest thou*. [Om. I.] awei thi face fro me?

1. cont. How long ô Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?

1. ‘How long, Lord? Will you forget me to the end? How long are You turning Your face away from me?’

12.2 *Hu lange sceal ic settan on mine sawle þis sorhfulle geþeaht,*
how long shall I put in my soul this sorrowful thought
and þis sar æt minre heortan;
and this sorrow in my heart
hwæþer ic ælce dæge scyle?
whether I every day should

2(2)] Quamdiu /* Quam diu/ ponam consilium in animam meam, dolorem in corde meo per diem?

2. Quam diu /<[*Quamdiu]>/ ponam consilia in anima mea: dolorem in corde meo per diem.

2. ◖ How lange sall .i. sett counsails in my saule; sorow in my hert by day. ◗

2. Hou longe shal ich sett counseil in my soule, sorow in my hert bi day?*. [conseyles: soule+and.]

EV 2. Hou myche while I shal putte counseilis in my soule; so|rewe in myn herte bi day?

LV 2. Hou long schal Y sette counsels*. [counceil S.] in my soule; sorewe in my herte bi dai?

2. † How long shal I put counsels in my soule, sorrow in my hart by day?

2. 'How long will I put counsel in my soul, pain in my heart every day?'

12.3 *Hu lange sceal min feond beon uppahafen*[61] *ofer me;*
how long shall my enemies be raised-up over me
Beseoh to me, Drihten, min God,
look at me Lord my God
and gehyr me.
and hear me

3(3)] Usquequo /* Usque quo/ exaltabitur inimicus meus super me? 4] Respice et exaudi me, Domine, Deus meus.

3. Vsquequo /<[Usquequo]>/ exaltabitur inimicus meus super me: re|spice & exaudi me domine deus meus.

3. ◖ How lange sall myn enmy be heghid abouen me; loke & here me, lord my god. ◗

3. Hou long shal myn enemy ben he3ed up me? Lord, my Gode, loke, and here*. [MS. *he3e*.] me.*. [enhied: here.]

EV 3. Hou longe shall ben enhauncid myn enemy vp on me? EV 4. Behold, and ful out here me, Lord my God.

LV 3. Hou long schal myn enemy be reisid*. [reisid up I.] on me? LV 4. My Lord God, biholde thou, and here thou me.

3. † How long shal mine enemies be exalted ouer me? 4. † Regard and heare me ô Lord my God.

3. 'How long will my enemy be lifted up over me? 4. Look! Hear me, Lord my God!'

12.4 *Onliht mine eagan,*
illuminate my eyes

þæt hi næfre ne slapan on swylcum deaðe.
so-that they never not should-sleep in such death

(4)] Inlumina oculos meos, ne umquam obdormiam in morte [mortem],

4. Illumina [inlumina] oculos meos ne vnquam /<[umquam]>/ obdormiam in morte [mortem]:

4. ◖ Lyghten myn eghen that i noght any tyme slepe in ded:

4. Li3t myn e3en, þat y slepe no time in deþ;

EV 4. cont. Li3te thou myn e3en, lest any EV 5. tyme I slepe al doun in deth;

LV 4. cont. Li3tne thou myn LV 5. i3en, lest ony tyme Y slepe in deth;

4. cont. Illuminate mine eies that I sleepe not in death at any time:

4. cont. 'Enlighten my eyes, lest at the moment I fall asleep in death –'

12.5 *þy læs æfre min feond cweðe,*
lest ever my enemy should-say

Ic eom strengra þonne he;
I am stronger than he

þa þe me swencað
those who me afflict

hy fægniað
they will-rejoice

gif ic onstyred beo;
if I agitated should-be

ac ic þeah on þine mildheortnesse gelyfe.
but I still in your mercy hope

5(5)] Nequando <equando>[62] dicat inimicus meus: Prevalui /[praeualui]/ adversus [aduersus] eum. Qui tribulant me exultabunt si motus fuero. 6] Ego autem in tua misericordia sperabo.

4. cont. nequando /<*ne quando>/ dicat inimicus meus preualui /<præ[ae]valui>/ aduersus /<[adversus]> eum. 5. Qui tribulant me exultabunt /exsultabunt/ si motus fuero: ego autem in miserecordia /<[misericordia]>/ tua speraui <[speravi]>.

4. cont. les|when myn enmy say. i had the maistry agaynes him. ◖ 5. ◖ Thai that angirs me*. [U ins. a second 'me.'] sall be glad if i. ware stird; bot i in thi mercy hoped. ◖

4. cont. þat myn enemy ne say nau3t, Ich was more worþy o3ains hym.*. [y ne sl. no3t in any tyme:—*ne*.] 5. Hij þat trublen me shal joien, 3if ich haue ben stired; and y hoped in þy mercy.*. [sturbeleþ: y schal be: *and y h*.] ych for-soþe hope.]

EV 5. cont. lest sum time sey myn enemy, I haue wonnen the maistri a3en hym. That trubblen me shul EV 6. ful out glade, if I shul be moued; I for|sothe in thi mercy haue hopid.

LV 5. cont. lest ony tyme myn enemye seie, Y hadde the maistri a3ens hym. Thei, that troblen me, schulen haue ioie, if Y schal be stirid; forsothe*. [but I.] Y hopide in thi merci.

5. † lest sometime mine enemie say: I haue preuailed against him. They that truble me, wil reioyce if I be moued: 6. † but I haue hoped in thy mercie.

5. 'so my enemy may not say, "I prevailed against him." Those who trouble me will be joyful if I am moved. 6. But I have hoped in Your mercy.'

12.6
Min	*heorte*	*blissað*	*on*	*þinre*	*hælo,*	
my	heart	will-rejoice	in	your	salvation	
and	*ic*	*singe*	*þam*	*Gode*		
and	I	will-sing	to-the	God		
þe	*me*	*eall*	*god*	*syleð,*		
who	me	all	goods	gives		
and	*lofie*	*þinne*	*naman,*	*þu*	*hehsta*	*God.*
and	will-praise	your	name	you	highest	God

(6)] Exultabit cor meum in salutari tuo; cantabo Domino qui bona tribuit michi /[mihi]/, et psallam nomini Domini /[tuo]/ altissimi /[altissime]/.

6. Exultabit /Exsultabit/ cor meum in salutari tuo: cantabo domino qui bona tribuit michi /<[mihi]>/, & psallam nomini domini altissimi.

6. ◖ My hert sall ioy in thi hele; i. sall synge til lord that gaf godes til me, and .i. sall synge til the name of lord heghest. ◖

6. Min hert shal ioien in þyn helþe; ich shal singe to our Lord, þat 3af to me godes, and y*. [MS. *h* (struck out) *y*.] shal synge to þe name of our Lord alder3este (!).*. [alderhiest.]

EV 6. cont. Myn herte shal ful out gladen in thin helthe ȝiuere; I shal singe to the Lord, that goodis ȝaf to me; and do salm to the name of the heiȝest Lord.

LV 6. Myn herte schal fulli haue ioie in thin helthe*. [helthe ȝiuere, *Crist* I.]; Y schal synge to the Lord, that ȝyueth goodis to me, and Y schal seie salm*. [a salm S.] to the name of the hiȝeste Lord.

6. cont. My hart shal reioyce in thy saluation: I wil sing to our Lord which geueth me good thinges: and I wil sing to the name of our Lord most high.

6. cont. 'My heart will rejoice in Your security. I will sing to the Lord, who gives me good. I will sing psalms to the Lord Most High's name.'

Psalm 13

Ða Dauid þisne þreotteoðan sealm sang,
when David this thirteenth psalm sang

þa seofode he to Drihtne on þam sealme
then lamented he to Lord in the psalm

þæt æfre on his dagum
that ever in his days

sceolde gewurðan swa lytle treowa,
should be so little truth

and swa lytel wisdom wære on worulde.
and so little wisdom was in world

And swa deð ælc rihtwis man
and so does each righteous man

þe hine nu singð;
who it now sings

he seofað
he laments

þæt ylce be his tidum.
that same about his times

And swa dyde Crist be Iudeum;
and so did Christ about Jews

and Ezechias be Rapsace, Assiria cyninge.
and Ezechias about Rabsaces Assyrians' king

13.1 *Se unrihtwisa cwyð on his mode,*
the unrighteous-one speaks in his heart

Nis nan God
not-is no God

þe þis wite,
who this might-know

oððe wræce:
or might-punish

þonne byð þæt folc for þam cwyde gewemmed,
then will-be the people because-of that talk corrupted

and gescynded on heora won willan.
and put-to-shame in their perverse desire

1(1)] Dixit insipiens in corde suo: Non est Deus. Corrupti sunt, et abhominabiles /[abominabiles]/ facti sunt in voluntatibus [uoluntatibus] suis.

(1.) DIXIT insipiens in corde suo: non est deus. 2. Corrupti sunt & abominabiles facti sunt in studiis suis:

(1.) ℂ The unwise sayd in his hert; god is noght. ℂ 2. ℂ Thai ere broken. and wlathsum thai ere made in thaire studis

1. Þe vnwyse seid in*. [MS. *and*.] his hert, It nys God.*. [v.+man: *and*] in: þer is no Godd.] 2. Hij ben corrumped and made loþeliche in her studies;

EV$^{1.}_{\text{cont.i}}$ The vnwise man seide in his herte, Ther is not God. Corupt thei ben, and abhominable ben maad in ther studies;

LV$^{1.}_{\text{cont. i}}$ The vnwise man seide in his herte, God is not. Thei ben corrupt, and*. [and thei I.] ben maad abhomynable in her studies;

$^{1.}_{\text{cont.}}$ THE foole hath said in his hart: There is no God. They are corrupt, and are become abominable in their studies:

1. 'The fool says in his heart, "There is no God." They are corrupt and have become disgusting through their pursuits.'

13.2 *Nis nan*
not-is no-one

þe eallunga wel do, ne forðon anlepe.
who at-all well might-do not even single-one

(2)] Non est qui faciat bonum; non est usque ad unum.

$^{2.}_{\text{cont.}}$ non est qui faciat bonum, non est vsque /<[usque]>/ ad vnum /<[unum]>/.

$^{2.}_{\text{cont.}}$ thar*. [S thore. U *that.*] is nan that does the goed, thare is nan til an. ℂ

$^{2.}_{\text{cont.}}$ þer nys non þat doþ gode, þer nys non vnto on.*. [abhominabil: is: is no3t to one.]

EV[1.cont.ii] ther is not that do*. [doth *A.*] good, ther is not vnto oon.
LV[1.cont.ii] noon is*. [ther is I.] that doith good, noon is til to oon.
[1.cont.] there is not that doth good no not one.
[1.cont.] 'There is no one who will do good! There is not even one!'

13.3 *Drihten locað of heofenum ofer manna bearn,*
Lord looks from heavens over men's children
and hawað
and observes
hwæðer he geseo ænigne þæra,
whether he can-see any of-those
þe hine sece,
who him would-seek
oþþe hine ongite.
or him would-understand

2(3)] Dominus de celo /cæ[ae]lo/ prospexit super filios hominum, ut videat [uideat] si est intellegens aut requirens Deum.
3. Dominus de celo /<cæ[ae]lo>/ prospexit super filios hominum: ut videat si est intelligens [intellegens], aut requirens deum.
3. ◖ Lord lokyd of heuen on the sonnes of men: that he see if any is vndir|standand, or sekand god. ◗
3. Our Lord loked fram heuen vp mennes sones, þat he se, ȝyf þer be ani vnderstand[and]*. [MS. *end* added in margin in a different handwriting.] oþer sechand*.[Another hand has added an *e* to *sechand*.] God.*. [*be*] is: vnderstondyng or.]
EV[2.] The Lord fro heuene forth be|heeld vp on the sonus of men; that he see, if ther is vnderstondende, or aȝeen sechende God.
LV[2.] The Lord bihelde fro heuene on the sones of men; that he se, if ony*. [ony *man* S.] is*. [ther is I.] vndurstondynge, ethir sekynge*. [aȝen sekynge I.] God.
2. † Our Lord hath looked forth from heauen vpon the children of men, to see if there be that vnderstandeth, and seeketh after God.
2. 'The Lord looked down from the sky at men's children, so He could see if there is an intelligent one, or one seeking God.'

13.4 *Ac hi hine fleoð ealle endemes,*
but they from-him flee all together
and secað
and seek

and lufiað
and love

þæt hy syn idle and unnytte:
that they may-be vain and useless

nis heora furðum an,
not-is of-them even one

þe eallunga wel do.
who at-all well acts

3(4)] Omnes declinaverunt [declinauerunt], simul inutiles facti sunt; non est qui faciat bonum, non est usque ad unum.

4. Omnes declinauerunt /<[declinaverunt]>/, simul inutiles facti sunt: non est qui faciat bonum, non est vsque /<[usque]>/ ad vnum /<[unum]>/.

4. ◖ All thai heldid, to gidere thai ere made vnprofitabile; thar is nane that does goed. thare is nane til ane. ◗

4. Alle boweden, to-gider hij ben vnprofitable; þer nys [non þat doþ gode, þer nys] non vn-to on.*. [declinyd to-geder & þei beþ + all: þer is none þat doþ gode þer is no3t to one.]

EV 3. Alle ben bowid doun, to|gidere vnprofitable ben maad; ther is not that do good, ther is not vnto oon.

LV 3. Alle bowiden awei, togi|dere thei ben maad vnprofitable; noon is that doth good, noon is*. [ther is I.] `til to*. [unto I.] oon.

3. Al haue declined, they are become vnprofitable together: there is not that doth good, no not one.

3. 'All alike turned away. They became useless. There is not one who will do good. There is not even one.'

13.5 *Hi synt byrgenum gelice,*
they are to-graves similar

seo byð utan fæger, and innan ful;
that is on-the-outside beautiful and within foul

heora tungan wyrcaþ mycel facn:
their tongues produce great treachery

þeah hi fægere sprecon,
though they beautifully speak

heora geþeaht, and heora willa, and heora weorc,
their thought and their desire and their work

byð swylce þære wyrrestan nædran attor,
is like the worst snake's poison

þa mon aspis hæt.
which man asp calls

(5)] Sepulchrum patens est guttur eorum. Linguis suis dolose agebant. Venenum [uenenum] aspidum sub labiis eorum.

5. Sepulchrum /Sepulcrum/ patens est guttur eorum, linguis suis dolose agebant: venenum aspidum sub labijs /<[labiis]>/ eorum.

5. ◖ A graf oppynand is the throt of thaim, with thaire tongis tricher|ously thai wroght; venome of snakis vndire the lippes of tha. ◗

5. Her gorge is an open biriel, hij deden trecherouusliche wiþ her tunges; venim of aspides, .i. nedders, is vnder her lippes.*. [In margin *notabile* by a later hand.]*. [throte is+as: gilefullych:— *aspides .i.*]

3. EVcont.i A sepulcre opened is the throte of hem, with ther tungis treccherously thei diden; the venym of edderes vnder the lippis of hem.

3. LVcont.i The throte of hem is an open sepulcre, thei diden gilefuli with her tungis; the venym of snakis *is* vndur*.[vndirnethe S.] her lippis.

3. cont.i Their throte is an open sepulchre: with their tongues they did deceitfully, the poyson of aspes vnder their lippes.

3. cont.i 'Their throat is an open grave. They carry on deceitfully with their tongues. Asp venom is beneath their lips,'

13.6 *Dara*⁊[63] *muð byð symle full wyrignessa, and bitera worda,*
of-those mouth is always full of-curses and of-bitter words

heora fet beoð swiðe hraðe
their feet are very alert

blod to ageotanne, unþearfes, for yflum willan.
blood to shed without-a-cause because-of evil will

(6)] Quorum os maledictione et amaritudine plenum est, et velociter /veloces/ [ueloces] pedes eorum ad effundendum⁊[64] sanguinem.

6. Quorum os malediccione /<[maledictione]>/ & amaritudine plenum est: veloces pedes eorum ad effundendum sanguinem.

6. ◖ Whas mouth is ful of weriynge and bitternes. swift ere*. [U om. S erre.] thaire fete to spill blode. ◗

6. Of whiche þe mouþe ys ful of waryynge*. [MS. þaryynge.] and bitternysse, her fete ben swift to shade blode.*. [þe mouþ of wham: cursyng &+of: b.+&.]

3. EVcont.ii Whos mouth of cursing and bitternesse is ful; swifte the feet of hem to sheden out blod.

LV$^{3.}_{cont.ii}$ Whos mouth is ful of cursyng and*. [and of I.] bittirnesse; her feet *ben* swift to schede out blood.

$^{3.}_{cont.ii}$ Whose mouth is ful of cursing and bitternesse: their feete swift to sheed bloud.

$^{3.}_{cont.ii}$ 'whose mouth is full of cursing and bitterness, whose feet are swift to spilling blood.'

13.7 *And heora wegas beoþ symle gedrefede;*
and their ways are always confused

hie wilniað ealle mægne oþera manna unsælþa,
they wish with-all strength other men's misfortunes

and him cymð sylfum þæt ylce:
and to themselves happens the same

ne secað hi nane sibbe.
not seek they no peace

(7)] Contritio et infelicitas in viis [uiis] eorum, et viam [uiam] pacis non cognoverunt [cognouerunt].

7· Contricio /<[Contritio]>/ & infelicitas in vijs /<[viis]>/ eorum, & viam pacis non cognouerunt /<[cognoverunt]>/:

7· ◖ Brekynge and wrechidnes is*. [S. U om.] in thaire wayes, and the way of pees thai knew noght:

7. Defoule and vnhappe ys in her waies; and hij ne knewen nou3t þe waie of pees;

EV$^{3.}_{cont.iii}$ To-brosing and vnwelsumnesse in the weies of hem, and the weie of pes thei knewen not;

LV$^{3.}_{cont.iii}$ Sorewe and cursidnesse *is* in the weies of hem, and thei knewen not the weie of pees;

$^{3.}_{cont.iii}$ Destruction and infelicitie in their waies, and the way of peace they haue not knowen:

$^{3.}_{cont.iii}$ 'Regret and unhappiness are their ways, and they have not known peace's way.'

13.8 *Ne Godes ege ne byð beforan heora modes eagum;*
nor God's fear not is before their mind's eyes

Hwi ne ongitað ealle,
why not understand all

þe unriht wyrcað.
who injustice perform

(8)] Non est timor Dei ante oculos eorum. 4] Nonne cognoscent omnes qui operantur iniquitatem?

7. cont. non est timor dei ante oculos eorum. 8. Nonne cognoscent omnes qui operantur iniquitatem:

7. cont. the dred of god is noght bifore the eghen of thaim. ¶ 8. ¶ Ne sall thai noght knaw all that wirkis wickidnes:

7. cont. þe drede of God nys nou3t to-fore her e3en.*. [Defulyng: —*ne*: is.] 8. Alle þat wirichen wickednesse, ne shal hij nou3t knowen;

3. EVcont.iv ther is not the drede of God befor ther e3en. EV 4. Whether alle shul not knowen, that werken wickednesse;

3. LVcont.iv the drede of God is not bifor her i3en. LV 4. Whether alle men that worchen wickid|nesse schulen not knowe;

3. cont.iv there is no feare of God before their eies. 4. Shal not al they know that worke iniquitie,

3. cont.iv 'God's fear is not before their eyes. 4. Don't they know, who all work treachery,'

13.9

Þa	*þe*	*wilniað*	*fretan*	*min*	*folc*	*swa*	*ænne*	*hlaf;*
those	who	wish	to-devour	my	nation	as	a	loaf-of-bread

þa	*ne*	*clypiað*	*to*	*Gode*	*mid*	*godum*	*weorcum:*
who	not	call	to	God	with	good	works

hwi	*ne*	*ongitað*	*hi,*
why	not	understand	they

þæt	*him*	*cymð,*
that	to-them	will-happen

þonne	*hi*	*læst*	*wenað,*
when	they	least	expect

ege	*and*	*ungelimp?*
fear	and	misfortune

(9)] Qui devorant [deuorant] plebem meam sicut escam panis. 5] Deum non invocaverunt [inuocauerunt]; illic trepidaverunt [trepidauerunt] timore ubi non erat timor.

8. cont. qui deuorant /<[devorant]>/ plebem meam sicut escam panis. 9. Deum /<[Dominum]>/ non inuocauerunt /<[invocaverunt]>/; illic trepidauerunt /<[trepidaverunt]>/ timore vbi /<[ubi]>/ non erat timor.

8. cont. the whilk deuours my folke as met of brede. ¶ 9. ¶ God thai incald noght: thare thai*. [U om. S thei.] quoke for dred whare dred was noght. ¶

8. cont. wyche*. [Corrected from *weche*.] de-uouren mi folk as mete of brede?*. [wyrch: — *ne*: —*hij*: know no þes swalouþ.] 9. Hij cleped nou3t our Lord; hij trembleden þer for doute, þer no doute nas.*. [d. were was no d.]

EV 4. cont. that deuoure my folc, as mete of bred? EV 5. God they inwardli clepeden not; there thei trembliden bi drede, wher was not drede.

LV 4. cont. that*.[whiche I.] deuowren my puple, as mete of breed? LV 5. Thei cle|peden*. [in clepeden A *sec. m.* clepen O.] not the Lord; thei trembliden there LV 6. for dreed, where was no drede;

4. cont. that deuoure my people as foode of bread? 5. They haue not inuocated our Lard, there haue they trembled for feare, where no feare was.

4. cont. 'who devour my people like a loaf of bread? 5. They have not invoked the Lord in that place. They walked fearfully where there was no fear,'

13.10

Hwy	*ne*	*ongitað*	*hi,*				
why	not	understand	they				
þæt	*God*	*byð*	*mid*	*þam*	*rihtwisran*	*folce;*	
that	God	is	with	the	righteous	people	
Hwi	*gedrefe*	*ge*	*mines*[65]	*yrminges*	*geþeaht;*		
why	confuse	you-PL	my	pauper's	counsel		
for þam	*God*	*ys*	*min*	*geþeaht.*			
because	God	is	my	counsel			

6(10)] Quoniam Deus in generatione iusta <iuxta> est. Consilium inopis confudisti, quia [quoniam] Deus spes eius est.

10. Quonian /<[Quoniam]>/ dominus [Deus] in generacione /<[generatione]>/ iusta /justa/ est [ ]: con|silium inopis confudistis,[66] quoniam dominus spes eius /ejus/ est.

10. ◖ ffor lord is in rightwis getynge; the counsaile of the helples 3e shamed, for lord is the hope of him. ◖

10. For our Lord his in ri3tful bi3etyng; þou, Lord, confoundest þe counseil of þe mesais; for our Lord hys hys[67] hope.*. [generacioun: confoundid: *m.*] pouer man.]

EV 6. For the Lord is in a ri3twis ie|neracioun; the counseil of the nedi 3ee han confoundid, for the Lord is his hope.

LV 6. cont. for the Lord is in a ri3tful generacioun. Thou hast schent*. [confoundid I.] the counsel of a*. [the I.] pore man; for the Lord is his hope.

6. † Because our Lord is in the iust generation, you haue confounded the counsel of the poore man: because our Lord is his hope.

6. 'because God is among the fair generation. You confused the counsel of the powerless, yet God is his hope.'

13.11 *Hwa arist elles of Syon*
who arises else from Sion
to þæm þæt he sylle Israelum hælo,
in order that he may-give to-Israel salvation
butan þu, Drihten,
except-for you Lord
þe afyrst hæftnyd of þinum folce?
who take-away captivity of your nation

7(11)] Quis dabit ex Sion salutare Israel /[israhel]/, dum averterit /avertit/ [auertit] Dominus captivitatem [captiuitatem] plebis sue /suæ[ae]/.

11. Quis dabit ex syon /<[Sion]>/ salutare israel [Israhel]: cum auerterit /<[avertit]>/ dominus captiuitatem /<captivitatem>/ plebis sue /<suæ[ae]>/,

11. ◖ Wha sall gif of syon hele til israel; when lord has turned away the caitife of his folke,

11. Who shal 3yf fram þe heuen helþe to Israel? whan our Lord haþ turned oway þe chaytifnesse of hijs folk,

EV 7. Who shall 3iue fro Sion the helthe 3iuere of Irael? Whan the Lord shal take awei the caitifte of his puple;

LV 7. Who schal 3yue fro Syon helthe to Israel? Whanne the Lord hath turned awei the caitifte of his puple;

7. Who wil geue from Sion the saluation of Israel? when our Lord shal haue turned away the captiuitie of his people,

7. 'Who will give Israel security from Sion? When the Lord turns aside His people's captivity,'

13.12 *Blissie nu, Iacobes cyn,*
may-rejoice now Jacob's kin
and fægnian Israele.
and may-rejoice Israel

(12)] Letetur /Læ[ae]tetur/ Iacob, et exultet Israel /[israhel]/.

11. cont. exultabit /exsultabit/ iacob /Jacob/ & leta|bitur /<læ[ae]tabitur>/ israel [Israhel].

11. cont. glad sall iacob and fayn be israel. ◖

11. cont. þe kynreden of Iakob shal gladen, and þe folk of Israel shal ioyen.*. [fram—þe: thraldome: kyn|red: *gl.*] ioie: *ioyen*] be glade.]

EV$^{7.}_{\text{cont.}}$ Jacob ful out shal io3en, and Irael shall gladden.
LV$^{7.}_{\text{cont.}}$ Jacob schal `fulli be ioiful*. [ful out ioye I. fulli ioie K.], and Israel schal be glad.
$^{7.}_{\text{cont.}}$ Iacob shal reioyce, and Israel shal be glad.
$^{7.}_{\text{cont.}}$ 'Jacob will exult and Israel will be joyful.'

Psalm 14

Dauid sang þysne feowerteoðan sealm,
David sang this fourteenth psalm

þa he adrifen wæs of his earde;
when he expelled was from his country

wiscte
desired

þæt he moste eft to cuman.
that he would-be-able back to to-come

And swa dyde Israela folc,
and so did Israelites

þa hie on hæftnyde gelædde wæron
when they into captivity led were

of Hierusalem to Babilonia.
from Jerusalem to Babylon

And swa deð ælc rihtwis man,
and so does each righteous man

þonne he þysne sealm singð;
when he this psalm sings

wilnað him sumere rothwile on þissere worulde,
desires him some time-of-respite in this world

and ece reste æfter þisum.
and eternal rest after this (world)

And swa dyde Crist,
and so did Christ

þa he hine sang;
when he it sang

seofode his earfoðu to Drihtne.
lamented his hardships to Lord

14.1 *Drihten, hwa eardað on þinum temple,*
Lord who will-dwell in your temple
oððe hwa mot hine gerestan[68] *on þæm halgan munte?*
or who will-be-allowed him to-rest on the holly mountain

1(1)] Domine, quis habitavit [habitabit] in tabernaculo tuo, aut quis requiescet in monte sancto tuo?

(1.) DOMINE quis habitabit in tabernaculo tuo: aut quis requiescet in monte sancto tuo.

(1.) ◖ Lord wha sall won in thi tabernakile; or wha sall rest in thi haly hill. ◖

1. Lord, who shal wonen*. [In margin *notabile*, by later hand.] in þy tabernacle, oþer who shal resten in þyn holy hill?*. [oþer] &.]

EV 1. Lord, who shal duelle in thi taber|nacle; or who shal eft resten in thin holy hil?

LV 1. Lord, who schal dwelle in thi taber|nacle; ether who schal reste in thin hooli hil?

1. cont. Lord who shal dwel in thy tabernacle? or who shal rest in thy holie hil?

1. 'Lord, who will live in Your tent, or who will rest on Your holy mountain?'

14.2 *þa andswarode Drihten þæs witgan mode,*
then answered Lord the prophet's to-heart
þurh onbryrdnesse þæs halgan gastes;
through inspiration of-the holy spirit
and cwæð se witga,
and said the prophet
Ic wat,
I know
þeah ic ahsige,
though I ask
Hwa þær eardað;
who there will-dwell
Se þe ingæð butan wamme,
the-one who goes-in without blemish
and wyrcð rihtwisnesse.
and does justice

2(2)] Qui ingreditur sine macula, et operatur iustitiam;

2. Qui ingreditur sine macula: & operatur iusticiam /justitiam/ <[iustitiam]>.

2. ℂ He that ingase withouten spot; and wirkis rightwisnes. ℂ

2. He þat entreþ wyþouten wemm*. [After *wemm*, two letters are erased.] and wyrcheþ ry3tfulnesse;*. [*wemm*] synn.]

EV 2. That goth in withoute wem; and werkith ry3ttwisnesse.

LV 2. He that entrith with out wem; and worchith ri3tfulnesse.

2. † He that walketh without spot, and worketh iustice.

2. 'One who goes in without fault, and who works fairness –'

14.3 *And se þe sprycð rihtwisnesse mid his tungan,*
and the-one who speaks justice with his tongue
and næfð nan facn on his mode.
and not-has no treachery in his heart

3(3)] Qui loquitur veritatem [ueritatem] in corde suo, et non egit dolum in lingua sua,

3. Qui loquitur veritatem in corde suo: qui non egit dolum in lingua sua.

3. ℂ He that spekis sothfastnes in his hert; he that did na treson in his tonge. ℂ

3. He þat speke soþnes in hys hert, and ne dide no trecherie in hys tunge;*. [spekeþ soþfastnes: —*ne*: gyle.]

EV 3. That speketh treuthe in his herte; that dide not tre|cherie in his tunge.

LV 3. Which*. [He that I.] spekith treuthe in his herte; which dide not gile in his tunge.

3. † He that speaketh truth in his hart, that hath not done guile in his tongue.

3. 'who speaks truth in his heart, who has not carried on fraud with his tongue,'

14.4 *Ne his nyhstan nan yfel ne deð,*
neither to-his neighbour(s) no evil not does
ne nan edwit ne underfehð wið his nyhstan.
nor no reproach not undertakes against his neighbours

(4)] Nec fecit proximo suo mala /[malum]/, et obprobrium non accepit adversus [aduersus] proximum suum.

4. Nec fecit proximo suo malum: & opprobrium [obprobrium] non accepit aduersus /<[adversus]>/ proximos suos.

4. ℂ Ne he did til his neghbure ill; and reproue he toke noght agaynes his neghburs. ℂ

4. Ne did non yuel to his ne3bur,*. [After *ne3bur* an *e* seems to have been erased.] ne toke no reprusynge o3ayn hys ne3burs.*. [In MS. with an *o* written over *u* by later hand.]*. [*Ne*] & he þat: & did no re|profe a3ens.]

EV cont. 3. Ne dide to his ne3he|bore euel; and reprof toc not to a3en hise ne3hboris.

LV$^{3.}_{cont.}$ Nethir*. [Ne I.] dide yuel to his nei3bore; and took not schenschip*. [schenschipis D. repreef I.] a3ens*. [to V.] hise nei3boris*. [ne3ebore X.].

$^{3.}_{cont.}$ Nor hath done euil to his neighbour, and hath not taken reproch against his neighbour,

$^{3.}_{cont.}$ 'or done harm to his neighbor, and does not accept ill rumors against his neighbors.'

14.5 *And se þe þone awrygdan for nawuht hæfð,*
and the-one who the evil-one for nothing has

and se þe þone rihtwisan weorþað,
and the-one who the righteous-one respects

þone þe Godes ege hæfð.
the-one who God's fear has

4(5)] Ad nichilum /[nihilum]/ deductus est in conspectu eius malignus; timentes autem Dominum magnificat.

5. Ad nichilum /<[nihilum]>/ deductus est in conspectu eius /ejus/ malig|nus: timentes autem dominum glorificat.

5. ◖ Til noght is led the ill willed in his syght; bot thaim that dredis god he glorifys. ◗

5. Þe wicked hys brou3t to nou3t in hys si3t, and God glorifieþ þe dredand our Lord.*. [þe *dr.*] men dredyng him.]

EV 4. To no3t is bro3t doun in his si3t the malice doere; forsothe the dred|ende the Lord he glorifieth.

LV 4. A wickid man is brou3t to nou3t in his si3t; but he glorifieth hem that dreden the Lord.

4. The malignant is brought to nothing in his sight; but them that feare our Lord, he glorifieth:

4. 'The malignant is pulled down to nothing in His sight, but He glorifies those who fear the Lord –'

14.6 *Se þe his nyhstan swereð,*
the-one who to-his neighbour swears

and hine mid treowum ne beswicð,
and him with assurances-of-good-faith not deceives

and se þe his feoh to unrihtum wæstmsceatte
and the-one who his money to unjust usury

ne syleð,
not gives

ne nanes feos ne wilnað æt þam unscyldigan onfon.
nor no money not wishes from the innocent to-receive

(6)] Qui iurat proximo suo, et non decipit /decepit/ eum, 5] qui pecuniam suam non dedit ad usuram, et munera super innocentes /[innocentem]/ non accepit,

6. Qui iurat /jurat/ proximo suo & non decipit: qui pecuniam suam non dedit ad vsuram /<[usuram]>/, & munera super innocentem [innocentes] non accepit.

6. ◖ He that sweris til his neghbure and desaifis noght; he that gaf noght his katel til okyre, and giftis abouen the innocent toke noght. ◗

6. He þat swereþ to hys neȝbur and deceiueþ hym nouȝt and ȝaf nouȝt hys tresour to oker and ne tok ȝiftes up innocent:*. [dissayuyþ: & he þat ȝaf: mony to vsurye ne toke noȝt 3. vp on innocentes.]

EV 4. cont. That swereth to his neȝhebore, and desceyueth not; EV 5. that his monee ȝaf not to vsure; and ȝiftis vp on the innocent toc not.

LV 4. cont. Which*. [He that I.] swerith to LV 5. his neiȝbore, and disseyueth not*. [*him* not I.]; which*. [the which I.] ȝaf not his money to vsure; and took not ȝiftis on*. [upon I.] the innocent.

4. cont. he that sweareth to his neighbour, and deceiueth not, 5. † that hath not geuen his money to vsurie, and hath not taken giftes vpon the innocent:

4. cont. 'one who swears to his neighbor and does not lie – 5. who hasn't lent his money at usury, and did not accept bribes against the innocent.'

14.7 *Se þe þus deð,*
the-one who so does
ne wyrð he næfre astyred,
not will-be he never removed
ne scynd, on ecnesse.
nor put-to-shame for ever

(7)] Qui facit hec /hæ[ae]c/ non commovebitur [commouebitur] in eternum /æ[ae]ternum/.

7. Qui facit hec /<hæ[ae]c>/: non mouebitur /<[movebitur]>/ in eternum /<æ[ae]ternum>/.

7. ◖ He*. [S. U her.] that does there; he sall noght be stirid withouten end. ◗

7. He þat doþ þes þynges, ne shal nouȝt be stired wyþ-outen ende.*. [*ne*] he: mouyd.]

EV 5. cont. He, that doth these thingus, shal not be moued in to without ende.

LV 5. cont. He, that doith these thingis, schal not be moued with outen ende.

5. cont. He that doeth these thinges, shal not be moued for euer.
5. cont. 'One who does these will not be moved in eternity.'

Psalm 15

Þone fifteoðan sealm Dauid sang be his earfoðum,
the fifteenth psalm David sang about his hardships

ægðer ge modes ge lichaman.
both of-spirit and of-body

And eft swa ilce Ezechias hine sang be his mettrumnesse;
and again likewise Ezechias it sang about his sickness

wilnode him to Gode sumre frofre.
desired for-himself from God some consolation

And swa deð ælc rihtwis mann
and so does each righteous man

þe hine singð, on his earfoðum.
who it sings in his hardships

And swa dyde Crist,
and so did Christ

þa he hine sang.
when he it sang

15.1 *Gehealde me, Drihten,*
protect me Lord

forþam ic hopige to ðe:
because I hope in you

hu ne sæde ic þe, Drihten,
69 not said I to-you Lord

þæt þu eart min God;
that you are my God

for þam þu me eall þa good sealdest
because you me all the goods gave

þe ic hæbbe,
which I have

and þe heora nan nydþearf nis
and to-you of-them no need not-is

eft on me to nimenne.
back from me to receive

1(1)] Conserva [Conserua] me, Domine, quoniam in te speravi [speraui] / ~ speravi in té*/. 2] Dixi Domino: Deus meus es tu, quoniam bonorum meorum non indiges <indies>.

(1.) CONSERVA me domine quoniam speraui /<speravi>/ in te [~ in te speravi]: dixi domino, deus [Dominus] meus es tu, quoniam bonorum meorum non eges.

(1.) ◖ Kepe me lord for .i. hoped in the; i. sayd til lord my god thou ert, for of my goeds thou has na nede. ◖

1. Kepe me, Lord, for ich hoped in þe; ich seide to our Lord, Þou art my*. [MS. *lord* þ*ou art my lord* þ*ou art mi.*] God, for þou ne hast no nede of myn godes.*.[—*ne.*]

EV 1. Kep me, Lord, for I hopide in thee; EV 2. I seide to the Lord, My God art thou; for of my goodis thou nedist not.

LV 1. Lord, kepe*. [to gidre kepe I.] thou me, for Y haue hopid LV 2. in thee; Y seide to the Lord, Thou art my God, for thou hast no nede of my goodis.

1. cont. PRESERVE me ô Lord, because I haue hoped in thee. 2. † I haue said to our Lord: Thou art my God, because thou needest not my goods.

1. 'Preserve me, Lord, because I hoped in You! 2. I said to the Lord, "You are my Lord, because You have no need of my goods." '

15.2

Drihten	*gefylde*	*ealne*	*minne*	*willan,*	
Lord	satisfied	all	my	desire	
and	*me*	*forgeaf,*			
and	me	granted			
þæt	*ic*	*moste*	*ofercuman*	*þa*	*þeoda,*
that	I	might	overcome	the	people
þe	*me*	*ungeðwære*	*wæron,*		
who	me	troublesome	were		
and	*heora*	*hergas*	*toweorpan,*		
and	their	sanctuaries	destroy		
æfter	*minum*	*agnum*	*willan.*		
according-to	my	own	will		

3(2)] Sancti </Sanctis/> qui in terra sunt eius; mirificavit [mirificauit] omnes voluntates [uoluntates] meas inter illos.

2. Sanctis qui sunt in terra eius /ejus/: mirificauit /<[mirificavit]>/ [+mihi] omnes vo|luntates meas in eis.

2. ◖ Til halighis the whilke ere in his land; he selcouthid all my willes in thaim. ◖

2. Unto halwen þat ben in his londe he made wonderful alle my willes in hem.*. [To his holy men.]

EV 3. To the seintis that ben in the lond of hym; he made merueilous alle my willis in hem.

LV 3. To the seyntis that ben in the lond of hym; he*. [he hath I.] made wondurful alle my willis in hem.

3. † To the sainctes, that are in his land, he hath made al my willes meruelous in them.

3. 'He glorified me by the holy ones who are in His land. All my desires are in them.'

15.3 *Heora unmiht, and heora untrymð is swiðe gemanigfealdod;*
their weakness and their infirmity is so increased
nu swyðe hrade hi forwurðað.
now very quickly they will-perish

4(3)] Multiplicatae <Multiplicati> /Multiplicaticatae/ [70] [Multiplicatae] sunt enim infirmitates eorum, postea acceleraverunt [adcelerauerunt].

3. Multiplicate /<Multiplicatæ[ae]>/ sunt infirmitates eorum: postea accele|rauerunt /<acceleraverunt>/ [adceleraverunt].

3. ◐ Many faldid ere thaire seknesis; and sithen thai hastid. ◐

3. Her syknesses ben multiplied, and efterwardes hij hasteden to hym.*. [sekenes beþ: afterward: *hym*] me.]

EV 4. Ther ben multiplied the infirmytes of hem; aftirward thei hee3eden to.

LV 4. The sikenessis of hem ben multiplied; aftirward*. [*and*aftirward I.] thei hastiden.

4. † Their infirmities were multiplied: afterward they made hast.

4. 'After they hurried, their infirmities were increased.'

15.4 *Ne gaderie ic nan folc to unrihtum gewinne,*
not will-gather I no people to unjust battle
swa swa hi doð;
as they do
ne ic ne clypige to heora godum,
nor I not will-call to their gods
ne to heargum ne gebidde mid mine muðe.
nor to idols not will-pray with my mouth

(4)] Non congregabo conventicula [conuenticula] eorum de sanguinibus, nec memor /[+ero]/ nominum illorum per labia mea.

4. Non congregabo conuenticula /<[conventicula]>/ eorum de sanguinibus: nec memor ero nominum eorum per labia mea.

4. ◖ I sall noght gadire the couentis of tha of blodis; na .i. sall be menand on thaire names thurgh my lippes. ◗

4. Ich ne shal nou3t gader to-gideres, seid our Lord Dauid, her wicked felawe-shippes of syn3es;*. [Over *e* and *s* a later hand has added an *n*.] ne ich ne shal nou3t be þenchand on her names by my lippes.*. [Our Lord sayd to Dauyd, Y schall no3t g. to-geder her wykkyd felyschyppes: y — *ne*: be þe thencher of.]

EV 4. cont. I shal not gadere togidere the conuenticulis of hem of blodis; ne I shal be myndeful of the namys of hem bi my lippis.

LV 4. cont. I schal not gadire togidere the*. [Om. I.] conuen|ticulis, `*ethir litle**. [*or smale* I.] *couentis*, of hem of bloodis; and Y schal not be myndeful of her names bi my lippis.

4. cont. I wil not assemble their conuenticles of bloud: neither wil I be mindful of their names by my lippes.

4. cont. 'I will not gather in their bloody assembly, nor will I remember their name with my lips.'

15.5 *For þam þu, Drihten, eart se dæl mines yrfes,*
because you Lord are the part of-my heritage
and se calic minre blisse;
and the cup of-my joy
and þu eart se
and you are the-one
þe me geedniwodest min rice.
who to-me restored my kingdom

5(5)] Dominus pars hereditatis mee /meæ[ae]/ et calicis mei <meis>; tu es qui restituisti michi /[mihi]/ hereditatem meam.

5. Dominus pars hereditatis /hæreditatis/ mee /<meæ[ae]>/ et calicis mei: tu es qui restitues hereditatem /hæreditatem/ meam michi /<[mihi]>/.

5. ◖ Lord is part of myn heritage. and of my chalice; thou ert that sall restore my heritage til me. ◗

5. Our Lord is part of myn heritage and of mye ioie; þou art þat shal restoren to me myn heritage.*. [party: schalt restore myne h. to me.]

EV 5. The Lord the part of myn eritage, and of my chalis; thou art, that shalt restore myn eritage to me.

LV 5. The Lord *is* part of myn eritage, and of my passion; ⁊[1] thou art*. [it art I.], that schalt restore myn eritage to me.

5. † Our Lord the portion of myne inheritance, and of my cuppe: thou art he, that wil restore myne inheritance vnto me.

5. 'The Lord is my inheritance's portion, and my cup. You are the One who restores my inheritance to me.'

15.6

þu	*gedydest*					
you	caused					
þæt	*we*	*mætan*	*ure*	*land*	*mid*	*rapum,*
that	we	measure	our	land	with	ropes
and	*min*	*hlyt*	*gefeoll*	*ofer*	*þæt*	*betste;*
and	my	lot	fell	over	the	best-one
for þam	*is*	*min*	*land*	*nu*	*foremære,*	
therefore	is	my	land	now	illustrious	
and	*me*	*swyðe*	*unbleo.*			
and	for-me	very	splendid			

6(6)] Funes ceciderunt michi /[mihi]/ in preclaris [praeclaris], etenim [* et enim] hereditas mea preclara /præ[ae]clara/ est michi /[mihi]/.

6. Funes ceciderunt michi /<[mihi]>/ in preclaris /<præ[ae]claris>/: etenim here|ditas /hæreditas/ mea preclara /<præ[ae]clara>/ est michi /<[mihi]>/.

6. ◖ Strengis fel til me in ful|bryght; for whi myn heritage is fulbright til me. ◖

6. Foundeinges fellen to me in godenesces; for min heritage his ful clere to me.*. [After *me* a letter is erased.]*. [Temptacions: *god*.] clerete of godenes.]

EV 6. Cordis fellen to me in ful cleer thingis; forsothe myn eritage ful cler is to me.

LV 6. Coordis felden to me in ful clere thingis; for*. [forsothe I.] myn eritage is ful cleer to me.

6. † Cordes are fallen to me in goodly places: for mine inheritance is goodlie vnto me.

6. 'Lines have fallen in clarity for me, for my inheritance is clear to me.'

15.7

Ic	*bletsige*	*þone*	*Drihten,*
I	bless	the	Lord
þe	*me*	*sealde*	*andgit;*
who	me	gave	understanding

ac þeah he me þara uterrena gewinna gefreode,
but although he me of-the external hardships made-free
þeah winnað wið me þa inran unrihtlustas,
nevertheless struggle against me the inner sinful-desires
dæges and nihtes,
by-day and by-night
þæt ic ne eom þeah eallunga orsorh.
so-that I not am yet completely safe

7(7)] Benedicam Dominum, qui michi /[mihi]/ tribuit intellectum, insuper et usque ad noctem increpaverunt [increpauerunt] me renes mei.

7· Benedicam dominum [Domino] qui tribuit michi /<[mihi]>/ intellectum: insuper & vsque /<[usque]>/ ad noctem increpuerunt [increpaverunt] me renes mei.

7· ◖ I sall blis the lord that gaf til me vndirstandynge; & ouer that til the nyght snybid me my neris. ◗

7. Y shal bliscen our Lord, þat ȝaf me vnderstondyng, and vp þat unto nyȝt my kydnaies blamed me.*. [ȝaf+to: ouer þat myne kyd|ners blamyd me vnto n.]

EV 7· I shal blisse the Lord, that ȝaf to me vnderstondinge; ouermor*. [euer more *AH.*] `and vnto*. [in to *A.*] the nyȝt myche*. [Om. *A.*] blameden me my reenys.

LV 7· I schal blesse the Lord, that ȝaf*. [hath ȝouen I.] vndur|stondyng to me; ferthermore and my reynes blameden*. [han blamyd I.] me `til to*. [unto the I.] nyȝt.

7· † I wil blesse our Lord, who hath geuen me vnderstanding: moreouer also euen til night, my veines haue rebuked me.

7· 'I will bless the Lord, who gives me understanding from above. Even till night my insides have rebuked me.'

15.8 *Ic ongit Drihten,*
I know Lord
and he byð symle beforan þære ansyne mines modes;
and he is always before the eye of-my mind
for þæm he bið simle on minum fultume,
because he is always to my help
þæt ic ne beo eallunga oferswiðed.
so-that I not should-be completely overpowered

8(8)] Providebam [Prouidebam] Dominum in conspectu meo semper; quoniam a dextris ⁊[72] est michi /[mihi]/, nec [ne] commovear [commouear].

8. Prouidebam /<[Providebam]>/ dominum in conspectu meo semper: quo|niam a dextris est michi /<mihi>/, nec /<[ne]>/ commouear /<[commovear]>/.

8. ◖ I poruayd god ay in my sight; for he is at the right hand til me, that .i. be noght stirid. ◖

8. Y puruaiede our Lord in my si3t, for he is at my ri3t half, þat ich ne be nou3t stired.*. [*at*] on: syde: —*ne*.]

EV 8. I purueiede the Lord in my si3te euermor; for fro the ri3t partis he is to me, lest I be with moued.

LV 8. I pur|ueide*. [saw3e bifore I.] euere the Lord in my si3t; for he is on*. [at I.] the ri3thalf to me, that Y be not moued.

8. I forsaw our Lord in my sight alwaies: because he is at my right hand, that I be not moued.

8. 'I always made provision for the Lord in my sight. Because He is at my right hand, I will not be moved.'

15.9 *For þæm þingum, min mod is gelustfullod,*
therefore my spirit is delighted
and ic cyðe þa blisse on minre tungan,
and I announce the happiness with my tongue
and on þæm tohopan ic me syððan gereste. ⁊[73]
and in the hope I me afterwards will-rest

9(9)] Propter hoc delectatum est cor meum, et exultavit [exultauit] lingua mea, insuper et caro mea requiscet /[requiescet]/ in spe /spé*/.

9. Propter hoc letatum /<læ[ae]tatum>/ est cor meum, & exultauit /exsultavit/ <[exultavit]> lingua mea: insuper et caro mea requiescet in spe.

9. ◖ Thare for gladid is my hert and my tonge ioyed; ouer that and my flesch sall rest in hope. ◖

9. For þat*. [*at* on erasure in a later hand.] min hert ioide,*. [MS. *seide*.] and my tunge shal gladen, and my flesshe shal al-so resten in hope.*. [& þer-for myne h. was gladyd: ioie: also schal.]

EV 9. For that gladede myn herte, and ful out io3ede my tunge; furthermor and my flesh shal a3een resten in hope.

LV 9. For this thing*. [thing, *that is, for my rising a3en* K *text* V *marg.*] myn herte was glad, and my tunge ioyede fulli; ferther|more and my fleisch schal reste in hope.

9. † For this thing my hart hath beene glad, and my tongue hath reioyced: moreouer also my flesh shal rest in hope.

9. 'Because of this, my heart is happy. My tongue has exulted above measure, and my flesh will rest in hope.'

15.10 *For þæm þu ne forlætst mine sawle, ne min mod to helle;*
because you not will-abandon my soul nor my heart to hell

ne þinne gehalgodan ne lætst forrotian,
nor (you) your saint not will-allow to-decay

ne forweorðan.
nor to-perish

10(10)] Quoniam non derelinques animam meam in infernum /[inferno]/, nec dabis sanctum tuum videre [uidere] corruptionem.

10. Quoniam non derelinques animam meam in inferno: nec [non] dabis sanctum tuum videre corupcionem /<[corruptionem]>/.

10. ◖ ffor thou sall noght leue my saule in hell; ne thou sall gif thi haligh to see corupcioun. ◗

10. For þou ne shal nou3t [laten my soule in helle, and þou ne shal nou3t] 3yf þyn holy to se corupcioun.*. [For þou schalt no3t lete my soule in hell, ne þou schalt no3t 3if þine holy seruant forto see corrupcion.]

EV 10. For thou shalt not forsake my soule in helle; ne 3iue thin halewe to seen corupcioun.

LV 10. For thou schalt not forsake*. [leue I.] my soule in helle; nether thou schalt 3yue thin hooli to se corrupcioun.

10. † Because thou wilt not leaue my soule in hel: neither wilt geue thy holie one to see corruption.

10. 'For You will not abandon my soul to the inferno, nor will You cause Your holy One to see corruption.'

15.11 *þu me gedydest lifes wegas cuðe,*
you to-me made life's ways known

and gefylst me mid gefean, beforan þinre ansyne;
and fill me with joy before your face

for ælc riht lustbærnes cymð þurh þinne fultum,
for each right pleasure comes through your help

þæm þe heo cimð on ecnesse.
to-the-one[74] to-whom it comes for ever

11(11)] Notas michi /[mihi]/ fecisti vias [uias] vite /vitæ/ [uitae]. Adimplebis me letitia /læ[ae]titia/ cum vultu [uultu] tuo. Delectationes in dextera tua usque in finem.

11. Notas michi /<[mihi]>/ fecisti vias vite /<vitæ[ae]>/: adimplebis me leticia /[<læ[ae]titia>]/ cum vultu tuo, delectaciones /<delectationes>/ [delectatio] in dextera tua vsque /<[usque]>/ in finem.

11. ◖ Knawyn thou maked til me the wayes of life; thou sall fulfill me of ioy with thi face, deliteyngis in thi right hand in till the end. ◗

11. Þou madest knowen to me þe waies of lyf, þou shalt fulfillen me of ioie wyþ [þy] face; delitynges ben in þy ri3t honde vnto þe ende.*. [m. þe ways of lyfe know to me: with+þine: delites: into.]

EV 10. cont. Knowen to me thou hast maad the weies of lif; thou shalt fulfille me therto in gladnesse with thi chere; delitingus in thi ri3tt hond vnto the ende.

LV 10. cont. Thou hast maad knowun to me the weies of lijf; thou schalt fille*. [fulfille I.] me of*. [with S.] gladnesse with thi cheer; delit|yngis *ben* in thi ri3thalf `til in to*. [unto I. til to K.] the ende*. [eende, *ether til to withouten eende* K.].

10. cont. Thou hast made the waies of life knowen to me, thou shalt make me ful of ioy with thy countenance: delectations on thy right hand, euen to the end.

10. cont. 'You notice me. You made life's ways. You will fill me with joy with Your appearance. Delight is in Your right hand, even to the end.'

Psalm 16

Dauid sang þysne syxteoþan sealm,
David sang this sixteenth psalm

and hine geornfullice gebæd[75] *on þisum sealme to Drihtne,*
and him eagerly prayed in this psalm to God

and hine unscyldigne cyðde wið þa his fynd
and himself guiltless declared against those his enemies

þe his ehton butan scylde.
who him persecuted without guilt[76]

And swa doð ealle þa rihtwisan
and so do all the righteous-ones

þe þisne sealm singað;
who this psalm sing

ymb *þæt* *ylce* *hi* *hine* *singað.*
about the same they it sing
And *swa* *dyde* *Crist* *be* *Iudeum.*
and so did Christ about Jews

16.1 *Gehyr,* *Drihten,* *min* *gebed,*
hear Lord my prayer
and *ongit* *mine* *rihtwisnesse.*
and see my justice
And *onfoh* *mid* *þinum* *earum* *min* *gebed;*
and receive with your ears my prayer
for þon *þu* *wast*
because you know
þæt *ic* *butan* *facne* *to* *þe* *cleopige:*
that I without treachery to you call

1(1)] Exaudi, Domine, iustitiam meam; intende deprecationi /deprecationem/ mee /meam/ [meae]. (2)] Auribus percipe orationem meam, non in labiis dolosis.

(1.) EXAUDI domine iusticiam /justitiam/ <[iustitiam]> meam: intende deprecaci|onem /<[deprecationem]>/ meam. 2. Auribus percipe oracionem /<[orationem]>/ meam: non in labijs /<[labiis]>/ dolosis.

(1.) ◖ Here lord my rightwisnes; bihald my praiynge. ◖ 2. ◖ With eren here my bede; noght in swikil lippes. ◖

1. Here, Lord, my ri3t; vnderstonde my praier.*. [ri3tfulnes+&.] 2. Receiue my praier wyþ þy neren nou3t in trecherous*. [MS. *trecherour*.] lippes.*. [Take: þine eres: gileful.]

EV$^{1.}_{cont.}$ Here, Lord, my ri3twisnesse; vnder|stond my lowe pre3ing. With eris per|ceyue myn orisoun; not in treccherous lippis.

LV$^{1.}_{cont.}$ Lord, here thou my ri3tfulnesse; biholde thou my preier. Perseuye*. [Parceyue I.] thou with eeris my preier; not *maad**. [*maad to me* I.] in gileful lippis.

$^{1.}_{cont.}$ Heare ô Lord my iustice: attend my petition: With thine eares heare my prayer, not in deceitful lippes.

1. ‘Hear my fairness, Lord! Listen to my plea! Perceive my prayer with Your ears – not offered from deceitful lips!’

16.2 *beforan þe sy se dom betwuh me and him;*
before you is the judgement between me and him/them
geseon þine eagan þone rihtan dom betwuh us.
see your eyes that right judgement between us

(2)] cont. De vultu [uultu] tuo iudicium meum prodeat; oculi tui videant [uideant] equitatem /æ[ae]quitatem/.

3. De vultu tuo iudicium /judicium/ meum prodeat: oculi tui vi|deant equitates /<æ[ae]quitates>/.[77]

3. ◖ ffra thi face my dome forthga; thin eghen se*. [S. U sees.] euenessis. ◗

3. Forþ go þi iugement out of þy semblant; se þyn e3en euennes.*. [Þi dome pas out of þi sem|blaunte+&.]

EV 2. Fro thi chere my dom go forth; thin e3en see thei equites.

LV 2. Mi doom come*. [cometh CKM. come it I.] `forth of*. [bifore I.] thi cheer; thin i3en se*. [see thei K.] equite.

2. † From thy countenance let my iudgement procede: let thine eies see equities.

2. 'May judgement come forth from Your face. May Your eyes look on equitable causes.'

16.3 *þu hæfst afandod min mod,*
you have tested my spirit
and þu come to me on niht,
and you came to me at night
and me gemettest unrotne,
and me found sorrowful
and me sude mid þam fyre monegra earfoða,
and me tried with the fire of-many hardships
swa swa gold oþþe seolfor;
as gold or silver
and þu ne fundest on me nan unriht wiþ hi.
and you not found in me no evil against them

3(3)] Probasti cor meum, et visitasti [uisitasti] nocte; igne me examinasti, et non est inventa [inuenta] in me iniquitas.

4. Probasti cor meum & [ ] visitasti nocte: igne me exa|minasti, & non est inuenta /<[inventa]>/ in me iniquitas.

4. ◖ Thou proued my hert and visitid in nyght: in fire thou examynd me and noght is funden in me wickidnes. ◗

4. Þou prouedest myn hert, and uisited it on ni3t; þou assaidest me þur3 fur, and wickednesse nys nou3t founden in me.*. [in: examyndest: with: was.]

EV 3. Thou proued|est myn herte, and visytedist in the ny3t; bi fyr thou examynedest me, and ther is not founde in me wickidnesse.

LV 3. Thou hast preued myn herte, and*. [and thou I.] hast visitid*. [visited *it* I.] in ni3t; thou hast examynyd*. [assaied I.] me*. [it I.] bi fier, and wickidnesse is not foundun in me.

3. † Thou hast proued my hart, and visited it by night: by fire thou hast examined me, and there is no iniquitie found in me.

3. 'You proved my heart. You visited by night. You examined me by fire, and treachery is not found in me.'

16.4

Ne	*ic*	*furðum*	*nanum*	*menn*	*ne*	*sæde*	*eal*	*þa*	*earfoða,*
not	I	indeed	to-no	man	not	said	all	those	hardships

þe	*hi*	*me*	*dydon;*
which	they	me	caused

for	*þam*	*wordum*	*þinra*	*weolora*
because-of	the	words	of-your	lips

ic	*geþolode*	*hearde*	*wegas,*	*and*	*manigfeald*	*earfoðu.*
I	suffered	hard	ways	and	various	hardships

4(4)] Ut non loquatur os meum opera hominum. Propter verba [uerba] labiorum tuorum ego custodivi [custodiui] vias [uias] duras.

5. Vt /<[Ut]>/ non loquatur os meum opera hominum: propter verba labiorum tuorum, ego custodiui /<[custodovi]>/ vias duras.

5. ◖ That my mouth speke noght the werkis of men; for the wordis of thi lippes .i. haf keped hard wayes. ◖

5. Þat my mouþe ne speke nou3t werkes of men, ich kept hard waies for þe wordes of þy lippes.*. [—*ne*: for þe wordes of þi l. y kepid h. wayis.]

EV 4. That my mouth speke not the werkis of men; for the woordis of thi lippis I kepte harde weies.

LV 4. That my mouth speke not the werkis of men; for the wordis of thi lippis Y haue kept harde weies.

4. † That my mouth speake not the workes of men: for the wordes of thy lippes I haue kept the hard wayes.

4. 'So my mouth would not speak human works, I have kept difficult ways, according to Your lips' words.'

16.5 *Geriht, Drihten, mine stæpas on þine wegas,*
guide Lord my steps in your ways
þæt ic ne aslide,
so-that I not should-slip
þær þær ic stæppan scyle.
there where I go ought-to

5(5)] Perfice gressus meos in semitis tuis, ut non moveantur [moueantur] vestigia [uestigia] mea.

6. Perfice gressus meos in semitis tuis: vt /<[ut]>/ non moueantur /<[moveantur]>/ vestigia mea.

6. ◖ Mak perfit my gatis in thi stretis*. [S stightes.]; that my steppis be noght stirid. ◗

6. Fulfyl my goynges in þy bestiȝes, þat m[i] traces ne be nouȝt stired.*. [Fulfil+þou: *b.*] paþes: my: —*ne.*]

EV 5. Parforme my goingus in thi sties; that my steppis be not meued.

LV 5. Make thou perfit my goyngis in thi pathis; that my steppis be not moued.

5. † Perfite my pases in thy pathes: that my steppes be not moued.

5. 'Make my walk whole in Your paths, so my footsteps won't be [78] moved!'

16.6 *For þam ic clypige symle to þe,*
therefore I call always to you
forþam þu symle me gehyrdest;
because you always me heard
onhyld nu þine earan to me
incline now your ears to me
and gehyr min word.
and hear my words

6(6)] Ego clamavi [clamaui] quoniam exaudisti me, Deus. Inclina aurem tuam michi /[mihi]/, et exaudi verba [uerba] mea.

7. Ego clamaui /<[clamavi]>/, quoniam exaudisti me deus: inclina aurem tuam michi /<[mihi]>/, & exaudi verba mea.

7. ◖ I cried, for thou herd me god; held thin ere*. [U thi nere.] til me, and here my wordis. ◗

7. Ich cried, God, for þou herd me; bow þyn eren to me, and here myne wordes.*. [—*God*: ere.]

EV 6. I criede, for thou, God, herdest me; bowe fully thin ere, and ful out here my woordis.

LV 6. I criede, for thou, God, herdist*. [hast herd I.] me; bowe doun thin eere to me, and here thou my LV 7. wordis.

6. I haue cried, because thou hast heard me ô God: incline thyne eare to me, and heare my wordes.

6. 'I called because You, God, heard me. Incline Your ear to me and hear my words!'

16.7 *Gewundra nu,*
make-wonderful now

and geweorða þine mildheortnesse on me, þu
and glorify your mercy in me you

þe symle gehælst þa
who always save those

þe to ðe hopiað,
who in you have-confidence

and hi gehyldst wið þa
and them protect against those

þe winnað wið þinne willan.
who struggle against your will

7(7)] Mirifica ⁊[9] misericordias tuas, qui salvos [saluos] facis sperantes in te /té*/ 8(8)] a resistentibus dexterę /dexteræ[ae]/ tuę /tuæ[ae]/.

8. Mirifica miserecordias /<[misericordias]>/ tuas: qui saluos /<[salvos]>/ facis /facies/ sperantes in te. 9. A resistentibus dextere /<dexteræ[ea]>/ tue /<tuæ[ae]>/:

8. ◖ Selkouth thi mercys; thou that makis saf hopand in the. ◖ 9. ◖ ffra gayn standand til thi right hand;

8. Make þy mercies wonderful, þou þat makest sauf þe hopand in þe.*. [1. þe] men.] 9 ii. þat o3ain-stonden þyn ry3t-half,

EV 7. Mac merueilouse thi mercyes; that makist saf the hopende in thee. EV 8. Fro the with|stonderes to thi ri3thalf*. [ri3t part *AEH.*]

LV 7. cont. Make wondurful thi mercies; that makist saaf `men hopynge*. [hem that hopen I.] in thee. LV 8 ii.] fro*. [*and* fro I.] `men a3enstondynge*. [hem that a3en|stonden I.] thi ri3t hond.

7. † Make thy mercies meruelous, which sauest them that hope in thee. 8. † From them that resist thy right hand

7. 'Make Your mercies marvelous, through which You make those hoping in You secure! 8 ii. from those resisting Your right hand!'

16.8 *Geheald me, Drihten, and beorh me,*
protect me Lord and defend me

swa swa man byrhð þam æplum on his eagum
as man defends the apples in his eyes

mid his bræwum;
with his eyelids

gehyd me under þinra fiðera sceade,
hide me under your wings' shadow

8(8)] cont. Custodi me, Domine, ut pupillam oculi. Sub umbra alarum tuarum protege me

9. cont. custodi me vt /<[ut]>/ pupillam oculi. 10. Sub vmbra /<[umbra]>/ alarum tuarum protege [proteges] me:

9. cont. kepe me as the appile of the eghe. ◖ 10. ◖ Vndire the shadow of thi wenges hil me;

9.i Kepe me fram hem, 9 iii. as þe appel of þyn e3e.*. [K. me as þe appill of þin ye fram men a3enstondyng þi ri3t honde.] 10. Defend me vnder þe shadow of þy mercies

EV 8. cont. kep me, as the appil of the*. [thyn *E pr. m.*] e3e. Vnder the shadewe of EV 9. thi weengis defend me;

LV 8.i Kepe thou me as the appil of the*. [thin I.] i3e; LV 8. iii Keuere*. [Hile I.] thou LV 9. me vndur the schadewe of thi wyngis;

8. cont. keepe me, as the apple of the eie. 9. † Vnder the shadowe of thy winges protect me:

8.i 'Guard me like Your eye's pupil, 8 iii. You will protect me under Your wing's shadow,'

16.9 *wið þara unrihtwisena ansyne,*
against of-the unrighteous-ones face

þe wilniað
who desire

þæt hi me fordon.
that they me destroy

Mine fynd me ymbhringdon utan on ælce healfe,
my enemies me surrounded on-the-outside on each side

and hi habbað ealle heora fætnesse,
and they have all their fatness

and heora tohopan, and heora weolan,
and their hope(s) and their wealth

swiþe orsorhlice utan bewunden,
very securely from-without surrounded
and sprecað nu for þi swiðe ofermodlice.
and speak now because of that very arrogantly

9] a facie impiorum qui me adflixerunt. (9)] Inimici mei animam meam circumdederunt. 10] Adipem suam /[suum]/ concluserunt; os eorum locutum est superbiam [superbia].

10. cont. a facie im|piorum qui me afflixerunt [adflixerunt]. 11. Inimici mei animam meam circumdederunt [+super me], adipem suum concluserunt: os eorum locutum est superbiam [superbia].

10. cont. fra the face of wickid, that me has tourmentid. ◖ 11. ◖ Myn enmys has vmgifen my saule, thaire grese thai closid; the mouth of thaim spake pride. ◖

10. cont. fram þe face of wicked, þat tormented me. 11. Myn enemys ȝede aboute my soule wyþ synnes; hij shetten to-gideres her fattnes; her mouþe spekeþ pryde.*. [to-geder: spak.]

EV 9. cont. fro the face of vnpitous men, that me han tormentid. EV 10. Myn enemys my soule cumpasiden; ther talȝ thei closiden togidere; theyr mouth hath spoken pride.

LV 9. cont. fro the face of vnpitouse men, that han tur|mentid me. Myn enemyes han cumpassid LV 10. my soule; thei han closide togidere her fat|nesse; the*. [*and* the I.] mouth of hem spak pride.

9. cont. † from the face of the impious, that haue afflicted me. Mine enemies haue compassed my soule, 10. † they haue shut vp their fatte; their mouth hath spoken pride.

9. 'from the face of the lawless who have afflicted me. My enemies have surrounded my soul against me. 10. They closed up their fat. Their mouth spoke pride.'

16.10 *Hy habbað me swyðe forsewenlice utan ymbstanden;*
they have me very contemptibly on-the-outside surrounded
þa eagan heora modes habbað geteohhad,
the eyes of-their mind have intended
þæt hi me gebygen oð eorðan.
that they me would-bend to earth

11(10)] Proicientes me nunc circumdederunt me. Oculos suos statuerunt declinare in terram.

12. Proicientes /Projicientes/ <Proiicientes> me nunc circumdederunt me: oculos suos statuerunt declinare in terram.

12. ◖ fforthkastand me now thai haf vmgifen me; thaire eghen thai sett to held in the erth. ◖

12. Þe kestand oway godnesse han nov gon abou3t me, and han stablyst her e3en to bowe into þerþe.*. [þai castyng away me or her godnes fram me haþ: sett: forto.]

EV 11. Throwende me aferr now thei enuyrounden me; ther e3en thei ordeyneden to bowe doun in to the erthe.

LV 11. Thei castiden*. [han cast I.] me forth*. [out I.], and han cumpassid me now; thei*. [*and* thei I.] ordeyneden*. [han ordeyned I.] to bowe doun her i3en in to erthe.

11. † Casting me forth now haue they compassed me: they haue sette their eies to bend them vnto the earth.

11. 'Throwing me out, now they surrounded me. They set their eyes and bend me down to the ground.'

16.11

Hy	*sætiað*		*min,*					
they	lie-in-wait-for		me					
and	*sittað*	*swa*	*gearwe*					
and	sit	as	ready					
swa	*se*	*leo*	*deð*					
as	the	lion	does					
to	*þam*	*þe*	*he*	*gefon*	*wyle,*			
for	that	which	it	to-catch	wants [80]			
and	*swa swa*	*his*	*hwelp*	*byð*	*gehyd*	*æt*	*þære*	*sæte.*
and	as	its	young	is	hidden	at	the	ambush

12(11)] Susceperunt me sicut leo paratus ad predam /præ[ae]dam/, et sicut catulus leonis habitans in abditis.

13. Susceperunt me sicut leo paratus ad predam /<præ[ae]dam>/: & sicut catulus leonis habitans in abditis.

13. ◖ Thai toke me as leoun redy til pray; and as whelp of leoun wonand in hidils. ◖

13. Hij token me as a lyon redy to his praie, and a welpe of a lyon wonand in hydels.*. [and+as: dwellyng.]

EV 12. They toke me doun, as a leoun redy to the prey; and as a leoun whelp dwell|ende in hid placis.

LV 12. Thei, as a lioun maad redi to prey*. [*his* prey I.], han take me; and as the whelp of a lioun dwellynge in hid places.

12. † They haue taken me as a lion readie to the pray: and as a lions whelpe dwelling in hid places.

12. 'They have taken me like a lion prepared for prey, and like a young lion living in secret places.'

16.12 *Aris, Drihten,*
arise Lord

and cum to me
and come to me

ær ær hie cumen,
before they come

and gehwyrfe hi fram me,
and turn-away them from me

and ahrede mine sawle æt þam unrihtan wisan,
and save my soul from the unlawful leader

and of þære wræce minra feonda alys me,
and from the persecution of-my enemies free me

mid þinre handa, and mid þine mægene.
with your hand and with your might

13(12)] Exsurge, Domine; preveni [praeueni] eos et subverte [subuerte] eos. Eripe animam meam ab impio, framea 14] inimicorum de manu tua.

14. Exurge domine preueni /<præ[ae]veni>/ eum & supplanta [subplanta] eum: eripe animam meam ab impio, frameam tuam ab inimicis manus tue /<tuæ[ae]>/.

14. ◖ Rise lord, bifor cum him and supplant him; take out my saule fra the wickid, thi swerd fra enmys of thi hand. ◗

14. Aryse vp, Lord, and cum to-forne hym and put [hym] out; defende my soule fram þe wycked, defend þy makeyng fram þe enemys of þyn honde.*. [put+hym: wykkyd+&.]

EV13. Rys vp, Lord, be|for come hym, and supplaunte hym; tac awei my soule fro the vnpitous; thy EV 14. swerd, fro the enemys of thin hond.

LV13. Lord, rise thou vp, bifor come thou hym*. [Om. I.], and disseyue*. [ouerturne I.] thou hym; de|lyuere thou my lijf fro the `vnpitouse, LV 14. *delyuere**. [vnpitouse *man, and delyuere* I.vnpitouse *man; delyuer* S.] *thou* thi*. [the I.] swerd fro the ene|myes of thin hond.

13. † Arise Lord, preuent him, and supplant him: deliuer my soule from the impious, thy sword 14. † from the enemies of thy hand.

13. 'Rise up, Lord! Go before him and overthrow him! Rescue my soul, Your spear, from the lawless – 14. Your hands, Lord, from enemies!'

16.13 *Drihten, gedo þæt heora menigo sy læsse*
Lord cause that their multitude should-be less

þonne ure feawena nu is,
than of-us few now is [81]

and tostencte [82] *hi geond eorþan*
and disperse them throughout earth

libbende of þis lande;
living [83] this land

gefyl hie nu mid þære witnunga,
fill them now with that punishment

þe þu lange gehyd hæfdest,
which you long hidden had

and þeah him geteohhod.
and still for-them intended

(13)] Domine, a paucis a terra dispartire eos, et supplanta [subplanta] eos in vita [uita] ipsorum. De absconditis tuis adimpletus <adimpletum> est venter [uenter] eorum.

15. Domine a paucis de terra diuide /<[divide]>/ eos in vita eorum: de absconditis tuis adimpletus est venter eorum.

15. ◖ Lord fra a fa of erth depart thaim in thaire lif; of thin hid filled is thaire wambe. ◖

15. De-part hem, Lord, fram fewe of þe erþe in her libbynges, and her wombe*. [S. *an* (expuncted) wombe.] ys fild of þyn hydynges.*. [leuyng: preuy þingis.]

EV 14. cont.i Lord, fro a fewe fro the lond deuyde hem in ther lif; of thin hidde thingus fulfild to*. [Om. *C.*] is the wombe of hem.

LV 14. cont.i Lord, departe thou hem fro a fewe men*. [*feithful* men I.] of `the lond*. [erthe I.] in the lijf of hem; her wombe is fillid of thin hid thingis.

14. cont.i Lord from a few out of the land diuide them, in their life, their bellie is filled of thy secretes.

14. cont.i 'Keep them away from the land's little ones during their life! Their womb is filled from Your hiding place.'

16.14 *Weorþen hi swa geðræste mid hungre,*
may-be they so oppressed with hunger

þæt hi eton swynen flæsc
that they should-eat of-swine flesh

þæt Iudeum unalyfedlic ys
that for-Jews disallowed is

to etanne
to eat

and þæt þæt hi læfon
and that it they should-leave-behind

healdan heora bearnum and heora bearna bearnum.
to-keep for-their children and their children's children

(14)] Saturati sunt porcina,[84] et reliquerunt que /quæ[ae]/ superfuerunt /* super fuerunt/ parvulis [paruulis] suis.

16. Saturati sunt filiis: & dimiserunt reliquias suas par|vulis suis.

16. ◖ Thai ere fild of sonnes; and thai left thaire leuyngis till thaire smale. ◗

16. Hij ben fulfild of wickednesses hid, and hij departed to her lytel her iuel toknes.*. [wykkydnes preuy: departid+or left: smale chyldern her releues or toknes of wykkydnes.]

EV$^{14.}_{\text{cont.ii}}$ Thei ben ful|fild with sones; and laften ther relikis to ther childer.

LV$^{14.}_{\text{cont.ii}}$ Thei ben fillid*. [fulfillid I.] with sones; and thei leften*. [han left I.] her relifis*. [relifs *ether residue* V.] to her litle children.

$^{14.}_{\text{cont.ii}}$ They are filled with children: and they haue leaft their remnantes to their litle ones.

$^{14.}_{\text{cont.ii}}$ 'They are satisfied by children, and leave their possessions to their little ones.'

16.15 *Ic þonne rihtwis me oðywe beforan þinre ansyne,*
I however righteous me will-reveal[85] before your face

and beo þonne gefylled ealles goodes,
and will-be then filled-up with-all good

þonne me byð æteawed ðin wuldor.
when to-me is shown your glory

15(15)] Ego autem cum iustitia apparebo in conspectu tuo; satiabor dum manifestabitur gloria tua.

17. Ego autem in iusticia /justitia/ <[iustitia]> apparebo in conspectu /<[conspectui]>/ tuo: satiabor cum apparuerit gloria tua.

17. ◖ Bot .i. sall appere in rightwisnes in thi sight; .i. sall be fild when thi ioy has apperid. ◗

17. And y shal apperen in ry3t to þy si3t*. [MS. *fi3t.*]; y shal be fild, whan þy glorie haþ shewed.*. [*to*] in: si3t+&: ioie schal schew.]

EV$^{15.}$ I forsothe in ri3twisnesse shal apere to thi si3te; I shal be fulfild, whan thi glorie shal apere.

LV 15. But Y in ri3tfulnesse schal ap|pere to thi si3t; Y schal be fillid, whanne thi glorie schal appere.

15. † But I in iustice shal appeare to thy sight: I shal be filled when thy glorie shal appeare?

15. 'But I will appear in fairness in Your sight. I will be satisfied when Your glory appears.'

Psalm 17

Dauid sang þysne seofonteoþan sealm lytle ær his ende,
David sang this seventeenth psalm little before his end

ymb swyðe lang þæs þe hine God alysed hæfde,
after him God freed had

ægðer ge æt Sawle ge æt eallum his feondum.
both from Saul and from all his enemies

And swa deð ælc þæra
and so does each of-those

þe hine singð;
who it sings

þancað Gode his mundbyrde,
thanks God for-his protection

þonne he hine of hwylcum earfoðum alysed hæfð,
when he him from any sufferings delivered has

oþþe hine oððe þone
either him or the-one

þe he hine fore singð.
who he it on-behalf-of sings [86]

For þæm ylcan hine sang Crist,
because-of the same it sang Christ

þonne he alysed wæs fram Iudea ehtnesse.
when he freed was from Jews' persecution

17.1 *Ic þe lufige, Drihten,*
I you love Lord

for þæm þu eart min mægen;
because you are my power

Drihten, þu eart min trymenes, and min friðstow.
Lord you are my strength and my refuge

2(1)] Diligam te /Té*/, ⁘[87] Domine, virtus [uirtus] mea; 3] Dominus [Domine] firmamentum meum, et refugium meum,

(1.) DILIGAM te domine fortitudo mea: dominus firmamen|tum meum & refugium meum et liberator meus.

(1.) ◖ I sall luf the lord my strenght; lord my festynynge and my fleynge and my delyuerere. ◖.

1. Ha Lord, y shal loue þe, my strengþe, my fasteninge, my refut, and my deliuerer of iuel.*. [—*Ha: f.*] stedfastnes.]

EV[2.] I shal looue thee, Lord, my strengthe; the Lord my fastnyng, and my refut, and my delyuerere.

LV[2.] Lord, my strengthe, Y schal loue thee; the Lord *is* my stidfastnesse, and my re|fuyt, and mi deliuerere.

1. cont. I wil loue thee ô Lord my strength: 2. † Our Lord is my firmament, and my refuge, and my deliuere.

2. 'I will delight in You, Lord my strength. 3. The Lord is my foundation, my refuge,'

17.2 *þu eart min alysend, and min God, and min gefultumend,*
you are my redeemer and my God and my helper
to þe ic hopige
in you I have-confidence

(2)] Et liberator meus; Deus meus adiutor meus, et /[ ]/ sperabo in eum;

2. Deus meus adiutor meus: & sperabo in eum.

2. ◖ My god my helpere; and .i. sall hope in him. ◖

2. My God ys myn helper, and y shal hopen in hym;*. [*The English translation is omitted, as well as the Latin in the next verse.*]

EV[3.] My God, myn help|ere; I shal hope in to hym.

LV[3.] Mi God *is* myn helpere; and Y schal hope in to*. [Om. I.] hym.

2. cont.i My God is my helper, and I wil hope in him.

3. cont.i 'and my liberator, my God, my helper. I will hope in Him,'

17.3 *þu eart min scyldere, and se horn minre hælo,*
you are my protector and the horn of-my salvation
þu eart min fultumend;
you are my helper
herigende
praising

ic clypige to þe, Drihten,
I call to you Lord
and fram minum feondum ic weorðe ahredd.
and from my enemies I will-be saved

(3)] Protector meus et cornu salutis meę, /meæ[ae]/ adiutor meus. 4] Laudans invocabo [inuocabo] Dominum, et ab inimicis meis salvus [saluus] ero.

3. Protector meus & cornu salutis mee /<meæ[ae]>/: & susceptor meus. 4. Laudans inuocabo /<[invocabo]>/ dominum: & ab inimicis meis saluus /<[salvus]>/ ero.

3. ◖ My hilere and horn of my hele; and myn vptakere. ◖ 4. ◖ Louand .i. sall incall god; and of myn enmys .i. sall be saf. ◖

3. My defendour and þe helpe of myn helþe and my taker.*. [helþe] help.] 4. Ich heriand shal clepe our Lord, and y shal be sauf fram myne enemis.

EV$^{3.}_{cont.}$ My de|fendere, and the horn of myn helthe; and myn vndertakere. EV 4. Preisende I shal in|wardly clepe the Lord; and fro myn enemys I shal be saf.

LV$^{3.}_{cont.}$ My defendere, and the horn of myn helthe; and myn vptakere. LV 4. I schal preise, and yn|wardli clepe the Lord; and Y schal be saaf fro myn enemyes.

$^{2.}_{cont.ii}$ My protectour and the horne of my saluation, and my receiuer. 4. ℣ † Praysing I wil inuocate our Lord: and I shal be saued from mine enemies.

$^{3.}_{cont.ii}$ 'my protector, my well-being's power and my sustainer. 4. Praising, I will invoke the Lord, and will be secure from my enemies.'

17.4 *Me ymbhringdon sar, and sorga, and granung,*
me surrounded sorrows and pains and groaning
ful neah oð deað;
almost until death
and geotende stream unrihtwisnessa minra wiðerweardra
and flowing stream of-injustices of-my opponents
me gedrefdon.
me afflicted

5(4)] Circumdederunt me gemitus mortis, et torrentes iniquitates /[iniquitatis]/ conturbaverunt [conturbauerunt] me.

5. Circumdederunt me dolores mortis: & torrentes in|iquitatis conturbauerunt /<[conturbaverunt]>/ me.

5. ◖ The sorowes of ded has vmgifen me; and the strandis of wickidnes has drouyd me. ◖

5. Sorowes of deþ ȝeden aboute me, þe welles of wickednes han trubled me.*. [me+ &: reuers: *han*] &: sturbelyd me+me (!).]

EV 5. The sorewis of deth enuyrounden me; and the stremes of wickidnesse togidere sturbiden me.

LV 5. The sorewis of deth cumpassiden me; and the strondis of wick|idnesse disturbliden*. [han disturblid I.] me.

5. † The sorrowes of death haue compassed me: and torrentes of iniquitie haue trubled me.

5. 'Death's pains surrounded me, and betrayal's torrents disturbed me.'

17.5 *Me ymbhringdon sar and manigfeald witu,*
me surrounded sorrows and numerous torments

ful neah anlic helle witum,
almost like hell's torments

and deaðes grynu me gefengon,
and of-death snares me seized

and on eallum minum earfoðum ic clypige to Drihtne,
and in all my hardships I call to Lord

and to minum Gode ic cige.
and to my God I call

6(5)] Dolores inferni circumdederunt me; prevenerunt [praeuenerunt] me laquei mortis. 7] /[+et]/ In tribulatione mea invocavi [inuocaui] Dominum, et ad Deum meum clamavi [clamaui].

6. Dolores inferni circumdederunt me: preoccupaue|runt /<[præ[ae]occupaverunt]/> me laquei mortis. 7. /+Et/ In tribulacione /<tribulatione>/ mea [89] [~ cum tribularer] inuocaui /<[inuocavi]>/ dominum: & ad deum meum clamaui /<[clamavi]>/.

6. ◖ The sorowis of hell has vmgifen me; bifore occupid has me. the snares of ded. ◖ 7. ◖ In my tribulacioun .i. incald lord; and til my god .i. cried. ◖

6. Þe sorwes of helle encumpassed me, þe trappes of deþ han taken me.*. [*enc.*] ȝede aboute: grynnes: *han taken*] ocupied.] 7. Ich cleped our Lord in my tribulacioun, and ich cried to my God.*. [—*cleped*: —*ich*.]

EV 6. The sorewis of helle wenten aboute me; befor ocupieden me the grenes of deth. EV 7. In my tribulacioun I inwardly clepide the Lord; and to my God I criede.

LV 6. The sorewis of helle cumpassiden*. [han cumpassid I.] me; the snaris of deeth `bifor ocupieden*. [han bifor ocupied I.] me. LV 7. In my tribulacioun Y*. [Y haue I.] inwardli clepide the Lord; and Y criede to my God.

6. The sorrowes of hel haue compassed me: the snares of death haue preuented me. 7. † In my tribulation I haue inuocated our Lord, and haue cried to my God:

6. 'The inferno's pains surrounded me. Death's snares went before me. 7. When I was hard pressed, I invoked the Lord. I cried out to my God.'

17.6 *And he gehyrde of his þam halgan temple mine stemne,*
and he heard from his the holy temple my voice
and min gehrop com beforan his ansyne,
and my lamentation came before his face
and eac on his earan hit eode.
and also into his ears it came

(6)] Et exaudivit [exaudiuit] de templo sancto suo vocem [uocem] meam, et clamor meus in conspectu eius introivit [introiuit] in aures eius.

8. Et [ ] exaudiuit /<[exaudivit]>/ de templo sancto suo vocem meam: & clamor meus in conspectu eius /ejus/ introiuit <introivit> /[introbit]/ in aures eius /ejus/.

8. ◖ And he herd of his haly tempile my voice; and my cry in his sight in 3ede in the eris of him. ◗

8. And he herd my uoice fram hys holy temple, and my crie entred in-to hys eren in-to hys sy3t.*. [*eren into*] eres in.]

EV 7. cont. And he ful out herde fro his holi temple my vois; and my cry in his si3te wente in to the eris of hym.

LV 7. cont. And he herde my vois fro his hooli temple; and my cry in his si3t entride in to hise eeris.

7. cont. And he hath heard my voice from his holie temple: and my crie in his sight, hath entered into his eares.

7. cont. 'He has heard my voice from His holy temple. My outcry in His sight will enter into His ears.'

17.7 *And astyred wæs*
and moved was
and acwacode seo eorðe minra feonda,
and trembled the earth of-my enemies

and *se* *grundweall* *þara* *munta* *wæs* *tohrered;*
and the foundation of-the mountains was shaken-to-pieces

þæt *is* *þæt* *mægen* *minra* *ofermodena* *feonda*
that is the power of-my arrogant-spirited enemies

hy *wæron* *astyrede*
they were moved

for þam *him* *wæs* *God* *yrre.*
because with-them was God angry

8(7)] Et commota est et contremuit terra. /[+et]/ Fundamenta montium conturbata sunt et commota sunt, quoniam iratus est eis Deus.

9. [+et] Commota est & contremuit terra: /[+et]/ fundamenta mon|cium /<[montium]>/ conturbata sunt & commota sunt, quoniam iratus est eis.

9. ◖ The erthe is stirid and it quoke; the grunndis of hilles ere drouyd, stirid thai ere for he is wrethid til thaim. ◖

9. Þe erþe hys styred, and hy3t trembled; þe foundemen3t*. [Thus in MS., the 3 being written over another *t*.] of þe mounteyns ben trubled, and hij ben styred, for he hys wraþed to hem.*. [of—þe: *trubled . . styred*] sturbled & mouyd: wroþ.]

EV 8. Moued is togidere, and togidere tremblide the erthe; the founde|mens of mounteynes ben togidere sturbid, and togidere moued*. [ben moued *E.*], for he wrathide to them.

LV 8. The erthe was mouede togidere, and tremblede togidere*. [gretly I.]; the foundementis of hillis weren troblid togi|dere, and weren*.[Om. I.] moued togidere; for he*. [the Lord I.] was wrooth to hem.

8. † The earth was shaken & trembled: the fundations of mountaines were trubled, and were moued, because he was wrath with them.

8. 'And the land is moved and has trembled. The mountains' foundations are troubled and disturbed because He is angry with them.'

17.8 *For þam* *astah* *smec* *for* *his* *yrre,*
therefore rose-up smoke because-of his anger

and *fyr* *blysede* *beforan* *his* *ansyne.*
and fire blazed before his face

9(8)] Ascendit fumus in ira eius, et ignis a facie /facię*/ eius exardescet /[exardescit]/.

10. Ascendit fumus in ira eius /ejus/, & ignis a facie eius /ejus/ exarsit:

10. ◖ Reke steghe in the ire of him, and fire brent of his face;

10. Smeke mounted up yn hys wraþe, and fur brent of hys face;

EV 9. Ther steȝede vp smoke in his wrathe, and fyr fro his face ful out brente;
LV 9. Smoke stiede*. [stiede up I.] in the ire of hym*. [the Lord I.], and fier brente out fro his face;
9. † Smoke arose in his wrath: and fire flamed vp from his face:
9. 'Smoke ascended in His wrath, and fire flashed forth from His face.'

17.9 *Gleda wæron onælde fram him;*
coals were set-fire-to by him
he onælde heofonas,
he set-fire-to heavens
and astah me on fultum;
and rose-up to-me in help
and seo eorðe wæs gesworcen
and the earth was darkened
and aðystrod under his fotum.
and become-dark under his feet

(9)] Carbones succensi sunt ab eo. 10] Et / / inclinavit [inclinauit] celos /cæ[ae]los/, et descendit, et caligo sub pedibus eius.
10. cont. carbones succensi sunt ab eo. 11. Inclinauit /<[inclinavit]>/ celos /<cæ[ae]los>/ & descendit: & caligo sub pedibus eius /ejus/.
10. cont. coles ere kyndild of him. ◖ 11. ◖ He heldid heuens and he lightid down; and myrknes vndire his fete*. [S. U fote.]. ◖
10. cont. coles ben þer-of aly3ted.*. [*Sm. m.*] þe s. went: & þe fure of his face b. & þe c. beþ aneled þer-of.] 11. He bowed þe heuens, and com adoune; and derknes ys vnder his*. [MS. *her.*] fete.*. [enclynyd—þe: his fote.]
EV 9. cont. and colis ben vndertend of hym. EV 10. He ful bowide heuenes, and cam doun; and dercnesse*. [darknessis *AH.*] vnder his feet.
LV 9. cont. coolis weren kyndlid of hym. LV 10. He bowide doun heuenes, and cam doun; and derknesse *was* vndur hise feet.
9. cont. coles were kindled from him. 10. † He bowed the heauens, and descended: and darkenesse vnder his feete.
9. cont. 'Coals blazed forth from Him. 10. He bent the skies and came down, gloom beneath His feet.'

17.10 *And he astah eft ofer cherubin,*
and he ascended again on cherubs
and he fleah;
and he flew

and he fleah ofer winda fiðeru.
and he flew on winds' wings

11(10)] Et ascendit super Cherubin, et volavit [uolauit]; volavit [uolauit] super pennas [pinnas] ventorum [uentorum].

12. Et ascendit super cherubyn /Cherubim/ <[cherubin]> & volauit /<[volavit]>/: volauit /<[volavit]>/ super pennas [pinnas] ventorum.

12. ℂ And he steghe abouen cherubyn and he flow; he flow abouen the fethirs of wyndes. ℂ

12. And he mounted vp cherubyn, & fle3e; he fle3e vp þe li3tnesse of þe wyndes.*. [went vp aboue ch. & fle3 & fle3 aboue þe feders or þeswyftnes of þe w.]

EV[11.] And he ste3ede vpon cherubyn, and flei3; he flei3 on the pennes of windis.

LV[11.] And he stiede on cherubym, and flei*. [he flei I.]; he fley ouer the pennes of wyndis.

11. † And he ascended vpon the cherubs, and flew: he flew vpon the wings of windes.

11. 'He mounted the cherubim and flew. He flew on the wind's wings.'

17.11 *And let þystru betwux him and minum feondum,*
and allowed darkness between him and my enemies
þæt he wæs næfre gesewen fram him,
so-that he was[90] never seen by them
and he wæs þeah swiðe leoht on his temple;
and he was still very luminous in his temple
þa hangode swiðe þystru wæter on þam wolcnum,
then suspended very dark waters in the clouds
and on þære lyfte.
and in the sky

12(11)] Et posuit tenebras latibulum suum; in circuitu eius tabernaculum eius, tenebrosa aqua in nubibus æris <aeris*>[91] /[aeris]/.

13. Et posuit tenebras latibulum suum, in circuitu eius /ejus/ tabernaculum eius /ejus/: tenebrosa aqua in nubibus aeris.

13. ℂ And he sett myrknesis his tapissynge, in his vmgange his taber|nakile; myrke watere in clowdes of the aeire. ℂ

13. And he sett derknesses hys dwellyng, o-bouten hym hys tabernacle, as derk water in cloudes of þe aier.*. [derknes.]

EV[12.] And he putte dercnesses his hiding place, in the cum|pas of hym his tabernacle; derk watir*. [watris *A*.] in*. [Om. *A*.] the cloudis of the eir.

LV[12.] And he set|tide derknesses his hidyng place*. [place *of his maiestee*, and I.], his ta|bernacle `in his cumpas*. [Om. I.]; derk*. [and derk I.] water *was* in the cloudes of the lowere*. [Om. I.] eir.

12. † And he put darkenesse his couert, his tabernacle is round about him: darkesome water in the cloudes of the aire.

12. 'He made shadows His hiding place around Him, gloomy waters in the air's clouds His tent.'

17.12 *And þa*[92] *urnan swa swa ligetu beforan his ansyne,*
and those ran as lightning before his face
and he gemengde hagol and fyres gleda.
and he mixed hail and fire's coals

13(12)] Pre /Prę*/ fulgore <fulgora> /fulgure/ [* Praefulgore] in conspectu eius nubes transierunt, grando et carbones ignis.

14. Pre /<Præ[ae]>/ fulgore in conspectu eius /ejus/ nubes [+eius] transierunt: grando & carbones ignis.

14. ◖ Bifore the shynynge in his syght clowdes passid; haghil and coles of fire. ◖

14. Þe cloudes passeden in hys si3t to-fore þe shininge, hail and coles of fur.*. [schynig (!).]*.

EV[13.] Fro the li3ting in the si3te of hym cloudis passeden; hail and the colis of fyr.

LV[13.] Ful cleer cloudis passiden in his si3t; hail and the coolis of fier.

13. Because of the brightnesse in his sight the cloudes passed, hayle and coles of fire.

13. 'Lightning flashed before Him, in His sight. His clouds passed over – hail and burning coals.'

17.13 *And worhte þunorrada on heofonum,*
and made thunders in heavens
and se hyhsta sealde his stemne.
and the highest gave his voice

14(13)] Et intonuit de celo /cæ[ae]lo/ Dominus, et Altissimus <altimus> dedit vocem [uocem] suam.

15. Et intonuit de celo /<cæ[ae]lo>/ dominus, & altissimus dedit vocem suam: grando & carbones ignis.

15. ◖ And lord thonured of heuen, and the heghest gaf his voice: haghil and coles of fire. ◖

15. [*Verse* 15 *omitted, both Latin and English*.] [& our Lord thunderd in fram heuen, & ful hye he 3afe his voice; haiel & coles of fure.]

EV 14. And in thun|drede fro heuene the Lord; and the he3est 3af his vois, hail and colis of fyr.

LV 14. And the Lord thun|drid fro heuene; and the hi3este 3af his vois, hail and the*. [Om. I.] coolis of fier `*camen doun**. [Om. I.].

14. † And our Lord thundered from heauen, and the Highest gaue his voice: haile and coles of fire.

14. 'The Lord thundered from the sky. The Most High gave His voice – hail and burning coals.'

17.14

He	*sende*	*his*	*strælas,*		
he	sent	his	arrows		
and	*hi*	*tostencte,*			
and	them	scattered			
and	*gemanigfealdode*		*his*	*ligeta,*	
and	multiplied		his	lightning	
and	*gedrefde*	*hig*	*mid*	*þy.*	
and	disturbed	them	with	that	

15(14)] Misit sagittas suas et dissipavit [dissipauit] eos; fulgora multiplicavit [multiplicauit] et conturbavit [conturbauit] eos.

16. Et misit sagittas suas [ ] & dissipauit /<[dissipavit]>/ eos: [+et] fulgura [fulgora] mul|tiplicauit /<[multiplicavit]>/, & conturbauit /<[conturbavit]>/ eas /<[eos]>/.

16. ◖ And he sent*. [S. U sett.] his aruys, and he scatird thaim; euenyngis he multiplid, and he drouyd thaim. ◗

16. And he sent hys manaces and wasted hem; he multiplied leuinges, and trubled hem.*. [sparpild: li3tynynges: stur|bled.]

EV 15. And he sente his arewis, and scaterede hem; leitis he multipliede, and togidere sturbide hem.

LV 15. And he sente hise arowis, and distriede tho*. [thilke I.] men; he multipliede leytis, and disturblide tho men.

15. † And he shot his arrowes, and dissipated them: he multiplied lightnings, and trubled them.

15. 'He sent out arrows and scattered them. He multiplied lightning and troubled them.'

17.15 *And eorðan wæter ut fleowan,*
and earth's waters out flowed
and seo eorðe wæs astyred,
and the earth was moved
and on manegum stowum gehropen.[93]
and in many places fallen

16(15)] Et apparuerunt fontes aquarum, et revelata [reuelata] sunt fundamenta orbis terrarum /terræ[ae]/,

17. Et apparuerunt fontes aquarum: & reuelata /<[revelata]>/ sunt fundamenta orbis terrarum.

17. ◖ And the welles of waters ap|pered; and shewid ere the grundis of the erthe. ◖

17. & þe welles of waters appered, and þe foundement of þe worled ben y-shewed,*. [foundementes.]

EV 16. And ther apereden the wellis of watris; and ben opened the foundemens of the roundnesse of erthis.

LV 16. And the wellis of watris apperiden; and the foundementis of the*. [Om. K.] erthe weren schewid.

16. † And the fountaynes of waters appeared, and the fundations of the world were reueled.

16. 'Waters' fountains appeared and the foundations of the land's circle were laid open,'

17.16 *For þinum þrean, and for þinum yrre.*
because-of your punishment and because-of your anger

(16)] Ab increpatione tua, Domine, ab inspiratione spiritus ire /[irae]/ tue /[tuae]/.

18. Ab increpacione /<[increpatione]>/ tua domine: ab inspiracione /<[inspiratione]>/ spiritus ire /<iræ[ae]>/ tue /<tuæ[ae]>/.

18. ◖ Of thi blamynge lorde; of the inspiracioun*. [S inspiraunce.] of the spirit of thi*. [S. U the.] wreth. ◖

18. For þy blamyng & for þe inspiracioun of þe spiriȝt of þyne ire.*. [Fram þe blame of þe Lord & fram þe i.]

EV 16. cont. Of thi blamyng, Lord; of the inbrething of the spirit of thi wrathe.

LV 16. cont. Lord, of thi blamyng; of the brething of the spirit of thin ire.

16. cont. At thy rebuke ô Lord, at the blast of the spirit of thy wrath.

16. cont. 'at Your rebuke, O Lord – by the breathing in Your anger's breath.'

17.17 *Drihten sende of his heanesse,*
Lord sent from his height
and ahredde me æt þam ofermætum wæterum.
and saved me from the immense waters

17(17)] Misit de summo et accepit me, et adsumpsit me de multitudine aquarum.

19. Misit de summo & accepit me: & [ ] assumpsit [adsumpsit] me de aquis multis.

19. ℂ He sent fra heghest 'and he toke me'*. [S. U om.]; and he toke me fra many waters. ℂ

19. He sent fram he3e, and toke me fram many tribulaciouns.*. [hye+a-boue.]

EV17. He sente fro the he3est, and toc me; and ca3te me fro many watris.

LV17. He sente fro the hi3este place, and took me; and he took me fro many watris.

17. † He sent from on high, and tooke me: and he receiued me out of manie waters.

17. 'He sent from the heights and received me. He raised me up out of many waters.'

17.18 *And of minum strengestum feondum,*
and from my strongest enemies
and for[94] *eallum þam*
and from all those
þe me hatedon;
who me hated
for þam hi wæron gestrangode ofer me.
because they were strengthened over me

18(18)] Eripuit me de inimicis meis fortissimis, et ab his qui hoderunt /[oderunt]/ me quoniam confortati sunt super me.

20. Eripuit [eripiet] me de inimicis meis fortissimis: & ab hiis /iis/ <[his]> qui oderunt me, quoniam confortati [confirmati][95] sunt super me.

20. ℂ He reft me out fra my faes stalworthest; and fra tha that hatid me, for thai ere strenghid abouen me. ℂ

20. He defended me fram myn stronggest enemis and fram hem þat hated me; for hij ben conforted vp me.

EV18. He toc me out fro my most strong enemys; and fro hem that hatiden me, for thei ben coumfortid vpon me.

LV[18.] He delyuerede me fro my strong|este enemyes; and fro hem that hatiden me, for thei weren coumfortid on me.

18. † He deliuered me from my most strong enemies, and from them that hated me; because they were made strong ouer me.

18. 'He will rescue me from my mightiest enemies, and from those who hated me, because they were strengthened against me.'

17.19 *Hie me bregdon swiðe swiðlice on þam dagum,*
they me frightened very strongly in the days

þe ic geþræsted wæs,
when I oppressed was

and Drihten wæs geworden min scyld,
and Lord was become my shield

and he me gelædde on rymet
and he me led into space

of minum nearonessum,
out-of my straits

and gedyde me halne,
and made me safe

for þam he me wolde.
because he in-me delighted

19(19)] Prevenerunt [Praeuenerunt] me in die adflictionis /afflictionis/ mee /meæ[ae]/, et factus est Dominus protector meus. 20] Et eduxit me in latitudinem; salvum [saluum] me fecit quoniam voluit [uoluit] me.

21. Preuenerunt /<[Præ[ae]venerunt]>/ me in die affliccionis /<afflictionis>/ [adflictionis] mee /<meæ[ae]>/: & factus est dominus protector meus. 22. Et eduxit me in latitudinem: saluum /<[salvum]>/ me fecit [faciet], quo|niam voluit me.

21. ◖ Thai bifore come me in day of my tourment; and made is lord my hilere. ◖ 22. ◖ And he out led me in breed: he made saf me, for he wild me. ◖

21. Hyy com to-fore me in þe day of [my] tourmentyng, & our Lord ys made my defendour.*. [of+my.] 22. And he lad me in brede; he made me sauf, for he wold me.*. [into brode+&: wolde me+.s. be safe.]

EV[19.] Thei befor camyn me in the dai of my tormenting; and the Lord is maad my defendere. EV 20. And he ladde out me in to brodnesse; he made me saf, for he wolde*. [welde *E.*] me*. [Om. *H.*].

LV[19.] Thei camen bifor me in the dai of my turment; and the Lord was maad my

de|fendere. LV 20. And he ledde out me in to breede; he maad me saaf, for he wolde me.

19. † They preuented me in the day of mine affliction: and our Lord was made my protectour. 20. † And he brought me out into largenesse: he saued me, because he would me.

19. 'They went before me on my trouble's day, and the Lord became my protector. 20. He led me out into a broad place. He will make me secure because He wanted me.'

17.20 *And he me geald æfter minre rihtwisnesse,*
and he me paid according-to my justice
and æfter þære unscæðfulnesse minra handa he me geald.
and according-to the innocence of-my hands he me paid

21(20)] Et retribuit /retribuet/ michi /[mihi]/ Dominus secundum iustitiam meam, et secundum innocentiam manuum mearum retribuit /retribuet/ michi /[mihi]/.

23. Et retribuet michi /<[mihi]>/ dominus secundum iusticiam /justitiam/ <[iustitiam]> meam: & secundum puritatem manuum mearum retribuet michi /<[mihi]>/.

23. ◖ And lord*. [U lor.] sall ȝeld til me eftere my ryghtwisnes; and eftere the purte of my hend he sall ȝeld til me. ◗

23. And our Lord shal ȝyf to me efter my ryȝt; and he shal heue*. [Blunder for ȝeue.] to me efter þe clennesse of myn hondes.*. [þe] my.]

EV 21. And the Lord shal ȝelde to me after my riȝtwisnesse; and after the clennesse of myn hondis he shall ȝelde to me.

LV 21. And the Lord schal ȝelde to me bi*. [aftir I.] my riȝtful|nesse; and he schal ȝelde to me bi*. [aftir I.] the clennesse of myn hondis.

21. † And our Lord wil reward me according to my iustice, and according to the purity of my handes he wil reward me.

21. 'The Lord will repay me according to my fairness. He will repay me according to my hands' purity.'

17.21 *For þam ic heold Godes wegas, and his bebodu,*
because I kept God's ways and his precepts
and ic ne dyde arleaslice, ne unhyrsumlice wið minne Drihten.
and I not acted dishonourably nor disobediently against my Lord

22(21)] Quia custodivi [custodiui] vias [uias] Domini, nec impie gessi a Deo meo.

24. Quia custodiui /<[custodivi]>/ vias domini: nec impie gessi .a. deo meo. [96]

24. ℂ ffor .i. kepid the wayes of lord; .i. bare me noght wickidly fra my god. ℂ

24. For ich kept þe waies of our Lord, ne ich ne bare me nou3t yuel o3ain my God.*. [& y did no3t yuyll.]

EV[22.] For I kepte the weies of the Lord; ne vnpitously I dide fro my God.

LV[22.] For Y kepte the weies of the Lord; and Y dide not vnfeith|fuli fro my God.

22. † Because I haue kept the waies of our Lord, neither haue I done impiously from my God.

22. 'For I kept the Lord's ways nor did I turn away lawless from my God.'

17.22	*For*	*þam*	*ealle*	*his*	*domas*	*beoð*	*symle*	*beforan*	*minre*	*ansyne,*
	because	all	his	judgements	are	always	before	my	sight	
	and	*his*	*rihtwisnessa*	*ic*	*ne*	*awearp*		*fram*	*me.*	
	and	his	justice	I	not	have-thrown-away		from	me	

23(22)] Quoniam omnia iudicia eius in conspectu meo sunt semper, et iustitias eius non reppuli a me.

25. Quoniam omnia iudicia /judicia/ eius /ejus/ in conspectu meo [+sunt]: & iusticias /justitias/ <[iustitias]> eius /ejus/ non repuli [reppuli] a me.

25. ℂ ffor whi all the domes of him ere ay in my syght; and his rightwisnesis .i. put noght fra me. ℂ

25. For al hys iugement3 ben in my si3t, & ich ne putted nou3t hys ri3t-wysnesse oway fram me.*. [domys: & & (!) y putt.]

EV[23.] For alle the domys of hym in my si3te; and the ri3twisnesses of hym I putte not fro me awey.

LV[23.] For alle hise domes *ben* in my si3t; and Y puttide not awei fro me hise ri3tfulnessis.

23. † Because al his iudgementes are in my sight: and his iustices I haue not repelled from me.

23. 'Because all His judgements are in my sight. I have not pushed His right decrees away from me.'

17.23	*For*	*ði*	*ic*	*weorðe*	*unwemme*	*beforan*	*him*	
	therefore	I	will-be	unblemished	before	him		
	and	*ic*	*me*	*behealde*	*wið*	*min*	*unriht.*	
	and	I	myself	will-guard	against	my	wickedness	

24(23)] Et ero inmaculatus coram eo, et observabo [obseruabo] me ab iniquitate mea.

26. Et ero immaculatus cum eo: & obseruabo /<[observabo]>/ me ab iniquitate mea.

26. ◖ And .i. sall be vnwemmyd with him; and .i. sall kepe me fra my wickidnes. ◗

26. And ich shal be unfiled wyþ hym, and ich shal kepe me fram my wickednesse.*. [vnfulyd.]

EV24. And I shal ben vndefoulid with hym; and al abouten kepe me fro my wickidnesse.

LV24. And Y schal be vnwem|med with hym; and Y schal kepe me fro my wickidnesse.

24. † And I shal be immaculate with him; and shal keepe me from mine iniquitie.

24. 'I will be without stain with Him, and I will watch closely, far from treachery.'

17.24

And	*me*	*gylt*	*Drihten*	*æfter*		*minre*	*rihtwisnesse,*
and	me	will-repay	Lord	according-to		my	justice
and	*æfter*		*þære*	*unscæðfulnesse*	*minra*	*handa*	
and	according-to		the	innocence	of-my	hands	
beforan	*his*	*eagum.*					
before	his	eyes					

25(24)] Et retribuit /retribuet/ michi /[mihi]/ Dominus secundum iustitiam meam, et secundum innocentiam manuum mearum in conspectu oculorum eius.

27. Et retribuet michi /<[mihi]>/ dominus secundum iusticiam /justitiam/ <[iustitiam]> meam: & secundum puritatem manuum mearum in con|spectu oculorum eius /ejus/.

27. ◖ And lord sall ȝeld til me eftere my rightwisnes: and eftere the purte of my hend in syght of his eghen. ◗

27. And our Lord shal ȝeue to me efter my ryȝtfulnesse and efter þe clennesse of myn hondes in syȝt of hys eȝen.*. [Here the MS. makes a paragraph, and begins the next Latin verse with a large and ornamented letter. Accordingly a later hand has added the number 18 in the margin.]*. [in+þe.]

EV25. And the Lord shal ȝelde to me after my riȝtwisnesse; and after the clennesse of myn hondis in the siȝte of the eȝen of hym.

LV25. And the Lord schal ȝelde to me bi my riȝtfulnesse; and bi*. [aftir I.] the clen|nesse of myn hondis in the siȝt of hise iȝen.

25. † And our Lord wil reward me according to my iustice: and according to the puritie of my handes in the sight of his eies.

25. 'The Lord will repay me according to my hands' purity in His eyes' sight.'

17.25 *Ac beo þu halig, Drihten, wið þa halgan,*
but be you holy Lord beside the holy
and unsceðfull wið þa unsceðfullan,
and innocent beside the innocent
and gecoren wið þa gecorenan,
and chosen beside the chosen
and hwyrf þe wið þa forhwyrfdan.
and change yourself beside the perverted

26(25)] Cum sancto sanctus eris, et cum viro [uiro] innocente innocens eris, 27] et cum electo electus eris, et cum perverso [peruerso] subverteris [subuerteris].

28. Cum sancto sanctus eris: & cum viro innocente in|nocens eris. 29. Et cum electo electus eris: & cum peruerso /<[perverso]>/ per|uerteris /<[perverteris]>/.

28. ℂ With haly thou sall be haly; and with man innocent innocent thou sall be. ℂ 29. ℂ And with chosen chosen sall thou be; and with the wickid thou sall be wik. ℂ

28. Þou shalt ben holy wyþ þe holy, and þou shalt be innocent wyþ þe innocent man.*. [with holy men: holy with — þe.] 29. And wyþ þe chosen þou shalt be chosen, and wyþ þe wycked þou shalt be wicked.

EV 26. With the holy, holy thou shalt be; and with the innocent man, an innocent thou shalt be. EV 27. And with the chosen, chosen thou shalt be; and with the peruertid, thou shalt be per|uertid.

LV 26. With the hooli, thou schalt be hooli; and with `a man innocent*. [an innocent man I.], thou schalt be innocent. LV 27. And with a chosun man, thou schalt be chosun; and with a weiward man, thou schalt be weiward.

26. † With the holie thou shalt be holie, and with the innocent man thou shalt be innocent. 27. † And with the elect thou shalt be elect: and with the peruerse thou shalt be peruerted.

26. 'With the holy, You will be holy. With the innocent, You will [be] innocent.[97] 27. With the chosen You will be chosen. With the perverse You will pervert –'

17.26 *For þam ic wat*
because I know
þæt þu symle eadmod folc gehælst,
that you always humble people save
and þa eagan þara ofermodena þu geeaðmetst.
and the eyes of-the arrogant you humble

28(26)] Quoniam tu populum humilem salvum [saluum] facies <facias>, et oculos superborum humiliabis.

30. Quoniam tu populum humilem saluum /<[salvum]>/ facies: & oculos superborum humiliabis.

30. ◖ ffor thou sall make safe meke folke; & the eghen of proude thou sall meke. ◗

30. For þou shalt mak sauf þe mild folk, and þou shalt lowen þe e3en of þe prowde.*. [þe *m.*] meke: þe *p.*] proud men.]

EV 28. For thou a meke puple shalt make saf; and the e3en of proude men thou shalt lowen.

LV 28. For*. [For, *Lord* I.] thou schalt make saaf a meke puple; and thou schalt make meke the i3en of proude men.

28. † Because thou wilt saue the humble people: and the eies of the proud thou wilt humble.

28. 'because You will make a humble people secure, and will humiliate the proud eye.'

17.27 *For þam þu onælest min leohtfæt;*
because you light my lamp
Drihten, min God, onlyht mine þystru.
Lord my God illuminate my darkness

29(27)] Quoniam tu inluminas lucernam meam; Domine, Deus meus, inlumina tenebras meas.

31. Quoniam tu illuminas [inluminas] lucernam meam domine: deus meus illumina [inlumina] tenebras meas.

31. ◖ ffor thou lightnys my lantern lord; my god, lighten my myrknesis. ◗

31. For þou aly3test myn lanterne; ha þou, Lord my God, aly3t my derknesse.*. [*al.*] makest li3t:—*ha* þou: my Lord Godd ly3ten.]

EV 29. For thou li3tist my lanterne; Lord, my God, li3te*. [li3tne *AEH.*] my derc|nessis.

LV 29. For thou, Lord, li3tnest my lanterne; my God, li3tne thou my derknessis.

29. † Because thou dost illuminate my lampe ô Lord: my God illuminate my darkenesse.

29. 'Because You light my lamp, Lord my God, You light up my shadows.'

17.28 *For þam ic weorðe fram þe alysed æt costingum,*
because I am by you freed from temptation
and, þurh mines Godes fultum, ic utgange ofer minre burge weall,
and through my God's help I go-out over my city's wall
þeah heo sy utan behringed mid minum feondum.
although it is on-the-outside surrounded by my enemies

30(28)] Quoniam a te eripiar a temptatione, et in Deo meo transgrediar murum.

32. Quoniam in te eripiar a temptacione /<tentatione>/ [temptatione]: & in deo meo transgrediar murum.

32. ◖ ffor in the .i. sall be outreft fra fandynge; and in my god .i. sall ouerpasse the wall ◗

32. For in þe shal ich be defended fram temptacioun, and y shal passen þe yuel in my God.*. [*in*] þurȝþ: skape euyll by.]

EV30. For in thee I shal be pullid out fro temptacioun; and in my God I shal gon ouer the wal.

LV30. For bi*. [in I.] thee Y schal be delyuered fro temptacioun; and in my God*. [God, *that is, in the vertu of my God* K *text* V *marg.*] Y schal `go ouer*. [passe I.] the wal.

30. † Because in thee I shal be deliuered from tentation, and in my God I shal goe ouer the wal.

30. 'Because in You I am rescued from temptation, in my God I will climb over a wall.'

17.29 *Drihten, min God, unwemme synt þine wegas:*
Lord my God unblemished are your ways
Godes word synt amered on fyre;
God's words are tested in fire
he is gefriþiend ælces þara,
he is protector of-each-one of-those
þe him tohopað
who in-him hope

31(29)] Deus meus inpolluta via <vie> [uia] eius; eloquia Domini igne examinata <exminata>; protector est omnium sperantium in se /sé*/.

33. Deus meus inpolluta /<impolluta>/ via eius /ejus/, eloquia domini igne examinata: protector est omnium sperancium /<[sperantium]>/ in se.

33. ◖ My god vnfiled the way of hym. the wordis of lord examynd in fire; hilere he is of all hopand in him. ◖

33. My God ys, and hys waie ys vn-filed; þe wordes of our Lord ben proued wyþ fur, and he hys defendour of alle þe trowand in hym.*. [þe *tr.*] men trowyng.]

EV31. My God, vndefoulid the weie of hym, the spechis of the Lord bi fyr examyned; the defendere he is of alle hoperis in hym.

LV31. Mi God, his weie *is* vndefoulid, the speches of the Lord *ben* examyned bi fier; he is defendere of alle men hopynge in hym.

31. † My God his way is vnpolluted: the wordes of our Lord are examined by fire: he is protector of al that hope in him.

31. 'My God – His way is unpolluted. The Lord's word is proven by fire. He is the protector of all who hope in Him.'

17.30

Hwylc	*ys*	*God*	*butan*	*uran*	*Gode;*	
which-one	is	God	except	our	God	
oððe	*hwylc*	*Drihten*	*butan*	*urum*	*Drihtne?*	
or	which-one	Lord	except	our	Lord	

32(30)] Quoniam quis Deus preter /prẹter/ [praeter] Dominum, aut quis Deus preter /præ[ae]ter/ Deum nostrum?

34. Quoniam quis deus preter /<præ[ae]ter>/ dominum: aut [et] quis deus preter /<præ[ae]ter>/ dominum /<[Deum]>/ nostrum.

34. ◖ ffor whi wha is god bot the lord; or wha is god bot oure lord. ◖

34. For who ys God bot our Lord, oþer who is God*. [MS.*wheisgod.*] bot our God?*.[or who.]

EV32. For who God but the Lord? or who God but oure God?

LV32. For whi, who *is* God out takun the Lord? ethir who *is* God outakun oure God?

32. † For who is God but our Lord? or who is God but our God?

32. 'For who is god besides the Lord? Who is god besides our God -'

17.31

Se	*God*	*me*	*gegyrde*	*mid*	*mægnum,*	*and*	*mid*	*cræftum,*
the	God	me	girded	with	strength	and	with	virtues
and	*gesette*	*mine*	*wegas*	*unwemme.*				
and	set	my	ways	unblemished				

33(31)] Deus qui precincxit [praecinxit] me virtutem /virtute/ [uirtute], et posuit inmaculatam viam [uiam] meam.

35. Deus qui precinxit /<præcinxit>/ [praecingit] me virtute: & posuit inmacu|latam viam meam.

35. ◖ God that beltid me with vertu; and sett vnfiled my way. ◗

35. God þat girt me wyt uertu and sett my waye vnfiled;*. [gird.]

EV33. God that befor girte*. [girde AH.] me with vertue; and sette my weye vndefoulid.

LV33. God that hath gird me with vertu; and hath set my weie vnwemmed.

33. † God that girded me with strength: and made my way immaculate.

33. 'God, who surrounds me with strength and made my way spotless –'

17.32 *He gedyde mine fet swa geræde*
He made my feet as swift
swa swa heorotum,
as harts'
and me gesette ofer heanesse.
and me set on height

34(32)] Qui perfecit [perficit] pedes meos tamquam cervi [cerui], et super excelsa statuit me.

36. Qui perfecit pedes meos tanquam /<[tamquam]>/ ceruorum /<[cervorum]>/: & super excelsa statuens me.

36. ◖ He that made perfite my fete as of hertis; and on hegh stabiland me. ◗

36. Þat made my fete ly3t as*. [MS. *af.*] of þe hertes, and stablissand me up he3e þynges;*. [as þe fete of h.: settyng.]

EV34. That par|fitli made my feet as of hertes; and vp on he3e thingus settende me.

LV34. Which made per|fit my feet as*.[as *the feet* I.] of hertis; and ordeynynge*. [ordeynede K.] me on hi3e thingis.

34. † That perfited my feete as it were of hartes: and setting me vpon high thinges.

34. 'who completed my steps like deer, and stands me on the heights –'

17.33 *He gelærde mine handa to gefeohte,*
he trained my hands to battle
and he gedyde mine earmas
and he made my arms
swa strange swa ærenne bogan.
as strong as brass bow

35(33)] Qui docet manus meas ad prelium /[proelium]/, et posuit ut arcum ereum /æ[ae]reum/ brachia mea.

37. Qui docet [doces] manus meas ad [in] prelium /<prælium>/ [proelium]: & posuisti vt /<ut>/ [ ] arcum ereum /<æ[ae]reum>/ brachia mea.

37. ◖ He leris my hend til bataile; and thou sett as a brasen bow. myn armes. ◖

37. He þat techeþ myn hondes to fi3t o3ayn þe fende; and þou sett myn arme stable as a bow of brasse.*. [stronge.]

EV35. That techeth myn hondis to bataile; and thou*. [Om. *A*.] settist as a brasene bowe myn armys.

LV35. Which techith myn hondis to batel; and thou hast set myn armys as a brasun bouwe.

35. † That teacheth my handes to battel: and hast put mine armes, as a bow of brasse.

35. 'who teaches my hands in battle! You place a bronze bow in my arms.'

17.34	*And*	*þu,*	*Drihten,*	*sealdest*	*me*	*gescyldnesse*	*þinre*	*hælo,*
	and	you	Lord	gave	me	protection	of-your	salvation
	and	*þin*	*swiðre*	*hand*	*me*	*underfeng,*		
	and	with-your	right	hand	me	received		
	and	*þin*	*lar*	*me*	*getyde.*			
	and	your	teaching	me	instructed			

36(34)] Et dedisti michi /[mihi]/ protectionem salutis tue /tuæ[ae]/, et dextera tua suscepit me, et disciplina tua ipsa me edocuit /[docuit]/.

38. Et dedisti michi /<[mihi]>/ proteccionem /<[protectionem]>/ salutis tue /<tuæ[ae]>/: & dex|tera tua suscepit me. 39. Et disciplina tua correxit me in finem: et disciplina tua ipsa me / / docebit.

38. ◖ And thou gaf til me hilynge of thi hele; and thi righthand vptoke me. ◖ 39. ◖ And thi disciplyne amendid me in end; and thi disciplyne that sall lere me. ◖

38. And þou 3af to me defens of*. [MS. *of of*.] myn helþe, and þy poste toke me.*. [—*to*: power.] 39. And þy discipline amended me on ende, and þy discipline onlich shal teche me.*. [*on*] into þe: *onlich*] þat.]

EV36. And thou 3eue to me the protecciou of thin*. [myn *AH*.] helthe; and thi ri3thond vndertoc me. And thi discipline amendede me in to the ende; and that thi discipline shal teche me.

LV36. And thou hast 3oue to me the kyueryng of thin helthe; and thi ri3thond

hath vptake me. And thi chastisyng amendide me in to the ende; and thilke chastisyng of thee schal teche me.

36. † And hast geuen me the protection of thy saluation: and thy right hand hath receiued me: And thy discipline hath corrected me vnto the end: and thy discipline the same shal teach me.

36. 'You gave me Your well-being's protection. Your right arm sustained me. Your discipline corrects me to the end. Your discipline – this will teach me.'

17.35 *þu gebræddest mine stæpas under me,*
you broadened my steps under me
þæt mine fet ne slideredon.
so-that my feet not should-slip

37(35)] Dilatasti gressus meos subtus me, et non sunt infirmata vestigia [uestigia] mea.

40. Dilatasti gressus meos subtus me: & non sunt infir|mata vestigia mea.

40. ◖ Thou made brade my gatis*. [S weys.] vndire me; and thai ere noght febild my steppis. ◗

40. Þou madest large my goynges vnder me, and my traces ben nou3t made syke.*. [brode: waies: vnfast.]

EV37. Thou madest large my goingus vnder me; and my steppis ben not feblid.

LV37. Thou alargidist my paaces*. [pathis I.] vndur me; and my steppis ben not maad vnstidefast.

37. † Thou hast enlarged my pases vnder me: and my steppes are not weakened:

37. 'You broadened my steps beneath me, and my footsteps have not weakened.'

17.36 *Ic ehte minra feonda,*
I pursued my enemies
and ic hie gefeng,
and I them caught
and ic ne geswac, ær hie forwurdon;
and I not ceased before they perished
ic hie gebigde
I them bowed-down
þæt hie ne mihton gestandan ongean me,
so-that they not were-able to-stand against me

ac feollon under mine fet.
but fell under my feet

38(36)] Persequar inimicos meos, et conprehandam /[conprehendam]/ illos, et non convertar [conuertar] donec deficiant; 39] adfligam illos, nec potuerunt stare. Cadent subtus pedes meos.

41. Persequar iuimicos [98] /<[inimicos]>/ meos & comprehendam [conprehendam] illos: & non conuertar /<[convertar]>/ donec deficiant. 42. Confringam illos, nec poterunt /potuerunt/ stare: cadent subtus pedes meos.

41. ℂ I sall folow myn enmys and .i. sall take thaim; and .i. sall noght be turnyd til that thai faile. ℂ 42. ℂ I sall brek thaim, thai sall noght mow stand; fall thai sall vmdire my fete. ℂ

41. Y shal pursue myn enemys, and y shal taken hem; and ich ne shal nou3t turne o3ain, vn-to þat hij faile.*. [—þat.] 42. Y shal breken hem, and hij shul nou3t mow stonde; hij shul fallen vnder my fete.*. [—nou3t.]

EV38. I shal pursue myn enemys, and taken hem; and I shal not be turned, to the time thei failen. EV 39. I shal breke them togi|dere, ne thei my3ten stonde; thei shul falle vnder my feet.

LV38. Y schal pursue myn enemyes, and Y schal take hem*. [hem altogidre I.]; and Y schal not turne til thei failen. LV 39. I schal al to-breke hem, and thei schulen not mowe stonde; thei schulen falle vndur my feet.

38. † I wil pursew myne enemies, and ouertake them: and wil not returne til they faile. 39. † I wil breake them, neither shal they be able to stand: they shal fal vnder my feete.

38. 'I will pursue my enemies and take them. I will not turn back until they are destroyed. 39. I will smash them, nor will they be able to stand. They will fall beneath my feet.'

17.37 *þu me begyrdest mid mægenum, and mid cræftum to wige.*
you me girded with strength and with virtues for war

40(37)] Et precinxisti /præ[ae]cinxisti/ me virtute [uirtute] ad bellum.

43. Et precinxisti /<præ[ae]cinxisti>/ me virtute ad bellum:

43. ℂ And thou beltid me with vertu til bataile;

43. And þou girt me wyþ vertu vnto batail;

EV40. And thou befor girtist*. [girdist *AH.* girdedist *E.*] me with vertue to bataile;

LV 40. And thou hast gird me with vertu to batel;
40. † And thou hast girded me with strength to battel:
40. 'You have braced me with strength for war.'

17.38 *þu gedydest me underþeodde þa*
you made to-me subjugated those
þe wið me upparison,
who against me rose-up
and minra feonda bæc þu onwendest to me,
and of-my enemies' back you turned to me
and me hine gesealdest,
and to-me him gave
and þu tostenctest þa
and you scattered those
þe me hatedon.
who me hated

(38)] /+et/ Subplantasti /supplantasti/ omnes insurgentes in me subtus me. 41] Et inimicorum meorum dedisti michi /[mihi]/ dorsum, et hodientes /[odientes]/ me disperdidisti.
43. cont. & /[ ]/ supplantasti [subplantasti] insurgentes in me subtus me. 44. Et inimicos meos dedisti michi /<[mihi]>/ dorsum: & odientes me disperdidisti /[disperdisti]/.
43. cont. and thou supplantid rysand in me vndire me. ◖ 44. ◖ And myn enmys thou gaf bake til me; and the hateand me thou scatird. ◖
43. cont. þou put out þe vparisand oȝaines me.*. [*vnto*] to: bataile + &: þe . . . . *me*] men rysyng aȝens me vnder me.] 44. & þou ȝaf*. [MS. *h* (expuncted) ȝaf.] myn enemys riggen to me,*. [MS. *men*.] and þou desparplist þe hatand me.*. [*men*] me: disparpeld: þe] men.]
EV 40. cont. and thou supplauntidist men risende in me vnder me. EV 41. And myn enemys thou ȝeue to me bac; and the hatende me thou scateredest.
LV 40. cont. and thou hast `supplauntid, *ether dis|seyued* *. [ouerturnid I.], vndur me men risynge aȝens me. LV 41. And thou hast ȝoue myn enemyes abac to me; and thou hast distried `men hatynge*. [hem that hatiden I.] me.
40. cont. and hast supplanted them that rise against me vnder me. 41. † And myne enemies thou hast geuen me their backe, and them that hate me thou hast destroyed.
40. cont. 'You have overturned under me those rising up against me. 41. You gave me my enemies' backs, and destroyed those who hated me.'

17.39 *Hy clypodon,*
they called

and næs þara
and not-was of-those

þe hig gehælde;
who them saved[99]

hy clypodon to heora godum,
they called to their gods

and hy noldon gehyran.
and they not-would hear

42(39)] Clamaverunt [Clamauerunt], nec erat qui salvos [saluos] faceret, ad Dominum, nec exaudivit [exaudiuit] eos.

45. Clamauerunt /<[Clamaverunt]>/, nec erat qui saluos /<[salvos]>/ faceret: ad do|minum, nec exaudiuit /<[exaudivit]>/ eos.

45. ◖ Thai cried, nane was to safe thaim: til lord, he herd thaim noght. ◖

45. Hij criden to our Lord; ac þer nas non þat made hem sauf, ne he ne herd hem nouȝt.*. [was: *ne he ne*] no he.]

EV42. Thei crieden, and ther was not that shulde make saf; to the Lord, and he ful out herde them not.

LV42. Thei crieden, and noon was*. [ther was I.] that maad hem saaf; *`thei crieden**. [Om. I.] to the Lord, and he herde not hem.

42. † They cried, neither was there that would saue them, to our Lord, neither did he heare them.

42. 'They cried out but no one was there who could make them secure. They cried out to the Lord but He did not listen to them.'

17.40 *For þam ic hi todælde swa smæle,*
because I them crumbled so finely

and swa swa dust beforan winde,
and as dust before wind

and hi adilgode
and them destroyed

swa swa wind deð dust on herestrætum.
as wind does dust on highways

43(40)] Et comminuam illos ut pulverem [puluerem] ante faciem venti [uenti], ut lutum platearum delebo eos.

46. Et comminuam eos [illos] vt /<[ut]>/ puluerem /<[pulverem]>/ ante faciem venti: vt /<[ut]>/ lutum platearum delebo eos.

46. ◖ And .i. sall lesse thaim as dust bifore the face of wynd; as layre*. [S cley.] of wayes .i. sall for doe thaim. ◗

46. Y shal littelel (!) hem*. [MS. *ham*, the *a* being dotted out and an *e* written over it.] as poudre to-fore þe face of þe wynde, and y shal don hem o-way as lome of þe stretes.*. [+And: littyl: cley.]

EV43. And I shal to-poone them into pouder befor the face of the wind; as clei of stretis I shal do them awei.

LV43. And Y schal al to-breke hem, as dust bifor the face of wynd*. [the wynd IKS.]; Y schal do hem awei, as the*. [Om. I.] cley of stretis.

43. † And I wil breake them to powder, as the dust before the face of winde: as the durt of the streates I wil destroy them.

43. 'I will grind them up like dust before the wind's face. I will crush them like the streets' gravel.'

17.41 *Gefriða me, Drihten, wið þises folces unhyrsumnesse;*
deliver me God from this nation's disobedience

for þam þu me gesettest him to heafde,
because you me appointed for-them as head

and eac oðrum ðeodum.
and also for-other nations

44(41)] Eripies me de contradictionibus populi; constitues me in caput <capud> gentium.

47. Eripies [eripe] me de contradiccionibus /<[contradictionibus]>/ populi: constitues me in caput gencium /<[gentium]>/.

47. ◖ Thou sall out take me fra the gayn|saiyngs of folke; thou sall sett me in heued of genge*.[S menne.]. ◗

47. Þou shalt defende me of o3ain-syggeynges*. [MS. o3ain-*syngeynges*.] of þe folk; þou shalt sett me o3ain þe heued of men wyþ-outen lawe.*. [fram a3ene-siggynges off.+&.]

EV44. Thou shalt take me out fro the a3en seiyngus of the puple; thou shalt sette me in to the hed of Jentilis.

LV44. Thou schalt dely|uere me fro a3enseiyngis of the puple; thou schalt sette me in to the heed of folkis*. [peplis I.].

44. † Thou wilt deliuer me from the contradictions of the people: thou wilt appoynte me to be head of the Gentiles.

44. 'Rescue me from people's contradictions! You will establish me at the nations' head.'

17.42 *And þæt folc me þeowode,*
and the nation me served
þæt ic næfre ne cuðe;
which ‣[100] I never not knew
hy onhyldan heora earan to minum wordum,
they inclined their ears to my words
and gehyrdon me.
and obeyed me

45(42)] Populus quem non cognovit /cognovi/ [cognoui] servivit [seruiuit] michi /[mihi]/; ab /ob/ auditu ‣[101] [* obauditu] auris obedivit /obaudivit/ [obaudiuit] michi /[mihi]/.

48. Populus quem non cognoui /<[cognovi]>/ seruiuit /<[servivit]>/ michi /<[mihi]>/: in auditu auris obediuit /<obedivit>/ [oboedivit] michi /<[mihi]>/.

48. ◖ ffolke that .i. knew noght serued til me; in herynge of ere he boghed til me. ◗

48. Þe folk, þat ich ne knewe nouȝt, serued me, and bowed to me in herynge*. [MS. *heryynge.*] of eren.*. [—*ne*: and in heryng of ere þat bowyd to me.]

EV45. The puple, that I knewe not, seruede to me; in heering*. [the heering *AEH.*] of ere it obeshede to me.

LV45. The puple, which Y knewe not, seruede*. [hath serued I.] me; in the herynge of eere it obeiede to me.

45. † A people, which I knew not, hath serued me: in the hearing of the eare it hath obeyed me.

45. 'People whom I did not know served me. At the ear's hearing they obeyed me.'

17.43 *Ac þa ælðeodgan bearn me oft lugon,*
but the alien offspring to-me often lied
and, þeah hi forealdedon on minum ðeowdome,
and though they grew-old in my service
hy healtodan on heora wegum,
they limped on their ways
for þam hi hyra willum ne heoldon Iudea æ.
because they willingly not kept Jew's law

46(43)] Filii alieni mentiti sunt michi /[mihi]/; filii alieni inveteraverunt [inueterauerunt], et claudicaverunt [claudicauerunt] a semitis suis.

49. Filij /<[Filii]>/ alieni mentiti sunt michi /<[mihi]>/: filij /<[filii]>/ alieni invete|rati sunt & claudicauerunt /<[claudicaverunt]>/ a semitis suis.

49. ◖ Othere sonnes leghid til me; other sonnes eldid ere, and thai haltid fra thaire stretis*. [S stighes.]. ◖

49. Straunge children leiȝed to me; straunge childer ben elded, and hij ben made lame fram þy waies.*. [were elde: *b.m.l.*] haltyd.]

EV 46. Alienes sones han lied to me, alienes sonus ben elded; and haltiden*. [han haltid *A.*] fro thi pathis.

LV 46. Alien sones lieden to me, alien sones wexiden elde; and*. [and thei I.] crokiden fro thi pathis.

46. † The children being alienes haue lyed to me, the children alienes are inueterated, and haue halted from their pathes.

46. 'Strangers' sons lied to me. Strangers' son[s] grew old and grew lame because of their paths.'

17.44

Min	*Drihten*	*leofað*	*symle,*				
my	Lord	lives	always				
and	*he*	*byð*	*symle*	*gebletsad,*			
and	he	is	always	blessed			
and	*he*	*is*	*upahafen,* ▸[102]	*Drihten*	*min*	*Hælend.*	
and	he	is	exalted	Lord	my	Saviour	

47(44)] ▸[103] Vivit [Uiuit Dominus, et benedictus Deus meus, et exaltetur Deus salutis mee /meæ[ae]/;

50. Viuit /<[Vivit]>/ dominus & benedictus deus meus: & exal|tetur deus salutis mee /<meæ[ae]>/.

50. ◖ Lord lifes, and blissid*. [S ins. 'be.'] my god; and heghed be god of my hele. ◖

50. Our Lord lyueþ; and blisced be my God, and þe God of myn helþe be heȝed.*. [be made hie.]

EV 47. The Lord liueth, and blessid my God; and God of myn helthe be en|hauncid.

LV 47. The Lord lyueth, and my God *be* blessid; and the God of myn helthe be*. [*be* he I.] enhaunsid.

47. † Our Lord liueth, and blessed be my God, and the God of my saluation be exalted.

47. 'The Lord lives, and my God is blessed. May my well-being's God be lifted up!'

17.45 *Þu eart soð God,*
you are true God
þu þe me sealdest
you who me granted
þæt ic meahte swylc wite don minum feondum,
that I was-able such punishment to-do to-my enemies
and me swylc folc underþydest.
and to-me such people subjugated

48(45)] Deus qui das vindictam [uindictam] michi /[mihi]/ et subdidisti populos sub me;

51. Deus qui das [dat] vindictas michi /<[mihi]>/, & subdis [subdidit] populos sub me:

51. ◖ God that gifes vengaunce til me, and makis vndirloute folk vndire me;

51. Ha God, þat ȝeueþ to me uengeaunces and settest þe folk vnder me,

EV48. God, that giuest veniauncis to me, and sogetyst puplis vnder me;

LV48. God, that ȝauest*. [ȝyuest *plures.*] veniaunces to me, and*. [thou I.] makist suget pu|plis vndur me;

48. † O God which geuest me reuenges, & subdewest peoples vnder me,

48. 'God, who gives me revenge and subdues peoples under me,'

17.46 *Þu eart min alysend fram þam þeodum*
you are my redeemer from the nations
þe wið me yrsiað,
who with me become-angry
and me upp ahefst[104] *ofer ða*
and me up lift over those
þe arison wið me,
who arose against me
and fram þam unrihtwisan were þu me alysdest.
and from the unrighteous man you me delivered

(46)] Liberator meus Dominus de gentibus iracundis; 49] et ab insurgentibus in me exaltabis me; a viro [uiro] iniquo eripies me.

51. cont. liberator meus de inimicis [gentibus] meis [ ] iracundis. 52. Et ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

51. cont. my delyuerere of myn enmys yrous*. [S irus.]. ◖ 52. ◖ And fra risand in me thou sall hegh me; fra wickid man thou sall out take me. ◖

51. cont. be þou my delyuerer of myn enemys wraþful.*. [—*Ha*: *e.w.*] w.e.] 52. Þou, Lord, shal an-he3e me fram þe arisand o3ains me, and þou shal defende me fram þe wycked man.*. [+And: enhie: þe *a.*] men arisyng.]

EV 48. cont. my deliuerere fro my wratheful enemys. EV 49. And fro men risende in to me, thou shalt en|haunce me; fro the wicke*. [wickid *H.*] man thou shalt take me awei.

LV 48. cont. my*. [*thou art* my I.] delyuerere fro my wrathful enemyes. LV 49. And thou schalt en|haunse me fro hem, that risen a3ens me; thou schalt delyuere me fro a wickid man.

48. cont. my deliuerer from mine angrie enemies. 49. † And from them that rise vp against me-thou wilt exalt me: from the vniust man thou wilt deliuer me.

48 cont. 'is my liberator from the nations' wrath. 49. He will lift me up from those rising up against me, and rescue me from the lawless.'

17.47 *For þam ic ðe andette, Drihten, beforan folcum,*
therefore I you will-acknowledge Lord before nations
and on þinum naman ic singe sealmas.
and in your name I will-sing psalms

50(47)] Propterea confitebor tibi in populis, Domine, et in /[ ]/ nomini tuo psalmum dicam.

53. Propterea confitebor tibi in nacionibus /<[nationibus]>/ domine: & nomini tuo psalmum dicam [~ psalmum dicam nomini tuo].

53. ◖ Tharfore i. sall shrife til the in nacyons lord; and til thi name psalme .i. sall say. ◗

53. For-þy, Lord, y shal shryuen to þe in cuntreys, ande y shal synge psalme to þy name,*. [nacyons: sigge.]

EV 50. Therfore, Lord, I shal knouleche to thee in naciouns; and to thi name a salm I shal seyn.

LV 50. Therfor, Lord, Y schal knouleche to thee among naciouns; and Y schal seie salm to thi name.

50. Therfore wil I confesse to thee among nations ô Lord: and wil say a psalme to thy name,

50. 'Because of this, I will confess to You among nations, Lord. I will chant a psalm to Your name –'

17.48 *Gemycla nu,*
magnify now
and gemonigfealda þa hælo þæs cynges,
and multiply the salvation of-the king
ðe/[105] *ðu gesettest ofer folcum;*
that you appointed over nations
and do mildheortnesse þinum gesmyredan Dauide,
and make mercy to-your anointed David
and his cynne on ecnesse.
and to-his kin for ever

51(48)] Magnificans salutare regis ipsius, et faciens misericordiam christo suo David [dauid] et semini eius usque in seculum /sæ[ae]culum/.

54. Magnificans salutes regis eius /ejus/ & faciens miserecor|diam <[misericordiam]> xpo /<[christo]>/ suo dauid /<[David]>/: & semini eius /ejus/ vsque /<[usque]>/ in seculum /<sæ[ae]culum>/.

