BIBLES OF ENGLAND.

The Lollards' Bible, commonly called Wyetif's Bible.

Editions consulted and quoted from:
First version, by John Wyetif and Nicholas de Hereford, 1380.—Pottshill and Madden's edition.
Song of Solomon, in Aitken Clarke's "Commentary."
New Testament in Bagot's "Hexagl.""}

There is no book that, in respect of either its practical value or its historical interest, can, in the estimation of Christians, be put in comparison with the Bible. The Bible is regarded by Christians as the Word of God, in which may be found all the spiritual truth, indissoluble by reason, that God has been pleased to reveal to men for their guidance and comfort. The knowledge communicated in the Bible has the special distinction of making men wise unto salvation. The English Bible, moreover, is one of the most notable books of literature, which every student of English literature requires to read and study; and a comparison of ancient and modern versions of the Bible in English gives the careful reader considerable insight into the structure and history of the English language itself. All information, therefore, on the history of the Bible, and especially on its presentation to the people of England and Scotland in their native tongue, should be both interesting and useful to English-speaking people, and particularly to English-speaking Christians.

On every occasion of public worship in Protestant Churches at the present day the Bible is produced, and a part of it is
audibly read by the officiating minister, or his assistant, for the edification of the worshippers. It is on some verse or passage of the Bible, too, that, Sabbath after Sabbath, every Christian preacher, in our Protestant Churches, builds his discourses. In view of these facts, it cannot but seem strange that the Christian religion was established in this country several hundred years before there was a Bible either read to, or written for, the people in a language they could understand. Yet such is the case. Christianity was introduced into England more than 1200 years ago (some historians say about 1300 years ago), and long before the year 1000 A.D., the land was overspread with Christian Churches, and a Christian ministry was maintained by the tithes of the land's produce. But in those early times there was no version of the Bible or at least of the whole Bible, in English. Knowledge of the Bible was then, by those that could read Latin, usually sought in the Latin translation known as the Vulgate; and to those that could not read Latin, it was sparingly conveyed by the lips of the priests, in homilies and paraphrases, which were not remarkable for accurate representation of Scripture truth.

To John Wycliff belongs the honour of having given to his countrymen the first complete version of the Bible in English. This was in, or about, the year 1380. Long prior to that date, however, portions of the Bible had been transcribed both in English and in Anglo-Saxon. About the end of the seventh or beginning of the eighth century, the Psalter was rendered into Anglo-Saxon by Alclhelm, Bishop of Sherborne. In 735, the venerable Bede bequeathed, "for the advantage of the Church," an Anglo-Saxon translation of the gospel by St. John. Among other portions of Scripture translated into Anglo-Saxon may be mentioned four chapters in Exodus (xx-xiii), by King Alfred (about 890); the four gospels, by Aldred, a priest of Holy Isle (about 930); and the books of Moses, Joshua, and Judges, by Aelfric, Abbot of Peterborough, and

* "The work of Aelfric is by no means a complete version of the above-mentioned books. His object was to familiarize his countrymen with a translation of those parts of the Scripture only, which he conceived to be most important for them to know ; and, in the execution of his purpose .. . he has, for the most part,
The Lollards' Bible.

afterwards Archbishop of York (about 1000). Of the Old-

English versions of portions of Scripture, previous to 1380, it

will suffice to mention a metrical paraphrase of the Gospels

and Acts, byOrm or Ormin, a monk, who is supposed to have

lived in the latter half of the twelfth century; a prose version

of the Psalms, by Richard Rolle of Hampole (about 1340);

and a gloss of a considerable part of the New Testament (the

gospels by St. Mark and St. Luke, and the Epistles of St. Paul),

supposed to have been written about the same time as Rolle's

Psalter. These excerpts, as they might be aptly enough

termed, were not widely circulated; and, although they

furnished devotional reading for people of rank and education,

did little to enlighten the community in the knowledge of

Scripture. Some of them have to this day been preserved;

and not only may old manuscript copies of them be seen in

college and other libraries, but printed copies of them (or of

parts of them), may be found in books that are quite accessible

to the public." In such a popular work, for instance, as Clarke's

Commentary on the Bible; many curious and interesting extracts

are given from an old English annotated manuscript psalter,

which, from its archaic phraseology, is evidently of an earlier
date than Wyclif's translation.*

* stated in his own words only the substance of the precepts intimated, and the

history recorded by the sacred annals."—Baker.

