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DIPLOMOVÁ PRÁCE

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Lexical and word-formation differences between the New Testament translation by John Purvey (1388) and the translators of the Douay-Rheims Bible (1582) against the background of the historical development of the English language

Lexikální a slovotvorné rozdíly v překladu Nového zákona Johnem Purveyem (1388) a překladateli Remešsko-Douayské Bible (1582) na pozadí historického vývoje angličtiny

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Prohlašuji, že jsem diplomovou práci vypracovala samostatně, že jsem řádně citovala všechny použité prameny a literaturu a že práce nebyla využita v rámci jiného vysokoškolského studia či k získání jiného nebo stejného titulu.

V Praze dne   *podpis*

Abstract

The main objective of the present thesis is to characterize lexical and word-formation differences in the New Testament translation by John Purvey (also known as the second version of the Wycliffite Bible, 1388) and the translators of the Douay-Rheims Bible (1582), with the focus on the differences which are believed to be influenced by the objective changes in the language. For this reason, the very analysis is preceded by two chapters, the first one identifying the subjective strategies of the translators and the second one describing the objective changes that occurred in the language during the two hundred years that separate the two Bibles. The comparison of the Wycliffite and Douay-Rheims Bible, which is also a contribution to a word-formation and lexical-semantic development from the fourteenth to the sixteenth century, is based on four books of the New Testament, namely the Gospel of Mark, Acts of the Apostles, the Second Epistle to the Corinthians and the Book of Revelation.

The thesis also aims to assess the attitude of the translators towards their common source, the Latin Vulgate, but leaves aside the circumstances of religious controversy and its impact on the motivation and strategy of the translators. Another objective is to assess both translations as certain milestones in the development of the English language.

Keywords: Wycliffite Bible, John Purvey, Douay-Rheims Bible, Late Middle English, Renaissance English, English lexicon, lexical differences, word-formation differences

Abstrakt

Hlavním cílem této práce je postihnout lexikální a slovotvorné rozdíly v překladu Nového zákona Johnem Purveyem (druhá verze Wycliffovské Bible, 1388) a překladateli Remešsko-Douayské Bible (1582), přičemž v úvahu jsou brány jen ty rozdíly, u nichž existují věcné důvody, že byly zapříčiněny objektivní jazykovou změnou. Z tohoto důvodu vlastní analýze předcházejí dvě kapitoly, které vymezují překladatelské, tj. subjektivní postupy jejích autorů a popisují objektivní změny, které se v anglickém lexikonu odehrály za dobu, která tyto dvě Bible rozděluje. Srovnání Wycliffovské a Remešsko-Douayské Bible, které je zároveň příspěvkem ke slovotvornému a lexikálně-sémantickému vývoji od čtrnáctého do šestnáctého století, je založeno na rozboru čtyř novozákonních knih, a to Evangelium podle Marka, Skutky apoštolské, Druhý list Korintským a Zjevení Janovo.

Práce dále postihuje postoj překladatelů ke společnému latinskému zdroji, Vulgátě, avšak zcela ponechává stranou okolnosti náboženské polemiky a její vliv na motivaci a strategii překladatelů. Výsledkem práce je take zhodnocení obou překladů jako jistých mezníků historického vývoje jazyka.

Klíčová slova: Wycliffovská Bible, John Purvey, Remešsko-Douayská Bible, pozdní střední angličtina, angličtina v době renezance, anglický lexikon, lexikální rozdíly, slovotvorné rozdíly

List of Symbols and Abbreviations

>	developed into
<	from
→	*before the arrow*: word in the Wycliffite Bible; *after the arrow*: word in the Rheims Bible

1Sam	First Book of Samuel (Biblical book)
2Cor	Second Epistle to the Corinthians (Biblical book)
a (in dates)	ante
AN	Anglo-Norman
c (in dates)	circa
EME	Early Modern English
eq.	equivalent
f.	feminine
imp.	imperative
int.	interrogative
KJB	The King James Bible / Authorized Version
m.	masculine
ME	Middle English
MF	Middle French
n.	neutral
NIV	New International Version (Bible)
NT	New Testament
obs.	obsolete
OE	Old English
OED	The Oxford English Dictionary (online)
ON	Old Norse
PDE	Present-Day English
Phil	Epistle to the Philippians (Biblical book)
Prov	Book of Proverbs (Biblical book)
Rev	Book of Revelation / Apocalypse (Biblical book)
str.	strong

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1. INTRODUCTION

The present thesis deals with the New Testament translation of the second version of the Wycliffite Bible (translated most probably by John Purvey in about 1388) and the first Catholic version – the Douay-Rheims Bible (translated by Gregory Martin in 1582). Both Bibles were based on the Latin Vulgate. The main objective is to characterize lexical and word-formation differences between these two translations against the background of the historical development of the English language. For this reason, the thesis is predominantly concerned with those differences that appear to have resulted from the objective changes in the language (such as obsolescence of words, semantic changes, etc.) from the fourteenth to the sixteenth century. The comparison is based on four books of the New Testament, namely the Gospel of Mark, Acts of the Apostles, the Second Epistle to the Corinthians and the Book of Revelation.

Another objective is to assess the two translations as important milestones in the development of the English language, and to evaluate the attitude of the translators towards the common source, the Latin Vulgate. It should be noted that the thesis leaves aside any circumstances of religious controversy or its impact on the motivation and strategy of the translators.

The thesis consists of three parts. The first one deals with the two Bibles selected for the analysis. This chapter begins with a brief overview of the history of the English Bible, before focusing in detail on the Wycliffite and Douay-Rheims Bibles in terms of the language and translation strategies of their authors. The main sources of information for this chapter are the prologues written by the authors of the Bibles, in which they describe the reasons, goals and principles of their translations. The second part of the thesis aims to describe the English lexicon at the time of the two Bibles (Late Middle English and Renaissance English, respectively), with the main focus on the latter. The chapter at first briefly describes the social and historical developments that influenced the formation of the English language at these periods, and then focuses in detail on the changes that occurred in the lexicon from the late fourteenth to the sixteenth century (discussing new additions as well as cases of obsolescence and semantic changes).

The third, research part first describes the material and methods of the analysis and then presents a comparison of 200 structures excerpted from the two Bibles which are believed to reflect the changes in the English language. The equivalents are assorted into six

categories according to their similarities. Each equivalent is commented upon in terms of its origin (native, hybrid, borrowed) and the native and hybrid ones also in terms of their respective word-formation pattern. Regarding the hypothesis, it is anticipated that many of the words used in the Wycliffite Bible are now obsolete or have undergone semantic change, and also that the words in the Wycliffite Bible are predominantly of native origin, while the equivalents in the Rheims Bible should mostly be loanwords from Latin and French.

2. THE BIBLES

2.1. ENGLISH TRANSLATIONS OF THE BIBLE

The history of the English Bible is a long and complex one. Christianity was part of the legacy to Britain left by the Roman Empire after the end of their conquest in A.D. 410, but the subsequent invasion of the country by the pagan Anglo-Saxons brought it to a halt. It was reestablished by Augustine, later the first Archbishop of Canterbury, who arrived in England in A.D. 597. He was commissioned by Pope Gregory the Great to convert the Anglo-Saxons and restore contacts with the existing Christian Church.[1] Augustine's mission was successful but because most of the people at that time could not read, there was no immediate desire for a translation of God's Word into the vernacular. It was not until the beginning of the eighth century when the first English extracts of the Bible (mostly the Gospels and Psalms) began to appear. However, as we will see in the next chapter, the Norman Conquest of England in 1066 influenced the English language so radically that even the small parts of the Bible that had been translated so far were of no use to Englishmen. Moreover, the Church was not in favor of vernacular versions and so the only complete Bible[2] available until the end of the fourteenth century was that in Latin, the language of the Church at that time. Those who could not speak Latin, which was the majority of the English population, could receive God's Word only through the mouths of priests.

The change came with the Protestant Reformation, the cornerstone of which was the insistence that the Bible should be available for everyone in their vernacular. The Middle English period (twelfth to fifteenth century) saw the first complete Bible in the English language, produced due to the influence and activity of John Wycliffe in about 1382. Despite the endeavor of the Church authorities to suppress it, the Wycliffite Bible was widely circulated and read by the Englishmen for the next hundred and thirty years. During this time, no one dared to make a new translation because in 1408 the Archbishop Thomas Arundel officially prohibited it under the threat of death (see more details in chapter 2.2 below). One of the martyrs who died for a biblical translation was William Tyndale. His translation of the New Testament (1525) was the first English Bible to be printed and it was so accurate and its language so natural that when the King James' revisers worked on the Authorized Bible a

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[1] Green, 1997: 1
[2] Small portions existed, for instance Ormulum or Richard Rolle's Psalters (both before Wycliffe). [Forshall and Madden, 1850: IV]

hundred years later, they used a large portion of it.[3] The Early Modern English period, under which comes also the translation by Tyndale, was a very fertile one regarding the English biblical versions. The next major translations Coverdale's Bible (1535), Matthew's Bible (1537) and the Great Bible (1539) were already distributed without any objections from the Church authorities; the last one was even approved by King Henry VIII.[4] However, during the reign of the Catholic Queen Mary I (1553-1558) the Protestant Bibles were banned again and hundreds of Protestants were burned at the stake for heresy or forced to leave the country. Some of these exiles gathered in Geneva, Switzerland, and produced another Protestant version called the Geneva Bible (1560). Twenty years later the very first Catholic translation appeared as well. It was called the Douay-Rheims Bible (1582, 1609) and it was endorsed by the Pope himself. In 1611 the Protestant King James I gave orders for an authorized translation of the Bible, which would be made by the best-learned men, unify the existing English versions while closely following the original languages and, importantly, contain no margins or notes other than explanatory.[5] The outcome was outstanding. It deeply influenced the English language (it was a very important instrument in the process of standardizing the English language) and remained the most popular Bible throughout the next three hundred years. During this time, several new versions were published, but none of them exceeded the King James Bible.

The second half of the twentieth century brought a completely new era. Readers of the Bible began to demand translations in the contemporary language. They can now choose between literal translations, for instance the New American Standard Bible (1963, 1971), New King James Version (1979, 1982) or the English Standard Version (2001) and the free translations like Contemporary English Version (1987–1991, 1995), New Jerusalem Bible (1985), or the most popular Bible at the moment[6], the New International Version (1973, 1978). There are also paraphrase translations such as the Living Bible (1971) and The Message (1993, 2002). According to a list made by Steven J. DeRose[7], there are nowadays approximately 430 English Bible versions.

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[3] Daniell, 2001: 14
[4] Graves, 2003: 34
[5] Bruce, 2002: 96-97
[6] A survey showed that the *New International Version* is the best selling Bible in the United States nowadays - based on both dollar and unit sales. For more information see: *CBA Best Seller List: Bible Translations.* [online]
[7] DeRose, S. [online]

2.2. THE WYCLIFFITE BIBLE

The Protestant Reformation in England owes its beginnings to an eminent Oxford scholar and theologian John Wycliffe (c1324-1384). Wycliffe has been dubbed the "Morning Star of the Reformation" as he was already openly criticizing the crooked practices of the Church by the late fourteenth century. He challenged its hierarchical structure[8] and contrasted the wealth and power of the Church with the meekness and poverty of Jesus and his disciples[9]. After his death, Wycliffe was pronounced a heretic and his sermons and other writings were condemned, together with the Bible that bears his name. His followers, generally known as Lollards, suffered a fierce persecution.

The translation of a Bible as such was not the foundation stone in John Wycliffe's theory for the reformation of the Church. It was rather the outcome of his convictions that each individual – no matter how educated or wealthy – is directly responsible to God for their deeds and that the only authority that should be consulted for that matter is God's Law, as the Lollards called the Scriptures. Wycliffe strongly believed and propagated the idea that all men should have an immediate relationship with God, and reading and studying the Bible for themselves is a significant part of it.[10] Since the only Bible available at that time was in Latin, Wycliffe and his disciples felt it necessary to give the English people God's Law in their vernacular.

The Wycliffite Bible was the first complete Bible in any form of the English language. Two versions are connected with Wycliffe's name, but it is doubtful that he himself is accountable for the whole work. It seems more likely that his only contribution was his zeal, encouragement and direction.[11] Both versions, each made by different authors, are translated from the Latin Vulgate. All original copies are handwritten since the printing press had not yet been invented. Presently, we know of 250 manuscripts of the Bible that survived, of which 21 contain the entirety of both testaments.[12]

Despite its noncontroversial nature (the Wycliffite Bible included no heretical notes, neither did its makers attempt to alter some verses to their own benefit, as was the case of biblical translations of the sixteenth century reformers[13]), the official response of the Church to the popularity of the vernacular Bible was its complete prohibition. In 1408, a synod of

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[8] Arnold, 1871: 40
[9] Arnold, 1871: 40, 58, 63
[10] Deanesly, 1920: 225-227
[11] Forshall and Madden, 1850: vi
[12] Lahey, 2009: 24
[13] Deanesly, 1920: 230-231

clergy summoned by Thomas Arundel, the Archbishop of Canterbury, passed thirteen provisions against Lollardy, generally known as *Constitutions of Oxford*. One of these provisions forbade anyone to translate, or even to read, a vernacular version of the Bible without the approval of the ecclesiastical authorities.[14]

2.2.1. THE FIRST VERSION, c1382-1384

While there have been ongoing debates over the authorship of the second version (see below), the first version has been assigned with certainty to Oxford University teacher and theological scholar Nicholas Hereford. Hereford was Wycliffe's pupil and a zealous supporter of his teaching even after the prohibition, which soon came to the knowledge of the Ecclesiastical authorities. Together with other Lollards, he was excommunicated in 1381. He fled to Rome in order to appeal personally to the Pope, and when he returned unsuccessful, he was imprisoned and forced to recant his errors. It is said that after his recantation he participated in the repression of other reformers.[15]

Although Hereford is generally known as the author of the earlier Wycliffite version, he certainly was not the only one. The original manuscript as well as one of its contemporary copies are suddenly broken off in the middle of a sentence in Baruch 3:20, the copy carrying a scribal note *Here ends the translation of Nicholas of Hereford*. Since Baruch is at the end of the Old Testament,[16] it is certain that Nicholas Hereford is responsible for the translation of the majority of the first version. Both Professor F.F. Bruce and Professor Margaret Deanesly assume that this sudden break was due to Hereford's escape to Rome in 1382. Who carried the translation through to completion is, however, still obscured. Bruce calls attention to a different manuscript containing an abridgment of the Wycliffite Old Testament. Here we find a similar note in the same place, saying *Here ends the translation of Her and now begins the translation of J and of other men*.[17] He thinks it likely that the letter "J" stands for John Wycliffe or John Purvey (Wycliffe's personal secretary and the presumable author of the second version). Without any connection to Bruce's statement, professor Deanesly points out that it is by no means improbable that after Hereford's departure the unfinished translation

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[14] Hargreaves, 1969: 21
[15] Deanesly, 1920: 233, 235-6, 254
[16] the translation is made out of the Latin Vulgate, therefore it also follows its order of biblical books
[17] Bruce, 2002: 14

relapsed to the man who had instigated it or to his young assistant. Considering Wycliffe's state of health at that time,[18] Purvey seems more probable.

The work itself, however, did not prove altogether satisfactory. The part translated by Hereford was a slavish translation closely following the Latin original, which is apparent especially in syntax and vocabulary. The New Testament and the part of the Old Testament subsequent to Baruch 3:20, thus the parts done by different translators, already show a change in the translation method.[19] The language of this version will be discussed more in chapter 2.2.3.

The completion of the first version is generally dated to about 1382. As Forshall and Madden point out in their preface, Wycliffe must have greatly rejoiced to see the accomplishment of an object that he had long and anxiously desired. But its many deficiencies and the fact that a Bible with such language is useless to an ordinary reader could not have escaped Wycliffe's attention, and it might have been Wycliffe himself who started or at least suggested the revision. [20] It is unfortunate that he did not live to witness its great success.

2.2.2. THE SECOND VERSION, c1388

The purpose of the revision seems to have been to make the language of the first version more idiomatic by improving both the syntax and the vocabulary, especially the parts done by Hereford. Although never used publicly, the second version was widely circulated and became very popular among clergymen as well as laymen.[21] It appeared in about 1388.[22]

Since the translators of the Wycliffite Bible never made their names known, the question of the authorship remains, as we have already seen, subject to various hypotheses. To identify the author of the second version seems to be even more precarious because any direct evidence is lacking. Nonetheless, many names have been suggested in the last centuries,

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[18] In 1382, Wycliffe suffered his first stroke which left him partially paralyzed. Two years later, he had another stroke while he was attending mass in his church in Lutterworth and never recovered from it. He died on the last day of December 1384 [Lahey, 2009: 28-29]

[19] For instance, they take greater freedom in the choice of words. While Hereford - the author of the OT until Baruch 3:20 - always translated the Latin *insanio* as *to wexe wood*, in the OT after Baruch 3:20 and the NT, *insanio* is translated as either *to mad* (Acts 12:15), *to be wood* (1 Cor 14:23) or *to wexe wood* (Acts 26:13). Where the Latin version has *vultus*, Hereford always has *cheer*, while the later parts have *face* (Mal 1:9), *semblaut* (Lk 24:5), or *cheer* (Hebr 9:24). [Based on Forshall and Madden, 1850: xviii]

[20] Forshall and Madden, 1850: xix-xx

[21] Forshall and Madden, 1850: xxxiii

[22] Metzger, 2010: 44; Dewey, 2004: 100

among them John Wycliffe or John Trevisa. It is now generally believed that the person responsible for the revision was Wycliffe's close friend and assistant John Purvey.

Crucial was the assumption made in 1729 by Dr. Daniel Waterland, who on a very shaky ground attributed the *General Prologue* (a prologue for the Old Testament of the second version, see below) and hence the whole second version to John Purvey. Forshall and Madden (1850) adopted Waterland's assumption but being aware of its conjectural nature, they undertook a research of their own. They showed that the language, style, structure of arguments, manner of quotation and authorities quoted in the prologue coincide with that of Purvey's recantation and other of his writings. Such an outcome left no doubts and Forshall and Madden declared with absolute certainty that John Purvey was the author of the second Wycliffite version. New arguments in favor of Purvey were put forward by professor Deanesly in 1920. Based on evidence from the *General Prologue*, she concluded that it was written after the year 1395 and that the author must have been a scholarly Lollard who, at the time of writing, suffered persecution. Since all other educated Lollards had already recanted by that time, she identified Purvey as the only possible candidate. Purvey's authorship had been accepted by most present-day scholars.[23]

John Purvey was Wycliffe's personal secretary and his faithful disciple. Although he is never officially referred to as a graduate, he must have been very knowledgeable as he is said to have translated many of Wycliffe's works. He was ordained in 1377 but due to his Lollard activity he was soon prohibited from public preaching and finally in 1400 imprisoned at Saltwood, Archbishop Arundel's castle. One year later, he was forced to abjure his Lollard principles which enabled him to live again as a parish priest, though only under Arundel's supervision near Saltwood.[24] He did not stay for long, however, because Arundel's register records show that the living was vacant by 1403. Where Purvey lived or what he did for the next decade is unknown, but since he participated in Oldcastle's Revolt in 1414, it is certain that he returned to Lollardy. A few days after the revolt he was arrested and held in Newgate prison until his death the same year.[25]

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[23] For instance Bruce (2002), Metzger (2010), Dewey (2004), Hargreaves (1965)
[24] Hargreaves, 1969: 410
[25] Jurkowski, 1995 [online]

2.2.2.1. General Prologue: About the Translation of the Second Version

If we accept that John Purvey was the translator of the second Wycliffite version, we must accept that he was the author of the *General Prologue* as well. *General Prologue*, as Forshall and Madden entitled it in 1850, is a lengthy tract in fifteen chapters, indisputably written by the author of the second version as a prologue for his Old Testament. The author's opinions are so openly set forth as to leave no doubts that he was closely connected with John Wycliffe. It is now certain that it was not originally part of the Bible but rather an exceptional addition made a few years later. The date of completion is not explicitly mentioned, but it can be deduced from references to contemporary events. The most valuable in this respect is a reference to a certain petition presented by the Lollards at the "laste parlement". The description of the event is so detailed that it enables us to assign the date of the parliament to 1395. Since the next parliament was summoned in 1397, the *General Prologue* must have been written sometime between these two dates.[26]

The first fourteen chapters of the *General Prologue* give brief introductions to the books of the Old Testament and discuss the fourfold interpretation of the Bible. In the fifteenth chapter, Purvey set out the reasons, aims and principles of his translation, and it is this last chapter which fully reveals the author's Lollardy nature. He begins with an explanation of why he believes that everyone should have a direct knowledge of the Bible, referring to words of authorities such as St. Jerome, King David or even Christ himself. Since the English Church opposes the vernacular Scripture "as much as they can" while the common people cry out for it, he, "a simple creature" decided to translate the Latin Bible into English in order to "save all men in the realm".

Purvey's aim is to have the meaning not only accurate but also as plain as possible so that it could be read and studied by everyone. He is convinced that with God's grace and help such a translation can be accomplished, especially because it is nothing unusual. He points out that many men translated the Bible into Latin to the benefit of Latin men, Bede and King Alfred provided God's Word in Saxon, which was the common language of their land, and other nations in Europe, such as the French or Bohemians, now have the Bible available in their mother tongue. He asks:

> Whi shulden not English men haue the same in here modir langage, I can not wite, no but for falsnesse and necgligence of clerkis, either for our puple is not worthi to haue so greet grace and ȝifte of God, in peyne of here olde synnes. God for his merci amende these euele causis, and make oure puple to haue, and kunne, and kepe truli holi writ, to lijf and deth! [*Why the English*

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[26] Hargreaves, 1969: 410; Deanesly, 1920: 257-258, 265

should not have the same in their mother tongue I cannot tell, except because of the falseness and negligence of the clerics; or perhaps our people are not worthy to have such a grace and gift of God, because of their former sins? May God in his mercy amend these evil causes, and make our people to have, understand, and truly obey the holy scriptures, to life and death!][27]

Regarding the translation method, Purvey proceeded as follows: First, he and his helpers corrected the Latin text by comparing many old Bibles, doctrinal books and various commentaries because they noticed that many of the Latin copies were often incorrect and disagreed with the Hebrew. Second, he studied the text and commentaries, especially the one written by Nicholas of Lyra, in order to ensure that they understood the biblical text correctly. Third, he consulted the difficult parts of the text with grammarians and theologians, after which he and his helpers finally set out to translate the Latin Bible into English, interpreting the meaning as clearly as they could. The importance of translating the meaning and not just the words is stated many times throughout the chapter.

> […] the best translating is out of Latyn into English, to translate aftir the sentence, and not oneli aftir the wordis, so that the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suid in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either false. [*the best way of translating out of Latin into English is to translate according to the meaning, and not merely according to the words, so that the meaning might be as plain, or even more plain in English than in Latin, while not straying any further from the literal translation than is necessary. The letter need not always be closely followed in the translation, but by all means let the meaning be completely plain, for the words of a translation should serve to convey the intended meaning, or else the words are useless or false.*][28]

2.2.3. DIFFERENCES BETWEEN THE LANGUAGE OF THE FIRST AND THE SECOND WYCLIFFITE BIBLE

Purvey's words above constitute a great change in the theory of biblical translation. As was already mentioned in chapter 2.2.1., the first version, and particularly the part translated by Hereford, was a slavishly literal rendition of Latin; he maintained the Latin syntax and attempted to translate the same Latin words in a uniform way, even at the expense of natural-sounding English. However, this does not necessarily mean that Hereford was unable to do better. The method of literal translation was common practice in the Middle Ages. As Professor Deanesly[29] notes, it seems that translators of that time did not dare to render Latin in any other way than literally, as it was not yet decided whether it was permissible or not.

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[27] Forshall and Madden, 1850:57; modern English translation: Michael Marlowe [online]
[28] Forshall and Madden, 1850:59; modern English translation: Michael Marlowe [online]
[29] Deanesly, 1920: 254-55

Still, what caused a certain revolution in the theory of biblical translation were not so much the changes that Purvey made for the sake of a clearer meaning. It was rather his "audacity" to change the text only to make the language more plain and natural for an ordinary reader.

In his preface, Purvey admits that many resolutions were necessary in order to make the meaning plain and unambiguous. He explains that:

1) a literal translation is in some cases impossible or even alters the meaning, which he demonstrates on the verse *Dominum formidabunt adversarij ejus* (1Sam 2:10), which is in the first version rendered by Hereford word-for-word: *The Lord his adversaries should dread,* but the real meaning is the very opposite: *The adversaries of the Lord should dread him*.

2) ambiguous words must be translated according to the meaning intended by the author, otherwise the translation is false. Purvey gives an example of the Latin word *secundum,* which may mean either *after*, *by* or *upon* and so we can say either *by your words* or *upon your words*. He therefore advises all translators to be very careful and study the meaning well.

3) Purvey believes that even if a certain word does not occur in the original text more than once, it may be repeated in other places where it is only implied, if it helps towards better understanding. For instance where the first version reads *And he threatened him and anon he put him out* (Mark 1:43), the second version has *And Jesus threatened him and anon Jesus put him out*.[30] In order to avoid ambiguity, Purvey inserted *Jesus,* who, based on the previous sentences, is the subject of this sentence.

4) Latin words do not have to be rendered into English uniformly as Hereford did in the first version. Thus the Latin *autem* is translated by Purvey in the revision as *forsooth*, *but* or *and,* depending on the context.

5) Latinate constructions unnatural for the English language should be resolved in English. In particular, Purvey explains that:

   a. Latin participle such as *dicens* (*saying*) may be resolved in English into a clause with a verb of the same tense: *and says*, *that says*, or even *who says*, and *he says*, which sounds more natural.

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[30] *anon*: immediately, at once; *to put out*: to send out of place, to dismiss (NIV: *Jesus sent him away at once with a strong warning*.)

b. Latin relatives should, in pertinent cases, be translated by repeating the antecedent and adding the copulative conjunction, thus not *which renneth* but rather *and he renneth*.

c. the Latin construction called *ablative absolute* should also be resolved and translated into English with help of conjunctions *while, because, if, when,* and *after.* For instance Hereford translates Tobit 7:16 *And the charter taken, they made the conscription of the wedlock*, closely following the Latin original *Et accepta carta, fecerunt conscriptionem conjugii*, while Purvey's version reads *And when a charter was taken, they made writing together of the marriage*.

John Purvey justifies his resolutions, explaining that these changes will in many places make the meaning plain, whereas translating it word-for-word would render the meaning obscure and doubtful. According to Forshall and Madden, these changes mostly apply to the part translated by Nicholas Hereford (OT until Baruch 3:20). They observe that Purvey's alternations in the rest of the OT and the whole of NT are mostly a mere revision of the former text with only a few substantial differences of interpretation.[31]

Although Purvey replaced many of the Latinate vocabulary of the first version by Germanic words, he does not seem to comment on it in his prologue. Replacements of this kind can be found everywhere; examples from just the first verse of the book of Proverbs are as follows: Latin Vulgate *disciplina* – Hereford *discipline* – Purvey *kunnyng* (Prov 1:2); *doctrina – doctrine – teching* (Prov 1:3), *disciplina – discipline – teching* (Prov 1:8), *descendentem – descendende – goynge doun* (Prov 1:12).

The *Oxford English Dictionary* contains altogether 9,389 quotations from both Wycliffite Bibles, almost 1,700 of them providing the very first evidence of a word, and 4,500 providing the first evidence of a particular meaning.[32] The authors of the earlier version introduced about 1,500 words into the English language, for instance *charming, decrease, to demand, desirable, exception, filthy, gender, glory, helpful, humanity, horror, injury, interpretation, madness, to mistake, moment, news, observation, occasion, patiently, problem, to renew, to reply, sex* (gender), *to support, to treasure, unfaithful, unjust,* and many more. The second version introduced about 200 words, among them *child-bearing, citole, to English, faithfulness, forgetful, glistening, humbleness, mourner, nourisher, oppressor, sled, to tingle*, and more.

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[31] Forshall and Madden, 1850: xxviii
[32] see www.oed.com/view/source/w2089, and www.oed.com/view/source/w3

2.3. THE DOUAY-RHEIMS BIBLE

Just like the Protestants who suffered under the Catholic regime of Mary I (1553–1558) were forced to leave England, so were many Roman Catholics expelled from the country under the reign of Mary's Protestant half-sister and successor, Elizabeth I (1558–1603). One of these exiles, William Allen, founded the English College at Douay, France, in 1568.[33] His idea was to gather the Catholic clergy expelled from England and to educate seminary priests who would later be sent to England with the purpose of restoring the Catholic faith. Owing to political hostilities at Douay, the English College had to be moved to Rheims in 1678. It was here that William Allen and his colleagues Gregory Martin and Richard Bristow (both former Oxford scholars) set out to produce an English translation of the Bible in accordance with Catholic principles and with an official approval of the Pope. Although it was not usual for the sixteenth century, they decided to base their translation on the Latin Vulgate.

The New Testament was published in 1582 in Rheims, but the Old Testament, though completed first, was not printed due to lack of means until 1609–1610 (fifteen years after Allen's death). By that time, the college had returned to Douay.[34] The translation of both testaments was mostly done by Gregory Martin, who wrote the preface as well. Allen and Bristow acted as consultants and revisers. While they are also accredited with writing the annotations to the New Testament, another of their colleagues, Thomas Worthington, provided the annotations to the Old Testament.

William Allen was Principal of St. Mary's Hall at Oxford, and Canon of York but resigned these posts upon the accession of Elizabeth I. Being a vocal opponent of the new Queen as well as her religion, Allen was soon forced to leave England and eventually settled in Douay, where he established the college. He is known for his active participation in the Catholic Counter-Reformation even from the Continent and he is said to have been involved in the preparation of the Spanish Armada's attempted attack on England. For his services he was appointed a Cardinal by the Pope Sixtus V. in 1587.[35]

Gregory Martin, former scholar of St. John's College at Oxford, joined the English College at Douay in 1570. Because he was well-educated, and acquainted with the vernacular translations of the Bible as well as proficient in Hebrew and Greek, Allen employed him as a

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[33] Metzger, 2010: 51-52
[34] Addis and Arnold, 2004: 287-288
[35] Carleton, 1902: 13

lecturer in Hebrew and Holy Scripture. Shortly after completing the Douay-Rheims translation, he published a treatise called "A Discoverie of the manifold Corruptions of the Holy Scriptures by the Heretiks of our daies, specially the English Sectaries."[36]

2.3.1. REASONS FOR THE MAKING OF THE DOUAY-RHEIMS BIBLE

In a letter published in Douay Diaries,[37] William Allen complains that the Roman Catholics experience difficulties when preaching to the unlearned, because the Bible they have in front of them is in Latin. He explains that when the Catholic priests have to translate some biblical passage on the spur of the moment, they often do it inaccurately and with unpleasant hesitation, while their Adversaries (meaning the Protestants) read the passages directly from their most corrupted vernacular Bibles and seem very knowledgeable, which greatly helps their case. Allen therefore decided to demand an approval of the Pope to initiate the making of "a faithful, pure and genuine version of the Bible" intended solely for the benefit of Roman Catholics. He immediately adds that it would have been far better had the Scripture never been translated to barbarous tongues, however, the present situation makes it necessary – they cannot let curious men read the corrupted versions done by Heretics, who only altered the sacred words to their convenience.[38]

In the preface to the New Testament, Gregory Martin too condemns all Protestant translations of the Bible. He expresses feelings of strong resentment at the increase of English Bibles, which are, as he writes, produced by "Heretikes and ill men that folow their owne spirit and know nothing, but their priuate fantasie, and not the sense of the holy Church and Doctors."[39] In the twenty-two-page preface, Martin explains why his team undertook the work of rendering the Scripture into English, defending vigorously their translating methods as well as their choice of the primary source, the Latin Vulgate.

In the very beginning the reader is assured that the makers of the Rheims Bible do not share the erroneous opinions that the translation of the Scriptures into the vulgar tongues is absolutely necessary or in any way beneficial. They deem it more convenient and agreeable

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[36] Carleton, 1902: 18
[37] Douay Diaries are diaries of the English College at Douay. It is a selection of historical documents found in the archives of the Archdiocese in Westminster. According to Thomas Knox, who wrote a preface to the printed edition to *The First and Second Diaries of the English College, Douay,* the whole Diary is made up of seven parts and it registers the principal occurrences in the College from 1568 until 1778 (but with frequent interruptions). [Knox, 1878: III-IV]
[38] Carleton, 1902: 14-15
[39] Martin, 1582: 8

with God's Word and honor to keep and study the Scriptures in the Ecclesiastical learned languages. Their translation is but a response to the continuous profaning of the divine mysteries:

> [We publish this translation]…vpon special consideration of the present time, state and condition of our countrie, vnto which, diuers thinges are either necessarie, or profitable and <u>medicinable</u> now, that otherwise in the peace of the Church were neither much <u>requisitie</u>, nor perchance wholy tolerable.[40] [*medicinable* = therapeutic, curative; *requisitie* = required]

They further deny the accusations that the Catholic priests keep the holy book out of envy. Martin clarifies that they only do so to protect the simple men from blind ignorant presumptions, because not everything that has been written is for the capacity of simple readers (it is sometimes, he notes, far above their reach) and so it should be delivered to them in a measure and means most suitable for them. Martin agrees that God's Word is directed to everyone, to the wise as well as the simple, but he is convinced that it should be only interpreted by those who have the knowledge and a license of the Church to do so. For this reason, Christ had appointed priests and ministers, who know how to explain the Scriptures to other men's edification and not destruction, to do it, as he writes, without casting the holy to the dogs, or pearls to the hogs. Therefore people should receive God's Word solely from the hands of the learned preachers.

Martin also blames the Protestants for the present miserable state of religion and the "madness of these days", when every man and woman became not only a reader but also a teacher, controller and judge of the Church and the Scriptures. The "sect-masters and ravening wolves, the devils themselves" abused many people, even the wise ones, by giving them a corrupted translation instead of the true Word of God:

> The Protestants…haue so abused the people and many other in the world, not vnwise, that by their false translations they haue in steede of Gods Law…giuen them their owne wicked writing and phantasies,…corrupting both the <u>letter</u> and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful meanes: specially where it serueth for the aduantage of their priuate opinions.[41] [the letter = the precise words]

And so despite their resentment towards vernacular versions of the Bible, Allen and his team decided to take the initiative of an English translation. Their aim was to remedy the "disorder" caused by false Protestant translations and to provide the Catholic readers with a faithful and correct version, so that they could forever stay away from heretical versions.

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[40] Martin, 1582: 1; clarification of meanings: OED [online]
[41] Martin, 1582: 8; clarification of meanings: OED [online]

2.3.2. PREFACE TO THE RHEIMS' NEW TESTAMENT: ABOUT THE TRANSLATION

Work on the Douay-Rheims Bible seems to have been very systematic. According to the Douay Diaries, [42] Martin translated two chapters every day, after which Allen and Bristow read through it and corrected whatever they thought was necessary. This systematic procedure enabled them to publish the New Testament in four years.

The translation of the New Testament was based on Jerome's Latin Vulgate rather than on the original Greek texts like most contemporary versions. It is evident, however, that they regarded the Greek texts as well. The title page reads: "translated faithfvlly into English, out of the authentical Latin, diligently conferred with the Greeke and other editions in diuers languages."[43] The Greek influence can be seen on many pages. Firstly, Greek words are frequently placed in the margins to give the "learned" reader an alternative sense, and sometimes, as Martin writes, for the advantage of the Catholic cause, when the Greek makes for them more than the Latin. Secondly, the authors claim to have followed the Greek punctuation, and finally, Carleton[44] observes that although it is not mentioned in the preface, they apparently consulted the Greek text regarding the definite and indefinite articles – a matter in which the Latin could not be of any assistance.

The authors further enumerate the reasons for choosing the Latin Vulgate as the primary source. They consider the old vulgar Latin text to be "truer then the vulgar Greeke text it self," explaining that Jerome had access to Greek manuscripts that no longer exist, while the Greek copies available at their time, which served as a basis for the translations of the Protestants, are corrupted and rarely contain the exact texts. The Latin vulgar text is "so exact and precise according to the Greeke, both the phrase and the word," Martin writes, "that delicate Heretikes therefore reprehend it of rudeness." Another reason was the adherence to the Catholic tradition. The Latin text has been employed in the Church for more than 1300 years, continuously read and expounded by the Fathers. Moreover and most importantly, the Council of Trent (1546) declared and defined the Vulgate as the only authentic version and the only Bible to be used in public services and preaching.

The language of the Douay-Rheims Bible abounds with Latin words, just as might be expected from a version whose authors pledged that in order to create the "most sincere"

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[42] Carleton, 1902: 16; see also note 39
[43] for the whole title see note 133
[44] Carleton, 1902: 19

translation they intend to follow the Latin text as closely as possible, and not only in meaning but also in words and phrases. Martin is well aware of the Latinate outcome. He admits that such language may seem strange to the common English ears which are not yet acquainted with it, but he has no doubts that the Catholic readers will in short time consider it most usual. He was far from the truth. Some Latin words were indeed adopted (see below) but many words or whole sentences were too Latinate for the English readers. For instance where the King James Bible has *euery knee should bow, of things in heauen, and things in earth, and things vnder the earth*, the Rheims reads *euery knee bowe of the celestials, terrestrials and infernals* (Phil 2:10). It must be noted, however, that Gregory Martin was making this translation towards the end of the Renaissance period, which was a time of heated discussions over the influx of new loanwords pouring into English from Latin and other Romance languages, known as the "Inkhorn controversy". At this time, many writers and scholars around him were introducing thousands of Latinate loanwords, many of which had nothing to do with the objective need to fill the gaps in existing vocabulary; instead the writers used them only to embellish their sentences and to secure eloquence of their writings. The Inkhorn controversy will be discussed in detail in chapter 3.2.3.1.

Also connected with the spirit of the Renaissance time might have been the decision of the Rheims translators to keep some of the Hebrew and Greek words, for instance *hallelujah, corban, Parasceve, pasch*, or *azyme*.[45] They argue that other English Bibles also retained some original words and all of them soon became familiar to their readers:

> If *Hosanna*, *Raca*, *Belial*, and such like be yet vntranslated in the English bibles [*of the Protestants*], why may not we say, *Corbana*, and *Parasceue. ...* [and] if *Pentecost* … be yet vntranslated in their [*Protestnats'*] bibles, and seemeth not strange: why should not *Pasche* and *Azymes* so remaine also, being solemne feastes, as *Pentecost* was? or why should they English one rather then the other? specially whereas *Passeouer* at the first was as strange, as *Pasche* may seem now, and perhaps as many now vnderstand *Pasche*, as *Passeouer*.[46]

Martin questions the "Englishing" of these original words. Rendering *azyme* as *the feast of sweet bread* or rendering *the bread of Proposition* as the *shewbread*, is, according to him, a false interpretation, because it does not fully express the real meaning. For the same reason, *a Neophyte* should not be translated as *a young scholar,* especially because a similar word, *Proselyte,* is already a received word in English, and so could be *Neophyte.* Since these original words cannot be conveniently translated to English, the makers of the Douay-Rheims

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[45] the second Wycliffite Bible reads: *Alleluya*; *Corban*; Parasceve: *pask even, even of the holiday, pask eve, eventide before the Sabath*; Azymes: *feest / daies of therf looues*; pash: *Pask*
[46] Martin, 1582: 19

Bible deem it better to just keep them in the text and to explain their meanings in the margins, rather than employing some common English words that do not express them accurately and only tend to deceive the reader. Some terms of this nature were retained purely for the sake of Catholic tradition (called by Martin *Catholike termes*), for example *imposing of hands, penance, chalice, host,* and others.

Further criticized in the preface was the Protestants' opposite approach to translation. As we have seen in the previous section, one of the main ideas of Protestant Reformation was to have the Bible accessible to everyone, the uneducated men included. For this reason, the Reformers strove to translate the Bible into a natural and comprehensible language, making the meaning as clear as possible. This approach is what seems to most irritate the Rheims translators, who themselves refuse to act as interpreters.

> We presume not in hard places to <u>mollifie</u> the speaches or phrases, but religiously keepe them word for word, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie.[47] [*to mollifie* = to soften, to improve]

According to Martin, reading the Scripture should not be easy. The English reader should be provided with all the ambiguities and "mysteries" of the original text, so he/she can ponder about the meaning and its implication. He demonstrates with several examples that the Protestant versions do not abide by this rule, which, he said, leads to corruption. Where the Rheims Bible reads *The spirit breatheth where he will* (John 3:8), the Protestant versions (e.g. Tyndale, Luther, Geneva Bible) have *winde* instead of *spirit*, and that takes away from the ambiguity between *the Holy Ghost* and *wind*. Likewise, in *They were filled* (Luke 8:23),[48] the Protestants add *with water*, which, according to Martin, is just an unnecessary mollification of the phrase.

The Rheims Bible is equipped with extensive annotations and margins. The annotations are said to help the reader with difficulties of the text, but the editors mostly used it to support the Catholic doctrine and to rebuke the accusations that the Protestants had made against them. For instance in the annotations for Matthew 26:26-27 (*Iesvs tooke bread, and blessed, he gaue thankes*), Martin explains that in the first part of the phrase (*took bread*), "here at once is instituted both a Sacrifice and a Sacrament, though the Scriptures geue neither of these names to this action: and our Aduersaries without al reason or religion accept in a sort the one, and vtterly deny the other". Martin's remark in the annotations for Matthew 28:20 (*I*

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[47] Martin, 1582: 20; clarification of meanings: OED [online]
[48] Luke 8:23 according to the Rheims Bible: *And when they were sailing, he slept: and there fel a storme of winde into the lake, and they were filled, and were in danger.*

am vvith you al daies, euen to the consummation of the vvorld.) serves as a defense against the Protestants' accusations: "Here Christ doth promise his protection of the Church neuer to cease til the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeres til Luther and Caluin."

Noteworthy is Martin's detailed account of the history of biblical translations. Having described and commented upon the available versions, he vigorously denies that the holy Church has ever wholly condemned all vulgar versions of Scripture, although he acknowledges that they were not "in quiet and better time hastily admitted" (*quiet and better time* indicating the period before *heretic's time*). He reminds the reader that the provision made in the year 1408 by Archbishop Thomas had Arundel only forbade the heretical versions set forth by Wycliffe and his adherents or any other works that would not be approved by the authorities beforehand.

2.3.3. RELATION TO OTHER ENGLISH BIBLES

Despite the rejection of all earlier English translations, it seems that the authors of the Douay-Rheims Bible found some inspiration in them as well. When we compare the Rheims New Testament with that of earlier versions, in many parts we find a remarkable agreement. As we have seen above, the title of the Rheims New Testament admits consulting other editions in diverse languages, but considering the strong criticisms expressed in the preface, it is very probable that the influence came indirectly. It is well-known that Gregory Martin was perfectly familiar with every English Bible in existence, so it is possible that some of the words or expressions came to him unconsciously.

In one of his theological writings, Bishop Westcott[49] points out that some of the words might have occurred to Rheims' makers independently from the Vulgate, but when comparing with Wycliffe or Geneva, such coincidence seems to him highly unlikely. He supports his statement with a comparison of a single chapter from the Epistle to the Romans (e.g. 1:6 *the called* of Jesus Christ; 1:10 have a *prosperous journey*; 1:12 be *comforted together* in you; 1:17 *revealed*, and many more). Furthermore, based on his careful comparison, Carleton[50] observes that the Douay-Rheims Bible has a considerable number of expressions in common

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[49] Westcott, 1868: 321-322
[50] In his book *The Part of Rheims in the Making of the English Bible*, Carleton compared the New Testament of the King James Bible with that of the Douay-Rheims Bible and other sixteenth century English Bibles, namely the Tyndale's Bible (1526), Coverdale's Bible (1535), Coverdale's Latin-English Testament (1538), Matthew's Bible (1537), Cranmer's The Great Bible (1539) and the Geneva Bible (1560). [Carleton, 1902: 30]

with Coverdale. He notes that it is difficult to account for the numerous coincidences in any other way than on borrowing of the later from the earlier.

On the other hand, Carleton[51] proved that a large portion of Martin's renderings, by which he replaced the earlier English versions, was adopted by the editors of the King James Bible (1611). As pointed out by Metzger,[52] the pompous and Latinate diction of the Rheims New Testament is counterbalanced by instances of purely colloquial and aptly translated expressions, and many of them were admitted in the KJB. For example, Martin's *make marry* replaced the earlier *be glad* (Rev 11:10); *it came to pass* replaced *it was don / it chanced / it fortuned* (Luke 17:11) or *why, what evil has he done?* replaced the earlier *but what evil has he done?* (Mat 27:23). However, the most significant contribution of the Rheims translation to the King James Bible was the large number of the Latin-derived vocabulary. The following is only a fragment of all the Latinate words, by which Martin replaced the vocabulary of other earlier English versions and were later adopted by KJB:[53]

> *deride* (L: *deridebant*) for *mocked* (Luke 23:35)
> *terrify* (L: *terreri*) for *afraid* (Luke 21:9)
> *descend* (L: *descensum*) for *the going down* (Luke 19:37)
> *more tolerable* (L: *tolerabilius*) for *easier* (Luke 10:12)
> *dismiss* (L: *dimissi*) for *departed, sent forth* (Acts 15:30)
> *the expectation* (L: *exspectatione*) for *the waiting for* (Acts 12:11)
> *contradiction* (L: *contradictionem*) for *speaking against* (Acts 13:45)

According to Carleton,[54] the Rheims translation also amended faulty or defective translations handed down by the English traditional interpretation, in vocabulary as well as in points of grammar (tenses, plural vs. singular, articles, etc.) but also brought some changes for the worse, a few of which were unfortunately admitted by King James' revisers.

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[51] Carleton, 1902: 32
[52] Metzger, 2010: 52
[53] Examples are selected randomly from the Gospel according to Luke and Acts of Apostles, based on Carleton's extensive list (see note 50) [Carleton, 1902: 32-35]
[54] Carleton, 1902: 44-56

3. ENGLISH LEXICON

3.1. ENGLISH LEXICON AT THE TIME OF THE WYCLIFFITE BIBLE (LATE MIDDLE ENGLISH)

3.1.1. MIDDLE ENGLISH

The Middle English period is traditionally delineated to run from the beginning of the twelfth to the end of the fifteenth century. It is marked by fundamental structural changes in the language, as it saw the completion of a major typological change, and also by great dialectal diversity in speech as well as in writing. Both were, though to a varying extent and indirectly, consequences of the Norman Conquest of England (1066).

After the Norman invasion, French was the official language of the country, spoken by the governing classes and used at the court and in the administration, while Latin generally was the language of the church and scholarship. However, this did not mean the demise of English, as it continued to be spoken by lower classes, which was the vast majority of the population. Furthermore, from the middle of the twelfth century, the Norman nobility seems to have been mostly bilingual and it is very likely that their mother tongue was English, not French.[55] In the course of the thirteenth century, English was being used in increasingly varied contexts and was gradually taking over the functions previously developed by French, especially administration and literature. French instead became a generalized language of culture, and had to be learned as a second language even by most members of aristocracy. By the end of the fourteenth century, the definite triumph of English was guaranteed.[56]

However, since English was left without a literary standard for almost three hundred years while the language continued to rapidly change, by the time English was reestablished as the dominant language of the country, fundamental changes had taken place in all aspects of the language. Moreover, the dialectal differences in England became noticeable to the extent that the speakers of the southern dialects claimed to have had difficulties understanding the language of the northerners and vice versa.[57] It was not until the end of the fourteenth century when a standard form of English began to emerge. It was based on the dialect spoken

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[55] Townend, 2006: 67

[56] Townend, 2006: 67

[57] John Trevisa (second half of the 14th century) complained that northern dialects are unintelligible to southerners. The author of *Cursor Mundi* (ca 1300) noted that he found a poem in Southern English and turned into his Northern dialect for "northern people who can read no other English". Similar comments appeared a century earlier as well (Giraldus Cambrensis vs. William of Malmesbury). [Baugh and Cable, 1993: 184; Corrie, 2006: 94]. See also Caxton's comments, chapter 3.2.2.

in the East Midland area, particularly that of London. Apart from the fact that this dialect represented an intermediate position between the extreme divergences of the south and north, it was also the cultural, political and commercial center of England.[58] The prestige of this standard language gradually grew; its influence was increased by the introduction of printing and by the end of the fifteenth century it was accepted as a written standard in most parts of the country.

As noted earlier, the Middle English period was a period of great linguistic changes. Some of them resulted directly from the influence of the Norman Conquest (these are conspicuous especially in the lexicon, which will be the topic of the following section); others had begun already during the Old English period but were now continuing at a much increased pace because, as Baugh and Cable[59] pointed out, the Norman invasion removed the conservative influences that are felt when a language is used in books and when it is spoken by an influential educated class. These were changes in grammar, such as decay of inflectional endings (primarily a matter of Early Middle English) with the consequence of establishing a rigid word order. Changes of this kind caused a relatively rapid transition of English from an inflectional into an isolating type of language.

3.1.2. LEXICON OF LATE MIDDLE ENGLISH

3.1.2.1. Loanwords

The lexicon of Late Middle English differs greatly from that of the earlier period. At the beginning of Middle English, the lexicon was almost entirely of native origin but only three centuries later, it was a mix of Germanic and Romance elements, containing words from English, Scandinavian, French and Latin.[60] The increase in Romance elements was chiefly due to the influx of loanwords from French, brought about by the political and social consequences of the Norman Conquest. The introduction of the loanwords was by no means abrupt; rather it began slowly and gradually increased in the course of time.

Two stages can be recognized in the movement of French words into the lexicon during the Middle English period. In the first stage, the number of borrowings was not great

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[58] Baugh and Cable, 1993: 187-190
[59] Baugh and Cable, 1993: 154
[60] The etymological proportion of the English lexicon changed from about 3 percent of foreign words in Old English (predominantly Latin) to about 25 percent of foreign words in Middle English. This dramatic change was mainly due to the heavy borrowing in the later part of Middle English. [Stockwell and Minkova, 2001: 37; Crystal, 1995: 48]

but they showed more than the later ones the peculiarities of Anglo-Norman phonology. The second stage, starting about 1250, saw a rapid increase with the climax at the end of the fourteenth century. It is no coincidence that the loanwords began to enter the English language at a much greater rate just as the upper classes were turning to English and French was dying out. Baugh and Cable explain that the bilingual speakers, who were accustomed to speaking French but were now increasingly changing to English, brought their vocabulary into the language of their adoption; either because of their imperfect knowledge or to fill in the lexical gaps, or perhaps simply because the French words were familiar to them as well as to their companions. Whatever the reason, the upper classes introduced a large number of words from various domains: ecclesiastical words (*theology*, 1362; *baptism*, 1377; *pastor*, a1387; *friar*, c1290; *prayer*, c1300), many governmental and administrative words (*government*, 1484; *parliament*, c1300; *treaty*, 1382; *nobility*, a1387), legal and military terms (*crime*, c1250; *felony*, c1290; *army*, c1386; *battle*, 1297; *soldier*, a1300), words that have to do with fashion, food and social life (*gown*, 1377; *jewel*, c1290; *beef*, a1300; *sugar*, c1299; *dance*, c1300; *leisure*, a1300) as well as art, learning and medicine (*music*, a1325; *sculpture*, 1390; *grammar*, c1320; *geometry*, c1330; *pain*, c1330; *surgeon*, c1330). As can be only expected, a large portion of these borrowings entered the English language through oral speech by immediate contact between the speakers. However, many of the loans were also mediated by literature, especially the ones of the fifteenth century, when French was a foreign language.[61]

Latin influence on the English lexicon was considerably heavier during the Early Modern English period, but a number of Latin words were borrowed during Middle English as well. Unlike the loans from French, the Latin borrowings were predominantly transmitted through written contact. They were words associated with law court (*client,* 1393; *testify*, 1377; *proviso*, 1434; *executor*, c1280), scholarship (*formal*, c1386; *major*, c1390; *minor*, c1230) and religion (*diocese,* c1330; *requiem,* 1389; *redemptor*, c1438), but also words belonging to more general domains (*necessary*, c1376; *picture*, a1425; *spacious*, a1382; *infinite*, c1385; *quiet*, c1382).[62]

As a consequence of the Norse settlements in England, many loanwords in Middle English also came from Old Norse. They are not as numerous as the ones from French[63], but

[61] Baugh and Cable, 1993: 165-170, 173
[62] Kastovsky, 2006: 250
[63] Baugh and Cable estimate the total number of French loanwords in Middle English to about 10,000 (out of which about 75% are still in use today). As regards to the influence of Old Norse, they assert that approximately 900 words of Norse origin still exist in Standard English, but they think it justified to add to this group an equal

their significance lays in the fact that they represent such basic everyday vocabulary. Millward and Heyes[64] point out that many of the words actually entered into English earlier, but there was a lag between use in speech and the first appearance in writing, which they deem typical of a society with a low literacy rate. Their examples include *anger, bull, die, egg, husband, skin, sky, take* (1150-1250); *birth, leg, mistake, slaughter* (1250-1350); *awkward, gap, steak* (1350-1500).