54. ◖ Wor|schipand heles of his kynge, and doand mercy til his crist dauid; and til the sede of him in til the warld. ◗

54. Heriand þe helþes of his kynge and doand mercy to hys Dauid anoit wyþ creme and hys sede vnto þe world.*. [anoityd: &+to: into.]

EV[51.] Magnefiende the helthis of his king; and doende mercy to his crist Dauid, and to his sed vnto the world.

LV[51.] Magnyfiynge the helthis of his kyng; and doynge merci to his crist Dauid, and to his seed til in to the world.

51. Magnifying the saluations of his king, and doing mercie to his Christ Dauid, and to his seede for euer.

51. 'magnifying His King's well-being, and making mercy to David, His Christ, and to his seed in the age.'

Psalm 18

Ðysne eahtateoðan sealm Dauid sang Gode
this eighteenth psalm David sang to-God
to þancunga his mislicra and manigfealdra gesceafta
as thanksgiving for-his various and manifold creations
ðe he gesceop
which he created

mannum to ðeowian,
for-men to serve

ne for ðy þæt þa men sceoldon him ðeowian;
not in order that the men should him serve

be þæm he cwæð:
about whom he said

18.1 *Heofonas bodiað Godes wuldor,*
heavens announce God's glory

and his handgeweorc bodiað þone rodor.
and his works-of-the-hand announce the sky

2(1)] Celi /Cæ[ae]li/ enarrant gloriam Dei, et opera manuum eius adnuntiat [adnuntiant] firmamentum.

(1.) CELI /<Cæ[ae]li>/ enarrant gloriam dei: & opera manuum eius /ejus/ an|nunciat /annuntiat/ [adnuntiat] firmamentum.

(1.) ℂ Heuens tillis the ioy of god; and the werkis of his hend shewis the firmament. ℂ.

1. Þe heuens tellen þe glorie of God, and þe firmament telleþ þe werkes of his hondes.*. [þe *h.*] h.: ioie: scheweþ.]

EV[2.] Heuenes tellen out the glorie of God; and the werkis of his hondes tellith the firmament.

LV[2.] Heuenes tellen out the glorie of God; and the firmament tellith the werkis of hise hondis.

2. The heauens shew forth the glorie of God, and the firmament declareth the workes of his handes.

2. 'The skies tell God's glory. Its foundation makes known His hands' works.'

18.2 *Se dæg segð þam oðrum dæge Godes wundru,*
the day tells to-the other day God's wonders

and seo niht þære nihte cyð Godes wisdom.
and the night to-the night relates God's wisdom

3(2)] Dies diei eructuat verbum [uerbum], et nox nocti indicat scientiam.

2. Dies diei eructat verbum: & nox nocti indicat scien|tiam.

2. ℂ Day til day riftes worde; and nyght til nyght shewis conynge. ℂ

2. Þe daye putteþ forþe þe worde to þe day, and þe ny3t sheweþ conyng to þe ny3t.*. [schweþ word.]

EV[3.] Dai to the*. [Om. *A.*] dai bolketh out woord; and ny3t to the ny3t shewith out kunnyng.

LV[3.] The dai tellith*. [tellith *ether bolkith* X *sec. m.*] out to the dai a word; and the ny3t schewith*. [sheweth out K.] kun|nyng to the ny3t.

3. † Day vnto day vttereth word: and night vnto night sheweth knowledge.

3. 'Day brings up word to day and night indicates knowledge to night.'

18.3 *Nis nan folc on eorðan, ne nan mennisc geþeode,*
not-is no nation on earth nor no human language
þe ne gyrre mistlica Godes gesceafta.
which not [106] of-various God's creations

4(3)] Non sunt loquele /loquellæ[ae]/ neque sermones quorum non audientur voces [uoces] eorum.

3. Non sunt loquele /<loquelæ[ae]>/ neque sermones: quorum non audiantur voces eorum.

3. ◖ Na spechis ere ne na wordes: of the whilke the voices of thaim be noght herd. ◗

3. Hij ben nou3t speches, ne wordes of wiche þe voices of hem ben nou3t herd.*. [*Hij . . . wordes*] þe speches & þe wordes beþ no3t.]

EV[4.] Ther ben not spechis, ne ser|mownes; of the whiche ben not herd the voises of hem.

LV[4.] No langagis ben, nether wordis; of whiche the voices of hem ben not herd.

4. † There are no languages, nor speaches, whose voyces are not heard.

4. 'There are no voices nor conversations, whose voices are not heard.'

18.4 *Ofer ealle eorðan færð heora stemn,*
over all earth goes their voice
ofer ealle eorðan endas heora word.
over all earth's ends their words

5(4)] In omnem terram exivit [exiuit] sonus eorum, et in fines orbis terrae /terræ/ verba [uerba] eorum.

4. In omnem terram exiuit /<[exivit]>/ sonus eorum: & in fines orbis terre /<terræ[ae]>/ verba eorum.

4. ◖ In all the land 3ed the sound*. [S soune.] of tha; and in endis of the warld thaire wordes. ◗

4. Þe soune*. [MS. *seune*.] of hem ȝede out in-to alle erþe, and her wordes in-to þe contreis of þe world.*. [soune: endes of all þe w.]

EV5. In to al the*. [Om. *AEH.*] erthe wente out the soun ⁝[107] of hem; and in to the endis of the roundnesse of erthe*. [the erthe *AEH.*] their woordis.

LV5. The soun of hem ȝede out in to al erthe; and the wordis of hem *`ȝeden out**. [Om. I.] in to the endis of the world.

5. † Their sound hath gone forth into al the earth; and vnto the endes of the round world the wordes of them.

5. 'Their sound has gone out to all the land, and their words to the land's circle's limits.'

18.5 *Drihten timbrede his templ on þære sunnan:*
Lord built his temple on the sun

seo sunne arist swiðe ær on morgen up,
the sun arises very early in morning up

swa swa brydguma of his brydbure.
as bridegroom from his bridal-chamber

6(5)] In sole posuit tabernaculum suum, et ipse tamquam sponsus procedens de thalamo suo.

5. In sole posuit tabernaculum suum: & ipse tanquam /<[tamquam]>/ sponsus procedens de thalamo suo.

5. ◖ In the soen he sett his tabernakile; and he as spouse cumand forth of his chawmbire. ◗

5. He sett his tabernacle in þe sunne, and he as a spouse comand forþe of hys chaumbre.

EV6. In the sunne he sette his tabernacle; and he as a spouse goende forth fro his priue chaumbre.

LV6. In the sunne he hath set his tabernacle; and he as a spouse comynge*. [*was* comynge I.] forth of his chaumbre.

6. † He put his tabernacle in the sunne: & himself as a bridgrome coming forth of his bridechamber.

6. 'He placed His tent in the sun, and he, like a groom leaving his marriage bed,'

18.6 *And heo yrnð swa egeslice on hyre weg,*
and it runs so frighteningly on its path

swa swa gigant yrnð on his weg;
as giant runs on his path

heo	*stihð*	*oð*	*þæs*	*heofenes*	*heanesse,*
it	rises	as-far-as	the	sky's	height

and	*þanon*	*astihð;*
and	thence	descends

and	*swa*	*yrnð*	*ymbutan,*
and	so	runs	around

oð	*heo*	*eft*	*þyder*	*cymð;*
until	it	again	thither	comes

ne	*mæg*	*hine*	*nan*	*man*	*behydan*	*wið*	*hire*	*hæto.*
not	can	him(self)	no	man	hide	from	its	heat

(6)] Exultavit [Exultauit] ut gigans ad currendam viam [uiam]; 7] a summo cęlo /cæ[ae]lo/ egressio eius, et occursus eius usque ad summum eius, nec est qui se /sé*/ abscondat a calore eius.

6. Exultauit /Exsultavit/ <[Exultavit]> vt /<[ut]>/ gigas ad currendam viam [+suam]: a summo celo /<cælo>/ [caeli] egressio eius /ejus/. 7. Et occursus eius /ejus/ vsque /<[usque]>/ ad summum eius /ejus/: nec est qui se abscondat a calore eius /ejus/.

6. ◖ He ioyid as geaunt at ren the way; fra heghest heuen the gangynge*. [S oute gangyng(é).] of him. ◖ 7. ◖ And his gaynras*. [S ogeyne goynge.] til the heghest of him; nan is that him may hide fra his hete. ◖

6. He ioyed as a giaunt to erne his waye; his going-out is fram þe hezest heuene,*. [MS. *heuenē*.]*. [to his way to be 3orne: —þe: heuen.] 7. And hys o3aynernyng vnto hys hezest; and þer nys non þat hideþ hym fram his hete.*. [a3engoyng+is: is.]

EV 6. cont. He ful out gladide, as a ieaunt, EV 7. to be runne*. [renned *AH.* ronned *E.*] the weie; fro the hezest heuene the going out of hym. And the a3eencomyng of hym unto the hezeste of hym; and ther is not that hide hymself fro his hete.

LV 6. cont. He fulli ioyede, as a giaunt, to renne his LV7. weie; his goynge out was fro hi3este he|uene. And his goyng a3en was to the hi3este therof; and noon is*. [ther is I.] that hidith hym silf fro his heet*. [heet, *that is, charite* KV.].

6. cont. He hath reioyced as a giant to runne the way, 7. † his comming forth from the toppe of heauen: And his recourse euen to the toppe therof: neither is there that can hide him selfe from his heate.

6. cont. 'will exult like a giant to run his course. 7. His leaving is from the highest, and his return is even to the highest, nor is there anyone who hides himself from his heat.'

18.7 *Godes æ is swiðe unleahtorwyrðe,*
God's law is very irreproachable

for þæm heo hwyrfð manna mod and heora sawla to Gode;
because it turns men's hearts and their souls to God

Godes bebod is swiðe getrywe,
God's decree is very trustworthy

Godes rihtwisnessa synt swiðe rihta,
God's judgements are very right

for ðæm hy geblissiað manna heortan;
therefore they gladden men's hearts

Godes bebod is swiðe leoht,
God's decree is very luminous

hit onliht þa eagan;
it illuminates the eyes

ægþer ge modes ge lichaman.
both of-spirit and of-body

8(7)] Lex Domini inreprehensibilis, convertens [conuertens] animas; testimonium Domini fidele, sapientiam prestans [praestans] parvulis [paruulis]. 9] Iustitię /Iustitiæ[ae]/ Domini / / recte / / [rectae], letificantes / / [laetificantes] corda / /; preceptum / / [108] [praeceptum] Domini lucidum, inluminans oculos.

8. Lex domini immaculata [inmaculata] conuertens /<[convertens]>/ animas: testi|monium domini fidele sapienciam /[<sapientiam]>/ prestans <præ[ae]stans> paruulis /<[parvulis]>/. 9. Iusticie /Justitiæ/ <[Iustitiæ[ae]]> domini recte /<rectæ[ae]>/, letificantes /<læ[ae]tificantes>/ corda: preceptum /<præ[ae]ceptum>/ domini lucidum, illuminans [inluminans] oculos.

8. ◖ The laghe of lord vnwemmyd, turnand saules; the witnessynge of lord trew, wisdome gifand til smale. ◖ 9. ◖ The rightwisnesis of lord. right, gladand hertes; the comaundment of lord shynand, lightenand eghen. ◖

8. Þe lawe of our Lord hys nou3t filed, turnand soules fram yuel; þe witnessyng of our Lord ys trew, 3ifand wisdom vn-to þe littel*. [Second *t* over line.] of vnderstondynge.*. [wytnes: *vnto* þe] to: cunnyng.] 9. Þe ry3tfulnesses of our Lord [ben] makand ioy ful ry3tlich þe hertes, þe comaundement3 of our Lord his clere, li3tenand e3en to heuens.*. [Lord beþ gladyng ri3tfullych hertes þe heste: —*clere*: heuen.]

EV 8. The lawe of the Lord vn|wemmed, turnende soulis; the witness|ing of the Lord feithful, wisdam 3iuende to litle childer. EV 9. The ri3twisnesses of the Lord euene, gladende hertis; the heste of the Lord li3tsum, li3tende e3en.

LV[8.] The lawe of the Lord is with out wem, and conuertith soulis; the witnessyng of the Lord is feithful, and*. [and it I.] 3yueth wisdom to litle*. [litle, *ether meke* KV.] chil|dren. LV 9. The ri3tfulnessis of the Lord *ben* ri3tful, gladdynge hertis; the comaunde|ment of the Lord *is* cleere, li3tnynge i3en.

8. † The law of our Lord is immaculate conuerting soules: the testimonie of our Lord is faithful, geuing wisedome to litle ones. 9. † The iustices of our Lord be right, making hartes ioyful: the precept of our Lord lightsome; illuminating the eies.

8. 'The Lord's Law is flawless, converting souls. The Lord's testimony is trustworthy, lending wisdom to little ones. The Lord's right decrees are correct, making hearts joyful. The Lord's precept is clear, enlightening eyes.'

18.8 *Godes ege is swiðe halig,*
God's fear is very holy
he þurhwunað a worlda world;
it remains forever
Godes domas synt swiðe soðe,
God's judgements are very true
hi synt gerihtwisode on him sylfum.
they are justified in themselves

10(8)] Timor Domini sanctus, permanens <permane...> [109] /[permanet]/ in sęculum /sæ[ae]culum/ sęculi /sæ[ae]culi/; iudicia Dei vera [uera] iustificata in semetipsa /* semet ipsa/,

10. Timor domini sanctus, permanet /<[permanens]>/ in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/: iudicia /judicia/ domini vera iustificata /justificata/ in semet ipsa /<*semetipsa>/.

10. ◖ The dred of lord haly, dwellis in world of warld; the domes of lord soth, rightwisid in thaim self. ◖

10. Þe holy doute of our Lord ys wyþ-outen ende, þe iugement3 of our Lord ben soþe, made ri3tful in hym self,*. [drede: domes: soþe & iustified: hem self.]

EV[10.] The drede of the Lord holy, abit*. [abijdeth *AEH.*] stille in to the world of world; the domes of the Lord verre, iustefied in to themselves.

LV[10.] The hooli drede of the Lord dwellith in to world*. [the world K *sec. m.*] of world; the domes of the Lord ben trewe, iustified in to hem*. [Om. S.] silf.

10. † The feare of our Lord is holie, permanent for euer and euer: the iudgmentes of our Lord be true, iustified in themselues.

10. ‘The Lord’s fear is holy, enduring forever. The Lord’s judgements are true, proved in themselves.’

18.9 *Hy synt ma*
they are more
to lufianne þonne gold oððe deorwurðe gimmas,
to be-loved than gold or precious gems
and hi synt swetran ðonne hunig oððe beobread.
and they are sweeter than honey or honeycomb

11(9)] Dedsiderabilia /<[desiderabilia]>/ super aurum et lapidem pretiosum multum, et dulciora super mel et favum [fauum].

11. Dedsiderabilia super aurum & lapidem preciosum /<[pretiosum]>/ multum: & dulciora super mel & fauum /<[favum]>/.

11. ◖ Desiderabile abouen gold and preciouse stane; and swetter abouen huny & huny kambe. ◗

11. Desiderable michel*. [MS. minchel.] more þan gold and precious stones, and swetter þan hony [&] honykombes.*. [*Des. m.*] And þe domes of our Lord beþ desirabil: & muchel sw.: hony or h.]

EV 11. Desirable vp on gold, and precious ston myche; and swettere ouer the*. [Om. *AEH.*] hony and the hony|comb.

LV 11. De|sirable*. [Desiderable CGQ.] more than gold, and a stoon myche preciouse; and swettere than hony and honycoomb.

11. † To be desired aboue gold and much pretious stone: and more sweete aboue honie and the honie combe.

11. ‘More desirable than gold and very precious stones, sweeter than honey and honeycomb.’

18.10 *For þæm ðin ðeow hi hylt;*
therefore your servant them keeps
on heora gehyldnesse is mænig edlean.
in their observance is many-a reward

12(10)] Nam et servus [seruus] tuus custodiet ea; in custodiendo <custo>˙[110] illa retributio multa.

12. Etenim /* Et enim/ seruus /<[servus]>/ tuus custodit ea: in custodiendis illis retribucio /<[retributio]>/ multa.

12. ◖ fforwhi thi seruaunte kepis thaim; in thaim to kepe mykell ȝeldynge. ◗

12. For þy saruaunt kept him; mechel 3eldyng is it in keping hem.*. [kepeþ hem & muchel reward is in hem to be kepid.]

EV12. Forsothe thi seruaunt kepeth hem; in hem to be kept myche 3elding.

LV12. `Forwhi*. [Forsothe I.] thi seruaunt kepith thoo; myche 3eldyng*. [3eldyng *or reward* I.] is in tho*. [thilke *domes* I.] to be kept.

12. † For thy seruant keepeth them, in keeping them is much reward.

12. 'Indeed Your slave keeps them. A great reward is in keeping them.'

18.11 *Hwa ongyt his uncysta;*
who understands his vices

from þæm
from those

ðe me beholen synt,
which from-me hidden are

geclænsa me, Drihten,
cleanse me Lord

and from ælðeodegum feondum spara me þinne ðeow, Drihten.
and from foreign enemies spare me your servant Lord

13(11)] Delicta quis intellegit? Ab occultis meis munda me, Domine, 14] et ab alienis parce servo [seruo] tuo.

13. Delicta quis intelligit [intellegit]: ab occultis meis munda me, & ab alienis parce seruo /<[servo]>/ tuo.

12. ◖ Trespassis wha vndirstandis; of myn hid make me clene. and of other spare til thi seruaunte. ◖

13. Who vnderstondeþ my trespasses? Lord, make me clene of my dedelich priuete3, and spele of þe oþer ueniales to þyn seruaunt.*. [trespas: preuy .s. dedelich synnes & spare þi seruant fram oþer .s. venialles synnes.]

EV13. Giltis who vnderstandith*. [vnderstant *C pr. m.*]? fro myn hid thingis EV 14. clense me; and fro alienes spare to thi seruaunt.

LV13. Who vndurstondith trespassis? make thou LV 14. me cleene fro my priuy *synnes;* and of alien *synnes* spare thi seruaunt.

13. † Sinnes who vnderstandeth? from my secrete sinnes cleanse me: 14. † and from other mens spare thy seruant.

13. 'Who understands offenses? Cleanse me from my hidden ones! 14. Spare your slave from strangers!'

18.12 *Gif mine fynd ne ricsiað ofer me,*
if my enemies not rule over me

þonne beo ic unwemme,
then am I unblemished

and beo geclænsod from þæm mæstum scyldum;
and am cleansed from the greatest guilts

ac gif hi me abysgiað,
but if they me afflict

þonne ne mæg ic smeagan mine unscylda,
then not can I think-about my grievous-faults

ne eac ðinne willan
nor also your will

ne mæg smeagan
not can think-how

to wyrcanne.
to perform

(12)] Si mei non fuerint dominati, tunc inmaculatus ero, et emundabor a delicto maximo.

14. Si mei non fuerunt /<[fuerint]>/ dominati tunc immaculatus [inmaculatus] ero: & emundabor a delicto maximo.

14. ℂ If thai ware noght lordid of me, than .i. sall be withouten wem; and .i. sall be clensed of mast trespas. ℂ

14. ȝif þat hij ne*. [MS. *h* (dotted out) *ne*.] haue nouȝt lord-shipped of me, þan shal ich be vnfiled, and y shal ben clensed of my grettest trespasse.*. [— *ne*: lordeschipe: vn|fulid: grete.]

EV$^{14.}_{cont.}$ If of me thei shul not lord|shipen, thanne I shal ben vnwemmed; and ful out clensid fro the most gilte.

LV$^{14.}_{cont.}$ `If the *forseid defautis**. [*fautis* S.] ⁞[111] ben not, Lord, of me, than Y schal be with out wem*. [If tho haue not lordschip of me, thanne I schal be vndefoulid *of aliene synnes* I.]; and Y schal be clensid of the mooste synne.

$^{14.}_{cont.}$ If they shal not haue dominion ouer me, then shal I be immaculate; and shal be cleansed from the greatest sinne.

$^{14.}_{cont.}$ ‘If they do not rule me, then I will be without stain. I will be cleansed from the greatest offense.’

18.13 *Gif ðu me þonne fram him alyst,*
if you me then from them free

þonne sprece ic
then will-speak I

þæt þe licað,
what to-you is-pleasing

and mines modes smeaung byð symle beforan ðinre ansyne.
and my soul's meditation will-be always before your face

15(13)] Et erunt ut conplaceant eloquia oris mei, et meditatio cordis mei in conspectu tuo semper.

15. Et erunt vt /<[ut]>/ complaceant [conplaceant] eloquia oris mei: & medi|tacio /<[meditatio]>/ cordis mei in conspectu tuo semper.

15. ◖ And thai sall be that thai quem, the wordis of my mouth; and the thynkynge of my hert. ay in thi syght. ◗

15. And þe wordes of my mouþe shul ben, þat hij plesen to þe, and þe þou3t of myn hert alwaies in þy si3t.*. [*alw.*] schal be euer more.]

EV 15. And the spechis of my mouth shul be, that thei plese; and the swete thenking of myn herte in thi si3te euermore.

LV 15. And the spechis of my mouth schulen be*. [be *siche* I.], that tho*. [thei I.] plese; and the thenkynge of myn herte*. [herte *is* I.] euere in thi si3t.

15. † And the wordes of my mouth shal be such as may please: and the meditation of my hart in thy sight alwayes.

15. 'And my mouth's words will be as if acceptable. My heart's meditation will be in Your sight always.'

18.14 *Drihten, þu eart min fultum, and min alysend.*
Lord you are my help and my redeemer

16(14)] Domine, adiutor meus et redemptor meus.

16. Domine adiutor /adjutor/ meus: & redemptor meus.

16. ◖ Lord*. [U Lor.], my helpere; and my biere. ◗

16. Lord, þou art myn helper and myn o3ainbyger.

EV 15. cont. Lord, myn helpere; and myn*. [Om. *AH.*] a3een biere.

LV 15. cont. Lord, myn*. [*thou art*myn I.] helpere; and myn a3enbiere.

15. cont. O Lord my helper, and my redemer.

15. cont. 'O Lord my helper and my redeemer.'

Psalm 19

Dauid sang þysne nigonteoðan sealm,
David sang this nineteenth psalm

and sæde on ðæm sealme
and said in the psalm

hu his folc him fore gebæde on his earfoðum.
how his people for him prayed in his troubles

And eac Ezechias folc gebæd for hine,
and also Ezechias' people prayed for him

þa he wæs beseten mid his feondum on þære byrig.
when he was beset by his enemies in the city

And swa doð ealle Cristene men
and so do all Christian men

þe þysne sealm singað;
who this psalm sing

hy hine singað for heora kyningas.
they it sing for their kings

And eac þa apostolas hine sungon be Criste,
and also the apostles it sang about Christ

þa hine man lædde to rode.
when him one led to cross

19.1 *Gehyre ðe Drihten on þæm dæge þinra earfoða,*
may-hear you Lord on the day of-your hardships
gefriðie þe se nama Iacobes Godes.
may-protect you the name of-Jacob's God[112]

2(1)] Exaudiat te Dominus in die tribulationis; protegat te nomen Dei Iacob.

(1.) EXAUDIAT te dominus in die tribulacionis /<[tribulationis]>/: protegat te nomen dei iacob /Jacob/.

(1.) ◖ Here the. the lord in day of anguys; hile the. the name of god of iacob. ◗

1. [Ps. 20, MS.] Ha þou my soule, her our Lord þe in þe day of þy tribulacioun; þe name of þe God Jacob defende þe fram iuel.*. [O: Godd+of.]

EV[2.] Ful out here thee the Lord in the dai of tribulacioun; defende thee the name of the*. [Om. *AH.*] God of Jacob.

LV[2.] The Lord here thee in the dai of tribu|lacioun*. [thi tribulacioun S.]; the name of God of Jacob de|fende thee.

2. Ovr Lord heare thee in the day of tribulation: the name of the God of Iacob protect thee.

2. 'May the Lord hear you in trouble's day. May the name of Jacob's God protect you.'

19.2	*And*	*onsende*	*þe*	*fultum*	*of*	*his*	*þam*	*halgan*	*temple,*
	and	may-send	you	help	from	his	the	holy	temple
	and	*of*	*Sion*	*gehæl*	*ðe.*				
	and	from	Sion	may-save	you				

3(2)] Mittat tibi auxilium de sancto <santo>, et de Sion tueatur te.

2. Mittat tibi auxilium de sancto: & de syon /<[Sion]>/ tueatur te.

2. ◖ Send he til the help of haly; and of syon defend he the. ◗

2. Sende he to þe helpe of þe holy gost, and defende he þe fram iuel.*. [to þe+þe: —*he.*]

EV3. Sende he to thee helpe fro the holy; and fro Sion defende he thee.

LV3. Sende he helpe to thee fro the*. [*his* I.] hooli *place;* and fro Syon defende he thee.

3. † Send he ayde to thee from the holie place: and from Sion defend he thee.

3. 'May He send you help from His holy place, and watch over you from Sion.'

19.3	*Gemyndig*	*sy*	*Drihten*	*ealra*	*þinra*	*offrunga,*	
	mindful	may-be	Lord	of-all	your	offerings	
	and	*þin*	*ælmesse*	*sy*	*andfengu.*		
	and	your	offering	may-be	acceptable		

4(3)] Memor sit Dominus omnis <omnes> sacrificii tui, et holocaustum tuum pingue fiat.

3. Memor sit omnis sacrificij /<[sacrificii]>/ tui: & holocaustum tuum pingue fiat.

3. ◖ Menand be he of all thi sacrifice; and thin offerand fat be made. ◗

3. Be he þenchand on al þy sacrifice, and be þyn offryng made gode.

EV4. Myndeful be he of alle thi sa|crifise; and thi brent sacrifise be maad fat.

LV4. Be he myndeful of al thi sacrifice; and thi brent sacrifice be maad fat.

4. † Be he mindeful of al thy sacrifice: and be thy holocaust made fatte.

4. 'May He remember all your sacrifices, and may your burnt offering be made fat.'

19.4 *Gylde þe Drihten æfter ðinum willan,*
may-pay you Lord according-to your wish
and eall ðin geðeaht he getrymie.
and all your thoughts he may-strengthen

5(4)] Tribuat tibi Dominus secundum cor tuum, et omne consilium tuum confirmet.

4. Tribuat tibi secundum cor tuum: & omne consilium tuum confirmet.

4. ◖ Gif he til the eftere thi hert; and all thi counsaile he conferme. ◗

4. ȝif he to þe efter þyn hert, and conferme he alle þyn conseil.*. [ȝif he+he.]

EV5. ȝelde he to thee after thin herte; and alle thi counseil conferme.

LV5. ȝyue he to thee aftir thin herte; and conferme he al thi counsel.

5. † Geue he vnto thee according to thy hart: and confirme he al thy counsel.

5. 'May He give to you according to your heart, and strengthen all your counsel.'

19.5 *þæt we moton fægnian on ðinre hælo,*
so-that we may rejoice in your salvation
and on ðæm naman Drihtnes ures Godes we syn gemyclade
and in the name of-Lord of-our God we may-be magnified

6(5)] Letabimur /Læ[ae]tabimur/ in salutari tuo, et in nomine Domini Dei nostri magnificabimur.

5. Letabimur /<Læ[ae]tabimur>/ in salutari tuo: & in nomine Domini dei nostri magnificabimur.

5. ◖ We sall ioy in thi hele: and in the name of oure god we sall be worschipid. ◗

5. Whe shul ioyen in þyn helþe, and we shul herien in þe name of our Lord.

EV6. We shul gladen in thin helthe ȝiuere; and in the name of oure God wee shul be magnified.

LV6. We schulen be glad in thin helthe; and we schulen be magnyfied in the name of oure God.

6. † We shal reioyce in thy saluation: and in the name of our God we shal be magnified.

6. 'We will be happy in your security. We will be made greater in our God's name.'

19.6 *Gefylle, Drihten, eall þin gebedu:*
may-fulfil Lord all your prayers

nu we ongitað
now we know

þæt Drihten wile gehælan
that Lord wants to-save

his þone gesmyredan, and ðone gehalgodan,
his the anointed-one and the sanctified-one

and he hine gehyrð of his þam halgan heofone:
and he him hears from his the holy heaven

swiðe mihtig is seo hælo his ðære swyðran handa.
very powerful is the salvation of-his the right hand

7(6)] Impleat Dominus omnes petitiones tuas. Nunc cognovi [cognoui] quoniam salvum [saluum] faciat /[faciet]/ Dominus christum suum, et exaudiet illum de celo /cæ[ae]lo/ sancto suo; in potentatibus salus dextere /dexteræ[ae]/ eius.

6. Impleat dominus omnes peticiones /<[petitiones]>/ tuas: nunc cognoui /<[cognovi]>/ quoniam saluum /<[salvum]>/ fecit dominus xpm /<[Christum]>/ suum. 7. Exaudiet illum de celo /<cæ[ae]lo>/ sancto suo: in potentatibus salus dextere /<dexteræ[ae]>/ eius /ejus/.

6. ℂ Lord fulfil all thin askyngis; now .i. knew*. [S know.] that lord has makid safe his crist. ℂ 7. ℂ He sall here him fra his haly heuen; in myghtis hele of his righthand. ℂ

6. Our Lord fulfille al þyn askynges; nou haue ich knowen þat our Lord made sauf hys preste anoint wyþ creme.*. [ych haue.] 7. He shal here hym fram hys holy heuen; þe helþe of hys mercy ys in his mi3tes.

EV$^{7\cdot}$ Fulfille the Lord alle thin askingus; now I haue knowe, for the Lord made saf his crist. He shal ful out heren hym fro his holi heuene; in my3tus the helthe of his ri3thond.

LV$^{7\cdot}$ The Lord fille alle thin axyngis; nowe Y haue knowe, that the Lord hath maad saaf his crist. He schal here hym fro his hooly heuene; the helthe of his ri3t hond *is* in poweris.

7· † Our Lord accomplish al thy petitions: now haue I knowen that our Lord hath saued his Christ. He shal heare him from his holie heauen: the saluation of his righthand is, in powers.

7. 'May the Lord fulfill all your requests. Now I have known that the Lord

made His Christ secure. He will hear him from His holy sky. God's right hand's safety is in might.'

19.7 *On rynewænum, and on horsum, ure fynd fægniað,*
on chariots and on horses our enemies rejoice
and þæs gilpað;
and about-this boast
we þonne on þæm naman Drihtnes ures Godes
we however in the name of-Lord of-our God
us micliað.
ourselves magnify

8(7)] Hii in curribus et hii in equis; nos autem in nomine Domini Dei nostri magnificabimur.

8. Hii /<Hi>/ in curribus & hii /<hi>/ in equis: nos autem in nomine domini dei nostri inuocabimus /<[invocabimus]>/.

8. ◖ Thai in cartis and thai in horsis; bot we in the name of lord oure god sall in kall. ◖

8. Hij in carres, and hij in horses, and we shul herien þe name of God, our Lord.*. [Þai + clepid: cartes: — *hij*: *herien*] clepe in.]

EV 8. These in charis, and these in hors; wee forsothe in the name of the Lord oure God shul inwardli clepen.

LV 8. Thes*. [Thes, *that is, aduersaries, tristen* K.] in*. [*ben* in I.] charis, and these in horsis; but we schulen inwardli clepe in the name of oure Lord God.

8. † These in chariotes, and these in horses: but we wil inuocate in the name of the Lord our God.

8. 'These trust in chariots and these in horses, but we will invoke the Lord our God's name.'

19.8 *Hy synd nu gebundne,*
they are now bound
and hi afeollon,
and they have-fallen
and we soðlice arison,
and we truly have-arisen
and synt uppahafene.[113]
and are raised-up

9(8)] Ipsi obligati sunt, et cediderunt <ceciderunt*>[114] /[ceciderunt]/; nos vero [uero] resurreximus, et erecti sumus.

9. Ipsi obligati sunt & ceciderunt: nos autem [vero] surreximus & erecti sumus.

9. Thai ere obligid and thai fell; bot we rase and we ere rightid*. [U righthid.]. ◖

9. Hij ben bounden and feld adoun, and we ros vp, and ben adresced.*. [*f.a.*] þai fell doune: *adr.*] arered vp.]

EV9. Thei ben oblisht, and fellen; wee for|sothe risen, and*. [Om. *AH.*] ben up ri3t.

LV9. Thei ben boundun, and felden doun; but we han*. [haue I.] rise, and ben reisid.

9. † They are bound, and haue fallen: but we haue risen and are set vpright.

9. 'They are bound and have fallen. We, truly, have risen and are standing up straight.'

19.9

Drihten,	*gehæl*	*urne*	*kyning,*		
Lord	save	our	king		
and	*gehyr*	*us*	*on*	*ðæm*	*dæge,*
and	hear	us	on	the	day
þe	*we*	*ðe to*	*clypiað.*		
when	we	to you	call		

10(9)] Domine, salvum [saluum] fac regem, et exaudi nos in die [+in] qua invocaverimus [inuocauerimus] te /té*/.

10. Domine saluum /<[salvum]>/ fac regem: & exaudi nos in die qua inuocauerimus /<[invocaverimus]>/ te.

10. ◖ Lorde make saf the kyng; and here vs in day that we inkall the. ◖

10. Lord, make þou þe kyng sauf, and her us in þe daie þat we haue cleped þe.*. [—þou.]

EV10. Lord, mac saaf the king; and here us in the day that wee shul inwardli clepe thee.

LV10. Lord, make thou saaf the kyng; and here thou vs in the dai in which we inwardli clepen thee.

10. † Lord saue the king, and heare vs in the day, that we shal inuocate thee.

10. 'Lord, make the king secure, and hear us on the day we invoke You!'

Psalm 20

Ðysne twentigoðan sealm Dauid sang be him sylfum;
this twentieth psalm David sang about himself

and eac witegode be Ezechie þæm kinge.
and also prophesised about Ezechias the king

And ælc folc
and each nation

þe hine singð
that it sings

hine singð for heora kyning.
it sings for their king

And ealra mæst Dauid witegode on þæm sealme be Criste.
and most of all David prophesied in the psalm about Christ

20.1 *Drihten, on ðinum mægene nu blissað ure kyning,*
Lord in your power now rejoices our king

and for þinre hælo he fægnað swiðe swiðlice.
and on-account-of your salvation he rejoices very strongly

2(1)] Domine, in virtute [uirtute] tua letabitur /læ[ae]tabitur/ rex, et super salutare tuum exultavit [exultabit] vehementer [uehementer].

(1.) DOMINE in virtute tua letabitur /<læ[ae]tabitur>/ rex: & super salutare tuum exultabit /exsultabit/ vehementer.

(1.) ◖ Lord*. [U Lor.] in thi vertu the kynge sall ioy; and on thi hele he sall glad gretly. ◗

1. Lord, þe kyng shal gladen in þy vertu, and he shal gre [115] teleche ioyen vp þyn helþe.*. [*gladen*] ioie.]

EV[2.] Lord, in thi vertue shal the king gladen; and vpon thin helthe 3iuere ful out io3en hugely.

LV[2.] Lord, the kyng schal be glad in thi vertu; and he schal ful out haue*. [Om. I.] ioye greetli on*. [of I.] thin helthe.

2. Lord in thy power the king shal be glad: and vpon thy saluation he shal reioyce excedingly.

2. 'Lord, the king will be happy in Your strength, and will exult fiercely over Your security.'

20.2 *For ðæm þu him sealdest his modes willan,*
because you him granted his spirit's wish
and þæs þe he mid his weolorum wilnade,
and that which he with his lips asked-for
þæs þu him ne forwyrndest.
that you him not refused

3(2)] Desiderium anime /animæ[ae]/ eius tribuisti ei, et voluntate <voluntatem> [uoluntate] labiorum eius non fraudasti eum.

2. Desiderium cordis [animae] eius /ejus/ tribuisti ei: & voluntate labi|orum eius /ejus/ non fraudasti eum.

2. ◖ The 3ernynge of his hert thou gaf til him; and of the will of his lippes thou gilid*. [S deceyuede.] him noght. ◗

2. Þou 3af to hym þe desire of his hert, and þou deceiuedest*. [MS. *dece i*nuedest.] hym nou3t in þe wille of his lippes.*. [desayuedest]

EV3. The desyr of his herte thou 3eue to hym; and in the wil of his lippis thou begilidest not hym.

LV3. Thou hast 3oue to hym the desire of his herte; and thou hast not defraudid*. [bigilid I.] hym of the*. [thin S.] wille of hise lippis.

3. The desire of his hart thou hast geuen him: and of the wil of his lippes thou hast not defrauded him.

3. 'You have given him his soul's desire, and have not deceived him through his lips' will.'

20.3 *Mid þære swetnesse þinra bletsunga*
with the sweetness of-your blessings
þu wære hrædra to his fultume
you were quicker to his help
þonne he wende;
than he expected
þu sendest his heafod kynegold,
you lay his head crown
mid deorwyrþum gimmum astæned.
with precious gems adorned

4(3)] Quoniam prevenisti /prevenis/ [praeuenisti] eum in benedictionibus /[benedictione]/ dulcedinis. Posuisti in capite eius coronam de lapide pretioso.

3. Quoniam preuenisti /<[præ[ae]venisti]>/ eam /<[eum]>/ in benediccionibus /<[benedictionibus]>/ dulce|dinis: posuisti in capite eius /ejus/ coronam de lapide precioso /<[pretioso]>/.

3. ℂ ffor thou bifore come him in blissyngis of swetnes; thou sett in his heued a coroun of preciouse stane. ℂ

3. For þat þou comest to-for hym in bliscinges of swetnes; þou sett on his heued a croune of precious stones.*. [—þat: come: stone.]

EV 4. For thou wentist beforn him in blessingus of swet|nesse; thou puttist in his hed a crowne of precious ston.

LV 4. For thou hast*. [Om. S.] bifor come hym in the*. [Om. I.] blessyngis of swetnesse; thou hast set*. [put I.] on*. [upon I.] his heed a coroun of pre|ciouse stoon.

4. † Because thou hast preuented him in blessinges of sweetnesse: thou hast put on his head a crowne of pretious stone.

4. 'Because You went before him in sweetness's blessings, You placed a crown of precious stone on his head.'

20.4 *He bæd langes lifes,*
he asked for-long life
and þu hit him sealdest a worlda world.
and you it him gave forever

5(4)] Vitam [Uitam] petiit a /[ ]/ te /[ ]/, et tribuisti ei longitudinem dierum in seculum /sæ[ae]culum/ seculi /sæ[ae]culi/.

4. Vitam petijt /<[petiit]>/ a te: & tribuisti ei longitudinem dierum in seculum /<sæ[ae]culum>/ & in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/.

4. ℂ He askid lif of the: and thou gaf til him lenghe of dayes, in warld & in warld of warld. ℂ

4. He asked lif of þe, and þou ȝaf to hym lengþe of daies in þe world and in þe world of worldes.

EV 5. Lyf he askide of thee, and thou ȝeue to hym; lengthe of daȝis in to the world, and into the world of world.

LV 5. He axide of thee lijf, and thou ȝauest to*. [*it* to I.] hym; the*. [and the I.] lengthe of daies in to the world, `and in to the world*. [Om. I.] of world.

5. † He asked life of thee: and thou gauest him length of daies for euer; and for euer and euer.

5. 'He asked life of You, and You gave him length of days in this age, and in the age of ages.'

20.5 *Swiðe micel is his wuldor.*
very great is his glory

6(5)] Magna est gloria. . . .
5· Magna est [ ] gloria
5· ◖ Gret is the ioy
5. Þe glorie of hym ys grete
EV 6. Gret is his glorie
LV 6. His glorie is greet
6. † Great is his glorie
6. 'His fame is great'

20.6 116 * * * * *

// 6. cont. eius in salutari tuo gloriam et magnum decorem impones [inpones] super eum.//
5. cont. eius /ejus/ in salutari tuo: gloriam & magnum decorem impones [inpones] super eum.
5. cont. of him in thi hele; ioy and gret fairhed thou sall sett on him. ◖
5. cont. in þyne [helþe]; þou shalt sett vp him glorie and michel honour.*. [ioie: þine + helþe Lord: —*sett*: *vp*]on: ioie: grete.]
EV 6. cont. in thin helthe giuere; glorie and gret fairnesse thou shalt ful*. [Om. *A*.] putte vp on hym.
LV 6. cont. in thin helthe; thou schalt putte glorie*. [on hym the glorie V.], and greet fayr|nesse on hym.
6. cont. in thy saluation: glorie and great beautie thou shalt put vpon him.
6. cont. 'in Your security. You will place your fame and great beauty over him,'

20.7

// 7· Quoniam dabis eum in benedictionem in sæculum [saeculum] sæculi [saeculi] lætificabis [laetificabis] eum in gaudio cum vultu [uultu] tuo.//
6. Quoniam dabis eum in benediccionem /<[benedictionem]>/ in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/: letificabis /<læ[ae]tificabis>/ eum in gaudio cum vultu tuo.
6. ◖ ffor thou sall gif him in blissynge in warld of warld; thou sall make him fayn in ioy with thi face. ◖
6. For þou shalt 3yf hym in bliscyng in þe world of worldes; þou shalt li3ten hym in ioye wyþ [þy] semblant.*. [blyssyngys: of world: li3ten] glade: *semblant*] þi chere.]

EV7· For thou shalt ȝiuen hym in to blessing in to world of world; thou shalt gladen hym in ioȝe with thi chere.

LV7· For thou schalt ȝyue hym in to blessing in to the world of world; thou schalt make hym glad in ioye with thi cheer.

7· † Because thou shalt geue him to be a blessing for euer and euer: thou shalt make him ioyful in gladenesse with thy countenance.

7· 'because You will give him blessing in the age of ages. You will make Him rejoice in joy with Your appearance,'

20.8

//8. Quoniam rex speravit in domino et in misericordia altissimi non commovebitur [commouebitur].//

7· Quoniam rex sperat in domino: & in miserecordia /<[misericordia]>/ altissimi non commouebitur /<[commovebitur]>/.

7· ◖ ffor the kynge hopes in lord; and in the mercy of the heghest he sall noght be stirid. ◗

7· For þe kyng hopeþ in our Lord, and þe mercy of þe heȝest shal nouȝt be stired.*. [mouyd.]

EV8· For the king hopith in the Lord; and in the mercy of the heȝest he shal not be moued.

LV8· For the kyng hopith in the Lord; and in the merci of the hiȝeste he schal not be moued.

8· Because the king hopeth in our Lord: and in the mercie of the Highest he shal not be moued.

8· 'because the King hopes in the Lord. In the Most High's mercy, he will not be moved.'

20.9

//9· Inveniatur [Inueniatur] manus tua omnibus inimicis tuis dextera tua inveniet [inveniat] omnes qui te oderunt.//

8· Inueniatur /<[Inveniatur]>/ manus tua omnibus inimicis tuis: dextera tua inueniat /<[inveniat]>/ omnes qui te oderunt.

8· ◖ ffunden be thi hand til all thin enmys: thi righthand fynd all that has the hated. ◗

8· Be þy merci founden to alle þyne enemys, þyne helpe finde al þo þat hated þe.*. [*m.*] honde of mercy.]

EV9· Be founde thin hond to alle thin enemys; thi riȝthond finde alle that thee hatiden.

LV[9.] Thyn hond be foundun to alle thin enemyes; thi ri3thond fynde alle hem that haten thee.

9. † Let thy hand be found of al thy enemies: let thy righthand find al, that hate thee.

9. 'May Your hand be found by all Your enemies. May Your right hand find all who hate You.'

20.10

//10. Pones eos ut clibanum ignis in tempore vultus [uultus] tui dominus in ira sua conturbavit [conturbabit] eos et devorabit [deuorabit] eos ignis.//

9. Pones eos vt /<[ut]>/ clibanum ignis in tempore vultus tui: dominus in ira /<+[sua]>/ conturbabit eos, & deuorabit /<[devorabit]>/ eos ignis.

9. ◖ Thou sall sett thaim as fournayse of fire. in tyme of thi face; lord in his wreth sall druuy thaim, and deuoure thaim sall the fire. ◗

9. Þou shalt sett hem as ouen of fur in þe time of iugement; our Lord shal trublen hem, and þe fur of helle shal deuoure hem.*. [as+ane: dome: sturble.]

EV[10.] Thou shalt putte them as a*. [Om. *A*.] furneis of fyr in the time of thi chere; the Lord in his wrathe shal desturbe them, and fyr shal deuoure them.

LV[10.] Thou schalt putte hem as a furneis of fier in the tyme of thi cheer; the Lord schal dis|turble hem in his ire, and fier schal de|uoure hem.

10. † Thou shalt put them as an ouen of fyre in the time of thy countenance: our Lord in his wrath shal truble them, and fyre shal deuoure them.

10. 'You will make them like a glowing oven in the time of Your appearance. The Lord will trouble them in His wrath. Fire will devour them.'

20.11

//11. Fructum eorum de terra perdes et semen eorum a filiis hominum.//

10. Fructum eorum de terra perdes: & semen eorum a filiis hominum.

10. ◖ The froite of tha. thou sall lose fra the erth; and thaire sede fra sunnes of men. ◗

10. Þou shalt lese her frute of þerþe & her seide fro mennes sones.*. [sede: men.]

EV[11.] The frute of hem fro the erthe thou shalt leese; and the sed of hem fro the sones of men. w

LV[11.] Thou schalt leese the fruyt of hem fro erthe*. [the erthe I.]; and *`thou schalt leese*. [Om. V.] the seed of hem fro the sones of men.

11. Their fruite thou shalt destroy from the land: and their seede from the children of men.

11. 'You will destroy their fruit from the land, their seed from among men's children,'

20.12

//12. Quoniam declinaverunt [declinauerunt] in te mala cogitaverunt [cogitauerunt] consilium quod non potuerunt stabilire.//

11. Quoniam declinauerunt /<[declinaverunt]>/ in te mala: cogitauerunt /<[cogitaverunt]>/ con|silia que /<quæ[ae]>/ non potuerunt stabilire.

11. ℂ ffor thai heldid illes in the; thai thoght redis the whilke thai myght noght stabile.

11. For iuels boweden in þe; hij þou3ten conseils, which þat hij ne my3t nou3t stablice.*. [euyl þingis declined: — *which*: —*ne*: stable.]

EV 12. For thei bowede*. [boowe *E.*] doun in to thee*. [the *H.*] euelis; thei tho3ten counseilis, that thei my3ten not stablen.

LV 12. For thei bowiden yuels*. [yuel S.] a3ens thee; thei thou3ten counseils, whiche thei my3ten not stablische.

12. Because they haue turned the euils vpon thee: they haue deuised counsels, which they could not establish.

12. 'because they turned away from You. They plotted harmful counsel, which they weren't able to bring about,'

20.13

//13. Quoniam pones eos deorsum in reliquiis tuis preparabis [praeparabis] vultum [uultum] illorum.//

12. Quoniam pones eos dorsum: in reliquiis tuis pre|parabis /<præ[ae]parabis>/ vultum eorum.

12. ℂ ffor thou sall sett thaim bak; in thi leuyngis graith thou sall thaire face. ℂ

12. For þou shalt sett hem a-rigge, and þou shalt make rady her semblant in þy leuinges.*. [put: a-bache: chere.]

EV 13. For thou shalt putte them abac; in thi relikis thou shalt make beforn redi the chere of hem.

LV 13. For thou schalt putte hem abac; in thi relifs thou schalt make redi the cheer of hem.

13. Because thou shalt put them backe: in thy remnantes thou shalt prepare their countenance.

13. 'because You put them behind. You will prepare their face among Your survivors.'

20.14

//14. Exaltare domine in virtute [uirtute] tua cantabimus et psallimus [psallemus] virtutes [uirtutes] tuas.//

13. Exaltare domine in virtute tua: cantabimus & psal|lemus virtutes tuas.

13. ◖ Be heghid lord in thi vertu; we sall synge, and we sall synge thi vertus. ◖

13. Be þou, Lord, an-heȝed in þy vertu; we shul syngen & psalmen þy vertuȝ.*. [enhied: v.+&.]

EV14. Be thou enhauncid, Lord, in thi vertue; wee shul synge, `and with salm seyn*. [and gladen out *E pr. m.*] thi vertues.

LV14. Lord, be thou enhaunsid in thi vertu; we schulen synge, and seie opinly thi vertues.

13. cont. Be exalted Lord in thy powre: we wil chaunte and sing thy powers.

14. 'Be exalted, Lord, in Your strength! We will sing and praise Your strengths.'

Psalm 21[117]

21.1 *Drihten, Drihten, min God, beseoh to me;*
Lord Lord my God look at me

hwi forlete þu me swa feor minre hælo?
why left you me so far-away from-my salvation

2(1)] Deus, Deus meus, respice in me. Quare me dereliquisti? Longe a salute mea (2)] Verba [uerba] delictorum meorum.

(1.) DEUS, deus meus, respice in me, quare me dereliquisti: longe a salute mea verba delictorum meorum.

(1.) ◖ God my god loke in me; whi has thou me forsakyn; fere fra my hele the wordis of my synnys. ◖.

1. Ha God, my God, loke in me; whi for-soke þou me? þe wordes of min trespases ben fer fram myn helþe.*. [*Ha*] þou: into.]

EV[2.] God, my God, behold in me; whi hast thou forsake me? ferr fro myn helthe the*. [Om. *A.*] woordis of my giltis.

LV[2.] God*. [Lord R.], my God, biholde thou on me, whi hast thou forsake me? the wordis of my trespassis *ben* fer fro myn helthe.

2. God my God haue respect to me: why hast thou forsaken me? far from my saluation are the wordes of my sinnes.

2. 'God, my God, look at me! Why have You abandoned me? My offenses' words are far away from health.'

21.2 *Ic clypige dæges and nihtes to ðe,*
I call by-day and by-night to you

and andette mine scylda,
and confess my sins

and seofige min ungelimp,
and lament my misfortune

and þu hit ne gehyrst:
and you it not hear

ac ne understand þu hit me to unrihtwisnesse,
but not consider you it me as wickedness

for ðæm ic þe nane oðwite,
because I you in-no-respect blame

þæt þu me ne gehyrst,
that you me not hear

ac minum agnum scyldum ic hit wite.
but to-my own guilts I it impute

3] Deus meus, clamabo per diem nec exaudies, et nocte et non ad insipientiam michi /[mihi]/.

2. Deus meus, clamabo per diem, & non exaudies: & nocte, & non ad insipienciam /<[insipientiam]>/ meam /<[mihi]>/.

2. ◖ My God .i. sall cry by day and thou sall noght here; and in nyght, and noght til vnwisdom til me. ◗

2. Ha my God, y shal crien bi daie, and þou ne shalt nou3t here; and by ny3t, and nou3t to unwitt to*. [MS. *te.*] me.*. [—*Ha*: —*ne*: vnwysdome to.]

EV[3.] My God, I shal crie bi dai, and thou shalt not ful out heren; and in the ny3t, and not to vnwisdam to me.

LV[3.] Mi God, Y schal crye bi dai, and thou schalt not here; and bi ny3t, and not to vnwisdom to me.

3· My God I shal crie by day, and thou wilt not heare: and by night, and not for follie vnto me.

3· 'My God, I will call by day, yet You will not hear, and by night, and foolishness is not with me.'

21.3 *ðu wunast on halgum stowum, Drihten, Israela lof:*
you dwell in holy places Lord Israel's glory

to þe hopedon ure fæderas,
in you hoped our fathers

hi hopedon to þe,
they hoped in you

and þu hi alysdest.
and you them freed

4(3)] Tu autem in sancto habitas, laus Israel /[israhel]/. 5] In te /té*/ speraverunt [sperauerunt] patres nostri; speraverunt [sperauerunt] et liberasti eos.

3· Tu autem in sancto habitas, laus israel [Israhel]: in te spera|uerunt /<[speraverunt]>/ patres nostri, sperauerunt /<[speraverunt]>/ & liberasti eos.

3· ◖ Thou sothly wonys in halighe, louynge of israel; in the hoped oure faders, thai hoped and thou delyuered thaim. ◗

3. Þou forsoþe wonest in holy heuen, heryyng of þe folk of Israel; our fadres hopeden in þe, and þou deliueredest hem of iuel.*. [For-soþe þou: Israel+þai hopid in þe.]

EV4· Thou forsothe in the EV 5. holi duellist, preising of Irael; in thee hopiden oure fadris, hopeden, and thou deliueredest hem.

LV4· Forsothe thou, the preisyng of LV 5. Israel, dwellist in holynesse; oure fadris hopiden in thee, thei hopiden, and thou delyueridist hem.

4· † But thou dwellest in the holie place, the prayse of Israel. 5. † In thee our fathers haue hoped: they hoped, and thou didst deliuer them.

4· 'But You live in the holy, O Praise of Israel. 5. Our fathers hoped in You. They hoped, and You freed them.'

21.4 *Hy clypodon to ðe,*
they called to you

and hi wurdon for ði gehælde;
and they were therefore saved

hi hopedon,
they hoped

and hi þæs ne sceamode.
and them of-that not were-ashamed

6(4)] Ad te clamaverunt [clamauerunt], et salvi [salui] facti sunt; in te speraverunt [sperauerunt], et non sunt confusi.

4. Ad te clamauerunt /<[clamaverunt]>/ & salui /<[salvi]>/ facti sunt: in te spera|uerunt /<[speraverunt]>/ & non sunt confusi.

4. ◖ Til the thai cryed and saf thai ere made; in the thai hopid and thai ere noght shamed. ◗

4. Hij criden to þe, and hij ben made sauf; hij hopeden in þe, and hij ben nouȝt confounded.

EV 6. To thee thei crieden, and thei ben maad saf; in thee thei hopeden, and ben not confounded.

LV 6. Thei crieden to thee, and thei weren maad saaf; thei hopiden in thee, and thei weren not schent.

6. They cried to thee, and were saued: they hoped in thee, and were not confounded.

6. 'They called to You and were made secure. They hoped in You and were not confused.'

21.5 *Ic eam wyrme gelicra ðonne men;*
I am worm more-like than man

for þam ic eom worden mannum to leahtrunge,
because I have become to-men as reproach

and to forsewennesse,
and as contempt

and ic eom utaworpen fram him of heora gesomnunga,
and I am cast-out by them from their congregation

swa þes[118] *wyrm.*
as the worm

7(5)] Ego autem sum vermis [uermis] et non homo, obprobrium hominum et abiectio plebis.

5. Ego autem sum vermis & non homo: opprobrium [obprobrium] hominum & abiectio /abjectio/ plebis.

5. ◖ Bot .i. am a worm and noght man; reproue of men and outkastynge of folke. ◗

5. And ich am worme and no man, reproceyng of men and out| castyng of folk.*. [am+a: reprouyng.]

EV[7·] I for|sothe am a werm, and not man; repref of men, and the kasting out of folc.

LV[7·] But Y am a worm, and not man*. [a man I.]; the schen|schip of men, and the outcastyng of the puple.

7· † But I am a worme and no man: a reproch of men and outcast of the people.

7· 'But I am a worm and not a man, a digrace among men and an outcast among people.'

21.6
ælc *þæra*
each of-those

þe *me* *gesyhð,*
who me sees

he *me* *forsyhð*
he me despises

mid *onscunað;*
with-that loathes[119]

hi *sprecað* *mid* *heora* *welerum,*
they speak with their lips

and *wecgað* *heora* *heafdu,*
and shake their heads

and *cweðað.*
and say

8(6)] Omnes qui videbant [uidebant] me aspernabantur me; locuti sunt labiis, et moverunt [mouerunt] caput.

6. Omnes videntes me deriserunt me: locuti sunt labijs /<[labiis]>/ & [ ] mouerunt /<[moverunt]>/ caput.

6. ◖ All seand me scornyd me; thai spake with lippes, and wagid the heued. ◗

6. Al þat seȝen me scorned me, and spaken wyþ her lippes, and stired her heued,*. [mouyd.]

EV[8.] Alle seende me scorneden me; thei speeken with lippis, and moueden the hed.

LV[8.] Alle men seynge me scorneden me; thei spaken with lippis, and stiriden*. [waggiden I.] the heed*. [heed, *and seiden* I.].

8. † Al that see me haue scorned me: they haue spoken with the lippes, and wagged the head.

8. 'All who seek me mock me. They spoke to me with their lips. They shook their head.'

21.7 *He hopode to Drihtne,*
he hoped in Lord

alyse he hine;
may-free he him

nu he gealp,
since he boasted

þæt he hine lufode.
that he him loved

9(7)] Speravit [Sperauit] in Domino, eripiat eum; salvum [saluum] faciat /faciet/ eum, quoniam vult [uult] eum.

7· Sperauit /<[Speravit]>/ in domino, eripiat eum: saluum /<[salvum]>/ faciat eum, quoniam vult eum.

7· ◖ He hopid in lord, he take him out; he make him safe, for he will him. ◗

7. Saiand, He hoped in þe Lord; defende he hym, make he hym sauf; for he wil hym.*. [þai said: delyuer: *m.he*] & make.]

EV9· He hopide in the Lord, `deliuere he*. [that he deliuere *E pr. m.*] hym; make he hym saaf, for he wile hym.

LV9· He hopide in the Lord, dely|uere he hym; make he hym saaf, for he wole hym.

9· † He hoped in the Lord, let him deliuer him: let him saue him, because he wil him.

9· ‘“He hoped in the Lord. Let God rescue him! Let God make him secure, because He wants him!”’

21.8 *Drihten, þu eart se*
Lord you are the-one

þe me gelæddest of minre modor innoðe;
who me brought from my mother's womb

þu wære min tohopa,
you have-been my hope

syþþan ic fram minre modor breoston gelæd wæs;
after I from my mother's breasts brought was

þinre gymenne ic wæs beboden;
to-your care I was offered

syððan ic of hire innoðe eode,
since I out-of her womb went

þu wære min God.
you have-been my God

10(8)] Quoniam tu es qui abstraxisti me de ventre [uentre], spes mea ab uberibus matris meę <mee*> [120] /meæ[ae]/. 11] In te iactatus sum ex utero; de ventre [uentre] matris meę /meæ[ae]/ Deus meus es tu.

8. Quoniam tu es qui extraxisti me de ventre: spes mea ab vberibus /<[uberibus]>/ matris mee /<meæ[ae]>/, in te proiectus /projectus/ sum ex vtero /<[utero]>/. 9. De ventre matris mee /<meæ[ae]>/ deus meus es tu:

8. ◖ ffor thou art that droghe me out of wambe; my hope fra the pappis of my modere, in the fra wambe .i. am kasten. ◖ 9. ◖ ffra the wambe of my modere my god ert thou;

8. For þou art*. [MS. þo *uart*.] þat drawe me out of þe wombe; þou art myn hope fram þe tettes*. [Or *tittes?* the letters are written too close together.] of my*. [MS. þy.] moder; in þe*. [MS. moderinþe.] am ich out-caste of þe wombe.*. [drowe: of—þe: tetis: my: þur3 þe y am cast oute of.] 9. Þou art my God fram þe out-going of my moder;

EV 10. For thou art that hast drawe me out from the wombe, myn hope fro the tetis EV 11. of my modir; in thee I am kast forth out*. [Om. *A*.] fro the wombe. Fro the wombe of EV 12. my modir my God thou art;

LV 10. For thou it art that drowist me out of the wombe, *thou art* myn hope LV 11. fro the tetis of my modir; in to thee Y am cast forth fro the wombe. Fro the wombe of my modir thou art my God;

10. † Because thou art he that hast drawen me out of the wombe: my hope from the brestes of my mother. 11. † Vpon thee I haue bene cast from the matrice: from my mothers wombe thou art my God,

10. 'For You are the One who took [me] from the womb – my hope from my mother's breasts. 11. I was cast on You from the uterus. You are my God from my mother's womb.'

21.9

Ne	*gewit*	*þu*	*fram*	*me;*		
not	depart	you	from	me		
for þam	*me*	*synt*	*earfoðu*	*swyðe*	*neh,*	
because	to-me	are	hardships	very	near	
and	*nis*	*nan*	*oþer*			
and	not-is	no	other			
þe	*wylle*					
who	would-want					
oððe	*mæge*	*me*	*gehelpan.*			
or	could	me	help			

12(9)] Ne discesseris a me, quoniam tribulatio proxima est, quoniam /[et]/ non est qui adiuvet [adiuuet].

9. cont. ne discesseris a me. 10. Quoniam tribulacio /<[tribulatio]>/ proxima est: quoniam non est qui adiuuet /adjuvet/ <[adiuvet]>.

9. cont. departe noght fra me. ◖ 10. ◖ ffor tribulacioun is next; for nane is that helpis, ◖

9. cont. depart þou nou3t fro me. 10. For tribulacion is nere to me; for þer nys non þat helpeþ me.*. [ny3: *for*] &: is.]

EV 12. cont. ne go thou awei fro me. For tribulacioun is next; for ther is not that helpe.

LV 11. cont. departe thou not fro me. LV 12. For tribulacioun is next; for noon is*. [ther is I.] that helpith.

12. † depart not from me. Because tribulation is verie nigh: because there is not that wil helpe.

12. 'Do not abandon me, because trouble is my neighbor, because there is no one who helps!'

21.10 *Me ymbhringdon swiðe mænige calfru,*
me surrounded very many calves
þæt synt lytle and niwe fynd
that are unimportant and new enemies
and þa fættan fearas me ofsæton,
and the fat bulls me besieged
þæt synd strengran fynd.
that are stronger enemies

13(10)] Circumdederunt me vituli [uituli] multi; tauri pingues obsederunt me.

11. Circumdederunt me vituli multi: tauri pingues ob|sederunt me.

11. ◖ Many calfis has vmgifen me; fat bulles me has vmseged. ◖

11. Many temptacioun 3eden a-boute me; mani uices bisegeden me.*. [temptacions: me+&.]

EV 13. Ther han enuyround me manye calues; fatte bolis besegeden me.

LV 13. Many calues cumpassiden me; fatte bolis bi|segiden me.

13. † Manie calues haue compassed me: fatte bulles haue besieged me.

13. 'Many young bulls surrounded me. Many fat bulls besieged me.'

21.11 *Hi todydon heora muð ongean me,*
they opened their mouths against me
swa swa leo,
as lion

þonne he geonað,
when he roars

and grymetað,
and makes-a-loud-noise

and gefehð þæt
and seizes that

þæt he wyle:
which he wants

eall min mægen is tostenced,
all my power is scattered

and to nauhte worden,
and to naught become

swa swa þæt wæter,
as the water

þæt þe[121] *byð utagoten.*
that which is poured-out

14(11)] Aperuerunt in me os suum, sicut leo rapiens et rugiens. 15] Sicut aqua effusa sunt et dispersa sunt omnia ossa mea.

12. Aperuerunt super me os suum: sicut leo rapiens & rugiens. 13. Sicut aqua effusus sum: & dispersa sunt omnia ossa mea.

12. ℂ Thai oppynd on me thaire mouth; as lyon rawysand*. [S ins. '& raumpande.'] and rumyand. ℂ 13. ℂ As watere .i. am helt; and scaterd ere all my banes. ℂ

12. Hij maden her sautes vp me as a lyon rauissand and rumiand.*. [*m. her s.*] opynd her mouþe: roreyng.] 13. Ich am helded out as water, and alle myn bones ben desparplist.*. [*h.*] sched: disparpyld.]

EV 14. Thei openeden vp on me ther mouth; as a leoun rampaunt and rorende. EV 15. As watir I am held out; and scatrid ben alle my bones.

LV 14. Thei openyden her mouth on me; as *doith**. [Om. I.] a lioun rauyschynge and rorynge. LV 15. I am sched*. [held I.] out as watir; and alle my boonys ben scaterid*. [scaterid abrood I.].

14. † They haue opened their mouth vpon me, as a lion rauening and roaring. 15. † As water I am powred out: and al. my bones are dispersed.

14. 'Their mouth opened over me, like a tearing and roaring lion! 15. I am poured out like water. All my bones are scattered.'

21.12 *Min heorte and min mod is gemolten,*
my heart and my spirit is melted
swa þæt weax, on innan me.
as the wax within me

(12)] Et / / factum est cor meum tamquam cera, liquescens /[liquefiens]/ in medio ventris [uentris] mei.

14. Factum est cor meum tanquam /<[tamquam]>/ cera liquescens: in medio ventris mei.

14. ◖ Made is my hert as wax meltand; in mydis of my wambe. ◖

14. Myn hert ys made as wex meltand a-middes of my wombe.*. [—*of.*]

EV 15. cont. Maad is myn herte as wax meltende; in the myd|del of my wombe.

LV 15. cont. Myn herte is maad, as wex fletynge abrood; in the myddis of my wombe.

15. cont. My hart is made as waxe melting in the middes of my bellie.

15. cont. 'My heart became like melted wax in the middle of my chest.'

21.13 *And min mægen ys forsearod, swa swa læmen crocca,*
and my power is dried-up as clay pots
and min tunge ys gecleofod to minum gomum,
and my tongue is stuck to my palate
and to deadum duste ful neah mine fynd me geworhton.
and to dead dust almost my enemies me made

16(13)] Exaruit velut /velud/ [uelut] testa virtus [uirtus] mea, et lingua mea adhesit‧[122] faucibus meis, et in pulverem [puluerem] mortis deduxerunt me.

15. Aruit tanquam /<[tamquam]>/ testa virtus mea: & lingua mea adhesit /<adhæsit>/ faucibus meis, & in puluerem /<pulverem>/ [limum] mortis deduxisti me.

15. ◖ My vertu dried as a pot: and my tonge droghe til my chekis, and in dust of ded thou has me broght. ◖

15. My uertu defailed as a shelle, and my tunge drowe to myn chekes; and þou ladde me in-to passyng of deþ.*. [dryde or failid: cleuyd: clekes(!): pouder or passyng.]

EV 16. My vertue driede as a*. [Om. *AH.*] shord, and my tunge cleuede to my chekis; and in to pouder of deth thou bro3tist doun me.

LV 16. Mi vertu driede as a tiyl stoon, and my tunge cleuede to my chekis; and thou hast brou3t forth me in to the dust of deth.

16. † My strength is withered as a pot-shard, and my tongue cleaued to my iawes: and thou hast brought me downe into the dust of death.

16. ‘My strength dried up like a pot’s lid. My tongue stuck to my jaws. You led me into death’s filths.’

21.14 *For ðan me ymbhringdon swiðe mænige hundas,*
because me surrounded very many dogs
and seo gegaderung þara awyrgedra me ofsæton.
and the gathering of-the cursed-ones me oppressed

17(14)] Quoniam circumdederunt me canes multi; concilium malignantium obsedit me.

16. Quoniam circumdederunt me canes multi: consilium /<[concilium]>/ malignancium /<[malignantium]>/ obsedit me.

16. ◖ ffor hundes many vmgaf me; counsail of ill wiland me has vmsett. ◗

16. For many fendes han en-cumpassed me, þe counseil of wicked vmseged me.*. [*enc. me*] go aboute me &: w.+men: by-segid.]

EV 17. For ther wenten aboute me manye houndis; the counseil of wari|eris besegide me.

LV 17. For many doggis cumpassiden me; the counsel of wickid men bisegide me.

17. † Because manie dogges haue compassed me: the counsel of the malignant hath besieged me.

17. ‘For many dogs surrounded me. A malignant council seized me.’

21.15 *Hy þurhdulfon mine handa and mine fet,*
they pierced my hands and my feet
and gerimde[123] *eall min ban*
and counted all my bones
þæt ys min mægn, and mine getrywan frynd,
that is my strength and my faithful friends
þam ic getruwode,
whom I trusted
swa wel swa minum agenum limum.
as thoroughly as my own limbs

(15)] Foderunt manus meas et pedes meos. 18] Dinumeraverunt [dinumeraverunt] omnia ossa mea.

17. Foderunt manus meas & pedes meos: dinumeraue|runt /<[dinumeraverunt]>/ omnia ossa mea.

17. ℂ Thai grof my hend and my fete; thai noumbird all my banes. ℂ

17. Hij doluen myn honden and myn fete, and tolden alle my bones.*. [deluyd: telde.]

17.$_{\text{EV}^{\text{cont.}}}$ Thei dolue*. [delueden *AEH.*] myn hondis $_{\text{EV}}$ 18. and my feet; and ful noumbrable maden alle my bones.

17.$_{\text{EV}^{\text{cont.}}}$ Thei delueden myn $_{\text{LV}}$ 18. hondis and my feet; thei noumbriden alle my boonys.

17.$_{\text{cont.}}$ They haue digged my handes and my feete: 18. † they haue numbered al my bones.

17.$_{\text{cont.}}$ 'They stabbed my hands and my feet. 18. They numbered all my bones.'

21.16

Hy	*min*	*hawodon*			
they	me	looked-at			
and	*me*	*beheoldon,*			
and	me	watched			
and	*gedældan*	*him*		*min*	*hrægl,*
and	divided	between-themselves		my	garment
and	*þæt*	*tohlutan.*			
and	for-it	cast-lots			

(16)] Ipsi vero [uero] consideraverunt [considerauerunt] et conspexerunt me. 19] Diviserunt [diuiserunt] sibi vestimenta [uestimenta] mea, et super vestem [uestem] meam miserunt sortem.

18. Ipsi vero considerauerunt /<[consideraverunt]>/ & inspexerunt me: diui|serunt /<[diviserunt]>/ sibi vestimenta mea, & super vestem meam mise|runt sortem.

18. ℂ Thai sothly biheld and lokid in me; thai de|partid til thaim my clathes, & on my clathe thai laid kut. ℂ

18. Hij for-soþe se3e iuel and lokeden, & dep[*ar*]teden to hem myn cloþynges, & up myn cloþynges hij casten lott.*. [*Hij fors.*] & for-soþe þai: departyd: 1. *cloþynges*] cloþes.]

18.$_{\text{EV}^{\text{cont.}}}$ Thei forsothe togidere lokeden, and inwardly beheelden me; $_{\text{EV}}$ 19. thei deuydeden to themself my clothis, and upon my cloth thei leiden lot.

18.$_{\text{LV}^{\text{cont.}}}$ Sotheli thei lokiden, and bi|helden $_{\text{LV}}$ 19. me; thei departiden my clothis to hem silf, and thei senten lot on my cloth.

18.$_{\text{cont.}}$ But themselues haue considered and beheld me: 19. † they haue deuided my garmentes among them, and vpon my vesture they haue cast lot.

18.$_{\text{cont.}}$ 'Truly, they stared at and inspected me. 19. They divided my clothing among themselves, and cast lots over my robe.'

21.17 *Ac, la Drihten, ne afyr þinne fultum fram me,*
but oh! Lord not remove your help from me
ac loca to minre generennesse.
but see to my deliverance

20(17)] Tu autem, Domine, ne longe facias auxilium tuum a me; ad defensionem meam aspice.

19. Tu autem domine ne elongaueris /<[elongaveris]>/ auxilium tuum a [ ] me [ ]: ad defensionem meam conspice.

19. ◖ Bot thou lord lengh noght thi help fra me; loke til my defens. ◗

19. And þou, Lord, make nou3t þyn helþe fram me; loke to my defendyng.*. [*make n.*] schalt no3t make: me+or þi help bot.]

EV 20. Thou forsothe, Lord, ne awei longe thou thin helpe fro me; to my defending behold anoon.

LV 20. But thou, Lord, delaie not thin help fro me; biholde thou to my defence.

20. † But thou Lord prolong not thy helpe from me: looke toward my defense.

20. 'But You, Lord, do not take away my help! Look to my defense!'

21.18 *Ahrede mine sawle æt heora sweordum,*
rescue my soul from their swords
and of þæs hundes handa, min lif.
and from the dog's hand(s) my life

21(18)] Erue /Eripe/ a framea animam meam, et de manu canis unicam meam.

20. Erue a framea deus ⁝[124] [ ] animam meam: & de manu canis vnicam /<[unicam]>/ meam.

20. ◖ God delyuer fra swerd my saule; and of the hand of hund myn anlepy. ◗

20. De-fende, God, my soule fram vengeaunce and myn on soule fram þe honde of þe fende.*. [Godd defend: *on*] onelich.]

EV 21. Pul out fro the swerd my soule, thou God; and fro the hond of the hound myn only.

LV 21. God, delyuere thou my lijf fro swerd; and dely|uere thou myn oon aloone fro the hond*. [hond, *or power* I.] of the dogge.

21. † Deliuer, ô God, my soule from the sword: and myne onlie one from the hand of the dog.

21. 'Rescue my soul from the spear, and my life from dogs' hands.'

21.19 *Gefriða me of þæs leon muðe,*
save me from the lion's mouth
and of þam hornum þara anhyrna gefriða me yrming.
and from the horns of-the unicorns protect me wretch

22(19)] Libera me de ore leonis, et a cornibus unicornuorum humilitatem meam.

21. Salua /<[Salva]>/ me ex ore leonis: & a cornibus unicornium hu|militatem meam.

21. ◖ Saf me fra the mouth of lyon; and fra the horns of vnycorns my meknes. ◖

21. Sauue me fram þe mouþe of helle and my mekenes fram iuels*. [MS. *iueld*.] of pride.*. [*helle*] þe fende in hell: fram þe euyls.]

EV 22. Saue me fro the mouth of the leoun; and fro the hornes of the*. [Om. *H.*] vny|cornes*. [vnycorn *C.*] my mecnesse.

LV 22. Make thou me saaf fro the mouth of a lioun; and my mekenesse fro the hornes of vnycornes.

22. † Saue me out of the lions mouth: and my humilitie from the hornes of vnicornes.

22. 'Save me from the lion's mouth, and my humility from the unicorns' horns.'

21.20 *Ic þonne bodie þinne naman minum broðrum;*
I then will-proclaim your name to-my brothers
on midre heora gesomnunge
in the-middle-of their congregation
ic þe herie,
I you will-praise
and cweþe to him.
and proclaim[125] to them

23(20)] Narrabo nomen tuum fratribus meis; in medio ecclesie /æcclæsiæ/ [ecclesiae] laudabo te /té*/.

22. Narrabo nomen tuum fratribus meis: in medio [media] ec|clesie /<Ecclesiæ>/ [ecclesia] laudabo te

22. ◖ I sall tell thi name til my brether; in myddis of the kirke .i. sall loue the. ◖

22. Y shal tollen þy name to my neȝburs, and y shal herien þe amiddes of myn hert.*. [tell: —*of*.]

EV 23. I shal telle thi name to my brethern; in the myddel of the chirche I shal preise thee.

LV[23.] I schal telle thi name to my britheren; Y schal preise thee in the myddis of the chirche.

23. † I wil declare thy name to my bretheren: in the middes of the Church I wil prayse thee.

23. 'I will tell my brothers Your name. I will praise You in the assembly's midst.'

21.21 *Se* *þe* *Drihten* *ondræde*
the-one who Lord fears

herie *hine,* *eall* *Iacobes* *cynn.*
should-praise him all Jacob's kin

24(21)] Qui timetis Dominum, laudate eum; universum [uniuersum] semen Iacob, magnificate eum.

23. Qui timetis dominum laudate eum: vniuersum /<[universum]>/ se|men iacob /Jacob/ glorificate [magnificate] eum.

23. ◖ 3e that dred god louys him; all the sed of iacob glorifie him. ◗

23. 3e þat douten our Lord, herieþ 3e hym; alle þe sede of Jakob, glorifieþ hym.*. [3e *hym*] him & 3e.]

EV[24.] 3ee that dreden the Lord, preiseth hym; al the sed of Jacob, glorifieth hym.

LV[24.] 3e that dreden the Lord, herie*. [herie 3e I.] hym; alle the seed*. [seed, *that is, swers in feith and werk* K *text* V *marg.*] of Jacob, glorifie 3e*. [Om. S.] hym.

24. † Ye that feare our Lord praise him: al the seede of Iacob glorifie ye him:

24. 'You who fear the Lord, praise Him! Magnify Him, all Jacob's seed!'

21.22 *Ondræde* *hine* *eall* *Israela* *cynn,*
fears him all Israelites' nation

for þam *he* *na* *forsyhð,*
because he not despises

ne *ne* *awyrpð* *earmra* *manna* *gebeda,*
neither not casts-away miserable men's prayers

ne *he* *his* *andwlitan* *ne* *awende* *fram* *me;*
nor he his face not turned from me

ac *þonne* *ic* *clypode* *to* *him,*
but when I called to him

þonne *gehyrde* *he* *me.*
then heard he me

25(22)] Timeat eum omne semen Israel /[israhel]/, quoniam non sprevit [spreuit] neque despexit </dispexit/> preces pauperum, neque avertit [auertit] faciem suam a me, et dum clamarem ad eum exaudivit [exaudiuit] me.

24. Timeat eum omne semen israel [Israhel]: quoniam non spre|uit /<[sprevit]>/ neque despexit [dispexit] deprecacionem /<[deprecationem]>/ pauperis. 25. Nec auertit /<[avertit]>/ faciem suam a me: & cum clamarem ad eum exaudiuit /<[exaudivit]>/ me.

24. ◖ Dred him all the sed of israel; for he forsoke noght, na he dispised the praiynge of the pore. ◖ 25. ◖ He turnyd noght his face fra me; and when .i. crid til him he me herd. ◖

24. Ich man*. [MS. *am*.] of Israel doute hym; for he for-soke nou3t, ne despised nou3t þe praier of þe pouer in gost.*. [Ech man: *ne*] no: of pouer men—*in gost*.] 25. Ne he ne turned nou3t his face oway fram me; and he herd me, as [y] cried*. [*ascried*.] to hym.*. [*Ne he ne*] And he: —*oway*: & when y cride to hym, he herd me.]

EV 25. Drede hym al the sed of Irael; for he spornede not, ne despiside the lowe pre3ing of the pore. Ne he turnede awei his face fro me; and whan I shulde crie to hym, he ful out herde me.

LV 25. Al the seed of Israel drede*. [drede it I.] hym; for he forsook not, nethir dispiside the preier of a pore man. Nethir he turnede awei his face fro me; and whanne Y criede to hym, he herde me.

25. † Let al the seede of Israel feare him: because he hath not contemned, nor despised the petition of the poore. Neither hath he turned away his face from me: and when I cried to him he heard me.

25. 'Let all Israel's seed fear Him, because He has not scorned or despised the poor one's plea, nor has He turned His face away from me. When I called Him, He heard me.'

21.23

Beforan	*þe*	*byð*	*min*	*lof*	*on*	*þære*	*myclan*	*cyrcan;*
before	you	is	my	praise	in	the	great	church
ic	*gylde*	*min*	*gehat*	*Drihtne,*	*beforan*	*þam*		
I	will-pay	my	vows	to-Lord	in-front-of	those		
þe	*hine*	*ondrædað.*						
who	him	fear						

26(23)] Apud te laus mea /[mihi]/; in aecclesia /ækclæsia/ [ecclesia] magna vota [uota] mea; Domino reddam coram timentibus eum.

26. Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timencium /<[timentium]>/ eum.

26. ◖ At the my louynge in kirke gret; my vowis .i. sall ȝeld in syght of him dredand. ◖

26. Myn heryynge his to þe in a grete chirche; y shal ȝelde my vowes in þe syȝt of þe doutand hym.*. [wonnes: of men drededyng(!).]

EV 26. Anent thee my preising in the grete chirche; my vouwes I shal ȝelde in the siȝte of men dredende hym.

LV 26. Mi preisyng is at*. [anentis I.] thee in a greet chirche; Y schal ȝelde my vowis in the siȝt of men dredynge hym.

26. † With thee is my praise in the great Church: I wil render my vowes in the sight of them that feare him.

26. 'My praise is with You in the great assembly. I will pay my promises in the sight of all who fear You.'

21.24

þonne	*etaþ*	*þa*	*þearfan,*	
then	will-eat	the	needy	
and	*hi*	*beoð*	*gefyllede,*	
and	they	will-be	filled	
and	*heriað*	*þonne*	*Drihten*	*þa*
and	will-praise	then	Lord	those
þe	*hine*	*secað.*		
who	him	seek		

27(24)] Edent pauperes, et saturabuntur, et laudabunt Dominum qui requirunt eum;

27. Edent pauperes & saturabuntur: & laudabunt dom|inum qui requirunt eum,

27. ◖ The pore sall ete, and thai sall be fild; and thai sall loue the lord, wha swa sekis him

27. Þe pouer shul eten, and shul ben fild; and hij shul herien our Lord; hij þat sechen hym,

EV 27. Pore men shul ete, and be fild*. [fulfild *A*.], and thei shul preise the Lord, that aȝeen sechen hym;

LV 27. Pore men schulen ete, and*. [and thei I.] schulen be fillid, and thei schulen herie the Lord, that seken hym;

27. † The poore shal eate, and shalbe filled: and they shal praise our Lord that seeke after him:

27. 'The poor will eat and be filled, and will praise the Lord. Those who seek Him –'

21.25 *And heora heortan onfoð mægene,*
and their hearts will-receive might
and libbað a worlda world:
and will-live forever
þonne gemunan þæt eall eorðgemæru,
then will-remember that all ends-of-earth
and gecyrrað ealle to Drihtne.
and will-turn all to Lord

27(24)] cont. vivet <vivit> [uiuet] cor eorum in seculum /sæ[ae]culum/ seculi /sæ[ae]culi/. 28(25)] Reminiscentur et convertentur [conuertentur] ad Dominum universi <universe> [uniuersi] fines terre /terræ[ae]/.

27. cont. viuent /<[vivent]>/ corda eorum in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/. 28. Reminiscentur & conuertentur /<[convertentur]>/ ad dominum: vni|uersi /<[universi]>/ fines terre /<terræ[ae]>/.

27. cont. thaire hertis sall lif in warld of warld. ◖ 28. ◖ Thai sall vmthynke and be turned til lord; all the endes of the erth. ◖

27. cont. þe hertes of hem shul liuen in þe world of worldes.*. [1. &+þai: Lorde+&:*sechen*] sche(!): her hertes.] 28. Alle þe cuntreis of þe erþe shul biþe[*n*]chen, and shul turne to our Lord.*. [be-þench: *turne*] be tourne (!)]

EV 27. cont. the hertis of hem shul liue in to the world of world. EV 28. Thei shul recorde; and be conuertid to the Lord, alle the coostis of erthe.

LV 27. cont. the hertis of hem schulen lyue in to the world of world. LV 28. Alle the endis of erthe schulen bithenke; and*. [and thei I.] schulen be conuertid to the Lord.

27. cont. their hartes shal liue for euer and euer. 28. † Al the endes of the earth shal remember, and be conuerted to our Lord:

27. cont. 'their hearts will live in the age of ages. 28. All the land's ends will remember, and will turn to the Lord.'

21.26 *And gebiddað*[126] *hy to him ealle þeoda, and ælc cynn;*
and will-pray them to him all peoples and every tribe
for þam ðe Drihtnes synd þa ricu,
because Lord's are the kingdoms
and he wylt ealra þeoda.
and he will-rule-over all nations

(26)] Et adorabunt in conspectu eius omnes patrie /patriæ[ae]/ gentium, 29] quoniam Domini est regnum, et ipse dominabitur gentium.

29. Et adorabunt in conspectu eius /ejus/: vniuerse /<[universæ[ae]]>/ familie <familæ[ae]> gencium /<[gentium]>/, 30. Quoniam domini [Dei] est regnum: & ipse dominabitur gencium /<[gentium]>/.

29. ◖ And lout sall in syght of him; all the menȝes of genge. ◖ 30. ◖ ffor the kyngdome is the lordis; and he sall be lord of genge.

29. And alle þe meinȝeis of folkes shul aouren in hys syȝt.*. [meynȝe: anoure.] 30. For þe kyngdom ys of our Lord, and he shal lord-shippe þe folkes.*. [*lordsh.*] have lordschyp of.]

EV 28. cont. And ther shuln honoren in his siȝte; alle the meynes of Jentilis.

EV 29. For of the Lord is reume*. [the reume *AEH.*]; and he shal lordshipen of Jentilis.

LV 28. cont. And alle the mey|nees of hethene men; schulen worschipe in his siȝt.

LV 29. For the rewme is the Lordis; and he schal be Lord of hethene men.

29. † And al the families of the Gentiles shal adore in his sight. 30. † Because the kingdome is our Lords: and he shal haue dominion ouer the Gentiles.

28. cont. 'All nations' families will worship in His sight. 29. Because power is God's. He will rule nations.'

21.27

Hy	*etað,*						
they	have-eaten						
and	*hy*	*gebiddað*	*ealle*	*þa*	*welegan,*	*geond*	*þas eorþan;*
and	they	have-worshiped	all	the	rich	throughout	the earth
beforan	*his*	*ansyne*	*cumað*	*ealle*	*þa*		
before	his	face	will-come	all	those		
þe	*on*	*eorðan*	*astigað.*				
who	into	earth	descend				

30(27)] Manducaverunt [manducauerunt] et adoraverunt [adorauerunt] omnes divites [diuites] terre /terræ[ae]/. In conspectu eius procedunt [procident] universi [uniuersi] qui descendunt in terram.

31. Manducauerunt /<[Manducaverunt]>/ & adorauerunt /<[adoraverunt]>/ omnes pingues terre /<terræ[ae]>/: in conspectu eius /ejus/ cadent omnes qui descendunt in terram.

31. ◖ Thai ete and thai loutid, all the fat of erth; in syght of him sall fall all that lightes in the erthe. ◖

31. Hij eten and aoured alle þe fatnes of*. [MS. *of of.*] þerþe; alle þo þat fallen in to þerþe shul fallen in hys syȝt.*. [honourid: fattesses (!).]

EV 30. Thei eeten, and honoureden, alle fatte men of erthe*. [the erthe *AEH.*]; in hys siȝte shul falle alle that gon doun in to the erthe.

LV30. Alle the fatte men of erthe eeten and worschipiden; alle men, that goen doun in to erthe, schulen falle doun in his si3t.

31. † Al the fatte ones of the earth haue eaten, and adored: in his sight shal al fal, that descend into the earth.

30. 'All the land's fat ones have eaten and bowed down in His sight. All who go down to the land will fall.'

21.28 *And min sawl him leofað,*
and my soul him will-live
and min sæd him þeowað.
and my seed him will-serve

31(28)] Et anima mea ipsi vivet [uiuet], et semen meum serviet [seruiet] illi.

32. Et anima mea illi viuet /<[vivet]>/: & semen meum seruiet /<[serviet]>/ ipsi.

32. ◖ And my saule sall lif til him; and my sede til him sall serue. ◗

32. And my soule shal leuen to hym, and my sede shal seruen hym.

EV31. And my soule shal to him liue; and my sed shal serue to hym.

LV31. And my soule schal lyue to hym; and my seed schal serue him.

32. † And my soule shal liue to him: and my seede shal serue him.

31. 'Yet my soul – it will live. My seed will serve Him.'

21.29 *And hy bodiað Drihten, ure cyn*
and they will-proclaim Lord our kin
þæt æfter us cymð;
that after us will-come
and heofonas bodiað his rihtwisnesse þam folcum
and heavens will-proclaim his justice to-the people
þe þonne beoð acende,
who then will-be born
þa worhte Drihten.
whom has-made Lord

32(29)] Adnuntiabitur Domino generatio ventura [uentura], et adnuntiabunt cęli /cæ[ae]li/ iustitiam eius populo qui nascetur, quem fecit Dominus.

33. Annunciabitur /Annuntiabitur/ [adnuntiabitur] domino generacio /<[generatio]>/ ventura: & annun|ciabunt /annuntiabunt/ [adnuntiabunt] celi /[ ]/ <cæli> iusticiam /justitiam/ <[iustitiam]> eius /ejus/, populo qui nascetur quem fecit dominus.

33. ◖ Shewid sall be till lord getynge at cum; and heuens sall shew his rightwisnes til folke that sall be born, whaim lord made. ◖

33. Þe kynde þat hys to comen shal be shewed to our Lord, and þe heuens shul shewe hys ri3tfulnes to þe folk þat shal ben borne, which our Lord made.*. [*which*] þat.]

EV 32. Ther shal be told to the Lord the ieneracioun to come; and heuenes shul telle the ri3twisnesse of hym to the puple that shal be born, the whiche the Lord made.

LV 32. A generacioun to comyng schal be teld to the Lord; and heuenes schulen telle his ri3tfulnesse to the puple that schal be borun, whom the Lord made.

33. † The generation to come shal be shewed to our Lord: and the heauens shal shew forth his iustice to the people that shal be borne, whom our Lord hath made.

32. 'The coming generation will be told about the Lord, and will announce His fairness to a people yet to be born, whom the Lord has made.'

Psalm 22

Dauid sang þysne twa and twenteogeþan sealm,
David sang this two and twentieth psalm

þa he witegode be Israela folces freodome,
when he prophesied about Israelites' freedom

hu hy sceoldon beon alæd of Babilonia þeowdome,
how they should be led-out of Babylon's slavery

and hu hi sceoldon Gode þancian þæra ara
and how they should God thank for-the favours

þe hi be wege hæfdon hamweardes;
which they on the way had homewards

and eac be his agenre gehwyrftnesse of his wræcsiðe.
and also about his own return from his exile

And ælc þæra
and each of-those

ðe hine singð,
who it sings

he þancað Gode his alysnesse of his earfoðum.
he thanks God for-his deliverance from his troubles

And swa dydon þa apostolas
and so did the apostles

and eall þæt Cristene folc Cristes æriste.
and all the Christian people (thanked) for-Christ's resurrection

And eac þanciað Cristene men on þyson sealme
and also thank Christian people in this psalm

heora alysnesse of heora scyldum æfter fulluhte.
for-their deliverance from their guilts after baptism

22.1 *Drihten me ræt,*
Lord me governs

ne byð me nanes godes wan,
not will-be to-me of-none good lacking

and he me geset on swyðe good feohland.
and he me set on very good pasture

1(1)] Dominus regit me, et nichil /[nihil]/ michi /[mihi]/ deerit. 2] In loco pascue [pascuae] ibi me collocavit [collocauit].

(1.) DOMINUS regit [reget] me & nichil /<[nihil]>/ michi /<[mihi]>/ deerit: in loco pascue /<pascuæ[ae]>/ ibi me collocauit /<collocavit>/ [conlocavit].

(1.) ◖ Lord gouerns me and nathynge sall me want; in sted of pasture thare he me sett. ◗

1. Our Lord gouerneþ me, and noþyng shal defailen to me; in þe stede of pasture he sett me þer.*. [faile: he haþ sett me in þe st. of p. þer.]

EV 1. cont. The Lord gouerneth me, and*. [Om. *AH.*] no thing EV 2. to me shal lacke; in the place of leswe where he me ful sette.

LV 1. cont. The Lord gouerneth me, and no thing LV 2. schal faile to me; in the place of pasture there he hath set me.

1. cont. Ovr Lord ruleth me, and nothing shal be wanting to me: 2. † in place of pasture there he hath placed me.

1. 'The Lord will guide me. Nothing will be lacking to me. 2. In a place of pasture – there He established me.'

22.2 *And fedde me be wætera staðum,*
and nourished me by waters' banks

and min mod gehwyrfde of unrotnesse on gefean.
and my heart turned from sorrow into joy

(2)] Super aquam refectionis educavit [educauit] me. 3] Animam meam convertit [conuertit].

2. Super aquam refeccionis /<[refectionis]>/ educauit /<[educavit]>/ me: animam meam conuertit /<[convertit]>/.

2. ◖ On the watere of rehetynge forth he me broght; my saule he turnyd. ◗

2. He norissed me vp water of fyllyng; he turned my soule fram þe fende.*. [bro3t me forþe vp þe w. of fulfillyng+&.]

EV$^{2.}_{cont.}$ Ouer watir of $_{EV}$ 3. fulfilling he nurshide*. [bro3te out *E pr. m.*] me; my soule he conuertide.

LV$^{2.}_{cont.}$ He nurschide me $_{LV}$3. on the watir of refreischyng; he conuert|ide my soule.

$^{2.}_{cont.}$ Vpon the water of refection he hath brought me vp: 3. † he hath conuerted my soule.

$^{2.}_{cont.}$ 'He taught me over refreshing waters. 3. He converted my soul.'

22.3 *He me gelædde ofer þa wegas rihtwisnesse,*
he me led over the ways of-justice
for his naman.
for-the-sake-of his name

(3)] Deduxit me super semitam iustitie /iustitiæ[ae]/ propter nomen suum <tuum>.

3. Deduxit me super semitas iusticie /justitiæ/ <[iustitæ[ae]]>: propter nomen suum.

3. ◖ He led me on the stretis of rightwisnes; for his name. ◗

3. He lad me vp þe bisti3es of ri3tfulnes for his name.*. [paþes.]

EV$^{3.}_{cont.}$ He bro3te doun me vpon the sties of ri3twisnesse; for his name.

LV$^{3.}_{cont.}$ He ledde me forth on the pathis of ri3tfulnesse; for his name.

$^{3.}_{cont.}$ He hath conducted me vpon the pathes of iustice, for his name.

$^{3.}_{cont.}$ 'He led me over fair paths, for His name's sake.'

22.4 *þeah ic nu gange on midde þa sceade deaðes,*
even-if I [127] should-go in middle of-the shade of-death
ne ondræde[128] *ic me nan yfel*
not will-fear I my no evil
for þam þu byst mid me, Drihten.
because you are with me Lord

4(4)] Nam etsi /[* et si]/ ambulem in medio umbre /umbræ[ae]/ mortis, non timebo mala, quoniam tu mecum es.

4. Nam & si /<*etsi>/ ambulauero /<[ambulavero]>/ in medio vmbre /<[umbræ[ae]]>/ mortis: non timebo mala quoniam tu mecum es.

4. ℂ ffor whi, if i. had gane in myddis of the shadow of ded; i. sall noght dred illes, for thou ert with me. ℂ

4. For 3if þat ich haue gon amiddes of þe shadowe of deþ, y shal nou3t douten iuels; for þou art wyþ me.*. [F. 3if y schal go amiddes—*of*: —*iuels*.]

EV4. For whi and if I shal go in the myddel of the shadewe of deth; I shal not dreden euelis, for thou art with me.

LV4. For whi thou3*. [and thou3 A *sec. m.* I.] Y schal go in the myddis of schadewe of deeth; Y schal not drede yuels, for thou art with me.

4. † For, although I shal walke in the middes of the shadow of death, I wil not feare euils: because thou art with me.

4. 'Even if I walk in the midst of death's shadow, I will not fear harm because You are with me.'

22.5 *þin gyrd and þin stæf me afrefredon,*
your rod and your staff me consoled
þæt is þin þreaung and eft þin frefrung.
that is your reproof and again your comfort

(5)] Virga [Uirga] tua et baculus tuus ipsa me consolata sunt.

5. Virga tua & baculus tuus: ipsa me consolata sunt.

5. ℂ Thi wand and thi staf; thai haf confortyd me. ℂ

5. Þy discipline and þyn amendyng conforted me.*. [lore: am.+þes þinges.]

EV4.cont. Thi 3erde and thy staf; tho han confortid me.

LV4.cont. Thi 3erde and thi staf; tho han coumfortid me.

4.cont. Thy rod and thy staffe: they haue comforted me.

4.cont. 'Your rod and Your staff – those consoled me.'

22.6 *þu gearwodest beforan me swiðe bradne beod,*
you prepared before me very broad table
wið þara willan,
against of-those wishes
þe me hatedon.
who me hated

5(6)] Parasti ☞[129] in conspectu meo mensam adversus [aduersus] eos qui tribulant me.

6. Parasti in conspectu meo mensam: aduersus /<[adversus]>/ eos qui tribulant me.

6. ◖ Thou has grayid*. [S ordand.] in my syght the bord; agayns thaim that angirs me. ◗

6. Þou madest radi grace in my si3t o3ayns hem þat trublen me.*. [sturbleþ.]

EV 5. Thou hast maad redi in thi si3te a bord; a3en hem that trublyn me.

LV 5. Thou hast maad redi a boord in my si3t; a3ens hem that troblen me.

5. † Thou hast prepared in my sight a table, against them; that truble me.

5. 'You prepared a table in my sight, against those who afflict me.'

22.7	*þu*	*gesmyredest*	*me*	*mid*	*ele,*	*min*	*heafod:*
	you	anointed	for-me	with	oil	my	head
	Drihten,	*hu*	*mære*	*þin*	*folc*	*nu*	*is,*
	Lord	how	glorious	your	nation	now	is
	ælce	*dæge*	*hit*	*symblað.*			
	every	day	it	feasts			

(7)] Inpinguasti in oleo caput /capud/ meum, et poculum tuum inebrians quam preclarum [praeclarum] est.

7. Inpinguasti /<Impinguasti>/ in oleo caput meum: & calix meus in|ebrians quam preclarus /<præ[ae]clarus>/ est.

7. ◖ Thou fattid my*. [S. U me.] heued in oyle; and my chalice drunkynand what it is bright. ◗

7. Þou makest fatt myn heued wyþ mercy; and my drynk makand drunken ys ful clere.*. [madest: with+þi.]

EV 5. cont. Thou hast myche fattid in oile myn hed; and my chalis makende ful drunken, hou ri3t cler it is.

LV 5. cont. Thou hast maad fat myn heed with oyle; and my cuppe, `fillinge greetli*. [that fillith me A *sec. m.* that filleth gretly S.], is ful cleer.

5. cont. Thou hast fatted my head with oyle: and my chalice inebriating how goodlie is it!

5. cont. 'You annointed my head with oil. My cup, inebriating, how clear it is!'

22.8	*And*	*folgie*	*me*	*nu*	*þin*	*mildheortnes,*	*ealle*	*dagas*	*mines*	*lifes.*
	and	may-follow	me	now	your	mercy	all	days	of-my	life

6(8)] Et misericordia tua subsequatur /[subsequitur]/ me omnibus diebus vite /vitæ/ [uitae] mee /meæ[ae]/,

8. Et miserecordia /<[misericordia]>/ tua subsequetur [subsequitur] me: omnibus diebus vite /<vitæ[ae]>/ mee /<meæ[ae]>/.

8. ◖ And thi mercy sall folow me; all the dayes of my lif. ◗

8. And þy merci shal folwen me alle daies of mi lif;*. [all+þe.]
EV 6. And thi mercy shal vnderfolewe me; alle the daȝis of my lif.
LV 6. And thi merci schal sue me; in alle the daies of my lijf.
6. † And thy mercie shal folow me al the dayes of my life:
6. 'Your mercy will follow me all my life's days,'

22.9 *Þæt ic mæge wunian on þinum huse,*
so-that I can dwell in your house
swiþe lange tiid, oð lange ylde.
very long time until long age

(9)] Ut inhabitem in domo Domini in longitudinem /longitudine/ dierum.
9. Et vt /<[ut]>/ inhabitem in domo domini: in longitudinem dierum.
9. ◖ And that i. won in the hows of lord; in lenght of dayes. ◗
9. And þat ich wonne in þe hous of our Lord in lengþe of daies.*. [in þe lengeþ.]
EV 6. cont. And that I dwelle in the hous of the Lord; in to the lengthe of daȝis.
LV 6. cont. And that Y dwelle in the hows of the Lord; in to the*. [Om. I.] lengthe of daies.
6. cont. And that I may dwel in the house of our Lord, in longitude of dayes.
6. cont. 'so that I will live in the Lord's house through length of days.'

Psalm 23

On þissum þreo and twentigoðan sealme, Dauid witegode
in this three and twentieth psalm David prophesied
and rehte
and said
mid hwylcum geearnungum gehwylc man hine mæg alysan
with which merits each man himself may free
of his earfoðum.
from his troubles
And eac he witgode be Cristes sigefæstnesse,
and also he prophesied about Christ's triumph
þa þa he on heofonas astah æfter his æriste.
when he into heavens ascended after his resurrection
And eac he witgode be him sylfum,
and also he prophesied about himself

hu his ealdormenn sceoldon fægnian his cymes
how his princes should rejoice (in) his coming
of his wræcsiðe.
from his exile

23.1 *Drihtnes ys eorðe and eall*
Lord's is earth and all
þæt heo mid gefyld is;
that it with filled is
and eall mancynn,
and all mankind
þe þæron eardað,
that therein inhabit
is Drihtnes.
is Lord's

1(1)] Domini est terra et plenitudo eius, orbis terrarum et universi [uniuersi] qui habitant in ea.

(1.) DOMINI est terra & plenitudo eius /ejus/: orbis terrarum & vniuersi /<[universi]>/ qui habitant in eo.

(1.) ◖ The erth is the lordis and the fulnes of it; the warld and all that wones thar in. ◖

1. Þe erþe is our Lordes and his plente, þe world and ichon þat woneþ þer-inne.*. [& þe plentusnes þer-of.]

EV 1. cont. Off the Lord is the erthe, and the plente of it; the roundnesse of londis, and alle that duellen in it.

LV 1. cont. The erthe and the fulnesse*. [plentee I.] therof is `the Lordis*. [of the Lord I.]; the world, and alle that dwellen therynne `*is the Lordis**. [Om. I. *ben the Lordis* V.].

1. cont. The earth is our Lordes, and the fulnesse therof: the round world, and al that dwel therein.

1. 'The land is the Lord's and its abundance, the land's circle and all who live in it,'

23.2 *He gesette þa eorþan ofer þære sæ,*
he set the earth over the sea
and ofer ðam eam he hi gestaðelode.
and over the rivers he it established

2(2)] Ipse super maria fundavit [fundauit] eam, et super flumina preparavit [praeparauit] illam.

2. Quia ipse super maria fundauit /<[fundavit]>/ eum: & super flumina preparauit /<[præ[ae]paravit]>/ eum.

2. ◖ ffor he abouen the sees grundid it; and graid*. [S greythed.] it abouen flodis. ◖

2. For he bigged it vp þe sees, and made it redi vp þe flodes.*. [sett.]

EV2. For he vpon the ses foundede it; and vp on the flodis befor greithide it.

LV2. For he foundide it on the sees; and made it redi on floodis.

2. Because he hath founded it vpon the seas: and vpon the riuers hath prepared it.

2. 'because He established it over the sea, and prepared it over rivers.'

23.3 *Hwa is þæs wyrðe,*
who is of-this worthy

þæt he astige on Godes munt;
that he may-ascend on God's mountain

oþþe hwa mot standan on his halgan stowe?
or who is-allowed to-stand on his holy place

3(3)] Quis ascendit /ascendet/ in montem Domini, aut quis stabit in loco sancto eius?

3. Quis ascendet [ascendit] in montem domini: aut quis stabit in loco sancto eius /ejus/.

3. ◖ Wha sall stegh in the hill of lord; or wha sall stand in his haly stede. ◖

3. Who shal climben in-to þe mountein of our Lord, oþer who shal stonde*. [*stonden* MS., with the final *n* dotted out.] in his holy stede?*. [*cl.*] go vp: *m.*] hill: or: place.]

EV3. Who shal steȝen vp in to the hyl of the Lord; or who shal stonde in his holy place?

LV3. Who schal stie*. [stie up I.] in to the hil of the Lord; ethir who schal stonde in the hooli place of hym?

3. † Who shal ascend into the mount of our Lord? or who shal stand in his holie place?

3. 'Who climbs up to the Lord's mountain, or who will stand in His holy place?'

23.4 *He byð þæs wyrðe,*
he is of-that worthy

þe unscæðfull byð mid his handum,
who innocent is with his hands

and clæne on his heortan;
and pure in his heart

se þe ne hwyrfð his mod æfter idlum geþohtum,
the-one who not turns his heart after vain thoughts

and him mid weorcum fulgæð,
and them with deeds accomplishes

þeah hi him on mod cumen;
though they him into heart come

ne nænne að ne swerað,
nor none oath not swears

to beswice his nyhstan.
as snare-for his neighbours

4(4)] Innocens manibus et mundo corde, qui non accepit /accipit/ in vano [uano] animam suam, nec iuravit [iurauit] in dolo proximo suo.

4· Innocens manibus & mundo corde: qui non accepit in vano animam suam, nec iurauit /juravit/ <[iuravit]> in dolo proximo suo.

4· ◖ Innocent of hend and of clen hert; the whilk toke noght in vayn his saule. and sware noght in treson til his neghtbure. ◗

4· Þe innocent in honde and of clene hert, þat ne toke nou3t his soule in idelnesse and ne swore no3t in gileri to his ne3bur.*. [clene of hondes and clene of h.:—*ne*: *id.*] vayne: —*ne*: gile.]

EV4· The innocent in hondis, and in clene herte, that toc not to*. [Om. *A.*] in veyn his soule; ne swor in treccherie to hys ne3hebore.

LV4· The innocent in hondis*. [hondis, *that is, in werkis* K *text* V *marg.*], and in cleene herte; whiche*. [the whiche I.] took not his soule in veyn, nether swoor in gile to his nei3bore.

4· † The innocent of handes, and of cleane hart, that hath not taken his soule in vayne, nor sworne to his neighbour in guile.

4· 'The innocent in hand and clean of heart, who has not grasped his soul vainly, or sworn deceitfully to his neighbour.'

23.5 *Se þe swylc byð,*
the-one who like-that is

he onfehð bletsunge fram Gode
he will-receive blessing from God

and miltse æt Drihtne Hælende.
and mercy from Lord Saviour

5(5)] Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.

5. Hic accipiet benediccionem /<[benedictionem]>/ a domino: & miserecor|diam /<[misericordiam]>/ a deo salutari [salvatore] suo.

5. ◖ He sall take blissynge of lord; and mercy of god his hele. ◗

5. He shal take bliscyng of our Lord, and mercy of God, his helpe.*. [helþe.]

EV5. This shal take blessing of the Lord; and mercy of God his helthe ȝiuere.

LV5. `This man*. [He, this I.] schal take blessyng of the Lord; and mercy of God his helthe*. [helthe ȝiuere I.].

5. † He shal receiue blessing of our Lord: and mercie of God his Sauiour.

5. 'He will receive blessing from the Lord, and mercy from God, [h]is savior.'

23.6

þyllic	*byð*	*þæt*	*cyn*				
such	is	the	generation				
þe	*God*	*secð,*					
who	God	seeks					
and	*þa*	*þe*	*secað*	*þone*	*andwlitan*	*Iacobes*	*Godes.*
and	those	who	seek	the	face	of-Jacob's	God

6(6)] Hec /Hæ[ae]c/ est generatio querentium /quæ[ae]rentium/ Dominum, requirentium faciem Dei Iacob.

6. Hec /<Hæ[ae]c>/ est generacio /<[generatio]>/ querencium /<[quæ[ae]rentium]>/ eum: querencium /<[quæ[ae]rentium>/ faciem dei iacob /Jacob/.

6. ◖ This is the generacioun of secand him; of secand the face of god of iacob. ◗

6. Þis his þe biȝetyng of þe sechand hym, sechand þe face of God Jacob.*. [generacyon of men scheyng hym & of men scheyng: Godd+of.]

EV6. This is the ieneracioun of men sechende God;[130] of men sechende the face of God of Jacob.

LV6. This is the generacioun of men sekynge hym; of men sekynge the face of God of Jacob.

6. † This is the generation of them that seeke him, of them that seeke the face of the God of Iacob.

6. 'This is the generation of those who seek Him – who seek Jacob's God's face.'

23.7 *Undoð nu eower geatu, ge ealdormen,*
open-IMP. PL now your gates you princes
and onhlidað þa ecan geata;
and unclose-IMP. PL the eternal gates
for þan þe ingæð se kyning,
because will-go-in the king
þe God gewuldrod hæfð,
who God glorified has
and geweorðod;
and honoured
þa andswarode þæt folc,
then answered the nation
and cwæð.
and said

7(7)] Tollite portas, principes, vestras /vestri/ [uestri], et elevamini [elauamini] porte /portæ[ae]/ eternales /æ[ae]ternales/, et introibit rex glorie /gloriæ[ae]/.

7· Attollite [adtollite] portas principes uestras /<[vestras]>/: & eleuamini /<[elevamini]>/ porte /<portæ[ae]>/ eternales /<æ[ae]ternales>/, & introibit rex glorie /<gloriæ[ae]>/.

7· ◖ Take vp 3oure 3ates princes; and endles 3ates 3e ere heghid, and in sall ga the kynge of ioy. ◗

7· Openeþ 3our 3ates, 3e princes of helle, and beþ 3e lifted, 3e euerlastand 3ates; and þe kynge of glorie shal entre.*. [heuyd vp.]

EV7· Doth awei 3oure 3atus, 3ee princis; and beth rerid out, 3ee euer lastende 3atis, and ther shal gon in the king of glorie.

LV7· 3e princes, take vp 3oure 3atis, and 3e euerelastynge 3atis, be*. [beth I. be 3e K *sec. m.*] reisid; and the kyng of glorie schal entre.

7· † Lift vp your gates ye princes, and be ye lifted vp ô eternal gates: and the king of glorie shal enter in,

7· 'Lift up your gates, Princes! Be lifted up, eternal gates! And glory's King will enter!'

23.8 *Hwæt is þes wuldorfæsta kyning;*
what is this glorious king
Hit is ure hlaford, strang and mihtig,
it is our Lord strong and mighty

se	*þe*	*hæfde*	*anweald*	*on*	*gefeohte.*
the-one	who	had	power	in	battle

8(8)] Quis est[131] iste rex glorie /gloriæ[ae]/? Dominus fortis et potens, Dominus potens in prelio /[proelio]/.

8. Quis est iste rex glorie /<gloriæ[ae]>/: dominus fortis & potens, dominus potens in prelio /<prælio>/ [proelio].

8. ◖ What is he this kyng of ioy; lord stalworth and myghty. lorde myghty in bataile. ◗

8. Which is he, þat kyng of glorie? Þe Lord stronge and mi3tful, þe Lorde my3tful in batail.*. [Who is þis kyng of glorye? he is a str. L. & a my3ty, he is a my3ty Lord in batayle.]

EV 8. Who is this king of glorie? a Lord strong and my3ti, a Lord my3ti in bataile.

LV 8. Who is this kyng of glorie? the Lord strong and my3ti, the Lord my3ti in batel.

8. † Who is this king of glorie? Our Lord strong & mightie our Lord mightie in battel.

8. 'Who is that glory's King? The Lord, strong and mighty! The Lord, mighty in battle!'

23.9 *Gedoð*	*nu,*	*ealdormen,*	*eowru*	*geatu,*	
open-IMP. PL	now	princes	your	gates	
and	*onhlidað*	*eowre*	*ecan*	*geatu;*	
and	unclose-IMP. PL	your	eternal	gates	
for þam	*þær*	*inngæð*	*se*	*kyning,*	
because	there	will-go-in	the	king	
þe	*God*	*gewuldrod*	*hæfð,*		
who	God	glorified	has		
and	*geweorðod.*				
and	honoured				

9(9)] Tollite portas, principes, vestras /vestri/ [uestri], et elevamini [elauamini] porte eternales /æ[ae]ternales/, et introibit rex glorie /gloriæ[ae]/.

9. Attollite [adtollite] portas*. {U &c. ut *supra.*} 'principes vestras: & eleuamini /<[elavamini]>/ porte /<portæ[ae]>/ eternales /<æ[ae]ternales>/, & introibit rex glorie /<gloriæ[ae]>/.

9. ◖ Take vp 3oure 3ates princes; and endles 3ates 3e ere heghid, and in sall ga the kynge of ioy.' ◗

9. Openeþ 3our 3ates, 3e princes of heuene,*. [MS. *heuenē*.] and beþ 3e lifted, 3e 3ates euerlastand; and þe kynge of glorie shal entren.*. [heuen: arered vp — 3e 3*ates e.*: ioie: entre+in.]

EV9. Doth awei 3oure 3atis, 3ee princis; and beth rered vp, 3ee euer lastende 3atis, and ther shal gon in the king of glorie.

LV9. 3e princes, take vp 3oure 3atis, and 3e euerlastynge 3atis, be*. [beth I. be 3e K *sec. m.*] reisid; and the kyng of glorie schal entre.

9. † Lift vp your gates ye princes, and be ye lifted vp ô eternal gates: and the king of glorie shal enter in.

9. 'Lift up your gates, Princes! Be lifted up, eternal gates! And glory's King will enter!'

23.10	*Hwæt*	*is*	*se*	*gewuldroda*	*kyning;*		
	what	is	the	glorified	king		
	Hit	*is*	*se*	*wuldorfæsta,*			
	it	is	the	glorious-one			
	se	*þe*	*God*	*fore wyrcð*	*swylc*	*wundru.*	
	the-one	who	God	▸[132]	such	wonders	

10(10)] Quis est iste rex glorie /gloriæ[ae]/? Dominus virtutum [uirtutum], ipse est rex glorie /gloriæ[ae]/.

10. Quis est iste rex glorie /<gloriæ[ae]>/: dominus virtutum, ipse est rex glorie /<gloriæ[ae]>/.

10. ◖ What is he this kynge of ioy; lord of vertus, he is kynge of ioy. ◖

10. Which is he, þat kynge of glorie? Þe Lord of uertu, he his kynge of glorie.*. [Who is þis k. of ioie.]

EV10. Who is this*. [this the *A.*] king of glorie? the Lord of vertues, he is king of glorie.

LV10. Who is this kyng of glorie? the Lord of vertues, he is the*. [Om. GKV.] kyng of glorie.

9. cont. Who is this king of glorie? The Lord of powers he is the king of glorie.

10. 'Who is that glory's King? Strength's Lord – He is glory's King!'

Psalm 24

Dauid	*sang*	*þysne*	*feower*	*and*	*twentigoðan*	*sealm*
David	sang	this	four	and	twentieth	psalm
and	*hine*	*þær on*	*gebæd,*[133]			
and	him	therin	prayed			

þa he to þære reste becom
when he to the resting-place came
þe he ær wilnode.
which he previously desired

And eac he witegode on þam sealme
and also he prophesied in the psalm
be þæs folces gehwyrfnesse of heora hæftnyde,
about the nation's return from their captivity
þa hi on Babilonia gehæfte wæron;
when they in Babylon (taken-)captive were
and swa ylce bi ælcum rihtwisum,
and likewise about each righteous-one
þonne he ænige reste hæfð æfter his earfoðum;
when he any rest has after his hardships
and eac be Criste æfter his æriste.
and also about Christ after his resurrection

24.1 *To þe ic hæbbe, Drihten, min mod and mine sawle;*
to you I have Lord my mind and my soul
Drihten, min God, to þe ic hopige,
Lord my God in you I have-confidence
and ic þæs næfre ne sceamige.
and I of-this never not will-be-ashamed

1(1)] Ad te, Domine, levavi [leuaui] animam meam. 2] Deus meus, in te confido; non erubescam.

(1.) AD te domine leuaui /<[levavi]>/ animam meam: deus meus in te confido, non erubescam.

(1.) ¶ Til the lord i. liftid my saule; my god i. traist in the, i. sall noght shame. ¶

1. Lord, ich lefted my soule to þe: þou art my God; ich affied me in þe, ich ne shal nou3t shame.*. [lift+vp: Godd+&: —*ne*.]

EV 2. To thee, Lord, I rerede my soule; my God, in thee I trostne*. [troste *AE.* trist *H.*], I shal not be|comen ashamed.

LV 2. Lord, to thee Y haue reisid my soule; my God, Y truste in thee, be Y not aschamed.

1. cont. To THEE ô Lord I haue lifted vp my soule: 2. † my God in thee is my confidence, let me not be ashamed:

1. 'I lifted up my soul to You, Lord. 2. My God, I trust You. May I not be ashamed,'

24.2 *Ne mine fynd me næfre forðy ne bysmrian;*
neither my enemies me never therefore not may-revile
ne nan þæra,
nor none of-those
þe to þe hopað,
who in you hope
ne wyrð gescended.
not will-be put-to-shame

3(2)] Neque inrideant me inimici mei; etenim /* et enim/ universi [uniuersi] qui te expectant [+domine] non confundentur.

2. Neque irrideant [inrideant] me inimici mei: etenim vniuersi <[universi]> qui sustinent te non confundentur.

2. ◖ Na my faas lagh me til hethynge; for whi all that suffirs the thai sall noght be confusid. ◗

2. Ne ne schorne nou3t myn enemis me; for alle þo þat susteine þe shal nou3t be confounded.*. [Ne scorne no3t me myn e.: susteineþ.]

EV3. And scorne not me myn enemys; forsothe alle that sustene thee shul not ben confoundid.

LV3. Nethir myn enemyes scorne me; for alle men that suffren thee*.[thee, *that is, persecucions for thee* K *text* V *marg.*] schu|len not be schent.

3. † Neither let mine enemies scorne me: for al. that expect thee, shal not be confounded.

3. 'nor may my enemies mock me – for all who sustain You will not be dismayed.'

24.3 *Scamien heora ealle þa unrihtwisan,*
should-feel-ashamed of-them all the unrighteous-ones
þe idelnesse wyrcað:
who vanity perform
Drihten, gedo me þine wegas cuðe,
Lord make to-me your ways known
and lær me þine paðas.
and teach me your paths

4(3)] Confundantur inique /[iniqui]/ facientes vana [uana]. Vias [uias] tuas, Domine, notas fac michi /[mihi]/, et semitas tuas edoce me.

3. Confundantur omnes iniqua agentes: supervacue. 4. Vias tuas domine demonstra michi /<[mihi]>/: & semitas tuas edoce me.

3· ℂ Counfoundid be all wirkand wicked thynges: outragely*. [S outerageusly.]. ℂ 4. ℂ Thi wayes lord shew til me; and lere me thi stretis*. [S styes.]. ℂ

3. Alle þat don iuels vp idelshippe, be confounded.*. [euyl to ydelfullych.] 4. Lord, shewe me þyn waies, and teche me þyne bisties.*. [Before *bisties* stands a þ, which is struck out.]*. [schew+to: *b*.] paþes.]

EV4· Confoundid be alle doende wickid*. [wicke *E*.] thingus ouer veynly. Thi weies, Lord, shew thou*. [Om. *AH*.] to me; and thi sties teche out*. [thou *A*.] me.

LV4· Alle men doynge*. [that don DGIKMOQRSWb.] wickyd thingis superfluli*. [to veynli DGIKMOQRWb. super|flui FHLPU. superflu R. Om. S.]; be*. [be thei IKQSWb.] schent. Lord, schewe thou thi weies to me; and teche thou me thi pathis.

4· † Let al be confounded that do vniust thinges in vayne. Lord shew me thy wayes: and teach me thy pathes.

4· 'May all those practicing treachery without cause be dismayed. Show me Your ways, Lord, and teach me Your paths!'

24.4 *Geræd me,*
advise me

and gerece on þinre soðfæstnesse,
and direct in your truth

and lær me,
and teach me

for þam þu eart Drihten min Hælend;
because you are Lord my Saviour

ælce dæge ic anbidige þines fultumes.
every day I await your help

5(4)] Dirige me in veritate [ueritate] tua, et doce me; quia tu es Deus salutaris /salvator/ meus, et te sustinui /sustenui/ tota die.

5· Dirige me in veritate [veritatem] tua [tuam] & doce me: quia [quoniam] tu es deus saluator /<[salvator]>/ meus, & te sustinui tota die.

5· ℂ Righten me in thi sothfastnes, and lere me; for thou ert god my safeoure, and the i.*. [U om.] suffird all day. ℂ

5. Dresce me, Lord, in þy soþenesse, and teche me; for þou art my God, my sauiour, and ich susteined in þe aldaie.*. [haue susteynd.]

EV5· Dresse me in thi treuthe, and tech me, for thou art God, my sauere; and thee I sustenede all day.

LV[5.] Dresse thou me in thi treuthe, and teche thou*. [Om. I.] me, for thou art God my sauyour; and Y suf|fride*. [susteynide I.] thee*. [thee, *that is, for thee* K *text* V *marg.*] al dai.

5. † Direct me in thy truth, and teach me: because thou art God my Sauiour, and thee haue I expected al the day.

5. 'Guide me in Your truth and teach me, because You are God, my savior, and I have sustained You all day!'

24.5 *Gemun, Drihten, þinra miltsunga, and þinre mildheortnesse,*
remember Lord your acts-of-compassion and your mercy
þe fram fruman worlde wæs.
which from beginning of-world has-been

6(5)] Reminiscere miserationum tuarum, Domine, et misericordie /misericordia/ [misericordiae] tue /tua/ [tuae], que /queæ[ae]/ a seculo /sæ[ae]culo/ sunt.

6. Reminiscere miseracionum /<[miserationum]>/ tuarum domine: & mise|recordiarum /<[misericordiarum]>/ tuarum que /<quæ>/ [quia] a seculo /<sæ[ae]culo>/ sunt.

6. ◖ Vmthynke*. [U Vmthynge.] ye of thi mercyingis lord; and of thi mercys, the whilke ere fra the warld. ◗

6. By-þenche þe, Lord, of þy pites and of þy mercius þat ben of þe world.

EV[6.] Recorde of thi mercy deedis, Lord; and of thi mercies that fro the world ben.

LV[6.] Lord, haue thou mynde of thi merciful doyngis; and of thi mercies that ben fro the world.

6. † Remember ô Lord thy commiserations, and thy mercies: that are from the beginning of the world.

6. 'Remember Your compassion, Lord, and Your mercy, because they are from the age!'

24.6[134] *Þa scylda mines iugoðhades ne gemun þu, Drihten,*
the sins of-my youth not remember you Lord
ne huru þa
not in-any-case those
þe ic ungewisses geworhte;
which I unknowingly performed
þæt synt, þa
that are those

þe ic wende
which I thought
þæt nan scyld nære
that no sin not-were
ac for þinre myclan mildheortnesse,
but because-of your great compassion
beo þu min gemyndig, Drihten.
be you of-me mindful Lord

7(6)] Delicta iuventutis ⁝[135] [iuuentutis] mee /[ ]/ et ignorantie /ignorantiæ[ae]/ mee /meæ[ae]/ ne memineris, Domine /[ ]/, secundum magnam misericordiam tuam memor esto mei, Deus,

7· Delicta iuventutis /juventutis/ mee /<meæ[ae]>/: & ignorancias /<[ignorantias]>/ meas ne me|mineris. 8. Secundum miserecordiam /<[misericordiam]>/ tuam memento mei tu:

7· ◖ The trespasis of my 3outhed: and myn ignoraunces, thou thynke noght on. ◖ 8. ◖ Eftere thi mercy vmthynke the of me;

7· Þe trespases of my 3engþe and my vncona[*n*]dnes ne þenche þou nou3t.*. [3ouþe; vnknowynges haue þou no3t in mynde.] 8. ii. þenche on me efter þy mercy.

EV7· The giltis of my 3outhe*. [3ongth *A.*]; and myn vn|kunnyngnessis*. [vnkunnyngnes *A.* vnclen|nesse *H.*], ne*. [Om. *C.*] wil thou not han in mynde. Aftir thi mercy haue mynde of*. [thou of *E pr. m.*] me;

LV7· Haue thou not mynde on*. [of C.] the trespassis of my 3ongthe; and on myn vnkunnyngis. Thou, Lord, haue mynde on me bi thi merci;

7· † The sinnes of my youth, and my ignorances doe not remember. According to thy mercie remember thou me:

7· 'Do not remember my youth's offenses, or my ignorance! Be mindful of me, Lord, according to Your mercy,'

24.7 *For þam gesette God æ scyldiendum on heora wegum,*
because established God law for-sinners in their ways
and geriht þa manðwæran on domum,
and directs the meek-ones in judgements
and him getæceð his wegas.
and them teaches his ways

(7)] Propter hoc legem statuit delinquentibus in via [uia]. 9] Diriget /dirigit/ mites in iudicio; docebit mansuetos vias [uias] suas /tuas/.

9. ii propter hoc legem dabit delinquentibus in via. 10. Diriget mansuetos in iudicio /judicio/: docebit mites vias suas.

9. ii for that he sall gif laghe til trispasand in way. ℂ 10. ℂ He sall ryght the debonere in dome; he sall lere the myld his wayes. ℂ

9. ii for-þy he shal ȝeue lawe to þe tres|passand in þe waie.*. [þer-for: 1. þe] men.] 10. He shal drescen þe mylde in iugement, and he shal teche þe de-boner his waies.*. [meke: dome: debonour.]

EV 8.ii for that lawe he shal ȝiue to the*. [Om. *A.*] gilteris in the weie. EV 9. He shal dresse debonere*. [the debonere *E.*] men in dom; he shal teche mylde men hys weies.

LV 8.ii for this*. [this *cause* IOSb.] he schal ȝyue a lawe to men trespassynge in the weie. LV 9. He schal dresse deboner men in doom*. [the doom I.]; he schal teche mylde men hise weies.

8.ii for this cause he wil geue a law to them that sinne in the way. 9. † He wil direct the milde in iudgement: he wil teach the meeke his wayes.

8.ii 'Because of this, He will give the Law to those failing in the way. 9. He will guide the gentle in judgement. He will teach the peaceful His ways.'

24.8

For	*þinre*	*godnesse,*	*Drihten,*	*þu*	*eart*	*swete,*
because-of	your	goodness	Lord	you	are	sweet
and	*wynsum,*	*and*	*eac*	*rihtwis;*		
and	pleasant	and	also	righteous		
Ealle	*Godes*	*wegas*	*syndon*	*mildheortnes,*	*and*	*rihtwisnes,*
all	God's	ways	are	mercy	and	justice
ælcum	*þæra*					
for-each	of-those					
þe	*his*	*æ*	*secað,*			
who	his	law	seek			
and	*his*	*bebodu*	*lufiað.*			
and	his	precepts	love			

7(6)] cont. Propter bonitatem tuam, Domine. 8] Dulcis et rectus Dominus. 10(8)] Universe /Universi/ [Uniuersae] vie /uiæ[ae]/ Domini misericordia et veritas [ueritas] requirentibus testamentum eius et testimonia eius.

8. cont. prop|ter bonitatem tuam, domine. 9. i. Dulcis & rectus dominus: 11. Vniuerse /<[Universæ[ae]]>/ vie /<viæ[ae]>/ domini miserecordia /<[misericordia]>/ & veritas: requiren|tibus testamentum eius /ejus/ & testimonia eius /ejus/.

8. cont. thou for thi goednes lord. ◖ 9. i. ◖ Lord swet and right; 11. ◖ All the wayes of lord mercy and sothfastnes; til the sekand his witword and the witnesyngis of him. ◖

8. i Lord, for þy godnes 9. i. Our Lord is swete and ri3tful; 11. Alle þe waies of our Lord ben mercy and soþenes vnto þe sechand his testament3 and his wittenes.*. [soþefastnes to men scheyng his testament.]

EV 7. cont. for thi goodnesse, Lord. EV 8. i. Swete and ri3t the Lord; EV 10. Alle the weies of the Lord mercy and truthe; to the a3een sechende men, the testament of hym and his witnessis.

LV 7. cont. for thi goodnesse. LV 8. i. The Lord *is* swete and ri3tful; LV 10. Alle the weies of the Lord ben mercy and treuthe; to men sekynge his testament, and hise witnessyngis.

7. cont. for thy goodnesse ô Lord. 8. i. † Our Lord is sweete, and righteous: 10. † Al the wayes of our Lord, be mercie and truth, to them that seeke after his testament and his testimonies.

7. cont. 'according to Your goodness! 8. i. The Lord is pleasing and honest. 10. All the Lord's ways are mercy and truth to those seeking His covenant and His testimony.'

24.9 *Drihten, for þinum naman beo þu forgifende*
Lord for-the-sake-of your name be[136] you forgiving
mina synna,
of-my sins
for þy hi synt swyðe mycele.
because they are very great

11(9)] Propter nomen tuum, Domine, propitiaberis peccato meo; copiosum est enim.

12. Propter nomen tuum domine, [+et] propiciaberis /<[propitiaberis]>/ peccato meo: multum est enim.

12. ◖ ffor thi name lord thou sall do mercy til my synn: for it is mykill. ◖

12. Lord, for þy name be merciable to my synne; for it is michel.

EV 11. For thi name, Lord, thou shalt be merciful to my synne; myche it is forsothe.

LV 11. Lord, for thi name thou schalt do merci to my synne; for it is myche.

11. † For thy name ô Lord thou wilt be propitious to my sinne: for it is much.

11. 'According to Your name, Lord, atone even for my sin, for it is great.'

24.10 *Hwa*[137] *hwylc mann swa Drihten ondræt,*
whichever man Lord fears

he him geset þa æ,
he him will-establish the law

and him sylð þæt geþeaht on þone weg,
and him will-give the advice on the way

þe heora ægðrum licað ge Gode ge eac þam men.
which of-them both will-please both God and also the man

12(10)] Quis est homo qui timeat Dominum? Legem statuit ei in via [uia] quam elegit.

13. Quis est homo qui timet dominum: legem statuit ei in via quam elegit.

13. ◖ Whilke is the man that dredis lord; laghe he sett til him in way that he has chosen. ◗

13. Who is þe man þat douteþ our Lord? he stablist to him lawe in þe waie þat he ches.*. [þe] þat: ordeyneþ law to hym: haþ chosyn.]

EV[12.] Who is the man that dredeth the*. [Om. *C.*] Lord? lawe he sette to hym in the weie that he ches.

LV[12.] Who is a man, that dredith the Lord? he ordeyneth to hym a lawe in the weie which he chees.

12. † Who is the man that feareth our Lord? he appoynteth him a law in the way, that he hath chosen.

12. 'Who is the man who fears the Lord? God will set His law before him, in the way which He chooses.'

24.11 *His sawl hi gerest*[138] *softe on monegum goodum,*
his soul it will-rest softly on many goods

and his sæd on ece yrfeweardnesse gesit eorðan.
and his seed in eternal inheritance will-possess earth

13(11)] Anima eius in bonis demorabitur, et semen eius hereditate /[hereditatem]/ possidebit terram.

14. Anima eius /ejus/ in bonis demorabitur: & semen eius /ejus/ [ipsius] hereditabit /hæredabit/ terram.

14. ◖ The saule of him sall duell in goedis; and his sede sall enherite the erthe. ◗

14. His soule shal dwellen in gode, and his sede shal enheryte þerþe.*. [godes.]

EV[13.] The soule of hym in goode thingus myche shal abide; and the sed of hym shal eri|tage the erthe.

LV13. His soule schal dwelle in goodis; and his seed schal enerite the lond.
13. † His soule shal abide in good things: and his seede shal inherite the land.
13. 'His soul will live in good. His seed will inherit the land.'

24.12 *Drihten is mægen and cræftig*[139] *ælces þæra*
Lord is might and powerful over-each of-those
þe hine ondræt,
who him fears
and he him getæcð eallum his willan.
and he them teaches all his will

14(12)] Firmamentum est Dominus timentibus eum, et testamentum ipsius ut manifestetur illis.
15. Firmamentum est dominus timentibus eum: & tes|tamentum ipsius vt /<[ut]>/ manifestetur illis.
15. ◖ ffestnynge is lord til dredand him; and the testament of him that he be til thaim shewid. ◖
15. Our Lord is fastenynge to þe dredand hym, and his testament þat it be shewed to hem.*. [fastnes to men dredyng & þat h. t. be schewyd to hem.]
EV14. Fastnesse is the Lord to men dredende hym; and the testament of hym, that it be opened to them.
LV14. The Lord is a*. [Om. I.] sadnesse to men dredynge hym; and his testament is, that it be schewid to hem.
14. † Our Lord is a firmament to them that feare him: & his testament that it may be made manifest to them.
14. 'The Lord is the foundation of those who fear Him. His testament will be made clear to them.'

24.13 *Symle lociað mine eagan to Gode;*
always look my eyes to God
for þam he alysð mine fet of gryne.
because he frees my feet from trap

15(13)] Oculi mei semper ad Dominum, quoniam ipse evellet [euellet] de laqueo pedes meos.
16. Oculi mei semper ad dominum: quoniam ipse euellet /<[evellet]>/ de laqueo pedes meos.
16. ◖ Myn eghen euermare til lord; for he sall of snare out draghe my fete. ◖

16. Myn e3en ben alway to our Lord; for he shal drawe out myn feet of þe gnare.*. [grynne.]
EV 15. Myn e3en euermor to the Lord; for he shal pullen up fro the grene*. [grane *C sec. m.*] my foot.
LV 15. Myn i3en *ben* euere to the Lord; for he schal breide awey my feet fro the snare.
15. † Myne eies are alwayes to our Lord: because he wil plucke my feete out of the snare.
15. 'My eyes are always to the Lord, because He will pull my feet out of traps.'

24.14 *Geloca to me, Drihten,*
look at me Lord
and gemiltsa me;
and show-mercy to-me
for þam ic eom ana forlæten, yrming.
because I am alone abandoned wretched-man

16(14)] Respice in me, et miserere mei, quoniam unicus et pauper sum ego.
17. Respice in me & miserere mei: quia vnicus /<[unicus]>/ & pauper sum ego.
17. ◖ Loke in me and haf mercy of me; for anlepy & pore i. am. ◗
17. Loke to me, and haue pyte on me, for þat ich am on and pouer.*. [mercy: —þat.]
EV 16. Loke a3een in me, and haue mercy of me; for alone and a*. [Om. *C.*] pore man I am.
LV 16. Biholde thou on*. [to I.] me, and haue thou mercy on me; for Y am LV 17. oon aloone and pore.
16. † Haue respect to me, and haue mercie on me: because I am alone and poore.
16. 'Watch over me, and have mercy on me, because I am alone and poor!'

24.15 *And þa earfoðu minre heortan synd swyðe tobræd,*
and the hardships of-my heart are strongly increased
and gemanigfealdod;
and multiplied
gedo for þi, Drihten,
cause therefore Lord
þæt þu me gefriðie æt minre nydþearfe.
that you me will-deliver from my need

17(15)] Tribulationes <ribulationis>[140] cordis mei dilatate /dilatatæ[ae]/ sunt, et /[ ]/ de necessitatibus meis eripe me.

18. Tribulaciones /<[Tribulationes]>/ cordis mei multiplicate /<multiplicatæ[ae]>/ sunt: de ne|cessitatibus meis erue me.

18. ◖ The tribulaciouns of my hert ere many faldid; of my nedynges delyuere thou me. ◗

18. Þe tribulaciouns*. [The stroke is only over the last *u*.] of myn hert ben multiplied; deliuer me fram my nedefulnes.

EV[17.cont.] Tribula|ciouns of myn herte ben multiplied; fro my nedis delyuere me.

LV[17.cont.] The tribulaciouns of myn herte ben multiplied; delyuere thou me of my nedis.

17. † The tribulations of my hart are multiplied: deliuer me from my necessities.

17. 'My heart's troubles are multiplied. Rescue me from necessities!'

24.16 *Geseoh*[141] *mine eaðmetto, and mine earfoða,*
see my humility and my hardships
and forgif ealle mine scylda.
and forgive all my sins

18(16)] Vide [Uide] humilitatem meam et laborem meum, et dimitte /demitte/ omnia peccata mea.

19. Vide humilitatem meam & laborem meum: & dimitte vniuersa /<[universa]>/ delicta mea.

19. ◖ Se my meknes and my trauaile; and forgif all my trespases. ◗

19. Se, Lord, my lowenesse and mi trauail, and forheue*. [i.e. for3eue.] me alle my trespas.*. [for-3if.]

EV[18.] See my mecnesse, and my trauaile; and for3if alle my giltis.

LV[18.] Se thou my mekenesse and my trauel; and for3yue thou alle my trespassis.

18. † See my humiliation, and my labour: and forgeue al my sinnes.

18. 'See my humiliation and my hard work, and let go of all my offenses!'

24.17 *And geseoh eac mine fynd;*
and see also my enemies
for þam hi synt swyþe gemanigfealdode,
because they are very-much multiplied
and geseoh
and see
hu unrihtlice hi me hatiað.
how unrighteously they me hate

19(17)] Respice inimicos meos, quoniam multiplicati sunt, et hodio /[odio]/ iniquo hoderunt /[oderunt]/ me.

20. Respice inimicos meos quoniam multiplicati sunt: & odio iniquo oderunt me.

20. ¶ Loke my faas for thai ere multiplide: and in wickid hatredyn thai hatid me. ¶

20. Loke to my enemis; for hij ben multiplied, and hij hated me wyþ wycked hatyng.

EV 19. Behold myn enemys, for thei ben multi|plied; and with wicke*. [wickid *AH.*] hate thei hateden me.

LV 19. Bihold thou myn enemyes, for thei ben multiplied; and thei haten*. [hatiden K *sec. m.*] me bi wickid hatrede.

19. † Behold mine enemies, because they are multiplied, and with vniust hatred hated me.

19. 'Look on my enemies because they are multiplied! They hated me with a betraying hatred.'

24.18

Geheald	*mine*	*sawle,*			
protect	my	soul			
and	*gefriða*	*me,*			
and	defend	me			
þæt	*me*	*ne*	*sceamie,*	*þæs*	
so-that	me	not	feels-shame	of-that ▸[142]	
þe	*ic*	*to*	*þe*	*clypige.*	
that	I	to	you	call	

20(18)] Custodi animam meam, et eripe me. Non confundar, quoniam invocavi [inuocaui] te /té*/.

21. Custodi animam meam & erue me: non erubescam, quoniam speraui /<[speravi]>/ in te.

21. ¶ Kep my saule and delyuer me; .i. sall noght shame for .i. hopid in the. ¶

21. Kepe my soule, and defende me; y ne shal nouȝt be asshamed, for ich hoped in þe.*. [—*ne.*]

EV 20. Kep my soule, and delyuere me; I shal not become ashamed, for I hopide in thee.

LV 20. Kepe thou my soule, and delyuere thou*. [Om. I.] me; be Y not aschamed, for Y hopide in thee.

20. † Keepe my soule, and deliuer me: I shal not be ashamed, because I hoped in thee.

20. 'Keep my soul and rescue me! May I not be ashamed that I trusted in You.'

24.19 *þa unsceðfullan, and þa rihtwisan,*
the innocent-ones and the righteous-ones

þa þe begangað,
who you[143] worship

coman to me,
came to me

wendon
expected

þæt me sceolde cuman sum fultum,
that to-me should come some help

and sum frofor fram þe;
and some consolation from you

for þam ic symle þæs anbidode,
because I always that awaited

and wilnode,
and desired

and wende æt þe, Drihten.
and expected from you Lord

21(19)] Innocentes et recti adheserunt michi /[mihi]/, quoniam sustinui /sustenui/ te, Domine.

22. Innocentes & recti adheserunt /<adhæserunt>/ michi /<[mihi]>/: quia sustinui te.

22. ◖ Innocentis & rygth drogh to me: for i suffird the. ◖

22. Þe nou3t noiand*. [MS. noinad.] and þe ry3tful drow to*. [MS. *drowte*.] me; for ich susteined þe.*. [þe innocentes: to.]

EV[21.] Innocentis and ri3te cleueden to me; for I sustenede thee.

LV[21.] Innocent men and ri3tful cleuyden to me; for Y suffride thee.

21. † The innocent and righteous haue cleaued to me: because I expected thee.

21. 'The innocent and the honest stayed beside me, because I sustained You.'

24.20 *Gefriða me, Drihten, Israela God,*
deliver me Lord Israelites' God

of eallum minum nearonessum.
from all my tribulations

22(20)] Redime me, Deus Israel /[israhel]/, ex omnibus angustiis meis.

23. Libera deus israel [Israhel]: ex omnibus tribulacionibus /<[tribulationibus]>/ suis.

23. ◖ God delyuer israel: of all his trybulacyons. ◖
23. Delyuer þou, God, þe folk of Israel of alle her tribulacions.
EV22. Deliuere, God, Israel fro alle his tribulaciouns.
LV22. God, delyuere thou Israel; fro alle hise tribulaciouns.
22. † Deliuer Israel ô God, out of al his tribulations.
22. 'God, free Israel from all his tribulations.'