3.1.2.2. Word-Formation

Despite the influx of borrowings from French and other languages, word-formation was still one of the major sources of new words, especially affixation and compounding. However, the extensive borrowing contributed largely to a decline in the use of these traditional methods. As Horobin and Smith put it, the more Middle English borrowed, the less it became accustomed to internal methods of enlarging its word stock and increasingly employed the simpler method of borrowing.[65] On the other hand, the loanwords had a substantial impact on the native derivational processes in that it provided material for new formations. According to Kastovsky,[66] English speakers borrowed individual lexical items which were derivationally related in the source language (*arm – disarm, enter – re-enter, sufficient – sufficiency, edify – edification, accept – acceptable*) and decomposed them, isolated the affixes and then used these affixes to form new English words. He maintains that this process probably began at first as individual analogical formations but the patterns gradually became productive on a larger scale.

Although many Old English affixes survived (*be–, fore–, mis–, un–; –ness, –ful, –ly*), several became extinct (for instance *ed–* "again", *to–* "motion toward"; *–end*, which created agentive nouns), and some, though they have survived in preexisting words, became highly unproductive (*with–, for–, –hood*, surviving in for example *withstand, forsake, motherhood*). Among the affixes borrowed from French were prefixes *arch–, co–, counter–, dis–, en–, in –, inter–, non–, re–, vice–,* and suffixes *–able, –acy, –age, –al, –ance/–ence, –ation, –ery, –ess, –ify, –ist, –ity, –ment, –ous*.[67] However, it appears that while the English affixes were attached

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number in which a Scandinavian origin is probable or in which the influence of Scandinavian forms has entered. [Baugh and Cable, 1993: 174, 102-103]

[64] Millward and Hayes, 2012: 192-193 (including the dates)
[65] Horobin and Smith, 2002: 76
[66] Kastovsky, 2006: 251
[67] Millward and Hayes, 2012: 198-201; Kastovsky, 2006: 254-255

to foreign words with much freedom already in the thirteenth and fourteenth centuries,[68] new coinages with foreign suffixes and native bases were rather rare and became really productive first in late Middle and early Modern English period.[69]

With the loss of inflections, the compounding processes in Middle English became even easier than in Old English, and so not only did the most productive types of Old English compounds (the types *cheesecake*, *quicksand*) continue to be used, but also many new combinations appeared. Among these are compound nouns created out of noun + verb (*sunshine*, a1325; *nosebleed*, a1300), verb + noun (*hangman,* c1393; *whirlwind*, c1340), adverb + verb (*outcome,* 1225*; outcast*, c1390) and verb + adverb (*lean-to*, 1461).

Middle English saw beginnings of minor word-formation strategies, among them clipping, from which usually both the clipped and the full form survived and now have different meanings (*fray < affray,* 1398*; squire < esquire,* 1290), and back-formation (*orphrey < orfreis*, 1330; *asp < aspis*, 1340; the endings *–s* were falsely interpreted as plural endings). There were most probably also first cases of blending but it is rather difficult to estimate what exactly the original components were.[70]

3.2 ENGLISH LEXICON AT THE TIME OF THE DOUAY-RHEIMS BIBLE (RENNAISANCE ENGLISH)

3.2.1. RENAISANCE ENGLISH

The beginning of the Early Modern English period is traditionally set to the late fifteenth century, when the first printing press was set up in London and when the Renaissance started in England. During this period, the London-based written standard spread across the country and the process of its standardization began. Regional differences in speech still existed, but as Barber[71] noted, one could no longer recognize which region a writer came from by just examining his writings.

The Renaissance period (late fifteenth to early seventeenth century) was a period of linguistic anxiety, felt by the influential part of the population about the deficiencies and

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[68] Baugh and Cable show many examples of new formations with non-native root and native affixes, for instance the adjective *gentle* was first recorded in English in 1225 but was soon combined with English elements: *gentlewoman* (1230), *gentleman* (1275), *gentleness* (1300), *gently* (1330). Similarly, *faith* (1250) gave *faithless*, *faithful* (both before 1300), *faithfully* (1362), *faithfulness* (1388) and *faithly* (1325). [Baugh and Cable, 1993:174; including the dates]
[69] Kastovsky, 2006: 251
[70] Millward and Hayes, 2012: 201-202
[71] Barber, 2000: 145

suitability of the English language in fields that were traditionally dominated by Latin. This anxiety was connected with the elaboration[72] of the English language, which was, for the most part, a conscious process. As English gradually extended to nearly all contexts of speech and writing, scholars, who were accustomed to using Latin, discovered that the existing English lexicon was not sufficient to express all the ideas they needed to convey. Moreover, the growth of specialized knowledge sparked by the spirit of the Renaissance also required new vocabulary. As a consequence, the Early Modern English period, and especially 1530–1660, exhibits the fastest growth of vocabulary in the history of the English language.[73]

Before turning to the main issue of this chapter – the enrichment of the vocabulary and the related disputes of contemporary scholars, it is important to first consider the major historical and social developments that influenced the formation of the language in the Renaissance period.

3.2.2. HISTORICAL AND SOCIAL DEVELOPMENTS

Printing is said to have largely contributed toward distinguishing the Early Modern English period from that of late Middle English.[74] As has been mentioned in the previous section, Middle English was characterized by notable regional differences, and there was also a great deal of inconsistency in spelling. The introduction of a device with the potential of promoting a standard, uniform language throughout the whole of England was therefore destined to exercise a far-reaching influence. The printing press was first introduced into England in 1476 by the merchant William Caxton. He is known to have experienced great difficulties when he was faced with the decision of choosing one variety of English over another. In the Preface to his translation of *Eneydos* (1490), Caxton illustrates regional diversity by telling a story of a woman who did not understand the regional *egges* (knowing only *eyren,* both meaning "eggs"), and had thus mistaken one regional English dialect for French. In the same preface, Caxton further distinguishes "curyous termes" – neologisms, which could not be understood by common people and were only used by men of a high social status and "rude, olde and auncyent termes" which even he himself cannot understand as they seem to him more like Dutch than English. He asks, "What sholde a man in thyse

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[72] Elaboration is one of seven stages in the process of standardization: 1) selection of the variety for a future standard, 2) its acceptance by speakers, 3) its diffusion across the country, 4) maintenance (importance of the printing press), 5) elaboration of functions, 6) codification (dictionaries and grammar books), 7) prescription. [Nevalainen and Ostade, 2006: 274-286]
[73] Görlach, 1993: 136
[74] Millward and Hayes, 2012: 220

dayes now wryte, egges or eyren? Certaynly it is harde to playse every man by cause of dyversite & chaunge of langage. … And thus bytwene playn, rude, & curious, I stande abasshed." [75]

Nevertheless, he did make a decision and as was pointed out by Nevalainen and Ostade,[76] his decision was influenced by economic motives, not linguistic ones. As a businessman, Caxton's intention was to produce books that would be demanded by a wide range of people. He was seeking a stable language variety that would be understood by speakers of different dialects, but at the same time he knew that it has to be a variety which is used by the literate section of society – educated Englishmen of higher classes, who desire to read in English. He therefore selected the one variety that met his criteria, the variety of London.

However, as Baugh and Cable note, the influence of the printing press would not have been possible had it not been for the fact that popular education and literacy were rapidly spreading among members of all classes. It seems probable that as many as half of the people in Shakespeare's London were to some extent literate[77] and most of them requested books in English. The sixteenth century saw rise of social and occupational groups (such as craftsmen, explorers, or soldiers) which had the desire to read and learn but knew little or no Latin and therefore demanded books written in English.[78] To meet this increased demand for English books, the printers produced works of earlier and contemporary English writers (Chaucer, Trevisa, Malory) but also, for the first time with the general reader in mind, provided translations of the classical literature (Caesar, Plutarch, Socrates, Seneca) as well as medieval and contemporary works (St. Augustine, Boethius, Luther, Calvin).[79] It is only obvious that these translations inevitably led to an influx of newly-coined and foreign words, but the following section will show that translations were not the only cause.

Although English had long been established as the language of popular literature and administration, many of the sixteenth-century scholars still refused to acknowledge its position in the fields of knowledge. Latin, having been the respected international language of universities and learning for centuries, had the linguistic means to express the advances of learning and science. English, on the other hand, and especially when compared to Latin, seemed immature and limited, and its existing word stock appeared insufficient to express

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[75] Baugh and Cable, 1993: 191-192
[76] Navalainen and Ostade, 2006: 277-278
[77] Baugh and Cable, 1993: 196
[78] Barber, 2000: 176
[79] Baugh and Cable, 1993: 200-201

economically as well as elegantly all the ideas that needed to be expressed.[80] Despite this fact, the recognition of English was eventually achieved even in the areas of scholarship and among the major factors that contributed to this achievement was not only the previously discussed spread of literacy accompanied by an increased demand on English books, but also the process and consequences of the Protestant Reformation, as well as the increase in national feeling, both of which led to a greater pride in the vernacular language and in turn prompted the English writers and scholars to produce their works in English.

As we have seen in the previous chapter, the beginnings of the English Protestant Reformation can be traced to John Wycliffe, who, already in the late fourteenth century, discarded Latin and fought for the use of English in all religious matters. As pointed out by Barber, those who engaged in this religious controversy wanted to be heard by as large a public as possible. Since many of the people attracted by ideas of Protestantism were of humble origins and lacked classical education, the controversial books and pamphlets were usually written in English. Even one of the biggest opponents of Protestant Reformation Sir Thomas More wrote his religious polemics in English, although all his scholarly and literary works were generally written in Latin.[81] However, the largest contribution of the Protestants to the final triumph of English over Latin were the many biblical translations that arose during the sixteenth century and especially the one that was based on them all, the King James Bible (or also Authorized Version) of 1611. It was important in many aspects. The King himself authorized it and then declared this version to be the only one to be used in church services,[82] thus excluding the Latin versions. Furthermore, converting God's Word into English and having it authorized by the King meant an enormous prestige for the language.

The number of influential scholars who were in favor of English even at the cost of introducing thousands of new words gradually exceeded those who refused it. Apart from adverting to the limits and inappropriateness of English, the defenders of Latin often feared that knowledge and learning itself would suffer if it were available in the vernacular. They argued that matters like disputes of theology or medicine should not fall into possession of ordinary people. On the other hand, many influential scholars purposely wrote in English, because they felt the need to include all sorts of practical men in sharing the fruits of the Renaissance. As Richard Mulcaster wrote in his educational treaty *Positions* (1582), "I do write in my naturall English toungue, bycause though I make the learned my judges, which

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[80] Millward and Hayes, 2012: 225
[81] Barber, 2000: 176
[82] Bruce, 2002: 96-97

understand Latin, yet I meane good to the unlearned, which understand but English."[83] Another reason might have been the increase in national feeling, which Barber[84] ascribes to the sixteenth-century rise of a modern nation-state. He asserts that the medieval feeling that a person is a Christian was replaced by the feeling that a person is English, which led to a greater pride in the national language as well. The supporters of English could not deny the insufficiency in the existing vocabulary (which they easily remedied by borrowing or coining new words), however, they would not admit superiority of Latin over English. Their position can be summed up by George Pettie (*Civile Conversation*, 1586):

> There are some others yet who wyll <u>set lyght by</u> my labours, because I write in Englysh: and…
> the woorst is, they thinke that impossible to be doone in our Tongue: for they count it barren,
> they count it barbarous, they count it unworthy to be accounted of. …But how hardly soever
> you deale with your tongue, how barbarous soever you count it, how litle soever you esteeme it,
> I <u>durst</u> my selfe undertake to wryte in it as <u>copiouslye</u> for varietie, as compendiously for
> brevitie, as choycely for woordes, as pithily for sentences, as pleasauntly for figures, and every
> way as eloquently, as any writer should do in any vulgar tongue whatsoever.[85] [*set lyght by* = to
> account of small value; *durst* = dare; *copiouslye* = abundantly]

3.2.3. CHANGES IN THE LEXICON

As follows from the previous discussion, the Early Modern English period was a period of a great vocabulary expansion. According to the data given by Görlach,[86] almost 43,000 new words were introduced in the period 1450–1800; an extremely rapid growth has been recorded especially in the period between 1570 and 1630. The sixteenth-century growth in vocabulary had two major reasons: First, there was the objective need to fill in the gaps, especially in the fields where Latin had been for centuries supreme, and second, there was the subjective need to augment and embellish the literary language and to increase the synonymy. The lack of any norms (the first dictionaries began to appear after 1600) and an atmosphere favoring linguistic innovation enabled this proliferation that many times led to redundant production. It has been estimated that about one third[87] of the words introduced during this period did not survive to become a part of Present-Day English.

The transition from Middle to Early Modern English is a period of elaboration of the English language. Once the scholarly monopoly of Latin as the language of learning was

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[83] Baugh and Cable, 1993: 202
[84] Barber, 2000: 176
[85] Baugh and Cable, 1993: 202; clarification of meanings: OED [online]
[86] Görlach, 1993: 136-137
[87] On the basis of his research (see note 102), Barber (1997: 220) estimated that nearly one third of the words from his sample were not recorded after 1700. Baugh and Cable (1993: 227) estimated the loss at about one half; however, they referred to Renaissance English only, for which they estimated the gain at about 12,000.

broken and English was increasingly employed in various writings and translations, the scholars discovered the notable deficiencies and limits of their vernacular. It was apparent that English was in need of new vocabulary.

3.2.3.1. Disputes over Vocabulary: Neologizers, Archaizers, and Purists

Debates about the language were common throughout the entire Early Modern English period but they were especially fierce at the time of the Renaissance. The main discussions centered on enrichment of the vocabulary – although everyone agreed that new words were needed, considerable differences of opinion arose when discussing their source. Most writers made use of borrowings, particularly from Latin (Neologizers); but some refused to do so and turned to their native language instead, either using the traditional methods of English word-formation (Purists) or trying to revive obsolete English words (Archaizers). However, many of the Neologizers took it too far and the borrowing soon led to excess. English language was flooded with unfamiliar Latinate words that could be understood only by people with classical education and many writers – even some of the borrowers – began to publicly protest against this exaggerated borrowing. In general, these protesters did not resist the Latinate terminology needed to fill the gaps in existing vocabulary or necessary for the anglicization of the sciences, nor did they object to the moderate attempts at embellishing the literary language. What provoked mockery and resistance was the excessive use of obscure Latinate loanwords only to indicate elevated style, particularly in inappropriate contexts or for concepts for which a perfectly good English equivalent already existed. Such pompous usage was derided and opposed as *inkhorn terms* from the middle of the sixteenth century and continued until 1600[88]. One of the main opponents of inkhorn terms was the writer Thomas Wilson. In his book *Arte of Rhetorique* (1553), he supported his arguments by exposing a letter that is full of obscure Latinisms (the italicized extract below; the underlined words were all new in Wilson's day).

> Some seeke so far for outlandish English, that they forget altogether their mothers language. And I dare sweare this, if some of their mothers were alive, thei were not able to tell what they say: and yet these fine English clerkes will say, they speake in their mother tongue, if a man should charge them for counterfeiting the Kings English. … The unlearned or foolish phantasticall, that smelles but of learning…wil so Latin their tongues, that the simple can not but wonder at their talke, and thinke surely they speake by some revelation… [*phantasticall* = one who has fanciful ideas or notions]
>
> *"Pondering, expending, and revoluting with my selfe, your ingent affabilitie, and ingenious capacity for mundaine affaires: I cannot but celebrate, & extol your magnifical dexteritie above all other. For how could you have adepted such illustrate prerogative, and dominicall*

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[88] Görlach, 1993: 160-161

superioritie, if the fecunditie of your ingenie had not been so fertile and wonderfull pregnant..."[89]

The influence of Neologizers, who introduced loanwords into English by simply adopting them from other languages, was, as the lexicon of modern English suggests, the largest. This method must have been tempting especially for translators who often could not find any exact equivalents in English. Sir Thomas Elyot may be considered to be one of the Neologizers. He was, however, a responsible borrower, and used Latinate words only when he attempted to improve the English language[90] and very often strove to explain his loans: for instance in his book *The Governour* (1531),[91] when he used the word *circumspection*, he added, "whiche signifieth as moche as beholdynge on every parte." After using the word *magnanimity* he wrote, "but nowe I remember me, this worde magnanimitie beinge yet straunge, as late borowed out of the latyne, shall nat content all men," and therefore went on to clarify its meaning. Sometimes, instead of giving definitions, Elyot combined the loanwords with an older, familiar word in a self-interpreting pair, for instance "*difficile* or hard", "*education* or bringing up of children", "*excerped* or gathered out of". But not everyone was as responsible as Elyot, and obscure Latinate words were often left unexplained. The innovators naturally justified the usage of loans, and their most frequently claimed reasons are stated by George Pettie (*Civile Conversation*, 1586):

> And though for my part I use those woords [*inkhorn terms*] as litle as any, yet I know no reason why I should not use them…for it is in deed the ready way to inrich our tongue, and make it copious, and it is the way which all tongues have taken to inrich them selves. … if they [*the loanwords*] should be all counted inkepot termes, I know not how we should speake any things without blacking our mouthes with inke: for what woord can be more plaine then this word *plaine*, and yet what can come more neere to the Latine? What more manifest then *manifest*? … But you wyll say, long use hath made these woords curraunt: and why may not use doo as much for these woords which we shall now derive?[92]

It should also be noted that the attempts to augment the vernacular by means of borrowing from Latin can be seen even before the Renaissance period. Jeremy Smith maintains that when the printer William Caxton lamented over "curyous termes" (see above), he was partly referring to the so-called *aureate diction*. This term stands for an employment of unusual words from Latin or sometimes other languages, which became a conscious stylistic devise of many English writers in the fifteenth century. However, these borrowings had nothing to do with the need to fill the lexical gaps; they were merely an attempt to create

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[89] Baugh and Cable, 1993: 213-216; clarification of meanings: OED [online]
[90] Millward and Hayes, 2012: 225
[91] The following quotations from *The Governour* (1531) are from Baugh and Cable, 1993: 226
[92] Baugh and Cable, 1993: 215

a highly ornamented literary style.[93] Smith demonstrates this diction on the work of the poet John Lydgate (c1370 – 1449/50), who transferred Latin words from the Latin Vulgate Bible and other Latin writings only to "refourme the rudenesse of [his] stile". Even at this time, many of Lydgate's contemporaries disliked his language, one of them, the writer John Metham, called it "half-chongyd Latyn".[94] Smith sees this as a prefiguration of the inkhornism of the Elizabethan period.

Regarding the number of new words, the contribution to the English lexicon by Purists and Archaizers was not great, but they carried out an important function, and that was to keep the excessive usage of the Neologizers in check. They themselves were writers who perceived the inadequacies of their vernacular but objected strenuously to the overuse and abuse of borrowing. Rather than filling the gaps with foreign obscure words, they attempted to coin new words from the existing ones and to revive expressions that had long gone out of use (going as far as Chaucer) as well as adopting them from other dialects. One of the most enthusiastic of the Archaizers was the poet Edmund Spenser, who made use of words such as *gar* ("make", a causative verb), *forswatt* ("sweaty from work"), or *spill* ("perish").[95] Sir John Cheke, who is mostly known as a sixteenth-century spelling reformer, was a typical Purist. In a letter to Thomas Hoby, he wrote, "I am of this opinion that our own tung shold be written cleane and pure, unmixt and unmangeled with borowing of other tunges."[96] He resented foreign words so strongly that wherever he could, he used existing English words, and where he could not find any equivalent, he coined a new one. In his translation of the Gospel of Matthew he made up words such as *mooned* (where the King James Bible has *lunatic*), *hundreder* (for *centurion*), *foresayer* (for *prophet*), *byword* (for *parable*), *freshmen* (for *proselyte*), *crossed* (for *crucified*), or *gainraising* (for *resurrection*).[97] The major problem that the Purists had with the method of borrowing was that it flooded the English lexicon with opaque words. For the same reason, much of their criticism also applied to the usage of archaisms. As Peter Ashton (1556) said:

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[93]*Aureate diction* is a marked density of Latinate-derived words. In the more restricted and usual sense, *aureate diction* refers to the characteristically overwrought style of Middle English and Scottish poetry of the 15th century. This style is based on coinages from Lat. copious to the point of excess, as in Dunbar's 'Haile, sterne superne Haile, in eterne' (Hail, star on high; hail in eternity) which is followed by the native line 'In Godis sicht to shine' (In God's sight to shine). The excess has long been derided by literary historians. [Greene at al., 2012: 99]

[94] Smith, 2006: 124

[95] Millward and Hayes, 2012: 226

[96] Baugh and Cable, 1993: 212

[97] Baugh and Cable, 1993: 225

[*I would rather use*] the most playn and famylier english speche, then either Chaucers wordes (which by reason of antiquitie be almost out of vse) or els inkhorne termes (as they call them) whiche the common people, for lacke of latin, do not vnderstand.[98]

It is obvious that the Archaizers could not provide a solution for the expansion of technical and scientific vocabulary. Likewise the Purists, though not for lack of trying, were unsuccessful in this field. A number of them coined new technical vocabulary: for instance in logic, Ralph Lever invented *endsay* (for *conclusion*), saywhat (for *definition*) or in rhetoric, George Puttenham coined the word *over-reacher* (for *hyperbole*) or *dry-mock* (for *irony*).[99]

Although the sixteenth century saw various disputes over the expansion of the English lexicon, the attitude of most people was, as Baugh and Cable put it, one of a compromise. No writer could completely avoid using new words, not even those who criticized it. George Puttenham, who principally objected to inkhorn terms, admitted that in some cases their usage is justifiable: "…[*the word*] *impression*, also a new terme, but well expressing the matter, and more than our English word… Also ye finde these wordes, *penetrate*, *penetrable*, *indignitie*, which I cannot see how we may spare them, whatsoever fault wee finde with Ink-horne termes."[100] In this way, a large number of the words once ridiculed as inkhornisms now constitute an important part of the English lexicon – for instance such useful words as *discretion*, *exaggerate*, *expect*, *industrial* or *scheme*[101] – were once all deemed unacceptable.

3.2.3.2. New Additions

Despite the feeling of the sixteenth-century scholars that their language was being flooded by foreign loanwords, the most frequent method of acquiring new words was still the traditional word-formation (especially affixation, compounding and zero derivation), although the foreign influence is apparent here as well. According to the research on the expansion of the Early Modern English lexicon done by Barber,[102] as much as two thirds of all additions in this period were due to word-formation, particularly suffixation. The remaining one third were borrowings, mostly from Latin, but also from French, Greek, Spanish or Portuguese, Italian, and Low German or Dutch.

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[98] Ashton's quotation is from his *A Short Treatise Vpon the Turkes Chronicles* (1556), in Görlach, 1993: 144
[99] Millward and Hayes, 2012: 227
[100] Baugh and Cable, 1993: 217
[101] Millward and Hayes, 2012: 227
[102] Barber's analysis is based on a 2% sample of OED, out of which he selected all the words recorded as arising in the Early Modern English period. The final number of his sample was 1,911 words. [Barber, 1997: 219-221]

3.2.3.2.1. LOANWORDS

Latin

The influx of French loanwords in the Middle English period made it easier for English to later accept all the Latin words. Though we know they were the majority, the actual number of Latin loans in Early Modern English can only hardly be estimated, because in many cases it is impossible to say if a loan came directly from Latin or indirectly through French and other Romance languages, as the enrichment through Latin was a fairly general phenomenon in Renaissance Europe. Moreover, from the Middle English period onwards, English speakers borrowed roots and affixes and created words that had never existed in Latin or French, for instance the English word *arguable* was formed from French *arguer* and a borrowed suffix *–able*.[103] None of the two elements are of native origin, but the word cannot be taken as a loanword either.

The Latin additions tended to be learned words, which is not surprising considering the conditions under which they entered the English language. They can now be found in all fields of knowledge, mainly in science (*equilibrium*, 1608*; vacuum,* 1550), mathematics (*area,* 1570; *subduct,* 1571*),* law (*affidavit,* 1515; *caveat*, 1523) but also philosophy, grammar, rhetoric, or logic.[104] A large group of loanwords from Latin have to do with religion. Barber suggests that the tendency to borrow theological words from Latin was strengthened by the Protestant Reformation and the consequent changeover from Latin to English in church services. The many Protestant biblical translations from the sixteenth century were based on the original languages so they were not the main source of Latin loanwords, but many churchmen who were now using English transferred the Latin words to their sermons, writings or translations. The religious words from this period included *aggravation* ("second warning before final excommunication"), 1522; *sanctification*, 1530; *invinate* ("embodied with vine"), 1550; *excommunicate*, 1526-34; *communication* ("action of taking communion") 1550; *papism*, 1550; *pontiff*, 1552; *Dominical*, 1553; *clerical*, 1592. As we have seen in the first chapter, the one Catholic translation of this period, the Douay-Rheims Bible (1582, 1609-1610), was not only based on the Latin Vulgate but also openly favored Latinate words. As a consequence, the authors introduced numerous loans (although

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[103] <*argue*, verb + *–able*, suffix (ARGUE, verb: <Old French *argue-r* <Latin *argūtāre*, frequentative of *arguĕre*; –ABLE, suffix: <Anglo-Norman and Old French, Middle French, French *–able* and its etymon classical Latin *–ābilis*, suffix forming adjectives) [OED online]

[104] Barber, 1997: 223; Barber, 2000: 179 (including some dates, those not given by Barber are taken from OED)

many times unsuccessfully), for example *sacrilegious*, *Azyme*, *to Judaize*, *libament* ("pouring of wine in honor of God"), *reconciliatrix* ("a female reconciler").

Sometimes the same Latin word entered the English language more than once – typically the first time during Middle English via French and then again later during Early Modern English directly from Latin. In this way, the Latin word *invidiosus* provided English with *envious* (during Middle English via French) and then a few hundred years later with *invidious* (Early Modern English directly from Latin). Since these two words have a different form and meaning, they can be retained in the language. Such words are called *doublets* and they are fairly common. Other doublets are *armor,* 1297 and *armature*, 1542; *jealous,* 1225 and *zealous*, 1526; *frail,* 1340 and *fragile,* 1513.[105]

Some Latin loanwords kept their original form (for instance *appendix,* 1547; *climax,* 1589*; axis,* 1550) but a large number of them underwent a slight change in order to become more integrated into the English lexicon. In some cases the Latin ending was simply cut off, as in *conjectural,* 1553 (<*conjectural–is*); *consult*, 1553 (<*consult–are*); *exclusion,* 1614 (<*exclusion–em*), but other words were affected by a more complex processes: the Latin adjective ending *–us* became in English *–ous* (*conspicuous,* 1545 < *conspicu–us*) or *–al* (*external,* 1556 < *extern–us*). The Latin noun ending *–tas* was changed to *–ty* (*credibility*, a1572 < *credibili–tas*), while the noun endings *–antia* and *–entia* became *–ance*, *–ence*, or *–ancy, –ency* (as in *constancy,* 1526 < *const–antia; frequency,* 1570 < *frequ–entia*). Similarly, the Latin adjectives ending in *–bilis* appeared in English as *–ble* (*considerable,* 1449 < *considera–bilis*; *susceptible*, 1605 < susceptibilis).[106] The integration of verbs seems to have been especially problematic. Instead of deriving the English forms from the Latin present stem, as did Chaucer most of the time (*appropre, calcule, encorpore, dissimule*), the scholars of the subsequent centuries increasingly formed verbs on the basis of Latin participles.[107] Görlach notes that many of these verbs had two forms at one time or another, which gave rise to doublets (see above). Those pairs that had a differentiated meaning survived, although some are now obsolete: *administer* and *administrate*; *conduce* and *conduct*; *refer* and *relate* or *transfer* and *translate*.[108]

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[105] Millward and Hayes, 2012: 278
[106] Baugh and Cable, 1993: 219; Latin forms, if not given by Baugh and Cable, are taken from OED [online]
[107] According to Görlach who comments on Reuter's analysis of works of individual authors, Chaucer used some 200 foreign verbs derived from the present stem and 37 from the participle, while for Caxton the ratio increases to 300/100, for Shakespeare 400/200 and Cawdrey as much as 175/200. (Görlach, 1993: 157)
[108] Görlach, 1993: 157

French

The next major source after Latin was French. The borrowing from French was heavier during Middle English, but its contribution in Early Modern English still exceeded all other vernaculars. French did not cease to be spoken by many members of upper classes and continued as a language of the law until the seventeenth century. The loans of the Early Modern English period tended to be fairly learned words, including *barbarian,* 1550; *compute,* 1483; *density,* 1603; *formidable,* 1508; *gratitude,* 1524; or *sociable,* 1511.[109] It has already been said that it is not always possible to say whether a word was introduced via French or Latin. For instance the English verbs *consist* and *explore* could have come either from Latin *consistere* and *explorare* or from French *consister* and *explorer*. Likewise the nouns *confirmation* and *conflagration* may have been derived from Latin *conformation–em* and *conflagration–em* but also French *conformation*, *conflagration*.[110]

Greek

Another significant source of loanwords, according to Barber's research, was Greek. However, most of these came by way of Latin or French. Unsurprisingly, they were highly specialized words – many of them were technical terms or terms associated with natural sciences, rhetoric or theology. The English words borrowed directly from Greek included *anarchy,* 1539; *cosmos,* 1598; *larynx,* 1578; *pathos,* 1579; these that came via French or Latin are *analysis,* 1580; *angina,* 1590; or *autograph*, 1605.[111]

3.2.3.2.2. WORD-FORMATION

By far the most common word-formation process in the Early Modern period was suffixation. In fact, Barber's research shows that as much as one third of all additions were created through suffixation, which is the same figure for additions by borrowing. Words were also frequently formed on the basis of prefixation and compounding, and more than during Middle English also by means of zero derivation and minor word-formation processes such as clipping, back-formation, folk etymology or loan translations.

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[109] Millward and Hayes, 2012: 279
[110] Baugh and Cable, 1993: 221-222
[111] Barber, 2000: 181; Millward and Hayes, 2012: 279

Affixation

By the end of the Middle English period, English had lost many derivational affixes (most of them already in the Early Middle English) but acquired new ones from other languages. However, as has been noted in Chapter 3.1.2.2., while derivations with foreign roots and English suffixes occurred quite early in Middle English, hybrid forms with native roots and foreign affixes became productive on a larger scale first during the Late Middle and Early Modern English period[112] and in Görlach's[113] opinion, even then the etymological restrictions made these derivations unusual. Thus the English speakers formed hybrid forms by adding to verbs of Germanic origin the Romance suffix *–ment*, creating *atonement*, 1513; *wonderment*, 1535; *acknowledgement*, 1567; *amazement*, 1590; *betterment*, 1605, or the Romance prefix *re–*, creating *rebuild*, 1490; *refind*, 1499; *relive*, 1526; *resend*, 1534; *retell,* 1561; *requicken*, 1576. High productivity of the derivatives with non-native roots can be showed by the verb *control*, which came into English in about 1475 via French and within the next century there were also *controlment*, 1494; *controlling*, n. 1523, adj. 1576; *controllable,* 1576; *controlled,* 1592; *controllery* 1595; *uncontrolled,* 1529; *uncontrollable,* 1577; and later also *uncontrollableness,* 1634. None of these words were borrowed in this form, they were all coined by English speakers.

This brief list manifests the high productivity of Early Modern English affixes. For the lack of linguistic norms the sixteenth century (unlike the eighteenth) was rather open to linguistic innovations and as a consequence, a large number of new redundant coinages appeared. However, and this is also apparent from the list above, many of them did not pass the test of time. The most obvious reason for the loss of a word is that it was not needed. Even if a certain formation was permitted by the system, a well-established word with the same meaning blocked its usage, for instance the noun *warmness* sounds odd because of the well-established *warmth*. Likewise, an existing loanword might have blocked new formations because they would be redundant (there is no *housy* or *housely* because of *domestical*). Sometimes such words survived because they developed different meanings, for instance *light/lighten/enlighten* or *height/highness* and *heavenly* vs. *celestial; bodily* vs. *corporeal*. Which word survived and which was lost depended on many different factors, among them the productivity of the pattern employed (e.g. *–ness* vs. *–ure*), tendency to avoid hybrids where alternatives already existed (e.g. *–ness* vs. *–ity* and *–ion;* or the negative *un–* vs. *in–*),

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[112] Kastovsky, 2006: 251, 260
[113] Görlach, 1993: 171

various phonological and morphological restrictions, but also individual analogies or associations (e.g. taboos) or even memorable use of a word by an influential person.[114]

According to Barber,[115] the most productive suffixes of the Early Modern English period for creating nouns were *–ness* added to adjectives, and *–er* added to verbs (e.g. *feeler*, *mutterer*). To create adjectives, mainly the suffix *–ed* and *–y* was employed; adverbs were usually formed from adjectives by adding *–ly*, but occasionally also *–wise*. Regarding the prefixes, the most productive one was the negative prefix *un–*, freely attached to nouns, adjectives, verbs as well as to participles and adverbs. Others included *re–*, *pre–*, *counter–*, and also *im–*, especially in verbs and adjectives. Görlach[116] established the suffixes *–ate, –ize* and prefixes *be–, en–, dis–* to be the five typical representatives of verbal derivation during Early Modern English.

Compounding

It has been previously mentioned that the loss of inflections in Middle English greatly increased the productivity of compounding patterns of the type *cheesecake*, *quicksand*, *sunshine*, *hangman*, *outcome* and *lean-to*. Compounding of course continued to be used during Early Modern English as well, and the new coinages, like in Middle English, mainly resulted in nouns and adjectives.

Noun compounds included combinations noun + noun (*nutcracker*, 1481; *buttercup,* 1513), gerund + noun, (*walking stick,* 1580; *laughing stock*, 1518), verb + noun (*pickpocket*, 1591; *leapfrog*, 1600), and adjective + noun (*broadside*, 1589; *commonplace*, 1549). The compound nouns formed out of adverb + noun (*afterbirth*, 1527; *inroad*, 1548) and verb + adverb (such as *castaway*, 1526) seem to have decreased in productivity.

The most common compound adjectives were the noun + adjective combinations (*bloodthirsty*, 1539; *noteworthy*, 1552). Other fairly productive types were adjective + noun+ed (*good-natured*, 1557; *red-haired*, 1530) and noun/adjective + participle (*earthborn*, 1591; *old-fashioned*, 1592).[117]

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[114] Görlach, 1993: 171-172, 175-176
[115] Barber, 2000: 183; Barber, 1997: 235
[116] Görlach, 1993: 176
[117] Based on Millward and Hayes, 2012: 282-283

Zero Derivation

Zero derivation, sometimes also called conversion or functional shift, is the process by which a lexeme belonging to one word class is converted into a member of a different word class.[118] The loss of inflectional endings played an important role here as well, although Görlach[119] notes that zero derivation had appeared already in Old English, which was a fully inflectional language.[120] He maintains that because of the loss of inflections, classification had to be increasingly based on syntax rather than morphology, and as a consequence, semantic restrictions on zero derivation in Middle and even more in Early Modern English were reduced and new words were thus formed with greater semantic and syntactic freedom. He illustrates this freedom on Spenser's peculiar nominalization: *the adorn, repent, implore,* (1590) and Nashe's verbs derived from nouns: *to exception, remembrance, supplication* (1593).

Three types of zero derivation appear to have been especially common: the creation of verbs from nouns (*gormandize*, 1548; *gossip*, 1590), nouns from adjectives (*ancient* "aged person", 1502; *fresh* "stream of fresh water", 1538) and nouns from verbs (*heave*, 1571; *scratch*, 1586).[121]

Minor Sources of New Words

Another type of word-formation where the foreign influence is more than apparent was the so called *calquing – loan translation*, a process by which each morpheme is directly translated from the foreign original and a *loan creation*, a freer translation which does not follow the morphological structure of the original.[122] This method was productive especially among the Purists. We have already seen Cheke's *hundreder* (for *centurion*), Lever's *endsay* (for *conclusion*), or Puttenham's *over-reacher* (for *hyperbole*), but the Latin influence could also be seen in many verbs: *embody,* 1548 vs. *incorporate*, 1398; *ineye,* 1420 vs. *inoculate* 1420; *innew,* 1432 vs. *innovate*, 1548.[123]

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[118] Kastovsky, 2006: 210
[119] Görlach, 1993: 180
[120] also Marchand (1960: 295) refers to Biese's study which he says clearly showed that zero derivation developed on a larger scale at the beginning of the 13th century (when many words still existed with endings, e.g. final verbal *–n* or plural *–en*.)
[121] Barber, 1997: 238 (including the dates)
[122] Kastovsky, 2006: 216
[123] Görlach, 1993: 174 (including the dates)

Clipping provided new words such as *rear < arrear*, 1500; *hack < hackle*, 1577; *chap* ("purchaser, customer") < *chapman*, 1577; *cad < caddow* ("wollen covering"), 1581, and by means of internal contraction also *trump* ("playing card") < *triumph*, 1548. Back-formation from this time included *dishevel < disheveled*, 1598; *fog <* foggy, 1544; *unit* (in mathematics) < *unity*, 1570. The number of new words also originated through folk etymology, examples of the misinterpretation of French words include *mushroom < musseroun,* 1539; *charterhouse* (Carthusian monastery) < *chartreuse,* 1534.[124]

3.2.3.2.3. CHANGE IN MEANING

Apart from borrowing, word-formation and loss or obsolescence of words (see below), changes in a lexicon can also be due to semantic changes in the existing vocabulary. It is no surprise that the most common type of semantic change on the way from Middle to Early Modern English was narrowing of meaning. As Millward and Heyes[125] point out, in order to retain the large numbers of new loanwords, the meanings of existing words had to be narrowed to accommodate them. For example the word *sermon* used to mean both "speech" and "religious discourse" in Middle English but now refers only to the latter. Similarly, the present meaning of *adventure* ("unusual and excited experience") ousted the original meanings "chance, luck, accident, danger". Semantic generalization can also be found, for example *twist* used to have the meaning "twig, tendril" but now means "anything that has been twisted".

In some cases, the original meaning gradually received a pejorative meaning. This process is called pejoration and it can be illustrated by the lexeme *knave*, which in the course of time underwent a great degeneration. Originally, *knave* had the meaning of "boy", which it retained until the end of Middle English. Then it began to mean "page, servant" and finally in the Early Modern English period received another even more negative meaning "crafty, unprincipled man". Similar examples are *carp*: "speech, talk" > "constant complaining"; or *coy*: "quiet, shy" > "pretense, devious". The opposite development, amelioration, arose when a word took on a positive meaning or the original pejorative meaning was lost. Thus *await* used to denote "to contrive plot, to lie in wait for" but during Early Modern English began to lose the negative connotation and was increasingly referring to the neutral "to watch for".

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[124] Millward and Hayes, 2012: 284-285; definitions are taken from OED online
[125] Millward and Hayes, 2012: 287

Likewise, in the case of *boy*, the meaning "servant, slave" came to be replaced by "a male child".

Other changes in meaning included semantic strengthening, for instance *jeopardy*: "uncertainty" > "danger, peril" or the opposite semantic weakening, which was slightly more common, as in *spill*: "to kill" > "to spill liquid"; or *dreary*: "bloody, cruel" > "gloomy". In some cases, there was a shift in denotation, when the real-world reference of the word changed, for example the word *blush* once meant "to gaze, cast a glance" and *harmless* used to mean "free from guilt, innocent".[126]

3.2.3.3. Obsolete Vocabulary

Although the distinctive characteristic of the Early Modern English lexicon is the influx of neologisms, the contrary development – loss of words and their obsolescence – can be found as well. The loss of words is conspicuous especially in the later Middle English and the earlier part of Early Modern English when the emerging standard marked many of them as regional or socially inferior. Görlach's analysis of partial synonyms in the works of Chaucer, Spenser and Shakespeare shows that words used frequently by Chaucer are rare by the time of Shakespeare, those included *siker(ly), dwell* ("to live"), or *clepe* ("to call").

There are numerous causes of obsolescence of a word.[127] One of them is a conflict between homonyms or homophones. Such conflict arose when internal changes in the language made two previously distinct words identical, especially when these two words could be used in a similar context. For example, verbal paradigms and pronunciation for "to let" and "to hinder" became identical during Middle and earlier Early Modern English period. Since many synonyms were available for "to hinder", the form *let* became obsolete in this sense during the seventeenth century and is now reserved only for "to let". A similar example is the pair *queen* and *quean* (meaning "prostitute"). For obvious reasons, the latter word became obsolete during the later Early Modern English period. Words may be lost due to weakening of emphasis through overuse (e.g. loss of intensifiers *wondrous, al, ful*) or due to increasing use of euphemistic words (e.g. *toilet* and *lavatory* used to be euphemisms but are now used regularly, while the former designations *privy* or *jakes* became obsolete[128]). Other reasons were technological or cultural changes. Words often ceased to be used when their

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[126] Millward and Hayes, 2012: 288-290
[127] The following data are from Görlach, 1993: 140-143
[128] Barber, 1997: 253, referred to in Görlach, 1993: 143

referents went out of use, which is apparent especially in areas such as clothing, food, or weapons. For example[129] the words *petronel* (a large pistol), *gorget* (a piece of armor for the throat) or *saker* (small cannon) are now all labeled obsolete or historical.

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[129] Based on Wilkins' list of weapons in Görlach, 1993: 143; definitions are taken from *OED* online

4. ANALYSIS

4.1. METHODOLOGY

4.1.1. OBJECTIVES AND HYPOTHESES

The main objective of the present analysis was to characterize lexical and word-formation differences between the New Testament translation done by John Purvey (hence the New Testament of the second Wycliffite version, 1388) and the New Testament of the Douay-Rheims Bible (hence the Rheims New Testament, 1582), whereas the focus is on those differences that are believed to have resulted from the objective changes in the language.

It was anticipated that a large number of words used in the Wycliffite Bible would now be obsolete or have undergone semantic change, and it seemed very likely that many of them were obsolete or semantically different already for the makers of the Douay-Rheims Bible. Regarding the nature of the equivalents, it was expected (based on chapter 3) that the words in the Wycliffite Bible would mostly be of native origin, and that the native structured words would predominantly be derivatives, and the anticipated main source of loanwords would be French. The corresponding equivalents, by which the Rheims Bible replaced the words of the Wycliffite Bible, were believed to be chiefly of Romance origin. Another anticipation (based on chapters 2 and 3) was that the Rheims New Testament would include numerous inkhorn terms – Latinate words used for concepts which were perfectly familiar in the vernacular.

4.1.2. MATERIAL

The present analysis was based on four books of the New Testament, namely the Gospel of Mark, Acts of the Apostles, the Second Epistle to the Corinthians and the Book of Revelation. It was hoped that four books, each of a different genre,[130] would suffice as a representative sample of the language of the New Testament.

The primary source of the Wycliffite Bible selected for the analysis was *The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the Earliest English Version Made from the Latin Vulgate by John Wycliffe and His Followers*. This four volume edition with both versions in parallel columns was the very first printed copy of the

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[130] Canonical Gospel, Apostolic History, Pauline Epistle and Apocalypse, respectively

complete Wycliffite Bible. It was produced by Reverend Josiah Forshall and Sir Frederic Madden in 1850 in Oxford. The editors claim to have collated over 150 hand-written manuscripts. In the preface, they note that the copies of the later version "present so great an uniformity, that their peculiarities scarcely admit of an observation."[131] Regarding the earlier version, they say that the manuscripts of the Old Testament are "remarkably uniform in the readings of the text," while the copies of the New Testament "give various degrees of fidelity."[132] The text of the Rheims New Testament was taken directly from a copy of the original *The New Testament of Jesus Christ, Translated Faithfully into English*,[133] printed in Rheims in 1582.

Present-day Bibles were also occasionally referenced, namely the *New International Version* (NT 1973), *English Standard Version* (2001), the Czech *Bible: 21st Century Translation* (2009) and *Czech Ecumenical Translation* (1985). The analysis was based chiefly on the *Oxford English Dictionary* (online), very helpful was also *A Concise Dictionary of Middle English* (online) from Mayhew and Skeat.

4.1.3. COLLECTING AND CATEGORIZING DATA

The data was collected manually. Firstly, each word-pair that differed in terms of lexis or word-formation was selected and put into parallel columns (see appendix I.). The original spelling of the primary sources was retained. Omitted in this first step were place names and names of people and nations (e.g. Wycliffite B.: *a streete that is clepid Rectus* → Rheims B.: *the streate that is called Straight,* Acts 9:11), including their paraphrases (e.g. *sondi placis* → *Syrte*, Acts 27:17).

The second step was to exclude, already from the parallel columns, those differences that seem to have resulted from the translator's subjective choice (e.g. *boot* → *shippe*, Mark 6:51; *a feeld* → *a peece of land*, Acts 4:37; which includes cases of synecdoche, e.g. *schoone* → *latchet of his shoes*, Mark 1:7; *gras* → *blade*, Mark 4:28). This leaves us with only those differences that appear to have been caused by the objective changes in the language (obsolescence, semantic change, etc.) and also inkhorn terms, which were included in the final

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[131] Forshall and Madden, 1850: xxxi
[132] Forshall and Madden, 1850: xvi, xviii
[133] The whole title reads *The New Testament of Jesus Christ, Translated Faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greek and other editions of divers languages: with arguments of books and chapters, annotations and other necessary helps, for the better understanding of the text, and specially for the discovery of the corruptions of divers late translations, and for clearing the controversies in religion of these days.*

analysis for reasons stated below. At last, seven different categories were established, but the last one was not included (reasons are also adduced below):

1) Obsolete Words

This category includes words in the Wycliffite Bible that are now obsolete, i.e. no longer used. To increase the probability that they were obsolete (or were on the way to being obsolete) for the translators of the Rheims Bible, all words that were attested in the *OED* after the year 1600 were omitted. Exceptions were words of which the *OED* clearly stated to be out of use in this time (e.g. the verb *sty* or the noun *hallows*). Obsolete phrasal verbs and multi-word phrases were treated separately (see below).

2) Obsolete Multi-word Phrases

This small class contains miscellaneous multi-word expressions from the Wycliffite Bible, which are no longer used. They all consist of more than one word and their latest occurrence in the *OED* dates before 1600.

3) Obsolete Phrasal Verbs

The Wycliffite Bible employed a few phrasal verbs (combinations of lexical verbs and adverb particles, e.g. *do down, do away*) which are all now considered obsolete. Also here the limit of their last evidence in the *OED* was set to 1600.

4) Semantic Change

The second largest group comprises words that are used in the Wycliffite Bible in the meaning that is now lost. Like in the preceding categories, the limit of the last occurrence in the *OED* was the year 1600, so we may assume that it might have been obsolete (or on its way to being obsolete) already for the Rheims' makers. The distinction from the category of obsolete lexemes therefore is that while in the first category the words are completely lost, here the words are preserved, only the meanings in which it was used in the Wycliffite Bible are lost.

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5) Variability of Affixes

This category includes equivalents which have the same bases but different affixes (e.g. Wycliffite B.: *departing* → Rheims B.: *departure*). It was further classified according to the origin of the competing affixes, namely Native vs. Foreign; Native vs. Native and also Foreign vs. Foreign. The words from the Wycliffite Bible are not necessarily obsolete but they are absent from the standard language[134] (considered rare or surviving in dialects) or have undergone semantic change.

6) Inkhorn Terms

This category contains words of the Rheims Bible that may be considered inkhorn terms. We have already seen in chapter 3.2.3.1. that employing inkhorn terms was typical of the Renaissance period, and especially the second half of the sixteenth century – the period in which the Douay-Rheims Bible was written. We have also discussed in chapter 2.3.2. that the Rheims New Testament abounds in Latinate vocabulary, and that the translators were well aware of the outcome and vehemently defended it in the preface. We cannot therefore affirm that the inkhorn terms of the Rheims Bible were a mere reflection of objective changes in the language, neither can we say that they were purely a subjective choice, because the translators were most probably influenced by the spirit of the Renaissance period which included the Inkhorn Controversy.

7) Archaic Words

The analysis also revealed a few words from the Wycliffite Bible which are now absent from the standard language and considered archaic. This category was omitted from the final analysis, because we have no means of knowing whether the word was already archaic for the makers of the Rheims New Testament or not. Examples of these word-pairs included *margaritis* → *pearls* (Rev 18:16; 21:21), *euentid* → *euening* (Acts 4:4; 28:23) (Mark 1:32; 15:42), *comelyng* → *stranger* (Acts 6:5; 2:10; 13:34; 19:21), *reuth* → *compassion* (Mark 6:34; 8:2).

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[134] Standard English is a language variety which is not confined to any geographical region and according to Quirk et al.(1985:18), it refers to the "educated English" – variety which has the prestige of government agencies, the political parties, the law court, it is codified in dictionaries and grammars, and taught in schools.

4.1.4. PRESENTATION OF THE RESULTS

The analysis was done chiefly with the help of the online version of the *Oxford English Dictionary* and unless stated differently, all the information provided for the analysis was taken from this source. It proved to be very helpful especially in regards to the words found in the Wycliffite Bible because they were often directly quoted in the *OED* entries and thus left no doubts about their classification (this was useful especially in the category Semantic Change where the classification depended on the precise assignment of a particular sense).

In the presentation of the results, the words occurring before the arrow (→) are the ones found in the Wycliffite Bible. Whatever stands after the arrow are the words by which the Rheims' makers replaced the terms of the Wycliffite Bible. To present the equivalents as plainly as possible but in the same time to preserve the verbal forms of the original, a slight simplification has been made of the subjects (except in cases where it was important for the meaning). For instance the original *and to distrie hem that corrumpiden the erthe* (Wycl., Rev 11:18) was simplified into *thei*[135] *corrumpiden the erthe*. See more in Appendix I.

Each equivalent was marked according to its origin as either native, borrowed or hybrid. The native ones were specified in terms of their structures (simplex or complex), and the complex ones further in terms of their respective word-formation pattern (derivative, compound, blend, etc.). The definition of a simplex word for the present analysis was "a word, which was not by the time of both biblical translations perceived as structured, i.e. its prior complex structure was no longer transparent". The loanwords were specified only in terms of their source language (French,[136] Latin, etc.), and when a word was formed in English by zero derivation from a word that was previously borrowed from another language, it was subsumed under loanwords and marked as a *loanword (zero derivative)*. The hybrid formations are described in terms of their word-formation. It should be noted that the multi-word units (e.g. *sound with the trumpet, in to world of worlds,* etc., including phrasal verbs, e.g. *do down, put away*) were marked in terms of their origin (native, hybrid[137]) but fell outside the word-formation. The practice of hyphenation always followed the *OED*.

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[135] this pronoun is predominantly spelt in Forshall and Madden's version with the final i, *thei*
[136] which included Anglo-Norman
[137] hybrid multi-word units are, by analogy with hybrid words, formations composed of words that have different origins (e.g. *tear in pieces – tear, in*: native; *piece*: loanword from French)

4.1.5. SUGGESTIONS FOR THE OXFORD ENGLISH DICTIONARY

A few suggestions have been submitted to the editors of the *Oxford English Dictionary*. These were mostly earlier evidences of a word's sense or new evidence for a sense which the *OED* identifies but has no evidence yet. Before submitting the suggestions, the word's sense was first verified in other English and Czech Bibles.

The suggestions for earlier evidence from the Wycliffite Bible (both the first and the second version) included the nouns *profession* "the public registration of people and property"; *condemning* "utterance of an adverse judgment", *suffering* "tolerance", *edifying* "spiritual improvement"; the adjective *defouled* "polluted, corrupt"; and the verbs *assign* "to exhibit, display, present"; *environ* "to wrap up, clothe"; *straight out* "to stretch body, a body part"; and from the Rheims New Testament the verb *expose* "to abandon an infant" and *descend* "come or go down". The new evidence for words found in the Wycliffite Bible were the nouns *defouling* "defiling, pollution, defilement" and *ward (n.2)* "prison".

4.2. RESULTS OF THE ANALYSIS

4.2.1. GENERAL SIMILARITIES AND DIFFERENCES

SIMILARITIES

Although the Rheims translators claim to have despised all biblical versions set forth by the Protestants, we have seen in chapter 2.3.3. that its text frequently coincides with that of the Coverdale or Geneva Bibles. The present analysis revealed many similarities between the Rheims and Wycliffite Bibles as well. The sentence constructions are often identical, which appears to be the result of both being translations of the Latin Vulgate. Compare the following three verses:

> **LV:** Narravit autem nobis quomodo vidisset angelum in domo sua, stantem et dicentem sibi: Mitte in Joppen, et accersi Simonem qui cognominatur Petrus, qui loquetur tibi verba in quibus salvus eris tu, et universa domus tua.Cum autem cœpissem loqui, cecidit Spiritus Sanctus super eos, sicut et in nos in initio.

> **W:** And he telde to vs, how he say an aungel in his hous, stondinge and seiynge to hym, Sende thou in to Joppe, and clepe Symount, that is named Petre, which schal speke to thee wordis, in whiche thou schalt be saaf, and al thin hous. And whanne Y hadde bigunnun to speke, the Hooli Goost felle on hem, as in to vs in the bigynnyng.

> **R:** And he told vs, how he had seen an Angel in his house, standing and saying to him, Send to Ioppe, and cal hither Simon, that is surnamed Peter, who shal speake to thee wordes wherein thou shalt be saued and al thy house. And when I had begonne to speake, the holy Ghost fel vpon them, as vpon vs also in the beginning. (Acts 11:13-15)

It was not difficult to come across such remarkable agreement in syntax in any of the four books of the New Testament. Although the vocabulary mostly differs, identical parts can be found as well, as in this verse:

> **LV**: Et erat ipse in puppi super cervical dormiens: et excitant eum, et dicunt illi: Magister, non ad te pertinet, quia perimus?
>
> **W:** And he was in the hyndir part of the boot, and slepte on a pilewe. And thei reisen hym, and seien to hym, Maistir, perteyneth it not to thee, that we perischen?
>
> **R:** And he was in the hinder part of the boate sleeping vpon a pillow: and they raise him, and say to him, Maister, doth it not pertaine to thee that we perish? (Mark 4:38)

DIFFERENCES

The main lexical differences between the two translations seem to be:

1) Vocabulary richness

As could only be expected, the Rheims version is lexically more diverse. As discussed in chapter 3.2.3., the sixteenth-century vocabulary expansion provided the writers with a variety of synonyms, which helped the Rheims' translators avoid repetition and instead employ a greater range of vocabulary. Instances from a single book include nouns: *strengthe → fortitude* (Acts 6:8); *violence* (Acts 21:35); *force* (Acts 24:7), verbs: *he axide → desired* (Acts 7:46); *called for* (Acts 16:29); *demaunded* (Acts 10:29); *requested* (Acts 25:3); e*xamined* (Acts 28:18) and even adverbs: *anoon → forthwith* (Mark 1:10); *immediately* (Mark 1:18); *incontinent* (Mark 1:28).

2) Paraphrases

The translators of the Wycliffite Bible frequently paraphrased words, probably trying to make their meaning as plain as possible, as in *men that weren in warde → prisoners* (Acts 27:42); *ʒifte, that may not be teld → vnspeakeable gifts* (2Cor 9:15); *the cast doun thingis → ruines* (Acts 15:16), etc. Comparison of the two Wycliffite versions shows that the second version makes use of this practice more often (which also follows from the discussion in chapter 2.2.3.). In 2Cor 4:18, the first version reads *temperal*, *or durynge by short tyme*, while the second version discarded *temporal* altogether and left only *durynge for a schort tyme*

(Rheims version: *temporal*). Likewise in 2Cor 10:10, where the earlier version has *contemptible, or worthi for to be dispysid*, the second version only kept *worthi to be dispisid* (Rheims version: *contemptible*).

3) Germanic vs. Romance vocabulary

As expected, the words in the Wycliffite Bible are often of Germanic origin while its equivalents in the Rheims New Testament are loanwords from French or Latin, as in *witnessyng* → *testimonie* (Acts 4:33); *preef* → *experiment* (2Cor 13:3); *wisdom* → *prouidence* (Acts 24:2); *turmentyng* → *affliction* (Acts 7:34).

4) The genitive and the of-construction

Interestingly, while in the Rheims New Testament the possession is chiefly expressed by the genitive case, in the Wycliffite Bible the same is found as a prepositional phrase with *of*, for example *the douȝter of Farao* → *Pharaos daughter* (Acts 7:20); *bi the hoond of hym* → *by his hand* (Acts 7:25); *the mornyng of hem* → *their groning* (Acts 7:34).

4.2.2. OBSOLETE WORDS

This category contains equivalents, in which the words of the Wycliffite Bible are now obsolete in all its senses. These words might have been obsolete, or on their way to being obsolete, already for the translators of the Rheims Bible, as their last evidence in the *OED* is dated before the year 1600. In Görlach's[138] opinion, loss of words is typical of the fifteenth century due to the influence of the emerging standard which stigmatized many words as belonging to regional dialects.

The equivalents were subcategorized according to the origin of the obsolete words into native words, loanwords and hybrid formations. The largest subcategory, that of native words, was further classified into simplex and complex structures, and the latter (due to its size) further into three types according to the obsolescence of the words' components. Type I contains words which are as a whole obsolete but the individual components are not, e.g.

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[138] Görlach, 1993: 139, see also chapter 3.2.3.3.

wretchful denoting "miserable" is obsolete but the noun *wretch* and the suffix *–ful* are not. Type II includes words in which one of the components is obsolete, e.g. *ferdful* is obsolete, and so is the noun *ferd*, but the suffix *–ful* is still fully productive. Finally, type III includes words whose all components are now lost, for instance the verb *to-draw* "to tear to pieces" consists of the obsolete prefix *to–* and the obsolete verb *draw* "to tear". The subcategory of native complex structures also includes lexicalized prepositional phrases (e.g. *asides, anentis*).

The specific reasons that have led to the loss of these words can never be discerned with certainty, but sometimes it can be assumed. For instance in the case of the obsolete verb *wallow* "to wither" we may assume that the word came out of use because of the homonymic clash with *wallow* "to roll, revolve". The lost verb *leve* "believe" might have been displaced by *believe* because of the clash with *leave*, and perhaps the fact, that *believe* is strengthened by the prefix, might have played a part. The words in the subcategory Native complex structures Type II probably became obsolete because one of their components was or was becoming obsolete, for example the adjective *ferdful* "full of fear" was probably lost because its base, the noun *ferd* "fear, terror" became obsolete (the last evidence of the noun in the *OED* is dated to a1500, of the adjective c1503). In the case of the noun *uncunning*, the stem (the verb *can*) did not become obsolete but it was grammaticalized in the Middle English period and thus lost its ability to participate in derivation.

Altogether, there are 94 equivalents[139] in this category. From the equivalents of the Wycliffite Bible most are of native origin (58.5%), followed by loanwords (26.6%) and hybrid formations (12.8%). There are 2 cases where the origin is hard to determine. Regarding the structure, a major part of the native words is complex (43.6% of all equivalents), out of which most are derivatives (19.1%), followed closely by compounds (14.9%) and lexicalized prepositional phrases (9.6%). The loanwords are chiefly of French origin (22.3%). The hybrid formations are predominantly derivatives (10 out of 12). The Rheims Bible replaced the obsolete words of the Wycliffite Bible by a different native word (41.5%) or a loanword (39.4%), and in 13 cases (13.8%), the equivalent was a hybrid formation. The proportion between native simplex and complex structures here is much more even. The loanwords are mostly from French (24.5%) but one quarter of them is also from Latin.

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[139] The number of equivalents does not equal to number of particular words. For instance the noun *clerete* used in the Wycliffite Bible occurs in two equivalents because once it was replaced in the Rheims Bible by *brightness*, once by *glory*). The lexicalized prepositional phrase *anentis* occurs in as much as five different equivalents (it was replaced, depending on the context, by the prepositions *before, with, to, among,*or *of*).

Table 1: OBSOLETE WORDS FROM THE WYCLIFFITE BIBLE

equivalents			occurrences (out of 94)		
native	simplex word		14 (14.9%)		**55 (58.5%)**
	complex word	derivative	18 (19.1%)[140]	41 (43.6%)	
		compound	14 (14.9%)		
		lexical. prep. phrase	9 (9.6%)		
loanword	French		21 (22.3%)[141]		**25 (26.6%)**
	Norse		3 (3.2%)		
	Latin		1 (1.1%)		
hybrid	derivative		10 (10.7%)		**12 (12.8%)**
	multi-word unit		2 (2.1%)		
unknown					**2 (2.1%)**

Table 2: RHEIMS BIBLE REPLACEMENTS FOR OBSOLETE WORDS

equivalents			occurrences (out of 94)		
native	simplex word		12 (12.8%)		**39 (41.5%)**
	complex word	derivative	14 (14.9%)	18 (19.1%)	
		compound	2 (2.1%)		
		lexical. prep. phrase	2 (2.1%)		
	multi-word unit		9 (9.6%)		
loanword	French		23 (24.5%)		**37 (39.4%)**
	Latin		12 (12.8%)		
	Norse		2 (2.1%)		
hybrid	derivative		5 (5.3%)		**13 (13.8%)**
	multi-word unit		8 (8.5%)		
unknown					**5 (5.3%)**

In conclusion, the most striking difference between the equivalents of the Wycliffite and Rheims Bible in this category is the proportion between the native words and loanwords (55 vs. 25 as opposed to 39 vs. 37, respectively), and perhaps even more the proportion between the native simplex and complex structures (14 vs. 41 as opposed to 12 vs. 18, respectively). In other words, while in this category the Wycliffite Bible makes markedly greater use of the native complex structures (43.6% of all its equivalents), the Rheims Bible seems to be more "balanced" as it employs almost an equal proportion of both native vs. loans, and native simplex vs. complex structures. Another apparent difference is the number of multi-word units – altogether, the Wycliffite Bible only has 2 (2.1% of all its equivalents), while the Rheims Bible has 17 (18.1%). Finally, while of all the obsolete words in the

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[140] 6 of them are based on calquing
[141] 2 of them are zero derivatives

Wycliffite Bible only 1 is of Latin origin, the Rheims Bible replacements have 12 of them. What seems to be similar is the amount of French loanwords (the Wycliffite Bible 22.3% vs. Rheims Bible 24.5%). The following are individual equivalents of this category.

4.2.2.1. Native Simplex Structures

(1)　**leitis → lightenings** (Rev 4:5)

• *lait, n.* denotes "lightning", occasionally "flesh of fire". The last occurrence in the *OED* is from a1513. The nouns *lait* and *lightning* have different etymologies: while *lightening* > OE *léoht*; *lait* < *lég*, *líeg* flame.

• *lait*: native simplex (OE *léget, líget* m., n., *lígetu* f.) → *lightening*: native derivative

(2)　**leende → loynes** (Acts 2:30) (Mark 1:6)

• *lend, n.* denotes "a loin". Although here it is in the singular, it was chiefly used in plural. The latest dating of this word in the *OED* is 1568.

• *lend*: native simplex (OE ** lęnden*, only in pl. *lęndenu*) → *loin*: loanword from French

(3)　fyue **sithis** → fiue **times** (2Cor 11:24) (Rev 9:16)

• *sithe, n.* denoting "time" was used with cardinal numbers to denote frequency of occurrence

• *sithe*: native simplex (OE *síþ, síð* str. m.) → *time*: native simplex (OE *tīma* w.m., *tīme* str.m.)

(4)　**sweuenes → dreames** (Acts 2:17)

• *sweven, n.* denotes "a dream, vision". It is now obsolete (except in archaic use).

• *sweven*: native simplex (OE *swef(e)n* str. n.) → *dream*: probably a loanword from Norse

(5)　**oo → Omega** (Rev 1:8; 21:6; 22:13)

• *oo, n.* denotes "omega", the last letter of the Greek alphabet

• according to the *OED*, *oo* was a frequent ME spelling of long $\bar{o}$ and was therefore used as a name of the Greek long $\bar{o}$ or *omega* (moreover, the symbol for the lowercase

Greek letter for *omega* is ω, resembling *oo*). The last occurrence of this word in the *OED* is dated to c1500.

• *oo*: native simplex → *Omega*: loanword form Latin

(6) **sikir → safe** (Acts 27:9)

• *sicker, adj*. denotes "free from danger, safe". According to the *OED*, this adjective was extensively employed in ME but after 1500 became very rare except in Scottish and northern dialects.

• *sicker*: native simplex (OE *sicor*)→ *safe*: loanword form French

(7) the **ilk** → the **same** (Acts 1:19; 14:20; 16:33)

• *ilk, adj*. denotes "the same". It is now absent from the English standard[142] (but has been retained in Scottish).

• *ilk*: native simplex (OE *ilca* m., *ilce* f.,n.)→ *same*: loanword from Norse

(8) he **stiede → ascended** (Acts 2:34; 10:4) (Rev 7:2; 8:4; 9:2; 11:7; 14:11)

(9) **we stien → goe vp** (Mark 10:33) (Rev 11:12)

• *sty, v*. (often with *up*, see eq. 109) denotes "to ascend, mount up". According to the information in the *OED*, in the last quarter of the sixteenth century the verb survived only as a literary archaism, and in the seventeenth century became completely obsolete.

• *sty*: native simplex (OE *stígan*) → *ascend*: loanword from Latin; *go up*: native multi-word unit

(10) to **leese → to destroy** (Mark 3:4; 9:21; 11:18; 12:9)

• *leese, v*. denotes "to destroy, to bring to ruin". It was last recorded in the *OED* for the year 1553. According to the *OED*, this verb is cognate with *loose, adj., loose, v., lose, v., loss, n.* or the suffix *–less* (they are all derivatives of the Gmc root **leus-*).

• *leese*: native simplex (OE *–léosan*[143]) → *destroy*: loanword from French

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[142] See note 134
[143] according to the *OED*, it occured only in compounds, e.g. *beléosan, forléosan*

(11) it **welewide** (m: *ether driȝede*) → it **parched** (Mark 4:6)

   • *wallow, v.* here denotes "to wither". It is now obsolete (except in dialects) and it
   might have fallen to disuse because of the homonymic clash with the verb *wallow*
   denoting "to roll, revolve" (both < OE *wealwian*)

   • *wallow*: native simplex (OE *wealwian*) → *parch*: of obscure origin

(12) it was **spreynt** with blood → **sprinkled** (Rev 19:13)

   • *sprenge, v.* denotes "to sprinkle (with liquid)". It was last recorded in the *OED* for
   the year 1578. These two verbs might be cognate, the verb *sprinkle* originated either as
   a frequentative of *sprenge* or came to English via Middle Dutch and Middle Low
   German *sprenkel* "spot, speck".[144]

   • *sprenge*: native simplex (OE *sprẹngan*) → *sprinkle*: of obscure origin

(13) thei **leueden** not → not **beleeuing**, they… (Acts 9:26)

(14) thei **leueden** hym → **were attent vpon** him (Acts 8:11)

   • *leve, v.* denotes "to believe, trust, give credence to". Its last evidence in the *OED* is
   dated to 1577.

   • *leve*, *yleve* and *believe* were synonyms but *believe* gradually superseded the first two,
   possibly because the form is strengthened by the prefix

   • OE *léfan*, *líefan* was a shortened form of *geléfan*, *gelíefan*

   • *attent, adj.* denotes "attentive, full of devotion" and it was borrowed from Latin

   • *leve*: native simplex (OE *léfan*, *líefan*) → *believe*: native derivative; *be attent upon*:
   hybrid multi-word unit

4.2.2.2. Native Complex Structures: Type I[145]

(15) **filthhed** → **turpitude** (Rev 16:15)

   • *filthhead, n.* denotes "filthiness, uncleanness". Its last evidence in the *OED* is dated
   to 1582. According to the *OED*, this noun also existed with the suffix *–hood*, which is
   a parallel suffix of *–head*, they have the same meaning and originated from the same

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[144] *sprinkle (v.)* from www.etymonline.com
[145] Type I is defined in chapter 4.2.2.

root (OE *hád*). While *–head* appeared first in Middle English and later became obsolete, *–hood* existed already in Old English and is still productive today.

• *filthhead:* native derivative → *turpitude:* loanword from French

(16) **halewis → sainctes** (Rev 11:18; 16:6)

• according to the *OED*, *hallow, n.* as a "holy personage" was rarely used after 1500. It has been however preserved in *All-Hallows* (All Saints' Day) and its combinations (*All-Hallows' Eve*, etc.)

• *hallow* arose from OE *hálga*, which was originally a definite form of the adjective *hálig* „holy" (*hál* "whole, hale" + the suffix *–ig*, PDE "y") but later came to be used as an ordinary weak noun (in OE, weak adjective forms were commonly substantivized). Because of the consonant group in *hálga*, the *á* shortened to *a*, and the velar fricative *g* produced in ME a *w* before a back-vowel in ME, and between this *w* and the *l* there developed a transitory *o*. Originally, the plural was *hálgan* and *–en* was retained in south during Middle English, but in the Midlands and north the form developed the plural *–s*.

• *hallow:* native derivative → *saint:* loanword from French

(17) **wakynge → watch** (Mark 6:48)

• translating the Latin *vigilia, waking, n.* denotes "one of the 'watches' or divisions of the night". It seems to have been used very little; its last record in the *OED* is dated to c1400.

• *waking:* calque – native derivative → *watch:* native simplex[146] (OE *wæcce* w.f.)

(18) **wretcheful → miserable** (Rev 3:17)

• *wretchful, adj.* appears to have been only used in the Wycliffite Bible. According to the *OED*, the Wycliffite Bible also occasionally used the variant *wretchedful*, but neither of these two words survived, both were displaced by the other derivative *wretched.*

• *wretchful:* native derivative → *miserable*: loanword from French

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[146] presumably, there is an old Germanic suffix in this word, but it is no longer apparent (see the definition of a simplex in chapter 4.1.4.

(19)   **vnbileueful → incredulous** (Acts 14:1; 26:19) (Rev 21:7)

(20)   **vnbileueful → incredible** (Acts 26:8)

> • *unbeliefful, adj.* denotes "unbelieving" or "incredible". The *OED* timeline suggests that neither sense was used after 1500.
>
> • *unbeliefful:* native derivative → *incredulous, incredible*: loanword from Latin

(21)   **bisee** ʒou silf (*imp.*) → your selues **look vnto** it (Acts 18:15)

> • *besee, v.* here denotes "to see to, deal with". This verb is now obsolete; the last evidence in the *OED* is from the Archaizer Edmund Spencer (a1599).
>
> • *besee:* native derivative → *look into*: native multi-word unit

(22)   thei **bifor telden → foretold** (Acts 7:52)

(23)   he **bifor telde → foreshewed** (Acts 3:18)

> • *before-tell, v.* denotes "to tell beforehand, predict". According to the *OED*, it only occurred in the Wycliffite Bible. It was replaced by the now common *foretell.*
>
> • all verbs seem to be a calque of the Latin *praenuntiāre* "before + announce"
>
> • *before-tell*: calque – native compound[147] → *foreshow, foretell*: calque – native derivative[148]

(24)   Y haue **bifor seid → foretold** (Mark 13:23) (2Cor 13:2)

> • *before-say, v.* denotes "to say beforehand, predict" and is now obsolete. The similar verb *fore-say* is not obsolete but rare.
>
> • both verbs seem to be a calque of the Latin *praedicāre* "before + make known, proclaim"
>
> • *before-say*: calque – native compound → *foretell*: calque – native derivative

(25)   thei weren **bifore ordeyned → preordinate** (Acts 13:48; 22:14)

> • *before-ordain, v.* denotes "to predestine, predetermine". It is not in the *OED*.
>
> • *pre-ordinate, v.* is now archaic
>
> • both verbs seem to be a calque of the Latin *praeordināre* "before + ordain"
>
> • *before-ordain*: calque – native compound → *pre-ordinate*: loanword from Latin

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[147] the verbs with *before* are classified in the OED as compounds (*before* does not exist as a prefix)

[148] according to Marchand (1960: 117), the native prefix *fore-* is by origin a locative particle denoting "before" (with respect to time as well as place), but became an inseparable prefix as early as OE

(26)   **hiȝyngli → speedily** (Acts 17:15)

    • *hyingly, adv.* denoting "with hast or speed, quickly" was last recorded in the

    Wycliffite Bible. It consists of *hying* (present participle of *hie, v.* "hasten") + the

    adverbial suffix *–ly.* The verb *hie* is not obsolete.

    • *hyingly*: native derivative → *speedily*: native derivative

(27)   **withoutforth → outwardly** (2Cor 11:28)

(28)   **without forth → without** (2Cor 7:5)

    • *withoutforth, adv.* here denotes "outwardly, outside of the inward being, soul,

    or mind". It was last recorded in the *OED* for the year 1530.

    • *withoutforth:* native compound → *outwardly:* native derivative; *without*: native

    compound

4.2.2.3. Native Complex Structures: Type II[149]

(29)   thou **aȝenbouȝtist → redeemed** (Rev 5:9)

(30)   **aȝenbiyng → redemption** (Mark 10:45)

(31)   **aȝenbiere → redeemer** (Acts 7:35)

    • in OE, *again-buy, v.* denoted "to buy in exchange." It was later employed in the

    religious sense "to redeem, ransom". It consists of the obsolete combining form *again*

    and the verb *buy* (it seems to have been formed after classical Latin

    redimere "back + buy"). Its first evidence in the *OED* is from the Wycliffite Bible.

    • *again-buying, n.* denotes "redemption, ransom". Its formation was influenced by the

    verb *again-buy*. This word also appears to have been introduced in the Wycliffite

    Bible. *Again-buyer, n.* denotes "a redeemer". Its first occurrence in the *OED* is dated

    to a1350. The last evidence of both nouns and the verb in the *OED* is from a text dated

    to a1520.

    • the hybrid noun *redeemer* was formed in English from the verb *redeem* (borrowed

    from French) and the noun-forming suffix *–er*.

    • *again-buy:* calque – native compound[150], *again-buying, again-buyer*: native

    synthetic compound[151] → *redeem*: loanword from French, *redemption*: loanword from

    French; *redeemer*: hybrid derivative

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[149] Type II is defined in chapter 4.2.2.

(32)   he **aȝenreiside** hym → **raised** him **vp** (Acts 13:34)

(33)   **aȝenrisyng** → **resurrection** (Acts 4:2, 33; 17:18; 23:6; 24:15, 21) (Rev 20:5, 6)

• *again-raise, v.* denotes "to raise again". It is made up of the combining form *again* (which is obsolete) and the verb *raise*. It appears to have been used very little; the *OED* provides evidence only from the Wycliffite Bible.

• *again-rising, n.* denotes "resurrection". The Wycliffite Bible also made use of *rising again* (e.g. Acts 23:8), which seems to be retained in the language and not considered obsolete.

• *again-raise*: native compound, *again-rising:* native synthetic compound → *raise up*: native multi-word unit, *resurrection*: loanword from French

(34)   **chepyng** → **market** (Mark 7:4)

(35)   **chepyng** → **market-place** (Mark 12:38)

• *cheaping*, *n.* denotes "market" or "a market-place". The last evidence in the *OED* dates to c1531. It is a derivative of *cheap, v.* "to buy, sell, trade" which is obsolete.

• *cheaping*: native derivative → *market*: of obscure origin; *market-place*: compound (origin of the first component uncertain)

(36)   **shipbreche** → **shipwracke** (2Cor 11:25)

• the compound noun *shipbreche* denoting "shipwreck" is obsolete. According to the OED, its last evidence is dated to c1440. The second element, *breach, n.* denotes "breakage, fracture" and is now also obsolete (the last evidence is from 1676). It was supplanted by *shipwreck*.

• *shipbreche*: native compound → *shipwreck*: native compound

(37)   **vnwityng** → **ignorance** (Acts 3:17)

(38)   **vnwitti** → **foolish** (2Cor 12:11)

• *unwitting, n.* denotes "lack of knowledge, ignorance". The *OED* only provides three records for this word, which suggests that it probably was not employed much.

• *unwitty, adj.* denotes "foolish, senseless" and it is now in this sense obsolete.

• the prefixes and the suffixes are still productive today, but the stem (*wit, v.* "to know") is now archaic.

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[150] following Quirk et al. (1985: 1567), who treats combining forms under compounds
[151] according to Lieber (1995:46, 54), synthetic compound is a compound, in which the second stem is a deverbal derivation, e.g. *truck driver, meat-eating, home-grown,* etc.

• *foolish, adj.* was created in English from the noun *fool* (previously borrowed from French) and the adjective-forming suffix *–ish*.

• *unwitting, unwitty*: native derivative → *ignorance*: loanword from French, *foolish*: hybrid derivative

(39) **vnkunnyng → ignorance** (Acts 17:30)

• *uncunning, n.* denotes "lack of knowledge, ignorance". According to the *OED*, this word was common in the fourteenth and fifteenth century, but then became obsolete; last evidence dates to a1470.

• *cunning, n.* is a verbal noun from *can, v.*, which underwent grammaticalization in ME (see eq. 124) and as a consequence lost its lexical features – among them the ability to occur in derivatives. Unlike *unwitting* above, where the stem (*wit, v.*) disappeared from the standard language, the stem here (*can, v.*) only lost its ability to participate in derivation.

• *uncunning:* native derivative → *ignorance*: loanword from French

(40) **birielis → sepulchres** (Mark 5:2, 5)

• *buriels, n.* denote "a burying place, grave, tomb". According to the *OED*, the latest dating of *buriels* is 1483. The Wycliffite Bible also made use of the noun *burial* (e.g. Rev 11:9), which is last recorded in the *OED* for the year 1613.

• *buriels* < OE *byrgels*, the stem of the OE verb *bergan* (later *bergh* "to protect", which is now obsolete) and the OE suffix *–els*. The word later lost the final *–s* due to the original form having been mistaken for a plural (there also might have been a confusion of this native suffix with the Romance suffix *–(i)al* (e.g. *survival*, *denial*).

• *buriels*: native derivative → *sepulcher:* loanword from French

(41) **vnlerud → rude** (2Cor 11:6)

• *unlered, adj.* denotes "uneducated, ignorant". It is a derivative of *lered, adj.,* which itself is a derivative (past participle) of *lere, v.* "to teach, give instruction". *Lered* is obsolete (except in dialects), its last evidence in the *OED* is from 1556. [152] Likewise *lere, v.* is now obsolete.

• *unlered:* native derivative → *rude*: loanword from French

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[152] The OED provides additional evidence of *lered, adj.*(1855) but it is taken from *A glossary of Yorkshire words and phrases*

(42) **ferdful → feareful** (Rev 21:8)

• *ferdful, adj.* denotes "full of fear, timorous". The latest record in the *OED* is dated to c1503. It is a derivative of *ferd, n.* "fear, terror", which is also obsolete, its last evidence is dated to a 1500.

• *ferdful*: native derivative → *fearful*: native derivative

(43) **most dereworthe → deerest** (Acts 15:25) (2Cor 7:1)

(44) **moost derworth → most deere** (Mark 9:1; 12:6)

• *dearworth, adj.* is now obsolete, the last occurrence in the *OED* is dated to 1557

• it has its origins in the OE word *déor/dýrwurþe* which consists of the now obsolete noun *dear* "dearness, dearth" and the adjective *worthy*

• *dearworth*: native compound (with periphrastic gradation) → *dearest, most dear*: native simplex (OE *díeru, déoru* inflected for gradation)

4.2.2.4. Native Complex Structures: Type III[153]

(45) **to breidynge** him, the spirit wente out → **tearing** him, he… (Mark 9:25)

• *to-braid, v.* denotes "to wrench apart, tear or snatch away". It is now completely obsolete, the last evidence in the *OED* is from c1400.

• it consists of the native prefix *to* "apart" and the native verb *braid* "to jerk, snatch" (OE *bregdan*). Both the prefix and the verb are now obsolete.

• *to-braid*: native derivative → *tear*: native simplex (OE *teran*)

(46) be **to-drawun** → be **torne in peeces** (Acts 23:10)

• *to-draw, v.* denotes "to pull apart, tear to pieces". It is completely obsolete; the last evidence in the *OED* is dated to c1425.

• it consists of the native prefix *to* "apart" and the native verb *draw* "to pull or tear" (OE *dragan, dróg, dragen*). The prefix became obsolete and the verb underwent semantic change (from the *OED* entry it seems that the verb was not used in this sense after 1700)

• *piece, n.* was borrowed from French

• *to-draw*: native derivative → *tear in pieces*: hybrid multi-word unit

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[153] Type III is defined in chapter 4.2.2.

4.2.2.5. Native Complex Structures: Lexicalized Prepositional Phrases

(47) **amorowe → on the morrow** (Acts 4:5)

• *amorrow, adv*. denotes "in the morning". This compound consists of *a, prep*. and *morrow, n*., both of which are now regional (or archaic). The latest evidence of this compound in the *OED* is from c1430.

• *a, prep*. is a variant of *on, prep*., where the final consonant was lost. According to the *OED*, the loss of the final –*n* probably began in the fixed idioms, where it was seen more as a prefix than a preposition (cf. the prefix *a*– in *abed, afield*). That is most likely the case of *amorrow* as well. The separate preposition *a*– ceased to be used after 1700, when it was displaced by the full *on, in*, etc.

• *amorrow*: native, lexicalized prepositional phrase → *on the morrow*: native phrase

(48) thei departiden **a twynny** → departed **one from an other** (Acts 15:39)

• *a-twin, adv*. denoting "away from each other, apart" is now obsolete. The *OED* timeline suggests that it probably was not use after 1600.

• it consists of the now obsolete native preposition *a* (expressing partition "in, into") and the native noun *twin*.

• *a-twin*: native lexicalized prepositional phrase → *one from another*: native multi-word unit

(49) he wente with hym **asidis** half → went **aside** with him apart (Acts 23:19)

(50) he took hym **asidis** fro the puple → from the multitude **apart** (Mark 7:33)

• according to the *OED*, *asides, adv*. (and its compounds) seems to have been used, except one other entry, only in the Wycliffite Bible

• the form is a variant of *aside* (after adverbial genitives in –*s*), which was originally a phrase *on side*

• *asides*: native lexicalized prepositional phrase → *aside*: native lexicalized prepositional phrase; *apart*: loanword from French

(51) **anentis** God → **before** God (Acts 7:46)

(52) **anentis** men → **with** men (Mark 10:27) (2Cor 10:8)

(53) **anentis** → **to** (2Cor 9:2; 12:19)

(54) **anentis** → **among** (2Cor 12:21)

(55) **anentis** → **of** (Acts 26:29) (2Cor 7:14)

• *anentis, prep.* denoting "in the company of, with, among" or "in front of" became obsolete in the fifteenth century. It has its origins in the OE phrase *on efen /on efn / on emn* "on even (ground) with, on a level with" to which later –*t* was added (developed by 1200) + the final –*es* (on analogy with datival and genitival words like *aʒeines* (against), *amides* (amidst).

• *among* was also originally a phrase: *on* "in" + *gemang* "mingling, crowd"

• *anentis*: native lexicalized prepositional phrase → *before*: native derivative; *with, to, of*: native simplex (OE *wið, tó, fram/frọm*); *among*: native lexicalized prepositional phrase

4.2.2.6. Loanwords

(56)   **bilibre → two poundes** (Rev 6:6)

• *bilibre, n.* denotes "a weight of two pounds" and it seems to have only been used in the Wycliffite Bible

• *bilibre*: loanword from Latin → *two pounds*: native multi-word unit

(57)   **clerete → brightnesse** (Acts 22:11)

(58)   **clerete → glorie** (Rev 21:11, 23)

• *clerete, n.* denotes "brightness, glory". It seems to have been used very little; the last dating is c1520.

• the ME word *clarté* was borrowed from OF *clarté* (itself a borrowing from the Latin *clāritāt-em* "clearness". It then took two different directions – 1) by assimilation to *clere* (*clear, adj.*) it became *clerete, n.,* but this word became obsolete during the 16th century, and 2) under influence of the Latin original it became *clarité, clarity*.

• *clerete*: borrowing from French → *brightness*: native derivative; *glory*: loanword from French

(59)   sones of **sposailis** → children of the **mariage** (Mark 2:19) [*spousal*]

• *spousal, n.* denotes "condition of being married, wedlock". It seems to have been employed last by the Archaizer Edmund Spencer (1590).

• *spousal, n.* and *espousal, n.* come from the same word, OF *espousailles*. While *spousal* became obsolete, *espousal* continues to be used.

• *spousal*: loanword from French → *marriage*: loanword from French

(60)   **auowis → vowes** (Acts 24:17)

   • *avow, n.* denotes "a thing vowed, a votive offering". It seems to have been used very little; the last evidence in the *OED* is dated to c1400.

   • according to the *OED*, *avow, n.* (first dating 1330) was formed by zero derivation from *avow, v.* (1303) on analogy with *vow, n.* (c1290) and *vow, v.* (1303).

   • *avow*: loanword from French (zero derivative) → *vow*: loanword from French

(61)   **gouernails → rudder** (Acts 27:40)

   • *governail, n.* here denotes "the rudder of a ship". Its last occurrence in the *OED* is dated to 1561. It used to denote also "government, management" but none of these sense were recorded after 1600, the noun is completely obsolete.

   • *rudder, n.* (OE *roðor*) consists of **ro-* "steer" (from the verb *row*) + the suffix *–þra*, which used to form neutral names of tools[154]

   • *governail*: loanword from French → *rudder*: native derivative

(62)   **trist → confidence** (Acts 4:31; 4:29; 28:31) (2Cor 3:4, 12; 7:4; 8:22; 10:2)

(63)   **triste** ȝe (*imp.*) → **haue confidence** (Mark 6:50) (2Cor 7:16)

(64)   Y **triste** in ȝou → I **am bold** on you (2Cor 10:1)

   • *trist, n.* denotes "confidence, faith" and is now completely obsolete. The last evidence is dated to 1483.

   • *trist, v.* is now also obsolete in all its senses. The *OED* timeline suggests that the sense "to have confidence, confide" was not in use after 1500. The verb in the sense "to be bold" does not seem to be mentioned in the *OED* but the adverb *tristily* (see eq. 91) is defined as "confidently, boldly".

   • they were replaced by *trust, n.* and *trust, v.*

   • according to the information in the *OED*, *trist, n.* is apparently etymologically related to *trust*, *n.* and *traist*, *n.* "confidence" (now also obsolete) but the nature of the relation is not clear. They all probably go back to ON *traust*. Etymology of the verb *trist* goes with the noun.

   • *trist, n.* and *v.*: apparently loanword from Norse → *confidence*: loanword from Latin; *have confidence*: hybrid multi-word unit, *be bold on*: native multi-word unit

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[154] *rudder, n.* from etymonline.com

(65)   thei **aspieden** hym → **watched** him (Mark 3:2)

(66)   thei **aspien** hym → **lie in wait** for him (Acts 23:21)

(67)   the **aspies** → their **lying in waite** (Acts 23:16)

(68)   **aspies → embushments** (Acts 23:30)

(69)   **aspies → conspiracie** (Acts 9:24)

• *aspy, v*. here denotes "to spy, to watch, look out for"

• the nouns *aspy* denote "ambush, snare" and it appears to have been used in this sense only by John Wycliffe or in the Wycliffite Bible

• according to the *OED* the spelling *aspy* of both verb and noun was common in EME (after Anglo-Norman) but in the fifteenth century it changed to *espy* (after French). Both *espy, n*. and *espy, v*. are in this sense now also obsolete.

• the noun *wait* is a borrowing from Old North French

• *aspy, v*. and *n*.: loanword from French → *watch*: native simplex (OE *wæccan*), *lie in wait, lying in wait*: hybrid multi-word unit; *ambushment*: loanword from French; *conspiracy*: loanword from Latin

(70)   we **comparisoun** it → we **compare** it (Mark 4:30) (2Cor 10:12)

• *comparison, v*. denotes "to liken, compare". It seems to have been rarely used, mostly by John Wycliffe or in the Wycliffite Bible. The timeline in the *OED* suggests that it was not employed in the language much after 1400.

• as a verb, *comparison* apparently existed in English but not in French, from which it was borrowed as a noun. It might have originated as an incorrect formation of an infinitive from a noun. According to the *OED*, John Wycliffe used the verb *comparison* to translate the Latin *comparare* (which is where the verb *compare* also comes from).

• *comparison*: loanword from French (zero derivative) → *compare*: loanword from French

(71)   thei **corrumpiden** the erthe → **corrupted** (Rev 11:18)

• *corrump, v*. denotes "to corrupt, destroy"

• *corrump* and *corrupt* are doublets[155], both originating in the Latin verb *corrumpĕre*. While *corrump* entered the language via OF *corompre, corrumpre; corrupt* arose

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[155] Doublets are words derived from the same source by different path [Millward and Hayes, 2012: 444]. See also chapter 3.2.3.2.1.

from *corrupt*, adj. (used as past participle), but later referred directly to Latin *corrupt-* (participial stem of *corrumpĕre*) and was treated as the English representative of that verb. Since *corrump* and *corrupt* had the same meaning, both of them could not be retained in the language, and *corrump* eventually gave way to *corrupt*. According to the *OED*, *corrump* was not used after 1553.

• *corrump*: loanword from French → *corrupt*: loanword from Latin

(72)   he **rettynge** to hem her giltes → **imputing** to them their sinnes, he… (2Cor 5:19)

• *ret, v*. denotes "to impute, ascribe something to a person". It seems to have not been used after 1500.

• *ret*: loanword from French → *impute*: loanword from French

(73)   it was **fitchid** → **sticking fast**, it… (Acts 27:41)

• *ficche, v*. denotes "to fix, fasten" (here about a bow of a ship). The last dating in the *OED* is 1477. It was superseded by the verb *fix* (both have their origin in the Latin verb *fīgĕre*)

• *ficche*: loanword from French → *stick fast*: native multi-word unit

(74)   it is **alargid** → **dilated** (2Cor 6:11, 13)

• *alarge, v*. denoting "to extend the size, increase" is obsolete. According to the *OED*, it was used chiefly in the Wycliffite Bible or by Wycliffe and Purvey. It has been displaced by the verb *enlarge*. It comes from AN *alarger*, AN/MF *alargir*; the prefix –*a* (expressing addition or increase) has never been productive in English.

• *alarge*: loanword from French → *dilate*: loanword from French

(75)   thei **groyneden** aȝens hir → **murmured** against her (Mark 14:5)

• *groin, v*. denotes "to grumble, murmur". Its last *OED* occurrence is dated to 1583.

• *groin*: loanword from French → *murmur*: loanword from French

(76)   Y **haue spousid** → **despoused** (2Cor 11:2)

• *spouse, v*. denoting "to marry" is obsolete. Its last *OED* evidence is from 1528.

• *despouse, v*. is now also obsolete (in fact, the Douay-Rheims Bible provides the last *OED* evidence)

• *spouse*: loanword from French → *despouse*: loanword from French

(77)   thei **defoulide** the erthe → **corrupted** (Rev 19:2)

(78)   thei schulen **defoule** the hooli citee → **treade vnder foote** (Rev 11:2)

   • *defoul, v*. denotes in the first case "to pollute morally, corrupt" (last occurrence in the *OED* a1555) and in the second "to trample under foot, tread down" (last occurrence 1574). The Wycliffite Bible also employed derivatives of this verb; they are now all obsolete (see eq. 82 and eq. 87).

   • *defoul*: loanword from French → *corrupt*: loanword from Latin, *tread under foot*: native multi-word unit

(79)   he **trumpide** → **sounded with the trompet** (Rev 8:7, 10, 12, 13; 9:1; 10:7; 11:15)

   • *trump, v*. denoting "to blow or sound a trumpet" is now obsolete (except in archaic use). According to the *OED* it seems to have been used last in Coverdale's Bible (1535).

   • *sound, v*. and *trumpet, n*. are loanwords from French

   • *trump*: loanword from French → *sound with the trumpet*: hybrid multi-word unit

(80)   **chargeouse** → **burdenous** (2Cor 11:9)

   • *chargeous, adj*. denotes "burdensome, troublesome". Its last evidence is from a1563. The Rheims equivalent *burdenous, adj*. consists of the native noun *burden* and the Latin suffix *–ous*; formed after words from Latin. It is now also obsolete.

   • *chargeous*: loanword from French → *burdenous*: hybrid derivative

4.2.2.7. Hybrids

(81)   **bolnyngis *bi pride*** → **swellings** (2Cor 12:20)

   • *bolning, n*. denotes "swelling", here figuratively speaking. This word is now completely obsolete; the latest record in the *OED* is 1583 (of the figurative use a1400). It is a derivative of *bolne, v*. "to swell", borrowed from Danish *bolne* (which in turn was borrowed from Old Norse *bolgna*). This verb is also obsolete, the latest record dates to 1576 (of the figurative use c1449).

   • *bolning:* hybrid derivative → *swelling*: native derivative

(82) **defoulingis → contamination** (Acts 15:20)

• *defouling, n.* denotes "defilement, pollution". The *OED* entry of this sense provides no evidence (a notification of the occurrence in the Wycliffite Bible has been sent) but it states that it is obsolete. This noun is a derivative of the verb *defoul* "to profane, pollute" (borrowed from French), which is also obsolete (see eq. 77, 78).

• *defouling*: hybrid derivative→ *contamination*: loanword from Latin

(83) **tristyng → confidence** (2Cor 1:15)

• *tristing* is a verbal noun from *trist, v.* (borrowed from Norse) which denotes "confidence, faith". The verb is obsolete (see eq. 63, 64).

• *tristing*: hybrid derivative → *confidence*: loanword from Latin

(84) of **aspiyngis → by the conspiracies** (Acts 20:19)

• *aspying, n.* is a derivative of the verb *aspy* "to spy, to watch, look out for", which was borrowed from French. It denotes "lying in wait, ambush, snare" (more about the verb and noun *aspy* see eq. 65-69).

• *aspying*: hybrid derivative → *conspiracy*: loanword from Latin

(85) **suynge → following** (Acts 7:26;10:23; 13:42; 20:15, 18; 23:11)

(86) **suynge → next** (Acts 10:9; 14:19; 21:26; 22:30; 23:32)

• *suing, adj.* denoting "following" is now obsolete, the last evidence in the *OED* dates to 1519. It is a derivative of *sue, v.* "to follow" (see above), which was borrowed from French and is now also obsolete.

• *suing*: hybrid derivative → *following*: native derivative, *next*: native simplex (OE *niehsta, nyhsta, nesta*[156])

(87) **defoulid → polluted** (Rev 21:26)

• *defouled, adj.* denotes "polluted, corrupt". It was last recorded in the *OED* for 1530. It is a derivative of the verb *defoul* (a loan from French), which is also obsolete (see eq.77, 78 and eq. 82).

• *polluted, adj.* is a derivative from *pollute, v.* (loanword from Latin)

• *defouled*: hybrid derivative → *polluted*: hybrid derivative

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[156] *next, adj.* from www.etymonline.com

(88)　the spirit **debreidynge** hym → **tearing** him, he… (Mark 1:26)

• *debraid, v*. denotes "to snatch down" and according to the *OED* it seems to have only been used in the second version of the Wycliffite Bible. The first version has *debreak, v*. which was also only used there.

• it consists of then Latin prefix *de–* "down" and the native, now obsolete verb *braid* "to snatch, flink". The *OED* timeline suggests that the verb was not used in this sense after 1400.

• *debraid*: hybrid derivative → *tear*: native simplex (OE *teran*)

(89)　he **leide aspies** to hym → **lay in waite** for him (Acts 20:3) (Mark 6:19)

(90)　thei **settiden aspies** → **laying waite**, they… (Acts 25:3)

• the noun *aspy* denotes "ambush, snare". It appears to have been used in this sense only by John Wycliffe or in the Wycliffite Bible (see eq. 65-69).

• the noun *wait* was borrowed from Old North French

• *lie/set aspies*: hybrid multi-word unit → *lie in wait, lie wait:* hybrid multi-word unit

(91)　he dide **tristili** → **confidently** (Acts 9:27, 28 14:3; 18:26)

• *tristily, adv*. denotes "confidently, boldly". It seems to have been used last in the Wycliffite Bible. It is a derivative of *trist, n*., which was probably a loanword from Norse and is also obsolete (see eq. 62).

• *tristily*: hybrid derivative → *confidently*: hybrid derivative

(92)　**folili** → **rashly** (Acts 19:36)

• *follily, adv*. denotes "foolishly". Its last occurrence in the *OED* is dated to 1598. It is a derivative of the adjective *folly*, which itself is a derivative of the noun *fool* (a loanword from French).

• *follily*: hybrid derivative → *rashly*: native derivative

4.2.2.8. Unknown Origin

(93)　he **wlappide** (the bodi) → **wrapped** (Mark 15:46)

(94)　as a book **wlappid** → **folded** (Rev 6:14)

• *wlappe, v*. denotes "to wrap". It seems to have been used very little (mostly by John Wycliffe and in the Wycliffite Bible) and the last dating in the *OED* is c1449. This

verb was coined as a blend of *lap* "to fold, wrap" and *wrap*, but the overall origin of this blend cannot be determined because *wrap* is of obscure origin

• *wlappe:* blend (origin of the second component is obscure)→ *wrap*: of obscure origin, *fold*: native simplex (OE *fealdan*)

4.2.3. OBSOLETE MULTI-WORD PHRASES

The following are multi-word expressions found in the Wycliffite Bible which are no longer used and which were last recorded in the *OED* before the year 1600. They were termed generally Multi-word Phrases and were not further subcategorized because their number is very limited, altogether, there are only 6 equivalents (3 are made up of native words, 3 are hybrids[157]). They were replaced in the Rheims Bible by a different native multi-word unit (in 2 cases), by a hybrid compound (in 2 cases) or by a loanword from French (2 cases).

(95)   **in to worldis → for euer** (2Cor 11:31)

(96)   **in to worldis of worldis → for euer and euer** (Rev 1:6, 18; 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 14:11; 15:8, 19:3; 20:10; 22:5)

• the phrases *in to worlds* and *in to worlds of worlds* denote "for ever and ever, for all time, throughout eternity". According to the *OED*, phrases of this kind chiefly occur in religious contexts and they were formed after various Latin phrases with *saeculum* "world" (here particularly *in saecula* and *in saecula saeculorum*)

• the *OED* states that the Latin *in saecula saeculorum* is an imitation of the Hebrew idiom expressing a superlative or elative, in which the construct state of a noun is followed by the plural of its absolute state (also in *holy of holies, Song of Songs*)

• the last evidence of this multi-word phrase in the *OED* is from 1591

• *in to worlds*, *in to worlds of worlds:* calque – native multi-word unit → *for ever, for ever and ever:* native multi-word unit

(97)   **in happe → perhaps** (2Cor 13:5)

• the expression *in hap* is now obsolete. The noun *hap* (borrowed from Old Norse) means "chance, fortune" and it is now considered archaic.

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[157] See note 137 for the definition of hybrid phrase

• *perhaps, adv.* consist of the French/Latin preposition *per* "by, through" + the plural of *hap, n.* "chance", according to the *OED* it was modeled on *peradventure, adv., perchance, adv.*

• *in hap*: hybrid multi-word unit → *perhaps*: hybrid compound

(98) **in cumpas of** the seete → **round about** the seate (Rev 4:3, 4, 6)

• the phrase *in the compass of*, denoting "round, around" is now obsolete, according to the *OED* it was probably last used in the Tyndale Bible (1526). The noun was borrowed from French and has been retained in English in the meaning "circuit, circumscribed area".

• *in the compass of*: hybrid multi-word unit → *round about*: hybrid compound

(99) daies of **therflooues** → daies of **the Azymes** (Acts 12:3; 20:6) (Mark 14:12)

(100) **feest of therf looues** → **the Azymes** (Mark 14:1)

• *tharf loaves* is used in the Wycliffite Bible to translate the Jewish Passover cake of unleavened bread. It consists of the native adjective *tharf* "unleavened" and the plural of the native noun *loaf* "bread". The adjective is now in this sense obsolete (but has been retained in dialects where it means "lumpish" or "unwilling"). The noun *feast* was borrowed from French.

• the noun *Azymes* was borrowed from Latin *azȳmus, adj.*, *azyma, n. pl.*, which corresponds to the Greek original *ázȳmos.*[158]

• *tharf loaves:* native multi-word unit, *feast of tharf loaves:* hybrid multi-word unit → *Azymes:* loanword from Latin

4.2.4. OBSOLETE PHRASAL VERBS

There is a group of phrasal verbs in the Wycliffite Bible which had not been adopted in the English language – or at least not in the sense that the Wycliffite Bible employs them. They are now either considered obsolete or their meaning has changed (their last evidence in the *OED* is before 1600).

This category comprises 10 equivalents. The verbs in the Wycliffite Bible are part of the type I or II phrasal verbs according to Quirk et al.,[159] consisting of a lexical verb (*do, put,*

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[158] *azyme, n.* from www.dictionary.reference.com; also www.merriam-webster.com

part, sty, straight) and an adverb particle (*down, away, up, out*) and they are all of native origin. One of the forms survived in the standard language but in a different meaning (*put away* now denotes "set aside"), one survived but likewise has a different meaning and is absent from the standard[160] (the colloquial *do down* now denotes "to overcome, get the better of"). Three of the forms are now completely obsolete (*sty up*, *straight out*, *deal abroad*) and one survived only partially, when the phrasal verb became a phrasal-prepositional verb (in the sense "dismiss, remove", *do away* is obsolete but *do away with* is very common).

The phrasal verbs of the Wycliffite Bible were replaced in the Rheims Bible by either a different phrasal verb (in 2 cases by a native one, in 2 cases by a hybrid one) or by a loanword (in 3 cases by a Latin loan, in 2 cases by a French loan) and once by a blend of two verbs of French origin (the verb *diminish*, see below).