Psalm 25

Dauid sang þisne fif and twentigoðan sealm
David sang this five and twentieth psalm

be his unscyldignesse wið his sunu
about his innocence in-relation-to his son

and wið his geþeahteras
and in-relation-to his counsellors

þe hine on woh lærdan.
who him wrongly instructed

And eac he witgode on þam sealme
and also he prophesied in the psalm

be þære unscyldignesse Israela folces wið Asirie,
about the innocence of-Israelites in-relation-to Assyrians

þa hi hy læddan on hæftnyd to Babilonia.
when they them led into captivity to Babylon

And eac swa ylce ælc rihtwis man
and also likewise each righteous man

þe hine singð,
who it sings

he hine singð be him sylfum, and be þam
he it sings about himself and about those

þe hine unscyldigne dreccað.
who him innocent afflict

And swa dyde eac Crist be Iudeum.
and so did also Christ about Jews

25.1 *Dem me, Drihten,*
judge me Lord

for þam ic eom unscyldig wið þas mine fynd,
because I am innocent in-relation-to these my enemies

and ic hopige to Drihtne,
and I trust in Lord

and ic ne weorðe for þi geuntrumod.
and I not will-be therefore enfeebled

1(1)] Iudica me, Domine, quoniam ego in innocentia mea ingressus sum, et in Domino sperans non infirmabor <infirmabo>.

(1.) IUDICA me domine quoniam ego in innocentia mea in|gressus sum: & in domino sperans non infirmabor.

(1.) ◖ Deme me lord, for i am ingone in myn innoyandnes: & in*.[L &. S in oure.] lord hopand. i shal not be seke. ◗

1. Iuge me, Lord, for ich entred in myn innocens; and ich hoped in our Lord, ne shal nou3t be made syke.*. [Deme: ennocence: *ne*] and y.]

EV 1. cont. Deme me, Lord, for in myn innocence I wente; and in the Lord hopende I shal not ben vnfastned.

LV 1. cont. Lord*. [God A.], deme thou me, for Y entride in myn innocens; and Y hopynge in the Lord schal not be made vnstidfast.

1. cont. IVDGE me ô Lord because I haue walked in my innocencie: and hoping in our Lord I shal not be weakened.

1. 'Judge me, Lord, because I have walked in my innocence! I will not be weakened, hoping in the Lord.'

25.2 *Fanda min, Drihten,*
try me Lord

and smea mine geþohtas.
and examine my thoughts

2(2)] Proba me, Domine, et tempta me; ure renes meos et cor meum.

2. Proba me domine & tempta /<tenta>/ me: vre /<[ure]>/ renes meos & cor meum.

2. ◖ Proue me lord & tempte*. [S tempe.] me: brenne my neris & my hert. ◗

2. Proue me, Lord, and assaie me; kepe my kydnaies and myn hert.*. [kydneres.]

EV 2. Prof me, Lord, and tempte me; brenne thou my reenys, and myn herte.

LV 2. Lord, preue thou me, and asaie me; brenne thou my reynes, and myn herte.

2. † Proue me Lord, and tempt me: burne my reynes and my hart.

2. 'Prove me, Lord, and test me! Try my insides and my heart.'

25.3 *For þan þin mildheortnes is beforan minum eagum,*
because your mercy is before my eyes
and ic symle tilode, mid rihtwisnesse,
and I always strove justly
þe and him to licianne.
you and them to please

3(3)] Quoniam misericordia tua ante oculos meos est, et conplacui in veritate [ueritate] tua.

3· Quoniam miserecordia /<[misericordia]>/ tua ante oculos meos est: & complacui [conplacui] in veritate tua.

3· ◖ For thi mercy is byfore myn een: & i quemyd in thi sothfastnesse. ◗

3· For þy mercy ys to-fore myn e3en, and ich plesed in þy soþenesse.

EV3· For thi mercy is befor myn e3en; and I with pleside in thi treuthe.

LV3· For whi thi merci is bifor myn i3en; and Y pleside in thi treuthe.

3· † Because thy mercie is before mine eies: and I am wel pleased in thy truth.

3· 'Because Your mercy is before my eyes! I have pleased in Your truth.'

25.4 *Ne sæt ic na on þære samnunge idelra manna,*
neither sat I not in the congregation of-idle men
and unnytra;
and useless
ne ic ineode on þæt geþeaht unrihtwyrcendra.
nor I entered in the assembly of-evil-doers

4(4)] Non sedi cum /[in]/ concilio vanitatis [uanitatis], et cum iniqua gerentibus <+i*?>[144] non introibo.

4· Non sedi cum consilio /<[concilio]>/ vanitatis: & cum iniqua ge|rentibus non introibo.

4· ◖ I satt not with counsel of vanite: & with the*. [S. L om.] berand wykkyde thinges i shal not ingo. ◗

4· Y ne satt nou3t wyþ þe conseil of ydelnes, and y ne shal nou3t entren wyþ hem þat iuel beren hem.*. [—*ne*: —*ne*: with men euyl beryng hem.]

EV4· I sat not with the counseil of vanyte; and with berende wicke*. [wickid *A.*] thingus I shal not gon in.

LV4· I sat not with the counsel of vanyte; and Y schal not entre with men doynge wickid thingis.

4. † I haue not sitten with the councel of vanitie: and with them that doe vniust thinges. I wil not enter in

4. 'I did not sit with the useless council. I will not enter in with betrayal's workers.'

25.5 *Ac ic hatode þa gesamnunge unrihtwisra;*
but I hated the congregation of-unrighteous-ones

for þam ic næfre ne teolade
because I never not intended

sittan on anum willan mid þam arleasum.
to-sit with common purpose with the wicked-ones

5(5)] Odivi /Odivi/ [Odiui] congregationem malignorum, et cum impiis non sedebo.

5. Odiui /<[Odivi]>/ ecclesiam malignancium /<[malignantium]>/: & cum impiis non sedebo.

5. ◖ I hatid the kyrke of ille willande: & with wykkid i shal not sitt. ◗

5. Ich hated þe techyng of þe wicked, and y ne shal nou3t sitte wiþ þe wicked.*. [—*ne*.]

EV5. I hatide the chirche of wariende men; and with the vnpitouse I shal not sitte.

LV5. I hatide the chirche of yuele men; and Y schal not sitte with wickid men.

5. † I haue hated the Church of the malignant: and with the impious I wil not sitte.

5. 'I hated the malignant gathering, and will not sit with the lawless.'

25.6 *Ac ic wilnode symle*
but I desired always

þæt ic aðwoge mine handa betwuh þam unscæðigum;
that I should-wash my hands among the innocent

þæt is
that is

þæt ic wære unscyldig betwuh him
that I should-be innocent among them

þæt ic meahte hweorfan ymb þinne þone halgan alter, Drihten.
that I might walk about your the holy altar Lord

6(6)] Lavabo [Lauabo] inter innocentes manus meas, et circuibo altare tuum, Domine,

6. Lauabo /<[Lavabo]>/ inter innocentes manus meas: & circumdabo altare tuum, domine.

6. ◖ I shal wasch among innocentis my hondis*. [S hende.]: & i shal vmgif thin auter, lord. ◗

6. Y shal wasshen myn honden omonges þe innocentȝ, and y shal gon aboute þin auter, Lord,*. [among þine innocentes.]

EV 6. I shal wasshe amongys innocentis myn hondis; and I shal enuyroun thin auter, Lord.

LV 6. I schal waische myn hondis among innocentis; and, Lord, Y schal cumpasse thin auter.

6. † I wil wash my handes among innocentes: and wil compasse thy altar ô Lord:

6. 'I will wash my hands among the innocent, and walk around Your altar, Lord,'

25.7	*And*	*þær*	*gehyran*	*þa*	*stemne*	*þines*	*lofes,*	
	and	there	hear	the	sound	of-your	praise	
	And	*þæt*	*ic*	*mæge*	*cyþan*	*eall*	*þin*	*wundru.*
	and	that	I	should-be-able	to-proclaim	all	your	wonders

7(7)] Ut audiam vocem [uocem] laudis tue /tuæ[ae]/, ut /[et]/ enarrem universa [uniuersa] mirabilia tua.

7. Vt /<Ut>/ audiam vocem laudis tue*./<[ ]>/ {om. S & U.}: & enarrem vniuersa /<[universa]>/ mirabilia tua.

7. ◖ That i here the voice of thi louynge: & telle all thi wonders. ◗

7. Þat ich here*. [MS. *bere*.] þe voice of þyn heryyng and telle al þyne meruayles.*. [here: wonders.]

EV 7. That I here the vois of preis|ing; and telle out alle thi merueilis.

LV 7. That Y here the vois of heriyng; and that Y telle out alle thi merueils.

7. † That I may heare the voice of praise, and shew forth al thy meruelous workes.

7. 'so I can hear praise's voice, and tell all Your wonders.'

25.8	*Drihten,*	*ic*	*lufode*	*þone*	*wlite*	*þines*	*huses,*	
	Lord	I	loved	the	beauty	of-your	house	
	and	*þa*	*stowe*	*þines*	*wuldorfæstan*	*temples.*		
	and	the	place	of-your	glorious	temple		

8(8)] Domine, dilexi decorem domus tue /tuæ[ae]/, et locum tabernaculi </tabernaculis/> glorie /gloriæ[ae]/ tue /tuæ[ae]/.

8. Domine dilexi decorem domus tue /<tuæ[ae]>/: & locum habi|tationis glorie /<gloriæ[ae]>/ tue /<tuæ[ae]>/.

8. ◖ Lord i luffid the*. [S. L thi.] fairhed of thi house: & the sted of the wonnyng of thi ioy. ◖

8. Lord, ich loued þe fairnes of þyn hous and þe stede of þe wonyng of þy glorie.*. [habitacion of þi ioie.]

EV 8. Lord, I loouede the fairnesse of thin hous; and the place off the dwelling of thi glorie.

LV 8. Lord, Y haue loued the fairnesse of thin hows*. [hous, *that is, cristen mannes soule* K.]; and the place of the dwellyng of thi glorie.

8. † Lord I haue loued the beautie of thy house, and the place of the habitation of thy glorie.

8. 'Lord, I delighted in Your house's beauty, and Your glory's dwelling place.'

25.9	*Ac*	*ne*	*forleos*	*mine*	*sawle*	*ongemang*	*þam*	*arleasum,*
	but	neither	destroy	my	soul	among	the	wicked-ones
	ne	*min*	*lif*	*betwuh*	*þam*	*manslagum,*		
	nor	my	life	among	the	murderers		
	þæra	*handa*	*and*	*þæra*	*weorc*	*syndon*	*fulle*	*unrihtwisnesse.*
	whose	hands	and	whose	works	are	full	of-wickedness

9(9)] Ne perdas cum impiis animam meam, et cum viris [uiris] sanguinum vitam [uitam] meam, 10] in quorum manibus iniquitates sunt.

9. Ne perdas cum impiis deus /[ ]/ animam meam: & cum viris sanguinum vitam meam. 10. In quorum manibus iniquitates sunt:

9. ◖ Lose not god *with* wykkid my soul: & my lif *with* men of blodis. ◖ 10. ◖ In handis of whom wykkednes are:

9. Ne lese nou3t, Lord, my soule wyþ þe wicked, and my lif wyþ þe filed wyþ dedelich synnes.*. [—*Ne*: þe *f.*] men defulid.] 10. In whas hondes wickednesse ben,

EV 9. Ne leese thou with the vnpitouse men, God, my soule; and with men of blodis my lif. EV 10. In whos hondis wickidnessis ben;

LV 9. God, leese thou not my soule with vnfeithful men; and my lijf with men of bloodis. LV 10. In whose hondis wyckidnessis ben;

9. † Destroy not ô God my soule with the impious, and my life with bloudie men. 10. † In whose handes are iniquities:

9. ‘Do not destroy my soul with the lawless, or my life with bloody men,
10. in whose hands are betrayals.’

25.10 [145] ⁎ ⁎ ⁎ ⁎ ⁎

//10. cont. dextera eorum repleta est muneribus.//
10. cont. dextera eorum repleta est muneribus.
10. cont. & thaire ry3t hand is fild of giftis. ◖
10. cont. her ry3tfulnes is fulfild of 3iftes.*. [ri3tf.] ri3thonde or her ri3t|wysnes: with.]
EV 10. cont. the ri3thond of hem is fulfild with 3iftis.
LV 10. cont. the ri3thond of hem is fillid*. [fullid S.] with 3iftis.
10. cont. their right hand is replenished with giftes.
10. cont. ‘Their right hand is full of bribes,’

25.11

//11. ego autem in innocentia mea ingressus sum redime me et miserere mei.//
11. Ego autem in innocentia mea ingressus sum: redime mei & miserere mei.
11. ◖ Bot in myn vnnoyandnes i am ingone: bye me & haf mercy of me. ◖
11. Ich am for-soþe entred in myn innocence; raunceoun me, Lord, and haue mercy on me.*. [For-soþe ych am: inn. + .s. clennes þou.]
EV 11. I forsothe in myn innocence wente; a3een bie me, and haue mercy of me.
LV 11. But Y entride in myn innocens; a3enbie thou me, and haue merci on me.
11. † But I haue walked in mine innocencie: redeme me, and haue mercie on me.
11. ‘but I have walked in my innocence. Buy me back and have mercy on me!’

25.12

//12. Pes enim meus stetit in via [uia] recta in æcclæsiis [ecclesiis] benedicam dominum.//
12. Pes meus stetit in directo: in ecclesijs /<[ecclesiis]>/ benedicam te domine.
12. ◖ My fote stode in rygth: in kyrkis .i shal blesse the, lord. ◖
12. My fote stode in stede dresced; Lord, ich shal blisse þe in chirches.*. [ri3tful.]
EV 12. My foot stod in ri3t*. [euene ri3t *E pr. m.*]; in chirchis I shal blisse thee, Lord.

LV12. Mi foot*. [foot, *that is, affection* KPRSVi. foot, *that is, affeccioun*s OQU.] stood in ri3tfulnesse; Lord, Y schal blesse thee in chirchis.
12. † My foote hath stood in the direct way: in the Churches I wil blesse thee ô Lord.
12. 'My foot stood straight in the gatherings. I will bless You, Lord.'

Psalm 26 [146]

26.1	*Drihten*	*is*	*min*	*onlyhtend,*	*and*	*min*	*Hælend;*
	Lord	is	my	one-who-enlightens	and	my	Saviour
	hwæt	*þearf*	*ic*	*ondrædan?*			
	what	need	I	fear			

1(1)] Dominus inluminatio mea et salus mea. Quem timebo?
(1.) DOMINUS illuminatio [inluminatio] mea: & salus mea, quem timebo.
(1.) ◖ Lord my ly3tnynge: and my heel, whom shal i drede. ◗
1. Our Lord, which ich shal douten, is my li3tyng and my helpe.*. [þat: helþe.]
EV1.cont.i The Lord my li3ting and myn helthe; whom I shal dreden?
LV1.cont.i The Lord *is* my li3tnyng, and myn helthe; whom schal*. [schulde C.] Y drede?
1.cont.i Ovr Lord is my illumination, and my saluation, whom shal I feare?
1. 'The Lord is my light and my security. Whom should I fear?'

26.2	*Drihten*	*is*	*scyldend*	*mines*	*lifes;*
	Lord	is	protector	of-my	life
	hwy	*sceal*	*ic*	*beon*	*afærd?*
	why	should	I	be	frightened

(2)] Dominus defensor vite /vitæ/ [uitae] meę <męę> /meæ[ae]/. A quo trepidabo?
2. Dominus protector vite /<vitæ[ae]>/ mee /<meæ[ae]>/: a quo trepidabo.
2. ◖ Lord, heyler of my lyf: of whom shal i quake. ◗
2. Our Lord is defendour of my lif; for what þyng shal ich drede?
EV1.cont.ii The Lord defendere of my lif; fro whom I shal quake?
LV1.cont.ii The Lord *is* defendere of my lijf; for whom schal Y tremble?
1.cont.ii Our Lord is the protectour of my life, of whom shal I be afrayd?
1.cont. 'The Lord is my life's protector. Of whom will I be afraid?'

26.3 *þonne me to geneahlæhton mine fynd,*
when to me approached my enemies
me to derianne,
me to hurt
swylce hi woldon fretan min flæsc;
as-if they wanted to-devour my flesh
þa þe me swencton,
those who me troubled
hi wæron sylfe geuntrumode,
they were (them)selves enfeebled
and gefeollon.
and fell

2(3)] Dum adpropiant super me nocentes <innocentes> ut edant /ædant/ carnes meas, qui tribulant me inimici mei ipsi infirmati sunt et cediderunt.

3. Dum appropiant [adpropiant] super me nocentes: vt /<[ut]>/ edant carnes meas. 4. Qui tribulant me [+et] inimici mei: ipsi infirmati sunt & ceciderunt.

3. ℂ O whiles noyand neghis on me: that thei ete my flesch. ℂ 4. ℂ Myn enemys that angirs me: thei are sekid, & doun fell. ℂ

3. To þat noiand*. [MS. noinand.] comen neȝe vp me, þat hij etand my flesshes:*. [To-whyles noyng+men: ete.] 4. Myn enemys, þat trubleden me, ben made sike, and hij fellen.*. [sturbeleþ.]

EV[2.] Whil neȝhen vp on me noȝeris; that thei ete my flesh. That trublen me, myn enemys; thei arn*. [ben *AEH.*] feblid and fellen.

LV[2.] The while noiful men neiȝen on me; for to ete my fleischis. Myn enemyes, that trobliden*. [troublen K.] me; thei weren maad sijk and*. [and thei I.] felden doun.

2. † Whiles the harmeful approch vpon me, to eate my flesh. Mine enemies that truble me, them selues are weakened and are fallen.

2. 'When those hating me came close to me so they can eat up my flesh – who trouble me and are my enemies – they weakened and have fallen.'

26.4 *þeah hi nu gyt wyrcen getruman, and scyldridan wið me,*
though they now still should-form troop(s) and phalanxes against me
ne byð min heorte nawuht afæred;
not is my heart not-at-all frightened
þeah hi arisan ongean me
though they should-rise against me[147]

to feohtanne,
to fight
to þam Gode ic hopie,
in the God I hope
þe me ær gefreode.
who me before freed

3(4)] Si consistant adversum [aduersum] me castra, non timebit cor meum; si exsurgat in me proelium, in hoc ego sperabo.

5. Si consistant aduersum /<adversum>/ [adversus] me castra: non timebit cor meum. 6. Si exurgat /[exsurgat]/ aduersum /<adversum>/ [adversus] me prelium /<prælium>/ [proelium]: in hoc ego sperabo.

5. ℂ If castels be set agaynes me: my hert shal not drede. ℂ 6. ℂ If batail rise ageyns me: in that i shal hope. ℂ

5. ȝif hij setten manaces oȝains me, myn hert ne shal nouȝt drede.*. [manes+or strenkeþ: —*ne*.] 6. ȝyf myn enemy arere bataile oȝains me, y shal hopen in þat.*. [þer-in.]

EV^{3}. If they setten aȝen me tentis; myn herte shal not drede. If rijse out aȝen me bataile; in that I shal hope.

LV^{3}. Thouȝ castels stonden togidere aȝens me; myn herte schal not drede. Thouȝ batel risith aȝens me; in this thing Y schal haue hope.

3. † If campes stand together against me, my hart shal not feare. If battel rise vp against me, in this wil I hope.

3. 'If armies form against me, my heart will not fear. If battle rises against me, I will hope in this.'

26.4$_{JP}$ [148]

(5)] Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vite /vitæ/ [uitae] mee /meæ[ae]/;

7. Vnam /<[Unam]>/ pecij /<[petii]>/ a domino hanc requiram: vt /<[ut]>/ inhabitem in domo domini omnibus [omnes] diebus [dies] vite /<vitæ[ae]>/ mee /<meæ[ae]>/.

7. ℂ Ane .i. askid of lord that .i. sall seke: that .i. won in hows of lord in all the dayes of my life. ℂ

7. Ich asked þe lif þat euer shal last of our Lord; ich shal bisechen þat, þat ich mai wonne in þe hous of our Lord alle þe daies of my lif;*. [þe *lif .. Lord*] one askyng of our lorde and: *mai w.*] dwell: Lord+in: —*daies*.]

EV^{4}. O thing I askide of the Lord, that I shal ofte*. [eft *A*.] sechen; that I duelle in the hous of the Lord alle `daȝis of*. [the dais of *A*. Om. *H*.] my lif.

LV4. I axide of the Lord o thing; Y schal seke this thing; that Y dwelle in the hows of the Lord alle the daies of my lijf.

4. † One thing I haue asked of our Lord, this wil I seeke for, that I may dwel in the house of our Lord al the dayes of my life.

4. 'I have asked one thing of the Lord. This I will seek – that I may live in the Lord's house all my life's days –'

26.5▸149 …

and	*geseon*	*Godes*	*willan,*					
and	to-see	God's	will					
and	*þone*	*ongitan,*						
and	it	to-understand						
and	*he*	*me*	*gefriðie*	*on*	*his*	*þam*	*halgan*	*temple.*
and	he	me	will-protect	in	his	the	holy	temple

4(5)] cont. {Ut videam [uideam] voluntatem [uoluntatem] Domini, et protegar a templo sancto eius.}▸150

8. Vt*. /<[Ut]>/ {U Et.} videam voluntatem /<voluptatem>/ domini: & visitem templum eius /ejus/.

8. ◖ And that .i. see the will of lord; and visite his tempile. ◗

8. Þat ich se þe wille of our Lord and uisite his temple.

EV4.cont. That I see the wil of the Lord; and visite his temple.

LV4.cont. 'That Y se the wille of the Lord; and that Y visite his temple.'

4.cont. That I may see the pleasentnes of our Lord, and visite his temple.

4.cont. that I may see the Lord's will and visit His temple.

26.6

For þam	*he*	*me*	*gehydde*	*on*	*his*	*temple,*	
because	he	me	hid	in	his	temple	
on	*þam*	*yflan*	*dagum*				
in	those	evil	days				
he	*me*	*gefriðode,*	*on*	*þam*	*sceade*	*his*	*geteldes*
he	me	protected	in	the	shelter	of-his	tent
and	*his*	*temples;*					
and	of-his	temple					
and	*he*	*me*	*ahof*	*upon*	*heanne*	*stan.*	
and	he	me	lifted-up	upon	high	rock	

5(6)] Quoniam abscondit me in tabernaculo suo. In die malorum protexit me in abscondito tabernaculi sui. 6] In petra exaltavit [exaltauit] me.

9. Quoniam abscondit me in tabernaculo suo in die malorum: protexit me in abscondito tabernaculi sui. 10. In petra exaltauit /<[exaltavit]>/ me:

9. ℂ ffor he hid me in his tabernakill in day of illis; he hild*. [S hilde. U hid.] me in the hid of his tabernakill. ℂ 10. ℂ In the stane he heghid me;

9. For he*. [Here þat is expuncted and struck out.] hid me in his myȝt, he defended me fram þe dedes of wicked in þe priuete of his tabernacle.*. [miȝt+&: wykkyd+men.] 10. He heȝed me in stablenes,

EV 5. For he hidde me in his taber|nacle in the day of euelis; and defendede me in the hidde place of hys tabernacle. EV 6. In the ston he enhauncide me;

LV 5. For he hidde me in his tabernacle in the dai of yuelis; he defendide me in the hid place of his tabernacle. LV 6. He enhaunside me in a stoon;

5. † Because he hath hid me in his tabernacle: in the day of euils he hath protected me, in the secrete of his tabernacle. 6. † In a rocke he hath exalted me:

5. 'For He hid me in His tent on a harmful day. He protected me in His dwelling's hidden place. 6. He lifted me up on a rock,'

26.7 *And huru nu hæfð min heafod upp ahafen*[151]
and even now has my head up lifted

ofer mine fynd;
over my enemies

for þæm ic ymbhweorfe þin þæt halige tempel, Drihten,
because I go-around your the holy temple Lord

and þær offrige, on þinum huse, þa offrunga;
and there offer in your house the sacrifice

sangas ic singe,
songs I sing

and secge Gode lof.
and say to-God glory

(7)] Nunc autem exaltavit [exaltauit] caput <capud> meum super inimicos meos. Circuibo et immolabo in tabernaculo eius hostiam iubilationis. Cantabo et psalmum dicam Domino.

10. cont. & nunc exaltauit /<[exaltavit]>/ caput meum super inimicos meos. 11. Circuiui /<[Circuivi]>/ & immolaui /<[immolaui]>/ in tabernaculo eius /ejus/ hostiam vociferacionis /<[vociferationis]>/: cantabo & psalmum dicam domino.

10. cont. and now he has heghid my heued abouen my faes. ¶ 11. ¶ I vm3ed and .i. offird in his tabernakile the hoste of heghynge of voice: .i. sall synge and psalme .i. sall say til lorde. ¶

10. cont. and nou he haþ en-he3ed myn heued vp alle myn enemis.*. [made me hy3e in stabilnes: aboue.] 11. Y 3ede a-bout, and sacrified in his tabernacle offerand berand voice; i*. [MS *in.*] shal synge and saie salme to our Lord.*. [*offerand b. v. in*] y schal syng þe sacrifice of voice beryng y.]

EV 6. cont. and now he hath enhauncid myn hed vp on myn enemys. I haue gon aboute, and offrid in his tabernacle an ost of criyng out; I shal singe, and seyn salm to the Lord.

LV 6. cont. and now he enhaunside myn heed ouer myn enemyes. I cumpass|ide, and offride in his tabernacle a sacrifice of criyng; Y schal synge, and Y schal seie salm*. [a salm S.] to the Lord.

6. cont. and now he hath exalted my head ouer mine enemies. I haue gone round about, and haue immolated in his tabernacle an host of iubilation: I wil sing, and say a Psalme to our Lord.

6. cont. 'and now, He has lifted up my head over my enemies. I walked around and burned the protesting victim in God's tent. I will sing and chant a psalm to the Lord.'

26.8

Gehyr,	*Drihten,*	*mine*	*stefne,*		
hear	Lord	my	voice		
mid	*þære*	*ic*	*clypige*	*to*	*þe;*
with	which	I	call	to	you
gemiltsa	*me,*				
show-mercy	to-me				
and	*gehyr*	*me.*			
and	hear	me			

7(8)] Exaudi, Domine, vocem [uocem] meam, qua clamavi [clamaui] ad te. Miserere mei, et exaudi me.

12. Exaudi domine vocem meam qua clamaui /<[clamavi]>/ ad [ ] te [ ]: miserere mei & exaudi me.

12. ¶ Here lord my voice with the whilke .i. criyd till the; hafe mercy of me and here me. ¶

12. Here, Lord, mye voyce, wyþ which hij*. [i.e., *y* (ego).] cried to þe; haue pite on me, and her me.*. [*hij*] y: mercy.]

EV 7. Ful out here, Lord, my vois, that I criede to thee; haue mercy of me, and ful out here me.

LV[7·] Lord, here thou my vois, bi which Y criede to thee; haue thou merci on me, and here*. [here thou S.] me.

7· † Heare ô Lord my voice, wherwith I haue cried to thee: haue mercie on me, and heare me.

7· 'Hear my voice, Lord, by which I cried out! Have mercy on me and hear me!'

26.9 *To þe cwyð min heorte,*
to you speaks my heart
Ic sohte þine ansyne;
I sought your face
ic sece gyt symle, Drihten.
I will-seek yet always Lord

(9)] Tibi dixit /dixi/ cor meum: Quesivi [quaesiui] vultum [uultum] tuum; vultum [uultum] tuum, Domine, requiram.

13. Tibi dixit cor meum, exquisiuit /<[exquisivit]>/ te [ ] facies mea: faciem tuam domine requiram.

13. ◖ Till the sayd my hert, the my face soght; thi face lord .i. sall seke. ◗

13. Myn hert seid to þe, my face so3t þe; Lord, y shal seche þy face.

EV[8.] To thee seide myn herte, Ful out so3te thee my face; thi face, Lord, I shal ofte*. [eft *A*.] seche.

LV[8.] Myn herte seide to thee, My face sou3te thee; Lord, Y schal seke eft thi face.

8. † My hart hath sayd to thee, my face hath sought thee out: thy face ô Lord I wil seeke.

8. 'My heart said to You, "My face has sought You." I will seek Your face, Lord.'

26.10 *Ne awend þu þine ansyne fram me,*
neither turn-away you your face from me
ne þe næfre yrringa acyr fram þinum þeowe.
nor yourself never in-anger avert from your servant

9(10)] Ne avertas [auertas] faciem tuam a me, et ne declines in ira a servo [seruo] tuo.

14. Ne auertas /<[avertas]>/ faciem tuam a me: ne declines in ira a seruo /<[servo]>/ tuo.

14. ℂ Turn noght away thi face fra me; held noght in wreth fra thi seruaunte. ℂ

14. Ne turne nou3t fram me þy face, ne bowe nou3t owaie in ire fram þy seruaunt.*. [—*Ne*: —*ne*: fram þi seruant in þi wraþ.]

EV$^{9.}$ Ne turne thou awei thi face fro me; ne bowe thou doun in wrathe fro thi seruaunt.

LV$^{9.}$ Turne thou not awei thi face fro me; bouwe thou not awei in ire*. [wraththe IKS.] fro thi seruaunt.

9. † Turne not away thy face from me: decline not in wrath from thy seruant.

9. 'Don't turn Your face away from me, or turn back from Your slave in Your anger!'

26.11	*þu*	*eart*	*min*	*fultumend,*	*Drihten;*		
	you	are	my	helper	Lord		
	ne	*forlæt*	*me,*				
	not	forsake	me				
	ne	*ne*	*forseoh*	*me,*	*Drihten,*	*min*	*Hælend.*
	nor	not	despise	me	Lord	my	Saviour

(11)] Adiutor meus es [esto] tu [ ] /+deus/. ⁘[152] Ne derelinquas me, neque despicias me, Deus salutaris meus.

15. Adiutor /Adjutor/ meus esto domine /<[ ]>/: ne derelinquas me, neque despicias [dispicias] me, deus salutaris [salvator] meus.

15. ℂ My helpere lord be thou; forsake me noght, na dispise me, god my hele.

15. Lord, be þou myn helper, and for-sake me nou3t; ha God, myn helþe, ne despise me nou3t.*. [—*ha*: —*ne*.]

EV$^{9.}_{\text{cont.}}$ Myn helpere be thou, Lord; ne forsake thou me, ne despise thou*. [Om. *AEH.*] me, God, myn helthe 3yuere.

LV$^{9.}_{\text{cont.}}$ Lord, be thou myn helpere, forsake thou not me; and, God, myn helthe, dispise thou not me.

$^{9.}_{\text{cont.}}$ Be thou my helper: forsake me not, neither despise me ô God my Sauiour.

$^{9.}_{\text{cont.}}$ 'Be my helper! Do not abandon me or despise me, God my savior!'

26.12	*For þam*	*min*	*fæder*	*and*	*min*	*modor*	*me*	*forleton,*
	because	my	father	and	my	mother	me	forsook
	ac	*Drihten*	*me*	*ne*	*forlet.*			
	but	Lord	me	not	forsook			

10(12)] Quoniam pater meus et mater mea dereliquerunt me; Dominus autem adsumpsit me.

16. Quoniam pater meus & mater mea dereliquerunt me: dominus autem assumpsit [adsumpsit] me.

16. ℂ ffor my fadere and my modire has forsakyn me; bot lord has taken me. ℂ

16. For my fader and my moder han for-saken me, and our Lord haþ taken me.

EV10. For my fader and my moder forsoken me; the Lord forsothe hath take me to.

LV10. For my fadir and my modir han forsake me; but the Lord hath take me.

10. Because my father and my mother haue forsaken me: but our Lord hath taken me.

10. 'For my father and my mother abandoned me, but the Lord took me up.'

26.13 *Gesete me æ, Drihten, on þinum wege,*
establish for-me law Lord in your way
and gerece me on rihtne pæð, fore minum feondum.
and direct me into right path because-of my enemies

11(13)] Legem michi /[mihi]/ constitue, Domine, in via [uia] tua, et dirige me in semita recta propter inimicos meos.

17. Legem pone michi /<[mihi]>/ domine in via tua: & dirige me in semita /<semitam>/ recta /<rectam>/ propter inimicos meos.

17. ℂ Sett til me lord laghe in thi way: and in right strete thou dresse me for myn enmys. ℂ

17. Sett to me, Lord, lawe in þy waie, and dresce me in þy bistie for myn enemys.*. [Lord sett to me: paþe.]

EV11. Lawe set to me, Lord, in thi weie; and dresse me in a ri3t path for myn enemys.

LV11. Lord, sette thou a lawe to me in thi*. [the S.] weie; and dresse thou me in thi*. [a ri3t K *sec. m.* a ri3tful i.] path*. [pathis C *sec. m.* RSX.] for*. [and for O.] myn enemyes.

11. † Geue me a law ô Lord in thy way: and direct me in the right path, because of mine enemies.

11. 'Place the law in me, Lord, in Your way, and guide me in right paths, because of my enemies!'

26.14 *And ne syle me to þara modes willan,*
and not hand-over me to of-those heart's desires
þe min ehtað;
who me persecute

for ðam arison ongean me lease gewitnessa,
because arose against me false witnesses
and heora leasung wæs gecyrred to heom sylfum.
and their deception was turned onto themselves

12(14)] Ne tradideris me in animas persequentium me, quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

18. Ne tradideris me in animas tribulancium /<[tribulantium]>/ me: quon|iam insurrexerunt in me testes iniqui, & mentita est iniquitas sibi.

18. ◖ Gif me noght in saules of angirand me: for wickid witnesis rase in me, and wickidnes has leghid til it self. ◗

18. Ne 3yf me nou3t, Lord, into þe soules of þe trubland me; for fals witnesses aros o3ains me, and her wickednesse lei3e to hem.*. [—*Ne*: þe *tr*.] men stur|blyng: lyed.]

EV 12. Ne thou shalt take me in to the soulis of men trublende me, for ther han in*. [Om. *C*.] risen a3en me wicke*. [wyckid *AH*.] witnessis; and wickid|nesse hath lowe*. [flowen *H*.] to them*. [me *A*.].

LV 12. Bitake thou not me in to the soules of hem, that troblen me; for wickid wit|nessis han rise a3ens me, and wickydnesse liede to*. [on S.] it silf.

12. † Deliuer me not into the soules of them that truble me: because vniust witnesses haue risen vp against me, and iniquity hath lyed to it selfe.

12. 'Do not hand me over to souls afflicting me, because treacherous witnesses have risen up against me! Yet iniquity is a lie to itself.'

26.15 *Ic gelyfe*
I believe
þæt ic geseo Godes good on libbendra lande.
that I will-see God's good in of-living land

13(15)] Credo videre ▸[153] [uidere] bona Domini in terra viventium [uiuentium].

19. Credo videre bona domini: in terra viuencium /<[viventium]>/.

19. ◖ I trow to see the godis of lord; in the land of lifand. ◗

19. Ich hope to se þe godes of our Lord in þerþe of liuiand.*. [of men lyfyng.]

EV 13. I leeue to seen the goodis of the Lord; in the lond of lyueres.

LV 13. I bileue to see the goodis of the Lord; in the lond of `hem that lyuen*. [lifing men K.].

13. † I beleue to see the good things of our Lord, in the land of the liuing.

13. 'I am confident of seeing the Lord's good in the living's land.'

26.16 *Hopa nu, min mod, to Drihtne,*
have-confidence now my spirit in Lord
and gebid his willan,
and await his will
and do esnlice,
and act valiantly
and gestaþela,
and fortify
and gestranga þine heortan,
and strengthen your heart
and geþola Drihtnes willan.
and endure Lord's will

14(16)] Expecta Dominum, et / / viriliter [uiriliter] age, et confortetur cor tuum, et sustine Dominum.

20. Expecta dominum, viriliter age: & confortetur cor tuum & sustine dominum.

20. ◖ Abide the lord, manly wirke: & comfortid be thi hert, and suffire god. ◖

20. Abyde our Lord, and do manneleche; and þyn hert be conforted, and kepe wyþ þe our Lord.*. [be þyn h.]

EV 14. Abiyd the Lord, manli do; and be coumfortid thin herte, and sustene the Lord.

LV 14. Abide thou the Lord, do thou*. [Om. I.] manli; and thin herte be coumfortid, and suffre thou the Lord.

14. † Expect our Lord, doe manfully: and let thy hart take courage, and expect thou our Lord.

14. 'Wait for the Lord! Live manfully! Let your heart be comforted and sustain the Lord!'

Psalm 27

Dauid sang þisne seofon and twentigoþan sealm:
David sang this seven and twentieth psalm
on þæm sealme he wæs cleopiende to Drihtne;
in the psalm he was calling to Lord
wilnode
desired

þæt he hine arette
that he him should-comfort

and gefriðode wiþ eallum earfoðum,
and should-rescue from all hardships

ægðer ge modes ge lichaman,
both of-spirit and of-body

and wið ealle his fynd gescylde,
and from all his enemies should-protect

ge wið gesewene ge wið ungesewene.
both from visible and from invisible

And eac Ezechias on þam ylcan sealme hine gebæd[154]
and also Ezechias in the same psalm him prayed

þæt hine God alysde,
that him God should-free

ægðer ge æt his mettrumnesse ge æt his feondum,
both from his sickness and from his enemies

swa he þa dyde.
as he then did

And þæs ylcan wilnað ælc [þæra]
and the same wants each of-those

þe hine singð, oþþe for hine sylfne oððe for oþerne.
who it sings either for himself or for another

And swa ylce dyde Crist
and likewise did Christ

þa þa he þysne sealm sang.
when he this psalm sang

27.1 *To þe ic hopige, Drihten, min God;*
in you I trust Lord my God

ne swuga,
not be-silent

ac dem,
but judge

and miltsa me;
and show-mercy to-me

gif þu swa ne dest,
if you so not do

þonne beo ic gelicost þam
then shall-be I like the-one

þe afylð on pytt.
who falls-down in grave

1(1)] Ad te, Domine, clamabo /clamavi/ [clamaui]. Deus meus, ne sileas a me, et ero similis descendentibus in lacum.

(1.) AD te domine clamabo, deus meus, ne sileas a me: ne quando [*nequando] taceas a me & assimilabor [adsimilabor] descedentibus in lacum.

(1.) Til the lord i. sall cry, my god still not fra me: leswhen thou still fra me and .i. sall be lyke til lightnand in the lake. ◐

1. Lord, my God, y shal crye to þe; ne stylle nou3t fro me, ne let nou3t fro me; and y shal be liche to þe descendand in þe diche.*. [*Lord*] Lor: —*ne*: still+ þou: ne holde no3t preuy fram: to men fallyng into.]

EV$^{1.}_{cont.}$ To thee, Lord, I shal crien; my God, ne be thou stille fro me, lest `any time thou holde thi pes fro me*. [sum tyme I be stille from thee *E pr. m.*]; and I shal be lic to men fallende in to the dich.

LV$^{1.}_{cont.}$ Lord, Y schal crye to thee; my God, be thou not stille*. [ony tyme S.] fro me, be thou not stille `ony tyme*. [Om. S.] fro me; and Y schal be maad lijk to hem, that goen doun in to the lake.

$^{1.}_{cont.}$ To THEE ô Lord I wil crie, my God keepe not silence from me: lest at any time thou hold thy peace from me, and I shal be like to them that goe downe into the lake.

1. 'I will cry to You, Lord, my God, do not be silent, unless You be silent to me and I be like those who go down into the pit!'

27.2 *Ac gehyr þa stemne mines gebedes;*
but hear the voice of-my prayer
for þam ic nu to þe clypige,
because I now to you call
and mine handa upphebbe
and my hands up-lift
to þinum þam halgan temple.
to your the holy temple

2(2)] Exaudi, Domine /[ ]/, ⁘[155] vocem [uocem] deprecationis meę <męę> /meæ[ae]/ dum oro ad te, et dum extollo manus meas ad templum sanctum tuum.

2. Exaudi domine /[ ]/ vocem deprecacionis /<[deprecationis]>/ mee /<meæ[ae]>/, dum oro ad te: dum extollo manus meas ad templum sanctum tuum.

2. ◖ Here lord the voice of my praiynge, whils .i. pray til the; whils .i. heghe my hend til thi haly tempile. ◖

2. Here, Lord, þe uoyce of my praier, þer-whyles þat ich byseche to þe; þer-whyles þat ich an-heȝe myn honden to þyn holy temple.*. [to-whils y pray: & to-whils ych holde vp.]

EV2. Ful out here, Lord, the vois of my lowe preȝ|ing, whil I preȝe to thee; whyl I poote out myn hondis to thin holi temple.

LV2. Lord, here thou the vois of my bisechyng, while Y preie to thee; whyle Y reise*. [reisede A.] myn hondis to thin hooli temple.

2. † Heare ô Lord the voice of my petition whiles I pray to thee: whiles I lift vp my handes to thy holie temple.

2. 'Hear my petitions' voice while I pray to You – while I raise my hands towards Your holy temple!'

27.3

Ne	*syle*	*me,*
neither	hand-over	me

ne	*ne*	*send*	*mid*	*þam*	*synfullan,*
nor	not	send	with	the	sinful-ones

and	*mid*	*þam*	*unrihtwyrcendum,*	*ne*	*forleos*	*me.*
and	with	the	evil-doers	not	forsake	me

3(3)] Ne simul tradas me cum peccatoribus, et cum operantibus iniquitatem ne perdas me,

3. Ne simul tradas /[trahas]/ me cum peccatoribus: & cum operantibus iniquitatem ne perdas [perdideris] me.

3. ◖ Gif me noght samen with synfull: and with wirkand wickidnes lose me noght. ◖.

3. Ne ȝyf me nouȝt to-gidres wyþ synȝers, and ne lese me noȝt wyþ hem þat wirchen wickednes;*. [—*Ne*: —*ne*: with men wyrchyng.]

EV3. Ne take thou me togidere with synneres; and with men werkende wickidnesse ne leese thou me.

LV3. Bitake thou not me togidere with synneris; and leese thou not me with hem that worchen wickidnesse.

3. † Draw me not together with sinners: and with them that worke iniquitie destroy me not.

3. 'Do not hand me over together with sinners, with those who work betrayal! Do not let me be destroyed'

27.4 *Ne me ne fordo mid þam*
not me not destroy with those
þe luflice sprecað to heora nyhstum,
who pleasantly speak to their neighbours
and habbað þeah facn on heora heortan.
and have however treachery in their hearts

(4)] Cum his qui locuntur /[loquuntur]/ pacem cum proximo suo mala autem sunt in cordibus eorum.

4· Qui loquuntur pacem cum proximo suo: mala autem in cordibus eorum.

4· ◖ The whilk spekis pees with thaire negh|bure; bot illes in thaire hertis. ◖

4· Þat speken [pees] wyþ her neȝbur, iuels for-soþe in her hertes.*. [þai þat spekeþ+pees; *iuels*] & euyl: for-soþe+beþ.]

EV$^{3.}_{cont.}$ That speken pes with ther neȝebore; euelis forsothe in the hertis of hem.

LV$^{3.}_{cont.}$ Whyche speken pees with*. [to S.] her neiȝbore; but yuels *ben* in her hertis.

$^{3.}_{cont.}$ Which speake peace with their neighbour, but euils in their hartes.

$^{3.}_{cont.}$ 'with those who speak peace with their neighbor, but harms in their hearts!'

27.5 *Ic wat*
I know
þæt þu sylst him edlean be heora gewyrhtum,
that you will-give them reward after their merits
and æfter þam unrihte,
and according to-the iniquity
þe hi answincað,[156]
which they on labour
þu heom gyldest.
you them will-pay

4(5)] Da illis secundum opera eorum, et secundum nequitiam <nequitia> /nequitias/ studiorum ipsorum retribue illis.

5· Da illis secundum opera eorum [ipsorum]: & secundum nequi|ciam /<[nequitiam]>/ adinuencionum /<[adinventionum]>/ ipsorum. 6. Secundum opera manuum eorum tribue illis:

5· ◖ Gif til thaim eftere thaire werkis; and eftere the felony of thaire fyndyngis. ◖ 6. ◖ Eftere the*. [S. U thaire.] werkis of thare hend gif til thaim;

5. 3eue to hem efter her werkes and efter þe wickednesse of her fyndynges. 6. 3yf to hem efter her werkes of her hondes;

EV4. 3if to hem aftir ther werkis; and after the wickidnesse of the findingus to*. [Om. *A.*] of hem. Aftir the werkis of ther hondis 3if to hem;

LV4. 3yue thou to hem vpe*. [aftir I.] the werkis of hem; and vpe*. [aftir I.] the wickidnesse of her fyndyngis. 3yue thou to hem vpe*.[aftir I.] the werkis of her hondis;

4. † Geue them according to their workes, and according to the wickednesse of their inuentions. According to the workes of their handes geue vnto them:

4. 'Give to them according to their actions, according to the worthlessness of their inventions! Grant to them according to their hands' works!'

27.6 *đu heom sylst edlean;*
you them will-give requital
for þam hy ne ongitað þin weorc,
because they not understand your works
ne þa ne geseoð.
nor them not see

6)] Redde retributionem eorum ipsis, 5] quoniam non intellexerunt in [157] opera Domini, et in opera manuum eius non considerant [considerauerunt].

6. cont. redde retribucionem /<[retributionem]>/ eorum ipsis. 7. Quoniam non intellexerunt opera domini, & in opera manuum eius /ejus/:

6. cont. 3eld the 3eldynge of tha til thaim. ◖ 7. ◖ ffor thai vndirstode noght the werkis of lord, and in the werkis of his hend;

6. cont. 3elde her rewarde to hem. 7. For hij ne vnder-stode nou3t þe werkes of our Lord, 7. cont. ii in þe werkes of her hondes;

EV4. cont. 3elde ther 3elding to hem. EV 5. For thei vnderstoden not the werkis of the Lord; and in to the werkis of the hondis `of hym*. [Om. *C.*]

LV4. cont. 3elde thou her 3eldyng to hem. LV 5. For thei vndurstoden not the werkis of the Lord, and bi the werkis of hise hondis

4. cont. render them their retribution. 5. † Because they haue not vnderstood the workes of our Lord, and in the workes of his handes

4. cont. 'Repay their vengeance to them, 5. cont.i because they have not understood the Lord's works! 5. cont.iii in his hand's works,'

27.7 *Þu hi towyrpst,*
you them will-destroy
and hi eft getimbrast;
and them afterwards will-restore
Gebletsod sy Drihten,
blessed may-be Lord
for þam þe he gehyrde þa stemne mines gebedes.
because he heard the voice of my prayer

(7)] Destrue illos, nec edificabis /æ[ae]dificabis/ eos. 6] Benedictus Dominus, quoniam exaudivit ⁘[158] [exaudiuit] vocem [uocem] deprecationis mee /meæ[ae]/.

7. cont. destrues illos, & non edificabis /<æ[ae]dificabis>/ eos. 8. Benedictus dominus: quoniam exaudiuit /<[exaudivit]>/ vocem de|precacionis /<[deprecationis]>/ mee /<meæ[ae]>/.

7. cont. thou sall distroy thaim and noght edifye thaim. ◖ 8. ◖ Blissid lord; for he hard the voice of my praiynge. ◖

7. cont.i and þou shalt destrue hem 7. cont. iii & þou ne shalt enhabite hem in heuens.*. [—*ne*: —nou3t: —*ne*: schalt+ no3t.] 8. Blisced be our Lord, for he herd þe voice of my praier.

EV 5. cont. thou shalt destro3e them, and not bilde them up. EV 6. Blissid the Lord, for he ful out herde the vois of my lowe prei3ing.

LV 5. cont. thou schalt destrie hem; and thou schalt not bilde hem. LV 6. Blissid *be* the Lord; for he herde the vois of my bisechyng.

5. cont. thou shalt destroy them, and not build them vp. 6. † Blessed be our Lord: because he hath heard the voice of my petition.

5. cont.ii 'You will destroy them 5. cont. iv and not build them up. 6. The Lord is blessed because He has heard my petitions' voice.'

27.8 *Drihten is min fultumend, and min gescyldend;*
Lord is my helper and my protector
on hine gehyht min heorte,
in him trusts my heart
and he me gefultumað.
and he me helps

7(8)] Dominus adiutor meus et protector meus, et in ipso speravit [sperauit] cor meum, et adiutus sum, et refloruit caro mea, et ex voluntate [uoluntate] mea confitebor illi.

9. Dominus adiutor /adjutor/ meus & protector meus: & /<[ ]>/ in ipso sperauit /<[speravit]>/ cor meum & adiutus /adjutus/ sum. 10. Et refloruit caro mea: & ex voluntate mea confitebor tibi /<[ei]>/.

9. ◖ Lord my helpere and my hilere: and in him hopid my hert, & .i. am helpid. ◖ 10. ◖ And my fleysse reflorist: and of my will .i. sall shrife til him. ◖

9. My Lord his myn helper and my defendour, and myn hert hoped in hym, and ich am hulpen.*. [helpyd.] 10. And my flesshe florissed o3ain, and y shal shryue to þe of my wylle.

EV[7]. The Lord myn helpere, and my defendere; in hym hopide myn herte, and I am holpen. And a3een flourede myn flesh; and of my wil I shal knoulechen to hym.

LV[7]. The Lord *is* myn helpere and my defendere; and myn herte hopide in hym, and Y am helpid*. [holpen I.]. And my fleisch flouride a3en; and of my wille Y schal knowleche to hym.

7. † Our Lord is my helper, and my protectour: in him my hart hath hoped, and I was holpen. And my flesh florished againe: and with my will I wil confesse to him.

7. 'The Lord is my helper and my protector. My heart hoped in Him, and I am helped. My flesh will prosper again and I will confess Him from my will.'

27.9

Drihten	*is*	*strengo*	*his*	*folces,*	
Lord	is	strength	of-his	nation	
and	*gescyldend*	*þære*	*hælo*	*his*	*gesmyredan.*
and	protector	of-the	safety	of-his	anointed-one

8(9)] Dominus fortitudo plebis sue /suę/ ▸[159] [suae], et protector salutarium christi sui est.

11. Dominus fortitudo plebis sue /<suæ[ae]>/: & protector salua|cionum /<[salvationum]>/ xpi /<[Christi]>/ sui est.

11. ◖ Lord strenght of his folke: and hilere he is of sauyngis of his crist. ◖

11. Our Lord ys þe strengþe of his folk, and he his defendour of þe bliscynges*. [*of his folk and he his defendour of* þe *bliscynges* twice in MS.] of his prest anoint wyþ creme.*. [strenþe(!): saluacion: an|oyntyd.]

EV[8]. The Lord the strengthe of his folc; and is the defendere of the saua|ciouns of his crist

LV[8.] The Lord *is* the strengthe of his puple; and he is defendere*. [the defendere S.] of the sauyngis of his crist. 7. [cont.] And my flesh florished againe: and with my will I wil confesse to him.

8. † Our Lord is the strength of his people: and he is the protector of the saluations of his annoynted.

8. 'The Lord is His people's strength. He is the protector of His Christ's well-being.'

27.10

Gehæl,	*Drihten,*	*þin*	*folc,*	
save	Lord	your	people	
and	*gebletsa*	*þin*	*yrfeland,*	
and	bless	your	inheritance	
and	*gerece*	*þa*		
and	rule	those		
þe	*þæron*	*eardiað,*		
who	therein	live		
and	*hi*	*upp ahefe* [160]	*on ecnesse.*	
and	them	exalt	for ever	

9(10)] Salvum [Saluum] fac populum /plebem/ tuum, Domine, et benedic hereditati /[hereditatem]/ tue /[tuam]/, et rege eos, et extolle illos usque in seculum /sæ[ae]culum/.

12. Saluum /<Salvum>/ [salvam] fac populum [plebem] tuum [tuam] domine [ ], & benedic here|ditati /hæreditati/ tue /<tuæ[ae]>/: & rege eos & extolle illos [eos] vsque /<[usque]>/ in eternum /<æ[ae]ternum>/.

12. ◖ Make safe thi folke lord, and blisse thin heritage: and gouerne thaim, and hegh thaim in til withouten end. ◖

12. Make, Lord, þy folk sauf, and blisce þyn heritage, and gouerne hem, [& anheȝe hem] vnto wyþouten ende.*. [hem+& enhye hem.]

EV[9.] Lord, mac saf thi puple, and blesse to thin eritage; and gouerne them, and enhaunce them vnto with oute ende.

LV[9.] Lord, make thou saaf thi puple, and blesse thou thin eritage; and reule thou hem, and enhaunse thou hem til in to with outen ende.

9. † Saue thy people ô Lord, and blesse thine inheritance: and rule them, and extol them for euer.

9. 'Make Your people secure, and bless Your inheritance! Rule them and lift them up, even in eternity!'

Psalm 28

Ðysne eahta and twentigoðan sealm Dauid sang,
this eight and twentieth psalm David sang

bebeodende þam folce
commanding the people

þæt hi gelæston heora gehat,
that they should-fulfill their promise(s)

and heora ælmesan sealdon Gode for swa myclum gifum
and their offering(s) should-give to-God for so many gifts

swa he him geaf.
as he them gave

And he witegode eac þæt ylce be Ezechie
and he prophesied also the same about Ezechias

þe lange æfter him wæs,
who long after him was

þæt he sceolde þæt ylce don,
that he should the same do

þonne he alysed wære æt Asirium
when he freed was from Assyrians

and eac æt his mettrumnesse.
and also from his sickness

And eac swa [þæt] ilce he witegode be eallum þam
and likewise the same he prophesied about all those

þe æfter him gebrocode wæron
who after him afflicted were

and eft arette,
and again comforted

þæt hi eac þæs Gode þancodon æfter heora bysne.
that they also for-it God would-thank according-to their example

And eac he witegode by Criste
and also he prophesied about Christ

þæt he sceolde beon alysed æt Iudeum.
that he should be freed from Jews

He cwæð:
he said

28.1 *Ge Godes bearn, bringað eow sylfe Gode,*
you God's offspring bring-IMP. PL yourselves to-God
and bringað him eac eowera ramma bearn.
and bring-IMP. PL him also your rams' offsprings

1(1)] Adferte /…te/ ▸[161] Domino, filii Dei, adferte Domino filios arietum.

(1.) AFFERTE [adferte] domino, filii dei: afferte [adferte] domino filios arie|tum.

(1.) ◖ Bryngis til lord 3e godis sonnes; bryngis til lord sunnes of wethirs. ◖

1. Ha 3e Goddes sones, bringeþ to our Lord, bryngeþ to our Lord sacrifice of weþers.*. [—*Ha*: sunnes of Godd.]

EV$^{1.}_{cont.}$ Bringeth to the Lord, 3ee sones of God*. [men *A.*]; bringeth to the Lord sones of wetheres.

LV$^{1.}_{cont.}$ 3e sones of God, brynge*. [bryngeth I.] to the Lord; brynge 3e to the Lord the sones of rammes.

$^{1.}_{cont.}$ Bring to our Lord ye children of God: bring to our Lord the sonnes of rammes.

1. 'Bring to the Lord God's children, bring to the Lord young rams!'

28.2 *And bringað eac Drihtne wuldor and weorðmynd,*
and bring-IMP.PL also to-Lord glory and worship
and bringað wuldor Drihtnes naman.
and bring-IMP. PL glory to-Lord's name

2(2)] Adferte /…ferte/ Domino gloriam et honorem; adferte /… / Domino /…/ gloriam nomini eius.

2. Afferte [adferte] domino gloriam & honorem: afferte [adferte] domino gloriam nomini eius /ejus/,

2. ◖ Bryngis til lord ioy and honur; bryngis til lord ioy til the name of him,

2. Bryngeþ to our Lord glorie and honour; bringeþ to our Lord glorie to his name;

EV$^{2.}$ Bringeth to the Lord glorie and wrshipe; bringeth to the Lord glorie to his name;

LV$^{2.}$ Brynge 3e to the Lord glorie and onour; brynge 3e to the Lord glorie to his name;

2. † Bring to our Lord glorie and honour, bring to our Lord glorie vnto his name:

2. 'Bring to the Lord glory and honor! Bring to the Lord His name's glory.'

28.3 *And gebiddað*[162] *eow to Gode, on his halgan healle:*
and pray-IMP. PL you to God in his holy palace
Godes word is ofer wætrum,
God's word is over waters
and hy gehæft;
and them takes-captive
he is mægenþrymmes God,
he is of-magnificence God
and he þunrað ofer manegum wæterum, and mycelum.
and he thunders over many waters and great

(3)] Adorate /…/ Dominum in aula sancta eius. 3] Vox [Uox] Domini super aquas /…quas/,[163] Deus maiestatis; intonuit Dominus super aquas multas.

2. cont. adorate dominum in atrio sancto eius /ejus/. 3. Vox domini super aquas, deus maiestatis /majestatis/ intonuit: dominus super aquas multas.

2. cont. loutis the lord in his haly hall. ◖ 3. ◖ The voice of lord on waters, god of mageste thonyrd: lord*. [U lord thonyrd. S thonnerd our lord.] on many waters. ◖

2. cont. aoureþ*. [An *n* is added over *ao* by another hand.] our Lord in his holi temple, þat ys, mannes body.*. [þ*at ys mannes body* underlined with black and red ink in MS.]*. [ioie & wyrschyp bryng: ioie: honoureþ.] 3. Þe voice of our Lord is vp waters; God of maieste, þou þunred; Lord vp many waters.*. [þou þ. *Lord*] Lord thunderd: —*many*.]

EV 2. cont. honoureth the Lord in his holi halle. EV 3. The vois of the Lord vp on watris, God of mageste in thun|drede; the Lord vp on many watris.

LV 2. cont. herie 3e the*. [to the S.] Lord in his hooli large place. LV 3. The vois of the Lord on*. [vpon S.] watris, God of mageste thundride; the Lord on many wa|tris.

2. cont. adore ye our Lord in his holie court. 3. The voice of our Lord vpon waters, the God of maiestie hath thundered: Our Lord vpon manie waters.

2. cont. 'Adore the Lord in His holy palace's courtyard! 3. The Lord's voice is over the waters. The God of majesty thunders, Lord over many waters.'

28.4 *Godes word is on mycelum mægene,*
God's word is in great strength
and mycelu þing deð.
and great things does

4(4)] Vox[164] [Uox] Domini in virtute [uirtute], vox [uox] Domini in magnificentia.

4. Vox domini in virtute: vox domini in magnificentia.

4· ℂ The voice of lord in vertu; the voice of lord in worschipe. ℂ

4· Þe voice of our Lord is in vertu, þe voice of our Lord his in heryng,*. [herying.]

EV4· The vois of the Lord in vertue; the vois of the Lord in gret doing.

LV4· The vois of the Lord in vertu; the vois of the Lord in greet doyng.

4· † The voice of our Lord in powre: the voice of our Lord in magnificence.

4· 'The Lord's voice thunders in strength. The Lord's voice thunders in magnificence.'

28.5 *þæs Godes word brycþ cedortreowu,* [165]
of-the God word breaks cedars

and symle se God brycð þa hean cedertreowu on Libano,
and always the God breaks the high cedars in Libanus

þam myclan munte:
the great mount

þa treowa tacniað ofermodra manna anweald
the trees signify proud men's power

Drihten forbrycð
Lord breaks

and forbryt þa myclan cedertreowu,
and smashes the great cedars

emne swa þa lytlan on wæstmas;
just as those little [166]

þa owæstmas beoð swa mycle, and swa fægere
the branches are so many and so gentle

swa swa þæs deores bearn,
as of-the animal offspring

þe unicornus hatte.
which unicorn is-called

5(5)] Vox [167] [Uox] Domini confringentis cedros, et confringet Dominus cedros Libani. 6] Et comminuet Dominus /[ ]/ /[+eas]/ tamquam vitulum [uitulum] Libani, et dilectus sicut filias /[filius]/ unicornuorum.

5· Vox domini confringentis cedros: & confringet domi|nus cedros libani. 6. Et comminuet eas tanquam /<[tamquam]>/ vitulum libani: & dilec|tus quemadmodum filius vnicornium /<[unicornium]>/.

5· ℂ The voice of lord brekand cedirs: and lord sall breke the cedirs of lyban. ℂ 6. ℂ And he sall lesse thaim as kalf of liban; and lufid as son of vnycornes. ℂ

5. Þe voice of our Lord brekand cedros; and our Lord shal breke þe cedros of Liban.*. [cedres: cedres of+þe:] 6. And he shal littelen hem as folk of Liban, and loued as cautel of vnicornus.*. [of+þe: as+þe: vnicorns.]

EV 5. The vois of the Lord togidere brekende cedris*. [cedre trees *AH.*]; and the Lord shal to-breke the cedris of Liban. EV 6. And he shal to-poone them as the calf of Liban; and the loouede as the sone of the vnycornes.

LV 5. The vois of the Lord brekynge cedris*. [cedris, *that is, the princis of the Jewis* K *text* V *marg.*]; and the Lord schal breke the cedris of the*. [Om. I.] Liban. LV 6. And he schal al to-breke hem to*. [as S.] dust as a calf of the Liban; and the derling *was* as the sone of an vnycorn.

5. † The voice of our Lord breaking ceders: and our Lord shal breake the ceders of Libanus: 6. † And he shal breake them in peeces as a calfe of Libanus. and the heloued as the sonne of vnicornes.

5. 'The Lord's voice is shattering cedars. The Lord smashes Lebanon's cedars. 6. The Lord will smash them like Lebanon's calf, and like the delight of the unicorn's child.'

28.6

Godes	*word*	*adwæscð*	*fyres*	*lig;*
God's	word	extinguishes	fire's	flame
Drihten	*ahrysode*	*þa*	*westan*	*eorðan,*
Lord	shook	the	waste	land
and	*astyrede*	*þa*	*westan*	*stowe,*
and	moved	the	waste	place
þe	*is*	*gehaten*	*Cades.*	
that	is	called	Cades	

7(6)] Vox [Uox] Domini intercidentis flammam ignis. 8] Vox [uox] Domini concutientis solitudinem, et commovebit [commouebit] Dominus desertum Cades.

7. Vox domini intercidentis flammam ignis: vox domini concucientis /<[concutientis]>/ desertum, & commouebit /<[commovebit]>/ dominus desertum cades.

7. ◖ The voice of lord sherand the flaume of fire; voice of lord smytand deserte. and stire sall lord desert of cades. ◗

7. Þe voice of our Lord praiand makeþ flamne of fur; þe voice of our Lord smytand to-gidres desert, and our Lord shal stiren þe desert of Cades for þe wickednesse of hem þat wonen þer-inne.*. [famne (!)]

EV 7. The vois of the Lord betwe*. [betwene *AH.* betwen *E.*] EV 8. brekende

the flaume of fyr, the vois of the Lord hurtlende togidere desert; and the Lord shal to-stere the desert of Cades.

LV7· The vois of the Lord LV 8. departynge the flawme of fier; the vois of the Lord schakynge desert; and the Lord schal stire togidere the desert of Cades.

7· The voice of our Lord diuiding the flame of fire: 8. † The voice of our Lord shaking the desert; and our Lord shal moue the desert of Cades.

7· 'The Lord's voice is cutting through flames of fire. 8. The Lord's voice thunder's striking the desert. The Lord will move the desert of Kadesh.'

28.7 *And he gedyde*
and he caused

þæt þa fynd flugan swa heortas,
that the enemies escaped as harts

and he onwreah þa eorþan,
and he uncovered the earth

þe ær wæs oferþeaht mid feondum;
that before was covered with enemies

cumon nu for þi ealle to his temple,
should-come now for that reason all to his temple

and secgon him þæs lof.
and should-say him the glory

9(7)] Vox [Uox] Domini preparantis [praeparantis] cervos [ceruos], et revelavit [reuelabit] condensa, et in templo eius omnes dicent gloriam.

8. Vox domini preparantis /<præ[ae]parantis>/ ceruos /<[cervos]>/, & reuelabit /<[relevabit]>/ condensa: & in templo eius /ejus/ omnes dicent [dicet] gloriam.

8. ◖ Voice of lord graythand hertes, and he sall shew the thyk: & in his tempile all sall say ioy. ◗

8. Þe voice of our Lord makand rady hertes; and he shal shewe þe hidels, and alle folkes shal saie glorie to hym in his temple.*. [folk: ioie.]

EV9· The vois of the Lord befor greithende herttys, and he shal opene the derk thingus; and in his temple alle shul sey glorie.

LV9· The vois of the Lord makynge redi hertis, and he schal schewe thicke thingis; and in his temple alle men schulen seie glorie.

9· The voice of our Lord preparing hartes, and he shal discouer thicke woodes: and in in his temple al shal say glorie.

9. ‘The Lord’s voice is preparing the deer. He will open the thick woods, and in His temple all say, “Glory!” ’

28.8 *Drihten us gedyde,*
Lord us caused
þæt we moston buian æfter þam folce:
that we could inhabit after the [168]
se Drihten is ure kyning,
the Lord is our king
se sitt on ecnesse ofer us.
who sits for ever over us

10(8)] Dominus diluvium [diluuium] inhabitat </inhabitet/>, et sedebit Dominus rex in eternum /æ[ae]ternum/.

9. Dominus diluuium /<[diluvium]>/ inhabitare facit: & sedebit domi|nus rex in eternum /<æ[ae]ternum>/.
◖ Lord the flowynge makis into wone; and lord sall sit kynge withouten end. ◖

9. Our Lord makeþ þe flode to wonen, and our Lord shal siten kyng wyþ-outen ende.*. [dwell.]

EV 10. The Lord maketh the flod to duellen in; and the Lord shal sitte king with oute ende.

LV 10. The Lord makith to enhabite the greet flood; and the Lord schal sitte kyng with outen ende.

10. † Our Lord maketh to inhabite the floud: and our Lord shal sit king for euer.

10. ‘The Lord makes the flood to inhabit. The Lord will be enthroned, King in eternity.’

28.9 *Drihten sylþ his folce mægen,*
Lord will-give his people might
and gebletsað his folc on sibbe.
and will-bless his people in peace

11(9)] Dominus virtutem <virtutum> [uirtutem] populo suo dabit, et benedicet populum suum in pace /p…/. [169]

10. Dominus virtutem populo suo dabit: dominus bene|dicet populo suo in pace.

10. ◖ Lord sall gif vertu til his folke; lord sall blisse his folke in pees. ◖

10. Our Lord shal heue *. [Read 3eue.] vertu to his folk, and our Lord shal bliscen his folkes in pes.*. [—2. *Lord*: folk.]

EV 11. The Lord shal 3iuen vertue to his puple; the Lord shal blisse to his puple in pes.

LV 11. The Lord schal 3yue vertu to his puple; the Lord schal blesse his puple in pees.

10. cont. Our Lord wil geue strength to his people: our Lord wil blesse his people in peace.

11. 'The Lord will give His people strength. The Lord will bless His people in peace.'

Psalm 29

Dauid sang þysne nigan and twentigoþan sealm þam Gode
David sang this nine and twentieth psalm to-the God

þe hine alysde æt his feondum and æt eallum earfoðum.
who him freed from his enemies and from all hardships

And þæt ylce he witgode be Ezechie,
and the same he prophesied about Ezechias

þæt he sceolde þæt ylce don,
that he should the same do

þonne he alysed wære æt Assirium and æt his metrumnesse.
when he freed was from Assyrians and from his sickness

And þæt ylce he witegode be ælcum rihtwison men
and the same he prophesied about each righteous man

þe þysne sealm singð oþþe for hine sylfne oþþe for oðerne,
who this psalm sings either for himself or for another

Gode to þancunge þære blisse
to-God as thanks for-the joy

þe he þonne hæfð.
which he then has

And eac he witegode on þam sealme be Criste,
and also he prophesied in the psalm about Christ

hu he sceolde alysed beon,
how he should liberated be

ægðer ge fram Iudeum ge of ðy deaðe.
both from Jews and from the death

29.1 *Ic fægnige, Drihten,*
I rejoice Lord

and þe herige;
and you praise

for þam þu me gefriðadest,
because you me saved

and þu ne lete
and you not did-let

mine fynd min fægnian.
my enemies over-me rejoice

2(1)] Exaltabo te, Domine, quoniam suscepisti /suscepis…/ ⁊[170] me /…/, nec delectasti inimicos <+meos*> ⁊[171] /[meos/] super /su…/ me /…/.

(1.) EXALTABO te domine quoniam suscepisti me: nec de|lectasti inimicos meos super me

(1.) ◖ I sall heghe the lord, for thou me vptoke; thou delited noght myn enmys abouen me. ◗

1. Y shal heȝe þe Lord, for þou herdest me, and madest nouȝt myn*. [MS. þyn.] enemys on brede vp me.*. [myn: on brod.]

EV[2.] I shal enhaunce thee, Lord, for thou vndertoke me; and thou hast not delitid myn enemys vpon me.

LV[2.] Lord, Y schal enhaunse thee, for thou hast vp take me; and thou delitidist not myn enemyes on me.

2. I WIL exalt thee ô Lord, because thou hast receiued me: neither hast delighted myne enemies ouer me.

2. 'I will lift You up, Lord, beause You received me, and did not delight in my enemies over me.'

29.2 *Drihten, min God,*
Lord my God

ic clypode to þe,
I cried to you

and þu me gehældest,
and you me healed

and atuge mine sawle of neolnessum, and of helle,
and pulled my soul from depths and from hell

and me gehældest fram þæra geferscipe,
and me saved from of-those company

þe	*feollon*	*on*	*pytt.*
that	fell	into	pit

3(2)] Domine, Deus meus, clamavi [clamaui] ad te et sanasti me. 4] Domine, abstraxisti ab inferis animam meam. Salvasti [saluasti] me a descendentibus in lacum.

2. Domine deus meus clamaui /<[clamavi]>/ ad te: & sanasti me. 3. Domine eduxisti ab inferno animam meam: saluasti /<[salvasti]>/ me a descendentibus in lacum.

2. ◖ Lord my god .i. cried til the; and thou me helid. ◖ 3. ◖ Lord thou broght out my saule of hell; thou saued me fra lyghtand in the lake. ◖

2. Lord, my God, ich cried to þe; and þou madest me hole.*. [My Lord Godd: heledest me.] 3. Lord, þou lad my soule out of helle, and sauedest me fram þe falland into synne.*. [þe] men.]

EV3. Lord, my God, I criede to thee; and thou hast helid me. EV4. Lord, thou bro3tist out of helle my soule; thou sauedist me fro men fallende doun in to the lake.

LV3. Mi Lord God, Y criede to thee; and thou madist me hool. LV 4. Lord, thou leddist out my soule fro helle; thou sauedist me fro hem that goen doun into the lake.

3. † O Lord my God I haue cried to thee, and thou hast healed me. 4. † Lord thou hast brought forth my soule out of hel: thou hast saued me from them that goe downe into the lake.

3. 'Lord my God, I cried out to You and You healed me. 4. Lord, You led my soul out of the inferno. You saved me from those going down into the pit.'

29.3	*Heriað*	*nu*	*Drihten,*	*ealle*	*his*	*halige,*	
	praise-IMP.PL	now	Lord	all	his	holy	
	and	*andettað*		*þæt*	*gemynd*	*his*	*halignesse.*
	and	acknowledge-IMP.PL		the	memory	of-his	holiness

5(3)] Psallite Domino, sancti eius, et confitemini memorie /memoriæ[ae]/ sanctitatis eius.

4. Psallite domino sancti eius /ejus/: & confitemini memorie /<memoriæ[ae]>/ sanctitatis eius /ejus/.

4. ◖ Syngis til lord 3e halighis of him; and shrifis til the mynd of his halynes. ◖

4. Syngeþ to our Lord, 3e his halwen, and shryueþ to þe mynde of his holinesse.

EV5. Doth salmus to the Lord, 3ee halewis of hym; and knoulecheth to the mynde of his holynesse.

LV5. 3e seyntis of the Lord, synge*. [syngeth I.] to the Lord; and knowleche 3e to the mynde of his hoolynesse.

5. † Sing to our Lord ye his sainctes: and confesse to the memorie of his holines.

5. 'Sing psalms to the Lord, His holy ones! Confess His holiness's memory,'

29.4 *For þam open wracu ys on his yrsunga,*
because evident punishment is in his anger
and soð lif on þam
and true life in that
þæt man wrece his willan.
that man should-accomplish his will

6(4)] Quoniam ira in < > [172] indignatione eius, et vita [uita] in voluntate [uoluntate] eius.

5. Quoniam ira in indignacione /<[indignatione]>/ eius /ejus/: & vita in voluntate eius /ejus/.

5. ◖ ffor wreth in his dedeyne; and life in his will. ◗

5. For ire ys in his dignacioun (!), and lif in his wylle.*. [indignacyon.]

EV6. For ire in the indignacioun of hym; and lif in his wil.

LV6. For ire *is* in his indig|nacioun*. [dignacioun A.]; and lijf *is* in his wille.

6. † Because wrath is in his indignation: and life in his wil.

6. 'because wrath is in His indignation, and life is in His will!'

29.5 *þeah we wepon on æfen,*
though we might-weep in evening
he gedeð
he causes
þæt we hlihhað on morgen.
that we laugh in morning

(5)] Ad vesperum [uesperum] demorabitur fletus, et ad matutinum letitia /læ[ae]titia/.

6. Ad vesperum demorabitur fletus: & ad matutinum leticia /<[læ[ae]titia]>/.

6. ◖ At euenynge sall gretynge duell; and at the mornynge faynes. ◗

6. Wepynge shal dwellen at even, and ioie at morwen,*. [atte m.]

EV 6. cont. At the euetid longe shal abide weping; and at the morutid glading.

LV 6. cont. Wepyng schal dwelle at*.[at the S.] euentid; and gladnesse at the*. [Om. CEKL.] morewtid.

6. cont. At euening shal weeping abide: and in the morning gladnesse.

6. cont. 'Weeping will linger at evening, yet joy breaks through toward morning.'

29.6 *Ic cwæð on minum wlencum, and on minre orsorhnesse,*
I said in my pride and in my prosperity
Ne wyrd[173] *þises næfre nan wendincg.*
not will-happen of-this never no change

7(6)] Ego autem dixi in mea habundantia [abundantia]: Non movebor [mouebor] in eternum /æ[ae]ternum/.

7. Ego autem dixi in habundancia /<[abundantia]>/ mea: non mouebor /<[movebor]>/ in eternum /<æ[ae]ternum>/.

7. ◖ I sothly sayd in myn haboundaunce; i. sall noght be stird withouten end. ◖

7. Ich for-soþe seid in my wexing, Y shal nou3t be stired wit-outen ende.*. [For-soþe y: plenteousnes.]

EV 7. I forsothe seide in myn abundaunce; I shal not be moued in to with oute ende.

LV 7. Forsothe Y seide in my plentee; Y schal not be moued with outen ende.

7. † And I said in my abundance: I wil not be moued for euer.

7. 'But I said in my abundance, "I will not be moved in eternity."'

29.7 *For þam þu me sealdest, on ðinum goodan willan,*
because you me gave in your good will
wlite and mægen;
beauty and strength
þa awendest þu þinne andwlitan fram me,
when turned-away you your face from me
þa wearð ic sona gedrefed.
then became I immediately disturbed

8(7)] Domine, in bona voluntate [uoluntate] tua prestitisti [praestitisti] decori meo virtutem [uirtutem]. Avertisti [auertisti] faciem tuam a me, et factus sum conturbatus.

8. Domine in voluntate tua: prestitisti /<præ[ae]stitisti>/ decori meo virtutem. 9. Auertisti /<[Avertisti]>/ faciem tuam a [ ] me [ ]: & factus sum contur|batus.

8. ℂ Lord in thi will; thou gaf til my fayrhede vertu. ℂ 9. ℂ Thou turnyd away thi face fra me; and .i. am made druuyd. ℂ

8. Lor, in þy wylle þou 3af vertu to my fayrenesse.*. [Lord.] 9. Þou turnedest þy face fram [me], & ich am made trubled.*. [fram+me: *am*] was: heuy.]

EV 8. Lord, in thi wil; thou 3eue to my fairnesse ver|tue. Thou turnedist awei thi face fro me; and I am maad disturbed.

LV 8. Lord, in thi wille; thou hast 3oue*. [Om. K *pr. m.* land K *sec. m.*] vertu to my fairnesse. Thou turnedist awei thi face fro me; and Y am maad dis|turblid.

8. † O Lord in thy wil, thou hast geuen strength to my beautie. Thou hast turned away thy face from me, and I became trubled.

8. 'Lord, in Your will You supplied my beauty's strength. You turned Your face away and I became troubled.'

29.8
þa clypode ic eft to þe,
then cried I again to you
and gebæd[174] *me to minum Drihtne,*
and prayed me to my Lord
and cwæð,
and spoke
Drihten, hu nyt is þe min slæge,
Lord how useful is to-you my death
oþþe min cwalu,
or my destruction
oððe min rotung on byrgenne?
or my corruption in grave

9(8)] Ad te, Domine, clamabo, et ad Deum[175] meum deprecabor. 10] Que /quæ[ae]/ utilitas in sanguine /sangui/ meo dum descendo /discendo/ in corruptionem?

10. Ad te domine clamabo: & ad deum meum depre|cabor. 11. Que /<Quæ[ae]>/ vtilitas /<[utilitas]>/ est /<[ ]>/ in sanguine meo: dum descendo in corupcionem /<[corruptionem]>/.

10. ℂ Till the lord .i. sall crye; and til my god .i. sall praye. ℂ 11. ℂ What profetabilte is in my blode: ywhils .i. descend in corupcioun. ℂ

10. Lord, i shal crien to þe; and y shal praie to my God. 11. What profit is in my penaunce, þer-whiles þat ich descende*. [MS. *descended*.] in-to synne?*. [fall.]

EV 9. To thee, Lord, I shal crie; and to my God I shal lowly pre3e. EV 10. What profit in my blod; whil I go doun in to corupcioun?

LV 9. Lord, Y schal crye to thee; and Y schal preye to my God. LV 10. What profit *is* in my blood; while Y go doun in to cor|rupcioun?

9. † To thee ô Lord I wil crie: and I wil pray to my God. 10. † What profite is in my bloud, whiles I descend into corruption?

9. 'I will call out to You, Lord, and make my plea to my God. 10. What use is there in my blood, while I go down to corruption?'

29.9

Hwæðer	*þe*	*þæt*	*dust*	*herige,*		*on*	*þære*	*burgene;*
whether	you[176]	the	dust	might-praise		in	the	grave
oþþe	*hwæðer*	*hit*	*cyðe*		*þine*	*rihtwisnesse?*		
or	whether	it	might-proclaim		your	righteousness		

(9)] Numquid confitebitur tibi pulvis [puluis], aut adnuntiabit /annuntiabit/ veritatem [ueritatem] tuam?

12. Nunquid /<[Numquid]>/ confitebitur tibi puluis /<[pulvis]>/: aut annunciabit /annuntiabit/ [adnuntiabit] veritatem tuam.

12. ◖ Whether dust sall shrife til the; or it sall shew thi sothfastnes. ◖

12. Ys to wyten 3if*. [MS. 3is.] man shal shryue to þe, [oþer] tellen þy soþenes?*. [Wheþer no3t man schal schryue hym to þe, oþer tell þi soþnes?]

EV 10. cont. Whethir pouder shal knouleche to thee; or tellen out thi treuthe?

LV 10. cont. Whether dust schal knouleche to thee; ethir schal*. [it schal I.] telle thi treuthe?

10. cont. Shal dust confesse to thee, or declare thy truth?

10. cont. 'Will dust confess You or announce Your truth?'

29.10

þa	*gehyrde*	*Drihten*	*þa*	*word,*	
then	heard	Lord	the	words	
and	*gemildsade*	*me;*			
and	showed-mercy	to-me			
he	*wearð*	*me*	*to*	*fultume.*	
he	became	to-me	as	help	

11(10)] Audivit [Audiuit] Dominus, et misertus est michi /[mihi]/. Dominus factus est adiutor meus.

13. Audiuit /<[Audivit]>/ dominus & misertus est mei: dominus factus est adiutor /adjutor/ meus.

13. ◖ Lord herd and he had mercy of me; lord made is my helpere. ◖

13. Our Lord herd me, & had pite of me; our Lord hys made myn helper.*. [mercy on.]

EV 11. The Lord herde, and rewede of me; the Lord maad is myn helpere.

LV 11. The Lord herde, and hadde merci on me; the Lord is maad myn helpere.

11. † Our Lord hath heard, and had mercie on me: our Lord is become my helper.

11. 'The Lord heard and had mercy on me. The Lord became my helper.'

29.11

Drihten,	*þu*	*gehwyrfdest*	*minne*	*heaf*	*and*	*mine*	*seofunga*
Lord	you	turned	my	mourning	and	my	lamentation

me	*to*	*gefean;*
me	to	joy

þu	*totære*	*min*	*hwite* ▸[177]	*hrægl,*	
you	tore	my	white	clothing	

and	*þu*	*me*	*bebyrgdst*	*mid*	*gefean;*
and	you	me	▸[178]	with	gladness

for þam	*hit*	*ys*	*cyn*
because	it	is	becoming

þæt	*min*	*wuldor,*	*and*	*min*	*gylp*	*þe*	*herige,*
that	my	glory	and	my	pride	you ▸[179]	should-praise

þæt	*ic*	*ne*	*wurðe*	*gedrefed.*
so-that	I	not	should-be	troubled

12(11)] Convertisti [Conuertisti] planctum meum in gaudium michi /[mihi]/. Conscidisti saccum ▸[180] meum, et precinxisti /precincxisti/ [praecinxisti] me letitia /læ[ae]titia/, 13] ut cantem /cantet/ tibi gloria mea, et non conpungar.

14. Conuertisti /<[Convertisti]>/ planctum meum in gaudium michi /<[mihi]>/: con|cidisti /<[conscidisti]>/ saccum meum & circumdedisti me leticia /<[læ[ae]titia]>/. 15. Vt /<[Ut]>/ cantet tibi gloria mea, & non compungar [conpungar]:

14. ◖ Thou turnyd my sorowynge in ioy til me; thou share down my sek, and thou vmgaf me with gladnes. ◖ 15. ◖ That my ioy synge til the, and .i. be noght stangid;

14. Þou turnedest my waymentyng in-to ioie; þou carf my sak, and compasedest me wyþ gladnes,*. [ioie+to me: enclosed.] 15. Þat mi glorie synge to þe, and y ne be nou3t prikked;

EV 12. Thou turnedist my weiling in to io3e to me; thou to-heewe*. [to-hewedist

AEH.] my sac, and enuiroundest me with gladnesse. EV 13. That to thee singe my glorie, and I shal not be pungid*. [to-pungid *AEH.*];

LV 12. Thou hast turned my weilyng in to ioye to me; thou hast to-rent my sak, and hast cumpassid me with gladnesse. LV 13. That my glorie synge to thee, and Y be not compunct;

12. † † Thou hast turned my mourning into ioy vnto me: thou hast cut my sackcloth, and hast compassed me with gladnes. 13. † That my glorie may sing to thee: and I be not compunct:

12. 'You converted my lament into joy for me. You tore my sackcloth to pieces, and surrounded me with happiness, 13. so my glory may sing to You, and I will not be ashamed.'

29.12 *Drihten, min God, on ecnesse ic þe herige.*
Lord my God for ever I you will-praise

(12)] Domine, Deus meus, in eternum /æ[ae]ternum/ confitebor tibi.

15. cont. domine deus meus in eternum /<æ[ae]ternum>/ confitebor tibi.

15. cont. lord my god, withouten end .i. sall shrif til the. ◐

15. cont. Lord, my God, y shal shryue to þe wyþ-outen ende.*. [ioie: —*ne*: schryue+me.]

EV 13. cont. Lord my God, in to withouten ende I shal knouleche to thee.

LV 13. cont. my Lord God, Y schal knouleche to thee with outen ende.

13. cont. Lord my God for euerwil I confesse to thee.

13. cont. 'I will confess You in eternity.'

Psalm 30

Dauid sang þysne þrittigoðan sealm,
David sang this thirtieth psalm

gebiddende to Drihtne for his hamcyme
praying to Lord for his return

of þam wræce and of þam earfoðan
from the exile and from the hardships

þe he þa on wæs.
which he then in was

And eac he witgode be þære wræce
and also he prophesied about the exile

þe æfter him wurðan sceolde þæm folce,
which after him happen was-to to-the people

þæt wæs
that was

þa hi to Babilonia gelædde wæron;
when they to Babylon led were

he witgode
he prophesied

þæt hi sceoldon gebiddan on þa ylcan wisan
that they should pray in the same way

þe he dyde,
that he did

and hyra ungelimp þær seofian
and their misfortune(s) there lament

swa he dyde.
as he did

And eac he witegode be ælcum rihtwisan menn
and also he prophesied about each righteous man

þe sealmas singð,
who psalms sings

awþer oþþe for hine sylfne oððe for oðerne mann
either for himself or for another man

þara þe geswenced byð,
of-those who afflicted is

awðer oþþe on mode oþþe on lichaman.
either in spirit or in body

And he witegode eac be Criste,
and he prophesied also about Christ

þæt he hine sceolde swa gebiddan wið þam earfoðum
that he him should likewise pray against the hardships

þe Iudeas him dydon.
which Jews him caused

30.1 *To þe ic hopige, Drihten,*
in you I hope Lord

ne gesceamað me næfre þæs;
not will-be-ashamed me never of-this [181]

on þinre rihtwisnesse alys me,
in your righteousness free me

and gefriða me.
and save me

2(1)] In te, Domine, speravi [speraui]. Non confundar in eternum /æ[ae]ternum/. In tua iustitia libera me et eripe me.

(1.) IN te domine speraui /<[speravi]>/, non confundar in eternum /<æ[ea]ternum>/: in ius|ticia /justitia/ <[iustitia]> tua libera me.

(1.) ◖ In the lord .i. hopid, .i. be noght shamed withouten end; in thi rightwisnes delyuer me. ◗

1. Ich hoped in þe, Lord; y ne shal nou3t be counfounded wyþ-outen ende for þy ri3tfulnes; deliure me fram iuel.*. [*y .. be*] þat y be no3t: *for*] pro (!).]

EV[2.] In thee, Lord, I hopide; I shal not be confoundid in to withoute ende; in thi ri3twisnesse deliuere me.

LV[2.] Lord, Y*. [Y haue I.] hopide in thee, be Y not schent with outen ende; delyuere thou me in thi ri3tfulnesse.

2. In thee ô Lord haue I hoped, let me not be confounded for euer: in thy iustice deliuer me.

2. 'I hoped in You, Lord. May I not be dismayed in eternity. In Your fairness, set me free!'

30.2 *Onhyld to me þine earan,*
incline to me your ears
and efste
and hasten
þæt þu me gefriðie.
so-that you me save

3(2)] Inclina <Inclin> ad me aurem tuam; accelera [adcelera] ut eripias me.

2. Inclina ad me aurem tuam: accelera [adcelera] vt /<[ut]>/ eruas me.

2. ◖ Held til me thin ere; hast that thou delyuer me. ◗

2. Bowe to me þyn ere, and hei3e þe, þat þou deliure me of yuel.*. [haste.]

EV[3.] Bowe to me thin ere; hee3e that thou delyuere me.

LV[3.] Bouwe doun thin eere to me; haaste thou to delyuere me.

3. † Incline thine eare to me, make hast to deliuer me.

3. 'Incline Your ear to me! Hurry and rescue me!'

30.3 *And beo min God, and min gefriðiend,*
and be my God and my Saviour
and beo min friðstow,
and be my refuge
and gedo me halne.
and make me safe

(3)] Esto michi /[mihi]/ in Deum protectorem, et in locum refugii, ut salvum [saluum] me facias.

3· Esto michi /<[mihi]>/ in deum protectorem: & in domum refugij /<[refugii]>/, vt /<[ut]>/ saluum /<[salvum]>/ me facias.

3· ◖ Be til me in god hilere; and in hows of fleynge, that thou make me safe. ◗

3· Be to me in-to God defendour, & in-to þe hous of refut, þat þou mak me sauf.

EV$^{3\cdot}_{\text{cont.}}$ Be thou to me in to God a defendere; and in to an hous of refut, that thou make me saf.

LV$^{3\cdot}_{\text{cont.}}$ Be thou to*. [into S.] me in to*. [Om. S.] God defendere*. [a defendere I.], and in to an hows of refuyt; that thou make me saaf.

$^{3\cdot}_{\text{cont.}}$ Be vnto me for a God protector: and for a house of refuge, that thou mayst saue me.

$^{3\cdot}_{\text{cont.}}$ 'Be to me God the protector, refuge's house, that You may make me secure!'

30.4

For	*þam*	*þu*	*eart*	*min*	*trymnes*	*and*	*min*	*gebeorh,*
because	you	are	my	support	and	my	defence	

and	*on*	*þinum*	*naman*	*ic*	*þe*	*healsige,*
and	in	your	name	I	you	implore

þæt	*þu*	*beo*	*min*	*ladþeow,*
that	you	should-be	my	guide

and	*me*	*fede.*
and	me	should-feed

4(4)] Quoniam firmamentum meum et refugium meum es tu, et propter nomen tuum dux michi /[mihi]/ eris, et enutries me.

4· Quoniam fortitudo mea & refugium meum es tu: & propter nomen tuum deduces me & enutries me.

4· ◖ ffor my strenght and my fleynge ert thou; and for thi name thou sall lede me and fostire me. ◗

4· For þou art my strengþe and my refut; and for þy name þou shalt lade me and norisse me.

EV$^{4\cdot}$ For my strengthe and my refut thou art; and*. [Om. *C.*] for thi name thou shal ful out lede me, and ful out nurshe me.

LV$^{4\cdot}$ For thou art my strengthe and my refuyt; and for thi name thou schalt lede me forth, and*. [and thou I.] schalt nurische me.

4· † Because thou art my strength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me.

4· 'For You are my strength and my refuge. For Your name's sake You will lead me and nourish me.'

30.5 *And alæd me of þysum grynum,*
and lead me out-of these snares
þe her gehydde synt beforan me,
which here hidden are before me
for þam þu eart min gescyldend,
because you are my protector
Drihten, on þine handa ic befæste mine sawle.
Lord into your hands I entrust my soul

5(5)] Et educes /educis/ me de laqueo isto quem occultaverunt [occultauerunt] michi /[mihi]/, quoniam tu es protector meus /[+domine]/. 6] In manus tuas, Domine, commendo spiritum meum.

5. Educes me de laqueo /<[+hoc]>/ quem absconderunt michi /<[mihi]>/: quo|niam tu es protector meus. 6. In manus tuas domine /<[ ]>/ commendo [commendabo] spiritum meum:

5. ◖ Thou sall lede oute of the snare that thai hid til me; for thou ert my hilere. ◖ 6. ◖ In thi hend .i. betake my gast;

5. Þou shalt lade me out of þe gnare which þe fendes hidden to me; for þou art my defendour fram iuel.*. [grynne þat þe deuyl hydd.] 6. Lord, [ich] 3yf my gost in-to þyn hondes;

EV 5. Thou shalt ful out lede me fro this grene, that thei hidden to me; for thou art my defendere. EV 6. In to thin hondis I take my spirit;

LV 5. Thou schalt lede me out of the snare, which thei hidden to me; for thou art my defendere. LV 6. I bitake my spirit in to thin hondis;

5. † Thou wilt bring me out of this snare, which they haue hid for me: because thou art my protector. 6. † Into thy handes I commend my spirit:

5. 'You lead me out of Your trap which they hid against me, because You are my protector. 6. I will trust my spirit into Your hands.'

30.6 *þu me ahreddest, Drihten, rihtwisnesse God;*
you me set-free Lord righteous God
þu hatodest þa
you hated those
þe beeodon idelnesse,
who practised idleness
and eac þa
and also those
þe unnyt worhton.
who iniquity performed

(6)] Redemisti /redimisti/ me, Domine, Deus veritatis [ueritatis]. 7] Odisti observantes [obseruantes] vanitatem [uanitatem] supervacue [superuacue].

6. cont. redemisti me domine deus veritatis. 7. Odisti obseruantes /<[observantes]>/ vanitates: superuacue /<[supervacue]>/.

6. cont. thou boght me, lord god of sothfastnes. ◖ 7. ◖ Thou hatid the kepand vanytes; outrageusly. ◖

6. cont. þou, Lord of soþenes, bou3test me.*. [Lord+y: soþfastnes.] 7. Þou hatedest hem þat kept uanites vp idelnes.

EV 6. cont. thou bo3tist me, Lord God of treuthe. EV 7. Thou hatedist aboute waiteris, vanytes ouer veynliche.

LV 6. cont. Lord God of treuthe, thou hast a3en bou3t me. LV 7. Thou hatist*. [hast hatid I.] hem that kepen vanytees super|fluli*. [ouer mesure L.].

6. cont. thou hast redeemed me ô Lord God of truth. 7. † Thou hast hated them that obserue vanities, vnprofitably.

6. cont. 'You bought me back, Lord, God of truth. 7. You hated those watching unnecessary vanities,'

30.7 *Ic þonne symle hopige to Drihtne,*
I then always will-hope in Lord
and fægnie,
and will-rejoice
and wynsumige,
and will-be-joyful
and blissige on þinre mildheortnesse.
and will-exult in your mercy

(7)] Ego autem in Domino sperabo. 8] Exultabo et letabor /læ[ae]tabor/ in tua misericordia,

8. Ego autem in domino speraui /<[speravi]>/: exultabo /exsultabo/ & letabor /<læ[ae]tabor>/ in miserecordia /<[misericordia]>/ tua.

8. ◖ Bot .i. hopid in lord; .i. sall glade, and .i. sall ioy in thi mercy. ◖

8. Ich for-soþe hoped in our Lord; y shal gladen and ioien in þyn mercy.*. [For-soþe ych.]

EV 8. I for|sothe in the Lord hopide; ful out I shal io3en, and gladen in thi mercy.

LV 8. Forsothe Y hopide in the Lord; Y schal haue fulli ioie, and schal*. [I schal I.] be glad in thi merci.

7. cont. But I haue hoped in our Lord: 8. † I shal reioyce and be ioyful in thy mercie.

7. cont. 'but I hoped in the Lord. 8. I will exult and be happy in Your mercy,'

30.8 *For þam þu gesawe mine eadmodnesse,*
because you saw my humbleness
and þu gedydest hale æt nydþearfe mine sawle,
and you made safe in need my soul
and me ne demdest on minra feonda handa.
and me not committed into my enemies' hands

(8)] Quia respexisti humilitatem meam, salvam [saluam] fecisti de necessitatibus animam meam, 9] nec conclusisti in manus inimici.

9. Quoniam respexisti humilitatem meam: saluasti /<[salvasti]>/ de necessitatibus animam meam. 10. Nec conclusisti me in manibus inimici:

9. ◖ ffor thou lokid my meknes; thou saued fra nedyngis my saule. ◖ 10. ◖ Thou loukid me noght in hend of enmy;

9. For þou lokedest to my lowenes, and þou sauedest my soule fram nedfulnesses. 10. Ne þou ne shettest me nou3t in þe hondes of þyn*. [MS. *of þyn* twice.] enemy;

8. EV cont. For thou hast beholde my mecnesse; and sauedest fro nedis my soule. EV 9. And thou closedest not me in the hondis of the enemy;

8. LV cont. For thou byheldist my meke|nesse; thou sauedist my lijf fro nedis. LV 9. And thou closidist not me togidere withynne the hondis of the enemy;

8. cont. Because thou hast respected my humilitie, thou hast saued my soule out of necessities. 9. † Neither hast thou shut me vp in the handes of the enemie:

8. cont. 'because You saw my humility. You saved my soul from necessities, 9. nor did You close me up in enemies' hands.'

30.9 *Ac asettest mine fet on swyðe brad land:*
but (you) put my feet on very broad land
gemiltsa me nu, Drihten,
have-mercy on-me now Lord
for þam ic swince.
because I am-struggling

(9)] Statuisti in loco spatioso pedes meos. 10] Miserere michi /[mihi]/, Domine, quoniam tribulor.

10. cont. statuisti in loco spacioso /<[spatioso]>/ pedes meos. 11. Miserere mei domine quoniam tribulon ▸[182] /<[tribulor]>/:

10. cont. thou sett in rowmsted my fete. ◖ 11. ◖ Haf mercy of me lord, for .i. am in anguys;

10. cont. þou stablisced my fete in large stede.*. [And þou closyd: settest.] 11. Haue mercy on me, Lord; for ich am trubled;

EV 9. cont. thou hast sett in large place my feet. EV 10. Haue mercy of me, Lord, for I am trublid;

LV 9. cont. thou hast sett my feet in a large place. LV 10. Lord, haue thou merci on me, for Y am troblid;

9. cont. thou hast set me feete in a large place. 10. † Haue mercie vpon me ô Lord because I am in tribulation:

9. cont. 'You made my feet stand in a spacious place. 10. Have mercy on me, Lord, because I am troubled.'

30.10 *Mine eagan wæron gedrefede*
my eyes were confused
and afærde, for þinum yrre;
and scared because-of your anger
and eac swa ilce, min mod and min maga.
and also likewise my heart and my stomach

(10)] Conturbatus est in ira oculus[183] meus, anima mea, et venter [uenter] meus,

11. cont. conturbatus est in ira oculus meus, anima mea & venter meus.

11. cont. druuyd is myn eghe in ire, my saule and my wambe. ◖

11. cont. myn e3e is trubled in ire, my soule [& my wombe].*. [sturbled: sturbled: soule+& my wombe.]

EV 10. cont. dis|turbid is in wrathe myn e3e, my soule, and my wombe.

LV 10. cont. myn i3e is troblid in ire, my soule and my wombe `*ben troblid**. [*also* I.].

10. cont. myne eieis trubled for wrath, my soule, and my bellie:

10. cont. 'My eye is disturbed by anger – my soul and my belly,'

30.11 *For þam full neah on þam sare geteorode*
because almost in the sorrow perished
and geendode min lif,
and finished my life
and min gear wæron on sicetunga, and on gestæne.
and my years were in sighing and in groaning

11(11)] Quoniam defecit in dolore vita [uita] mea, et anni mei in gemitibus.
12. Quoniam defecit in dolore vita mea: & anni mei in gemitibus.
12. ◖ fforwhi in wa wanyd my life; and my ȝeris in sorowynge. ◖
12. For-þy my lif fayled in sorowe, and my ȝeres in waymentynges.*. [—þy.]
EV 11. For in sorewe hath failid my lif; and my ȝeris in weilingus.
LV 11. For whi my lijf failide in sorewe; and my ȝeeris in weilynges.
11. † Because my life is decayed for sorrowe: and my yeares for gronings.
11. 'because my life grew faint in pain, and my years in groaning.'

30.12 *And geuntrumod wæs for wædle, and for yrmðum, min mægen;*
and enfeebled was for poverty and for misery my might
and min ban wæron gedrefedu,
and my bones were afflicted
and full neah forod.
and almost broken

(12)] Infirmata est in paupertate virtus [uirtus] mea, et ossa mea conturbata sunt.
13. Infirmata est in paupertate virtus mea: & ossa mea conturbata sunt.
13. ◖ Seke is made in pouert my vertu; and my banes ere druuyd. ◖
13. My uertu is made sike in pouert, and my bones ben trubled.*. [sturbled.]
EV 11. cont. Enfeblid is in porenesse my vertue; and my bones ben disturbed.
LV 11. cont. Mi vertu is maad feble in pouert; and my boonys ben disturblid.
11. cont. My strength is weakened for pouertie; and by bones are trubled.
11. cont. 'My strength is weekened in poverty and my bones are troubled.'

30.13 *Ofer ealle mine fynd ic eom geworden to edwite,*
over all my enemies I am turned into object-of-scorn
and minum neahgeburum swiðost;
and to-my neighbours most
ic eom worden him to ege, and eallum þam
I am turned to-them into terror and to-all those
þe me cunnon.
who me know

12(13)] Super omnes inimicos meos factus sum obprobrium vicinis [uicinis] meis nimium, et timor ⁝[184] notis meis.
14. Super omnes inimicos meos factus sum obprobrium /<opprobrium>/ /<[+et]>/ vicinis meis valde: & timor notis meis.

14. ℂ Abouen all my faes .i. am made reproue; til my neghburs, and mykil dred till my knawyn. ℂ

14. Ich am made reproce up alle myn enemis, and greteliche to my neȝburs, and drede to hem þat knowwen me.*. [reproue: to my knouen men.]

EV 12. Ouer alle myn enemys I am maad repref, and to my neȝhebores gretli; and drede to my knowen.

LV 12. Ouer alle myn ene|myes Y am maad schenship greetli to my neiȝboris; and drede to my knowun.

12. † Aboue al myne enemies I am made a reproch both to my neighbours excedingly: and a feare to my acquantance.

12. 'I became a reproach to all my enemies – greatly to my neighbors – fear to those who know me.'

30.14

þa	*þe*	*me*	*gesawon,*
those	who	me	saw
hi	*me*		*flugon:*
they	from-me		fled
ful neah	*ic*		*afeoll,*
almost	I		fell
swa swa	*se*		
as	he		

þe	*byð*	*dead*	*on*	*his*	*heortan,*	*and*	*on*	*his*	*mode;*
who	is	dead	in	his	heart	and	in	his	spirit

and	*ic*	*wæs*	*swylce*	*forloren*	*fæt,*
and	I	was	like	lost	vessel
and	*tobrocen.*				
and	broken-in-pieces				

(14)] Qui videbant [uidebant] me foris fugiebant a me. 13] Excidi tamquam mortuus a corde, et factus sum sicut vas [uas] perditum.

15. Qui videbant me foras fugerunt a me: obliuioni /<[oblivioni]>/ datus sum, tanquam /<[tamquam]>/ mortuus a corde. 16. Factus sum tanquam /<[tamquam]>/ vas perditum:

15. ℂ Thai that saghe me out thai fled fra me; til forgetynge gifen .i. am, as ded fra hert. ℂ 16. ℂ I am made as vessell lost;

15. Hij þat seȝen me flowen out fram me, and ich am ȝeuen vnto forȝetyng as deþ fram hert.*. [*out*] away: *vnto*] to.] 16. Ich am made as vessel loren; *. [MS. *lord*.]

EV cont. 12. That seȝen me, outfloun fro EV 13. me; to forȝeting I am ȝiue, as a*. [Om. *A*.] dead man fro herte. I am maad as a vessel EV 14. lost;

LV 12. cont. Thei that sien me with outforth, fledden fro me; LV 13. Y am 3ouun to for3etyng, as*. [of AEFLMPQRU. as of G *pr. m.*] a deed man fro*. [for EL.] herte*. [the herte I.]. I am maad as a lorun vessel;

12. cont. They that saw me, fled forth from me: 13. † I am forgotten, from the hart as one dead. I am made a vessel destroyed:

12. cont. 'Those who saw me outside ran away from me. 13. I was given over to oblivion, like the dead. I became like a smashed vessel from the heart.'

30.15 *For þam ic gehyrde manegra manna edwit,*
because I heard many men's scorn
þe me ymbutan budon.
who me around dwelled

14(15)] Quoniam audivi [audiui] vituperationem [uituperationem] multorum circumhabitantium.

16. cont. quoniam audiui /<[audivi]>/ vituperacionem /<[vituperationem]>/ multorum commorancium /<[commorantium]>/ in circuitu.

16. cont. for .i. herd myssagh of many duelland in vmgange. ◖

16. cont. for ich herd blamyng of many dwelland abouten.*. [as a vesell lore.]

EV 14. cont.i for I herde blamyng of manye duellende in enuyroun.

LV 14. for Y herde dispisyng of many men dwell|ynge in cumpas.

14. † because I haue heard the reprehension of manie that abide round about:

14. 'For I have heard many vicious attacks from those living nearby,'

30.16 *And swa hwær swa hi hi gegaderodon ealle togædere,*
and wherever they themselves gathered all together
to þam þæt hy þeahtodon,
so that they deliberated
hu hi mihton geniman mine sawle.
how they might take-away my soul

(16)] In eo dum congregarentur omnes simul adversum [aduersum] me, ut acciperent animam meam consiliati sunt.

17. In eo dum conuenirent /<[convenirent]>/ simul aduersum /<adversum>/ [adversus] me: accipere animam meam consiliati sunt.

17. ◖ In that ewhils thai come samen agayns me; to take my saule thai ware counsaild. ◖

17. Þer-whiles þat hij comen to-gidres in þis o3ains me, hij conseiled hem to take my soule.*. [—*me*: —*hem*.]

EV$^{14.}_{cont.ii}$ In that whyl thei shulde come togidere a3en me; to take my soule thei counseileden.

LV$^{14.}_{cont.}$ In that thing the*. [Om. I.] while thei camen togidere a3ens me; thei coun|celiden to take my lijf.

$^{14.}_{cont.}$ In that whiles, they assembled together against me, they consulted to take my soule.

$^{14.}_{cont.}$ 'while they gathered against me. They were consoled to take away my soul.'

30.17

And	*ic*	*þeah,*	*Drihten,*	*to*	*þe*	*hopode,*
and	I	however	Lord	in	you	had-confidence

and	*sæde*
and	said

þæt	*þu*	*wære*	*min*	*God:*
that	you	were	my	God

on	*þinum*	*handum*	*synd*	*þa*	*lenga*	*minra*	*tida.*
in	your	hands	are	the	lengths	of-my	time

15(17)] Ego vero [uero] in te speravi [speraui], Domine. Dixi: Tu es Deus meus. 16] In manibus tuis tempora mea.

18. Ego autem in te speraui /<[speravi]>/ domine: dixi, deus meus es tu, in manibus tuis sortes[185] mee /<meæ[ae]>/.

18. ◖ Bot .i. in the hopid lord: .i. sayd my god thou ert, in thi*. [S. U om.] hend my kuttis. ◗

18. Ich hoped in þe, Lord; ich seid Þou art my God; myn lottes ben in þyn hondes.

EV$^{15.}$ I for|sothe in thee hopide, Lord, I seide, My LV 16. God thou art; in thin hondys my lottis.

LV$^{15.}$ But, Lord, Y hopide in thee; Y seide, Thou art my God; my tymes *ben* in thin hondis.

15. † But I haue hoped in thee ô Lord: I sayd: Thou art my God: 16. † my lottes are in thy handes.

15. 'But I hoped in You, Lord. I said, "You are my God. My lots are in Your hands.'

30.18

Alys	*me,*
free	me

and	*gefriða*	*me*	*of*	*minra*	*feonda*	*handum,*	*and*	*fram*	*þam*
and	save	me	from	my	enemies'	hands	and	from	those

þe	*min*	*ehtað.*
who	me	persecute

(18)] Libera me, et eripe me de manibus /manu/ inimicorum meorum, et a persequentibus me.

19. Eripe me de manu inimicorum meorum: & a perse|quentibus me.

19. ◖ Out take me of the hand of my faes; and of foluand me. ◗

19. Defende me fram þe honde of myn enemis and fram hem þat pursuen me.

EV 16. cont. Tac me out fro the hondis of myn ene|mys; EV 17. and fro men pursuende me.

LV 16. Delyuer thou me fro the hondis of mynen enemyes; and fro hem that pursuen me.

16. cont. Deliuer me out of the handes of my enemies, and from them that persecute me.

16. cont. 'Rescue me from my enemies' hand, from those who persecute me!'

30.19

And	*onliht*	*þinne*	*andwlitan*	*ofer*	*þinne*	*þeow,*
and	enlighten	your	face	over	your	servant
and	*gedo*	*me*	*halne*	*for*	*þinre*	*mildheortnesse,*
and	make	me	safe	for	your	mercy
and	*gedo*					
and	cause					
þæt	*me*	*ne*	*gesceamige,*			
that	me	not	should-be-ashamed[186]			
forþam	*ic*	*cleopode*	*to*	*þe.*		
because	I	called	to	you		

17(19)] Inlumina faciem tuam super servum [seruum] tuum, et salvum [saluum] me fac in tua misericordia.[187] 18. Domine, non confundar, quoniam invocavi [inuocaui] te.

20. Illustra [inlustra] faciem tuam super seruum /<[servum]>/ tuum, saluum /<[salvum]>/ me fac in miserecordia /<[misericordia]>/ tua domine: non confundar, quoniam inuocaui /<[invocavi]>/ te.

20. ◖ Lyght thou thi face on thi seruaunte, make me safe in thi mercy lord: be .i. noght shamed, for .i. inkald the. ◗

20. Aly3t þy face up þy seruant, Lord; make me sauf in þy mercy, and ich be nou3t confounded; for ich cleped þe.*. [Lord ali3t: *Lord*] &: be ych.]

EV 17. cont. Li3tne*. [Li3t *AH.*] thi face vp on thi seruaunt, mac me saaf EV 18. in thi mercy; Lord, I shal not be con|foundid, for I inwardli clepide thee.

LV 17. cont. Make thou cleer thi face on thi seruaunt; Lord, make LV 18. thou me saaf in thi merci; be Y not schent, for Y inwardli clepide thee.

17. † Illustrate thy face vpon thy seruant, saue me in thy mercie: 18. † Lord let me not be confounded, because I haue inuocated thee.

17. 'Light up Your face over Your slave! Make me secure in Your mercy!" 18. Lord, may I not be dismayed, because I called on You.'

30.20 *Ac þeah sceal gescamian þa unrihtwisan,*
however ought-to feel-shame the unrighteous

and hi beoð gelæd to helle;
and they are led to hell

and adumbiað þa facnfullan weoloras,
and become-dumb the deceitful lips

þa þe sprecað wið þone rihtwisan unriht,
those who speak against the righteous-one injustice

on heora ofermettum, and on heora leahtrunga.
in their pride and in their detraction

(20)] Erubescant impii, et deducantur /deducentur/ in infernum. 19] Muta efficiantur labia dolosa que /quæ[ae]/ loquuntur <loquntur> adversus [aduersus] iustum iniquitatem in superbia et contemptu.

21. Erubescant impij /<[impii]>/, & deducantur in infernum: muta fiant labia dolosa. 22. Que /<Quæ[ae]>/ loquuntur aduersus /<[adversus]>/ iustum iniquitatem: in superbia & in / / abusione.

21. ◖ The wickid shame, & broght be in til hell; dumb be made swikil lippes. ◖ 22. ◖ The whilke spekis agayns the rightwis wickidnes; in pride and in abusion. ◖

21. Ben þe wicked made asshamed, and ben hij ladd in-to helle; and þe trecherous lippes ben made doumbe,*. [be þe trichourus lippis.] 22. Which speken wickednes o3ayns þe ry3tful in pride and in abusion.*. [*which*] þai þat: pride+also.]

18. LV cont. Vn|pitous men shame thei, and be thei bro3t EV 19. doun in to helle; doumbe be thei*. [the *C pr. m.* Om. *sec. m.*] made, treccherous*. [the treccherous *E.*] lippis. That speken a3en the ri3twis wickidnesse; in pride, and in abu|sioun.

18. LV cont. Unpi|touse men be aschamed, and be*. [be thei I.] led forth LV 19. in to helle; gileful lippys be maad doumbe. That speken wickidnesse a3ens a iust man; in pride, and in mysusyng*. [abusioun I.].

18. cont. Let the impious be ashamed, and brought downe into hel: 19. † let the deceitful lippes be made mute. Which speake iniquitie against the iust, in pride, and abuse.

18. cont. ‘May the lawless be ashamed and led to the inferno. 19. May deceitful lips be made mute, who speak iniquity against the fair, in pride and in abuse.’

30.21 *Eala, Drihten, hu micel and hu manigfeald is seo mycelnes*
oh Lord how great and how magnificent is the greatness

þinre swetnesse,
of-your sweetness

þe þu hæfst gehyd
which you have hidden

and gehealden þam
and kept for-those

þe þe ondrædað:
who you[188] fear

þa swetnesse þu him ne lætst
the sweetness you for-them not let

næfre aspringan, nanum þæra
never cease for-none of-those

þe to þe hopað beforan manna bearnum.
who in you hope before men’s sons

20(21)] Quam magna multitudo dulcedinis tuę /tuæ[ae]/, Domine, quam abscondisti timentibus te; et perfecisti eam sperantibus in te, in conspectu filiorum hominum.

23. Quam magna multitudo dulcedinis tue /<tuæ[ae]>/ domine: quam abscondisti timentibus te. 24. Perfecisti eis qui sperant in te: in conspectu filiorum hominum.

23. ℂ How gret the multitude of thi swetnes lord; the whilke thou has hid til the*. [S to *the*. U om.] dredand the. ℂ 24. ℂ Thou made perfit til tha that hopis in the; in the syght of mennys sunnes. ℂ

23. Ha Lord, ful michel his þe multitude of þy swetnes, þatou hidest to þe doutand þe.*. [—*Ha*: þe] þi: —þy: þe *d.*] men dredyng.] 24. Þou madest ioie to hem þat hopen in þe, in þe si3t of mennes sones.*. [hopid: men.]

EV 20. Hou gret the multitude of thi swetnesse, Lord; that thou hiddest to men dredende thee. Thou performedist to hem, that hopen in thee; in the si3te of the sones of men.

LV 20. Lord, the multitude of thi swetnesse *is* ful greet; which thou hast hid to men dredynge thee. Thou hast maad a perfit thing to hem, that hopen in thee; in the si3t of the sones of men.

20. † How great is the multitude of thy sweetnesse ô Lord, which thou hast hid for them that feare thee. Thou hast perfited it for them that hope in thee, in the sight of the children of men.

20. 'How great is Your sweetness's multitude, Lord, which You have hidden for those fearing You – which You have perfected for those who hope in You in men's children's sight!'

30.22 *þu hi gehydst*
you them hide
and gehyldst hale and orsorge,
and keep healthy and free-from-care
ægðer ge modes ge lichaman, butan ælcere gedrefednesse,
both for-spirit and for-body without any tribulation
þe menn þrowiað.
which men suffer

21(22)] Abscondes eos in abditu vultus [uultus] tui, a conturbatione hominum.

25. Abscondes eos in abscondito [abdito] faciei tue /<tuæ[ae]>/: a conturba|cione /<[conturbatione]>/ hominum.

25. ◖ Thou sall hide thaim in dern of thi face; fra druuyinge of men. ◗

25. Þou shal hiden hem in þe hydyng of þy face fram þe trublyng of men.*. [sturblyng.]

EV 21. Thou shalt hide them in the hid place of thi face; fro the disturb|ing*. [distourblynge *H.*] of men.

LV 21. Thou schalt hide hem in the priuyte of thi face; fro disturblyng of men.

21. † Thou shalt hide them in the secrete of thy face from the disturbance of men.

21. 'You hide them in Your face's secret place from men's disturbance.'

30.23 *þu hi gescyldst on þinum temple,*
you them will-protect in your temple
wið ælcere tungan leahtrunge.
against each tongue's contempt

(23)] Proteges eos in tabernaculo tuo, a contradictione linguarum.

26. Proteges eos in tabernaculo tuo [ ]: a contradiccione /<[contradictione]>/ linguarum.

26. ◖ Thou sall hile thaim in thi tabernakile; fra gayn|sayinge of tonges. ◗

26. Þou shal defende hem in þy tabernacle fram o3ainsiggeing of tunges.*. [with-siggyng.]

EV cont. 21. Thou shalt defende them in thi tabernacle; fro the a3enseiyng of tungis.

LV$^{21.}_{cont.}$ Thou schalt defende hem in thi ta|bernacle; fro a3enseiyng of tungis.
$^{21.}_{cont.}$ Thou shalt protect them in thy tabernacle from the contradiction of tongues.
$^{21.}_{cont.}$ 'You protect them in Your tent from tongues' contradiction.'

30.24 *Gebletsod sy Drihten;*
blessed be Lord
for þam he swa wuldorlice gecydde his mildheortnesse me,
because he so wonderfully revealed his mercy to-me
on þære fæstan byrig.
in the fortified city

22(24)] Benedictus Dominus, quoniam mirificavit [mirificauit] misericordiam suam in civitate [ciuitate] circumstantie / circumstantiæ[ae]/.
27. Benedictus dominus, quoniam mirificauit /<[mirificavit]>/ misere|cordiam /<[misericordiam]>/ suam michi /<[mihi]>/: in ciuitate /<[civitate]>/ munita.
27. ◖ Blissid lord, for he selkouthid his mercy til me: in cyte warnyst. ◖
27. Blisced be our Lord, for he made his mercy wonderful to me in heuen.*. [*me*] men.]
EV$^{22.}$ Blessid the Lord, for he*. [that *E pr. m.*] made merueilous his mercy to me; in a strength|id cite.
LV$^{22.}$ Blessid *be* the Lord; for he hath maad wondurful his merci to me in a strengthid citee.
22. Blessed be our Lord: because he hath made his mercie merueilous to me in the fensed citie.
22. 'The Lord is blessed. He has magnified His mercy to me in the fortified city.'

30.25 *Ic cwæð on minre fyrhto,*
I said in my fear
þæt ic wære aworpen of þinra eagena ansyne.
that I was rejected from your eyes' sight

23(25)] Ego autem dixi in pavore [pauore] meo: Proiectus sum a vultu [uultu] oculorum tuorum.
28. Ego autem dixi in excessu mentis mee /<meæ[ae]>/: proiectus /Projectus/ sum a facie oculorum tuorum.
28. ◖ Bott .i. sayd in outpassynge of my thoght; .i. am ferre kastyn fra the face of thin eghen. ◖

28. Y seid in pas ‣[189] syng of my þou3t, Ich am owaie cast fram þe ly3t of þyn e3en.*. [passyng+oute: cast away.]

EV[23.] I forsothe seide in exces of my mynde; I am cast aferr fro the face of thin e3en.

LV[23.] For|sothe Y seide in the passyng*. [out passyng I.] of my soule; Y am cast out fro the face of thin i3en.

23. † But I haue said in the excesse of my minde: I am cast away from the sight of thine eies.

23. 'But I said in my mind's excess, "I am thrown away from Your eyes' face."'

30.26 *And* *þu* *þa* *for þi* *gehyrdest* *þa* *stemne* *minra* *gebeda,*
and you then for that reason heard the voice of-my prayers
þa *ic* *to* *þe* *cliopode.*
when I to you called

(26)] Ideo exaudisti vocem [uocem] deprecationis meę /meæ[ae]/, dum clamarem ‣[190] ad te.

29. Ideo exaudisti vocem oracionis /<[orationis]>/ mee /<meæ[ae]>/: dum clamarem ad te.

29. ◖ ffor thi thou herd the voice of my prayere; whils .i. crid til the. ◖

29. For-þy þou herdest þe voice of my praier, þer-whyles þat ich cried to þe.*. [þer-fore: —*voice*.]

EV[23. cont.] Therfore thou ful out herdist the vois of myn orisoun; whil I shulde crie to thee.

LV[23. cont.] Therfor thou herdist the vois of my preier; while Y criede to thee.

[23. cont.] Therfore thou hast heard the voice of my praier, whiles I cried to thee.

[23. cont.] 'Therefore, You heard my prayers' voice while I cried out to You.'

30.27 *Lufiað* *nu* *for þan* *Drihten* *ealle* *his* *halgan;*
love-IMP.PL now because of that Lord all his holy-ones
for þam *rihtwisnesse* *God* *lufað*
because righteousness God loves
and *secð,*
and seeks
and *forgylt* *be fullan* *ælcum*
and will-repay in full to-all
þe *ofermetto* *doð.*
who haughtiness perform

24(27)] Diligite Dominum, omnes sancti eius, quoniam veritatem [ueritatem] requiret Dominus, et retribute <retribuet*> ⁘[191] /[retribuet]/ his qui habundanter [abundanter] faciunt superbiam.

30. Diligite dominum omnes sancti /ejus/: quoniam [ ] veri|tatem /[veritates]/ requiret [requirit] dominus, & retribuet [retribuit] habundanter /<[abundanter]>/ facienti|bus superbiam.

30. ◖ Lufis the lord all his halighis; for sothfastnes he sall seke, and he sall ȝeld haboundanly til doand pride. ◗

30. Loueþ our Lord, ȝe alle his halwen; for our Lord shal sechen soþenes, and ȝeue vengeance plentiuouseliche*. [Second *u* added over the line.] to hem þat don pride.*. [plentefullych.]

EV[24.] Looueth the Lord, alle ȝee the seintus of hym; for the Lord shal aȝeen seche the treuthe, and ȝelde plen|teously to men doende pride.

LV[24.] Alle ȝe hooli men of the Lord, loue*. [loueth I.] hym; for the Lord schal seke treuthe, and he schal ȝelde plen|teuousli to hem that doen pride.

24. † Loue our Lord al ye his sainctes: because our Lord wil require truth, & wil repay them abundantly that doe proudly.

24. 'Delight in the Lord, and His holy ones, because the Lord requires truth, and will repay abundantly those who act proudly!'

30.28

Ac	*doð*	*esnlice,*					
but	act-IMP.PL	valiantly					
and	*gestrangiað*		*eowere*	*heortan,*	*and*	*eower*	*mod,*
and	strengthen-IMP.PL		your	heart	and	your	spirit
ælc	*þæra*						
each	of-those						
þe	*to*	*Gode*	*hopige.*				
who	in	God	trusts				

25(28)] Viriliter [Uiriliter] agite, et confortetur cor vestrum [uestrum], omnes qui speratis in Domino.

31. Viriliter agite & confortetur cor vestrum: omnes qui speratis in domino.

31. ◖ Wirkis manly, and comfortid be ȝoure hert; all that hopis in lord. ◗

31. Doþ manneliche, and beþ ȝour hert conforted, ȝe alle þat hopen in our Lord.*. [hertes: ȝe] ȝ (!).]

EV[25.] Manli doth, and be counfortid ȝoure herte; alle ȝee that hope in the Lord.

LV[25.] Alle ȝe that hopen in the Lord, do*. [doth IL. do ȝe K.] manli; and ȝoure herte be coumfortid.

25. Do ye manfully, and let your hart take courage, al ye that hope in our Lord.

25. 'Live manfully and let your heart be comforted, all who hoped in the Lord!'

Psalm 31

Dauid sang þisne an and þrittigoðan sealm,
David sang this one and thirtieth psalm

wundriende þære unaseccgendlican gesælignesse þæra manna
wondering about-the unspeakable happiness of-the men

þe him God forgifð ealle heora scylda
to whom God forgives all their sins

and him ælc geswinc aferþ,
and from-them each affliction removes

swa swa he him oft dyde.
as he for-them often did

And he witgode eac be Ezechie,
and he prophesied also about Ezechias

hu he sceolde wundrian þære myclan mildheortnesse
how he should wonder at-the great mercy

þe he him oft forgeaf, ægðer ge on his hælo
which he[192] him often granted both in his salvation

ge on his alysnesse æt his feondum.
and in his redemption from his enemies

And swa þæt ylce he witgode be ælcum godum men
and so the same he prophesied about each good man

þe him God swa ymb dyde.
to whom God so in-regard-to did[193]

And he ætwat eac him sylfum,
and he reproached also himself

þæt he ne hreowsode his synna
that he not had-repented his sins

ær he hæfde witnunga.
before he received punishment(s)

And he witgode eac be Criste,
and he prophesied also about Christ

þæt he swa ylce wolde herian swylce menn.
that he likewise would praise such men

31.1 *Eadige beoð þa*
blessed are those
þe him beoð heora unrihtwisnesse forgifene,
to whom are their iniquities forgiven
and heora synna beoð behelede.
and their sins are hidden

1(1)] Beati quorum remisse /remissę/ [remissae] sunt iniquitates, et quorum tecta sunt peccata.

(1.) BEATI quorum remisse /<remissæ[ae]>/ sunt iniquitates: & quorum tecta sunt peccata.

(1.) ◖ Blisful whas wickidnessis ere forgifen; and whas synnes ere hiled. ◖

1. Ben hij blysced*. [*y* corrected from *e*.] of wich þe wickednesses ben for-ȝeuen and of which þe synnes ben hed.*. [þai beþ blissyd þe wykkyd|nes of wham: whas synnes beþ hydd or preuye.]

EV[1.] Blissid of whom ben forȝiue the wickid|nessis; and of whom couered ben the synnes.

LV[1.] Blessid *ben* thei, whose wickidnessis ben forȝouun; and whose synnes ben hilid.

1. cont. Blessed are they, whose iniquities are forgeuen: and whose sinnes be couered.

1. 'Blessed are those whose betrayals are forgiven, whose sins are covered.'

31.2 *Eadig byð se wer,*
blessed is the man
þe him God ne oðwit his scylda,
to whom God not charges his guilts
ne on his mode ne byð facn.
nor in his heart not is treachery

2(2)] Beatus ▸[194] vir [uir] cui non imputavit [inputauit] Dominus peccatum, nec est in ore eius dolus.

2. Beatus vir cui non imputauit /<imputavit>/ [imputabit] dominus peccatum: nec est in spiritu eius /ejus/ dolus.

2. ◖ Blisful man til whaim lord rettid noght synn; na treson is in his gaste. ◖

2. Blisced be þe man to whom our Lord aretted nouȝt synne, ne gilery nys nouȝt in his gost.*. [put no s. & gyle is: hert or goste.]

EV[2.] Blessid the man, to whom witide not the Lord synne; and ther is not in the spirit of hym trecherie.

LV[2.] Blessid *is* the man, to whom the Lord arrettide not synne; nethir gile is in his spirit.

2. † Blessed is the man, to whom our Lord hath not imputed sinne, neither is there guile in his spirit.

2. 'A man is blessed to whom the Lord will not charge sin, nor is deceit in his spirit.'

31.3 *For þam þe ic sugode,*
because I became-silent

and hæl mine scylda,
and concealed my sins

eal min ban, and min mægn forealdode;
all my bone[195] and my strength grew-old

þa ongan ic
then began I

clypian ealne dæg.
to-cry all day

3(3)] Quoniam tacui, inveteraverunt [inueterauerunt] omnia ossa mea, dum clamarem tota die.

3. Quoniam tacui inueterauerunt /<[inveteraverunt]>/ ossa mea: dum cla|marem tota die.

3. ◖ ffor .i. stilled eldid my banes; whils .i. cried all the day. ◗

3. For ich held me stylle; my bones wexen olde, þer-whyles þat ich cried alday.

EV[3.] For I heeld my pes; inwardli eldeden my bones, whil I shulde crie al dai.

LV[3.] For Y was stille, my boonys wex|iden elde; while Y criede al dai.

3. † Because I held my peace, my bones are inueterated, whiles I cried al the day.

3. 'Because I kept silent, my bones grew old when I cried out all day.'

31.4 *For þam, ægðer ge on dæg ge on niht,*
because both in day and at night

wæs swyðe hefig ofer me þin hand, and þin yrre;
was very heavy over me your hand and your anger

ic wæs gehwyrfed on ælce yrmðe,
I was turned to every misery

swylce me wære se hrycg forbrocen.
as-if me was the spine broken

4(4)] Quoniam die ac nocte gravata [grauata] est super me manus tua. Conversus [conuersus] sum in erumna [aerumna] mea /[ ]/, dum confringitur spina.

4. Quoniam die ac nocte grauata /<[gravata]>/ est super me manus tua: conuersus /<[conversus]>/ sum in erumpna /<æ[ae]rumna>/ mea dum configitur [+mihi] spina.

4. ◖ ffor day and nyght heuyd is on me thi hand; turnyd .i. am in my wrichidnes whils the thorn is festid. ◖

4. For þyn honde ys greued vp me day and ny3t; ich am turned in my chaitifte,*. [MS. *chaitiste* (with a long *s*).] þer-whiles þat vices ben ficched in me.*. [myschefe: þorne or vices er prikkyd.]

EV4. For dai and ny3t greued is on me thin hond; I am turned in my myseise, whil with ficchid is the thorn.

LV4. For bi dai and ny3t thin `hond was*. [hondis weren A.] maad greuouse on me; Y am turned in my wretchednesse, while the thorn*. [thorn, *that is, of contricion* K.] is set in.

4. † Because day and night thy hand is made heauie vpon me: I am turned in my anguish, whiles the thorne is fastened.

4. 'For day and night Your hand was heavy on me. I was turned back in my distress while a thorn pierced me.'

31.5 *Ic þa gedyde min scylda þe swyþe cuðe,*
I then made my guilts to-you very clear

and min unriht ic na ne helede wið þe.
and my iniquity I by-no-means not concealed from you

5(5)] Delictum meum cognitum tibi feci, et iniustitias meas non operui.

5. Delictum meum cognitum tibi feci: & iniusticiam /injustitiam/ <[iniustitiam]> meam non abscondi.

5. ◖ My trespas .i. made knawn til the; and my vnrightwisnes .i. hid noght. ◖

5. Ich made myn trespas*. [MS. *trappes*.] knowen to þe, and ich ne hid nou3t myn vnry3tfulnesses.*. [trespas: —*ne*: vnry3tfulnes.]

EV5. My gilte knowen I made to thee; and myn vnri3twisnesse I hidde not.

LV5. I made my synne knowun to thee; and Y hidde not my vn|ri3tfulnesse.

5. † I haue made my sinne knowen to thee: and my iniustice I haue not hid.

5. 'I made my offense known to You. I did not hide my unfairness.'

31.6 *þa cwæð ic on minum mode,*
then said I in my heart

þæt ic wolde andettan,
that I wanted to-confess

and stælan ongean me sylfne, min scylda,
and to-declare against myself my guils

and þa Gode andettan;
and those to-God to-confess

and þu me þa forgeafe þæt unriht minra scylda.
and you me then forgave the wrongdoing of-my guilts

(6)] Dixi: Pronuntiabo adversum [aduersum] me iniustitias meas Domino, et tu remisisti impietatem cordis mei.

6. Dixi confitebor aduersum /<adversum>/ [adversus] me iniusticiam /injustitiam/ <[iniustitiam]> meam domino: & tu remisisti impietatem peccati mei.

6. ◖ I sayd .i. sall shrife agayns me myn vnrightwisnes til lord; and thou relessid the wickidnes of my synn. ◗

6. Ich seid, Y shal shryue o3ayns me myn vnry3tfulnesse to our Lord; and þou for-3af þe*. [*o3ayns me myn vnry3tfulnesse to our lord and þou for-3af þe o3ains me myn vnri3tfulnesse to our lord and þou for-3af þe* MS.] wickednesse of myn synne.

EV$^{5.}_{cont.}$ I seide, I shal knowleche a3en me myn vn|ri3twisnesse to the Lord; and thou for|3iue the vnpitousnesse of my synne.

LV$^{5.}_{cont.}$ I seide, Y schal knouleche a3ens me myn vnri3tfulnesse to the Lord; and thou hast for3oue the wickidnesse of my synne.

$^{5.}_{cont.}$ I said: I wil confesse against me my iniustice to our Lord: and thou hast forgeuen the impietie of my sinne.

$^{5.}_{cont.}$ 'I said, "I will confess my own unfairness to the Lord against myself." You forgave my sin's lawlessness.'

31.7 *For þæm gebiddað ealle halige to þe*
therefore pray all holy-ones to you

on tilne timan;
in opportune time

for þæm þonne, and for eallum heora goodum dædum,
for that reason then and for all their good deeds

ne genealæcð him na þæt flod
not approaches him not-at-all the flood

þæra myclena wætera;
of-the great waters

þæt synt þas andweardan earfoþa and eac þa weardan.
that are these present troubles and also the future-ones

6(7)] Pro hac oravit [orabit] ad te omnis sanctus in tempore oportuno. Verumtamen /* verum tamen/ [uerumtamen] in diluvio [diluuio] aquarum multarum ad eum non adproximabunt.

7. Pro hac orabit ad te omnis sanctus: in tempore oportuno /<opportuno>/. 8. Verumptamen /<[Verumtamen]>/ in diluuio /<[diluvio]>/ aquarum multarum: ad eum[196] non approximabunt [adproximabunt].

7. ℂ ffor that sall pray til the ilk halygh; in tideful tyme ℂ 8. ℂ Noght forthi in flowynge of many watirs; til him thai sall noght neghe. ℂ

7. For-þy shal ich an halwe praie to þe in couenable tyme.*. [ech halow schal: behoue|able.] 8. For-soþe hij ne shal nouȝt come nere hym in þe gaderyng of mani synnes.*. [—*ne*: —*nouȝt*: gederyng.]

EV 6. For that shal preȝe to thee eche seint; in nedful time. Neuerthelatere in the flod of manye watris; to hym thei shul not neȝhen.

LV 6. For this thing ech hooli man schal preye to thee; in couenable tyme. Netheles in the greet flood of many watris; tho*. [thei I.] schulen not neiȝe to thee.

6. † For this shal euerie holie one pray to thee, in time conuenient. But yet in the floud of manie waters, they shal not approche to him.

6. 'Because of this every holy one will pray to You at a favorable time. Even so, in a flood of many waters they will not come close to him.'

31.8 *þu eart min gebeorhstow on minum earfoþum,*
you are my place-of-refuge in my tribulations

þa me habbað utan behringed:
which me have around surrounded

ac þu
but you

þe eart min frefrend,
who are my consoler

ahrede me æt þam
set-free me from those

þe me habbað utan bestanden.
who me have around surrounded

7(8)] Tu es michi /[mihi]/ refugium a pressura <presura> que /quæ[ae]/ circumdedit me; exultatio mea, redime me a circumdantibus me.

9. Tu es refugium meum a tribulacione /<[tribulatione]>/ que /<quæ[ae]>/ circumdedit me: exultacio /exsultatio/ <[exultatio]> mea, erue me a circumdantibus me.

9. ◖ Thou ert my fleynge fra tribulacioun that vmgaf me; my ioynge, delyuer me of vmgifand me. ◗

9. Þou art my refuit*. [MS. *restut*?] fram þe tribulacioun þat cumpassed me; my gladnesse de-liuere*. [MS. de-liuerer.] me fram hem þat conpassen me wyþ iuel.*.[refute: —þe: enclosid: de|diuer: encloseþ.]

EV7. Thou art my refute fro tribu|lacioun, that enuyrounde me; thou, my ful out io3e, pul out me fro the*. [Om. *C*.] enuy|rounende me.

LV7. Thou art my refuyt fro tribulacioun, that cumpass|ide me; thou, my fulli ioiyng, delyuere me fro hem that cumpassen me.

7. † Thou art my refuge from tribulation, which hath compassed me: my exultation, deliuer me from them that compasse me.

7. 'You are my refuge from the tribulation which surrounded me. My Exultation, rescue me from those who surround me!'

31.9

Þa	*andswarode*	*God*	*þam*	*witegan,*	*þurh*	*þone*	*halgan*	*gast,*
then	responded	God	to-the	prophet	through	your	holy	spirit

and	*cwæð,*	
and	spoke	

Ic	*þe*	*sylle*	*andgit,*
I	you	will-give	understanding

and	*þe*	*getæce*	*þone*	*weg,*
and	you	will-show	the	way

þe	*þu*	*onsteppan*	*scealt;*	
which	you	to-walk	ought	

and	*ic*	*locie*	*to*	*þe*	*mid*	*minum*	*eagum.*
and	I	will-look	at	you	with	my	eyes

8(9)] Intellectum dabo tibi, et instruam te in via [uia] hac qua ingredieris; firmabo super te oculos meos.

10. Intellectum tibi dabo & instruam te: in via hac qua gradieris firmabo super te oculos meos.

10. ◖ Vndirstandynge .i. sall gif till the, and .i. sall enfourme the: in this way that thou sall in ga .i. sall fest on the myn eghen. ◗

10. Y shal heue*. [Read 3eue.] to þe vnderstondyng, seid our Lord, and y shal

en-fourme*. [*u* added over line.] þe, and y shal fasten vp þe myn e3en in þat wai þatou*. [MS. þa *tou*.] shalt gon.*. [enfourme: festen myn e3en vp þe: þat þou: go+in.]

EV 8. Vnderstonding I shal 3iue to thee, and `I shal*. [Om. *AH*.] enforme thee in that weie, that thou shalt go; I shal fastne vp on thee myn e3e.

LV 8. Y schal 3yue vnderstondyng to thee, and Y schal teche thee; in this weie in which thou schalt go, Y schal make stidefast myn i3en on thee.

8. † I wil geue thee vnderstanding, and wil instruct thee in the way, that thou shalt goe; I wil fasten mine eies vpon thee.

8. ‘ “I will give you understanding, and instruct you in the way by which you may walk. I will fix My eyes on you.’

31.10

Ne	*beo*	*ge*	*na*	*swylce*	*hors*	*and*	*mulas,*
not	be-IMP.PL ▸197	you	not	like	horses	and	mules

on	*þam*	*nis*	*nan*	*andgit.*
in	which	not-is	no	understanding

9(10)] Nolite fieri sicut equus <equis> et mulus, in quibus non <+est*> ▸198 /[+est]/ intellectus.

11. Nolite fieri sicut equus & mulus: quibus non est intel|lectus.

11. ◖ Willes noght be made as hors and mule; in the whilke is noght vndirstandynge. ◗

11. Willeþ 3e nou3t, mennes sones, ben made as horses and mule, to which vnderstondyng nis nou3t.*. [3e sonnes of men will 3e no3t be made as hors or mule in whych is none v.]

EV 9. Wileth not be maad as an hors and a mule; to whom is not vnderstonding.

LV 9. Nile 3e be maad as an*. [Om. I.] hors and mule; to whiche*. [the whiche I.] is noon vndurstondyng.

[9.] ▸199 † Doe not become as horse and mule, which haue no vnderstanding.

9. ‘Don’t be like horse or mule which is not intelligent!’

31.11

Þæra	*cinban*	*þu*	*scealt*	*mid*	*bridle,*	*and*	*mid*	*caman,*
their	jawbones	you	ought-to	with	bridle	and	with	muzzle

to	*þe*	*geteon;*
to	yourself	draw

swa ylce	*þu*	*scealt*	*þa*	*men,*
likewise	you	ought-to (do)	with-the	men

þe	*heora*	*gelican*	*beoð;*
who	to-them	similar	are

for þam	*hi*	*elles*	*ne*	*genealæceað*	*þinum*	*willan.*
because	they	otherwise	not	will-get-nearer	to-your	will

(11)] In freno et camo maxillas eorum constringe qui non adproximant ad te.

12. In chamo /<[camo]>/ & freno maxillas eorum constringe: qui non approximant [adproximant] ad te.

12. ◖ In keuel and bridel streyn thaire chekis; that neghis noght til the. ◗

12. Constreingne her cheken in bernache*. [MS. *bernathe*. Or ought to be *bernacle*?] and bridel, Lord, þat ne neȝed nouȝt to þe.*. [chekes in barnakle: *lord*] þai: *ne n. n.*] cum noȝt neȝ.]

$EV^{9.}_{cont.}$ In bernacle and bridil the chekis of hem constreyne; that neȝhen not to thee.

$LV^{9.}_{cont.}$ Lord, constreyne thou the chekis of hem with a bernacle and bridil; that neiȝen not to thee.

$^{9.}_{cont.}$ In bit and bridle binde fast their cheekes, that approch not to thee.

$^{9.}_{cont.}$ 'Restrain their jaws with muzzle and bit, who do not come close to you!"'

31.12 *Swiþe manigfealde synt synfulra manna swingelan;*
very numerous are of-sinful men scourges

ac þa
but those

þe to Gode hopiað,
who in God hope

beoð ymbhringde mid swyþe manegre mildheortnesse.
are surrounded with very many-a mercy

10(12)] Multa flagella peccatorum; sperantes autem in Domino misericordia circumdabit.