(101)   thei schulden **do awei** serpentis → **take away** (Mark 16:18) (Acts 27:20)

(102)   whanne he **was don awei** → **remouing** him, he ... (Acts 13:22)

(103)   if he **do awei** of the wordis→ **diminish** (Rev 22:19)

(104)   we **do awei** the preue thingis → **renounce** (2Cor 4:2)

   • the phrasal verb *do away*, denoting "to put away, dismiss, remove" seems to have been used last by the Archaizer Edmund Spenser (1596). It was displaced by the phrasal-prepositional verb *do away with* (= consolidation of the form).

   • these changes may be connected with the increase of grammatical role of *do* in the fifteenth and the sixteenth century, when it was used not only in negatives and questions like in PDE but also in affirmatives[161]

   • according to the *OED*, *diminish, v.* was formed under the joint influence of the borrowed verbs *diminue* (now obsolete) and *minish* (now archaic). It has the prefix of the first and the suffix of the latter. Both *diminue* and *minish* denote "diminish" and were borrowed from French.

   • *do away*: native multi-word unit → *take away*: hybrid multi-word unit (see below); *remove, renounce*: loanword from French, *diminish*: blend of two verbs of French origin

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(105)   to **do** hym **doun** → to **take** him **downe** (Mark 15:36)

• the phrasal verb *do down*, denoting "to put or take down" (here meaning the body from the cross) is now obsolete, according to the *OED* it was used last in 1587

• the verb *take* was borrowed from Norse

• *do down*: native multi-word unit → *take down*: hybrid multi-word unit

(106)   he **puttide** hym **awey** → **repelled** him (Acts 7:27, 39; 13:46)

(107)   God **puttide awey** hethene men → **expelled** (Acts 7:45)

• the phrasal verb *put away* in the sense "to drive away, repel" is now obsolete. It seems to have not been used after 1530. This verb continues to be used in the meaning "to set aside" or "to dismiss from one's mind".

• *put away*: native multi-word unit → *repel, expel*: loanword from Latin

(108)   he **delide abrood** → **distributed** (2Cor 9:9)

• the phrasal verb *deal abroad,* which denotes "to distribute", seems to have been used only in the Wycliffite Bible

• *deal abroad*: native multi-word unit → *distribute*: loanword from Latin

(109)   **stye thou vp** (*imp*.) → **come vp** (Rev 4:1; 13:1, 11)

• *sty up, v.* denotes "to ascend, mount up". With the same meaning, the verb was often used without the adverb particle *up* (see the simplex form eq. 9).

• *sty up*: native multi-word unit → *come up*: native multi-word unit

(110)   he **streiȝte out** → **stretched forth** (Mark 1:41)

• *straight out* here denotes "to stretch out, extend" one's limb. The verb is now obsolete (except in Scottish in some senses), it was replaced by *straighten* (both verbs originated from the adjective *straight*).

• *straight out*: native multi-word unit → *stretch forth*: native multi-word unit

4.2.5. SEMANTIC CHANGE

This category includes words of the Wycliffite Bible that underwent semantic change, i.e. there was no lexical loss, but the senses, in which the Wycliffite Bible employed them, were later lost. Also here the limit of the sense's last occurrence in the *OED* was set to the year 1600. The category is assorted according to the words of the Wycliffite Bible into native simplex structures, native complex structures, loanwords and hybrid formations.

As discussed in chapter 3.2.3.2.3., the most common type of semantic change on the way from Middle to Early Modern English was narrowing of meaning. This statement can be confirmed by the present analysis – most of the following words underwent restriction in meaning, for example the noun *coffin* used to denote "a basket, chest, box" in general, but is now chiefly restricted to "the box in which the corpse is enclosed for burial". Similar examples include the verb *mete* (from the general "measure" to the less restricted "to allot punishment, reward"), or the nouns *sermon* (from "discourse" to "religious discourse") and *hound* (from "dog" to "dog kept for hunting"). Other categories of semantic changes were found as well, for instance pejoration (e.g. *knave* from "a male child" to "servant" and later to "unprincipled man") or amelioration (*knight* from "a male child" to "soldier" and "an attendant of a lady, champion in war or tournament").

Semantic change is connected with syntactical change as well. For instance while the intransitive verb *haven* "to shelter in a haven" is obsolete, the transitive *haven* "to put the ship into haven" continues to be used. Similarly, the transitive verb *bethink* "to think of something" is obsolete but the reflexive use "to occupy oneself in thought" is not (the intransitive use "to meditate" is now archaic).

This category includes 56 equivalents.[162] Most of the words that underwent semantic change, and thus the largest group in this category, are of native origin (48.2%). Their structure is mainly simplex (32.2%). Out of the complex structures (16%), the majority are derivatives (12.4%). Following closely behind the native words are loanwords (39.3%) – for the most part from French (32.2%). On the other hand, the Rheims replacements are chiefly loanwords (57.1%), typically from French (51.7%). The number of native words is almost a half of the loanwords (30.4%). The native words have mostly simplex structures (19.7%).

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[162] see note 139

Table 3: WORDS WITH SEMANTIC CHANGE IN THE WYCLIFFITE BIBLE

equivalents			occurrence (out of 56)		
native	simplex word		18 (32.2%)		**27 (48.2%)**
	complex word	derivative	7 (12.4%)	9 (16%)	
		zero derivative	1 (1.8%)		
		compound	1 (1.8%)		
loanword	French		18 (32.2%)[163]		**22 (39.3%)**
	Latin		4 (7.1%)		
hybrid	derivative		3 (5.4%)		**3 (5.4%)**
unknown					**4 (7.1%)**

Table 4: RHEIMS BIBLE REPLACEMENTS FOR WORDS WITH SEMANTIC CHANGE

equivalents			occurrence (out of 56)		
native	simplex word		11 (19.7%) (1 by zero derivation)		**17 (30.4%)**
	complex word	derivative	3 (5.4%)	4 (7.1%)	
		lexical. prep. phrase	1 (1.8%)		
	multi-word unit		2 (3.5%)		
loanword	French		29 (51.7%)[164]		**32 (57.1%)**
	Latin		1 (1.8%)[165]		
	French/Latin		1 (1.8%)		
	Norse		1 (1.8%)		
hybrid	derivative		2 (3.5%)		**4 (7.1%)**
	compound		1 (1.8%)		
	multi-word unit		1 (1.8%)		
unknown					**3 (5.4%)**

In summary, also in this category the greater part of words in the Wycliffite Bible is of native origin, while the Rheims Bible employed chiefly loanwords, the vast majority of which are from French (about one half of all equivalents). What the Wycliffite and Rheims Bibles have in common is that in both cases, the number of native simplex structures is higher than the complex structures, and that the number of hybrid formations is relatively low (as opposed to the category of obsolete words).

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[163] 1 of them is partly also a zero derivative; 1of them is partly also a foreclipped structure
[164] 2 of them are zero derivatives
[165] partly also zero derivative

4.2.5.1. Native Simplex Structures

(111) **knaue** child → **man** childe (Rev 12:5, 13)

• this case of semantic change was describe in chapter 3.2.3.2.3. Until the end of ME, *knave, n.* denoted "a male child". After that, it chiefly referred to a "male servant" (often as opposed to *knight*, see below). The central meaning now is that of "unprincipled man". The older meaning is preserved in the denotation of the playing card – the lowest court card of each suit.

• the semantic change in *knave* is a typical case of semantic pejoration (degradation of the meaning)

• *knave*: native simplex (OE *cnafa*) → *man*: native simplex (OE *man*)

(112) **knyȝt → souldiar** (Acts 10:7; 12:4, 18; 21:32; 23:10; 27:31) (Mark 15:16)

• *knight, n.* denoting "a common soldier" is now obsolete. It seems to have not been used after 1526.

• the OE *knight*, like *knave* (see above), denoted "a male child". But while the meaning of *knave* underwent pejoration, *knight* in ME underwent the opposite development – amelioration (improvement of the meaning), as it came to denote a "military servant, soldier" and later also "an attendant of a lady, champion in war or tournament".

• *knight*: native simplex (OE *cniht, cneoht*) → *soldier*: loanword from French

(113) **wittis → senses** (2Cor 3:14; 11:3)

• the plural of *wit, n.* here denotes "senses". In OE, *wit* denoted "intellect, good sense" but in ME it became increasingly polysemous, used to translate the Latin *scientia* and *sententia* (as here). Later, while it lost some of its medieval meanings (e.g. "senses"), it developed new ones when *wit* was transferred to the person having *wit* and later also came to mean "art of witty conversation" and "mockery". According to Görlach,[166] this development seems to be typical of the sixteenth century. The meaning then developed further; in the seventeenth century it came to be reduced to purely verbal *witticism*.

• *wit*: native simplex (OE *wit*) → *sense*: loanword from French or Latin

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[166] Görlach, 1993: 204 (the whole description of *wit*)

(114) **houndis → dogges** (Mark 7:27)

• *hound, n.* denoting "a dog" in general is now obsolete (except in poetic use). It now refers to a dog kept for hunting.

• the semantic change in *hound* is a typical case of semantic narrowing

• *hound*: native simplex (OE *hund*) → *dog*: of obscure origin

(115) **tokenes → signes** (Acts 2:22) (Mark 8:11, 12; 13:4, 22; 14:44; 16:17)

• *token, n.* here denotes "an act serving to demonstrate divine power". It is now obsolete or archaic. The *OED* timeline suggests that after it was used in the Wycliffite Bible, it was used again only in Tyndale's Bible (1526) and King James Bible (1611). It is now predominantly used in the sense "a sign, symbol" in general.

• *token*: native simplex (OE *tácen*, *tácn*)→ sign: loanword from French

(116) in **warde → prison** (Acts 5:18)

• *ward, n.* denoting "prison" is now obsolete. The word has been retained in the sense "a person who is in ward" or "action of watching or guarding".

• while *ward* in this sense descended from OE *weard* strong feminine, *ward* in the sense "watchman, guard" (see below) descended from the masculine form

• *ward:* native simplex (OE *weard*, str. f.) → *prison*: loanword from French

(117) the second **warde → watch** (Acts 12:10)

• *ward, n.* denoting "watchman, guard, warden" is now obsolete, the last occurrence in the *OED* is dated to 1473.

• *ward:* native simplex (OE *weard*, m.) → *watch*: native simplex[167] (OE *wæcce* w.f.)

(118) on an othere **stide → place** (Acts 13:35)

• *stead, n.* denotes "a place" which is obsolete. Here it denotes "a place or passage in Scripture". The last evidence of this sense is dated to 1557. The present central meaning is that of "a site for building" and "profit, service".

• *stead* as "place" was preserved in the complex preposition *instead of*

• *stead*: native simplex (OE *stęde*)→ *place*: loanword from French

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[167] See note 146

(119) **giltes → sinnes** (2Cor 5:19)

• *guilt, n.* in the sense of "sin, crime" seems to have become obsolete in ME. The last record in the *OED* is dated to 1401.

• *guilt*: native simplex (OE *gylt*) → *sin*: native simplex (OE *syn(n)*)

(120) **bisi → careful** (2Cor 8:17, 22)

• *busy, adj.* here denotes "eager; attentive, careful". The last dating in *OED* is a1525. In Early Modern English, this word often had a negative sense "prying, meddlesome", which is preserved in *busybody*.[168]

• *busy*: native simplex → *careful*: native derivative

(121) be **metun** → be **measured** (Mark 2:24) (Rev 11:1, 2; 21:15, 16) (2Cor 10:12)

• *mete, v.* denoting "to estimate the greatness of, measure" is now obsolete (except in archaic speech). It was replaced by *measure*, but has been retained in the sense "to allot punishment, reward, etc."

• *mete*: native simplex (OE *metan*) → *measure*: loanword from French

(122) thei weren **dreynt** in the sea → were **stifled** in the sea (Mark 5:13)

• *drench, v.* denoting "to submerge in water, drown" is obsolete, it was last recorded in the *OED* for the year 1570. It was retained in the sense "to soak, be/get very wet".

• according to the *OED*, the verbs *drench* and *drink* are cognate because *drench*, OE *dręncan* < OGmc **draŋkjan* < *draŋk* (ablaut grade of *driŋkan* "to drink", of which it is the causative)

• *drench*: native simplex (OE *dręncan*) → *stifle*: of obscure origin

(123) thei **slakiden** it → **loosing** it, they …(Acts 27:40)

• *slake, v.* denotes "to let or set loose, release" (here the rope that held the rudder). In this sense it seems to have been used very little, and the last evidence in the *OED* is dated to a1400, but it continues to be used in the sense "to quench fire, thirst".

• *loose, v.* was formed as a zero derivative from the adjective *loose*, borrowed from Norse)

• *slake*: native simplex (OE *sleac–, slacian*) → *loose*: loanword from Norse (zero derivative)

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[168] *busy, adj*. from www.etymonline.com

(124) **Kanst** thou Greek? → **Canst** thou **speak** Greeke? (Acts 21:38)

 • *can* as an independent verb originally denoted "to know, have practical knowledge of" but it was grammaticalized during ME

 • *can* < OE *cunnan,* which belonged to the group of OE preterite-present verbs (verbs, whose original preterite forms had to take on the meaning of the present forms because the original present forms had been lost; in turn, new preterite forms had to be developed), and some of these preterite-present verbs, among them *can*, underwent grammaticalization and became modal verbs, and consequently had to give up their verbal features (ability to take direct objects, to occur as a participle, to appear in infinitival constructions, etc.).[169]

 • *can*: native simplex (OE *cunnan*) → *can speak*: native multi-word unit

(125) it anoiede vs, ȝhe, to lyue → **euen** (2Cor 1:8)

 • *yea, adv*. here denotes "even, truly, verily". Its last *OED* evidence is from 1581.

 • *yea*: native simplex (OE *géa, gé*) → *even*: native simplex (OE *efne*)

(126) as if it **vexe** → **growe vp** (Mark 4:27)

(127) it **wexide** → **increased** (Acts 6:7; 7:17; 12:24; 19:20) (Mark 4:8) (2Cor 10:15)

 • *wax, v*. denotes "to increase in size, grow". This verb is obsolete or confined to literary use, except its reference to the increase of the moon (known especially from the antithesis *to wax and vane* – "for the moon to increase and to decrease").

 • *wax*: native simplex (OE *weaxan*) → *grow up*: native multi-word unit, *increase*: loanword from French

(128) thei **writhen** a coroun of thornes → **platting** a crowne of thornes, they… (Mark 15:17)

 • *writhe, v*. denotes "to plait, form a wreath". This sense is obsolete (last occurrence in the *OED* is 1563) but the verb is still used in the sense "to twist or wrench".

 • *plait, v*. was formed in English as a zero derivative from the noun *plait* "fold, braid", borrowed from French

 • *writhe*: native simplex (OE *wríðan*) → *plait*: loanword from French (zero derivative)

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[169] Čermák and Tichý, 2010; Millward and Heyes, 2012: 109

4.2.5.2. Native Complex Structures

(129) **knyȝthod → warfare** (2Cor 10:4)

• translating the Latin *mīlitia, knighthood* denotes "military service, soldiery, warfare". It appears to have been used very little in this sense; the latest dating in the *OED* is from 1552. The word was retained in the language in the sense "rank of a knight" or "chivalrousness".

• *war, n.* was borrowed from French

• *knighthood:* native derivative → *warfare:* hybrid compound

(130) **heelthe → curing** (Rev 22:2)

• *health, n.* denoting "healing, cure" is now obsolete. The last record of this sense in the *OED* is from the year 1555. The noun *curing* is a derivative from the verb cure, which was borrowed from French.

• *health*: native derivative → *curing*: hybrid derivative

(131) **inwardnessis → bowels** (2Cor 6:12; 7:15)

• *inwardness, n.* denotes "inward parts, entrails" (here figuratively), but it is now obsolete and seems to have been used very little. The last dating in the *OED* is 1450–1530. The central meaning nowadays is "the inner nature or essence (of a thing)".

• *inwardness:* native derivative → *bowel*: loanword from French

(132) **blesful → blessed** (Acts 20:35)

• *blissful*, *adj.* denoting "blessed" is obsolete. Its last occurrence in the *OED* is dated to a1533. It now chiefly refers to "joyous, happy".

• *blissful*: native derivative → *blessed*: native derivative

(133) we **hauenyden → arriued** (Acts 20:15)

• the intransitive use of the verb *haven* "to put into or shelter in a haven or port" is obsolete. It was last recorded in the *OED* for the year c1480. It continues to be used in the transitive use "to put the ship into haven". The verb was derived by a zero morpheme from the native noun *haven* "place of shelter, harbor", which is considered a derivative from the verb *have* or *heave*.

• *arrive, v.* is in this sense now also obsolete

• *haven:* native zero derivative → *arrive:* loanword from French

(134) Y **bithouȝte on** the word → **remembered** the word (Acts 11:16) (Mark 14:72)

• *bethink, v.* denoting "to remember, to think upon" used transitively is now obsolete. Its latest record in the *OED* is dated to c1449. The reflexive *bethink* "to occupy oneself in thought" is not obsolete (the intransitive use "to meditate" is archaic).

• *bethink*: native derivative → *remember*: loanword from French

(135) **wilfulli** → **gladly** (Acts 21:17) (2Cor 12:14)

• *wilfully, adv.* in the sense "gladly, without reluctance" is obsolete. The last dating in the *OED* is 1513. It has been retained in the sense "purposely" or "stubbornly".

• *wilfully*: native derivative → *gladly*: native derivative

(136) **nameli** → **at the least** (Acts 5:15)

• *namely, adv.* here denotes "at least". According to the *OED*, it seems not to have been used in this sense after 1500. The central meaning now is "particularly, especially".

• *namely*: native derivative → *at the least*: native multi-word unit

(137) **withouten** → **beside** (2Cor 11:28)

• *without, prep.* denoting "in addition to, besides" is obsolete. The last evidence in the *OED* is from Coverdale's Bible (1535).

• *beside, prep.* has its origin in OE *be sídan* (*be* "by" and *sídan* "side")

• *without*: native compound → *beside*: native, lexicalized prepositional phrase

4.2.5.3. Loanwords

(138) **galoun** → **pitcher** (Mark 14:13)

• *gallon, n.* denotes "a vessel for holding liquids". In this sense, the noun is now obsolete. The noun is now used as a measure of capacity.

• *gallon*: loanword from French → *pitcher*: loanword from French

(139) **powdir** → **dust** (Mark 6:11) (Rev 18:19)

• *powder, n.* here denotes "the dust of the ground". The last attestation in the *OED* dates to a1586.

• *powder*: loanword from French → *dust*: native simplex (OE *dúst*, later *dust*)

(140) **cofyns → baskets** (Mark 6:43; 8:19)

• *coffin, n.* denotes "basket, box". It is now obsolete, the last evidence in the *OED* dates to 1552. This is a typical example of semantic narrowing, as nowadays this word is restricted to "the box in which the corpse is enclosed for burial"

• *coffin*: loanword from French → *basket*: of obscure origin

(141) **opynyouns → bruites** (Mark 13:7)

• *opinion, n.* denoting "rumor, report" is now obsolete. The evidence in the *OED* suggests that it was only used in the Wycliffite Bible and by John Wycliffe. The noun now mainly denotes "a view or judgment held about a particular issue".

• *bruit, n.* denotes "rumor, tidings", the *OED* labels it archaic

• *opinion*: loanword from French → *bruit*: loanword from French

(142) **batels → wares** (Mark 13:7) (Rev 11:7)

• *battle, n.* here denotes "war". It seems not to have been used much in this sense; the last dating in the *OED* is 1542.

• *battle*: loanword from French → *war*: loanword from French

(143) **sermoun → treatise** (Acts 1:1)

• the case of semantic change in *sermon, n.* was mentioned in chapter 3.2.3.2.3. Its meaning before 1500 was "something that is said, discourse", but after that it narrowed its meaning to "religious discourse".

• the semantic change in *sermon* is a typical case of semantic narrowing

• *sermon*: loanword from French → *treatise*: loanword from French

(144) **castele → towne** (Mark 6:6; 8:27; 11:2)

(145) **castels → campe** (Rev 20:8)

• *castle, n.* denoting "a village, town" was used to render the Latin *castellum*. The last evidence in the *OED* is dated to a1564.

• the plural form of *castel, n.* denoting "camp" was used to render the Latin *castra* (also pl.). This sense is now obsolete; the date in the *OED* suggests that it was not used after 1500.

• *castle, n.* was borrowed into English twice. For the first time (before 1000) it came from Latin *castellum* or *castrum* (*castellum* was a diminutive of *castrum* "fort"). For

the second time it was taken from Old Northern French *castel* "castle", which itself was a borrowing from Latin *castellum.* This latter loanword has been retained in the English language since, denoting "fortress, stronghold, building(s) fortified for defense against enemy".

• *castle*: loanword from Latin → *town*: native simplex (OE *tuun, tún*); *camp*: loanword from French

(146) **cheer → countenance** (2Cor 3:7)

• *cheer, n.* in the sense "face" seems to have not been employed after 1600. It is now restricted to "mood" or "cheerfulness".

• *cheer*: loanword from French → *countenance*: loanword from French

(147) **street → towne** (Mark 8:23, 26)

• *street, n.* denoting "a town, village" is now rare (except in regional speech). According to the dating evidence in the *OED* it seems to have been used last in the fifteenth century.

• *street*: loanword from Latin (already during OE) → *town*: native simplex (OE *tuun, tún*)

(148) **vertues→ miracles** (Acts 2:22; 8:13; 19:11) (Mark 6:5; 9:38)

• *virtue, n.* denoting "an act of divine power, miracle". According to this sense's entry in *OED*, it was last used in Tyndale's Bible (1526). The central meaning now is "conformity of life and conduct with the principles of morality".

• *virtue*: loanword from French → *miracle*: loanword from French

(149) **mynutis → mites** (Mark 12:42)

• *minute, n*. here denotes "a coin of trifling value". This word is obsolete (last evidence 1589) and it was displaces by *mite*. It also denoted "a very small and unimportant thing" which is now also out of use (except in regional English). It was borrowed from the Latin *minūtum* "small, insignificant object". According to the *OED*, from the late fourteenth century onward, the common rendering of the Latin word was *mite* which makes the Wycliffite rendering unusual. The central meaning now is that of "the sixtieth part of an hour".

• *mite, n.* is a word of Dutch origin but is seems to have been mediated into English via French

• *minute*: loanword from Latin → *mite*: loanword from French

(150) **cleer → glorious** (2Cor 3:10)

• *clear, adj.* denoting "bright, brilliant, splendid" seems to be obsolete since the fifteenth century. The dating of the last evidence of this sense in the *OED* is 1410.

• *clear*: loanword from French → *glorious*: loanword from French

(151) **sue** me (*imp.*) → **follow** me (Acts 12:8; 12:9; 13:43; 16:17; 19:19; 21:36) (Mark 1:18, 20; 2:14; 3:8; 5:24, 37; 9:37; 10:21, 28, 52; 11:9; 14:13, 51, 54; 16:17) (Rev 6:8; 14:4, 8, 9, 13)

• *sue, v.* denoting "to follow, come after someone" is now obsolete. It seems to have been used last by the Archaizer Edmund Spencer (1596). It is now commonly used in the sense "to prosecute in a court of law".

• *sue*: loanword from French → *follow*: native simplex (OE *folgian, fylgan*)

(152) if Y haue **noyed**, ether don any thing worthi of deth → if I haue **hurt** them (Mark 25:11)

• *noy, v.* denoting "to hurt, harm" used intransitively is now obsolete, the last evidence of this usage in the *OED* is 1573. In the Wycliffite Bible, *noy* is also frequently used transitively (e.g. Rev 7:2, 3).

• *noy* is partly an aphetic form of *annoy, v.* and partly directly < AN *nuier, noyer*, which itself is an aphetic form of OF *anuier, anoier* "annoy". *Noy* used to have the meaning "annoy" as well, but this sense is now rare, while *annoy* continues to be used.

• *noy*: partly directly loanword from French, partly (fore)clipping → *hurt*: loanword from French

(153) Y **greuyde → burdened** (2Cor 12:13, 16)

• *grieve, v.* denoting "to burden" is now obsolete. In fact, from to the *OED* entry it seems to have not been used in this sense anymore after its occurrence in the Wycliffite Bible. This verb continues to be used in the meaning "to feel grief, sorrow, be mentally pained".

• *burden, v.* was derived by a zero morpheme from the native noun *burden* "load"

• *grieve*: loanword from French → *burden*: native simplex (zero derivative)

(154)   sche was **enuyround** with purpur → **clothed round about** with purple (Rev 17:4)

• *environ, v.* in the sense "to clothe, wrap up" is obsolete, but it continues to be used in the sense "encircle, surround" (this sense is also employed in the Wycliffite Bible, e.g. Rev 20:8)

• the adverb *round* in *clothe round about* is a zero derivative from the adjective *round* "circular", which was borrowed from French. The verb *clothe* and the adverb *about* are of native origin. The adverb *round about* denotes "all around".

• *environ*: loanword from French → *clothe round about*: hybrid multi-word unit

(155)   thei **arayed** → **prepared** (Acts 23:30)

• *array, v.* in the sense "to put in order for a purpose, to make ready, prepare" is obsolete. The present central meaning of this verb is "to dress" or "adorn".

• *array*: loanword from French → *prepare*: loanword from French

(156)   he **ceessid** the puple → **appeased** (Acts 19:35)

(157)   to be **ceessid** → **quieted** (Acts 19:35)

• *cease, v.* denoting "to appease, quiet, bring to rest" (used transitively) is obsolete. Its last evidence in the *OED* is dated to 1585. It is now used in the meaning "to stop, discontinue".

• according to the *OED*, the verb *quiet* was partly a loanword from Latin *quietare* "to become quiet" and partly derived by a zero morpheme from the adjective *quiet* (which was a loanword from French).

• *cease*: loanword from French → *appease*: loanword from French; *quiet*: loanword from Latin (partly zero derivative)

(158)   he **assignede** hir alyue → he **presented** her aliue (Acts 9:41)

• *assign, v.* denotes "to display, present" and it is now obsolete. The *OED* entry for this sense provides only one piece of evidence, dating to 1398. (A suggestion of earlier evidence had been made to the *OED*). The primary meaning now is "to mark out to, ascribe to".

• *assign*: loanword from French → *present*: loanword from French

(159) be **peyned** → **punished** (Acts 22:5)

• *pain, v*. denoting "to punish" is now obsolete. It seems to have been used last in this sense in 1570. According to the *OED*, this verb was partly a loanword from the French *peiner* "to take pains, or punish" and partly a zero derivative from the noun *pain*, which was also previously borrowed from French.

• *pain*: loanword from French (partly zero derivative) → *punish*: loanword from French

4.2.5.4. Hybrids

(160) **blamyng** → **rebuke** (2Cor 2:6)

• *blaming, n*. here denotes "reproach, censure". It is a derivative of the verb *blame* in the sense "to address with rebuke, scold", which was adopted from French. The verb is now in this sense obsolete; its last evidence in the *OED* is from 1559.

• *blaming*: hybrid derivative → *rebuke*: loanword from French

(161) **preuyng** → **proofe** (2Cor 9:13)

• *proving, n*. denotes "a demonstrative argument, proof". In this sense, the word is obsolete (last evidence c1484), but it continues to be used in the sense "the presentation of proof" and "testing, trial". It is a derivative of the verb *prove*, which was adopted from French.

• *proving*: hybrid derivative → *proof*: loanword from French

(162) **sturdynessis** → **stomakings** (2Cor 12:20)

• *sturdiness, n*. here denotes "violence, fierceness". The evidence in the *OED* suggests that it was rarely used in this sense. The last dating is c1430. It now mostly refers to "strength of character" or "rough vigor of body".

• *sturdiness* is a derivative of the adjective *sturdy*, which was borrowed from French and used to mean "violent" (the present central meaning is "strong, hardy"). The noun *stomaching* here denotes "feeling of indignation or bitterness" and is now also obsolete. It is a derivative of the verb *stomach* "to feel resentment", which was formed as a zero derivative of the noun *stomach,* borrowed from French.

• *sturdiness:* hybrid derivative → *stomaching*: hybrid derivative

4.2.5.5. Unknown Origin

(163)   he **gesside** → **thought** (Acts 7:25; 8:20; 12:9; 14:18; 26:9; 27:13) (Mark 4:40; 6:48)

        (2Cor 9:4; 10:2, 9; 11:16)

(164)   we **gessynge** → **iudging** (2Cor 5:14)

(165)   Y **gesse** me blessid → **account** my self happie (Acts 26:2)

(166)   lest he **gesse** → **esteeme** (2Cor 12:6)

    • *guess, v.* denoting "to judge, think" and "to account, esteem" is now obsolete.
According to the illustration in the *OED*, both have not been used after 1500. The
OED entry of this word states that the word is of Germanic origin but did not exist in
OE (but certainly derived from the root of *get, v.*).

    • *guess*: of obscure origin → *think*: native simplex (OE *þencan*); *judge, account,
esteem*: loanword from French

4.2.6. VARIABILITY OF AFFIXES

    The analysis revealed 23 equivalents which have the same base but different affixes.
As discussed in chapter 3.2.3.2.2., the transition from Middle to Early Modern English was
marked by a great variability of word formations. Görlach[170] points out that since there was
no standard language, nor were there any linguistic norms, an atmosphere favoring linguistic
innovation enabled redundant production, often based on competing derivational patterns. He
maintains that this proliferation was first reduced in the late seventeenth and eighteenth
centuries in virtue of natural selection or as a consequence of the influence exerted by
grammarians and lexicographers.

    The words used in the Wycliffite Bible are not always obsolete, but the vast majority
of them are absent from the standard language.[171] A few of the words were retained in the
language but they underwent a semantic change (e.g. *broadness*, *deepness*).

4.2.6.1. Native vs. Foreign

    The base of the following 14 word-pairs is always foreign and while the Wycliffite
Bible employed hybrid formations (foreign bases with native affixes, e.g. *depart–ing, un–*

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[170] Görlach, 1993: 138
[171] See note 134 for the definition of standard language

obedience), the Rheims Bible made use of the loanwords as a whole (with its original affixes, e.g. *depart–ure, dis–obedience*). Although the words have the same meaning, those that eventually came to be part of everyday English are the words used in the Rheims Bible, which appears to manifest the fact that the language strives to avoid hybrid formations. The exceptions are the Rheims' *participation* (eq.179) and *communication* (eq. 180), which are now also obsolete or rare.

The equivalents presented here usually entered the English language at about the same time (e.g. *purifying, purification,* both c1384; *defending*, c1300, *defense* 1297; but *departing*, c1225, *departure* 1523) and many of them appear to have been introduced by John Wycliffe or the Wycliffite Bible (e.g. *unobedience, justifying*). It should also be noted that the Wycliffite Bible usually employed both the hybrids and the loanwords.

(167) the schip schulde be **vnchargid** → the ship was **to discharge her lode** (Acts 21:3)
   • *uncharge*, *v*. is very rare, much more common is the verb *discharge*, which was employed in the Wycliffite Bible as well. According to the *OED*, the prefix *un–* in *uncharge* is of native origin. The latest record of *uncharge* in the *OED* is from c1475.
   • *uncharge*: hybrid derivative → *discharge*: loanword from French

(168) **vnobedience** → **disobedience** (2Cor 10:6)
   • *unobedience, n*. is now obsolete, it was replaced by *disobedience*. Also here the *OED* states that the prefix *un–* in *unobedience* is of native origin, but there was also French *inobedience* and Latin *inobēdientia,* which might have affected the form.
   • the first evidence in the *OED* is by John Wycliffe (c1380), the last one a1470. The *OED* entry of this word suggests that it was used very little.
   • *unobedience*: hybrid derivative → *disobedience*: loanword from French

(169) **encreessingis** → **increases** (2Cor 9:10)
   • *increasing, n*. in the sense "the result of an increase" is now obsolete. According to the *OED* it was first used in the Wycliffite Bible. It was supplanted by *increase*, of which the Wycliffite Bible made use as well.
   • the Rheims equivalent *increase, n.* was derived by a zero morpheme from the verb *increase*
   • *increasing*: hybrid derivative → *increase*: loanword from French (zero derivative)

(170) **iustifiyngis → iustifications** (Rev 19:8)

• *justifying, n.* in the sense "justification, the action of making just" appears to not have been used much. According to the *OED*, it was first employed in the Wycliffite Bible.

• *justifying*: hybrid derivative → *justification*: loanword from Latin

(171) **edifiyng → edification** (2Cor 10:8)

• *edifying, n.* denotes "building up of the soul, spiritual improvement", for which *edification* is much more common.

• *edifying*: hybrid derivative → *edification*: loanword from Latin

(172) **condempnyng → condemnation** (2Cor 7:3)

• *condemning, n.* has only two entries in the *OED*. The first evidence is dated to 1591 (a notification was made about earlier evidence), which suggests its rarity at the time of the Wycliffite Bible. *Condemnation* has been much more common, it was employed in the Wycliffite Bible as well (it provides the first evidence of that word in the *OED*).

• *condemning*: hybrid derivative → *condemnation*: loanword from Latin

(173) **purifyng → purification** (Acts 21:26)

• *purifying, n.*, although not obsolete, is rare. *Purification*, on the other hand, is very common. The Wycliffite Bible provides first evidence of both words.

• *purifying*: hybrid derivative → *purification*: loanword from French

(174) **recounselyng → reconciliation** (2Cor 5:18, 19)

• *recounselling, n.* is a derivative of the now obsolete *recounsel, v.* This verb was a loanword of the French *reconseiller*, *reconceiller* – variants of *reconciler*, which has its origins in the Latin *reconciliāre* "reconcile". The noun was last recorded in a1578.

• *reconciliation, n.* is a loan of the French *reconciliaciun*, which in turn is a borrowing of the Latin *reconciliātiōn < reconciliāre* "reconcile".

• *recounselling*: hybrid derivative → *reconciliation*: loanword from French

(175) **defendyng → defense** (2Cor 7:11)

• *defending, n.* here denotes "warding off of verbal attack", for which the word *defense* is more common

• *defending*: hybrid derivative → *defense*: loanword from French

(176) my **departyng** → my **departure** (Acts 20:29)

• *departing, n.* in the sense of "the action of leaving" is now rare or obsolete. It seems to have been frequently employed in the fourteenth and fifteenth century but then it was replaced *departure* (first evidence 1523).

• *departing*: hybrid derivative → *departure*: loanword from French

(177) **symplenesse** → **simplicitie** (Acts 2:46) (2Cor 1:12; 8:2; 9:11, 13; 11:3)

• *simpleness, n.* here denotes "honesty, guilelessness". The first two *OED* records of this word are from John Wycliffe and the Wycliffite Bible.

• *simpleness*: hybrid derivative → *simplicity*: loanword from French

(178) **sobernesse** → **sobrietie** (Acts 26:25)

• *soberness, n.* is recorded from 1300. *Sobriety*, which seems to be more common, is first recorded in the *OED* in 1401.

• *soberness*: hybrid derivative → *sobriety*: loanword from French

(179) **parting** → **participation** (2Cor 6:14)

• *parting, n.* and *participation, n.* here denote "sharing, fellowship". While *parting* is in this sense obsolete, participation is not (but is labeled by the *OED* as rare). The last evidence of *parting* is dated to a1500.

• *parting*: hybrid derivative → *participation*: loanword from French

(180) **comynyng** → **communication** (2Cor 8:4; 13:13)

• *communing, n.* and *communication, n.* here denote "fellowship, mutual participation". They are both now obsolete, the latest evidence in the *OED* for *communing* is from 1509, for *communication* 1853.

• *communing*: hybrid derivative → *communication*: loanword from French

4.2.6.2. Native vs. Native

According to Görlac,[172] an earlier well-established word usually blocks a new competing derivative even if the linguistic system permits its formation (e.g. *warmness* sounds odd because of *warmth*). He adds, however, that with the lack of norms in Early

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[172] Görlach, 1993: 172; see chapter 3.3.2.2.

Modern English, this economy principle was largely ineffective. The following word-pairs manifest the fact that even a well-established native word could have been displaced by a new formation with a different affix.

Out of the 4 equivalents from the Wycliffite Bible, 2 were retained in the language because their meaning became semantically sufficiently different (*broadness*, *deepness*), 1 is obsolete (*brede*) and 1 is labeled by the *OED* as archaic (*apostlehood*). The Rheims replacements (*breadth, depth, apostleship*) are all part of every-day use.

(181) **broodnesse → bredth** (Rev 20:8)

(182) **breede → bredth** (Rev 21:16)

• both *broadness, n.* and *brede, n.* denoting "the quality of being broad" are now obsolete. While *brede* (first occurrence a1000) is now obsolete in all its senses (except in dialects), *broadness* (first evidence from the Wycliffite Bible) was retained in the language as it took on a different meaning, that of "plainness of speech, indelicacy".

• *breadth* (1523) was most probably formed on analogy with *length*, *strength*, etc.

• *brede, broadness*: native derivative → *breadth*: native derivative

(183) **depnesse → depth** (2Cor 11:25) (Rev 9:1, 2, 11; 11:7; 17:8; 20:3)

• *deepness, n.* denoting "the quality of being deep" (first occurrence in the *OED* c1000) is now rare, because its function was assumed by *depth* (a1382)

• similarly to *breadth* (see above)*, depth* might have been formed on analogy with *length*, *strength*, etc.

• *deepness*: native derivative → *depth*: native derivative

(184) **apostilhed → Apostleship** (2Cor 12:12)

• *apostlehood, n.* denoting the "position of an apostle" is now archaic. The first occurrence in the *OED* is dated to a1000. The derivation with –*ship* seems to have first appeared in Tyndale's Bible (1526). The noun *apostle* was borrowed from French.

• *apostlehood*: hybrid derivative → *apostleship*: hybrid derivative

4.2.6.3. Foreign vs. Foreign

This group of 5 equivalents differs in that they were not coined in the English language but were borrowed as a whole (with their original suffixes) from French or Latin. The words from the Wycliffite Bible are now either completely obsolete (*offension, caitifty*), have different meanings (*fundament, conversation*) or are very rare (*servage*). They were replaced predominantly by words borrowed from French. These equivalents demonstrate how English gradually sorted out not only the native material but the loanwords as well by sloughing off the unneeded variants.

(185) **foundementis** of the wal → **foundations** (Rev 21:14, 19)

• *fundament, n.* denoting "foundation or base of a wall" is obsolete, it seems to have not been used in this sense after 1600. It continues to be used in the meaning "landscape before colonization" or "the lower part of the body, buttocks".

• both words have their origin in the same Latin verb *fundāre.* But while *fundament* came via French (< OF *fondement* < L *fundāmentum* < *fundāre*), *foundation* came directly from Latin *fundātiōn-em* (noun of action of the verb *fundāre*).

• *fundament*: loanword from French → *foundation*: loanword from Latin

(186) **offencioun** → **offence** (2Cor 6:3)

• *offension, n.* is now obsolete in all its senses. Here it denotes "spiritual stumbling, unbelief", which was later replaced by *offence, n.* but that is now also obsolete. Both were renditions of the Latin *offensionem.*

• *offension*: loanword from French → *offence*: loanword from French

(187) **caitifte** → **captiuitie** (2Cor 10:5) (Rev 13:10)

• *caitifty, n.* is now completely obsolete. This word seems to have been rarely used, in the sense "captivity" it was evidenced lastly in the Wycliffite Bible.

• demise of Romance introflexion in *caitifty* < OF *caitivetet* < L *captīvitātem*

• *captivity, n.* (first occurrence c1400) probably came as a loanword from French *captivité* but the ME word might have come directly from Latin *captīvitas,-tātem.*

• *caitifty*: loanword from French → *captivity*: loanword from French/Latin

(188) **seruage → seruitude** (Acts 7:6) (2Cor 11:20)

• *servage, n.* denoting "slavery, servitude" seems to have become obsolete in the sixteenth century

• *servage*: loanword from French → *servitude*: loanword from French

(189) **conuersacioun → conuersion** (Acts 15:3)

• *conversation, n.* here denotes "the turning of a sinner to God", which is now chiefly denoted by *conversion.* The first evidence of *conversation* in the *OED* is from the Wycliffite Bible, the last one is from a1570.

• *conversation*: loanword from French → *conversion*: loanword from French

4.2.7. INKHORN TERMS

This category contains words of the Rheims Bible that can be seen as inkhorn terms[173] – unfamiliar Latinate words used for concepts for which a perfectly good English word was often easily available, usually employed only to indicate elevated style. Such words, though structured and therefore motivated in the source language, were opaque in the receiving language and could at first be understood only by people with classical education.

The criteria for including the Rheims words in this category were 1) they were adopted from Latin, 2) their first occurrence in the *OED* was after the year 1500, so we may assume that they were new and unfamiliar at the time of translating the Rheims Bible, 3) they have complex structures, and 4) are semantically untransparent for an English speaker. For instance the verb *assumpt*, here denoting "to receive up into heaven", was formed in English by a zero derivation from the adjective *assumpt* "elevated, raised", previously borrowed from *assūmptus*, which is past participle of the Latin verb *assūmĕre* "to assume". In Latin this verb is motivated as it consists of the prefix *ad*, denoting the motion "to, towards", and the verb *sūmĕre*, meaning "to take". For an English speaker who has no knowledge of Latin, however, the structure is untransparent and the meaning of the verb is obscure. The first evidence of *assumpt, v.* in the *OED* is dated to the year 1530, so it was probably rather new in time of the Rheims Bible.

Some of the following inkhorn words are labeled by the *OED* as rare (e.g. *inquination, invocate*), some are now completely obsolete (e.g. *exprobrate, assumpt*), and some are

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[173] the reasons for including the inkhorn terms in the final analysis are adduced in the methodological chapter

obsolete in the sense used in the Rheims Bible (e.g. *prevaricate, extol*). This last group of words probably came to English as inkhorn terms but then they did not disappear completely, they only underwent a great narrowing in meaning.

Altogether, this category consists of 11 equivalents. Almost one half of the words in the Wycliffite Bible, which were in the Rheims Bible replaced by these inkhorn terms, were of native origin (in 5 cases). The rest were loanwords from French (4 cases) and from Latin (1 case; borrowed already during Old English) and 1 was a hybrid multi-word verb.

(190) **filthe → inquination** (2Cor 7:1)

• *inquination, n.* denotes "a defilement, pollution". According to the *OED*, this noun is now rare. It was borrowed from the late Latin *inquinātiōn-em*, which was a noun of action from *inquināre* "pollute, defile" (its structure is obscure[174]). Its first evidence in the *OED* is dated to 1447 but it had not been recorded again until in the Rheims Bible.
• *filth* (OE *fylð*) is a noun derivative of **fulo-* (*foul, adj.*)[175]
• *filth*: native derivative → *inquination*: loanword from Latin

(191) it **hiȝeth → extolling**, it… (2Cor 10:5)
(192) it is **enhaunsid → extolled** (2Cor 11:20; 12:7)

• *extol, v.* denoting "raise, elevate" is now obsolete. The first evidence of the word in the *OED* is from c1504, the last of this sense from 1650. According to the *OED*, it used to have more meanings (e.g. "to exaggerate", "to uphold the authority of ") but they are all obsolete except one – "to raise high with praise". It was borrowed from the Latin *extollĕre* (*ex–* "upward" + *tollĕre* "to raise"). The verb *high* is also obsolete.
• *high*: native simplex (OE *héan*); *enhance:* loanword from French → *extol*: loanword from Latin

(193) he is **takun vp → assumpted** (Acts 1:11, 22) (Mark 16:19)

• *assumpt, v.* denotes "to receive up into heaven". This verb is now completely obsolete. It was first recorded in the *OED* for the year 1530; this sense's last evidence in the *OED* is from 1607. The verb *assume* in the same sense prevailed some time longer but is now also obsolete.

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[174] The OED seems not to provide any information about the structure, according to wiktionary.org the etymology of this word is uncertain.
[175] *filth, n.* from www.etymonline.com

• *assumpt* was formed in English by zero derivation from the adjective *assumpt* "raised, elevated" (now also obsolete), which was borrowed from Latin *assūmptus*, past participle of *assūmĕre* "to assume" (*ad* "to, up" + *sūmĕre* "to take").

• *take up:* hybrid multi-word unit → *assumpt:* loanword from Latin (zero derivative)

(194) he **repreuede → exprobrated** (Mark 16:14)

• *exprobrate, v.* denoting "rebuke, reproach" is now obsolete, while *reprove* is still commonly used. Its first evidence of *exprobrate* in the *OED* is from 1530, the last from a1670. It was borrowed from the Latin *exprobrāt-,* participial stem of *exprobrāre* "to make a matter of reproach" (*ex–* "out, forth" + *probrum* "shameful deed").

• *reprove*: loanword from French → *exprobrate*: loanword from Latin

(195) he **clepide God to help → inuocate** (Acts 7:59; 9:14, 21; 15:17; 19:13; 22:16)

• *invocate, v.* denoting "to call in prayer, make invocation" used intransitively is obsolete. The word is first recorded in the *OED* for 1530. The Rheims Bible provides the first evidence of this sense, the last evidence is from 1802. According to the *OED*, the verb is not obsolete as it still can be used transitively in the meaning of the verb *invoke* but even this is marked as rare.

• it was borrowed from the Latin *invocāt-,* participial stem of *invocāre* "to call upon esp. as a witness or for aid" (*in–* "upon, towards" + *vocāre* "to call")

• *clepe God to help*: native multi-word unit → *invocate*: loanword from Latin

(196) thingis **offrid** to God → **immolated** (Acts 15:29; 21:25)

• *immolate, v.* denotes "to sacrifice, offer in sacrifice". It is first attested from the year 1548. According to the *OED*, presently it denotes only a sacrifice, in which life is taken. It was borrowed from the Latin *immolāt-*, participial stem of *immolāre*, which originally meant "to sprinkle with sacrificial meal" (*im–* "in, into, upon" + *mola* "meal").

• *offer, v.* was borrowed in OE from the Latin *offerre* "to offer to God" and "to bring before, present, offer" and subsequently reinforced and semantically influenced by OF *offrir.*

• *offer*: loanword from Latin (in OE) → *immolate*: loanword from Latin

(197) he **trespasside** → **preuaricated** (Acts 1:25)

• *prevaricate, v.* denoting "to deviate, go astray, transgress" is now obsolete. The first evidence of the word in the *OED* is from 1541, the last of this sense is from 1789. This verb nowadays used in the sense "to behave evasively".

• it was borrowed from the Latin *praevāricāt-*, past participial stem of *praevāricārī* "to plough crookedly, to practice collusion (of an advocate)" and in post-classical Latin also "to go astray, to transgress" (*prae–* "before" + *vāricāre* "to straddle").

• *trespass*: loanword from French → *prevaricate*: loanword from Latin

(198) he **schewide** → **insinuating**, he… (Acts 17:3)

• *insinuate, v.* here denotes "to give to understand, suggest" .This word is first recorded in the *OED* for the year 1529. *OED* labels this sense obsolete or archaic but the verb is still being used in the meaning "to introduce sinuously".

• it was borrowed from the participial stem of the Latin *insinuāre* (*in–* "in" + *sinuāre* "to bend in windings, to curve"). According to the *OED*, this verb was first borrowed into English in its figurative senses (as in this case).

• *show*: native simplex (OE *scéawian*) → *insinuate*: loanword from Latin

(199)   thei weren **hardid** → **indurate** (Acts 19:9)

• *indurate, v.* denotes "to make stubborn or obstinate, to harden the heart of". Its first evidence in the *OED* is dated to 1538.It was borrowed from the Latin *indūrāt-*, participial stem of *indūrāre* "to make hard" (*in–* "in" + *dūrus* "hard").

• *hard, v.* is now obsolete

• *hard*: native simplex (OE *heardian*) → *indurate*: loanword from Latin

(200) puple **criede** → **made acclamation** (Acts 12:22)

• *acclamation, n.* denotes "act of acclaiming". It was borrowed from the classical Latin *acclāmātiōn-, acclāmātiō* "action of shouting" < *acclāmāt-*, past participial stem of *acclāmāre* "acclaim" (*ad-* "towards" + *clāmāre* "to shout") + the noun-forming suffix *–iō* (perhaps also partly via Middle French *acclamation* "enthusiastic expression of praise").

• *cry*: loanword from French → *indurate*: loanword from Latin

4.2.8. SUMMARY

The overall picture of the 200 equivalents selected for the present analysis in terms of their origin is as follows:

Table 5: EQUIVALENTS OF THE WYCLIFFITE BIBLE

equivalents			occurrence (out of 200)		
native	simplex word		35 (17.5%)		**101 (50.5%)**
	complex word	derivative	26 (13%)[176]	51 (25.5%)	
		zero derivative	1 (0.5%)		
		compound	15 (7.5%)		
		lexical. prep. phrase	9 (4.5%)		
	multi word unit		15 (7.5%)		
loanword	French		48 (24%)[177]		**57 (28.5%)**
	Latin		6 (3%)		
	Norse		3 (1.5%)		
hybrid	derivative		31 (15.5%)		**36 (18%)**
	multi word unit		5 (2.5%)		
unknown					**6 (3%)**

Table 6: EQUIVALENTS OF THE RHEIMS BIBLE

equivalents			occurrence (out of 200)		
native	simplex word		23 (11.5%) (1 by zero derivation)		**63 (31.5%)**
	complex word	derivative	20 (10%)	25 (12.5%)	
		compound	2 (1%)		
		lexical. prep. phrase	3 (1.5%)		
	multi-word unit		15 (7.5%)		
loanword	French		80 (40%)[178]		**106 (53%)**
	Latin		20 (10%)		
	French/Latin		3 (1.5%)		
	Norse		3 (1.5%)		
hybrid	derivative		8 (4%)		**22 (11%)**
	compound		3 (1.5%)		
	multi-word unit		11 (5.5%)		
unknown					**9 (4.5%)**

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[176] 6 of them are based on calquing

[177] 2 of them are zero derivatives; 1 of them is partly also a zero derivative; 1of them is partly also a foreclipped structure

[178] 2 of them are zero derivatives

As can be seen from the figures above, one half of the equivalents in the Wycliffite Bible were of native origin (50.5%). Most of them were complex words (25.5%), predominantly derivatives (13%). The loanwords represented about one third of all equivalents (28.5%), and as expected, they came chiefly from French (24%). Only 3% of all equivalents were borrowed directly from Latin.

On the other hand, the Rheims replacements were mostly loanwords from other languages (53%), which was anticipated, while the relatively low number of Latin loans (only 10%) proved to be rather surprising. The vast majority were loanwords from French (40%). One third of all equivalents were of native origin (31.5%), and the proportion between native simplex and complex structures was, in contrary to the Wycliffite Bible, almost equal (23 and 25, respectively). A striking difference between the two Bibles was noticeable in the hybrid formations. While in the Wycliffite Bible 31 equivalents out of 36 were derivatives, the hybrids in the Rheims Bible were mostly multi-word units[179] (11 out of 22) and only 8 were derivatives. Another difference could be seen in compounding – while there were 15 compounds in the Wycliffite Bible, in the Rheims Bible there were only 5.

What the two Bibles seem to have in common is the number of multi-word units. In the Rheims Bible there were 26 multiword-units (13% of all equivalents), in the Wycliffite Bible, there were 20 multiword-units (10%; it is worth noting that more than one half of them were phrasal verbs). The number of loanwords from Norse is also the same (3 equivalents).

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[179] see note 137 for the definition of a hybrid multi-word unit

5. CONCLUSIONS

The main objective of the present thesis was to characterize lexical and word-formation differences between the New Testament translations of the second Wycliffite Bible (c1388) and the Douay-Rheims Bible (1582), with the focus on the differences that appear to have resulted from the objective changes in the language in the intervening period (such as obsolescence of words, semantic changes, etc.). Other aims as outlined in the Introduction were to establish the attitude of the authors towards the Latin Vulgate, on the bases of which both translations were made, and also to assess the two Bibles as certain milestones in the development of the English language.