13. Multa flagella peccatoris: sperantem autem in domino miserecordia /<[misericordia]>/ circumdabit.

13. ◖ Many swyngiyngs*. [S ere the scourgynges the swyngyns.] of synful; bot hopand in lord mercy sall vmgif. ◗

13. Mani tourmentes ben of synȝers; and mercy shal cumpassen þe hopand in our Lord.*. [enclosye man hopyng.]

$EV^{10.}$ Manye scourgis of the syn|nere; the hopere forsothe in the Lord, mercy shal enuyroune.

$LV^{10.}$ Many betyngis*. [scourgis S.] ben of the syn|nere; but merci schal cumpasse hym that hopith in the Lord.

10. † Manie are the scourges of a sinner, but him that hopeth in our Lord mercie shal compasse.

10. 'Many beatings fall on sinners, but mercy will surround one who hopes in the Lord.'

31.13	*Blissiað*	*for þæm*	*on*	*Gode,*	
	exult-IMP.PL	therefore	in	God	
	and	*wynsumiað,*	*ge*	*rihtwisan;*	
	and	be-joyful-IMP.PL	you	righteous-ones	
	and	*fægniað,*			
	and	rejoice-IMP.PL			
	and	*wuldriað,*	*ealra*	*rihtwillenda*	*heortan.*
	and	glorify-IMP.PL	of-all	righteous	hearts

11(13)] Letamini /[Læ[ae]tamini/ in Domino et exultate, iusti; et gloriamini, omnes recti corde.

14. Letamini /<Læ[ae]tamini>/ in domino & exultate /exsultate/ iusti /justi/: & gloriamini omnes recti corde.

14. ◖ ffaynes in lord and glades rightwis: and ioyes all right of hert. ◗

14. Gladeþ, 3e ry3tful in our Lord, and beþ ioyful and glorieþ, 3e alle ri3tful of hert.*. [beþ . . 3e] ioieþ & ioieþ.]

EV 11. Gladeth in the Lord, and ful out io3eth, 3ee ri3twise; and glorieth, alle 3ee ri3t in herte.

LV 11. 3e iust men, be*. [beth IS.] glad, and make*. [make 3e I. maketh S.] fulli ioie in the Lord; and alle 3e*. [the F. Om. U.] ri3tful*. [ri3tful *men* CK *sec. m.* ORXi.] of herte, haue glorie.

11. † Be ioyful in our Lord and reioyse ye iust, and glorie al ye right of hart.

11. 'Be happy in the Lord, and exult, you fair! Boast in Him, all you upright in heart!'

Psalm 32

Dauid	*sang*	*þisne*	*twa*	*and*	*þrittigoþan*	*sealm,*
David	sang	this	two	and	thirtieth	psalm
herigende	*Drihten,*					
praising	Lord					
and	*him*	*þanciende*				
and	him	thanking				
þæt	*he*	*hine*	*swa*	*wundorlice*		
that	he	him	so	wonderfully		
of	*eallum*	*his*	*earfoþum*	*gefriðode,*		
from	all	his	hardships	freed		

and hine swa weorðlice gesette ofer his rice.
and him so honourably appointed over his kingdom

And eac he lærde on þam sealme ealle menn,
and also he instructed in the psalm all men

þæt hi sceoldon Gode þancian ealra þæra gooda
that they should God thank for-all the goods

þe he him dyde.
which he for-them performed

And he witgode eac be Ezechie,
and he prophesied also about Ezechias

þæt he sceolde þæt ylce don
that he should the same do

þonne he alysed wære of his earfoþum;
when he liberated was from his hardships

and be ælcum þæra
and about each of-those

þe þysne sealm singð.
who this psalm sings

And eac be Criste he witgode,
and also about Christ he prophesied

þæt he sceolde æfter his æriste
that he should after his resurrection

ealle men þæt ylce læran.
all men the same teach

32.1 *Blissiað, ge rihtwisan, on Godes gifum;*
rejoice-IMP.PL you righteous-ones in God's favours

rihte hit gerist,
rightly it behoves

þæt hine ealle rihtwillende emnlice herian.
that him all wishing-to-do-right equally should-praise

1(1)] Gaudete, iusti, in Domino; rectos decet conlaudatio.

(1.) EXULTATE /Exsultate/ iusti /justi/ in domino: rectos decet collaudacio /<collaudatio>/ [laudatio].

(1.) ◖ Gladis rightwis in lord; the right bicomes louynge. ◗

1. Gladeþ, ȝe ryȝtful in our Lord; heryynge bicomeþ to þe ryȝtful.*. [ȝe] ȝ (!): for riȝtful b. herying.]

EV[1.] Ful out io3eth, 3ee ri3twise, in the Lord; the ri3te men semeth togidere preising.
LV[1.] 3e iust men, haue fulli ioye in the Lord; presyng togidere bicometh ri3tful men.
1. Reioyce ye iust in our Lord: praysing becometh the righteous.
1. 'Exult, you fair, in the Lord! Praise befits the honest.'

32.2 *Heriað hine mid hearpum; and on þære tynstrengean hearpan.*
praise-IMP.PL him with harps and on the ten-stringed harp

2(2)] Confitemini Domino in cithara /cythara/; in psalterio decem cordarum /chordarum/ psallite ei.
2. Confitemini domino in cythara /<[cithara]>/: in psalterio decem cordarum /<chordarum>/ psallite illi.
2. ◖ Shrifis til lord in the harpe: in psautery of ten cordis syngis til hym. ◖
2. Shriueþ to our Lord in uertu3, and doþ to hym þe techynges of þe .x. comaundement3.
EV[2.] Knoulecheth to the Lord in an harpe; in sautre of ten cordis doth salmys to hym.
LV[2.] Knouleche 3e to the Lord in an harpe; synge 3e to hym in*. [Om. S.] a sautre of ten strengis.
2. † Confesse ye to our Lord on the harpe: on a psalter of ten strings sing to him.
2. 'Confess to the Lord on guitar! Sing psalms to Him on the ten-stringed harp!'

32.3 *Singað him niwne sang,*
sing-IMP.PL him new song
and heriað hine swyþe wel mid heare stemne.
and praise-IMP.PL him very well with loud voice

3(3)] Cantate ei canticum novum [nouum]; bene psallite ei in iubilatione.
3. Cantate ei canticum nouum /<[novum]>/: bene psallite ei in vociferacione /<[vociferatione]>/.
3. ◖ Syngis til him a new sange; wele syngis til him in heghynge of voice. ◖
3. *The translation is omitted.**. [Do 3e gode warkes, & serueþ to hym in all 3our strengþ.]
EV[3.] Syngeth to hym a newe song; wel doth salmys to hym in criende out.
LV[3.] Synge 3e to hym a newe song; seie 3e wel salm to hym in criyng.
3. † Sing ye to him a new song: sing wel to him in iubilation.
3. 'Sing Him a new song! Sing psalms well, with passion,'

32.4 *For þæm his word synd swyþe rihte,*
because his words are very right
and ealle his weorc synt getreowe.
and all his works are true

4(4)] Quoniam rectus <rectum> est sermo Domini, et omnia opera eius in fide.
4· Quia rectum est verbum domini: & omnia opera eius /ejus/ in fide.
4· ◖ ffor right is the word of lord; and all the werkis of him in trewth. ◖
4· For þe worde of our Lord is ry3t, and alle hys werkes ben in faiþe.*. [feye.]
EV4· For ri3t is the woord of the Lord; and alle his werkis in feith.
LV4· For the word of the Lord is ri3tful; and alle hise werkis *ben* in feithfulnesse.
4· † Because the word of our Lord is right, and al his workes are in faith.
4· 'because the Lord's word is right, and all His works are done in faithfulness!'

32.5 *He lufað mildheortnesse and rihte domas;*
he loves mercy and right judgements
mid his mildheortnesse he gefylð ealle eorðan,
with his mercy he fills all earth
mid his worde synt getrymede heofonas;
with his words are established heavens
and þurh þone gast his muðes
and through the spirit of-his mouth
synt eall heofona mægn.
are all heavens' powers

5(5)] Diligit misericordiam et iudicium. Misericordia Domini plena est terra. 6] Verbo [Uerbo] Domini cęli /cæ[ae]li/ firmati sunt, et spiritus <spiritu*> </[spiritu]/>[200] oris eius omnis virtus [uirtus] eorum.
5· Diligit miserecordiam /<[misericordiam]>/ & iudicium /judicium/: miserecordia /<[misericordia]>/ do|mini plena est terra. 6. Verbo domini celi /<cæ[ae]li>/ firmati sunt: & spiritu oris eius /ejus/ omnis virtus eorum.
5· ◖ He lufis mercy and dome; of the mercy of lord ful is the erth. ◖ 6. ◖ Thorgh the word of lord heuens ere festid; and thorgh the gast of his mouth all the vertu of thaim. ◖
5· He loueþ mercy and iugement3; þerþe is ful of þe mercy of our Lord.*. [dome.] 6. Þe heuens ben fastened þurwe þe worde of our Lord, and alle her uertue is of spiri3t of ys mouþe.

EV5· He loueth mercy and dom; of*. [and of *C.*] the mercy of the Lord ful is the erthe. EV6· By the woord of the Lord heuenes ben fastned; and bi the spirit of his mouth al the vertu of hem.

LV5· He loueth merci and doom; the erthe is ful of the*. [Om. I.] merci of the Lord. LV 6. Heuenes ben maad stidfast bi the word of the Lord; and `al the*. [alle A.] vertu of tho bi the spirit of his mouth.

5· † He loueth mercie and iudgement: the earth is ful of the mercie of our Lord. 6. By the word of our Lord the heauens are established: and by the spirit of his mouth al the power of them.

5· 'He delights in mercy and judgement. The land is full of the Lord's mercy. 6. By the Lord's Word skies were founded, and all their strength by His mouth's Spirit,'

32.6 *He gegaderode eall sæwætru tosomne,*
he gathered all sea-waters together

swylce hi wæron on anum cylle;
as-if they were in single flagon

he gesette þone garsecg on his goldhorde.
he put the ocean in his treasury

7(6)] Congregans sicut in utrem aquas maris, ponens in thesauris <thesauros> abyssos.

7· Congregans sicut in vtre /<[utre]>/ aquas maris: ponens in thesauris abissos /<[abyssos]>/.

7· ◖ Gadirand as in*. [S ins. 'a.'] gourde waters of the see; settand in tresours depnes. ◗

7· Gaderand to-gidres as in a gourde þe waters of þe see, settand depe helles*. [MS. *belles.*] in tresours of yuiles.*. [MS. *hilles.*]*. [hellis: *hilles*] yuyll.]

EV7· Gederende as in a botel the watris of the se; and puttende ses in tresoris.

LV7· And he gaderith togidere the watris*. [wawis ELP.] of the see as in a bowge*. [botel EL.]; and settith*.[he settith I.] depe watris in tresours.

7· † Gathering together the waters of the sea, as it were in a bottel: putting the depthes in treasures.

7· 'gathering the sea's waters as if in a wine skin, and putting them in the abysses' treasuries.'

32.7 *Ondræde hine eall eorðe;*
may-fear him all earth
fram him beoð onstyred ealle gesceafta, and ealle þa
by him are moved all created-things and all those
þe on eorðan buiað.
that on earth dwell

8(7)] Timeat Dominum omnis terra. Ab ipso autem commoveantur [commoueantur] universi [uniuersi] et / / omnes / / qui habitant orbem.

8. Timeat dominum omnis terra: ab eo autem com|moueantur /<[commoveantur]>/ omnes inhabitantes orbem.

8. ◖ All the erth dred the lord: bot of him be stird all wonand in the warld. ◖

8. Drede al þerþe our Lord; and alle þat wonen in þe worled ben styred of hym.

EV 8. Alle the*. [Om. *AEH*.] erthe drede the Lord; of hym forsothe ben togi|dere moued alle the indwelleris the world.

LV 8. Al erthe drede the Lord; sotheli alle men enhabitynge the*. [in the S.] world ben mouyd of hym.

8. † Let al the earth feare our Lord: and let al the inhabitantes of the world be moued at him.

8. 'Fear the Lord, all the land! May all the world's inhabitants be moved by Him,'

32.8 *For þæm he cwæð his willan,*
because he spoke his will
þa wæs he geworden;
then was it performed
he bebead his willan,
he announced his will
þa wæron ealle gesceafta gesceapene.
then were all created-things created

9(8)] Quoniam ipse dixit, et facta sunt; ipse mandavit [mandauit], et creata sunt.

9. Quia /<[Quoniam]>/ ipse dixit, & facta sunt: ipse mandauit /<[mandavit]>/, & creata sunt.

9. ◖ ffor he sayd and thai ere mayde; he bade and thai ere shapyn. ◖

9. For he seid, and hij ben made; he comaunded, and hij ben fourmed.*. [beþ m.: be fourmyd.]

EV 9. For he seide, and thei ben maad; he sente*. [sette *A*.], and thei ben formed.

LV[9.] For he seide, and thingis weren maad; he comaundide, and thingis weren maad*. [Om. S.] of nou3t.

9. † Because he said, and they were made: he commanded and they were created,

9. 'because He spoke and they were made. He commanded and they were created.'

32.9 *Se Drihten tostencð þa geþeaht yfelwillendra kynna,*
the Lord destroys the councils of-wicked people
and he forsyhð þa geþohtas þara folca,
and he despises the thoughts of-the nations
and eac yfelra ealdormanna geþeaht he forsyhð.
and also evil princes' council he despises

10(9)] Dominus dissipat consilia gentium; reprobat autem / / cogitationes populorum, et reprobat consilia principum.

10. Dominus dissipat consilia gencium /<[gentium]>/, reprobat autem cogitaciones /<[cogitationes]>/ populorum: & reprobat consilia principum.

10. ◖ Lord skaters the counsails of genge, and he reproues the thoghtis of folke: and he reproues the counsaile of princes.◗

10. Our Lord wasteþ þe counseiles of men wyþ-outen lawe, and he reproceþ þe*. [MS. *he*.] counceils of princes.*. [*Our . . princes*] & he reproueþ þe þou3tes of folkes, & he reproueþ þe conseils of pr.]

EV[10.] The Lord scatereth the counseilis of Jentilis, re|preueth forsothe the tho3tis of puplis; and repreueth the counseilis of princis.

LV[10.] The Lord distrieth the counsels of folkis, for|sothe he repreueth the thou3tis of puplis; and he repreueth the counsels of prynces.

10. † Our Lord dissipateth the counsels of nations: and he reproueth the cogitations of people, and he reproueth the counsels of princes.

10. 'The Lord scatters the nations' counsel. He rebukes the peoples' thoughts, and rebukes the princes' counsel.'

32.10 *Ac Godes geþeaht wunað on ecnesse,*
but God's council will-remain for ever
and geþoht his modes a weorulda weoruld.
and thought of-his spirit forever

11(10)] Consilium vero [uero] Domini manet in ęternum /æ[ae]ternum/, cogitationes cordis eius in seculum /sæ[ae]culum/ seculi /sæ[ae]culi/.

11. Consilium autem domini in eternum /<æ[ae]ternum>/ manet: cogitacio|nes /<[cogitationes]>/ cordis eius /ejus/ in generacione /<[generatione]>/ & generacionem /<[generationem]>/.

11. ◖ Bot the counsaile of lord lastis withouten end; the thoghtis of his hert in generacioun & generacioun. ◗

11. Þe counseil of our Lord woneþ wyþ-outen ende; þe þou3tes of his hert ben in kynde and kynde.*. [fram k. into k.]

EV 11. The counseill forsothe of the Lord with|oute ende abit*. [abideth *AEH.*]; the tho3tus of his herte in ieneracioun and in to ieneracioun.

LV 11. But the counsel of the Lord dwellith with outen ende; the thou3tis of his herte *dwellen* in generacioun and into genera|cioun.

11. † But the counsel of our Lord abydeth for euer: the cogitations of his hart in generation and generation.

11. 'But the Lord's counsel endures in eternity, His heart's thoughts remain in generation after generation.'

32.11 *Eala, eadig byþ þæt kynn,*
oh blessed is the people
þe swylc God byð heora God;
whose such God is [201] God
and eadig byð þæt folc,
and blessed is the nation
þe se Drihten gecyst him to yrfeweardnesse.
which the Lord chooses for-himself as inheritance

12(11)] Beata gens cuius est Dominus Deus eorum, populus /populum/ quem elegit Dominus in hereditatem sibi.

12. Beata gens cuius /cujus/ est dominus deus eius /ejus/: populus quem elegit in hereditatem /hæreditatem/ sibi.

12. ◖ Blisful genge*. [S is the folke.] of whaim is lord god of thaim; folke whaim he chese in heritage til him. ◗

12. Þe folk ben blisced of which our Lord is her God; þe folk þat he chees to hym in heritage ben blisced.*. [þat f. is: wham: *ben*] beþ.]

EV 12. Blisful the folc of kinde, of the whiche is the Lord his God; the puple that he ches in to eritage to hym.

LV 12. Blessid *is* the folk, whose Lord is his God; the puple which*. [that I.] he checs into eritage to hym silf.

12. † Blessed is the nation, whose God is our Lord: the people whom he hath chosen for his inheritance.

12. 'The nation whose God is the Lord is blessed – His people, whom He chose as an inheritance for Himself.'

32.12 *Drihten locað of heofonum,*
Lord looks from heavens

and gesihð eall manna bearn
and sees all men's sons

of his þam wlitegan temple;
from his the beautiful temple

he wlit ofer ealle þa
he gazes over all those

þe ealre eorðan ymbhwyrft buiað.
who all earth's extent inhabit

13(12)] De celo /cæ[ae]lo/ prospexit Dominus, et vidit [uidit] omnes filios hominum. 14] De preparato [praeparato] habitaculo suo respexit super omnes qui habitant orbem.

13. De celo /<cæ[ae]lo>/ respexit dominus: vidit omnes filios hominum. 14. De preparato /<præ[ae]parato>/ habitaculo suo: respexit super omnes qui habitant terram.

13. ℂ Lord lokid of heuen: he saghe all sunnes of men. ℂ 14. ℂ ffra his graithid wonynge; he lokid on all that wons the erth. ℂ

13. Our Lord loked*. [MS. lokeþ.] fram heuen; he sei3e alle mennes sones.*. [loked: h. + &: men sonnes.] 14. He loked fram his tabernacle made redi vp alle þat wonen on erþe;

EV 13. Fro heuene beheeld the Lord; he sa3 alle the sones of men. EV 14. Fro his duelling place befor maad redi; he beheeld ouer alle, `that duelle*. [the dwelleris *A*.] the erthe.

LV 13. The Lord bihelde fro heuene; he si3 alle the sones of men. LV 14. Fro his dwellyng place maad redi bifor; he bi|helde on alle men, that enhabiten the erthe.

13. † Our Lord hath looked from heauen: he hath sene al the children of men. 14. † From his prepared habitation he hath looked vpon al, that inhabite the earth.

13. 'The Lord has looked down from the sky. He has seen all men's children. 14. From His prepared dwelling, He looked down over all who live in the land –'

32.13 *For þam he gesceop heora heortan, ælces synderlice;*
because he shaped their hearts of-each-one separately
and he ongit heora ealra weorc.
and he understands of-them all works

15(13)] Qui finxit singillatim corda eorum; qui intellegit in omnia opera eorum.
15. Qui finxit singillatim <sigillatim> corda eorum: qui intelligit [intellegit] omnia opera eorum.
15. ◖ He that made sundirly the hertis of tha; he that vndirstandis all thaire werkis. ◖
15. Which feined onliche her hertes & vnderstondeþ alle her werkes.
EV15. That made arowe the hertis of hem; that vnderstondith alle ther werkis.
LV15. Which made syngulerli*. [singulerli, *ether ech bi himself* V.] the soules of hem; which vndurstondith all the werkis of hem.
15. † Who made their hartes seuerally: who vnderstandeth al their workes.
15. 'He, who made their hearts individually, who understands all their works.'

32.14 *Ne wyrð nan kyning næfre gehæled*
neither is no king never saved
þurh his agen mægen;
through his own might
ne se gigant ne wyrð na gehæled
nor the giant not is by-no-means saved
on þære mycelnesse his mægenes.
in the abundance of-his might

16(14)] Non salvabitur [saluabitur] rex per multam virtutem [uirtutem] suam, nec gigans salvus [saluus] erit in multitudine fortitudinis sue /suę/[202] [suae].
16. Non saluatur /<[salvatur]>/ rex per multam virtutem: & gigas [gigans] non saluabitur /<[salvabitur]>/ in multitudine virtutis sue <suæ[ae]>.
16. ◖ Kynge is noght safe thorgh mykel vertu; and geaunt sall noght be safe in multi|tude of his vertu. ◖
16. Þe kyng nys nou3t saued þur3 michel uertu, and þe geant ne shal nou3t be saued in þe michelhede of his uertu.*. [is: —*ne*: gretnes.]
EV16. The king is not saued bi myche vertu; and the ieaunt shal not be saued in the multitude of his vertu.
LV16. A kyng is not sauyd bi myche vertu*. [vertu, *that is, strengthe* K *text* V*marg.*]; and a giaunt schal not be sauyd in the mychilnesse of his vertu.

16. The king is not saued by much powre: and the gyant shal not be saued in the multitude of his strength.

16. 'A king is not saved by much power, and a giant will not be saved by his strength's multitude.'

32.15 *He byð swiðe dysig,*
he is very foolish

se þe getruwað on his horses swiftnesse,
the-one who trusts in his horse's swiftness

for þæm hit is swiðe leas tohopa;
because it is very deceitful hope

for þæm nawþer ne ðam horse, ne þæm rædemen,
because neither the horse nor the horseman

ne wyrð geborgen of his agnum cræftum.
not is saved by his own powers

17(15)] Falsus equus ad saltuem; in habundantia [abundantia] autem virtutis [uirtutis] sue /suæ[ae]/ non erit salvus [saluus].

17. Fallax equus ad salutem: in habundancia /<[abundantia]>/ autem virtutis sue /<suæ[ae]>/ non saluabitur /<[salvabitur]>/.

17. ◖ Desaifabile*. [S ins. 'is.'] hors til hele; bot in aboundaunce of his vertu he sall noght be safe. ◖

17. Þe hors is deceiuable vnto helþe; and he ne shal nou3t be saued in þe wexing of his uertu.*. [dis[. . . .]ble: help: —*ne*.]

EV 17. Desceyuable the hors to helthe; forsothe in abundaunce*. [the haboundaunce *A*.] of his vertu he shal not be saued.

LV 17. An hors *is* false to helthe; forsothe he schal not be sauyd in the*. [Om. C.] habundaunce, `*ether plentee**. [Om. IR.], of his vertu.

17. † The horse fayleth to safetie, and in the abundance of his force he shal not be saued.

17. 'A horse is deceitful for safety, for he will not be saved by its strength's abundance.'

32.16 *Symle beoð Godes eagan open ofer þa*
always are God's eyes open over those

ðe hine ondrædað,
who him fear

and ofer þa
and over those

þe hopiað to his mildheortnesse;
who hope in his mercy

for þam þæt he gefriðie heora sawla fram deaðe,
because he will-set-free their souls from death

and hi fede on hungres tide.
and them will-feed in famine's time

18(16)] Ecce oculi Domini super timentes eum; sperantes autem in misericordia eius, 19] ut eripiat a morte animas eorum, et alat eos in fame.

18. Ecce oculi domini super metuentes eum: & [ ] in [ ] eis [ ] qui sperant super miserecordia /<[misericordia]>/ eius /ejus/. 19. Vt <[Ut]> eruat a morte animas eorum: & alat eos in fame.

18. ℂ Lo the eghen of lord on dredand him; and in thaim that hopis in his mercy. ℂ 19. ℂ That he delyuer fra ded the sauls of thaim; & fostire thaim in hungire. ℂ

18. Se! þe he3en of our Lord ben vp þe dredand hym, and in hem þat hopen in his mercy;*. [þe] men.] 19. Þat he defende her soules fram deþ & noris hem in grete desire.

EV 18. Lo! the e3en of the Lord vp on men dredende hym; and in hem that hopen on his mercy. EV 19. That he pulle out fro deth the soulis of hem; and fede them in hunger.

LV 18. Lo! the i3en of the Lord *ben* on men dredynge hym; and in hem that hopen on*. [in S.] his merci. LV 19. That he delyuere her soules fro deth; and feede hem in hungur.

18. † Behold the eies of our Lord be vpon them that feare him: and on them, that hope vpon his mercie. 19. † That he may deliuer their soules from death: and nourish them in famine.

18. 'Look, the Lord's eyes are on those who fear Him, who hope in His mercy, 19. that He may rescue their souls from death, and feed them in famine.'

32.17 *Hopiað nu to Drihtne ure sawla;*
hope-IMP.PL now in Lord our souls

for þam he ys ure friðigend, and ure gescyldend,
because he is our protector and our defender

and on hine blissiað ure heortan,
and in him rejoice our hearts

and to his halgan naman we hopiað.
and in his holy name we hope

20(17)] Anima autem nostra sustinet Dominum, quoniam adiutor et protector noster est, 21] et in ipso ▸[203] letabitur /læ[ae]tabitur/ cor nostrum, et in nomine sancto eius speravimus [sperauimus].

20. Anima nostra sustinet dominum: quoniam adiutor /adjutor/ & protector noster est. 21. Quia in eo letabitur /<læ[ae]tabitur>/ cor nostrum: & in nomine sancto eius /ejus/ sperauimus /<[speravimus]>/. ▸[204]

20. ◖ Oure saule suffirs the lord; for*. [S ins. 'oure.] helpere and oure hilere he is. ◖ 21. ◖ ffor in him ioy sall oure hert; and in his haly name we hopid. ◖

20. Our soule loueþ our Lord; for our Lord is our helper and our defendour. 21. For [in] þat our hert shal glade in hym; and we hoped in his holy name.*. [For+in.]

EV[20.] Oure soule suffreth the Lord; for helpere and oure defendere he is. EV 21. For in hym shal gladen oure herte; and in his holi name wee han hopid.

LV[20.] Oure soule suffreth the Lord*. [Lord, *that is, abideth pacientli his wille* K *text* V *marg.*]; for he is oure helpere and defendere. LV 21. For oure herte schal be glad in him; and we schulen haue hope in his hooli name.

20. † Our soule expecteth our Lord: because he is our helper and protector. 21. Because in him our hart shal reioyce: and we haue trusted in his holie name.

20. 'Our soul sustains the Lord, because He is our helper and protector. 21. For our heart will be happy in Him. We have hoped in His holy name.'

32.18	*Sy*	*Drihten*	*þin*	*mildheortnes*	*ofer*	*us,*
	let-be	Lord	your	mercy	over	us
	swa swa	*we*	*gehyhtað*	*on*	*þe.*	
	as	we	hope	in	you	

22(18)] Fiat, Domine, misericordia tua super nos sicut speravimus [sperauimus] in te.

22. Fiat miserecordia /<[misericordia]>/ tua domine super nos: quemad|modum sperauimus /<[speravimus]>/ in te.

22. ◖ Lord thi mercy be on vs; os we haf hopid in the. ◖

22. Be, Lord, þy merci made up us as we hoped in þe.*. [Lord þi mercye be.]

EV[22.] Be do thi mercy, Lord, vp on vs; as wee han hopid in thee.

LV[22.] Lord, thi merci be maad on vs; as we hopiden in thee.

21. cont. Let thy mercie ô Lord be made vpon vs: as we haue hoped in thee.

22. 'Let Your mercy be over us, Lord, to the extent that we have hoped in You.'

Psalm 33

Dauid sang þysne þreo and þrittigoðan sealm,
David sang this three and thirtieth psalm

gehatende Drihtne
promising Lord

þæt he hine symle wolde bletsian for þæm gifum
that him him always would bless for the gifts

þe he him geaf;
which he him gave

and he wilnode on þæm sealme
and he desired in the psalm

þæt him God sende his godcundne engel on his fultum.
that him God should-send his divine angel to his help

And he lærde eac on þæm sealme ælcne man
and he instructed also in the psalm each man

þe æfter him wære,
that after him would-be

þæt he þæt ylce dyde.
that he the same should-do

And he witgode eac on þæm sealme
and he prophesied also in the psalm

be Ezechie þam kincge,
about Ezechias the king

þæt he sceolde þæt ylce don æfter þam sige
that he should the same do after the victory

þe he hæfde wið Assirium.
which he had against Assyrians

And þæt ylce he witgode be Criste,
and the same he prophesied about Christ

þæt he þæt ylce don wolde,
that he the same do would

and eac oðre læran.
and also others teach

33.1 *Ic bletsige Drihten on ælce tid,*
I will-bless Lord in all time

symle byð his lof on minum muðe.
always is his praise in my mouth

2(1)] Benedicam Dominum in omni tempore; semper laus eius in ore meo.
(1.) BENEDICAM dominum in omni tempore: semper laus eius /ejus/ in ore meo.
(1.) ◖ I sall blisse the lord in ilke tyme; euermare the louynge of him in my mouth. ◗
1. Y shal bliscen our Lord in al time; be his heryyng euermore in my mouþe.
EV[2.] I shal blisse the Lord in alle time; euermor his preising in my mouth.
LV[2.] I schal blesse the Lord in al*. [eueri K.] tyme; euere his heriyng *is**. [*be* I. Om. *ceteri*.] in my mouth.
2. I WIL blesse our Lord at al time: his prayse alwayes in my mouth.
2. 'I will bless the Lord at all times. His praise remains always in my mouth.'

33.2

On	*Gode*	*byð*	*geherod*	*min*	*sawl,*
in	God	is	praised	my	soul
gehyren		*þæt*	*þa*	*manþwæran,*	
should-hear		that	the	gentle-ones	
and	*blissien*		*for*	*þy.*	
and	should-rejoice		for	that (reason)	

3(2)] In Domino laudabitur anima mea; audiant mansueti et letentur /læ[ae]tentur/.
2. In domino laudabitur anima mea: audiant mansueti & letentur /<læ[ae]tentur>/.
2. ◖ In lord loued sall be my saule; the deboner here and be fayn. ◗
2. My soule shal be heried in our Lord; heren þe milde, and gladen hij.*. [meke+men.]
EV[3.] In the Lord shal ben preisid my soule; here the debonere, and glad thei.
LV[3.] Mi soule schal be preisid in the Lord; mylde men here, and be*. [be thei I.] glad.
3. † In our Lord my soule shal be praised: let the milde heare, and reioyce.
3. 'My soul will be praised in the Lord. Let the gentle hear and be happy!'

33.3

Micliað		*Drihten*	*mid*	*me,*			
extol-IMP.PL		Lord	with	me			
and	*upp*	*ahebben*[205]	*we*	*his*	*naman*	*betwuh*	*us.*
and	up	let-exalt	we	his	name	among	us

4(3)] Magnificate Dominum mecum, et exaltemus nomen eius <+in>[206] invicem [inuicem].
3. Magnificate dominum mecum: & exaltemus nomen eius /ejus/ in idipsum.

3. ◖ Worschips oure lord with me; and heghe we his name in it selfe. ◗

3. Þe folk herieþ our Lord wyþ me; *. [MS. *ine.*] and heȝe we his name wyþ hym seluen.*. [—*Lord*: me: hye: in.]

EV 4. Magnefieth the Lord with me; and enhaunce wee his name in to itself.

LV 4. Magnyfie ȝe the Lord with me; and enhaunse we his name into it silf.

4. † Magnifie ye our Lord with me: and let vs exalt his name for euer.

4. 'Magnify the Lord with me. Let us lift up His name in itself!'

33.4 *Ic sohte Drihten,*
I sought Lord

and he me gehyrde,
and he me heard

and of eallum minum earfoðum he me gefriðode.
and from all my tribulations he me set-free

5(4)] Inquisivi [Inquisiui] Dominum, et exaudivit [exaudiuit] me; et ex omnibus tribulationibus meis eripuit me.

4. Exquisiui /<[Exquisivi]>/ dominum & exaudiuit /<[exaudivit]>/ me: & ex omnibus tribulacionibus /<[tribulationibus]>/ meis eripuit me.

4. ◖ The lord .i. soght and he herd me: and of all my tribulaciouns he me out toke. ◗

4. Ich bi-souȝt our Lord; and he herd me, and defended me fram alle my tribulaciouns.*. [& of all my t. he delyuerid me.]

EV 5. I soȝte out the Lord, and he ful out herde me; and of alle my tribulaciouns he caȝte me out.

LV 5. I souȝte the Lord, and he herde me; and he delyueride me fro alle my tribulaciouns.

5. † I haue sought out our Lord, and he hath heard me: and from al my tribulations he hath deliuered me.

5. 'I sought the Lord and He heard me. He rescued me from all my troubles.'

33.5 *Cumað nu to him,*
come-IMP.PL now to him

and genealæcað him,
and approach-IMP.PL him

and he eow onliht,
and he you will-enlighten

and eowerne andwlitan na ne gesceamað.
and your face by-no-means not will-be-ashamed

6(5)] Accedite ad eum, et inluminamini, et vultus [uultus] vestri [uestri] non erubescent.

5. Accedite ad eum & illuminamini [inluminamini]: & facies vestre /<vestræ[ae]>/ non confundentur.

5. ◖ Comes til him and ȝe ere lightid: and ȝoure faces sall noght be shamed. ◗

5. Comeþ to hym, & beþ aliȝted; and [ȝ]our faces ne shul nouȝt be confunded.*. [ȝour: —*ne*.]

EV6. Neȝheth to hym, and beth liȝtid; and ȝoure facis shul not be confoundid.

LV6. Neiȝe ȝe to him, and be ȝe liȝtned; and ȝoure faces schulen not be schent.

6. † Come ye to him, and be illuminated: and your faces shal not be confounded.

6. 'Come near to Him and be enlightened. Your faces will not be dismayed.'

33.6	*þes*	*þearfa*	*cleopode*	*to*	*Drihtne,*			
	this	needy-one	called	to	Lord			
	and	*Drihten*	*hine*	*gehyrde,*				
	and	Lord	him	heard				
	and	*of*	*eallum*	*his*	*earfoþum*	*he*	*hine*	*alysde.*
	and	from	all	his	tribulations	he	him	delivered

7(6)] Iste pauper clamavit [clamauit], et Dominus exaudivit [exaudiuit] eum, et ex omnibus tribulationibus eius liberavit [liberauit] eum.

6. Iste pauper clamauit /<[clamavit]>/ & dominus exaudiuit /<[exaudivit]>/ eum: & ex /<[de]>/ omnibus tribulacionibus /<[tribulationibus]>/ eius /ejus/ saluauit /<[salvavit]>/ eum.

6. ◖ This pore cried and lord him herd; and of all his tribulaciouns he saued him. ◗

6. Þis pouer crie[d]; and our Lord herd hym, and deliuered hym of alle his tribulaciouns.*. [cryd: & of all h. t. he d. hym.]

EV7. This pore man criede, and the Lord ful out herde hym; and of alle his tribulaciouns sauede hym.

LV7. This pore man criede, and the Lord herde hym; and*. [and he I.] sauyde hym fro alle hise tribulaciouns.

7. † This poore man hath cried, and our Lord hath heard him: and from al his tribulations he hath saued him.

7. 'This poor one cried out and the Lord heard him, and saved him from all his troubles.'

33.7 *Onsende he his engel ymbutan þa*
may-send he his angel around those
þe hine ondrædað,
who him fear
þæt he hi gefriðige,
so-that he them will-set-free
swa he me dyde.
as he me did

8(7)] Inmittit [Inmittet] angelum Dominus in circuitu timentium eum, et eripiet eos.

7· Immittit /<Immittet>/ [vallabit] angelus domini in circuitu timencium /<[timentium]>/ eum: & eripiet eos.

7· ◖ In sendes the aungel of lord in vmgange of dredand him: and he sall out take thaim. ◗

7. Þe aungel of our Lord goþ about þe dredand hym, and he shal defenden hem fram iuel.*. [þe *dred.*] in þe cumpas of men dredyng: deliuer.]

EV 8. The aungil of the Lord sendith in; in the enuyroun of men dredende hym, and he shal deliuere them.

LV 8. The aungel of the Lord sendith in the cumpas of men dred|ynge hym; and he schal delyuere hem.

8. † The Angel of our Lord shal put in him selfe about them that feare him: and shal deliuer them.

8. 'The Lord's angel will be a fortified wall around those who fear Him, and will rescue them.'

33.8 *Fandiað nu*
try-IMP.PL [207]
þonne; ongite ge
then should-see[208] you
þæt Drihten is swyðe sefte;
that Lord is very gentle
eadig byð se wer,
blessed is the man
þe to him cleopað.
who to him calls

9(8)] Gustate [209] et videte [uidete], quoniam suavis [suauis] est Dominus. Beatus vir [uir] qui sperat in eum.

8. Gustate & videte quoniam suauis /<[suavis]>/ est dominus: beatus vir qui sperat in eo.

8. ◖ Swelighis*. [S Tastes.] and sees for soft is lord; blisful man that hopis in him. ◖

8. Swelweþ and seþ, for our Lord is liþ; blisced bi þe man þat hopeþ in him.*. [Tasteþ: swete: be: men.]

EV 9. Tastith, and seeth, for sweete is the Lord; blisful the man, that hopith in hym.

LV 9. Taaste 3e, and se, for the Lord is swete; blessid *is* the man, that hopith in hym.

9. † Tast ye, and see that our Lord is sweete: blessed is the man, that hopeth in him.

9. 'Taste and see that the Lord is pleasing. A man who hopes in Him is blessed.'

33.9 *Ondrædon hine ealle his halige,*
may-fear him all his holy-ones
for þæm þæm ne byð nanes goodes wana,
because to-those not is of-no good lack
þe hine ondrædað.
who him fear

10(9)] Timete Dominum, omnes sancti eius, quoniam nichil /[nihi]/deest timentibus eum.

9. Timete dominum omnes sancti eius /ejus/: quoniam non est inopia timentibus eum.

9. ◖ Dredis the lord all hys halighis; for ned is not til dredand him. ◖

9. Doute our Lord al is halwen; for misais nys nou3t to hem þat douten hym.*. [Douteþ: *mis. n. n.*] þer is no nede.]

EV 10. Dredeth the Lord, alle 3ee seyntis*. [the seyntis *E pr. m.*] of hym; for ther is not scarsnesse to the*. [Om. *AEH.*] men dredende hym.

LV 10. Alle 3e hooli men of the Lord, drede*. [drede 3e I.] hym; for no nedynesse is to men dredynge hym.

10. † Feare ye our Lord al ye his sainctes: because there is no lacke to them that feare him.

10. 'Fear the Lord and His holy ones, because there was no lack to those who fear Him.'

33.10 *þa welegan wædledon,*
the rich were-indigent
and eodon biddende,
and went asking
and hi hingrode;
and them hungered[210]
ac þa þe God seceað,
but those who God seek
ne aspringeð him nan good.
not lacks them no good

11(10)] Divites [Diuites] egerunt <eguerunt*>[211] /[eguerunt]/ et esurierunt; inquirentes autem Dominum non deficient omni bono.

10. Diuites /<[Divites]>/ eguerunt & esurierunt: inquirentes autem dominum non minuentur omni bono.

10. ◖ The riche had ned, and thai hungird: bot sekand lord sall noght be lessid of all goed. ◖

10. Þe riche were nedeful, and hungred; and þe sechand our Lord shal nou3t be made lasse of all gode.*. [& men sechyng (*e* added over line).]

EV 11. Riche men nededen, and hungriden; for|sothe the inwardli sechende the Lord shul not be mynusht alle goode.

LV 11. Riche men weren*. [han be I.] nedi, and*. [and thei I.] weren hungri; but men that seken the Lord schulen not faile of al good.

11. † The rich haue wanted, and haue bene hungrie: but they that seeke after our Lord shal not be diminished of any good.

11. 'The rich were in need and hungry, but those seeking the Lord will not be lacking in any good.'

33.11 *Cumað nu, bearn,*
come-IMP.PL now children
and gehyrað me;
and hear-IMP.PL me
ic eow lære Godes ege.
I you will-teach God's fear

12(11)] Venite [Uenite], filii; audite me; timorem Domini docebo vos [uos].

11. Venite filii, audite me: timorem domini docebo vos.

11. ◖ Cummys sunnes, heris me; dred of lord .i. sall ȝow lere. ◗
11. Comeþ, ȝe men, and hereþ*. [MS. bereþ.] me; y shal teche ȝou þe drede of our Lord.*. [*men*] chylder: here me + and.]
EV12. Cometh, sonys, hereth me; the drede of the Lord I shal techen ȝou.
LV12. Come, ȝe sones, here ȝe me; Y*. [and Y I.] schal teche ȝou the drede of the Lord.
12. † Come children, heare me: I wil teach you the feare of our Lord.
12. 'Come, children! Hear me! I will teach you the Lord's fear.'

33.12 *Se*
he
þe libban wylle,
who to-live wants
and wilnige
and wishes
þæt he geseo goode dagas,
that he should-see good days
gehyre
should-listen-to
hwæt ic secge.
what I say

13(12)] Quis est homo qui vult [uult] vitam [uitam] et cupit videre [uidere] dies bonos?
12. Quis est homo qui vult vitam: diligit [cupit] dies videre [~ videre dies] bonos.
12. ◖ Whilke is the man that will life; lufis goed dayes to see. ◗
12. Which is þat man þat wyl þat lif þat euer shal laste, and loueþ to se gode daies?
EV13. Who is the man that wil lif; looueth to seen goode daȝis?
LV13. Who is a*. [the I.] man, that wole*. [willith I.] lijf; loueth*. [*that* loueth I.] to se good daies?
13. † Who is the man that wil haue life: loueth to see good daies.
13. 'Who is the man who wants life, who wants to see good days?'

33.13 *Forbeode his tungan ælc yfel, and his weolorum,*
should-forbid his tongue all evil and his lips
þæt hi ne sprecon nan facn.
that they not should-speak no treachery

14(13)] Cohibe <Coibe> linguam tuam a malo, et labia tua ne loquantur dolum.
13. Prohibe linguam tuam a malo: & labia tua ne loquantur dolum.
13. ℂ ffor bede thi tonge fra ill: and thi lippes that thai speke not treson. ℂ
13. Defende þy tunge fram yuel, and þy lippes þat hij ne speke nou3t treccherie.*. [—*ne*: no gyle.]
EV14. For|fende thi tunge fro euel; and thi lippis that thei speke not treccherie.
LV14. For|bede thi tunge fro yuel; and thi lippis speke not gile.
14. † Stay thy tongue from euil: and thy lippes that they speake not guile.
14. 'Keep your tongue away from harm, and do not let your lips speak deceit.'

33.14	*Onwende*	*hine*	*fram*	*yfele,*				
	should-turn-away	him	from	evil				
	and	*wyrce*	*good;*					
	and	should-do	good					
	sece	*sibbe,*						
	should-seek	peace						
	and	*folgie*	*þære.*					
	and	should-follow	it					

15(14)] Deverte [Deuerte] a malo, et fac bonum; inquire pacem, et sequere eam.
14. Diverte a malo & fac bonum: inquire pacem & per|sequere eam.
14. ℂ Turn fra ill and doe goed; seke pees and per|fitly folow it. ℂ
14. Turne þe fram iuel, and do gode; secheþ pes, and folweþ it.*. [seche (*e* over line): folow.]
EV15. Turne awei fro euel, and do good; inwardlyche seek pes, and pursue it.
LV15. Turne thou awei fro yuel, and do good; seke thou pees, and perfitli sue thou it.
15. † Turne away from euil, and do good: seeke after peace, and pursewe it.
15. 'Turn away from harm and do good. Seek peace and pursue it!'

33.15	*For þæm*	*Godes*	*eagan*	*beoð*	*ofer*	*þa*	*rihtwisan*	*ontynde,*	
	because	God's	eyes	are	over	the	righteous-ones	opened	
	and	*eac*	*his*	*earan*	*to*	*heora*	*gebedum.*		
	and	also	his	ears	to	their	prayers		

16(15)] Oculi Domini super iustos, et aures eius ad preces eorum.
15. Oculi domini super iustos /justos/: & aures eius /ejus/ ad <[in]> preces eorum.
15. ℂ The eghen of lord on rightwis; and the eren of him in thaire prayers. ℂ

15. Þe eȝen of our Lord ben vp þe riȝtful, and his eren to here her praiers.*. [eres: —*here*.]
EV16. The eȝen of the Lord vp on the*. [Om. *A*.] riȝtwise; and the eris of hym at `the preȝeeris of hem*. [her preyers *AEH*.].
LV16. The iȝen of the Lord *ben* on iust men; and hise eeren *ben* to her preiers.
16. † The eies of our Lord vpon the iust: and his eares vnto their prayers
16. 'The Lord's eyes are on the fair, and His ears listen to their prayer.'

33.16 *Ac Godes andwlita and his yrre byð ofer þa*
but God's face and his anger is over those
þe yfel wyrcað,
who evil do
to þæm þæt he forleose heora gemynd ofer eorðan.
so that he will-destroy their memory on earth

17(16)] Vultus [Uultus] autem Domini super facientes mala, ut perdat de terra memoriam eorum.
16. Vultus [facies] autem [ ] domini super facientes mala: vt /<[ut]>/ perdat de terra memoriam eorum.
16. ◖ Bot the face of lord on wirk|and illes; that he lose fra erth the mynd of tha. ◗
16. Þe semblant of our Lord for-soþe is vp þe doand iuel, þat he destruie þe mynde of hem up þerþe.*. [For-soþe þe face: þe] men: lese.]
EV17. The chere forsothe of the Lord vp on men doende euelis; that he lese fro the erthe the me|morie of hem.
LV17. But the cheer of the Lord *is* on men do|ynge yuels; that he leese the mynde of hem fro erthe.
17. † But the countenance of our Lord is vpon them that doe euil things: to destroy their memorie out of the earth.
17. 'The Lord's face is over those working harm, that he may destroy their memory from the land.'

33.17 *þa rihtwisan cleopodon,*
the righteous-ones called
and Drihten hi gehyrde,
and Lord them heard
and of eallum hiora earfoðum he hi alysde.
and from all their tribulations he them delivered

18(17)] Clamaverunt [Clamauerunt] iusti, et Dominus exaudivit [exaudiuit] eos. Et ex omnibus tribulationibus eorum liberavit [liberauit] eos.

17. Clamauerunt /<[Clamaverunt]>/ iusti /justi/, & dominus exaudiuit /<[exaudivit]>/ eos: & ex omnibus tribulacionibus /<[tribulationibus]>/ eorum liberauit /<[liberavit]>/ eos.

17. ◖ Rightwis cryed and lord thaim herd; and of*. [S. U om.] all thaire tribulaciouns he delyuerid thaim. ◖

17. Þe ry3tful criden, and our Lord herd hem, [& he deliuerd hem] of alle tribulaciouns.*. [MS. *tribulacous* with a stroke over the *o* and part of the *u*.]*. [hem+& he deliuered hem: all+her.]

EV 18. The ri3twise crieden, and the Lord ful out herde hem; and fro alle ther tribulaciouns he*. [Om. *AE.*] deliuered hem.

LV 18. Just men cryeden, and the Lord herde hem; and*. [and he I.] delyueride hem fro alle her tribulaciouns.

18. † The iust haue cried, and our Lord hath heard them: and out of al their tribulations he hath deliuered them.

18. ‘The fair cried out and the Lord heard them. He freed them from all their troubles.’

33.18

Swiþe	*neah*	*is*	*Drihten*	*þam*		
very	near	is	Lord	to-those		
þe	*beoð*	*gedrefede*	*on*	*heora*	*heortum,*	
who	are	confused	in	their	hearts	
and	*þa*	*eaðmodan*	*on*	*heora*	*gaste*	*he* *gehælð.*
and	the	humble-ones	in	their	spirit	he heals

19(18)] Iuxta est Dominus his qui tribulato sunt corde, et humiles spiritu salvabit [saluabit].

18. Iuxta /Juxta/ est dominus hijs /[his]/ <iis> qui tribulato sunt corde: & humiles spiritu saluabit /<[salvabit]>/.

18. ◖ Bisyd is lord til tha that ere of angird hert; and meke in gaste he sall safe. ◖

18. Our Lord is nere honde to hem þat ben trubled in hert; and he shal saue þe milde in gost.*. [ne3 to hem þat(!) of sturbled hert: meke.]

EV 19. Ne3h is the Lord to hem that ben with trublid herte; and the meke in spirit he shal sauen.

LV 19. The Lord is ny3 hem that ben of troblid herte; and he schal saue meke men in spirit.

19. † Our Lord is nigh to them, that are of a contrite hart: and the humble of spirit he wil saue.

19. 'The Lord is beside those who are troubled in heart. He will save the spiritually humble.'

33.19 *Monigu synt earfoðu þara rihtwisena,*
many are tribulations of-the righteous-ones
and of eallum þæm hi alysð Drihten.
and from all those them delivers Lord

20(19)] Multe /Multæ[ae]/ tribulationes iustorum, et de his omnibus liberavit [liberauit] eos Dominus.

19. Multe /<Multæ[ae]>/ tribulaciones /<[tribulationes]>/ iustorum /justorum/: & de omnibus hijs /<[his]>/ liberauit /<[liberabit]>/ eos dominus [ ].

19. ◖ Many tribulaciouns of rightwis; and of all tha lord has delyuerd thaim. ◗

19. Mani ben þe tribulaciouns*. [The stroke is over the *u* and part of the *s*.] of þe riȝtful; and our Lord deliuered hem of hem ichon.*. [echon.]

EV 20. Manye tribulaciouns of the riȝtwise; and of alle these shal delyuere them the Lord.

LV 20. Many tribula|ciouns *ben* of iust men; and the Lord schal delyuere hem fro*. [of G.] alle these.

20. † Manie are the tribulations of the iust: and out of al these our Lord wil deliuer them.

20. 'Fair people's troubles are many, yet He freed them from all of them.'

33.20 *Drihten gehylt eall heora ban,*
Lord protects all their bones
þæt ys eall heora mægen
that is all their strength
þæt heora ne wyrð furðon an tobrocen.
so-that of-them not will-be even one broken

21(20)] Dominus custodit omnia ossa eorum; unum ex his /[eis]/ non conteretur.

20. Custodit dominus [~ Dominus custodit] omnia ossa eorum: vnum /<[unum]>/ ex hijs /iis/ <[his]> non conteretur.

20. ◖ Lord kepis all thaire banes; an of thaim sall not he brokyn. ◗

20. Our Lord kepeþ al her bones; on of hem ne shal nou3t be de-fouled.*. [—*ne.*]
EV[21.] The Lord kepeth alle the bones of hem; oon of hem shal not be to-brosid.
LV[21.] The Lord kepith alle the boonys of hem; oon of tho schal not be brokun.
21. Our Lord keepeth al their bones: there shal not one of them be broken.
21. 'The Lord guards all their bones. Not one of these will be shattered.'

33.21 *Ac þæra synfullena deað byð se wyrsta,*
but of-the sinners death is the worst
and þa þe þone rihtwisan hatiað,
and those who the righteous-one hate
þa agyltað.
those transgress

22(21)] Mors peccatorum pessima est, et qui hoderunt /[oderunt]/ iustum delinquent.
21. Mors peccatorum pessima: & qui oderunt iustum /justum/ delinquent.
21. ◖ The ded of synful aldirwarst; and thai that hatid the rightwis. sall trespas. ◗
21. Þe deþ of syn3ers is werst; and hij þat hated ry3tful þyng shul trespassen.*. [hateþ.]
EV[22.] The deth of synneres the werste; and thei that hateden the ri3t|wise shul gilten.
LV[22.] The deth of syn|neris *is*werst; and thei that haten a iust man schulen trespasse.
22. The death of sinners is verie il: and they that hate the iust shal offend.
22. 'A sinner's death is dismal, and those who hate the fair will fall short.'

33.22 *Drihten gefriðað þa sawla his þeowa,*
Lord delivers the souls of-his servants
and ne forlæt nænne þæra
and not abandons none of-those
þe him to hopað.
who in him hope

23(22)] Redimet Dominus animas servorum [seruorum] suorum, et non derelinquet omnes qui sperant in eum.
22. Redimet dominus animas seruorum /<[servorum]>/ suorum: & non delinquent omnes qui sperant in eo [eum].
22. ◖ Lord sall bye the saules of his seruaunts; and thai sall not trespas all that hopis in him. ◗

22. Our Lord shal bigen þe soules of his seruaunt3; and alle þat hopen in hym ne shul nou3t trespassen.*. [*The English transl. is om.*]

EV 23. The Lord shal a3een bie the soulis of his seruauns; and ther shul not gilten alle, that hopen in hym.

LV 23. The Lord schal a3enbie the soulis of hise seruauntis; and alle, that hopen in him, schulen not tres|passe.

23. † Our Lord wil redeme the soules of his seruantes: and al that hope in him shal not offend.

23. 'The Lord buys back His slaves' souls. A who hope in Him will not fall short.'

Psalm 34

Dauid sang þysne feower and þrittigoþan sealm,
David sang this four and thirtieth psalm

siofigende to Drihtne his yrmða;
lamenting to Lord his miseries

tealde his ungelimp,
told his misfortune(s)

and hu he hine gebæd[212] *to Gode*
and how he him prayed to God

þæt he him gearode.
that he him should-show-mercy

And eac he witegode on þam ilcan sealme
and also he prophesied in the same psalm

þæt ylce be ælcum rihtwison menn
the same about each righteous man

þe þysne sealm sunge,
who this psalm sang

oððe for hine sylfne oþþe for oþerne mann,
either for himself or for another man

þæt he sceolde þæs ylcan wilnian.
that he should the same desire

Eac he witgode be Criste,
also he prophesied about Christ

þæt he wolde þæt ylce don
that he would the same do

þonne he come;
when he would-come
ma witgiende
more prophesying
þonne wyrgende
than condemning
oððe wilniende.
or desiring

34.1 *Dem me, Drihten, and þæm*
judge me Lord and those
þe me swencað;
who me oppress
feoht wið þa
fight against those
þe wið me feohtað.
who against me fight

1(1)] Iudica, Domine, nocentes me; expugna inpugnantes me.
(1.) IUDICA /Judica/ domine nocentes me: expugna impugnantes [expugnantes] me.
(1.) ◖ Deme lord noyand me; werray fightand agaynes me. ◗
1. Iuge, Lord, þe anoiand me; fi3t o3ain þe fitand wiþ me.*. [Deme, Lord, men noyinge me, ouercome men fi3tyng a3ens me.]
EV$^{1.}_{cont.}$ Deme, Lord, the no3ende me; out fi3t thou the inpugnende me.
LV$^{1.}_{cont.}$ Lord, deme thou hem, that anoien me; ouercome thou hem, that fi3ten a3ens me.
$^{1.}_{cont.}$ IVDGE ô Lord them that hurt me: ouerthrow them that impugne me.
1. 'Judge those who hate me, Lord! Attack those attacking me!'

34.2 *And gefoh wæpn and scyld,*
and take-up weapons and shield
and aris, me to fultume.
and arise to-me as help

2(2)] Adprehende arma et scutum, et exsurge in adiutorium michi /[mihi]/.
2. Apprehende [adprehende] arma & scutum: & exurge in adiuto|rium /adjutorium/ michi /<[mihi]>/.

2. ◖ Gripe wapyns and sheld: and rise in help til me. ◖
2. Take myȝt and uertu, & aryse in helpe to me.
EV2. Tac armis and sheeld; and ris vp in to helpe to me.
LV2. Take thou armeris and scheeld; and rise vp into help to me.
2. † Take armour and shield: and rise vp to helpe me.
2. 'Take up armor and shield and rise up to help me!'

34.3 *Geteoh þin sweord,*
draw your sword

and cum ongean hy,
and come against them

and beluc heora wegas mid þinum sweorde,
and close their ways with your sword

þara þe min ehtað:
of-those who me attack

cweð to minre sawle,
speak to my soul

Ne ondræd þu þe;
not fear you you[213]

ic eom þin hælo,
I am your salvation

and ic þe gehealde.
and I you will-save

3(3)] Effunde frameam, et conclude adversus [aduersus] eos qui me persequuntur <persecuntur>. Dic anime /animæ[ae]/ meę /meæ[ae]/: Salus tua ego sum.
3. Effunde frameam & conclude aduersus /<[adversus]>/ eos qui per|sequuntur me: dic anime /<animæ[ae]>/ mee /<meæ[ae]>/ salus tua ego sum.
3. ◖ Out|hell the swerd, and louk agayns thaim that folus me: say til my saule thi hele .i. am. ◖
3. Shade þy uengeaunce, and close it oȝains hem þat pursuen me; saie to my soule, Ich am þyn helþe.*. [Schede+oute.]
EV3. Heeld out swerd, and close aȝen hem that pursue me; sei to my soule, I am thin helthe.
LV3. Schede*. [Heelde I.] out the swerd, and close togidere aȝens hem that pursuen me; seie thou to my soule, Y am thin helthe.
3. † Bring forth the sword, and shut vp against them, that persecute me: say to my soule: I am thy saluation.

3· ‘Throw Your spear and shut up those who are persecuting me! Say to my soul, “I am your security!”’

34.4 *Geleahtrode syn mine fynd,*
rebuked let-be my enemies
and sceamien heora, þa
and let-be-ashamed of-them those
þe secað
who seek
mine sawle to fordonne.
my soul to destroy

4(4)] Confundantur et revereantur [reuereantur] inimici mei, qui querunt [quaerunt] animam meam.

4· Confundantur & reuereantur /<[revereantur]>/: querentes /<quæ[ae]rentes>/ animam meam.

4· ◖ Thai be shamed & drede; sekand my saule. ◗

4· Ben hij confunded, and drede hij þat sechen my soule.*. [þ*at s.*] sechyng.]

EV4· Be thei confoundid, and shame|fully drede thei, sechende my soule.

LV4· Thei that seken my lijf; be schent, and aschamed.

4· † Let them be counfounded & ashamed, that seeke my soule.

4· ‘Let those seeking my soul be dismayed and awestruck.’

34.5 *Syn hi gecyrde on earsling,*
let-be they turned backwards
and scamien heora, þa
and let-be-ashamed of-them those
þe me ðenceað yfeles.
who against-me devise evil

(5)] Avertantur [Auertantur] retrorsum et erubescant qui cogitant michi /[mihi]/ mala.

5· Auertantur /<[Avertantur]>/ retrorsum & confundantur: cogitantes michi /<[mihi]>/ mala.

5· ◖ Turnyd be thai agayn and shamed; thynkand til me illes. ◗

5· Ben turned oȝain and ben confounded þe þenchand iuels to me.*. [Be+þay: be+þai: þe]men.]

EV4·cont. Be thei turned awey bacward, and confound|ed, thenkende to me euelis.

LV$^{4.}_{cont.}$ Thei that thenken*. [seken C.] yuels to me; be turned awei bacward, and be*. [be thei I.] schent.

$^{4.}_{cont.}$ Let them be turned backward, and be confounded that thinke euil against me

$^{4.}_{cont.}$ 'Let those contemplating my harm be turned back and dismayed.'

34.6 *Syn hi tostencte,*
may-be they scattered
swa swa dust beforan winde,
as dust in-the-presence-of wind
and Godes engel hi geþræste.
and God's angel them may-afflict

5(6)] Fiant tamquam pulvis [puluis] ante faciem venti [uenti], et angelus Domini adfligens eos.

6. Fiant tanquam /<[tamquam]>/ puluis /<[pulvis]>/ ante faciem venti: & angelus domini coartans /<coarctans>/ eos.

6. ◖ Made be thai as dust bifor the face of wynd; and aungel of lord straitand*. [S constranande.] thaim. ◖.

6. Ben hij made as poudre to-fore þe face of þe wynde; and our Lordes aungel be constreinand hem.*. [—*be.*]

EV$^{5.}$ Be thei maad as pouder beforn the face of the wind; and the aungil of the Lord to torment constreynende them.

LV$^{5.}$ Be thei maad as dust bifor the face of the*.[Om. K.] wynd; and the aungel of the Lord make hem streit.

5. † Be they made as dust before the face of winde; and the angel of our Lord straictning them.

5. 'Let them be made like dust before the wind's face, and the Lord's angel closing them in.'

34.7 *Syn heora wegas þystre and slidore,*
may-be their ways dark and slippery
and Godes engel heora ehte.
and God's angel them may-pursue

6(7)] Fiant vie /viæ/ [uiea] eorum tenebre /tenebræ[ae]/ et lubricum, et angelus Domini persequens eos.

7. Fiat via illorum tenebre /<tenebræ[ae]>/ & lubricum: & angelus domini persequens eos.

7· ◖ The way of thaim be made merknes and sklither; and aungel of lord folowand tham. ◖

7. Be her waies made derk and slider, and our Lordes aungel pur|suand hem.*. [sleder.]

EV[6.] Be maad the weie of hem dercnessis, and slideri; and the aungel of the Lord pursuende hem.

LV[6.] Her weie be maad derknesse, and slydirnesse; and the aungel of the Lord pursue hem.

6. † Let their way be made darkenesse and slippernes: and the angel of our Lord pursewing them.

6. 'Let their way be made shadowy and slippery, and the Lord's angel pursuing them,'

34.8 *For þam hi, butan gewyrhtum, teldedon gryne,*
because they undeservedly set trap

and þa gehyddon,
and it hid

to þam þæt hi woldan me on gefon;
in order that they would me in catch

and idle hi wæron,
and pointless they were

þa hi me tældon.
when they me accused

7(8)] Quoniam gratis absconderunt michi /[mihi]/ <+in> interitum laquei sui; /+vane/ [+uane] exprobraverunt [exprobrauerunt] animam meam.

8. Quoniam gratis absconderunt michi /<[mihi]>/ interitum laquei sui: superuacue /<[supervacue]>/ exprobrauerunt /<[exprobraverunt]>/ animam meam.

8. ◖ ffor of selfwill thai hid til me ded of thaire snare: outrageusly thai vpbraidid my saule. ◖

8. For hij hidden to me by her wylle deþ of her wicked enticement; hij reproced my soule of idelshippe.*. [hid wyllfullych to me: re|proued.]

EV[7·] For withoute cause thei hidden to me deth*. [the deth *E pr. m.*] of ther grene; and ouer veynly thei acuseden my soule.

LV[7·] For with out cause thei hidden to me the deth of her snare; in veyn thei dispisiden my soule.

7· † Because they haue hid the destruction of their snare for me without cause: in vaine haue they vpbrayded my soule.

7· ‘because they hid their trap’s destruction against me without cause! They accused my life for no reason.’

34.9 *Gefon*[214] *hi þa grynu,*
catch them the snares
þe wið hy beheled synt;
which against them hidden are
and eac þa
and also those
þe hi wið me beheled hæfdon.
which they against me hidden had

8(9)] Veniat [Ueniat] illis laqueus quem ignorant, et captio quam <quem> occultaverunt [occultauerunt] adprehendat eos, et in laqueum </laqueo/> incidant in idipsum /* id ipso/.

9· Veniat illi laqueus quem ignorat: & capcio /<[captio]>/ quam abscondit apprehendat [conprehendat] eum, & in laqueum [laqueo] cadat in ipsum [ipso].

9· ◖ Cum til him the snare that he not knawis: and the trap that he has hid him take, and in snare fall he in itt. ◗

9. Cum to my enemy þe gnare which þat he ne knoweþ, and þe takeyng þat he hid take hym, and falle he in-to þat ich gnare.*. [MS. *graue*.]*. [grynne —*which*: —*ne*: þat same grynne.]

EV[8.] Come to hym the grene that he knoweth not, and the tak|ing that he hidde cacche hym; and in the grene falle he in it.

LV[8.] The snare which he knoweth not come to hym, and the takyng which he hidde take hym; and fall he in to the snare in that thing.

8. † Let the snare which he knoweth not, come on him; and the net, which he hath hid, catch him: and let him fal into the verie same snare.

8. ‘Let the trap they ignored come to them, and the deception which he hid trap him. May he fall in the same trap.’

34.10 *þonne blissað min sawl and min mod on Drihtne,*
then will-rejoice my soul and my heart in Lord
and hit byð gelustfullod on his hælo.
and it will-be delighted in his salvation

9(10)] Anima autem mea exultavit [exultabit] in Domino, et delectabitur super salutare eius.

10. Anima autem mea exultabit /exsultabit/ in domino: & [ ] delecta|bitur super salutari suo.

10. ℂ Bot my saule sall ioy in lord; and it sall be delitid on his hele. ℂ

10. My soule shal gladen in our Lord, and shal ioien in his helþe.

EV 9. My soule for|sothe ful out shal gladen in the Lord; and shal deliten vp on his helthe 3iuere.

LV 9. But my soule schal fulli haue ioye in the Lord; and*. [and I I.] schal delite on*. [of I.] his helthe.

9. † But my soule shal reioyce in our Lord: and shal be delighted vpon his saluation.

9. 'But my soul will exult in the Lord. It will delight over His security.'

34.11 *Eall min ban*
all my bone[215]

þæt is min mægen
that is my power

cwyð,
says

Eala Drihten, hwa is ðin gelica;
oh Lord who is to-you similar

for þam þu generest þone earman
because you deliver the poor-one

of þæs strengran anwealde,
from the stronger-one's power

and þone wædlan, and þone þearfan, ahredst æt þæm
and the poor-one and the needy-one set-free from those

þe hine swencað.
who him oppress

10(11)] Omnia ossa mea dicent: Domine, quis similis tibi? Eripiens inopem <inopum> de manu fortioris eius, egenum et pauperem a rapientibus eum.

11. Omnia ossa mea dicent: domine quis similis tibi [tui]. 12. Eripiens inopem de manu forciorum /<[fortiorum]>/ eius /ejus/: egenum & pauperem a diripientibus eum.

11. ℂ All my banes sall say; lord wha is like til the. ℂ 12. ℂ Out takand the helples of hand of stalworthere of him: nedy and pore of robband him. ℂ

11. Al myn wittes shal saien, Lord, who ys liche to þe? 12. Þou shalt deliuer þe mysais fram yuel of his enemis, þe nedeful and þe pouer fram þe rauissand hym.*. [*mys.*] nedeful.]

EV[10.] Alle my bones shul seyn Lord, who*. [who *is A.*] lic thee; takende out the helples fro the hond of the strengere of hym; the*. [and the *C.*] nedi and the pore fro men brosende doun hym?

LV[10.] Alle my boonys schulen seie, Lord, who is lijk thee? Thou delyuerist a pore man fro the hond of his strengere; a nedi man and pore fro hem that diuersely rauischen hym.

10. † Al my bones shal say: Lord, who is like to thee? Deliuering the needie from the hand of them that are stronger then he: the needie and poore from them that spoile him.

10. 'All my bones say, "Lord, who is like You – rescuing the poor from a hand stronger than him – the needy and destitute from those tearing him apart?"'

34.12 *þonne wið me arison lease gewitan,*
then against me arose false witnesses

and stældon on me,
and imputed to me

þæt ic nawþer ne nyste,
what I neither not not-knew

ne ne worhte;
nor not did

ac guldon me yfel wið gode,
but paid me evil in-return-for good

and woldon me gedon unwæstmbærne,
and wanted me to-make infertile

swa swa se
as he

þe butan ælcum yrfewearde byð.
who without any heir is

11(12)] Exsurgentes testes iniqui que /quæ[ae]/ ignorabam interrogabant me, 12] et retribuebant michi /[mihi]/ mala pro bonis, et sterilitatem <sterelitatem> anime /animæ[ae]/ meę /meæ[ae]/.

13. Surgentes testes iniqui: que /<quæ[ae]>/ ignorabam interroga|bant me. 14. Retribuebant michi /<[mihi]>/ mala pro bonis: sterilitatem anime /<animæ[ae]>/ mee /<meæ[ae]>/.

13. ◖ Risand wickid witnessis: that .i. not knew thai askid me. ◖ 14. ◖ Thai ȝeldid til me illes for goed: baranhede til my saule. ◖

13. Wicked witnesses arisen, asked me þynges þat ich ne knew nou3t.*. [arysyng: —*ne*.] 14. Hij 3auen o3ain to me iuels for gode, barainesse to my soule.*. [—o3ain: godes.]

EV[11.] Risende wicke*. [wickid *A*.] witnessis; that I knew not askeden me. EV 12. Thei 3olden to me euelis for goodis; bareynte to my soule.

LV[11.] Wickid witnessis risynge axiden me thingis, whiche Y knewe not. LV 12. Thei 3eldiden*. [3olden I.] to me yuels for goodis; bareynnesse to my soule.

11. Vniust witnesses rysing vp, asked me things that I knew not. 12. † They repayed me euil things for good, sterilitie to my soule.

11. 'Treacherous witnesses are rising up. They questioned me about what I did not know. 12. They paid me back harm for good, my soul's barrenness.'

34.13 *Ic,*
I

þa þa hi me swa hefige weron,
when they me so oppressive were

dyde me hwite[216] *hrægl on,*
put myself white clothing on

and gebigde min mod
and subdued my spirit

to fæstenne,
to fast

and min gebedo wendon eft to me,
and my prayers turned again to me

on minne agenne bosm;
into my own bosom

forþam heora nolde onfon se dema,
because them not-wanted to-receive the judge

þe ic him to sende.
which I to him sent

13(13)] Ego autem dum michi /[mihi]/ molesti essent induebam me cilicio [cilicium], et humiliabam in ieiunio animam meam, et oratio mea in sinu meo convertetur [conuertebatur].

15. Ego autem cum michi /<[mihi]>/ molesti essent: induebar cilicio. 16. Humiliabam in ieiunio /jejunio/ animam meam: & oracio /<[oratio]>/ mea in sinu [sinum] meo [meum] conuertetur /<[convertetur]>/.

15. ◖ Bot when thai ware angri til me; cled .i. was in haire. ◖ 16. ◖ I mekid in fastynge my saule; and my prayere in my bosom sall be turnyd. ◖

15. And as hij were anoiand to me, y was cloþed in penaunce.*. [when: *an.*] heuy.] 16. Y lowed my soule in fastyng; and my praier shal be turned in myn helpe.*. [*h.*] bosum or help.]

EV 13. I forsothe whan to me thei weren heuy; was `clad in*. [clothed with *AEH.*] an heire. I mekide in fasting my soule; and my preȝeere in my bosum shal be turned.

LV 13. But whanne thei weren diseseful to me; Y was clothid in an heire. I mekide my soule in fastyng; and my preier schal be turned `with ynne*. [in to S.] my bosum.

13. † But I when they were trublesome to me, did put on cloth of heare. I humbled my soule in fasting: and my prayer shal be turned into my bosome.

13. ‘But when they were troubled at my side, I clothed myself in mourning. I humbled my soul in fasting. My prayer in my heart will be changed.’

34.14 *And ic,*
and I

þeah þeah hi me swa hefige wæron,
even though they me so oppressive were

hy lufode,
them loved

and him
and them

tilode
strove

to licianne,
to please

and to cwemanne,
and to satisfy[217]

swa swa minum nyhstum, oððe minum breðer;
as my neighbours or my brother

and hy me gedydon swa unrotne, and swa wependne,
and they me made so sorrowful and so weeping

swa se byð
as he is

þone þe he lufað.
whom he loves

14(14)] Sicut proximum et /[ ]/ sicut fratrem nostrum, ita conplacebam; tamquam lugens et contristatus, ita humiliabar /humiliabor/.

17. Quasi proximum & [ ] quasi fratrem nostrum sic com|placebam [conplacebam]: quasi lugens & contristatus sic humiliabar.

17. ◖ As neghbure, as oure brother, swa .i. qwemyd: as sorowand & sary made. swa .i. was mekid. ◗

17. Y pleised ne3bur as our broþer; and ich was lowed as man sori and waimentand.*. [pleised+my: as a sory man.]

EV 14. As ne3hebore and oure brother, so I with plesyde; as weilende and sorewid, so I was mekid.

LV 14. I pleside so as oure nei3bore, as oure brother; Y was `maad meke*. [mekid S.] so as morenynge and sorewful.

14. † As a neighbour, as our brother, so did I please: as mourning and sorowful so was I humbled.

14. 'Like a neighbor and like our brother, so I made myself acceptable. Like one weeping and grieved, thus I humbled myself.'

34.15 *Hy wæron bliðe wið me on heora gebærum,*
they were joyful toward me in their manners

and þeah on heora mode hi blissedon micle swyðor
and yet in their hearts they rejoiced much more-strongly

on minum ungelimpe,
over my misfortune

and hi comon ongean me,
and they came against me

and gegaderodon swyðe manega swingellan ofer me,
and gathered very many afflictions over me

and ic nyste
and I not-knew

hwæt hi me witon.
what they me imputed

15(15)] Adversum [Aduersum] me letati /læ[ae]tati/ sunt; /[+et]/ convenerunt [conuenerunt], et /[ ]/ congregaverunt [congregeuerunt] in me flagella, et ignoraverunt [ignorauerunt].

18. /<[+Et]>/ Aduersum /<[adversum]>/ me letati /<læ[ae]tati>/ sunt & conuenerunt /<[convenerunt]>/: congre|gata sunt super me flagella & ignoraui /<[ignoravi]>/.

18. ◖ Agayns me thai ioyde and samen come: gadird ere on me swyngyngis, & .i. not knew. ◗

18. Hij ben gladed o3ains me, and comen to-gidres; and turmentes ben assembled*. [MS. *assembland* (dotted out) *assembled*.] up me, and y ne wyst nou3t.*. [*c. tog*.] moued: *ass*.] gaderd: —*ne*: wyst+yt.]

EV 15. And a3en me thei gladiden, and came to|gidere; ther ben gedered vp on me scourgis, and I knew not.

LV 15. And thei weren glad, and camen togidere a3ens me; turmentis weren ga|derid on me, and Y knew*. [knew *it* I.] not.

15. † And they reioyced against me, and came together: scourges were gathered together vpon me, and I was ignorant.

15. 'Yet they were happy against me and gathered together. Wounds were gathered against me, and I did not know.'

34.16	*And*	*hy*	*wurdon*	*þeah*		*tostencte,*	
	and	they	became	nevertheless		scattered	
	and	*hy*	*þeah*	*þæs*	*na*	*ne*	*hreowsedon,*
	and	they	yet	that	not-at-all	not	repented
	ac	*fandodon*	*eft*	*min,*			
	but	tested	again	me			
	and	*bysmredon*	*me,*	*mid*	*ælcere*	*bysmrunga,*	
	and	defamed	me	with	each	blasphemy	
	and	*gristbitedon,*	*mid*	*heora*	*toþum,*	*ongean*	*me.*
	and	ground	with	their	teeth	against	me

16(16)] Dissoluti sunt, nec conpuncti sunt. Temptaverunt [temptauerunt] me, et deriserunt derisu. Striderunt in me dentibus suis.

19. Dissipati sunt nec compuncti temptauerunt /<tentaverunt>/ [temptaverunt] me, subsannauerunt /<[subsannaverunt]>/ me subsannacione /<[subsannatione]>/: frenduerunt super me dentibus suis.

19. ◖ Thai ere scatird not stungen, thai temptid me, thai skornyd me with scornynge: thai gnaystid on me with thaire tethe. ◗

19. Hij ben wasted, and hij ne ben nou3t prikked; hij tempteden me, and hij*. [*and hij* twice in MS.] vndernimmeden me wyþ vnder-nyminge, & gnaisted vp me wyþ her teþe.*. [*wasted and hij ne*] sparbled &: pr.+ or for-þou3t: & scornyd me with scornyng: grente.]

EV 16. Thei ben scaterid, and not ficchid with sorewe; thei tempteden me, thei

vndermouwiden me*. [vpon me *A.*] with vnder|mouwing, and gnastiden vpon me with ther teth.

LV16. Thei weren scaterid, and not compunct, thei temptiden me, thei scornyden me with mowyng; thei gnastiden on me with her teeth.

16. † They were dissipated, and not compunct, they tempted me, they scorned me with scorning: they gnashed vpon me with their teeth.

16. 'They were scattered. Not repentant, they tested me. They mocked me with derision. They ground their teeth over me.'

34.17 *And þa cwæð ic,*
and then said I

Drihten, hwænne gesyhst þu þis,
Lord when will-see you this

oððe hwænne gefriðast þu mine sawle,
or when will-defend you my soul

wið heora yfelum dædum,
against their evil deeds

oþþe hwænne ahredst mine agnan sawle æt þæm leoum?
or when will-set-free my own soul from the lions

17(17)] Domine, quando respicies? Restitue animam meam a malefactis eorum, et / / a leonibus unicam meam.

20. Domine quando respicies, restitue animam meam a malignitate eorum: a leonibus vnicam /<[unicam]>/ meam.

20. ◖ Lord, when thou sall loke, restore my saule fra ill willandnes of thaim: fra lyons myn anlepi. ◗

20. Lord, whan þou shalt loke to me, stablis my soule fram her wickednes, myn on soule fram fendes.*. [*st.*] sett.]

EV17. Lord, whan thou shalt be|holde, restore my soule fro the malice doing of hem; fro leouns myn one.

LV17. Lord, whanne thou schalt biholde, restore thou my soule fro the wickidnesse of hem; `*restore thou**. [Om. IV.] myn oon*. [oon *lijf* V.] aloone*. [aloone *lijf* K.] fro liouns.

17. † Lord when wilt thou regard? restore thou my soule from their malignitie, myne only one from the lions.

17. 'Lord, when will You see? Restore my soul from their malice, my only life from lions!'

34.18 *Gif þu me æfre alyst,*
if you me ever liberate
ic þe andette on mycelre gesamnunge,
I you will-acknowledge in great assembly
and þe þær herige.
and you there will-praise

18(18)] Confitebor tibi, Domine, in ecclesia /ækclæsia/ magna; in populo gravi [graui] laudabo te /té*/,

21. Confitebor tibi in ecclesia magna: in populo graui /<[gravi]>/ laudabo te.

21. ◖ I sall shrif til the in kirke gret; in folke heuy .i. sall loue the. ◗

21. Y shal shryue to þe in stedfaste hert, and hij*. [i.e., *y* (ego).] shal herien þe for sinful folk.*. [*for*] among.]

EV18. I shal knouleche to thee in a gret churche; in*. [and in *A*.] a sad puple I shal preisen thee.

LV18. I schal knowleche to thee in a greet chirche; Y schal herie thee in a sad pu|ple.

18. † I wil confesse to thee in the great Church, in a graue people I wil prayse thee.

18. 'I will confess to You in the great assembly. I will praise You amidst the mass of people.'

34.19 *For þæm þæt mine fynd ne blissien æfter me;*
therefore my enemies not should-rejoice over me
þa þe winnað mid unrihte ongean me,
those who fight wrongfully against me
and me hatiað butan scylde,
and me hate without guilt[218]
and wincettað mid heora eagum betwuh him.
and wink with their eyes between them

19(19)] Ut non insultent in me qui adversantur [aduersantur] michi /[mihi]/ inique, qui hoderunt /[oderunt]/ me gratis et annuebant oculis.

22. Non supergaudeant michi /<[mihi]>/ qui aduersantur /<[adversantur]>/ michi /<[mihi]>/ inique: qui oderunt me gratis & annuunt oculis.

22. ◖ Abouen ioy thai noght til me, that aduersaries ere til me: wickidly that hatid me of selfwil, and takyns with eghen. ◗

22. Ne gladen hij nou3t vp me, þat ben contrarious o3ains me; þat hated*. [MS. hateþ (expuncted) *hated*.] me wyþ wylle, and hij loren oþer twynquelin*. [oþ*er tw*. underlined with black and red ink.] wyþ e3en.*. [— *Ne*: ioie: hateþ me wylfullych & twynkeleþ with her e3en.]

EV 19. Ouer|io3e*. [Ouerioyen thei *AH.*] not to me that enemyen*. [enuyen *H.*] to me wickeli*. [wickydli *AH.*]; that hatiden me withoute cause, and twincle with e3en.

LV 19. Thei that ben aduersaries wickidli to me, haue*. [haue thei I.] not ioye on me; that haten me with out cause, and bikenen with i3en.

19. † Let them not reioyce ouer me that are my aduersaries vniustly: that hate me without cause, and twinckle with the eies.

19. 'May those who oppose me not be too happy over me – liars who hate me without cause, who wink their eyes,'

34.20 *þeah* *hi* *gesibsumlice* *hwilum* *wið* *me* *sprecen,*
even-though they peacefully sometimes to me speak
hy *þenceað* *þeah* *swiðe* *facenlice.*
they think nevertheless very deceitfully

20(20)] Quoniam michi /[mihi]/ quidem pacifice loquebantur, et super iram dolose cogitabant.

23. Quoniam michi /<[mihi]>/ quidem pacifice loquebantur: & in iracundia terre /<terræ[ae]>/ loquentes dolos cogitabant.

23. ◖ ffor sothly til me pesfully thai spake: and in breth*. [S wrethe.] of erth spekand tresons thai thoght. ◗

23. For hij spak peisiblelich to me, and hij spekand þou3ten trecherie in wraþe of þe erþe.*. [peseablech: gyle.]

EV 20. For to me for|sothe pesibly thei speeken; and in the wrathe of the erthe spekende, treccheries thei tho3ten.

LV 20. For sotheli thei spaken pesibli to me; and thei spekynge in wrathfulnesse of erthe thou3ten giles.

20. † Because they spake in deede peaceably to me: and in the anger of the earth speaking they meant guiles.

20. 'for they certainly spoke peacefully to me, yet speaking in the land's wrath, they plotted lies.'

34.21 *Hy* *geopenodon* *ealne* [219] *heora* *muð* *for* *leahtre,*
they opened all their mouths for accusation
to þæm þæt *hi* *me* *bysmredon;*
so that they me could-mock-at

and cwædon,
and said

Hit is la ful good,
it is oh! very good

þæt æfre ure eagan moston geseon
that ever our eyes might see

þæt we wilnodon:
what we desired

nu þu gesyhst, Drihten,
now you see Lord

hwæt hy doð,
what they do

ne geþafa þu hit leng,
not allow you it longer

ne gewit fram me.
not depart from me

21(21)] Dilataverunt [Dilatauerunt] in me os suum. Dixerunt: Euge, euge, viderunt [uiderunt] oculi nostri. 22] Vidisti [Uidisti], Domine; ne sileas, Domine; ne discedas a me.

24. /<[+Et]>/ Dilatauerunt /<[dilataverunt]>/ super me os suum: dixerunt euge euge, viderunt oculi nostri. 25. Vidisti domine, ne sileas: domine ne discedas a me.

24. ◖ Thai bradid on me ther mouth; thai sayd euge euge oure eghen saghe. ◖ 25. ◖ Thou saghe lord, stil not; lord departe noght fra me. ◖

24. Hij maden her mouthe large up me, and seiden, Alas, alas! our e3en se3en.*. [*maden*] sprad: —*large: se3en*] haþ see.] 25. Þou sei3e hem, Lord, ne holde þe nou3t stylle; ne depart þou no3t fram me, Lord.*. [—*ne*: —*ne.*]

EV 21. And thei 3eneden their mouth upon me; thei*. [and thei *A.*] seiden, Weu, weu! oure e3en han seen. EV 22. Thou hast seen, Lord, ne be thou stille; Lord, ne go thou awei fro me.

LV 21. And thei maden large her mouth on me; thei seiden, Wel, wel! oure i3en han sien*. [seie I.]. LV 22. Lord, thou hast seen, be thou not stille; Lord, departe thou not fro me.

21. † And they opened their mouth a wide vpon me: they said; Wel, wel, our eies haue seene. 22. † Thou hast sene ô Lord, keepe not silence: Lord depart not from me.

21. ‘They opened wide their mouths against me and said, “Good! Good! Our eyes have seen!” 22. You saw, Lord. Don’t be silent, Lord, or pull back from me!’

34.22 *Aris, Drihten,*
arise Lord

and beseoh to me,
and look at me

and geseoh
and see

hu unscyldig ic eom wið þa
how innocent I am against those

þe min ehtað:
who me pursue

Drihten, min God, aris to minum þinge,
Lord my God arise to my cause

and to minre þearfe.
and to my need

23(22)] Exsurge, Domine, et intende iudicium meum, Deus meus, et Dominus meus, in causam meam.

26. Exurge & intende iudicio /judicio/ meo: deus meus, & domi|nus meus, in causam meam.

26. ◖ Rise and bihald til my dome: my god, and my lord, in my chesun. ◖

26. Ha Lord, my God, arise, and 3yf kepe to my cause in iugement.*. [*Ha Lord*] My Lord &: 3yf] take: dome.]

EV 23. Ris, and see to my dom; my God, my Lord, in to my cause.

LV 23. Rise vp, and 3yue tent to my doom; my God and my Lord, *biholde* in*. [Om. C.] to my cause.

23. † Arise and attend to my iudgement: my God, and my Lord vnto my cause.

23. ‘Rise up and understand my judgement, my God and my Lord in my cause!’

34.23 *Drihten, Drihten, min God, dem me*
Lord Lord my God judge me

æfter þinre mildheortnesse,
according-to your mercy

þæt	*mine*	*fynd*	*ne*	*gefeon*	*mines*	*ungelimpes;*
so-that	my	enemies	not	should-rejoice	over-my	misfortune

ne	*hy*	*cweþan,*	*on*	*heora*	*mode,*
nor	they	should-say	in	their	heart

Wel,	*la*	*wel*	*is*	*urum*	*modum;*
well	ah!	well	is	to-our	souls

ne	*hy*	*ne*	*cweðen,*
nor	they	not	should-say

We	*hine*	*frætan.*
we	him	have-devoured

24(23)] Iudica me, Domine, secundum misericordiam tuam, Domine, Deus meus, ut non insultent in me inimici mei, 25] nec dicant in cordibus suis: Euge, euge, anime /animæ[ae]/ nostre /nostræ[ae]/, nec /ne/ dicant: Obsorbuimus [220] eum.

27. Iudica /Judica/ me secundum iusticiam /justitiam/ <[iustitiam]> tuam, domine deus meus: & non supergaudeant michi /<[mihi]>/. 28. Non dicant in cordibus suis euge euge anime /<animæ[ae]>/ nostre /<nostræ[ae]>/: nec dicant deuorabimus /<[devoravimus]>/ eum.

27. ℂ Deme me eftere thi rightwisnes: lord my god, and abouen ioy thai noght til me. ℂ 28. ℂ Say thai noght in thaire hertis, euge euge, til oure saule: na say thai, we haf swalu|ghid*. [S schal swalow.] him. ℂ

27. My Lord and my God, iuge me efter þy*. [MS. *my*.] ri3tfulnes; and ne glade nou3t þe wicked vp me.*. [deme—*me*: *my*] þy: —*ne*.] 28. Ne saien hij nou3t in her hertes, Sorow, sorow,*. [The second *o* is added over line.] to our soule; ne saien hij nou3t, We shal deuouren hym.*. [—*Ne*: *ne*] &.]

EV 24. Deme me aftir thi ri3twisnesse, Lord, my God; and ouer io3e thei not to me. EV 25. Sei thei not in ther hertis, Weu, weu, to oure soule; ne sei thei, Wee shul deuouren hym.

LV 24. Mi Lord God, deme thou me bi thi ri3tfulnesse; and haue thei not ioye on me. LV 25. Seie thei not in her hertis, Wel, wel, to oure soule; nether seie thei, We schu|len deuoure hym.

24. † Iudge me according to thy iustice ô Lord my God, and let them not reioyce ouer me 25. † Let them not say in their hartes: Wel, wel, to our soule: neitheir let them say: We haue deuoured him.

24. 'Judge me according to Your fairness, Lord my God! Let them not be too happy over me. 25. Let them not say in their hearts, "Good! Good to our souls." May they not say, "We have eaten him up."'

34.24 *Ac sceamien hy heora,*
but let-be-ashamed they of-them

and him eac ondrædon, [221]
and them also fear

ægðer endemes,
each in-the-same-degree

þa þe fægniað mines ungelimpes;
those who delight in-my misfortune

beslepen hi on hy bysmor,
may-impose they on themselves disgrace

and gegyrion hy mid sceame, þa ofersprecan
and adorn themselves with shame those loquacious-ones

þe me yfel cweðað.
who me evil speak

26(24)] Erubescant et revereantur [reuereantur] simul qui gratulantur malis meis; induantur pudore et reverentia [reuerentia] qui maligna /[magna]/ loquuntur <loquntur> adversum [aduersum] me.

29. Erubescant & reuereantur /<[revereantur]>/ simul: qui gratulantur malis meis. 30. Induantur confusione & reuerentia /<[reverentia]>/: qui magna*. [222] {S maligna. U mala. S & U grete.} loquuntur super me.

29. ◖ Shame thai, and drede to gidire: that ioyes of myn illes. ◖ 30. ◖ Cled be thai in shame and drede: that grete spekis on me. ◖

29. Wexen hij asshamed, and dreden hij to-gidres, þat gladen of myn iuels.*. [—*to-gidres*.] 30. Ben hij cloþed wyþ confusione and drede, þat speken iuels up me.

EV 26. Waxe thei ashamed, and shamely drede thei togidere; that thanken to myn euelis. Be thei clad*. [clothed *AEH.*] with confusioun, and shamefast drede; that deedis of malice thenken vp on me.

LV 26. Shame thei, and drede thei togidere; that thanken*. [ioien I.] for myn yuels. Be thei clothid with schame and drede; that speken yuele thingis on me.

26. † Let them blush and be ashamed together, that reioyce at my euils. Let them be clothed with confusion and shame; that speake great things vpon me.

26. 'May they be ashamed and embarrassed together, who congratulated themselves at my misfortunes. May they be dressed in confusion and awe who speak great against me.'

34.25 *Fægnien þa*
may-rejoice those

and blissien,
and may-exult

þa þe willon
those who want

me þancian minre rihtwisnesse,
me to-thank for-my righteousness

and þa
and those

þe symle cweðað:
who always say

Gemyclad sy Drihten,
magnified may-be Lord

and þa
and those

þe willon sibbe wið his ðeow.
who desire peace for his servant

27(25)] Exultent et letentur /[læ[ae]tentur/ qui volunt [uolunt] iustitiam meam, et dicant semper: Magnificetur Dominus, qui volunt [uolunt] pacem servi [serui] eius.

31. Exultent /Exsultent/ & letentur /<læ[ae]tentur>/ qui volunt iusticiam /justitiam/ <[iustitiam]> meam: & dicant semper, magnificetur dominus, qui volunt pacem serui /<[servi]>/ eius /ejus/.

31. ◖ Glade thai and fayn be that will my rightwisnes: and say thai ay, worschipid be lord, that will the pes of his seruaunt. ◗

31. Gladen and ioien hij þat wyl my ri3tfulnes, and saie hij, Bi our Lord alwaie heried; and hij þat willen þe pees of his seruaunt glade.*. [*bi*] be: glade *before* þai þat.]

EV 27. Ful out io3e thei, and glade that wiln my ri3twisnesse; and sei thei euermor, The Lord be magnefied; that wiln the*. [Om. *C.*] pes of his seruaunt.

LV 27. Haue thei ful ioie, and be thei glad that wolen*. [willen I.] my ri3tfulnesse; and seie thei euere, The Lord be magnyfied, whiche wolen the pees of his seruaunt.

27. † Let them reioyce and be glad, that wil my iustice: and let them say alwayes: Our Lord be magnified, that wil the peace of his seruant.

27. 'May those who desire my fairness exult and be happy. May those who want His servants' peace always say, "Magnify the Lord!" '

34.26 *þonne smeað min tunge þine rihtwisnesse,*
then will-meditate my tongue your righteousness
and ealne dæg þin lof.
and all day your glory

28(26)] Sed et lingua mea meditabitur iustitiam tuam tota die, laudem tuam.
32. Et lingua mea meditabitur iusticiam /justitiam/ <[iustitiam]> tuam: tota die laudem tuam.
32. ◖ And my tonge sall thynke thi rightwisnes: all day thi louynge. ◗
32. And my tunge shal þenchen þy ri3tfulnes and þy heryynge ich day.*. [all day.]
EV28. And my tunge shal sweteli thenke thi ri3twisnesse; al dai thi preising.
LV28. And my tunge schal bithenke thi ri3tfulnesse; al day thin heriyng.
28. † And my tongue shal meditate thy iustice, thy prayse al the day.
28. 'My tongue will consider Your fairness, Your praise, all day.'

Psalm 35

Dauid sang [þisne][223] *fif and þrittigoðan sealm*
David sang this five and thirtieth psalm
þa he wæs aflymed fram Sawle,
when he was banished by Saul
on þa ylcan tiid
in the same time
þe he genam his ceac and his spere on his getelde
that he took his pitcher and his spear in his tent
on niht to tacne
at night as sign
þæt he inne mid him slæpendum wæs.
that he inside with him asleep was
And swa deð ælc þæra
and so does each of-those
þe þysne sealm singð, for his earfoþum.
who this psalm sings because-of his hardships
And swa dyde Crist
and do did Christ
þa he hine sang for þam earfoðum
when he it sang because-of the hardships
þe Iudas him dyde.
which Judas him caused

35.1 *Se unrihtwisa cwyð on his mode,*
the unrighteous-one says in his heart
þæt he wylle syngian;
that he is-willing to-sin
forþam Godes ege nis beforan his eagum.
because God's fear not-is before his eyes

2(1)] Dixit iniustus ut delinquat in semetipso /* semet ipso/. Non est timor Dei ante oculos eius.

(1.) DIXIT iniustus /injustus/ ut delinquat in semet ipso /<*semetipso>/: non est timor dei ante oculos eius /ejus/.

(1.) ◖ The vnrightwis sayd that he trespas in him self; the dred of god is not bifor his eghen. ◗

1. Þe vnry3tful seid, þat he ne trespasseþ nou3t in hym seluen; þe drede of God nis nou3t to-forn his e3en.*. [—*ne*: is.]

EV[2.] The vnri3twise seide, that he gilte*. [gilte not *A*.] in himself; ther is not the drede of God be|forn the e3en of hym.

LV[2.] The vniust man seide, that he trespasse in hym silf; the drede of God is not bifor hise i3en.

2. The vniust hath said within him selfe, that he would sinne: there is no feare of God before his eies

1. 'The unfair spoke, that he might fall short in himself. God's fear is not in his eyes,'

35.2 *For þæm he deð swiðe facenlice beforan his ansyne,*
therefore he acts very deceitfully before his countenance
ac his unriht and his feoung
but his iniquity and his hatred
wurð þeah swiðe open.
becomes nevertheless very evident

3(2)] Quoniam dolose egit in conspectu eius, ut inveniret [inueniret] iniquitatem suam et odium.

2. Quoniam dolose egit in conspectu eius /ejus/: vt /<[ut]>/ inueniatur /<[inveniatur]>/ iniquitas eius /ejus/ ad odium.

2. ffor tricherosly he wroght in syght of him: that funden be his wickidnes til hateredyn. ◗

2. For he did trecherouslich in his si3t, þat his wickkednes be founden to hatyng.*. [gylefullych.]

EV3· For treccherousli he dide in his si3te; that his wickidnesse be founden at hate.

LV3· For he dide gilefuli in the si3t of God; that his wickidnesse be foundun to hatrede.

3· † Because he hath done deceitfully in his sight: that his iniquitie may be found vnto hatred.

3· 'because he acted deceitfully in His sight, that his betrayals may be found and hated.'

35.3

þa	*word*	*his*	*muðes*	*beoð*	*unriht*	*and*	*facen;*
the	words	of-his	mouth	are	iniquity	and	deceit

he	*nyle*	*ongitan*
he	refuses	to-understand

þæt	*he*	*cunne*	*wel*	*don;*
that	he	could	well	act

unriht	*he*	*byð*	*smeagende*	*on*	*his*	*cliofan.*
iniquity	he	is	considering	in	his	chamber

4(3)] Verba [Uerba] oris eius iniquitas et dolus. Noluit intellegere ut bene ageret. 5] Iniquitatem meditatus est in cubili suo.

3· Verba oris eius /ejus/ iniquitas & dolus: noluit intelligere [intellegere] vt /<[ut]>/ bene ageret. 4. Iniquitatem meditatus est in cubili suo:

3· ◖ The wordis of his mouth wickidness and treson; he wild not vndirstand, that he wele did. ◖ 4. ◖ Wickidnes he thoght in his den:

3· Þe wordes of his mouþe ben wickednes and trecherie; he nold nou3t vnderstonde to do wele.*. [*tr.*] gyle: wolde: vnde|stonde (!): well.] 4. He þou3t wickednes in his couche,

EV4· The woordis of his mouth wickidnesse and treccherie; he wolde not vnderstonde that he do wel. EV 5. Wickidnesse he swetli tho3te in his couche*. [bed *AEH.*];

LV4· The wordis of his mouth *ben* wickidnesse and gile, he nolde*. [wolde not I.] vndirstonde to do wel. LV 5. He thou3te wickidnesse in his bed,

4· † The wordes of his mouth are iniquitie, and guile: he would not vnderstand that he might doe wel. 5. † He hath meditated iniquitie in his bed:

4· 'His mouth's words are betrayals and lies. He did not want to understand, so that he might live well. 5. He has brooded over betrayal in his bed.'

35.4 *He stent on ælcum yflum wege,*
he stands on each evil way
ne hatað he nan yfel.
not hates he no evil

(4)] Adstitit [adstetit] omni vię /viæ/ [uiae] non bone /bonæ[ae]/. Malitiam autem non hodivit /odivit/ [odiuit].

4. cont. astitit [adstetit] omni vie /<viæ[ae]>/ non bone /<bonæ[ae]>/, maliciam /<[malitiam]>/ autem non odiuit /<[odivit]>/.

4. cont. he stode til ilk way not goed, bot malice he hatid noght. ◖

4. cont. he stode to al wai nou3t gode; for-soþe he ne hated nou3t wickednes.*. [gode+&: —*ne*.]

EV 5. cont. he stod ne3h to eche wey not good, malice forsothe he hatede not.

LV 5. cont. he stood ny3 al weie not good; for|sothe he hatide not malice.

5. cont. he hath set himselfe on euery way not good, and malice he hath not hated.

5. cont. 'He has stood up in every way that isn't good, yet he has not hated malice.'

35.5 *Drihten, þin mildheortnes is on heofonum,*
Lord your mercy is in heavens
and þin rihtwisnes is upp oð þa wolcnu.
and your righteousness is up as-far-as the clouds

6(5)] Domine, in celo /cæ[ae]lo/ misericordia tua, et veritas [ueritas] tua usque ad nubes.

5. Domine in celo /<cæ[ae]lo>/ miserecordia /<[misericordia]>/ tua: & veritas tua vsque /<[usque]>/ ad nubes.

5. ◖ Lord in heuen is thi mercy: and thi sothfastnes til the clowdis. ◖

5. Lord, þy mercy his in heuen, and þy ri3tfulnes vn-to þe cloudes.*. [Lor.]

EV 6. Lord, in heuene thi mercy; and thi treuthe vnto the cloudis.

LV 6. Lord, thi merci *is* in heuene; and thi treuthe *is* `til to*. [unto I.] cloudis.

6. † Lord thy mercie is in heauen: and thy truth euen to the clowdes.

6. 'Lord, Your mercy is in the sky and Your truth even to the clouds,'

35.6 *þin rihtwisnes is swa heah swa þa heofonlican muntas,*
your righteousness is as high as the heavenly mountains
and þine domas synt swa deope swa swa ægrynde,
and your judgements are as deep as abyss
oþþe seo deoposte sæ.
or the deepest sea

7(6)] Iustitia tua sicut montes Dei, et iudicia tua abyssus multa.

6. Iusticia /Justitia/ <[Iustitia]> tua sicut montes dei: iudicia /judicia/ tua abyssus multa.

6. ◖ Thi rightwisnes as hilles of god; thi domes depnes mykil. ◖

6. Þy ri3tfulnes ys as þe mounteines of God, þi mani iugement3 as helle.*. [domys.]

EV 7. Thi ri3twis|nesse as the mounteynes of God; thi domes myche depnesse.

LV 7. Thi ri3tfulnesse *is* as the hillis of God; thi domes *ben* myche depthe of watris.

7. † Thy iustice as the hilles of God: thy iudgements are great depth.

7. 'Your fairness is like God's mountains. Your judgement is like the abyss.'

35.7 *Menn and nytenu þu gehælst, Drihten;*
men and beasts you save Lord

hu wunderlice þu gemanigfealdodest þine mildheortnesse, Drihten.
how wonderfully you multiplied your mercy Lord

(7)] Homines et iumenta salvos [saluos] facies, Domine. 8] Quemadmodum multiplicasti misericordias tuas, Deus!

7. Homines & iumenta /jumenta/ saluabis /<[salvabis]>/ domine: quemadmodum multiplicasti miserecordiam /<[misericordiam]>/ tuam deus.

7. ◖ Men and bestis thou sall saf lord; as thou has multiplide thi mercy god. ◖

7. Þou, Lord,*. [Here the MS. has a þ, which is struck out.] shal saue men and bestes, as tou, God,*. [MS. *astougod*, followed by a þ, which is struck out.] haþ multiplied þy mercy.

EV 7. cont. Men and bestis EV 8. thou shalt saue, Lord; as thou, God, hast multiplied thi mercy.

LV 7. cont. Lord, thou schalt saue men and LV 8. beestis; as thou, God, hast multiplied thi merci.

7. cont. Men & beastes thou wilt saue ô Lord: 8. † as thou hast multiplied thy mercie ô God.

7. cont. 'You will save many men and cattle, 8. just as You multiplied Your mercy, O God.'

35.8 *Manna bearn soðlice symle hopiað*
men's sons truly always have-confidence

to þæm sceade þinra fiðera,
in the shadow of-your feathers

and hy beoð oferdrencte on þære genihte þines huses,
and they will-be inebriated in the abundance of-your house
and on þære æ þines willan þu hy drencst.
and in the river of-your will you them will-give-to-drink

(8)] Filii autem hominum in protectione alarum tuarum sperabunt. 9] Inebriabuntur ab ubertate domus tue /tuæ[ae]/, et torrente voluntatis [uoluntatis] tue /tuæ[ae]/ potabis eos.

8. Filij /<[Filii]>/ autem hominum: in tegmine alarum tuarum sperabunt. 9. Inebriabuntur ab vbertate /<[ubertate]>/ domus tue /<tuæ[ae]>/: & torrente volup|tatis [voluntatis] tue /<tuæ[ae]>/ potabis eos.

8. ℂ Bot sunnes of men; in the hilynge*. [S. U helynge.] of thi wengis sall hope. ℂ 9. ℂ Thai sall be drokynd of the plentuuste of thi hows: and of the strand of thi lust thou sall gif thaim drynke. ℂ

8. For-soþe mennes sones shul hopen in graces of þy mercy.*. [men: in þe grace.] 9. Hij shul ben drunken of þe plente of þin hous, and þou shalt 3eue hem drynk of þe welle of de-litinges.*. [delites.]

EV 8. cont. The sones forsothe of men; in the coueryng of thi wengis shuln hopen. EV 9. Thei shul ben inwardli drunken of the plente of thin hous; and of the strem of thi delit thou shalt 3iue them drinke.

LV 8. cont. But the sones of men; schulen hope in the hilyng of thi wyngis. LV 9. Thei schulen be fillid gretli of the plentee of thin hows; and thou schalt 3yue drynke to hem with*. [of K.] the steef streem of thi likyng.

8. cont. But the children of men, shal hope in the couert of thy winges. 9. † They shal be inebriated with the plentie of thy house: and with the torrent of thy pleasure thou shalt make them drinke.

8. cont. 'But men's children will hope in Your wings' shelter. 9. They will be drunk from Your house's fertility. You will give them water from Your will's torrent.'

35.9 *For þæm mid þe is lifes wylle,*
because with you is of-life fountain
and of þinum leohte we beoð onlihte.
and from your light we will-be illuminated

10(9)] Quoniam apud <aput> te est fons vite /vitæ/ [uitae], et in lumine tuo videbimus [uidebimus] lumen.

10. Quoniam apud te est [ ] fons vite /<vitæ[ae]>/: & [ ] in lumine tuo videbimus lumen.

10. ◖ ffor anens the is the well of life: and in thi light we sall se light. ◗

10. For at*. [MS. þat.] þe is þe wille of liif; and we shul se li3t in þy li3t.*. [For at þe: well.]

EV10. For anent thee is the welle of lif; and in thi li3t wee shul see li3t.

LV10. For the wel of life is at*. [anentis I.] thee; and in thi li3t we schulen se li3t.

10. Because with thee is the fountaine of life: and in thy light we shal see light.

10. 'For life's fountain is with You. In Your light we see light.'

35.10 *Læt forð þine mildheortnesse, þam*
discharge your mercy to-those

þe þe witon,
who you know[224]

and þine rihtwisnesse, þam
and your righteousness to-those

þe synt rihtes modes.
who are of-right heart

11(10)] Pretende /Præ[ae]tende/ misericordiam tuam scientibus te /té*/, et iustitiam tuam his qui recto sunt corde.

11. Pretende /<Præ[ae]tende>/ miserecordiam /<[misericordiam]>/ tuam scientibus te: & iusti|ciam /justitiam/ <[iustitiam]> tuam hijs /<[his]>/ qui recto sunt corde.

11. ◖ Bede*. [S Forthe bede.] thi mercy til witand the: and thi rightwisnes til tha that ere of right hert. ◗

11. Shade for-þe, Lord, þy mercy to þe knowand þe, and þy ri3tfulnes to hem þat*. [Here the writer has first written an *h*, but has struck it out.] ben ri3tful of hert.*.[Schewe: þe *kn*.] men know|yng.]

EV11. Befor strecche thi mercy to men know|ende thee; and thi ri3twisnesse to hem that ben in ri3t herte.

LV11. Lord, sette forth thi mercy to hem, that knowen thee; and thi ry3tful|nesse to hem that ben of ri3tful herte.

11. † Extend thy mercie to them that know thee, and thy iustice to them, that are of a right hart.

11. 'Stretch out Your mercy to those who know You, and Your fairness to those whose hearts are upright!'

35.11 *Ne læt þu*
not let you

me oftredan þa ofermodan under heora fotum,
me tread-down the proud-ones under their feet[225]

and þara synfullena handa me na ne styrien.
and of-the sinful-ones hands me by-no-means not should-move

12(11)] Non veniat [ueniat] michi /[mihi]/ pes superbie /superbiæ[ae]/, et manus peccatorum non moveat [moueat] me.

12. Non veniat michi /<[mihi]>/ pes superbie /<superbiæ[ae]>/: & manus peccatoris non moueat /<[moveat]>/ me.

12. ◖ Cum not til me the fote of pride; and the hand of the synful stir me noght. ◖

12. Ne cum nou3t to me þe vice*. [MS. *voice*.] of pride, and þe honde of sin3er ne stir nou3t me.*. [—*Ne cum nou3t to*: vice: —*ne*: moue.]

EV 12. Come not to me the foot of pride; and the hond of the synnere moue not me.

LV 12. The foot of pryde come not to me; and the hond of the synnere moue me not.

12. Let not the foote of pride come to me: and let not the hand of a sinner moue me.

12. 'May the foot of the proud not come to me, and sinners' hands not move me.'

35.12 *Ac under heora fet, and under heora handa, gefeallen ealle þa*
but under their feet and under their hands should-fall all those

þe unriht wyrcen;
who iniquity perform

and him þæt licað,
and them that pleases

hy synt aworpene,
they are cast-off

þæt hi ne magon standan.
so-that they not can stand

13(12)] Ibi ceciderunt qui operantur iniquitatem; expulsi sunt, nec potuerunt stare.

13. Ibi ceciderunt qui operantur iniquitatem: expulsi sunt nec potuerunt stare.

13. ◖ Thare fell thai that wirkis wickid|nes: output thai ere, na thai myght stand.◖

13. Þer fel hij þat wirchen wickednes; and hij [ben] putt out, and hij ne my3t nou3t stonden.*. [& þai & þai beþ put oute:—*ne*.]

EV 13. There fellen that*. [alle that *C*.] werken wickidnesse; thei ben put out, and myghten not stonden.

LV 13. There thei felden*. [han falle I.] doun, that worchen wickidnesse; thei ben cast out, and*. [and thei IK.] my3ten not stonde.

13. † There haue they fallen that worke iniquitie: they were expelled, neither could they stand.

13. 'They fell there, who worked treachery. They were pushed back and could not stand.'

Psalm 36

Dauid sang þysne syx and þritigoðan sealm;
David sang this six and thirtieth psalm

on þæm he lærde ealle geleaffulle
in which he instructed all believers

þæt hy ne onhyredon þam yfelwillendum,
that they not should-imitate the evil-ones

þeah him þuhte
though to-them might-seem

þæt hi gesælige and orsorge wæron,
that they happy and prosperous were

for þam hyra orsorgnes swiðe hraðe aspringð.
because their prosperity very quickly will-perish

And ælc þæra
and each of-those

ðe gyt þysne sealm singð,
who still this psalm sings

be þam ylcan he hine singð.
about the same he it sings

And eac Crist þæt ylce lærde
and also Christ the same taught

and witgode,
and prophesied

þonne he þysne sealm sang.
when he this psalm sang

36.1 *Ne wundrie ge þæra yfelwillendra, and þæra orsorgra,*
not admire-IMP.PL you the wicked-ones and the prosperous-ones
ne him na ne onhyriað;
nor them not-at-all not imitate-IMP.PL
ne eow ne ofþince, [226]
nor you-PL not should-displease
þeah eow ne sy swa swa him,
if to-you-PL not is as to-them
þam þe unriht wyrcað.
to those who evil perform

1(1)] Noli emulari [aemulari] inter malignantes, neque emulatus [aemulatus] fueris facientes iniquitatem.

(1.) NOLI emulari /<æ[ae]mulari>/ in malignantibus: neque zelaueris /<[zelaveris]>/ facientes iniquitatem.

(1.) ◖ Will not haf dedeyn in ill willand; na luf wirk|and wickidnes. ◗

1. Ne wil þou nou3t fil3en in þe wicked; ne loue þou nou3t þe doand wickednes.*. [—*Ne*: felow: þe *d.*] me[*n*] doyng euyl or.]

EV[1. cont.] Wyle thou not folewe bi enuye in warieris; ne folewen bi looue men doende wickidnesse.

LV[1. cont.] Nile thou sue wickid men; nether loue thou men doynge wickidnesse.

[1. cont.] Have no emulation toward the malignant: neither enuie them that doe iniquitie.

1. 'Do not long to imitate the malignant, or let yourself be jealous of those working treachery,'

36.2 *For þæm swyþe hraþe forseariað swa fileðe,*
because very quickly will-wither like hay
and hy gefeallað swiðe hrædlice,
and they will-fall very quickly
swa swa wyrta leaf, oþþe blostman.
as plants' leaves or flowers

2(2)] Quoniam [227] tamquam fenum /foenum/ [faenum] velociter [uelociter] arescent, et sicut holera herbarum cito cadent.

2. Quoniam tanquam /<[tamquam]>/ fenum <fœnum> [faenum] velociter arescent: & quem|admodum olera [holera] herbarum cito decident.

2. ◖ ffor as hay swiftly sall thai dry; and as kale*. [S ins. 'or wortis.'] of gressis soen sall thai fall. ◗

2. For hij shul drien hastilich as hay, and hij shul fallen sone as worten of herbes.

EV[2.] For as hei swiftli thei shuln waxe drie; and as wrtis of erbis soone thei shul falle doun.

LV[2.] For thei schulen wexe drie swiftli as hey; and thei schulen falle doun soone as the wortis of eerbis.

2. † Because they shal quickely wither as grasse: and as the blossomes of herbes they shal soone fal.

2. 'for like hay, they quickly dry up, and just like leaves of grass, they quickly wither!'

36.3

Ac	*þu*	*hopa*	*to*	*Drihtne,*
but	you	hope[228]	in	Lord
and	*do*	*good,*		
and	do	good		
and	*buwa*	*eorðan,*		
and	inhabit	earth		
and	*fed*	*þe*	*on*	*hyre*	*welum.*
and	feed	yourself	in	its	riches

3(3)] Spera in Domino, et fac bonitatem, et inhabita terram, et pasceris in divitiis [diuitiis] eius.

3. Spera in domino & fac bonitatem: & inhabita terram & pasceris in diuiciis /<[divitiis]>/ eius.

3. ◖ Hope in lord and doe goednes; and inwon the erth. and thou sall be fed in riches of it. ◖

3. Hope in our Lord, and do godnesse, and wonne in erþe; and þou shalt be fed in his riches.

EV[3.] Hope in the Lord, and do goodnesse; and indwelle thou the erthe, and thou shalt be fed in the richesses of it.

LV[3.] Hope thou in the Lord, and do thou goodnesse; and enhabite thou the lond, and thou schalt be fed with hise richessis.

3. † Hope in our Lord and doe good: and inhabite the land, and thou shalt be fed in the riches thereof.

3. 'Hope in the Lord, and do good, and live in the land, and you will be fed with its riches!'

36.4 *And blissa on Drihtne,*
and rejoice in Lord
þonne syleð he þe
then will-give he to-you
þæt þu bidst on þinum mode.
what you pray-for in your heart

4(4)] Delectare in Domino, et dabit tibi petitionem cordis tui.
4· Delectare in domino: & dabit tibi peticiones /<[petitiones]>/ cordis tui.
4· ◖ Be delitid in lord; and he sall gif til the. the askyngis of thi hert. ◖
4· Delite þe in our Lord, and he shal ȝeue to þe askinges of þyn hert.*. [to þe+þe.]
EV4· Delite in the Lord; and he shal ȝiue to thee the askingus of thin herte.
LV4· Delite thou in the Lord; and he schal ȝyue to thee the axyngis of thin herte.
4· † Be delighted in our Lord: and he wil geue thee the petitions of thy hart.
4· 'Delight in the Lord and He will give You your heart's petitions!'

36.5 *Onwreoh Gode þine wegas,*
reveal to-God your ways
and hopa to him;
and hope in him
he þe gedeð fultum.
he to-you will-do help

5(5)] Revela [Reuela] [+ad] Domino [dominum] viam [uiam] tuam, et spera in eum, et ipse faciet.
5· Reuela /<[Revela]>/ domino viam tuam: & spera in eo [eum], & ipse faciet.
5· ◖ Shew til lord thi way; and hope in him and he sall doe. ◖
5· Shewe þy way to our Lord, and hope in hym; and he shal do þy wylle.
EV5· Opene to the Lord thi weie; and hope in hym, and he shal do.
LV5· Schewe thi weie to the Lord; and hope thou*. [Om. I.] in hym, and he schal do.
5· † Reuele thy way to our Lord, and hope in him: and he wil doe it.
5· 'Open your way to the Lord and hope in Him, and He will make it!'

36.6 *And he gedeð þine rihtwisnesse mannum*
and he will-make your righteousness to-men
swa sweotole swa sunnan,
as evident as sun
and þinne dom he gedeð
and your justice he will-make
swa sweotolne swa sunne byð to middes dæges.
as evident as sun is in middle of-day

6(6)] Et educet tamquam lumen iustitiam tuam, et iudicium tuum sicut meridiem /meridie/.

6. Et educet quasi lumen iusticiam /justitiam/ <[iustitiam]> tuam, & iudicium /judicium/ tuum / / tanquam /<[tamquam]>/ meridiem:

6. ◖ And he sall forth lede as light thi rightwisnes, and thi dome as mydday:

6. And he shal lede þy ri3tfulnes as li3t and þy iugement as middai;

EV 6. And he shal bringen out as li3t thi ri3twisnesse, EV 7. and thi dom as mydday;

LV 6. And he schal lede out thi ri3tfulnesse as li3t, LV 7. and thi doom as myddai;

6. † And he wil bring forth thy iustice as light: and thy iudgement as midday:

6. 'He will lead out your fairness like light, and your judgement like midday.'

36.7 *Beo þu Gode underþyd,*
be you to-God subjugated
and halsa hine;
and entreat him
and ne onhyre þam
and not imitate that-one
þe byð orsorh on his wege,
who is prosperous on his way
and wyrcð þeah unriht.
and performs nevertheless evil

7(7)] Subditus esto Domino, et obsecra eum. Ne emulatus /æ[ae]mulatus/ fueris eum qui prosperatur in via [uia] sua, in homine faciente iniquitatem.

6. cont. subditus esto domino & ora eum. 7. Noli emulari /<æ[ae]mulari>/ in eo qui prosperatur in via sua: in homine faciente iniusticias /injustitias/ <[iniustitias]>.

6. cont. be suget till lord, and pray hym. ◖ 7. ◖ Will not haf dedeyn in him that fars wele in his way: and in man wirkand vnrightwisnessis. ◖

6. cont. bi suget to our Lord, and praye to hym.*. [dome: *bi*] be.] 7. Ne wil þou nou3t folwen in him þat prosperet in his waie, ne in man þat doþ wronges.*. [—*Ne*: folow in (!) þat wele fareþ no in his way non in: wrong.]

EV 7. cont. soget be thou to the Lord, and pre3e hym. Wile thou not folewe bi enuye in hym that waxeth welsum in his weie; and in man*. [a man *AH.*] doende vnri3twisnessis*. [vnri3twisnes *AH.*].

LV 7. cont. be thou suget to the Lord, and preye thou hym. Nile thou sue hym, that hath prosperite in his weie; a man doynge vnri3tfulnessis.

7. † be subiect to our Lord, and pray him. Haue no emulation in him, that prospereth in his way: in a man that doth iniustices.

7. 'Sumbit yourself to the Lord and pray to Him! Do not desire to imitate one who prospers in his way, a man doing injustices!'

36.8

Forlæt	*yrre*	*and*	*hatheortnesse;*			
refrain-from	anger	and	rage			
ne	*bysna*	*þe*	*be*	*nanum*	*þæra*	
not	take-an-example	for-yourself	in	nothing	of-those	
þe	*yfel*	*don.*				
that	evil	perform				

8(8)] Desine ab ira, et derelinque furorem. Ne emuleris /æ[ae]muleris/ ut nequiter facias.

8. Desine ab ira, & derelinque furorem: noli emulari /<æ[ae]mulari>/ vt /<[ut]>/ maligneris.

8. ◖ Stynt of wreth and forsake woednes: willnot haf dedeyn that thou be ill willed. ◖

8. Ende fram ire, and forsak wodeship; and ne wyl þou nou3t folwe ire, þa-tou be made wicked.*. [Sese: wodnes: —*ne*.]

EV 8. Lef of fro wrathe, and forsac wodnesse; wile thou not folewe bi enuye, that thou be maad malicious.

LV 8. Ceese thou of ire, and forsake woodnesse; nyle thou sue, that thou do wickidli.

8. † Cease from wrath, and leaue furie: haue not emulation that thou be malignant.

8. 'Cease from wrath and leave behind fury! Don't imitate just to do harm,'

36.9 *For þæm þa þe yfel doð,*
because those that evil perform

and þæt ne betað,
and it not amend

hy beoð awyrtwalode of eorþan;
they will-be uprooted from earth

ac þa þe to Gode hopiað,
but those that in God trust

and his fultumes anbidiað,
and his help await

hy gesittað on yrfeweardnesse eorþan.
they will-possess in inheritance earth

9(9)] Quoniam qui nequiter agunt exterminabuntur; que <qui*> [229] /[qui]/ vero [uero] expectant Dominum, ipsi hereditatem /[hereditate]/ possidebunt terram.

9. Quoniam qui malignantur exterminabuntur: sustin|entes autem dominum ipsi hereditabunt /hæreditabunt/ terram.

9. ◖ ffor thai that ere ill thai sall be out termyd: bot suffrand lord thai sall enherite the erth. ◗

9. For hij, þat ben wicked, shal be don out of heuen; hij, þat seruen our Lord, shul han þe heritage of heuen.*. [heuen+&: seruye.]

EV 9. For thei, that ben maad malicious, shul ben outlawid; sustenende forsothe the Lord, thei shuln eritagen the erthe.

LV 9. For thei, that doen wickidli, schulen be distried; but thei that suffren the Lord*. [Lord, *that is, mekeli his wille* K *text*.], schulen enerite the lond.

9. † Because they that are malignant, shal be cast out: but they that expect our Lord, the same shal inherite the land.

9. 'because those who do harm will be wiped out! But those sustaining the Lord – they will inherit the land.'

36.10 *Gebid ane lytle hwile,*
wait a little while

þonne ne byð se synfulla;
then not will-remain the sinful-one

þeah *þu* *þonne* *sece* *his* *stowe,*
though you then should-seek his place
þonne *ne* *findst* *þu* *hy.*
then not will-find you it

10(10)] Pusillum adhuc et non erit peccator; et queris /queres/ [quaeres] locum eius, nec invenies [inuenies].

10. Et adhuc pusillum & non erit peccator: & queres /<quæ[ae]res>/ locum eius /ejus/ & non inuenies /<[invenies]>/.

10. ℂ And 3it a litel and the synful sall not be: and thou sall seke his stede and thou sall not it fynd. ℂ

10. And 3it a litel vnder-stonde, and no synne (!) shal be in heuen; and þou shalt seche his stede, and þou shalt nou3t finde it.*. [non syn.]

EV10. And 3it a litil, and the synnere shal not ben; and thou shalt seche the place of hym, and not finde.

LV10. And 3it a litil, and a synnere schal not be; and thou schalt seke his place, and*. [and thou I.] schalt not fynde*. [fynde *it* I.].

10. † And yet a litle while, and the sinner shal not be: and thou shalt seeke his place, and shal not find it.

10. 'In just a little while, a sinner will not exist. You will seek his place and will not find him.'

36.11 *Ac* *þa* *manþwæran* *gesittað* *eorþan,*
but those meek will-possess earth
and *fægniað* *þære* *myclan* *sibbe.*
and rejoice-in the great peace

11(11)] Mansueti autem possidebunt terram, et delectabuntur in multitudine pacis.

11. Mansueti autem hereditabunt /hæreditabunt/ terram: & delecta|buntur in multitudine pacis.

11. ℂ Bot the debonur sall enherite the erth: and thai sall be delitid in mykilnes of pees. ℂ

11. For-soþe þe mylde shul enerit þe heuen, and delyten in þe michelnes of ioie.*. [meke: enheryt—þe.]

EV11. The debonere*. [bonere *C.*] forsothe shuln eritagen the erthe; and deliten in the multitude of pes.

LV11. But mylde men schulen enerite the lond; and*. [and thei I.] schulen delite in the multitude of pees.

11. † But the meeke shal inherite the land, and shal be delighted in multitude of peace.

11. 'But the gentle will inherit the land, and will delight in peace's multitude.'

36.12	*Se*	*synfulla*	*sætað*		*þæs*	*rihtwisan,*	
	the	sinful-one	plots-against		the	righteous-one	
	and	*gristbitað*	*mid*	*his*	*toþum*	*ongean*	*hine;*
	and	grinds	with	his	teeth	against	him
	ac	*Drihten*	*hine*	*gebysmrað,*			
	but	Lord	him	mocks			
	for þam	*he*	*gesyhð*				
	because	he	sees				
	hu	*hraðe*	*his*	*ende*	*cymð.*		
	how	quickly	his	end	will-come		

12(12)] Observabit [Obseruabit] peccator iusutm <iustum*> [230] /[iustum]/, et fremit /[fremet]/ super eum dentibus suis. 13] Dominus autem inridebit eum, quoniam prospicit quod veniet [ueniet] dies eius.

12. Obseruabit /<[Observabit]>/ peccator iustum /justum/: & stridebit super eum dentibus suis. 13. Dominus autem irridebit [inridebit] eum: quoniam [quia] prospicit quod [quoniam] veniet dies eius /ejus/.

12. ◖ Kepe sall the synful the rightwisman: and he sall gnayst on him. with his teith. ◖ 13. ◖ Bot oure lord sall laghe him til hethynge: for he sees that his day comes. ◖

12. Þe syn3er shal pursuen þe ri3tful,*. [MS. *ri3tfus* (with a round *s*).] and shal gnaist up hym wyþ hys teþe.*. [ri3tful: grent.] 13. Our Lord for-soþe shal scorne hym, for he seþ þat his ende come.*. [For-soþe our Lorde: schal cum.]

EV 12. The synnere shal waite the ri3twis; and gnaste vp on hym with his teth. EV 13. The Lord forsothe shal scorne hym; for he beheeld forth that his day come.

LV 12. A synnere schal aspie a*. [the I.] ri3tful man; and he schal gnaste with hise teeth on*. [upon I.] hym. LV 13. But the Lord schal scorne the synnere; for he biholdith that his day cometh.

12. † The sinner shal obserue the iust: and shal gnash vpon him with his teeth. 13. † But our Lord shal scorne him: because he foreseeth that his day shal come.

12. 'The sinner will watch the fair and grind his teeth against him. 13. But the Lord will laugh at him, because He sees that his day will come.'

36.13 *þa* *synfullan* *teoð* *heora* *sweord,*
the sinful-ones draw their swords

and *bendað* *heora* *bogan,*
and bend their bows

to þæm þæt *hi* *mægon* *besyrian* *þone* *earman,*
so that they may ensnare the poor-one

and *þone* *wædlan,*
and the beggar

and *þurhsceotan* *þa* *unscæðfullan* *heortan.*
and shoot-trough the innocent heart

14(13)] Gladium evaginaverunt [euaginauerunt] peccatores; tetenderunt arcum suum ut deiciant inopem et pauperem, ut trucident <trucidant> rectos corde.

14. Gladium euaginauerunt /<[evaginaverunt]>/ peccatores: intenderunt arcum suum. 15. Vt /<[Ut]>/ decipiant /dejiciant/ <deiiciant> pauperem & inopem: vt /<[ut]>/ trucident rectos corde.

14. ℂ Synful swerd out droghe; thai bent thare bow. ℂ 15. ℂ That thai desaif the pore and helples; that thai sla the right in hert. ℂ

14. Þe syn3ers made her manaces, and sheweden her iuels, 15. Þat hij deceyue þe suffrand and þe gode, þat [hij] folen þe ry3tful of hert.*. [deseyue me[*n*] sufferyng+or þe pore: þ*at folen*] & defule.]

EV 14. The synneres drowen out swerd; and benten*. [bende *AEH.*] ther bowe. That thei desceyue the pore and the helpeles; that thei to-hewe the ri3te men in herte.

LV 14. Synners drowen*. [han drawe I.] out swerd; thei benten*. [benden I.] her bouwe. To disseyue a pore man and nedi*. [a nedi K.]; to strangle ri3tful men of herte.

14. † Sinners haue drawen out the sword; they haue bent their bowe; That they may deceiue the poore and needie: that they may murder the right of hart.

14. 'Sinners unsheathed their sword and aimed their arrow, so they could destroy the poor and weak, so they could slaughter the upright in heart.'

36.14 *Ac* *heora* *sweord* *gað* *inn on* *heora* *heortan,*
but their swords will-go into their (own) heart

and *heora* *bogan* *forberstað.*
and their bows will-break

15(14)] Gladius eorum intret in cor ipsorum, et arcus eorum conteratur <conteretur>.

16. Gladius eorum intret in corda ipsorum: & arcus eorum [ipsorum] confringatur.

16. ◖ The swerd of thaim gange intil thaire hertis: and the bogh of thaim be brokyn. ◖

16. Her manaces entre in-to her soules, and be he[r] iuel to-broken.*. [*he*] her.]

EV15. The swerd of hem entre in to ther hertes; and the bowe of hem be to-broke.

LV15. Her swerd entre*. [entride COX.] in to the herte*. [hertis DEGIKLMPQSVWbi.] of hem silf; and her bouwe be brokun.

15. † Let their owne swordes enter into their hartes: and let their bowe be broken.

15. 'May their sword enter their own heart, and their bow be shattered!'

36.15

Betere	*ys*	*þam*	*rihtwisan*	*lytel,*
better	is	to-the	righteous-one(s)	little

þonne	*þam*	*synfullan*	*mycel*	*wela.*
than	to-the	sinful-one(s)	great	riches

16(15)] Melius est modicum iusto super divitias [diuitias] peccatorum multas.

17. Melius est modicum iusto /justo/: super diuicias /<[divitias]>/ pecca|torum multas.

17. ◖ Bettere is litil til the rightwis; abouen mykil riches of synful. ◖

17. Better*. [MS. *Beiter*.] is lytel þynge wyþ ry3t, þan mani riches wyþ syn3es.*. [Better: ry3t+for to haue: riches+of synners.]

EV16. Betere is a litil to the ri3twis; ouer manye richessis of synneres.

LV16. Betere is a litil thing to a iust man; than many richessis of synneris.

16. † Better is a litle to the iust, aboue much riches of sinners.

16. 'A small amount to the fair is better than sinners' many riches,'

36.16

For	*þam*	*se*	*earm*	*and*	*þæt*	*mægen*	*þæra*	*synfulra*
because	the		arm	and	the	strength	of-the	sinful-ones

byð	*forbrocen,*
will-be	broken

ac	*Drihten*	*gestrangað*	*þa*	*rihtwisan.*
but	Lord	will-strengthen	the	righteous-ones

17(16)] Quoniam brachia peccatorum conterentur; confirmat autem iustos Dominus.

18. Quoniam brachia peccatorum conterentur: confirmat autem iustos /justos/ dominus.

18. ◖ ffor the armes of synful sall be brokyn: bot lord festyns the rightwis. ◗

18. For þe myȝtes of þe synȝers shal be defoulede; our Lorde for-soþe helpeþ þe riȝtful.*. [defoilyd.]

EV17. For the armys of synneres*. [the synners *A.*] shul be to-brosid; forsothe the Lord con|firmeth riȝtwis men.

LV17. For the armes of synneris schal*. [shullen S.] be al to-brokun; but the Lord confermeth iust men.

17. † Because the armes of sinners shal be broken in pieces: but our Lord comfirmeth the iust.

17. 'because sinners' arms will be broken, but the Lord strengthens then fair.'

36.17	*For þæm*	*he*	*wat*	*þa*	*wegas*	*þæra*	*unsceðfulra,*
	because	he	knows	the	ways	of-the	innocent-ones
	and	*heora*	*yrfeweardnes*		*byð*	*on ecnesse.*	
	and	their	heritage		will-be	for ever	

18(17)] Novit [Nouit] Dominus vias [uias] inmaculatorum, et hereditas eorum in eternum /æ[ae]ternum/ erit.

19. Nouit /<[Novit]>/ dominus dies immaculatorum [inmaculatorum]: & hereditas /hæreditas/ eorum in eternum /<æ[ae]ternum>/ erit.

19. ◖ Lord knew the dayes of vnfiled: and the heritage of thaim sall be withouten end. ◗

19. Our Lord knew þe dedes of þe vnwemmed, and her heritage shal be wyþ-outen ende.*. [vnfilyd.]

EV18. The Lord knewȝ the daȝis of the vnwemmed; and the*. [Om. *A.*] eritage of hem with oute ende shal be.

LV18. The Lord knowith the daies of*. [Om. A *pr. m.* FHOUX *pr. m.*] vnwemmed*. [*men* vnwemmed CIV. vnwemmed *men* DEGKLMPQRWbi. the vnwemmed X *sec. m.*]; and her heritage schal be withouten ende.

18. † Our Lord knoweth the daies of the immaculate: and their inheritance shal be for euer.

18. 'The Lord has known the days of the sinless. Their inheritance will be in eternity.'

36.18 *Ne gesceamað hy na on þære yfl*an [231] *tide;*
not will-be-ashamed they not in the evil time
ac on hungres tide hy beoð gefyllede,
but in hunger's time they will-be filled
þonne þa synfullan forweorðað.
when the sinful-ones will-perish

19(18)] Non confundentur in tempore malo, et in diebus famis saturabuntur,
20] quoniam peccatores peribunt.

20. Non confundentur in tempore malo: & in diebus famis saturabuntur, quia peccatores peribunt.

20. ◖ Thai sall not be shamed in ill tyme: and in dayes of hungire thai sall be fild. for the synful sall perische. ◖

20. Hij ne shul nou3t be confounded in tyme of vengeaunce, and hij shul be fulfild in daies of pines; for þe syn3ers shul perissen.*. [payne.]

EV 19. Thei shul not ben confoundid in an euel time, and in the da3es of hungir thei EV 20. shul be fulfild; for synneres shul per|shen.

LV 19. Thei schulen not be schent in the yuel tyme, and thei schulen be fillid in the LV 20. dayes of hungur; for synneris schulen pe|rische.

19. † They shal not be confounded in the euil time, and in the dayes of famine they shal be filled: 20. † because the sinners shal perish.

19. 'They will not be dismayed in a harmful time. In days of famine they will be filled. 20. For sinners will perish.'

36.19 *þa Godes fynd swiþe hraðe,*
then God's enemies very quickly
þæs þe hy beoð gearode
after they are honoured
and upp ahefene, [232]
and up lifted
beoð gedwæscte, swa swa smec.
will-be extinguished as smoke

(19)] Inimici autem Domini mox honorati et exaltati fuerint; deficientes ut fumus deficient.

21. Inimici vero domini mox vt /<ut>/ [ ] honorificati fuerint & exaltati: deficientes quemadmodum fumus deficient [defecerunt].

21. ◖ The enmys sothfastly of lord, soen as thai ware honurd and heghid: fayland as reke thai sall fayle. ◖

21. For-soþe þe enemys of our Lord, as sone as hij ben worþshipped and he3ed, hij shul fail*. [MS. *fall* (expunged) *fail*.] failand as smoke.*. [enhyed: defaylyng: smeche.]

EV 20. cont. The enemys forsothe of the Lord, anoon as thei shul be maad wrshipeful, and enhauncid; failende as smoke thei shul faile.

LV 20. cont. Forsothe anoon as the enemyes of the Lord ben onourid, and enhaunsid; thei failynge schulen faile as smoke.

20. cont. But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as smoke.

20. cont. 'The Lord's enemies, soon after they were honored and exalted, were scattered, blowing away like smoke.'

36.20 *æfre borgiað þa synfullan,*
always borrow the sinful-ones

and næfre ne gyldað;
and never not repay

þa rihtwisan syllað, ægþer ge to borge ge to gife.
the righteous-ones give both as loan and as gift

21(20)] Mutuatur /Muatur/ peccator et non solvet [soluit]; iustus autem miseretur et commodat. ⁝[233]

22. Mutuabitur peccator & non soluet /<[solvet]>/: iustus /justus/ autem miseretur & tribuet.

22. ◖ The synful sall borow and he sall noght quyte; bot the rightwis has mercy and he sall 3elde. ◖

22. Þe synful shal borow and nou3t 3elden; þe ri3tful for-soþe han mercy, and shal 3elden.*. [pay: haþ: pay.]

EV 21. The synnere shal borewe, and not pa3en; the ri3twis forsothe hath merci, and shal 3elde.

LV 21. A syn|nere schal borewe, and*. [and he I.] schal not paie; but a iust man hath merci, and schal 3yue.

21. † The sinner shal borrow, and not pay: but the iust is merciful and wil geue.

21. 'A sinner will borrow and not pay back, but a fair one has mercy and will give.'

36.21 *þa*
those

þe God bletsiað
who God adore

beoð eorðan yrfeweardas,
will-be earth's heirs

and þa
and those

þe hine wyrgeað
who him curse

forweorðað.
will-perish

22(21)] Quoniam benedicentes eum possidebunt terram; maledicentes autem illum disperient.

23. Quia benedicentes ei hereditabunt /hæreditabunt/ terram: male|dicentes autem ei disperibunt.

23. ◖ ffor blissand til him sall enherite the erth; bot weriand til him sall myskary. ◖

23. For þe blissand our Lord shul en-herit þe heuen; and þe iuel sygg|and*. [MS. *syngand.*] to hym shul sholden fram hym.*. [For men blyssyng: iuel siggyng: perisch.]

EV 22. For blessende to hym thei shuln eritage the erthe; curs|ende forsothe to hym shul doun pershe.

LV 22. For thei that blessen the Lord schulen enerite the lond; but thei that cursen hym schulen perische.

22. † Because they that blesse him shal inherite the land: but they that curse him shal perish.

22. 'For those blessing [H]im will inherit the land, but those cursing [H]im will be ruined.'

36.22 *Fram Gode byð gereht se weg þæs rihtwisan,*
by God is made-straight the way of-the righteous-one

and hine lyst his wega and his weorca swiðe.
and him pleases his ways and his works very-much

23(22)] A Domino gressus hominis dirigentur, et viam [uiam] eius cupiet nimius /[nimis]/.

24. Apud dominum gressus hominis dirigetur /<[dirigentur]>/: & viam eius /ejus/ volet.

24. ℂ Anens god the gangyng of man sall be rightid: and the way of him he will.

24. Þe goynges of man shul be dresced to our Lord; and he shal wylle his waie.*. [*goynges*] waies.]

EV 23. Anent the Lord the going of man shal be dressid*. [destruyed *A.*]; and the weie of hym he*. [Om. *C.*] shal wiln.

LV 23. The goyng of a man schal be dressid anentis the Lord; and he schal wilne his weie.

23. † With our Lord the steppe of man shal be directed: and he shal like wel of his way.

23. 'With the Lord the m[a]n's way[s] are guided, and he will desire God's way.'

36.23

And	*þeah*	*se*	*rihtwisa*	*afealle,*
and	although	the	righteous-one	should-fall-down
ne	*wyrð*	*he*	*gebrysed,*	
not	will-be	he	crushed	
ne	*his*	*nan*	*ban*	*tobrocen;*
nor	his	no	bone (will be)	broken
for þam	*God*	*gefehð*	*his*	*hand,*
because	God	will-grasp	his	hand
and	*hine*	*upp*	*arærð.*	
and	him	up	will-lift	

24(23)] Cum ceciderit iustus non conturbabitur, quia Dominus firmat manum eius.

25. Cum ceciderit iustus /<[ ]>/ non collidetur [conlidetur]: quia dominus supponit [subponit] manum suam.

25. ℂ When a rightwis has fallen he sall not be hurt; for lord vndirsettis his hand. ℂ

25. Whan þe ri3tful haþ fallen, he ne shal nou3t ben hirt; for our Lord laiþ his honde vnder hym.*. [—*ne*: hurte+or harmyd.]

EV 24. Whan the ri3twis shal fallen, he shal not ben hurtlid; for the Lord vnderput*. [vnderputtith *AEH.*] his hond.

LV 24. Whanne he fallith, he schal not be hurtlid*. [hurlid I.] doun; for the Lord vndursettith*. [under puttith I.] his hond.

24. When he shal fal, he shal not be brused: because our Lord putteth his hand vnder.

24. 'When he falls he will not be crushed, because the Lord puts His hand under him.'

36.24 *Ic wæs geo geong,*
I was formerly young

and nu ic ealdige,
and now I have-grown-old

and ne geseah ic næfre rihtwisne man forlætenne,
and not saw I never righteous man abandoned

ne his sæd þæt wære hlafes wædla.
nor his seed that would-be bread wanting

25(24)] Iuvenior [Iuuenior] fui et senui, et non vidi [uidi] iustum derelictum, nec semen eius egens pane </panem/>.

26. Junior /Junior/ fui etenim [et] senui, & non vidi iustum /justum/ dere|lictum: nec semen eius /ejus/ querens /<quæ[ae]rens>/ panem [panes].

26. ◖ 3ongere .i. was, forwhi .i. eldid, and .i. sagh noght the rightwis forsakyn; na the sede of him sekand bred. ◗

26. Ich was 3onge, and by-come olde;*. [MS. *hold* (expuncted) *olde.*] and y ne sei3 neuer þe ry3tful for-saken, ne his sede faile ioies.*. [& y wex elde: —*ne*: r.+man: non his sede sechyng his his brede or faylyng ioies.]

EV 25. 3ungere I was, and forsothe I eldede; and I sa3 not the ri3t|wise forsake, ne his sed sechende bred.

LV 25. I was 3ongere, and sotheli Y wexide eld, and Y si3 not a iust man forsakun; nethir his seed sekynge breed.

25. † I haue bene yong, for I am old: and I haue not sene the iust forsaken, nor his seede seeking bread.

25. 'I was young and grew old, and I have not seen the fair one abandoned, or his seed begging bread.'

36.25 *Ac se rihtwisa ælce dæge miltsað,*
but the righteous-one every day shows-mercy

and syleð oþrum to borge,
and gives to-others as loan

and his sæd byð on bletsunge on genihte.
and his seed is in blessing in abundance

26(25)] Tota die miseretur et commodat, et semen eius in benedictione erit.
27. Tota die miseretur & commodat: & semen illius in benediccione /<[benedictione]>/ erit.
27. ◖ All day he has mercy and lennys; and the sede of him in blyssynge sall be. ◖
27. Þe ry3tful ys merciful al day, and laneþ; and his sede shal [ben] in bliscynge.*. [leneþ: schal+be.]
EV 26. Al dai he hath reuthe, and leeneth; and his sed shal ben in blessing.
LV 26. Al dai he hath merci, and leeneth; and his seed schal be in blessyng.
26. † Al the day he is merciful and lendeth: and his seede shal be in blessing.
26. 'All day he has mercy and provides. His seed will be in blessing.'

36.26 *Gecyr* *for þæm* *fram* *yfele,*
turn-back therefore from evil
and *do* *good,*
and do good
þonne *wunast* *þu* *on weorulda weorld.*
then will-live you forever

27(26)] Declina a malo et fac bonum, et inhabita in seculum /sæ[ae]culum/ seculi /sæ[ae]culi/.
28. Declina a malo & fac bonum: & inhabita in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/.
28. ◖ Held fra ill, and doe goed: and inwon in warld of warld. ◖
28. Bowe fram yuel, and do gode; and woneþ in þe world of worldes.*. [wone.]
EV 27. Bowe doun fro euel, and do good; and indwelle in to the world of world.
LV 27. Bouwe thou awei fro yuel, and do good; and dwelle thou in to the*. [Om. I.] world of world.
27. † Decline from euil, and doe good: and inhabite for euer and euer.
27. 'Turn back from harm and do good, and live in the age of ages,'

36.27 *For þæm* *God* *lufað* *ryhte* *domas,*
because God loves right judgements
and *ne* *forlæt* *næfre* *his* *halge,*
and not will-abandon never his holy-ones
ac *he* *gehylt* *hy* *on ecnesse.*
but he will-keep them for ever

28(27)] Quoniam Dominus amat iudicium, et non derelinquet sanctos suos; in aeternum /æternum/ conservabuntur [conseruabuntur].

29. Quia dominus amat iudicium /judicium/, & non derelinquet sanctos suos: in eternum /<æ[ae]ternum>/ conseruabuntur /<[conservabuntur]>/.

29. ◖ ffor lord lufis dome, and he sall not forsake his halighis; withouten end thai sall be kepid. ◖

29. For our [Lord] loueþ iugement, and shal nou3t forsaken hys halwen; hij shul ben kept wyþ-outen ende.*. [+Lorde: dome &+he.]

EV 28. For the Lord looueth dom, and he*. [Om. *A.*] shal not forsake his seyntus; thei shul be togidere kept in to with oute ende.

LV 28. For the Lord loueth doom, and schal*. [he wil I.] not forsake hise seyntis; thei schulen be kept with outen ende.

28. † Because our Lord loueth iudgement, and he wil not forsake his sainctes: they shal be preserued for euer.

28. 'for the Lord loves judgement and will not abandon His holy ones! They will be preserved in eternity.'

36.28	*He*	*witnað*	*þa*	*scyldigan,*		
	He	will-punish	the	sinful-ones		
	and	*þæt*	*sæd*	*þæra*	*unrihtwisra*	*forwyrð.*
	and	the	seed	of-the	unrighteous-ones	will-perish

(28)] Iniusti autem punientur, et semen impiorum peribit. [234]

30. Iniusti /Injusti/ punientur: & semen impiorum peribit.

30. ◖ The vnrightwis sall be punyst: and the sede of wickid sall perische. ◖

30. Þe vnry3tful shul be punist, and þe sede of þe wicked shal perisse.

EV cont. 28. Vnri3twise shul be punshid; and the sed of vnpitouse shal pershen.

LV cont. 28. Vniust men schulen be punyschid; and the seed of wickid men schal perische.

cont. 28. The vniust shal be punished: and the seede of the impious shal perish.

cont. 28. 'The unfair will be punished and the lawless seed will perish.'

36.29	*þa*	*rihtwisan*	*gesittað*	*eorðan*	*on*	*yrfeweardnesse,*	
	the	righteous-ones	will-possess	earth	in	inheritance	
	and	*hy*	*buiað*	*on*	*hyre*	*a weorulda weoruld.*	
	and	they	will-dwell	on	it	forever	

29(29)] Iusti <usti> vero [uero] hereditatem [hereditate] possidebunt terram, et inhabitabunt in sęculum /sæ[ae]culum/ seculi /sæ[ae]culi/ [235] super eam.

31. Iusti /Justi/ autem hereditabunt /hæreditabunt/ terram: & inhabitabunt in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/ super eam.

31. ◖ Bot rightwis sall enherite the erth: and on it thai sall won in warld of warld. ◖

31. Þe ry3tful for-soþe shul enherit þe erþe, and hij shul [wonen in þe] worlde of worldes up it.*. [For soþe þe r.: schall+won in þe: *up it*] þer vp.]

EV 29. Ri3t|wise forsothe shuln eritagen the erthe; and indwelle in to the world of world vp on it.

LV 29. But iust men schulen enerite the lond; and*. [and thei I.] schulen enabite theronne in to the world of world.

29. † But the iust shal inherite the land: and shal inhabite for euer and euer vpon it.

29. 'But the fair will inherit the land, and will live on it in the age of ages.'

36.30	*Se*	*muð*	*þæs*	*rihtwisan*	*smeað*	*wisdom,*
	the	mouth	of-the	righteous-one	will-meditate	wisdom
	and	*his*	*tunge*	*sprycð*	*rihte*	*domas.*
	and	his	tongue	will-speak	right	judgements

30(30)] Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium.

32. Os iusti /justi/ meditabitur sapienciam /<[sapientiam]>/: & lingua eius /ejus/ loquetur iudicium /judicium/.

32. ◖ The mouth of rightwis sall thynke wis|dome; and his tonge sall speke dome. ◖

32. Þe mouþe of þe ry3tful shal þenchen wisdam, and his tunge shal speke iugement.*. [dome.]

EV 30. The mouth of the ri3twis shal sweteli thenke wisdam; and his tunge speke dom.

LV 30. The mouth of a iust man schal bithenke wisdom; and his tunge schal speke doom*. [*ri3t* doom I.].

30. † The mouth of the iust shal meditate wisedome, and his tong shal speake iudgement.

30. 'The fair one's mouth will meditate wisdom, and his tongue will speak judgement.'

36.31	*Seo*	*æ*	*his*	*Godes*	*bið*	*on*	*his*	*heortan,*
	the	law	of-his	God	will-be	in	his	heart
	and	*ne*	*aslit*	*his*	*fot.*			
	and	not	will-slip	his	foot			

31(31)] Lex Dei eius in corde ipsius, et non supplantabuntur [subplantabuntur] gressus eius.

33. Lex dei eius /ejus/ in corde ipsius: & non supplantabuntur [subplantabuntur] gressus eius /ejus/.

33. ◖ The lawe of his god in hert of him; and his gangyngis sall not be supplantid. ◖

33. Þe lawe of God ys in his hert, and his goynges ne shul nou3t be put out.*. [wayes—*ne.*]

EV31. The lawe of his God in the herte of hym; and his goingus shul not be supplauntid.

LV31. The lawe of his God *is* in his herte; and hise steppis schulen not be disseyued.

31. The law of his God in his hart: and his steppes shal not be supplanted.

31. 'His God's law is in his heart. His steps will not be undermined.'

36.32

Se	*synfulla*	*hopaþ*	*symle*	*þæs*	*rihtwisan,*	
the	sinful-one	[236]	always	the	righteous-one	
and	*secð*					
and	seeks					
hine	*to*	*fordonne;*				
him	to	destroy				
ac	*Drihten*	*hine*	*ne*	*forlæt*	*on*	*his*	*handa,*
but	Lord	him	not	will-leave	in	his	hands
to þam þæt	*he*	*hine*	*mæge*	*fordon;*			
so that	he	him	would-be-able	to-destroy			
and	*Drihten*	*demð*	*hym*	*bæm.*			
and	Lord	will-judge	them	both			

32(32)] Considerat peccator iustum, et querit /queret/ [quaerit] perdere eum. 33] Dominus autem non derelinquet eum in manibus eius, nec dampnabit [damnabit] eum cum iudicabitur illi.

34. Considerat peccator iustum /justum/: & querit /<quæ[ae]rit>/ mortificare eum. 35. Dominus autem non derelinquet eum in manibus [manus] eius /ejus/: nec dampnabit /<[damnabit]>/ eum cum indicabitur [237] /judicabitur/ <[iudicabitur]> illi.

34. ◖ The synful bihaldis the rightwis; and he sekis him to sla. ◖ 35. ◖ Bot lord sall not leue him in his hende: na he sall dampne him when he sall be demede til him. ◖

34. Þe syn3er seþ þe ry3tful man, and secheþ to sle hym.*. [MS. him (dotted out) *hym.*] 35. Our Lord for-soþe ne shal nou3t for-sake þe ri3tful in þe hondes of þe sin3er; ne he ne shal nou3t dampne him, as he haþ iugod*. [MS. *iu god.*] hym.*. [For-soþe our L.—*ne*: *ne he ne*] & he: when he schal be demyd to hym.]

EV32. The synnere beholdeth the ri3twise; and secheth to slen hym. EV 33. The Lord forsothe shal not forsaken hym in his hondis; ne dampne him whan it*. [he *A.*] shal be demed to hym.

LV32. A synnere biholdith a iust man; and*.[and he I.] sekith to sle hym. LV 33. But the Lord schal not forsake hym in hise hondis; nethir schal*. [he schal I.] dampne hym, whanne it schal be demed a3ens hym.

32. † The sinner considereth the iust: and seeketh to murder him. 33. † But our Lord wil not leaue him in his handes: neither wil he condemne him, when iudgement shal be geuen of him.

32. 'A sinner looks at a fair one, and seeks to destroy him. 33. But the Lord will not abandon him into his hands, or condemn him when He judges him.'

36.33
Gebid	*Drihtnes,*				
await	Lord				
and	*heald*	*his*	*bebodu,*		
and	obey	his	commands		
and	*he*	*þe*	*upp*	*ahefð,*[238]	
and	he	you	up	will-lift	
to þæm þæt		*þu*	*bust*		*eorðan;*
so that		you	will-inhabit		earth
and	*þu*	*gesyhst*			
and	you	will-see			
hwær	*þa*	*synfullan*	*forweorðað.*		
where	the	sinful	will-perish		

34(33)] Expecta Dominum et custodi vias [uias] eius, et / / exaltabit te /té*/ ut inhabites terram, cum pereant [pereunt] peccatores videbis [uidebit].

36. Expecta /Exspecta/ dominum, & custodi viam eius /ejus/, & exaltabit te vt /<[ut]>/ hereditate /hæreditate/ capias terram: cum perierint peccatores videbis.

36. ◖ Abide the lord, and kepe his way, and he sall heghe the, that thou in heritage take the erth: when synful perysche thou sall see. ◖

36. A-bide our Lord, and kepe his waye; and he shal anhe3en þe, þat tou take þerþe in heritage; and þou shalt sen, whan þe syn3ers shul perisse.*. [Habyde: enhye.]

EV34. Abyd the Lord, and kep his weie, and he shal enhaunce thee, that bi eritage thou take the erthe; whan synneres shul pershe, thou shalt see.

LV34. Abide thou the Lord, and kepe thou his weie, and he schal enhaunse thee, that bi eritage thou take the lond; whanne synneris schulen perische, thou schalt se.

34. † Expect our Lord, and keepe his way: and he wil exalt thee, that thou mayst inherite the land: when the sinners shal perish thou shalt see.

34. 'Wait for the Lord and keep His way, and He will lift you up, so that you take the land by inheritance! When sinners perish, you will see.'

36.34 *Ic geseah þone unrihtwisan swiðe up ahafenne,*[239]
I saw the unrighteous-one strongly up lifted
swa swa sum cedertreow on Libanus munte.
as some cedar-tree on of-Libanus mountain

35(34)] Vidi [Uidi] impium superexaltatum et elevatum [eleuatum] super cedros Libani.

37. Vidi impium superexaltatum: & eleuatum /<[elevatum]>/ sicut cedros libani.

37. ◖ I saghe the wickid abouen heghid: and liftid vp as cedirs of liban. ◖

37. Ich sei3e þe wicked up-he3ed and vp-lifted as þe cedros of Liban.*. [se: enhied & rered vp: ceders of+þe.]

EV35. I sa3 the vnpitouse aboue hauncid; and rerid vp as cedris of Liban.

LV35. I si3 a*.[the DEGIKLMPQbi. the a S.] wickid man enhaunsid aboue; and reisid vp as the cedris of Liban.

35. † I haue seene the impious highly exalted, and aduanced as the ceders of Libanus.

35. 'I saw the lawless lifted up and tall like Lebanon's cedars.'

36.35 *And ic þa þanon for,*
and I then from-there went
and eft ðyder com,
and again thither came
þonne næs he;
then not-was he
and ic acsode æfter him,
and I asked about him
and hine sohte,
and him sought

and hine ne funde;
and him not found

ne furþum þa stowe,
not even the place

þe ic hine ær on geseah,
which I him earlier in saw

gecnawan ne mihte.
to-recognise not was-able

36(35)] /+Et/ Transivi et ecce non erat; /+et/[240] quesivi [quaesiui] eum et non est inventus [inuentus] locus eius.

38. Et transiui /<[transivi]>/ & ecce non erat: /<[+et]/> quesiui /<[quæ[ae]sivi]>/ eum & non est inuentus /<[inventus]>/ locus eius /ejus/.

38. ◖ And .i. passid, and lo he was not: .i. soght him, and his stede is noght funden. ◗

38. And ich passed, and se! he nas nou3t; ich so3t hym, and his stede nas nou3t yfunden.*. [was: was.]

EV36. And I passide, and lo! he was not; I so3te hym*. [Om. *C sec. m.*], and ther is not founden his place.

LV36. And Y passide*. [passide aboue C.], and lo! he was not; Y sou3te hym, and his place is*. [was I.] not foundun.

36. † And I passed by, and behold he was not: and I sought him, and his place was not found.

36. 'And I passed by and, look, he was not there. I sought him and his place was not found.'

36.36 *Heald for ðy rihtwisnesse, and efnesse;*
keep for that reason righteousness and justice

for þæm se gesibsuma læfð symle yrfeweard æfter him.
because the peaceable-one leaves always heir after him

37(36)] Custodi veritatem [ueritatem] et vide [uide] equitatem /æ[ae]quitatem/, quoniam sunt reliquie /reliquiæ[ae]/ homini <hominum> pacifico.

39. Custodi innocenciam /<[innocentiam]>/ & vide equitatem /<æ[ae]quitatem>/: quoniam sunt reliquie /<reliquiæ[ae]>/ homini pacifico.

39. ◖ Kepe vnnoyandnes and see euenhede; for relikes ere till a pesfull man. ◗

39. Kep clennesse, and se euennes; for hij ben relikes to man þat his peisible.*. [to a pesable man.]

EV37. Kep inno|cence, and see equite; for thei ben relikis to a pesible man.

LV37. Kepe thou inno|cence, and se equite; for tho ben relikis to a pesible man.

37. † Keepe innocencie, and see equitie: because there are remaynes for the peaceable man.

37. 'Guard the innocent and see to equity, for these are a peaceful man's legacies!'

36.37 *Ac þa unrihtwisan symle forweorþað, ealle ætsomne,*
but the unrighteous-ones always perish all together
mid hyra yrfeweardum.
with their heirs

38(37)] Iniusti autem disperient; simul reliquie /reliquiæ[ae]/ impiorum peribunt.

40. Iniusti /Injusti/ autem disperibunt: simul reliquie /<reliquiæ[ae]>/ impiorum interibunt [peribunt].

40. ◖ Bot vnrightwis sall myskary; relikes of wickid samyn sall dye. ◗

40. Þe vnri3tful forsoþe shul ben desparplist, and þe relikes of þe wicked shul dien.*. [For-soþe þe v.: disparpled.]

EV38. The vnri3twise for|sothe shul doun pershe togidere; the re|likis of vnpitous men shul dien.

LV38. Forsothe vniust men schulen perische; the relifs*. [relikis CLMORXik.] of wickid men schulen perische togidere.

38. † But the vniust shal perish together: the remaines of the impious shal perish.

38. 'But the lawless will be destroyed together. The lagacies of the lawless will perish.'

36.38 *Ac seo hæl þæra rihtwisena cymeð symle fram Gode,*
but the salvation of-the righteous-ones comes always from God
and he byð heora gescyldend on geswinces tide.
and he is their protector in of-trouble time

39(38)] Salus autem iustorum a Domino est, et protector eorum est in tempore tribulationis.

41. Salus autem iustorum /justorum/ a domino: & protector eorum in tempore tribulacionis /<[tribulationis]>/.

41. ℂ Bot the hele of rightwis is of lord: and hilere of thaim in tyme of tribulacioun. ℂ

41. Þe helþe of þe ry3tful ys of our Lord, and he his her defendour in tyme of tribulacion.*. [is—*of.*]

EV39. The helthe forsothe of the ri3twis of the Lord; and the defendere of hem he is in time of tribulacioun.

LV39. But the helthe of iust men is of the Lord; and he is her defendere in the tyme of tribulacioun.

39. † But the saluation of the iust is of our Lord: and he is their potector in the time of tribulation.

39. 'But the security of the fair is from the Lord. He is their protector in times of trouble.'

36.39

And	*Drihten*	*him*	*gefultumað,*			
and	Lord	them	will-help			
and	*hy*	*alysð*				
and	them	will-liberate				
and	*hy*	*ahret*	*æt*	*þam*	*synfullum,*	
and	them	will-save	from	the	sinful-ones	
and	*hy*	*gedeð*	*hale;*			
and	them	will-make	safe			
for þæm	*hy*	*hopiað*	*to*	*him.*		
because	they	trust	in	him		

40(39)] Et adiuvabit [adiuuabit] eos Dominus, et liberabit /liberavit/ eos, et eripiet eos a peccatoribus, et salvos [saluos] faciet eos, quoniam speraverunt [sperauerunt] in eum.

42. Et adiuuabit /adjuvabit/ <[adiuvabit]> eos dominus & liberabit eos, & eruet eos a peccatoribus: & saluabit /<[salvabit]>/ eos quia sperauerunt /<[speraverunt]>/ in eo.

42. ℂ And lord sall help thaim, and delyuere thaim, and he sall out take thaim fra synful: and he sall saf thaim, for thai hopid in him. ℂ

42. Our Lord shal helpen hem, and diliuer hem, and defende hem fram syn3ers, for þat hij hopeden in hym.

EV40. And the Lord shal helpen hem, and delyueren hem, and pullen hem out fro synneres; and sauen hem, for thei hopeden in hym.

LV40. And the Lord schal helpe hem, and schal make hem fre, and he schal delyuere hem fro synneris; and he schal saue hem, for thei hopiden in hym.

40. † And our Lord wil helpe them, and deliuer them: and he wil take them away from sinners, and saue them: because they haue hoped in him.
40. 'The Lord will help them and free them, and rescue them from sinners. He will make those who have hoped in Him secure.'

Psalm 37

Dauid sang þysne seofon and þrittigoðan sealm,
David sang this seven and thirtieth psalm

andettende Drihtne his scylde,
confessing Lord his sins

and seofigende his ungelimp
and lamenting his misfortune

þæt he ær mid his scyldum geearnode;
that he before with his sins deserved

and he eac healsode Drihten on ðæm sealme
and he also besought Lord in the psalm

þæt he hine
that he him

on swylcum earfeðum
in such difficulties

ne lete
not should-allow

his lif geendian.
his life to-end

And he witegode eac be Ezechie þam kyncge,
and he prophesied also about Ezechias the king

þæt he sceolde þæt ylce don on his earfoðum.
that he should the same do in his hardships

And eac be ælcum þæra
and also about each of-those

þe þysne sealm sunge,
who this psalm sang

oþþe for[241] *hine sylfne oððe for oðerne man,*
either for himself or for another man

he witgode,
he prophesied

þæt he sceolde þæt ilce mænan
that he should the same lament
and eac þæt ylce gemetan.
and also the same experience
And eac be Criste he witegode,
and also about Christ he prophesied
þæt he wolde þæt ylce don.
that he would the same do

37.1 *Drihten, ne þrea þu me,*
Lord not punish you me
ne ne þrafa, on þinum yrre;
nor not reprove in your anger
ne on þinre hatheortnesse,
nor in your rage
ne witna ðu me.
not punish you me

2(1)] Domine, ne in ira tua arguas me, neque in furore tuo corripias me.
(1.) DOMINE ne in furore tuo arguas me: neque in ira tua corripias me.
(1.) ℂ Lord in thi woednes argu not me; na chasty me in thi ire. ℂ.
1. Lord, ne wyþ-nyme*. [MS. wyþ *myne*.] me no3t in [þy vengeaunce, ne reproce me nou3t in] þyn ire.*. [— *ne*: withnym: *ire*] vengaunce no reproue me no3t in þin ire.]
EV[2.] Lord, in thi wodnesse ne undernyme thou me; ne in thi wrathe chastise thou me.
LV[2.] Lord, repreue thou not me in thi strong veniaunce; nether chastice thou*. [thou not EGL.] me in thin ire.
2. Lord rebuke me nor in thy furie: nor chastise me in thy wrath.
2. 'Lord, do not argue with me in Your fury, or correct me in Your anger,'

37.2 *For þam þine flana synt afæstnad on me,*
because your arrows are driven into me
þæt synt þa earfoðu
that are the hardships
þe ic nu þolie
that I now suffer
and þu gestrangodest þine handa ofer me.
and you have-strengthened your hands over me

3(2)] Quoniam sagitte /sagittæ[ae]/ ꝑ[242] tuę /tuæ[ae]/ infixe /infixæ[ae]/ sunt michi /[mihi]/, et confirmasti super me manum tuam.

2. Quoniam sagitte /<sagittæ[ae]>/ tue /<tuæ[ae]>/ infixe /<infixæ[ae]>/ sunt michi /<[mihi]>/: & confirmasti super me manum tuam.

2. ◖ ffor thin arues infestid ere til me: and thou has confermyd on me thi hand. ◗

2. For þyn a-sautes ben ficched*. [Above the second *c* there is a stroke shaped like an horizontal comma.] to me, and þou confermed vp me þyn helpe.*. [prikkyd: confirmyd þin help vp me.]

EV[3.] For thin arwis ben in ficchid to me; and thou hast confermed thin hond vp on me.

LV[3.] For thin arowis ben fitchid in*. [aȝens S.] me; and thou hast confermed*. [maad stidefast I.] thin hond on me.

3. Because thy arrowes are fast sticked in me: and thou hast fastened thy hand vpon me.

3. 'for Your arrows are fixed in me! You strengthened Your hand over me.'

37.3

Nis	*nan*	*hælo*	*on*	*minum*	*flæsce,*			
not-is	no	health	in	my	flesh			
for	*þære*	*andweardnesse*		*þines*	*yrres;*			
because-of	the	presence		of-your	anger			
ne	*nan*	*sib,*	*ne*	*nan*	*rest*	*nis*	*minum*	*banum,*
neither	no	peace	nor	no	rest	not-is	to-my	bones
beforan	*þære*	*ansyne*	*minra*	*synna.*				
in-front-of	the	sight	of-my	sins				

4(3)] Nec est sanitas in carne mea a vultu [uultu] ire /iræ[ae]/ tue /tuæ[ae]/, et / / non est pax ossibus meis a facie /faciæ/ peccatorum meorum.

3. Non est sanitas in carne [carni] mea [meae], a facie ire /<iræ[ae]>/ tue /<tuæ[ae]>/: non est pax ossibus meis, a facie peccatorum meorum.

3. ◖ Hale|nes is not in my fleysse, fra the face of thi wreth: pees is not til my banys, fra the face of my synnys. ◗

3. Helþe nys nouȝt in my flesche*. [Instead of the *e* the MS. has a curved stroke after the *h*, such as is usually written as an abbreviation for *n*.] for þe charge of [þyn ire, þer nys no pes to my bones for þe charge of] myn synȝes.*. [is: charge of+þine ire þer is no pes to my bones for þe charge of.]

EV[4.] Ther is not helthe in my flesh fro the face of thi wrathe; ther is not pes to my bones fro the face of my synnes.

LV4. Noon helthe is in my fleisch fro*. [for C.] the face of thin ire; no pees is to my boonys fro*. [for C.] the face of my synnes.

4. There is no health in my flesh, at the face of thy wrath: my bones haue no peace at the face of my sinnes.

4. 'There is no health in my flesh from Your anger's face. There is no peace in my bones from my sins' face,'

37.4 *For þæm min unriht me hlypð*[243] *nu ofer heafod,*
because my iniquity me mounts-up now over head
and, swa swa hefig byrðen, hy synt gehefegode ofer me.
and as heavy burden they are made-heavy over me

5(4)] Quoniam iniquitates meę /meæ[ae]/ superposuerunt caput /capt/ meum. Sicut honus /[onus]/ grave [graue] gravate /gravatæ/ [grauatae] sunt super me.

4. Quoniam iniquitates mee /<meæ[ae]>/ supergresse /<supergressæ[ae]>/ sunt caput meum: & /[ ]/ sicut onus graue /<[grave]>/ grauate /<[gravatæ[ae]]>/ sunt super me.

4. ◖ ffor my wickidnessis ouergane ere my heued: as heuy birthyn heuyd thai ere on me. ◗

4. For myn wickednesse ben ouergon myn heued, and as a greue charge hij ben greued up me.*. [*greue ch. hij*] greuous chard(!) þat.]

EV5. For my wickidnesses ouerȝiden myn hed; and as a greuous charge thei ben heuyed vp on me.

LV5. For my wickidnessis ben goon ouer*. [on K.] myn heed; as an heuy birthun, tho ben maad heuy on me.

5. Because mine iniquities are gone ouer my head: and as a heauie burden are become heauie vpon me.

5. 'for my treacheries have mounted up over my head. Like an oppressive weight that are loaded down.'

37.5 *Mine wunda rotedan*
my wounds have-rotted
and fuledon for minum dysige.
and decayed because-of my foolishness

6(5)] Conputruerunt et deterioraverunt [deteriorauerunt] cicatrices meę /meæ[ae]/ a facie /facię/[244] insipientie /insipientiæ[ae]/ meę /meæ[ae]/.

5. Putruerunt & corrupte /<corruptæ[ae]>/ sunt cicatrices mee /<meæ[ae]>/: a facie insipiencie /<[insipientiæ[ae]]>/ mee /<meæ[ae]>/.

5. ◖ Thai rotid and thai ere brokyn, myn erres: fra the face of myn vnwit. ◖

5. Min helynges oþer helþes a-bouen roteden, and ben corrumped of þe charge of myn vncunninges.*. [My helyd woundes beþ roten & corrupt for þe ch. of myn vncun|nyng.]

EV 6. Myne woundis stunken, and ben roten; fro the face of myn vnwisdam*. [wisdam *AH.*].

LV 6. Myn heelid woundis weren rotun, and ben*. [han ben I.] brokun; fro the face of myn vn|wisdom.

6. † My scarres are putrified and corrupted, because of my folishnes.

6. 'My scars have rotted and are corrupted from the face of my stupidities.'

37.6

Ic	*eom*	*swiðe*	*earm*	*geworden,*	
I	am	very	poor	become	
and	*ic*	*eom*	*ful neah*	*gebiged*	*to* *ende;*
and	I	am	almost	bowed-down	until end
ælce	*dæge*	*ic*	*gange*	*inn*	*and* *unrot.*
each	day	I	go	in	[245] sad

7(6)] Miseriis adflictus /afflictus/ sum, et turbatus sum usque in finem. Tota die contristatus ingrediebar.

6. Miser factus sum & curuatus /<[curvatus]>/ sum vsque /<[usque]>/ in [ad] finem: tota die contristatus ingrediebar.

6. ◖ Wrechid .i. am made and krokid .i. am in til the end; all the day sary .i. 3ede.

6. Ich am made wroched (!) and croked vnto ende, and ich entred al day sor3ful.*. [wrechid & ych am made cr. vnto+þe: soryfull.]

EV 7. A wrecche I am maad, and am crookid vnto the ende; al dai al dreri I wente in.

LV 7. I am maad a wretche, and Y am bowid doun til in to the ende; al dai Y entride sorewful.

7. I am become miserable, and am made crooked euen to the end: I went sorowful al the day.

7. 'I have become wretched and bent down to the end. I have walked all day, discouraged.'

37.7 *For þæm eall min lichama is full flæsclicra lusta,*
because all my body is full of-carnal desires
for þam nis nan hælo on minum flæsce.
because not-is no health in my flesh

8(7)] Quoniam anima mea conpleta est inlusionibus, et non est sanitas in carne mea.

7. Quoniam lumbi mei impleti sunt illusionibus [inlusionibus]: & non est sanitas in carne mea.

7. ℂ ffor my lendis ful ere fild of hethyngis: and hele is not in my fleysse. ℂ

7. For myn baches*. [MS. *uaches*.] ben fulfild of illusiouns; and helþe nys nou3t in my flesshe.*. [lenden: dyssaytes: is.]

EV 8. For my leendis ben fulfild with deceytis; and ther is not helthe in my flesh.

LV 8. For my leendis ben fillid with scornyngis; and helthe is not in my fleisch.

8. Because my loynes are filled with illusions: and there is no health in my flesh.

8. 'For my privates are filled with mocking. There is no health in my flesh.'

37.8 *Ac ic eom gesæged,*
but I am laid-low
and gehnæged,
and bent-down
and swiðe geeaðmed;
and very humiliated
and ic grymetige,
and I cry-out
and stene, swiþe swiðlice, mid ealle mode.
and groan very strongly with all heart

9(8)] Incurvatus [Incuruatus] sum, et humiliatus sum usquequaque /* usque quaque/. Rugiebam a gemitu cordis mei.

8. Afflictus [adflictus] sum & humiliatus sum nimis: rugiebam a gemitu cordis mei.

8. ℂ I am tourmentid and .i. am mekid ful mykill: .i. romyd fra the sorow of my hert. ℂ

8. Ich [am] turmented, and ich am michel lowed; and ich cried fram þe sorweyng of myn hert.*. [+am: *ich am . . fram*] lowed gretlych ych rored for.]

EV 9. I am tormentid, and I*. [Om. *A.*] am meked ful myche; I rorede from the weiling of myn herte.

LV 9. I am turmentid, and maad low ful greetli; Y roride for the weilyng of myn herte.

9. Iam afflicted and am humbled excedingly: I rored for the groning of my hart.

9. 'I am afflicted and I am humiliated. I have bellowed too much from my heart's moans.'

37.9
Drihten, Drihten, þu wast nu eall
Lord Lord you know now all

hwæs ic wilnie,
what I desire

eall hit ys beforan ðe,
all it is in-front-of you

and min granung þe nis na forholen.
and my lamentation from-you not-is not-at-all hidden

10(9)] Et ante te est omne desiderium meum, et gemitus meus a te non est absconditus.

9. Domine ante te omne desiderium meum: & gemitus meus a te non est absconditus.

9. ◖ Lord bifore the all my desire: and my sorowynge fra the is not hid. ◖

9. Lor,*. [MS. *ffor.*] al my desire is to-fore þe; and my waymentyng nys nou3t hid fram þe.*. [*For*] Lord: is.]

EV 10. Lord, befor thee al my desyr; and my weiling fro thee is not hid.

LV 10. Lord, al my desire *is* bifor thee; and my weilyng is not hid fro thee.

10. † Lord, before thee is al my desire: and my groning is not hid from thee.

10. 'Lord, all my desire is before You. My groaning is not hidden from You.'

37.10
Min heorte is gedrefed, and min mod on innan me,
my heart is confused and my soul within me

for þæm min mægen, and min strengo, and min cræft,
because my might and my strength and my skill

me hæfð forlæten;
me has left

and þæt leoht, and seo scearpnes minra eagena,
and the light and the sharpness of-my eyes

þe ic ær hæfde,
that I before had

nis nu mid me,
not-is now with me

swa swa ic hy geo hæfde.
as I it formerly had

11(10)] Cor meum conturbatum est in me, et deseruit me fortitudo mea, et lumen oculorum meorum non est mecum.

10. Cor meum conturbatum est,[246] dereliquit me virtus mea: & lumen oculorum meorum & ipsum non est mecum.

10. ◖ My hert is druuyd, my vertu has forsaken me: and light of myn eghen, and it is not with me. ◗

10. Myn hert his tribled in me; my uertu haþ forsaken me, and þe li3t of myn e3en, and þat nys nou3t wyþ me.*. [sturblyd: is.]

EV 11. Myn herte is al dis|turbid *. [distourblid *H.*] in me; my vertu hath forsake me, and li3t*. [the li3t *AH.*] of myn e3en, and it is not with me.

LV 11. Myn herte is disturblid in me, my vertu forsook me; and the li3t of myn i3en `*for|sook me**. [Om. I.], and it is not with me.

11. † My hart is trubled, my strength hath forsaken me: and the light of mine eies, and the same is not with me.

11. 'My heart is troubled. My strength has left me. My eyes' light itself is not with me.'

37.11 *Mine frynd, and mine magas, and mine neahgeburas,*
my friends and my kinsmen and my neighbours

synt nu gemengde wið mine fynd,
are now united beside my enemies

and standað nu mid him, ongean me,
and stand now with them against me

and synt me nu toweardes;
and are me now against

and þa
and those

þe me nyhst wæran,
who to-me closest were

þa ic orsorgost wæs,
when I most-prosperous was

standað me nu swiðe feor.
stand from-me now very far-away

12(11)] Amici mei et proximi mei adversum [aduersum] me adpropiaverunt [adpropiauerunt] et steterunt, et / / proximi / / mei / / a / / longe / / steterunt / /.[247]

11. Amici mei & proximi mei: aduersum /<adversum>/ [adversus] me appropin|quauerunt /<appropinquaverunt>/ [adpropinquaverunt] & steterunt. 12. Et qui iuxta /juxta/ me erant de longe steterunt:

11. ◖ My frendis and my neghtburs: agayns me neghid and stode. ◖ 12. ◖ And thai that ware biside me stode olenght:

11. Myn frendes and myn neȝburs com to-wardes me and stoden.*. [stode+or aȝens me.] 12. And hij þat weren by me stoden fer fram me,

EV 12. My frendis and my neȝhebores; aȝen me neȝheden and stoden. And that be|siden EV 13. me weren fro aferr stoden;

LV 12. My frendis and my neiȝboris neiȝiden*. [neiȝen C.]; and stoden aȝens me. And thei that weren LV 13. bisidis me stoden afer;

12. † My frendes, and my neighbores haue approched, & stood against me. And they that were neere me, stood far of:

12. 'My friends and my neighbors have come near and stood against me. Those who were beside me have stood far away.'

37.12 *And wyrceað woh,*
and perform injustice

þa
those

þe me hefigiað,
who me vex

and mine sawle seceað,
and my soul seek

hu hy magon yfel don,
how they might evil do

sprecað idelnesse,
speak vanity

and smeagað facn ælce dæge.
and think treachery each day

13(12)] Et vim [uim] faciebant qui querebant [quaerebant] animam meam, et qui inquirebant mala michi /[mihi]/ locuti sunt vanitatem [uanitatem], et dolos tota die meditabantur.

12. cont. & vim faciebant qui querebant /<quæ[ae]rebant>/ animam meam. 13. Et

qui inquirebant mala michi /<[mihi]>/ locuti sunt vanitates: & dolos tota die meditabantur.

12. cont. and fors thai made that soght my saule. ◖ 13. ◖ And thai that enquerid illis til me spake vanytes: and tresons all day thai thoght. ◖

12. cont. and hij þat sou3ten*. [MS. þou3ten.] my soule made force.*. [*by*] next: *fer . . .*] afarre & made strengþe þai þat sou3t my s.] 13. And hij þat so3ten iuels to me speken uanites; and aldai hij þouten trecheries.*. [*Latin and English omitted.*]

EV 13. cont. and fors thei maden that so3ten my soule. And that inwardli so3ten euelis to me, speeken vanytees; and treccheries al day swetely thei tho3ten.

LV 13. cont. and thei diden violence, that sou3ten my lijf. And thei that sou3ten yuels to me, spaken vanytees; and thou3ten gilis al dai.

13. † and they did violence which sought my soule. And they that sought me euils, spake vanities: and meditated guiles al the day.

13. 'Those who were seeking my life caused violence. Those who sought harm spoke vanities against me. All day long they meditated on lies.'

37.13	*Ic*	*þonne,*	*swa swa*	*deaf,*	*dyde*
	I	however	as	deaf	acted
	swylce	*ic*	*hit*	*ne*	*gehyrde;*
	as-if	I	it	not	heard
	and	*swugode,*	*swa swa*	*se*	*dumba,*
	and	was-silent	as	the	mute-one
	þe	*næfre*	*his*	*muð*	*ne*	*ontynð.*
	that	never	his	mouth	not	opens

14(13)] Ego autem velut [uelut] surdus non audiebam, et sicut mutus qui non aperuit /aperiet/ os /ós*/ suum.

14. Ego autem tanquam /<[tamquam]>/ surdus non audiebam: & sicut mutus non aperiens os suum.

14. ◖ Bot .i. as defe herd noght: and as dumbe oppynnand not his mouth. ◖

14. Ich for-soþe [as defe] herd nou3t, and as doumbe nou3t openand his mouþe.*. [*Ich forso*þe] & ych as dumbe defe(dumbe *being expuncted*): open|yng no3t his+his(!).]

EV 14. I forsothe as def herde not; and as doumb not openende my*. [his *A.*]mouth.

LV 14. But Y as a deef man herde not; and as a doumb man not openynge his mouth.

14. † But I as one deafe did not heare: and as one dumme not opening his mouth.

14. 'But I, like the deaf, did not hear. I was like the mute, not opening his mouth.'

37.14 *Ic wæs geworden swylce se mann*
I was become like the man
þe nanwuht ne gehyrð,
that nothing not hears
ne on his muðe næfð nane riht andsware.
nor in his mouth not-has no right answer

15(14)] Et factus sum ut homo non audiens et non habens in ore suo increpationes /increpationem/.

15. /<[+Et]>/ Factus sum sicut homo non audiens: & non habens in ore suo redarguciones /<[redargutiones]>/.

15. ◖ Makid .i. am as man noght herand: and noght hafand in his mouth blamynge. ◖

15. And ich am made as man nou3t herand and nou3t hauand vnder|nimynges in hys mouþe.*. [hauyng in his m. reprouynges.]

EV 15. And I am maad as a man not herende; and not havende in his mouth a3en vndernemyngus.

LV 15. And Y am maad as a man not herynge; and not hauynge repreuyngis in his mouth.

15. † And I became as a man not hearing: and not hauing reproofes in his mouth.

15. 'I became like a man not hearing, and not having answers in his mouth.'

37.15 *For þam ic hopode to þe, Drihten,*
because I trusted in you Lord
and cwæð to þe,
and said to you
Gehyr ðis, Drihten,
hear this Lord
and andswara him.
and answer [248]

16(15)] Quoniam in te, Domine, speravi [speraui]. Dixi: Tu exaudies, Domine, Deus meus.

16. Quoniam in te domine speraui /<[speravi]>/: tu exaudies me / /, domine deus meus.

16. ◖ ffor in the lord .i. hopid; thou sall here me lord my god. ◖

16. For ich hoped in þe, Lord; Lord, my God, þou shal here me.*. [—*lord.*]

EV16. For in thee, Lord, I hopede; thou shalt ful out heren EV 17. me, Lord, my God.

LV16. For, Lord, Y hopide in thee; my Lord God, thou schalt here me.

16. † Because in thee ô Lord haue I hoped, thou wilt heare me ô Lord my God.

16. 'For I hoped in You, Lord. You will hear me, Lord my God,'

37.16 *For þæm ic symle bæd,*
because I always prayed

þæt næfre mine fynd ne gefægen æfter me;
that never my enemies not should-rejoice over me

þy læs hi mægen sprecan gemetlico word ongean me,
lest they could speak [249] words against me

gif hy geseon þæt mine fet slidrien.
if they should-see that my feet slip

17(16)] Quia dixi: Ne aliquando insultent in me inimici mei, et dum commoverentur [commouerentur] pedes mei in me magna locuti sunt.

17. Quia dixi nequando /*ne quando/ supergaudeant michi /<[mihi]>/ inimici mei: & dum commouentur /<[commoventur]>/ pedes mei super me magna locuti sunt.

17. ◖ ffor .i. sayd leswhen my faes abouen ioy til me: and ywhils my fete ere stirid on me gret thai spake. ◗

17. For y seid, þat myn enemys ne ioien nou3t vp me, and spoken grete þynges vp me, þer-whyles þat my fete ben stired.*. [—*ne*: ioied: & þai spake.]

EVcont.17. For I seide, Lest any time ouer io3en to me myn enemys; and whil al to-stirid ben my feet vp on me, grete thingus thei speeken.

LVcont.17. For Y seide, Lest ony tyme myn enemyes haue ioye on me; and the*. [Om. I.] while my feet ben*. [weren I.] mouyd, thei spaken grete thingis on me.

17. † Because I said: Lest sometime mine enemies reioyce ouer me: and whiles my feete are moued, they speake great thinges vpon me.

17. 'because I said, "May my enemies never be too happy over me when my feet are moved." They have spoken great harms against me.'

37.17 *For þæm ic eom nu to swingellan gearu,*
because I am now for affliction ready

and min sar ys symle beforan me.
and my sorrow is always in-front-of me

18(17)] Quoniam ego ad flagella paratus sum, et dolor meus ante me est semper.
18. Quoniam ego in flagella paratus sum: & dolor meus in conspectu meo semper.
18. ◖ ffor in swyngyngis .i. am redy: and my sorow euer in my syght. ◗
18. For ich [am] made radi in tourmentes, and my sorowe ys alway iu my sy3t.*. [+am: into tourmentynges.]
EV 18. For I in to scourgis am redi; and my sorewe in my si3te euermor.
LV 18. For Y am redi to betyngis; and my sorewe *is* euere in my si3t.
18. † Because I am readie for scourges: and my sorow is in my sight alwaies:
18. 'For I am prepared for my wounds, and my pain is always in my sight.'

37.18 *For þæm ic andette Gode min unriht,*
because I confess to-God my iniquity
and ic þence ymbe mine synna.
and I think about my sins

19(18)] Quoniam iniquitatem meam ego pronuntio, et cogitabo pro peccato meo.
19. Quoniam iniquitatem meam annunciabo /annuntiabo/ [adnuntiabo]: et cogi|tabo pro peccato meo.
19. ◖ ffor my wickidnes .i. sall shew: and thynke .i. sall for my syn. ◗
19. For ich shal tellen my wickednesse & þenche for my sin3e.*. [*tellen*] schewe.]
EV 19. For my wickidnesse I shal telle out; and I shal thenken for my synne.
LV 19. For Y schal telle my wickid|nesse; and Y schal thenke for my synne.
19. † Because I wil declare my iniquitie: and I wil thinke for my sinne.
19. 'For I will tell my treachery, and I will consider my sin.'

37.19 *Gyt libbað mine fynd,*
still live my enemies
and synt strengran þonne ic,
and are stronger than I
and synt swiðe gemanigfealdode þa
and are very mutliplied those
þe me, mid unrihte hatiað.
who me unjustly hate

20(19)] Inimici <nimici> autem mei / / vivent [uiuent], et confortati sunt super me, et multiplicati sunt qui hoderunt /[oderunt]/ me inique.
20. Inimici autem mei viuunt /<vivunt>/ [vivent] & confirmati [firmati] sunt super me: & multiplicati sunt qui oderunt me inique.

20. ◖ Bot my faes lifes and confermyd thai ere abouen me: and multiplide thai ere that has hatid me wickidly. ◖

20. Myn enemys for-soþe liuen, & ben confermed vp me; and hij, þat hateden me wickedlich, ben multiplied vp me.*. [For-soþe m.e.: confirmyd.]

EV 20. Forsothe myn enemys lyuen, and ben confermed vpon me; and ben multeplied, that wickeli*. [wickidli *AH.*] hateden me.

LV 20. But myn enemyes lyuen, and ben*. [thei ben I.] con|fermed*. [confortid EL.] on me; and thei ben multiplyed, that haten*. [hatiden K *sec. m.*] me wickidli.

20. † But mine enemies liue, and are confirmed ouer me: and they are multiplied that hate me vniustly.

20. 'But my enemies will live and are strengthened against me. Those who hate me treacherously are multiplied.'

37.20 *þa þe me gyldað yfel mid goode,*
those who me repay evil for good
hy me lætað;
they me [250]
for þy ic sece riht.
because I seek justice

21(20)] Qui retribuebant michi /[mihi]/ mala pro bonis detrahebant michi /me/ [mihi], quoniam subsecutus sum iustitiam.

21. Qui retribuunt mala pro bonis detrahebant michi /<[mihi]>/: quoniam sequebar bonitatem.

21. ◖ Thai that ȝeld ill for goeds bakbitid til me: for .i. foloud goednes. ◖

21. Hij þat ȝelden iuels for godes, bakbytyng me, for þat ich folwed godenes.*. [euyl for gode bakbyted.]

EV 21. That ȝelden euelis for goodis, bacbiteden to me; for I folewede goodnesse.

LV 21. Thei that ȝelden yuels for goodis, backbitiden me; for Y suede goodnesse.

21. † They that repay euil thinges for good, detracted from me: because I folowed goodnes.

21. 'Those who pay back harm for good tore me down, because I sought the good.'

37.21 *Ne forlæt me, Drihten, min God,*
not forsake me Lord my God
ne ne gewit fram me;
nor not depart from me

ac beseoh me to fultume,
but look to-me as help[251]
Drihten God, min Hælend.
Lord God my Saviour

22(21)] Ne derelinquas me, Domine, Deus meus, ne discesseris a me. 23] Intende in adiutorium meum, Domine, Deus salutis meę /meæ[ae]/.

22. Ne derelinquas me domine deus meus: ne disces|seris a me. 23. Intende in adiutorium /adjutorium/ meum: domine deus [ ] salutis mee /<meæ[ae]>/.

22. ◖ fforsake me noght, lord my god: na depart fra me. ◖ 23. ◖ Byhalde till my help: lord god of my hele. ◖

22. Ha Lord, my God, ne forsake me nou3t, and ne depart nou3t fram me.*. [—*Ha*: —*ne*: —*ne*.] 23. Lord God of myn helþe, vnderstonde in-to myn helpe.*. [*vnderst*.] take hede.]

EV 22. Ne for|sake thou me, Lord, my God; ne go thou awei fro me. EV 23. Tac heede in to myn helpe; Lord God of myn helthe.

LV 22. My Lord God, forsake thou not me; go thou not awei fro me. LV 23. Lord God of myn helthe; biholde thou in to myn help.

22. † Forsake me not ô Lord my God, depart not from me. Attend vnto my help, ô Lord the God of my saluation.

22. 'Do not abandon me, O Lord my God! Do not pull back from me. 23. Aim toward my help, O my health's Lord.'

Psalm 38

Dauid sang þysne eahta and þrittigoþan sealm,
David sang this eight and thirtieth psalm
seofigende to Drihtne
lamenting to Lord
mid hu manegum unrotnessum he wæs ofðrycced
with how many sorrows he was oppressed
under Sawle;
under-the-rule-of Saul
on þæm sealme he lærde
in the psalm he admonished
and tælde ealle men
and rebuked all men

þe worulde welan gaderiað mid unrihte,
who wordly wealth gather unjustly

and nytan
and not-know

hwam hi hine læfað.
to-whom they it will-leave

And eac he witgode
and also he prophesied

þæt ælc þæra þæt ylce don sceolde
that each of-those the same do should

þe þysne sealm æfter him sunge.
who this psalm after him would-sing

And eac he witgode be Criste,
and also he prophesied about Christ

þæt he wolde seofian swa ylce his nearonesse
that he would lament likewise his tribulation

þe he hæfde under Iudeum.
which he had under-the-rule-of Jews

And eac on æftewerdum þæm sealme
and also in latter (part of) the psalm

he wilnode ealra swiðost
he desired of-all most-strongly

þæt him God sealde sume frofre
that him God should-give some consolation

and sume rothwile
and some respite

on þyssum[252] *andweardum life ær his ende.*
in this present life before his end

38.2[253] * * * * *

//2. Dixi custodiam vias [uias] meas ut non delinquam in lingua mea posui ori meo custodiam dum consistit peccator adversum [aduersum] me.//

(1.) DIXI custodiam vias meas: vt /<[ut]>/ non delinquam in lingua mea. 2. Posui ori meo custodiam: cum consisteret peccator aduersum /<[adversum]>/ me.

(1.) ℂ I sayd .i. sall kepe my wayes: that .i. trespas not in my tonge. ℂ 2. ℂ I sett kepynge til my mouth; when synful was agayns me. ℂ

1. Ich seid, Y shal kepen my vertu3, þat ich ne trespas nou3t in my tunge.*. [—*ne*: with.] 2. Ich sett kepyng to my mouþe, þer-whiles þat þe syn3er stode o3ains me.

EV[2.] I seide, I shal kepe my weies; that I gilte not in my tunge. I putte to my mouth warde; whan the synnere shulde stonde a3en me.

LV[2.] I seide, Y schal kepe my weies; that Y trespasse not in my tunge. I settide kepyng to my mouth; whanne a synnere stood a3ens me.

2. I HAVE said: I wil keepe my waies: that I offend not in my tongue. I haue set a gard to my mouth, when the sinner stood against me.

2. 'I said, "I will guard my ways, that I not fall short through my tongue." I placed my mouth under a guard when a sinner stood up against me.'

38.3

//3. Obmutui et humiliatus sum et silui a bonis et dolor meus renovatus [renouatus] est.//

3. Obmutui & humiliatus sum & silui a bonis: & dolor meus renouatus /<[renovatus]>/ est.

3. ◖ I wex dumbe and .i. am mekid & .i. stilled fra goedis: and my sorow is newid. ◗

3. Ich bi-com doumbe, and [was meked, and] helde me stylle fram godes; and my sorowe is newed.*. [*bicom . . . godes*] was dum & ych was meked & ych was still fram godenes: was made newe.]

EV[3.] I becam doumb, and am mekid, and heeld my pes fro*. [for *A*.] goodis; and my sorewe is renewid.

LV[3.] I was doumb, and was*. [I was I.] mekid ful gretli, and was*. [I was I.] stille fro goodis; and my sorewe was renulid.

3. † I was dumme and humbled, and kept silence from good thinges: and my sorrow was renewed.

3. 'I became silent and was humbled. I grew quiet, apart from good, and my pain was renewed.'

38.4

//4. Concaluit cor meum intra me et in meditatione mea exardescit ignis.//

4. Concaluit cor meum intra me: & in meditacione /<[meditatione]>/ mea exardescet ignis.

4. ◖ My hert hetid withinen me: and in my thynkynge bren sall fire. ◗

4. Myn hert wex hote wiþ-inne me, and fur bigan to brenne in my þou3t.*. [in my mynde fure schal berne.]

EV4. Myn herte wex al hot with inne me; and in my swete thenking ful out shal brenne fir.

LV4. Myn herte was hoot with ynne me; and fier schal brenne out in my thenkyng.

4. † My hart waxed hote within me: and in my meditation a fyre shal burne.

4. 'My heart grew hot inside me, and fire will blaze forth in my meditation.'

38.5

//5. Locutus sum in lingua mea notum mihi fac domine finem meum et numerum dierum meorum quis est ut sciam quid desit mihi.//

5. Locutus sum in lingua mea: notum fac michi /<[mihi]>/ domine finem meum. 6. Et numerum dierum meorum quis est: vt /<[ut]>/ sciam quid desit michi /<[mihi]>/.

5. ¶ I spak in my tonge: make till me knawyn lord myn ende. ¶ 6. ¶ And the nowmbire of my dayes that is: that .i. wit what wantis til me. ¶

5. Ich spak wyþ my tunge, Make, Lord, knowen to me myn endyng,*. [Lord, make myn ende know to me.] 6. And þe numbre of my daies which it is, þat ich wite, what þynge me lackeþ.*. [*And*] & make know to me: know what fayleþ to me.]

EV5. I spac in my tunge; Lord, mac knowen to me myn ende. And the noumbre of my daȝes, what it is; that I wite what failith to me.

LV5. I spak in my tunge; Lord, make thou myn eende knowun to me. And the noumbre of my daies what it is; that Y wite, what failith to me.

5. † I haue spoken in my tongue: Lord make mine end knowne to me. And the number of my daies what it is: that I may know what is lacking to me.

5. 'I said in my tongue, "Make my end known to me, O Lord, and what the number of my days is – so I may know what is lacking to me."'

38.6$_{JP}$ ▸[254]

//6. Ecce veteres [ueteres] posuisti dies meos et substantia mea tamquam nihil ante te est ▸[255]//

7. Ecce mensurabiles posuisti dies meos: & substancia /<[substantia]>/ mea tanquam /<[tamquam]>/ nichilum /<[nihilum]>/ ante te.

7. ¶ Lo mesurabils thou sett my dayes: and my substaunce as noght bifor the. ¶

7. Se! þou settest myn daies mesurable, and my substaunce as nouȝt to-fore þe.*. [Lo.]

EV6. Lo! mesurable thou hast put my daȝes; and my substaunce as noȝt befor thee.

LV[6.] Lo! thou hast set my daies mesurable; and my substaunce is as nou3t bifor thee.
6. Behold thou hast put my daies measurable, and my substance is as nothing before thee.
6. 'Look, You established my days' measures. My substance is like nothing before You.'

38.6	...	*ælces*	*libbendes*	*mannes*	*mægen*	*and*	*anwald*
		of-each	living	man's	might	and	strength
	is	*idelnes.*					
	is	vanity					

6(6)] ...{[256]Verumtamen /* verum tamen/ [*Uerumtamen] universa [uniuersa] vani}tas [uanitas] omnis homo vivens [uiuens].
8. Verumptamen /<[Verumtamen]>/ vniuersa /<[universa]>/ vanitas: omnis homo viuens /<[vivens]>/.
8. ◖ Noght forthi all vanyte: ilk man lifand. ◗
8. For-soþe ich man*. [MS. *am*.] liuiand ys al manere of vanyte.*. [*am*] man: —*of*.]
EV[6. cont.] Neuerthelatere al vanyte; eche man liuende.
LV[6. cont.] Netheles al vanytee; ech man lyuynge.
6. cont. Doubtles al things are vanitie, euerie man liuing.
6. cont. 'All the same, every living man is vanity.'

38.7	*And*	*swa þeah*	*ælc*	*man*	*hæfð*	*Godes*	*anlicnesse*	*on*	*him,*
	and	although	every	man	has	God's	likeness	in	him
	þeah		*hit*	*idel*	*sy*				
	nevertheless		it	useless	would-be				
	þæt	*hy*	*mid*	*gedrefde*	*synt.*				
	that	they	about	troubled	are				

7(7)] Quamquam in < >[257] imagine <imaginem> Dei ambulet /ambule…/ homo /…/, [258] tamen vane [uane] conturbabitur.
9. Verumptamen /<[Verumtamen]>/ in ymagine /<[imagine]>/ pertransit homo: sed & frustra conturbatur.
9. ◖ Notforthi in ymage passis man: bot and in vayn druuyd is he. ◗
9. Man for-soþe in likenes [passeþ]; ac in vayn he hys tribled.*. [For-soþe man in ymage passeþ bot: sturblyd.]
EV[7.] Neuerthelatere in ymage passeth a man; but in veyn he is al*. [Om. *A*.] disturbid.

LV7· Netheles a man passith in*. [in an I.] ymage*. [ymage, *that is, derknesse* K *text* V *marg.*]; but also he is disturblid veynli.
7· † Surely man passeth as an image; yea and he is trubled in vayne.
7· 'Even so, man passes through in appearance, yet is troubled even for no reason.'

38.8 *þæt ys*
that is
þæt hy gaderiað feoh,
that they gather property
and nyton
and not-know
hwam hy hyt gadriað.
for-whom they it gather

(8)] Thesaurizat et ignorat cui congregat [congreget] ea /…/.[259]
10. Thesaurizat & ignorat: cui congregabit ea.
10. ◖ He makis horde, and he not knawis: til whaim he sall thaim gadere. ◗
10. He gadered tresours, and he wote neuerto whom he shal gaderen hem.*. [gadreþ: note—*neuer.*]
EV7·cont. He tresoreth; and vn|knowith, to whom he shal gedere tho thingus.
LV7·cont. He tresorith; and he noot*. [not CL. ne wot I. wot not K *sec. m. marg.*], to whom he `schal gadere*.[gaderith S.] tho thingis.
7·cont. He gathereth treasure; and knoweth not to whom he shal gather them.
7·cont. 'He gathers treasures, yet does not know for whom he will gather them.'

38.9 *Hwæt ys þonne min tohopa;*
what is then my hope
hwæs anbidie ic, butan þin, Drihten;
what await I except you Lord
for þam mid þe is eall min æht.
because with you is all my property

8(9)] Et nunc, que /quæ[ae]/ est expectatio mea? Nonne Dominus? Et substantia mea tamquam nichil /[nihil]/ ante te est?
11. Et nunc que /<quæ[ae]>/ est expectacio /exspectatio/ <[expectatio]> mea nonne dominus: & substancia /<[substantia]>/ mea apud te est.
11. ◖ And now whilk is myn abydynge, whether noght lord; and my substaunce is anence the. ◗

11. And which is nou myn abydyng? nou3t our Lord? and my sub|staunce ys to þe.*. [ab.+wheþer: *to*] at.]

EV 8. And now what is myn abiding? whether not the Lord? and my sub|staunce anent thee is.

LV 8. And now which is myn abiding? whether not the Lord? and my substaunce is at thee.

8. † And now what is my expectation? is not our Lord? and my substance is with thee.

8. 'And now, what is my expectation? Isn't it the Lord? My substance is with You.'

38.10 *Ac of eallum minum unrihtwisnessum gefriða me;*
but from all my iniquities free me

þu me sealdest
you me handed-over

to bysmrianne
to mocking

þam unrihtwisan.
to-the unrighteous-one

9(10)] Ab omnibus iniquitatibus meis eripe me. Obprobrium inisipienti <insipienti*>[260] /[insipienti]/ dedisti me.

12. Ab omnibus iniquitatibus meis erue me: obpro|brium /<opprobrium>/ insipienti dedisti me.

12. ◖ ffra all my wickidnessis take me oute; reproue til vnwis thou has gifen me. ◗

12. De-fende me fram alle wickednesses; þou 3af*. [MS. *h* (dotted out) 3af.] me reproce to þe vnwis.*. [wykkydnes: reproue: +man.]

EV 9. Fro alle my wickidnessis*. [wickenesse *E.* wickidnesse *H.*] pul me awei; reprof to the vnwise man thou hast 3iue me.

LV 9. Delyuere thou me fro*. [of I.] alle my wickid|nessis; thou hast 3oue me schenschip to the vnkunnynge.

9. † From al mine iniquities deliuer me: a reproch to the foolish thou hast geuen me.

9. 'Rescue me from all my betrayals! You have given me a fool's shame.'

38.11 *þa geswugode ic,*
then became-silent I

and ne ondyde na mine muð;
and not opened not-at-all my mouth

for þæm ic ongeat
because I recognised

þæt þu hit geðafodest;
that you it allowed

ac awend nu fram me þine witnunga,
but remove now from me your punishments

for þam ic eom nu geteorod:
because I am now perished

for þære strenge þinra handa, and þinre þreaunga,
because-of the strength of-your hand and of-your reproof

ic geteorode on þære þrowunga.
I perished in the suffering

10(11)] Obmutui et non aperui os meum, quoniam tu fecisti [+me]. [261] 11] Amove [amoue] a me plagas tuas. 12] A fortitudine enim manus tue <tua> /tuæ[ae]/ ego defeci in < > increpationibus.

13. Obmutui & non aperui os meum, quoniam tu fecisti: amoue /<[amove]>/ a me plagas tuas. 14. A fortitudine manus tue /<tuæ[ae]>/ ego defeci in increpaci|onibus /<[increpationibus]>/:

13. ◖ I dumbid, and .i. oppynd not my mouth, for thou makid; stire away fra me thi woundis. ◖ 14. ◖ ffra the strenght of thi hand .i. failed in snybyngis:

13. Y by-com dumbe, and ne oponed nou3t my mouþe, for þou it made; do oway fram me mi*. [MS. *in*.] syn3es.*. [*ne*] y: opend: *in*] my.] 14. Ich failed*. [MS. *falled*.] in blamynges for þe strengþe of þyn honde;

EV 10. I becam doumb, and openede not my EV 11. mouth, for thou didist; moue awei fro me thi scourgis. LV 12. Fro the strengthe of thin hond I failide in blamyngus;

LV 10. I was doumbe, and openyde not my mouth; for thou hast LV 11. maad, remoue thou thi woundis fro me. LV 12. Fro the strengthe of thin hond Y failide in blamyngis;

10. † I was dumme, and opened not my mouth, because thou didst it: 11. † Remoue thy scourges from me. 12. † By the strength of thy hand I haue faynted in reprehensions:

10. 'I kept silent and didn't open my mouth because You did it. 11. Take Your beatings away from me! 12. I have been destroyed in rebukes from Your hand's strength.'

38.12 *ælcne man þu þreast for his agenre scylde,*
each man you punish for his own guilt
and gedest
and cause
þæt he aswint on his mode,
that he languishes in his spirit
and wyrð swa tedre
and becomes as weak
swa swa gangewifran nett.
as spider's web

(12)] Propter iniquitatem corripuisti hominem, et tabescere fecisti sicut araneam /aranea/ animam eius.

14. cont. propter iniquitatem corripuisti hominem. 15. Et tabescere fecisti sicut araneam animam eius /ejus/:

14. cont. for wickidnes thou chastid man. ◖ 15. ◖ And to languys thou did*. [S made.] as aran saule of him;

14. cont. þou reproceþ man for wickednes.*. [faylyd: strenkeþ: h.+&: reprouyd.] 15. And þou madest his soule to stumblen as a lob;

12. EV cont.i for wickednesse thou chastisidest*. [chastiside *AH.*] a man. Thou madest to flowen awei as an ireyne his soule;

12. LV cont.i for wickidnesse thou hast chastisid man. And thou madist his lijf to faile as an yreyne;

12. cont.i for iniquitie thou hast chastised man. And thou hast made his soule pyne away as a spider:

12. cont.i 'Because of betrayal, You have corrected man, and made his soul dry up like a spider's web.'

38.13 *For þam byð ælc man gedrefed,*
therefore is every man confused
and abysgod on idlum sorgum, and on ymbhogum.
and preoccupied with idle sorrows and with anxieties

(13)] Verumptamen /* Verum tamen/ [Uerumtamen] universa [uniuersa] vanitas [uanitas] omnis homo vivens [uiuens].

15. cont. verumptamen /<[verumtamen]>/ vane conturbatur omnis homo.

15. cont. noght forthi vaynly druuyd is ilk man. ◖

15. cont. ich man for-soþe is trubled idelliche.*. [for-soþe ych man is sturblyd.]

EV$^{12.}_{cont.ii}$ nerthelatere veynli is dis|turbid*. [distourblid *H.*] eche man.
LV$^{12.}_{cont.i}$ netheles ech man is disturblid in veyn.
$^{12.}_{cont.ii}$ but vaynly is euerie man trubled.
$^{12.}_{cont.ii}$ 'Nevertheless, each man is troubled vainly.'

38.14 *Drihten, gehyr min gebed, and mine healsunga;*
Lord hear my prayer and my entreaties
onfoh, mid þinum earum, mine wop, and mine tearas;
receive with your ears my lamentation and my tears
ne swuga wið me,
not be-silent against me
ac andswara me mid þine fultume.
but answer me with your help

13(14)] Exaudi, Deus / /, orationem meam et deprecationem meam. Auribus percipe lacrimas meas, ne sileas a me.
16. Exaudi oracionem /<[orationem]>/ meam domine, & deprecacionem /<[deprecationem]>/ meam: auribus percipe lacrimas /<lacrymas>/ meas. 17. Ne sileas
16. ◖ Here my prayere lord and my bed: with eren persayue my teris. ◖ 17. ◖ Still noght,
16. Here, Lord, myn orisoun and my praiere; take my teres*. [MS. *trese* (expuncted) *teres*.] to þyn eren.*. [L. h.: *to*] with.] 17. Ne for-sake me nou3t,
EV$^{13.}$ Ful out here myn orisoun, Lord, and my lowe pre3ing; with eris perceyue my teris. EV 14. Ne be thou stille,
LV$^{13.}$ Lord, here thou my preier and my bisechyng; perseyue thou with eeris my teeris. LV 14. Be thou not stille,
13. † Heare my prayer ô Lord, and my petition; with thyne eares receiue my teares. Keepe not silence:
13. 'Hear my prayer, Lord! Understand my petition with Your ears! Do not silence my tears,'

38.15 *For þam ic eom nifara hider on eorþan beforan ðe,*
because I am stranger hither on earth in-front-of you
and ælðeodig,
and foreigner
swa swa ealle mine fæderas wæran.
as all my fathers were

(15)] Quoniam incola ego sum apud <aput> te in terra, et peregrinus sicut omnes patres mei.

17. cont. quoniam aduena /<[advena]>/ ego [ ] sum apud te & pere|grinus: sicut omnes patres mei.

17. cont. for cum|lynge .i. am anence the and pilgrym: as all my fadirs. ◖

17. cont. for ich am synner at þe and passand, as alle my fadres weren.*. [—*ne*: am+a.]

EV 14. cont. for a comeling I am anent thee; and a pilgrim as alle my fadris.

LV 14. cont. for Y am a comelyng at*. [anentis I.] thee; and a pilgrime, as alle my fadris.

13. cont. because I am a stranger with thee, and a pilgrime, as my fathers.

13. cont. 'because I am a stranger with You, a pilgrim, like all my fathers!'

38.16 *Forlæt me nu, Drihten, to sumre rothwile*
allow me now Lord for some time-of-respite
on þisse weorulde,
in this world
ær ic hire swa ofgewite,[262]
before I it so from depart
þæt ic eft on ne sy.
that I again in not will-be

14(16)] Remitte michi /[mihi]/ ut refrigerer priusquam eam, et amplius non ero.

18. Remitte michi /<[mihi]>/ vt /<[ut]>/ refrigerer priusquam <*prius quam> abeam: & amplius non ero.

18. ◖ fforgif til me, that .i. ware kolid, are than .i. ga: & mare .i. sall not be. ◖

18. Graunte to me, þat ich be wasshen of syne, to-fore*. [Twice *to fore* in MS.] þat ich die; and ich ne shal nomore be dampned.*. [*w*.] clene: —*ne*.]

EV 15. For3if to me, that I be refreshed, befor that I go awei; and I shal be no more.

LV 15. For3yue thou to me, that Y be refreischid, bifor that Y go; and Y schal no more be.

14. † Forgeue me, that I may be refreshed before I depart: and shal be no more.

14. 'Send me back, that I may be refreshed, before I go away and will be no more!'

Psalm 39

Dauid sang þysne nigan and þritigoþan sealm,
David sang this nine and thirtieth psalm

gylpende on þam sealme
boasting in the psalm

þæt he nauht idel nære,
that he not-at-all purposeless not-was

þa he anbidode Godes fultumes;
when he awaited God's help

for þam he on þæm ærran sealme ahsode God,
because he in the earlier psalm asked God

hwæt his anbid wære,
what his expectation was

oððe hwæs he anbidode.
or what he expected

And eac he witgode be þam gehæftan folce on Babylonia
and also he prophesied about the captive people in Babylon

þæt hy sceoldon þone ylcan sealm singan
that they should the same psalm sing

and þæt ylce seofian;
and the same lament[263]

and eft fægnian,
and afterwards rejoice

þonne hy on genere wæron,
when they in refuge were

and þysne sealm singan,
and this psalm (should) sing

swa he dyde.
as he did

And swa ylce gebyreð ælcum Cristnum men
and likewise behoves each Christian man

þas twegen sealmas to singanne,
the two psalms to sing

þone ærran on his earfoðum and þone æftran
the earlier in his troubles and the later

syþþan he genered byð.
after he saved is

And þæt ylce he witgode be Criste,
and the same he prophesied about Christ

þæt he wolde be þam ylcan þas sealmas singan,
that he would about the same the psalms sing

ægðer ge be þam earfoðum
both about the hardships

þe him Iudeas dydon
which him Jews caused

ge eft be his alysnesse.
and afterwards about his redemption

39.1 *Næs ic on nauht idlum anbide,*
not-was I in not-at-all vain expectation

þeah hit me lang anbid þuhte,
though it to-me long expectation seemed

þa ða ic anbidode Godes fultumes;
when I expected God's help

for þam he beseah wið min,
because he looked towards me

and gehyrde min gebed,
and heard my prayer

and alædde me fram þam pytte ælcra yrmða,
and led-away me from the pit of-all miseries

and of þam duste, and of þam drosnum ælces ðeowdomes,
and from the dust and from the dregs of-all servitude

and ælcere hæftnyde.
and of-all captivity

2(1)] Expectans /…spectans/[264] expectavi [expectaui] Dominum, et respexit me, 3] et /…/ exaudivit [exaudiuit] deprecationem meam, et /…/ eduxit me de lacu miserie /miseriæ[ae]/ et de luto fecis.

(1.) EXPECTANS /Exspectans/ expectaui /exspectavi/ <[expectavi]> dominum: & intendit michi /<[mihi]>/. 2. Et exaudiuit /<[exaudivit]>/ preces meas: & eduxit me de lacu miserie /<miseriæ[ae]>/, & de luto fecis /<fæcis>/.

(1.) ◖ Abidand the lord .i. abade; and he biheld til me. ◖ 2. ◖ And he herd my prayers: and he led me out of the lake of wrichidnes, and of the layre*. [S clay.] of fen. ◖

1. Ich abidand þe grace of our Lord a-bode my Lord; and he vnder|stonde (!) me.*. [habydyng: vnsterstode.] 2. And he herd my praiers, and lad me out of þe stenche of uices and fram þe pynes of helle.*. [vices+or of þe water of wrechid|nes: paynnes.]

EV 2. Abidende I abod the Lord; and he beheeld to me. EV 3. And he ful out herde my pre3eeris; and bro3te out me fro the lake of wrecchidnesse; and fro the*. [Om. *A.*] clei of drestis.

LV 2. Y abidynge abood*. [haue abide I.] the Lord; and he 3af tent to me. LV 3. And he*. [Om. C.] herde my preieris; and he ledde out me fro the lake of wretchidnesse, and fro the filthe of draft*. [draftis I.].

2. † Expecting I expected our Lord, and he hath attended to me. 3. † And he heard my prayers, and brought me out of the lake of miserie, and from the myre of dregges.

2. 'I waited eagerly for the Lord, and He reached out to me. 3. He heard my prayers and led me out of misery's pit and grief's dregs.'

39.2
And	*he*	*asette*	*mine*	*fet*	*on*	*swiðe*	*heanne*	*stan,*	
and	he	set	my	feet	on	very	high	rock	
þæt	*ys*	*on*	*swyðe*	*heah*	*setl*	*and*	*on*	*swyðe*	*fæstne*	*anweald*
that	is	on	very	high	throne	and	in	very	firm	power
and	*he*	*gerihte*	*mine*	*stæpas,*						
and	he	directed	my	steps						
and	*sende*	*on*	*minne*	*muð*	*niwne*	*sang*				
and	put	in	my	mouth	new	song				
þæt	*is*	*lofsang*		*urum*	*Gode.*					
that	is	song-of-praise		for-our	God					

(2)] Et statuit supra /super/ petram pedes meos, et direxit gressus meos, 4] et inmisit in os meum canticum novum [nouum], hymnum Deo nostro.

3. Et statuit supra petram pedes meos: & direxit gres|sus meos. 4. Et immisit [inmisit] in os meum canticum nouum /<[novum]>/: carmen deo nostro.

3. ¶ And he sett abouen the stane my fete: and he rightid my gatis. ¶ 4. ¶ And he sent in my mouth a new sange; ympyn til oure lord*. [S om.] god. ¶

3. And he stablist my fete in stedfastnes, and dresced my goynges.*. [sett.] 4. And he laide gode worde in my mouþe, dite to our Lord.*. [put.]

EV 3. cont. And he sette vp on a ston my feet; and dresside my goingis. EV 4. And he ful putte in my mouth a newe song; a ditee to oure God.

LV$^{3.}_{cont.}$ And he ordeynede my feet on a stoon*. [stoon, *that is, Crist* K *text* V *marg.*]; and he dresside my goyngis. LV 4. And he sente in to my mouth a newe song; a song*. [song, *ether a ditee* K *sec. m.*] to oure God.

$^{3.}_{cont.}$ And hath set my feete vpon a rocke: and hath directed my steppes. 4. † And he hath put a new canticle into my mouth: a song to our God.

$^{3.}_{cont.}$ 'He stood my feet on a rock and guided my steps. 4. He put a new song in my mouth, a song to our God.'

39.3 *Manege geseoð*
many will-see

hu þu hæfst ymbe us gedon;
how you have concerning us acted

and for þy to þe hopiað,
and therefore in you will-trust

and þe ondrædað.
and of-you will-be-afraid

(3)] Videbunt [Uidebunt] multi et timebunt, et sperabunt in Domino.

5· Videbunt multi & timebunt: & sperabunt in domino.

5· ◖ Many sall see and thai sall drede; and thai sall hope in lord. ◗

5· Many shul sen and douten and*. [MS. *an hon* (struck out) *and*.] hopen in our Lord.

EV$^{4.}_{cont.}$ Manye shul see, and dreden; and hopen in the Lord.

LV$^{4.}_{cont.}$ Many men schulen se, and schulen*. [Om. I.] drede; and*.[and thei I.] schulen haue*. [Om. K. *sec. m.*] hope in the Lord.

$^{4.}_{cont.}$ Manie shal see, and shal feare: and they shal hope in our Lord.

$^{4.}_{cont.}$ 'Many will see and fear and hope in the Lord.'

39.4 *Eadig byð se wer,*
happy is the man

þe his tohopa byð to swylcum Drihtne,
whose hope is in such Lord

and ne locað næfre to idelnesse, ne to leasungum,
and not looks never to vanity nor to lies

ne to dysige.
nor to foolishness

5(4)] Beatus vir [uir] cuius est nomen Domini spes eius, et non respexit in vanitatem </vanitate/> [uanitatem] et /[+in]/ insanias falsas.

6. Beatus vir cuius /cujus/ est nomen domini spes eius /ejus/ [ipsius]: & non respexit in vanitates & insanias falsas.

6. ◖ Blisful man of wham the name of lord is hope of him; and he lokid not in vanytes and in wodenessis fals. ◖

6. Blisced be þe man, of which þe name of our Lord his his hope, and ne haþ don no uanites, ne fals wodnesses oȝains his lawe.*. [*ne haþ*] he haþ: wodnes.]

EV 5. Blisful the man, of whom the name of the Lord is his hope; and aȝeen lokide not in to vanytees, and in to false wod|nessis*. [woodnes *AH.*].

LV 5. Blessid *is* the man, of whom the name of the Lord is his hope; and he bihelde not in to vanitees, and in to false woodnesses.

5. † Blessed is the man, whose hope is in the name of our Lord: and hath not had regard to vanities and false madnes.

5. 'A man is blessed, whose hope is the Lord's name. He did not look on foolishness and false insanities.'

39.5

Drihten,	*min*	*God,*	*þu*	*gemanigfealdodest*	*þine*	*wundru,*
Lord	my	God	you	multiplied	your	wonders

and	*þine*	*geðohtas;*
and	your	thoughts

þæt	*ys*	*þin*	*weorc*
that	is	your	work(s)

nis	*nan*	*þæra,*
not-is	none	of-those

þe	*þe*	*gelic*	*seo.*
that	to-you	similar	may-be

6(5)] Multa fecisti tu, Domine, Deus meus, mirabilia tua; et cogitationibus tuis non est quis similis tibi.

7. Multa fecisti tu domine, deus meus mirabilia tua: & cogitacionibus /<[cogitationibus]>/ tuis non est quis similis sit tibi.

7. ◖ Many thyngis made has thou lord my god thi wondirs: and in*.[S. U om.] thi thoghtis nane is that be like til the. ◖

7. Lord, my God, þou dost many woundres; and þer nis non, þat is lich to þe in þy þouȝtes.*. [My Lorde Godd: madest: *nis*] is.]

EV 6. Manye thi merueilis thou hast do, Lord, my God; and in thi thoȝtis ther is not, that be lic to thee.

LV 6. Mi Lord God, thou hast maad thi merueils manye; and in thi thouȝtis noon is*. [ther is I.], that is lijk*. [lijk to I.] thee.

6. † Thou hast done manie thy meruelous thinges ô Lord my God: & in thy cogitations there is none that may be like to thee.

6. 'You, Lord my God, have made Your wonders many. No one is like You in Your thoughts.'

39.6 *Ic spræc,*
I spoke
and þæt sæde;
and that said
for ðam hy wæran gemanigfealdode ofer ælc gerim:
because they were multiplied beyond all number
noldest þu na ofrunga, and oflata nane,
not-wanted you no sacrifice and offering none
ac hyrsumnesse þu me bebude for ofrunga.
but obedience you from-me commanded as offering

(6)] Adnuntiavi /Annuntiativi/ [Adnuntiaui] et locutus sum; multiplicati sunt super numerum. 7] Sacrificium et oblationem noluisti. Corpus autem perfecisti michi /[mihi]/.

8. Annunciaui /Annuntiavi/ <Annunciavi> [adnuntiavi] & locutus sum: multiplicati sunt super numerum. 9. Sacrificium & oblacionem /<[oblationem]>/ noluisti: aures autem per|fecisti michi /<[mihi]>/.

8. ◖ I shewid and .i. spake; multiplid thai ere abouen noumbire. ◖ 9. ◖ Sacrifice and offrynge thou not wild; bot eres thou made perfit til me. ◖

8. Ich shewed and spak þyn wondres vn-to men; and myn wordes ben multiplied wyþ-outen noumbre.*. [*ben*] wer.] 9. Þou ne woldest sacrifie non offrynge wyþ-outen vertu; þou madest for-soþe vnderstondyng to me.*. [—*ne*: *s.*] sacrifice: f.s. þou.]

EV 6. cont. I tolde beforn, and spac; thei ben multiplied ouer noumbre. EV 7. Sacrifice and offring thou woldist not; eris forsothe thou par|formedist to me.

LV 6. cont. I teld*. [tolde, *ether schewide* K.], and Y spak; and thei ben multiplied aboue noumbre. LV 7. Thou noldist*. [woldist not I.] sacrifice and offryng; but thou madist perfitli eeris to me.

6. cont. I haue declared and haue spoken: they multiplied aboue number. 7. † Sacrifice and oblation thou wouldest not: but eares thou hast perfited to me.

6. cont. 'I spoke and said, "They are multiplied beyond number." 7. You did not want sacrifice and offering, but You perfected hearing in me.'

39.7 *Ne bud þu me*
not commanded you me

na ælmessan to syllan, ne for minum synnum,
no alms to give not for my sins

þa þa ic hy næfde;
when I them not-had

ac ic cwæð,
but I said

Ic eom gearu,
I am ready

ic cume,
I come

and sylle
and give

þæt þu ær bebude
what you previously commanded

þæt ys hyrsumness.
that is obedience

(7)] Holocausta etiam pro delicto non postulasti. 8] Tunc dixi: Ecce venio [uenio].

10. Holocaustum & pro peccato non postulasti: tunc dixi ecce venio.

10. ◖ Offrand and for syn thou askid noght; than .i. sayd lo .i. cum. ◖

10. Þou ne askedest nou3t offrand for synne; þan seid ich, Se! y com to þe.*. [—*ne*: cum.]

EV 7. cont. Brent sacrifise, and EV 8. for synne thou askidest not; thanne I seide, Lo! I come.

LV 7. cont. Thou axidist not brent sacrifice, LV 8. and*. [and *oother* I.] sacrifice for synne; thanne Y seide, Lo! Y come.

7. cont. Holocaust and for sinne thou didst not require: † 8. then said I; Behold I come

7. cont. 'Not even for sin have You demanded a burnt offering. 8. Then I said, "Look, I come.'

39.8 *On forewardre þyssere bec ys awriten be me,*
in beginning of-this book is written about me

and eac on manegum oþrum,
and also in many others

þæt ic sceolde þinne willan wyrcan,
that I should your will perform

and swa ic eac wylle don:
and so I also wish to-do

Drihten, min God, ic hæfde geteohhod,
Lord my God I had determined

and gyt hæbbe,
and still have

þæt ic scyle healdan þine æ symle on minre heortan.
that I must keep your law always in my heart

(8)] In capite libri scriptum est de me 9] ut faciam voluntatem [uoluntatem] tuam; Deus meus, volui [uolui]; et legem tuam in medio cordis mei.

11. In capite libri scriptum est de me vt /<[ut]>/ facerem volun|tatem tuam: deus meus volui, & legem tuam in medio cordis mei.

11. ◖ In the heued of the boke writen it is of me that .i. did thi will: my god .i. wild, and thi laghe in myddis of my hert. ◗

11. Wryten it is of me in þe comaundement of þe lawe, þat ich do þy wylle; ha mi God, ich it wolde, and þy lawe amiddes myn hert.*. [*com.*] heste: *ha . . wolde*] y wolde it (*it* is added over the line) my Godd.]

8. EV cont. In the hed of the EV 9. boc it is write of me, that I do thi wil; my God, I wolde; and thi lawe in myddes of myn herte.

8. LV cont. In the heed of the book it LV 9. is writun of me, that Y schulde do thi wille; my God, Y wolde*. [wilnyde also *to do* IS.]; and*. [Om. IS.] thi lawe in the myddis of myn herte.

8. cont. In the head of the booke it is written of me, 9. † that I should doe thy wil: my God I would, and thy law in the middes of my hart.

8. cont. 'In the beginning of a book it is written of me, 9. that I might do Your will, my God." I have desired even Your law in the middle of my heart.'

39.9 *Ic cyðe þine rihtwisnesse on micelre gesamnunge,*
I will-announce your righteousness in great congregation

and minum weolorum ic ne forbeode,
and my lips I not will-restrain

ac bebeode
but will-command

þæt hy þæt sprecon symle.
that they that should-speak always

10(9)] Bene nuntiavi [nuntiaui] iustitiam tuam in aecclesia /æcclæsia/ [ecclesia] magna. Ecce labia mea non prohibebo:

12. Anunciaui /Annuntiavi/ <Annunciavi> [adnuntiavi] iusticiam /justitiam/ <[iustitiam]> tuam in ecclesia magna: ecce labia mea non prohibebo,

12. ℂ I shewid thi rightwisnes in gret kirke: lo my lippis .i. sall not forbede,

12. Ich shewed þy ry3tfulnes to many trew; Lord, y ne shal nou3t defenden myn lippes;

EV 10. I befortolde thi ri3twisnesse in a gret chirche; lo! my lippis I shal not forfende,

LV 10. I telde thi ri3tfulnesse in a greet chirche; lo! Y schal not refreine my lippis,

10. † I haue declared thy iustice in the great Church, loe I wil not stay my lippes:

10. 'I have told Your fairness in a great gathering. Look, I will not restrain my lips.'

39.10

Drihten,	*þu*	*wast*						
Lord	you	know						
þæt	*ic*	*ne*	*ahydde*	*on*	*minum*	*mode*	*þine*	*rihtwisnesse,*
that	I	not	concealed	in	my	heart	your	righteousness
ac	*þine*	*soðfæstnesse,*	*and*	*þine*	*hælo,*	*ic*	*sæde.*	
but	your	truthfulness	and	your	salvation	I	said	

10(9)] cont. Domine, tu cognovisti [cognouisti]. 11(10)] Iustitiam tuam non abscondi in corde meo; veritatem [ueritatem] tuam et salutare tuum dixi.

12. cont. domine tu scisti. 13. Iusticiam /Justitiam/ <[Iustitiam]> tuam non abscondi in corde meo: veri|tatem tuam & salutare tuum dixi.

12. cont. lord thou wist. ℂ 13. ℂ Thi rightwisnes .i. hid not in my hert: thi sothfastnes and thi hele .i. sayd. ℂ

12. þou it wyst.*. [r.+in a grete church: trew+men se: —*ne*: þou wyst it well.] 13. Y ne hyd nou3t þy ry3tfulnes in myn hert, ich seide*. [*i* added over line.] þy soþenes and þyn helþe.*. [—*ne*.]

EV 10. cont. Lord, thou hast knowen. EV 11. Thi ri3twisnesse I hidde not in myn herte; thi treuthe and thin helthe 3yuere I seide.

LV 10. cont. Lord, thou LV 11. wistist. I hidde not thi ri3tfulnesse in myn herte; Y seide thi treuthe and thin helthe.

10. cont. Lord thou hast knowen it. 11. † Thy iustice I haue not hid in my hart: thy truth and thy saluation I haue spoken.

10. cont. 'Lord, You knew. 11. I did not hide Your fairness in my heart. I spoke of Your truth and Your security.'

39.11 *Ne ahydde ic na þine mildheortnesse, and þine rihtwisnesse*
not concealed I not your mercy and your righteousness
on myclum gemotum.
in great councils

(11)] Non cęlavi /celavi/ [celaui] misericordiam tuam et veritatem [ueritatem] tuam a synagoga multa.

14. Non abscondi miserecordiam /<[misericordiam]>/ tuam & veritatem tuam: a consilio /<[concilio]>/ multo.

14. ◖ I hid not thi mercy and thi sothfastnes: fra mykil gaderynge. ◗

14. Ich ne hidde*. [MS. *bidde*.] nou3t þy mercy and þy soþenes fram þe michel conseil of þe vntrew.*. [Y hyd: much: of vntrew men.]

EV 11. cont. I hidde not thi mercy, and thi treuthe; fro myche counseil.

LV 11. cont. I hidde not thi mercy and thi treuthe; fro a myche counsel.

11. cont. I haue not hid thy mercie, and thy truth from the great councel.

11. cont. 'I did not hide Your mercy and Your truth from the great council.'

39.12 *Ac ne do þu, Drihten,*
but not cause you Lord
þæt þin mildheortnes sy me afyrred;
that your mercy should-be from-me taken-away
for þam þin mildheortnes, and þin soðfæstnes,
because your mercy and your truthfulness
me symle underfengon.
me always offered-shelter

12(12)] Tu autem, Domine, ne longe facias misericordias tuas a me; misericordia tua et veritas [ueritas] tua /[+semper]/ susceperunt me.

15. Tu autem domine ne longe facias miseraciones /<[miserationes]>/ tuas a me: miserecordia /<[misericordia]>/ tua & veritas tua semper susceperunt me.

15. ◖ Bot thou lord make not fere fra me thi merciyngis: thi mercy and thi sothfastnes ay vptoke me. ◗

15. Ne do nou3t, Lord, þy mercy fer fra me; þy mercy and þy soþenes alway han y-take*. [MS. *haby* (or *haly?*) *take; b* and *y* are written very close together.] me.*. [—*Ne*: *haby*] han.]

EV 12. Thou, Lord, forsothe ne do thou aferr thi mercy doingus fro me; thi*. [Om. *C.*] mercy and thi treuthe*. [doom *A.*] euer mor vndertoken me.

LV[12.] But thou, Lord, make not fer thi merciful doyngis fro me; thi mercy and treuthe euere token me vp.

12. † But thou ô Lord make not thy commiserations farre from me: thy mercie and thy truth haue alwayes receiued me.

12. 'But You, Lord, do not make Your compassion far from me! Your mercy and Your truth have always sustained me.'

39.13 *For þam me ymbhringde manig yfel,*
because me surrounded many-an evil

þæra nis nan rim;
of-which not-is no number

me gefengan mine agene unrihtwisnessa,
me seized my own iniquities

and ic hy ne meahte geseon,
and I them not was-able to-see

ne ongytan.
nor to-recognise

13(13)] Quoniam circumdederunt me mala quorum non est numerus. Conprehenderunt me iniquitates meae /meæ/, et non potui ut viderem /videam/ [uiderem].

16. Quoniam circumdederunt me mala quorum non est numerus: comprehenderunt [conprehenderunt] me iniquitates mee /<meæ[ae]>/, et non potui vt /<[ut]>/ viderem.

16. ℂ ffor vmgifen me has illes of the whilke noumbire is noght: my wickidnesis toke me and .i. mught not that .i. saghe. ℂ

16. For yueles, þat [no] noumbre is of, han i-cumpassed*. [MS. *ham cump.*, or for *han cump*. without *i*-?] me; my*. [MS. wyþ.] wickednesses token me, and y ne myȝt nouȝt, þat ich seyȝe hem.*. [euyl thynges þat+no: han closyd me my w.: —*ne*: þ*at ich s*.] se.]

EV[13.] For ther enuyrounden me euelis, of the whiche is no noumbre; ther caȝten me my wickednessis, and I myȝte not, that I shulde see.

LV[13.] For whi yuels, of whiche is no noumbre, cumpassiden me; my wickidnessis token*. [han take I.] me, and Y myȝte not, that Y schulde se.

13. † Because euils haue compassed me, which haue no number: mine iniquities haue ouertaken me, & I was not able to see.

13. 'For harmful people who can't be numbered have surrounded me. My treacheries have seized me, and I couldn't even see.'

39.14 *Mine fynd wæran gemanigfealdode,*
my enemies were multiplied
þæt heora wæs ma þonne hæra on minum heafde,
so-that of-them was more than of-hairs on my head
and min heorte, and min mod, me forleton;
and my heart and my spirit me abandoned
to þam þæt ic me nyste nænne ræd.
to the extent that I for-myself not-knew no plan-to-help

(14)] Multiplicati sunt super capillos capitis mei, et cor meum dereliquit me.

17. Multiplicate /<Multiplicatæ[ae]>/ sunt super capillos capitis mei: & cor meum dereliquit me.

17. ◖ Multiplide thai ere abouen the hares of my heued: and my hert has forsaken me. ◗

17. Þe wicked ben multiplied vp þe heres of myn heued; and myn*. [*heued and myn* twice in MS.] hert haþe for-saken me.*. [w. + men: *of*] on.]

EV 13. cont. Thei ben multiplied ouer the heris of myn hed; and myn herte forsoc me.

LV 13. cont. Tho ben multiplied aboue the heeris of myn heed; and myn herte forsook me.

13. cont. They are multiplied aboue the heares of my head: and my hart hath forsaken me.

13. cont. 'They are multiplied more than the hairs of my head. My heart has abandoned me.'

39.15 *Ac licige þe nu, Dryhten,*
but may-please you now Lord
ic þe bidde,
I you beg
þæt þu me gearige,[265]
that you me should-pardon
and ne lata þu to minum fultume.
and not delay you to my help

14(15)] Conplaceat tibi, Domine, ut eripias me. Domine, in auxilium meum respice.

18. Complaceat [conplaceat] tibi domine vt /<[ut]>/ eruas me: domine ad adiuuandum /adjuvandum/ <[adiuvandum]> me respice.

18. ◖ Queme it til the lord that thou delyuer me; lord to help me thou see. ◖

18. Plese it, Lorde, to þe, þat þou defende me; loke, Lord, for to helpe me.*. [Lord pl. it: —*for*.]

EV 14. Holli plese it to thee, Lord, that thou delyuere me; Lord, to helpen me looke aȝeen.

LV 14. Lord, plese it to thee, that thou delyuere me; Lord, biholde thou to helpe me.

14. † It may please thee ô Lord to deliuer me: Lord haue respect to helpe me.

14. 'May it please You, Lord, that You rescue me! Look down, Lord, to help me!'

39.16 *Sceamian* *hiora,*
may-feel-ashamed of-them

and *ondræden*[266] *him* *endemes,* *þa*
and may-fear them at-the-same-time those

þe *ehtað* *mine* *sawle,*
who attack my soul

and *hy* *teohhiað*
and it intend

me *to* *afyranne.*
from-me to take-away

15(16)] Confundantur et revereantur [reuereantur] simul qui querunt [quaerunt] animam meam ut auferant eam.

19. Confundantur & reuereantur /<[revereantur]>/ simul, qui querunt /<quæ[ae]runt>/ animam meam: vt /<[ut]>/ auferant eam.

19. ◖ Shamed be thai and drede to gidire that sekis my saule: that thai take it away to sla. ◖

19. Ben hii confounded, and waxen hij asshamed to-gideres, þat sechen my soule, þat hij don fram þe.*. [þ*at hij don*] to do it.]

EV 15. Be thei confoundid, and shamefastli drede thei togidere; that sechen my soule, that thei do it awei.

LV 15. Be thei schent, and aschamed togidere; that seken my lijf, to take awei it.

15. Let them be confounded and ashamed together, that seeke my soule, to take it away.

15. 'Let them be dismayed and awestruck at once who seek my soul that they may carry it away.'

39.17 *Syn hy gehwyrfde under bæc,*
let-be they turned backwards
and ondræden[267] *him þa*
and may-fear them those
þe me yfeles unnon.
who for-me evil wish

(17)] Avertantur [Auertantur] retrorsum et erubescant qui cogitant michi /[mihi]/ mala.

20. Conuertantur /<[Convertantur]>/ retrorsum & reuereantur /<[revereantur]>/: qui volunt michi /<[mihi]>/ mala.

20. ◖ Turnyd be thai agayn and drede: that will til me illes. ◖

20. Ben hij turned o3ayn & asshamed, þat wyllen iuels to me.

EV 15. cont. Be thei turned al bac|ward, and shamefastliche drede thei; that wiln to me euelis.

LV 15. cont. Be thei turned abac, and be thei schamed*. [aschamed HIKXi.]; that wolen yuels to me.

15. cont. Let them be turned backward, and be ashamed that wil me euils.

15. cont. 'Let them be turned back and awestruck who want harm for me.'

39.18 *Beren hi swiþe raþe heora agene scame,*
may-bear they very quickly their own shame
þa þe cweþað be me,
those who speak about me
þonne me hwylc ungelimp becymð,
when me some misfortune befalls
Is þæt la well.
is that well oh! well

16(18)] Ferant confestim confusionem suam qui dicunt michi /[mihi]/: Euge, euge.

21. Ferant confestim confusionem suam: qui dicunt michi /<[mihi]>/ euge euge.

21. ◖ Bere thai swiftly thare shame: that says til me euge euge. ◖

21. Beren hij hastiloche*. [*o* corrected from *y*.] her confusion, þat saien to me, Alas! alas!

EV 16. Bere they anoon ther confusioun; that seyn to me, Weu! EV 17. weu!

LV 16. Bere thei her confusioun anoon; that seien to me, Wel! wel*. [wel! *in dispijt* KQ.]! `*that is*. [Om. I.], *in scorn*. [*scorn, in dispit* W.].

16. Let them forthwith ⁂[268] receiue their confusion, that say to me: Wel, wel.
16. 'Let them receive their confusion suddenly who say over me, "Good! Good!"'

39.19
Blissien þa
may-exult those
and fægnien,
and may-rejoice
þa þe þinne willan seceað;
those who your will seek
and cweðen, þa
and may-speak those
þe hopiað to þinre hælo,
who trust in your salvation
Gemyclad sy se Drihten
glorified may-be the Lord
þe swylc deð.
who in-this-way acts

17(19)] Exultent et letentur /læ[ae]tentur/ qui querunt [quaerunt] te, Domine; et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.
22. Exultent /Exsultent/ & letentur /<læ[ae]tentur>/ super te omnes querentes /<quæ[ae]rentes>/ te: & dicant semper magnificetur dominus qui diligunt salu|tare tuum.
22. ◖ Glad thai, and fayn be on the all sekand the: and say thai ay, worschipid be lord, that lufis thi hele. ◗
22. Alle þat sechen þe, hij shul gladen vp þe*. [MS. *me*.] and ioien; and saien hij euermore, þat louen þyn helþe, Be our Lord heried.*. [MS. *heued*.]*. [*hij shul . . . me*] be þai glade vp þe: ioie+þay: heryed.]
EV$^{17.}_{cont.}$ Ful out io3e thei, and glade vpon me, alle that sechen thee; and that loouen thin helthe 3iuere, sey thei, Euermor be magnefied the Lord.
LV$^{17.}_{cont.}$ Alle men that seken thee, be fulli ioyful, and be*. [be thei I.] glad on*. [in S.] thee; and seie thei, that louen thin helthe, The Lord be magnyfied euere.
17. † Let al that seeke thee, reioyce and be glad vpon thee: and let them that loue thy saluation, say alwayes: Our Lord be magnified:
17. 'Let them exult and be joyful over You – all who seek You. Let them always say, "The Lord may be magnified," who delight in Your security.'

39.20 *Ic eom yrming and þearfa,*
I am beggar and poor-man
and þeah Dryhten min gymð.
and still Lord for-me cares

18(20)] Ego vero [uero] egenus et pauper sum; Deus /[dominus]/ curam habet mei.

23. Ego autem mendicus sum & pauper: dominus soli|citus /[sollicitus]/ est mei.

23. ◖ Bot .i. am beggere and pore; lord is bisy of me. ◗

23. Ich am for-soþe beggand and pouer; our Lord ys bisi of me.*. [F. s. ych am a beggar a. p.+&.]

EV18. I forsothe a beg|gere am and pore; the Lord is bisi of me.

LV18. Forsothe Y am a beggere and pore; the Lord is bisi of me.

18. † But I am a begger, and poore: Our Lord is careful of me.

18. 'But I am a beggar and poor. The Lord is concerned for me.'

39.21 *þu, Drihten, eart min friðiend, and min gefultumend,*
you Lord are my liberator and my helper
and min gescyldend;
and my protector
Drihten, min God, ne yld nu
Lord my God not delay now
þæt þu me arie.
that you for-me should-have-mercy

(21)] Adiutor meus et liberator meus es /esto/ tu / /, Domine; ne tardaveris [tardaueris].

24. Adiutor /Adjutor/ meus & protector meus tu es: deus meus ne tardaueris /<[tardaveris]>/.

24. My helpere and my hilere ert thou: my god*. [S. U om.] cum not holy*. [S latli.].

24. Þou art myn helper and my defendour; ha my God, dwelle nouȝt.*. [tary.]

EVcont.18. Myn helpere and my defendere thou art; my God, ne be thou tariende*. [taryed *A*.].

LVcont.18. Thou arte myn helpere and my defendere; my God, tarie thou not.

cont.18. Thou art my helper, & my protector: my God be not slacke.

cont.18. 'You are my helper and my protector. My God, do not delay!'

Psalm 40

Dauid sang þysne feowertigoðan sealm
David sang this fortieth psalm

be his earfoðum, and eft be þam fultume
about his hardships and then about the help

þe he hæfde fram Gode;
which he had from God

and he sæde eac on þam sealme
and he said also in the psalm

hu he hæfde afandod ægðer ge his frynd ge his fynd
how he had tested both his friends and his enemies

on his earfoðum and on his ungelimpe.
in his troubles and in his misfortune

And eac he witgode be Ezechie cincge
and also he prophesied about Ezechias king

þe æfter him beon sceolde,
who after him was to be

þæt him sceolde þæt ylce beon.
that to-him should the same happen

And eac be ælcum Cristnum men he witgode þæt ylce
and also about each Christian man he prophesied the same

þara þe ærest on earfoðum byð
of-those who first in hardships is

and eft on eðnesse.
and afterwards in well-being

And eac be Criste he witgode on þæm sealme
and also about Christ he prophesied in the psalm

and be Iudeum,
and about Jews

hu hy hine swencton
how they him opressed

and hu hine God eft arette.
and how him God afterwards comforted

40.1 *Eadig byð se*
happy is the-one

þe ongyt þæs þearfan and þæs wædlan;
who understands the poor-man and the beggar

and him þonne gefultumað,
and him then helps

gif hine to onhagað;
if to him is-possible

gif hine ne onhagað,
if him not is-possible

þonne ne licað him þeah his earfoðu
then not pleases him nevertheless his hardships

þone gefriþað Drihten, on swylcum dæge,
then will-save Lord on such day

swylce him swylc yfel becymð.
as to-him similar evil befalls

2(1)] Beatus qui intellegit super egenum et pauperem; in die malo /[mala]/ liberavit [liberabit] eum Dominus.

(1.) BEATUS qui intelligit [intellegit] super egenum & pauperem: in die mala liberabit eum dominus.

(1.) ◖ Blisful he that vndirstandis on the nedy and the pore; in the ill*. [U om. S euel.] day lord sall delyuer him. ◗

1. Blisced be he, þat helpeþ þe nedeful and þe pouer; our Lord shal de-liuere hym fram iuels atte daye of iugement.*. [þat+vnderstondeþ or: at þe: dome.]

EV$^{2.}$ Blisful that vnderstant*. [vnderstondeth *AEH.*] vp on the nedi and pore; in the euele dai shal de|lyueren hym the Lord.

LV$^{2.}$ Blessid *is* he that vndurstondith `on a*. [of the I. vpon a K.] nedi man and pore; the Lord schal de|lyuere hym in the yuel dai.

2. BLESSED is the man that vnderstandeth concerning the needie, and the poore: in the euil day our Lord wil deliuer him.

2. 'One who understands about the needy and the poor is blessed. The Lord will free him in harm's day.'

40.2 *Drihten hine gehylt,*
Lord him will-protect

and hine geliffæst,
and him will-give-life

and gedeð hine gesæligne on eorðan,
and will-make him happy on earth

and ne sylð hine na on his feonda anweald.
and not will-give him not into his enemies' power

3(2)] Dominus ⁘[269] conservet [conseruet] eum et vivificet /vivificat/ [uiuificet] eum, et beatum faciat </faciet/> eum et emundet in terra animam eius, et non tradat eum in manus inimici eius.

2. Dominus conseruet /<[conservet]>/ eum & viuificet /<[vivificet]>/ eum & beatum faciat eum in terra: & non tradat eum in animam inimi|corum eius /ejus/.

2. ◖ Lord kepe him and qwykyn him and blisful make him in erth: and gif him noght in the saule of his enmys. ◗

2. Kepe hym our Lord, and quike hym: he shal make hym blisced in erþe, and he shalt nou3t 3yf hym into þe pouste of hys enemys.*. [*quike* . . .] make hym qwyk & he schal no3t 3yf þe into þe power of h. e.]

EV 3. The Lord kepe*. [shall kepe *E.*] hym, and quykene hym, and blisful make hym in the erthe; and take hym not `in to*. [in *A.*] the soule of his enemys.

LV 3. The Lord kepe hym, and quykene hym, and make hym blesful in the lond; and bitake not hym in to the wille of his enemyes.

3. † Our Lord preserue him, and geue him life, and make him blessed in the land: and deliuer him not vnto the wil of his enemies.

3. 'May the Lord conserve him and give him life, make him blessed in the land, and not hand over into his enemies' soul.'

40.3 *Drihten him bringð fultum to his bedde,*
Lord him will-bring help to his bed
þe he on lið,
which he on lies
and eall his bedd he onwent of untrumnesse to trymðe.
and all his bed he will-change from weakness to strength

4(3)] Dominus opem ferat illi super lectum doloris eius; universum <universi> [uniuersum] stratum <strati> eius versasti [uersasti] in infirmitate eius.

3. Dominus opem ferat illi super lectum doloris eius /ejus/: vniuersum /<[universum]>/ stratum eius /ejus/ versasti in infirmitate eius /ejus/.

3. ◖ Lord brynge help til him on the bed of his sorow: all his beddynge thou turnyd in sekenes of him. ◗

3. Our Lord be to hym helpe up þe charge of his sorowe; þou, Lord, turned alle his sharpenes in his sykenes.

EV 4. The Lord helpe bere to hym vp on the bed of his sorewe; al his bedding thou turnedest in his sicnesse.

LV[4.] The Lord bere help to hym on the bed of his sorewe; thou hast ofte turned al his bed stre in his sijknesse.

4. † Our Lord helpe him vpon the bed of his sorow: thou hast turned al his couche in his infirmitie.

4. 'May the Lord bring him help on his pains' bed. You have turned over all his cover in his illness.'

40.4 *Ic cweðe, Drihten, to þe,*
I speak Lord to you
gemildsa me,
have-mercy on-me
and gehæl mine sawle;
and heal my soul
for ðon ic gesyngode wið þe.
because I sinned against you

5(4)] Ego dixi: Domine, miserere mei; sana animam meam, quia peccavi [peccaui] tibi.

4. Ego dixi domine miserere mei: sana animam meam quia peccaui /<[peccavi]>/ tibi.

4. ◖ I sayd, lord haf mercy of me: hele my saule for .i. synned til the. ◗

4. Y seid, Lorde, haue mercy on me; hele my soule, for ichaue sinned to þe.

EV[5.] I seide, Lord, haue mercy of me; hele my soule, for I synnede to thee.

LV[5.] I seide, Lord, haue thou mercy on me; heele thou my soule, for Y synnede aȝens thee.

5. † I said: Lord haue haue mercie on me: heale my soule, because I haue sinned to thee.

5. 'I said, "Lord, have mercy on me! Heal my soul, because I have sinned against [Y]ou!"'

40.5 *Mine fynd me cwædon yfel,*
my enemies me said evil
and wilnodon,
and wished
and spræcon betwuh him,
and spoke between themselves
and cwædon,
and said

Hwonne ær he beo dead,
how-long before he may-be dead
oþþe hwænne his nama aspringe?
or when his name may-perish

6(5)] Inimici mei dixerunt mala michi /[mihi]: Quando morietur et periet nomen eius?

5. Inimici mei dixerunt mala michi /<[mihi]>/: quando morietur & peribit nomen eius /ejus/.

5. ◖ Myn enmys sayd illes til me: when sall he dye, and his name sall perysse. ◗

5. Myn enemis seiden iuels to me, whan he shalle dien, and his name shal peris.

EV6. Myn enemys seiden euelis to me; Whanne shal dien, and pershen his name?

LV6. Myn enemyes seiden yuels to me; Whanne schal he die, and his name schal perische?

6. † Mine enemies haue spoken euils to me: When shal he die, and his name perish?

6. 'My enemies have spoken harms against me. "When will he die and his name perish?"'

40.6 *And þeah hy þæs lyste,*
and although them this pleased
þeah hy eodon in to me,
nevertheless they went in to me
and fandodon min,
and tested me
and seofodon min sar.
and lamented my sorrow

7(6)] Et ingrediebantur ut viderent [uiderent] vana [uana]; locutum est cor eorum; congregaverunt <congregaverun> [congregauerunt] iniquitatem sibi.

6. Et si ingrediebatur vt /<[ut]>/ videret, vana [vane] loquebatur: cor eius /ejus/ congregabit /<[congregavit]>/ iniquitatem sibi.

6. ◖ And if he ȝede in, that he sagh, vayn thyngis spak his hert: he sall gedire wickidnes til him. ◗

6. And ȝif myn enemy entred in-to my hous, þat he seiȝe me, he spak idel þynges; his hert gadered wickednes to hym.*. [schuld se: þinges+and.]

EV7. And if he wente in that he see, veyne thingus he spac; his herte shal gedere wickidnessis*. [wickidnes *A.*] to hym.

LV7. And if he entride for to se, he spak veyn thingis; his herte gaderide wickidnesse to hym silf.

7. † And if he came in to see, he spake vayne thinges: his hart hath gathered together iniquitie to him selfe.

7. 'And if one came in so he could visit me, he spoke vainly. His heart gathered treachery to itself.'

40.7 *And þonne hy ut eodon from me,*
and when they out went from me
þonne worhton hy heora gemot,
then made they their gathering
and wæran ealle anspræce,
and were all speaking-as-one
þonne hy me leahtrodon
then they me reviled
and læðdon.
and spoke-ill

(7)] Et egrediebantur foras [foris], et loquebantur; 8] simul (8)] in unum susurrabant </susurrabunt/>.

7. Egrediebatur foras: & loquebatur in idipsum [*id ipsum]. 8. Aduersum /<[Adversum]>/ me susurrabant

7. ◖ He ȝede out: and he spak in it self. ◖ 8. ◖ Agayns me rownyd

7. He went out, and spak in þat ich þynge. 8. Alle myn enemys grucched oȝains me,

EV8. He wente forth outward; and spac in to itself. Aȝen me priueli grucchiden alle myn enemys;

LV8. He ȝede with out forth; and spak to the same thing*. [ende I.]. Alle myn enemyes bac|bitiden pryuyli aȝens me;

7. cont. He went forth. and spake together. 8. † Al mine enemies whispered against me:

7. cont. 'He went outside and spoke harshly. 8. They murmured against me in the thing itself.'

40.8 *Ealle mine fynd hy þonne gegaderodon ongean me,*
all my enemies themselves then assembled against me
and þohton me yfeles,
and meant for-me evil

and *spræcon* *me* *yfeles,*
and spoke about-me evil

and *spræcon* *unriht* *wið* *me,*
and spoke injustice against me

and *cwædon* *on* *bysmor.*
and said in scorn

(8)] cont. Omnes inimici mei adversum [aduersum] me cogitabant mala michi /[mihi]/. 9] Verbum [uerbum] iniquum mandaverunt [mandauerunt] adversum [aduersum] me:

8. cont. omnes inimici mei: ad|uersum /<adversum>/ [adversus] me cogitabant mala michi /<[mihi]>/. 9. Verbum iniquum constituerunt aduersum /<adversum>/ [adversus] me:

8. cont. all myn enmys: agayns me thoght thai illes til me. ◖ 9. ◖ Wickid worde thai sett agayns me:

8. cont. and þouten iuels to me. 9. Hij stablisshe[d] þe wicked worde o3ayns me,

8. EV cont. a3en me thei tho3ten euelis to me. EV 9. A wicke*. [wickede *AEH.*] woord thei setteden a3en me;

8. LV cont. a3ens me thei thou3ten yuels to me. LV 9. Thei ordeineden an yuel word a3ens me;

8. cont. they did thinke euils to me. 9. They haue determined an vniust word against me:

8. cont. 'All my enemies plotted harm against me. 9. They set up lying words against me.'

40.9 *Nis* *him* *nan* *lað,*
not-is to-him no pain

he *rest*[270] *hine* *eaðe,*
he rests him easily

he *mæg* *arisan,*
he can arise

þeah *he* *slape,*
though he may-sleep

and *licette* *untrymnesse:*
and may-pretend weakness

ge furðon, *þa* *spræcon* *þæt* *ylce* *mid* *him*
and those said the same among themselves

þe *ic* *betst* *truwode,*
whom I best trusted

and	*þa*			
and	those			
þe	*ær*	*æton*		
who	before	ate		
and	*druncon*	*mid*	*me.*	
and	drank	with	me	

(9)] Numquid qui dormit non adiciet ut resurgat? 10] Etenim /* et enim/ homo pacis meę /meæ[ae]/ in quo sperabam, qui edebant /[edebat]/ panes meos ampliavit [ampliauit] adversum [aduersum] me subplantionem /supplantationem/ [subplantationem].

9. cont. nun|quid /<[Numquid]>/ qui dormit non adijciet <adiiciet> [adiciet] vt /<[ut]>/ resurgat. 10. Etenim homo pacis mee /<meæ[ae]>/, in quo speraui /<[speravi]>/, qui edebat panes meos: magnificauit /<[magnificavit]>/ super me supplantacionem /<supplantationem>/ [subplantationem].

9. cont. whether he that slepis sall noght tokast that he rise. ◖ 10. ◖ fforwhi man of my pese, in wham .i. hopid, he that ete my brede: he worschipid on me supplantynge. ◖

9. cont. þat his to wyte,*. [MS. *me* (expuncted) *wyte*.] 3yf he þat slepeþ arise nou3t and go.*. [sett—þe: wytt.] 10. For þis man was of myn pes, in whom ich hoped; hij þat eten min loues, herieden vp me supplauntynge oþer puttyng*. [oþ*er putting* is underlined.] out.*. [For+he: —*suppl.* oþer.]

EV 9. cont. Whether he that slepeth, shal not kaste to, that he ryse a3een? EV 10. Forsothe the man of my pes, in whom I hopide; that eet my loues, magnefiede vp on me sup|plaunting.

LV 9. cont. Whether he that slepith, schal not leie to, that he rise a3en? LV 10. For whi the man of my pees, in whom Y hopide, he that eet my looues; made greet disseit on me.

9. cont. Shal not he that sleepeth adde to ryse againe? 10. † For the man also of my peace, in whom I hoped: who did eate my breades, hath greatly troden me vnder foote

9. cont. '"One who sleeps won't be strengthened, will he, so he can get up again?" 10. For even a man of my peace, in whom I hoped, who ate my bread, has increased his plotting against me.'

40.10	*þu*	*þonne,*	*Drihten,*	*nu*	*gemiltsa*	*me,*
	you	then	Lord	now	have-mercy	on-me
	and	*arære*	*me,*			
	and	raise-up	me			

to þam þæt ic him mæge forgyldan þæs lean.
so that I them am-able to-repay for-that reward

11(10)] Tu autem, Domine, miserere mei, et suscita /[resuscita]/ me, et retribuam illis.

11. Tu autem domine miserere mei, & resuscita me: & retribuam eis.

11. ◖ Bot thou lord hafe mercy of me, and raise me: and .i. sall ȝelde til thaim. ◗

11. Haue þou, Lord, mercy on me, & arere me; and hij*. [i.e. *y* (ego).] shal ȝelden [hem] her mede.*. [Lord haue m.: y schal ȝelde+hem.]

EV 11. Thou forsothe, Lord, haue mercy of me; and aȝeen rere me, and I shal ȝelde to them.

LV 11. But thou, Lord, haue merci on me, and reise me aȝen; and Y schal ȝelde to hem.

11. † But thou ô Lord haue mercie vpon me, and raise me vp againe: and I wil repay them.

11. 'But You, Lord, have mercy on me! Raise me up, and I will repay them!'

40.11 *þonne ongyte ic on þam*
then will-understand I in that
þæt þu me lufast,
that you me love
gif nan minra feonda ne fægnað mines ungelimpes.
if none of-my enemies not will-rejoice over-my misfortune

12(11)] In hoc cognovi [cognoui], quoniam voluisti [uoluisti] me, quia non gaudebit inimicus meus super me.

12. In hoc cognoui /<[cognovi]>/ quoniam voluisti me: quoniam non gaudebit inimicus meus super me.

12. ◖ In that .i. knew that thou wild me: for myn enmy sall not ioy abouen me. ◗

12. Ich wist by þis þynge, þatou woldest me; for myn enemy ne shal nouȝt ioien up me.*. [—*ne*.]

EV 12. In that I knew, that thou woldist me; for ther shal not ioȝe myn enemy ouer me.

LV 12. In this thing Y knew, that thou woldist me; for myn enemye schal not haue ioye on me.

12. † In this I haue knowen that thou wouldest me: because mine enemie shal not reioyce ouer me.

12. ‘In this I knew that You wanted me, because my enemies will not rejoice over me.’

40.12	*þu*	*me*	*underfenge*	*for*	*minre*	*unsceðfulnesse,*
	you	me	received	because-of	my	innocence
	and	*me*	*gestrangodest*	*beforan*	*þinre*	*ansyne, on ecnesse.*
	and	me	strengthened	before	your	face for ever

13(12)] Propter innocentiam autem meam suscepisti me, et confirmasti /[+me]/ in conspectu tuo in aeternum /æternum/.

13. Me autem propter innocentiam suscepisti: & con|firmasti me in conspectu tuo in eternum /<æ[ae]ternum>/.

13. ◖ Me sothly for vnnoyandnes thou vptoke; and confermyd me in thi syght with|outen end. ◖

13. Þou for-soþe toke me for vn-loþ-fulnes, and confermed me in þy si3t wyt-outen ende.*. [F. s. þou.]

EV 13. Me forsothe for innocence thou hast vndertaken; and confermedist me in thi si3te in to with|oute ende.

LV 13. Forsothe thou hast take me vp for ynnocence; and hast confermed me in thi si3t with outen ende.

13. † But me thou hast receiued because of innocencie: and thou hast confirmed me in thy sight for euer.

13. ‘You received me according to my innocence, and strengthened me in Your sight in eternity.’

40.13	*Gebletsod*	*sy*	*se*	*Drihten,*	*Israela*	*God,*
	blessed	may-be	the	Lord	of-Israel	God
	on weorulda weoruld:		*sy*		*swa.*	
	forever		may-be		so	

14(13)] Benedictus Dominus, Deus Israel /[israhel]/, a seculo /sæ[ae]culo/ et usque in seculum /sæ[ae]culum/: Fiat, fiat.

14. Benedictus dominus deus israel [Israhel]: a seculo /<sæ[ae]culo>/ & /<+usque>/ in seculum /<sæ[ae]culum>/. fiat, fiat. ⁘[271]

14. ◖ Blissid lord god of israel: fra warld & in warld. be it done, be it done. ◖

14. Blisced be our Lord, God of Israel, fram þe worled into þe worled*. [MS. *worded.*]; be it don, be it don.*. [world: world.]

EV[14.] Blessid*. [Blesful *A.*] the Lord God of Irael; fro the world, and in to the world, be it do, be it do.

LV[14.] Blessid *be* the Lord God of Israel, fro the world and*. [Om. GK. *pr. m.* i.] in to the*.[Om. G.] world; be it doon, be it doon.

14. † Blessed be our Lord the God of Israel from the beginning of the world, and for euermore: Be it, be it.

14. 'The Lord, God of Israel, is blessed from the age and to the age. Let it be, let it be!'

Psalm 41

Dauid sang þysne an and feowertigoþan sealm,
David sang this one and fortieth psalm

þa he wilnode
when he desired

to hys eðle to cumanne of his wræcsiðe.
to his kingdom to come from his exile

And þæt ilce he witgode be Israela folce
and the same he prophesied about Israelites

gehæftum on Babilonia,
captive in Babylon

þæt hy sceoldon þæt ylce don.
that they should the same do

And eac he witgode be ælcum Cristnum men
and also he prophesied about each Christian man

þara [þe] geswenced [wære],
of-those who oppressed was

oþþe on mode oððe on lichaman,
either in spirit or in body

and þonne wilnode ægðer ge þyses lifes frofre
and then desired both of-this life comfort

ge þæs toweardan.
and of-the future-one

And eac be Criste and be Iudeum he witgode,
and also about Christ and about Jews he prophesied

hu he wilnode
how he desired

þæt he wurde gedæled wið hy
that he should-be separated from them
and wið heora yfelnesse.
and from their evil

41.1 *Swa heort wilnað to wætre,*
as stag desires for water
þonne he werig byð
when it weary is
oþþe ofþyrst,
or feels-thirsty
swa wilnað min sawl and min mod to þe, Drihten.
so desires my soul and my heart for you Lord

2(1)] Sicut cervus [ceruus] desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus.

(1.) QUEMADMODUM desiderat ceruus /<[cervus]>/ ad fontes aquarum: ita desiderat anima mea ad te deus.

(1.) ◖ As the hert ȝernys till the welles of waters; swa my saule ȝernys til the, god. ◗

1. As þe hert de-siret to þe welles of waters, so de-sired my soule to þe,*. [After þe, a word is erased.] Lord.*. [desireþ: desireþ.]

EV[2.] What maner desireth the hert to wellis*. [the welles *E pr. m.*] of watris; so desireth my soule to thee, God.

LV[2.] As an hert desirith to the wellis of watris; so thou*. [Om. I.], God, my soule desirith to thee.

2. EVEN as the harte desireth after the fountaines of waters: so doth my soule desire after thee ô God.

2. 'Just as a deer longs for springs of water, so my soul longs for You, God.'

41.2 *Mine sawle þyrst*
my soul thirsts
and lyst,
and desires
þæt heo mæge cuman to Gode;
that it should-be-able to-come to God
for þam he is se libbenda wylle:
because he is the living fountain

eala Dryhten, hwænne gewyrð þæt,
oh Lord when will-happen that

þæt ic cume
that I will-come

and ætywe beforan Godes ansyne?
and appear before God's face

3(2)] Sitivit[272] [Sitiuit] anima mea ad Deum vivum [uiuum]. Quando veniam [ueniam] et apparebo /[parebo]/ ante faciem Dei?

2. Sitiuit /<[Sitivit]>/ anima mea ad deum fontem /<[fortem]>/ viuum /<[vivum]>/: quando veniam & apparebo [parebo] ante faciem dei.

2. ◖ My saule thristid til god welle of life; when sall .i. cum, and .i. sall appere bifor the face of god. ◖

2. And my soule þrefe (!) vnto God, welle liueand, whan ich shal cum and apere to-fore þe face of God.*. [—*And*: afyrsteþ (!) to Godd a lyfyng well: *and*] y schal.]

EV3. My soule thristide to God, the quyke welle; whan I shal comen, and apere befor the face of God?

LV3. Mi soule thirstide*. [thristid DUbik.] to God, `*that is**.[Om. CEHLPUXik.] a*. [Om. CHUVXbik. the ELP.] `quik welle*. [welle of liyf C *sup. ras.* H *sec. m.* ORXik. strong, quyk H *pr. m.* UV. *not welle* V *marg.*]; whanne schal Y come, and appere bifor the face of God?

3. † My soule hath thirsted after God the strong liuing: when shal I come and appeare before the face of God?

3. 'My soul thirsted for the mighty and living God. When will I come and appear before God's face.'

41.3 *Me wæran mine tearas for hlafas,*
to-me were my tears instead-of loaves-of-bread

ægþer ge on dæg ge on niht;
both in day and at night

þonne ic gehyrde
when I heard

to me cweþan,
to me speak

Hwær is þin God,
where is your God

þe þu to hopast?
in whom you trust

4(3)] Fuerunt michi /[mihi]/ lacrime /lacrimę[ae]/ meę /meæ[ae]/ panes die ac nocte, dum dicitur michi /[mihi]/ cotidie: Ubi est Deus tuus?

3. Fuerunt michi /<[mihi]>/ lacrime /<lacrymæ>/ [lacrimae] mee /<meæ[ae]>/ panes [panis] die ac nocte: dum dicitur michi /<[mihi]>/ cotidie /<quotidie>/, vbi /<[ubi]>/ est deus tuus.

3. ◖ My teris was til me brede day & nyght: whils it is sayd til me day be day, whare is thi god. ◖

3. Mi teres were to me loues day and ny3t, þer-wyles þat man seid to me ich day, Where hys þy God?*. [þ*at man*] yt is.]

EV4. Ther weren to me my teris, loues dai and ny3t; whil it is seid to me eche day, Wher is thi God?

LV4. Mi teeris weren looues to me bi*. [Om. I.] dai and ny3t; while it is seid to me ech dai, Where is thi God?

4. † My teares haue beene breades vnto me day and night: whiles it is said to me dayly: Where is thy God?

4. 'My tears were bread for me, day and night, while it is said to me daily, "Where is your God?"'

41.4

Ac	*þonne*	*gemunde*	*ic*	*þine*	*ærran*	*gyfa,*
but	then	remembered	I	your	former	gifts
and	*gestaðelode*	*on*	*me*	*mine*	*sawle;*	
and	strengthened	in	me	my	soul	
for þy	*ic*	*geare*	*wiste*			
because	I	clearly	knew			
þæt	*ic*	*sceolde*	*cuman,*	*for*	*Godes*	*mildheortnesse,*
that	I	should	come	because-of	God's	mercy
to	*þam*	*wundorlican*	*temple,*			
to	the	wonderful	temple			
þæt	*ys*	*Godes*	*hus,*			
that	is	God's	house			
þyder	*ic*	*sceal*	*cuman*			
there	I	shall	come			
mid	*mycelre*	*wynsumnesse*	*stemne,*	*and*	*mid*	*andetnesse,*
with	great	of-rejoicing	voice[273]	and	with	praise
swylce	*symblendra*	*sweg*	*byð,*	*and*	*bliðra.*	
as	of-feasting-ones	sound	is	and	of-joyful-ones	

5(4)] Haec /Hæ[ae]c/ recordatus sum, et effudi in me animam meam, quoniam ingrediar in locum tabernaculi admirabilis /ammirabilis/, usque ad

domum Dei, in voce [uoce] exultationis et confessionis, sonus epulantis /æpulantis/.

4. Hec /<Hæ[ae]c>/ recordatus sum & effudi in me animam meam: quoniam transibo in locum [loco] tabernaculi admirabilis, vsque /<[usque]>/ ad domum dei. 5. In voce exultacionis /exsultationis/ <[exultationis]> & confessionis: sonus epulantis.

4. ℂ There .i. haf vmthoght, and .i. helt in me my saule: forwhi .i. sall passe in stede of wondirful tabernakile, in til the house of god. ℂ 5. ℂ In voice of ioiynge and of shrift: soun of eteand. ℂ

4. Ich by-þou3t of þe þynges, and priked in me my soule; for hy*. [i.e. *y* (ego).] shal passen in-to þe stede of purgatorij ful of pines, ri3t vn-to heuen.*. [*of* þe] þise: prikkyd: *hy*] y: purgatorie: paynes into þe hous of Godd þat is into h.] 5. Þe soune of þe ioiand ys in þe voice of ioie and of shrift.*. [of ioiyng: of ioiyng.]

EV 5. These thingus I re|cordide, and helde out in me my soule; for I shal passen in to the place of the ful merueylous tabernacle, vnto the hous of God. In the vois of ful out io3ing and confessioun; soun of the etere.

LV 5. I bithou3te of these thingis, and Y schedde*. [helde I.] out in me my soule; for Y schal passe in to the place of the won|durful tabernacle, til to the hows of God. In the vois of ful out ioiyng and knou|lechyng; *is* the sown of the etere.

5. † These thinges haue I remembred, and haue powred out my soule in me, because I shal passe into the place of a meruelous tabernacle, euen to the house of God. In the yoyce[274] of exultation, and confession: the sound of one feasting.

5. 'I have remembered this, and poured out my soul in me. For I will cross over to Your wondrous dwelling place, even to God's own house, in exulting and confessing's voice – feasting's sound!'

41.5

For hwi	*eart*	*þu*	*þonne*	*unrot,*	*min*	*sawl;*	
why	are	you	then	sad	my	soul	
and	*min*	*mod,*	*hwi*	*gedrefe*		*gyt*	*me?*
and	my	heart	why	should-disturb (you)		still	me

6(5)] Quare tristis es, anima mea? Et quare conturbas me?

6. Quare tristis es anima mea: & quare conturbas me.

6. ℂ Whi ert thou sary my saule: and whi druuys thou me. ℂ

6. Ha þou my soule, why ertou sori, & why trubles tou me?*. [O: heuy: sturbelistow.]

EV 6. Whi dreri art thou, my soule; and whi al disturbist thou me?

LV 6. Mi soule, whi art thou sory; and whi dis|turblist thou*. [Om. I.] me?

6. † Why art thou sorowful my soule? and why dost thou truble me?
6. 'Why are you sad, my soul, and why do you trouble me?'

41.6 *Hopa to Drihtne,*
hope in Lord
for þam ic hine gyt andette;
because I him still will-praise
for þam he ys min Hælend, and min God.
because he is my Saviour and my God

(6)] Spera in Deum, quoniam [275] confitebor illi, salutare vultus [uultus] mei 7] et Deus meus.
7. Spera in deo, quoniam adhuc [ ] confitebor illi: salutare vultus mei & [ ] deus meus.
7. ◖ Hope in god, for 3it .i. sall shrife til him: hele of my face, and my god.
7. Hope in God, for y shal 3ete shriue vnto hym; he his helþe of my gost and my God.*. [MS. *my god and my gost.*]*. [3yt: *vnto*] to: *God*] goste: *gost*] Godd.⌋
EV 6. cont. Hope in God, for 3it I shal knoulechen to hym; the helthe 3iuere of my chere, and my God.
LV 6. cont. Hope thou in God, for 3it Y schal knouleche to hym; *he is* LV 7. the helthe of my cheer, and my God.
6. cont. Hope in God, because yet I wil confesse to him: the saluation of my countenance, 7. † and my God.
6. cont. 'Hope in God, for I will confess to Him, my face's security. 7. My God,'

41.7 *Wið me sylfne wæs min sawl and min mod gebolgen*
towards myself was my soul and my heart angered
and gedrefed;
and disturbed
for þæm ic eom gemyndig þin, Drihten,
because I will-be mindful of-you Lord
be Iordane staðe, and on þam lytlan cnolle,
by Jordan's bank and on the small knoll
þe Ermon hatte.
that Hermon is-called

(7)] A me ipso anima mea turbata est; propterea memor ero tui, Domine, de terra Iordanis et Hermonis, a monte modico.

8. Ad meipsum /[*me ipsum]/ anima mea conturbata est: propterea memor ero tui de terra iordanis /Jordanis/, & hermonijm /<[Hermoniim]>/ a monte modico.

8. ◖ Til my self druuyd is my saule: therfore .i. sall be menand of the, fra the land of iordane, and fra the litill hyll of hermon. ◗

8. Myn soule is trubled vn-to my seluen; for-þy, Lord, y shal be þenchand on þe, God, of þe tur[n]ing of folk of þe londe of Jordan and of þe folk of þe littel hille of Hermon.*. [sturblyd to: be-þenche: turn|yng: 1. folk+or.]

EV 7. To myself my soule is al disturbid; therfore I shal be myndeful of thee fro the lond of Jordan, and fro Ermonyum, the litle hil.

LV 7. cont. My soule is disturblid at*. [anentis I.] my silf; therfor, *God**. [*Lord* I.], Y schal be myndeful of thee fro the lond of Jordan, and fro the litil hil Hermonyim*. [of Hermonym IOS.].

7. cont. My soule is trubled toward my selfe; therfore wil I be mindful of thee from the land of Iordan, and Hermoniim from the litle mountaine.

7. cont. 'my soul is troubled to me before myself. Because of this, I will remember You from Jordan's land and Hermon, from the small mountain.'

41.8 *Seo neolnes cliopað to þære neolnesse,*
the depth calls to the depth

and heo oncwyð, for þære stemne eorðan wæterædra,
and it echoes through the voice of-earth's rivers

þæt ys þin yrre
that is your anger

eall heahwitu;[276] *and hefig coman to me,*
all grave-punishments and heavy have-come to me

and þine yþa me oferfleowon.
and your waves me have-overflown

8(8)] Abyssus abyssum invocat [inuocat], in voce [uoce] cataractarum <catarataru̇m> tuarum; omnia excelsa tua et fluctus tui super me transierunt.

9. Abissus /<[Abyssus]>/ /[+ad]/ abissum /<[abyssum]>/ inuocat /<[invocat]>/: in voce catharactarum /<[cataractarum]>/;[277] tuarum. 10. Omnia excelsa tua & fluctus tui: super me trans|ierunt.

9. ◖ Depnes incalles depnes: in voice of thi gutters. 10. ◖ All thi heghe thinges*. [S. U om.] and thi stremys: on me passid. ◗

9. Helle blameþ þe fendes for þy deþ of þe croice.*. [blameþ—þe: þy] þe.] 10. Alle þyn lorde-shippes and þy techynges passeden up me.

EV[8.] The depnesse depnesse inwardli clepeth; in the vois of thi gooteris. Alle thin he3e thingis; and thi flodis ouer me passiden.

LV[8.] Depthe clepith depthe*. [depthe, *that is, oon yuel bringith in another* K *text* V *marg.*]; in the vois of thi wyndows. Alle thin hi3e thingis and thi wawis; passiden ouer me.

8. † Depth calleth on depth, in the voice of thy floud gates. Al thy high thinges, and thy waues haue passed ouer me.

8. 'Abyss invokes to abyss in Your waterfalls' voice. All Your heights and Your floods have passed over me.'

41.9
On	*dæg*	*bebead*	*God*	*his*	*mildheortnesse*	
during	day	commanded	God	his	mercy	
cuman	*to*	*me,*				
to-come	to	me				
me	*to*	*gefriþianne*	*wið*	*þyssum*	*yrmðum,*	
me	to	free	from	these	miseries	
and	*on*	*niht*	*he*	*us*	*bebead*	
and	at	night	he	us	commanded	
þæt	*we*	*sceoldon*	*singan*	*his*	*sang.*	
that	we	ought-to	sing	his	song	

9(9)] In die mandavit [mandauit] Dominus misericordiam suam, et nocte declaravit [declarauit].

11. In die mandauit /<[mandavit]>/ dominus miserecordiam/<[misericord iam]>/ suam: & necte[278] /<[nocte]>/ canticum eius /ejus/.

11. ◖ In day lord bade his mercy: and in nyght the sange of him. ◗

11. In daie our Lord sent his mercy and on ny3t his confort.*. [In+þe: in.]

EV[9.] In the dai the Lord sente his mercy; and in the ny3t his song.

LV[9.] The Lord sente his merci in the dai; and his song in the ny3t.

9. † In the day our Lord hath commanded his mercie: and in the night a song of him.

9. 'The Lord has commanded His mercy by day and His song by night.'

41.10
Mid	*me*	*beoð*	*symle*	*gearo*	*gebedu*	*to*	*þam*	*Gode,*
with	me	are	always	ready	prayers	to	the	God
þe	*me*	*libbendne*	*þanon*	*gelædde;*				
that	me	living	thence	brought-forth				
ic	*cweðe*	*to*	*þam*	*Gode,*				
I	speak	to	the	God				

þu eart min andfengend.
you are my defender

(10)] Apud me oratio Deo vite /vitæ/ [uitae] meę /meæ[ae]/. 10] Dicam Deo: Susceptor meus es.

12. Apud me oracio /<[oratio]>/ deo vite /<vitæ[ae]>/ me /<meæ[ae]>/: dicam deo, susceptor meus es.

12. ◖ Anence me prayere til god of my life: .i. sall say til god, myn vptakere thou ert. ◗

12. Lord, þe oreison of my lif is to þe; ha Lord, y sai, Þou ert my taker.*. [—*ha.*]

EV[10.] Anent me orisoun to God of my lif; I shal sey to God, Myn vndertakere thou art.

LV[10.] At*. [Anentis I.] me *is**. [Om. O.] a*. [the I.] preier to*. [at P.] the*. [Om. CFIXi. thee b.] God of my lijf; Y schal seie to God, Thou art my `takere vp*. [vptakere.].

10. With me is prayer to the God of my life: I wil say to God: Thou art my defender.

9. cont. 'Prayer to my life's God is with me. 10. I will say to God, "You are my sustainer.'

41.11 *Hwy forgitst þu min,*
why forget you me

and hwi awyrpst þu me fram þe;
and why cast-away you me from yourself

oððe hwy lætst þu me
or why let you me

gan þus unrotne,
go in-this-way sad

þonne me mysceað mine fynd?
when me afflict my enemies

(11)] Quare me oblitus es, et quare me reppulsti <reppulisti*> ⁝[279] /repulisti/ [reppulisti], et quare tristis incedo dum adfligit /affligit/ me inimicus?

13. Quare oblitus es mei: & quare contristatus incedo dum affligit [adfligit] me inimicus.

13. ◖ Whi has thou forgen me: and whi saryd .i. ga, whils the enmy tourmentis me. ◗

13. Whi hastou forȝeten me, and whi am ich sory, þer-whiles þat myn enemy tourmenteþ me?*. [to-whyls.]

EV 10. cont. Whi forȝeete thou of*. [Om. *AH.*] me, and whi al sori I go; whil the enemy tormenteth me?

LV 10. cont. Whi for|ȝetist thou me; and whi go Y sorewful, while the enemy turmentith me?

10. cont. Why hast thou forgotten me? and why goe I sorowful, whiles mine enemie afflicteth me?

10. cont. 'Why have You forgotten me? Why do I advance in sadness while my enemy afflicts me,'

41.12

And	*þonne*	*hy*	*tobrecað*	*eall*	*min*	*ban,*	
and	when	they	break-down	all	my	bones	
and	*þonne*	*me*	*hyspað*	*þa*			
and	when	me	mock	those			
þe	*me*	*swencað;*					
who	me	afflict					
and	*huru swiðost,*		*þonne*	*hy*	*cweðað,*	*ælce*	*dæge,*
and	most particularly		when	they	say	each	day
Hwær	*ys*	*þin*	*God?*				
where	is	your	God				

11(12)] Dum confringuntur omnia ossa mea, exprobraverunt [exprobrauerunt] me qui tribulant me, dum dicitur michi /[mihi]/ per singulos dies: Ubi est Deus tuus?

14. Dum confriguntur /<[confinguntur]>/ ossa mea, exprobrauerunt /<[exprobraverunt]>/ michi /<[mihi]>/: qui tribulant me inimici [ ] mei [ ]. 15. Dum dicunt michi /<[mihi]>/ per singulos dies: vbi /<[Ubi]>/ est deus tuus.

14. ◖ Whils my banes ere brokyn, vpbraydid til me: that angirs me my faes. ◖ 15. ◖ Whils thai say til me day by day: whare is thi god. ◖

14. Þer-whiles þat myȝtes ben frusced, myn enemys, þat trublen me, reproued me;*. [*myȝtes ben fr.*] my bones or m. beþ broke or proschyd: sturbleþ.] 15. Þer-whiles þat hij seiden to me vuch daye, Were is þy God?*. [say: by all days.]

EV 11. Whil my bones ben to-broken; to me repreueden myn enemys, that trublen me. Whil thei seyn to me, bi alle daȝis, Wher is thi God?

LV 11. While my boonys ben brokun togidere*. [al togidere S.]; myn enemyes, that troblen me, dispiseden me. While thei seien*. [seiden R.] to me, bi alle daies; Where is thi God?

11. † Whiles my bones are broken, mine enemies that truble me haue vpbrayded me: Whiles they say to me day by day: Where is thy God?

11. ‘while my bones are broken? Those who trouble me have reproached me, while they say to me each day, “Where is Your God?”’

41.13 *For hwy eart þu unrot, min mod, and min sawl,*
for why are you sad my heart and my soul
and hwy gedrefest þu me?
and why disturb you me

12(13)] Quare tristis es, anima mea? Et quare contrubas me?
16. Quare tristis es anima mea: & quare conturbas me.
16. ◖ Whi ert thou sary my saule: and whi druuys thou me. ◗
16. Ha þou my soule, whi ar-tou sori, and whi trubles tou me?*. [O: sturblestow.]
EV 12. My soule, whi art thou dreri; and whi all sturbist*. [disturbist *A*.] thou me?
LV 12. Mi soule, whi art thou sori; and whi disturblist thou me?
12. † Why art thou heauie ô my soule? & why dost thou truble me?
12. ‘Why are you sad, my soul, and why do you trouble me?’