To start with the last mentioned objective, both Bibles seem to have considerably influenced the English language. The Wycliffite Bible, being the very first complete English Bible to have been preserved, provided the English language with many new words, and though some became obsolete in time, the majority is still part of Present-Day English. According to the *Oxford English Dictionary*, more than 9,000 of their quotations are from both Wycliffite Bibles, and almost 1,700 of them provide the very first evidence of a word, and 4,500 provide the first evidence of a particular meaning.[180] Moreover, at the time when most translators generally rendered Latin word-for-word even at the expense of natural-sounding English, the author of the second Wycliffite version came with the notion that it is necessary to translate according to the meaning, otherwise the translation is useless. The Rheims Bible, although indirectly, provided English with many new words of Latin origin. It has been proved by Carlton[181] that it played an important role in the making of the King James Bible, as it furnished a large portion of Latin words later adopted by King James' revisers. This also partially answers the question of the authors' attitude towards the Latin Vulgate. While the author of the Rheims Bible claimed to have deliberately followed the Latin original as closely as possible (including the word-stock), the author of the second Wycliffite Bible attempted to resolve many Latinate constructions, and with the goal of reaching out to an ordinary English reader he employed mostly words of native origin, even if that meant to make up new ones. The overall impression is that while there are noticeable differences in the vocabulary, the syntax of both Bibles is in many places very similar.

The present analysis of lexical and word-formation differences was based on 200 equivalent lexical and word-formation structures found in four books of the New Testament,

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[180] more contributory in this sense was naturally the First Version of the Wycliffite Bible, see chapter 2.2.3.
[181] see chapter 2.3.3.

namely the Gospel of Mark, Acts of the Apostles, the Second Epistle to the Corinthians and the Book of Revelation. The analysis proper was preceded by two chapters. The first one focused on the language and translation strategy of both Bibles, for which the main sources were the prefaces written by the authors. The second chapter attempted to describe the English lexicon at the times of the Wycliffite and the Douay-Rheims Bible (Late Middle and Renaissance English, respectively). Based on these chapters, several hypotheses were formulated. First of all, it was anticipated that while the Wycliffite Bible would comprise words of chiefly native origin, the Rheims Bible would abound in Latinate vocabulary, and while the loanwords in the Wycliffite Bible should predominantly come from French, many of the loans in the Rheims Bible should come directly from Latin. Second, it was expected that the Wycliffite Bible would contain many obsolete words or words which later underwent semantic change. Another expectation was to encounter a considerable number of inkhorn terms in the Rheims Bible.

The 200 equivalent structures were assorted into 6 categories according to their similarities. The first and the largest category comprises words found in the Wycliffite Bible which are obsolete, and to increase the probability that they were obsolete, or on their way to being obsolete, already for the makers of the Rheims Bible, all obsolete words which the *OED* identifies as being in use after the year 1600 were excluded. Obsolete phrasal verbs and multi-word phrases were treated separately (see below). The final number of equivalents in this category was 94, and it included native words (e.g. *wretchful* "misearble", *to-braid* "to tear apart"), loanwords (*governail* "rudder", *clerete* "glory") and hybrid formations as well (*suing* "following", *debraid* "to snatch down"). The majority of obsolete words (and therefore of the equivalents from the Wycliffite Bible) was of native origin (58.5%), and particularly large was the subcategory of native words with complex structures (43.6% of all equivalents), in which the most common process of word-formation was derivation (19.1%), followed by compounding (14.9%). Surprisingly, the lexemes by which the Rheims Bible replaced the obsolete words were also mostly of native origin (41.5%), but there were more loanwords here than in the Wycliffite Bible (39.4% as opposed to 22.3% in the Wycliffite Bible), and, also by contrast to the Wycliffite Bible, quite a few of them were borrowed from Latin (12.8%; the Wycliffite Bible only employed 1, which makes 1.1%).[182]

The second category includes obsolete multi-word units from the Wycliffite Bible (e.g. *in to worlds of worlds* "forever", *in hap* "perhaps"), whose last occurrence in the *OED*

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[182] see Tables 1 and 2 on page 52

was dated before 1600. Due to its limited size (there were only 6 cases), the equivalents were generally termed Multi-word Phrases and were not further subcategorized.

The third category comprises phrasal verbs found in the Wycliffite Bible which had not been adopted in the English language (their last evidence in the *OED* was before 1600). These phrasal verbs are now either completely obsolete (which was in all cases most probably caused by the obsolescence of the lexical verb, e.g. *sty up* "to ascend") or have survived only partially (the phrasal verb *put away* became phrasal-prepositional verb *put away with*), and some have undergone semantic change (e.g. *put away* in the Wycliffite Bible denotes "to drive away" but now the verb's meaning is restricted to "set aside"). There were 11 equivalents of this kind, and they were replaced in the Rheims Bible by either a different phrasal verb (in 2 cases by a native one, in 2 cases by a hybrid one) or by a word of Romance origin (in 6 cases).

The fourth category comprises words in the Wycliffite Bible that underwent semantic change. By contrast to the obsolete items, there is no lexical loss here – only the meanings, in which the author of the Wycliffite Bible employed the words, were later lost. The limit of the sense's last attestation in the *OED* was set to 1600. As expected, this category was fairly numerous – altogether there were 56 equivalents. The words that underwent semantic change, therefore the words from the Wycliffite Bible, were mostly of native origin (48.2%). The Rheims replacements were chiefly loanwords (57.1%), the majority of which were from French (51.7%). What the Wycliffite and the Rheims Bible had in common was that the number of native simplex structures was higher than that of the complex structures (18 vs. 9; and 11 vs. 4, respectively), and, as opposed to the category of obsolete words, the number of hybrid formations was relatively low (5.4% and 7.1%, respectively).[183] It appears that most of the semantic changes were cases of narrowing in meaning (e.g. *coffin* "a basket, box" > "a box for corpse", *hound* "dog" > "dog kept for hunting"), but other cases were found as well, e.g. pejoration (*knave* "a male child" > "servant" > "unprincipled man") or amelioration (*knight* "a male child" > "soldier" > "an attendant of a lady, champion in war or tournament").

The fifth category contains equivalents which have the same bases but different affixes. The words from the Wycliffite Bible are not necessarily obsolete but they are absent from the standard language[184] or have undergone semantic change. It is subcategorized into three groups according to the origins of the competing affixes. The first one treats equivalents

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[183] see Tables 3 and 4 on page 75
[184] see note 134 for the definition of standard language

whose bases are foreign, and while the Wycliffite Bible made use of hybrid formations (e.g. *depart–ing*), the Rheims Bible employed the loanwords as wholes with their original affixes (e.g. *depart–ure*). Altogether, there were 14 equivalents of this kind, and although they have the same meaning, the words that eventually became part of Present-Day English were the loanwords employed in the Rheims Bible, which appears to manifest the tendency of the language to avoid hybrid formations. The second subcategory comprises 4 words whose native suffix was supplanted by a different native suffix (e.g *broadness → breadth*), which appears to demonstrate that even a relatively well-established native affix can be displaced by a different native one. The third group comprises 5 loanwords which have the same foreign base but different foreign affixes (e.g. *offension → offence*). Also here the loans used by the Wycliffite Bible are now obsolete while the words in the Rheims Bible are common, which shows how English gradually sorted out not only the native material but also the unneeded loanwords.

The last group included 11 inkhorn terms found in the Rheims Bible. It may be argued that inkhorns are not a mere reflection of the objective changes in the language, because, as we have seen in the preface to the Rheims Bible (chapter 2.3.2.), the authors claimed to have deliberately followed the Latin original as closely as possible, and vehemently defended the Latinate outcome. However, it was argued in chapter 3.2.3.1. that the period of the Inkhorn Controversy, in which the Rheims Bible was written, greatly influenced the shape of the English language, and above all its lexicon. It therefore cannot be said that the choice of the Rheims translators to employ such a great number of Latinate vocabulary was a purely subjective choice. The story of inkhorn terms in this category can be summed up as well as exemplified by the now obsolete verb *assumpt*, by which the Rheims makers replaced the native and familiar verb *take up*. It was formed in English by zero derivation from the adjective *assumpt*, which was previously borrowed from the Latin *assūmptus*, past participle of *assūmĕre* "to assume". In Latin, this verb used to be transparent as it consists of the prefix *ad,* denoting "to, up" and *sūmĕre*, denoting "to take", but for an English speaker with no knowledge of Latin, the meaning of the verb was obscure. Its first evidence in the *OED* is dated to the year 1530 so we may assume that it was rather new at the time of the Douay-Rheims Bible.

The overall picture of the 200 equivalents selected for the present analysis in terms of their origin was presented in Tables 5 and 6[185]. One half of the equivalents from the

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Wycliffite Bible was of native origin (50.5%), and they were predominantly words with complex structures (25.5%), in which the most common word-formation process was derivation (13%). The loanwords represented about one third of all equivalents (28.5%), and, as anticipated, most of them were borrowed from French (24%). On the other hand, the Rheims replacements were mostly loanwords from other languages (53%), which was expected, but what proved rather surprising was the relatively low number of Latin borrowings (only 10%), while the majority was borrowed from French (40%). One third of all equivalents was of native origin (31,5%). By contrast to the native lexemes in the Wycliffite Bible, here the proportion between simplex and complex structures was more or less equal (23 and 25, respectively). A noticeable difference between the two Bibles could be seen in hybrid formations and compounding. While in the Wycliffite Bible 31 out of 36 hybrid formations proved to be derivatives, in the Rheims Bible they were mostly multiword structures[186] (11 out of 22). Regarding the compounds, as much as 15 equivalents from the Wycliffite Bible were created by compounding, while in the Rheims Bible there were only 5 of them.

It should also be noted that a few suggestions have been submitted to the editors of the *Oxford English Dictionary*. Most of them were instances of earlier evidence of a word's sense or new evidence for a sense which the *OED* identifies but has no evidence yet.[187]

In conclusion, out of the 200 equivalent structures selected for the present analysis the majority of words from the Wycliffite Bible is now obsolete or has undergone semantic change. Because their last occurrence in the *OED* is dated before 1600, they might have been obsolete or semantically different already for the makers of the Rheims Bible. One half of the equivalents from the Wycliffite Bible was comprised by structures of native origin and almost one third were loanwords, predominantly from French. On the other hand, slightly more than one half of the lexemes by which the Rheims Bible replaced the Wycliffite Bible were loanwords, mostly from French – the number of Latin loans was surprisingly low.

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[186] see note 137 for the definition of the hybrid multi-word structure
[187] see chapter 4.1.5.

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RÉSUMÉ

1. Úvod

Hlavním cílem této práce je postihnout lexikální a slovotvorné rozdíly v překladu Nového zákona Johnem Purveyem (druhá verze Wycliffovské Bible, 1388) a překladateli Remešsko-Douayské Bible (1582), přičemž v úvahy jsou brány jen ty rozdíly, u nichž existují věcné důvody, že byly zapříčiněny objektivní jazykovou změnou. Z tohoto důvodu vlastní analýze předcházejí dvě kapitoly, které vymezují překladatelské, tj. subjektivní postupy jejích autorů a popisují objektivní změny, které se v anglickém lexikonu odehrály za dobu, která tyto dvě Bible rozděluje. Práce dále postihuje postoj překladatelů ke společnému latinskému zdroji, Vulgátě, avšak zcela ponechává stranou okolnosti náboženské polemiky a její vliv na motivaci a strategii překladatelů. Výsledkem práce je také zhodnocení obou překladů jako jistých mezníků historického vývoje jazyka.

2. Bible

Anglické biblické překlady

Části anglických překladů Bible se objevovaly už od osmého století, ale první kompletní překlad, Wycliffovská Bible, vznikla až kolem roku 1382. Po ní překládání Písma na chvíli ustalo kvůli oficiálnímu zákazu katolické církve. Reformace v šestnáctém století přinesla mnoho protestantských překladů, například Tyndalovu (1525), Coverdalovu (1535) či Ženevskou Bibli (1560) a zapříčinila vznik první katolické verze, tzv. Remešsko-Douayské Bible (1582–1610). Nejdůležitějším překladem byla bezesporu Bible krále Jakuba (1611), která byla revizí předešlých překladů a která měla veliký vliv na vývoj anglického jazyka, protože po tři staletí zůstala nejpoužívanějším překladem.

Wycliffovská Bible (1382, 1388)

Wycliffovská Bible vznikla pod vlivem proslulého teologa Johna Wycliffa, který je díky svým náboženským názorům znám také jako „jitřenka reformace". Wycliff veřejně kritizoval tehdejší církev a šířil myšlenku, že nejdůležitější křesťanskou autoritou je Bible, a proto by ji měl každý číst a studovat sám pro sebe. Byla prvním kompletním překladem Písma do angličtiny a ve skutečnosti sestávala ze dvou verzí. Ta první byla dokončena kolem roku 1382 a druhá, její revize, kolem roku 1388. I když nesou jeho jméno, Wycliff se

pravděpodobně na samotném překládání osobně nepodílel. Obě verze byly do angličtiny pořízené z latinské Vulgáty.

Velká část první verze byla podle všeho dílem Wycliffova žáka Nicholase z Herefordu. Jelikož byl v té době pronásledován, byl donucen své dílo přerušit a překlad dokončil jiný, dosud neznámý překladatel. Herefordův překlad se však slovo od slova držel latinské Vulgáty a to i na úkor přirozeného anglického idiomu, a proto bylo nutné ji předělat. Autorem revize byl pravděpodobně další z Wycliffových žáků John Purvey. Několik let po jejím dokončení k ní Purvey napsal takzvaný *Obecný prolog*, ve kterém kromě vyjmenovávání důvodů a popisu své práce také vysvětluje, že by se nemělo překládat slovo od slova, ale spíše podle významu, a to tak, aby byl výsledek co nejvíce srozumitelný čtenáři. Tato slova představují jakousi revoluci, neboť se do té doby zpravidla jinak než doslovně nepřekládalo. Purvey ve svém prologu popisuje všechny změny, které ve své revizi musel udělat, aby napravil Herefordův překlad. Například říká, že latinské větné konstrukce, které nejsou pro angličtinu přirozené, mohou být změněny a vyjádřeny jinak nebo že latinská slova nemusejí být do angličtiny překládána vždy jedním a tím samým slovem.

Remešsko-Douayská Bible (1582, 1610)

Stejně tak jako byli protestanti vyháněni z Anglie za vlády katolické královny Marie Tudorovny, tak byli také římští katolíci donuceni odejít ze země během vlády protestantské královny Alžběty I. Jeden z těchto exulantů William Allen založil ve městě Douay ve Flandrech roku 1568 katolický seminář pro přípravu anglických kněží, který se v roce 1578 musel přestěhovat do francouzské Remeše. Zde se Allen společně se svými kolegy Gregorym Martinem a Richardem Bristowem (oba dva bývalí Oxfordští akademici) rozhodl udělat první katolický překlad Bible do anglického jazyka, založený na latinské Vulgátě. Nový zákon vyšel v roce 1582 v Remeši a Starý zákon v roce 1609-1610, když už se seminář vrátil zpět do Douay. Hlavním překladatelem a autorem předmluvy byl Martin; Allen a Bristow působili jako poradci a editoři.

Co se týče důvodů pro zhotovení Remešsko-Douayské Bible, Gregory Martin ve své předmluvě k Remešskému Novému zákonu zdůrazňuje, že ani on ani jeho kolegové nesdílejí mylný názor tehdejší doby, že by Písmo mělo být dostupné každému v mateřském jazyce. Jediný důvod, proč se rozhodli překlad pořídit, byla nutnost napravit zmatek způsobený vadnými protestantskými verzemi a poskytnout tak zvědavému anglickému katolíkovi správný a věrný překlad. Martin opakovaně vyjadřuje opovržení nad protestantskými

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překlady, kterými podle něj jen jejich autoři podvádějí křesťany, když jim místo Božího slova podsouvají své vlastní fantazie.

Překlad Remešsko-Douayské Bible je plný latinizujících výrazů a obratů, čehož si jsou autoři vědomi, ale obhajují se tím, že je jen otázkou času, než si na takový jazyk katolický čtenář zvykne. Je však nutno podotknout, že tato Bible vznikla v době takzvané Inkhornské kontroverze (viz níže), ve které byla taková praxe velice častá. I když byly některé latinské výrazy přejaty editory Bible krále Jakuba, a tím se staly součástí každodenního jazyka, velké množství z nich znělo pro angličtinu až příliš nepřirozeně.

Přestože se Martin v předmluvě opakovaně staví proti protestantským verzím, při porovnání remešských novozákonních textů s předchozími anglickými překlady (například s Coverdalem či Ženevskou Biblí) to vypadá, že v nich Martin přeci jen našel nějakou inspiraci, i když možná nepřímo – je totiž známo, že velice dobře znal veškeré dosavadní biblické překlady včetně těch anglických.

3. Lexikon anglického jazyka

Lexikon v době Wycliffovské Bible (pozdní střední angličtina)

Lexikon pozdní střední angličtiny se značně lišil od lexikonu střední angličtiny rané. Na začátku byla naprostá většina slov germánského původu, ale o tři sta let později jich zhruba jednu čtvrtinu tvořily výpůjčky, a to především z francouzštiny (jazyk normanských dobyvatelů, kteří v roce 1066 ovládli Anglii; např. *government, music, sugar*) či latiny (jazyk církve a vzdělání; např. *diocese, requiem, major*) a také skandinávštiny (jazyk severských usedlíků; např. *husband, leg, steak*).

Slovotvorba, zejména pak derivace a kompozice, ale nadále zůstávala nejčastějším zdrojem nových slov. Některé staroaglické afixy zanikly (*ed–, to–; –end*), ale většina se dochovala (*mis–, un–; –ness, –ful*) a mnoho nových bylo přejato z francouzštiny (*dis–, re–; –able, –ment*). Zatímco domácí afixy byly připojovány k přejatým slovům již ve třináctém století (*gentlemen*, 1275; *faithful*, 1300), produktivita hybridních forem (domácí kořeny s přejatými afixy) dosáhla plné síly až v šestnáctém století (*acknowledgement*,1567; *retell*, 1561). Co se týče kompozice (skládání slov), k běžným staroanglickým kompozitům typu *cheesecake* a *quicksand* se během středoanglické doby přidaly nové typy, např. *sunshine, hangman, outcome,* či *lean-to*. Poprvé se hojněji začaly objevovat i procesy krácení slov (např. *fray < affray*) a zpětného tvoření slov (např. *asp < aspis*).

Lexikon v době Remešsko-Douayské Bible (angličtina v době renezance)

V době anglické renezance postupně stále více vzdělanců přecházelo od latiny k angličtině, což vedlo k uvědomění, že v oblastech jako je věda či náboženství nebyla soudobá anglická slovní zásoba dostačující. Někteří situaci řešili vytvářením nových slov (tzv. Puristé) nebo přejímáním slov z místních dialektů či obnovováním staroanglických slov (tzv. Archaisté), ale většina z nich sáhla k výpůjčkám z cizích jazyků, nejčastěji právě z latiny (tzv. Neologisté). Někteří Neologisté to ovšem s výpůjčkami začali přehánět a angličtina byla zaplavená cizími latinizujícími výrazy, kterým rozuměli jen vzdělaní lidé. Proti těmto výrazům, kterým se brzy začalo posměšně říkat „inkhornské termíny" (*inkhorn* = nádoba na inkoust) mnozí veřejně protestovali.

Protože v této době neexistovaly žádné lingvistické normy, vznikala spousta nových slov a v důsledku toho zaznamenal anglický lexikon v době renezance (především v letech 1530–1660) největší nárůst slovní zásoby za dobu své existence. Je ovšem nutno podotknout, že mnoho z těchto slov se do moderní angličtiny nedochovalo.

Základním prostředkem rozšiřování slovní zásoby v době renezance byla stejně jako v době pozdní střední angličtiny slovotvorba (představovala zhruba dvě třetiny nových slov). Nejčastějším slovotvorným postupem byla derivace pomocí sufixů. Mezi nejpoužívanější patřily sufixy *–ness*, *–er* (podst. jména), *–ed*, *–y* (příd. jména), a *–ly* (příslovce). Druhým nejčastějším postupem byla prefixace (nejvíce pomocí prefixů *re–* a *un–*). Dalšími slovotvornými prostředky byla kompozice a konverze a obojího se v době renezance užívalo více než v době střední angličtiny. Co se týče kompozice, nejproduktivnější při tvorbě nových podstatných jmen byla kompozita typu *nutcracker*, *walking stick*, *pickpocket*, *broadside* a při tvorbě přídavných jmen typy *bloodthirsty*, *good-natured.* Při konverzi (přechod slova z jedné slovnědruhové kategorie do druhé beze změny tvaroslovné formy) bylo obzvláště časté tvoření podstatných jmen z přídavných jmen (např. *ancient*) či sloves (např. *scratch*), a tvoření sloves z podstatných jmen (např. *gossip*). Vyšší produktivitu zaznamenaly i procesy krácení slov (např. *chap* < *chapman*), zpětného tvoření slov (např. *fog* < *foggy*) a také tzv. kalky (překlady cizích výrazů, a to jak doslovně tak i podle významu, např. *embody* < *incorporate*).

Dalším velice významným prostředkem vedle slovotvorby bylo přejímání z cizích jazyků (zhruba jedna třetina všech nových slov), převážně z latiny. Latinské výpůjčky se většinou týkaly vědy či náboženství a byly tedy odbornějšího charakteru (např. *vacuum*,

sanctification). Velké množství slov bylo vypůjčeno z francouzštiny (např. *gratitude, sociable*) a ostatních románských jazyků, a několik také z řečtiny (např. *cosmos*, *larynx*).

Změny v lexikonu v době renezance byly dále zapříčiněny změnami ve významu již existujících slov. Jak lze vzhledem k přílivu nových slov očekávat, nejběžnější změnou slovního významu bylo jeho úžení (např. slovo *sermon* kdysi znamenalo „řeč" v obecném slova smyslu, dnes se ale týká jedině náboženského kázání). S tím souvisí i zastarávání slov. V mnoha případech slovo ztratilo jen jeden či více významů, ale často se také stalo, že se slovo přestalo používat úplně a dnes se považuje za zastaralé či archaické.

4. Rozbor

Metodologie

Cílem práce bylo charakterizovat lexikální a slovotvorné rozdíly v překladech Nového zákona Johnem Purveyem (druhá verze Wycliffovské Bible, 1388) a překladateli Remešsko-Douayské Bible (1582). V úvahy byly brány jen ty rozdíly, které byly zapříčiněny objektivní jazykovou změnou. Očekávalo se, že Wycliffovská Bible bude obsahovat velké množství slov, která jsou zastaralá, anebo prodělala změnu významu. Dále se očekávalo, že zatímco slova ve Wycliffovské Bibli budou převážně domácího původu, většina slov v Remešsko-Douayské Bibli by měla být výpůjčena z francouzštiny či latiny.

Srovnání bylo založeno na rozboru čtyř novozákonních knih, a to Evangelia podle Marka, Skutků apoštolských, Druhého listu Korintským a Zjevení Janova. Primárním zdrojem textů Wycliffovské Bible bylo její první tištěné vydání J. Forshalla a F. Maddena z roku 1850. Novozákonní texty Remešsko-Douayské Bible byly vzaty z kopie původního vydání z roku 1582. Hlavním zdrojem rozboru byla online verze Oxfordského slovníku angličtiny (Oxford English Dictionary).

Postup rozboru byl následovný. Nejdříve byly nashromážděny veškeré lexikální a slovotvorné rozdíly mezi překlady těchto dvou Biblí. Poté se z nich vyřadily ty rozdíly, u kterých bylo pravděpodobné, že jsou výsledkem subjektivní volby překladatele (např. *boot → shippe*, Marek 6:51). Tím zbyly pouze ty rozdíly, které byly zapříčiněny jazykovou změnou (zastarávání, změna slovního významu, atd.) a inkhornské termíny. Nakonec bylo ustanoveno šest kategorií (viz níže). Každé slovo bylo označeno podle původu jako domácí, přejaté či hybridní. Domácí slova pak byla dále rozlišena podle své struktury na jednoduchá a složená, a ta složená, stejně tak jako slova hybridní, byla dále označena podle typu slovotvorby (derivát,

kompozitum atd.). Výpůjčky byly označeny jen podle jazyka, ze kterého byly přejaty (francouzština, latina atd.).

Výsledky rozboru

1) Zastaralá slova. Tato kategorie obsahuje slova z Wycliffovské Bible, která jsou zastaralá a pravděpodobně byla neobvyklá už pro překladatele Remešské Bible, protože jejich poslední doklad v OED je datován před rokem 1600. Tato kategorie (94 ekvivalentů) byla rozdělena podle původu slov z Wycliffovské Bible, a to na slova přejatá (např. *clerete*), hybridní (např. *defouling*) a domácí, a ty dále na slova se strukturou jednoduchou (např. sloveso *sty*) a složenou. Slova se složenou strukturou byla rozlišena do tří typů – Typ I označuje slova, která jsou jako celek zastaralá, ale jejich jednotlivé komponenty jsou stále produktivní (např. *un-belief-ful*), Typ II jsou slova, u kterých je jeden z komponentů zastaralý (např. *ferd-ful*) a typ III kde jsou zastaralé všechny (např. *to-braid*). Slova ve Wycliffovské Bibli jsou většinou domácího původu (58,55 %) a naprostá většina z nich má složenou strukturu (43,6 % všech ekvivalentů). Nahrazena byla ve většině případech v Remešské Bibli výpůjčkami (39,4 %), a to především z francouzštiny (24,5 % všech ekvivalentů.

2) Zastaralá slovní spojení. Tato malá kategorie (6 dokladů) obsahuje slovní spojení z Wycliffovské Bible, která jsou zastaralá a jejich poslední evidence v OED je datovaná před rok 1600. (např. *in to worlds of worlds*).

3) Zastaralá frázová slovesa. Rozbor odhalil 10 frázových sloves, která se do dnešní angličtiny nedochovala, nebo alespoň ne v tom samém významu (jejich poslední doložení v OED je datováno před rok 1600). Některá jsou dnes zastaralá (např. *sty up*), jiná prošla významovou změnou (např. *put away*), a některá přežila jen v hovorové angličtině (např. *do down*). V Remešské Bibli byla nahrazena buď jinými frázovými slovesy (ve 4 případech) či jinými slovy románského původu (v 6 případech).

4) Změna slovního významu. Wycliffovská Bible obsahuje mnoho slov, která se sice do dnešní angličtiny dochovala a nepokládají se za zastaralá, ale jejich význam, ve kterém byla v této Bible použita, se ztratil (hranice posledního výskytu významu v OED byl opět rok 1600). Tato kategorie obsahuje 56 ekvivalentů, a byla rozdělena podle slov z Wycliffovské Bible na domácí s jednoduchou strukturou (např. *knight*), domácí se složenou strukturou (např. *in-ward-ness*), přejatá (např. *coffin*) a hybridní (např. *proving*). Téměř polovina slov z

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Wycliffovské Bible je domácího původu (48,2 %), zatímco většina slov v Remešské Bibli jsou slova přejatá (57,1 %), především z francouzštiny (51,7 % všech ekvivalentů).

5) Variabilita afixů. V této kategorii je prezentováno 23 ekvivalentů, které mají stejný základ slova ale jiné afixy (např. Wycliffovská B. *depart–ing* vs. Remešská B. *depart–ure*). Slova z Wycliffovské Bible jsou dnes buď zastaralá, mají jiný význam, anebo nejsou součástí spisovného jazyka, zatímco slova z Remešské Bible jsou běžná. Kategorie se dále dělí podle původu afixů na tři podkategorie, a to domácí vs. přejaté (14 dokladů, např. *edifying* vs. *edification*), domácí vs. domácí (4 doklady, např. *broadness* vs. *breadth*) a přejaté vs. přejaté (5 dokladů, např. *servage* vs. *servitude*). První podkategorie poukazuje na tendenci jazyka vyhýbat se hybridům, druhá ukazuje, že i zavedené slovo domácího původu může být nahrazeno jiným domácím slovem s jiným afixem, a třetí ukazuje, jak si angličtina postupně dělala pořádek i v přejatém materiálu.

6) Inkhornské termíny. Tato kategorie zahrnuje inkhornské termíny z Remešské Bible (11 dokladů). Byla zařazena i přesto, že se zde odráží volba překladatele, a to z toho důvodu, že Remešská Bible byla napsaná v době Inkhornské kontroverze (viz výše) a existuje tedy předpoklad, že se nejedná o čistě subjektivní volbu, ale že autoři byli ovlivněni duchem doby, ve které se anglický lexikon výrazně měnil. Aby bylo slovo označeno jako inkhornský termín muselo být **a)** výpůjčkou z latiny, **b)** v době Remešské Bible poměrně nové (první výskyt v OED po roce 1500) a **c)** se složenou strukturou, která je zároveň sémantický neprůhledná. Většina z těchto slov se do dnešní angličtiny nedochovalo (jsou buď zastaralá, nebo neobvyklá).

5. Závěr

Oba biblické překlady se zdají být velice důležitými ve vývoji anglického jazyka. Wycliffovská Bible byla první doložená kompletní Bible v anglickém jazyce a její autoři uvedli do angličtiny velké množství nových slov. Navíc v době, kdy se zpravidla z latiny překládalo doslovně, přišel autor druhé verze Wycliffovské Bible s myšlenkou, že překládat by se mělo podle významu, jinak je překlad bezúčelný. Remešsko-Douayská Bible zase hrála významnou roli ve vzniku Bible krále Jakuba, neboť je dokázáno, že veliká část slov latinského původu v tomto překladu pochází právě z Remešsko-Douayské Bible. Co se týče postoje překladatelů ke společnému zdroji – latinské Vulgátě, zdá se, že zatímco autor druhé verze Wycliffovské Bible se snažil o co nejpřirozenější angličtinu (používal převážně slova domácího původu i za cenu vymýšlení nových slov a v předmluvě ukazuje, jak by se měli

poangličťovat latinské větné konstrukce), autor Remešsko-Douayské Bible v předmluvě tvrdí, že se drží latiny, jak nejvíce to jde, což se odrazilo jak v syntaxi, tak i ve slovní zásobě.

Výsledky rozboru ukázaly, že co se týče ekvivalentů z Wycliffovské Bible, jedna polovina z nich byla domácího původu (50,5%), a to převážně slova se složenou strukturou (25,5%), kde nejčastějším slovotvorným postupem byla derivace (13%). Jednu třetinu tvořily výpůjčky (28,5%), z nichž podle očekávání většina pocházela z francouzštiny (24%). Oproti tomu ekvivalenty z Remešsko-Douayské Bible byly převážně slova výpůjčená z ostatních jazyků (53%). Překvapivě výpůjčky z latiny představovaly jen 10% všech ekvivalentů, naprostá většina byla přejata z francouzštiny (40%). Jednu třetinu tvořila slova domácího původu a (na rozdíl od Wycliffovské Bible) poměr mezi slovy s jednoduchou a složenou strukturou byl velice vyrovnaný. Veliký rozdíl mezi ekvivalenty obou Biblí se objevil v hybridních formacích – zatímco ve Wycliffovské Bibli bylo 31 ze 36 hybridních ekvivalentů deriváty, v Remešsko-Douayské Bibli to byla vetšinou víceslovná spojení (11 ze 22). Další výrazný rozdíl mohl být zpozorován v kompozitech domácího původu – zatímco ve Wycliffovské Bibli se jich objevilo 15, Remešsko-Douayská Bible jich obsahovala jen 3.

Jedním z výsledků práce bylo také podání několika návrhů pro editory *Oxfordského slovníku angličtiny* s dřívější evidencí slova.

APPENDIX I

LEXICAL AND WORD-FORMATION DIFFERENCES BETWEEN THE NEW TESTAMENT TRANSLATION BY JOHN PURVEY (THE SECOND WYCLIFFITE BIBLE, 1388) AND THE TRANSLATORS OF THE DOUAY-RHEIMS BIBLE (1582)

The following are all lexical and word-formation differences found in the two Bibles in the Gospel of Mark, Acts of the Apostles, the Second Epistle to the Corinthians, and the Book of Revelation. The words occurring before the arrow (→) are the ones found in the Wycliffite Bible; whatever stands after the arrow are the corresponding words of the Rheims Bible. As has been said in chapter 4.1.4., to present the equivalents as plainly as possible but in the same time to preserve the verbal forms of the original, a slight simplification has been made of what preceded the verb in the Wycliffite Bible (except in cases where it was important for the meaning). The Rheims counterparts are usually represented only by what corresponds exactly to the highlighted words in the Wycliffite Bible. For instance, the equivalents *clepe together* and *call together* are presented as follows:

[thei] **clepiden togidre** the counsel → **called together** (Acts 5:21; 6:2; 10:24; 19:25) (Mark 3:23; 8:34; 12:43; 15:16)

The original of Acts 5:21 in the Wycliffite Bible reads: *And the prince of preestis cam, and thei that weren with him, and* **clepiden togidre** *the counsel,* but the words before the presented verb were simplified into *thei*. The Rheims Bible reads: *And the high priest comming, and they that were with him,* **called together** *the councel*, but it is presented here only as *called together*, which is the form that corresponds exactly to the highlighted words from the Wycliffite Bible. Naturally, many of the equivalents were found several times in the texts, and so they were grouped together, but it must be noted that it does not necessarily mean that, for instance in this case, the subject of *clepe together* was always *they* and the object was always *the counsel*.

The equivalents are assorted after the part of speech of the words found in the Wycliffite Bible; exceptions are in the category ADJECTIVES, ADVERBS and PRONOUNS, where the equivalents are assorted after the words in the Rheims Bible, because the ones in the Wycliffite Bible were many times paraphrased (e.g. [*fier*] *that neuer schal be quenchid* → *vnquencheable* [*fire*]; Mark 9:42 is presented under adjectives). The equivalents

are arranged according to the place of occurrence in the text, but similar equivalents are grouped together (e.g. the nouns *partener* and *parceneris* in the third and fourth line below).

NOUNS

kynredis → tribes (Rev 1:7)

oo → Omega (Rev 1:8; 21:6; 22:13)

partener → partaker (Rev 1:9)

parceneris → partakers (Rev 18:4)

trumpe → trompet (Rev 1:10)

tetis → pappes (Rev 1:13)

chymney → fornace (Rev 1:15)

dedis → factes (Rev 2:6)

sclaundre → scandal (Rev 2:14)

mete hid → hidden manna (Rev 2:17)

stoon → counter (Rev 2:17)

charge → weight (Rev 2:24)

in **whijt clothis → in whites** (Rev 3:4)

wretche → miser (Rev 3:17)

collerie → eie-salue (Rev 3:18)

smaragdyn → Emeraud (Rev 4:3; 21:19)

leitis → lightenings (Rev 4:5)

blessing → benediction (Rev 4:9; 5:12, 13; 7:12)

song → canticle (Rev 5:9)

godhed → diuinitie (Rev 5:12)

bilibre → two poundes (Rev 6:6)

clerenesse → glory (Rev 7:12) (2Cor 3:18; 4:6) [NIV: glory]

a litil brond → a torche (Rev 8:10)

turmentyng → torments (Rev 9:6)

licnesse → similitudes (Rev 9:7)

prickis → stinges (Rev 9:10)

tre → wood (Rev 9:20; 18:12)

witchecraftis → sorceries (Rev 9:21)

erthe → land (Rev 10:2, 5)

hethene men → Nations (Rev 10:11)

forȝerd → court (Rev 11:2)

sackis → sacke-clothes (Rev 11:3)

olyues → oliue trees (Rev 11:4)

halewis → sainctes (Rev 11:18; 16:6)

knaue child → man childe (Rev 12:5, 13)

grauel → sand (Rev 12:18; 20:7)

pard → libarde (Rev 13:2) [*leopard*]

lesyng → lie (Rev 14:5; 21:27; 22:15)

corn → haruest (Rev 14:15)

lake → presse (Rev 14:20)

veniauncis → plagues (Rev 15:1; 21:9; 22:18)

woundis → plagues (Rev 18:4, 8)

sorewe → paine (Rev 16:11)

filthhed → turpitude (Rev 16:15)

vnclennesse → filthines (Rev 17:4)

wondryng → admiration (Rev 17:6)

sacrament → mysterie (Rev 17:7)

perisching → destruction (Rev 17:8, 11)

witt → vnderstanding (Rev 17:9)

keping → custodie (Rev 18:2)

drynke → cuppe (Rev 18:6)

weilyng → mourning (Rev 18:7)

bies → fine linnen (Rev 18:12)

bijs → silke (Rev 18:16)

coctyn → scarlet (Rev 18:12)

canel → cynamon (Rev 18:13)

amonye → odours (Rev 18:13)

encense → frankeincense (Rev 18:13)

cartis → chariotes (Rev 18:13)

seruantis → slaues (Rev 18:13)

margaritis → pearls (Rev 18:16; 21:21)

marineris → shipmen (Rev 18:17)

men of musik → Musicians (Rev 18:22)

pipe → shalme (Rev 18:22)

lanterne → lampe (Rev 18:23; 21:23; 22:5)

witchecraftis → inchauntments (Rev 18:23)

schynynge → glittering (Rev 19:8)

iustifiyngis → iustifications (Rev 19:8)

stronge veniaunce → furie (Rev 19:15)

stronge men→ valiants (Rev 19:18)

broodnesse → bredth (Rev 20:8)

castels → campe (Rev 20:8)

witchis → sorcerers (Rev 21:8; 22:15)

worschiperis of idols → Idolaters (Rev 21:8)

foundementis → foundations (Rev 21:14, 19)

breede → bredth (Rev 21:16)

heelthe → curing (Rev 22:2)

diseese → distresse (2Cor 1:4)

monestyng → exhortation (2Cor 1:4, 6; 8:4)

tribulacioun → exhortation (2Cor 1:6)

felowis → partakers (2Cor 1:7)

ouer maner → aboue measure (2Cor 1:8; 11:23; 12:11)

ȝyuyng → gift (2Cor 1:11)

clennesse → sinceritie (2Cor 1:12; 2:17)

vnstidfastnesse → lightenes (2Cor 1:17)

ernes → pledge (2Cor 1:22; 5:5)

heuynes → sorow (2Cor 2:1, 7)

blamyng → rebuke (2Cor 2:6)

preuyng → experiment (2Cor 2:9)

preef → experiment (2Cor 13:3)

preuyng → proofe (2Cor 9:13)

cheer → countenance (2Cor 3:7)

wittis → senses (2Cor 3:14; 11:3)

reding → lecture (2Cor 3:14)

fredom → libertie (2Cor 3:17)

admynystracioun → ministration (2Cor 4:1)

schame → dishonestie (2Cor 4:2)

sutil gile → craftines (2Cor 4:2)

schewynge → manifestation (2Cor 4:2)

schewynge → declaration (2Cor 8:24)

vnfeithful men → infidels (2Cor 4:4; 6:14, 15)

liȝtnyng → illumination (2Cor 4:4, 6)

science → knowledge (2Cor 4:6; 10:5)

worthinesse → excellencie (2Cor 4:7)

sleyng → mortification (2Cor 4:10)

birthin → weight (2Cor 4:17)

recounselyng → reconciliation (2Cor 5:18, 19)

offencioun → offence (2Cor 6:3)

angwischis → distresses (2Cor 6:4; 12:10)

trauels → labours (2Cor 6:5; 10:15; 11:23, 27) (Rev 2:2; 14:13)

long abiding → longanimitie (2Cor 6:6)

glorie → honour (2Cor 6:8)

vnnoblei → dishonour (2Cor 6:8; 11:21)

yuel fame → infamie (2Cor 6:8)

disseyueris → seducers (2Cor 6:8)

parting → participation (2Cor 6:14)

felouschipe → societie (2Cor 6:14)

acording → agreement (2Cor 6:15)

consent → agreement (2Cor 6:15)

filthe → inquination (2Cor 7:1)

holynesse → sanctificaiton (2Cor 7:1)

fiʒtingis→ combats (2Cor 7:5)

meke men → the humble (2Cor 7:6)

peirement → detriment (2Cor 7:9)

bisynesse → carefulnes (2Cor 7:11, 12; 8:7, 8, 16; 11:28)

defendyng → defense (2Cor 7:11)

veniaunce → reuenge (2Cor 7:11)

glory → glorying (2Cor 7:14; 8:24; 11:10, 17)

asaiyng → experience (2Cor 8:2)

comynyng → communication (2Cor 8:4; 13:13)

comynycacioun → comunucating (2Cor 9:13)

mynystring → ministerie (2Cor 8:4)

wit → disposition (2Cor 8:8)

discrecioun of wille → minde (2Cor 8:11)

euenesse → equalitie (2Cor 8:14)

myseese → want (2Cor 8:14)

preisyng → praise (2Cor 8:18)

pilgrimage → peregrination (2Cor 8:19)

plente → fulnes (2Cor 8:20)

helpere → coadiutor (2Cor 8:23)

wille → prompt minde (2Cor 9:1)

in this parti → on this behalfe (2Cor 9:3)

heuynesse → sadnes (2Cor 9:7)

encreessingis → increases (2Cor 9:10)

knouleching → confession (2Cor 9:13)

biseching → praying (2Cor 9:14)

softnesse → modestie (2Cor 10:1)

in the face → in the presence (2Cor 10:1)

armuris → weapons (2Cor 10:4)

knyʒthod → warfare (2Cor 10:4)

strengthis → munitions (2Cor 10:4)

hiʒnesse → loftinesse (2Cor 10:5)

caitifte → captiuitie (2Cor 10:5) (Rev 13:10)

seruyce → obedience (2Cor 10:6)

vnobedience → disobedience (2Cor 10:6)

after the **face** → according to **appearance** (2Cor 10:7)

fyue **sithis** → fiue **times** (2Cor 11:24) (Rev 9:16)

hundrid **fold** → hundred **times** (Mark 10:30)

edifiyng → edification (2Cor 10:8)

vnwisdom → folly (2Cor 11:1)

vnwisdom → foolishnes (2Cor 11:17)

hosebonde → man (2Cor 11:2)

sowde → stipend (2Cor 11:8)

werk men → workers (2Cor 11:13)

wondur → maruel (2Cor 11:14)

vnwise men → the foolish (2Cor 11:19)

seruage → seruitude (Acts 7:6) (2Cor 11:20)

shipbreche → shipwracke (2Cor 11:25)

depnesse → depth (2Cor 11:25) (Rev 9:1, 2, 11; 11:7; 17:8; 20:3)

in **weies** ofte → in **iourneyuing** often (2Cor 11:26)

floodis → water (2Cor 11:26)

kyn → my nation (2Cor 11:26)

desert → wildernes (2Cor 11:26)

nedynesse → miserie (2Cor 11:27)

trauelyng → instance (2Cor 11:28)

dispisyngis → contumelies (2Cor 12:10)

apostilhed → Apostleship (2Cor 12:12)

strynyngis → contentions (2Cor 12:20)

sturdynessis → stomakings (2Cor 12:20)

preuy spechis of discord → whisperings (2Cor 12:20)

bolnyngis bi pride → swellings (2Cor 12:20)

debatis → seditions (2Cor 12:20)

perfeccioun → consummation (2Cor 13:9)

a crier → one crying (Mark 1:3)

flom → riuer (Mark 1:5)

hony soukis → locustes (Mark 1:6)

schoone → latchet of his shoes (Mark 1:7)

Hooli Goost → Spirit (Mark 1:10; 2:8)

culuer → doue (Mark 1:10)

culueris → pigeons (Mark 11:15)

boot → shippe (Mark 1:19; 6:51)

hiryd seruantis → hired men (Mark 1:20)

alle men → they (Mark 1:27); **men → they** (Mark 2:3; 6:12, 26)

feuer → ague (Mark 1:31)

fendis → deuils (Mark 1:32, 34, 39; 3:15, 22; 5:15, 16; 6:13; 7:29; 9:37; 16:17) (Rev 12:12)

alle men → al (Mark 1:37; 2:12; 5:20; 11:32)

for **her** → for **to this purpose** (Mark 1:38)

leprouse man → leper (Mark 1:40)

lepre → leprosie (Mark 1:42)

mercy → compassion (Mark 1:41; 9:21)

reuth → compassion (Mark 6:34; 8:2)

bed → couche (Mark 2:4, 9, 11, 12; 6:55)

the sijk man → the sicke (Mark 2:4, 5, 9; 6:13, 56; 16:18)

tolbothe → custome place (Mark 2:14)

synful men → sinners (Mark 2:15, 16; 14:41)

hoole men → the whole (Mark 2:17)

leche → Physicion (Mark 2:17; 5:26)

sones of **sposailis** → children of the **mariage** (Mark 2:19)

weddingis → mariage (Rev 19:7, 9)

spouse → bridegrome (Mark 2:19, 20)

hosebonde → bridegrome (Rev 18:23)

a **patche** of newe clooth → a **peece** of raw cloth (Mark 2:21)

patche → peecing (Mark 2:21)

a more **brekyng** → a greater **rent** (Mark 2:21)

nede → necessitie (Mark 2:25) (2Cor 6:4; 9:7; 12:10)

counsel → counsultation (Mark 3:6)

syknessis → hurtes (Mark 3:10)

thundryng → thunder (Mark 3:17) (Rev 4:5)

the stronge man → the strong (Mark 3:27)

remissioun → forgiuenesse (Acts 13:38) (Mark 3:29)

trespas → sinne (Mark 3:29) (Rev 18:4)

giltes → sinnes (2Cor 5:19)

see → sea side (Acts 10:6) (Mark 4:1)

a man sowynge → the sower (Mark 4:3)

summe seed felde aboute the **weie** → fel by the **way side** (Mark 4:4, 15)

eeris of **hearyng** → eares to hear (Mark 4:9, 23; 7:16)

priuete → mysterie (Mark 4:11)

disese → cares (Mark 4:19)

disseit → deceitfulnes (Mark 4:19)

ritchessis → riches (Mark 4:19)

othir charge of coueytise → concupiscences about other things (Mark 4:19)

lanterne → candel (Mark 4:21)

gras → blade (Mark 4:28)

fruyt in the ere → **corne** in the eare (Mark 4:28)

repynge tyme → haruest (Mark 4:29)

corne of seneuei → mustard seede (Mark 4:31)

pesiblenesse → calme (Mark 4:39)

thei camen ouer the **see** → came beyond the **straite of the sea** (Mark 5:1)

ouer the **see** → ouer the **straite** (Mark 5:21; 6:45; 8:13)

birielis → sepulchres (Mark 5:2, 5)

hous → dwelling (Mark 5:3)

bound in stockis → with fetters (Mark 5:4)

flok → heard (Mark 5:11, 13)

with a greet **birre** (m: ether **haast**) → with great violence (Mark 5:13) (Rev 18:21)

princis od synagogis → Archsynagogs (Mark 5:22, 35, 36, 38) [NIV: synagogue leaders]

blodi fluxe → an issue of bloud (Mark 5:25)

al hir good → al that she had (Mark 5:26)

amoug the **puple** bihynde → in the **preasse** behind (Mark 5:27)

welle → fountaine (Mark 5:29) (Rev 7:17; 8:10; 14:7; 16:4; 20:6)

siknesse → maladie (Mark 5:29, 34)

men → folke (Mark 5:38)

stonying → astonishment (Mark 5:42)

mete → something to eate (Mark 5:43)

kynne → kinred (Mark 6:4)

vnbileue → incredulity (Mark 6:6; 9:23; 16:14)

vnbileue → incredulity (Mark 9:23)

castele → towne (Mark 6:6; 8:27; 11:2)

girdil → purse (Mark 6:7)

powdir → dust (Mark 6:11) (Rev 18:19)

at the mete → at the table (Mark 6:22, 26; 14:18; 16:14)

dische → platter (Mark 6:25, 27, 28)

manqueller → hangman (Mark 6:27)

biriel → monument (Mark 6:30) (Rev 11:9)

tyme → houre (Mark 6:35)

looues→ bread (Mark 6:37; 8:4, 16, 17)

heye → grasse (Mark 6:39)

bi parties → in rankes (Mark 6:40)

relifs → leauings (Mark 6:43)

cofyns → baskets (Mark 6:43; 8:19)

brokun metis → fragments (Mark 6:43; 8:19, 20)

it was **euen → late** (Mark 6:47)

wakynge → watch (Mark 6:48)

wakyngis → watchings (2Cor 6:5; 11:27)

fantum → ghost (Mark 6:49)

loond → shore (Mark 6:53)

watir vessels → cruses (Mark 7:4, 8)

ony thing → ought (Mark 7:13; 11:25)

wombe → belly / bellie (Mark 7:19) (Rev 10:9, 10)

vnchastite → impudicities (Mark 7:22)

vnchastite → incontinencie (2Cor 12:21)

foli → folishnes (Mark 7:22)

of the generacioun of Sirofenyce → a Syrophaenician **borne** (Mark 7:26)

houndis → dogges (Mark 7:27) → (Rev 22:14)

hous home → house (Mark 7:29)

damysel → maid (Mark 7:30)

boond → string (Mark 7:35)

deef men → the deaf (Mark 7:37)

doumbe men → the dumme (Mark 7:37)

hous → home (Mark 8:3)

relifs → fragments (Mark 8:8)

lepis → maundes (Mark 8:8; 20)

coostis → quarters (Mark 8:10)

sowre dowȝ → leauen (Mark 8:15)

a blynde man → one blinde (Mark 8:22)

street → towne (Mark 8:23, 26)

peiryng → damage (Mark 8:36)

chaunging → permutation (Mark 8:37) [NIV: in exchange]

Maister → Rabbi (Mark 9:4; 11:21; 14:45)

Maister → Rabboni (Mark 10:51)

generacioun out of bileue → incredulous generation (Mark 9:18)

childhode → infancie (Mark 9:20)

child → boy (Mark 9:23)

to breidynge → tearing (Mark 9:25)

mede → reward (Mark 9:40) (Rev 11:18; 22:12)

slayn sacrifice → victime (Mark 9:48)

a libel of forsaking → a bil of diuorce (Mark 10:4)

creature → creation (Mark 10:6; 13:19) [NIV: from the beginning of the **creation**]

letcherie → aduoutrie (Mark 10:12) (Rev 2:22)

letcherie → whoredom (Rev 17:2; 19:2)

hoore → harlot (Rev 17:1, 15; 19:2)

pore men → the poore (Mark 10:21; 14:5)

word → preaching (Acts 18:5) (2Cor 1:18)

folkis → gentiles (Mark 10:42) (Rev 11:18; 22:2)

ritchessis → money (Mark 10:23, 24)

aȝenbiyng → redemption (Mark 10:45)

of betere **herte** → of better **comfort** (Mark 10:49)

silleris and **biggeris** → [they that] **sold and bought** (Mark 11:15)

chaungeris → bankers (Mark 11:15) [NIV: money changers]

hous of **preyng** → house of **prayer** (Mark 11:17)

lake → trough (Mark 12:1)

tilieris → husbandmen (Mark 12:1, 9)

erthe tilieris → husbandmen (Mark 12:7)

erthe tilieris **in tyme** → husbandmen **in season** (Mark 12:2)

he wente forth in **pilgrimage** → into a **strange countrie** (Mark 12:1; 13:34)

thoug art **sothfast** → **a true speaker** (Mark 12:14)

face of man → **person** of men (Mark 12:14) (2Cor 1:11)

pryuei falsnesse → **subteltie** (Mark 12:15)

sutil fraude → **subteltie** (2Cor 11:3)

writyng → **inscription** (Mark 12:16)

seed → **issue** (Mark 12:20, 21, 22)

myȝt → **power** (Mark 12:30) (2Cor 1:8; 8:3) (Rev 9:10)

brent offryngis → **holocaustes (**Mark 12:33) [NIV: brent offeryngs]

stolis → **long robes** (Mark 12:38)

stole → **robe** (Mark 16:5) (Rev 7:9, 13, 14)

the **firste sittyng placis** in soperis → the **highest places** at suppers (Mark 12:39)

mynutis → **mites** (Mark 12:42)

[thei] kesten of **that thing that thei hadden plente of** → of **their aboundance** (Mark 12:44) (2Cor 8:2)

pouert → **penurie** (Mark 12:44)

nedynesse → **pouertie** (2Cor 8:9)

lyuelode → **liuing** (Mark 12:44)

batels → **wares** (Mark 13:7) (Rev 11:7)

opynyouns → **bruites** (Mark 13:7)

kyngis and domesmen → **Presidents and Kings** (Mark 13:9)

ȝe ben not the **spekeris** → it is not **you that speake** (Mark 13:11)

fadris and modris → **parents** (Mark 13:12) (2Cor 12:14)

discoumfort → **desolation** (Mark 13:14)

aboue the **roof** → on the **house**-**toppe** (Mark 13:14)

the chosun → **the elect** (Mark 13:20, 27) (Rev 17:14)

[thei] that be chosun → **the elect** (Mark 13:22)

to the **hiȝest thing** of heuene → to the **vttermost par**t of heauen (Mark 13:27)

feeste → **festiual** (Mark 14:2; 15:6)

losse → **wast** (Mark 14:4)

biriyng → **burial** (Mark 14:8)

galoun → **pitcher** (Mark 14:13)

etynge place → **refectorie** (Mark 14:14)

a grete **soupyng place** arayed → **a great chamber**, adorned (Mark 14:15)

platere → **dish** (Mark 14:20)

cuppe → **chalice** (Mark 14:23, 36)

scheepherde → **Pastor** (Mark 14:27)

place → **farme-place** (Mark 14:32)

staues → **clubbes** (Mark 14:43, 48)

men that stoden aboute → **standers about** (Mark 14:47, 69; 15:35)

lynnun cloth / clothing → **sindon** (Mark 14:51, 52; 15:45, 46)

halle of the hiȝest preest → **court** of the high Priest (Mark 14:54, 66, 68)

mynystris → **seruants** (Mark 14:54, 65)

damesels → **woman-seruants** (Mark 14:66)

morewtid → **morning** (Mark 15:1)

men of dissencioun → **seditious persons** (Mark 15:7)

bischopis → **cheefe Priests** (Mark 15:11)

porche of the mote halle → **court of the Palace** (Mark 15:16)

veil → **vele** (Mark 15:38) (2Cor 3:13, 15, 16)

fro the hiȝeste to bynethe → **from the toppe to the bottome** (Mark 15:38)

euentid which is bifor the sabat → **Parasceue, which is the Sabboth-eue** (Mark 15:42)

decurioun → **Senatour** (Mark 15:43)

sepulcre → **monument** (Mark 15:46; 16:2, 3, 8)

stoon → **rocke** (Mark 15:46) (Rev 6:15, 16)

swete smellynge oynementis → **spices** (Mark 16:1)

oon of the woke daies → **the first of the Sabboths** (Mark 16:2)

the firste dai of the woke → **the first of the Sabboth** (Mark 16:9)

ȝonglyng → **a young man** (Mark 16:5)

quakyng → **trembling** (Mark 16:8)

he was schewid in anothir **liknesse** → he appeared in an other **shape** (Mark 16:12)

venym → **deadly thing** (Mark 16:18)

sermoun → **treatise** (Acts 1:1)

daie of his **ascencioun** → day wherein he was assumpted (Acts 1:1)

rewme → **kingdom** (Acts 1:3) (Mark 3:24; 8:39; 9:46; 13:8; 14:25; 15:43) (Rev 11:15)

fro her **iȝen** → in their **sight** (Acts 1:9)

clothing → **garments** (Acts 1:10; 9:39)

cloth → **garment** (Acts 7:57; 12:8; 18:6; 22:20) (Mark 2:21, 5:27, 28, 30; 6:56; 9:1; 10:50; 11:7; 13:16; 14:63; 15:20, 24) (Rev 3:4, 5, 18; 4:4)

hille → **mount** (Acts 1:12) (Mark 14:26)

hille → **mountaine** (Mark 3:13; 5:5, 11; 6:46; 9:1, 8; 11:23; 13:14) (Rev 6:15, 16; 8:8)

munteyns → hil (Rev 6:14)

part → **lot** (Acts 1:17)

halidaies → **Sabboths** (Acts 1:12)

soler → **vpper chamber** (Acts 1:13, 9:37, 39; 20:8)

with o **wille** → with one **minde** (Acts 1:14; 2:46)

company [of men] → **multitude** [of persons] (Acts 1:15; 6:7; 24:18)

puple → **multitude** (Acts 8:6; 14:17, 18; 19:33; 21:34) (Mark 2:4, 13; 3:9, 20, 32; 4:1, 36; 5:30, 31; 7:14, 17, 33; 8:2, 6, 34; 10:1; 11:18; 12:11, 41; 15:8) (Rev 7:9)

myche puple → **multitude** (Acts 11:24)

myche puple → **a great multitude** (Mark 3:7; 4:1; 5:21, 24; 6:34; 8:1; 12:37; 14:43)

cumpany of preestis → **multitude** of the priests (Acts 6:7) (Mark 9:13, 16)

ledere → **captaine** (Acts 1:16)

ledere of the word → **cheefe speaker** (Acts 14:11)

seruyce → **ministerie** (Acts 1:17) (2Cor 5:18; 6:3; 11:8) (Rev 2:19)

hire → **reward** (Acts 1:18)

wickidnesse → **iniquitie** (Acts 1:18; 8:23; 24:20) (2Cor 6:14) (Rev 18:5)

entrailes → **bowels** (Acts 1:18)

inwardnessis → **bowels** (2Cor 6:12; 7:15)

men that dwelten [in Jerusalem] → **inhabitans** [of Hierusalem] (Acts 1:19; 2:9, 4:16; 22:12) (Rev 3:10; 8:13; 13:12, 14)

men that dwellen → **inhabite** (Rev 13:8; 17:2)

langage → **tongue** (Acts 2:6; 1:19, 2:11; 10:46; 19:6) (Rev 7:9; 10:11; 13:7; 14:6)

[astonyed] in **thouȝt** → [astonished] in **minde** (Acts 2:6)

comelyng → **stranger** (Acts 6:5; 2:10; 13:34; 19:21)

comeling → **seiourner** (Acts 7:6; 13:17)

grete **thingis** of God → great **workes** of God (Acts 2:11)

ful of **must** → ful of **new wine** (Acts 2:13)

sweuenes → **dreames** (Acts 2:17)

heete of smoke → **vapour** of smoke (Acts 2:19)

vertues→ **miracles** (Acts 2:22; 8:13; 19:11) (Mark 6:5; 9:38)

vertue → **power** (Acts 4:7; 4:33, 8:10; 10:38) (Mark 8:39; 12:24; 13:25; 14:62) (2Cor 4:7; 13:4) (Rev 3:8; 4:11, 12; 11:17)

tokenes → **signes** (Acts 2:22) (Mark 8:11, 12; 13:4, 22; 14:44; 16:17)

forknouwyng → **prescience** (Acts 2:23)

on my **riȝthalf** → at my **right hand** (Acts 2:25) (Mark 10:37, 40; 12:36; 14:62; 15:27; 16:5, 19)

at the left **half** → on the left **hand** (Acts 21:3)

myrthe → **ioyfulnes** (Acts 2:28)

leende → **loynes** (Acts 2:30) (Mark 1:6)

beheest → **promise** (Acts 2:33; 1:4, 7:17; 13:23, 32; 23:21) (2Cor 1:20; 7:1)

sone → **childe** (Acts 7:6; 2:39, 7:37; 21:21) (Mark 2:19; 12:19; 13:12) (2Cor 6:13; 12:14) (Rev 1:14; 21:12)

teching → **doctrine** (Acts 2:42; Acts 5:28; 13:12) (Mark 1:22; 4:2; 6:1; 11:18; 12:37) (Rev 2:14, 15, 24)

drede → **feare** (Acts 2:43; 5:5, 11; 9:31; 19:17) (2Cor 5:11; 7:1, 5, 11, 15) (Rev 11:11, 13)

man → **soul** (Acts 2:43; 7:14; 27:44)

catel → **substance** (Acts 2:45)

symplenesse → **simplicitie/y** (Acts 2:47) (2Cor 1:12; 8:2; 9:11, 13; 11:3)

hise **leggis** and hise **feet** → his **feete** and **soles** (Acts 3:7)

vertue ethir **power** → **power** or **holines** (Acts 3:12)

mansleer → **mankiller** (Acts 3:14)

manquellere→ **mankiller** (Acts 3:14)

maker → **authour** (Acts 3:15)

vnwityng → **ignorance** (Acts 3:17)

vnkunnyng → **ignorance** (Acts 17:30)

wickidnesse → **naughtines** (Acts 3:26)

aȝenrisyng → **resurrection** (Acts 4:2, 33; 17:18; 23:6; 24:15, 21) (Rev 20:5, 6)

rysing aȝen → **resurrection** (Acts 23:8)

fro **deth**→ from **the dead** (Acts 4:2; 13:34; 17:3) (Mark 9:8) (Rev 14:13)

euentid → **euening** (Acts 4:4; 28:23) (Mark 1:32; 15:42)

euentide → **euen** (Mark 13:35; 14:17)

eue → **euening houre** (Mark 11:11)

amorowe → **on the morrow** (Acts 4:5)

ȝoure **eldris** → your **auncients** (Acts 2:17) [NIV: old men]

eldre men → **Auncients** (Acts 4:5; 4:8, 23; 11:30; 15:4, 23, 41; 16:4; 24:1) (Mark 7:3, 5; 8:31; 10:33; 11:27; 14:43, 53; 15:1) [NIV: elders]

eldre men → **seniors** (Rev 4:4; 4:10; 5:5, 6, 8, 11, 14; 7:11; 11:15) [NIV: elders]

the grettest men of birthe → **Auncients** (Acts 20:17) [NIV: elders]

the grettest in birth → **Auncients** (Acts 22:5) [NIV: elders]

prince of preestis → **the high priest** (Acts 4:6; 5:17; 9:2; 22:5; 23:2; 24:1) (Mark 1:44; 2:26) [NIV: high priests]

hiȝest prest → **high Priest** (Acts 23:4) (Mark 8:31; 14:60, 61, 66)

the hiȝeste prestis → **the cheefe Priestes** (Mark 11:27; 14:1, 10, 43, 47, 53, 55; 15:1, 3, 10, 31)

princis of preestis → **cheefe priests** (Acts 4:23; 9:21; 19:14) (Mark 10:33; 11:18)

kynde of preestis → the priests **stocke** (Acts 4:6; 13:26)

stidfastnesse → **constancie** (Acts 4:13)

lewid men → men **of vulgar sort** (Acts 4:13)

with oon herte → **with one accord** (Acts 4:24)

with o wille → **with one accord** (Acts 7:56; 8:6)

hethen men → **Gentiles** (Acts 4:25; 4:27; 7:45; 9:15, 29; 11:1; 13:46; 15:3, 7; 17:4; 18:6; 21:19) (Mark 10:33) (2Cor 11:26) (Rev 11:2, 9)

[sche] was **hethen** → a **Gentile** (Mark 7:26)

the hethene men → **the Barbarous** (Acts 28:1)

trist → **confidence** (Acts 4:31; 4:29; 28:31) (2Cor 3:4, 12; 7:4; 8:22; 10:2)

tristyng → **confidence** (2Cor 1:15)

with **trist** → **confidently** (Acts 19:8)

men bileuynge → **beleeuers** (Acts 4:32; 11:21)

the multitude was **oon wille** → **one soule** (Acts 4:32)

witnessyng → **testimonie** (Acts 4:33; 10:22; 14:16; 22:5, 18) (Mark 1:44; 6:11; 13:9; 14:55, 59) (2Cor 1:12) (Rev 1:1, 9; 6:9; 11:7; 12:11; 14:6)

possessouris → **owners** (Acts 4:34)

coumfort → **consolation** (Acts 4:36; 9:31; 15:31) (2Cor 1:7; 7:4, 7, 13)

coumfort → **cheere** (Acts 27:22, 25)

lynage → **tribe** (Acts 13:22; 26:7) (Rev 5:5, 9; 7:4, 5, 6, 7, 8, 9; 11:8, 9; 13:7; 14:6)

a feeld → **a peece of land** (Acts 4:37, 34)

feeldis → **landes** (Mark 10:29, 30)

a man, Anany **bi name** → a man **named** Ananias (Acts 5:1, 34, 9:10, 11, 12; 10:1; 12:13; 18:7)

a **part** → certaine **portion** (Acts 5:4)

syknessis → **infirmities** (Acts 5:15; 28:9) (Mark 3:15)

sijk **men** → sicke **persons** (Acts 5:16)

enuye → **zeale** (Acts 5:17)

in **warde** → **prison** (Acts 5:18)

the second **warde** → **watch** (Acts 12:10)

kepers → **prisoners** (Acts 27:1)

with out **violence** → without **force** (Acts 5:26)

penaunce → **repentance** (Acts 5:31; 11:18)

sum **man** → some **body** (Acts 5:36)

no man → **no body** (Mark 1:44; 2:21, 22; 3:27)

nouȝt → **nothing** (Acts 5:36)

aftir **this** [Teodas] → After **this fellow** (Acts 5:37)

professioun → **Enrolling** (Acts 5:37) [NIV:census]

dispisyng → **reproche** (Acts 5:41)

boord → **table** (Acts 16:34; 6:2) (Mark 11:15)

good **fame** → good **testimonie** (Acts 6:3)

fame → **bruite** (Mark 1:28)

werk → **busines** (Acts 6:3)

word → **saying** (Acts 6:5)

siȝt of apostlis → **presence** of the Apostles (Acts 6:6)

strengthe → **fortitude** (Acts 6:8)

strengthe → **violence** (Acts 21:35; 27:41)

strengthe → **force** (Acts 24:7)

vertu → **force** (Rev 12:10; 13:2)

loond → **countrie** (Acts 7:3, 6)

toun → **countrie** (Mark 15:21; 16:12)

eritage → **inheritance** (Acts 7:5; 20:32) (Mark 12:7)

suget → **subdue** (Acts 7:6)

enuye → **emulation** (Acts 7:9) (2Cor 12:20)

loue → **emulation** (2Cor 7:7, 11; 9:2; 11:2)

souereyn → **Gouernour** (Acts 7:10)

hungur → **famin/e** (Acts 7:11; 11:28) (Mark 13:8) (Rev 6:8; 18:8)

mete → **victuals** (Acts 7:11) [NIV: food]

whete → **corne** (Acts 7:12)

kyn → **stocke** (Acts 7:19) (Rev 22:16)

herte → **minde** (Acts 7:23)

domesman → **iudge** (Acts 7:28; 10:42; 13:20; 18:15; 24:10)

domesman → **Captaine** (Acts 7:35)

he wondrire on the **siȝt** → marueled at the **vision** (Acts 7:31)

erthe → **ground** (Acts 7:33; 9:4, 8; 22:7) (Mark 8:6; 14:35)

loond → **ground** (Mark 4:8, 20)

he dide the **wronge** → did the **iniurie** (Acts 7:27) (2Cor 12:13)

turmentyng → **affliction** (Acts 7:34)

mornyng → **groning** (Acts 7:34)

aȝenbiere → **redeemer** (Acts 7:35)

chirche → **assemblie** (Acts 7:38; 19:32, 39)

mawmet / maumet → **Idol** (Acts 7:41; 15:20; 17:23) (2Cor 6:16)

simylacris → **Idols** (Rev 9:20)

sacrificis → **victims** (Acts 7:42)

the **hiȝ God** → the **Highest** (Acts 7:48)

hard nol → **stiffe-necked** (Acts 7:51)

traitouris → **betraiers** (Acts 7:52) (Mark 14:44)

mansleeris → **murderers** (Acts 7:52; 21:38)

manquelleris → **murderers** (Rev 21:8; 22:15)

mansleyingis → **murders** (Mark 7:22) (Rev 9:21)

manslauȝtir → **murder** (Mark 15:7)

ordynaunce → **disposition** (Acts 7:53)

on the **riȝthalf** of the **vertu** of God → on the **right hand** of God (Acts 7:55)

folc/k → **nation** (Acts 8:8; 10:22, 35; 15:17; 24:10, 17; 26:4) (Mark 11:17; 13:8, 10) (2Cor 11:32) (Rev 2:26; 7:9; 13:7; 14:6, 8; 15:4)

witche **craftis** → magical **practises** (Acts 8:11)

thouȝt → **cogitation** (Acts 8:22) (Mark 7:21) (2Cor 2:11)

boond of wickidnesse → **obligation** of iniquitie (Acts 8:23)

gelding / **ȝelding** → **eunuch** (Acts 8:27; 8:36, 38)

[he] was on alle her **richessis** → was ouer al her **treasures** (Acts 8:27)

a **myȝti** man seruaunt → a man of great authoritie (Acts 8:27)

chare → **chariot** (Acts 8:28; 8:29, 38) (Rev 9:9)

sleyng → **slaughter** (Acts 8:32)

man that scherith him → **shearer** (Acts 8:32)

mekenesse → **humilitie** (Acts 8:33)

mekenesse, and mildnesse → **humilitie** (Acts 20:19)

mekenesse → **clemencie** (Acts 24:4)

dom → **iudgement** (Acts 8:33; 24:15; 26:6) (Rev 14:7; 15:4, 7)

manassis → **threatenings** (Acts 9:1)

betings → **slaugther** (Acts 9:1)

But Saul, **ȝit** a **blower** of manassis → And Saul as yet **breathing forth** threatenings (Acts 9:1)

wymmen of this **lijf** → women of this **way** (Acts 9:2)

power → **authoritie** (Acts 9:14; 26:10, 12) (Mark 13:34)

vessel of **chesing** → wessel of **election** (Acts 9:15)

he cam for this **thing** → came hither to this **purpose** (Acts 9:21)

aspies → **conspiracie** (Acts 9:24)

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aspies → **lying in waite** (Acts 23:16)

leep → **basket** (Acts 9:25) (2Cor 11:33)

hooli men → **saints** (Acts 9:32, 41) (2Cor 8:4; 9:1, 12; 13:12) (Rev 8:4)

hooli → **Sainct** (Mark 1:24)

cumpanye of knyȝtis → **band** (Acts 10:1; 21:31; 27:1) (Mark 15:16)

meyne → **house** (Acts 10:2)

almessis → **almes-deedes** (Acts 10:2)

almes dedis → **almes** (Acts 24:17)

mynde → **remembrance** (Acts 10:4)

in **mynde** → in **memorie** (Acts 10:31; 20:31) (Mark 14:9) (Rev 16:19)

curiour → **tanner** (Acts 10:6, 32)

twei **men** of his **hous** → two of his **household** (Acts 10:7)

knyȝt → **souldiar** (Acts 10:7; 12:4, 18; 21:32; 23:10; 27:31) (Mark 15:16)

[thei] weren **at his bidding** → were **vnder him** (Acts 10:7)

hiest place of the hous → **higher partes** (Acts 10:9)

rauysching of spirit / **mynde** → **excesse of minde** (Acts 10:10) (Acts 11:5)

volatilis of **heuene** → **foules** of the **aire** (Acts 10:12; 11:6)

briddis of heuene → **foules of the aire** (Mark 4:4)

briddis of **heuene** → birdes of the **aire** (Mark 4:32)

foul → **bird** (Rev 18:2)

the other dai → **on the morrow** (Acts 10:24)

cousyns → **kinne** (Acts 10:24)

alien → **stranger** (Acts 10:28)

for which **thing** → for the which **cause** (Acts 10:29; 15:19; 25:26; 27:25) (Mark 10:7)

wherefore → **for the which cause** (Acts 27:34)

in whijt **cloth** → in white **apparel** (Acts 10:30)

to here the wordis → to heare al things (Acts 10:33)

in **trewthe** → in **very deede** (Acts 10:34)

riȝtwisnesse → **iustice** (Acts 10:35; 13:10; 24:25) (2Cor 3:9; 5:21; 6:7, 14; 9:9, 11; 11:15)

[he] passide forth in doynge **wel** → went through out doing **good** (Acts 10:38)

the **quyk** / **quic** → the **liuing** (Acts 10:42) (Rev 22:1)

beestis → **cattel** (Acts 11:6)

Lord → **God** (Acts 11:17)

no man → **none** (Acts 11:19)

cristen men → **Christians** (Acts 11:27; 26:28)

daies of **therflooues** → **Azymes** (Acts 12:3; 20:6) (Mark 14:12) [NIV: days of unleavened bread]

feest of therf looues → **the Azymes** (Mark 14:1)

with out **ceessing** → without **intermission** (Acts 12:5)

hoosis → **shoes** (Acts 12:8)

it was **soth** → it was **true** (Acts 12:9)

abiding → **expectation** (Acts 12:11)

damysel / damesel → **wench/e** (Acts 12:13; 16:16) (Mark 5:39, 40, 41, 42; 14:69)

ther was not lytil **troubling** among the knyȝtis → there was no litle a **doe** (Acts 12:18)

enqueryng → **inquisition** (Acts 12:19)

the kingis **chaumbirleyn** → **cheefe of** the kings **chamber** (Acts 12:20)

kyngis **clothing** → kingly **attire** (Acts 12:21)

soukynge fere → **foster-brother** (Acts 13:1)

witche → **magician** (Acts 8:9; 13:6)

bileue → **faith** (Acts 13:8) (2Cor 1:23)

falsnesse → **deceit** (Acts 13:10)

myste → **dimnesse** (Acts 13:11)

he hadde seyn the **dede** → had seen **that which was done** (Acts 13:12)

redyng of the lawe → **lesson** of the Law (Acts 13:15)

bi the tyme of fourti ȝeeris → **for the space of** fourtie yeres (Acts 13:18)

bi twei ȝeeris → **for the space of** two yeres (Acts 19:10; 19:34)

[he] departide **bi sort** → **by lot** (Acts 13:19)

helthe → **saluation** (Acts 4:12; 13:26, 47; 16:17; 28:28) (2Cor 1:6; 6:2; 7:10) (Rev 7:10; 12:10)

heelthe → **greeting** (Acts 23:26)

helthe → **sauing** (Acts 27:20)

graue → **monument** (Acts 13:29)

stide → **place** (Acts 13:35)

remyssioun → **ease** (2Cor 8:13)

dispiseris → **contemners** (Acts 13:41)

the **worthiest men** of thi citee → the **cheefe** of the citie (Acts 13:50; 28:17)

cuntries → **coastes** (Acts 13:50)

wraththe → **anger** (Acts 14:2) (Mark 3:5)

soulis → **hartes** (Acts 14:2; 14:21)

persoone → **soule** (Acts 27:22)

soulis → **mindes** (2Cor 4:4)

boolis → **oxen** (Acts 14:12)

crownes → **garlands** (Acts 14:12)

times beringe fruyt → **fruiteful seasons** (Acts 14:16)

meete → **foode** (Acts 14:16)

dissencioun → **sedition** (Acts 15:2; 19:40; 24:5) (2Cor 6:5)

dissencioun with ynne → **sedition** (2Cor 6:5)

conuersacioun → **conuersion** (Acts 15:3) [NIV: conversion, B21: obrácení]

sekyng → **disputation** (Acts 15:7)

the cast doun thingis → **ruines** (Acts 15:16)

other men → **the residue of men** (Acts 15:17)

defoulingis → **contamination** (Acts 15:20)

charge → **burden** (Acts 15:28) (2Cor 11:9)

heestis → **praecepts** / **precept** (Acts 15:41) (Mark 7:6)

the sone of a **Jewesse cristen**, and of the **fadir hethen** → of a **widow woman that beleeued**, of a **father a Gentile** (Acts 16:1)

techingis → decrees (Acts 16:4)

flood → riuer (Acts 16:13) (Rev 9:14; 16:4, 12; 22:1, 2)

purpuresse → seller of purple (Acts 16:14)

spirit of diuynacioun → a Pythónical spirit (Acts 16:16)

gaine → wynnyng (Acts 16:16, 19; 19:24, 25)

lordis → maisters (Acts 16:16, 19) (Mark 14:14)

domes → common place (Acts 19:38)

dom place → market place (Acts 16:19; 17:17)

doom place → iudgement seate (Acts 18:15)

longer **doom** → larger **judgment** (Mark 12:40)

custom → fashion (Acts 16:21)

ȝerde → rod (Acts 16:22) (Mark 6:8) (2Cor 11:25) (Rev 2:27; 11:1)

woundis → stripes (Acts 16:23) (2Cor 11:23)

betyngis → stripes (2Cor 6:5)

precept → commaundement (Acts 16:24)

comaundement → precept (Mark 10:5)

tre → stockes (Acts 16:24)

in kepyng → in prison (Acts 16:25)

greet erthe mouying → earthquake (Acts 16:26) (Mark 13:8) (Rev 6:12; 8:5; 11:13; 12:1)

ȝate → doore (Acts 16:27; 21:30) (Mark 1:34; 2:2)

boundun men → prisoners (Acts 25:27; 16:27) (Mark 15:6)

Paul**, that is bounden → the prisoner** Paul (Acts 23:18; 24:14)

men that weren in warde → prisoners (Acts 27:42)

catchepollis → sergeants (Acts 16:35, 38)

comyn puple → rascal (Acts 17:5)

cumpanye → tumult (Acts 17:5)

maundementis → decrees (Acts 17:7)

maundement → commaundement (Acts 17:15) (Mark 7:8; 12:28, 29, 30) (Rev 12:17)

emperour → Caesar (Acts 17:7; 25:8, 11, 21; 27:24) (Mark 12:14, 16, 17)

desire → greedines (Acts 17:11)

tellere → preacher (Acts 17:18)

new **fendis**→ new **gods** (Acts 17:18)

her **veyn worschiping → superstition** (Acts 25:19) [NIV: their own religion, B21 toho jejich náboženství]

Y se ȝou as **veyn worschipers →** I perceiue you as **it were superstitious** (Acts 17:22)

auter → altar (Acts 17:23)

termes → limits (Acts 17:26)

dwellynge → habitation (Acts 17:26) (2Cor 5:1, 2)

godli thing → Diuinitie (Acts 17:29)

craft → art (Acts 17:29) (Rev 18:22)

thouȝt of man → **deuise** of man (Acts 17:29)

thing → **point** (Acts 17:32)

roopmakeris → **tentmakers** (Acts 18:3)

doom → **iudgement seate** (Acts 18:12)

trone → **iudgement seate** (2Cor 5:10)

yuel **trespas**→ heinous **facte** (Acts 18:14)

walkinge **bi rewe** → **in order** (Acts 18:23)

man of Alisaundre **of kinde** → [man] **borne** at Alexandria (Acts 18:23)

the hiȝer **coostis** → higher **parts** (Acts 19:1) [NIV: interior]

coostis → **parts** (Acts 20:1) [NIV: area]

sudaries → **napkins or handkerchefs** (Acts 19:12)

sijknessis → **diseases** (Acts 19:12) (Mark 1:34)

the worste **deuel** → the wicked **spirit** (Acts 19:16)

a greet **troubling** → no litle **trouble** (Acts 19:23)

worcher in siluer → **siluer**-**smith** (Acts 19:24)

housis to Diane → **temples** of Diana (Acts 19:24)

crafti men → **artificers** (Acts 19:24) (Rev 18:22)

werk men → **artificers** (Acts 19:38)

suche **maner** → the same **kinde** (Acts 19:25; 25:20) (Mark 13:1)

men → **sirs** (Acts 19:25)

of this **craft** → of this **occupation** (Acts 19:25)

in **perel** → in **danger** (Acts 19:27, 40) (2Cor 1:10)

ire → **anger** (Acts 19:28)

felawis → **companions** (Acts 19:29; 22:11)

many wisten not → **the more part** knew not (Acts 19:32)

resoun → **satisfaction** (Acts 19:33)

resoun → **answer** (Acts 25:8)

cause aȝens ony man → **matter to say** agains any man (Acts 19:38)

cause → **matter** (2Cor 7:11)

iugis → **Proconsuls** (Acts 19:38)

ony othir **thing** → any other **matter** (Acts 19:39)

rennyng togidre → **assemblie** (Acts 19:40)

rennyng togider → **concourse** (Acts 21:30; 24:12)

puple → **assemblie** (Acts 19:40)

noise → **tumult** (Acts 20:1; 21:34, 38; 24:18) (Mark 5:38; 14:2)

bi many **wordis** → with much **speach** (Acts 20:2) (2Cor 10:10; 11:6)

[thei] leiden **aspies** for hym → laid **wait** for him (Acts 20:3)

in the first day of the woke → in the first of the Sabboth (Acts 20:7)

fro the thridde **stage** → third **loft** (Acts 20:9)

vnto the **dai** → vntil **day light** (Acts 20:11)

childe → **lad** (Acts 20:12)

tariyng → stay (Acts 20:16)

of **aspiyngis → by the conspiracies** (Acts 20:19)

my **departyng → my departure** (Acts 20:29)

[men] that ben maad hooli → the sanctified (Acts 20:32)

sike men → the weake (Acts 20:35)

we weren **sike → weake** (2Cor 11:21, 29; 12:10; 13:4, 9)

see brenke → shore (Acts 21:5)

schip sailinge → nauigation (Acts 21:7)

loueris → zelatours (Acts 21:20)

louyere → emulatour (Acts 22:3) [NIV: to be zealous]

filling → accomplishment (Acts 21:26)

purifyng → purification (Acts 21:26)

offring → oblation (Acts 21:26; 24:17)

no certeyn thing → no certaintie (Acts 21:34)

grees → staires (Acts 21:35, 40)

treuthe → veritie (Acts 22:3; 26:25)

to dai → this day (Acts 22:4)

holdis → custodies (Acts 22:4)

pistlis → letters (Acts 22:5; 23:26)

clerete → brightnesse (Acts 22:11)

clerete → glorie (Rev 21:11, 23)

schynyng → brightnes (Acts 26:13)

rauysching of soule → traunce (Acts 22:17)

also **in to naciouns** the grace is sched out → vpon the **Gentiles** also (Acts 10:45, 22:21)

scourgis → whippes (Acts 22:24)

cordis → thongs (Acts 22:25)

cordis → ropes (Acts 27:32)

fredom → citie (Acst 22:28) [NIV: citizenship]

sweryng togider → conspiracie (Acts 23:13)

deuocioun → execration (Acts 23:14)

spere men → launces (Acts 23:23)

an hors → beasts (Acts 23:24)

oost → band (Acts 23:27)

oost → armie (Rev 9:16; 19:19)

aspies → embushments (Acts 23:30)

moot halle → palace (Acts 23:35)

a feir speker → oratour (Acts 24:1)

wisdom → prouidence (Acts 24:2)

doyng of thankingis → thanks-geuing (Acts 24:3) (2Cor 9:11) (Rev 7:12)

with good **resoun → with good courage** (Acts 24:10)

auowis → vowes (Acts 24:17)

grace → pleasure (Acts 24:27)

the worthies of the Jewis → principal men (Acts 25:2)

grace → favour (Acts 25:2)

domplace → iudgement (Acts 25:10)

dampnacioun → condemnation (Acts 25:15)

condempnyng → condemnation (2Cor 7:3)

take place **of defending →** take place **to make his answer** (Acts 25:16)

knowing → knowledge (Acts 25:21) (2Cor 2:14)

kunnyng → knowledge (2Cor 6:6; 8:7; 11:6)

desire → pompe (Acts 25:23)

auditorie → hall if audience (Acts 25:23)

axing → examination (Acts 25:26)

fro ӡongthe → from my **youth** (Acts 26:4) (Mark 10:20)

repromyssioun → promisse (Acts 26:6)

deed men → the dead (Acts 26:8) (Mark 12:26, 27) (Rev 1:5)

the lyuynge men → the liuing (Mark 12:27)

suffring → toleration (2Cor 1:6)

suffring → permission (Acts 26:12) (Mark 10:4)

many **lettris →** much **learning** (Acts 26:24)

woodnesse → madnesse (Acts 26:24)

sobernesse → sobrietie (Acts 26:25)

fasting → fast (Acts 27:9)

with **wrong →** with **hurt** (Acts 27:10)

harm → damage (Acts 27:10)

wronge → hurt (Acts 27:21)

charge → lading (Acts 27:10)

lord of the schip → **maister** of the ship (Acts 27:1)

on ony **maner →** by any **meanes** (Acts 27:12)

the **south →** the **southwinde** (Acts 27:13; 28:13)

blowynges of the wynde → windes (Acts 27:15)

ile → iland (Acts 27:16, 26; 28:1) (Rev 6:14)

a litil boot → cock-boate (Acts 27:16; 27:30)

instrumentis → tacklinges (Acts 27:19)

tempest → storme (Acts 27:20)

casting out → losse (Acts 27:21)

plommet → sounding (Acts 27:28)

pasis of depnesse → fadomes (Acts 27:28)

pasis → fadomes (Acts 27:28)

last parti of the schip → sterne (Acts 27:29)

last part [of the schip] → **hinder part** (Acts 27:29)

vnder colour as → pretending as if (Acts 27:30)

vndur colour of → **vnder the pretence** of (Mark 12:40)

the formere part of the ship → **the fore-part** (Acts 27:30; 27:41)

for ȝour **helthe** → **for** your **health sake** (Acts 27:34)

for me → **for my sake** (Mark 13:9)

hauene → **creeke** (Acts 27:39)

watir bank → **shore** (Acts 27:39)

bank → **shore** (Acts 27:40)

ioyntours → **bands** (Acts 27:40)

gouernails → **rudder** (Acts 27:40)

quantite → **number** (Acts 28:3)

kittingis of vines → **stickes** (Acts 28:3) [NIV: brushwood]

an **edder** → a **viper** (Acts 28:3)

thing of yuel → **harme** (Acts 28:6)

maners → **lands** (Acts 28:7)

worschipis → **honours** (Acts 28:10)

thingis [that] weren necessarie → **necessaries** (Acts 28:10)

cheping of Appius → Apis-**forum** (Acts 28:15)

chepyng → **market** (Mark 7:4)

chepyng → **market-place** (Mark 12:38)

puple → **nation** (Acts 28:19)

in → **lodging** (Acts 28:23)

questioun, ethir musyng → **questioning** (Acts 28:29)

hirid **place** → hired **lodging** (Acts 28:29)

forbedyng → **prohibition** (Acts 28:31)

VERBS

the firste **bigetun** → **borne** (Rev 1:5)

[he was] **clothid** → **vested** (Rev 1:13; 3:5)

[thei] weren **clothid** → **reuested** (Rev 15:6)

a **long** garnement → garment **to the foote** (Rev 1:13)

thou **failidist** → **fainted** (Rev 2:3)

thei schulen **faile** → **faint** (Mark 8:3)

be **tempted** → **tried** (Rev 2:10)

to **do letcherie** → to **fornicate** (Rev 2:20)

he schal **gouerne** → **rule** (Rev 2:26; 7:17)

to **reulinge** → **gouerne** (Rev 12:5)

to **caste** out of my mouth → **vomite** out of my mouth (Rev 3:16)

Y am **ful of goodis** → **enriched** (Rev 3:17)

Y **haue nede of no thing** → **lacke nothing** (Rev 3:17)

Y **repreue** → **rebuke** (Rev 3:19)

sue thou goode men (*imp*.) → **be zelous** (Rev 3:19)

[he] **stiede** → **ascended** (Acts 2:34; 10:4) (Rev 7:2; 8:4; 9:2; 11:7; 14:11)

stye thou vp (*imp*.) → **come vp** (Rev 4:1; 13:1, 11)

we **stien** → **goe vp** (Mark 10:33) (Rev 11:12)

sche **kyuere** → **clothe** (Rev 19:8)

[thei were] **hilid about** with clothis → **clothed about** (Rev 4:4)

[thei] **ben maad of nouȝt** → **created** (Rev 4:11; 10:6)

he hath **ouercomun** → **wone** (Rev 5:5)

he schulde **ouercome** → **conquer** (Rev 6:2)

thou **aȝenbouȝtist** → **redeemed** (Rev 5:9)

ben **fulfillid** → **complete** (Rev 6:11)

we **marken** → **signe** (Rev 7:3, 4, 5, 6, 7, 8; 10:4)

[he] **trumpide** → **sounded with the trompet** (Rev 8:7, 10, 12, 13; 9:1, 13; 10:7; 11:15)

[it] **meynd togidere** → **mingled** (Rev 8:7; 14:10; 15:2)

she **meddlid** → **mingled** (Rev 18:6)

thei schulen **defoule** the hooli citee → **treade vnder foote** (Rev 11:2)

[thei] **corrumpiden** the erthe → **corrupted** (Rev 11:18)

[sche] is **turmentid** → is **in anquish** (Rev 12:2)

[he] was **rauyschid** to God → **taken vp** (Rev 12:5)

thei **hadden** not **myȝt** → **preuailed** not (Rev 12:8)

he was **cast doun to** the erthe → **throwen into** the earth (Rev 12:13; 18:19, 21)

sche is **fed** by tyme → **nourished** for a time (Rev 12:14)

to be **drawun of** the flood → **caried away with** the floud (Rev 12:15)

sende (*imp*.) → **thrust** (Rev 14:15, 18)

[thei] **swaliden** weith greet heete → **boiled** (Rev 16:9)

[sche] was **enuyround** with purpur → **clothed round about** with purple (Rev 17:4)

[thei] **enuyrounede** → **compassed** (Rev 20:8)

[sche] was **ouergild** with gold → **gilted** with gold (Rev 17:4; 18:16)

[it] **was liȝted** → **illuminated** (Rev 18:1; 21:23; 22:5)

[thei] schulen **biwepe** → **weepe** (Rev 18:9)

[thei] **ben destitute** → **made desolate** (Rev 18:17)

[thei] **defoulide** → **corrupted** (Rev 19:2)

[it was] **spreynt** with blood → **sprinkled** (Rev 19:13)

wijf **ourned** to hir hosebonde → **adorned** (Rev 21:2, 19)

[if he] **do awei** → **diminish** (Rev 22:19)

[thei] **ben plenteuouse** → **abound** (2Cor 1:5; 3:9; 7:4; 8:2)

[thei] **waxen plenteuouse** → **abound** (2Cor 9:11)

we ben **coumfortid** → **exhorted** (2Cor 1:6)

we wolen that ȝe **wite** → we will **not haue** / **are** you **ignorant** (2Cor 1:8; 2:11)

[it] **was don** → **happened** (2Cor 1:8)

we weren **greued** → **pressed** (2Cor 1:8)

it **anoiede** vs → it **was tedious vnto** vs (2Cor 1:8)

[he] **markide** → **sealed** (2Cor 1:22)

Y **ordeynede** → **determined** (2Cor 2:1; 8:19)

he **gladith** me → can **make me glad** (2Cor 2:2)

he **is soreuful** → **made sorie** (2Cor 2:2)

Y **charge** ȝou alle → **burden** (2Cor 2:5)

ȝe **forȝyuen** → **pardon** (2Cor 2:7, 10; 12:13)

be **sopun vp** → **swallowed v**p (2Cor 2:7; 5:4) (Rev 12:16)

to **haue victorie** → **triumpheth** (2Cor 2:14)

to **preise** vs silf → **commend** (2Cor 3:1)

[if it] **write** in stoonys → **figured** (2Cor 3:7)

[he] **is auoidid** → **is made voide** (2Cor 3:7, 11, 13, 14; 9:3)

wittis ben **astonyed** → **dulled** (2Cor 3:14)

we **seen** → **beholding** (2Cor 3:18)

we **do awei** → **renounce** (2Cor 4:2)

oure gospel is **kyuerid** → is **hidde** (2Cor 4:3)

he hath **ȝoue liȝt** → he hath **shined** (2Cor 4:6)

we ben not **angwischid,** *or annoyed* → **are** not **in distresse** (2Cor 4:8)

we ben **maad pore** → we **want** (2Cor 4:8)

we **lacken nothing** → **are not destitute** (2Cor 4:8)

we **mornen** → **grone** (2Cor 5:2)

we mornen, **coueitynge** to be ... → we grone, **desirous** to be ... (2Cor 5:2)

clothid aboue → **ouerclothed** (2Cor 5:1, 4)

thingis **offrid** [to God] → **immolated** (Acts 15:29; 21:25)

we **ben heuyed** → **burdened** (2Cor 5:4)

we **goen in pilgrymage** → we **are pilgrimes** (2Cor 5:6, 8)

we **stryuen** → we **endeuour** (2Cor 5:9)

bi mynde we **passen** to God → we **excede** (2Cor 5:13)

[it] **dryueth** vs → **vrgeth** (2Cor 5:14)

we **gessynge** → **iudging** (2Cor 5:14)

[he] **rettynge** to hem her giltes → **imputing** to them their sinnes (2Cor 5:19)

we vsen **message** → we **are legates** (2Cor 5:20)

be not **repreued** → **blamed** (2Cor 6:3)

ȝyue (*imp*.)→ **exhibite** (2Cor 6:4)

makynge many men **riche** → **enriching** (2Cor 6:10; 9:11)

we han **apeirid** no man→ **corrupted** (2Cor 7:2)

it **rewith** me not → it **repenteth** me not (2Cor 7:8)

spirit is **fulfillid** of alle ȝou → **refreshed** of al you (2Cor 7:13)

he **performe** → **perfit** (2Cor 8:6)

to **haue wil** → **be willing** (2Cor 8:10)

[it] **fulfille** the myseese → **supplie** their want (2Cor 8:14; 11:9)

he **hadde not lesse** → **wanted** not (2Cor 8:15)

[it] **eschewynge** → **auoiding** (2Cor 8:20)

[he] **blame** → might **reprehend** (2Cor 8:20)

we **purueyen** → **prouide** (2Cor 8:21)

[it] hath **stirid** → **prouoked** (2Cor 9:2)

he **castide** in his herte → **determined** (2Cor 9:7)

he **delide abrood** → **distributed** (2Cor 9:9)

he schal **make myche** → **augment** (2Cor 9:10)

[it] **fillith** → doth **supplie** (2Cor 9:12)

[it] **multiplieth** → **aboundeth** (2Cor 9:12)

Y **triste** in ȝou → **am bold** on you (2Cor 10:1)

we **fiȝten** → **ware** (2Cor 10:3)

[it] **hiȝeth** → **extolling** (2Cor 10:5)

[it] is **enhaunsid** → **extolled** (2Cor 11:20; 12:7)

we **dryuen** → **bringing** (2Cor 10:5; 11:20)

we **han redi** → **hauing in a readinesse** (2Cor 10:6)

if [he] **trustith** → **haue affiance** (2Cor 10:7)

to **fere** → **terrifie** (2Cor 10:10)

to **putte** → **matche** (2Cor 10:12)

[he] **stretchith** → **reache** (2Cor 10:13, 14)

we **ouerstretchen** → **extend** (2Cor 10:14)

it is **alargid** → **dilated** (2Cor 6:11, 13)

he is **preuyd** → **approued** (2Cor 10:18)

ȝe wolden **suffre** → **beare** (2Cor 11:1) (Rev 2:2, 3)

do ȝe **penaunce** (imp.) → **be penitent** (Mark 1:15)

Y **loue** → **emulate** (2Cor 11:2)

Y **haue spousid** → **despoused** (2Cor 11:2)

to **ȝelde** → to **present** (2Cor 11:2)

Y haue done synne, **mekynge** → **humbling** (2Cor 11:7)

Y **made nakid** → **spoiled** (2Cor 11:8)

[it] **failide** to me → I **wanted** (2Cor 11:9)

it **spedith** not → it **is** not **expedient** (2Cor 12:1)

[he] was **rauyschid** → **rapt** (2Cor 12:4)

lest [he] **gesse** → **esteeme** (2Cor 12:6)

Y **greuyde** → **burdened** (2Cor 12:13, 16)

to **tresoure** → **lay vp treasures** (2Cor 12:14)

Y **schal ȝyue** → **bestow** (2Cor 12:15)

Y **biweile** → **mourne** (2Cor 12:21)

vndurstonde ȝe the same thing (*imp*.) → **be of one minde** (2Cor 13:11)

to **knele doun** → **stouping downe** (Mark 1:7)

to **vnlace** his **schoone** → **vnloose** latchet of his shoes (Mark 1:7)

[it] **puttide forth in to** → **droue out into** (Mark 1:12)

[he siȝ hem] **makynge** nettis → **repairing** nettes (Mark 1:19)

vex doumbe (*imp*.) → **hold thy peace** (Mark 1:25)

vexe doumbe (*imp*.) → **peace** (Mark 4:39)

[it] **debreidynge** hym → **tearing** him (Mark 1:26)

thei **souȝten** → **questioned** (Mark 1:27; 9:9)

lay **sijk in fyueris** → **fit of feuer** (Mark 1:30)

he **areride** hir → **lifted** her **vp** (Mark 1:31)

thou maist **cleanse** → **cleane** (Mark 1:40)

he hadde **seide** this → he had **spoken** (Mark 1:42; 14:56, 71)

[he] **putte** hym **out** → **cast** him **forth** (Mark 1:43)

he hath **put** hym in to fier → **cast** him into fire (Mark 9:21)

seye to no man (*imp*.) → **tel** no body (Acts 9:7) (Mark 1:44; 7:36; 8:26, 30; 11:29, 33; 13:4; 16:7)

[he] bigan to **preche** → **publish** (Mark 1:45) (Mark 5:20; 7:36)

[he] bigan to **publische the word** → **blase abrode** (Mark 1:45)

thei myȝten not **brynge** hym to Jhesu → **offer** him (Mark 2:4; 10:13)

thei **vnhileden** the roof → **vncouered** (Mark 2:4)

to **hile** → **couer** (Mark 14:65; 16:5)

[thei] schulen **perische** → **be lost** (Mark 2:22)

thei miȝten not be in the hous, ne at the ȝate → there was no place no not at the doore (Mark 2:2)

[thei] bigunnen to **passe forth** → **goe forward** (Mark 2:23)

he **hadde nede** → he **was in necessitie** (Mark 2:25)

he **hungride** → he **was an hungred** (Mark 2:25)

he **wente in to** the hous → he **entred into** the house (Mark 2:26; 3:27; 8:27)

[he] **ȝede in to** an hous → **entring into** a house (Mark 7:24; 16:5)

to **leese** → to **destroy** (Mark 3:4; 9:21; 11:18; 12:9)

he **hadde sorewe** → **being sorowful** (Mark 3:5, 6)

[thei] **wente** to the see → **retired** to the sea (Mark 3:7)

[it] schulde **serue** → **attend** (Mark 3:9)

thei **thristen** hym → **throng** him (Mark 3:9; 5: 31)

[thei] **thruste** hym → **throng** him (Mark 5:24)

thei **felden fast to** hym → **preased in vpon** him (Mark 3:10)

thei schulden **make knowun** → **disclose** (Mark 3:12)

he **wente in to an hille** → **ascending into a mountaine** (Mark 3:13)

puple **cam togidere** → **resorteth together** (Mark 3:20)

to **holde** him → to **lay hands on** him (Mark 3:21; 12:12; 14:1, 49)

holde ȝe him (*imp*.) → **lay hold on** him (Mark 14:44)

he is **turned in to woodnesse** → he was **become mad** (Mark 3:21)

he may **take awey** → **rifle** (Mark 3:27)

he schal **spoile** his house → **rifle** (Mark 3:27)

it **spronge vp** → **shot vp** (Mark 4:5)

it **welewide** → it **parched** (Mark 4:6)

it **driede vp** → **withered** (Mark 4:6; 11:21)

[thei] **sprongen vp** → **grewe vp** (Mark 4:7, 8)

[thei] **strangliden** it → **choked** (Mark 4:7, 19)

it **ʒaf** fruyt → **yelded** fruite (Mark 4:7, 8)

[thei] **axiden** hym **to expowne** the parable → **asked** him the parable (Mark 4:10)

thei ben **sclaundrid** → **scandalized** (Mark 4:17; 6:3; 9:41, 42, 44, 46; 14:27, 29) (2Cor 11:29)

[thei] **maken fruyt** → **yeld fruite** (Mark 4:20)

the tre, **bryngynge forth** fruytis, ... → **yelding** (Rev 22:2)

be **metun** → be **measured** (Mark 2:24) (Rev 11:1, 2; 21:15, 16)

be **metun** → be **measured** (2Cor 10:12)

[it] schal **come in to opyn** → **come to light** (Mark 4:22)

be **cast** to ʒou → be **giuen** to you (Mark 4:24)

to **ʒyue** to houndis → **cast** to the dogges (Mark 7:27)

[it] **vexe** → **growe vp** (Mark 4:27)

it **waxith in to a tre** → it **riseth vp** (Mark 4:32)

[it] **makith fruyt** → **bringeth forth fruite** (Mark 4:28)

he **preiede** → he **desired** (Acts 8:31; 9:38; 10:48; 15:38; 16:39; 19:31; 23:20; 24:4; 27:33) (Mark 5:17; 8:22) (2Cor 8:6; 9:5)

he **sendith** a sikil → he **putteth** in the sickle (Mark 4:29)

we **comparisoun** it → we **compare** it (Mark 4:30) (2Cor 10:12)

it is **sprongun up** → it is **sowen** (Mark 4:32)

is **maad** gretter → **becommeth** greater (Acts 7:29, 12:18) (Mark 4:32; 9:25)

braunchis → **boughes** (Mark 4:32; 11:8; 13:28)

he **expownede** → **explicated** (Mark 4:34)

a greet storm **was maad** → there **arose** a great storme (Mark 4:37)

(storm) **keste** wawis in to the boot → waues **bette** into the boate (Mark 4:37)

What **dreden** ʒe? → Why **are** you **feareful**? (Mark 4:40)

he hadde **broke** the chaynes → **burst** (Mark 5:4)

he was **betynge** hym silf with stoonus → **cutting** (Mark 5:5)

there was a flok of swyn, **lesewynge** → **feeding** (Mark 5:11) [*leasow*]

[he] was **cast doun** in to the sea → **caried headlong** into the sea (Mark 5:13)

thei weren **dreynt** in the sea → were **stifled** in the sea (Mark 5:13)

thei that **kepten** hem → **fed** them (Mark 5:14)

thei **tolden** in to the citee → **caried newes** into the citie (Mark 5:14)

it was don to hym → he had been dealt withal (Mark 5:16)

[he] **resseyuede** hym not → **admitted** (Mark 5:19) (2Cor 8:17)

[he] **took** → **admitted** (Mark 5:37)

he wente **forth** → went **his way** (Mark 5:20)

[he] **gon vp in to the boot** → **passed in boate** (Mark 5:21)

he **wente** ouer the see → **passed** beyond the straite (Mark 8:13)

[sche] hadde **resseyued** → **suffred** (Mark 5:26)

[sche] hadde **spendid** al hir good → **bestowed** al that she had (Mark 5:26)

nothing **was amendid** → **was the better** (Mark 5:26)

[it] **was goon out of** hym → **proceeded from** him (Mark 5:30) (Rev 1:16)

[it] **is of** me → **proceedeth from** me (Mark 7:11)

[thingis that] **defoulen** a man → **make** a man **common** (Mark 7:15, 18, 20, 23)

[thingis] **comen forth of** a man → **proceede from** a man (Mark 7:15, 21) (Rev 9:17; 19:21; 22:1)

[thei] **comen forth of fro** with ynne → **proceede from** withing (Mark 7:23)

[thei] **camen out** → **proceeded** (Rev 4:5)