41.14 *Hopa to Drihtne,*
hope in Lord
for þam ic gyt hine andette;
because I still him will-praise
for þam he is min Hælend, and min God.
because he is my Saviour and my God

(14)] Spera in Deum, quoniam ⁊ confitebor illi, salutare vultus [uultus] mei et Deus meus.
17. Spera in deo [Deum] quoniam adhuc confitebor illi: salu|tare vultus mei & deus meus.
17. ◖ Hope in god, for 3it .i. sall shrife til him: hele of my face and my god. ◗
17. Hope in God, for i shal 3it schryue to hym; he his helþe of mi gost and my God.
EV 12. cont. Hope*. [Hope thou *E pr. m.*] in God, for 3it I shal knoulechen to hym; the helthe 3iuere of my chere, and my God.
LV 12. cont. Hope thou in God, for 3it Y schal knou|leche to hym; `*he is**. [Om. I.] the*. [Om. b.] helthe of my cheer, and my God.
12. cont. Hope in God, because yet I wil confesse to him: the saluation of my countenance, and my God.
12. cont. ‘Hope in God, for I will confess Him, my face’s security and my God!’

Psalm 42

Dauid sang þysne tu and feowertigoþan sealm,
David sang this two and fortieth psalm

and healsode God on þyssum sealme
and besought God in the psalm

þæt he demde betwuh him and his feondum
that he should-judge between him and his enemies

þe nane æ Godes ne heoldon.
who no law of-God not held

And he eac witgode be þam gehæftan folce on Babylonia,
and he also prophesied about the captive people in Babylon

þæt hy sceoldon þæt ylce don.
that they should the same do

And be ælcum Cristnum menn
and about each Christian man

þe þysne sealm singð,
who this psalm sings

he witgode
he prophesied

þæt hy hine sceoldon be þam ylcan singan;
that they it should about the same sing

and eac Crist be Iudeum.
and also Christ about Jews

42.1 *Dem me, Dryhten,*
judge me Lord

and do sum toscead betwuh me and unrihtwisum folce,
and make some distinction between me and unrighteous people

and from facenfullum menn, and unrihtwisum, gefriða me.
and from deceitful man and unrighteous rescue me

1(1)] Iudica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso eripe me.

(1.) IUDICA /Judica/ me deus & discerne causam meam de gente non sancta: ab homine iniquo & doloso erue me.

(1.) ◖ Deme me god, and departe my cheson fra genge not haly: fra wickid man & swikel delyuer me. ◗

1. Iugg me, Lord, and defende my cause fram folk nou3t holy, and defende me fram þe wicked man and þe trecherous.*. [Lorde deme me.]

EV$^{1.}_{cont.}$ Deme me, God, and seuere my cause fro folc not holy; fro a wicke*. [wickyd *AH.*] man, and a treccherous pul me awei.

LV$^{1.}_{cont.}$ God, deme thou me, and departe thou my cause fro a folc not hooli; delyuere thou me fro a wickid man, and gileful.

$^{1.}_{cont.}$ IVDGE me ô God, & discerne my cause from the nation not holie, from the vniust and deceitful man deliuer me.

1. 'Judge me, God, and discern my cause against an unholy nation! Rescue me from treacherous and deceitful man!'

42.2 *For þam þu eart min God, and min mægen:*
because you are my God and my strength

forhwy awyrpst þu me,
why reject you me

and hwi lætst þu me
and why let you me

gan unrotne,
go sad

þonne mine fynd me drecceað?
when my enemies me afflict

2(2)] Quia tu es Deus meus, et fortitudo mea. Quare me reppulisti /repulisti/, et quare tristis incedo dum adfligit /affligit/ me inimicus?

2. Quia tu es deus fortitudo mea: quare me repulisti [reppulisti], & quare tristis incedo, dum affligit [adfligit] me inimicus.

2. ◖ ffor thou ert god my strenght: whi has thou put me away, and whi ga .i. sary whils the enmy tourmentis me. ◖

2. For þou art Gode, my strengþe; whi*. [MS. wiþ; or for *wi*?] puttestou me out? and whi goe ich sorwand, þer-whiles þat myn enemy tourmenteþ me?*. [Godd: whi putestow.]

EV$^{2.}$ For thou art God, my strengthe; whi hast thou put me abac, and whi dreri I go, whil the enemye tormenteth me?

LV$^{2.}$ For thou art God, my strengthe; whi hast thou put me abac, and whi go Y soreuful, while the enemy turmentith me?

2. † Because thou art God my strength: why hast thou repelled me? and why goe I sorowful, whiles the enemie afflicteth me?

2. 'For You, God, are my strength. Why have You pushed me away? Why do I walk in sadness while the enemy afflicts me?'

42.3 *Send þin leoht, and þine soðfæstnesse,*
send your light and your truth
þa þe me[281] *geogeara læddon,*
those which me of-old led
þæt hy me nu gyt gelædan
so-that they me now still should-lead
to þinum halgan munte, in on[282] *þin halge templ.*
to your holy mountain into your holy temple

3(3)] Emitte lucem tuam et veritatem [ueritatem] tuam; ipsa me deduxerunt et adduxerunt in monte sancto tuo et in tabernaculo tuo.

3. Emitte lucem tuam & veritatem tuam: ipsa me de|duxerunt, & adduxerunt in montem sanctum tuum & in tabernacula tua.

3. ◖ Send thi light and thi sothfastnes: thai me led, & til led in thi haly hill, and in thi tabernacles. ◖

3. Sende out þy lyȝt and þy soþenes; hij ladden me out, and ladde men me in-to þy holi hylle and in-to þy tabernacles.*. [2. *out*] fram: lad me to into þine: *into*] in.]

EV3. Send out thi liȝt, and thi treuthe; tho thingis broȝten out me, and ladden to, in to thi*. [the *A*.] holi hil, and in to thi tabernaclis.

LV3. Sende out thi liȝt, and thi treuthe; tho ledden me forth, and brouȝten*. [brouȝten *me*IKL.] in to thin hooli hil, and in to thi tabernaclis.

3. Send forth thy light and thy truth: they haue conducted me, and haue brought me into thy holy hil, and into thy tabernacles.

3. 'Send out Your light and Your truth! These have led me out and brought me into Your holy sanctuary, and into Your tents.'

42.4 *þæt ic þonne gange to þinum altere,*
so-that I then might-go to your altar
and to þam Gode,
and to the God
þe me bliðne gedyde, on minum geogoðhade.
who me joyful made in my youth

4(4)] Introibo ad altare Dei, ad Deum qui letificat /læ[ae]tificat/ iuventutem [iuuentutem] meam.

4. Et introibo ad altare dei: ad deum qui letificat /<læ[ae]tificat>/ iuuentutem /juventutem/ <[iuventutem]> meam.

4. ◖ I sall inga til the autere of god: til god. that gladis my ȝouthhede. ◖

4. And y shal entre unto Goddes auter*. [MS. *goddessauter* (*ss* on erasure).]; to God, þat makeþ glade my ȝingþe.*. [MS. þing þe.]*. [Goddes auter: ȝouþe.]

EV 4. And I shal go in to the auter of God; to God that gladeth my ȝouthe.

LV 4. And Y schal entre to the auter of God; to God, that gladith my ȝongthe.

4. † And I wil goe in to the altar of God: to God, which maketh my youth ioyful.

4. 'I will enter toward God's altar, to God who makes my youthfulness glad.'

42.5 *Ic þe andette, Dryhten, mid sange, and mid hearpan;*
I you will-praise Lord with song and with harp

Hwy eart þu unrot, min sawl,
why are you sad my soul

oþþe hwi gedrefest þu me?
or why disturb you me

(5)] Confitebor tibi in cithara /cythara/, Deus, Deus meus. 5] Quare tristis es, anima mea? Et quare conturbas me? ▸[283]

5. Confitebor tibi in cithara deus, deus meus: quare tristis es anima mea, & quare conturbas me.

5. ◖ I sall shrife til the in the harpe god, my god; whi ert thou sary, my saule, & whi druuys thou me. ◖

5. Ha God, my God, y shal schryue me to þe in þe in-mast of myn hert; ha þou my soule, whi ertou sori, and why trublestou me?*. [O þou Godd: inermast: o: sturblestow.]

EV 4. cont. I shal knou|leche to thee in an harpe, God, my God; EV 5. whi dreri art thou, my soule, and whi al to-sturbist thou me?

LV 4. cont. God, my God, Y schal knowleche to thee in an harpe; LV 5. my soule, whi art thou sory, and whi troblist thou me?

5. † I wil confesse to thee on the harpe ô God my God: why art thou sorowful ô my soule? and dost thou trubel me?

4. cont. 'I will confess to You on guitar, God, my God. 5. Why are you sad, my soul, and why do you trouble me?'

42.6 *Hopa to Drihtne,*
hope in Lord

for þam ic hine gyt andette;
because I him still will-praise

for þam þu eart God, min Hælend, and min Dryhten.
because you are God my Saviour and my Lord

(6)] Spera in Deum, quoniam[284] adhuc /[ ]/ confitebor illi, salutare vultus [uultus] mei et Deus meus.

6. Spera in deo [Deum], quoniam adhuc confitebor illi: salu|tare vultus mei & deus meus.

6. ◖ Hope in god, for ȝit .i sall shrife til him: hele of my face & my god. ◖

6. Hope in God, for ȝete y shal shryue to hym; he is helþ*. [MS. *holi.*] of my gost and my God.*. [ȝyt schal ych: *holi*] helþe.]

EV 5. cont. Hope thou in God, for ȝit I shal knoulechen to hym; the helthe ȝyuere of my chere, and my God.

LV 5. cont. Hope thou in God, for ȝit Y schal knouleche to hym; *he**. [*that* I.]*is* the helthe of my cheer, and my God.

6. † Hope in God, because yet wil I cōfesse[285] to him: the saluation of my countenance, and my God.

5. cont. 'Hope in God for I will confess Him still, my face's security and my God.'

Psalm 43

Dauid sang þysne þreo and feowertigoðan sealm,
David sang this three and fortieth psalm

seofigende his earfoþa;
lamenting his hardships

and myngode þæra gyfa
and recalled the gifts

þe he his fædrum and his foregengum sealde,
which he[286] to-his fathers and to-his ancestors gave

and hiora eaforum gehet;
and to-their descendants promised

and eac seofode
and also lamented

þæt him þuhte
that to-him seemed

þæt hy God on ðam tidum swa hrædlice ne gehyrde
that them God in those times so promptly not heard

swa he his foregengan dyde.
as he his ancestors did[287]

And eac he witgode on þam sealme
and also he prophesied in the psalm
be Mathathia and be his sunum,
about Mathathias and about his sons
þa we Machabeas hatað,
whom we Machabees call
þæt hy sceoldon þæt ylce seofian on hiora earfoðum
that they would-have-to the same lament in their hardships
under Antiochus þam kynge.
under-the-rule-of Antiochus the king
And eac he witgode be ælcum Cristnum men
and also he prophesied about each Christian man
þe to Gode hopað,
who in God trusts
þæt he sceolde þæt ylce don;
that he should the same do
and eac be Criste,
and also about Christ
þæt he wolde þæt ylce don be Iudeum.
that he would the same do concerning Jews

43.1 *Drihten, we gehyrdon mid urum earum,*
Lord we heard with our ears
and ure fæderas hit us sædon
and our fathers it to-us said
[288] *þa weorc þe þu worhtest on hiora dagum,*
those works that you did in their days
and on hiora foregengena dagum.
and in their ancestors' days

2(1)] Deus, auribus nostris audivimus [audiuimus], patres nostri adnuntiaverunt /annuntiaverunt/ [adnuntiauerunt] nobis. (2)] Opus quod operatus es in diebus eorum, et in diebus antiquis.

(1.) DEUS auribus nostris audiuimus /<[audivimus]>/: patres nostri annun|ciauerunt /annuntiaverunt/ <annunciaverunt> [adnuntiaverunt] nobis. 2. Opus quod operatus es in diebus eorum: & in diebus antiquis.

(1.) ◖ God with oure eres we herde; oure fadirs shewid til vs. ◖ 2. ◖ The warke that thou wroght in dayes of thaim; and in ald dayes. ◖

1. Ha God, we herden wyþ our eren*. [MS. e3en (dotted out) *eren*.]; our fadres telden vs*. [O þou Godd: tolde.] 2. Þe werke, þat tou wrou3t in her daies and in olde daies.

EV[2.] God, with oure eris wee han herd; oure fadris befor tolden to vs. The werc that thou wro3tist in the da3is of hem; and*. [Om. *A*.] in olde*. [the olde *AEH*.] da3is.

LV[2.] God, we herden with oure*. [Om. S.] eeris; oure fadris telden to vs. The werk, which thou wrou3tist in the daies of hem; and in elde*. [the oolde K. the eelde S.] daies.

2. O GOD we haue heard with our eares: our fathers haue declared to vs. The worke, that thou hast wrought in their dayes: and in the dayes of old.

2. 'God, we have heard with our ears. Our fathers have told us the work which You did in their days, in ancient days.'

43.3

þæt	*wæs*					
that	was					
þæt	*þin*	*hand*	*towearp*	*þa*	*elðeodegan*	*folc,*
that	your	hand	destroyed	those	foreign	people
and	*plantode,*					
and	planted					
and	*tydrede*		*ure*	*foregengan;*		
and	brought-forth		our	ancestors		
þu	*swenctest*	*þa*	*elðeodgan*	*folc,*		
you	afflicted	the	foreign	people		
and	*hy*	*awurpe.*				
and	them	rejected				

3(3)] Manus <anus>[289] tua gentes disperdidit /disperdet/ [disperdit], et plantasti eos; adflixisti populos; expulisti eos.

3. Manus tua gentes disperdidit, et plantasti eos: afflix|isti [adflixisti] populos, & expulisti eos.

3. ◖ Thi hand scaterd the genge, and thou plantid thaim: thou tourmentid folke, and thou put thaim out. ◗

3. Þyn honde desparplist þe folk, and þou settest hem; þou tour|mentedest*. [*o* added over line.] folkes, and puttedest hem out of here pride.*. [disparplid—þe: turmen|did (!) folk: put.]

EV[3.] Thin hond Jentilis scaterede, and thou formedest hem; thou tormentidest puplis, and puttist out hem.

LV[3·] Thin hond lost*. [fordide I.] hethene men, and thou plauntidist hem; thou turmentidist puplis, and castidist hem out.

3· † Thy hand destroyed the nations, and thou didst plant them: thou didst afflict the peoples, and expel them:

3· 'Your hand destroyed nations and planted them. You afflicted peoples and expelled them.'

43.4 *Ne geeodon ure foregengan na ðas eorðan*
not subdued our ancestors not those lands
mid sweorda ecgum,
with swords' edges
ne hy mid þy ne geheoldon,
nor it (earth) with it (sword) not possessed
ne heora earmas hy ne geheoldon,
nor their arms them not possessed
ne ne gehældon.
nor not made-safe

4(4)] Non enim in gladio suo possidebunt terram, et brachium eorum non salvabit [saluabit] eos,

4· Nec enim in gladio suo possederunt terram: & brachium eorum non saluauit /<[salvavit]>/ [290] eos.

4· ℂ ffor noght in thaire swerd thai weldyd the land: and thaire arme saued thaim noght. ℂ

4· For hij ne shul nou3t haue þerþe in swerde, and her my3t ne shal nou3t sauen hem,*. [—*ne*: *in*] with: —*ne*.]

EV[4·] Ne forsothe in ther swerd thei weldeden the erthe; and their arm shal not sauen hem.

LV[4·] For the *children of Israel* [291] weldiden the lond not bi her swerd; and the arm*. [arm *or strengthe* I.] of hem sauyde not hem.

4· † For not by their owne sword did they possesse the land, and their owne arme did not saue them:

4· 'For they did not possess the land by their sword, and were not saved by their arm –'

43.5 *Ac þin swiðre hand, and þin earm,*
but your right hand and your arm
and þæt leoht þines andwlitan;
and the light of-your face

for þam hy þe þa licodon,
because they to-you then were-pleasing
and þe licode
and to-you was-pleasing
mid him to beonne.
with them to be

(5)] Sed dextera tua et brachium tuum et inluminatio vultus [uultus] tui, quoniam [292] complacuit [293] /[conplacuit]/ tibi in illis.

5. Sed dextera tua & brachium tuum, & illuminacio /<illuminatio>/ [inluminatio] vultus [faciei] tui [tuae]: quoniam complacuisti [conplacuisti] in eis.

5. ◖ Bot thi right hand and thin arme, and the lightynynge of thi face: for the likid in thaim. ◗

5. Ac þy god-hede and þy myȝt and þe liȝt of þy face; for þou plesed to hem.*. [Bot: godhode: þe] þi.]

EV[4.cont.] But thi riȝthond, and thin arm, and the liȝting of thi chere; for holli thou toke plesaunce in hem.

LV[4.cont.] But thi riȝt hond, and thin arm, and the*. [thi S. Om. V.] liȝtnyng of thi cheer*. [cheer *sauede* V.]; for thou were plesid in hem.

[4.cont.] But thy right hand, and thyne arme, and the illumination of thy countenance: because thou wast pleased in them.

[4.cont.] 'but by Your right hand and Your arm, and Your face's light, for You were pleased with them.'

43.6 *Hu ne eart þu min cyning and min Drihten,*
[294] not are you my king and my Lord
swa ylce swa þu hiora wære;
in the same way as you theirs were
þu þe bebude hælo
you who ordered safety
cuman to Iacobes cynne?
to-come to Jacob's tribe

5(6)] Tu es ipse rex meus, et Deus meus, qui mandas salutem Iacob.

6. Tu es ipse rex meus & deus meus: qui mandas salutes iacob /Jacob/.

6. ◖ Thou ert he my kynge and my god: that sendis helis til iacob. ◗

6. Þou*. [MS. *vn.*] þy-self art my God and my kyng, þat sendest helþes to Jakob.*. [*Vn*] þou: *God*] kyng: *kyng*] Godd: sentest.]

EV5. Thou art he, my king and my God; that sendist helthis to Jacob.
LV5. Thou art thi silf, my kyng and my God; that sendist helthis to Jacob.
5. † Thou art the same my king and my God: which commandest the saluations of Iacob.
5. 'You Yourself are my King and my God, who commands security for Jacob.'

43.7 *þurh þe we beþurscon ure fynd,*
through you we thrashed our enemies
and awindwedan,
and winnowed
and for þinum naman we forsawan þa
and through your name we despised those
þe stodon ongean us.
who stood against us

6(7)] In te inimicos nostros ventilabimus /ventilavimus/ [uentilauimus], et in nomine tuo spernemus /[spernimus]/ insurgentes in nos.
7. In te inimicos nostros ventilabimus cornu: & in nomine tuo spernemus insurgentes in nobis.
7. ◖ In the oure enmys we sall blaw with horne: and in thi name we sall dispise risand in vs. ◗
7. Whe*. [MS. *who*.] shul chace oway our enemys þur3 force in þe, and we shul despysen in þy name þe arisand o3ains us.*. [*Who*] we: þe *ar*.] men rysyng.]
EV6. In thee oure enemys we shul wynewe bi the horn; and in thi name we shul dispise inriseris in vs.
LV6. Bi thee we schulen wyndewe*. [wynewe I.] oure enemyes with horn; and in thi name we schulen dispise hem, that risen a3en vs.
6. † In thee we shal turne out our enemies with the horne, & in thy name we shal contemne them that ryse vp against vs.
6. 'In You we will expose our enemies to the spear. In Your name, we will look down on those rising up against us.'

43.8 *Ne getruwode ic næfre on minne bogan,*
not trusted I never in my bow
ne min sweord me ne gefriðode,
nor my sword me not protected
ne ne gehælde.[295]
nor not saved

7(8)] Non enim in arcu meo sperabo, et gladius meus non salvabit [saluabit] me.

8. Non enim in arcu meo sperabo: & gladius meus non saluabit /<[salvabit]>/ me.

8. ¶ ffor not in my bowe sall .i. hope: and my swerd sall not safe me. ¶

8. For y ne shal nou3t hopen in my waityng; and my swerde ne shal nou3t sauen me.*. [—*ne*: —*ne*.]

EV7. Forsothe*. [For *A*.] in my bowe I shal not hope; and my swerd shal not saue me.

LV7. For Y schal not hope in my bouwe; and my swerd schal not saue me.

7. † For I wil not hope in my bowe: and my sword wil not saue me.

7. 'For I will not hope in my bow. My sword will not save me.'

43.9

Ac	*þu*	*us*	*ahreddest*	*æt*	*þam*
but	you	us	delivered	from	those
þe	*ure*	*ehton;*			
who	us	persecuted			
and	*þa*				
and	those				
ðe	*us*	*hatedon,*			
who	us	hated			
þu	*gebysmrodest.*				
you	mocked				

8(9)] Liberasti enim nos ex adfligentibus nos, et eos qui nos hoderunt /[oderunt]/ confudisti.

9. Saluasti /<[Salvasti]>/ enim nos de affligentibus[296] [adfligentibus] nos: & odientes nos confudisti.

9. ¶ ffor thou saued vs of tourmentand vs: and hateand vs thou shamed. ¶

9. For þou sauedest vs [fram hem þat turmented vs], and þou con|founded hem þat hateden vs.*. [sauyd vs+fram hem þat tur|mentyd vs: þ*at h*.] hatyng.]

EV8. For|sothe thou sauedist vs fro men torment|ende vs; and the hatende vs thou con|foundedest.

LV8. For thou hast saued vs fro men turmentinge vs; and thou hast schent men hatinge vs.

8. † For thou hast saued vs from them that afflict vs: and them that hate vs thou hast confounded.

8. 'For You have saved us from those afflicting us. You dismayed those who hate us.'

43.10 *And we þa heredon God ælce dæge,*
and we then praised God each day
and we wæron eac geherede fram oþrum þeodum,
and we were also praised by other nations
for his weorcum;
for his works
and his naman we andettað a weoruld.
and his name we will-confess forever

9(10)] In Deo laudabimur tota die, et in nomine tuo confitebimur in secula /sæ[ae]cula/.

10. In deo laudabimur tota die: & in nomine tuo confite|bimur[297] in seculum /<sæ[ae]culum>/.

10. ℂ In god we sall be louyd all day: and in thi name we sall shrife in warld. ℂ

10. Whe shul ben heried in God al day, and whe shul shryue in þy name in þe worled.

EV9. In God we shul be preisid al dai; and in thi name we shul knou|leche to thee in to the world.

LV9. We schulen be preisid in God al dai; and in thi name we schulen knouleche to thee in to the world.

9. † In God we shal be praysed al the day: and in thy name we wil confesse for euer.

9. 'We will rejoice in God all day. We will confess Your name in the age.'

43.11 *þeah þu, Drihten, us nu adrifen hæbbe fram þe,*
yet you Lord us now driven-away have from yourself
and us gebysmrod,
and us mocked
and mid us ne fare on fyrd,
and with us not will-go in expedition
swa þu geo dydest.
as you formerly did

10(11)] Nunc autem reppulisti et confudisti nos, et non egredieris, Deus, in virtutibus [uirtutibus] nostris.

11. Nunc autem repulisti [reppulisti] & confudisti nos: & non egre|dieris deus [ ] in virtutibus nostris.

11. ℂ Bot now thou has put vs away and thou has shamed vs: and thou sall not out ga god in oure vertus. ℂ

11. For-soþe*. [MS. *for fo*þe.] þou puttedest us now oway,*. [After *oway* follows an *e*, which is dotted out.] and confoundedest us; and þou, God, ne shal nou3t go out in our vertu3.*. [For-soþe: put: confundyd: —*ne*: schalt.]

EV 10. Nou for|sothe thou hast put vs abac, and con|foundid vs; and, God, thou shalt not gon out in oure vertues.

LV 10. But now thou hast put vs abac, and hast schent vs; and thou, God*. [Lord I.], schalt not go out in oure vertues.

10. † But now thou hast repelled and confounded vs: and thou wilt not goe forth ô God in our hostes.

10. 'But now You have pushed us back and dismayed us. You have not gone out with our armies.'

43.12

Ac	*þu*	*hæfst*	*nu*	*us*	*gehwyrfde*	*on bæclincg,*
but	you	have	now	us	turned-away	backwards
and	*us*	*forsewenran*			*gedone*	
and	us	more-despised			caused-to-be	
þonne	*ure*	*fynd;*	*and*	*þa*		
than	our	enemies	and	those		
þe	*us*	*hatiað,*				
who	us	hate				
hy	*us*	*gegripað,*				
they	us	seize				
and	*him sylfum*		*gehrespað.*			
and	for-themselfves		tear-up			

11(12)] Avertisti [Auertisti] nos retrorsum pre /pręae]/ inimicis nostris, et eos qui nos hoderunt /[oderunt]/ diripiebant <diripuebant> sibi.

12. Auertisti /<[Avertisti]>/ nos retrorsum post inimicos nostros: & qui oderunt nos diripiebant sibi.

12. ◖ Thou turnyd vs*. [S. U om.] away bi hynd oure enmys: and thai that hatid vs reft til thaim. ◗

12. Þou turnedest vs by-hynde rygge efter our enemis; and hij þat hated vs rauissed vs to hem selue.*. [*byh. r.*] a-bache.]

EV 11. Thou turnedist vs awei bacward after oure enemys; and thei, that hatiden vs, dyuersly ca3ten to themself.

LV 11. Thou hast turned vs awei bihynde aftir oure enemyes; and thei, that hatiden vs, rauyschiden dyuerseli to hem silf.

11. † Thou hast turned vs backe behind our enemies: and they that hated vs, spoyled for themselues.

11. ‘You turned us back after our enemies. Those who hated us tore us apart for themselves.’

43.13 *þu us geþafodest*
you us allowed
him to metsianne, swa swa sceap,
them to feed as sheep[298]
and þu us tostenctest geond manega þeoda.
and you us scattered among many nations

12(13)] Dedisti nos tamquam oves [oues] escarum, et in gentibus dispersisti nos.
13. Dedisti nos tanquam /<[tamquam]>/ oues /<[oves]>/ escarum: & in gentibus dispersisti nos.
13. ◖ Thou gaf vs as shepe of metis: and in genge thou scatird*. [S deperpeyld.] vs. ◗
13. Þou ladest vs as shepe of metes; and þou desparplist vs amonge folkes.*. [lad: disparpled.]
EV12. Thou 3eue vs as shep of metis; and in Jentilis*. [the Gentilis *AH.*] thou scateredist vs.
LV12. Thou hast 3oue vs as*. [*to be* as I.] scheep of meetis; and among hethene men thou hast scaterid vs.
12. † Thou hast geuen vs as sheepe that are to be eaten: and thou hast dispersed vs among the nations.
12. ‘You gave us over like sheep sold for meat. You have scattered us among nations.’

43.14 *þu us bebohtest,*
you us sold
and bewrixledest,
and exchanged
and nan folc mid us ne gehwyrfdest.
and no people for us not exchanged

13(14)] Vendidisti [Uendidisti] populum tuum sine pretio, et non fuit multitudo in commutationibus eorum.
14. Vendidisti populum tuum sine precio /<[pretio]>/: & non fuit multitudo in commutacionibus /<[commutationibus]>/ eorum.
14. ◖ Thou sald thi folke withouten prise: and mykilnes was not in chawngeyngis of thaim. ◗

14. Þou seldest þy folk wyþ-outen pris; and multitude nas nou3t in chaungynges of hem.*. [& þer was no m.]

EV 13. Thou soldist thi puple with oute pris; and ther was not multitude in the togi|dere chaungingus of hem.

LV 13. Thou hast seeld thi puple with out prijs; and multitude was*. [ther was I.] not in the chaungyngis of hem.

13. † Thou hast sold thy people without price: and there was no multitude in the exchanges of them.

13. 'You sold Your people without price. There was no great cost in our exchange.'

43.15

þu	*us*	*gesettest*	*to*	*edwite,*	*and*	*to*	*bysmre*	*urum*	*neahgeburum,*
you	us	set	as	disgrace	and	as	insult	for-our	neighbours
and	*to*	*hleahtre,*	*and*	*to*	*forsewennesse*		*eallum*	*þam*	
and	as	derision	and	as	contempt		for-all	those	
þe	*us*	*ymbsittað.*							
who	us	surround							

14(15)] Posuisti nos in obprobrium vicinis [uicinis] nostris, derisu et contemptu his /hís*/ qui in circuito <circuitu*>[299] /[circuitu]/ nostro sunt.

15. Posuisti nos obprobrium /<opprobrium>/ vicinis nostris: subsan|nacionem /<[subsannationem]>/ & derisum hiis /<[his]>/ qui in circuitu nostro sunt [ ] /< ~ sunt in circuitu nostro>/.

15. ◖ Thou has sett vs reproue til oure neghburs: scornynge and hethynge til tha that ere in oure vmgange. ◗

16. Þou settest us repruse*. [MS *depruse*.] to our ne3burs, vndernimyng*. [Here an *e* follows, but is dotted out.] and scorne to hem þat ben in our cumpas.*.[*depruse*] reproue: scornyng.]

EV 14. Thou hast put vs repref to oure ne3hebores; vnder mouwing `and scorn*. [Om. A.] to hem that ben in oure enuyroun.

LV 14. Thou hast set vs*. [vs *to be* I.] schenschip to oure nei3boris; mouwyng*. [and mouwyng I.] and scorn to hem that ben in oure cumpas.

14. † Thou hast made vs a reproche to our neighbours, a scorne and mocking stocke to them, that are round about vs.

14. 'You made us our neighbors' scorn, mockery and derision to those who live around us.'

43.16 *þu hæfst us gedon to ealdspræce,*
you have us turned to byword
þæt oðra þeoda nyton
so-that other nations not-know
hwæt hy elles sprecon, buton ure bysmer;
what they else should-speak except our disgrace
and wecggeað heora heafod ongean us, on heora gesamnuncge.
and shake their head against us in their congregation

15(16)] Posuisti nos in similitudinem gentibus, commotionem <commotationem> capitis in plebibus.

16. Posuisti nos in similitudinem gentibus: commo|cionem /<[commotionem]>/ capitis in populis.

16. ¶ Thou sett vs in liknynge til genge: stirynge of heued in folke. ¶

15. Þou laidest us in liknes to folkes, stireing of heued in folkes.*. [steryng.]

EV 15. Thou hast put vs in to licnesse to Jentilis; mouyng of the hed in puplis.

LV 15. Thou hast set vs into licnesse to hethene men; stiryng*. [and waggyng I.] of heed*. [the heed K *sec. m.*] among puplis.

15. † Thou hast made vs for a parable to the Gentiles: a wagging of the head among the peoples.

15. 'You made us like the nations, a wagging of heads among peoples.'

43.17 *ælce dæge byð min sceamu beforan me, and ongean me;*
each day is my shame before me and against me
and mid minum bysmre ic eom bewrogen.
and with my disgrace I am covered

16(17)] Tota die verecundia [uerecundia] mea contra me est, et confusio vultus [uultus] mei operuit me,

17. Tota die verecundia mea contra me est: & confusio faciei mee /<meæ[ae]>/ cooperuit me.

17. ¶ All day my shame agayns me is: and confusion of my face hild me. ¶

17. Aldai my shame is o3ains me, and confusion of my face haþ couered me.

EV 16. Al dai my shame is a3en me; and the confusioun of my face ouer|couerede me.

LV 16. Al dai my schame is a3ens me; and the schenschipe of my face hilide me.

16. † Al the day my shame is against me, and the confusion of my face hath couered me.

16. 'All day my shame is against me. My face's confusion overwhelms me,'

43.18 *For* *þara* *stemne* *þe* *me* *hyspað,*
through of-those voice who me insult

and *tælað,*
and reproach

and *for* *þara* *ansyne* *þe* *min* *ehtað.*
and through of-those face[300] who me persecute

17(18)] A voce [uoce] exprobrantis et obloquentis, a facie inimici et persequentis.

18. A voce exprobrantis & obloquentis: a facie inimici & persequentis.

18. ◖ ffra the voice of the vpbraydand and of the agaynspekand: fra the face of the enmy and of the foluand. ◗

18. Fram þe voice of þe reproceand and þe o3ains spekand, fram þe face of þe enemy and of þe pursuand.*. [of man reprouyng & a3ene spekyng+&: —*and of* þe.]

EV17. Fro the vois of repref*. [the repref *C.*] puttende, and euele spekende; fro the face of the enemy, and the pursuere.

LV17. Fro the vois of dispisere, and yuele spekere; fro the face of enemy*. [the enemy I.], and pur|suere *. [a pursuere I.].

17. † At the voyce of the vpbrayder, and the reprocher: at the face of the enemie and persecutor.

17. 'from the voice of those rebuking and interrupting – from the enemy's face and those persecuting us.'

43.19 *Eall* *þas* *earfoðu* *becoman* *ofer* *us,*
all these hardships came over us

and *ne* *forgeate* *we* *þeah* *na* *þe,*
and neither forgot we however not you

ne *þæt* *woh* *ne* *worhton,*
nor the wrong not did

þæt *we* *þine* *æ* *forleten;*
that we your law should-abandon

ne *ure* *mod* *ne* *eode* *on bæclincg* *fram* *þe.*
nor our heart not went backwards from you

18(19)] Haec /Hæc/ omnia venerunt [uenerunt] super nos, et obliti non sumus te /té*/, et inique non egimus in /i.../ [301] testamento /...to/ tuo, 19] et non recessit retro cor nostrum /n.../.

19. Hec /<Hæ[ae]c>/ omnia venerunt super nos, nec obliti sumus te: & inique non egimus in testamento tuo. 20. Et non recessit retro [retrorsum] cor nostrum:

19. ℂ All there come on vs, na we hafe forgetyn the: and wickidly we noght wroght in thi testament. ℂ 20. ℂ And oure hert departid not agayn:

19. Alle þes þynges comen*. [MS. *to me*n.] up us; and we ne for3ate þe nou3t, and we did nou3t yuel in þy testament.*. [come: —*ne*.] 20. And our hert ne departed nou3t o3ain-ward;

EV 18. Alle these thingus camyn vpon vs; and wee han not for3ete thee, and wickeli*. [wickidli *AH*.] wee han not don in thi testament. EV 19. And oure herte wente not awei bacward;

LV 18. Alle these thingis camen on vs, and we han*. [haue I.] not for3ete thee; and we diden not wickidli in thi testament. LV 19. And oure herte 3ede not awei bihynde;

18. † Al these thinges haue come vpon vs, neither haue we forgotten thee: and we haue not done wickedly in thy testament. 19. † And our hart hath not reuolted backward:

18. 'All this came over us, though we have not forgotten You, or carried on treacherously in Your convenant. 19. Our heart did not pull back from You,'

43.20 *And þeah þu geþafodest,*
and yet you allowed

þæt ure stæpas wendon of þinum wege;
that our steps turned out-of your way

for þam þu woldest us geeaðmedan,
because you wanted us to-humiliate

on þære stowe ure unrotnesse,
in the place of-our sadness

þær we wæron bewrigene mid deaþes sceade.
where we were covered with death's shadow

(20)] Et declinasti semitas nostras a via [uia] tua, 20] quoniam humiliasti nos in loco adflictionis /afflictionis/, et operuit nos umbra mortis.

20. cont. & declinasti semitas nostras a via tua. 21. Quoniam humiliasti nos in loco afflicionis /<afflictionis>/ [adflictionis]: & co|operuit nos vmbra /<[umbra]>/ mortis.

20. cont. and thou heldid oure stretis fra thi way. ℂ 21. ℂ ffor thou mekid vs in stede of afflicioun*. [S. U afficcioun.]: and the shadow of ded vmhild vs. ℂ

20. cont. and þou bowedest þyn bysties fram þy waie.*. [—*And*: —*ne*: paþes.] 21. For þou lowed vs in stede of turment; and shadew of deþ couered vs.*. [in+þe.]

EV cont. 19. and thou bowidist doun oure pathis fro thi weie. EV 20. For thou mekedist vs in the place of tormenting; and ouercouerede vs the shadewe of deth.

LV cont. 19. and thou hast bowid awei oure pathis fro thi*. [the S.] weie. LV 20. For thou hast maad vs lowe in the place of turment; and the schadewe of deth hilide vs.

cont. 19. and thou hast declined our pathes from thy way: 20. † Because thou hast humbled vs in the place of affliction, and the shadow of death hath couered vs.

cont. 19. 'yet You turned our paths away from Your way. 20. For You humiliated us in affliction's place. Death's shadows covered us.'

43.21 *Gif we ofergeotole wæron Drihtnes naman, ures Godes,*
if we forgetful were of-Lord's name of-our God
and gif we ure handa upp hofon to oþrum Gode.
and if we our hands up raised to another God

21(21)] Si obliti sumus nomen Dei nostri, et si expandimus manus nostras ad deum alienum,

22. Si obliti sumus nomen dei nostri: & si expandimus manus nostras ad deum alienum.

22. ◖ If we hafe forgetyn the name of oure god: and if we outsprede oure hend til alien*. [S vncouth.] god. ◗

22. 3yf we for3ate þe name of our Lord, and putten forþe our hondes to a strange God,*. [Lorde+Godd: put.]

EV 21. If wee han for3ete the name of oure God; and if wee han sprad out oure hondis to an alien God.

LV 21. If we for3aten the name of oure God; and if we helden forth oure hondis to an alien God.

21. † If we haue forgotten the name of our God, and if we haue spred forth our handes to a strange God:

21. 'If we have forgotten our God's name, or if we stretched out our hands to a strange god,'

43.22 *Hu ne wræce hit þonne God;*
302 not should-punish it then God
for þan he wat ealle dygelnessa ælcere heortan.
because he knows all recesses of-each heart

22(22)] Nonne Deus requiret ista? Ipse enim novit [nouit] occulta cordis.

23. Nonne deus requiret ista: ipse enim nouit /<[novit]>/ abscondita cordis.
23. ◖ Ne sall not god seke there thyngis: for he knew the dern of hert. ◖
23. It is to witen, ȝif God shal nouȝt asken þes þynges; for he knewe þe hidynges of þe hert.*. [preuy þinges.]
EV 22. Whe|ther God shal not aȝeen sechen thes thingus? he forsothe knewȝ the hidde thingis of the*. [Om. *A*.] herte.
LV 22. Whether God schal not seke these thingis? for he know|ith the hid thingis of herte.
22. † Wil not God enquire of these thinges? For he knoweth the secretes of the hart.
22. 'won't God require this? For He knows the heart's hidden depths.'

43.23 *For þam we beoð ælce dæge for ðe geswencte;*
because we are each day for you oppressed
hy teohhiað us him to snædincgsceapum.
they consider us for-themselves as sheep-for-slaughter

(23)] Quoniam propter te morte afficimur tota die; estimati /æ[ae]stimati/ sumus ut oves [oues] occisionis.
24. Quoniam propter te morticfiamur [303]/<[mortificamur]>/ tota die: estimati /<æ[ae]stimati>/ sumus sicut oues /<[oves]>/ occisionis.
24. ◖ ffor the we ere all day slane; haldyn we ere as shepe of slaghtere. ◖
24. For we ben slayn al dai for þe; we ben holden bi as shepe of slaȝtter.*. [MS. scaȝtter.]*. [slaȝtter.]
EV 22. cont. For wee ben mor|tefied for thee al dai; wee ben eymed as shep of slaȝtir.
LV 22. cont. For whi we ben slayn al dai for thee; we ben demed as scheep of sleyng.
22. cont. Because for thee we are killed al the day: we are estemed as sheepe of slaughter.
22. cont. 'For on Your account we are killed all day. We are considered like sheep for slaughter.'

43.24 *Aris, Drihten,*
arise Lord
for hwi slæpst þu;
why are-sleeping you
aris,
arise
and ne drif us fram þe oð urne ende.
and not drive-away us from you until our end

23(24)] Exsurge; quare obdormis, Domine? Exsurge, et / / ne repellas /[+nos usque]/ in finem.

25. Exurge /Exsurge/, quare obdormis [dormis] domine: exurge /exsurge/, & ne re|pellas in finem.

25. ◖ Rise, whi slepis thou lord: rise, and put noght away in end. ◗

25. Arise vp, Lord; whi dwellestou? arise vp, and ne put vs nou3t oway in ending.*. [tarystow: —*vp*: —*ne*: in+þe.]

EV 23. Rys vp, whi al*. [Om. *A*.] slepist thou, Lord? ris vp, and putte thou not abac in to the ende.

LV 23. Lord, rise vp, whi slepist thou? rise vp, and putte not*. [not *us* K *sec. m.*] awei in to the ende.

23. † Arise why sleepest thou ô Lord? Arise, and expel vs not to the end.

23. 'Rise up! Why are You sleeping, Lord? Rise up! Do not push us back to the end!'

43.25

For hwi	*wendst*	*þu*	*þinne*	*andwlitan*	*fram*	*us,*		
why	turn	you	your	face	from	us		
oððe	*hwy*	*forgytst*	*þu*	*ure*	*yrmða,*	*and*	*ure*	*geswinc?*
or	why	forget	you	our	miseries	and	our	tribulation(s)

24(25)] Quare faciem tuam avertis [auertis], oblivisceris [obliuisceris] inopiam nostram et tribulationem nostram?

26. Quare faciem tuam auertis /<[avertis]>/: obliuisceris /<[oblivisceris]>/ inopie /<inopiæ[ae]>/ nostre /<nostræ[ae]>/, & tribulacionis /<[tribulationis]>/ nostre /<nostræ[ae]>/.

26. ◖ Whi turnys thou away thi face 'fra me'*. [S om.]: thou forgetis oure nede and oure tribulacioun. ◗

26. Whi turnestou þy face oway? þou for-3etest our mesais*. [MS. *me fais*.] and our tribulacioun.*. [mysays.]

EV 24. Whi thi face turn|est thou awei? thou for3etist of oure myseise, and of oure tribulacioun.

LV 24. Whi turnest thou awei thi face? thou for3etist oure pouert, and oure tribulacioun.

24. † Why dost thou turne away thy face, forgettest our pouertie and our tribulation?

24. 'Why have You turned Your face away? Why have You forgotten our poverty and our troubles?'

43.26 *For þam synt nu full neah to duste gelæd ure sawla,*
because are now almost to dust brought our souls
and ure wamb lið on þære eorðan.
and our belly lies on the earth

25(26)] Quoniam humiliata est in pulvere [puluere] anima nostra; adhesit in terra venter [uenter] noster.

27. Quoniam humiliata est in puluere /<[pulvere]>/ anima nostra: conglutinatus est in terra venter noster.

27. ◖ ffor mekid is in dust oure saule: clemyd*. [S englymede.] is in erthe oure wambe. ◗

27. For our soule is lowed in poudre, and our wombe is deuoured to-gideres in þerþe.*. [to-gyder in erþe.]

EV[25.] For mekid in pouder is oure soule; oure wombe is glued togidere in the erthe.

LV[25.] For oure lijf is maad low in dust; oure wombe is glued togidere in the erthe.

25. † Because our soule is humbled in the dust: our bellie is glewed in the earth.

25. 'For our soul is humiliated in dust! Our gut is stuck to the ground!'

43.27 *Aris, Drihten,*
arise Lord
and gefultuma us,
and help us
and alys us for þinum naman.
and free us for-the-sake-of your name

26(27)] Exsurge, Domine; adiuva [adiuua] nos, et libera nos propter nomen tuum.

28. Exurge domine [ ], adiuua /adjuva/ <[adiuva]> nos: & redime nos propter nomen tuum.

28. ◖ Rise lord, help vs: and by vs, for thi name. ◗

28. Arise up, Lord, and helpe vs; and bigge vs a3ayn for þy name.*. [*bigge vs* a3.] deliuer vs.]

EV[26.] Ris vp, Lord, and help vs; and a3een bie vs for thi name.

LV[26.] Lord, rise vp thou, and helpe vs; and a3enbie vs*. [thou vs I.] for thi name.

26. † Arise Lord, helpe vs: and redeme vs for thy name.

26. 'Rise up! Help us and redeem us, for Your name's sake!'

Psalm 44

Dauid witgode on þissum feower and feowertigoþan sealme,
David prophesied in this four and fortieth psalm

þa he wæs oferdrenct mid þy Halgan Gaste,
when he was inebriated with the Holy Ghost

and on eallum þam sealme he spræc ymb Fæder and ymb Sunu,
and in whole the psalm he spoke about Father and about Son

and ymb þa halgan gesamnuncga Cristenra manna
and about the holy gathering of-Christian men

geond ealle eorðan.
thorough all earth

Sona on þam forman ferse
immediately in the first verse

se Fæder spræc þurh Dauid be Cristes acennesse,
the Father spoke through David about Christ's birth

and cwæð:
and said

44.1 *Min heorte bealcet good word;*
my heart utters good word

þæt ys good Godes bearn
that is good God's son

þæm cyncge ic befæste anweald ofer eall min weorc.
to-the king I entrust jurisdiction over all my works

2(1)] Eructavit /…ructavit/ ▸[304] [Eructuauit] cor meum verbum [uerbum] bonum; dico ego opera mea regi.

(1.) ERUCTAUIT /<[Eructavit]>/ cor meum verbum bonum: dico ego opera mea regi.

(1.) ◖ My hert riftid goed word: .i. say my werkis til the kynge. ◖

1. Myn hert put out gode worde; y saye my werkes to þe kynge of glorie.*. [*p. o.*] schewyd: ioie.]

EV[2.] Myn herte bowide out a good woord; I sey my werkis to the king.

LV[2.] Myn herte hath teld*. [teld, *ethir belkid* X *sec. m.*] out*. [Om. K.] a good word; Y seie my workis `to the kyng*. [Om. S.].

2. My hart hath vttered a good word: I tel my workes to the king.

2. 'My heart has brought up a good word. I speak my works to the King.'

44.2 *Min tunge ys gelicost þæs writteres feþere*
my tongue is most-like of-the scribe quill
þe hraðost writ,
that most-quickly writes
þæt ys Crist,
that is Christ
se ys word and tunge God Fæder;
who is word and tongue of God the Father
þurh hine synt ealle þincg geworht.
by him are all things made

(2)] Lingua mea calamus scribe /scribę[ae]/, velociter [uelociter] scribentis.
2. Lingua mea calamus scribe /<Scribæ[ae]>/: velociter scribentis.
2. ◖ My tonge pen of mayster; swiftly writand. ◗
2. My tunge is penne of þe scriuayn swiflich (!) wrytand.*. [is+þe: swyftelych.]
EV$^{2.}_{cont.}$ My tunge the penne of a scribe, swiftli wrytende.
LV$^{2.}_{cont.}$ Mi tunge *is* `a penne of*. [the penne of I. Om. S.] a writere; writynge swiftli.
$^{2.}_{cont.}$ My tongue is the penne of a scribe, that writeth swiftly.
$^{2.}_{cont.}$ 'My tongue is a scribe's reed pen, rapidly writing.'

44.3 *He ys fægrostes andwlitan ofer eall manna bearn;*
he is of-fairest face over all men's children
geondgotene synt þine weleras mid Godes gyfe;
suffused are your lips with God's grace
for þam he[305] *gebletsode God on ecnesse.*
because he blessed God for ever

3(3)] Speciosus forma pre /præ[ae]/ filiis hominum. Diffusa est gratia in labiis tuis. Propterea benedixit te, Deus, in aeternum /æternum/.
3. Speciosus forma pre /<præ[ae]>/ filiis hominum, diffusa est gracia /<[gratia]>/ in labiis tuis: propterea benedixit te deus in eternum /<æ[ae]ternum>/.*. {U ant.}
3. ◖ ffaire of shape bifor sonnes of men, helt is grace in thi lippis: forthi blissid has the god withouten ende. ◗
3. Fair artou, Christ, in fourme to-fore mennes sones; grace is shadde*. [MS. *sbadde*.] in þy lippes; for-þy blisced God þe wyþ-outen ende.*. [*sbadde*] chade: þerfor he blyssyd þe Godd.]
EV$^{3.}$ Fair in forme befor the sonus of men, grace is held out in thi lippis; therfore blesside thee God in to with oute ende.

LV[3·] *Crist, thou art* fairer in schap than the sones of men; grace is spred abrood in thi lippis; therfor God blessid thee with|outen ende.

3· † Goodly of beautie aboue the sonnes of men, grace is powred abrode in thy lippes: therfore hath God blessed thee for euer.

3· 'Your form is beautiful before men's children. Grace is spread out in Your lips, because God has blessed [Y]ou in eternity.'

44.4 *Gyrd nu þin sweord ofer þin þeoh, þu Mihtiga.*
gird now your sword around your thigh you mighty

þæt ys gastlicu lar,
that is spiritual teaching

seo ys on þam godspelle;
which is in the Gospel

seo ys scearpre þonne ænig sweord.
it is sharper than any sword

4(4)] Accingere gladium tuum circa femur /femor/, potentissime.

4· Accingere gladio tuo super femur tuum: potentissime.

4· ◖ Be beltid with thi swerd abouen thi thee; myghtiest. ◖

4· Be þou girded wyþ þy myȝt, aldermyȝtfullichest, up þy folke.*. [moste myȝtfulyche.]

EV[4·] Be thou gird to with thi swerd; vp on thin hipe most myȝtili.

LV[4·] Be thou gird with thi swerd; on thi hipe most myȝtili.

4· † Be girded with thy sword vpon thy thigh, ô most mightie.

4· 'Strap Your sword on Your thigh, O Most Powerful!'

44.5 *Geheald nu þinne wlite, and þine fægernesse,*
protect now your beauty and your fairness

and cum orsorg,
and come safe

and rixsa;
and rule

306 *For þinre soðfæstnesse, and for þinre ryhtwisnesse:*
through your truth and through your justice

þe gelæt swyþe wundorlice þin seo swyþre hand,
you leads very wonderfully your the right hand

and þin agen anweald to þæm.
and your own power for that purpose

5(5)] Speciem tuam et pulchritudinem tuam intende. Prospere procede et regna, (6)] Propter veritatem [ueritatem] et mansuetudinem et iustitiam, et deducet te /té*/ mirabiliter dextera tua.

5. Specie tua & pulcritudine /<[pulchritudine]>/ tua: [+et] intende prospere procede & regna. 6. Propter veritatem & mansuetudinem & iusticiam /justitiam/ <[iustitiam]>: & deducet te mirabiliter dextera tua.

5. ℂ In thi shap and in thi fairehede: bihald esely. pasforth, and be kynge. ℂ 6. ℂ ffor sothfastnes & de|bonerte and rightwisnes: and lede sall the wondirfully thi right|hand. ℂ

5. 3yf entent godelich, and go forþe, and regne in þy cumlichenes and in þy fairnes, 6. For soþnes and softnes and ri3tfulnes; and þy pouste shal laden þe wonderfulliche.*. [Instead of the last *e* the MS. has a stroke as commonly used as an abbreviation for *n*.]*. [*softnes*] mekenes: pouer: lede—þe.]

EV 5. In thi shap and thi fairnesse behold; go forth welsumli, and regne. For treuthe, and deboner|nesse, and ri3twisnesse; and thi ri3thond shal merueilously bringe thee thennes.

LV 5. Biholde thou in thi schaplynesse and thi fairnesse; come thou forth with prosperite, and regne thou. For treuthe, and myldenesse, and ri3tfulnesse; and thi ri3t hond schal lede forth thee wondurfuli.

5. † With thy beautie and fayrnesse intend, procede prosperously, and reigne, Because of truth, and mildenesse, and iustice: and thy right hand shal conduct thee meruelously.

5. 'By Your appearance and Your beauty, also work! Go forth successfully and reign for truth's sake – gentleness and fairness! Your right hand will lead You out marvelously.'

44.7

þina	*flana*	*synt*	*swyþe*	*scearpa*
your	arrows	are	very	sharp

on	*þam*	*heortum*	*þinra*	*feonda;*
in	the	hearts	of-your	enemies

folc	*gefeallað*	*under*	*ðe,*
people	fall	under	you

þæt	*ys*
that	is

þæt	*hy*	*oþer twega,*	*oþþe* [307]	*on*	*andetnesse*	*gefeallað,*
that	they	one of two	either	into	glory	fall

oþþe	*on*	*helle.*
or	into	hell

6(7)] Sagitte /Sagittæ[ae]/ tue /tuæ[ae]/ acute /acutæ[ae]/, potentissime. Populi sub te cadent, corda /corde/ inimicorum regis.

7· Sagitte /<Sagittæ[ae]>/ tue /<tuæ[ae]>/ acute /<acutæ[ae]>/: populi sub te cadent, in corda [corde] inimicorum regis.

7· ◖ Thin arwis sharpe: folke sall vndire the fall, in hertis of the enmys of kynge. ◗

7. Þy manaces ben sharp; folk shul fallen vnder þe vnto þe hertes of þe kynges enemys.*. [scharp+&: into.]

EV 6. Thin arwis sharpe, puplis vnder thee shul falle; in to the hertis of the enemys of the king.

LV 6. Thi scharpe arowis schulen falle in to the hertis of the enemyes of the kyng; puplis *schulen be* vndur thee.

6. Thy sharpe arrowes, the peoples vnderneth thee shal fal into the hartes of the kings enemies.

6. 'Your arrows are sharp in the King's enemies' hearts. Peoples fall beneath You.'

44.8 *þin setl is, Drihten, on weorulda weoruld;*
your throne is Lord forever

swiðe ryht is seo cynegyrd þines rices,
very right is the scepter of-your power

seo gerecð ælcne mann, oþþe to þinum willan,
that directs every man either to your will

oððe to wite.
or to punishment

7(8)] Sedis /Sedes/ tus <tua*>[308] /tua/, Deus, in seculum /sæ[ae]culum/ seculi /sæ[ae]culi/. Virga [uirga] recta est virga [uirga] regni tui.

8. Sedes [sedis] tua deus in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/: virga direccionis /<[directionis]>/ virga regni tui.

8. ◖ Thi setil god in warld of warld: wande of rightynge wande of thi kyngdome. ◗

8. Ha God, þy sege is in þe worlde of worldes; þe 3erde of drescing*. [MS. *deescing*.] is 3erde of þy*. [MS *his*.] kyngdome.*. [O: dressyng is þe 3erd of þi k.]

EV 7· Thy sete, God, in to the world of world; the 3erde of thi gouern|yng to euenenesse, the 3erde of thi regne.

LV 7· God, thi seete is in to the world of world; the*. [thi R.] 3erde of thi rewme *is* a 3erde of ri3t reulyng, `*ethir of equite**. [*ethir equite* CGW. *or of equite* I. Om. V.].

7· † Thy seate ô God for euer and euer: a rod of direction the rod of thy kingdom.

7· 'Your throne, O God, exists in the age of ages. Guidance's rod is the rod of Your rule.'

44.9 *Þu lufodest rihtwisnesse,*
you loved righteousness
and hatodest unryhtwisnesse;
and hated unrighteousness
for þam þe gesmyrede Dryhten, þin God,
therefore you has-anointed Lord your God
mid þam ele blisse, ofer ealle oþre menn.
with the oil of-gladness over all other men

8(9)] Dilexisti iustitiam et hodisti /[odisti]/ iniquitatem. Propterea unxit te /té*/ Deus, Deus tuus, oleo letitie /læ[ae]titiæ[ae]/, pre /præ[ae]/ consortibus tuis.

9· Dilexisti iusticiam /justitiam/ <[iustitiam]> & odisti iniquitatem: propterea vnxit /<[unxit]>/ te deus, deus tuus, oleo leticie /<læ[ae]titiæ[ae]>/ pre /<præ[ae]>/ consortibus tuis.

9· ◖ Thou lufid rightwisnes and thou hatid wickidnes: therfor enoynt the god thi god with the oile of ioy bifor thi felaghis. ◖

9. Þou louedest ri3tfulnes, and hatest wickednes; þer-for God, þy God, anoint þe wyþ oil of ioie to-for þy felawes.*. [louyd ri3t and hatyd: anoynetyd.]

EV 8. Thou loouedest ri3twisnesse, and hated|ist*. [hatist *C.*] wickidnesse; therfore enoyntide thee God, `thi God*. [Om. *C.*], with oile of gladnesse befor thi*. [alle thi *E pr. m.*] felawis.

LV 8. Thou louedist ri3tfulnesse, and hatidist wickidnesse; therfor thou, God, thi God, anoyntide thee with the oile of LV 9. gladnesse, more than thi felowis.

8. Thou hast loued iustice, and hast hated iniquitie: therfore God, thy God, hath annoynted thee with the oile of gladnes aboue thy felowes.

8. 'You delighted in fairness and hated treachery. Because of this, God, Your God, anointed You with gladness's oil, before Your consorts.'

44.10 *Myrre, and gutta, and cassia dropiað of þinum claðum,*
myrrh and [309] and drop from your clothes
and of þinum elpanbænenum husum,
and from your ivory houses

on *þæm* *þe* *gelufiað* *cyningca* *dohtor*
in which you love kings' daughters ‣[310]

þa *þær* *wuniað,* *for* *þinre* *lufan,* *and* *for* *þinre* *weorðunga;*
who there live for your love and for your glory

þa *wyrtgemang* *tacniað* *mistlicu* *mægen* *Cristes,*
the spices signify various powers of-Christ

and *þæt* *hrægl* *tacnað* *Cristes* *lichaman,*
and the robe signifies Christ's body

and *þa* *elpanbænenan* *hus* *tacniað*
and the ivory houses signify

rihtwisra *manna* *heortan,*
righteous men's hearts

þara *kynincga* *dohtor* *tacniað* *rihtwisra* *manna* *sawla.*
of-the kings daughters signify righteous men's souls

9(10)] Myrra /[Murra]/ et gutta et casia /[cassia]/ a vestimentis [uestimentis] tuis, a gradibus eburneis ex quibus te delectaverunt [delectauerunt] 10] filie /filiæ[ae]/ regum in honore tuo.

10. Mirra /<Myrrha>/ [murra] & gutta & cassia /<casia>/ a vestimentis tuis a domibus eburneis: ex quibus delectauerunt /<[delectaverunt]>/ te filie /<filiæ[ae]>/ regum in honore tuo. ‣[311]

10. ◖ Mirre and gut and cassi of thi clathyngis, of howsis of euor: of the whilke doughters of kyngis delitid the in thin honur. ◗

10. Myrre and gutt and smel ben of þy uestment, of þy houses*. [MS. *bones*.] of heuen, of which þe gode soules deliteden*. [MS. *delitende*.] þe in þyn honur.*. [*sm*.] swete sm.: vp þi cloþing of þe houses: delityd.]

$_{EV}$9. Myrre, and the swote gumme gutta, and the swote erbe casia, fro thi clothis, fro the yuer housis; of $_{EV}$ 10. the whiche deliteden thee the do3tris of kingus in thi wrshipe.

$_{LV^{cont.}}$9. Mirre, and gumme, and cassia, of thi clothis*. [clothingis I.], of $_{LV}$ 10. the `housis yuer*. [housis of yuer C *sec. m.* IKMOUVXi. yuer housis G. hous yuer LS. hous of yuer R.]; of whiche the dou3tris of kyngis delitiden thee*. [thee in thi honour K *sec. m.*].

9. † Myrrhe, and Aloes, and Cassia from thy garmentes, from houses of yuorie; out of the which 10. † the daughter of kinges haue delighted thee in thy honour.

9. 'Myrrh, drops and cassia fall from Your ivory houses, from which they delighted You. 10. King's daughters stand in Your honor'.

44.11 *And þær stent cwen þe on þa swyðran hand,*
and there stands queen to-you on the right hand
mid golde getucode,
with gold adorned
and mid ælcere mislicre fægernesse gegyred,
and with each varied fairness clothed
þæt ys eall Cristnu gesamnung.
that is all Christian congregation

(11)] Adstitit [Adstetit] regina a <ad> dextris tuis in vestitu [uestitu] deaurato <deaurata>, circumamicta ▸[312] varietate [uarietate].

11. Astitit [adstetit] regina a dextris tuis in vestitu deaurato: circumdata varietate.

11. ◖ The quene vpstode at thi rightside in gilt*. [S oure gylte.] clathynge: vmgifen with sernes. ◗

11. Þe quene stode at þy ry3t half in gildan cloþyng, encompassed alabouten wyþ selcouþnesse.*. [ri3t hondes in glyt (!) cl. en|closyd a-boute wyþ diuersnes.]

EV 10. cont. The queen stod nee3h fro thi ri3t parties in cloth|ing ouergilt; enuyround with dyuersete.

LV 10. cont. A queen stood ny3 on thi*. [the C.] ri3t side in clothing ouergildid; cumpassid with dyuersitee.

11. The Queene stood on thy right hand in golden rayment: compassed with varietie.

10. cont. 'The queen stood at Your right hand, in a gilded gown, wrapped in embroideries.'

44.12 *Gehyr nu, min dohtor;*
hear now my daughter
þæt ys seo gesamnuncg Cristnes folces
that is the congregation of-Christian people
geseoh,
see
and onhyld þin eare,
and open your ear
and forgit,
and forget
and alæt þin folc,
and give-up your people

þæt synd yfelwillende menn
that are wicked men

and unðeawas and þæt hus, and þone hired
and vices and that house and that household

þines leasan fæder;
of-your false father

þæt ys deofol.
that is devil

11(12)] Audi, filia, et vide [uide], et inclina aurem tuam, et obliviscere [obliuiscere] populum tuum et domum patris tui.

12. Audi filia & vide & inclina aurem tuam: & obli|uiscere /<[obliviscere]>/ populum tuum & domum patris tui.

12. ◖ Here doghtere & see and held thin ere: and forget thi folke & the house of thi fadire. ◗

12. Here þou, soule, and se, and bowe þyn ere, and for-ȝete þy fole þoȝtes and þe substaunces of þy fader.*. [foly: substance.]

EV 11. Here, doȝter, and see, and inbowe thin ere; and forȝet thi puple, and the hous of thi fader.

LV 11. Douȝter, here thou, and se, and bowe doun thin eere; and forȝete thi puple, and the hows of thi fadir.

11. cont. Heare daughter, and see, and incline thyne eare: and forget thy people, and the house of thy father.

11. 'Listen, daughter, and see! Incline your ear! Forget Your people and Your father's house!'

44.13 *For þam se cyncg wilnað þines wlites,*
because the king desires your beauty

for þam he ys Drihten, þin God;
because he is Lord your God

gebide[313] *þe to him,*
pray you to him

and weorþa hine:
and honour him

and swa ylce[314] *doð eac þa dohtor*
and likewise do also the daughters

þære welegan byrig Tyrig,
of-the prosperous city Tyre

hi hine weorðiað mid gyfum,
they him honour with gifts

þæt synt þa sawla,
that are the souls

þe beoð gewelgoda mid goodum geearnuncgum.
that are endowed with good merits

12(13)] Quoniam concupivit [concupiuit] rex speciem tuam, quia ipse est Dominus, Deus tuus. Et adorabunt eum 13] filie /filiæ[ae]/ Tyri in muneribus.

13. Et concupiscet rex decorem tuum: quoniam ipse est dominus deus tuus & adorabunt eum. 14. Et filie /<filiæ[ae]>/ tyri in muneribus:

13. ◖ And the kynge sall couaite thi fairhede: for he is lord thi god, and thai sall loute him. ◖ 14. ◖ And the doghtirs of tiry in giftis;

13. And þe kyng shal couait þy*. [MS. þe.] fairhede; for he is þe Lord, þy God, and [þe folk shul worþship hym].*. [þi fayrehode: and + þe folke schal wyrschip hym.] 14. [And þe sones of Tyre & alle þe ryche of]

EV 12. And the king shal coueite thi fairnesse; for he is the Lord thi God, and thei shul honouren hym. EV 13. And the do3tris of Tiri in 3iftis;

LV 12. And the kyng schal coueyte thi fairnesse; for he is thi Lord God, and thei schulen worschipe hym. LV 13. And the dou3tris of Tire in 3iftis;

12. † And the king wil couet thy beautie: because he is the Lord thy God, and they shal adore him. 13. † And the daughters of Tyre with giftes,

12. 'The King will desire your beauty, for He is your Lord, and they will adore Him. 13. Tyre's daughters 13.cont. ii with gifts,'

44.14 *Gif þu þus dest,*
if you thus do

þonne weorðiað þe ealle þa welegastan on ælcum folce,
then will-honour you all the richest-ones in each nation

and habbað him þæt to mæstum gylpe,
and will-consider to-themselves it as greatest glory

þæt hy geseon kyninga dohtra inne mid him.
that they see kings' daughters within with them

(14)] Vultum [Uultum] tuum deprecabuntur omnes divites [diuites] plebis. 14] Omnis gloria eius filie /filiæ[ae]/ regum ab intus.

14 cont. vultum tuum depreca|buntur omnes [ ] diuites /<[divites]>/ plebis. 15. Omnis gloria eius /ejus/ filie /<filiæ[ae]>/ regis abintus /<[* ab intus]>/,

14. cont. thi face sall pray all the riche of the folke. ◖15. ◖ All the ioy of him the doghtirs of the kynge frawithinen,

14. cont. þe folk shal praien þy semblant in 3yftos.*. [The verses 13 and 14 are written in one in the MS.]*. [And þe sonnes of Tyre & all þe ryche of þe folke schal pray þi chere in 3iftys.] 15. Alle his glorie wyþ-innen hym is of þe soule of God of grete ioies,

EV 13. cont. thi chere shul louli pre3e alle the riche men of the folc. EV 14. Al the glorie of hym of the do3ter of the king fro with inne,

LV 13. cont. alle the riche men of the puple schulen biseche thi cheer. LV 14. Al the glorye of that dou3ter of the kyng *is* with LV 15. ynne

13. cont. al the rich of the people shal besech thy countenance. 14. † Al the glorie of that daughter of the king is within

13. cont.i 'will petition before Your face 13. cont. iii the rich among peoples. 14. All his glory, of the king's daughter, is within,'

44.15

Utan		*beslepte,*					
on-the-outside		bedecked					
and	*gegyrede*	*mid*	*eallum*	*mislicum*	*hrægla*	*wlitum,*	
and	clothed	with	all	various	of-robes	ornaments	
and	*mid*	*gyldnum*	*fnasum,*				
and	with	golden	fringes				
þæt	*synt*	*mistlice*	*geearnunga*	*fulfremedra*	*manna;*		
that	are	various	rewards	of-perfect	men		
Eala	*kynincg,*	*hwæt*	*þe*	*beoð*	*broht*	*manega*	*mædenu,*
oh	king	lo!	to-you	are	brought	many	maidens
and	*æfter*	*þam*	*þære*	*seo*	*nyhste,*		
and	after	the-one(s)	of-her	the	companion		
þe	*we*	*ær*	*ymbe*	*spræcon.*			
that	we	before	about	spoke			

(15)] In fimbriis <fimbreis> aureis, 15] circumamicta varietate [uarietate]. Adducentur regi virgines [uirgines]; postea proxime /proximæ[ae]/ eius adferentur tibi.

15. cont. in fimbrijs /<[fimbriis]>/ aureis: circumamicta varietatibus. 16. Adducentur regi virgines post eam: proxime /<proximæ[ae]>/ eius /ejus/ afferentur [adferentur] tibi.

15. cont. in hemmyngis of gold: vmcled in sernesis. ◖ 16. ◖ Led sall be till the kynge maydyns eftire hire*. [U om.]: neghburs sall be broght til the. ◖

15. cont. couered a-boute wyþ meruailous þynge.*. [*glorie*]ioie: meruolus þinges.] 16. Maidenes shal be brou3t to God efter hym, and hys next shul ben brou3t to þe.

EV 14. cont. in goldene EV 15. hemmes; aboute*. [al about *A*.] wrappid with diuerse|tees. Ther shul ben bro3t to the king maidenes aftir hir; the ne3heboris of hir shul be bro3t to thee.

LV 15. cont. in goldun hemmes; sche *is* clothid aboute with dyuersitees. Virgyns schulen be brou3t to the kyng aftir hir; hir nei3|boressis schulen be brou3t to thee.

14. cont. in borders of gold 15. † clothed round about with varieties. Virgins shal be brought to the king after her: her neighbours shal be brought to thee.

14. cont. 'in golden borders. 15. Clothed in embroideries, virgins will be led to the King after her. Her neighbors will be brought to you.'

44.16 *Mid blisse and mid fægnuncge hy bioð gelædde*
with joy and with exultation they are led

in to þinum temple,
into your temple

þær synt þa sawla
where are the souls

þe heora mægðhad gehealdað,
that their chastity keep

and þa hreowsiendan, and þa
and the suffering-ones and those

þe gewitnode beoð for hiora scyldum;
who punished are for their guilts

oþþe heora willum, oððe heora unwillum.
either willingly or unwillingly

16(16)] In letitia /læ[ae]titia/ et exultatione adducentur in templum regis.

17. Afferentur [adferentur] in leticia /<[læ[ae]titia]>/ & exultacione /exsultatione/ <[exultatione]>: adducentur in templum regis.

17. ◖ Thai sall be broght in ioy and gladnes: thai sall be led in til the tempile of the kynge. ◖

17. Hii shul ben brou3t in-to gladnes and ioie, and shul ben brou3t in-to þe ioie of God.

EV 16. Thei shul be bro3te in gladnesse, and ful out io3ing; thei shul be lad to in to the temple of the king.

LV16. Thei schulen be brou3t in gladnesse, and ful out ioiyng; thei schulen be brou3t in to the temple of the kyng.

16. † They shal be brought in ioy and exultation: they shal be brought into the temple of the king.

16. 'They will be brought in joy and exultation. They will be brought into the King's temple.'

44.17 *For þinum fædrum, þe bioð acennedu bearn,*
for your fathers to-you will-be born sons

þæt synt apostolas wið þam heahfædrum
that are apostles in-return-for the patriarchs

and wið witgum
and in-return-for prophets

and þu hy gesetst to ealdormannum ofer ealle eorþan.
and you them will-appoint as princes over all earth

17(17)] Pro patribus tuis nati sunt tibi filii; constitues eos principes super omnem terram.

18. Pro patribus tuis nati sunt tibi filij /<[filii]>/: constitues eos principes super omnem terram.

18. ◖ ffor thi fadirs sonnes ere born til the: thou sall sett thaim princes ouere all the erth. ◗

18. Sones ben born to þe for þy fadres; þou shalt stablisse hem princes vp alle þerþe.*. [*for* þy] to (*dotted out*) fore þe: sett.]

EV17. For thi fadris ben born to thee sones; thou shalt sette them princis vp on al erthe.

LV17. Sones ben borun to thee, for thi fadris; thou schalt ordeyne hem princes on al erthe.

17. † For thy fathers there are borne sonnes to thee: thou shalt make them princes ouer al the earth.

17. 'Sons are born to you for your fathers. You will constitute them princes over land.'

44.18 *And hy beoð gemyndige þines naman, Dryhten*
and they will-be mindful of-your name Lord

on ælcere cneoresse.
in each generation

18(18)] Memores erunt nominis tui, Domine [ ], ▸[315] in omni generatione et progenie /progenię/.

19. Memores [memor] erunt [ero] nominis tui domine /<[ ]>/: in omni gener|acione /<[generatione]>/ & generacionem /<generationem>/ [generatione].

19. ◖ Thai sall be menand of thi name lord*. [U om.]: in ilke generacioun & generacioun. ◗

The text of the verse is missing in Bülbring's (1891) edition. ▸[316]

EV 18. Myndeful thei shul ben of thi name, Lord; in alle ieneracioun, and in to ieneracioun.

LV 18. Lord, thei schulen be myndeful of thi name; in ech generacioun, and in to generacioun.

18. † They shal be mindeful of thy name in al generation and generation.

18. 'I will remember [Y]our name in each generation and generation.'

44.19 *And* *þonne,* *for þy* *þe* *andett* *ælc* *folc* *on ecnesse,*
and then for that reason you ▸[317] will-praise each nation for ever
and *on weorulda weoruld.*
and forever

(19)] Propterea populi confitebuntur tibi in æternum [aeternum] et in seculum /sæ[ae]culum/ seculi /sæ[ae]culi/.

20. Propterea populi confitebuntur tibi in eternum /<æ[ae]ternum>/: & in seculum /<sæ[ae]culum>/ seculi /<sæ[ea]culi>/.

20. ◖ Tharefor folke sall shrife til the withouten end: and in warld of warld. ◗

19. For-þy þe folkes shul shriue to þe wyþ-outen ente (!) in þy world of wordles (!).*. [folk: ende+&: þe: worldes.]

EV 18. cont. Therfor puplis shul knoulechen to thee in to with oute ende; and in to the world of world.

LV 18. cont. Ther|for puplis schulen knouleche to thee with|outen ende; and in to the world of world.

18. cont. Therfore shal peoples confesse to thee for euer: and for euer and euer.

18. cont. 'Because of this, peoples will confess to You in eternity and in the age of ages.'

Psalm 45

Dauid sang þysne fif and feowertigoþan sealm,
David sang this five and fortieth psalm

þanciende Gode þæt
thanking God that

he hine oft alysde of manegum earfoðum.
he him often liberated from many hardships

And eac he witgode
and also he prophesied

þæt þæt ylce sceoldon don þa men
that the same should do the men

þa þe twa scira [beoð],[318]
those of-who Two Tribes are

þæt ys Iude and Beniamin,
that is Juda and Benjamin

þæt hy sceoldon þam Gode þancian
that they should the God thank

þe hy gefriðode fram þære ymbsetennese,
who them freed from the oppression

and fram þære hereunge þara twega kyncga,
and from the plundering of-the two kings

Sacces[319] *Rumeles suna, and Rasses Syria cyncges;*
of-Phacee Romelia's son's and of-Rasin of-Syria king's

næs þæt na gedon for þæs cynincges geearnuncga Achats,
not-was that not done for the king's merit of-Achaz

ac for Godes mildheortnesse
but because-of God's mercy

and for his yldrena gewyrhtum
and because-of his predecessors' deserts

hit gewearð
it happened

þæt þa twegen kyningas wæron adrifene fram Assyria cynge.
that these two kings were driven-away by of-Assyria king

And eac þæt ylce he witgode
and also the same he prophesied

be ælcum rihtwisum menn
about each righteous man

þe ærest geswenced byð
who first oppressed is
and eft gearod.
and afterwards pardoned
And eac be Criste and be Iudeum he witgode þæt ylce.
and also about Christ and about Jews he prophesied the same

45.1 *Dryhten ys ure gebeorh, and ure mægen,*
lord is our refuge and our might
and ure fultumend on earfoðum,
and our helper in troubles
þa us swiðe swiðlice oft onbecomon.[320]
which us very strongly often came-upon

2(1)] Deus noster refugium et virtus [uirtus], adiutor in tribulationibus que /quæ[ae]/ invenerunt [inuenerunt] nos nimis.

(1.) DEUS noster refugium & virtus: adiutor /adjutor/ in tribulacion|ibus /<[tribulationibus]>/ que /<quæ[ae]>/ inuenerunt /<[invenerunt]>/ nos nimis.

(1.) ◖ Oure god fleynge and vertu: helpere in tribulaciouns the whilke has funden vs mykil. ◗

1. Our Lord is refut and vertu, helper in tribulacioun, þat founde vs to michel.*. [vertu+&: þat + haþ: muche.]

EV[2.] Oure God refut, and vertue; helpere in tribulaciouns, that founden vs ful myche.

LV[2.] Oure God, *thou art* refuyt, and vertu; helpere in tribulacions, that han*. [Om. S.] founde vs greetly.

2. Ovr God is a refuge. and strength: an helper in tribulations, which haue found vs excedingly.

2. 'God is our refuge and strength, helper in troubles which came upon us overwhelmingly.'

45.2 *For þam we us ne ondrædað,*[321]
therefore we us not fear
þeah eall eorðe sy gedrefedu,
even-if all earth should-be disturbed
and þeah þa muntas syn aworpene on midde þa sæ.
and even-if the mountains should-be thrown in middle of-the sea

3(2)] Propterea non timebimus dum conturbabitur <conturbabuntur> terra [terrae], et transferentur montes in cor maris.

2. Propterea non timebimus dum turbabitur terra: & transferentur montes in cor maris.

2. ◖ Tharfor we sall not drede whils the erth sall be druuyd: & hilles sall be translatid in hert of the see. ◗

2. Þer-fore we shul nouȝt douten, þer-whiles þat þerþe shal be trubled; þe mounteins shul be born in-to þe hert of þe see.

EV3. Therfore wee shul not drede, whil the erthe shal be disturbid; and hillis shul be born ouer in to the herte of the se.

LV3. Therfor we schulen not drede, while the erthe schal be troblid; and the hillis schulen be borun ouer in to the herte of the see.

3. † Therfore wil we not feare when the earth shal be trubled: and mountaines transported into the hart of the sea.

3. 'Therefore, we will not be afraid while the land is troubled and mountains are moved in the sea's heart.'

45.3

Ure	*fynd*	*coman*	*swa*	*egeslice*		*to*	*us,*
our	enemies	came	so	threateningly		to	us
þæt	*us*	*ðuhte,*	*for*		*þam*	*geþune,*	
that	to-us	seemed	because-of		that	noise	
þæt	*sio*	*eorþe*	*eall*	*cwacode,*			
that	the	earth	all	quaked			
and	*hy*	*wæron*	*þeah*	*sona*	*afærde*	*fram*	*Gode,*
and	they	were	however	soon	terrified	by	God
swyþor		*þonne*	*we;*				
more-strongly		than	we				
and	*þa*	*upahafenan*	*kyningcgas,*	*swa*	*þa*	*muntas,*	
and	the	exalted	kings	as	the	mountains	
wæron	*eac*	*gedrefde,*	*for*	*þæs*	*Godes*	*strenge.*	
were	also	disturbed	because-of	the	God's	strength	

4(3)] Sonaverunt /Sonuerunt/ [Sonauerunt] et turbate /turbatæ[ae]/ sunt aque /aquæ[ae]/ eius; conturbati /[+sunt]/ montes in fortitudine eius.

3. Sonuerunt [sonaverunt] & turbate /<turbatæ[ae]>/ sunt aque /<aquæ[ae]>/ eorum: conturbati sunt montes in fortitudine eius /ejus/.

3. ◖ Sownyd and druuyd ere the watirs of thaim: druuyd ere hilles in strenght of him. ◗

3. Þe waters souned, and ben trubled; þe mounteins ben trubled in his strengþe.*. [—þe *m. ben tr.*]

EV 4. Ther souneden, and ben dis|turbid the watris of hem; the hillis ben disturbid in the strengthe of it.

LV 4. The watris of hem sowneden, and weren troblid; hillis weren troblid togidere in the strengthe of hym.

4. † Their waters haue sounded, and were trubled: the mountaines were trubled in his strength.

4. 'These have sounded. Their waters are in turmoil. Mountains are shaken in their strength.'

45.4 *þa wæs geblissod seo Godes burh on Hierusalem,*
then was blessed the God's city in Jerusalem

for þam cyme þæs scures
through the coming of-the rainstorm

þe hy geclæsnode:
which it purified

se Hyhsta gehalgode his temple in on[322] *þære byrig;*
the highest consecrated his temple within that city

for þam ne wyrð seo burh næfre onwend,
therefore not will-be the city never changed

þa hwile þe God byð unonwendedlic on hire midle.
while God is unchangeable in its middle

5(4)] Fluminis impetus letificat /læ[ae]tificat/ civitatem [ciuitatem] Dei. Sanctificavit [sanctificauit] tabernaculum suum altissimus. 6] Deus in medio eius; (5)] non commovebitur [commouebitur].

4. Fluminis impetus letificat /<læ[ae]tificat>/ ciuitatem /<[civitatem]>/ dei: sanctificauit /<[sanctificavit]>/ tabernaculum suum altissimus. 5. Deus in medio eius /ejus/ non commouebitur /<[commovebitur]>/:

4. ◖ The swall of flode gladis the cite of god: the*. [S. U he.] heghest halighid his tabernakile. ◖ 5. ◖ God in myddys of it. it sall not be stird:

4. Þe deluuþ*. [Read *duluuy*?] gladeþ þe hous of heuen, þe almy3tful halwed Noe and his.*. [*d.*] grete flode: halowed+his tabernacle þat is.] 5. God ne shal nou3t be stired in-middes þys wonyng;

EV 5. The bure of the flod gladith the cite of God; the alther he3ist halewide his tabernacle. EV 6. God in the myddel of it shal not be stirid;

LV 5. The feersnesse of flood makith glad the citee of God; the hi3este God

hath halewid his tabernacle. LV 6. God in the myddis therof schal not be moued;

5. † The violence of the riuer maketh the citie of God ioyful: the Highest hath sanctified his tabernacle. 6. † God is in the middes therof, it shal not be moued:

5. 'Flowing rivers make glad God's city. The Most High made His dwelling holy. 6. God lives in the midst. It will not be moved.'

45.5

God	*hyre*	*gehealp*	*swyþe*	*ær*	*on*	*morgen,*
God	it	helped	strongly	before	in	morning
and	*gedrefed*	*wæron*	*þa*	*elðeodgan*[323]		*folc,*
and	troubled	were	the	foreign		people
and	*hiora*	*rice*	*wæs*	*gehnæged:*		
and	their	kingdom	was	subdued		
se	*Hyhsta*	*sende*	*his*	*word,*		
the	highest-one	sent	his	word		
and	*gehwyrfed*	*wæs*	*ure*	*land*	*and*	*ure*	*folc*	*to*	*beteran;*
and	changed	was	our	land	and	our	people	to	better
and	*hi*	*and*	*heora*	*land*	*to*	*wyrsan.*			
and	they	and	their	land	to	worse			

(5)] cont. Adiuvabit [adiuuabit] eam Deus vultu [uultu] suo. 7] Conturbat[324] </conturbata/> [Conturbatae] sunt gentes, et inclinata sunt regna. Dedit vocem [uocem] suam altissimus, et mota est terra.

5. cont. adiuuabit /adjuvabit/ <[adiuvabit]> eam deus mane diluculo. 6. Conturbate /<Conturbatæ[ae]>/ sunt gentes, & [ ] inclinata sunt regna: dedit vocem suam, mota est terra.

5. cont. help sall it*. [S. U not] god at morne in the dagheynge. ◖ 6. ◖ Druuyd ere genge, and heldid*. [S bowed.] ere kyngdoms: he gaf his voice, stird is the erth. ◖

5. cont. God shal helpen hym erlich in þe morwenyng.*. [—*ne.*] 6. Men ben trubled, and kyngdoms ben lowed; God 3af his vengaunce, and þerþe is stired.*. [sturblid: mouyd.]

EV 6. cont. God shal helpen it erli fro the morutid. EV 7. Jentilis ben disturbid, and reumes ben inbowid; he 3af his vois, moued is the erthe.

LV 6. cont. God schal helpe it eerli in the grey morewtid. LV 7. He|thene men weren disturblid togidere, and rewmes weren bowid doun; *God* 3af his vois, the erthe was moued.

6. cont. God wil helpe it in the morning early. 7. † Nations are trubled, and kingdomes are inclined: he gaue his voice, the earth was moued

6. cont. ‘God will help it early, at daybreak. 7. Nations are disturbed. Kingdoms are bent down. He gave His voice. The land moved.’

45.6 *Drihten, mægena God, ys mid us,*
Lord of-virtues God is with us
and ure andfengend is Iacobes God.
and our defender is Jacob’s God

8(6)] Dominus virtutum [uirtutum] nobiscum; susceptor noster Deus Iacob.
7· Dominus virtutum nobiscum: susceptor noster deus iacob /Jacob/.
7· ◖ Lord of vertus with vs: oure vptakere god of iacob. ◗
7. Þe Lord of vertuȝ ys wyþ vs; our taker ys God of Jacob.
EV 8. The Lord of ver|tues with vs; oure vndertakere God of Jacob.
LV 8. The Lord of vertues *is* with vs; God of Jacob *is* oure vptakere.
8. † The Lord of hostes is with vs: the God of Iacob is our defender.
8. ‘The Lord of armies is with us, our sustainer, Jacob’s God.’

45.7 *Cumað,*
come-IMP.PL
and gesioð Godes weorc, and his wundru
and see-IMP.PL God’s work(s) and his wonders
þe he wyrcð ofer eorðan.
that he does over earth

9(7)] Venite [Uenite] et videte [uidete] opera Domini, que /quæ[ae]/ posuit prodigia super terram.
8. Venite & videte opera domini: que /<quæ[ae]>/ posuit prodigia super terram.
8. ◖ Cumes and sees the werkis of lord: what wondirs he sett abouen erth. ◗
8. Comeþ, and seþ þe werkes of our Lord, which he sett wonders vp þerþe.*. [þat haþ sett.]
EV 9· Cometh, and seeth the werkis of the Lord; the whiche he sette wndris vp on erth.
LV 9· Come ȝe, and se the werkis of the Lord; whiche wondris he hath set on the*. [Om. I.] erthe.
9· † Come ye, and see the workes of our Lord, what wonders he hath put vpon the earth:
9· ‘Come and see the Lord’s works, which He placed as wonders over the land,’

45.8 *He afierð fram us ælc gefeoht*
he removes from us each fight
ut ofer ure landgemæru,
out over our boundaries
and forbrycð ura feonda bogan,
and breakes our enemies' bows
and eall heora wæpn gebryt,
and all their weapons breaks
and heora scyldas forbærnð;
and their shields burns
þa andswarode God þæs witgan mode,
then answered God the prophet's spirit
and cwæð eft þurh þone witgan.
and spoke again through the prophet

10(8)] Auferens bella usque ad fines terre /terræ[ae]/; arcum conteret, et confringet arma, et scuta conburet igni.

9. Auferens bella vsque /<[usque]>/ ad finem terre /<terræ[ae]>/: arcum conteret, & confringet arma, & scuta comburet [conburet] igni.

9. ◖ Doand away batails til the end of erth: bow he sall altobreke, and he sall breke armes, and sheldis he sall bren at the fire. ◗

9. Doand oway batail vnto þende of þerþe, he shal de-foule bowe and breke armes and brenne þe sheldes in þe fur.*. [*he*] &: defuyle.]

EV 10. Takende awei batailis vnto the ende of the erthe; the bowe he shal to-brose, and to-breke; armys and sheeldis he shal to-brenne with fyr.

LV 10. He doynge awei batels til to the ende of the lond; schal al to-brese bouwe, and schal*. [he schal I.] breke togidere armuris, and schal*. [he schal I.] brenne scheldis bi*. [with I.] fier.

10. † taking away warres euen vnto the end of the earth. He shal destroy bow, & breake weapons: and shields he shal burne with fire.

10. 'taking away wars to the land's end! He will break the bow, shatter armor, and burn shields in fire.'

45.9 *Geæmetgiað eow nu,*
keep-unoccupied-IMP.PL yourselves now
and gesioð,
and see-IMP.PL
þæt ic eom ana God,
that I am the-only God

and me nu up ahebbe[325] *ofer þa elðeodegan folc,*
and myself now up lift over the foreign people
and eac on þysum folce ic beo nu up ahæfen.[326]
and also among these nations I am now up lifted

11(9)] Vacate [Uacate] et videte [uidete], quoniam ego sum Deus /dominus/; exaltabor in gentibus, et exaltabor in terra.

10. Vacate & videte quoniam ego sum deus: exaltabor in gentibus & [ ] exaltabor in terra.

10. ◖ Takistome*. [S Takes leyser.] and sees for .i. am god: .i. sall be heghid in genge, & .i. sall be heghid in erth. ◗

10. Abideþ and seþ, for ich am God; y shal be he3ed in folk, and y shal be he3ed in erþe.*. [enhyed among: enhied: in+þe.]

EV[11.] Taketh heede, and seeth, for I am God; I shal ben enhauncid in Jentilis, and I shal ben hauncid in the erthe.

LV[11.] 3yue*. [3iueth I.] 3e*. [Om. C.] tent, and se 3e, that Y am God; Y schal be enhaunsid among he|thene men; and Y schal be enhaunsid in erthe.

11. † Be quiet, and see that I am God: I shal be exalted among the gentiles, and I shal be exalted in the earth.

11. 'Empty yourselves and see that I am God! I will be praised among nations. I will be exalted in the land.'

45.10 *Dryhten, mægena God ys mid us,*
Lord mighty God is with us
and ure andfengend is Iacobes God.
and our defender is Jacob's God

12(10)] Dominus virtutum [uirtutum] nobiscum; susceptor noster Deus Iacob.

11. Dominus virtutum nobiscum: susceptor noster deus iacob /Jacob/.

11. ◖ Lord of vertus with vs: oure vptakere god of iacob. ◗

11. Þe Lord of vertu is wyþ us, þe God Iacob his*. [The MS. repeats wyþ after *his*.] our taker.*. [vertues: Godd+of: —wyþ.]

EV[12.] The Lord of vertues with vs; oure vnder|takere*. [taker *AH*.] God of Jacob.

LV[12.] The Lord of vertues *is* with vs; God of Jacob *is* oure vptakere.

[12.] † The Lord of hostes is with vs: the God of Iacob is our defender.

12. 'The Lord is our strength, our sustainer, Jacob's God.'

Psalm 46

Dauid sang þysne syx and feowertigoþan sealm,
David sang this six and fortieth psalm

and lærde on þam sealme ealle þeoda
and instructed in the psalm all nations

þæt hy heredon þone God mid him ælcum þæra cræftum
that they should-praise the God with it with-each of-the skills

þe man God mid herian mihte, þone God
with-which one God (with) praise might the God

þe hine swa arlice gefriðode on eallum his earfoðum
who him so mercifully rescued in all his hardships

and ealle his fynd gebrytte.
and all his enemies destroyed

And eac he witgode be Machabeum,
and also he prophesied about Machabees

þæt hy sceoldon þæt ylce don,
that they would the same do

þa hy alysde wæron æt elðeodegum folcum.
when they liberated were from foreign nations

And eac he witgode be ælcum rihtwisum geswenctum
and also he prophesied about each righteous afflicted-one

and eft alysdum;
and afterwards freed

and eac be Criste and be Iudeum.
and also about Christ and about Jews

46.1 *Wepað nu*
weep-IMP.PL now

and heofað, eall orlegu folc,
and lament-IMP.PL all hostile people

for þam ure God eow hæfð ofercumen;
because our God you-PL has overcome

and eac ge, Israhela, hebbað upp eowre handa,
and also you Israel lift-IMP.PL up your hands

and fægniað,
and exult-IMP.PL

and myrgað Gode, mid wynsumre stemne.
and rejoice-IMP.PL in-God with joyous voice

2(1)] Omnes gentes, plaudite manibus; iubilate Deo in voce [uoce] exultationis.
(1.) OMNES gentes plaudite manibus: iubilate /jubilate/ deo in voce exultacionis /exsultationis/ <[exultationis]>.
(1.) ◖ All genge playes with hend; ioyes till god in voice of gladnes. ◗
1. 3e alle folk, plaieþ wyþ hondes; gladeþ to God in voice of ioie.*. [ioieþ with+3our: h.+&.]
EV2. Alle Jentilis, io3e 3ee with hondis; gladeth to God in vois of ful out io3ing.
LV2. Alle 3e folkis, make*. [maketh I.] ioie with hondis; synge 3e hertli to God in the vois of ful out ioiyng.
2. Al ye Nations clappe handes: make iubilation to God in the voyce of exultation.
2. 'Clap your hands, all nations! Sing joyfully to God in exultation's voice!'

46.2 *For þam he ys swyþe heah God, and swyþe andrysnlic,*
because he is very high God and very awesome
and swiþe micel Cynincg, ofer ealle oðre godas.
and very great King over all other gods

3(2)] Quoniam ▸327 Dominus /[deus]/ summus, terribilis /[+et rex magnus]/ ▸328 super omnes deos.
2. Quoniam excelsus dominus /<[~ Dominus excelsus]>/, terribilis: rex magnus super omnem terram.
2. ◖ ffor heghe lord, agheful: kynge gret abouen all the erth. ◗
2. For our Lord ys hei3e, dredful, and michel kyng vp al þerþe.*. [*michel k. vp*] grete aboue.]
EV3. For the Lord hei3, ferful; a*. [and *AH*.] gret king ouer al the erthe.
LV3. For the Lord *is* hi3 and ferdful; a greet kyng on al erthe.
3. † Because our Lord is high, terrible; a great king ouer al the earth.
3. 'For the Lord Most High is terrible, a great King over all the land!'

46.3 *He us underþeodde ure folc,*
he to-us subdued our people
and orlega þeoda he alede under ure fet.
and hostile nations he laid-down under our feet

4(3)] Subiecit populos nobis, et gentes sub pedibus nostris.
3. Subiecit /Subjecit/ populos nobis: & gentes sub pedibus nostris.
3. ◖ He made folke suget til vs: and genge vndire oure fete. ◗

3. He made folkes vnderlynges to us, and men he leid [vnd]er*. [MS. *leider.*] oure fete.*. [He cast vnder to vs nacions, & vnder our f. he layde men.]

EV4. He vnder leide puplis to vs; and Jentylis vnder oure feet.

LV4. He made puplis suget to vs; and hethene men vndur oure feet.

4. † He hath made peoples subiect to vs: & gentiles vnder our feete.

4. 'He has made peoples subject to us, nations beneath our feet.'

46.4	*He*	*us*	*geceas*	*him*	*to*	*yrfeweardnesse,*	*and*	*Iacobes cynn*
	he	us	chose	for-himself	as	heritage	and	Jacob's kin
	þæt	*he*	*lufode.*					
	that	he	loved					

5(4)]329 Elegit nobis [nos] hereditatem sibi, speciem Iacob quam dilexit. /-/

4. Elegit nobis hereditatem /hæreditatem/ suam: speciem iacob /Jacob/ quem /<[quam]>/ dilexit.

4. ◖ He chese til vs his heritage: the fairhed of iacob whaim he lufid. ◖

4. He ches to vs hys herytage, þe fairnes of Iacob, which he loued.*. [MS. loueþ.]*. [louyd.]

EV5. He ches to vs his eritage; the fairnesse of Jacob, whom he louede.

LV5. He chees his eri|tage to vs; the fairnesse of Jacob, whom he louyde.

5. † He hath chosen his inheritance in vs: the beautie of Iacob which he loued.

5. 'He has chosen us as His inheritance, Jacob's beauty, whom He loved.'

46.5	*Drihten*	*astah*	*mid*	*wynsume*	*sange,*	*and*	*mid*	*bymena*	*stemne.*
	Lord	rose	with	joyous	song	and	with	of-trumpets	sound

6(5)] Ascendit Deus in iubilatione, et Dominus in voce [uoce] tube /tubæ[ae]/.

5. Ascendit deus in iubilo /jubilo/: & /[ ]/ dominus in voce tube /<tubæ[ae]>/.

5. ◖ God steghe in ioy; and lord in voice of trumpe. ◖

5. God ste3 up in swete songe, and our Lord in uoice of trumpe.*. [*in sw. s.*] with ioie.]

EV6. God ste3ide vp in ful io3e; and the Lord in vois of trumpe.

LV6. God stiede in hertli song; and the Lord in the vois of a trumpe.

6. † God is ascended in iubilation: and our Lord in the voice of trumpet.

6. 'God rose up in jubilation, the Lord, in trumpet's voice.'

46.6	*Ac*	*singað*	*urum*	*Gode,*
	but	sing-IMP.PL	to-our	God
	and	*heriað*	*hine;*	
	and	praise-IMP.PL	him	

singað,
sing-IMP.PL

singað,
sing-IMP.PL

and heriað urne Cyning;
and praise-IMP.PL our King

singað,
sing-IMP.PL

and heriað hine.
and praise-IMP.PL him

7(6)] Psallite Deo nostro, psallite; psallite regi nostro, psallite,
6. Psallite deo nostro, psallite: psallite regi nostro, psallite.
6. ◖ Syngis til oure god, synges; syngis til oure kynge, syngis. ◖
6. Syngeþ to our Lord; syngeþ; syngeþ to our kyng, syngeþ.
EV7. Doth salm to oure God, doth salm; doth salm to oure king, doth salm.
LV7. Synge 3e to oure God, synge 3e; synge 3e to oure kyng, synge 3e.
7. † Sing ye to our God, sing ye: Sing ye to our king, sing ye.
7. 'Sing psalms to our God! Sing! Sing psalms to our King! Sing psalms!'

46.7 *For þam he ys God, and Cynincg ealre eorðan;*
because he is God and King of-all earth

singað,
sing-IMP.PL

and heriað hine wislice.
and praise-IMP.PL him wisely

8(7)] Quoniam rex omnis /omni/ terre <terra> /terræ[ae]/ Deus; psallite sapienter.
7. Quoniam rex omnis terre /<terræ[ae]>/ deus: psallite sapienter.
7. ◖ ffor kynge of the erth god: syngis wisely. ◖
7. For God his kyng of alle þerþe; singeþ wiseliche.
EV8. For the king of al erthe God; doth salm wisli.
LV8. For God *is* kyng of al erthe; synge 3e wiseli.
8. † Because God is king of al the earth: sing ye wisely.
8. 'God is King over all the land. Sing psalms wisely!'

46.8 *Dryhten rixað ofer eall cynrynu;*
Lord rules over all races
Drihten sit ofer his ðam halgan setle.
Lord sits on his the holy throne

9(8)] Regnabit /Regnavit/ [Regnauit] Dominus super omnes gentes; Deus sedet <sedit> super sedem sanctam [330] suam.
8. Regnabit [regnavit] deus super gentes: deus sedet [sedit] super sedem sanctam suam.
8. ◖ God sall be kynge abouen genge: god sitis on his haly setil. ◗
8. God shal regne vp men; God shal sitten vp his holi sege.*. [men+&: *sege*] sete.]
EV9. God shal regne vp on Jen|tilis; God sit vp on his holy sete.
LV9. God schal regne on*. [in I.] hethene men; God sittith on his hooli seete.
9. † God shal reigne ouer the gentiles: God sitteth vpon his holie seate.
9. 'God ruled over nations. God sat on His holy throne.'

46.9 *þa ealdormen ealre eorðan becumað to Abrahames Gode,*
the princes of-all earth come to Abraham's God
and beoð him underðydde;
and are to-him subjugated
for þam he oferswiðde þa strangan kyningcas ofer eorðan,
because he overpowered the strong kings over earth
þa þe wæron up ahæfene [331] *swa þas godas.*
those who were up exalted as the gods

10(9)] Principes populorum /[populi]/ convenerunt [332] [conuenerunt] cum Deo Abraham, quoniam dii fortes terre /terræ[ae]/ nimium elevati [eleuati] sunt.
9. Principes populorum congregati sunt cum deo abra|ham: quoniam dij /<dii>/ [Dei] fortes terre /<terræ[ae]>/ vehementer eleuati /<[elevati]>/sunt.
9. ◖ The princes of folke ere gadird with god of abraham: for goddis stalworth of the erth. gretly ere vpliftid*. [S vpphovone.]. ◗
9. Princes of folkes ben assembled wyþ God of Abraham;*. [Instead of the last *a*, the MS. has the usual abbreviation for *ra*.] for þe stronge goddes of þe erþe ben gretliche an-heȝed.*. [þe princes of folk beþ gadred.]
EV10. Princis of puplis ben gedered with God of Abraham; for the stronge godis of erthe*. [the erthe *AEH*.] hugeli ben rerid.
LV10. The princes of puplis ben gaderid togidere with God of Abraham; for the stronge goddis of erthe ben reisid greetli.

10. † Princes of peoples are gathered together with the God of Abraham: because the strong goddes of the earth, are excedingly aduanced.

10. 'The nations' princes gathered together with Abraham's God. The mighty of God's land were lifted up forcefully.'

Psalm 47

Dauid sang þysne seofon and feowertigoþan sealm,
David sang this seven and fortieth psalm

mycliende þone wundorlican sige Godes
extolling the wonderful victory of-God

þe he þa and oftor ær dyde,
which he then and more-often formerly caused

hu hrædlice he oferswiðde swa ofermode kyningas.
how quickly he overpowered so proud kings

And eac he lærde ælcne man
and also he instructed each man

þe geswære
who afflicted

and ofercumen
and subdued

and eft gefriðod [byð], ▸[333]
and afterwards rescued is

þæt he swa ylce Gode þancode
that he likewise God should-thank

and his anweald herede.
and his power should-praise

And þæt ylce he witgode be ▸[334] *Criste,*
and the same he prophesied about Christ

þæt he þæt ylce sceolde cweðan to his Fæder
that he the same would say to his Father

æfter ðære æriste.
after the resurrection

47.1 *Mycel ys se Drihten, ure God,*
great is the Lord our God

and swyþe to herianne, on þære byrig ures Drihtnes,
and strongly to be-praised in the city of-our Lord

and on his þam halgan munte.
and on his the holy mountain

2(1)] Magnus Dominus et laudabilis nimis in civitate [ciuitate] Dei nostri, in monte sancto eius /suo/,

(1.) MAGNUS dominus & laudabilis nimis: in ciuitate /<[civitate]>/ dei nostri in monte sancto eius /ejus/.

(1.) ◖ Gret lord and ful mykil louely: in the cite of oure god. in the haly hill of him. ◗

1. Ou[r] Lord is michel [& worþi to be praysed] in þe cite of our God, in hys holy mounteyn.*. [Our: grete+& worþi to be praysyd.]

EV[2.] The grete Lord, and preisable ful myche; in the citie of oure God, in his holi hil.

LV[2.] The Lord *is* greet, and worthi to be preisid ful myche; in the citee of oure God, in the hooli hil of hym.

2. GREAT is our Lord, and to be praysed excedingly in the citie of our God, in his holie mount.

2. 'The Lord is great, exceedingly worthy of praise, in God's city – in His holy mountain.'

47.2 *He tobrædde blisse ofer ealle ure eorþan;*
he extended joy over all our earth
sio mycle burh þæs myclan kyninges is aset
the great city of-the great King is placed
on þa norðhealfe þæs muntes Syon.
on the north-side of-the mountain Sion

3(2)] Dilatans exultationes </exultationis/> universe /universæ/ [uniuersae] terre /terræ[ae]/; mons Syon /[sion]/, /+in/ latera <latere> aquilonis, civitas [ciuitas] regis magni.

2. Fundatur exultacione /exsultatione/ <[exultatione]> vniuerse /<[universæ[ae]]>/ terre /<terræ[ae]>/, mons syon /<[Sion]>/: latera aquilonis, ciuitas /<[civitas]>/ regis magni.

2. ◖ It is foundid in gladnes of all the erth. hill of syon: sides of the north. cite of the gret kynge. ◗

2. Þe mount Syon is founded in joie in alle þerþe; þe sides of þe norþe is þe cite of þe grete kyng.

EV[3.] It is founded in ful out io3ing of al erthe; the mount of Sion, the side of the north, the cite of the grete king.

LV3· It is foundid in the ful out ioiyng of al erthe; the hil of Syon; the sidis of the north, the citee of the greet kyng.

3· † Mount Sion is founded with the exultation of the whole earth, the sides of the North, the citie of the great king.

3· 'It is established by all the land's praise, Sion's mountains, by the northern side, the great King's city.'

47.3 *Se God ys cuð on þære byrig,*
the God is known in the city
for þam he hire symle fultumað.
therefore he it always helps

4(3)] Deus in gradibus eius /suis/ ⁝[335] dinoscitur, dum suscipiet eam.

3· Deus in domibus eius /ejus/ cognoscetur [cognoscitur]: cum suscipiet eam.

3· ◖ God in howsis of it sall be knawyn: when he sall vptake it. ◗

3· God shal be knowen in his house, as he shal take it.*. [when.]

EV4· God in his housis shal be knowen; whan he shal vndertaken it.

LV4· God schal be knowun in the housis therof; whanne he schal take it.

4· † God shal be knowen in the houses therof, when he shal receiue it.

4· 'God will be known in its houses, when He will sustain her.'

47.4 *Eala hwæt ge sawon,*
lo! you-PL saw
hu egeslice gegaderode wæron eorðkyningas,
how threateningly gathered were earthly-kings
and hu hi togædere comon.
and how they together came

5(4)] Quoniam ecce reges terre /terræ[ae]/ congregati sunt et convenerunt [conuenerunt] in unum.

4· Quoniam ecce reges terre /[ ]/ <terræ> congregati sunt: conuene|runt /<[convenerunt]>/ in vnum /<[unum]>/.

4· ◖ ffor lo kyngis of erth ere gadird: thai samen come in ane. ◗

4· For se! þe kynges of þe erþe*. [*For se þe kynges of þe erþe* twice in MS., but the corrector has struck it out once.] ben assembled; hij acordeden in on·

EV5· For lo! the kingus of erthe ben gedered; thei camen togidere in to oon.

LV5· For lo! the kyngis of erthe weren gaderid togidere; thei camen into o place.

5. † For behold the kings of the earth were gathered together: they assembled in one.

5. 'For, look, kings come together. They gathered as one.'

47.5 *And sona swa hi gesawon Godes wundru,*
and as soon as they saw God's wonders

hy wæron wundriende,
they were wondering

and wæran gedrefde,
and were troubled

and wæran styriende,
and were moving

and onwende for þam ege, and fyrhto,
and turned-away because of fear and fright

þe hi gegripon.
which them seized

6(5)] Ipsi videntes [uidentes] tunc admirati sunt, conturbati sunt, et commoti sunt. 7] Tremor adprehendit eos.

5. Ipsi videntes sic admirati sunt, conturbati sunt, com|moti sunt: tremor apprehendit [adprehendit] eos.

5. ◖ Thai seand swa wondird ere. druuyd thai ere; stird thai ere, quakynge toke thaim. ◗

5. Hij sehen in swich manere, and ben amer-uailed; hij ben trubled and stired, dre ▸[336] de toke hem.*. [*sehen in sw. m. and*] seyng so: sturbled: st.+&.]

EV 6. Thei seende thus gretli wndreden, thei ben alle dis|turbid; EV 7. thei ben togidere stirid, trem|bling ca3te hem.

LV 6. Thei seynge so wondriden; thei weren disturblid, thei weren mouyd togidere, tremblyng took hem.

6. † They seing it so, were in admiration, were trubled, were moued: 7. † trembling tooke them.

6. 'Seeing for themselves, they admired it. They were troubled. They were moved. 7. Trembling overtook them there,'

47.6 *For þam him com swa hrædlic sar and wracu,*
because to-them came so sudden sorrow and misery

swa þam cennendan wife cymð færlic sar;
as to-the giving-birth woman comes sudden sorrow

and hy wæron gebrytte swa hrædlice
and they were destroyed so swiftly

swa swa hradu yst windes scip tobrycð, on þam sandum,
as quick storm of-wind ship breaks on the sandy-shore

neah þære byrig
near the city

þe Tarsit hatte,
which Tharsis is-called

seo is on þam lande
which is in the land

þe Cilicia hatte.
which Cilicia is-called

(6)] Ibi dolores sicut parturientis /parturientes/. 8] In spiritu [337] vehementi [uehementi] conterens naves [naues] Tharsis.

6. Ibi dolores vt /<[ut]>/ parturientis: in spiritu vehementi con|teres naues /<[naves]>/ tharsis.

6. ◖ Thare sorows as of trauailand: in a gret gast thou sall altobreke the shippes of tharse. ◖

6. Þer ben sorowes as of þe [berand] child; and þou [s]halt defoulen þe folk of Thars in grete vengeaunce.*. [þe] a woman beryng: schalt defoile.]

EV 7. cont. There sorewis as of EV 8. the berende child; in an hidous spirit thou shalt to-brose the shipis of Tharsis.

LV 7. There*. [There *weren* I.] sorewis as of a womman trauelynge*. [childynge I.] of LV 8. child; in a greet spirit thou schalt al to|breke the schippis of Tharsis.

7. cont. Their sorowes as a woman traueling, 8. † In a vehement spirit thou shalt breake the shippes of Tharsis.

7. cont. 'pains like childbirth. 8. With fierce wind, You will shatter Tharsis's ships.'

47.7 *Swa swa we geogeare hyrdon,*
as we formerly heard

þæt God dyde be urum fæderum,
that God acted with-regard-to our fathers

swa we geseoð nu
so we see now

þæt he deð be us, on þæs Godes byrig,
that he acts with-regard-to us in the God's city

þe myclu wundru wyrcð,
who many wonders performs
þæt ys on ures Godes byrig,
that is in our God's city
þe he gestaþelode on ecnesse.
which he established for ever

9(7)] Sicut audivimus [audiuimus], ita et vidimus [uidimus] in civitate [ciuitate] Domini virtutum [uirtutum], in civitate [ciuitate] Dei nostri. Deus fundavit [fundauit] eam in eternum /æ[ae]ternum/.

7· Sicut audiuimus /<[audivimus]>/ sic vidimus in ciuitate /<[civitate]>/ domini virtu|tum, in ciuitate /<[civitate]>/ dei nostri: deus fundauit /<[fundavit]>/ eam in eternum /<æ[ae]ternum>/.

7· ◖ As we herd swa we saghe in cite of lord of vertus, in cite of oure god: god foundid it withouten end. ◗

7. We seȝen so as we herden in þe cite of our Lord; God founded hit wyþ-outen ende.*. [*We seȝen . . . herden*] So as we herd, so we seiȝ in þe cite of our Lord of vertus.]

EV 9· As wee han herd, so wee han seen, in the cite of the Lord of vertues, in the cite of oure God; God foundede it in to with oute ende.

LV 9· As we herden, so we sien*. [sawȝen I.], in the citee of the Lord of vertues, in the citee of oure God; God hath foundid that citee with outen ende.

9· † As we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God hath founded it for euer.

9· 'As we have heard, so we have seen in the city of the Lord's armies – in our God's city. God founded it in eternity.'

47.8 *We onfoð, Drihten, þinre mildheortnesse,*
we receive Lord your mercy
on middum þinum temple.
in middle of-your temple

10(8)] Suscepimus, Deus, misericordiam tuam in {medio} < > [338] templi tui.

8. Suscepimus deus miserecordiam /<[misericordiam]>/ tuam: in medio templi tui.

8. ◖ We hafe takyn thi mercy god: in myddis of thi tempile. ◗

8. God, we han taken þy mercy amiddes þe holi fante of þi temple.*. [—*taken*: fonte.]

EV 10· God, wee han vndertake thi mercy; in the myddel of thi temple.

LV 10· God, we han*. [haue I.] resseyued thi mercy; in the myddis of thi temple.

10. † We haue receiued thy mercie, ô God, in the middes of thy temple.
10. 'We received Your mercy, God, in the middle of Your temple.'

47.9 *Swa swa þin nama is tobræd*
as your name is extended
and gemyclad geond ealle eorðan,
and increased through all earth
swa ys eac þin lof;
so is also your glory
þin swiðre hand is full rihtwisnesse.
your right hand is full of-righteousness

11(9)] Secundum nomen tuum, Deus, ita et laus tua in fines terre /terræ[ae]/. Iustitia /iustitiæ/ plena est dextera tua.
9. Secundum nomen tuum deus sic & laus tua in fines terre /<terræ[ae]>/: iusticia /justitia/ <[iustitia]> plena est dextera tua.
9. ◖ Eftire thi name swa thi louynge in endis of erth: of rightwisnes fild is thi righthand. ◗
9. Ha Lord, efter þy name, so þyn heriinge ys in þe londe of erþe; þy lawe is ful of ry3t-fulnes.*. [O: þe erþe.]
EV11. After thi name, God, so and thi preising in to the endis of the erthe; of ri3twis|nesse ful is thi ri3thond.
LV11. Aftir thi name, God, so thin heriyng *is spred abrood* in to the endis of erthe; thi ri3t hond is ful of ri3tfulnesse*. [ri3twisnesse I.].
11. † According to thy name ô God, so also is thy prayse vnto the endes of the earth: thy right hand is ful of iustice.
11. 'According to Your name, God, so also is Your praise to the land's ends. Your right hand is full of fairness.'

47.10 *Blissie nu Syon se munt,*
may-rejoice now Sion the mountain
and fægnie Iudea cyn, for þinum domum, Drihten.
and may-exult Juda's kin because-of your judgements Lord

12(10)] Letetur /Læ[ae]tetur/ mons Syon /[sion]/, et exultent filiae /filiæ/ Iudę /iudæ[ae]/, propter iudicia tua /tuas/,[339] Domine.
10. Letetur /<Læ[ae]tetur>/ mons syon /<[Sion]>/, & [ ] exultent /exsultent/ filie /<filiæ[ae]>/ iude /Judæ/ <Iudæ[ae]>: propter iudicia /judicia/ tua domine.

10. ℂ ffayn be the hill*. [U hilles.] of syon and glade the doghtirs of iude: for thi domes lord. ℂ

10. Deliten þe folk of Syon, and ioien þe children of Jude, Lord, for þy iugement3.*. [domes.]

EV 12. Glade the hil of Sion, and ful out io3e the do3tris of Jude; for thi domes, Lord.

LV 12. The hil of Sion be glad, and the dou3tris of Judee be fulli ioiful; for thi domes, Lord.

12. † Let mount Sion be glad, and the daughters of Iuda reioyce, because of thy iudgementes ô Lord

12. 'Let Mount Sion be joyful! Let Judah's daughters exult, because of Your judgement, Lord!'

47.11 *Hweorfað ymb Sion,*
go-IMP.PL around Sion

and gað ofer þone weall Hierusalem,
and go-IMP.PL over the wall of-Jerusalem

and ymbutan heriað God, mid ælces cynnes heringe,
and around praise-IMP.PL God with each generation's praise

and lufiað hine,
and love-IMP.PL him

and secgað his wundru on þam torrum,
and tell-IMP.PL his wonders in the towers

and on þam wighusum þære byrig;
and in the fortifications of-the city

and fæstniað eower mod on his wundrum,
and fix-firmly-IMP.PL your hearts in his wonders

and dælað hire weorðias swiðe rihte,
and divide-IMP.PL its houses very justly

and secgað swylc wundru eowrum gingrum,
and tell-IMP.PL such wonders to-your sons

þæt hy hy mægen eft secgan
so-that they them[340] may again tell

of cynne on cynn.
from generation to generation

13(11)] Circumdate Syon /[sion]/ et conplectimini [complectimini] eam; narrate in turribus eius. 14] Ponite corda vestra [uestra] in virtute [uirtute] eius, et distribuite gradus eius, ut enarretis in progenie /progeniæ/ altera.

11. Circumdate syon /<[Sion]>/ & complectimini [conplectimini] eam: narrate in turribus eius ejus/. 12. Ponite corda vestra in virtute eius /ejus/: & distribuite domos eius /ejus/, vt /<[ut]>/ enarretis in progenie [progeniem] altera [alteram].

11. ℂ Vmgifis syon and halsis it: tellis in toures of it. ℂ 12. ℂ Settis 3oure hertis in vertu of it: and delys the howsis of it, that 3e tell in a nother kynde. ℂ

11. Cumpasseþ Syon, and clippe it; telleþ to folk, hardened*. [MS. hardeneþ.] in hert.*. [Goþe aboute, & beclipeþ it & t in þe toures of it to folk herd þe hertes.] 12. Sett 3our hertes in his vertu, and 3eueþ his ry3tes, þat 3e tel it to þe woniand in heuen.*. [*ry3tes*] ryches: tell it *in* an oþer kynred þat is to hym dwellyng in h.]

EV 13. Goth aboute Sion, and togidere biclippeth it; tellith in the touris of it. EV 14. Setteth 3oure hertes in the vertue of it; and delith the housis of it, that 3ee telle out in an other pro|genye.

LV 13. Cum|passe 3e Syon, and biclippe 3e it; telle 3e in the touris therof. LV 14. Sette 3e 3oure hertis in the vertu of him; and departe 3e the housis of hym, that 3e telle out in an other generacioun.

13. † Compasse Sion, and embrace ye her: tel ye in her towers. 14. † Set your hartes on her strength: and distribute ye her houses, that you may declare it in an other generation.

13. 'Walk around Sion and take it in! Tell of its towers! 14. Set your hearts in its strength and distribute its houses, that you may tell in another generation!'

47.12 *For þam he is ure God on ecnesse,*
because he is our God for ever

and on weorulda woruld;
and forever

and he ræt us
and he will-govern us

and recð, on weorulda weorld.
and will-rule forever

15(12)] Quoniam hic est Deus /+deus/ ⁘[341] noster in eternum /æ[ae]ternum/, et in seculum /sæ[ae]culum/ seculi /sæ[ae]culi/, et ipse reget nos in secula /sæ[ae]cula/.

13. Quoniam hic est deus deus noster in eternum /<æ[ae]ternum>/ & in seculum /<sæ[ae]culum>/ seculi /<sæ[ae]culi>/: ipse reget nos in secula /<sæ[ae]cula>/. ⁘[342]

13. ℂ ffor here is lord oure god withouten end and in warld of warld: and he sall guuerne vs in warldis. ℂ

13. For here is our God*. [MS. *lord* (expuncted) *god*.] wyþ-outen ende in þe worled of worldles (!); and he shal gouerne vs in heuens.

EV 15. For this is God, oure God, in to withoute ende, and in to the world of world; he shal gouerne vs in to worldis.

LV 15. For this is God, oure God, in to withouten ende, and in to the world of world; he schal gouerne vs in to worldis.

15. † Because this is God, our God for euer, and for euer and euer: he shal rule vs euermore.

15. 'For God is here – our God in eternity and in the age of ages! He will rule us in the age.'

Psalm 48

Dauid sang þysne eahta and feowertigoðan sealm,
David sang this eight and fortieth psalm

on þam he lærde ealle men,
in which he taught all men

ge on his dagum ge æfter his dagum,
both in his days and after his days

þæt hy hy upp ne ahofen[343] *for heora welum,*
that they themselves up not shoud-exalt for their riches

and þæt hy ongeaton
and that they should-understand

þæt hi ne mihton þa welan mid him lædan heonon
that they not were-allowed the riches with them to-take from-here

of weorulde;
out-of world

and eac he lærde
and also he taught

þæt þa ðearfan hy ne forðohton,[344]
that the poor them not should-despair

ne ne wenden
nor not should-expect

þæt God heora ne rohte.
that God them not cared-for

And eac he witgode
and also he prophesied
þæt ealle rihtwise menn sceoldon þæt ylce læran;
that all righteous men should the same teach
and eac þæt Crist wolde þæt ylce læran
and also that Christ would the same teach
þonne he come.
when he came

48.1 *Gehyrað nu þas word, ealle þeoda,*
hear-IMP.PL now these words all nations
and onfoð heora mid eowrum earum, ealle
and perceive-IMP.PL them with your ears all
þa þe eorðan buiað.
who the earth inhabit

2(1)] Audite hęc /hæ[ae]/, omnes gentes; auribus percipite, qui habitatis orbem,
(1.) AUDITE hec /<hæ[ae]c>/ omnes gentes: auribus percipite omnes qui habitatis orbem.
(1.) ¶ Here there thyngis all genge: with eren persayfe all that wonnys the warld. ¶
1. 3e al men, hereþ þes þyn ges; he*. [i.e. 3e.] alle þat wonen in herþe, vnder|stondeþ wyþ eren.*. [*he*] 3e: in erþe.]
EV[2.] Hereth these thingus, alle Jentilis; with eris perceyueth, alle that dwellen the world.
LV[2.] Alle 3e folkis, here these thingis; alle 3e that dwellen in the world, perseyue*. [perceyueth I.] with eeris.
2. Heare these thinges al ye Gentiles: receiue with your eares al ye, that inhabite the earth.
2. 'Hear this, all nations! Perceive with your ears, all who live in the world,'

48.2 *And ealle þa þe þæron acende synt,*
and all those that thereon born are
and eall manna bearn, ægðer ge welige ge heane.
and all men's children both rich and poor

3(2)] Quique terrigine [terriginae] et filii hominum, simul in unum dives [diues] et pauper.
2. Quique terrigene /<terrigenæ[ae]>/ & filij /<[filii]>/ hominum: simul [ ] in vnum /<[unum]>/ diues /<[dives]>/ & pauper.

2. ◖𝕷 All borne of erthe and sunnes of men: samen in ane, the riche and the pore. 𝕷◗

2. 3e, al erþelich and mennes sones, ben to-gider in on riche and pouer.*. [men.]

EV3. Alle 3ee ertheli geten, and the sones of men*. [man *AH.*]; togidere in to oon, the riche and the pore.

LV3. Alle the sones of erthe and the sones of men; togidere the riche man and the*. [Om. *plures.*] pore in to oon.

3. † Al ye earthly persons, and children of men: together in one the rich and the poore.

3. 'whoever is born of earth, men's children as one, rich and poor!'

48.3 *Min muð wile sprecan wisdom,*
my mouth wants to-speak wisdom
and seo smeaung minre heortan foreþancolnesse.
and the thought of-my heart's prudence

4(3)] Os meum loquetur sapientiam, et meditatio cordis mei prudentiam.

3. Os meum loquetur sapienciam /<[sapientiam]>/: & meditacio /<[meditatio]>/ cordis mei prudenciam /<[prudentiam]>/.

3. ◖𝕷 My mouth sall speke wisdome: and the thynkynge of my herte quayntys. 𝕷◗

3. My mouþe shal speke wisdome, and þe þou3t of myn hert quaintise.*. [mynde: quayntenes.]

EV4. My mouth shal speken wisdam; and the swete thenking of myn herte prudence.

LV4. Mi mouth schal speke wisdom; and the thenkyng of myn herte *schal**. [Om. *plures.*] *speke* prudence.

4. † My mouth shal speake wisedom, and the meditation of my hart prudence.

4. 'My mouth will speak wisdom, [m]y heart's meditation is prudence.'

48.4 *Ic onhylde min earan to þam bispellum,*
I will-incline my ears to the examples
þæs ðe me innan lærð,
that which me within advises
and ic secge on þys sealme,
and I will-say in this psalm
hwæs ic wylle ascian.
what I want to-ask

5(4)] Inclinabo ad similitudinem aurem meam; aperiam in psalterio propositionem meam.

4. Inclinabo in parabolam aurem meam: aperiam in psalterio proposicionem /<[propositionem]>/ meam.

4. ◖ I sall held in parabole myn ere; .i. sall oppyn in psawtry my proposicion. ◗

4. Y shal bowe myn ere in parabiles, and shal open in þe sauter myn purpose.*. [ensaumples &+y.]

EV 5. I shal ful bowe in to a parable myn ere; I shal opene in a sauter my proposicioun.

LV 5. I schal bouwe doun myn eere in to a parable; Y schal opene my resoun set forth in a sautree.

5. † I wil incline mine eare vnto a parable: I wil open my proposition on a Psalter.

5. 'I will incline my ear to a parable. I will open my proposition in psalm.'

48.5

And	*hwæt*	*ic*	*ondræde*	*on*	*þæm*	*yflan*	*dagum;*		
and	what	I	will-fear	in	the	evil	days		
þæt	*is*	*unrihtwisnes*		*minra*	*hoa,*	*and*	*ealles*	*mines*	*flæsces,*
it	is	unrighteousness		of-my	heels	and	of-all	my	flesh
sio	*me*	*hæfð*	*utan*		*behrincged.*				
that	me	has	on-the-outside		surrounded				

6(5)] Ut quid timebo in die mala? Iniquitas calcanei mei circumdedit me.

5. Cur timebo in die mala: iniquitas calcanei mei cir|cumdabit me.

5. ◖ Whi sall .i. drede in the ill day: the wickidnes of my hele sall vmgif me. ◗

5. Whi shal ich doute in þe daie of iugement? þe wickednes of myn hele shal go a-bout me.*. [dome: *go about*] enclose.]

EV 6. Whi shal I drede in the euel dai? the wickidnesse of myn heele shal enuyroune me.

LV 6. Whi schal Y drede in the yuel dai? the wickidnesse of myn heele*. [heele, *that is, werk* KV.] schal cumpasse me.

6. † Why shal I feare in the euil day? the iniquitie of my heele shal compasse me.

6. 'Why will I fear in harm's day? My heel's treachery will surround me.'

48.6 *Ongitan nu, þa*
should-understand now those

þe truwiað heora agenum mægene,
who trust their own strength

and þære mycelnesse hiora speda gylpað
and the greatness of-their wealth boast-about

and wuldrað.
and glorify

7(6)] Qui confidunt in virtute [uirtute] sua, /+et/ [345] quique in abundantia <habundantiarum> /habundantia/ {divitiarum} < > [346] suarum gloriabuntur:

6. Qui confidunt in virtute sua: & in multitudine diui|ciarum /<[divitiarum]>/ suarum gloriantur.

6. ◖ Thai that traystis in thaire vertu: and in the multitude of thaire riches ioyes. ◗

6. Hii, þat affien hem in her vertu and in þe mychelnes of her riches, gladen.*. [beleueþ or trusteþ — *hem*: gretnes.]

EV7· That trosten in ther*. [thi *A*.] vertu; and in the mul|titude of ther*. [thi *A*.] richessis glorien.

LV7· Whiche*. [The whiche I.] tristen in her owne vertu; and han glorie in the multi|tude of her richessis.

7· † They that trust in their strength: and glorie in the multitude of their riches.

7· 'Those who trust in their strength's bounty glory in their riches.'

48.7 *þæt nan broðor oþres sawle nele alysan of helle,*
that no brother another's soul not-wants to-free from hell

ne ne mæg,
nor not can

þeah he wylle,
though he may-want-to

gif he sylf nanwuht nyle,
if he himself nothing not-wants

ne ne deð to goode,
nor not does to the-good

þa hwile þe he her byð;
while he here is

Gylde for þy him sylf,
should-requite for that himself

and alyse his sawle,
and redeem his soul

þa hwyle ðe he her sy;
while he here is

for þam se broðor oþþe nyle,
because the brother either not-wants

oððe *ne mæg,*
or not can

gif he sylf na ne onginð
if he him(self) not-at-all not begins

to tilianne,
to strive

þæt he þæt weorð agife to alysnesse his sawle;
so-that he that value should-offer as redemption of-his soul

ac þæt ys wyrse
but it is worse

þæt full neah ælc mann þæs tiolað,
that almost each man for-that strives

fram þæm anginne his lifes, oþ þone ende,
from the beginning of-his life until the end

hu he on ecnesse swincan mæge.
how he for ever be-in-distress may

8(7)] Frater non redemit. Redemit <redimet> homo? Non dabit Deo placationem suam, 9] nec pretium redemptionis anime /animæ[ae]/ sue /suæ[ae]/, et laboravit [laborauit] in eternum /æ[ae]ternum/, 10] et vivet [uiuet] in finem.

7. Frater non redimet /<[redimit]>/, redimet homo: & /<[ ]>/ non dabit deo placacionem /<[placationem]>/ suam. 8. Et precium /<[pretium]>/ redempcionis /<[redemptionis]>/ anime /<animæ[ae]>/ sue /<suæ[ae]>/: & laborabit [laboravit] in eternum /<æ[ae]ternum>/ & viuet /<[vivet]>/ adhuc in finem.

7. ℂ Brothere sall not bye, sall man bye; and he sall noght gif til god his quemynge. ℂ 8. ℂ And the prise of the biynge of his saule: and he sall trauaile withouten ende, and he sall lif ȝit in the ende. ℂ

7. Broþer ne biggeþ, man shal raunsoun, he ne shal nouȝt ȝeuen to God his quemeyng.*. [The MS. has a *q* with a stroke over it as is elsewhere used to abbreviate an *n*.]*.[*ne b*.] biggyþ noȝt: —*ne*: quemyng (*MS*. q *with an* e *over it*).] 8. And for þe pris of his raunsoun he shal trauail wyþ-outen ende; and ȝete he shal liuen euermore.

EV[8.] A bro|ther a3een-bieth not, shal a man a3een|bien? and he shal not 3iue to God wher of he be plesid. EV 9. And the pris of the a3een-biyng of his soule; and he shal EV 10. trauaile in to withoute ende, and liue 3it `in to*. [in *AH*.] the ende.

LV[8.] A*. [The I.] brother a3en|bieth not, schal a man a3enbie? and he schal not 3yue to God his plesyng. LV 9. And *he schal not 3yue*the prijs of raunsum of*. [for I.] his soule; and he schal trauele with LV 10. outen ende, and he schal lyue 3it in to the ende.

8. † A brother doth not redeme, man shal redeme: he shal not geue vnto God his reconciliation. 9. † And the price of the redemption of his owne soule: and he shal labour for euer, 10. † and shal liue yet vnto the end.

8. 'A brother does not redeem. A man does not redeem. He will not give God His appeasement, 9. the price of his soul's redemption. He has worked hard in eternity, and still he will live to the end.'

48.8

And	*næfð*	*nænne*	*forðanc*	*be*	*his*	*deaðe,*	
and	not-has	no	forethought	concerning	his	death	
þonne	*he*	*gesyhð*					
when	he	sees					
þa	*welegan,*	*and*	*þa*	*weoruldwisan*	*sweltan;*		
the	wealthy	and	the	learned	die		
se	*unwisa*	*and*	*se*	*dysega*	*forweorþað*	*him*	*ætsamne.*
the	unwise-one	and	the	foolish-one	perish	themselves	together

(8)] Quoniam non videbit [uidebit] interitum 11] cum viderit [uiderit] sapientes <sapientem> morientes; simul insipiens /insipientes/ et stultus peribunt,

9. Non videbit interitum cum viderit sapientes mori|entes: simul insipiens & stultus peribunt.

9. ◖ He sall not see ded when he has seyne wismen*. [S wyliche men.] dyand: to gidere vnwise and fole sall perische. ◗

9. He ne shal nou3t se þe deþ, as he haþ sen þe wise dyand; þe vnwyse and þe fole shal perissen to-gidres.*. [—*ne*: haþ *sen*] schal se: to|geder.]

EV[11.] He shal not seen deth, whan he shal seen wise men diende; togidere the vnwise and the fool shul pershe.

LV[11.] He schal not se perischyng, whanne he schal se wise men diynge; the vnwise man and fool*. [the fool I.] schulen perische togidere.

11. † He shal not see death, when he shal see the wise dying the vnwise, and the foole shal perish together.

11. ‘He will not see destruction when he sees the wise dying. The stupid and the fool will perish together,’

48.9 *And læfað fremdum heora æhte;*
and leave to-strangers their possessions
þeah hy gesibbe hæbben,
though they relatives have
hy beoð him swyðe fremde,
they are from-them very-much estranged
þonne hi nan good æfter him ne doð;
when they no good on-account-of them not do
ac heora byrgen byð heora hus on ecnesse.
but their grave is their house for ever

(9)] Et relinquent alienis divitias [diuitias] suas, 12] et sepulchra eorum domus /domos/ eorum in eternum /æ[ae]ternum/,

10. Et relinquet /<[relinquent]>/ alienis diuicias /<[divitias]>/ suas: & sepulchra /sepulcra/ eorum domus illorum in eternum /<æ[ae]ternum>/.

10. ◖ And thai sall leue til aliens thaire riches: and the sepulcres of thaim howsis of thaim withouten ende. ◗

10. And hij shal laten her riches vn-to stranges, and her biriels shul ben her houses wyþ▸[347]-outen ende.*. [strangers: hous.]

EV[11. cont.] And thei shul leue to EV 12. alienes their richessis; and the sepulcris of hem the hous of hem withoute ende.

LV[11. cont.] And thei schulen leeue her LV 12. richessis to aliens; and the sepulcris of hem *ben* the housis of hem with outen ende.

[11. cont.] And they shal leaue their riches to strangers: 12. † and their sepulchers their houses for euer.

[11. cont.] ‘and leave their riches to strangers. 12. Their tombs will be their homes in eternity –’

48.10 *And heora geteld of cynne on cynn;*
and their tent from generation to generation
and hi nemnað hiora land, and hiora tunas,
and they take their countries and their dwellings
be heora naman.
by their names

(10)] Tabernacula eorum in generatione et progenie /progenię/, et /[ ]/ invocabunt [inuocabunt] nomina eorum in terris ipsorum.

11. Tabernacula eorum in progenie [progeniem] & progenie [progeniem]: voca|uerunt /<[vocaverunt]>/ nomina sua in terris suis.

11. ◖ Tabernakils of thaim in kyn and kyn*. [S in kynereden & kynredyne.]; tha cald thaire names in thaire erthis*. [S. londes, londe.]. ◗

11. Her tabernacles ben in kynde and kynde; hij shul clepen her names in her erþes.*. [londes.]

EV$^{12.}_{cont.}$ The tabernaclis of hem in progenye and progenye; thei clepeden ther namys in ther londis.

LV$^{12.}_{cont.}$ The tabernaclis of hem *ben* in generacioun*. [generacions K.] and*. [and in I.] generacioun; thei clep|iden her names in her londis.

$^{12.}_{cont.}$ Their Tabernacles in generation and generation: they haue renowned their names in their landes.

$^{12.}_{cont.}$ 'their dwellings in generations and generations. They have called their names in the land.'

48.11

Þa	*hwile*	*þe*	*mon*	*on*	*are,*	*and*	*on*
while			one	in	reverence	and	in

anwealde	*byð,*		
power	is		

næfð	*he*	*full*	*neah*	*nan*	*andgyt*	*nanes*	*goodes,*
not-has	he	almost		no	understanding	of-no	good

ac	*onhyreð*	*dysegum*	*neatum;*	
but	imitates	foolish	animals	

swa	*hi*	*eac*	*beoð*	*him*	*swyðe*	*gelice.*
as	they	also	are	to-him	very	similar

13(11)] Et homo, cum in honore esset, non intellexit; comparatus [conparatus] est iumentis insipientibus, et similis factus est illis.

12. Et homo cum in honore esset non intellexit: com|paratus [conparatus] est iumentis /jumentis/ insipientibus & similis factus est illis.

12. ◖ And*. [S. U om.] man when he was in honur he vndirstode noght: lykynd he is til bestis vnwise, & like he is made til thaim. ◗

12. And as man was in honur,*. [MS. homur.] he ne vnderstode nouȝt; he his liche to meres vn-wyse, and he is made liche to hem.*. [honour: —*ne*: is likkynd to bestes.]

EV$^{13.}$ A man, whan he was in wrshipe, vnderstood*. [vnderstond *C.*] not; he is com|parisound to vnwise bestis, and lic is maad to them.

LV$^{13.}$ A*. [Om. I.] man, whanne he was in honour, vndurstood not; he is comparisound to vnwise beestis, and he*. [Om. S.] is maad lijk to tho.

13. † And man, when he was in honour, did not vnderstand: he was compared to beasts without vnderstanding, and became like to them.

13. ‘Man, when he was in honor, did not understand. He is like dull-minded cattle, and became like them.’

48.12 *Ac þes weg, and þeos orsorgnes þyses andweardan lifes*
but the way and the prosperity of-the present life
him fet witu on þam toweardan;
them will-bring punishments in the future (life)
for þam heo on last tiliað
because they[348] ultimately strive
to cwemanne Gode and mannum, mid wordum,
to please God and men with words
næs mid weorcum;
not with works
ne furþum gearone willan nabbað to þam weorce.
not even ready intention not-have to the work

14(12)] Hec /Hæ[ae]c/ via [uia] eorum scandalum ipsis, et postea in ore suo benedicent.

13. Hec /<Hæ[ae]c>/ via illorum scandalum ipsis: & postea in ore suo complacebunt [conplacebunt].

13. ◖ This the way of tha slawndire til thaim: and sythen in thaire mouth thai sall queme*. [S plese.]. ◗

13. Þys her*. [MS. *ys* (expuncted) *her*.] way his sclaunder to hem; and efter hij shul plesen uiciouseliche*. [MS. *uicoūseliche*; cf. *uicōse* in the Latin text.] in her mouþe.

EV 14. This weye of hem sclaunder to*. [of *A*.] them; and aftir in ther mouth thei shul togidere plese.

LV 14. This weie of hem *is* sclaundir to hem; and aftirward thei schulen plese togidere in her mouth*. [mouth, *that is, bosting of lustful lijf* K *text* V *marg*.].

14. † This their way is a scandal to them: and afterward in their mouth they shal take pleasure.

14. ‘The way of theirs is a scandal to them. Afterwards they will be satisfied by their own mouth.’

48.13 *Mid swylcum monnum byð hell gefylled,*
with such men is hell filled
swa swa fald mid sceapum;
as fold with sheep
and se deað hy forswylcð on ecnesse.
and the death them will-be-devouring for ever

15(13)] Sicut oves [oues] in inferno positi <posita> sunt, et mors depascet <depascit> eos.

14. Sicut oues /<[oves]>/ in inferno positi sunt: mors depascet illos /<[eos]>/.

14. ◖ As shepe in hell thai ere sett; ded sall fede thaim. ◖

14. Hij ben don in helle, as shepe ben to-gidres in flok;*. [MS. *folk*.] and þe fende shal tourmenten hem.*. [to-geder: flok.]

EV 15. As shep in helle thei ben set; and deth shal to|gnawe them.

LV 15. As scheep thei ben set*. [put I.] in helle; deth schal gnawe hem.

15. † As sheepe they are put in hel: death shal feede vpon them.

15. 'Like sheep they are placed in the inferno. Death will feed on them.'

48.14

And	*sona,*	*on*	*þam*	*ylcan*	*morgene,*			
and	immediately	on	the	same	morning			
þa	*rihtwisan*	*heora*	*wealdað,*					
the	righteous-ones	them	will-rule					
and	*hyra*	*fultum*	*and*	*hyra*	*anweald*	*forealdað*	*on*	*helle;*
and	their	help	and	their	power	will-grow-old	in	hell
for þæm	*hy*	*beoð*	*adrifene*	*of*	*heora*	*wuldre.*		
because	they	will-be	driven-away	from	their	glory		

(14)] Et obtinebunt eos iusti in matutino <matutina>, et auxilium eorum veterescet <veterescent> [ueterescet] in inferno, et a < > gloria sua expulsi sunt.

15. Et dominabuntur eorum iusti /justi/ in matutino: & auxi|lium eorum veterascet [veterescet] in inferno a gloria eorum.

15. ◖ And lordis sall be of thaim the rightwis in mornynge: and the help of thaim sall elde in hell fra thaire ioy. ◖

15. And þe ri3tful shul lord-shippe vp hem in ioie; and her helpe shul bycomen olde fram her glorie in helle.*. [*lordsh*.] haue lordschip: ioie.]

EV 15. cont. And the ri3twise shul lordshipen of hem in the morutid; and the helpe of hem shal waxen old in helle, of the glorie of hem.

LV 15. cont. And iust men schulen be lordis of hem in the morewtid; and the helpe of hem schal*. [shal not R.] wexe eld*. [eld of hem G.] in helle, for*. [from K. fro LPV.] the glorie of hem.

15. cont. And the iust shal rule ouer them in the morning: and their aide shal waxe old in hel from their glorie.

15. cont. 'The fair will dominate them in the morning. Their help will grow old in the inferno, far from their glory.'

48.15 *Ac God þeah alyst mine sawle of helle handa;*
but God however will-free my soul from hell's power
þeah ic þyder cume,
even-if I thither should-come
þonne he me underfehð.
when he me will-receive

16(15)] Verumptamen /* Verum tamen/ [* Uerumtamen] Deus liberavit [liberauit] animam meam de manu inferi dum acceperit me.

16. Verumptamen <Verumtamen> deus redimet animam meam de manu inferi: cum acceperit me.

16. ◖ Bot neuerthelatter god sall bye my saule of the hand of hell: when he has takyn me. ◗

16. For-soþe God shal bige o3ain my soule fram þe pines of helle, whan he haþ taken me.*. [paynes.]

EV 16. Neuerthelatere God shal a3een-bie my soule fro the hond of helle; whan he shal take me to.

LV 16. Netheles God schal a3enbie my soule from the power of helle; whanne he schal take me.