[sche] **quakide** → **trembling** (Mark 5:33)

what **traueilist** thou the maistir ferther (*int*.) → **trouble** (Mark 5:35)

what ben ʒe **troublid** (*int*.) → why **make** you **this a doe** (Mark 5:39)

thei **weren abaischid** → **astonied** (Mark 5:42)

be clothid with twei cootis → **put on** two coates (Mark 6:9; 15:20)

he hadde **weddid** her → he had **maried** her (Mark 6:17; 10:11, 12; 12:25)

[sche] **daunside** → **daunced** (Mark 6:22)

he wolde not **make hir sori** → not sche was **comun** ynne → she was **gone** in (Mark 6:25)

he wolde **make her sori** → **displease** her (Mark 6:26)

[thei] **leiden** it → **put** it (Mark 6:29)

[thei] **telden** to hym alle thingis → **made relation** to him **of** al things (Mark 6:30)

[thei] **camen bifor** hem → **preuented** them (Mark 6:33; 14:8)

to **passe bifor** hym → **goe before** him (Mark 6:45)

he say hem **trauelynge** in rowyng → **labouring** in rowing (Mark 6:48) (Acts 20:35)

[thei] waren **afraied** → were **troubled** (Mark 6:50)

triste ʒe (*imp*.) → **haue confidence** (Mark 6:50) (2Cor 7:16)

to **kepe** → to **obserue** (Mark 7:4, 9; 10:20)

whi **gon** thei (*int*.) → **walk** (Mark 7:5) (2Cor 12:18)

ʒe han **maad** [it] **voide** → you **frustrate** [it] (Mark 7:9)

ʒe **breken** the word → **defeating** the word (Mark 7:13)

bynethe it goith out → **is cast out into the priuy** (Mark 7:19)

thingis that **gon out of** a man → **come forth from** a man (Mark 7:20)

he **sorewide with ynne** → **groned** (Mark 7:34; 8:12) (2Cor 5:4)

thei **abiden** me → **endure** with me (Mark 8:2)

[thei] bigunnen to **dispuyte** with hym → **question** with him (Mark 8:11; 9:13, 15; 12:28)

thei **thouʒten** → **reasoned** (Mark 8:16, 17)

he **chargide** hem → **threatened** them (Mark 8:30)

be **repreued** of the elder men → **reiected** (Mark 8:31)

to **blame** → to **rebuke** (Mark 8:32)

if ony man wole **come after** me → **follow** me (Mark 8:34)

he **wynne** al the world → **gaine** (Mark 8:36)

[if he] **do peiryng** → **suffer damage** (Mark 8:36)

[he] knoulechith me → ashamed of me (Mark 8:38)

thei weren **agaste bi drede → frighted with feare** (Mark 9:5)

be **dispisid → contemned** (Mark 9:11)

thei **dispiseden** hym → **railed** at him (Mark 15:32)

he **hurtlith** hym **doun → dasheth** him (Mark 9:17)

he **fometh → fometh** (Mark 9:17)

he **betith togidir with** teeth → **gnasheth with** the teeth (Mark 9:17)

he **wexith drye → withereth** (Mark 9:17)

[it] **maad drye → withered** (Mark 11:20)

[it] **walewide → tumbled** (Mark 9:19)

[he] **walewide** a stoon → **rolled** (Mark 15:46; 16:4)

thei **wente forth in to** Galile → **passed by** Galilee (Mark 9:29)

[mylne stoon] **don** aboute his necke → **put** about (Mark 9:41)

kitte [thi hoond] **of → choppe** it **of** (Mark 9:44)

be **sent** in to helle → **cast** (Mark 9:44) (Rev 2:22, 24; 6:13; 8:7; 11:13; 12:15; 20:14, 15)

be **maad sauery** with salt → **salted** with salt (Mark 9:48)

ȝe schulen **make it sauery → season** it (Mark 9:49)

[he] **doith → committeth** (Acts 25:25) (Mark 10:11, 12, 19) (2Cor 11:7; 12:21) (Rev 2:14, 22)

he **baar heuy → tooke it il** (Mark 10:14)

seie not fals witnessyng (*imp*.) → **beare** not false witnesse (Mark 10:19)

o thing **faileth →** one thing is **wanting** (Mark 10:21)

he wente awei **mornyng →** went away **sorowful** (Mark 10:22)

[thingis] weren to **come to** hym → should **befal** him (Mark 10:32)

thei schulen **dampne** hym **bi** deth → **condemne** him **to** death (Mark 10:33; 16:16)

be **waischun** with the baptym → be **baptized** with the baptisme (Mark 10:38, 39)

[thei] weren **cristened → baptized** (Acts 18:8)

to **haue indignacioun →** to **be displeased** (Mark 10:41)

to **haue prynshode of folkis →** to **rule ouer the gentiles** (Mark 10:42)

[thei]**ben lordis of hem → ouerrule them** (Mark 10:42) (2Cor 1:23)

vntie ȝe [the colt] (*imp*.) → **loose** him (Mark 11:2, 4, 5)

he schal **leeue** hym hidir → **send** him hither (Mark 11:3)

go / (ȝede) forth (awai) → goe thy waies (Mark 10:52; 11:3; 12:13; 14:16)

[thei] **strewiden** her clothis → **spred** (Mark 11:8)

he **turnede vpsodoun → ouerthrew** (Mark 11:15)

[he] **doute** not in his herte → **stagger** (Mark 11:23)

[thei] **hadden** Joon, that he was a prophete → **accounted** Iohn that he was a Prophet (Mark 11:32)

[he] **sette** an hegge [aboute a vynȝerd] → **made** (Mark 12:1)

[he] **dalf** a lake → **digged** a trough (Mark 12:1)

he **hiryde** it → **let** it **out** (Mark 12:1)

thei **leften** hym **voide → sent** him **away emptie** (Mark 12:3)

thei **turmentiden** hym → **vsed** him **reprochefully** (Mark 12:4)

to **turmenten** → to **vse them contumeliously** (Acts 14:5)

thei schulen **drede** my sone → **reuerence** (Mark 12:6)

[thei] han **disspisid** → **reiected** (Mark 12:11)

to **take hym in word** → **entrappe** him **in his word** (Mark 12:13)

[he] **haue** no sones → **leaue** no children (Mark 12:19)

ȝe **erren** myche → you **are** much **deceiued** (Mark 12:27)

be ȝe **war of** scribis (*imp.*) → **take heede of** the Scribes (Mark 12:38)

Loke ȝe, that no man disseyue ȝou (*imp.*) → **See**, that no man seduce you (Mark 13:5)

[thei] schulen **punysche hem bi deeth** → shal **worke their death** (Mark 13:12)

be in hate to alle men → **be odious** to (Mark 13:13)

[he that **lastith** → he that shal **endure** (Mark 13:13)

[thei that] **norischen** → **giue sucke** (Mark 13:17)

[he] hath **maad** → **created** (Mark 12:19)

[he] hadde **abredgide** → **shortened** (Mark 13:20)

[he] **chees** → **elected** (Mark 13:20)

[he] hath **maad schort** → **shortened** (Mark 13:20)

[thei] schulen **ȝyue** tokenes → shal **shew** signs (Mark 13:22)

it **may be don** → **it is possible** (Mark 13:22)

take ȝe **kepe** (*imp.*) → **take heed** (Mark 13:23)

be **maad derk** → **darkened** (Mark 13:24)

leeues **ben sprongun out** → the leaues **come forth** (Mark 13:28)

wake ȝe (*imp.*) → **watch** (Mark 13:33, 34, 35, 37; 14:34, 37, 38) (Rev 3:3; 16:15)

he **restide** → **sate at meate** (Mark 14:3)

sche **helde** [oynement] **on** his heed → **powred** it **out vpon** his head (Mark 14:4)

[thei] **beren it heuyli** with ynne hem silf → **had indignation** within thel selues (Mark 14:4)

to **be anoyed** → **be heauy** (Mark 14:33)

what **be** ȝe **heuy** to hir (*int.*) → why do you **molest** her (Mark 14:6)

thei **groyneden** aȝens hir → **murmured** against her (Mark 14:5)

a grete soupyng place **arayed** → **a great chamber, adorned** (Mark 14:15)

[he that] **puttith** the hoond in the platere → **dipeth** his hand in the dish (Mark 14:20)

Y schal not **forsake** thee → **denie** (Mark 14:31)

abide ȝe here (*imp.*) → **stay** here (Mark 14:34)

he **felde doun** on the erthe → **fel flat** vpon the ground (Mark 14:35)

bere ouer fro me this cuppe (*imp.*) → **transferre** from me (Mark 14:36)

reste ȝe (*imp.*) → **take rest** (Mark 14:41)

[thei] **forsoken** hym → **leauing** (Mark 14:50)

thei **helden** hym → **tooke** him (Mark 14:51)

he **lefte** the clothing, and fleiȝ nakid awei → **casting** of the sindon, fled naked (Mark 14:52)

to **take** hym to the deeth → **put** him to death (Mark 14:55)

what **dissiren** we (*int.*) → what **neede** we (Mark 14:63)

what **semeth** to ȝou (*int.*) → how **think** you (Mark 14:64)

to **smite hym with buffetis** → **beate** (Mark 14:65)

areede thou (*imp.*) → **prophecie** (Mark 14:65)

[thei] **beeten** hym **with strokis** → **gaue** him **blowes** (Mark 14:65)

[he] was **boundun** with men → was **put in prison** with persons (Mark 15:7)

[thei] hadden **don manslauȝtir** → **committed murder** (Mark 15:7)

to **preie** → **require** (Mark 15:8)

[thei] **stireden** the puple → **moued** (Mark 15:11)

to **make aseeth** → **satisfie** (Mark 15:15)

thei **writhen** a coroun of thornes → **platting** a crowne of thornes (Mark 15:17)

thei **kneliden** → **bowing the knees** (Mark 15:19)

thei **vnclothiden** hym → **stripped** him (Mark 15:20)

thei **compelliden** → **forced** (Mark 15:21)

to **bere** his cross → to **take vp** his crosse (Mark 15:21)

[it] was **writun** → was **superscribed** (Mark 15:26)

thei blasfemyden hym, **mouynge** her heedis → **wagging** their heades (Mark 15:29)

to **do** hym **doun** → to **take** him **downe** (Mark 15:36)

[he] **ȝaf out a greet cry** → **putting forth a mightie voice** (Mark 15:37)

he **grauntide** → **gaue** (Mark 15:45)

[he] **wlappide** [the bodi] → **wrapped** (Mark 15:46)

as a book **wlappid in** → **folded together** (Rev 6:14)

Who schal **meue awey** the stoon (*int.*) → **roll back** the stone (Mark 16:2)

nyle ȝe **drede** (*imp.*) → be not **dismaied** (Mark 16:6)

[drede] had **assailed** hem → **inuaded** (Mark 16:8)

[thei] weren **weilynge** → **mourning** (Mark 16:10)

he was **schewid** in anothir liknesse → he **appeared** in an other shape (Mark 16:12)

[he] **repreuede** → **exprobrated** (Mark 16:14)

thei schulden **do awei** serpentis → **take away** (Mark 16:18)

whanne he **was don awei** → **remouing** him, he ... (Acts 13:22)

 [synnes] be **don awei** → be **put out** (Acts 3:19)

thei schulen **vexe hoole** → **be whole** (Mark 16:18)

thei schulden **abide** → **expect** (Acts 1:4; 10:24; 17:16; 23:21; 24:15; 27:33) (Mark 15:43)

thei weren **come to gidire** → **assemble** (Acts 1:6; 10:27; 13:44; 19:32) (Mark 5:21; 10:1)

[thei] **camen togidre in to oon** → **assemble together** (Acts 2:26)

[thei] **camen togidir** → **assemble together** (Mark 7:1; 14:53)

thei **weren togidir** → **assembled together** (Acts 20:18) (Rev 19:17)

we **camen** to breke breed → we **were assembled** to breake bread (20:7)

[thei] ben gaderid togidere → **assemble** (Acts 1:21; 14:26; 20:9)

ȝe schulen **take** → **receiue** (Acts 1:8; 2:33, 39; 3:3; 7:38,45, 53; 10:22; 17:15; 26:10) (Mark 4:16, 20; 11:24; 12:40) (2Cor 7:2; 11:4) (Rev 2:17; 4:11; 5:7, 11)

he was **lift vp** → **eleuated** (Acts 1:9)

[he] is **takun vp** → **assumpted** (Acts 1:11, 22) (Mark 16:19)

[thei] **turneden aȝen** → **returned** (Acts 1:12; 5:22, 8:28; 12:11, 25; 13:13, 34; 14:20; 15:36; 22:17) (Mark 14:40)

turne aȝen bihynde (*imp*.) → **returne back** (Mark 13:16)

thei **ȝeden aȝen** → **returned** (Acts 8:25)

thou **reckist** → **carest** (Mark 12:14)

he **ȝaf** to hem **names** → he **called** their names (Mark 3:17)

it **is clepid** → **is called** (Acts 1:12, 19, 23; 6:9, 7:57; 8:10) (Mark 11:17; 12:37) (Rev 1:9; 11:8; 12:9)

[thei] **clepiden** hem → they **called** them (Acts 4:18; 5:40; 9:40; 10:5, 18; 23:17) (Mark 2:17; 3:13, 31; 6:7; 7:14; 8:1; 9:34; 10:42, 49) (2Cor 1:22)

[thei] **clepiden togidre** the counsel → **called together** (Acts 5:21; 6:2; 10:24; 19:25) (Mark 3:23; 8:34; 12:43; 15:16)

to **clepe** thee in to his hous → to **send for** thee into his house (Acts 10:22, 29; 24:25) (Mark 15:45)

lastingli contynuunge in preier → **perseuering** in praier (Acts 1:14)

to **take** → to **apprehend** (Acts 1:17; 12:3; 16:19, 17:19; 24:6; 26:21) (Mark 12:3, 8; 14:48) (2Cor 11:32)

he **cauȝte** Petre → he **apprehended** (Acts 21:33; 12:3) (Rev 19:20)

[he] **gat** a part of this seruyce → **obteined** the lot of this ministerie (Acts 1:17) (2Cor 4:1)

[he] **hadde** a feeld → **possessed** a field (Acts 1:18)

[his entrailes] **weren shed abroad** → [his bowels] **gushed out** (Acts 1:18)

[thei] **ordeyneden** → **appointed** (Acts 1:23; 6:3, 7:10, 27, 35; 10:42; 12:21; 15:2)

[he] **trespasside** → **preuaricated** (Acts 1:25)

[the daies] were **fillid** → were **accomplished** (Acts 2:1; 12:25; 14:25)

[thei] weren **fillid** with the Hooli Goost → **replenished** with the Holy Ghost (Acts 2:4; 4:31; 5:18; 9:31; 13:9, 45; 19:28) (2Cor 7:4)

[thei] weren **astonyed** → were **amased** (Acts 2:7; 9:7)

he was **astonyed, and wondride** → he was **astonied with admiration** (Acts 8:13)

[thei] **wondriden** → **were in admiration** (Mark 6:2; 11:18) (Rev 13:3)

thei weren **afeerd** → were **astonied** (Mark 16:5)

[ȝe] **wondren** → **maruel** (Acts 3:12; 2:7; 12, 4:13; 13:12) (Mark 1:27; 2:12; 5:20; 6:6; 10:26; 12:17; 15:5, 44) (Rev 17:6)

[thei] **wondriden** → **were astonied** (Acts 9:21; 10:45; 12:16) (Mark 1:22; 6:51; 10:32)

[thei] **scorneden** → **deriding** (Acts 2:12) (Mark 5:40)

[he] **reiside vp** → **lifted vp** (Acts 2:14, 33, 4:24)

[ȝe] **perseyue** my wordis → **receiue** my words (Acts 2:14)

[ȝe] **wenen** → **suppose** (Acts 2:15) (2Cor 11:5)

ȝe **wenen** → **thinke** (2Cor 12:19)

Y schal **helde out** my spirit → **powre out** my Spirit (Acts 2:17, 33)

[ȝe] **witen** → **know** (Acts 2:22, 30, 36; 3:17; 7:40; 10:28, 37; 12:9, 11; 15:7; 17:19; 19:25; 20:18, 25;26:26) (Mark 2:10; 4:27; 5:33, 43; 7:24; 9:5, 29; 10:42; 11:33; 12:14, 15; 13:29, 32, 33, 35; 14:40; 15:10) (2Cor 1:7; 2:4; 4:13; 5:1, 6, 11; 8:9; 11:11; 12:2) (Rev 2:2, 9, 13; 3:1, 3, 8, 14, 17; 7:13; 12:12)

[ȝe] **turmentide** → **crucified** (Acts 2:23)

[ȝe] **killiden** → **slaine** (Acts 2:23)

he **vnbounde** hym → he **loosed** him(Acts 22:30; 2:24) (Mark 7:35) (Rev 9:14, 15; 20:3, 7)

[it] **made ful out ioye** → hath **reioyced** (Acts 2:26)

to **haue ioie** → to **reioyce** (2Cor 2:3; 7:15)

[he] **seynge afer** → **forseeing** (Acts 2:31)

[he] was **enhaunsid** → **exalted** (Acts 2:33; 5:31; 13:17) (2Cor 11:7)

to **witnesse** → to **testifie** (Acts 2:40; 8:24; 10:42; 18:5; 20:24) (Rev 22:16, 17)

[he] **monestide** → **exhorted** (Acts 2:40; 11:23; 14:21; 20:1) (2Cor 1:4; 5:20; 6:1)

[he] **counseliden** hem → **exhorted** them (Acts 13:43; 18:4; 27:22)

[to] **monestinge** → to **admonish** (Acts 20:31)

[soulis] weren **encreessid** → were **added** (Acts 2:41; 11:24)

chirches **weren encreseden** in noumbre → **abound** in number (Acts 16:5) (2Cor 8:15)

[thei] **weren lastynge stabli** in the teching → **were perseuering** in the doctrine (Acts 2:42)

[thei] **departiden** possessions → **deuided** (Acts 2:45; 4:35; 13:19; 23:7) (Mark 3:24, 26; 6:41; 15:24)

[he] was **borun** → **caried** (Acts 3:2; 9:15; 27:17, 44) (Mark 2:3; 6:55; 11:16; 14:13) (Rev 17:7)

[thei] **baren** hir **out** → **caried** her **forth** (Acts 5:10; 21:35)

[they] **entriden** → **went into** (Acts 3:3; 5:10, 9:7, 28)

[he] **entride** in to the castels → **went forth** (Mark 8:27)

[sche] **entride** → **came in** (Acts 5:7; 9:12, 10:3; 28:30)

[he] **preyede** → **asked** (Acts 3:3) (Mark 10:17)

[he] **bihelde** hym → **looking** vp(on) him (Acts 3:5; 4:29, 7:55; 22:13; 23:1; 27:12) (Mark 3:5, 34; 6:41; 7:34; 8:24; 9:7; 10:23; 12:14; 15:40; 16:4) (Rev 5:3)

rise thou / **vp** (*imp.*) → **arise** (Acts 3:6; 8:26; 9:7, 10; 10:26; 12:7; 22:10) (Mark 2:9, 10, 12; 14:42) (Rev 11:1)

[he] **heyede** hym **vp** → **lifted** him **vp** (Acts 3:7)

[hise feet] weren **sowdid togidere** → were **made strong** (Acts 3:7)

[he] **lippide** → **springing** (Acts 3:8)

[he] **wandride** → **walked** (Acts 3:8) (Mark 6:48, 49; 16:12) (2Cor 10:2) (Rev 9:20; 16:15)

[he] **heriede** God → **praising** God (Acts 3:8; 16:25) (Rev 19:1, 5)

[it] **byfelde** to hym→ **chaunced** (Acts 3:10; 21:35)

that **was bifalle** → **was chaunced** (Acts 4:21; 9:3; 28:7)

[thingis] that **felden** to me → did **chaunce** to me (Acts 20:19) (Mark 9:20)

[ȝe] **bitraieden** hym → **deliuered** (Acts 3:13)

[he] **demede** → **iudging** (Acts 3:13; 13:27, 46; 15:19; 16:15; 17:31; 23:3, 6; 24:6; 25:20) (Rev 6:10; 11:18; 16:5)

[ȝe] **slowen** → **killed** (Acts 3:15; 5:30; 9:23, 29; 10:13, 39; 11:7; 12:2; 21:31; 22:20; 23:12; 26:21) (Mark 6:19; 8:31; 9:30; 10:19, 34; 12:5, 7; 14:1) (2Cor 3:6) (Rev 2:23; 6:4, 8; 9:15; 11:7; 13:10)

his wijf was **witinge** → hiw wife being **priuie** thereto (Acts 5:2)

[his name] hath **confermyd**→ **strengthened** (Acts 3:16)

[he] **bifor telde** → **foreshewed** (Acts 3:18)

[they] **soreweden** → **greeued** (Acts 4:2)

what **was don** of Petre → what **was become** of Peter (Acts 12:18)

it **was don** → it **came to passe** (Acts 4:5; 10:25; 16:16; 21:1; 27:44) (Mark 1:9; 2:15, 23; 13:29)

it **was don** → it **chaunced** (Acts 5:7) (Mark 13:18)

what **is don** → what is **befallen** (Acts 7:40; 5:24; 22:16)

it **bifelde** → it **came to passe** (Acts 9:32; 9:37; 14:1; 19:1)

it **was maad**, that → it **came to passe** that (Acts 9:43)

be **demyd** → be **examined** (Acts 4:9; 4:19)

[it] was **demed** → **decreed** (Acts 27:1; 4:28; 16:4; 21:25)

[he] **is maad saaf** → **hath been made whole** (Acts 4:9) (Mark 6:56)

[it] **heelthis** → **cures** (Acts 4:30; 5:17; 4:14; 8:8) (Mark 1:34; 3:2, 15; 6:5)

thei **aȝenseiden** → **contradicting** (Acts 18:6; 4:14; 13:45; 28:19)

[thei] **spaken** (togidere) → **conferred** (together) (Acts 4:15; 25:12)

the signe is **maad knowun** → **notorious** signe hath been **done** (Acts 4:16)

be **maad knowun** → to be **made manifest** (Acts 10:40)

be **maad opyn** → be **made manifest** (Mark 4:22; 6:14) (Rev 1:1)

maad opyn → **manifest** (2Cor 3:3)

he **schewith** → **manifesteth** (2Cor 2:14; 4:10, 11; 5:10; 7:12)

be **pupplischid** → **spred abrode** (Acts 4:17)

manasse → **threaten** (Acts 4:17; 4:21) (Mark 4:39; 8:33; 9:24)

he **manasside** hem → charged them (Mark 3:12)

[thei] **denounsiden** → **charged** (Acts 4:18; 5:40) [NIV: commanded]

[thei] **leften** hem → **dimissed** them (Acts 4:21; 13:42; 23:22) (Mark 4:36; 6:45, 46; 8:3, 9; 10:2, 11, 12)

[thei] **leten** hem **go** → **dimissed** (Acts 5:40; 13:3; 15:30; 19:40) (Mark 6:36)

to **forsake** → **dimisse** (Mark 10:4)

[thei] weren **delyuerid** → **dimissed** (Acts 4:23)

[thei] **delyuereden** hym → **conueied** him (Acts 9:25)

[thei] **clarifieden** → **glorified** (Acts 4:21)

[signe] was **maad** → had been **wrought** (Acts 4:22)

[thei] **gnastiden with teeth togidre** → **rage** (Acts 4:25)

[thei] **thouȝten** → **meditate** (Acts 4:25)

[he] **grante** → **giue** (Acts 4:29; 14:3)

[he] **weldide** thingis → **possessed** (Acts 4:32) (Rev 21:7)

[thei] **ȝeldiden witnessyng** → **giue testimonie** (Acts 4:33; 16:2; 22:5)

[he] was **named** → was **surnamed** (Acts 4:36; 11:13)

[he] was **deed** → **gaue vp the ghost** (Acts 5:5)

[sche] **diede** → **gaue vp the ghost** (Acts 5:10; 12:23) (Mark 15:37, 39)

[thei] **mouyden** hym **awei** → **remoued** him (Acts 5:6)

greet drede **was maad** → there **fel** great feare (Acts 5:11)

schulde **schadewe** ech of hem → might **ouershadow** any of them (Acts 5:15)

[men] weren **trauelid** of vnclene spiritis → were **vexed** of vncleane spirits (Acts 5:16) (Mark 5:15, 18)

[thei] that **hadden** sijknessis → were **vexed** with diseases (Mark 1:34)

thei **doutiden** of hem → **were in doubt** of them (Acts 5:24)

thei **dredden** → **feared** (Acts 5:26; 9:26; 10:7, 22, 35; 13:16; 22:29; 27:17) (Mark 4:40; 5:33, 36; 6:20, 50; 11:32; 12:11; 13:7; 14:33) (2Cor 11:3; 12:20) (Rev 1:17; 2:9; 11:18; 14:7; 15:3)

thei **dredden** → **were afraid** (Acts 16:38) (Mark 5:15; 9:31; 10:32; 11:18)

thei **dredden** → were **much afraid** (Mark 9:14)

God ȝaf to alle **obeischinge** to him → God hath giuen to al that **obey** him (Acts 5:33)

thei **weren turmentid** → **it cut them to the hart** (Acts 5:33)

[thei] **thouȝten** to sle hem → they **consulted** to kil them (Acts 5:33)

take tent → **take heede** (Acts 5:35; 20:28)

[thei] weren **disparplit** → were **dispersed** (Acts 5:36) (Mark 14:27)

if an hous be **disparpoilid** on it silf → **deuided** against it self (Mark 3:25)

[thei] weren **scatered** → were **dispersed** (Acts 5:37; 8:1, 4)

[he] **turnyde awei** → **drew away** (Acts 5:37)

suffre ȝe hem (*imp.*) → **let them alone** (Acts 5:37) (Mark 14:6)

suffre ȝe (*imp.*) → **let** be (Mark 15:36)

schal **be vndon** → **be dissolued** (Acts 5:38) → (Mark 14:58)

to **repugne** God → to **resist** God (Acts 5:39)

thei miȝten not **withstonde** the wisdom → could not **resist** (Acts 6:10; 7:51; 13:8)

[thei] **weren betun** → **had scourged** them (Acts 5:40) → (Mark 10:34)

he **ioyede** → **reioyced** (Acts 11:23; 5:41) (2Cor 6:10; 7:7, 13; 13:9, 11)

thei **weren had worthi** to suffre → **were accounted worthy** to suffer (Acts 5:41)

to **preche** → to **euangelize** (Acts 5:42; 8:4, 12, 25, 35, 40; 14:6, 20; 15:35) (2Cor 10:16; 11:7) (Rev 10:7; 14:6)

the Grekis **grutchiden** aȝens the Ebrews → there **arose a murmuring** of the Greekes against the Hebrues (Acts 6:1)

[we] **mynystren** → **serue** (Acts 6:2; 13:36)

sche **seruede** hem → she **ministred vnto** them (Mark 1:31)

therfor **biholde** ȝe → **consider** therfore (Acts 6:3; 11:6; 12:12) (2Cor 4:18)

[thei] **leiden** hoondis on hem → **imposed** handes vpon them (Acts 6:6; 8:17; 9:12, 17; 13:3; 19:6) (Mark 6:5; 7:32; 10:16)

putte thin hoond on her (*imp.*) → **impose** thy hands vpon her (Mark 5:23)

[he] **sette** hise hoondis on hym → **imposing** his hands (Mark 8:23, 25; 16:18)

the word of the Lord **wexide** → **increased** (Acts 6:7; 7:17; 12:24; 19:20) (Mark 4:8) (2Cor 10:15)

he **dwelte** in Carram → **abode** in Charan (Acts 7:3; 9:43; 12:19; 14:27; 21:10)

he schulde **dwelle** → would **tarie** (Acts 10:48; 15:35; 16:15; 21:4, 7; 22:16; 25:6) (Mark 6:10) (Rev 17:10)

he **bihiȝte** → **promised** (Acts 7:5) (Mark 14:11)

he **diede** → he **fell asleep** (Acts 7:59)

[he] **diede** → **slept** (Acts 13:36)

[he] **tretyde** → **intreating** (Acts 27:3; 7:6)

he **gendride** Ysaac → **begat** Isaac (Acts 7:8)

Jacob **cam doun** in to Egipt→ **descended** into (Acts 7:15; 7:34, 8:5; 10:11) (Mark 1:10; 9:8) (Rev 3:12; 10:1; 12:12; 20:1) [NIV: went down]

[he] hadde **knoulechid the biheeste** → had **promised** [the promise] (Acts 7:17)

[he] **bigilide** oure kyn → **circumuenting** our stocke (Acts 7:19) (2Cor 7:2; 12:18)

be **disseyued** → **circumented** (2Cor 2:11; 12:17)

[he] **turmentide** oure fadris → **afflicted** our fathers (Acts 7:19; 12:1; 21:13) (Rev 16:8)

thei schulden **putte awey** her children → should **expose** their children (Acts 7:19)

he was **put out in the flood** → was **exposed** (Acts 7:21)

he was **louyd of** God → was **acceptable to** God (Acts 7:20)

he **vengide** hym → **defended** him (Acts 7:24)

he **dide veniaunce** for hym → **reuenged** his quarel (Acts 7:24)

to venge → **reuenge** (2Cor 10:6) (Rev 6:10; 19:2)

[he] **suffride** the wronge → **susteined** the wrong (Acts 7:24)

ȝe **susteynen** → **suffer** (2Cor 11:20)

[he] **killede** him → **striking** him (Acts 7:24)

[he] **gesside** → **thought** (Acts 7:25; 8:20; 12:9; 14:18; 26:9; 27:13) (Mark 4:40; 6:48) (2Cor 9:4; 10:2, 9; 11:16)

God schulde **ȝyue** to hem **helthe** → God would **saue** them (Acts 7:26)

he **acordide** hem in pees → **reconciled** them vnto peace (Acts 7:26)

[he] **puttide** hym **awey** → **repelled** him (Acts 7:27, 39; 13:46)

he **was maad a comeling** → **became a seiourner** (Acts 7:29)

thou **holde forth** thin hond → **extend** thy hand (Acts 4:30)

he **hadde fillid** fourti ȝeer → fourtie yeres were **expired** (Acts 7:30; 21:5)

to **biholde** → to **vewe** (Acts 7:31; 7:32)

he hadde **seyn** → **vewed** (Mark 11:11)

do of the schoon (*imp*.) → **loose of** the shoe (Acts 7:33)

to **doon of** the schoon → **vnloose** (Acts 13:25)

to **vndon** the seelis → **loose** (Rev 5:2, 5)

do on thin hoosis (*imp*.) → **put on** thy shoes (Acts 12:8)

[he] was **clothid** → being **araied** (Acts 12:21)

the tyme **cam niȝ** → **drew neere** (Acts 7:17)

he **cam nyȝ** to Damask→ **drew nigh** (Acts 9:3)

[the spirit] **rauyschide** Filip → **tooke away** Philip (Acts 8:39)

[he] **ledde** hem **out** → **brought** them **forth** (Acts 7:36; 13:17, 23)

[he] **ledde** vs **out** → **brought** vs **out** (Acts 7:40)

thei **ledden** [him] **to** → **brought** to (Mark 14:53; 15:22)

[thei] **ledden** hym **in to** (Damask) → **brought** him **into** (Damscus) (Acts 9:8, 21, 27, 30, 39; 10:22; 16:19, 34; 20:38; 21:37; 23:17) (Mark 9:1)

thei **priueli senten** men, that schulden seie ... → they **suborned** men, to say ... (Acts 6:11)

thei **moueden togidere** the puple → **stirred vp** the people (Acts 6:12)

thei **moueden** the citiee → **stirred the citie** (Acts 17:5)

thei **ordeyneden** false witnessis → **set** false witnesses (Acts 6:13)

[he] **bitook** → **deliuered** (Acts 6:14, 2:23; 7:42; 8:3; 12:4; 21:11; 22:4; 27:1) (Mark 13:12; 15:1, 15) (Rev 17:13)

thei were **takun** → **deliuered** (Acts 14:25) (Mark 1:14; 7:4; 10:33; 13:9, 11; 15:10) (2Cor 4:11)

thei **weren glad** → **reioyced** (Acts 7:41; 16:34) (Rev 12:12)

[thei] **ioieden** → **were glad** (Acts 13:48) (Mark 14:11)

to **worschipe** → to **adore** (Acts 7:43; 8:27; 10:25; 24:11) (Mark 5:6; 15:19) (Rev 3:9; 4:10; 5:14; 7:11; 9:20; 11:1, 15; 13:4, 8, 12; 14:7, 11; 15: 22:8, 9)

to **worschipe** God → to **serue** God (Acts 13:43; 17:4, 25; 18:7)

this puple **worschipith** → **honoureth** (Mark 7:6, 10; 10:19)

[thei] **worschipide** → **praying** (Acts 16:25)

[thei] **onoureden** God → **glorified** (Mark 2:12)

as God **disposide** → as God **ordained** (Acts 7:44; 20:13)

God **puttide awey** → **expelled** (Acts 7:45)

he schulde **putte** hym **out** → **expel** him **out** (Mark 5:10)

[he] **axide** → **desired** (Acts 7:46; 12:20; 13:21; 19:33)

[he] **axide** liȝt→ **calling for** light (Acts 16:29)

Y **axe** ȝou → I **demaund** (Acts 10:29) (Acts 21:33) (Mark 15:6)

[thei] **axiden** → **requesting** (Acts 25:3, 24)

thei hadden **axid** of me → had **examined** me (Acts 28:18)

ȝoure fathris **pursued** → [did] **persecute** (Acts 7:52; 9:5; 26:11)

[thei] **bifor telden** → **foretold** (Acts 7:52)

Y haue **bifor seid** → **foretold** (Mark 13:23) (2Cor 13:2)

[thei] weren **dyuersli turmentid** in her hertis → were **cut** in their hartes (Acts 7:54)

[thei] **grenneden with teeth** on hym → **gnashed with their teeth** at him (Acts 7:54)

[thei] **maden an assauȝt** in to hym → **ranne violently** vpon him (Acts 7:57; 19:29)

[thei] **brouȝten** hym **out** of the citee, and stonyden → **casting** him **forth without** the citie, they stoned him (Acts 7:57)

[thei] **diden of** her clothis → **laid of** their garments (Acts 7:57)

do aboute thee thi clothis (*imp.*) → **put** thy garments **about** thee (Acts 12:8)

[he] **clepide God to help** → **inuocate** (Acts 7:59; 9:14, 21; 15:17; 19:13; 22:16)

he **knelide**, and criede → **falling on/vpon his knees**, he cried (Acts 7:59; 20:36; 21:5)

sette not to hem this synne (*imp.*) → **lay** not this sinne vnto them (Acts 7:59) (Mark 6:56)

[thei] **birieden** Steuene → **tooke order for** Steuens **funeral** (Acts 8:2)

[he] **greetli distruyede** the chirche → **wasted** the Church (Acts 8:3)

puple **ȝaf tent** → **were attent** (Acts 8:6)

man, whos **name was** Symount → man **named** Simon (Acts 8:9)

[he] hadde **disseyued** → **seducing** (Acts 8:9) (Mark 13:5, 6, 22) (2Cor 11:3) (Rev 2:20; 12:9; 13:14; 19:20)

thei **leueden** hym → **were attent** vpon him (Acts 8:11)

he hadde **maddid** hem → had **bewitched** them (Acts 8:11)

he **drouȝ** to Filip → **cleaued** to Philippe (Acts 8:13) (Mark 10:7)

he **proferide** money → **offered** money (Acts 8:18)

ȝifte of God schulde be **had** for monei → the gift of God is **purchased** with money (Acts 8:20)

be **forȝouun** → be **remitted** (Acts 8:22)

gessist thou (*int.*) → **trowest** thou (Acts 8:30)

Who schal **telle out** (*int.*) → who shal **declare** (Acts 8:33; 20:27)

[thei] camen, **tellynge** her dedis → **declaring** their deedes (Acts 19:18)

who **forbedith** me (*int.*) → who doth **let** me (Acts 8:36)

to **stonde stille** → **stay** (Acts 8:38)

he **made** his iourney → he **went** on his iourney (Acts 9:3)

he **was coumfortid** → he **was strengthened** (Acts 9:19)

daies weren **fillid** → dais were **passed** (Acts 9:23)

Jewis **maden a counsel** → the Jewes **consulted** (Acts 9:23) (Mark 15:1)

maad knowun to Saul → the conspiracie **came to** Sauls **knowledge** (Acts 9:24)

he **hadde maad knowun** → had **notified** (Acts 23:22)

[he] was **lerned** → was **instructed** (Acts 7:22; 22:3)

[thei] **leueden** not → not **beleeuing** (Acts 9:26)

be **filled** → be **fullfilled** (Acts 1:16; 13:27) (2Cor 10:6)

be **fulfillid** → be **filled** (Acts 9:17) (Mark 7:27; 8:7)

[thei] weren fulfillid → **had their fill** (Mark 6:42)

[thei] **leten hym go** to Tarsis → **sent him away** to Tarsus (Acts 9:31)

araye thee (*imp.*) → **make thy bed** (Acts 9:34)

thou **tarie not** to come to vs → **be not loth** to come **so farre as** to vs (Acts 9:38)

he **assignede** hir alyue → he **presented** her aliue (Acts 9:41) used only once in OED

[he] **was a dread** → **taken with feare** (Acts 10:4)

[he] **is herborid** at a man → he **lodgeth** with one [man] (Acts 10:6, 18, 32; 21:16)

[he] **resseyuede in herbore** → **lodgeth** (Acts 10:23)

[he] was **gon awei** → was **departed** (Acts 10:7) (Mark 5:17) (2Cor 12:8) (Rev 6:14; 18:14)

sche was **gon in to** hir hous home → **departed** into her house (Mark 7:29)

to haue **take awei** → haue **parted** (Acts 27:21)

thei weren **departid** → being **parted** (Acts 27:28)

the lepre **partyde awey fro** hym → **departed from** him (Mark 1:42)

[he] was **passide awei** fro hym → **departed** from him (Acts 12:10)

[we] weren **passid awei** fro hem → being **caried** from them (Acts 21:1)

thei **maden iournei** → were **going on their iourney** (Acts 10:9)

thei **neiȝeden** to the citee → were **drawing nigh** to the citie (Acts 10:9; 22:6)

tempest **neiȝede** → **being toward** (Acts 27:21)

neiȝe thou (*imp.*) → **goe neere** (Acts 8:29)

thei **maad redi** → were **preparing** (Acts 10:10; 21:15) (Mark 1:2, 3; 10:40; 14:12, 15, 16) (2Cor 9:5; 10:16) (Rev 8:6; 9:7, 15; 12:6)

a vois **was maad** to hym → there **came** a voice to him (Acts 10:13, 15)

thing that God hath **clensid** → **purified** (Acts 10:15; 15:9)

vessel was **resseyued** aȝen → was **taken vp** againe (Acts 10:16)

[thei] **souȝten** the hous → **inquiring for** the house (Acts 10:17)

go doun (*imp.*) → **get** thee **downe** (Acts 10:20)

[thei] **folewidem** hym from Joppe → **accompanied** him (Acts 10:23; 20:4)

to **come** to an **alien** → to **approche** vnto a **stranger** (Acts 10:28)

with out douting → **making no doubt** (Acts 10:29)

Y haue **foundun** → I **perceiue** (Acts 10:34)

[he] **passide forth** in doynge wel → **went through out** doing good (Acts 10:38)

[thei] **beren** witnessing → **giue** testimonie (Acts 10:43; 13:22; 14:3; 15:8; 26:5) (Rev 1:1; 22:20)

the grace is **sched out** → was **poured out** (Acts 10:45) (Rev 16:1, 2, 3, 4, 8, 10, 12, 17)

[thei] **disputiden** aʒens hym → **reasoned** against him (Acts 11:3)

men that **han prepucie** → men **vncircumcised** (Acts 11:3)

[he] **expownede** to hem **bi** ordre → **declared** to them the order (Acts 11:4)

his name is **expowned** so → so is his name **interpreted** (Acts 13:8)

Y **bithouʒte on** the word → I **remembered** the word (Acts 11:16) (Mark 14:72)

[he] **bithouʒte** hym → **remembered** (Mark 11:21)

to **forbede** → to **prohibit** (Acts 24:23; 11:17) (Mark 9:37, 38; 10:14)

to **dwelle** → to **continew** (Acts 11:23; 27:2)

thei **lyueden** ther in the chirche → they **couersed** (Acts 11:26, 23:1) (2Cor 1:12)

to sende **in to mynysterie** → to send to **serue** (Acts 11:29)

the king **sente power** → **set his hands** (Acts 12:1)

[he] **keste** to take also Petre → he **added** to apprehend Peter also (Acts 12:3)

he **sente** hym in to prisoun → **cast** into prison (Acts 12:4; 16:23; 27:29)

he hadde **smyte** the side of Petre → **striking** Peters side (Acts 12:7, 23; 18:17; 21:32; 23:3) (Mark 14:27) (2Cor 11:20) (Rev 9:5; 11:6)

Thou **maddist** → Thou **art mad** (Acts 12:15; 26:24)

Petre **abood stille, and knockide** → Peter **continued knocking** (Acts 12:16)

to **be stille** → **hold** [ones] **peace** (Acts 12:17; 18:9) (Mark 3:4; 9:33; 10:48; 14:61)

we **weren stille** → we **ceased** (Acts 21:14)

thei **counseilden the puple** → **persuading** (Acts 14:18; 12:20; 18:13; 21:14; 28:23)

we **councelen** men → **vse persuasion** to men (2Cor 5:11)

[he] **counseilith and turneth awei** myche puple → **by persuasion hath auerted** (Acts 19:26)

cuntrees weren **vitailid** → were **nourished** (Acts 12:20)

[he] **sat for domesman** → **sate in the iudgement seate** (Acts 12:21; 25:6, 17)

[he] **spak** to hem → **made an oration** to them (Acts 12:21)

puple **criede** → **made acclamation** (Acts 12:22)

he was **wastid** od wormes → **consumed** of wormes (Acts 12:23)

Departe ʒe to me Saul and Barnabas (*imp*.) → **Separate** me Saul and Barnabas (Acts 13:2) (Mark 10:9) (2Cor 6:17)

thei **wenten / camen bi boot** → **sailed** (Acts 13:4, 13; 14:25; 15:39; 16:11; 18:18)

we **schippiden** → we **sailed** (Acts 20:6, 13, 15; 20:16; 27:1; 28:10)

alle that **ben in the schip** → al that **saile** (Acts 27:24)

we **vndurseiliden** → **sailed vnder** (Acts 27:4)

to **turne awei** fro bileue → to **auert** from the faith (Acts 13:8)

thou **leeuest** not → thou **ceasest** not (Acts 13:10)

to **turne vpsodoun** → to **subuert** (Acts 13:10; 15:24)

thei ȝeden to Pergen → **passing through** Perge (Acts 13:14)

with hoond **baad** silence → with his hand **beckening** for silence (Acts 13:16)

he **suffride** her maneres → **tolerated** (Acts 13:18)

thei hadden **endid** alle thingis → had **consumated** (Acts 13:29; 20:24) (Mark 13:4) (Rev 10:7; 15:1, 8; 20:5)

ȝersi be **fillid** → yeres be **consummate** (Rev 20:3)

we **schewen** to ȝou → we **preach** vnto you (Acts 13:32; 16:21; 17:23)

is **teld** to ȝou → is **preached** to you (Acts 13:38; 20:20)

to **speke** → to **preach** (Acts 16:6)

he **aȝenreiside** hym → **raised** him **vp** (Acts 13:34)

se ȝe (*imp.*) → **take heede** (Acts 13:40) (Mark 13:33)

be ȝe **scaterid abrood** (*imp.*) → **perish** (Acts 13:41)

sue me (*imp.*) → **follow** me (Acts 12:8; 12:9; 13:43; 16:17; 19:19; 21:36) (Mark 1:18, 20; 2:14; 3:8; 5:24, 37, 34; 9:37; 10:21, 28, 52; 11:9; 14:13, 51, 54; 16:17) (Rev 6:8; 14:4, 8, 9, 13)

[he] **suede** hym → **sought after** him (Mark 1:36)

[thei] weren **bifore ordeyned** → **preordinate** (Acts 13:48; 22:14)

the word was **sowun bi** al the cuntre → was **spread through out** the whole countrie (Acts 13:49)

[thei] **dryuen** hem **out** of her cuntries → **cast** them **forth out** of their coastes (Acts 13:50)

[thei] **stiriden** to wraththe the soulis of hethene men → **stirred vp and incensed** the hartes of the Gentils to anger (Acts 14:2)

his spirit was **moued in** him → **incensed within** him (Acts 17:16)

Rise thou **vp** (*imp.*) → **Stand vp** (Acts 14:9)

[thei] **reriden** her vois → **lifte vp** their voice (Acts 14:10)

thei **skipten out** among the puple → **leaped forth** into the multitudes (Acts 14:13)

he **skippide** → **leapt vp** (Mark 10:50)

thei **offriden** → **sacrificing** (Acts 14:17) (Mark 14:12) (Rev 2:20)

[thei] vnnethis **swagiden** the puple → they scarse **appeased** the multitudes (Acts 14:17)

[thei] weren **comun aboute** him → **passing** him **round about** (Acts 14:19)

thei **telden** → **reported** (Acts 14:26; 16:38) (2Cor 7:7)

be **maad saaf** → be **saued** (Acts 15:1; 16:30) (Mark 3:4; 8:35; 15:31) (2Cor 2:15)

to **se** → to **consider** (Acts 15:6)

Y schal **bilde aȝen** → **reedifie** (Acts 15:16)

Y schal **reise** it → **set** it **vp** (Acts 15:16)

thei **absteyne** → **refraine** (Acts 15:20; 21:25)

it is **seyn** → it **seemed good** (Acts 15:28, 34; 25:27)

to **putte** → to **lay** (Acts 15:28)

aftir that thei **hadden be there a lytil while** → hauing **spent some time there** (Acts 15:33)

to **dwelle** → to **remaine** (Acts 15:34; 18:3; 19:22; 27:33, 41) (Mark 1:10) (2Cor 3:14; 9:9)

disseucioun **was maad** → **there rose** a dissention (Acts 15:39)

thei departiden **a twynny** → departed **one from an other** (Acts 15:39)

asaie ȝou (*imp.*) → **trie** (2Cor 13:5) (Rev 2:2)

thei **assaieden** → **attempted** (Acts 16:7)

[he] **suffride** → **permitted** (Acts 16:7, 19:30, 21:39, 40; 26:1) (Rev 2:20)

[he] **preiede** → **beseeching** (Acts 16:9; 16:15) (Mark 5:10, 12, 18, 22; 6:56; 7:26, 32) (2Cor 10:2; 12:8)

go thou **in to** Macedonye (*imp.*) → **passe into** Macedónia (Acts 16:9)

we weren **maad certeyn** → **assured** (Acts 16:10)

we **spaken togidere** → **abiding** (Acts 16:12)

to **ȝyue tente** → to **attent** (Acts 16:14)

[he] **sorewide** → **being sorie** (Acts 16:18; 20:38)

thei **brouȝten** hem → **presenting** them (Acts 16:20)

[thei] **disturblen** oure citee→ **trouble** (Acts 16:20;17:13)

thei hadden **to-rente** the cootis → **tearing** their coates (Acts 16:22)

[he] **to-rente** his clothis → **renting** his garment (Mark 14:63)

thei hadden **ȝounn** to hem **woundis** → had **laid stripes** vpon them (Acts 16:23)

he **streynede the feet of hem in a tre** → **made their feete fast in the stockes** (Acts 16:24)

[he] **was awakid** → **waked out of his sleepe** (Acts 16:27)

thei **ȝeden forth** → **departed** (Acts 16:40; 18:21; 20:7, 8) (Mark 9:29; 10:46)

we **ȝeden forth** → **departing** we went forward (Acts 21:5)

go out (*imp.*) → **depart** (Acts 22:18; 18:1) (Mark 11:12)

thei hadden **passid bi** Amfipolis → **walked through** (Acts 17:1)

he **declaride** → **discoursed** (Acts 17:2)

he **schewide** → **insinuating** (Acts 17:3)

thei **ledden forth** → **conducted** (Acts 17:15) (Rev 7:17)

[thei] **herborid** → **seiourning** (Acts 17:21)

[thei] **ȝauen tent** to noon other thing → **emploied them selues** to nothing els (Acts 17:21)

Y **se** ȝou → I **perceiue** you (Acts 17:22)

[thei] **determynyng** tymes ordeyned → **assigning** set times (Acts 17:26)

we schulen not **deme** → we may not **suppose** (Acts 17:29)

[thei] **supposiden** → **deemed** (Acts 27:27)

[he] **schewith** → **denounceth** (Acts 17:30)

[thei] **scorneden** → **mocked** (Acts 17:32) (Mark 10:34; 15:20, 31)

[thei] **drowen** to hym → **ioyning** him (Acts 17:34)

he **puttyng among** → **interposing** (Acts 18:4)

Poul **ȝaf bisynesse to the word** → was **instant in preaching** (Acts 18:5)

hous was **ioyned** to the synagoge → was **adioyning** (Acts 18:7)

to **noye** → to **hurt** (Acts 18:10; 25:10, 11) (Mark 16:18) (Rev 7:2, 3; 9:10, 19; 11:5; 22:10)

myche puple **is to me** in this citee → **I haue** much people in this citie (Acts 18:10)

[it] **wente awei** → was **gone** (Acts 16:19)

Y schulde **suffre** ȝou → I should **beate** you (Acts 18:14)

bisee ȝou silf (*imp.*) → your selues **look vnto it** (Acts 18:15)

se ȝe (*imp.*) → **looke** (Mark 8:15; 13:9)

no thing of these **was to charge** of Gallion → Gallio **cared** for none of those things (Acts 18:17)

Poul hadde **abidun** → had **staied** (Acts 18:18)

he **seide fare wel** → **taking his leaue** (Acts 18:18; 20:1)

he **made fare wel** → **taking his leaue** (Acts 18:21)

we hadden **maad fare wel togidre** → had **bid one an other farewell** (Acts 21:6)

Y **seide** farewel → **bidding** fare wel (2Cor 2:13)

[thei] hadden **clippid** his heed → had **shorne** his head (Acts 18:18)

if God wole → **God willing** (Acts 18:21)

he **grette** → he **saluted** (Acts 18:22; 21:7, 19) (Mark 9:14; 15:18) (2Cor 13:12)

thingis that **weren** of Jhesu → that **pertaine** to Iesvs (Acts 18:25)

he **ȝaf** myche to them→ **profited** them much (Acts 18:27)

[thei] **excitiden** → **exhorting** (Acts 18:27) (2Cor 13:11)

he **tretinge** of the kingdom → **exhorting** (Acts 19:8)

he **ouercoam** Jewis → **conuinced** (Acts 18:28)

[thei] **cursiden** the weie of the Lord → **il-speaking** (Acts 19:9)

cursist thou (*int.*) → doest thou **reuile** (Acts 23:4)

Thou schalt not **curse** → **misspeake** (Acts 23:5)

God **dide** vertues → **wrought** mircles (Acts 19:11)

[he] **hadde victorie** → **mastring** (Acts 19:16)

[he] was **stronge** aȝens hem → **preuailed** against them (Acts 19:16)

[thei] **knowlechen** → **confesse** (Acts 23:8; 19:18; 24:14) (Mark 1:5) (Rev 3:5)

whanne these thingis weren **fillid** → were **ended** (Acts 19:21)

[he] **ȝaf** myche wynnyng → **procured** no smal gaine (Acts 19:24)

ȝyue him silf → **aduenture** him self (Acts 19:31)

be **acountid** in to nouȝt → be **reputed** for nothing (Acts 19:27)

he is **ordeyned** → **reputed** (Mark 15:28)