16. † Neuerthelesse God wil redeme my soule out of the hand of hel, when he shal take me.

16. 'Nevertheless, God will redeem my soul from the death's hand, when He receives me.'

48.16 *Ne wundrige ge, na*
not should-wonder you not-at-all
ne ne andgiað on þone welegan,
nor not be-jealous-IMP.PL of the wealthy-one
þeah he welig seo geworden,
although he wealthy should-be made
and þeah gemanigfealdod sy þæt wuldor his huses.
and although extended should-be the glory of-his house

17(16)] Ne timueris cum dives [diues] factus fuerit homo, et cum multiplicata fuerit gloria domus eius.

17. Ne timueris cum diues /<[dives]>/ factus / / fuerit homo: & cum multiplicata fuerit gloria domus eius /ejus/.

17. ℂ Dred thou not.[349] when riche ware made man: and when the ioy of his howse ware multiplide. ℂ

17. Ne doute þe nou3t, whan man his made riche, and whan þe glorie of his hous his multiplied.*. [*Ne doute* þe] Drede þou: ioie.]

EV 17. Ne thou shalt dreden, whan riche a man shal be maad; and whan shal be multiplied the glorie of his hous.

LV 17. Drede thou not, whanne a man is maad riche; and*. [and whanne FKL.] the glorie of his hows is multiplied.

17. † Feare not when a man shal be made rich: and when the glory of his house shal be multiplied,

17. 'You don't have to fear when man is made rich, and when his house's glory is multiplied.'

48.17	*For þam þe*	*he*	*þyder*	*ne*	*læt*	*þæt*	*eall*	*mid*	*him,*
	because	he	thither	not	will-carry	that	all	with	him
	þonne	*he*	*heonan*	*færþ*					
	when	he	from-here	goes					
	ne	*hit*	*him æfter*	*þyder*	*ne*	*færeð.*			
	nor	it	after him	thither	not	will-go			

18(17)] Quoniam non cum morietur accipiet haec /hæc/ omnia, neque simul descendit cum eo gloria domus eius.

18. Quoniam cum interierit non sumet omnia: neque descendet cum eo [+pone] gloria domus /<[ ]>/ eius /ejus/.

18. ℂ ffor when he dyes he sall not take all; na the ioy of his howse sall descende with him. ℂ

18. For whan he shal dyen, he ne shal nou3t take al þynges; ne his glorie ne shal nou3t descen den wyþ hym.*. [—1. *ne*: 2. *ne*] no: ioie: —3. *ne*.]

EV 18. For whan he shal dien, he shal not take alle thingus; ne shal go doun with hym his glorie.

LV 18. For whanne he schal die, he schal not take alle thingis*. [thingis *with him* I.]; and his glorie schal not go doun with him.

18. † Because when he shal dye, he shal not take al thinges: neyther shal his glorie goe downe with him.

18. 'For when he is destroyed, he will not take everything away, nor will his glory go down after him.'

48.18 *For þæm he hæfde his heofonrice her on eorðan,*
because he had his kingdom-of-heaven here on earth

þa him nanes willan næs forwyrnd her,
when to-him of-no pleasure not-was refused in-this-world

ne nanes lustes on þysse weorulde;
nor of-no desire in this world

For ðam he nyste him nænne þanc,
because he not-knew him no gratitude

ne Gode ne mannum, þæs
neither to-God nor to-men for-that

ðe he him[350] *sealde,*
which he him gave

syððan he hit hæfde;
after he it possessed

butan þa ane hwile, þe hit him man sealde.
except the single moment when it to-him man gave

19(18)] Quoniam anima eius in vita [uita] ipsius benedicetur, et confitebitur <confitebimur> tibi dum benefeceris ei.

19. Quia /+neque/ anima / /eius / / in vita ipsius benedicetur: confi|tebitur tibi cum benefeceris ei.

19. ℂ ffor his saule in life of him sall be blissid; he sall shrife til the when thou has done goed til him. ℂ

19. For þe soule of þe gode shal ben blisced in his liue, and he shal reioys to þe whan þou hast wele don to hym.*. [reioie: *don to*] do.]

EV19. For his*. [the *A*.] soule in the lif of hym shal be blessid; he shal knouleche to thee, whan thou weel dost to hym.

LV19. For his soule schal be blessid in his lijf; he schal knouleche to thee, whanne thou hast do wel to hym.

19. † Because his soule in his life shal be blessed: he wil confesse to thee when thou shalt do him good.

19. 'For his soul will be blessed in his life. He will confess to You when You are kind to him.'

48.19 *For þæm he færð*
therefore he will-go

þær his foregengan beoð,
where his ancestors are

þæt is to helle
that is to hell

þær he næfre nan leoht ne gesyhð.
where he never no light not will-see

20(19)] Et introibit usque in progeniem patrum suorum, et usque in eternum /æ[ae]ternum/ non videbit [uidebit] lumen.

20. Introibit vsque /<[usque]>/ in progenies patrum suorum: & /[ ]/ vsque /<[usque]>/ in eternum /<æ[ae]ternum>/ non videbit lumen.

20. ◖ He sall entire in the progenys of his fadirs: and in til withouten end he sall not see lyght. ◗

20. Þe wicked shal entren unto þe progenie, uel, oþer, kynde,*. [The last three words are underlined with red ink.] of his faders, and he shal se no li3t wyþ-outen ende.*.[*Notabile* written in margin by a later hand.]*. [in-to: *uel* oþer] or þe.]

EV 20. He shal gon in to the progenyes of his fadris; and vnto withoute ende he shal not see li3t.

LV 20. He schal entre til in to the generaciouns of hise fadris; and til in to with outen ende he schal not se li3t.

20. † He shal enter in, euen to the progenies of his fathers: and he shal not see light for euer.

20. 'He will enter to his fathers' generations in eternity. He will not see light.'

48.20 *Ac þas spræce ne ongit na swylc mann,*
but that speech not understands not-at-all such man

þonne he byð on welan, and on weorðscipe,
when he is in prosperity and in honour

and onhyreð þonne dysegum neatum,
and imitates then foolish animals

and byð him swiðe gelic geworden.
and is to-them very similar become

21(20)] Et homo, cum in honore esset, non intellexit; comparatus [conparatus] est iumentis insipientibus, et similis factus est illis.

21. Homo cum in honore [~ in honore cum] esset non intellexit: compa|ratus [conparatus] est iumentis /jumentis/ insipientibus & similis factus est illis.

21. ◖ Man when he was in honur he noght vndirstode: likynd he is til bestis vnwise, and he is like made til thaim. ◗

21. As man whas in honur, he ne vnderstode nou3t; he his likened to meres vn-whis, and he ys made liche to hem.*. [Whe[*n*]: —*ne*: was lyk|kynd to vnwyse bestes.]

EV[21.] A man, whan he was in wrshipe, vnderstod not; he is comparisouned to vnwise bestis, and lic is maad to hem.

LV[21.] A*. [Om. I.] man, whanne he was in honour, vndurstood not; he is comparisound to vnwise beestis, and is*. [he was I.] maad lijk to tho.

21. † Man, when he was in honour, did not vnderstand: he was compared to beasts without vnderstanding, and became like to them.

21. 'Man, when he was in honor, did not understand. He is like dull-minded cattle. He became like them.'

Psalm 49

Dauid	*sang*	*þysne*	*nigen*	*and*	*feowertigoðan*	*sealm*
David	sang	this	nine	and	fortieth	psalm

be	*ægþrum*	*tocyme*	*Cristes;*
about	either	coming	of-Christ

on	*þam*	*sealme*	*he*	*cydde*
in	the	psalm	he	revealed

hu	*egeslice*	*Crist*	*þreatode*	*Iudeas,*
how	fearfully	Christ	threatened	Jews

and	*ealle*	*heora*	*gelican*
and	all	their	likes

þe	*þæt*	*ylce*	*doð*
who	the	same	do

þæt	*hy*	*dydon,*
that	they	did

for þam	*hy*	*sealdon*	*ælmesan*
because	they	gave	alms

and	*ofredon*	*Gode*	*heora*	*nytenu,*	*næs*	*hy sylfe.*
and	offered	to-God	their	animals	not	themselves

49.1	*Dryhtna*	*Dryhten*	*wæs*	*sprecende,*		
	of-lords	Lord	was	speaking		
	þæt	*he*	*wolde*	*cuman*	*to*	*eorðan,*
	that	he	wished	to-come	to	earth
	swa	*he*	*eft*	*dyde,*		
	as	he	again	did		
	and	*cliopode*	*eorðlice*	*men*	*to*	*geleafan.*
	and	called	earthly	men	to	belief

1(1)] Deus deorum Dominus locutus est, et vocavit [uocauit] terram,

(1.) DEUS deorum dominus locutus est: & vocauit /<[vocavit]>/ terram.

(1.) ◖ God of godis*. [S ins. 'oure.'] lord spake; and he kald the erth. ◗

1. Our Lord, God of goddes, spak, and cleped þerþe.

EV 1. cont. God of godis, Lord spac; and clepide EV 2. the erthe,

LV 1. cont. God, the Lord*. [God EL.] of goddis, spak; and LV 2. clepide the erthe,

1. cont.i 351 ▸ THE GOD of goddes our Lord hath spoken: and he hath called the earth,

1. 'The gods' God, the Lord has spoken and called the land,'

49.2

Fram	*sunnan*	*upgange,*	*oð*	*hire*	*setlgang,*	
from	sun's	rising	until	its	setting	
of	*Sion*	*aras*	*se*	*wlite*	*his*	*andwlitan.*
from	Sion	arose	the	beauty	of-his	face

(2)] A 352 ▸ solis ortu usque ad occasum. 2] Ex Sion <exion> 353 ▸ species decoris eius.

2. A solis ortu vsque /<[usque]>/ ad occasum: ex syon /<[Sion]>/ species decoris eius /ejus/.

2. ◖ ffra the risynge of the sone til the west; of syon the shape of his fairhede. ◗

2. Fram þe sonne arisyng vn-to þe going a-doune, þe spece of his fairnes is of Syon.*. [*vnto . . . adoune*] into þe fallyng.]

EV 2. cont. fro the rising of the sunne vn to the going doun. Fro Sion the shap of EV 3. his fairnesse,

LV 2. cont. fro the risynge of the sunne til to the goyng doun. The schap LV 3. of his fairnesse fro Syon,

1. cont.ii from the rysing of the sunne euen to the going downe. 2. † Out of Syon the beauty of his comelines.

1. cont. 'from the sun's rising even to its setting, 2. from Sion, the embodiment of His beauties.'

49.3

And	*eft*	*cymð*	*se*	*ylca*	*God*	*swiðe*	*openlice,*
and	again	will-come	the	same	God	very	manisfestly
þæt	*ys*	*ure*	*God;*				
that	is	our	God				
and	*he*	*þonne*	*naht*	*ne*	*swugað.*		
and	he	then	not-at-all	not	will-be-silent		

3(3)] Deus manifeste [manifestus] veniet [ueniet], Deus noster, et non silebit.
3· Deus manifeste veniet: deus noster & non silebit.
3· ℂ God sall cum apertly; oure god, and he sall not still. ℂ
3. God shal comen aperteliche, our Lord; and he ne shal nou3t be stylle.*. [—*ne.*]
EV$^{3.}_{\text{cont.i}}$ God openli shal come; oure God, and he shal not be stille.
LV$^{3.}_{\text{cont.i}}$ God schal come opynli; oure God, and*. [Om. S.] he schal not be stille.
3· † God wil come manifestly: our God and he wil not kepe silence.
3· 'God will come openly – our God – and will not be silent.'

49.4 *Fyr byrnð for his ansyne,*
fire will-burn before his face
and ymb hine utan strange stormas.
and around him[354] strong storms

(4)] Ignis in conspectu eius ardebit, et in circuitu eius tempestas valida [ualida].
4· Ignis in conspectu eius /ejus/ exardescet: & in circuitu eius /ejus/ tempestas valida.
4· ℂ ffire in sight of him sall bren; and in his vmgange grete storme. ℂ
4. Fur shal by-gynne to brenne in his si3t, and grete tempest shal ben in his cumpasse.
EV$^{3.}_{\text{cont.ii}}$ Fyr in his si3t shal brenne out; and in his enuy|roun strong tempest.
LV$^{3.}_{\text{cont.ii}}$ Fier schal brenne an hi3e in his si3t; and a strong tempest in his cumpas.
$^{3.}_{\text{cont.}}$ Fire shal burne forth in his sight: and round about him a mighty tempest.
$^{3.}_{\text{cont.}}$ 'Fire will burn in His sight, mighty storms around Him.'

49.5 *And he cleopað to þæm heofone,*
and he has-called to the heaven
hæt hine
commanded it
þæt he hine fealde swa swa boc;
that it itself should-close-up as book
and he bebyt þære eorðan,
and he has-ordered the earth
þæt heo todæle hyre folc.
that it should-discern its people

4(5)] Et /[ ]/ vocavit /Advocavit/ [Aduocauit] cęlum /cæ[ae]lum/ sursum, et terram ut discerneret populum suum.
5· Aduocauit /[Advocabit]/ <Advocavit> celum /<cæ[ae]lum>/ desursum: & terram discernere populum suum.

5. ◖ He called heuen fra abouen: and the erth to depart his folke. ◖
5. He cleped þe heuen fram a-bouen, and þerþe for to iugen his puple.
EV4. He clepide to he|uene fro aboue; and the erthe, to seueren his puple.
LV4. He clepide heuene aboue; and the erthe, to deme his puple.
4. † He shal cal the heauen from aboue: and the earth to discerne his people.
4. 'He has called to the sky above and to the land, to discern His people.'

49.6 *And gegadrie on þa swyðran hand his halgan,*
and should-gather on the right hand his holy-ones
þa þe heoldon his bebodu, ofer ælcere offrunga.
those who obeyed his commands over each sacrifice

5(6)] Congregate illic [illi] sanctos eius, qui ordinaverunt [ordinauerunt] testamentum eius super sacrificia.
6. Congregate illi sanctos eius /ejus/: qui ordinant testamentum eius /ejus/ super sacrificia.
6. ◖ Gadirs til him his halighis: that ordayns his testament abouen sacrifice. ◖
6. He*. [i e. 3e.] god, assembleþ 3e to hym his halwen, þat ordeine his testa|ment vp sacrifices.*. [—*He god*: Gadreþ: ordey|neþ: sacrifice.]
EV5. Gadereth to hym his seyntis; that ordeynen his testament vp on sacri|fises.
LV5. Gadere 3e to hym hise seyntis; that ordeynen his testament aboue sacrifices.
5. † Gather ye together his saincts vnto him: which ordaine his testament aboue sacrifices.
5. 'Gather to Him His holy ones, who order His covenant as more than sacrifices!'

49.7 *Heofonas bodiað his rihtwisnesse,*
heavens have-proclaimed his righteousness
for þam se God is demend.
because the God is judge

6(7)] /+Et/ ▸[355] Adnuntiaverunt /adnuntiabunt/ [Adnuntiauerunt] celi <cęli*> ▸[356] /cæ[ae]li/ iustitiam eius, quoniam Deus iudex est.
7. Et annunciabunt /annuntiabunt/ [adnuntiabunt] celi /<cæ[ae]li>/ iusticiam /justitiam/ <[iustitiam]> eius /ejus/: quoniam deus iudex /judex/ est.
7. ◖ And heuens sall shew the rightwisnes of him: for god is iuge. ◖

7. And þe heuens shul tellen his ri3tfulnes; for God his iuge.*. [schew.]
EV6. And heuenes shuln his ri3twisnes before telle; for God is domesman.
LV6. `And heuenes schulen schewe*. [telle KRV.] his ri3tfulnesse*. [ri3twisnesse X *sec. m.*]; for God*. [he i.] is the*. [Om. H *sec. m.* OSX *sec. m.*] iuge*. [domesman H *sec. m.* i.]*.[And heuenes shul telle the ri3tfulnesse of him, that God is iustise ELP *marg.* Om. A *pr. m.* CFGH *pr. m.* IMOQUWX *pr. m.*].
6. † And the heauens shal shew forth his iustice: because God is Iudge.
6. 'The skies will announce His fairness, for God is judge.'

49.8
And	*þonne*	*cwyð*	*to*	*him:*	
and	then	will-say	to	them	
Gehyrað	*nu,*	*min*	*folc;*		
hear-IMP.PL	now	my	people		
ic	*sprece*	*to*	*eow,*	*Israelum,*	
I	speak	to	you-PL	to-Israel	
and	*ic*	*eow*	*secge;*	*soðlice,*	
and	I	to-you-PL	say	truly	
for þam	*ic*	*eom*	*Drihten,*	*eower*	*God.*
because	I	am	Lord	your-PL	God

7(8)] Audi, populus meus, et loquar Israel /[israhel]/; et testificabor tibi quoniam Deus, Deus tuus, ego sum.
8. Audi populus meus & loquar [+tibi] israel /[Israhel]/: & testificabor tibi deus, deus tuus ego sum.
8. ◖ Here my folke, and .i. sall speke israel; and .i. sall witnes til the, god thi god .i. am. ◗
8. Here 3e, my folk of Israel; and hy shal speken, and witnes to þe; y, God, ham þy god.*. [*hy*] y.]
EV7. Here thou, my puple, and I shal speke to Irael; and I shal witnesse to thee, God, thi God I am.
LV7. Mi puple, here thou, and Y schal speke to Israel; and Y schal witnesse to thee, Y am God, thi God.
7. † Heare ô my people, and I wil speake: Israel, and I wil testifie to thee: God thy God am I.
7. '"Listen, My people! I will speak to [y]ou, Israel. I, God, will testify to you. I am your God.'

49.9 *Ne þreage ic eow na æfter offrunga;*
not will-punish I you-PL by-no-means on-account-of sacrifices
for ðam eowra offrunga synt symle beforan minre ansyne.
because your-PL sacrifices are always before my face

8(9)] Non super sacrificia tua arguam te; holocausta autem tua in conspectu meo sunt semper.

9. Non in sacrificiis tuis arguam te: holocausta autem tua in conspectu meo sunt semper.

9. ◖ Noght in thi sacrifice .i. sall withtake the; bot thin offrandis in my sight ere ay. ◖

9. Y ne shal nou3t repruue þe in þy sacrifices; þyn offrynges for-soþe ben alway in my si3t.*. [—*ne*: reproue: sacrifice.]

EV[8.] Not in thi*. [Om. *C.*] sacrifisis I shal vndernyme thee; forsothe thi brente sacrifises in my si3t ben euermor.

LV[8.] I schal not repreue*. [proue I.] thee*. [thee *iust* I.] in thi sacrifices; and*. [forsothe I.] thi brent sacrifices ben*. [ben not A *pr. m.*] euere bifor me.

8. † I wil not rebuke thee in thy sacrifices: and thy holocaustes are in my sight alwaies.

8. 'I will not dispute you over your sacrifices, for your burnt offerings are always in My sight.'

49.10 *Ne onfo ic na of eowrum huse cealfas,*
neither will-receive I not from your-PL house calves
ne of eowrum heordum buccan;
nor of your-PL flocks male-goats
For þam min synt ealra wuda wildeor,
because mine are all woods' wild-animals
and ealra duna; ceap, and nytenu, and oxan.
and all mountains' cattle and animals and oxen

9(10)] Non accipiam de domo tua <tuo> vitulos [uitulos], neque de gregibus tuis hyrcos /[hircos]/. 10(11)] Quoniam meę /meæ[ae]/ sunt omnes fere /feræ[ae]/ silvarum [siluarum], iumenta in montibus, et boves [boues].

10. Non accipiam de domo tua vitulos: neque de gregi|bus tuis hircos. 11. Quoniam mee /<meæ[ae]>/ sunt omnes fere /<feræ[ae]>/ siluarum /<[silvarum]>/: iumenta /jumenta/ in montibus & boues /<[boves]>/.

10. ◖ I sall not take of thi house kalues: ne of thi flokis gaite. ◖ 11. ◖ ffore myn ere all the wilde of wodis: bestis in hilles and oxen. ◖

10. Y ne shal nou3t taken chalues of þyn hous, ne kiddes of þyn flokkes.*. [—*ne*: no.] 11. For alle þe wilde bestes of þe wodes ben myn, þe meres and þe oxen in þe mounteins.*. [þe *meres and* þe] kyne &.]

EV 9. I shal not take to*. [Om. *AH*.] of thin hous calues; ne of thi flockis get. EV 10. For myn ben alle the wilde bestis of wodis; the tame bestis in hillis, and oxen.

LV 9. I schal not take calues of thin hows; nethir geet buckis of thi flockis. LV 10. For alle the*. [Om. S.] wyelde beestis of wodis ben myne; werk beestis, and oxis in hillis.

9. † I wil not take calues out of thy house: nor buckegoats out of thy flockes. 10. † Because al the wilde beasts of the woods be myne, the cattle in the mountaines and oxen.

9. 'I will not accept calves from your house, or male goats from your flocks, 10. for the forest's animals are mine – cattle on the mountains, and oxen,'

49.12

Ic	*can*	*ealle*	*heofones*	*fugelas,*
I	know	all	heaven's	birds

and	*eall*	*eorþan*	*wlite*	*is*	*mid*	*me.*
and	all	earth's	beauty	is	with	me

11(12)] Cognovi [Cognoui] omnia volatilia [uolatilia] celi /cæ[ae]li/, et species agri mecum est.

12. Cognoui /<[Cognovi]>/ omnia volatilia celi /<cæ[ae]li>/: & pulcritudo /<[pulchritudo]>/ agri mecum est.

12. ◖ I knew all the foghils of heuen: and fayrhed of feld is with me. ◖

12. Y knew alle þe foweles of heuen, and þe fairnes of þe felde is wyþ me.*. [know: *foweles* folkes.]

EV 11. I knew3 alle the volatilis of heuene; and the fairnesse of the feld is with me.

LV 11. I haue knowe alle the vola|tils of heuene*. [the firmament I.]; and the fairnesse of the feeld is with me.

11. † I haue knowne al the foules of the ayer: and the beauty of the fielde is with me.

11. 'I have known all the sky's birds, and the field's beauty is mine.'

49.13

Gif	*me*	*hingreð,* [357]
if	me	hungers

ne	*seofige*	*ic*	*þæt*	*na*	*to*	*eow;*
not	will-lament	I	that	not-at-all	to	you-PL

for ðam	*min*	*is*	*eall*	*eorðan*	*ymbhwyrft,*
because	mine	is	all	earth's	extent
and	*eall*	*hyre*	*innuncg.*		
and	all	its	contents		

12(13)] Si esuriero, non dicam tibi; meus est enim orbis terre /terræ[ae]/, et plenitudo eius.

13. Si esuriero non dicam tibi: meus est enim orbis terre /<terræ[ae]>/ & plenitudo eius /ejus/.

13. ◖ If me hungred .i. sall not say til the: for myn is the warld and the fulnes of it. ◗

13. 3yf ich haue hunger, y ne shal nou3t saie to þe; for þe world and þe fulnes of it is myn.*. [*haue h.*] schal hungre: — *ne*: plenteusnes þer-of.]

EV 12. If I shal hungren, I shal not sey to thee; myn is forsothe the round|nesse of erthe*. [the erthe *AEH.*], and his plente.

LV 12. If Y schal be hungry, Y schal not seie to thee; for the world and the fulnesse therof is myn.

12. † If I shal be hungrie, I wil not tel thee: for the round earth is myne, and the fulnes therof.

12. 'If I were hungry, I would not tell you, for the land's circle and all its plenty is mine.'

49.14	*Wene*	*ge*				
	expect	you-PL				
	þæt	*ic*	*ete*	*þæra*	*fearra*	*flæsc,*
	that	I	will-eat	of-the	bulls	meat
	oþþe	*þara*	*buccena*	*blod*	*drince?*	
	or	of-the	male-goats	blood	will-drink	

13(14)] Numquid manducabo carnes taurorum, aut sanguinem hyrcorum /[hircorum]/ potabo?

14. Nunquid /<[Numquid]>/ manducabo carnes taurorum: aut san|guinem hircorum potabo.

14. ◖ Whether .i. sall ete fleysse of bulles: or .i. sall drynke blode of gaytes. ◗

14. Ne shal ich nou3t ete bulles flesshe, ne drynke kiddes blode?*. [—*Ne*: *ne*] non.]

EV 13. Whethir I shal ete flesh of bolis? or the blod of get I shal drinke?

LV 13. Whether Y schal eete the fleischis*.[fleishe I.] of boolis? ethir schal Y drynke the blood of geet buckis?

13. † Wil I eate the flesh of oxen? or wil I drinke the blood of bucke goats?
13. 'Will I eat bulls' flesh or drink goats' blood?'

49.15 *Ac ofriað Gode þa offrunge lofes,*
but sacrifice-IMP.PL to-God the sacrifice of-glory
and gyldað þam Hyhstan eower gehat.
and give-IMP.PL to-the highest your vows

14(15)] Immola Deo sacrificium laudis, et redde Altissimo vota [uota] tua.
15. Immola deo sacrificium laudis: & redde altissimo vota tua.
15. ◖ Offire til god the sacrifice of louynge; and ȝeld til the heghest thi vowes. ◗
15. Offre to God sacrifice of heryynge, and ȝeld to þe alderheȝest þyn uowes.*. [*alderh. þyn u.*] hyest þi wonnes.]
EV14. Offre to God the sacrifise of preising; and ȝeeld to the heȝeste thi vouwis.
LV14. Offre thou to God the sacrifice of heri|yng*. [preisyng, *or of heriyng* I.]; and ȝelde thin avowis to the hiȝeste *God*.
14. † Immolate to God the sacrifice of praise, and pay thy vowes to the Highest.
14. 'Burn to God the sacrifice of praises and pay your promises to the Most High!'

49.16 *And cleopiað to me, on þam dagum eowra earfoða;*
and speak-IMP.PL to me on the days of-your hardships
þonne gefriðie ic eow,
then will-save I you-PL
and ge weorðiað me.
and you-PL will-glorify me

15(16)] Invoca [Inuoca] me in die tribulationis tue /tua…/ [tuae]; /+ut/[358] eripiam te /té*/, et magnificabis me /…/.[359]
16. Et inuoca /<[invoca]>/ me in die tribulacionis /<[tribulationis]>/: & < > eruam te & honorificabis me.
16. ◖ And incall me in day of tribulacioun: and .i. sall delyuer the and thou sall honur me. ◗
16. And clepe me in daie of tribulacioun; and y shal defende þe, and þou shalt worship me.*. [in+þe: wyrschip.]
EV15. And inwardli clep me in the dai of tribulacioun; and I shal pullen out thee, and thou shalt wrshipe me.

LV[15.] And inwardli clepe thou me in the dai of tribulacioun; and Y schal delyuere thee, and thou schalt onoure me.

15. † And inuocate me in the day of tribulation: I wil deliuer thee, and thou shalt glorifie me.

15. 'Invoke me in trouble's day! I will rescue you and you will honor Me."'

49.17 *Ac to þam synfullan cwyð God,*
but to the wicked-one speaks God
For hwy bodast þu mine rihtwisnesse;
why announce you my righteousness
oððe for hwy onfehst þu on þinne fulan muð mine æ?
or why receive you into your dirty mouth my law

16(17)] Peccatori autem dixit Deus: Quare /quar…/[360] tu /…/ enarras /…/ iustitias meas, et adsumis /assumes/ testamentum /test…/ meum /…/ per os /ós*/ tuum?

17. Peccatori autem dixit deus quare tu enarras iusticias /justitias/ <[iustitias]> meas: & assumis [adsumis] testamentum meum per os tuum.

17. ◖ Bot til the synful god sayd, whi tellis thou my rightwisnessis: and takis my testament thurgh thi mouth. ◗

17. God for-soþe seide to þe syn3er, Whi tellestou my ry3tfulnes,*. [The MS. has my3tfulnes instead of *my ry*3tfulnes.] and takeþ my testament by þy mouþe?*. [F. s. Godd: telestow my ri3tfulnes.]

EV[16.] To the synnere forsothe God seide, Whi tellist thou out my ri3twisnessis; and takist to my testament bi thi mouth?

LV[16.] But God seide to the synnere, Whi tellist thou out my ri3tfulnessis*. [ri3tfulnesse I.]; and takist my testament bi thi mouth?

16. † But to the sinner God hath sayde: Why doest thou declare my iustices, and takest my testament by thy mouth?

16. 'But to sinners God has said, "Why do you recount My just works and take up My covenant with your mouth?'

49.18 *For þæm þu hatodest symle leornunga,*
because you hated always instruction
and forwurpe min word symle under bæc fram þe.
and cast my words always backwards from yourself

17(18)] Tu[361] vero [uero] hodisti /[odisti]/ disciplinam, et proiecisti sermones meos post te.

18. Tu vero odisti disciplinam: & proiecisti /projecisti/ sermones meos retrorsum.

18. ◖ Thou sothly hatid disciplyne: and keste my wordis bihynde. ◗

18. Þou for-soþe hatedest*. [MS. *haddest.*] discipline, and þou kest my wordes by|hynde rygge.*. [Fo (!) soþe þou hatyd lore —*rygge.*]

EV 17. Thou forsothe hatidist disciplyne; and EV 18. threwe aferr my woordis hyndward.

LV 17. Sotheli thou hatidist lore*. [lore *or disciplyne*I.]; and hast cast awey my wordis bihynde.

17. † But thou hast hated discipline: & cast my words behind thee.

17. 'You, truly, have hated discipline, and thrown My words behind.'

49.19 *Gif þu gesawe þeof,*
if you saw thief

þu urne mid him, næs na ongean hine;
you ran with him not not-at-all against him

and þu dydest þe to þam wohhæmendum.
and you placed yourself next-to the adulterers

18(19)] Si videbas [uidebas] furem, simul currebas cum eo, et cum adulteris portionem tuam ponebas.

19. Si videbas furem currebas cum eo: & cum adulteris porcionem /<[portionem]>/ tuam ponebas.

19. ◖ If thou saghe a thefe thou ran with him: and with auoutres thi porcyon thou sett. ◗

19. 3yf þou sest a þef, þou ran wyþ hym, and laid*. [*i* added over line.] þy porcioun wyþ spouse-breches.*. [sei3: 3erne: put: wonteres.]

EV 18. cont. If thou se3e*. [seest *A*.] a thef, thou runne with hym; and with auoutereres*. [auouteres *C*.] thi porcioun thou leidist.

LV 18. If thou si3est a theef, thou `hast runne*. [rennydist I.] with hym; and thou settidist thi part with avowtreris.

18. † If thou didst see a theefe, thou didst rune with him: and with adulterers thou didst put thy portion.

18. 'If you saw a thief, you ran with him. You set your portion with adulterers.'

49.20 *þin muð wæs symle ful unrihtes,*
your mouth was always full-of wickedness

and þin tunge ontynde facn.
and your tongue revealed treachery

19(20)] Os tuum habundabit /habundavit/ [abundauit] nequitia <nequitiam>, [362] et lingua tua concinnavit [concinnauit] dolum.

20. Os tuum abundauit /<[abundavit]>/ malicia /<[malitia]>/: & lingua tua concin|nabat dolos.

20. ◖ Thi mouth haboundid in malice: and thi tonge gadird tresons. ◖

20. Þy mouþe wex ful wyþ malice, and þyn tunge songe treccheries.*. [was: of: spake gyle.]

EV 19. Thi mouth aboundide in malice; and thi tunge ordeynde treccheries.

LV 19. Thi mouth was plenteuouse of malice; and thi tunge medlide togidere giles.

19. † Thy mouth hath abounded with malice: and thy tongue fourged guiles.

19. 'Your mouth overflowed with harm. Your tongue put together lies.'

49.21

þu	*sæte*	*ongean*	*þinne*	*broþor,*
you	sat	against	your	brother
and	*tældest*		*hine;*	
and	calumniated		him	
and	*worhtest*	*wrohte*	*betwuh*	*þe,*
and	made	strife	between	you
and	*þinre*	*modor*	*suna*	*oðrum.*
and	your	mother's	son	other

20(21)] Sedens adversus [aduersus] fratrem tuum detrahebas, et adversus [aduersus] filium matris tue /tuæ[ae]/ ponebas scandalum.

21. Sedens aduersus /<[adversus]>/ fratrem tuum loquebaris: & ad|uersus /<[adversus]>/ filium matris tue /<tuæ[ae]>/ ponebas scandalum,

21. ◖ Sitand agayns thi brother thou spake: and agayns the sun of thi modere thou sett sklandire,

21. Þou sittand spak oȝain þy broþer, and þou settedest sclaundre oȝains þe sones of þy moder;

EV 20. Sit|tende aȝen thi brother thou speeke, and aȝen the sone of thi moder thou leidest EV 21. sclaunder;

LV 20. Thou sittynge spakist aȝens thi brother, and*. [Om. C.] thou settidist sclaundir aȝens LV 21. the sone of thi modir;

20. † Sitting thou spakest against thy brother, and against thy mothers sonne thou didst put a scandal:

20. 'Sitting down, you spoke against your brother, [y]ou placed a stumbling-block in front of your mother's children.'

49.22 *Eall þis yfel þu dydest,*
all this evil you did

and ic swugode
and I was-silent

and þolode,
and suffered

swylce ic hit nyste:
as-if I it not-knew

þu ræswedest swiðe unryhte,
you conjectured very wrongly

þæt ic wære þin gelica,
that I were to-you similar

swylce ic ne meahte þe forgyldan swylces edlean.
as-if I not could you repay such reward

21(22)] Haec /Hæc/ fecisti et tacui; existimasti iniquitatem quod ero tibi similis.

21. cont. hec /<hæ[ae]c>/ fecisti & tacui. 22. Existimasti inique quod ero tui similis:

21. cont. this thou did and .i. was still. ◖ 22. ◖ Thou wickid wend that .i. sall be like til the:

21. cont. þou dest þes þynges, and ich helde me stille.*. [a3ens: put: son: dyd þise.] 22. Þou wendest wickedleche, þat y shal be lich to þe;

EV 21. cont.i these thingus thou didist, and I heeld my pees. Thou eymedest wickeli*. [wickidli *AH*.], that I shal be lic thee;

LV 21. cont.i thou didist these thingis, and Y was stille. Thou gessidist wickidli, that Y schal be lijk thee;

21. † these things hast thou done, and I haue held my peace. Thou hast thought vniustly that I wil be like thee:

21. 'You have done these things, and I was silent. You supposed, wrongly, that I will be like you.'

49.23 *Ic þe þreage nu,*
I you will-punish now

and stæle beforan þe,
and bring-a-charge before you

and þe cyðe eal þas yflu;
and to-you will-say all these evils

Gehyrað nu ðiss,
hear-IMP.PL now this

and ongytað ealle þa
and understand-IMP.PL all those

þe Godes forgytað,
who of-God have-forgotten

þy læs he eow gegripe;
lest he you-PL should-seize

for þam nys nan oþer
because not-is no other-one

þe eow mæge gefriðian of his handa.
that you-PL[363] could save from his hand

(23)] Arguam te /té*/, et statuam illam /[illa]/ contra faciem tuam. 22] Intellegite haec /hæc/, omnes qui obliviscimini [obliuiscimini] Deum /[dominum]/, nequando /* ne quando/ rapiat et non sit qui eripiat.

22. cont. arguam te & statuam contra faciem tuam. 23. Intelligite [intellegite] [+nunc] hec /<hæ[ae]c>/ qui obliuiscimini /<[obliviscimini]>/ deum: nequando /* ne quando/ rapiat et non sit qui eripiat.

22. cont.i sall argu the & .i. sall sett agayns thi face. ◖ 23. ◖ Vndirstandis this ȝe that for|getis god: leswhen he rauys and nane be out to take. ◖

22. cont. y shal reproue þe of þy susposeing, and y shal stablis iugumen o3ayn þy face.*. [wende + wykkydnes or: supposyng: put dome.] 23. ȝe þat for-ȝeteþ God, vnderstondeþ þes þynges, þat he ne dampne ȝou nouȝt, and þat þer be non þat defendeþ ȝou.*. [for-ȝete: þis: —*ne*: defende.]

EV 21. cont.ii I shal vndernyme thee, and sette thee[364] aȝen thi face. EV 22. Vnder|stondeth this, ȝee that forȝeten God; lest any tyme he raueshe, and ther be not that deliuere.

LV 21. cont.ii Y schal repreue thee, and Y schal sette aȝens thi face. LV 22. ȝe that forȝeten God, vndurstonde*. [vndurstondeth I.] these thingis; lest sum tyme he rauysche, and noon be that schal delyuere.

21. cont. I wil reproue thee, and set it against thy face. 22. † Vnderstand these things you that forget God: lest sometime he take you violently and there be none to deliuer you.

21. cont. 'I will dispute you, and set My face against you. 22. Understand this now, you who have forgotten God, lest He seize you and there be no one who rescues!'

49.24 *Seo ofrung lofes me licað swiðost,*
the sacrifice of-glory me pleases most-strongly
and me eac swyðost weorþað,
and me also most-strongly honours
and on þære offrunga is se rihtwisa weg,
and in the sacrifice is the righteous way
on þære ic getæce Godes hælo eallum þam
in it I will-show God's salvation to-all those
þe swa doð.
who so do

23(24)] Sacrificium laudis honorificavit [honorificauit] me, et illic iter est in / / quo ostendam illi salutare Dei.

24. Sacrificium laudis honorificabit me: & illic iter quo ostendam illi salutare dei.

24. ◖ The sacrifice of louynge sall honur me: and thare*. [S ins. 'is the.'] way whare in .i. sall shew til him the hele of god. ◗

24. Sacrifice of heryyng shal honour me; and þer is þe waie þer y shal shewen to hym þe helþe of God.*. [*sacrif.*] þe s.]

EV23. Sacrifise of preising shal wrshipen me; and there the weie, bi the whiche I shal shewe to hym the giuere of the helthe of God.

LV23. The sacrifice of heriyng schal onoure me; and there *is* the weie, where ynne Y schal schewe to hym the helthe of God.

23. † The sacrifice of prayse shal glorifie me: and there is the way, by which I wil shew him the saluation of God.

23. 'You will honor me with the sacrifice of praises. There is the road by which I will show you God's security." '

Psalm 50

Dauid sang þysne fiftigoðan sealm,
David sang this fiftieth psalm
hreowsiende for ðam ærendum
grieving for the tidings
þe Nathan se witga him sæde;
which Nathan the prophet him said
þæt wæs
that was

þæt he hæfde gesyngod wið Ureus þone Cyðþiscan,
that he had sinned agaist Urias the Hittite

þa he hine beswac for his wifes þingum,
when he him betrayed for his wife's sake

þære nama wæs Bersabe.
whose name was Bethsabee

And eac he witgode on þam sealme be Israela folce,
and also he prophesied in the psalm about Israelites

hu hy sceoldon hreowsian hyra hæftnyd on Babilonia.
how they should grieve their captivity in Babylon

And eac be Sancte Paule þam apostole
and also about Saint Paul the apostle

and be ælcum rihtwisum men he witgode,
and about each righteous man he prophesied

hu hy sceoldon syngian
how they would sin

and eft hreowsian.
and afterwards repent

He cwæð:
he said

50.1 *Miltsa me, Drihten, æfter þinre mycelan mildheortnesse.*
show-mercy to-me Lord according-to your great mercy

3(1)] Miserere /…iserere/ [365] mei, Deus, secundum magnam misericordiam /…isericordiam/ tuam,

(1.) MISERERE mei deus: secundum magnam miserecordiam /<[misericordiam]>/ tuam.

(1.) ◖ Hafe mercy of me god; eftere thi grete mercy. ◗

1. Ha mercy on me, God, efter þy mychel mercy.*. [Godd haue m. on me: grete.]

EV3. Haue mercy of me, God; after thi grete mercy.

LV3. God, haue thou merci on me; bi*. [aftir I.] thi greet merci.

[3.] [366] HAVE mercie on me ô God, according to thy great mercie.

3. 'Have mercy on me, God, according to Your great mercy!'

50.2 *And æfter þære menigu þinra mildheortnessa,*
and according-to the multitude of-your acts-of-mercy
adilega mine unrihtwisnessa.
destroy my unrighteousness

(2)] Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

2. Et secundum multitudinem miseracionum /<[miserationum]>/ tuarum: dele iniquitatem meam.

2. ◖ And eftere the mykilnes of thin mercyyngis: do away my wickidnes. ◗

2. And efter þe mychelnes of þy pites do way my wickednes.*. [gretenes: mercyes: do away.]

EV$^{3.}_{cont.}$ And after the multitude of thi grete mercy doingus; do awey my wickid|nesse.

LV$^{3.}_{cont.}$ And bi the mychilnesse of thi merciful doyngis; do thou awei my wickidnesse*. [wicknesse I.].

$^{3.}_{cont.}$ And according to the multitude of thy commiserations, take away myne iniquitie.

$^{3.}_{cont.}$ 'According to Your compassions' multitude, erase my betrayal.'

50.3 *And aðweah me clænran from minum unrihtwisnessum,*
and wash me cleaner from my iniquities
þonne ic ær ðysse scylde wæs,
than I before this sin was
and of þysse scamleasan scylde geclænsa me.
and of this shameless sin cleanse me

4(3)] Amplius lava [laua] me ab iniustitia mea, et a delicto meo munda me.

3. Amplius laua /<[lava]>/ me ab iniquitate mea: & a peccato meo munda me.

3. ◖ Mare waysse*. [S wesche.] me of my wickidnes: and of my syn thou make me cleyne. ◗

3. Whasshe me more of my wickednes, and clense me of myn synne.*. [More-ouer wasch me fram: fram.]

EV$^{4.}$ More ouer wash me fro wicke|nesse*. [wickidnes *AEH*.] myn; and fro my synne clense me.

LV$^{4.}$ More*. [More ouer I.] waische thou me fro my wickidnesse; and clense thou me fro my synne.

4. † Wash me more amply from mine iniquitie: & cleanse me from my sinne.

4. 'Wash me further from my treachery! Make me clean from my sin!'

50.4 *For þam mine unrihtwisnessa ic ongyte,*
because my iniquities I recognise
and mina synna beoð symle beforan me, on minum gemynde.
and my sins are always before me in my memory

5(4)] Quoniam iniquitatem meam ego agnosco, et delictum meum coram me est semper.

4. Quoniam iniquitatem meam ego cognosco: & pecca|tum meum contra me est semper.

4. ◖ ffor my wickidnes .i. knaw: and my synn is ay agayns me. ◖

4. For ich knowe*. [MS. *knewe*.] my wickednes, and my synne ys euermore o3ains me.*. [know.]

EV 5. For my wickidnesse I knowe; and my synne a3en me is euermor.

LV 5. For Y knouleche my wickid|nesse; and my synne is euere a3ens me.

5. † Because I do know myne iniquitie: and my sinne is before me alwaies.

5. 'I know my treachery. My sin is right in front of me.'

50.5 *Wið þe ænne ic gesyngode,*
against you alone I sinned
and ic dyde yfel beforan ðe;
and I perpetrated evil before you
wið þe ænne ic sceal þæt betan;
against you alone I ought-to that amend
for þæm þu ana eart rihtwis,
because you alone are righteous
and oferswiðest ealle,
and overpower all
þonne ðu demst.
when you judge

6(5)] Tibi soli peccavi [peccaui], et malum coram te feci, ut iustificeris in sermonibus tuis, et vincas [uincas] dum iudicaris.

5. Tibi soli peccaui /<[peccavi]>/ & malum coram te feci: vt /<[ut]>/ iusti|ficeris /justificeris/ in sermonibus tuis & vincas cum iudicaris /judicaris/.

5. ◖ Til the anly .i. hafe synned, and ill .i. hafe done bifore the; that thou be rightwisid in thi wordis and ouercome when thou ert demed. ◖

5. Ich haue synned to þe alon, and ich haue don iuel to-fore þe, þa-tou be made ry3t-ful in þy wordes, and þatou ouercum whan þou art iuged.*. [*made r.*] iustified: schalt deme.]

EV 6. To thee alone I synnede, and euel befor thee I dide; that thou be iustefied in thi woordis, and ouercome whan thou art demed.

LV 6. I haue synned to thee aloone, and Y haue do yuel bifor thee; that thou be iustified in thi wordis, and ouercome whanne thou art demed.

6. † To thee onely haue I sinned, and haue done euil before thee: that thou mayst be iustified in thy words, and mayst ouercome when thou art iudged.

6. ‘To You only I have sinned, and done harm before You – that You may be justified in Your words, and You may conquer when You are judged.’

50.6 *Nis hit nan wundor,*
not-is it no wonder

þeah þu sy god, and ic yfel;
that you should-be good and I evil

for ðam þu wast
because you know

þæt ic wæs mid unrihtwisnesse onfangen,
that I was with iniquity conceived

and min modor me gebær mid synne.
and my mother me bore with sin

7(6)] Ecce enim in iniquitatibus conceptus sum, et in delictis peperit me mater mea.

6. Ecce enim in iniquitatibus conceptus sum: & in peccatis concepit me mater mea.

6. ◖ ffor lo in wickidnessis .i. am consayued; and in synnes consayued me my modire. ◗

6. Se! for ich am conceiued in wickednesses, and my moder conceiued me in synnes.*. [wykkydnes.]

EV7. Lo! forsothe in wickidnessis*. [wickidnes *A*.] I am conceyued; and in synnes conceyuede me my moder.

LV7. For lo! Y was conseyued in wickednessis; and my modir conceyuede me in synnes.

7. † For behold I was conceiued in iniquities: & my mother conceiued me in sinnes.

7. ‘Look, I was conceived in iniquity. My mother conceived me in sins.’

50.7 *Ic wat*
I know

þæt þu symle lufast rihtwisnesse,
that you always love righteousness

and me sealdest mænega gyfa ðines wisdomes;
and me gave many gifts of-your wisdom

þa gyfa synt beheleda and uncuþa manegum oðrum.
the gifts are hidden and unknown to-many others

8(7)] Ecce enim veritatem [ueritatem] dilexisti; incerta et occulta sapientię /sapientiæ[ae]/ tue /tuæ[ae]/ manifestasti michi /[mihi]/.

7. Ecce enim veritatem dilexisti: incerta & occulta sapiencie /<[sapientiæ[ae]]>/ tue /<tuæ[ae]>/ manifestasti /manifestati/ michi /<[mihi]>/.

7. ◖ ffor lo thou lufid soth|fastnes: the vncertayn and priue of thi wisdome thou shewid til me. ◗

7. Se! for þou loued soþenes; þe vncerteyn þynges and pryue of [þy] wisdom þou made to me apert.*. [preuy of+þi: opyn to me.]

EV 8. Lo! forsothe treuthe thou loouedist; vn|certeyne and hidde thingis of thi wis|dam thou madist open to me.

LV 8. For lo! thou louedist*. [hast loued I.] treuthe; thou hast schewid to me the vn|certeyn thingis, and pryuy thingis of thi wisdom.

8. † For behold thou hast loued truth: the vncertaine, and hidden thinges of thy wisdome thou hast made manifest to me.

8. 'Look, You have loved truth. You made known to me uncertain and hidden insights of Your wisdom.'

50.8

Ac	*bespreng*	*me*	*nu*	*mid*	*þinum*	*haligdome,*
but	sprinkle	me	now	with	your	holiness

swa swa	*mid*	*ysopon,*
as	with	hyssop

þæt	*ic*	*beo*	*geclænsod;*
so-that	I	should-be	cleansed

and	*aðweah*	*me,*
and	wash	me

þæt	*ic*	*sy*	*hwitra*	*þonne*	*snaw.*
so-that	I	should-be	whiter	than	snow

9(8)] Asperges /[Asparges]/ me hysopo, et mundabor; lavabis [lauabis] me, et super nivem [niuem] dealbabor /dealvabor/.

8. Asperges [asparges] me domine /<[ ]>/ ysopo /<hyssopo>/ [hysopo] & mundabor: lauabis /<[lavabis]>/ [367] me & super niuem /<[nivem]>/ dealbabor.

8. ◖ Thou sall strenkil me lord with ysope and .i. sall be clensid: thou sall wayss me and abouen the snaw .i. sall be made white. ◗

8. Þou sprengest me, Lord, wyþ þy mercy, and y shal be made clene; þou shalt purifie*. [MS. *purisie*, with a long *s*.] me, and y shal be made whyȝte vp snowe.*. [Lord þ. sprenged me: wasch: whytter þan.]

EV9. Thou shal sprenge me, Lord*. [Om. *C.*], with isope, and I shal ben clensid; thou shalt washe me, and aboue snow3 I shal be maad al whit.

LV9. Lord, sprenge thou*. [Om. I.] me with ysope, and Y schal be clensid; waische thou me, and Y schal be maad whijt more than snow.

9. † Thou shalt sprinkle me with hyssope, and I shal be clensed: thou shalt wash me, and I shal be made whiter then snow.

9. 'You will sprinkle me with hyssop and I will be clean. You will wash me, and I will be whitened, whiter than snow.'

50.9

Syle	*minre*	*gehyrnesse*	*gefean*	*and*	*blisse;*
give	my	hearing	joy	and	bliss

þæt	*ic*	*gehyre*
so-that	I	should-hear

þæt	*ic*	*wylle,*
what	I	want

and	*eac*	*oðre*	*gehyron*	*be*	*me,*	*þæt*
and	also	others	should-hear	about	me	that

þæt	*ic*	*wilnige;*
which	I	want

swa swa	*hy*	*ær*	*gehyrdon*	*þæt*
as	they	before	heard	that

þæt	*ic*	*nolde;*
which	I	not-wanted

þæt	*þonne*	*mæge*	*unrote*	*mod*	*blissian.*
so-that	then	may	sad	heart	rejoice

10(9)] Auditui meo dabis gaudium et letitiam /læ[ae]titiam/, et exultabunt ossa humiliata.

9. Auditui meo dabis ⁊[368] gaudium & leticiam /<[læ[ae]titiam]>/: & [ ] exultabunt /exsultabunt/ ossa humiliata.

9. ◖ Til my herynge thou sall gif ioy and faynes; and glade sall banes mekid. ◗

9. Þou shalt 3eue ioie and gladnes to myn heryng,*. [MS. *beryng.*] and þe mylde dedes of my hert shul gladen.*. [heryng: meke.]

EV10. To myn heering thou shalt 3iue io3e and glad|nesse; and ful out shul io3e bones mekid.

LV10. 3yue thou ioie, and gladnesse to myn heryng; and boonys maad meke schulen ful out make ioye.

10. † To my hearing thou shalt geue ioy and gladnes, and the bones humbled shal reioyce.
10. 'You will give joy to what I hear. My humiliated bones will exult with joy.'

50.11 * * * * *

//11. Averte [Auerte] faciem tuam a peccatis meis et omnes iniquitates meas dele.//
10. Auerte /<[Averte]>/ faciem tuam a peccatis meis: & omnes iniqui|tates meas dele.
10. ◖ Turn away thi face fra my synnes: and all my wickidnessis do away. ◗
10. Turne þy face fram myn synnes,*. [MS. *synnes*.] and do oway al myn wickednes.*. [synnes.]
EV 11. Turne awey thi face fro my synnes; and alle my wickidnesses do awei.
LV 11. Turne awei thi face fro my synnes; and do*. [do thou I.] awei alle my wickidnesses.
11. † Turne away thy face from my sinnes: and wipe away al mine iniquities.
11. 'Turn Your face away from my sins! Erase all my betrayals!'

50.12

//12. Cor mundum crea in me deus et spiritum rectum innova [innoua] in visceribus [uisceribus] meis.//
11. Cor mundum crea in me deus: & spiritum rectum innoua /<[innova]>/ in visceribus meis.
11. ◖ Clene hert wirke in me god; & right gast new in my bowels. ◗
11. Ha God, make in me clene hert, and newe þou a ry3t gost in myn hert.*. [O: m. cl. h. in me & make new a ri3te g.]
EV 12. A clene herte forme in me, God; and a ri3t spirit inwardli newe thou in my bowelis.
LV 12. God, make thou a clene herte in me; and make thou newe a ri3tful spirit in my entrailis.
12. † Create a cleane hart in me ô God: and renew a right spirit in my bowels.
12. 'Create a clean heart in me, God! Return a right spirit to my insides!'

50.13

//13. Ne proicias me a facie tua et spiritum sanctum tuum ne auferas a me.//
12. Ne proijcias <proiicias> [proicias] me a facie tua: & spiritum sanctum /<[+tuum]>/ ne auferas a me.

12. ℂ Kast me not fere fra thi face; and thi haly|gast refe not fra me. ℂ
12. Ne putt me nou3t fram þy face, and ne do nau3t o-way fram me þyn holy gost.*. [—*Ne*: —*ne*.]
EV 13. Ne throwe thou me aferr fro thi face; and thin holy spirit ne do thou awei fro me.
LV 13. Caste thou me not awei fro thi face; and take thou not awei fro me thin hooli spirit.
13. † Cast me not away from thy face: and thy Holie spirit take not from me.
13. 'Don't throw me out from Your face! Don't take Your Holy Spirit away from me!'

50.14

//14. Redde mihi lætitiam [laetitiam] salutaris tui et spiritu principali confirma me.//
13. Redde michi /<[mihi]>/ leticiam /<[læ[ae]titiam]>/ salutaris tui: & spiritu princi|pali confirma me.
13. ℂ 3elde me the ioy of thi hele; and with the*. [S thi.] principall gast conferme me. ℂ
13. 3elde to me gladnes of þyn helþe, and conferme me wyþ þyn holy gost.*. [*Latin and English omitted*.]
EV 14. 3eld to me the gladnesse of thin helthe 3iuere; and with the spirit principal con|ferme thou me.
LV 14. 3iue thou to me the gladnesse of thyn helthe; and con|ferme thou me with the principal spirit.
14. † Render vnto me the ioy of thy saluation? and confirme me with the principal spirit,
14. 'Give me back Your security's joy! By the principal Spirit encourage me!'

50.15

//15. Doceam iniquos vias [uias] tuas et impii ad te convertentur [conuertentur].//
14. Docebo iniquos vias tuas: & impii ad te conuerten|tur /<[convertentur]>/.
14. ℂ I sall lere the wickid thi wayes; and synful sall be turnyd til the. ℂ
14. Y shal techen þe wicked þyn wayes, and þe wicked shul ben conuerted to þe.*. [turned.]
EV 15. I shal techen wicke*. [wickid *AH*.] men thi weyes; and vnpitous men to thee shul ben al turned.
LV 15. I schal teche wickid men thi weies; and vnfeithful men schulen be conuertid to thee.

15. † I wil teach the vniust thy waies: and the impious shal be conuerted to thee.

15. 'I will teach the treacherous Your ways. The lawless will be converted to You.'

50.16

//16. Libera me de sanguinibus deus deus salutis meæ [meae] et exultabit [exultauit] lingua mea iustitiam tuam.//

15. Libera me de sanguinibus deus deus salutis mee /<meæ[ae]>/: & [ ] exultabit /exsultabit/ lingua mea iusticiam /justitiam/ <[iustitiam]> tuam.

15. ◖ Delyuer me of blodis god of my hele; and my tonge sall ioy thi rightwisnes. ◖

15. Ha þou God, God of myn helþe, deliuer me of sinnes,*. [MS. *fines*.] and my tunge shal gladen þy ry3tfulnes.*. [O: synnes: *gladen*] wyr|schip.]

EV16. Deliuere me fro blodis*. [blood *A*.], God, God of*. [Om. *A*.] myn helthe; and ful out io3ende shal my tunge telle thi ri3twis|nesse.

LV16. God, the God of myn helthe, dely|uere thou me fro bloodis*. [bloodis *or synnes* I.]; and my tunge schal ioyfuli synge thi ri3tfulnesse.

16. † Deliuer me from bloudes ô God, the God of my saluation: and my tongue shal exult [*for*] thy iustice.

16. 'Free me from blood, O God, God of my security! My tongue will exult in Your fairness.'

50.17

//17. Domine labia mea aperies et os meum adnuntiabit laudem tuam.//

16. Domine labia mea aperies: & os meum annunciabit /annuntiabit/ [adnuntiabit] laudem tuam.

16. ◖ Lord thou sall oppyn my lippis; and my mouth sall shew thi louynge. ◖

16. Lord, þou shalt open myn lippes, and my mouþe shal tellen þyn heryyng.*. [*t*.] schewe.]

EV17. Lord, my lippis thou shalt opene; and my mouth shal beforn telle thi preis|ing.

LV17. Lord, `opene thou*. [thou schalt opene K.] my lippis; and my mouth schal telle thi preysyng.

17. † Lord, thou wilt open my lippes: & my mouth shal shew forth thy prayse.

17. 'Lord, You will open my lips. My mouth will announce Your praise.'

50.18

//18. Quoniam si voluisses [uoluisses] sacrificium dedissem utique holocaustis autem [ ] ⁘[369] non delectaberis.//

17. Quoniam si voluisses sacrificium dedissem vtique /<[utique]>/: holocaustis non delectaberis.

17. ◖ ffor if thou had wild sacrifice .i. had gifen sothly: in offrandis thou sall noght be delitid. ◗

17. For ȝyf þou hade wolde, ich hade ȝeuen sacrifice; forsoþe þou ne shalt nouȝt deliten in sacrifices.*. [Fo (!): —*ne.*]

EV 18. For if thou haddest wold sacrifise, I shulde han ȝiuen; but forsothe in*. [and *A*. Om. *C*.] brent sacrifises*. [sacrifise *ACH*.] thou woldest*. [shalt *AEH*.] not deliten.

LV 18. For if thou had|dist wold sacrifice, Y hadde ȝoue*. [ȝoue *it* IK.]; treuli thou schalt not delite in brent sacrifices*. [sacrifice A.].

18. † Because if thou wouldest haue had sacrifice, I had verily giuen it: with holocaustes thou wilt not be delighted.

18. 'If You wanted sacrifice, certainly I would have given it. You will not be pleased by burnt offerings.'

50.19

//19. Sacrificium deo spiritus contristatus [contribulatus] cor contritum et humiliatum deus non spernit.//

18. Sacrificium deo spiritus contribulatus: cor contritum & humiliatum deus non despicies [spernet].

18. ◖ Sacrifice til god gast sorowful: hert contrite and mekid god thou sall not despise. ◗

18. Trubled gost*. [MS. *god.*] is sacrifice to God; þou, God, ne shal nouȝt despisen þe hert sorowful and meke.*. [A sturbled goste: þou . . . *despisen*] Godd dispise þou noȝt.]

EV 19. Sa|crifise to God, a spiritt holly trublid; a contrit herte and mekid, God, thou shalt not despise.

LV 19. A*. [Om. V.] sacrifice to God is a spirit troblid*. [troblid, *that is, sori for synne* K *text*. V *marg.*]; God, thou schalt not dispise a contrit herte and `maad meke*. [mekid I.].

19. A sacrifice to God is an afflicted spirit: a contrite, and humbled hart, ô God thou wilt not despise.

19. 'God's sacrifice is a troubled spirit. God will not scorn a contrite, humbled heart.'

50.20

//20. Benigne fac domine in bona voluntate [uoluntate] tua sion ut ædificentur [aedificentur] muri hierusalem.//

19. Benigne fac domine in bona voluntate tua syon /<[Sion]>/: vt /<[ut]>/ edificentur /<æ[ae]dificentur>/ muri ierusalem /Jerusalem/ [Hierusalem].

19. ◖ Wele do lord in thi goed will til syon; that edified be the waghis of ierusalem. ◗

19. Do blisfullich, Lord, to þy chosen in þy gode wille, þat þe gode be confermed in heuens.*. [L.do beniglich(!): confirmyd: heuen.]

EV 20. Benygnely do, Lord, in thi goode wil to Sion; that ful out be bild the wallis of Jerusalem.

LV 20. Lord, do thou benygneli in thi good wille to Syon; that the wallis of Jerusalem be bildid.

20. Deale fauorably ô Lord in thy good wil with Sion: that the walles of Ierusalem may be built vp.

20. 'Work favorably for Sion, Lord, in Your good will! May Jerusalem's walls be built.'

50.21

//21. Tunc acceptabis sacrificium iustitiæ [iustitiae] oblationes et holocausta tunc inponent [inponam] super altare tuum vitulos [uitulos].//

20. Tunc acceptabis sacrificium iusticie /justitiæ/ <[iustitiæ[ae]]> oblaciones /<[oblationes]>/ & holocausta: tunc imponent super altare tuum vitulos.

20. ◖ Than thou sall accept the sacrifice of rightwisnes, obles and offrandis; than sall thai sett on thin autere kalfis. ◗

20. Þan shal tou take sacrifice of ry3t, seruice, and honours; hij shul þan setten godenesses to-fore þy throne.*. [godnes: trone.]

EV 21. Thanne thou shalt taken at worth sacrifise of ri3t|wisnesse, offringus, and brent sacrifises; thanne thei shul putten in vp on thin auter calues.

LV 21. Thanne thou schalt take plesauntli the sacrifice of ri3tfulnesse, offryngis, and brent sacri|fices; thanne thei schulen putte calues on thin auter.

21. Then shalt thou accept sacrifice of iustice, oblations, & holocaustes: then shal they lay calues vpon thyne altar.

21. 'Then You will accept the fair-minded's offerings. Then they will place calves on Your altar.'

Chapter 4

Commentary

This chapter offers detailed comments on the texts of the Psalters edited in Chapter 3. Throughout the comments, I make a conscious effort to avoid the use of abbreviations because of the possibility of affecting the clarity of the text.[1] Notes referring to the text of the Paris Psalter are frequently illustrated with manuscript fragments. In most cases these are provided where I disagree with Stracke's transcript of the Latin text, but they occasionally accompany the discussion of the OE text as well. As for fragments of the Junius Psalter, these have not been provided here because the quality of the digitised material does not allow it. However, I provide the link to the manuscript and where a relevant part can be viewed and an inspection of fragments can be made in detail using the digital zoom, I also provide the folio number. Other fragments of original editions for the most part document my searches for the sources of departures from the assumed underlying Latin texts, and are discussed individually. These fragments, despite their poor quality, will, I hope, enliven my comments and bring the text closer to the reader. For convenience, each comment is supplied with the psalm and verse number it refers to and the page on which to find the passage in Chapter 3.

4.1 Comments

1 $^{1.1}/_{122}$ The passage 1.1-2.3 is missing from the Junius Psalter, so only two text versions are compared here, with the base text being, as is always the case when the text is available, the Latin of the Paris Psalter (as edited by Stracke) and Weber's edition being indicated by [ ]. As noted in Chapter 1, to avoid confusion /-/ is inserted at the end of each portion of text where the Junius Psalter Latin is missing.

1 This decision was inspired by Gilchrist's (2008) review of O'Neill's (2001) edition of the Paris Psalter. The OE text in O'Neill is accompanied by a detailed commentary on the sources of Alfred's paraphrase and the emendations in the text. Gilchrist (2008) notes that "the commentary, while enormously helpful, is prone to excessive use of abbreviations. These accumulate to such a degree as to seem a private shorthand for O'Neill".

2 1.1/122 As the verse number is missing in the original edition, the number has been added and inserted in brackets. The same applies to the text of Richard Rolle's Psalter below.

3 1.1/122 Manuscripts of Richard Rolle's Psalter, containing the Latin text, its English translation and commentary are characterised by very clear visual arrangement. The Latin original is written in a different script than the English text and the English translation is additionally set apart from the Latin verse by a special marker, which is repeated at the end of the translation so that it clearly separates the translation from the commentary (cf. also Carruthers 1990: 94 on the colour scheme of the initials and the markers of the manuscript of Rolle's Psalter in the collection of the Huntington Library, HM 138). The marker is a development of the capital letter C for *capitulum*, 'chapter', which came to be equipped with a vertical bar by the rubricators (as were other *litterae notabiliores*). With time, the resultant bowl was filled in and with some further visual adjustments naturally following from frequent use, ◖ or ◐ became the familiar pilcrow ¶, i.e. the paragraph mark. According to the *OED*, its original use was common in Middle English manuscripts and it was retained in some early printed editions of the Bible (see for example, the King James Bible, whose original edition from 1611 is available for viewing at: http://www.kingjamesbibleonline.org/ with the pilcrows as far as Acts xx). Bramley's (1884) edition of Richard Rolle's Psalter reproduces the marker in its early form, i.e. as ◐, while the Psalter's digitalised version in the Corpus of Middle English Prose and Verse presents it as ¶. While it might seem superfluous in this edition, I decided to retain the marker as it uniquely indicates Richard Rolle's text. Apart from that, it preserves historical detail, which makes it valuable in itself. Whenever the pilcrow is missing in Bramley (1884), I do not reproduce it (cf. 6.6, 7.7 and 19.9) without any further comments, though I have no way of verifying whether it indicates the actual absence of the marker in the manuscripts Bramley worked with.

4 1.2/123 The information about other manuscripts is given in Bramley (1884) in square brackets. However, as I use square brackets to present the information about the Stuttgart Bible version, Bramley's square brackets have been replaced here with curly ones { }.

5 1.2/123 The original 1610 edition of the Psalter (contained in the second part of the Douay Old Testament) marks verse transitions by , which I de-

cided to reproduce here for the same reasons as the ones given above with respect to Richard Rolle's Psalter – to reproduce a historical detail and to assign a unique marking to the translation. These marks tend not to appear in the first verse of the Psalm, which usually starts with a capitalised word, though they are occasionally used there (cf. the opening verse of Psalm 7). Importantly, whenever the mark is missing in the original edition (for example, in 6.2, 7.3, 7.4 and 7.12), it is not reproduced here either.

Verse numbers in the Douay Bible Psalter always appear close to the centre of the book, i.e. either preceding or following the text of the verse, but this convention is naturally not preserved here. In contrast to verse transition markers, when a verse number is missing (for example, within the text represented under 9.12 a verse transition occurs in the Douay Bible Psalter, as indicated by †, but there is no accompanying number), I provide it in square brackets to avoid confusion. When the verse number is different from what is expected, for example in Psalm 8 the last verse bears number 20, although it follows verse 9, it is represented in square brackets in the expected form: [10.].

Interestingly, the Douay Bible Psalter is the only version covered by this study which exhibits verse numbering in the original edition. The first Psalter with numbered verses was the *Psalterium Quincuplex* published in Paris in 1509 by Henry, father of Robert Stephanus. In 1527 or 1528 the Dominican Sanctes Pagninus of Lucca published his new translation of the Hebrew and Greek text into Latin, in which the verses are marked with Arabic numerals on the margin. The first complete Bible in which verses are numbered was Stephanus's Vulgate printed in Geneva in 1555 and the Old Testament verse division applied there follows that of Pagninus (Specht 2001: 89-90). The first English Bible with verse numbering was, as mentioned in Chapter 2, the Geneva Bible of 1560.

6 The Toronto Corpus edition of the Junius Psalter, which is quoted here, ²·⁷/₁₃₁ does not exhibit *é* at all, even though this font is occasionally used in Brenner (1908), which the Toronto Corpus digitalises. Thus, the word *té* is represented as *te* in the Toronto Corpus. I have examined Brenner's (1908) edition and inserted here all occurrences of *é* which appear there. In fact, there are some other special characters which appear in Brenner (1908) but which are not always exhibited in the Toronto Corpus. Wherever this is the case, it is indicated by placing an asterisk next to the form, as has been done here. It has to be borne in mind that some of the

special fonts which appear in Brenner are inconsistently used in the Toronto Corpus (cf. *ę*, which is used in both Brenner and the Toronto Corpus in 2.6: *preceptum*, while in 9.8 the form *terrę* is exhibited only in Brenner, while the Toronto Corpus has *terre*); hence the use of the asterisk always informs us whether a special font is exhibited in the Toronto Corpus edition of the Junius Psalter. Cf. Section 1.2.2 for a discussion of the use of *e caudata* in modern editions of Latin texts and note to 27.9 for a detailed discussion of the use of *e caudata* in the Toronto Corpus as compared to Brenner's edition of the Junius Psalter.

7 ▸ 2.8/131 The text is slightly damaged here (cf. Brenner 1908: 1 fn. 1) and Brenner's edition marks the illegible places by suspension points, while the Toronto Corpus does not indicate in any way that the text is missing. Moreover, the missing letters of otherwise legible words are silently supplied in the Toronto Corpus so that the text given there is not an exact representation of Brenner's (1908) edition. Whenever this happens, I correct the text to match Brenner's edition and a note is supplied in the relevant place, with a brief description of how the Toronto Corpus edition represents the passage.

8 ▸ 2.10/133 According to BTs, *nu* can be used "with weakened temporal sense in sentences expressing a command or request", which seems to be the case here. See 33.8 for a similar use of *nu* and 22.4 for another non-temporal use of *nu* in the Paris Psalter.

9 ▸ 2.11/133 According to Brenner (1908), *tremor* is missing from the Junius Psalter, so the last word in this verse is *cum* followed with suspension points, while in the Toronto Corpus the lack of text is not indicated in any way, which is confusing.

10 ▸ 2.12/134 Both editions of the Junius Psalter lack the word *irascatur* here, with only Brenner (1908) indicating the fact.

11 ▸ 3.1/136 Brenner (1908: 2) has an abbreviation *dõ*, which stands for *deo*. However, the Toronto Corpus shows *domino* here, while *domino* is abbreviated as *dn̄o* with a tilde over the *n*. I checked every occurrence of *deo* in the Toronto Corpus edition of the Junius Psalter (17.21, 17.28, 23.5, 39.2, 41.10 (x2), 43.10, 46.1, 41.6, 46.9, 48.7, 49.15, 50.19) and every occurrence of *domino* there (2.11, 3.2, 4.6, 7.11, 7.17, 9.11, 10.1, 12.6, 15.1, 20.5, 21.7, 21.23, 21.29, 23.5, 25.1, 26.4, 26.7, 28.1 (x2), 28.2, 29.3, 30.7,

30.28, 31.6, 31.12, 31.13, 32.1, 32.2, 33.2, 34.9, 36.3, 36.4, 36.5, 36.7, 36.22, 36.38, 39.3). Next, I checked each occurrence of both *deo* and *domino* in Brenner's (1908) edition and found that every single occurrence of these two words was in abbreviated form there. An examination of the relevant forms in Pulsiano (2001) revealed that Brenner's (1908) *dō* regularly corresponds to *deo* in Pulsiano, while *dn̄o* always stands for *domino*. Therefore it has to be concluded that the Toronto Corpus mistakenly expands the abbreviation in 3.1, so I have rectified the main text in Chapter 3.

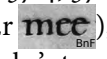
12 See note to 9.13.
3.2/137

13 Stracke hyperlinks every occurrence of hooked *e*, i.e. *ę*. As a result, it ap-
3.4/138 pears as an ordinary underlined *e*, i.e. *e̲*. I took the liberty of replacing each instance of *e̲* by *ę* in the text. This is the only editorial intervention in Stracke's text which is left without indication.

14 The verb *on-drǣdan* may be accompanied by an ACC (or GEN) ob-
3.5/138 ject and with a reflexive DAT and either of these could be omitted (cf. Charzyńska-Wójcik 2012a, 2012b, in press). In this text there is only one instance where both the ACC and the reflexive DAT are expressed with *on-drǣdan* (22.4). The verb appears most frequently with a single ACC object (2.11, 11.4, 21.21, 21.22, 21.23, 24.10, 24.12, 26.1, 30.11, 32.7, 32.16, 33.7, 33.9x2, 39.3, 48.5), while structures where only the reflexive DAT accompanies *on-drǣdan* are much less numerous: 3.5, 34.3, 34.24, 39.16.39.17, 45.2.

15 The status of *alto brake* requires some examination, as Bramley (1884)
3.6/139 shows *alto brake* both as two separate words and as one item. Since the *Middle English Dictionary* does not have an entry for *altobreken*, I checked every occurrence of the relevant sequence in the entire Psalter (1-150), and in Rolle's English commentaries to the text of the Psalter, and it appears that the items are represented as two separate words in 3.7, 106.16 and in 109.7 and as one word in 9.39, 47.6 (x2), 104.15, 104.31. Interestingly, two verses, 45.9 and 57.6, reveal two instances of the relevant items, with each occurrence exhibiting a different spelling. So, there are 5 instances of separate spellings vs. 7 cases which treat *altobreken* as one word. As it appears, the glossary accompanying Bramley's edition shows *al(l)tobreken* 'to break in pieces, break utterly', which indicates that

Bramley treats instances of *altobraken* as one word but shows inconsistencies in presenting them in the text.

16 4.1/141 The scribe of the Paris Psalter spells the word *meae* in three different ways: as *męę* in 4.1 (cf. folio 2v), 26.2, 27.2; as *meę* in 5.1 (cf. folio 3v), 17.3, 21.8$_b$, 30.26, 34.3, 34.12, 37.4, 37.5 (x2), 37.21, 40.9, 41.3, 41.10, 49.10; or as *mee* in 3.1 (cf. folio 2r ), 10.1, 15.5, 16.1, 17.19, 17.44, 21.8, 22.8, 24.8, 26.4$_{JP}$, 27.7). Stracke's treatment of the form is inconsistent, as he preserves the original reading of the manuscript *męę* only in 4.1, while in 26.2, 27.2 he corrects the forms to *meę*. As for the forms spelt with *mee*, these also require a comment since in one instance, i.e. 21.8, Stracke misrepresents the manuscript form as *meę*, without noting the fact, though the manuscript clearly exhibits *mee*. Cf. note to 21.8 for details.

17 4.4/143 Brenner (1908: 2) has an abbreviated form here: *qm̃* with a tilde over the *m*. The Toronto Corpus expands the abbreviation into *quem*. An examination of the text reveals that while *quoniam* is either represented in full or as an abbreviation, *quem* is never abbreviated in the Junius Psalter (9.14 (x2), 17.42, 21.29, 26.1, 30.5, 32.11, 34.9), so I corrected the main text of the verse in Chapter 3. See the note on *quam* in 8.5 for a more detailed discussion.

18 4.9/146 The verb *ge-restan* can be used reflexively and this is how it is used here and in 14.1, 15.9 and 24.11. I found no other structures with this verb in the text.

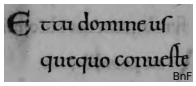
19 5.2/149 The manuscript of the Paris Psalter (folio 3v) clearly shows *meam* here, pace Stracke's edition, which reads *mean*. Stracke's edition inadvertently diverges from the manuscript in a variety of ways: either by omitting an item which is present in the text or by misrepresenting it. The instances where Stracke misrepresents the text fall into several types: those which certainly represent editorial slips (the resulting items, in contrast to the manuscript, do not represent grammatical forms, as is the case here); instances where Stracke misinterprets the script (cf. 27.7); and those in which the text is misrepresented (cf. 43.15). It is not my intention to comment upon these misrepresentations, so in all instances where Stracke departs from the original text the notes will only provide the form as it appears in the Paris Psalter manuscript.

20 ▸5.7/152 The verb *ge-biddan* 'to pray' is often accompanied by a reflexive DAT, realised as *me* here. In the Paris Psalter this structure is used most frequently with *ge-biddan* (5,7, 9 Intr, 16 Intr, 21.26, 24 Intr, 27 Intr, 28.3, 30 Intr$_c$, 34 Intr, 44.13). However, *ge-biddan* also appears on its own (21.27 and 30 Intr$_b$), with a *to*-prepositional phrase expressing the addressee of the prayer (5.2, 15.4, 30 Intr$_a$, 31.7) or with a *for*-phrase in 19 Intr (x2).

21 ▸5.12/155 The sense of the clause is 'May you live in them'.

22 ▸6.3/159 The Toronto Corpus edition of the Paris Psalter has a slash preceding the full stop at the end of this verse. As there is nothing in the manuscript (see folio 4v) that might justify it, I take it as an editorial mistake in the Toronto Corpus edition and rectify it, both here and in other places where it appears.

23 ▸6.3/159 The manuscript of the Paris Psalter (folio 4r) clearly reads *usquequo*.



24 ▸6.7/162 The form in Brenner (1908) is *Discedite*, while the Toronto Corpus reads *Discedit*.

25 ▸7.2/165 Both Brenner (1908: 5) and Pulsiano (2001: 53) give *salvam*/*saluam* as the form present in the Junius Psalter. For more details, see Brenner.

26 ▸7.6/167 O'Neill (2001) suggests that the text should be emended. In fact Bright and Ramsay's (1907) edition introduces one emendation into this passage: while the MS of the Paris Psalter exhibits *sær* (see folio 5v), the text is represented as *rær*. O'Neill goes one step further and represents the text as: *Aris, Drihten, <u>on</u> þinum ire, and <u>ræs</u> on minra feonda mearce*. He ascribes the former emendation (supported by the Latin text of the Roman Psalter: *<u>in</u> ira tua*) to Sisam (1918: 475). The latter case is more complex and needs to be examined in more detail.

First of all, O'Neill (2001: 176) remarks that Bright and Ramsay (1907) emend the verb from *sær* to *rær*, which, as he reports, "although in harmony with Ro.[man] *exaltare* and scribally plausible (confusion of insular *r* and *s* in the exemplar, cf. 21.5) is not entirely satisfactory, since altogether in twelve attestations of *exaltare* this vb. is never used by P. and in attested examples elsewhere is transitive". The objections raised by

O'Neill seriously undermine the correctness of the *sær-rær* emendation, which is why he proposes to emend the form to *ræs*. Before commenting on O'Neill's interpretation of the manuscript form, let me first comment on his objections against the emendation proposed by Bright and Ramsay (1907).

Note that with *rær* the passage is difficult to interpret as *rāeran*, not being recorded in intransitive uses, seems not to be accompanied by an object here, unless coordination with the *ge-weorþian* clause is assumed and one of the objects of *ge-weorþian*, i.e. *þe sylfne* is interpreted as the object of *rāeran* as well. However, on the authority of Visser (1963-73), O'Neill remarks that *ge-weorþian* is not otherwise recorded with two objects, which makes this interpretation rather implausible. O'Neill's second objection, i.e. that *exaltare* is never rendered by *rāeran* is also valid but requires two additional comments. First of all, *exaltare* is not used twelve times in the prose portion of the Paris Psalter, as claimed by O'Neill, but fifteen times, thirteen of which are translated by *(upp) ahebban/ahæbban* (in 3.2, 9.13, 9.32, 12.3, 17.44, 17.46, 26.6, 26.7, 33.3, 36.19, 36.33 and two occurrences in 45.9) (cf. Charzyńska-Wójcik and Wójcik in press for the details of the interpretation of this compound) and one instance rendered by *herian* (29.1). Therefore, while it is true that *rāeran* does not, apart from this single hypothetical case, correspond to *exaltare*, the same could be said of *herian*, though it has to be admitted that *herian* does not raise the other problems inherent in the case of *rāeran*.

Let us now see how the *ræs* interpretation fits in. First of all, it is scribally plausible since a reversal in the order of two letters is a common error (Wegner 2006: 48). According to O'Neill (2001: 176), this is an instance of transposition, while Wegner (2006) prefers the term metathesis. Secondly, *rāesan* is an intransitive verb, hence it fits into the passage from a syntactic point of view. Finally, it means 'to rush, move violently or impetuously', which, as remarked by O'Neill (2001), agrees with the sense of the corresponding passage in Theodore of Mopsuestia's Commentary on Psalms.

In conclusion, I see every reason to follow O'Neill's (2001) interpretation of the manuscript form, i.e. *ræs* and suggest 'attack' as the best gloss.

27 $^{7.7}/_{168}$ It is one of the two abbreviated forms used in the original 1610 edition of the Douay Bible Psalter in Psalms 1-50. The other occurrence is *cōfesse* in 42.6. The abbreviated forms were much more numerous in the first part of the Old Testament printed in 1609. For example, the Introduction,

which consists of twelve pages, contains as many as twelve abbreviated forms. By comparison, Psalms 1-50 occupy almost 85 pages.

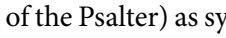
28 ▸7.11/170 The phrase *heortan rihtra geþohta* means 'of right-thinking hearts' or 'of right thoughts in their hearts'.

29 ▸7.11/170 Brenner (1908) has: *deus. Iustum. 11. adiutorium meum*, while the Toronto Corpus edition of the Junius Psalter does not capitalise *iustum*. Pulsiano (2001) also shows capitalisation on *Iustum* since the item opens verse 11, beginning the sentence *Iustum adiutorium meum*. As noted in Section 1.2.3, Pulsiano's edition generally has capitalisation only at the beginning of new verses.

30 ▸8.5/178 The Toronto Corpus edition presents *oft rædlice* as two words. The same spelling is exhibited in Thorpe (1835), Bright and Ramsay (1907) and Stracke, while O'Neill (2001) proposes to spell the item(s) as one word: *oftrædlice*. Consulting the manuscript for hints in this respect will not shed any light on the matter as, at the time of the production of the Paris Psalter manuscript, there were still no conventions as far as joined up or separate spellings were concerned. This situation was a consequence of the fact that it was only in the eighth century that *scriptio continua* (continuous linear succession of letters with no breaks) started to be broken down into smaller chunks by English and Irish monks, in an attempt to help readers to decipher the Latin text they were struggling to read. This change, according to Voeste (2012: 168), "was initially meant to help separate semantic units for translation" but it ultimately affected spelling methods in the vernaculars as well, constituting an important development towards a grammatical (rather than phonetic) view of writing (cf. Parkes 1992). As a result, in order to determine the correct spelling of the item(s) it is necessary to find out which interpretation is supported by the dictionary data.

It turns out that Anglo-Saxon dictionaries list all three items: *oft*, *rædlīce* and *oftrædlīce*, which may, at least partly, account for the confusion. However, examining the senses of the three items supports O'Neill's (2001) interpretation, as none of the meanings of *rædlīce* listed in B&T and BTs: 'wisely, skilfully, cleverly'; 'advisedly, deliberately, designedly, on purpose'; and 'advisably' makes sense here when modified by *oft*, 'often', while the sense of *oftrædlīce*, 'frequently, often, habitually' completes the sense of the passage perfectly. This is why I treat *oftrædlice* as one item (though I represent it as it stands in the Toronto Corpus) and gloss it as 'often'.

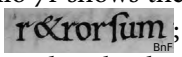
31 8.5/178 Brenner (1908: 7) has an abbreviated *qm̃* with a tilde over the *m* here, which stands for *quoniam*. The Toronto Corpus mistakenly expands it into *quam*, and I rectify this mistake here. I examined all occurrences of *quam* in the Junius Psalter (7.16, 8.2, 8.9, 12.2, 22.5, 24.10, 30.21 (x2), 34.9) in Brenner's (1908) edition and discovered that it is never abbreviated in the text. The parts of the manuscript available for viewing at: http://bodley30.bodley.ox.ac.uk:8180/luna/servlet/view/search/what/MS.+Junius+27/when/10th+century%2C+second+quarter?q=Junius+Psalter do not allow us to examine all the above-mentioned instances of *quam* in the text, but the following occurrences can be seen there: folio 13v for *quam* in 8.2, folio 14r for *quam* in 8.9, folio 17r for *quam* in 12.2 and folio 28r for *quam* in 24.1. The results of the examination agree with Brenner's edition: none of them is an abbreviated form. In spite of the lack of abbreviated forms of *quam* in the Junius Psalter, the abbreviation for *quoniam*, which is present in Brenner (1908), i.e. *qm̃*, is in four instances mistakenly expanded in the Toronto Corpus as *quam*, namely in 8.5, 9.4, 9.12 and 41.6. Neither the Latin text nor its Old English gloss (*forðon*/*forþan*) leave any doubt as to the actual signification of this abbreviation. Moreover, all these instances are represented by *quoniam* in Pulsiano (2001) and in Jerome's *Psalterium Romanum* as edited by *Documenta Catholica Omnia* (p. 130, where both 8.5 and 9.4 can be found, and pp. 132 and 192 for 9.12 and 41.6 respectively); hence, the text represented here has been rectified in each of these four places. See also note to 4.4.

32 8.5/178 As noted by Hargreaves (1955: 76), *the sone of a virgyn* in LV is a rendering of *filius virginis* rather than *filius hominis*. In view of the fact that LV is a revision of EV, where the text follows the mainstream Gallican Psalter (it shows *the son of man*, which clearly renders *filius hominis*), this indicates that the choice of *the sone of a virgyn* must have been a conscious one, especially since the underlying text of LV must also have had *filius hominis*, since *filius virginis* is generally not used in the Gallican Psalter in this passage. Hargreaves (1955: 81) suggests that the reading can be ascribed to Lyra's commentary on the Psalter, *Postilla*. This is indeed confirmed by an examination of Lyra's text, available in the facsimile edition at: http://www.umilta.net/nicholalyra.html, which shows clearly that the two phrases are presented in the body of the commentary (not within the wording of the Psalter) as synonymous:  . See 15.5 for a similar case: a situation where LV corrects the text of EV and

diverges from the Gallican Psalter text as such, relying on the wording of Lyra's commentary instead.

33 9 Intr/181 See note to 5.7.

34 9.1/182 The digital version given in the Corpus of Middle English Prose and Verse spells *narra bo* as two words. This is clearly an incorrect reading of Bramley (1884), whose text shows *narrabo*; it has to be admitted, though, that Bramley's edition is slightly misleading in making the distance between *a* and *b* larger than usual.

35 9.3/183 In fact, Stracke spells the word as: *re- trorsum*, but there is nothing in the manuscript which might prompt this: folio 7r shows the word spelt with the abbreviated *et*, i.e. with &: *r&rorsum*  BnF; hence, it is clear that this is an instance of an editorial slip and I take the liberty of rectifying the text. This is the only place in the text where I have made this kind of intervention in Stracke's edition.

36 9.4/183 See the note on *quoniam* in 8.5.

37 9.6/185 The form exhibited in Pulsiano (2001) is *defecerun* not *defererunt*, which is clearly an editorial error, and so I do not reproduce it in the text, especially in view of the fact that the Stuttgart edition of 1969 gives *defecerunt* here. See 30.26 for a similar case.

38 9.8/186 According to Bülbring (1891) and the digitised version of this edition, the London MS of the Middle English Glossed Prose Psalter omits the passage from the *Gallicanum*, i.e. *iudicabit populos in iusticia* is not rendered there at all, unlike the Dublin MS, which translates it: *he schal deme þe worlde in euennes*. In contrast, the Pepys MS, whose edition has only very recently been published by Black and St-Jacques (2012: Part I p. 6), reads: *He made redy his throne in juggement, and he schal iugge þe worlde in euenesse, and he schal iugge þe folk in ri3t*. The section in Black and St-Jacques (2012) which lists the linguistic variants exhibited by the remaining three manuscripts, i.e. the London MS, the Scheide MS and the Dublin MS, does not indicate that the manuscripts differ in this respect. Moreover, other (non-orthographic) differences between

the London and the Dublin MSs which are recorded by Bülbring (1891) are not reported by Black and St-Jacques (2012: Part I p. 107). The only variants noted between the manuscripts which are listed in Black and St-Jacques (2012) are: the omission of the second occurrence of *þe* in the Dublin and Scheide MSs with respect to the Pepys MS, and the presence of *ri3tfulnes* in the Dublin MS where the remaining manuscripts have *ri3t*. Note that what these pieces of information tell us about the London and the Dublin MSs edited by Bülbring (1891) clashes with what Black and St-Jacques (2012) have to say about the passage. I have no way of verifying this information, and can only present the two positions of the editors.

39 9.10/187 In the facsimile of the Douay Bible, the bottommost three lines of the page which include this verse are poorly presented. As a result, the letter *r* in the word is not visible at all.

40 9.11/188 The pronoun *ðe* is ACC SG, i.e. it functions as the object of the verb.

41 9.12/188 See the note on *quoniam* in 8.5.

42 9.13/189 This verb requires some comment. A comparison of the five available editions of the Old English portion of the Paris Psalter, and an examination of the verb's dictionary entries, reveal inconsistencies as far as the status of the preposition is concerned. In particular, it is not clear whether the preposition is part of the verb or an independent unit.

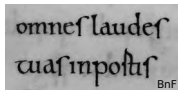
The *upp* and *ahabban* combination appears in the Psalter nine times: in 9.13, 12.3, 17.46, 19.8, 26.7, 27.10, 33.3, 36.19 and 36.34; and the preposition + verb sequence is interpreted differently by different researchers. O'Neill (2001) and Stracke treat the combination as a unit and always edit the sequence as one item. In contrast, Bright and Ramsay (1907) always represent the sequence as two words, while the Toronto Corpus edition, which should in principle agree with Bright and Ramsay (1907) being only a digitised version of this edition, has connected spellings in 9.13, 12.3 and 19.8, with the remaining occurrences agreeing with Bright and Ramsay's (1907) edition. Finally, there is Thorpe (1835), who almost consistently hyphenates all instances of the sequence, apart from 17.46, where the items are spelt as two words. Interestingly, the combination

was also spelt with a single *p*, i.e. as *up* + *ahebban*. This happens in 17.44, 36.34, 45.9 and 46.9. The editors generally stick here to the interpretation they posit for the *upp* + *ahebban* combination. O'Neill (2001) and Stracke present the sequence as one item; Bright and Ramsay (1907) as two items; Thorpe (1835) resorts to hyphenation, this time consistently; while the Toronto Corpus edition generally follows Bright and Ramsay (1907), except for 17.44, where the items are spelt as one word: *upahafen*.

As far as the dictionary entries in B&T and BTs are concerned, these do not list *up(p)ahæbban* as a headword at all, while *ahæbban* is listed there with the meaning 'to heave up, raise, exalt'. However, the forms *upahefst, upahefþ, upahof, upahofon, upahafen, uppahefene* and *upahæfene* are listed in various other dictionary entries as part of illustrative quotes.

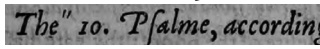
Kastovsky (1992: 375) observes that combinations of a verb with an adverb or a preposition in OE represent two patterns: 'inseparable' and 'separable' compounds. In the case of the latter, "the particle may be separated from the verb by the negative particle or other elements, and it may also occur positioned after the verb". An examination of the text reveals that the combination of *up*(*p*) and *ahebban* appears in the text of the Paris Psalter twice in the order verb + preposition: in 3.2 and 9.32; and in 48 Intr *upp* appears before the verb but is separated from it by the negative particle: *upp ne ahofen*. These two pieces of evidence indicate that the *up(p)* + *ahebban* combinations exhibited in the Paris Psalter represent separable compounds. For more on this, see Charzyńska-Wójcik and Wójcik (in press).

43 9.13/189 Pace Stracke, folio 7v of the Paris Psalter manuscript clearly shows the word *tuas* within the passage.



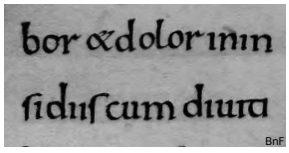
44 9.20/194 Psalms 9 and 10 are frequently taken together as Psalm 9. This happens in the Septuagint and in the Vulgate (and in some Hebrew manuscripts). According to Anderson (1994: 228-229), the differences of opinion between scholars in this respect follow from the fact that the original acrostic is no longer preserved in full. Anderson (1994) himself argues for the original unity of the composition.

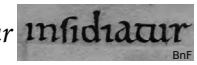
Note that all texts presented here treat the Psalm as a unit, though some *editions* make a note in this place to mark the fact that this is the first verse of Psalm 10 in the Hebrew Psalter and, consequently, in translations based on the Hebrew text (cf. the King James Bible). The relevant note

appears in Bülbring's (1891: 9) edition of the Middle English Glossed Prose Psalter. The same is done in Forshall and Madden's (1850) edition of both Wycliffite versions (cf. Forshall and Madden 1850: 745, 746 for EV and LV respectively). The verse numbers of the remaining part of Psalm 9 in these Psalter editions differ: Bülbring (1891) continues the numbering of Psalm 9, while Forshall and Madden (1850) start the numbering anew. In view of the fact that verse numbering only appeared in the sixteenth century, the numbering systems used here reflect the conventions imposed by the nineteenth century editors. In contrast, in the case of the Douay version we can already talk of verse numbering in the original edition. The Douay Psalter also treats Psalm 9 as a unit, but has the following comment in this place:  . The Psalm continues after the comment but verse numbering starts again. Cunyus's (2009) Psalter records the different Psalm division in a footnote, because from this moment on the King James Bible and the Revised Standard Version (available at: http://quod.lib.umich.edu/r/rsv/about.html) exhibit a difference in Psalm numbering.

45 ▸ 9.23/196 The word is spelt in the manuscript with lowercase letters (see folio 8v), as are all other references to God, except if they appear at the beginning of a verse. However, as noted in Section 1.2.1, I follow Stracke's capitalisation conventions in presenting the Latin text of the Paris Psalter.

46 ▸ 9.28/199 Stracke puts *Sedet* in square brackets to indicate that the word is absent from the manuscript. The square brackets, being reserved here for the mainstream Roman Psalter version, have been replaced with curly brackets. It is perhaps of interest to note that the absence of the word in the text is not caused by any mutilation of the manuscript but represents a case of omission, where *dolor* is immediately followed by *in*, as can clearly be seen on folio 8v of the manuscript of the Paris Psalter.



47 ▸ 9.29/200 The manuscript of the Paris Psalter clearly shows *insidiatur*  on folio 8v.

48 ▸ 9.32/202 See note to 9.13.

49 ▸ 9.32/203 The manuscript of the Paris Psalter (folio 9r) reads *ne ne* here.

50 ▸ 9.34/204 See 2.10 and 33.8 for a similar use of *nu* with weakened temporal meaning: there introducing a command, here an important statement.

51 ▸ 9.35/205 The phrase *geþafa beon nolde* is to be understood as 'would not consent'.

52 ▸ 10 Intr/208 The manuscript of the Paris Psalter (folio 9v) reads *þes* here, and so do all available editions of the Paris Psalter. O'Neill (2001) emends the word to *þer*, suggesting that *swa þer* introduces a simile which the scribe was unfamiliar with.

53 ▸ 10.1/208 In contrast to all available editions of the English text of the Paris Psalter (i.e. Thorpe 1835, Bright and Ramsey 1907, Stracke and folio 9v of the manuscript,), O'Neill (2001) inserts *ge* into the clause to account for the use of the contracted plural form *lære*. According to Campbell (1959: §730), the form is only used when the pronoun *ge* follows the verb, which agrees with O'Neill's placement of the pronoun. This might indicate that the scribe inadvertently omitted the pronoun which was present in the manuscript he was copying. The meaning of the clause is 'why do you advise me?'.

54 ▸ 10.3/210 Hargreaves (1955: 76) suggests *Quoniam quem perfecisti* as the underlying text of LV. An examination of the text of the Psalms in Lyra's Commentary confirms this supposition: .

55 ▸ 10.6/212 The Toronto Corpus edition of the Junius Psalter has *ðominus* here, yet since Brenner (1908) has *dominus*, *ð* must represent an OCR mistake and I took the liberty of correcting the text.

56 ▸ 10.8/213 As indicated by the editing conventions employed in Pulsiano (2001: xxxi), *et* does not belong to the mainstream tradition of the Roman text but is a Gallican word which is an addition to the Roman Psalter. This is supported by the absence of *et* in Jerome's *Psalterium Romanum*, as represented in *Documenta Catholica Omnia* (p.136) and its presence in the Gallican version represented there (p. 135). The same is true of

the presence vs. absence of *et* in the Gallican vs. Roman Psalter of the *Quincuplex Psalterium* (1509). Generally, all editions of the *Gallicanum* exhibit *et* here (cf. also the two copies of the British Library of the Gutenberg Bible; folio 294v available at: http://molcat1.bl.uk/treasures/gutenberg/search.asp.)

In contrast, the Latin text of the *Psalterium Romanum*, as represented in Anglo-Saxon glossed Psalters, diverges slightly from the mainstream tradition, since *et* is present in the Latin text of the *Psalterium Romanum* in the Paris Psalter, as shown above, the Junius, Vespasian, Cambridge, Royal, Eadwine and Bosworth Psalters.

57 ▸ 11.2/216 Both Brenner (1908) and the Toronto Corpus edition of the Junius Psalter give the same form here, i.e. *ana*. As can be seen on folio 16v, the initial letter not visible. This is also reported in Pulsiano (2001: 118).

58 ▸ 11.4/217 According to Mitchell (1985: §1648), *hu* can be used (alone or accompanied by *la*) "in negative nexus questions which demand an affirmative answer", which seems to be the case here. The clause should therefore be translated as 'Aren't we allowed to say what we want?'. See 43.6 and 43.22 for a similar use of *hu*.

59 ▸ 11.5/218 Folio 10v of the Paris Psalter clearly shows *Ac* here and all the available editions of the Paris Psalter exhibit this item, apart from O'Neill (2001), who treats it as an instance of dittography (the previous verse begins with *Ac*) and emends it to *and*. *And* makes more sense here as a conjunction connecting the two clauses, so it is glossed as 'and'.

60 ▸ 11.5/218 The pronoun *hy* refers to *hælo*, i.e. 'salvation'.

61 ▸ 12.3/222 See note to 9.13.

62 ▸ 12.5/223 The word starts a new verse, where generally an initial in a different colour is expected, which has not been supplied here. The initials in the Latin text of the Paris Psalter manuscript are interchangeably gold or blue and, as the previous verse starts with a blue *I* of *Inlumina*, gold would be expected here. It might be supposed that the gold initial is not clearly visible, as is the case with the gold *N* starting verse 1.5. However, excellent

digital zoom available at http://gallica.bnf.fr/ permits a very close inspection of the manuscript and, while in the case of 1.5 it does show the faded *N* (see folio 1r), there is clearly no initial in 12.5 (see folio 11r).

63 ▸13.6/229 The verse begins with *Đara* in the manuscript (see folio 12r) and in Bright and Ramsay (1907), O'Neill (2001) and Stracke. Two editions, however, misrepresent it as *Dara*: Thorpe (1835: 25) and the Toronto Corpus.

64 ▸13.6/229 The Junius Psalter as represented in the Toronto Corpus has *effendendum*. This is the only edition with this spelling, since Brenner (1908: 13), Pulsiano (2001: 134), and the *Psalterium Romanum* at *Documenta Catholica Omnia* (p. 138) all have *effundendum*. The form in the Toronto Corpus, then, represents an OCR mistake, which I rectify in Chapter 3.

65 ▸13.10/232 Folio 12r of the Paris Psalter reads *mine* here, which is emended to *mines* in all available editions of the text apart from O'Neill's (2001), who emends it to *min*, an independent pronoun qualified by *geþeaht*, i.e. 'the counsel of mine'.

66 ▸13.10/232 Hargreaves (1955: 76) suggests *confudisti*, i.e. PERF ACTIVE IND 2 S, rather than *confudistis*, i.e. PERF ACTIVE IND 2 P, as the basis for LV. Indeed EV seems to be translating the plural verb: *3ee han confoundid*, while LV shows the singular subject of the corresponding verb: *Thou hast schent**. [*confoundid* I.]. As most departures of LV from EV can be demonstrated to derive from Lyra's *Postilla* (either from the text of the Psalter given there or from the Commentary), I checked the relevant verb in *Postilla* and discovered that Lyra has the plural verb, both in the text of the Psalm and in the Commentary.

Note additionally that the Middle English Glossed Prose Psalter also seems to be translating a singular verb: *þou, Lord, confoundest*. Black and St-Jacques (2012) do not provide the Latin verse because it is not glossed (the whole of Psalm 13 contains only one glossed verse), so there is no direct way of verifying the underlying Latin verb. As for the forms of the English verb in the existing manuscripts, Black and St-Jacques's (2012) edition and Bülbring's (1891) edition do not agree about the form in the Dublin MS: according to Bülbring, the verb appears in the London MS as *confoundest* and in the Dublin MS as *confoundid*, while Black and St-Jacques report that all four manuscripts read *confoundest* here.

67 13.10/232 The corresponding passage in the Pepys MS reads: *forhwi oure Lorde <u>is</u> <u>his</u> hope* (Black and St-Jacques 2012).

68 14.1/235 See note to 4.9.

69 15.1/239 See note to 11.4, i.e. 'Didn't I say to you, Lord, that you are my God?'.

70 15.3/241 This is the form which appears both in Brenner (1908) and the Toronto Corpus edition of the Junius Psalter. While it is clearly a mistake, I do not rectify it as it represents the actual form which appears in the manuscript (see folio 18v).

71 15.5/243 Note the difference between EV: *The Lord the part of myn eritage, and of my <u>chalis</u>* and the translation of LV: *The Lord is part of myn eritage, and of my <u>passion</u>*. This suggests *passionis* rather than *calicis* as the basis for the translation in LV. Hargreaves (1955: 76) ascribes the reading to Nicholas of Lyra. This is confirmed by an examination of the text of *Postilla*. But, in contrast to 10.3 and 13.10, the reading *passionis* is part of the gloss rather than the underlying text of the Gallican Psalter used by Lyra: . A similar case can be seen in 8.5.

72 15.8/245 It is perhaps of interest to note that *dextra*, 'right hand, right side', which is expressed in the Latin of the Paris Psalter nine times, is translated by Alfred by means of *swiðre hand*, literally 'stronger hand' (17.34, 19.6, 43.5, 44.5, 44.11, 47.9), with the first three occurrences (15.8, 15.11, 16.7) rendered by means of paraphrases. In contrast, all the remaining translations analysed here uniformly resort to the phrase 'right hand/half/part'. These data are confirmed by the *MED* and *OED*, which show that *riht* is recorded in the relevant sense only in the late twelfth/early thirteenth century and that *swīthe* is not recorded after the OE period in the sense corresponding to *dextra*.

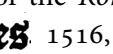
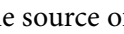
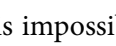
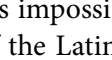
73 15.9/245 See note to 4.9.

74 15.11/246 As *þæm* can be either SG or PL, an alternative reading is 'to those'.

75 See note to 5.7.
16 Intr/247

76 The sense of the clause is 'who persecuted him though he was guiltless'.
16 Intr/247

77 The Gallican Psalter reads *aequitates* here, i.e. ACC PL, while the reading
16.2/249 of the Roman Psalter is *aequitatem*, i.e. ACC SG. A comparison of the English renderings of the Gallican Psalter suggests that the post-Alfredian English translations point to two different textual traditions here. Three of the Psalters have the plural form of the relevant item (as in the mainstream *Gallicanum*): Richard Rolle's Psalter, EV and the Douay Psalter; LV and two manuscripts of the Middle English Glossed Prose Psalter (the London and Dublin MSs) have the singular (as in the mainstream *Romanum*); and the other two (the Pepys and the Scheide MSs) have the plural noun.

Since LV shows a form which does not directly correspond to the Gallican Psalter, I turned to Lyra's *Postilla*, which indeed reads *equitatem*: . This agrees with Hargreaves (1955: 76), who suggests the form *aequitatem* as underlying the translation in LV. Let us note at this point that this reading is not typical of the Gallican Psalter, since an inspection of the Gallican Psalters available at Early English Books Online, Part I, 1473-1640 (STC I, Pollard & Redgrave) reveals that only one out of seven Psalters examined has the form in the singular which is typical of the *Romanum*, cf.  1504, 1506, 1516,  1522,  1529,  1530, 1640.

As for the source of the readings found in the Middle English Glossed Psalter, it is impossible to comment further on the issue because of the absence of the Latin text(s) underlying the translation (the verse is unglossed and as such it is unedited in Black and St-Jacques 2012).

78 Clearly, the intended reading here is 'won't be moved', especially in view
16.5/251 of the fact that Latin *moveantur* is passive.

79 The Toronto Corpus edition of the Junius Psalter reads *Miirifica*, while
16.7/252 Brenner (1908: 15) has *Mirifica* and so does Pulsiano (2001: 162). Therefore, I rectify the form in the text as being an OCR mistake.

80 16.11/255 The clause seems to complement *gearwe* 'ready'.

81 16.13/257 O'Neill (2001: 195) comments on the "awkwardness" of the passage and proposes that *ure feawena* should be read as a substantive genitive governed by *menigo*, thus suggesting the following reading: 'Lord, make the multitude of them less than that of the few of us'.

82 16.13/257 The form is emended in O'Neill (2001) to *tostence*, i.e. IMP SING, while all the remaining editions (Thorpe 1835, Bright and Ramsay 1907 and Stracke) represent the form without emendation, as it stands in the manuscript of the Paris Psalter (folio 15r), i.e. *tostencte*.

83 16.13/257 The preposition can be interpreted as *of* introducing the instrument (cf. Mitchell 1985: §823), in which case it should be glossed as 'by'. An alternative reading is suggested by O'Neill's (2001) punctuation: *tostencte hi geond eorþan, libbende, of þis lande*. The *of*-PP may be taken as an appositional constituent expanding the sense of *geond eorþan* and would probably be best glossed as 'out of'. If this is so, *libbende* is to be interpreted as standing in apposition with the NP complement of *tō-stencan*, i.e. *hi*.

As noted by O'Neill, the sense expressed in this verse in the Paris Psalter can be related to Theodore of Mopsuestia's commentary (cf. Hill's 2006: 217-219 translation of Theodore of Mopsuestia's commentary).

84 16.14/258 The Toronto Corpus edition of the Junius Psalter has *procina* here, which is clearly an OCR mistake, especially in view of the fact that Brenner (1908: 16) has *porcina*.

85 16.15/258 The clause should be understood as 'I'll show myself righteous'.

86 17 Intr/259 The sense of the clause is 'on behalf of whom (he) sings it'.

87 17.1/260 Apart from the *é* vs. *e* difference between Brenner (1908: 16) and the Toronto Corpus edition of the Junius Psalter, the two editions differ with respect to capitalisation here as well, with the word being spelt without capitalisation in the Corpus.

88 ▸17.3/261 The original edition of the text has no verse 3 (which is not to say that any *text* is missing); instead verse 2 is followed with verse 4 and since no verse transition mark is present to indicate the beginning of verse 3, my numbering follows exactly that of the 1610 edition.

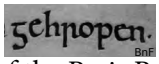
89 ▸17.5/262 The reconstructed Latin of the Douay Bible (Edgar and Kinney 2011) reads: *In tribulatione invocavi Dominum*, which departs from Hetzenauer's: *In tribulatione mea invocavi Dominum*. But judging from the English text: *In my tribulation I haue inuocated our Lord* the omission of *mea* is unfounded.

90 ▸17.11/266 Thorpe (1835) presents the text of this verse as follows: *And he let betwux him and minum feondum, þæt he næfre gesewen fram him*, which is almost exactly what the manuscript shows on folio 16r, with one reservation only: the passage shows the form *betwū* , while the word is written in full in all other instances, as reported by Stracke. Thorpe (1835) and Bright and Ramsay (1907) expand *betwū* into *betwux*, while O'Neill (2001) and Stracke go for *betwuh*. More importantly, however, Thorpe's is the only edition which does not introduce emendations here. All the remaining editions insert *þystru* between *let* and *betwuh* to render *tenebras*. This, however, does not exhaust the topic of emendations in this verse. Note that the clause following this one is passive and there is clearly an auxiliary missing, which is supplied by Bright and Ramsay (1907) as *wæs*, while O'Neill (2001) goes for *nære*, arguing that the use of the subjunctive and the negated verb accords better with the Epitome of Julian of Eclanum, which O'Neill indicates as the source of the OE text. Note too that the omission of *nære* in the immediate environment of *næfre* looks like a very plausible case of haplography (cf. Rooker 2011: 119). In effect, it seems that O'Neill's emendation is well-motivated both textually and paleographically.

91 ▸17.11/266 Pace Stracke, the word is represented in the Paris Psalter manuscript (folio 16r) as *aeris* .

92 ▸17.12/267 Here again O'Neill (2001) emends the manuscript by inserting *wolcnu* between *þa* and *urnan*, claiming that *þa* cannot be an independent demonstrative here since it has no clear referent. Bately (1988) suggests a temporal interpretation of *þa* pointing to *ligetu* as the subject of *urnan*: 'And then there ran as if it were flashes of lightning'. O'Neill

disagrees with Bately, pointing to *nubes transierunt* in the *Romanum* as the underlying text. O'Neill's suggestion may well be correct as it gains additional support from the paleographical facts: the line immediately above *And þa urnan* contains *wolcnū*, i.e. *wolcnum*, which very probably caused the omission. None of the remaining editions shows any emendation here.

93 ▸17.15/269 The manuscript (folio 16v) reads *gehropen*  here and this is how the item is represented in all editions of the Paris Psalter apart from O'Neill's (2001), where the form is emended to *gehroren*. Interestingly, B&T in the entry for *ge-hropen* list this verse from the Paris Psalter and redirect the reader to *ge-hreōsan*, with its past participle form *gehroren* 'fallen'. Note that O'Neil's emendation is well-motivated palaeographically, as the similarity in form of *r* and *p* was a likely source of confusion.

94 ▸17.18/270 The manuscript (folio 16v) and all its editions, apart from O'Neill (2001), read *for* here. O'Neill emends *for* to *from* following the suggestion of Sisam (1918), who points out that the scribe may well have confused *frō*, an abbreviation for *from*, with *for*.

95 ▸17.18/270 The reconstructed Latin text of the Douay Bible reads *confirmati* here, which agrees with the Stuttgart reading.

96 ▸17.21/273 The Latin text in Richard Rolle's Psalter as edited by Bramley (1884) shows the passage in exactly this manner, while the remaining Gallican Psalter texts compared with it do not exhibit the full stops within the phrase. While matters related to punctuation are generally ignored in the comparison, this is confusing enough at this point to deserve a comment.

97 ▸17.25/275 Cunyus (2009) translates *innocens eris* as 'You will innocent'. It seems, however, that since *eris* represents FUT ACTIVE IND 2 S, the intended reading of the passage is 'You will be innocent', especially in view of the fact that the same verse contains *sanctus eris*, which the author translates as 'You will be holy'; so I rectified the passage in the main text.

98 ▸17.36/282 Bramley's (1884: 66) edition of Richard Rolle's Latin shows *iumicos* here, which is evidently a mistake. However, determining where the mistake is located is impossible without viewing the actual manuscript, and so I reproduce the form as it stands in Bramley. The form exhibited in the

electronic version of Bramley available in the Corpus of Middle English Prose and Verse is the same as that in Bramley (1884). See the note on 36.32 for the same type of *u* vs. *n* confusion in Rolle's Psalter.

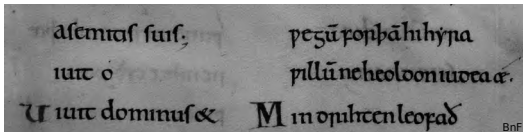
99 17.39/284 The passage is to be understood as: 'And there were none to save them'.

100 17.42/286 The pronoun *þæt* refers to *þæt folc* 'the nation'.

101 17.42/286 For more on these forms, see Brenner (1908: 20 fn.1).

102 17.44/287 See note to 9.13.

103 17.44/287 An examination of the manuscript of the Paris Psalter (see folio 18r) reveals that between the last words of the previous verse, *a semitis suis*, and the first words of this verse, *Vivit Dominus*, there is a superfluous sequence: *ivit o*. It was clearly the beginning of a new verse, with the (gold) initial not yet supplied, which was discontinued as the verse starts one line too high: the general principle governing the layout of this Psalter is the alignment of the two texts at the beginning of each verse. With the Old English text being generally longer than its Latin counterpart, there are empty lines in the Latin text. In this case, the scribe inadvertently started the Latin verse too early.



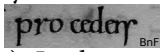
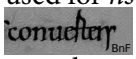
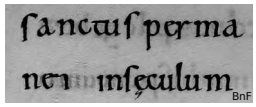
104 17.46/288 See note to 9.13.

105 17.48/290 The Toronto Corpus uses precisely this notation, and it is hard to say what its significance might be. Folio 18r of the manuscript of the Paris Psalter shows *ða ðu*. Thorpe (1835), Bright and Ramsay (1907), O'Neill (2001) and Stracke all emend the first item to *ðe*. The emendation is argued for in O'Neill as possibly representing a case of late OE confusion of unaccented vowels.

106 18.3/292 The manuscript of the Paris Psalter (folio 18v) does not display any scribal corrections and the word is written very clearly as *gyre*. Thorpe (1835) is the only edition which presents the word in this form. Bright and Ramsay (1907) emend the verb to *gyrre*, O'Neill (2001) to *gehyre*, PRES SUBJ SG of *gehyran* 'to hear' – a form also presented in Stracke. The emendation to *gehyre* is, as remarked by O'Neill (2001), due to Grattan (1909). Grattan's (1908: 187) rationale behind the emendation is that this form has an advantage over *gyrre* "because it is not attested with transitive force and because its usual meaning of Latin *sonare* would not make sense here".

107 18.4/293 According to the *OED*, *sound* (from AF *soun*) with excrescent *–d* finally established itself only in the sixteenth century, which is confirmed by the texts presented here.

108 18.7/295 The passage between *Iustitiæ* and *domini* is missing from the Junius Psalter, both in Brenner (1908: 21) and its digitised edition in the Toronto Corpus. This omission is reported in Pulsiano (2001: 225-226), who provides the missing passage: *domini rectæ lætificantes corda præceptum* together with its OE gloss: *dryhtnes ryhtlice blissiende heortan bebod*.

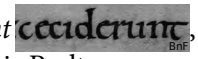
109 18.8/296 Examination of the manuscript reveals that the actual form of the word is slightly misleading, as the final symbol resembles the abbreviation used for *ns* in this text (cf. *procedens*  in 18.5 and *convertens*  in 18.7, both on folio 19r). In this case the symbol seems incomplete. My interpretation here does not altogether agree with Stracke, who talks of the final letter as representing "the second stroke of an *n*". 

110 18.10/297 Folio 19v of the manuscript of the Paris Psalter clearly shows *custo*, with no indications of any scribal interventions or corrections.

111 18.12/299 As noted by Hargreaves (1955: 84), *the forseid defautis* does not represent a translation but is matter added, with Lyra's commentary as its source: *si mei non fuerint dominati defectus praedicti tunc immaculatus ero*.

112 19.1/301 The form *þe* glossed as 'you' stands for ACC SG here, so the meaning of the passage is: 'May the Lord hear you on the day of hardships and may the name of Jacob's God protect you'.

113 See note to 9.13.
19.8/305

114 Pace Stracke, the word is very clearly written as *ceciderunt*  , as can be seen on folio 20v of the manuscript of the Paris Psalter.
19.8/306

115 [folio 16b]. As noted in Section 2.3, the information concerning the folio on which a particular portion of the manuscript is contained is irrelevant here; so it is generally not represented. The only exceptions to this rule are cases where a word is split between two pages as this may (potentially) affect the spelling of an item.
20.1/307

116 The remaining part of the psalm is missing in the manuscript of the Paris Psalter; so the Latin text of the Paris Psalter cannot be supplied either. This situation repeats itself in 25.10-25.12, 38.2-38.6 and in 50.10-50.21; part of verse 26.5 is missing as well. The base text given in places where the Paris Psalter Latin is absent is that of the Junius Psalter, while the conventions for marking Weber's version are the same as everywhere else. To avoid potential confusion, each verse for which the Paris Psalter Latin is missing is included in the double set of the relevant brackets, i.e. // together with the verse number.
20.6/310

117 In the manuscript of the Paris Psalter, Psalm 21 is not preceded by an Introduction. However, Bright and Ramsay (1907), in contrast to Thorpe (1835), O'Neill (2001), Stracke and the Toronto Corpus, reconstruct the missing Introduction from the Vitellius Psalter. The same comment applies to Psalm 26.
21 Num/314

118 O'Neill's (2001) edition is the only one to emend the form to *þer*, while folio 21r reads *þes*, and this is how the word is represented in all the other editions of the Paris Psalter. O'Neill does not argue for this emendation in any way but, as noted above, the confusion of *r* and *s* was particularly likely (cf. 7.6 for the same case).
21.5/317

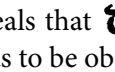
119 The clause is difficult to interpret. It seems that *mid* could be taken in the sense 'with that', i.e. 'in addition' with an unexpressed object. This type of absolute use of *mid* is recorded in B&T. The meaning of the clause would then be '(and) in addition (he me) loathes'.
21.6/318

120 21.8/320 The verse contains two occurrences of *mee* and each of them is spelt in a different way: the former as *mee* and the latter as *meę* , as can be seen on folio 21v. See also 4.1 for yet another variant spelling of this item exhibited in the text of the Paris Psalter.

121 21.11/322 The form used in the manuscript of the Paris Psalter (folio 21v) is *þæt he*. The latter item is emended in Bright and Ramsay (1907) to *þe*. The emendation is accepted in O'Neill (2001), yet he admits that the resulting collocation *þæt þe* does not appear anywhere else in the Paris Psalter. Contrary to O'Neill (2001: 206), who states that Thorpe (1835) "emends to *þe* but omits the preceding *þæt*", Thorpe's edition omits *þe*/*he*, showing only *þæt: wæter, þæt byð*. The same text is exhibited by Stracke.

122 21.13/323 The Toronto Corpus edition of the Junius Psalter has *adhesti* here, while Brenner (1908) has *adhesit*. The text presented here is rectified after Brenner's edition.

123 21.15/324 The manuscript of the Paris Psalter (folio 22r) reads *gerimde* here and this is how it is edited in Thorpe (1835), Bright and Ramsay (1907) and Stracke. O'Neill (2001) emends the form to *gerimdon* to match the plural subject.

124 21.18/326 According to Pulsiano (2001: 272), *deus* does not belong to the mainstream tradition of the Roman or the Gallican Psalter. This is confirmed by its absence in the Stuttgart Bible Psalter and in Jerome's Roman Psalter, as edited in *Documenta Catholica Omnia*. Note, however, that it is present in Jerome's Gallican Psalter, Richard Rolle's Psalter, in Hetzenauer's edition, and in the Latin text underlying the Middle English Glossed Prose Psalter as edited by Black and St-Jacques (2012: Part II p. 20). This last source also shows *Sire* in the French translation of the passage in the manuscript of Bibliothèque Nationale, Fonds Français 6260, which is a translation of the same glossed Latin as that of the Middle English Glossed Prose Psalter. Moreover, the presence of *God* in all translations of the Gallican Psalter examined here indicates that the Gallican texts they relied on had *Deus*. This is in agreement with the fact that the Psalter text of Nicholas of Lyra, which LV frequently relies on, reveals that  is also present there. As for the Douay Bible Psalter, it has to be observed that it is clearly based on a text with *Deus*, i.e. its reading agrees with that

of the *Sixto-Clementina*, as posited here. The reconstructed text of the Douay Bible Psalter (Edgar and Kinney 2011) also has *Deus* at this point. In conclusion, the textual variant cannot be identified with England only.

Let me explain at this point that throughout these notes I will be following the conventions assumed in the sources referred to as far capitalisation of terms *Deus* and *Dominus* is concerned. When discussed without reference to any particular source, the forms will be capitalised.

125 21.20/327 An alternative reading would be to interpret *cweþe* as introducing what follows in the Psalm, in which case it should be glossed as 'will-say'.

126 21.26/331 See note to 5.7.

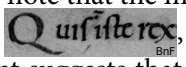
127 22.4/336 Here *nu* does not carry a temporal meaning. B&T quote an example of the combination of *þeah* and *nu* in the entry for *nū*: Bt. 16, 3; Fox 56, 4; Ors. 2, 4; Swt. 74, 26. *Ðeāh hī nū eall hiora līf āwriten hæfdon ... hū ne forealldodon ða gewritu ðeāh* and translate it as: 'now though they had written all their life, yet would not the writings wax old?', where the sense of *now* is clearly not temporal. According to O'Neill (2001), *nu* reinforces concessive *þeah* here. Mitchell (1985: §3531) discusses the reinforcing use of *nu* after the subordinating concessive conjunction and remarks that it is "hard to be certain how colourless *nu* is in (...) [the quoted] examples, although it is clearly much more so there than in *Ps(P)* 22.4", i.e. in the passage we are discussing.

128 22.4/336 See note to 3.5.

129 22.6/337 The Toronto Corpus edition of the Junius Psalter gives *Parasit* here, while Brenner (1908: 26) has *Parasti*; so I rectify it in the main text.

130 23.6/343 As can be seen, in EV the object of the first occurrence of *quaerere* is *God* rather than *him*. This fact is reported by Hargreaves (1955: 74), who suggests that the text underlying the translation was corrupt and had the word *Deum*, where the "correct" text of the Gallican Psalter has *eum*. (Let me note that what Hargreaves calls "correct" Latin is the text of the 1953 edition of the Vulgate.) The two copies of the Guttenberg Bible available

in the British Library (see folio 297 r at: http://molcat1.bl.uk/treasures/gutenberg/record.asp?LHPage=297r&LHvol=1&LHCopy=K&RHPage=297r&RHvol=1&RHCopy=G&disp=d&Linked=0#DispTop) exhibit *eum* here. Note, however, that where the *Gallicanum* has *eum*, the *Romanum* reads *Dominum*, which could also be the underlying reading of EV text. The Latin text contained on a leaf from a French antiphonary with musical notation, which is part of the collection of *Rare Book & Manuscript Library University of Pennsylvania*, MS Coll. 591 available at: http://dla.library.upenn.edu/dla/medren/detail.html?id=MEDREN_3882665, shows precisely this phrasing: *hec est generatio querentium Dominum*, despite the fact that it represents the text of the *Gallicanum* (the remaining part of the verse clearly shows the text of the *Gallicanum*: *querentium faciem dei ia*[*cob*] rather than the *Romanum*, where *Dominum* would be expected anyway). An examination of a variety of Gallican Psalter texts reveals that while most of them read *querentium eum*, quite a number of them show an alternative reading: *querentium dominum*, while none has *querentium deum*. In conclusion, while it is possible that EV translated *querentium deum*, as suggested by Hargreaves (1955), and the reading is not preserved in any other text of the *Gallicanum*, it is more likely that the underlying Latin text was *querentium Dominum* in view of the above facts.

131 ▸ 23.8/345 It is perhaps of interest to note that the manuscript (folio 24v) uses an abbreviated form of *est* here  , which appears only once in this text. The text arrangement suggests that scribe resorted to the abbreviation in order to insert the word he had omitted.

132 ▸ 23.10/346 *Fore* can be interpreted either as a postposition, meaning 'on account of' (see Psalm 17 Intr for the same structure with *fore*, meaning 'on behalf of' and Psalm 19 Intr), as suggested by O'Neill (2001). Alternatively, *fore* might be viewed as part of a prepositional verb. Although all editions of the Paris Psalter (Thorpe 1835, Bright and Ramsay 1907, O'Neill 2001 and Stracke) exhibit *fore wyrcð* spelt as two words, it appears that interpreting it as a prefixed verb, i.e. *forewyrcan* 'to work for, do anything for anyone' cannot be excluded here, in which case the clause would mean: 'the one for whom God makes/has made such wonders'. The combination appears only once in the text. Note, however, that the clause represents a *se ðe*-relative, and in *se ðe*-relatives, as reported by Allen (1977: 88), pied piping was obligatory. Since the relative clause does not exhibit pied-piping, *fore* can be interpreted as part of the prepositional verb, es-

pecially that B&T do list *fore-wyrcan* as a prepositional verb 'to work for, to do anything for anyone'.

133 ▸ 24Intr/346 See note to 5.7.

134 ▸ 24.6/350 The OE passage 24.6-24.8 is represented in two different ways, depending on the edition: on the one hand there are Thorpe (1835) and Bright and Ramsay (1907) with the digital edition in the Toronto Corpus; on the other hand, there are O'Neill (2001) and Stracke, who present an alternative arrangement of the same portion of text. Thorpe (1835: 53), Bright and Ramsay (1907: 51), and the Toronto Corpus have the following ordering (minor spelling differences between the texts have been ignored; the text is quoted after the Toronto Corpus):

24.6 Þa scylda mines iugoðhades ne gemun þu, Drihten, ne huru þa þe ic ungewisses geworhte; þæt synt, þa þe ic wende þæt nan scyld nære ac for þinre myclan mildheortnesse, beo þu min gemyndig, Drihten.
24.7 For þam gesette God æ scyldiendum on heora wegum, and geriht þa manðwæran on domum, and him getæceð his wegas.
24.8 For þinre godnesse, Drihten, þu eart swete, and wynsum, and eac rihtwis; Ealle Godes wegas syndon mildheortnes, and rihtwisnes, ælcum þæra þe his æ secað, and his bebodu lufiað.

In contrast, O'Neill (2001) and Stracke order the passage in the following way (the text is represented here after O'Neill 2001 with his numbering conventions):

24.6 Þa scylda mines iugoðhades ne gemun þu, Drihten, ne huru þa þe ic ungewisses geworhte, þæt synt þa þe ic wende þæt nan scyld nære; ac for þinre myclan mildheortnesse beo þu min gemyndig, Drihten.
24.7 For þinre godnesse, Drihten, þu eart swete and wynsum and eac rihtwis.
24.8 For þam gesette God æ scyldiendum on heora wegum, and geriht þa manðwæran on domum, and him getæceð his wegas.
24.9 Ealle Godes wegas syndon mildheortnes and rihtwisnes ælcum þæra þe his æ secað and his bebodu lufiað.

On consulting the manuscript of the Paris Psalter and the mainstream text of the Roman Psalter, it becomes clear that each of the arrangements has its own justification: the former reflects the ordering of the OE text in the manuscript of the Paris Psalter, the latter represents a rearrangement of the OE text to match the ordering of the Latin text of the Roman Psalter. Let me remark that the ordering of the Latin text

of the *Romanum* is the same in the Paris Psalter (Stracke's edition follows the ordering of the manuscript in the case of the Latin text) as in the mainstream version of the Psalter, as shown in Pulsiano (2001: 305-309). Since I quote the OE text of the Paris Psalter after the Toronto Corpus and arrange the Latin text to match the passages it corresponds to, I have made the necessary relocations in the Latin Psalter. Because these relocations are hard to trace back, I represent here the ordering of the *Romanum* after Pulsiano (2001: 305-309) together with the numbering of Pulsiano's edition:

24.7 Delicta iuuentutis et ignorantiae meae ne memineris secundum magnam misericordiam tuam memor esto mei deus. Propter bonitatem tuam domine.
24.8 Dulcis et rectus Dominus. Propter hoc legem statuit delinquentibus in uia.
24.9 Diriget mites in iudicio docebit mansuetos uias suas.
24.10 Uniuersae uiae domini misericordia et ueritas requirentibus testamentum eius et testimonia eius.

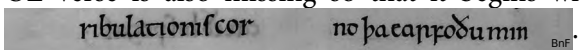
135 ▸ 24.6/351 The Junius Psalter as represented in the Toronto Corpus has *inventutis*, which must be an OCR mistake since Brenner (1908: 27) has *iuventutis*; so I correct the main text to adhere to Brenner's edition.

136 ▸ 24.9/353 The verb *beo* represents an imperative here.

137 ▸ 24.10/354 All editions of the Paris Psalter, except for O'Neill (2001), present the form as it stands in the manuscript (folio 25v), while O'Neill emends the item to *swa*, interpreting it as the first member of a *swa ... swa* correlation. This is not improbable, as the first letter is an initial and initials were supplied later. The mistaken insertion of *H* for *S* might be due to the fact that the next initial was *H* of *His*, beginning the next verse.

138 ▸ 24.11/354 See note to 4.9.

139 ▸ 24.12/355 The manuscript (folio 25v) clearly reads *cræftig* but O'Neill (2001), following Sisam (1918) emends the form to *cræft* since the collocation *mægen* and *cræft* appears three more times in the text of the Psalter (see 17.31, 17.37 and 37.10). No other edition shares the emendation.

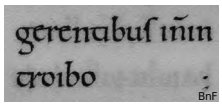
140 ▸24.15/357 The word opens a new verse and the initial letter has not been supplied (see 12.5 for a similar case). An examination of folio 25v of the Paris Psalter manuscript reveals that the initial of the corresponding OE verse is also missing so that it begins with *nd* rather than *And*  . The oversight may be caused by the fact that the Latin and the OE texts fill up the same amount of space here, which does not happen very frequently, with the Latin text being generally shorter than its OE counterpart. As a result, the two verses look like a continuous block of text and at the stage when the coloured initials were supplied, the new verses did not stand out.

141 ▸24.16/357 The word appears as *geseoh* on folio 25v of the manuscript of the Paris Psalter. In spite of that, Thorpe (1835: 54) and the Toronto Corpus edition have *geseo* here, while Bright and Ramsay (1907: 52), O'Neill (2001) and Stracke correctly represent the word as *geseoh*. Thorpe's and Stracke's *geseo* seem unfounded: the form *geseoh* represents IMP SG, which is clearly implied by the context, especially in view of *geseoh* following in 24.17. I have therefore corrected the form to *geseoh* in the text in Chapter 3.

142 ▸24.18/358 The OE clause contains an impersonal structure of Type N (cf. Elmer 1981 and Allen 1995) and should be translated into PdE as 'I should not be ashamed of that'. In impersonals of Type N there appeared a human Experiencer and (optionally) the Theme. The Experiencer was a DAT or ACC NP, while the Theme could either be expressed by an NP in the GEN Case, by a PP, a clause or it could be left out (cf. Charzyńska-Wójcik 2002). Note that in a 2NP variant neither of the NPs exhibits NOM Case: the Experiencer is either DAT or ACC and the Theme is GEN. The verb in such structures is invariably 3SG, though the tense and mood may differ. *(Ge)sceamian* 'to feel ashamed' appears in the Paris Psalter in Type N in 6.8 (x2), 24,18, 21.4, 30.1, 30.19, 33.5; in Type O (i.e. Type N with an unexpressed Theme, cf. the note on *hyngrian* to 33.10) in 39.16; and in a personal type, known as Type II (the Experiencer is a NOM subject and controls the verbal concord and the Theme, if expressed, is a GEN NP, PP or a clause) in 24.1 34.4, 34.24, 36.18.

143 ▸24.19/359 The pronoun *þe* represents ACC SG here, i.e. the meaning of the verse is: 'who worship you'.

144 25.4/362 The text on folio 26v reads *gerentibus i non introibo*, with *non* abbreviated to *n̄* with a tilde over it. This passage requires two comments. The first concerns the superfluous *i* that precedes the abbreviated *non*, the other one has to do with the status of this abbreviation in the manuscript of the Paris Psalter.



Beginning with the latter, let us note that there are 147 occurrences of Latin *non* in the manuscript of the Paris Psalter and apart from the case under consideration not a single one is an abbreviation. The abbreviation is recorded in Lindsay (1915: 496) as appearing in Latin texts composed in Britain in the eighth and ninth centuries. Contexts where an abbreviated form would be expected to occur had it been part of the abbreviation system used in this manuscript are 9.17 (folio 8r), and 26.7 (folio 27r), where *non* is not contained within a line so that the final *n* has to be placed at the beginning of the next line, while the abbreviated form would result in a better visual arrangement of the text. Another instance where the presence of a full form of *non* indicates the marginal status of the abbreviation in this text is 40.2 (folio 49r), where there are as many as nine abbreviations in the Latin verse (consisting of twenty-four words) because it exceeds the OE text in length (a rare case), but *non* is still not abbreviated there.

Let us now turn to the superfluous letter *i*. Note that together with the *n* following it, it represents an instance of dittography (cf. Wegner 2006: 48). Stracke's comment upon this passage is slightly unclear since, following the editing conventions he assumes in the notes, it seems that the second occurrence of *non* in the verse discussed here is expressed by *i*: "*second* non / i". See 33.3 on folio 36r for a case of dittography involving the same sequence: *in invicem*.

145 25.10/366 The manuscript of the Paris Psalter is not damaged in any way at this point and no part of it is missing: this is the last verse of psalm 25 on this page (folio 26v), and the next folio (27r) begins with Psalm 26. As a result, only two versions of the *Romanum* are presented here, with the main text representing the Junius Psalter. To indicate this fact, a double set of the relevant brackets is used. Differences between the Junius Psalter and the mainstream text of the Roman Psalter, as presented in Pulsiano (2001), are marked in [ ] in the usual way.

146 26Num/367 See the note on the missing Introduction to Psalm 21.

147 ▸ 26.4/368 The phrase *ongean me* can modify either *arisan* or *feohtan*.

148 ▸ 26.4JP/369 The passage is a bit confusing as it is incomplete both as far as the Latin and the OE text is concerned. What makes it all the more complex is that the two passages do not fully coincide. Let me clarify, however, that by the missing text I do not mean passages absent as a result of manuscript mutilation but as a result of the fact that they have simply not been written down by the scribe.

As can be deduced from the lack of the OE text above the Latin verse, the Latin passage starting with *Unam petii* and ending with *vite mee* does not have an equivalent in the OE text. Obviously, considering the fact that Alfred's text can in many places be more suitably referred to as a paraphrase than a translation, such conclusions have to be proffered with the utmost care. Here, however, the statement seems well-motivated, as there is nothing in the OE text on the right-hand side which corresponds to the Latin verse. In effect, it may be concluded that there is a verse missing from the OE text if the corresponding Latin text is taken into consideration. By the same token, the OE verse juxtaposed to this Latin text, i.e. verse 26.5: *And geseon … halgan temple*, translates the Latin verse which is present in the Roman Psalters (as shown in Pulsiano 2001 and in the Junius Psalter), but absent from the Paris Psalter manuscript, namely *Ut videam … a templo sancto eius*. O'Neill (2001) ascribes the absence of the Latin text to scribal haplography (cf. Rooker 2011: 119), i.e. the scribe confused *ut inhabitem* with *ut videam*, in this way skipping the clause *Ut videam ... a templo sancto eius* "then reverting in his exemplar to the wrong Old English passage" (O'Neill 2001: 215).

As a result of the two absences, the editing of the passage requires two technical comments. One editing problem which appears in the passage is caused by the lack of the OE verse, the other is induced by the lack of the Latin text. First, following the numbering conventions assumed for this work, the verses are referred to by the psalm and verse number as specified for the OE text in the Toronto Corpus edition, while, when the OE text of the Paris Psalter is missing, the numbering of the Junius Psalter is assumed for the entire corresponding portion of the text. In the case of the *Unam petii* verse discussed here, the Latin text is not missing, yet the corresponding OE text is absent, so the numbering of the Junius Psalter has been followed. However, the verse number is 26.4 in the Junius Psalter; so, in an attempt to assign unique numbering

to each verse, a subscript $_{JP}$ is added to 26.4 to differentiate it from the previous verse. Secondly, in Thorpe (1835), Bright and Ramsay (1907), the Toronto Corpus edition, and O'Neill (2001) (but not in Stracke's edition of the text), the Old English verse which begins with *And geseon* is preceded by an indication that the text is missing. While certainly true, this is slightly confusing as it might be taken to indicate that the manuscript is damaged here, which, as can be seen on folio 27r, is not the case.

149 26.5/370 As noted in Chapter 1, Thorpe (1835) silently supplies the missing text of the Paris Psalter. This is well exemplified by this passage: in the place of the missing text of the Roman Psalter: *Ut videam voluntatem Domini, et protegar a templo sancto eius,* Thorpe provides the corresponding passage from the Gallican Psalter: *ut videam voluptatem Domini, et visitem templum ejus.*

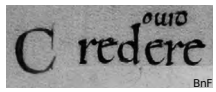
150 26.5/370 Stracke's edition has square brackets here to indicate that the passage is missing from the manuscript. These brackets have been replaced here with curly ones { } to avoid confusion with Weber's version.

151 26.7/371 See note to 9.13.

152 26.11/374 According to Pulsiano (2001: 340), neither *deus* nor *domine* belongs to the mainstream tradition of the Roman or Gallican Psalters, with *deus* appearing only in the Junius Psalter both in the Latin text and as a gloss (as *god*), *domine* only in the Cambridge Psalter also called the Winchcombe Psalter (as *driht*) and in the Salisbury Psalter (as *drihten*). Interestingly, the first two of these are Roman Psalters, while the third is Gallican. Pulsiano's conlcusion is supported by the Roman and Gallican versions of Jerome's Psalter as represented in *Documenta Catholica Omnia* (pp. 164 and 163 respectively). This is also confirmed by the *Psalterium Quincuplex* (1509), where the *Psalterium Romanum*, *Gallicanum*, *Vetus* and *Hebraicum* do not exhibit *Deus* or *Domine* at this point either. Note, however, that the Gallican version which is given in Richard Rolle's Psalter includes *domine* and the Middle English text does translate it, as do all Middle English translations (*Lord*/*lord*). This indicates that the versions of the Gallican Psalter which were available in England in the Middle English period did contain the invocation

to God in the relevant place, as this certainly cannot be treated as a coincidence. Unfortunately, the Latin verse is not glossed in the Middle English Glossed Prose Psalter so the Latin text is not presented in Black and St-Jacques (2012), but all four manuscripts and their French source reveal *Lorde*/*Sire* here, indicating that the underlying Latin must have contained an invocation to God. An examination of a series of Gallican Psalters available in England in the sixteenth century reveals that, with the exception of the 1504 Psalter, the remaining Psalters have neither *Deus* nor *Domine* between *esto* and *ne* (for example: 1506 **eſto:ne**, 1516 **eſto ne**, 1522 **eſto:ne**, 1529 **eſto ne**, 1530 **eſto ne**, 1540 Latin part of Coverdale's translation from the Vulgate **es tu, ne**). Interestingly, the 1504 Psalter shows a correction over *domine*: **do mine**, suggesting that the word indeed must have been part of the earlier English textual tradition. Note that the EMnE translation, i.e. the Douay Bible Psalter is the first text which lacks the invocation to God here, corroborating the claim that the text that the Douay translation was based on was the *Sixto-Clementina*, since it does not contain the invocation to God at this point. See 27.2 for a case where the English translations, including the Douay-Bible Psalter, go against the mainstream Gallican tradition.

153 26.15/376 The scribe originally wrote *credere* at the beginning of this verse (see folio 28r) and later inscribed *ovid* above the word to break *credere* into *credo videre*.



154 27 Intr/378 See note to 5.7.

155 27.2/379 According to Pulsiano (2001: 348), *Domine* does not belong to the mainstream tradition of either the Roman or the Gallican Psalter but is glossed with an OE word in six Gallican Psalters and one Roman Psalter. Interestingly, as can be seen, the Paris Psalter Latin does have *Domine*, but the OE text does not translate it, which indicates that Alfred was translating a text which did not contain *Domine* in this verse. In view of the fact that the Gallican Psalter circulating in England tended to reveal *Domine*, this source is rather uncertain though not improbable. Another posibility is the *Psalterium Vetus* (cf. Sabatier 1751) or *Hebraicum* (cf. Jerome's text in *Documenta Catholica Omnia*), as neither of these contain *Domine* in this verse.

Moving on to ME note that, against the mainstream textual tradition of the *Gallicanum* but in line with the *Sixto-Clementina* (quoted here after Hetzenauer 1914), the English branch continues to show *domine* here, as can be seen in the Gallican Latin of Richard Rolle. Moreover, all the Middle English translations show *Lord*/*lord* in this verse. Black and St-Jacques's (2012) edition of the Middle English Glossed Prose Psalter reveals the presence of *Lorde* in all four manuscripts. Moreover, the French Psalter edited there has *Sire* in the same place, thus confirming that the underlying Latin text must have had an invocation to God here. Unfortunately, as the verse is not glossed, Black and St-Jacques (2012) do not include it in their edition.

As far as the EMnE text is concerned, the Douay version continues in the same tradition as the earlier English texts. This case contrasts with the one discussed in reference to 26.11, where an invocation to God which is absent from the mainstream tradition of the Gallican (and Roman) Psalter is revealed in the OE and ME Psalters, while the Douay Psalter does not have it. Two aspects differentiate the two cases. First of all, while in the case of 26.11, the textual tradition in England clearly changed in the sixteenth century, as evidenced by the examination of a series of early printed Psalters. An examination of the same Latin Psalters available in England in the early sixteenth century reveals that they all contain *Domine* in 27.2. See for example 1504: , 1506:
1516: , 1522: , 1529: . Secondly, the absence of *Lord* in the EMnE translation in 26.11 was related to the absence of *Domine* in the *Sixto-Clementina*, while here the *Sixto-Clementina*, against the mainstream Gallican tradition, does exhibit *Domine* and so does the Douay Psalter. This confirms the correctness of the assumption that the Douay translation can reasonably be assumed to conform to the *Sixto-Clementina*, as the Douay translators assert in the introduction to the original edition of 1609.

In conclusion, the Gallican textual tradition alive in England was clearly different from Jerome's Gallican Psalter, which contains a note warning against inserting *Domine* here, as it is absent both from the Hebrew Psalter (cf. Jerome's *Hebraicum* and Kuśmirek 2010) and from the Septuagint. A critical edition of the Gallican Psalter contained in the Stuttgart Bible (1969) reports the presence of *Domine* in this verse within the Alcuinian textual family. This would account for the presence of *Domine* in the French text which the translation of the Middle English Glossed Prose Psalter was based on. Its presence in texts representing French

tradition can also be exemplified by the reading *Domine* in a Northern French text (Richards 1988: 74) of St. Riquier's Bible from the early ninth century, whose manuscript is contained in Paris, Bibliothèque Nationale, MS Fonds Latin 93 available at: http://gallica.bnf.fr/ark:/12148/btv1b8452544z/f33.image.r=latin%20bible.langEN. The verse, though markedly different from the Gallican text analysed here, on folio 16r reads: *Audi domine deprecationem meam*.

156 27.5/381 Bright and Ramsay's (1907) edition reads *answincað* here, and so does Thorpe (1835), while O'Neill (2001) and Stracke have *an swincað*. Let us try to determine what is the correct interpretation.

Note that the clause with the relevant combination represents a *ðe*-relative. As noted by Allen (1977: 77), "examples of preposition stranding in *ðe*-relatives are extremely common in all the Old English texts. One might suggest that in these examples the apparently stranded preposition is actually an inseparable prefix to the verb". However, as reported by Allen, the examples involving relative clauses with preposition + verb combinations which she examines are not listed in Anglo-Saxon dictionaries, which is exactly the case with our *an* + *swincan* sequence. Allen (1977: 78) notes further that "these combinations which are not listed as verbs with prefixes occur only in *ðe*-relatives and in other constructions similar to *ðe*-relatives in not allowing pied-piping", indicating that they constitute genuine instances of preposition stranding, "since otherwise we would have the inexplicable fact that many 'verbs with prefixes' occurred only in constructions in which no movement was apparent on the surface". The same opinion on the status of these combinations as genuine instances of preposition stranding is expressed by Wende (1915), as reported by Allen (1977).

In view of the above, it seems clear that the correct editorial representation of *an* + *swincan* is a separate spelling, as shown in O'Neill (2001) and Stracke.

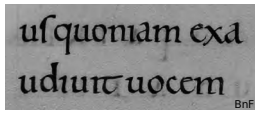
157 27.6/382 In Jerome's version of the *Romanum* (in *Documenta Catholica Omnia* p. 164) the preposition *in* is absent before the first instance of *opera* and is present in only three out of six OE glossed Roman Psalters: the Vespasian Psalter, the Junius Psalter and the Regius Psalter (Pulsiano 2001).

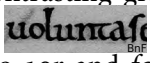
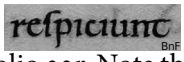
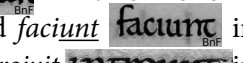
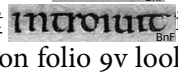
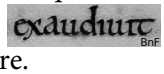
The function of the second occurrence of *opera* in the two texts is different. The text division applied to the *Gallicanum*, while in agreement with the general rule assumed for this collation, is admittedly slightly

confusing. To give a full picture of the differences between the Psalters concerning this passage, I quote below (in diachronic order) a pre-Jeromian Psalter and the three versions of Jerome, with the *Psalterium Vetus* quoted after Sabatier (1751) and the other three, as represented in *Documenta Catholica Omnia*:

> *Psalterium Vetus* p. 55
> Quoniam non intellexerunt in operam Domini, et in operam manuum ejus not consideraverunt, destrue illos, et ne ædifices eos,
>
> *Psalterium Romanum* p. 164
> quoniam non intellexerunt in opera Domini, et in opera manuum ejus non considerverunt. Destrue illos, nec ædificabis eos.
>
> *Psalterium Gallicanum* p. 163
> Quoniam non intellexerunt opera Domini, et in opera manuum ejus destrues illos, et non ædificabis eos.
>
> *Psalterium Hebraicum* p. 1209
> Quoniam non intelligunt in opera Domini, et opus manuum ejus. destrues eos, et non ædificabis.

158 ▸ 27.7/383 In his notes to the Latin text Stracke remarks that the manuscript reads *exaudiunt*, which he emends to *exaudivit*. Yet, as an examination of



the manuscript reveals, the actual form used there is *exaudivit* with the *-vit* sequence visible here very clearly contrasting graphically with the *-unt* sequence. See for example, *voluntas*  in 1.2 on folio 1r, *respiciunt*  in 10.5 on folio 10r and *faciunt*  in 30.27 on folio 33r. Note that the *-vit* sequence in *introivit*  in 17.6 on folio 15v and in *exaudivit*  in 9.37 on folio 9v looks exactly like the form discussed here.

159 ▸ 27.9/384 The Toronto Corpus edition of the Junius Psalter exhibits *suæ* here, which I have emended to match Brenner (1908). As noted in Section 1.2.2, *e caudata* which is present in Brenner's edition, is not consistently represented in the Toronto Corpus, which agrees with Brenner in nine cases (2.6, 9.22, 17.30, 31.1, 41.3, 43.12, 44.2, 44.18, 48.10), while in the remaining eight cases it either suppresses the *cauda* (9.8, 9.14, 11.1, 17.8, 17.12), or transcribes *e caudata* as *æ* (27.9, 32.14, 37.5).

160 ▸ 27.10/385 See note to 9.13.

161 ▸ 28.1/387 As noted by Brenner (1908: 32), the initial parts of verses (1), 2, 3 are damaged. The Toronto Corpus edition does not exhibit …*te* in 28.1 at all, though the other incomplete word in this passage, i.e. *ferte* in 28.2 is represented in the text.

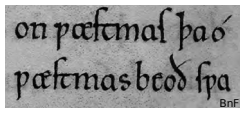
162 ▸ 28.3/388 See note to 5.7.

163 ▸ 28.3/388 The Toronto Corpus edition supplies the missing letter, showing *aquas* without commenting on the absence of *a* in Brenner (1908: 32).

164 ▸ 28.4/388 The Toronto Corpus edition of the Junius Psalter has *Vos* here and in the next verse, which I rectify to *Vox* in both places following Brenner's (1908) edition.

165 ▸ 28.5/389 The manuscript reads *cedortreowu*; and all editions represent the first element of the compound as *cedor*, which is surprising in view of the fact that the item is represented three more times in the Psalter (two more instances in 28.5 and in 36.34), and it is always spelt as *ceder*; or, to be more accurate, the second occurrence in 28.5 represents dittography: *cededer*, which is uniformly emended to *ceder* in all editions. B&T and BTs do not even record the variant with *o*: *cedor*, while Hall notes the form and redirects the reader to *ceder*.

166 ▸ 28.5/389 Thorpe (1835), Bright and Ramsay (1907), and the Toronto Corpus present the form as *on wæstmas*. In contrast, O'Neill (2001) proposes a connected spelling: *onwæstmas*, while Stracke presents the item as *owæstmas*. The confusion may be due to the appearance of *owæstmas* in the immediately following sentence. Thorpe (1835) keeps the two occurrences apart, and so do Bright and Ramsay (1907): *on wæstmas* vs. *ōwæstmas*. The same is true of the Toronto Corpus edition, except that Bright and Ramsay's length marks are not present there. O'Neill (2001) also differentiates between the two occurrences, but his interpretation is different: *onwæstmas* vs. *owæstmas*. In contrast, Stracke unifies both occurrences to *owæstmas*. O'Neill (2001) argues in favour of retaining the unemended reading of the first occurrence, i.e. *on wæstmas*. Both occurrences can be seen on folio 29v.



The dictionary information is not as illuminating as it was in the *oft* + *rædlice* case in 8.5, since here the senses and quotes under the various

headings are the same, thus only consolidating the confusion. B&T present *on-wæstm* with the senses 'increase, increment' and the Supplement volume adds the meanings 'shoot, branch', listing the passage in 28.5 as representing the sense, and further directing the reader to *ō-wæstm*. The lexical entry for *ō-wæstm* offers the same senses as those enumerated in BTs under *on-wæstm*, also listing 28.5 as an illustrative example. Moreover, the dictionary lists *wæstm*; and in the entry, under sense II: 'growth, growing' and sense III: 'growth, condition reached by growing, stature, form', there are quotes with the phrase *on wæstm*, meaning 'growing'.

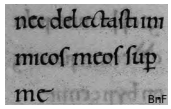
167 28.5/389 See the note on *Vox* in 28.4.

168 28.8/392 Thorpe (1835), Bright and Ramsay (1907), and O'Neill have *folce*, while Stracke has *flode*. The Latin text suggests that the intended meaning here is that of *flode* 'flood', while manuscript examination (folio 29v) clearly shows *folce*. As *flod* is neuter or masculine (cf. B&T), *flode* is neuter or masculine DAT SG. On the other hand, *folc* is a neuter noun and the form *folce* represents DAT SG. Both can be premodified with *þam,* which can either be masculine or neuter DAT SG (or DAT PL). As a result, grammatical considerations do not help to solve the dispute. O'Neill (2001) offers a plausible explanation according to which *folce* is the intended reading here. The interpretation is based on Theodore of Mopsuestia's commentary, where *diluvium* is interpreted as the Assyrians, which would account for *folce* here.

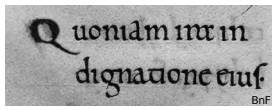
169 28.9/392 In contrast to Brenner (1908: 33), the Toronto Corpus edition of the Junius Psalter gives the whole word *pace* here.

170 29.1/394 The Toronto Corpus edition of the Junius Psalter gives the whole word *suscepisti*, which is immediately followed by *nec*. In contrast, Brenner (1908: 33) has *suscepis...* followed by *nec*. Likewise, the word *super* is represented in Brenner only in part, i.e. as *su...*, while the Toronto Corpus gives the word in full. In both editions this is the last word in this verse. As is clear, it is Brenner's edition that is represented here.

171 29.1/394 As can clearly be seen on folio 30r of the manuscript of the Paris Psalter, the text reads: *inimicos meos super me*, while Stracke's edition omits *meos*.



172 29.4/396 The manuscript (folio 30r) does not contain the sequence of two occurrences of *in* which is expected here. Instead, there is only one instance of *in*, i.e. this is a case of haplography, which is one of the most frequent scribal mistakes (see also 26.4_{JP} and 37.16).



BnF

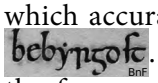
173 29.6/397 Bright and Ramsay (1907), O'Neill (2001), and Stracke all have *wyrð* here, while Thorpe (1835) has *wyrd*, which is evidently a mistake, as can be seen on folio 30v . BnF

174 29.8/398 See note to 5.7.

175 29.8/398 Here the Toronto Corpus edition of the Junius Psalter has *dominum*, which I correct to *deum* because Brenner (1908: 34) has an abbreviation here, *dm̃* with a tilde over the *m*, which gives *deum*, while *dominum* would be abbreviated to *dn̄m* with a tilde over the *n*. Moreover, Pulsiano (2001: 373) also has *deum*, as does Jerome's Roman Psalter represented in *Documenta Catholica Omnia* (p. 166).

176 29.9/399 The form *þe* is ACC SG, so it is the object and not the subject of praise.

177 29.11/400 The manuscript (folio 30v) reads *wlite* here. Thorpe (1835) and Bright and Ramsay (1907) emend it to *hwite*, while O'Neill (2001) and Stracke show the word as *wite*. O'Neill ascribes the emendation to Grattan (1909) and supports it with Julian of Eclanum's: *lugentis habitus*. See also 34.13.

178 29.11/400 Bright and Ramsay (1907) and Stracke edit the word as *bebyrgdst*, which accurately represents the manuscript form visible on folio 30v  . BnF Thorpe (1835) and O'Neill (2001) show emended forms: the former exhibiting *gebyrgest* and the latter *begyrdst*. As noted by O'Neill (2001: 221), *begyrdst* is Grattan's (1909) emendation. The Latin verb *praecinxisti*, i.e. PERF ACTIVE IND 2 S of *praecingere* 'gird, surround, encircle' suggests the correctness of O'Neill's *begyrdst*, i.e. PRES IND 2 S of *begyrdan* 'begird, surround'.

179 29.11/400 As in the case of 29.9, *þe* is to be interpreted as an object of praise.

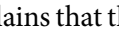
180 29.11/400 The Toronto Corpus edition of the Junius Psalter gives *saceum* instead of *saccum*, which appears in Brenner (1908: 34). This is clearly an OCR mistake.

181 30.1/402 This is an instance of the impersonal construction of Type N (see note to 24.18 for a more detailed discussion). The clause should be rendered into PdE as 'I will never be ashamed of this'.

182 30.9/407 In accordance with the general principle assumed for this book, I represent in the main body of the text the forms as they stand in the edition I follow. Bramley (1884: 107) has *tribulon* here so the text is represented in this form, though this is incorrect and the mistake is not shared by any of the wide variety of texts which I consulted: all of them exhibit *tribulor*. However, most texts tend to have a colon following *tribulor*, which may give the impression of the final letter being *n* rather than *r*. While this example may represent an instance of misinterpretation on the part of Bramley, it may very well be the case that the manuscript actually does have *n* there, though the Latin text in Rolle's Psalter does not tend to reveal that sort of mistake.

183 30.10/408 Brenner's (1908: 35) edition shows *oculus* here, while the Toronto Corpus edition of the Junius Psalter has *oculos*.

184 30.13/409 In contrast to Brenner (1908), the Toronto Corpus edition shows *temor*.

185 30.17/412 Hargreaves (1955: 76) suggests that the translation in LV must have been based on the manuscript showing *tempora* here, which, as reported in Hargreaves (1969: 413), is due to the influence of Lyra's commentary. This is indeed true, as an examination of Lyra's text and commentary reveals. The main text of Lyra's Psalter has *sortes mee* (), while the commentary explains that the Hebrew text reads *tempora mea* ( ). This is confirmed by Jerome's direct translation from the Hebrew, i.e. *Hebraicum*, which shows *tempora mea*, and Kuśmirek (2010), where the Hebrew text in 31.16 reads עִתֹּתָי, i.e. 'my time'.

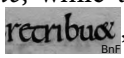
186 30.19/413 This is another example of an impersonal construction of Type N (for more details, see note to 24.18), meaning 'I should not be ashamed'.

187 The Toronto Corpus edition of the Junius Psalter, unlike Brenner (1908), 30.19/413 spells *misericordia* as two words: *miseri cordia*.

188 The clause *þe þe ondrædað* means 'who fear you'. See also note to 3.5. 30.21/415

189 The word is split between two pages (folio 25b/folio 26a). 30.25/418

190 The actual form exhibited in Pulsiano (2001: 401) is *clameram*, which is 30.26/418 evidently an editorial error (cf. Stuttgart *clamarem*), so I do not represent it in the text. See 9.6 for a similar case.

191 Stracke's edition misrepresents the word as *retribute*, while the manu- 30.27/419 script of the Paris Psalter (folio 33r) reads *retribuet*  , with the final *et* abbreviated, thus leaving no doubt as to the interpretation of the form.

192 The pronoun refers to God. 31 Intr/420

193 The clause means 'in regard to whom God acted in this way'. 31 Intr/420

194 As remarked in Brenner (1908: 37), the initial *b* is missing in the manu- 31.2/421 script. This can be seen clearly on folio 34r. The Toronto Corpus edition does not record this fact and gives the word *beatus* in full.

195 O'Neill (2001) suggests a collective reading here. 31.3/422

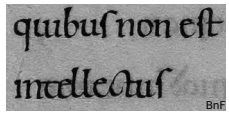
196 Examining the text of LV, Hargreaves (1955: 76) suggests that instead 31.7/425 of *ad eum* the manuscript on which the passage is based had *ad te*. According to Hargreaves (1955), the source of the majority of conscious departures of LV from EV is Lyra yet an examination of Lyra's text and commentary indicates that this reading derives from some other source. It may be of interest to note that Lyra's *ad eum* accords with the Hebrew Psalter, which reads אֵלָיו, i.e. 'to him' (Kuśmirek 2010: 32.6). Note that EV reads *to hym*, clearly following Gallican *ad eum* and, since it is

Hargreaves's (1955) contention that all LV's divergences from EV are deliberate, it seems clear to him that the translator of LV was convinced of the superiority of the reading he proposed.

In attempting to identify a text which shares the LV reading, I examined the Latin text underlying the translation of the Middle English Glossed Prose Psalter, which reads here: *Verumptamen, in diluuio id est congregacione aquarum id est peccatorum multarum* ***ad eum*** *non approximabunt* (Black and St-Jacques 2012; the underlinings indicate glosses within the Gallican text). All four English manuscripts of the Middle English Glossed Prose Psalter, and the French source discussed before, confirm *ad eum* as the underlying text. Similarly, none of the early sixteenth-century Psalters available in England shows *ad te*. An examination of a wide variety of Gallican Psalter texts indicates that the reading is extremely exceptional. While this can simply mean that the translator of LV relied on a text which I am unable to indentify, it may also indicate that LV's departure from EV was not deliberate in this case, pace Hargreaves (1955). A plausible explanation would be that the translator of LV confused *ad eum* with *ad te* from the previous clause.

197 ▸ 31.10/427 Another possibility is that *beo* represents SUBJ PL with the late OE omission of the final *-n*, in which case the clause should be translated as 'you should not be like horses and mules'. See 33.8 and 34.9 for similar cases.

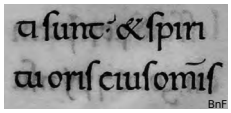
198 ▸ 31.10/427 Pace Stracke's edition, *est* is contained in this verse, and the Latin text of the Paris Psalter agrees with the general textual tradition of the Roman Psalter, as shown on folio 34r.



199 ▸ 31.10/427 There is no verse number 9 in the original edition of the Douay Bible.

200 ▸ 32.5/432 As is the case with the *sanct*-group, expanding abbreviations of the *spirit*-group is not without its difficulties. First of all, following Brenner's (1908) edition, the word is never present in the full form. Two sets of abbreviations do not present problems, namely *sp̃s* with a tilde over the *p*, which always expands in the Toronto Corpus into *spiritus* (see 10.7, 17.16, 50.19), and *sp̃m* with the tilde over the *p*, which regularly expands into *spiritum* (see 30.5, 50.12, 50.13). It is, however, the abbreviated form

sp̃u with a tilde over the *p* which causes some problems since it expands in the Toronto Corpus into *spiritu* in 33.18 and 50.14, which is the right interpretation but is spelt out as *spiritus* here and as *spiritum* in 47.6. The latter two instances are cases of misinterpretation, since Pulsiano's (2001) edition and Jerome's *Romanum* (cf. *Documenta Catholica Omnia* p. 172 and p. 202 respectively) have *spiritu* in both places. Interestingly, the same mistake is made in Stracke's edition of the Paris Psalter Latin, which has *spiritus* here. An examination of the manuscript (folio 34v) shows quite clearly that the text reads *spiritu*.



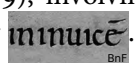
201 The combination *þe* ... *heora* means 'whose' here.
32.11/436

202 The Toronto Corpus edition of the Junius Psalter reads *suæ* here.
32.14/438

203 The Toronto Corpus edition of the Junius Psalter has *irso* here.
32.17/441

204 As noted by Hargreaves (1955: 76), the form exhibited in LV (i.e. the future tense) suggests *sperabimus* rather than *speravimus* in the base text. On examining Lyra's text and commentary, it turns out that while the former reads *speravimus*, the latter contains a clause: *Et in nomine sancto eius sperabimus*, which is most certainly the source of the future tense in LV. It should be noted, however, that the source of Lyra's future tense is not the Hebrew Psalter (Kuśmirek 2010).
32.17/441

205 See note to 9.13.
33.3/443

206 This is an instance of dittography (cf. Wegner 2006: 48 and Rooker 2011: 119), involving the same sequence of letters as that in 25.4. Cf. folio 36r  .
33.3/443

207 See 2.10 for a similar use of *nu* with a weakened temporal sense in a command, and 9.34 for its usage in introducing an important statement. Another non-temporal use on *nu* in the Paris Psalter is exemplified in 22.4.
33.8/446

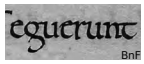
Another comment that is due here relates to the differences in punctuation exhibited by the various editions of the OE part of the Paris Psalter. O'Neill (2001) and Stracke have a comma after *nu*: *Fandiað nu, þonne ongite ge*. In contrast, Thorpe (1835) and Bright and Ramsay (1907) have a semicolon after *þonne*. See Mitchell (1980) for an interesting discussion of the dangers of introducing modern punctuation into an Old English text.

208 ▸ 33.8/446 The SUBJ PL form is exhibited here with the late OE loss of the final *–n*. See 31.10 and 34.9 for similar cases.

209 ▸ 33.8/446 The Toronto Corpus edition of the Junius Psalter shows *Qustate* here, while Brenner (1908: 40) reads *Gustate* and so does the manuscript, as can be seen on 36r.

210 ▸ 33.10/448 The clause translates into PdE: 'they were hungry'. This is an impersonal structure classified by Allen (1995: 72) as Type O, which is a subtype of Type N. Allen (1995) notes that verbs of Type O (*hyngrian* 'to cause/feel hunger', *þyrstan* 'to cause/feel thirst', *calan* 'to cause/feel cold', etc.) resemble Type N in lacking a NOM NP and in expressing the Experiencer argument by means of ACC or DAT. Because of the absence of the NOM NP, the verb always appears in the 3SG form. Importantly, verbs of this type were already becoming personal in OE. The verb is used twice in the Paris Psalter, with the second occurrence appearing in 49.13: both usages represent the same structure.

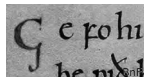
211 ▸ 33.10/448 Pace Stracke, the manuscript on folio 36v reads *eguerunt* not *egerunt*.



212 ▸ 34Intr/455 See note to 5.7.

213 ▸ 343/457 The pronoun *þe* is a reflexive DAT here. See also note to 3.5.

214 ▸ 349/461 The manuscript (folio 38r) reads *gefo hi*. Bright and Ramsay (1907) emend the verb to *gefon*, and this emendation is preserved in O'Neill (2001) and Stracke. O'Neill remarks that with the next word being *hi*, the omission of final *h* would be a case of haplography



and assimilation, but he also considers the possibility of *gefo* being the intended form, representing an instance of late OE loss of final *n* in the subjunctive plural. The only edition which leaves the verb in this form is Thorpe's (1835). See 31.10 and 33.8 for similar examples.

215 Cf. *eal min ban* in 31.3.
34.11/462

216 O'Neill (2001) emends the form to *witehrægl*. See 29.11 for the same
34.13/464 emendation in O'Neill.

217 The intended meaning is 'as I strove to please and satisfy them'.
34.14/465

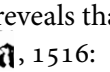
218 The sense of the clause is 'and hate me though I am guiltless'.
34.19/469

219 The manuscript (folio 39r) shows the word as *ealne*, which is how Bright
34.21/470 and Ramsay (1907) and Stracke represent it, despite Thorpe's (1835) emendation to *ealle*. O'Neill (2001) offers yet another interpretation: *ealneh*, 'always', for which there seems to be good paleographical justification: the next word begins with *h*, which would then represent one of the many instances of haplography in this text.

220 According to Pulsiano (2001: 477), the Junius Psalter has *absorbuimus*
34.23/473 here, which, as shown in the text, is not correct.

221 See note to 3.5.
34.24/474

222 The mainstream Gallican Psalter has *magna* here, and so does the Roman
34.24/474 Psalter, but both Psalter texts reveal an alternative reading *maligna*, and most English texts clearly translate *maligna*, with the exception of Richard Rolle and the Douay Bible. Note, however, the variation recorded in the manuscripts of Richard Rolle's Psalter: the Sidney Sussex MS reads *maligna* and the Oxford manuscript *mala*, while their English equivalents are both *grete*, clearly translating *magna*. As for the Middle English Glossed Prose Psalter, the Scheide, London and Dublin manuscripts read *iuels*, while the Pepys manuscript has *wicked thinges*, so all four

manuscripts point to the Latin *maligna* rather than *magna*. As the verse is unglossed, its Latin text is not edited in Black and St-Jacques (2012), so this conclusion cannot be verified. It is, however, further supported by the fact that the corresponding French text reads *maulx* (i.e. PL of *mal* 'bad act'). EV and LV also indicate that *magna* cannot be the underlying Latin text: *deedis of malice* (EV) and *yuele thingis* (LV). Importantly, in Lyra's *Postilla* both the Psalter text and the commentary read *maligna*, which can be the source of LV but cannot account for the remaining ME readings. An examination of a series of early sixteenth-century Psalters available in England reveals that all of them read *maligna* (1504:  , 1506: , 1516: , 1522:). Note too that the Douay Psalter is clearly based on *magna*, in accordance with the reading of the *Sixto-Clementina*.

In conclusion, *magna* seems to have been the underlying reading, and Jerome's Roman and Gallican Psalters both read *magna*, as does the *Vetus* (Sabatier 1751). But after a time the reading *maligna* began to appear and must have been very widespread. This conclusion is further strengthened by the Stuttgart Bible, which shows *maligna* as an alternative reading, though, as noted in Chapter 1, work on this edition did not cover English manuscripts.

223 ▸ 35 Intr/476 The manuscript (folio 40r) does not show the word at all, but Thorpe (1835) proposes to insert *þysne*, and the same insertion can be seen in O'Neill (2001). This agrees with the Vitellius Psalter, which contains a copy of these Introductions. Bright and Ramsay (1907) also propose an insertion, which certainly by an editorial mistake takes the form of *pisne*, which I took the liberty of rectifying. Stracke reads *þisne* here.

224 ▸ 35.10/482 The sense of the clause *þe þe witon* is 'who know you'.

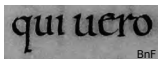
225 ▸ 35.11/483 The meaning of the passage is 'Don't let the proud tread me down under their feet'.

226 ▸ 36.1/485 This clause represents an impersonal structure: there is no NOM subject and the verb represents a 3S form. Note that *of-þyncan* is an Experiencer verb and the structure of this clause represents Type N discussed before with reference to *sceamian* (24.18). According to Ogura (1986: 119), the

Experiencer accompanying *of-þyncan* in Type N appeared exclusively with a DAT Case (expressed here by eow), while the Theme is either expressed by a GEN NP or by a clause (*þeah eow ne sy...*). This verb can also appear in the impersonal construction of Type I, where the Experiencer is DAT and the Theme NOM (Allen 1995: 75). Other Experiencer verbs which appear in impersonal constructions in this text are, for example, *(ge)sceamian* (as noted above), *þyrstan* (cf. the note to 33.10) and *lystan*. *Lystan* 'to please' appears in Type N in 36.22, 40.6 and 41.2 (the last example with a clausal Theme).

227 36.2/485 According to Brenner (1908: 44), the word is used in the abbreviated form, but the initial *q* is missing from the manuscript.

228 36.3/486 As noted in Section 2.1.2.3, only plural imperative verbs are marked in the glosses to disambiguate the SG vs. PL distinction. Here, however, it should be noted that the verbs in this verse represent imperative forms since the glosses do not make it clear that we are dealing with a series of instructions.

229 36.9/490 The manuscript of the Paris Psalter (folio 41v) very clearly reads *quį vero* 

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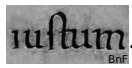
230 36.12/492 The manuscript of the Paris Psalter (folio 41v) reads *iustum* 

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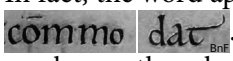
231 36.18/496 The word is misrepresented in the Toronto Corpus as *ylfan*, which I have rectified here, since the manuscript of the Paris Psalter (folio 42r) and all its editions correctly represent it as *yflan*.

232 36.19/496 See note to 9.13.

233 36.20/497 In fact, the word appears in the manuscript (folio 42r/42v) as *cōmmodat* 

. A mark over a vowel replaces a following *m*, so the mark over the *o* here literally suggests another occurrence of *m*; but the intended reading of the word is clearly *commodat*, with two rather than three *m*'s.

234 36.28/502 The Toronto Corpus edition of the Junius Psalter reads *peribiit*, while Brenner (1908: 46) has *peribit*, so the main text has been corrected to adhere to Brenner's (1908) edition.

235 36.29/502 This is the only place where the Junius Psalter (Psalms 1-50) in Brenner's (1908) edition exhibits this particular abbreviation: *sc̄lm sc̄li*. Interestingly, the Toronto Corpus edition expands the abbreviation into *saeculum saeculi* rather than *sæculum sæculi*. The reason for this is not clear, as the phrase appears in full in Psalms 1-50 fifteen times, with fourteen occurrences spelt as *sæculum sæculi* and one as the abbreviation mentioned above. Moreover, the phrase *in sæculum* appears in the relevant text three times, always spelt with *æ*; similarly, the phrase *in sæcula* has two occurrences, both exhibiting *æ*. Therefore it seems that the abbreviated text should be expanded into *sæculum sæculi*, which is what I have done in the text. While the value of both *saeculum saeculi* and *sæculum sæculi* is the same, it seems preferable that for the sake of consistency the latter should be used in this particular text.

236 36.32/504 Thorpe (1835) and Bright and Ramsay (1907) have *hopaþ* here, which constitutes an accurate representation of the manuscript (see folio 43r), while O'Neill (2001) and Stracke emend the form to *hawaþ*. As noted by O'Neill, the form exhibited in the manuscript does not correspond to the text of the Roman Psalter, and it does not, either, match the context, or account for the GEN object following it. The verb translates *considerare*; *hāwian* 'to view, look at, observe', in contrast to *hopian*, is recorded both in B&T and in BTs as rendering *considerare*. Moreover, 'to look at' seems to be a more suitable reading here than 'to hope, have confidence (in)'. Apart from that, as noted by O'Neill, the object following the verb: *þæs rihtwisan* is GEN; and it is *hāwian* not *hopian* that is recorded with GEN objects. Additionally, an examination of the remaining three occurrences of *considerare* in the Roman Psalter and its OE equivalents lends further support to the emendation. The verb appears three more times in the Paris Psalter text: in 9.34, 21.16 and 27.6. The first instance is rendered by Alfred in a paraphrase, which makes it impossible to establish an equivalent, but in 21.16 the OE verb translating *considerare* is *hāwian*, while in 27.6 it is *ge-seōn*, the latter also being a verb of seeing. An examination of the OE glossed Psalters (Pulsiano 2001) offers only indirect support to the emendation, as it shows that *considerare* is uniformly rendered in

the three contexts specified above by *(be-)sceāwian*, i.e. another OE verb of seeing.

One more comment which is perhaps due here is that confusion of *p* and *w*, while rather unexpected to a user of the modern alphabet, was very likely in OE times when it was wynn rather than the present-day *w* that represented the sound /w/. The shape of this runic letter wynn was very similar to that of *p* , the only difference between the two consisting in the more rounded bottom part of the curve in the case of *p*, which barely contrasted with the more upward-pointing bottom part of the curve of wynn.

237 36.32/504 Both Bramley (1884) and the Corpus of Middle English Prose and Verse have *indicabitur*. This may very likely represent a case of *u* vs. *n* confusion, which was quite frequent in the environment of downstroke letters. Having no access to the manuscript, however, I cannot determine whether the confusion is present in the manuscript or at the manuscript edition stage. See the note on 17.36 for the same type or error.

238 36.33/505 See note to 9.13.

239 36.34/506 See note to 9.13.

240 36.35/507 According to Pulsiano (2001: 523-4), neither of the two occurrences of *et* which are present in the Junius Psalter belongs to the mainstream tradition of the Roman Psalter, though both are present in the Gallican Psalter. This is additionally confirmed by Jerome's version of the Roman Psalter, as represented in *Documenta Catholica Omnia* (p. 184), and by the presence of the relevant items in all the Gallican Psalter editions analysed here except for Richard Rolle's omission of the second occurrence of *et*.

241 37 Intr/510 All editions of the Paris Psalter read *for* here, and so does the manuscript (folio 43v), while Stracke reads *hor*, which cannot represent the editor's intended interpretation.

242 37.2/512 An inspection of the manuscript of the Junius Psalter (folio 41v) reveals that the actual symbol used here is *æ* with a tail. This fact is, however, recorded only in Brenner (1908: 48), while the Toronto Corpus has *æ*.

243 ▸ 37.4/513 The subject of the clause is a SG neuter noun *min unriht*, which agrees with the unambiguously singular form of the verb *hlypð*. Thus the plural pronoun *hy* in the next line must be interpreted as referring back to the previous verse.

244 ▸ 37.5/513 The Toronto Corpus reads *faciæ*, while Brenner (1908: 48) has *facię*.

245 ▸ 37.6/514 O'Neill (2001: 238) follows Bright and Ramsay (1907), who have *ic gange inn unrot*, treating the Tironian sign as having been inadvertently introduced at the beginning of the line (see folio 44r of the manuscript). Stracke's edition also exhibits no conjunction between *inn* and *unrot*. The only edition which has *and* here, apart from the Toronto Corpus, is Thorpe (1835).

246 ▸ 37.10/517 The prepositional phrase *in me*, though absent from the Gallican Psalter, appears in some of its English translations, i.e. the Middle English Glossed Prose Psalter, EV and LV. As this verse is glossed, Black and St-Jacques's (2012) edition presents it in full: *Cor meum conturbatum est <u>in me</u>; der[e]liquit me virtus mea et lumen oculorum meorum, et ipsum non est mecum* (*dereliquit* in the London and Scheide MSs and *deriliquit* in the Pepys and Trinity MSs). Note that the relevant phrase appears underlined, which indicates that it constitutes a gloss, but this gloss is not translated in the French manuscript: *Mon cueur est trouble;* (Black and St-Jacques 2012). Interestingly, the gloss coincides with the text of the *Romanum* here. This can certainly not be a coincidence, as evidenced by the appearance of the corresponding text in EV and LV, which are not in any way related to the glossed Latin of the Middle English Glossed Prose Psalter. A series of early sixteenth-century Psalters available in England show variation here: the Psalters printed in 1504 and 1522 do not show the addition, while those printed in 1506 and 1516 do have *in me*. Lyra's *Postilla* exhibits the pure text of the *Gallicanum*, i.e. without the PP *in me*; and the critical apparatus of the Stuttgart Bible does not record the variation. This indicates that the variation was characteristic of English texts. This is not infrequent in the case of admixtures from the *Romanum*, which is how this addition has to be treated.

247 ▸ 37.11/518 This passage, i.e. both the Latin text and its OE gloss, is missing from the Junius Psalter, as represented in the Toronto Corpus, and in Brenner's

(1908) edition likewise. This omission is reported by Pulsiano (2001: 539), who does not comment on the absence of the Latin text in Brenner's edition of the Junius Psalter. Pulsiano provides the OE gloss from the Junius Psalter of *et proximi mei a longe steterunt*: *7* (i.e. the Tironian sign) *þa nehstan mine feor stodon*.

248 37.15/520 The form *him* is ambiguous between DAT SG 'him' and PL 'them' and the immediate context does not make it clear which is meant here.

249 37.16/521 Thorpe (1835), Bright and Ramsay (1907) and Stracke all have *gemetlico* here, i.e. 'moderate, temperate, measurable, fit', while O'Neill (2001) emends the word to *ungemetlico*, 'immoderate, inordinate, excessive, too great'. The word translates Latin *magna*, which has a variety of meanings, ranging from 'great, powerful, bold, confident' to 'proud, loud' (after Whitaker). O'Neill (2001: 240) ascribes the *un-* to Sisam (1918: 475), who conjectures that the missing *un-* could easily have been absorbed into the final *-an* of the preceding verb *sprecan*. This would, then, qualify as one of the many instances of haplography exhibited in this manuscript. All other texts covered here render it as *grete* or *grete þynges/grete thingus/grete thingis/great thinges*, in accordance with the underlying Latin *magna* (*locuti*).

250 37.20/523 Apart from O'Neill (2001), all editions of the Paris Psalter have *lætað* here, which is what the manuscript shows (see folio 45v). O'Neill, following Grattan (1909: 188), emends the form to *tælað*, arguing that it agrees with 49.21, where the same Latin verb *detrahere* is translated by *tældest*. If this is the right interpretation, which seems very probable, then the word should be translated as 'calumniate'.

251 37.21/524 The clause *beseoh me to fultume* translates *Intende in adiutorium meum* but it is not entirely obvious how to gloss the OE passage. According to BTs, *be-seōn* in this verse means 'to look with favour', so the sentence can probably be interpreted as 'but look as help to me'.

252 38 Intr/525 The manuscript of the Paris Psalter (folio 45r) reads *þys* here, which Bright and Ramsay (1907) emend to *þyssum*, on the evidence of the corresponding passage in the Vitellius Psalter. Stracke follows this suggestion in his edition, while O'Neill (2001) remarks that the reading in the Vitellius Psalter is no longer visible: the manuscript was severely

damaged in the Cotton fire of 1731 and the greatest damage was done to the margins, where Psalm Introductions are written, so that only fragments are now legible (see Section 2.1). O'Neill proposes another emendation, to *þysan*. The superiority of this emendation is that it is scribally plausible: the omission of the final *–an* before the immediately following *andweardum* is easy to account for as representing a case of haplography. Thorpe (1835) retains unemended *þys*.

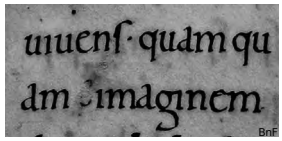
253 ▸ 38.2/525 The passage from the beginning of Psalm 38 to 38.6 is missing from the Paris Psalter, so, as indicated in 20.6, the Latin text of the *Romanum* is given here as in the Junius Psalter, and all items recorded in square brackets represent divergences between the Junius Psalter and Weber's edition. The text itself is given in a double set of the relevant brackets, which are meant to indicate the lack of the corresponding text of the Paris Psalter. The brackets are repeated in all verses where the text is missing, to avoid confusion.

254 ▸ 38.6JP/527 The verse is referred to as 38.6_{JP} to avoid confusion with the following one.

255 ▸ 38.6JP/527 Thorpe's edition of the Paris Psalter (1835) provides the missing Latin text here in the following form: *Ecce mensurabiles posuisti dies meos, et substantia mea tanquam nihilum ante te*. Note, however, that this text departs too far from the *Romanum*. Instead, it represents the *Gallicanum*, which corroborates what was said in Chapter 1 about Thorpe's (1835) edition of the Latin text of the Psalter: he supplied the text of the Vulgate Psalter in places where the Paris Psalter text is missing. It is impossible to say what particular edition of the Vulgate Thorpe had in front of him, but the Vulgate printed in 1751 (Sabatier's edition) reads: *Ecce mensurabiles posuisti dies meos: & substantia mea tanquam nihilum ante te.* As is clear, the differences between the two texts consist in the punctuation only.

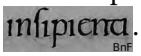
256 ▸ 38.6/528 As was the case in 9.28, where the Latin text is missing Stracke's square brackets indicating the omission have been replaced with curly brackets to avoid confusion with the Roman Psalter as presented in Pulsiano (2001). The text at the top of the manuscript page (46r) begins with *tas omnis*.

257 ▸ 38.7/528 The manuscript (folio 46r) has a visible sign of an erasure between *quamquam* and *imaginem*. The erasure, however, is certainly not left after *in*, which is clearly missing from it. With the next item being *imaginem*, the lack of *in* can be classified as another instance of haplography.



258 ▸ 38.7/528 As noted by Brenner (1908: 50), parts of verses 7 and 8 of Psalm 38 of the Junius Psalter are illegible. In this case the Toronto Corpus does not supply the missing text and does not mark the place where it is missing either, representing the text as continuous: (*dei ambule tamen*), which is rather confusing.

259 ▸ 38.8/529 See the note on the Junius Psalter in 38.7.

260 ▸ 38.10/530 The manuscript of the Paris Psalter (folio 46r) clearly shows *insipienti* here 

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261 ▸ 38.11/531 According to Pulsiano (2001: 560), *me* belongs to the mainstream tradition of the Roman Psalter, which is confirmed by Jerome's *Psalterium Romanum* (cf. *Documenta Catholica Omnia* p.188). It seems, however, that English textual tradition was different in this respect, as Roman Psalters glossed in England: the Junius Psalter (as shown above), the Cambridge Psalter, the Eadwine Psalter, the Bosworth Psalter, the Vespasian Psalter and the Blickling Psalter do not have *me*. Interestingly, the Vespasian and the Blickling Psalters show signs of an erasure of *me*, indicating beyond doubt that we are not dealing with a case of omission. The Latin text of the Paris Psalter does not have *me* either; yet nothing can be said about Alfred's source text of this verse since its Old English rendering represents more of an interpretation than a translation. The only other Psalter text which has *me* following *fecisti* is the *Psalterium Vetus* (cf. Sabatier 1751), while the *Hebraicum* agrees with the *Gallicanum* in not having the pronoun after the verb.

As for the ME translations, note that the Gallican Psalter does not have *me* here, and the only text which supplies a pronoun after *māken*/*dōn*, translating *facere*, is the Middle English Glossed Prose Psalter. As the Latin verse is glossed, Black and St-Jacques (2012) present the Latin

text in their edition, where it reads: *Obm[u]tui, et non aperui os meum, quoniam tu* ***fecisti****; ammoue a me plagas* <u>*id est peccata meas*</u> (the Pepys MS reads *Obmitui* and the remaining three MSs *Obmutui*). Clearly, the English rendering is not modelled on the Latin. Because this Psalter often departs from the Latin text and translates the French Psalter instead (cf. Section 1.3.2), I consulted the French translation of the passage in Black and St-Jacques (2012), which reads: *car tu feiz* 'because you made'. This indicates that the pronoun, which makes the text read more smoothly, was added by the translator of the Middle English Glossed Prose Psalter. This means that at least part of the credit for the smoothness of the text, which is usually ascribed to its French source (cf. Section 1.3.2), must be due to the translator of the text. The same addition is visible in the Douay Bible, in spite of the lack of the pronoun in the *Sixto-Clementina*.

262 Thorpe (1835) presents the item as *of-gewite*, while the remaining edi-
38.16/534 tions of the Paris Psalter spell it as two separate words. This disjoint interpretation seems right, as Anglo-Saxon dictionaries do not record a verb *ofgewītan*. Instead, in the entry for *ge-wītan*, there are instances which show the combination of *of* + *gewītan*, meaning 'go away', but clearly showing that *of* is not a part of the verb: *Đā he of līfe gewāt* Beo. Th. 4934; B. 2471, meaning 'when he departed this life'.

263 'Lament' in the gloss is a verb not a noun.
39 Intr/535

264 Parts of the text are illegible here and while Brenner's (1908) edition
39.1/536 marks the places where the text is missing, the Toronto Corpus does not. The comment is applicable to the whole of verse 39.1.

265 The manuscript (folio 48r) reads: *þu gearige*, which Thorpe (1835)
39.15/546 emends to *þu me arige*, Bright and Ramsay (1907) to *þu me gearige*, an interpretation adopted by Stracke. O'Neill (2001) agrees with Thorpe's *þu me arige*, arguing that writing *gearige* instead of *me arige* requires least emendation as the pronoun *me* could have been inadvertently miscopied as *ge* under the influence of the final *-ge* of the verb. The two verbs, *ārian* and *ge-ārian* are partly synonymous and they share the meaning 'to pardon', so the context is not indicative here.

266 See note to 3.5.
39.16/547

267 See note to 3.5.
39.17/548

268 The facsimile edition of the Douay Bible does not make it clear whether
39.18/549 *forthwith* is spelt as one or as two words: *forth with*. The item appears only twice in the whole text of the Psalter analysed here, with the other occurrence appearing in 36.19, where it is spelt as one word.

269 The manuscript of the Junius Psalter (folio 45r) has no *d* in *dominus*. Be-
40.2/553 cause the word is given in the abbreviated form, it is represented by *n̄s* with a tilde over the *n*. This fact is reported in Brenner (1908: 53 fn.1), though the missing letter is supplied in the text. As a consequence, the Toronto Corpus edition of the Junius Psalter has *dominus*, and no further information is available on the word there.

270 The verb *restan* is intransitive, but it can be used in Old English in a tran-
40.9/557 sitive structure with a reflexive ACC, which is realised as *hine* here. See also the note on *ge-restan* in 4.9.

271 The Corpus of Middle English Prose and Verse has *flat*, *flat* here, which is
40.13/560 evidently a mistake – a result of misreading *fiat*, *fiat* in Bramley's (1884) edition of Richard Rolle's Psalter, so I took the liberty of rectifying the text in Chapter 3.

272 According to Brenner (1908: 54), the initial letter of the word *sitivit* is
41.2/563 missing. However, as it has been supplied in the text, the Toronto Corpus edition shows the word in full.

273 The phrase *mid mycelre wynsumnesse stemne* can alternatively be
41.4/564 glossed as 'with of-great rejoicing voice' because *mycelre* could be either DAT or GEN.

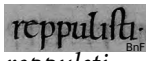
274 The facsimile edition clearly shows the word *yoyce*, though the intended
41.4/565 word is certainly *voyce*, as *yoyce of exultation* translates the Latin *voce exultationis*.

275 ▸41.6/566 The Toronto Corpus incorrectly expands the abbreviation for *quoniam* here as *quam*. For details, see the note on *quoniam* in 8.5. Observe too that the Old English gloss written above the Latin verse in the Junius Psalter reads *forðan*, which glosses *quoniam*, not *quam*. Unfortunately the manuscript of the Junius Psalter does not show the area that is relevant for our discussion here, since folio 46r, where the abbreviation appears, is not shown in full.

276 ▸41.8/567 Bright and Ramsay (1907), O'Neill (2001) and Stracke have *heah witu* spelt as two separate words. Thorpe (1835), as is typical of him, goes for hyphenation: *heah-witu*.

277 ▸41.8/567 Hargreaves (1955: 76) observes that LV must have translated *fenestrarum* rather than *cataractarum*. In Hargreaves (1965; 1969) he ascribes this departure to Lyra's association of this verse with Matthew XXVI.42, and so treats it as an instance of substitution of comment for text.

278 ▸41.9/568 Both Bramley's (1884) edition of Richard Rolle's Psalter and the Corpus of Middle English Prose and Verse have *necte*, yet the intended form is certainly *nocte*, as evidenced by Richard Rolle's English translation. The commentary to the verse (not presented here) supports this interpretation.

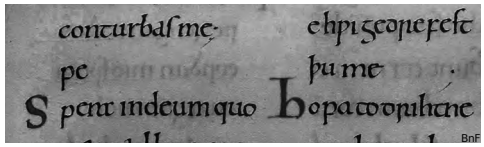
279 ▸41.11/569 The manuscript of the Paris Psalter (folio 51r) clearly shows *reppulisti*  , which Stracke's edition inadvertently misrepresents as *reppulsti*.

280 ▸41.14/571 This is an instance where *quoniam* abbreviated to *qm̃* with a tilde over the *m* can be seen on the manuscript of the Junius Psalter on folio 46v.

281 ▸42.3/574 The manuscript of the Paris Psalter (folio 51v) reads: *þa þe geogeara læddon*. Thorpe (1835) emends *þe* to *me* and has: *þa me geogeara læddon*, and so does O'Neill (2001). Bright and Ramsay (1907) add *me* between *þe* and *geogeara*, and the same reading is shown in Stracke. Thorpe's emendation seems most convincing on both linguistic and paleographical grounds: *þa me geogeara læddon* would be glossed as 'who me led' and requires the least emendation, as it only involves the scribe confusing *þa me* with *þa þe*.

282 Thorpe (1835), Bright and Ramsay (1907), and Stracke have *in on*, while
42.3/574 O'Neill (2001) has *inon*. Anglo-Saxon dictionaries show *innon* as a spelling variant of *innan* 'into' but they do not record the form with a single *n*. See 45.4 for an instance of the same type.

283 As mentioned before, the scribe adjusts the two texts, i.e. the Latin
42.5/575 Psalter and its OE rendering, in parallel columns in such a way that the new verses of both texts appear next to each other. Since the OE text generally exceeds the Latin one in size, the scribe leaves empty spaces on the left-hand side, where the Latin text is written. At this particular point the Latin text is also shorter than the corresponding OE text, however, the scribe having mistakenly started the new Latin verse parallel to the last line of the previous OE verse, the Latin text contains a superfluous *pe*, which was intended as the beginning of *Spera*. Observe that the first letter of each verse was given in a different colour (blue or gold) and was supplied later, as can be seen in 12.5 and 43.3, where the initials are missing.



284 This is another instance of *quoniam* abbreviated to *qm̃* with
42.6/576 a tilde over the *m*, which is clearly visible, together with its gloss *forðon*, on folio 47r of the manuscript of the Junius Psalter. In fact, this folio shows yet another instance of abbreviated *quoniam*, in verse 43.5, which (together with its gloss *forðon*) can be seen at the bottom of the page.

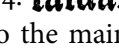
285 Note the use of an abbreviated form here. The Douay Bible Psalter shows
42.6/576 abbreviated forms of this type only twice, with the other occurrence in 7.7.

286 The referent of *he* cannot be David but God, as reported by O'Neill (2001:
43Intr/576 251): "[th]e abrupt introduction of *he* (referring to God) with no identifying antecedent, conveys the erroneous impression that David gave the gifts and is stylistically uncharacteristic; perhaps *(to) Gode* (...) was lost after *earfoþa* through haplography with *myn-gode*".

287 The clause *swa he his foregengan dyde* means 'as He heard his ancestors'.
43Intr/576

288 ▸ 43.1/577 There is no verse number 43.2 in the Toronto Corpus, though no text is missing from the edition since verse 43.1 encompasses the text of verses 43.1 and 43.2 as per Thorpe (1835), Bright and Ramsay (1907) and O'Neill (2001), where verse 43.2 starts with *þa weorc*. Stracke, on the other hand, has no verse number 43.1, i.e. the first verse of the psalm is verse 2 and its contents correspond to the 43.1-43.2 of Bright and Ramsay (1907) and O'Neill (2001), and to verse 43.1 in the Toronto Corpus.

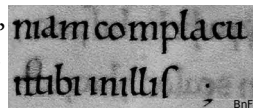
289 ▸ 43.3/578 See note to 12.5 and 42.5 for a similar case of a missing initial.

290 ▸ 43.4/579 Hargreaves (1955: 74) suggests that the form underlying EV must have been *salvabit*. This form does not occur in any of the editions compared here. Note, however, that the Middle English Glossed Prose Psalter also shows the future tense in this verse. In fact both verbs in this verse represent future forms, and this is uniformly exhibited in all four manuscripts of the Psalter. Because the verse is glossed, its Latin source is given in full in Black and St-Jacques (2012): *Non enim in gladio* ***possidebunt*** *terram, et brachium* <u>*id est potestas*</u> *eorum non* ***saluabit*** *eos.* An examination of a series of early sixteenth-century Psalters shows that, while *possidere* does not appear in a future form in any of them, some show the future tense of *salvare*, so testifying to the existence of this variant in English textual tradition. In particular, it appears in the Psalters from 1504:  and 1516: , while the following Psalters adhere to the mainstream Gallican tradition: 1506 , 1522 , 1529 , 1540 (Coverdale's Latin text of the Psalter) . Note that the *Romanum* shows future tenses in this verse, which, as was suggested with reference to 23.6, can be the source of the gloss in the Middle English Glossed Prose Psalter and the reading on which EV was based.

291 ▸ 43.4/579 The source of this addition is, as reported by Hargreaves (1955: 84), Lyra's *filios israel*, which is confirmed by an examination of Lyra's *Postilla*. As can be expected, the phrase appears in the commentary, not in the text of the Psalter.

292 ▸ 43.5/580 See the note on the abbreviated form of *quoniam* in the Junius Psalter in 42.6.

293 43.5/580 Stracke notes that the word is "apparently corrected from *~cuii*, *~cuisti*". An examination of the manuscript of the Paris Psalter (folio 52v) shows an erasure over the final *t* of *complacuit*, which, followed immediately by the *ti* of *tibi*, may indeed represent a correction of the original *complacuisti*.



294 43.6/580 See note to 11.4, i.e. 'Aren't you my king and my Lord?'

295 43.8/581 The manuscript (folio 52v), Thorpe (1835), Bright and Ramsay (1907), O'Neill (2001) and Stracke all have *gehælde*, while the Toronto Corpus edition reads *gehældes* here. I therefore took the liberty of correcting the form to *gehælde*.

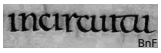
296 43.9/582 The text in the Corpus of Middle English Prose and Verse has the form *affigentibus*, while the form given in Bramley (1884: 159) is *affligentibus*, which means that we are dealing with a digitalisation mistake. I have been kindly informed by Paul Schaffner of the Middle English Compendium that this is not an OCR mistake, since the Middle English texts were all transcribed manually, in order to achieve greater accuracy. And it does have to be admitted that it is one of the very few mistakes I have noted in the Middle English texts presented here. The form has been rectified in the text in Chapter 3. Interestingly, *affigentibus* and *affligentibus* represent present participle forms of *affigere* and *affligere* respectively.

297 43.10/583 Both in EV and in LV, the verb translating *confiteri*, i.e. *knoulēchen* is postmodified with *to thee*, which the Latin texts compared here do not account for (cf. Hargreaves 1955: 80). A shared unexpected reading in EV and LV calls for an explanation.

Note that appealing to the grammaticality of the translated structure, i.e. a verb followed by an object which it normally takes, does not work at this stage of language history since, as amply illustrated by the *Middle English Dictionary*, *knoulēchen* is frequently attested without an object. Moreover, as we could see in the case of 38.11, grammatical considerations were secondary with respect to the accuracy of the rendition. There *fecisti* (with an understood but unexpressed object in Latin) was rendered by three out of the four Middle English texts without an object. Let us then try to account for the reading by appealing to intertextual factors.

There are altogether 18 occurrences of *confiteri* in the text of Psalms 1-50, and all of them, apart from the one discussed here, are accompanied by a DAT object in Latin: *tibi* (6.4, 9.1, 17.47, 29.9, 29.12, 34,8, 42.5, 44.9, 48.18) rendered in EV and LV by *to thee*; *illi* (41.6, 41.14, 42.6) rendered by *to hym*; *tibi /<[ei]>/* (27.8) translated as *to hym* in EV and LV, whose readings agree with that of the *Sixto-Clementina*; *domino* (7.17, 31.6, 32.2) translated as *to the Lord*; and *memorie* (29.3) translated as *to the mynde*. The Latin verb *confiteri* is invariably rendered in EV and LV by the same verb *knoulēchen*, which is always followed by an object expressed by a *to*-phrase, corresponding to the DAT object of the Latin structure. The only instance in which the Latin verb is not accompanied by a DAT object is 43.10, which is treated in EV and LV in the same manner as all the remaining instances, i.e. it is translated by the same verb and the same structure: *knoulēchen* + *to*-phrase, regardless of the fact that the verb has no complementation in Latin. It is, however, rather unlikely that both the EV and LV translators made the same, inadvertent insertion here. Rather, it seems more probable that the insertion is due to EV and that the revision carried out in LV overlooked it as the most natural rendering of the familiar verb phrase.

298 ▸ 43.13/585 The sense of the clause *þu us geþafodest him to metsianne, swa swa sceap* is: 'You have allowed them to feed (pasture) us like sheep'.

299 ▸ 43.15/586 The manuscript of the Paris Psalter (folio 53r) clearly shows *in circuitu*  here.

300 ▸ 43.18/588 The phrases *for þara stemne* and *for þara ansyne* are to be interpreted as 'through the voice(s) of those' and 'through the face(s) of those'.

301 ▸ 43.19/588 Brenner (1908: 57) states that part of the text is illegible here. As has been the case so far, the Toronto Corpus does not mark places where the text is missing or illegible, presenting the passage as: *inique non egimus to tuo. et non recessit retro cor et declinasti*. Note that the Toronto Corpus does not show all the available text, and it has to be said that the governing principle behind these omissions is not clear. On the one hand, it omits *i*, which is present in Brenner as *i*..., and *n*, which is shown in Brenner as *n*...; on the other hand, it retains *to*, shown in Brenner as …*to*, which is another incomplete word in this passage.

302 43.22/590 See note to 11.4, i.e. 'Shouldn't God punish it, then?'

303 43.23/591 The word *morticfiamur* is present in this form both in the Corpus of Middle English Prose and Verse, and in Bramley (1884: 162). It is evidently a mistake, deriving either from the text of Richard Rolle or from the process of transliteration. Both the translation and the commentary in Richard Rolle indicate that the intended verb is *mortificamur*.

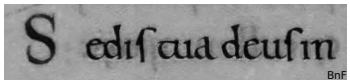
304 44.1/594 As indicated by Brenner (1908: 58), part of the Latin verse is illegible. In contrast, the Toronto Corpus represents the complete word *eructavit* here.

305 44.3/595 All the editions apart from O'Neill's (2001) have *he* here, which is what the manuscript shows on folio 54v. However, O'Neill proposes *þe* instead of *he* on the basis of the *Romanum*: *benedixit te Deus*. This emendation would turn the clause into: 'because God blessed you for ever', which certainly has an advantage over the reading of 'God' as the object.

306 44.5/596 In Thorpe (1835), Bright and Ramsay (1907) and O'Neill (2001), verse 44.6 begins with *for þinre soðfæstnesse*, while in Stracke's edition the contents of verse 44.5 are the same as in the Toronto Corpus; but where the Toronto Corpus skips number 6 in versification, going on to 7, in Stracke's edition the phrase *Þina flana* begins verse 44.6. The editions diverge only with respect to versification and capitalisation: Thorpe, O'Neil, and Stracke, unlike Bright and Ramsay and the Toronto Corpus, capitalise *For* in *For þinre soðfæstnesse*, while the text as such is the same in all editions.

307 44.7/597 The literal meaning of *oþer twega* is 'one of the two' but in the phrase *oþer twega oþþe ... oþþe*, it introduces an alternative (cf. B&T), i.e. 'either … or'.

308 44.8/598 Folio 54v of the manuscript of the Paris Psalter clearly reads *Sedis tua* here.



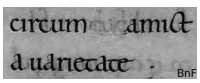
309 44.10/599 The OE verse contains the words *gutta* and *cassia*, which correspond to Latin *gutta* and *casia /[cassia]/* respectively. Neither of these words is listed in B&T, BTs or Hall's dictionary, so they do not represent borrowings. This is confirmed by the fact that OE glossed Psalters gloss *gutta* as *dropa*

or as *swete dropen*, and *cassia* as *smiring* or *swete wyrt* (cf. Pulsiano 2001). So the words should be translated here by the equivalents of Latin *gutta* and *cassia*, i.e. as 'drop' and 'cinnamon' respectively.

310 44.10/600 As the remaining texts show, the sense of the clause is: 'in which kings' daughters love you'.

311 44.10/600 As put forward in Hargreaves (1955: 77), the translation of LV suggests a Latin manuscript without the phrase *in honore tuo*. In view of LV's frequent reliance on Lyra, the natural source to consult is *Postilla*. An examination of Lyra's text, however, does not point to *Postilla* as the source of this omission. Importantly, since EV does have the phrase, the omission may either be a principled one, though this is not supported by LV's authority, or it may simply represent an inadvertent slip. Two pieces of evidence seem to point to the latter conclusion. Firstly, an alternative manuscript of LV does show the phrase. Secondly, the omission of *in honore tuo* is not shared by any the of early sixteenth-century Psalters available in England: 1504 **i honore tuo**; 1506 **in honore tuo**; 1516 **in honore tuo**; 1522 **in honore tuo**; 1529 **in honore tuo**; 1540 **in honore tuo** . The joint force of the above evidence suggests that LV represents a case of omission rather than a principled divergence from EV.

312 44.11/601 In contrast to 43.5, where Stracke comments on an erasure in the manuscript of the Paris Psalter although the resulting text is clear and leaves no doubt as to its final form, Stracke does not remark that the text in this verse has clearly been corrected, as can be seen on folio 55r.



See also 42.5, where Stracke does not comment on the manuscript although it exhibits superfluous text.

313 44.13/602 See note to 5.7.

314 44.13/602 In contrast to all other editions of the Paris Psalter, the Toronto Corpus has *ycle* here, which I have rectified in the main text because it must represent a mistake which occurred during the digitalisation project.

315 44.18/607 According to Pulsiano (2001: 657), *domine* does not belong to the mainstream tradition of the Roman or the Gallican Psalter. This is confirmed by Jerome's Gallican Psalter, Hetzenauer's edition, and the Stuttgart text.

Note, however, that the *Romanum* Latin of the Paris Psalter and the Junius Psalter both have *Domine*, and so does Jerome's *Psalterium Romanum* (cf. *Documenta Catholica Omnia* p. 200). Moreover, the *Gallican* Latin of Richard Rolle's Psalter does show *domine*. According to Pulsiano (2001: 657), among the Roman glossed Psalters only the Junius Psalter, the Cambridge Psalter and the Eadwine Psalter do contain the word both in the Latin text and as the OE gloss; and two further Roman Psalters, the Bosworth Psalter and the Regius Psalter, exhibit the word in the Latin text but it is not glossed. As far as the Gallican Psalters are concerned, only the Arundel Psalter has this word in both Latin and OE. As can be seen above, all the English translations apart from the Douay Bible have a word translating *Domine*, i.e. *dryhten* or *Lord*/*lord*. An examination of a series of early sixteenth-century Psalters available in England indicates that the English textual variant of the Psalter clearly had *Domine* here: 1504 dñe; 1506 domine; 1516 domine; 1522 dñe; 1529 dñe; 1540 domine. The critical apparatus of the Stuttgart Bible does not recognise this variant in any of the textual families whose manuscripts were examined in preparing the critical edition. This indicates that in this respect the English version of the Gallican Psalter is unique in not representing any of the textual families. In contrast, the Douay Bible conforms as expected (cf. Section 1.3.3) to the text of the *Sixto-Clementina*.

316 ▸44.18/607 Bülbring's (1891) edition of the London and Dublin manuscripts indicates that the English and Latin texts are missing here. This is supported by Black and St-Jacques's (2012) edition, where it can also be seen that the Scheide MS and the French Psalter do not have the text of this verse either. In contrast, the Pepys MS presents the relevant verse: *Hij schullen ben in mynde of þi name in al generacioun and generacioun.*

317 ▸44.19/607 The Case of *þe* is ACC SG, so it represents the object, not the subject of the clause.

318 ▸45Intr/608 In the Paris Psalter (folio 56r), *twa scira* is followed immediately by (an abbreviated) *þæt*. Thorpe (1835) presents the text in an unchanged form, but Bright and Ramsay (1907) insert *beoð* as a linking verb. The same emendation appears in Stracke but is rejected by O'Neill (2001), who remarks that it is unsatisfactory both with regard to tense (present instead of preterite, which would accord with the historical interpretation) and

usage (Alfred's formula of identification involves *hatte*). Consequently, O'Neill's emendation is *hatte*.

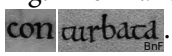
319 45Intr/608 Thorpe (1835), Bright and Ramsay (1907) and Stracke all have *Sacces*, while O'Neill (2001) emends the word to *Facces*. Folio 56r of the manuscript reads *Sacces*, but the initial *f* of the original manuscript could have been misread as *s* by the scribe, as noted by O'Neill (cf. Latin *Phacee*).

320 45.1/609 Thorpe (1835) writes *on-becomon*; Bright and Ramsay (1907) and O'Neill (2001) have *on becomon*; while the Toronto Corpus and Stracke's text read *onbecomon*. The different spellings suggest different interpretations of the status of *on*, which could either be part of the verb (*onbecomon*) or an independent item (*on becomon*). B&T and BTs do not list *onbecuman* but Hall (1916) does list the verb. Note, however, that as we are dealing with a relative clause, the behaviour of the preposition with respect to the relative particle can be a diagnostic for its status. According to Allen (1977: 83-84), in *se*-relatives pied piping of the preposition was obligatory. This being so, *on* has to be interpreted as part of the verb *onbecuman*, thus confirming the interpretation proposed in Stracke and in the Toronto Corpus.

321 45.2/609 See note to 3.5.

322 45.4/611 See note to 42.3.

323 45.5/612 Thorpe (1835), Bright and Ramsay (1907), O'Neill (2001) and Stracke have no punctuation between *elðeodgan* and *folc*, while the Toronto Corpus has a colon between the two items. Since the colon does not immediately follow *elðeodgan* but is separated from it by an extra space, this seems to be an editorial mistake, so I do not represent it in the text.

324 45.5/612 Stracke's edition reads *conturbat* in the main text but Stracke reports in the notes that he emends the manuscript from *conturbata* to *conturbate*, which is rather confusing. The manuscript (folio 56v/folio 57r) clearly shows *conturbata* here  .

325 45.9/615 See note to 9.13.

326 See note to 9.13.
45.9/615

327 The manuscript of the Junius Psalter (folio 50r) has two abbreviated
46.2/617 forms here: *qm̃* with a tilde over the *m*, and *d̃s* with a tilde over the *s*. Both forms and their OE glosses can be seen on the manuscript, the relevant part being available in full. In contrast to 4.4, they are both correctly expanded in the Toronto Corpus as *quoniam* and *deus* respectively.

328 The Latin of the Paris Psalter (see folio 57v of the manuscript) omits *et rex*
46.2/617 *magnus*, but the OE text contains the translation of the relevant text: *and swiþe micel Cyning*. This must represent an oversight on the part of the scribe rather than reflect the absence of the phrase in the Psalter manuscript, as no Psalter examined here shares this reading. The scribal error can perhaps be classified as a case of homoioteleuton (Wegner 2006: 49), "an omission caused by two words or phrases that end similarly". Observe that the omitted phrase *rex magnus* ends in *s* just as the immediately preceding *terribilis* does. Another comment that is due with respect to the absence of the phrase is that, unlike with other cases of omission in the Paris Psalter Latin, Stracke does not provide the missing text (see for example, 9.28 and 47.8).

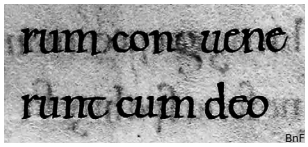
329 According to Brenner (1908: 61 fn.1), the verse is missing in the manu-
46.4/618 script, so I compare the text of the Paris Psalter only with Pulsiano (2001). As noted in Chapter 2, to avoid confusion /-/ is inserted at the end of each portion of text where the Junius Psalter Latin is missing.

330 The Toronto Corpus edition of the Junius Psalter has *sanctum* here,
46.8/620 which is a misinterpretation of the abbreviation shown in Brenner (1908: 61), i.e. *s̃cam* with a tilde over the *c*, which expands into *sanctam*, while *sanctum* expands the abbreviated form *s̃cm*. I examined all instances of *sanctum* in the Junius Psalter: 2.6, 4.4, 5.7, 15.10, 27.2, 50.9, and in all these verses *s̃cm* expands into *sanctum*. In contrast, *sanctam* is used only once in Psalms 1-50, precisely in this place, where it is incorrectly expanded in the Toronto Corpus. This is the only misinterpreted abbreviation of the *sanct*-group, which are very numerous in this text. In fact, the word *sanct-* is used in this text only once in the non-abbreviated form: in 31.7 as *sanctus*. A list of all the relevant abbreviations, together with all instances where they are used, follows below:

- *s̃co* expands into *sancto* in 3.3, 10.4, 14.1, 17.6, 17.25, 19.2, 19.6, 21.3, 23.3, 26.5, 32.17, 42.3, 47.1;
- *s̃cm* expands into *sanctum* in 2.6, 4.4, 5.7, 15.10, 27.2, 50.9;
- *s̃ci* expands into *sancti* in 29.3, 30.27, 33.9;
- *s̃cs* expands into *sanctus* in 17.25, 18.8;
- *s̃ca* expands into *sancta* in 28.3, 42.1;
- *s̃cos* expands into *sanctos* in 36.27, 49.6;
- *s̃cis* expands into *sanctis* in 15.2;
- *s̃cificavit* expands into *sanctificavit* in 45.4;
- *s̃citatis* expands into *sanctitatis* in 29.3.

331 See note to 9.13.
46.9/620

332 The manuscript of the Paris Psalter (folio 58r) shows a clear sign of an erasure of *g*, suggesting perhaps that the scribe started writing a synonymous verb, *congregaverunt*, and corrected himself to *convenerunt*.
46.9/620



333 The manuscript lacks a form of the verb 'to be' in the passage, though it is clearly needed to accompany the past participles. Thorpe (1835) and Bright and Ramsay (1907), followed by Stracke, all insert *byð* after the last past participle in the series, *gefriðod*. O'Neill (2001) proposes a different emendation: *ælcne man þa geswære <u>wære</u> and ofercumen and eft gefriðod*. His argument is very convincing, namely that *wære* following *geswære* could very easily have been lost as a result of haplography. The use of PRET SUBJ here has an additional advantage: it agrees with the historical interpretation of the Introduction.
47 Intr/621

334 Stracke's edition has *by* here, which must be a mistake in view of the fact that both the manuscript (folio 58r) and all other editions of the Psalter read *be*. Moreover, *bȳ* 'dwelling, habitation' is a noun, and so it could not have been the intended form.
47 Intr/621

335 Brenner (1908: 61) and the Toronto Corpus edition of the Junius Psalter exhibit *suis* here. However, Pulsiano (2001) does not record *suis* as an option exhibited by any of the OE Latin Psalters. Similarly, Jerome's *Psalterium Romanum*, as represented in *Documenta Catholica Omnia* (p.202),
47.3/623

has *ejus* in this verse. Interestingly, on examining the manuscript of the Junius Psalter it becomes clear that the text does not reveal *suis* but *ejus*, so Brenner's *suis* is obviously a mistake (see folio 50v).

336 [folio 43a]
47.5/624

337 Brenner's (1908: 62) edition of the Junius Psalter has an abbreviated form
47.6/625 here: *sp̃u* with a tilde over the *p*, which the Toronto Corpus misinterprets as *spiritum*. I have rectified the mistake in the text. For a full discussion of the abbreviations in the *spirit*-group, see note to 32.5.

338 Stracke's edition places the word *medio* in square brackets to indicate that
47.8/626 it is not present in the manuscript. As usual, Stracke's square brackets have been replaced with curly ones to avoid confusion with Pulsiano's edition. An examination of the manuscript of the Paris Psalter (folio 59r) confirms the absence of *medio* in the Latin text. This clearly represents an oversight on the part of the scribe, since the resulting Latin text is ungrammatical and should read *in templo* instead (see 10.4 and 28.7). Moreover, the OE text translates *in <u>medio</u> templi tui: on <u>middum</u> þinum temple*.

339 Brenner (1908: 62) and the Toronto Corpus edition of the Junius Psalter
47.10/627 read *tuas* (ACC PL FEM) here. An examination of the manuscript of the Junius Psalter reveals that the word which appears there is *tua* (ACC PL N) not *tuas* (see folio 51r). Pulsiano (2001: 682) does not record *tuas* as the variant present in Brenner's edition, possibly treating it as an editorial mistake.

340 The pronoun *hy* 'them' refers to *wundru* 'wonders' mentioned in the pre-
47.11/628 vious clause.

341 According to Pulsiano (2001: 684), the second occurrence of *deus* is typi-
47.12/629 cal of the Gallican Psalter but does not belong to the mainstream tradition of the Roman Psalter. This is confirmed by *Documenta Catholica Omnia* (pp. 203-204), where the Gallican version exhibits two occurrences of *deus*, while there is only one occurrence in the Roman version. The Junius Psalter is, according to Pulsiano (2001), the only glossed Roman Psalter which exhibits two occurrences of *deus*. The two occurrences of *deus* in

the Junius Psalter (both in the abbreviated form, i.e. *d̃s̃* with a tilde over the *s*) can be seen on folio 51r. Interestingly, of the five Gallican Psalters which exhibit two occurrences of *deus*, only two actually gloss the second occurrence: the Lambeth Psalter and the Arundel Psalter (Pulsiano 2001).

All post-Alfredian Psalters, with the exception of the Middle English Glossed Prose Psalter, seem to translate a text which agrees with the mainstream Gallican tradition in having two occurrences of *Deus*, as suggested by their English renderings. As for the Middle English Glossed Prose Psalter, according to Black and St-Jacques (2012) none of the four manuscripts shows the two occurrences of *God*/*Lord*, indicating that the underlying Latin text had only one instance of *Deus*. As the Latin text of this verse is glossed, it is edited in Black and St-Jacques (2012) and the passage starts with: *Hic est Deus, Deus noster*. This rather surprising omission in all four manuscripts has its roots in the French source, where, as can be seen in Black and St-Jacques (2012), there is only one occurrence of *Dieu*: *Car il est nostre Dieu, perdurablement et ou siecle du siecle, si nous gouuernera il es cieulx*.

342 ▸ 47.12/629 The verse in Richard Rolle's Latin, both in Brenner's (1884: 173) edition and in its digitised version in the Corpus of Middle English Prose and Verse, ends without a full stop.

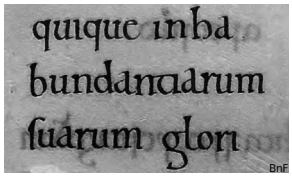
343 ▸ 48Intr/630 See note to 9.13.

344 ▸ 48Intr/630 According to BTs, *for-þencan* 'to despair, despise' is used reflexively, and *hy* 'them' is the reflexive object here. The passage is translated in the dictionary as 'he taught that the needy should not despair, or suppose that God did not care for them'. There are no more occurrences of *for-þencan* in the Paris Psalter.

345 ▸ 48.6/634 According to Pulsiano (2001: 689), *et* in this passage does not belong to the mainstream tradition of the Roman or the Gallican Psalter, and the only Psalter in which it is found is the Junius Psalter, where *et* appears both in the Latin text and as a gloss. While it is true that *et* is not generally represented in the Roman Psalters (cf. also *Documenta Catholica Omnia* p. 204), it seems to be present in all Gallican texts. The critical apparatus of the Stuttgart Bible does not even record variants without *et*. All English texts clearly translate *et* here, and it is present too in Richard Rolle's Latin.

The Latin text of the Middle English Glossed Psalter is unedited since it is unglossed, yet all four English manuscripts clearly translate *et* here, as does the French Psalter. An examination of early sixteenth-century Psalters which were available in England confirms the presence of *et* in the Gallican text: the 1504 and 1522 Psalters show an abbreviated *et*, while the 1506 and 1616 have the word in full. It therefore has to be concluded that Pulsiano's statement with respect to the status of *et* in the Gallican Psalter is not correct.

346 48.6/634 Curly brackets again indicate that Stracke's edition contains an item which is not present in the manuscript. Folio 59v of the manuscript of the Paris Psalter reads *in habundantiarum suarum*, suggesting that because of the identity of the word-medial *-tia-* sequence, the scribe confused two words: *habundan<u>tia</u>* and *divi<u>tia</u>rum*, and produced *habundatiarum* as a result.

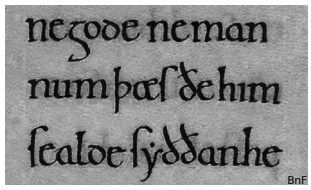


347 48.9/637 [folio 44a]

348 48.12/639 Though this text uses the form *hie* or *hi* for NOM and ACC 'they' and *heo* for NOM 'she', the form *heo* could denote NOM and ACC 'they' in OE (cf. Campbell 1959: §703), and it is used in this way in this text in this single instance.

349 48.16/642 This unexpected full stop appears in Brammley's (1884) edition (where it coincides with page transition), and in its digitised version in the Corpus of Middle English Prose and Verse.

350 48.18/643 The text on folio 61r reads: *þæs ðe him sealde* and as such the clause lacks a subject, which all editors supply here, although the choices are not always the same. Thorpe (1835) has *þæs þe <u>he</u> him sealde*. This reading is preserved in Bright and Ramsay (1907) and Stracke, while O'Neill (2001) offers a different interpretation: *þæs ðe him <u>man</u> scealde*. O'Neill argues that the insertion of *he* is contextually awkward since the subject could be either 'God' or 'men', though grammatically it agrees with the 3SG verb *sealde*. A solution which overcomes the ambiguity problem and preserves

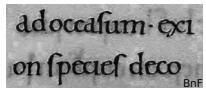


the grammaticality of the clause is the insertion of an impersonal subject *man* 'one'. In effect, the gloss to the clause would be: 'that which him one gave'. There are two additional arguments in favour of O'Neill's emendation which O'Neill overlooks. First, as can be seen on folio 61r, the line immediately above ends with *man*, and this could very likely have caused the scribal omission. Secondly, note the presence of a parallel structure ending the verse: *(þe hit) him <u>man</u> sealde*.

351 ▸ 49.1/646 There are two verses marked as verse 2 in the original edition of the Douay Bible of 1610: this one, and the next, beginning with *Out of Syon*. Normally verse transitions are accompanied by †, but the mark is often omitted in front of Psalm initials, as is the case here. For the sake of unique reference, I treat this verse as a continuation of verse 1 at this point.

352 ▸ 49.2/646 According to Brenner (1908: 64), *A* is missing from the manuscript of the Junius Psalter. This is confirmed by Pulsiano (2001: 705), a fact which remains unrecorded in the Toronto Corpus edition, where the item is present.

353 ▸ 49.2/646 The phrase *ex Sion* is spelt *exion*, as can be seen on folio 61v of the manuscript of the Paris Psalter.



354 ▸ 49.4/647 According to B&T, *utan* accompanied by *ymb* means 'about, round'.

355 ▸ 49.7/648 According to Pulsiano (2001: 708), *et* is a Gallican addition here. This is confirmed by the Roman version of Jerome's Psalter, as represented in *Documenta Catholica Omnia* (p. 206), where *et* is absent. Note too that the verb in the Junius Psalter is *annuntiabunt*, i.e. it agrees in form with the Gallican rather than the Roman Psalter form. In effect, both admixtures derive from the Gallican Psalter, corroborating the claim that the coexistence of the Roman and Gallican Psalters naturally resulted in textual admixtures (cf. Section 1.1.2).

356 ▸ 49.7/648 Pace Stracke, the manuscript of the Paris Psalter (folio 61v) clearly shows *cęli*

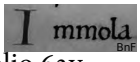
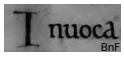
with a hooked *e* here, which Stracke normally records in his edition. This instance is neither represented in the text nor discussed in Stracke's notes to the Latin text.

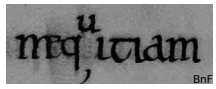
357 See note to 33.10.
49.13/651

358 According to Pulsiano (2001: 715), *ut* does not belong to the mainstream
49.16/653 tradition of either Psalter version. This is additionally confirmed by its absence in the Roman version of Jerome's Psalter (cf. *Documenta Catholica Omnia* p. 208). The reading seems to be confined to the Junius, Vespasian, Eadwine, and Regius Psalters.

359 As indicated in Brenner (1908: 65), parts of verses 15 and 16 are illegible.
49.16/653 These points are shown here after Brenner: there is no indication of the missing text in the Toronto Corpus edition, where the text is presented as continuous: *tua ut eripiam te et magnificabis*.

360 The word *quare* is not, contrary to the Toronto Corpus edition, repre-
49.17/654 sented in the text in full, since the final letter is missing there, so Brenner (1908: 65) gives only *quar*. As far as the rest of the missing text is concerned, the Toronto Corpus has *quare iustitias meas* and *testamentum per os tuum* respectively.

361 The initial of this verse in the manuscript of the Paris Psalter
49.18/654 (folio 62v) is closer in form to *I* than to *T*. For comparison see *I* in *Immola*  and *Invoca*  on folio 62r and *T* in *Tibi* on folio 63v.

362 The manuscript of the Paris Psalter (folio 62v) reads
49.20/656 *nequitiam*, which shows signs of scribal correction. 

363 *Eow* is ACC PL here, hence the object not the subject of the clause.
49.23/658

364 Hargreaves (1955: 74) points out that the translation of EV, which has *sette*
49.23/658 *thee a3en thi face*, must have been based on a manuscript with *statuam te contra faciem tuam*. Note that this is the only ME text which exhibits a pronoun after the English equivalent of *statuere*. As shown in Black and St-Jacques (2012), the Latin text underlying the translation does not reveal the variant: *arguam te de existimacione tua, et statuam contra faciem tuam iudicium* and neither do any of the four manuscripts of the Psalter.

An examination of a series of early sixteenth-century Psalters which were available in England (1504, 1506, 1516, 1522, 1529, 1540) shows that the verb *statuam* is not followed with *te* in any of them. The only other text which has a pronoun in the relevant place is the Douay Bible Psalter: *set it against thy face*. It is impossible to identify any text with the expected variant, and so this case seems similar to the one discussed with reference to 43.10, where it was also EV which inserted a phrase absent from the Latin text which made the English translation more natural; and to 38.11, where pronoun insertion was carried out in the Middle English Glossed Prose and in Douay Bible Psalters, with the resulting text also reading more naturally.

365 ▸50.1/660 The manuscript of the Junius Psalter is stained here, as can be seen on folio 53v. As a result, the first *m* in *miserere* is completely illegible, while in *misericordiam* the *m* is partly covered by the stain; in neither of these places is the *m* present in Brenner's (1908: 66) edition. However, an examination of the manuscript shows that *du* in *secundum* is also only partly legible, though this is not recorded in Brenner, who presents the word in full without any comment. The Toronto Corpus edition presents the whole sentence without any gaps: *miserere mei deus secundum magnam misericordiam tuam*.

366 ▸50.1/660 The verse number is totally illegible, but the preceding and following verses make it clear that the intended verse number here is 3.

367 ▸50.8/664 Note that *asperges* and *lavabis* are both future verbs, while the Middle English Glossed Prose Psalter and LV do not translate them as futures. In the Middle English Glossed Prose Psalter, *asperges* (the verse is glossed and Black and St-Jacques 2012 give the form *asperges*) is translated in the London MS as *sprengest*; in the Dublin MS as *sprenged* (Black and St-Jacques give the form *sprengeid*); in the Scheide MS *sprynge*; and it is only the Pepys MS which has *schalt sprynge*. As for *lavabis* (also the form derived from Black and St-Jacques), the verb is not translated according to Black and St-Jacques: instead the Psalter translates its Latin gloss *purificabis*.

Moving on to LV, as can be seen the verbs translating *asperges* and *lavabis* are *sprenge* and *waische* respectively, i.e. neither is a future form. I checked Lyra's *Postilla* but both the text and the commentary uniformly

show future forms: *asperges* Aſperges and *lavabis* lauab. Moreover, none of the early sixteenth-century Psalters (1504, 1506, 1522, 1529, 1540) exhibits present-tense forms of the two Latin verbs. In conclusion, LV represents a departure from EV here, but unlike in most previous cases, no sources can be identified.

368 ▸50.9/665 As with the previous verse, LV does not translate *dabis* as a future; and again no Psalter can be identified as the source of this departure from the mainstream Gallican Psalter.

369 ▸50.18/669 According to Pulsiano (2001: 736), *autem* does not belong to the mainstream tradition of the Roman or the Gallican Psalters, which is confirmed by the Gallican Psalter versions analysed here and additionally by the Roman version of Jerome's Psalter, as represented in *Documenta Catholica Omnia* (p. 210). The reading, however, is shared by a series of OE glossed Psalters, most of them representing the *Romanum*: the Cambridge, Eadwine, Bosworth, Regius and Blickling Psalters and one Gallican Psalter: the Vitellius Psalter.

4.2 Concluding remarks

It is neither possible nor necessary to summarise the contents of the notes presented in this chapter. Nevertheless, there are some general observations that can be formulated. The first of these concerns the degree of variation exhibited by the Latin texts.

Being aware of the differences between the selected Latin Psalter texts allows one to establish which English passages represent renderings of an identical text, and which should be viewed with caution in a comparative study or possibly excluded from it altogether. This will naturally depend upon a particular perspective assumed by a researcher. For ease of reference, all differences between the Latin texts compared here are presented in two charts below. The charts list all the differences, which have been divided into several broad types. Needless to say, the descriptive labels under which these differences are grouped do not aspire to achieving a typology. Quite naturally, some differences will represent more than one type, while others will be ambiguous as between several classes. The charts are simply meant as catalogues of discrepancies recorded between the different Psalters.

Differences between the Roman Psalter versions	
1.	**Presence vs. absence of an item**
	7.13: /[+parauit]/; 8.6: Domine /[ ]/; 9.14: mihi / /; 9.23: /[+non]/; 9.28: {Sedet} < >; 10.8: et [ ]; 11.6: probatum /[ ]/; 15.5: /[+ero]/; 17.2: et /[ ]/; 17.5: /[+et]/; 17.7: /[+et]/; 17.9: Et / /; 17.38: /+et/; 17.47: in /[ ]/; 18.7: Domini / / recte / / [rectae], letificantes / / [laetificantes] corda / /; 18.7: preceptum / / [praeceptum]; 19.9: [+in]; 20.4: a /[ ]/ te /[ ]/; 21.12: Et / /; 24.2: [+domine]; 24.6: mee /[ ]/; 24.6: Domine /[ ]/; 24.15: et /[ ]/; 26.11: tu [ ] /+deus/; 26.16: et / /; 27.2: Domine /[ ]/; 28.5: Dominus /[ ]/; 28.5: /[+eas]/; 29.4: in < >; 30.5: /[+domine]/; 31.4: mea /[ ]/; 32.7: et / / omnes / /; 32.9: autem / /; 34.8: /+vane/ [+uane]; 34.14: et /[ ]/; 34.15: /[+et]/; 34.15: et /[ ]/; 34.17: et / /; 36.5: [+ad]; 36.33: et / /; 36.35: /+Et/ (x2); 37.3: et / /; 37.11: et / / proximi / / mei / / a / / longe / / steterunt / /; 37.19: mei / /; 38.7: in < > imagine <imaginem>; 38.11: [+me]; 38.11: in < >; 38.14: Deus / /; 39.4: /[+in]/; 39.12: /[+semper]/; 39.21: tu / /; 40.12: /[+me]/; 42.6: adhuc /[ ]/; 43.24: et / /; 43.24: /[+nos usque]/; 45.3: /[+sunt]/; 46.2: /[+et rex magnus]/; 47.2: /+in/; 47.8: {medio} < >; 47.12: /+deus/; 48.6: /+et/; 48.6: {divitiarum} < >; 48.10: et /[ ]/; 48.14: a < >; 49.5: Et /[ ]/; 49.6: /+Et/; 49.16: /+ut/; 49.24: in / /; 50.18: autem [ ];
2.	**Different items**
A	**Items that do not change the meaning (in the context examined)**
	7.16: ipsius /[eius]/; 9.5: delesti [delisti]; 9.16: Deum /[Dominum]/; 13.6: velociter /veloces/ [ueloces]; 13.10: quia [quoniam]; 15.8: nec [ne]; 17.34: edocuit /[docuit]/; 17.42: obedivit /obaudivit/ [obaudiuit]; 21.12: liquescens /[liquefiens]/; 21.18: Erue /Eripe/; 21.22: despexit </dispexit/>; 24.16: dimitte /demitte/; 27.10: populum /plebem/; 33.20: his /[eis]/; 34.23: nec /ne/; 36.22: nimius /[nimis]/; 39.2: supra /super/; 39.20: Deus /[dominus]/; 40.7: foras [foris]; 40.10: suscita /[resuscita]/; 43.16: commotionem <commotationem>; 42.6: Dominus /[deus]/; 45.3: Sonaverunt /Sonuerunt/ [Sonauerunt]; 45.9: Deus /dominus/; 49.3: manifeste [manifestus]; 49.23: Deum /[dominum]/;

B	**Items that affect the meaning (in the context examined)**
	7.10: Consummetur /Consumetur/; 9.22: agerit /[gerit]/; 9.30: adtrahit /abstrahet/ [abstrahit]; 12.6: Domini /[tuo]/; 13.10: iusta <iuxta>; 17.42: ab /ob/; 21.9: quoniam /[et]/; 21.27: procedunt [procident]; 22.3: suum <tuum>; 24.4: salutaris /salvator/; 24.7: suas /tuas/; 25.4: cum /[in]/; 25.7: ut /[et]/; 26.3: nocentes <innocentes>; 28.5: filias /[filius]/; 29.8: descendo /discendo/; 34.24: maligna /[magna]/; 41.2: apparebo /[parebo]/; 44.11: a <ad>; 47.1: eius /suo/; 47.3: eius /suis/; 49.6: illic [illi]; 50.19: contristatus [contribulatus];
3.	**Different grammatical forms of the same item**
A	**Verbs and participles**
	1.5: proiciet [proicit]; 2.5: conturbavit /[conturbabit]/; 4.4: exaudiet [exaudiuit]; 4.4: clamarem /clamavero/; 7.12: convertimini [conuertamini]; 7.14: parturit [parturiit]; 7.16: descendit [descendet]; 8.3: destruas <destruam>; 9.5: periit /periet/; 9.7: Periit /Perit/; 9.15: Cognoscetur /[Cognoscitur]/; 9.16: Convertentur /Convertantur/ [Conuertantur]; 9.22: laudatur <laudator>; 9.22: benedicetur /[benedicitur]/; 9.23: Irritabit /Irritavit/ [Inritauit]; 9.30: humiliavit [humiliabit]; 9.30: inclinavit /[inclinabit]/; 9.36: Regnabit /Regnavit/ [Regnauit]; 10.7: Pluit /Pluet/; 11.7: custodies /custodias/; 14.1: habitavit [habitabit]; 14.6: decipit /decepit/; 15.3: Multiplicatae <Multiplicati> /Multiplicaticatae/ [Multiplicatae]; 16.13: supplanta [subplanta]; 16.13: adimpletus <adimpletum>; 17.8: exardescet /[exardescit]/; 17.20: retribuit /retribuet/ (x2); 17.24: retribuit /retribuet/; 17.26: facies <facias>; 17.32: perfecit [perficit]; 17.42: cognovit /cognovi/ [cognoui]; 18.1: adnuntiat [adnuntiant]; 18.8: permanens <permane...> /[permanet]/; 19.6: faciat /[faciet]/; 20.1: exultavit [exultabit]; 20.3: prevenisti /prevenis/ [praeuenisti]; 20.9: inveniet [inveniat]; 20.10: conturbavit [conturbabit]; 20.14: psallimus [psallemus]; 21.7: faciat /faciet/; 21.25: vivet <vivit> [uiuet]; 22.8: subsequatur /[subsequitur]/; 23.3: ascendit /ascendet/; 23.4: accepit /accipit/; 24.7: Diriget /dirigit/; 25.1: infirmabor <infirmabo>; 26.11: es [esto]; 27.1: clamabo /clamavi/ [clamaui]; 27.6: considerant [considerauerunt]; 28.7: revelavit [reuelabit]; 28.8: inhabitat

	</inhabitet/>; 29.11: cantem /cantet/; 30.5: educes /educis/; 30.20: deducantur /deducentur/; 33.7: Inmittit [Inmittet]; 34.10: exultavit [exultabit]; 34.14: humiliabar /humiliabor/; 36.10: queris /queres/ [quaeres]; 36.12: fremit /[fremet]/; 36.13: trucident <trucidant>; 36.14: conteratur <conteretur>; 36.20: solvet [soluit]; 36.32: querit /queret/ [quaerit]; 36.39: liberabit /liberavit/; 37.13: aperuit /aperiet/; 38.8: congregat [congreget]; 39.21: es /esto/; 40.2: vivificet /vivificat/ [uiuificet]; 40.2: faciat </faciet/>; 40.7: susurrabant </susurrabunt/>; 40.9: edebant /[edebat]/; 43.3: disperdidit /disperdet/ [disperdit]; 43.7: ventilabimus /ventilavimus/ [uentilauimus]; 43.7: spernemus /[spernimus]/; 43.9: hoderunt /[oderunt]/; 45.2: conturbabitur <conturbabuntur>; 45.5: Conturbat </conturbata/> [Conturbatae]; 46.8: Regnabit /Regnavit/ [Regnauit]; 46.8: sedet <sedit>; 47.6: parturientis /parturientes/; 48.7: Redemit <redimet>; 48.13: positi <posita>; 48.13: depascet <depascit>; 48.14: veterescet <veterescent> [ueterescet]; 48.18: confitebitur <confitebimur>; 48.17: adsumis /assumes/; 49.7: Adnuntiaverunt /adnuntiabunt/ [Adnuntiauerunt]; 49.20: habundabit /habundavit/ [abundauit]; 50.8: dealbabor /dealvabor/; 50.16: exultabit [exultauit]; 50.21: inponent [inponam];
B	**Nouns**
	7.1: Domine /Dominus/; 9.14: interitu /interitum/; 9.17: pauperis /[pauperum]/; 9.23: Dominum <Dominus>; 9.34: dolorem <dolorum>; 10.4: sedes /[sedis]/; 12.4: morte [mortem]; 15.2: Sancti </Sanctis/>; 15.10: infernum /[inferno]/; 16.9: superbiam [superbia]; 17.1: Dominus [Domine]; 17.4: iniquitates /[iniquitatis]/; 20.2: voluntate <voluntatem> [uoluntate]; 20.3: benedictionibus /[benedictione]/; 22.9: longitudinem /longitudine/; 24.11: hereditate /[hereditatem]/; 25.8: tabernaculi </tabernaculis/>; 27.5: nequitiam <nequitia> /nequitias/; 28.9: virtutem <virtutum> [uirtutem]; 30.18: manibus /manu/; 31.10: equus <equis>; 32.6: thesauris <thesauros>; 32.11: populus /populum/; 34.9: laqueum </laqueo/>; 34.12: cilicio [cilicium]; 36.6: meridiem /meridie/; 36.9: hereditatem /[hereditate]/; 36.24: pane </panem/>; 36.29: hereditatem [hereditate]; 36.36: homini <hominum>; 37.14: increpationes /increpationem/; 37.20: michi

	/me/ [mihi]; 38.12: araneam /aranea/; 39.4: vanitatem </vanitate/> [uanitatem]; 44.7: corda /corde/; 44.8: Sedis /Sedes/; 46.9: populorum /[populi]/; 47.2: exultationes </exultationis/>; 47.2: latera <latere>; 48.9: domus /domos/; 49.20: nequitia <nequitiam>;
C	**Pronouns**
	4.5: Que /qui/ [quae]; 9.16: qui [quae]; 16.9: suam /[suum]/; 21.23: mea /[mihi]/; 34.9: quam <quem>; 36.9: que <qui*> /[qui]/; 46.4: nobis [nos]; 49.10: tua <tuo>; 49.23: illam /[illa]/;
D	**Adjectives**
	4.3: gravis /gravi/ [graues]; 7.2: salvum /salvam/ [saluum]; 12.6: altissimi /[altissime]/; 14.6: innocentes /[innocentem]/; 19.3: omnis <omnes>; 21.25: universi <universe> [uniuersi]; 24.3: inique /[iniqui]/; 24.8: Universe /Universi/ [Uniuersae]; 32.4: rectus <rectum>; 34.11: inopem <inopum>; 40.1: malo /[mala]/; 44.11: deaurato <deaurata>; 46.7: omnis /omni/; 48.8: sapientes <sapientem>; 48.8: insipiens /insipientes/; 48.14: matutino <matutina>;
E	**Noun Phrases**
	6.5: singulas <singulos> noctes <noctis>; 9.34: manibus /manus/ tuis /tuas/; 16.1: deprecationi /deprecationem/ mee /meam/ [meae]; 24.5: misericordie /misericordia/ [misericordiae] tue /tua/ [tuae]; 27.10: hereditati /[hereditatem]/ tue /[tuam]/; 40.3: universum <universi> [uniuersum] stratum <strati> eius; 47.10: iudicia tua /tuas/;
F	**Prepositional Phrases**
	2.11: cum tremor /…/ [tremore]; 7.16: in verticem /vertice/ [uertice] ipsius /[eius]/; 36.5: [+ad] Domino [dominum]; 38.7: in < > imagine <imaginem>;

4.	**Differences in form other than *ae/æ/e/ę, é/e o/ó* and *v/u, ch/h* (and not related to connected/separate spellings) which do not affect the meaning**
	1.1: abiit <habiit>; 2.10: intellegite /intelligite/; 3.5: Exurge /[Exsurge]/; 5.2: mean <meam*> /[meam]/; 5.5: locuntur /[loquuntur]/; 7.7: Exsurge /[Exsurge]/; 9.13: annuntiem /[adnuntiem]/; 9.18: Exurge /[Exsurge]/; 9.32: Exurge /[Exsurge]/; 9.33: irritavit [inritauit]; 10.2: pharetra /[faretra]/; 10.6: hodit /[odit]/; 13.1: abhominabiles /[abominabiles]/; 15.3: acceleraverunt [adcelerauerunt]; 17.10: pennas [pinnas]; 17.12: Pre /Prę*/ fulgore <fulgora> /fulgure/ [* Praefulgore]; 17.18: hoderunt /[oderunt]/; 17.19: adflictionis /afflictionis/; 17.33: prelium /[proelium]/; 17.38: Subplantasti /supplantasti/; 17.38: hodientes /[odientes]/; 18.3: loquele /loquellæ[ae]/; 20.6: impones [inpones]; 21.13: velut /velud/ [uelut]; 23.8: prelio /[proelio]/; 24.4: sustinui /sustenui/; 24.17: hodio /[odio]/; 24.17: hoderunt /[oderunt]/; 24.19: sustinui /sustenui/; 27.4: locuntur /[loquuntur]/; 29.6: habundantia [abundantia]; 29.9: adnuntiabit /annuntiabit/; 30.2: accelera [adcelera]; 30.27: habundanter [abundanter]; 31.2: imputavit [inputauit]; 32.2: cithara /cythara/; 32.2: cordarum /chordarum/; 33.21: hoderunt /[oderunt]/; 34.3: persequuntur <persecuntur>; 34.19: hoderunt /[oderunt]/; 35.4: hodivit /odivit/ [odiuit]; 36.2: fenum /foenum/ [faenum]; 36.21: supplantabuntur [subplantabuntur]; 36.29: dampnabit [damnabit]; 37.4: honus /[onus]/; 37.6: adflictus /afflictus/; 37.19: hoderunt /[oderunt]/; 39.6: Adnuntiavi /Annuntiativi/ [Adnuntiaui]; 40.9: subplantionem /supplantationem/ [subplantationem]; 41.4: admirabilis /ammirabilis/; 41.11: reppulsti <reppulisti*> /repulisti/ [reppulisti]; 41.11: adfligit /affligit/; 42.2: reppulisti /repulisti/; 42.2: adfligit /affligit/; 42.5: cithara /cythara/; 43.1: adnuntiaverunt /annuntiaverunt/ [adnuntiauerunt]; 43.5: complacuit /[conplacuit]/; 43.12: hoderunt /[oderunt]/; 43.20: adflictionis /afflictionis/; 44.4: femur /femor/; 44.9: hodisti /[odisti]/; 44.10: Myrra /[Murra]/; 44.10: casia /[cassia]/; 47.11: conplectimini [complectimini]; 48.6: abundantia <habundantiarum> /habundantia/; 48.11: comparatus [conparatus]; 48.20: comparatus [conparatus];

	49.10: hyrcos /[hircos]/; 49.14: hyrcorum /[hircorum]/; 49.18: hodisti /[odisti]/; 49.20: habundabit /habundavit/ [abundauit]; 50.8: Asperges /[Asparges]/;
5.	**Differences in word order**
	15.1: in te speravi [speraui] / ~ speravi in té*/;
6.	**Other differences** (most of them represent spelling errors)
	2.1: fremuerunt <fremuerun>; 4.9: obdormiam /obdormian/; 6.3: usquequoque <usquequo*> /usque quo/ [* usquequo]; 8.4: aut <aud>; 9.6: defecerunt [defecerun]; 9.13: Ut <Uut>; 9.24: polluuntur <pulluuntur>; 9.28: occultis <ocultis>; 9.29: occulto <oculto>; 9.30: In <Iin>; 15.1: indiges <indies>; 15.3: Multiplicatae <Multiplicati> /Multiplicaticatae/ [Multiplicatae]; 15.5: mei <meis>; 15.9: requiscet /[requiescet]/; 17.13: Altissimus <altimus>; 17.29: examinata <exminata>; 17.36: conprehandam /[conprehendam]/; 17.41: caput <capud>; 18.10: custodiendo <custo>; 19.2: sancto <santo>; 26.7: caput <capud>; 29.8: sanguine /sangui/; 29.11: precinxisti /precincxisti/ [praecinxisti]; 30.2: Inclina <Inclin>; 30.20: loquuntur <loquntur>; 31.8: pressura <presura>; 33.13: Cohibe <Coibe>; 34.12: sterilitatem <sterelitatem>; 34.24: loquuntur <loquntur>; 35.9: apud <aput>; 36.10: Mutuatur /Muatur/; 37.19: Inimici <nimici>; 38.10: inisipienti <insipienti*> /[insipienti]/; 38.15: apud <aput>; 40.6: congregaverunt <congregaverun> [congregauerunt]; 41.8: cataractarum <cataratarum>; 43.12: diripiebant <diripuebant>; 44.15: fimbriis <fimbreis>; 48.6: abundantia <habundantiarum> /habundantia/; 49.2: Ex Sion <exion>;

Table 1. Differences between the Roman Psalter versions compared here

Differences between the Gallican Psalter versions	
1.	**Presence vs. absence of an item**
	1.4: semper /<[ ]>/; 2.9: & [ ]; 4.5: et /<[ ]>/; 4.7: deus /<[ ]>/; 4.8: /[+et]/; 5.13: tue <tuæ> /[ ]/; 6.2: omnia /<[ ]>/; 6.3: & [ ]; 6.5: [+in]; 7.6: & [ ]; 7.7: Et / /; 7.10: /[+et]/; 7.12: / [+et]; 7.14: /[+et]/; 9.6: eorum /[ ]/; 9.18: <+ut>; 9.32: & <[ ]>; 10.7: /<[+et]>/; 11.3: & [ ]; 13.10: est [ ]; 15.2: [+mihi]; 16.3: & [ ]; 16.9: [+super me]; 17.5: /+Et/; 17.6: Et [ ]; 17.7: [+et] (x2); 17.12: [+eius]; 17.14: suas [ ]; 17.14: [+et]; 17.17: & [ ]; 17.22: [+sunt]; 17.33: vt /<ut>/ [ ]; 17.34: me / /; 17.38: & /[ ]/; 17.46: meis [ ]; 18.6: [+suam]; 20.5: est [ ]; 20.10: /<+[sua]>/; 21.6: & [ ]; 21.17: a [ ] me [ ]; 21.18: deus [ ]; 21.29: celi /[ ]/ <cæli>; 24.9: [+et]; 25.7: tue /<[ ]>/; 25.9: deus /[ ]/; 26.3: [+et]; 26.8: ad [ ] te [ ]; 26.9: te [ ]; 26.11: domine /<[ ]>/; 27.2: domine /[ ]/; 27.8: & /<[ ]>/; 27.10: domine [ ]; 29.7: a [ ] me [ ]; 29.8: est /<[ ]>/; 30.5: /<[+hoc]>/; 30.5: domine /<[ ]>/; 30.13: /<[+et]>/; 30.20: in / /; 30.23: tuo [ ]; 30.27: quoniam [ ]; 31.4: [+mihi]; 32.16: & [ ] in [ ] eis [ ]; 33.16: autem [ ]; 33.19: dominus [ ]; 34.10: & [ ]; 34.14: & [ ]; 34.15: /<[+Et]>/; 34.21: /<[+Et]>/; 35.9: est [ ]; 35.9: & [ ]; 36.6: tuum / /; 36.19: vt /<ut>/ [ ]; 36.23: iustus /<[ ]>/; 36.35: /<[+et]/>; 37.4: & /[ ]/; 37.14: /<[+Et]>/; 37.15: me / /; 37.21: deus [ ]; 38.15: ego [ ]; 40.13: & /<+usque>/; 41.6: adhuc [ ]; 41.6: & [ ]; 41.8: /[+ad]/; 41.12: inimici [ ] mei [ ]; 43.11: deus [ ]; 43.15: sunt [ ]; 43.27: domine [ ]; 44.5: [+et]; 44.14: omnes [ ]; 44.18: domine /<[ ]>/; 45.5: & [ ]; 45.9: & [ ]; 46.5: & /[ ]/; 47.4: terre /[ ]/ <terræ>; 47.10: & [ ]; 48.2: simul [ ]; 48.7: & /<[ ]>/; 48.16: factus / /; 48.17: [+pone]; 48.17: domus /<[ ]>/; 48.18: /+neque/; 48.18: anima / /eius / /; 48.19: & /[ ]/; 49.8: [+tibi]; 49.16: & < >; 49.23: [+nunc]; 50.8: domine /<[ ]>/; 50.9: & [ ]; 50.13: /<[+tuum]>/; 50.16: & [ ];
2.	**Different items**
A	**Items that do not change the meaning (in the context examined)**
	7.11: domino [deo]; 9.5: delesti [delisti]; 9.20: despicis [dispicis]; 9.37: exaudiuit /<[audivit]>/; 11.1: deus /[Domine]/ <Dominus>; 13.9: Deum /<[Dominum]>/; 13.10: dominus [Deus]; 15.1: deus [Dominus]; 15.8: nec /<[ne]>/; 15.10: nec [non]; 17.18: hiis /iis/

	<[his]>; 17.30: dominum /<[Deum]>/; 17.33: ad [in]; 17.40: eos [illos]; 19.8: autem [vero]; 21.21: glorificate [magnificate]; 21.22: despexit [dispexit]; 21.26: domini [Dei]; 24.4: quia [quoniam]; 24.11: eius /ejus/ [ipsius]; 26.4: aduersum /<adversum>/ [adversus] (x2); 26.11: despicias [dispicias]; 27.5: eorum [ipsorum]; 27.10: populum [plebem]; 27.10: illos [eos]; 30.16: aduersum /<adversum>/ [adversus]; 30.22: abscondito [abdito]; 31.6: aduersum /<adversum>/ [adversus]; 32.1: collaudacio /<collaudatio> / [laudatio]; 32.8: Quia /<[Quoniam]>/; 33.6: ex /<[de]>/; 33.12: diligit [cupit]; 33.15: ad <[in]>; 33.16: Vultus [facies]; 33.18: hijs /[his]/ <iis>; 33.20: hijs /iis/ <[his]>; 34.1: impugnantes [expugnantes]; 34.9: apprehendat [conprehendat]; 36.12: quoniam [quia]; 36.12: quod [quoniam]; 36.14: eorum [ipsorum]; 37.6: in [ad]; 36.37: interibunt [peribunt]; 37.11: aduersum /<adversum>/ [adversus]; 37.19: confirmati [firmati]; 40.6: vana [vane]; 40.8: aduersum /<adversum>/ [adversus] (x2); 43.5: vultus [faciei]; 43.19: retro [retrorsum]; 43.24: obdormis [dormis]; 45.3: Sonuerunt [sonaverunt]; 46.9: dij /<dii>/ [Dei]; 48.13: illos /<[eos]>/; 48.14: veterascet [veterescet];
B	**Items that affect the meaning (in the context examined)**
	1.2: voluptas /<[voluntas]>; 2.11: cum [in]; 5.8: in conspectu tuo /[meo]/ viam meam /[tuam]/; 6.3: sed /[et]/; 17.18: confortati [confirmati]; 17.30: aut [et]; 17.46: inimicis [gentibus]; 20.2: cordis [animae]; 20.3: eam /<[eum]>/; 21.13: puluerem /<pulverem>/ [limum]; 23.5: salutari [salvatore]; 24.5: que /<quæ>/ [quia]; 26.5: voluntatem /<voluptatem>/; 27.3: tradas /[trahas]/; 27.8: tibi /<[ei]>/; 31.4: erumpna /<æ[ae]rumna>/; 33.7: Immittit /<Immittet>/ [vallabit]; 35.8: volup|tatis [voluntatis]; 36.24: etenim [et]; 41.2: fontem /<[fortem]>/; 41.2: apparebo [parebo]; 50.19: despicies [spernet];
3.	**Different grammatical forms of the same item**
A	**Verbs and participles**
	1.6: resurgunt /<[resurgent]>; 3.4: suscepit [suscipiet]; 4.7: ostendit [ostendet]; 5.4: habitabit <habitavit>; 7.15: incidit [incidet]; 9.4: sedes /<[sedisti]>/; 9.15: Cognoscetur [cognoscitur]; 9.34: eris [eras]; 15.7: increpuerunt [increpaverunt]; 16.7: facis /facies/; 16.8: protege

	[proteges]; 17.6: introiuit <introivit> /[introbit]/; 17.18: Eripuit [eripiet]; 17.19: fecit [faciet]; 17.31: precinxit /<præcinxit>/ [praecingit]; 17.33: docet [doces]; 17.36: poterunt /potuerunt/; 17.38: disperdidisti /[disperdisti]/; 17.41: Eripies [eripe]; 17.45: das [dat]; 17.45: subdis [subdidit]; 18.8: permanet /<[permanens]>/; 18.12: fuerunt /<[fuerint]>/; 22.1: regit [reget]; 22.8: subsequetur [subsequitur]; 23.3: ascendet [ascendit]; 27.3: perdas [perdideris]; 28.7: dicent [dicet]; 30.5: commendo [commendabo]; 30.27: requiret [requirit]; 30.27: retribuet [retribuit]; 31.2: imputauit /<imputavit>/ [imputabit]; 33.7: Immittit /<Immittet>/ [vallabit]; 33.19: liberauit /<[liberabit]>/; 34.23: deuorabimus /<[devoravimus]>/; 36.19: deficient [defecerunt]; 36.22: dirigetur /<[dirigentur]>/; 40.6: congregabit /<[congregavit]>/; 37.19: viuunt /<vivunt>/ [vivent]; 41.12: confriguntur /<[confinguntur]>/; 46.8: Regnabit [regnavit]; 46.8: sedet [sedit]; 47.3: cognoscetur [cognoscitur]; 48.7: redimet /<[redimit]>/; 48.7: laborabit [laboravit]; 48.9: relinquet /<[relinquent]>/; 49.5: Aduocauit /[Advocabit]/ <Advocavit>; 50.7: manifestasti /manifestati/;
B	**Nouns**
	9.8: iudicium /judicio/ <[iudicio]>; 10.1: montem [montes]; 10.4: sedes [sedis]; 12.4: morte [mortem]; 15.11: delectaciones /<delectationes>/ [delectatio]; 14.6: innocentem [innocentes]; 16.9: superbiam [superbia]; 16.15: conspectu /<[conspectui]>/; 21.20: medio [media]; 21.10: ec|clesie /<Ecclesiæ>/ [ecclesia]; 26.4: diebus [dies]; 30.27: veri|tatem /[veritates]/; 34.9: laqueum [laqueo]; 36.24: panem [panes]; 41.3: panes [panis]; 41.4: locum [loco]; 41.14: deo [Deum]; 42.6: deo [Deum]; 44.7: corda [corde]; 44.18: generacionem /<generationem>/ [generatione];
C	**Pronouns**
	17.14: eas /<[eos]>/; 21.2: meam /<[mihi]>/; 33.22: eo [eum]; 34.9: ipsum [ipso]; 34.11: tibi [tui]; 36.5: eo [eum]; 46.4: quem /<[quam]>/;
D	**Adjectives**
	14.6: innocentem [innocentes]; 26.4: omnibus [omnes]; 27.10: Saluum /<Salvum>/ [salvam];

E	**Noun Phrases**
	24.4: veritate [veritatem] tua [tuam]; 26.13: semita /<semitam>/ recta /<rectam>/; 27.10: populum [plebem] tuum [tuam]; 37.3: carne [carni] mea [meae]; 34.13: sinu [sinum] meo [meum]; 43.5: vultus [faciei] tui [tuae]; 47.11: progenie [progeniem] altera [alteram];
F	**Other phrases**
	44.8: Memores [memor] erunt [ero]; 48.10: in progenie [progeniem] & progenie [progeniem];
4.	**Differences in form other than *ae/æ/e, ci/ti, v/u, i/j ch/h* (and not related to connected/separate spellings) which do not affect the meaning**
	1.3: tanquam /<[tamquam]>/; 1.5: pro|icit /projicit/ <proiicit>; 1.6: consilio /<concilio>/; 2.2: Astiterunt [adstiterunt]; 2.3: Dirumpamus [disrumpamus]; 2.3: proiciamus /projiciamus/; 2.4: irridebit [inridebit]; 2.9: tanquam /<[tamquam]>; 2.10: intelligite [intellegite]; 2.11: exultate /exsultate/; 2.12: Apprehendite [Adprehendite]; 3.4: exurrexi /[exsurrexi]/; 3.5: milia /<millia>/; 3.5: exurge /[exsurge]/; 4.5: conpungimini /<compungimini>/; 5.1: intellige [intellege]; 5.3: astabo [adstabo]; 5.11: irritauerunt /<irritaverunt>/ [inritaverunt]; 5.12: ex|ultabunt /exsultabunt/; 6.3: miserecordiam /<[misericordiam]>/; 6.5: lacrimis /<lacrymis>/; 7.5: comprehendat [conprehendat]; 7.7: exurge <[Exsurge]>; 7.10: Consumetur [consummetur]; 7.12: nunquid /<[numquid]>; 8.2: lactencium /<lactentium>/ [lactantium]; 9.2: exultabo /exsultabo/; 9.10: oportunitatibus /<opportunitatibus>/; 9.12: annunciate /annuntiate/ [adnuntiate]; 9.13: annunciem /annuntiem/ [adnuntiem]; 9.14: Exultabo /Exsultabo/; 9.14: comprehensus [conprehensus]; 9.15: comprehensus [conprehensus]; 9.20: opor|tunitatibus /<opportunitatibus>/; 9.21: compre|henduntur <[conprehenduntur]>; 9.30: attrahit [adtrahit]; 9.33: irritauit /<irritavit>/ [inritavit]; 9.34: orphano [orfano]; 9.38: apponat [adponat]; 10.2: pharetra: [faretra]; 12.4: Illumina [inlumina]; 12.4: vnquam /<[umquam]>/; 12.5: miserecordia /<[misericordia]>/; 12.6: Exultabit /Exsultabit/; 13.3: intelligens [intellegens]; 13.10: Quonian

	/<[Quoniam]>/; 13.12: exultabit /exsultabit/; 14.4: opprobrium [obprobrium]; 15.3: accele|rauerunt /<acceleraverunt>/ [adceleraverunt]; 15.9: exultauit /exsultavit/ <[exultavit]>; 15.10: corupcionem /<[corruptionem]>/; 16.7: miserecordias /<[misericordias]>/; 16.9: afflixerunt [adflixerunt]; 16.10: Proicientes /Projicientes/ <Proiicientes>; 16.12: supplanta [subplanta]; 17.10: /Cherubim/ <[cherubin]>; 17.10: pennas [pinnas]; 17.14: fulgura [fulgora]; 17.17: assumpsit [adsumpsit]; 17.19: afflicciones /<afflictionis>/ [adflictionis]; 17.22: repuli [reppuli]; 17.27: illuminas [inluminas]; 17.27: illumina [inlumina]; 17.28: temptacione /<tentatione>/ [temptatione]; 17.29: inpolluta /<impolluta>/; 17.32: tanquam /<[tamquam]>/; 17.36: comprehendam [conprehendam]; 17.38: supplantasti [subplantasti]; 17.42: obediuit /<obedivit>/ [oboedivit]; 17.48: miserecor|diam <[misericordiam]>; 18.1: an|nunciat /annuntiat/ [adnuntiat]; 18.5: tanquam /<[tamquam]>/; 18.6: Exultauit /Exsultavit/ <[Exultavit]>; 18.7: immaculata [inmaculata]; 18.7: illuminans [inluminans]; 18.11: intelligit [intellegit]; 18.12: immaculatus [inmaculatus]; 18.13: complaceant [conplaceant]; 20.1: exultabit /exsultabit/; 20.4: petijt /<[petiit]>/; 20.6: impones [inpones]; 20.8: miserecordia /<[misericordia]>/; 21.12: tanquam /<[tamquam]>/; 21.13: tanquam /<[tamquam]>/; 21.29: Annunciabitur /Annuntiabitur/ [adnuntiabitur]; 21.29: annun|ciabunt /annuntiabunt/ [adnuntiabunt]; 22.1: collocauit /<collocavit>/ [conlocavit]; 22.7: Inpinguasti /<Impinguasti>/; 22.8: miserecordia /<[misericordia]>/; 23.5: miserecor|diam /<[misericordiam]>/; 23.7: Attollite [adtollite]; 23.8: prelio /<prælio>/ [proelio]; 23.9: Attollite [adtollite]; 24.2: irrideant [inrideant]; 24.5: mise|recordiarum /<[misericordiarum]>/; 24.6: miserecordiam /<[misericordiam]>/; 24.8: miserecordia /<[misericordia]>/; 25.2: tempta /<tenta>/; 25.32: miserecordia /<[misericordia]>/; 25.3: complacui [conplacui]; 26.1: illuminatio [inluminatio]; 26.4: prelium /<prælium>/ [proelium]; 26.12: assumpsit [adsumpsit]; 27.1: assimilabor [adsimilabor]; 28.1: afferte [adferte] (x2); 28.2: Afferte [adferte] (x2); 28.5: tanquam /<[tamquam]>/; 29.6: habundancia /<[abundantia]>/; 29.8: corupcionem /<[corruptionem]>/; 29.9: Nunquid /<[Numquid]>/; 29.9: annunciabit /annuntiabit/ [adnuntiabit]; 29.11: con|cidisti /<[conscidisti]>/; 29.11: compungar [conpungar]; 30.2: accelera [adcelera]; 30.7: exultabo /exsultabo/; 30.7: miserecordia /<[misericordia]>/; 30.13: obprobrium

	/<opprobrium>/; 30.14: tanquam /<[tamquam]>/ (x2); 30.19: Illustra [inlustra]; 30.19: miserecordia /<[misericordia]>/; 30.24: misere|cordiam /<[misericordiam]>/; 30.27: habundanter /<[abundanter]>/; 31.7: oportuno /<opportuno>/; 31.7: Verumptamen /<[Verumtamen]>/; 31.7: approximabunt [adproximabunt]; 31.8: exultacio /exsultatio/ <[exultatio]>; 31.11: chamo /<[camo]>/; 31.11: approximant [adproximant]; 31.12: miserecordia /<[misericordia]>/; 31.13: exultate /exsultate/; 32.1: EXULTATE /Exsultate/; 32.2: cythara /<[cithara]>/; 32.2: cordarum /<chordarum>/; 32.5: miserecordiam /<[misericordiam]>/; 32.5: miserecordia /<[misericordia]>/; 32.6: abissos /<[abyssos]>/; 32.13: singillatim <sigillatim>; 32.13: intelligit [intellegit]; 32.14: gigas [gigans]; 32.15: habundancia /<[abundantia]>/; 32.16: miserecordia /<[misericordia]>/; 32.18: miserecordia /<[misericordia]>/; 33.5: illuminamini [inluminamini]; 34.2: Apprehende [adprehende]; 34.6: tanquam /<[tamquam]>/; 34.6: coartans /<coarctans>/; 34.10: exultabit /exsultabit/; 34.14: com|placebam [conplacebam]; 34.16: temptauerunt /<tentaverunt>/ [temptaverunt]; 34.25: Exultent /Exsultent/; 35.3: intelligere [intellegere]; 32.6: abissos /<[abyssos]>/; 35.4: astitit [adstetit]; 35.5: miserecordia /<[misericordia]>/; 35.7: miserecordiam /<[misericordiam]>/; 35.10: miserecordiam /<[misericordiam]>/; 36.2: tanquam /<[tamquam]>/; 36.2: fenum <fœnum> [faenum]; 36.2: olera [holera]; 36.6: tanquam /<[tamquam]>/; 36.12: irridebit [inridebit]; 36.17: immaculatorum [inmaculatorum]; 36.23: collidetur [conlidetur]; 36.23: supponit [subponit]; 36.21: supplantabuntur [subplantabuntur]; 36.33: Expecta /Exspecta/; 37.7: illusionibus [inlusionibus]; 37.8: Afflictus [adflictus]; 37.11: appropin|quauerunt /<appropinquaverunt>/ [adpropinquaverunt]; 37.13: tanquam /<[tamquam]>/; 37.18: annunciabo /<annuntiabo>/ [adnuntiabo]; 38.6_{JP}: tanquam /<[tamquam]>/; 38.6: Verumptamen /<[Verumtamen]>/; 38.7: Verumptamen /<[Verumtamen]>/; 38.7: ymagine /<[imagine]>/; 38.9: expectacio /exspectatio/ <[expectatio]>; 38.10: obpro|brium /<opprobrium>/; 38.13: verumptamen /<[verumtamen]>/; 38.14: lacrimas /<lacrymas>/; 39.1: EXPECTANS /Exspectans/; 39.1: expectaui /exspectavi/ <[expectavi]>; 39.2: immisit [inmisit]; 39.6: Annunciaui /Annuntiavi/ <Annunciavi> [adnuntiavi]; 39.9: Anunciaui /Annuntiavi/ <Annunciavi> [adnuntiavi]; 39.11: miserecordiam /<[misericordiam]>/; 39.12: miserecordia /<[misericordia]>/; 39.13: comprehenderunt [conprehenderunt];

	39.15: Complaceat [conplaceat]; 39.19: Exultent /Exsultent/; 39.20: soli|citus /[sollicitus]/; 40.1: intelligit [intellegit]; 40.9: nun|quid /<[Numquid]>/; 40.9: adijciet <adiiciet> [adiciet]; 40.9: supplantacionem /<supplantationem>/ [subplantationem]; 41.3: lacrime /<lacrymæ>/ [lacrimae]; 41.3: cotidie /<quotidie>/; 41.4: exultacionis /exsultationis/ <[exultationis]>; 41.8: Abissus /<[Abyssus]>/; 41.8: abissum /<[abyssum]>/; 41.8: catharactarum /<[cataractarum]>/; 41.9: miserecordiam /<[misericordiam]>/; 41.9: necte /<[nocte]>/; 41.11: affligit [adfligit]; 42.2: repulisti [reppulisti]; 42.2: affligit [adfligit]; 43.1: annun|ciauerunt /annuntiaverunt/ <annunciaverunt> [adnuntiaverunt]; 43.3: afflix|isti [adflixisti]; 43.5: illuminacio /<illuminatio>/ [inluminatio]; 43.5: complacuisti [conplacuisti]; 43.9: affligentibus [adfligentibus]; 43.11: repulisti [reppulisti]; 43.13: tanquam /<[tamquam]>/; 43.15: obprobrium /<opprobrium>/; 43.20: afflicciones /<afflictionis>/ [adflictionis]; 43.23: morticfiamur/<[mortificamur]>/; 43.24: Exurge /Exsurge/ (x2); 44.5: pulcritudine /<[pulchritudine]>/; 44.10: Mirra /<Myrrha>/ [murra]; 44.10: cassia /<casia>/; 44.11: Astitit [adstetit]; 44.15: afferentur [adferentur]; 44.16: Afferentur [adferentur]; 44.16: exultacione /exsultatione/ <[exultatione]>; 45.8: comburet [conburet]; 46.1: exultacionis /exsultationis/ <[exultationis]>; 47.2: exultacione /exsultatione/ <[exultatione]>; 47.5: apprehendit [adprehendit]; 47.8 miserecordiam /<[misericordiam]>/; 47.11: complectimini [conplectimini]; 48.9: sepulchra /sepulcra/; 48.11: com|paratus [conparatus]; 48.12: complacebunt [conplacebunt]; 48.15: Verumptamen <Verumtamen>; 49.7: annunciabunt /annuntiabunt/ [adnuntiabunt]; 49.12: pulcritudo /<[pulchritudo]>/; 49.14: Nunquid /<[Numquid]>/; 49.17: assumis [adsumis]; 49.23: Intelligite [intellegite]; 50.1: miserecordiam /<[misericordiam]>/; 50:8: Asperges [asparges]; 50.8: ysopo /<hyssopo>/ [hysopo]; 50.9: exultabunt /exsultabunt/; 50.13: proijcias <proiicias> [proicias]; 50.16: exultabit /exsultabit/; 50.17: annunciabit /annuntiabit/ [adnuntiabit];
5.	**Word order differences**
	15.11: speraui /<speravi>/ in te [~ in te speravi]; 17.47: nomini tuo psalmum dicam [~ psalmum dicam nomini tuo]; 33.12: dies videre [~ videre dies]; 33.20: Custodit dominus [~ Dominus custodit]; 43.15:

	in circuitu nostro sunt [ ] /< ~ sunt in circuitu nostro>/; 46.2: excelsus dominus /<[~ Dominus excelsus]>/; 48.20: cum in honore [~ in honore cum];
6.	**Other differences**
	17.5: /+Et/ In tribulacione /<tribulatione>/ mea [~ cum tribularer];

Table 2. Differences between the Gallican Psalter versions compared here

Another general observation that can be drawn from the detailed comments presented in this chapter concerns the English textual tradition of the Psalter. On the whole, it can be noted that, with the exception of the Douay Bible Psalter, the Latin texts underlying English translations diverge from the mainstream tradition, showing readings which are not found in other textual families, a conclusion confirmed by an examination of early sixteenth-century Latin Psalters available in England.

Finally, digitised versions based on original editions tend to depart from their originals in ways which can influence a linguistic analysis. Expansions of abbreviations, which are usually made silently in digitised versions, can also produce large numbers of mistakes. Likewise, the representation of special characters and of missing text is very different in electronic texts from the traditional editions. There are also OCR mistakes and other errors connected with text digitalisation. So, while electronic texts offer facilities which are not available in traditional editions, a researcher should be aware of the potential problems and mistakes these electronic texts may contain. Moreover, different editions of the same text show differences which reflect the editor's interpretation of a linguistic form, both at word-level and clause-level. These are reflected in emendations, separate vs. joined up spellings, and the imposition of an editor's punctuation on a text. All of these may affect the analysis of a passage, and a researcher should be aware not only of these decisions, but also of the rationale behind them.

There will never be a point when all the relevant notes and commentaries to the texts have been completed. This is especially true of the texts discussed here, which induce all sorts of observations, with respect to the closeness of the rendering (cf. Richard Rolle, EV, LV and the Douay Psalter); the extraordinary knowledge of King Alfred the Great, who resorted to Psalter

commentaries to make the sense of verses more clear; and the smoothness of the rendition of the anonymous author of the little-known Middle English Glossed Prose Psalter.

There comes, however, a point at which potentially never-ending work on a book may be brought to a halt. It is hoped and believed that the current work has now reached such a point – a point where the annotated texts can be presented in a form which will permit the reader to study and admire them – and appreciate their truly exceptional beauty.

Conclusion

The objective of this book was to present a picture of the changing language of the English Psalter over the seven hundred years between the Old English period and Early Modern English. This was achieved by offering an edition of carefully selected prose translations of Psalms 1-50, based on Jerome's Latin Psalters.

At the outset of the project, I was quite unaware of how many English translations of the Book of Psalms were produced in the relevant period, what kind of translations they were, and what the source texts of these different translations were. While it was predictable that the earliest translations would be based on the Latin text, and that the text would represent Jerome's work, in the course of the research it became clear that the term *Jerome's Psalter* is equivocal, as there are as many as three different Psalters associated with his name. This necessitated an investigation into the history of the different versions of his Psalter, and their subsequent reception, dissemination and status, with respect to the canon of the Bible.

In order to properly understand these phenomena, it appeared necessary first of all to confront the present-day understanding of the term *Bible* with its medieval perception. In particular, to a present-day reader, the Bible is a single book containing the sacred texts in a consistent pre-specified order; while a medieval believer, even a monk, hardly ever saw a complete Bible since pandects were extremely rare. Rather, it was individual books of the Bible that were copied and circulated, so any discussion of the *Bible Psalter* is not really warranted until the Council of Trent: as it was only then the Bible text was canonised. This discrepancy is, as it now seems, a source of frequent misunderstandings in the literature on the topic. Even the term *Vulgate* itself changes its denotation, so discussions of the *Vulgate Psalter* are even more likely to induce misunderstandings.

Having traced the history of Jerome's Psalters, and clarified the confusion associated with them, I then established that Anglo-Saxon England was familiar not only with all three of Jerome's Psalter versions: the *Romanum*, the *Gallicanum* and the *Hebraicum,* but also with the version of the Psalter which predated Jerome's recension, the *Psalterium Vetus*. However, only the first two – the

Romanum and the *Gallicanum* – were in general use, as evidenced by the extant glossed copies of these Psalters. As far as translation proper is concerned, only the *Romanum* received an Old English rendering.

After the Benedictine reform, the importance of the Roman Psalter in England waned and the Gallican Psalter took over completely. However, the long coexistence of the two (rather similar) Psalter texts naturally resulted in various textual admixtures, as is clear from the Middle English renderings of the *Gallicanum* presented in the collation of texts offered in the present book. The sixteenth and seventeenth centuries saw extraordinary activity in the sphere of Psalter translations, with the English translations being based on a whole variety of different originals.

An examination of this wide range of English Psalters allowed me to identify six texts which can be shown to derive from Jerome's Psalters: the Paris Psalter, Richard Rolle's Psalter, the Middle English Glossed Prose Psalter, the early and late Wycliffite versions, and the Douay Bible Psalter. Every effort was taken to provide, for each of these English texts, the Latin source which it translated. Identifying an English translation as a rendering of the *Romanum* (the Paris Psalter) or the *Gallicanum* (the remaining translations) is not sufficient identification, considering the text contaminations which are inevitable in text dissemination via manuscripts. The corruptions are naturally all the more numerous as the number of copies increases. Because of the special place of the Psalter among the books of the Bible, it was one of the texts most frequently copied, and the number of expected corruptions is hard to estimate without careful study. I therefore attempted to assess the degree of variation between the texts, in order to be able to state with a reasonable degree of certainty how far the English Psalters can be shown to translate the same text.

To start with the Latin text accompanying the Old English translation in the Paris Psalter, it is now clear enough that this was not the source text for its translator, Alfred the Great. The two texts were juxtaposed by a scribe over one hundred years after the completion of the Old English translation. Still, the *Romanum* of the Paris Psalter does constitute an important reference point for establishing the underlying Latin text of Alfred's translation. Since the Latin text of the Paris Psalter has not so far received an edition that meets the requirements of modern textual criticism, the present book set out to rectify this situation, for the very first time, by providing this Latin text. However, as I was completing my own transcript of the Latin text from the manuscript (Paris Psalter, MS Bibliothèque Nationale Fonds Latin 8824), I discovered an internet edition prepared by Richard Stracke, which had clearly preceded my work. I therefore decided to base this edition on Stracke's Latin – but at the same time carefully compared

this edition with my transcript, and recorded all divergences between the two versions in the commentary in Chapter 4.

As noted above, the manuscript of the Paris Psalter postdates the composition of Alfred's translation, so the Latin text it contains also represents a text which is at least over one hundred years younger than the text which Alfred worked on, and it is hard to say how much the text could have changed over that period. In order to make an assessment, I selected a text of the *Romanum* for comparison, from a manuscript composed near the time and place of Alfred's activity – the Junius Psalter, written in Winchester during the reign of King Edward the Elder, King Alfred's son. The text is edited by Brenner (1908) and appears in a digital version in the Toronto Corpus of Old English Texts.

In the course of the examination, however, it transpired that the digitised version frequently departs from its original edition: in the representation of special characters; the expansion of abbreviations; and in the representation of missing letters or words. There are also several other minor mistakes. In consequence, what was originally intended to be a simple comparison of the two versions of the *Romanum* now also required a comparison of the digitised text of the Junius Psalter with Brenner's original edition of 1908. Several passages additionally necessitated consulting the actual manuscript of the Junius Psalter. The two versions of the Roman Psalter were subsequently compared with the standard critical edition by Weber (1953), to show the Latin texts circulating in England in the mainstream tradition of the *Romanum*.

All differences between the compared editions and the manuscripts are recorded in the Commentary to the text in Chapter 4, while the differences between the three versions of the Roman Psalter are marked within the text in special sets of brackets, and subsequently catalogued in the concluding remarks to Chapter 4.

Without these detailed comparisons it would have been impossible to predict the extent of the differences between the various texts of the *Romanum*, which is especially important in view of the fact that we do not, after all, have the original text translated by Alfred the Great. The comparative procedure followed here allowed me to conclude that the differences between the texts, numerous as they are, can generally be classified as negligible for the sake of this study, which focuses on a comparison of renderings of originals which were very nearly alike even if not identical.

As for the Middle English translations of the Psalter, Richard Rolle's English text actually accompanied its Latin original, so no further investigations were necessary. The situation with the Middle English Glossed Prose Psalter was much more complex. It translates a glossed text of the *Gallicanum*, with admixtures

from the *Romanum* and the *Hebraicum*. An edition of the Latin text was first announced by Bülbring in 1891. It was meant to appear as the second volume to his English edition of the Psalter, but was never published. More recently, St-Jacques (1989) announced the publication of an edition of the Latin text, and it eventually came out as Black and St-Jacques in November 2012. Unfortunately, this long-awaited edition is limited to the glossed verses, which is especially regrettable because of the non-homogenous character of the *Gallicanum*. It has to be emphasised, moreover, that the English translation frequently prefers to render the glosses rather than the main text, and is additionally influenced by a French intermediary. It can be claimed that the present collation sheds considerable light on this unique Psalter which was, in November 2012 when this collation was completed, otherwise available in only one other edition. Sitting it alongside the contemporaneous translation by Richard Rolle additionally puts the latter text into proper perspective: whenever the verses are unglossed, an interesting comparison between the two texts can be made.

The Latin text of the early Wycliffite version is impossible to identify, but it must have represented the standard text of the time, i.e. the Paris recension. But how many departures, and exactly of what type it showed with respect to the 1200 text is hard to determine. This is especially true in view of the fact that the author of the translation does not seem to have been concerned with establishing the 'true' Latin text. In contrast, the translator of the Late Version, as the first translator in the history of the texts examined here, shows overt concern for the good quality of the Latin text. The revision of EV is therefore an interesting study, not only of the language – LV constitutes an important improvement on the syntactic and stylistic level with respect to EV and reveals systematically different lexical choices – but also of the source text itself. Where LV differs from EV as far as the Latin text is concerned, the departures are conscious and constitute an attempt to establish a 'correct' reading. These are, for the most part, shown to derive from Nicholas Lyra's commentary on the Psalter.

As noted above, the Latin texts underlying the Wycliffite versions represent variants of the Paris revision. This, in turn, constituted the basis of the Sixto-Clementine edition, which therefore naturally also belongs in this study. An additional benefit of this decision is that the final text analaysed here, the Douay Bible Psalter, "conformed to the most perfect Latin edition", this being the late sixteenth century Sixto-Clementine Vulgate. Hetzenauer's (1914) Sixto-Clementine edition has been carefully compared here with the Latin of Richard Rolle's Psalter.

To add another dimension to this comparison, I also compared the text of Jerome's *Gallicanum* with the two Latin texts just mentioned. The inclusion of

Jerome's Gallican Psalter in the comparison was also intended to help assess the extent of the discrepancies and text contamination in this Psalter. The last text of the *Gallicanum* examined here is, as with the *Romanum*, the standard critical Stuttgart edition.

As also with the *Romanum*, the Gallican Psalters were carefully compared, and all the differences between them are presented in clearly specified sets of brackets. Additionally, these differences are catalogued in the conclusion to Chapter 4, where it is shown that the differences between the Psalter versions are for the most part irrelevant.

Moving on now to the English texts of the Book of Psalms, the oldest text in this collation is the Old English Paris Psalter translation. It is represented here as given in the Toronto Corpus; and for the first time, an edition of this Old English text is provided with a continuous gloss, my intention being to make this exceptional text accessible to a wider range of specialists. In the process of glossing, I encountered many differences between the available editions of the Paris Psalter: Thorpe (1835), Bright and Ramsay (1907), O'Neill (2001), the Toronto Corpus, and Stracke's internet edition. Whenever these differences influenced the interpretation of the text, or the grammatical structure, I also consulted the manuscript itself and recorded all the discrepancies in the Commentary in Chapter 4.

The four Middle English texts analysed in this research are: Richard Rolle's Psalter, the Middle English Glossed Prose Psalter, and the two Wycliffite versions. They are presented here as in the versions in the Corpus of Middle English Prose and Verse. Whenever the texts exhibited unexpected peculiarities, I consulted the original editions of these Psalters: Bramley (1884) for Richard Rolle's Psalter, Bülbring (1891) for the Middle English Glossed Prose Psalter, and Forshall and Madden (1850) for EV and LV, since they constituted the basis for the digitalisation project. All relevant differences are recorded in Chapter 4.

As for the last period covered by this study, this abounded in English translations of the Psalter. Nevertheless, there are only two texts which represent direct translations of Jerome's Latin – Coverdale's 1540 Psalter, and the Douay Bible Psalter. An analysis of the former shows that it was heavily influenced by three earlier translations by Coverdale which were derived from other sources, which leaves us with only one text which qualifies as representative of the period for the purposes of this study. The text was keyed in manually, with all conventions of the original 1610 edition preserved.

As all the Psalters included in this study represent historical texts, the intended sense of some of the verses may not always be clear. To overcome this problem, each verse is accompanied by a linguistically informed Present-day

English translation by Cunyus (2009). As this very close translation is based on the Stuttgart Bible, it should also provide help in following the Latin text of the Psalter.

To conclude, let me summarise the major achievement of this work by recalling that what I have done here is to offer the reader a selection of texts, arranged in such a way that at any given point each of them is presenting the same passage. This facilitates a comparison of the successive English renderings of the Latin text, and as such will, it is hoped, constitute a springboard for future research. Indeed, there is every reason to believe that this hope will be justified, since two comparative studies carried out on this basis have already emerged: Lis (in prep.) and Charzyńska-Wójcik (in prep.).

Lis (in prep.) focuses on English nouns, and aims to examine the legitimacy of claims made about the abundance of words of Latinate origin in the Middle English Glossed Prose Psalter (Reuter 1938), allegedly induced by its French source. Since the impact can be measured only in relation to other Psalters, the MEGPP has been juxtaposed to Richard Rolle's Psalter; and it transpires that the impact of the French source might not be that substantial after all, since the figures obtained for the two Psalters do not differ significantly. Latinate nouns in Rolle's Psalter constitute 19% (79% English) of all nominal occurrences, and for the MEGPP the figures are 24% (76% English) and 22% (77% English) for the London and Dublin manuscripts respectively.

In contrast, Charzyńska-Wójcik (in prep.) is a study of verbal choices in the Psalters. Specifically, it examines the competition between the native and borrowed verbs, and does so against a background of semantic changes taking place in the English language. There are also other dimensions which emerge in the course of the research, such as whether the verbal choices favoured by the English translators represent static correspondences with respect to their Latin equivalents, or dynamic choices.

To the extent that these two research projects are an indication of further, similar studies which may appear in the future, the years of research that have gone into completing this collation will be justified and rewarded.

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