[thei] **puttiden** hym **forth** → **thrusting** him **forward** (Acts 19:33)

[he] wolde **ȝelde** a reason to the puple → would haue **given** the people satisfaction (Acts 19:33)

[he] **ceessid** the puple → **appeased** (Acts 19:35)

to be **ceessid** → **quieted** (Acts 19:35)

if ȝe **seken ouȝt** of ony othir thing → if you **aske** any other matter (Acts 19:39)

be **assoylid** → **resolued** (Acts 19:39)

be **repreuyd** → **accused** (Acts 19:40)

ȝelde resoun → **giue an account** (Acts 19:40)

Y **ȝelde resoun** → **render account** (Acts 22:1)

ȝelde ȝe (*imp.*) → **render** (Mark 12:17) (Rev 11:18; 18:5; 22:2, 12)

he **wente forth** → **set forward** (Acts 20:1)

he **drow along** the sermoun → **continued** the sermon (Acts 20:8)

he was **fallun in to** an hevy **sleep** → he was **oppressed with** heavy **sleepe** (Acts 20:9)

al slepynge → **driven by sleepe** (Acts 20:9)

[he] was **brouȝt** deed → **taken vp** dead (Acts 20:9)

[he] **biclippide** hym → **embracing** him (Acts 20:10) (Mark 9:35; 10:15)

[he] **eete** → **tasting** (Acts 20:11)

we **schulen** not **taste** ony thing → we will **eate** nothing (Acts 23:14)

to **make iourney** bi loond → him self **purposing to iourney** by land (Acts 20:13)

we **hauenyden** → **arriued** (Acts 20:15)

he **hiȝede** → he **hastened** (Acts 20:16)

hiȝe thou (*imp*.) → **make hast** (Acts 22:18)

be → to **keepe** (Acts 20:16)

[he] **witnessith** to me → **protest** to me (Acts 20:23)

Y **fley** not **awey**, that Y telde not to ȝou → I haue not **spared** to declare (Acts 20:27)

[he] hath **set** ȝou bischops → hath **placed** you bishops (Acts 20:28)

thei **leden awei** → **draw away** (Acts 20:30)

wake ȝe → **be vigilant** (Acts 20:31)

holdinge in mynde → **keeping** in memorie (Acts 20:31)

thei **helden** the word **at** hem silf → **kept in** the word **with** them selues (Mark 9:9)

Y **bitake** ȝou → I **commend** you (Acts 20:32)

to **haue mynde** of the word → **remember** the word (Acts 20:35) (Mark 8:18) (2Cor 7:15) (Rev 18:5)

we **apperiden** to Cypre → we **were in the light** of Cypres (Acts 21:3)

the schip schulde be **vnchargid** → the ship was **to discharge her lode** (Acts 21:3)

in to her owne **places** → vnto their owne (Acts 21:6)

schip sailinge was **fillid** → we **ended** the nauigation (Acts 21:7)

to hym weren foure douȝtris → **he had** foure daughters (Acts 21:9)

[thei] **profecieden** → **did prophecie** (Acts 21:9)

to **entre** → **walke** (Acts 21:21)

hallowe thee (*imp*.) → **sanctifie** thy self (Acts 21:24) (Rev 22:11)

honge on hem (*imp*.) → **bestow** on them (Acts 21:23)

daies weren **endid** → were **finishing** (Acts 21:27) (Rev 11:7)

to **defoule** → to **violat** (Acts 24:6; 21:28)

[it] was **moued** → was **in an vproare** (Acts 21:30)

ȝatis weren **closid** → were **shut** (Acts 21:30; 28:27) (Rev 3:7, 8; 11:6; 20:3; 21:25)

Jerusalem is **confoundid** → is **in a confusion** (Acts 21:31)

take hym awei (*imp*.) → **away with him** (Acts 21:36)

[thou] **mouedis** a noise → did **raise** a tumult (Acts 21:38)

thei **ȝauen** the more silence → did more **keepe** silence (Acts 22:2)

nurischid → **brought vp** (Acts 22:3)

be **peyned** → **punished** (Acts 22:5)

Y was **closing togidir** in to prisoun → I did **cast** into prison (Acts 22:19)

[foundementis] weren **moued** → were **shaken** (Acts 16:26) (Rev 6:13)

to **scourge** → to **whippe** (Acts 22:25)

[he] **betun with scourgis** → **whipped** him (Mark 15:)

Y with myche summe **gat** this fredom → I **obtained** this citie with a great summe (Acts 22:28)

he **wiste / knew** → he **vnderstoode** (Acts 22:29; 23:34; 24:8) (Mark 15:45)

thei **fouȝten** → **stroue** (Acts 23:9)

be **to-drawun** → be **torne in peeces** (Acts 23:10)

[thei] **maden a vow** → **vowed** (Acts 23:12)

We han **avowid** → we haue **vowed** (Acts 23:14)

to **schewe** → to **tel** (Acts 23:17, 19)

[thei] ben **acordid** → haue **agreed** (Acts 23:20)

theu schulden **enquere** → **inquire** (Acts 23:20)

bileue thou (*imp.*) → doe not thou **credite** (Acts 23:21)

[thei] **aspien** hym → **lie in wait** for him (Acts 23:21)

thei **aspieden** hym → **watched** him (Mark 3:2)

he miȝte **be chalengid** → should **sustaine reproche** (Acts 23:25)

bigan to be slayn → **ready** to be killed (Acts 23:27)

ause, which thei **puttiden aȝens** hym → **obiected vnto** him (Acts 23:28; 25:7) (Mark 14:60)

thei **arayed** → **prepared** (Acts 23:30)

Y **warnede** → **signifying** (Acts 23:30)

Poul was **somened** → being **cited** (Acts 24:2)

thingis ben **amendid** → are **corrected** (Acts 24:2)

Y **tarie** → **hinder** (Acts 24:4)

stirynge dissencioun → **raising** seditions (Acts 24:5)

he **enforside** → **attempted** (Acts 24:6)

[he] **delyuerede** hym **fro** oure hoondis → **tooke** him **away out of** (Acts 24:7)

[thei] **putten to** → **added** (Acts 24:9) (Rev 22:18)

[he] **grauntide** hym to seie → **making a signe** vnto him for to speake (Acts 24:10)

makyng concours → **causing** concourse (Acts 24:12)

which thei **seien** eresie → **call** heresie (Acts 24:14) (Mark 10:18) (Rev 2:10)

with outen **hirtyng** → without **offense** (Acts 24:16)

to **do** almes dedis → to **bestow** almes (Acts 24:17)

[he] **delayede** → **differred** (Acts 24:22) [*defer*]

[he] **was maad tremblinge** → [he] **being terrified** (Acts 24:25)

ȝyue grace → to **shew** a pleasure (Acts 24:27)

do → to **shew** (Acts 24:27; 28:1)

[he] lefte Poul **boundun** → left Paul **in prison** (Acts 24:27)

[thei] **bisechynge** → **requesting** (2Cor 8:4)

Y **preiede** → **requested** (2Cor 12:17)

[thei] settiden **aspies** → laying **waite** (Acts 25:3)

[he] leide **aspies** to hym → lay in **waite** for him (Mark 6:19)

[he] schulde **procede** → **goe** (Acts 25:4)

to **ȝelde resoun** → **make answer** (Acts 26:1; 25:8)

Y **synnede** → **offended** (Acts 25:8)

Y **forsake** → **refuse** (Acts 25:11)

to **welcome** → to **salute** (Acts 25:13)

[he] **schewide** → **signified** (Acts 25:14)

to **dampne** → to **yeld vp** (Acts 25:16)

to **putte awei** the crymes → to **cleere** him self of the crimes (Acts 25:16)

the **seiden** no cause → the **brought** no cause (Acts 25:18)

I **hadde suspicioun of yuel** → I **thought il** of [it] (Acts 25:18)

[he] **bad** → **at** [his] **commaundement** (Acts 25:23)

[he] **bad** → **commaunded** (Mark 1:44)

[he] **seide** to → **commaunded** (2Cor 4:6)

[he] **comaundide** → **bad** (Mark 5:43)

[thei] **ben** with vs → are **present together** with vs (Acts 25:24)

for thei schulden **not lyue** → to the end they might **not be kept aliue** (Acts 7:20)

he **lyuyde** → he **was aliue** (Mark 16:11)

Tabita, **that is to seie**, Dorcas → Tabitha, **which by interpretation is called** Dorcas (Acts 9:36)

that is to seie → **which (is) being interpreted** (Mark 5:42; 15:22)

Saul, **which is seid also** Paul → Saul, **otherwise** Paul (Acts 13:9)

[he] **helde forth** the hoond → **stretching forth** his hand (Acts 26:1) (Mark 3:5)

[he] **streiȝte out** → **stretched forth** (Mark 1:41)

Y **gesse** me blessid → **account** my self happie (Acts 26:2)

do **many contrarie thingis aȝens** [Jhesu] → do **against** [Iesvs] (Acts 26:9)

Y **encloside** → **shut vp** (Acts 26:10)

thei weren **slayn** → were **put to death** (Acts 26:10)

Y **constreynede** to blasfeme → **compelled** (Acts 26:11; 28:19) (2Cor 12:11)

he **maad** hise disciplis to go → he **compelled** (Mark 6:45)

be **conuertid** to God → **turne** (Acts 26:20)

Y was **holpun** → **aided** (Acts 26:22)

to **suffre** → [be] **passible** (Acts 26:23)

Y **deme** → I **thinke** (Acts 26:26) (2Cor 10:2)

no thing is **hid** → be **vnknowen** (Acts 26:26)

Y **desire** → **wish** (Acts 26:29; 27:29)

be **delyuerid** → **released** (Acts 26:32; 28:18)

to **leeue** → to **release** (Mark 15:6, 9, 11, 15)

to **do** his **nedis** → **take care of** him self (Acts 27:3)

we **remouede** fro thennus → we had **loosed** thence (Acts 27:4)

[he] **puttide** vs **ouer** in to [schip] → **remoued** vs into it (Acts 27:6)

the winde **lettide** vs → **hindering** vs (Acts 27:7)

miche time was **passid** → was **spent** (Acts 27:9)

to **dwelle in wynter** → to **winter** (Acts 27:12)

to **holde** purpos → they had **obteined** their purpose (Acts 27:13)

thei hadden **removed** fro Asson→ had **parted** (Acts 27:13)

the schip was **rauyschid** → was **caught** (Acts 27:15)

enforse → **make way** (Acts 27:15)

we weren **borun with cours** → were **driuen** (Acts 27:15)

the vessel was **vndur set** → [thei] **letting downe** the vessel (Acts 27:17)

we weren **throwun** with stroug tempest → were mightily **tossed** with the tempest (Acts 27:18)

[no thingis] weren **seie** → **appearing** (Acts 27:20) (Rev 3:18)

[hope] was **done awei** → **taken away** (Acts 27:20)

to **stonde** bifore the emperour → **appear** before (Acts 27:24)

thei hadden **sent** a boot → hauing **let down** (Acts 27:30)

as if thei schulden **bigynne to stretche forth** → as if they **were about to cast out** (Acts 27:30)

thei **kittiden awei** the cordis → **cut of** the ropes (Acts 27:32)

whanne **the dai was come** → when it **began to be light** (Acts 27:33)

[he] **dide** thankyngis → he **gaue** thanks (Acts 27:35) (Mark 8:6; 14:23)

thankyngis → **thanks** (Acts 27:35) (Mark 8:6; 14:23) (2Cor 1:11; 4:15; 8:16; 9:12, 15)

[thei] **dischargiden** the schip → **lighted** (Acts 27:38)

thei **bihelden** → **spied** (Acts 27:39)

thei **thouȝten** → **minded** (Acts 27:39) (2Cor 1:17)

to **hringe vp** the schip → to **cast a land** the ship (Acts 27:39)

thei **bitoken** hem → they **committed** them selues (Acts 27:40)

thei **slakiden** → **loosing** (Acts 27:40)

lift vp → **hoising vp** (Acts 27:40)

[it] was **fitchid** → **sticking fast** (Acts 27:41) [*ficche*]

ascape → **runne away** (Acts 27:42)

to **go in to the see** → to **cast out** them selues first (Acts 27:43)

he **hadde noon harm** → **suffred no harme** (Acts 28:5)

thei **gessiden** → **supposed** (Acts 28:6)

[he] **resseyuede** vs → **intreated** vs (Acts 28:7)

[he] **laid trauelid** with fyueris → **lay vexed** (Acts 28:8)

[thei] **puttiden** → **laded** (Acts 28:10)

we **seiliden aboute** → **compassing by the shore** (Acts 28:13)

gird about → **compassed** (Acts 28:20)

[thei] weren **betun** openli → being **whipped** openly (Acts 16:37)

Y was **boundun** → **deliuered prisoner** (Acts 28:17)

[he] **schewide** → **report** (Acts 28:21)

thou **felist** → **thinkest** (Acts 28:22)

thei **weren consentinge** togidir → **agree** among them selues (Acts 28:25)

ȝe schulen **biholde** → **perceiue** (Acts 28:26)

puple is **greetli fattid** → is **waxen grosse** (Acts 28:27)

[edder] **cam forth fro** the heete → **issuing out of** the heate (Acts 28:3)

[thei] **wenten out** → **issued forth** (Rev 9:3; 15:6)

[it] **took** hym **bi** the hoond → **inuading** his hand (Acts 28:3)

MODAL VERBS

schuld → **might** (Acts 1:25; 4:21; 7:46; 8:15; 9:2, 21, 23) (Mark 3:6, 9; 5:18; 10:13; 14:1, 35) (2Cor 3:13)

[thei] **schulen** → **may** (Acts 7:40; 25:26)

schal → **will** (Acts 2:19; 6:4, 7:34, 43; 9:16; 10:6; 28:28) (Mark 2:20, 22; 6:22, 23; 11:29, 31; 12:6; 14:25, 28, 31) (2Cor 4:14)

What ȝe **schulen** do → what you **meane** to doe (Acts 5:35; 23:15, 20)

he **schulde** → **ought** (Acts 25:24)

[he] **schulde** → **would** (Acts 12:6; Acts 21:12) (Mark 5:17; 8:22)

[thei] **myȝten** → **could** (Acts 4:14; 6:10; 21:14, 34; 27:43) (Mark 1:45; 2:4; 3:20; 5:3; 6:5, 19; 7:24; 9:17, 27; 14:37) (2Cor 3:7)

[thei] **miȝten** → **haue been/were able to** (Acts 15:10) (Mark 4:33) (2Cor 9:8) (Rev 5:3; 6:17; 13:4)

he **miȝte** → **should** (Acts 23:25)

Y **may** → **can** (Acts 4:16; 8:31; 10:47; 15:1; 24:12; 27:31) (Mark 1:40; 2:7, 19; 2:24, 25, 27; 7:15, 18; 9:2, 38; 10:38, 39) (Rev 2:2)

[he] is **myȝti to** → is **able to** (Acts 20:32; 25:5)

he **wolde** haue ete → he **was desirous** to take somewhat (Acts 10:10; 18:27) (Mark 6:19)

[thei] wolen → desire (2Cor 11:12)

he **wolde** → **meaning** (Acts 12:4; 22:30; 23:28)

[he] **wolde** → **willing** (Acts 24:27; 27:43)

Y **wolde** → I **was minded** (2Cor 1:17)

what these thingis **wolen be** → **may meane** (Acts 17:20)

nyle (*imp*.) → **do not** (Acts 18:9; 20:10) (Mark 5:36; 6:50; 9:38; 13:11; 16:6) (Rev 1:17; 7:3; 10:4)

Kanst thou Greek? → **Canst** thou **speak** Greeke? (Acts 21:38)

it **bihoueth** → **must** (Acts 1:16, 21; 3:21; 4:12; 5:29; 9:7, 16; 15:5; 16:31; 21:22; 22:10) (Mark 9:10; 13:7, 10) (2Cor 5:10; 11:30; 12:1) (Rev 1:1, 19; 4:1; 10:11; 11:5; 22:6)

it **bihoueth** → **ought** (Acts 24:19; 25:10) (2Cor 2:3)

it **bihoueth** → **should** (Acts 27:21) (Mark 14:31)

PHRASAL VERBS: adverb particles

[thei] baren hym **out** → bearing him **forth** (Acts 5:6, 9)

[he] ledde hem **out** → leading them **forth** (Acts 5:19)

Go **out** of thi loond (*imp*.) → Goe **forth out** of thy countrie (Acts 7:3)

[thei] passiden **forth** → passed **through** (Acts 8:4, 40)

[thei] walkiden **forth** to Fenyce → walked **through out vnto** Phoenice (Acts 11:19)

thei drowen **awei** → drew **forth** (Acts 19:33)

we camen **aȝens** Chyum → came **ouer against** Chios (Acts 20:15; 27:7)

thei made casting **out** → they cast **forth** (Acts 27:18)

go / [ȝede] **out** → go **forth** (Acts 27:43) (Mark 1:5, 29, 35, 45; 2:13; 3:21; 4:3; 5:14; 6:24; 8:11; 10:17; 11:11; 16:8)

summe seed felde **aboute** the weie → fel **by** the way side (Mark 4:4)

[thei] felde **doun in to** thornes → fel **among** thornes (Mark 4:7)

schake **awei** the powdir → shake **of** the dust (Mark 6:11)

kitte [thin hoond] **awey** → cut it **of** (Mark 9:42)

[he] wente with hym **asidis** half → went **aside** with him apart (Acts 23:19)

he took hym **asidis** fro the puple → taking him from the multitude **apart** (Mark 7:33)

passe we **aʒenward** → let vs passe **ouer to the other side** (Mark 4:35)

to be put **without forth** for a while → to be put **forth** a while (Acts 5:34; 9:40)

be **withoutforth** in desert placis → **abrode** in desert places (Mark 1:45)

ADJECTIVES

bissyn → **silke** (Rev 19:8, 14)

wakynge → be **vigilant** (Rev 3:2)

lew → **lukewarm** (Rev 3:16)

wretcheful → **miserable** (Rev 3:17)

brent gold, and preued → **gold fire-tried** (Rev 3:18)

vnripe figis → **greene** figges (Rev 6:13)

goostli → **spiritualy** (Rev 11:8)

clere → **pure** (Rev 14:10)

clene → **pure** (Rev 21:18, 21)

merciful → **holy** (Rev 15:4)

fers wounde → **cruel** (Rev 16:2)

werst wounde → **sore** (Rev 16:2)

sothefast → **true** (Rev 19:11)

quyke → **aliue (**Rev 19:20)

ferdful → **feareful** (Rev 21:7)

cursid → **execrable** (Rev 21:8)

euene → **equal** (Rev 21:16)

schynynge → **bright** (Rev 22:16)

defoulid → **polluted** (Rev 21:26)

sad → **firme** (2Cor 1:7)

fleischli → **carnal / carnall** (2Cor 1:12; 3:3; 10:4)

trewe → **faithful** (2Cor 1:18)

cleer → **glorious** (2Cor 3:10)

with open face → **reuealed** (2Cor 3:18)

britil → **earthen** (2Cor 4:7)

deedli men → **mortal** (Acts 14:14) (2Cor 4:11; 5:4)

plenteuouse → **abounding** (2Cor 4:15)

durynge for a schort tyme → **temporal** (2Cor 4:18)

hardi → **bold** (2Cor 5:6, 8)

in tyme **wel plesinge** → in time **accepted** (2Cor 6:2)

anguischid → **straitened** (2Cor 6:12)

almyȝti → omnipotent (2Cor 6:18) (Rev 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 19:15)

soreuful → sorie (2Cor 2:2; 7:9, 11)

stidfast → stable (2Cor 7:10)

wilful → willing (2Cor 8:3)

the **formere** ȝere → the yere **past** (2Cor 8:10)

bisi → careful (2Cor 8:17, 22)

it is to me **of plente** → it is **superfluous** for me (2Cor 9:1)

glad → cheereful (2Cor 9:7)

ȝifte**, that may not be teld → vnspeakeable** gifts (2Cor 9:15)

meke → humble (2Cor 10:2; 7:6)

stronge → vehement (2Cor 10:10)

feble → weake (2Cor 10:10; 13:3)

worthi to be dispisid → contemptible (2Cor 10:10)

vnlerud → rude (2Cor 11:6)

chargeouse → burdenous (2Cor 11:9)

brokun → infringed (2Cor 11:10)

trecherouse → craftie (2Cor 11:13)

vnwise → foolish (2Cor 11:16, 19; 12:6)

bifore → agoe (2Cor 12:2)

vnwitti → foolish (2Cor 12:11)

sutil → craftie (2Cor 12:16)

greuous → burdenous (2Cor 12:14)

low → humble (2Cor 12:21)

riȝt → straight (Mark 1:3)

loued → beloued (Mark 1:11) (Rev 20:8)

male ese → il at ease (Mark 1:32)

clensyd → cleane (Mark 1:42)

liȝter → easier (Mark 2:9; 10:25)

yuel at eese → il at ease (Mark 2:17)

yuel → il (Mark 3:4)

a patche of **newe** clooth → a peece of **raw** cloth (Mark 2:21)

a **more** brekyng → a **greater** rent (Mark 2:21)

drye hoond → **withered** hand (Mark 3:1, 3)

pryuey / preue → secret (Mark 4:22) (2Cor 4:2; 12:4)

stony → rocky (Mark 4:5, 16)

lastynge a litil tyme → temporal (Mark 4:17)

with out fruyt → fruiteles (Mark 4:19)

ful → fillid (Mark 4:37)

the **hiȝest** God → God **most high** (Mark 5:7)

sori → stroken sad (Mark 6:25)

sori → sad (Mark 14:19)

ful sori → **stroken sad** (Mark 10:22)

sijk men → **those that were il at ease** (Mark 6:55)

vnwise → **vnskilful** (Mark 7:18)

smale → **litle** (Mark 8:7)

schynynge → **glistering** (Mark 9:2)

grettest → **the greater** (Mark 9:33)

betere → **good** (Mark 9:41, 42, 44, 46)

feble → **maimed** (Mark 9:42)

fier **that neuer schal be quenchid** → **vnquencheable** (Mark 9:42, 44)

gogil iȝed → **with one eye** (Mark 9:46)

vnsauery → **vnseasoned** (Mark 9:49)

he was **wont** → **accustomed** (Mark 10:1)

litle → **yong** (Mark 10:13)

wondirful → **maruelous** (Mark 12:11) (Rev 15:1, 3)

longer → **larger** (Mark 12:40)

redi → **prompt** (Mark 14:38) (2Cor 8:11, 12)

sijk → **infimre** (Mark 14:38)

knowun → **notorious** (Acts 1:19; 19:17)

vnknowun → **obscure** (Acts 21:39)

the ilk → **the same** (Acts 1:19; 14:20; 16:33)

greet → **vehement** (Acts 2:2)

al the hous → **the whole** house (Acts 2:2; 11:26; 13:6, 49; 14:6; 20:28; 24:5) (Mark 6:55; 8:36; 11:18; 12:30, 44; 14:9; 15:16, 33; 16:15)

diuerse → **parted** (Acts 2:3)

religiouse → **deuout** (Acts 2:20)

opyn → **manifest** (Acts 2:20; 4:16) (2Cor 5:11; 11:6) (Rev 15:4)

othere [apostlis] → **the rest** [of the Apostles] (Acts 2:37; 17:9) (2Cor 13:2) (Rev 2:24; 3:2; 8:20

shrewid → **peruerse** (Acts 2:40; 20:30)

riȝtful → **iust** (Acts 3:14; 4:19, 7:52; 22:14)

repentaunt → **penitent** (Acts 3:19)

sijk → **impotent** (Acts 4:9; 14:7)

vnseld → **remaining** (Acts 5:4)

worschipful → **honorable** (Acts 5:34)

we schulen be **bisi** to preier → we will be **instant** in praier (Acts 6:4)

myche cumpany of preestis → **great** multitude of the priests (Acts 6:7) (Mark 3:7)

alien → **strange** (Acts 7:6; 26:11)

the dai **suynge** → the day **following** (Acts 7:26;10:23; 13:42; 20:15, 18; 23:11)

the dai **suynge** → the **next** day (Acts 10:9; 14:19; 21:26; 22:30; 23:32)

another dai → the **next** day (Acts 21:8) (Mark 11:12)

the **tother** dai → the **next** day (Acts 25:6; 25:22)

greet vois→ **loude** / **loud** / **lowd** voice (Acts 7:56, 59; 8:7; 16:28) (Rev 5:2, 11; 6:10; 7:2, 9; 8:13; 10:3; 11:12; 15; 14:7, 9, 15, 18)

good men → **deuour** men (Acts 8:2)

crokid [men] → **lame** (Acts 8:8; 14:7) (Mark 9:44)

fro the leest to **the moost** → from the least to **the greatest** (Acts 8:9)

witche craftis → **magical** practises (Acts 8:11)

riȝtful [herte bifor God] → **right** (Acts 8:21; 13:10)

doumb with out vois → without voice (Acts 8:32)

a water → **a certaine** water (Acts 8:36; 9:10; 10:11; 25:14) (Mark 10:17; 12:42; 14:51; 15:21)

it is **leueful** → thou maiest (Acts 8:37)

it is not **leueful** → not **meete** (Acts 22:22)

greete yuelis → **much** euil (Acts 9:13)

Saul wexede **strong** → vaxed **mightie** (Acts 9:22)

greet scheet → great **linen** sheete (Acts 10:11)

vnclene → **common** (Acts 10:15)

vnwaisschen → **common** (Mark 7:2, 5)

vnwaisschen → **common, that is, not washed** (Mark 7:2)

necessarie freendis → **special** frendes (Acts 10:24)

[he] is **accept** to hym → is **acceptable** to him (Acts 10:35)

wroth → **angrie** (Acts 12:20) (Rev 11:18; 12:17)

a **prudent** man → **wise** (Acts 13:7)

euerlastinge lijf → **eternal** life (Acts 13:46) (Mark 3:29) (2Cor 4:17, 18; 5:1) (Rev 14:6)

ful greet multitude → a **very great** multitude (Acts 14:1)

a ful myche puple → **a very great multitude** (Mark 10:46)

ful → **very** (Mark 1:35; 16:2, 4)

vnbileueful → **incredulous** (Acts 14:1; 26:19) (Rev 21:7)

vnbileueful → **incredible** (Acts 26:8)

wel doyng → **beneficial** (Acts 14:16)

disesid → **diquieted** (Acts 15:19)

most dereworthe → **deerest** (Acts 15:25) (2Cor 7:1)

moost derworth → **most deere** (Mark 9:1; 12:6)

nedeful → **necessarie** (Acts 15:28)

vndampned → **vncondemned** (Acts 16:37; 22:25)

yuele men → **naugtie** men (Acts 17:5)

the worthier → **more noble** (Acts 17:11)

ordeyned → **set** (Acts 17:26)

wickid → **vniust** (Acts 18:14; 24:15)

wickid → **pestiferous** (Acts 24:5)

yuel → **heinous** (Acts 18:14)

hardid → **indurate** (Acts 19:9)

vertues not **smale** → miracles not **common** (Acts 19:11)

the **worste** deuel → the **wicked** spirit (Acts 19:16)

a **greet** troubling → **no litle** trouble (Acts 19:23)

myche wynnyng → **no litle** gaine (Acts 19:24)

this day → this **present** day (Acts 20:26; 23:1)

Y am **cleen** of the blood → **cleere** from the bloud (Acts 20:26)

blesful → **blessed** (Acts 20:35)

stranglid → **suffocated** (Acts 21:25)

stidfast → **constant** (Acts 23:11)

beste → **most excellent** (Acts 23:1; 26:25)

couenable → **conuenient** (Acts 24:25) (Mark 6:21; 14:56, 59)

deed → **deceased** (Acts 25:19)

blessid → **happie** (Acts 26:2)

wood → **mad** (Acts 26:11)

to **lesse** and to **more** → to **small** and to **great** (Acts 26:22)

in litil and in **greet** → in litle, and in **much** (Acts 26:29)

sikir → **safe** (Acts 27:9)

was not **able** → was not **commodious** (Acts 27:12)

scharp → **rough** (Acts 27:29)

not **litil** curtesie → no **smal** courtesie (Acts 28:1; 27:20)

PRONOUNS

thilke / ilke → **that** (Mark 3:24, 25; 14:21) (2Cor 5:4)

thilke / ilke → **same** (Mark 6:22) (2Cor 2:1; 7:8)

thilke → **those** (Mark 13:18)

the ilke [profete] → **that** [prophet] (Acts 3:23)

[thingis] **whiche** → **that** (Acts 10:39; 20:18) (Mark 10:30, 38; 13:2; 14:24)

[person] **which** is → **that** is (Acts 8:10; 9:17; 10:7)

[person] **which** → **who** (Acts 7:38; 1:2; 10:38; 11:14; 13:22; 17:7; 18:27; 21:4; 25:15) (Mark 4:16; 8:28; 14:19; 16:6)

thinigis, **of which** we accusen him → things, **whereof** we accuse him (Acts 24:8, 13)

the dai **in which**→ the day **wherein** (Acts 1:22; 4:31, 7:4; 10:12) (Mark 2:4)

werk **to which** Y haue takun hem → worke, **whereto** I haue taken them (Acts 13:2)

which things whanne we herden → **which** when we had heard (Acts 21:12)

auter, **in which** → altar **wherevpon** (Acts 17:23)

bi whiche → **wherwith** (Mark 3:28)

in which → **wherwith** (Mark 10:38)

thei seiden **ech to other** → said **one to an other** (Mark 4:40; 15:31)

othere → **othersome** (Mark 4:5)

othere → **some** (Acts 21:34) (Mark 4:7, 8)

suche thingis → things **of this sort** (Mark 7:13)

the toon ... and the tother → one ... and the other (Mark 10:37)

his braunche → the bough therof (Mark 13:28)

thei seiden togidere → said one to an other (Mark 16:3)

[person] that → which (Acts 7:37, 34; 24:24) (Mark 2:26; 3:22; 7:34; 10:29; 11:25)

[person] that → who (Acts 4:36; 7:46; 8:14) (Mark 1:2; 2:15; 3:19)

[thingis] that → which (Acts 8:6; 7:44; 8:1,32, 9:36; 10:37) (Mark 3:8; 4:22; 8:8; 10:9; 14:8; 9)

it is not ȝoure to know → it is not for you to know (Acts 1:1)

summe / sum [men] → certaine [men] (Acts 6:9; 9:19; 10:23, 48; 11:20; 12:1; 14:4; 15:1, 24; 17:4, 18; 19:1; 21:10; 23:12; 24:19) (Mark 2:6; 7:1, 2; 11:5; 12:5; 14:65; 15:33) (2Cor 3:1; 10:12)

Jhesu to whom we alle ben witnessis → Iesvs, whereof al we are witnesses (Acts 2:32)

As ȝoure fathris, so ȝe → as your fathers, your selues also (Acts 7:51)

ony othere → some other (Acts 8:35; 18:14; 21:37)

wordis, what euer ben comaundid to thee → things whatsoever are commaunded thee (Acts 10:33) (Mark 9:12)

where euer → wheresoeuer (Mark 9:16)

in that niȝt → the same night (Acts 12:6)

eche of ȝou → euery one of vs (Acts 17:27; 18:4; 20:31) (Mark 13:34) (2Cor 2:14; 4:2) (Rev 1:7; 2:23; 5:9, 13; 22:18)

al → euery (Mark 7:18)

sumwhat of time → a certaine time (Acts 18:23)

take ȝe tente to ȝou → take heede to your selues (Acts 20:28)

   thee → thy self (Acts 21:24); hem → them selues (Acts 23:12; 27:40);

   me → my self (Acts 24:12)

we hadden maad fare wel togidre → had bid one an other farewell (Acts 21:6; Acts 28:3)

in the same our → the self same houre (Acts 22:13)

ADVERBS

soone → quickly (Rev 1:1; 2:16; 3:10; 4:1; 14; 22:6, 12, 20)

in cumpas of the seete → round about the seate (Rev 4:3, 4, 6)

set in square → quadrangle-wise (Rev 21:16)

ȝhe → euen (2Cor 1:8)

plenteuousli → aboundantly (2Cor 1:12; 2:4; 7:13, 15; 11:23)

algatis → alwaies (2Cor 5:6)

scarseli → sparingly (2Cor 9:6)

in abundaunce → aboundantly (2Cor 10:15)

riȝtli → wel (2Cor 11:4)

freli → gratis (2Cor 11:7) (Rev 21:6; 22:17)

in vnwisdom → folishly (2Cor 11:21)

lesse wise → scarse wise (2Cor 11:23)

withoutforth → outwardly (2Cor 11:28)

in happe → **perhaps** (2Cor 13:5)

ny3 → **is at hand** (Mark 1:25; 14:42)

so → **the like** (Mark 2:12)

ellis → **otherwise** (Mark 2:21, 22) (2Cor 11:16)

treuli → **Amen** (Mark 3:28; 8:12, 39; 9:40; 10:15, 29; 11:23; 12:43; 13:30; 14:9, 25, 30)

withouten ende → **for euer** (2Cor 9:9)

in to with outen ende → **for euer** (Mark 3:29)

in to worldis → **for euer** (2Cor 11:31)

in to worldis of worldis → **for euer and euer** (Rev 1:6, 18; 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 14:11; 15:8, 19:3; 20:10; 22:5)

withoutforth → **without** (Mark 3:31, 32; 4:11; 7:18)

he was **bi hym silf** → **alone** (Mark 4:10)

in lijk maner → **likewise** (Mark 4:16)

bi hemsilf → **apart** (Mark 4:34; 6:31, 32; 9:1; 13:4)

ofte → **often times** (Mark 9:20)

ofte tymes → **often** (Mark 5:4) (2Cor 11:23)

Y touche ȝhe his clothe → **but** his garment (Mark 5:28) (2Cor 7:11)

greetli → **earnestly** (Mark 5:43)

on ech side → **in circuite** (Mark 6:6)

saue → **but** (Mark 6:5)

afoote → **on foote** (Mark 6:33)

on eche side → **about** (Mark 6:55)

ri3tli → **right** (Mark 7:56)

thei camen **fro fer** → came **farre of** (Mark 8:3)

pleynli → **openly** (Mark 8:31)

myche → **greatly** (Mark 9:25)

priueli → **secretely** (Mark 9:27)

hard → **hardly** (Mark 10:23)

eerli → **in the morning** (Mark 11:20)

sodenli → **vpon a soden** (Mark 13:36)

couenabli → **conueniently** (Mark 14:11)

ech bi hem silf → **seuerally** (Mark 14:19)

was rent **atwo** → **in two** (Mark 15:38)

euermore / **euere more** → **alwaies** (Acts 2:25; 3:12; 7:51; 9:2; 24:3, 16) (Mark 5:5; 14:7; 15:8) (2Cor 2:14; 4:10, 11; 6:10; 9:8)

verili → **in deede** (Acts 4:27; 12:11) (Mark 11:32; 15:39)

nameli → **at the least** (Acts 5:15) [NIV: at least]

namely → **but** (Mark 6:56)

lest perauenture → **lest perhaps** (Acts 5:39; 8:22; 28:27) (2Cor 2:7; 12:20)

noumbre of the disciplis was **myche** multiplied → was multiplied **exceedingly** (Acts 6:7)

ful → **exceding / ly** (Mark 9:1) (Rev 16:20)

opinli → **manifestly** (Acts 10:3)

anoon → **forthwith** (Acts 3:7; 4:10; 9:18; 10:16; 12:23; 13:11; 16:10, 26; 21:32) (Mark 1:10, 12, 21, 30, 43; 2:12; 4:17; 5:28, 42; 6:25; 9:14; 10:52; 15:1)

anoon → **incontinent** (Acts 9:20, 34; 12:10; 16:33) (Mark 1:28, 31; 6:54; 9:23; 11:3)

anoon → **immediatly** (Acts 10:33; 11:11; 17:14; 21:30; 22:29) (Mark 1:18, 29, 42; 3:6; 4:5, 15, 16, 28; 5:2, 13, 30; 6:45, 50; 7:25, 35; 8:10; 9:7, 18; 11:2; 14:45, 72) (Rev 4:2)

anoon → **by and by** (Mark 6:25)

he dide **tristili** in the name of Jhesu → he dealt **confidently** (Acts 9:27, 28 14:3; 18:26)

eft → **againe** (Acts 10:15; 17:32; 18:21) (Mark 2:1; 4:1; 8:1) (2Cor 1:16; 10:8; 11:16)

eftsoone / eftsoones → **againe** (Mark 2:13, 23; 3:1, 20; 5:21; 7:14, 31; 8:13, 25; 10:1, 2, 10, 24, 32; 11:27; 12:4, 5; 14:39, 40, 61, 69, 70, 72; 15:4, 12, 13) (2Cor 2:1; 3:1; 5:12; 12:21; 13:2) (Rev 10:8, 11)

to Jewis **aloone** → to Iewes **only** (Acts 11:19) (Mark 2:7)

aungel stoode **nyʒ**→ stoode **in presence** (Acts 12:7)

Rise thou **swiftli** (*imp*.) → Arise **quickely** (Acts 12:7) (Rev 22:7)

[ʒate] **anoon** was opened to hem → [gate] **of it self** opened to them (Acts 12:10)

fro thennus → **thence** (Acts 13:4; 14:25; 20:13; 27:4)

fro whennus → **whence** (Acts 14:25)

wherof → **whence** (Mark 8:4)

of it → **thereof** (Acts 13:17; 15:16)

therof → **of it** (Mark 14:23)

fro that tyme → **thenceforth** (Acts 13:21)

til now → **vntil this present** (Acts 13:31)

stidfastli → **constantly** (Acts 13:46; 26:26)

and ʒit → **howbeit** (Acts 14:16)

vnnethis / vnnethe → **scarse** (Acts 14:18; 27:7)

vnnethe we seilidn→ **with much a doe** sailing (Acts 27:8)

as → **in like maner** (Acts 15:11)

also → **in like maner** (Mark 12:22) (Rev 2:16)

in lijk manere → **in like sort** (Mark 12:22)

eche dai → **daily** (Acts 16:5; 17:11; 19:9) (2Cor 11:28)

dai bi dai → **daily** (Mark 14:49)

by alle daies → **euery day** (Acts 17:17)

hiʒyngli → **speedily** (Acts 17:15)

riʒtli → **by reason** (Acts 18:14)

greetli → **with vehemencie** (Acts 18:28)

greetli → **vehemently** (Mark 3:12)

greetli → **not a litle** (Acts 20:12)

strongli → **mightely** (Acts 19:20)

hou manye euere → **as many as** (Acts 4:6, 34, 5:37) (Mark 3:10)

hou manye → **as many as** (Mark 6:56)

folili → **rashly** (Acts 19:36)

ynowʒ → sufficiently (Acts 20:11)

hou → in what maner (Acts 20:18) (Mark 5:16) (Rev 3:3)

wilfulli → gladly (Acts 21:17) (2Cor 12:14)

bi alle thingis → particularly (Acts 21:19)

Therfor what is? → What is it then? (Acts 21:22)

a **greet plente** of liʒt → **much** light (Acts 22:6)

faste → quickely (Acts 22:18)

euer eithir → both (Acts 23:8)

euery where → in al places (Acts 24:3)

lengere → any longer (Acts 24:4)

schortly → briefely (Acts 24:4)

that perteneth now → for this time (Acts 24:25)

eft → oftentimes (Acts 24:26; 26:11)

moost to thee → **especially** to thee (Acts 25:26; 26:3)

sotheli → truely (Acts 26:9)

sotheli → and (Mark 3:6)

sotheli → in deede (Mark 14:21) (2Cor 2:16)

wherfor → wherevpon (Acts 26:19)

in litil thing → a litle (Acts 26:28)

not **aftir miche** → not **long after** (Acts 27:14)

benygnli → courteously (Acts 28:7)

PREPOSITIONS

ben **aboute** the weie → **by** the way side (Mark 4:15)

power **of** vnclene spiritis → power **ouer** vnclene spirits (Mark 6:8; 10:42)

bitwixe the myddil of the coostis → **through** (Mark 7:31)

Go **after** me, Satanas (*imp*.) → Goe **behind** me Satan (Mark 8:33)

be **among** ʒou → be **with** you (Mark 9:18)

leueful **to** a man to... → lawful **for** a man (Mark 10:2)

thou shalt loue God **of** al thin herte → **from** thy whole hart (Mark 12:30, 33)

folk schal rise **on** folk → **against** (Mark 13:8)

prechid **among** al folk → **into** al nations (Mark 13:10)

among the puple → **of** (Mark 14:2)

baptise **in** watir/Hooli Goost → baptize **with** water/holy Ghost (Acts 1:5) (Mark 1:8)

comyng **fro aboue in to** ʒou → coming **vpon** you (Acts 1:8)

[the hille] is **bisidis** Jerusalem → [the mount] is **by** Hierusalem (Acts 1:12) (Mark 1:16; 10:46)

dauid seith **of** hym → Dauid saith **concerning** him (Acts 2:25; 17:32; 21:25; 25:15, 24) (Mark 6:52; 12:26) (2Cor 1:8; 9:1)

of that → **concerne** (Acts 28:31) (2Cor 11:30)

[God hadde sworn] **with** a greet ooth → **by** an othe (Acts 2:30)

aboute housis→ **from** house **to** house (Acts 2:46; 5:42, 8:3)

bi housis→ **from** house **to** house (Acts 20:20)

[thei] leiden hondis **on** hem → laid hands **vpon** them (Acts 4:3; 20:10; 26:16)

wondris weren maad **in** the puple → **among** the people (Acts 5:12; 6:8) (Mark 4:18)

keperis stondynge **at** the ȝatis → keepers standing **before** the gates (Acts 5:23)

take tent to ȝou silf **on** these men (*imp*.) → take heede to your selues **touching** these men (Acts 5:35; 23:20)

alle that bileueden **to** hym → al that beleeued him (Acts 5:36; 27:25)

[it] was maad knowun **to** Farao → made knowen **vnto** Pharao (Acts 7:13)

[he] bouȝte sepulcre **bi** prijs of siluer → bought sepulchre **for** a price of siluer (Acts 7:16)

in the same tyme Moyses was borun → the same time was Mouses borne (Acts 7:20)

[sche] nurischide hym **in to** hir sone → nourisched him **for** her owne sonne (Acts 7:21)

it **roos vp** in to his herte → it **came** to his minde (Acts 7:23)

and **in** this word Moises flei → and Moyses fled **vpon** this word (Acts 7:29)

bifor alle men → **in the sight** of al (Mark 2:12) (Rev 4:6)

outakun → **sauing** (Acts 8:1)

outakun → **except** (Acts 26:29)

outakun / **out takun** → **but** (Acts 27:22) (Mark 11:13)

outakun → **besides** (Mark 12:32)

withouten→ **beside** (2Cor 11:28)

greet mornyng **on** Steuene → mourning **vpon** Steuens (Acts 8:2; 15:2; 17:26)

thei senten **to** hem → sent **vnto** them (Acts 8:15; 9:38; 13:32)

Hooli Goost cam not **in to** ony of hem → was not come **vpon** them (Acts 8:16)

go **aȝens** the south (*imp*.) → goe **toward** the South (Acts 8:26)

his dom was takun **vp**→ his iudgement was taken away (Acts 8:33)

thei weren come vp **of** the watir → were come vp **out of** the water (Acts 8:39)

it is hard **to** thee, to kike aȝens the pricke → it is hard **for** thee to kicke (Acts 9:6)

Y haue herd **of** many of this man → I haue heard **by** many of this man (Acts 9:13)

[thei] token hym **bi** niȝt → **in** the night (Acts 9:25)

bi al Judee → **through** al Iewrie (Acts 9:31; 16:8, 17:1; 20:25) (Mark 2:23)

bi al Joppe → **through out** al Joppe (Acts 9:42; 20:23)

he passide **aboute** alle → passed **through** al (Acts 9:32)

hous is **bisidis** the see → house is **by** the sea side (Acts 10:6)

bisidis Salomona → **neere** Salmóne (Acts 27:7)

fro heuene **in to** erthe → from heauen **to** the earth (Acts 10:11)

Petre thouȝte **on** the visioun → **of** the vision (Acts 10:19)

to dai foure daies **in to** this our → foure daies since, **vntil** this houre (Acts 10:30)

whom thei slowen, hangynge **in** a tre → hanging him vpon a tree (Acts 10:39)

he comaundide **to** vs → commaunded vs (Acts 10:42)

Hooli Goost felde **on** alle → fel **vpon** (Acts 10:44; 11:15)

profetis camen **ouer fro** Jerusalem to Antioche → **from** Hierusalem (Acts 11:27)

in the same tyme → **at** the same time (Acts 12:1)

he slowe **bi** swerd → **with** the sword (Acts 12:2)

bitwixe twei knyȝtis → **between** two souldiars (Acts 12:6; 23:7)

[he] delyueride me **fro** the hoond of Eroude → deliuered me **out of** Herods hand (Acts 12:11)

troubling **among** the knyȝtis → **betweene** the souldiars (Acts 12:18)

thei **of** oon acord camen to hym → **with** one accord (Acts 12:20)

in to a tyme → **vntil** a time (Acts 13:11)

to Samuel → **vntil** Samuel (Acts 13:20)

a man **aftir** myn herte → a man **according** to my hart (Acts 13:22; 24:14) (Mark 7:5) (Cor 1:17; :1; 5:16; 7:9, 10, 11; 8:3, 12; 10:2, 3, 7; 11:15, 17, 18) (Rev 2:23; 18:6; 20:12; 22:12)

bi the biheest → **according** to his promisse (Acts 13:23; 17:2, 21:21; 22:3, 12; 23:3; 26:5) (2Cor 10:13; 13:10)

to the wille of God → **according to** the will of God (Acts 13:36)

thei token hym doun **of** the tre → **from** the three (Acts 13:29)

vnworthi **to** lijf → vnworthie **of** life (Acts 13:46)

thei weren forbedun **of** the Hooli Goost → forbidden **by** the holy Ghost (Acts 16:6)

aȝens the lawe → **contrarie** to the Law (Acts 18:13; 23:3)

aȝenward → **contrariewise** (2Cor 1:7)

contrarie to hem → **agains** them (Mark 6:48)

vnto the dai → **vntil** day light (Acts 20:11)

possible **to** hym → possible **for** him (Acts 20:16) (lawful: 22:25)

bi eche tyme → al the time (Acts 20:18)

penaunce **in** to God → penance **toward** God (Acts 20:21)

feith **in to** oure Lord → faith **in** our Lord (Acts 20:21)

Y am boundun **in** spirit → bound **by** the spirit (Acts 20:22)

enter **into** ȝou → enter **in among** you (Acts 20:29)

we dwelliden there **bi** summe daies → **for** certaine daies (Acts 21:10)

liȝt schoon **aboute** me → shone **round about** me (Acts 22:6; 26:13)

Y was betinge **bi** synagogis → **in** euery synagogue (Acts 22:19)

thei crieden **to** him → did crie **at** him (Acts 22:24)

he comaundide **to** a centurien → commaunded the Centurion (Acts 24:23)

suget **in** dom → subiect **to** iudgement (Acts 26:7)

to flee **fro** the schip → flee **out of** the ship (Acts 27:30)

he scapide **fro** the see → escaped **out of** the see (Acts 28:4)

thei vndurstonde **bi** herte → **with** their hart (Acts 28:27)

Y desire **anentis** God → wish **of** God (Acts 26:29) (2Cor 7:14)

anentis God → **before** God (Acts 7:46)

anentis men → **with** men (Mark 10:27) (2Cor 10:8)

anentis → **to** (2Cor 9:2; 12:19)

anentis → **among** (2Cor 12:21)

CONJUNCTIONS

netheles → yet (2Cor 4:16; 5:3; 12:12) (Rev 2:24)

thouȝ → albeit (2Cor 7:8)

but → and (Acts 4:4; 7:23, 47; 8:2, 14; 9:1; 11:2; 13:4; 15:33, 36; 24:17) (Mark 1:14; 2:6; 4:15; 12:42; 13:14; 14:47, 54; 15:4; 16:12)

and → but (Acts 4:21; 8:40, 9:10, 13; 19:2, 21:20, 27; 24:10) (Mark 4:21; 5:32; 6:49; 7:6; 9:12, 26, 31, 33; 10:3, 36; 48; 12:16; 14:19; 15:14; 16:8, 20)

ether → or (Acts 1:7; 4:34, 7:49; 10:28; 23:9, 29; 24:20)

for → because (Acts 2:6, 25; 8:11, 20; 10:38; 11:24; 12:23; 13:46; 15:24; 17:18; 18:2; 22:18; 27:4) (Mark 3:9; 4:5, 6; 5:9; 6:26; 7:19; 8:2, 17, 33; 9:40; 11:18; 15:42; 16:14) (2Cor 5:4; 7:9, 13; 9:12. 14) (Rev 2:14; 3:4, 8, 16, 17; 4:11; 7:17; 11:2; 12:10; 14:15; 15:4)

bi that that [it was impossible] → **according as** [it was impossible] (Acts 2:24)

as → according as (Acts 4:35; 11:16) (Mark 4:33; 15:8) (2Cor 5:10)

as → as though (Acts 3:12)

as → as soone as (Acts 16:10)

whanne → forasmuch (Acts 19:36)

whanne → whereas (Acts 20:9; 21:34; 22:11; 27:7, 12)

whanne → as (Acts 3:11; 9:3; 21:10)

whanne → when as (Acts 7:5)

whanne → whiles (Acts 21:27)

for → in deed (Acts 3:22)

the while → as (Acts 8:36; 9:32)

while → whiles (Acts 10:17) (Mark 4:27; 14:22)

the while → whiles (Mark 4:4; 6:45)

while → when (Acts 4:1)

while → as (Acts 10:19)   (Mark 5:35; 14:43)

til → vntil (Acts 7:18; 23:1) (Mark 8:39; 12:36; 13:19)

if → vnlesse (Acts 8:31)

leiynge on hym hoondis, **that** he resseyue siȝt → **for** to receiue his sight (Acts 9:12)

but → vnles (Acts 15:1; 27:31) (Mark 7:3, 4; 13:20) (Rev 2:5)

for → whereas (Acts 17:25; 26:3)

thouȝ → although (Acts 17:27) (Mark 14:29, 31)

therfor **sithen** we ben the kynde of God → being therefore of Gods (Acts 17:29)

sithen → whereas (Acts 19:40)

sithen → since (Acts 24:11) (Rev 16:18)

sithen → forasmuch (Acts 24:20)

for-for → for-because (Acts 18:10)

if → whether (Acts 19:2) (Mark 3:2)

it is more blesful to ȝyue **than** to resseyue → it is a more blessed thing to giue **rather then** to take (Acts 20:35)

as if → as though (Acts 23:20)

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for → forasmuch (Acts 25:25)

for → that (Mark 1:34; 2:12)

and → for (Mark 7:26)

but → for (Mark 13:19; 14:2)

while → vntil (Mark 14:32)

aftirward → then (Mark 4:28)

aftirward → after that (Mark 8:25)

aftir → afterward (Mark 4:28)

aftir that → as (Mark 5:1)

INTERJECTIONS

Lo! → Behold (Acts 1:1; 5:9, 28; 7:55; 8:27; 9:11; 10:17; 12:7; 13:46; 20:24; 27:24) (Mark 1:2; 2:24; 3:32, 34; 4:3; 10:28, 32; 11:21; 13:23; 14:41, 42; 15:35; 16:6) (2Cor 6:2, 9; 7:11; 12:13) (Rev 1:6, 18; 2:10, 22; 3:8, 9, 10; 4:1, 2; 5:5, 6; 6:2, 5, 8, 12; 9:12; 11:14; 12:3; 14:1, 14, 22:7, 22)