The following are curious samples of old translation:—Gen. ii., v. 23. "Tha

cweald Adam, hisi in boni et animae hominis, and plate of metalus fusera : beo bius

name Dry-xe, theot fexarse." Aelric: Mark i. v. 6, "And Iaase was klohole

ur heris of camelys, and a geul of asheye aboute his lesile, and he set

honyssyle and boose of ye wood, and he prechyle sesyme, a stillwaterhier yene

I shall some stille me, of whom I am not worthe downhittelle or kneltelle to house

ye thongs of his chawene."—Gloss on St. Mark about 1350.

A comparison of the 35th Psalm in this old Psalter, and in Rolle's Psalter,

indicates that Dr. Clarke's manuscript is either a copy of Rolle's translation or a

very slight amendment of it. The second clause of Ps. cxii. v. 5, is in Dr.

Clarke's manuscript rendered

"Nevell sal be sin of seren th youthed,"

and appended to this translation is a curious note explanatory of the way in which

science accounted for the eagle's rejuvenescence. ""The aere (eagle), when he is

gved with grett eile, bis nev waxis so grevy, that: he may neg open his mouth

and take note: but then he sweites his nev to the stame, and has away the solgh,

and then he goes ill more, and he counter yong agayne."
In saying that an English translation of the Bible was in, or about, 1380 published by Wyclif, a word of explanation must be added. At the present day the publication of a book means the printing and issuing for public sale of a large number of copies. In the days of Wyclif there was no printing. Books were all hand-written, and copies of books were transcribed, singly and separately, as occasion required. But although it was with so much labour that copies of Wyclif's Bible were produced, it is certain that soon after its publication, a goodly number of copies was issued and disposed of. It is commonly alleged that 170 copies, written previous to 1430, are still in existence. It is not unlikely, too, that transcripts of parts, as well as of the whole, of the Bible were made and sold. In Dr. Clarke's *Commentary* there is inserted, as a great curiosity, a translation of the Book of Canticles, or Song of Solomon, from a manuscript of the 14th century; and this fragment has now been identified as part of the first edition of Wyclif's Bible.

For more reasons than one, it may be said that, in Wyclif's day, the time had come for the English people to have a Bible in their own language. The people of other countries had that privilege. In a speech attributed to

"Oh John of Gunthorpe, time honored Lancaster,"

there was a demand expressed, therefore, that in a matter of such high concern, England should be abreast of her neighbours. "We will not be the dregs of all," shouted the speaker, "seeing other nations have the law of God, which is the law of our faith, written in their tongue." To the same effect, John Purvey wrote in his preface to the revised edition of Wyclif's Bible, 1388: "Frenshe men, Bremer and Britons (i.e., Belgians and Normans) han the Bible ..., translating in here modir language: whi shulden not English men have the same in here modir language, I can not wite." It was the controversy, however, which Wyclif had with the Roman Church, that were the immediate occasion of his publishing the Bible in English. In those days, corruption had reached its climax in the Church of Rome. The cup of scandal and unrighteousness was full. There
was corruption in doctrine, corruption in ritual, corruption in discipline, and enormous corruption in the patronage of Church livings. At many of the things he saw and heard in the Church, Wyclif was scandalised and shocked. For thirty years he was a trenchant and vehement assailant of ecclesiastical abuses. With voice and pen, he laboured incessantly to effect a Reform in the Church. He derided the doctrine of transubstantiation, ridiculed the worship of images, denounced the sale of indulgences, scoffed at pilgrimages, and had the hardihood not only to call the Pope Anti-Christ, but to accuse his holiness of being "the most cursed of clippers and purse-hunters." And maintaining, as he did, that the doctrines and practices he assailed had no warrant nor foundation in Scripture, Wyclif said that the surest way to put an end to ecclesiastical superstition and presumption was to acquaint the people with the Bible. He resolved, therefore, to publish the Bible for the people in their mother tongue. That, he concluded, would be the true cure for corruption, and would give to the men of England what John the Baptist was appointed to teach the palsied nation of Israel—"the science of health."

It need scarcely be said that it is from the original tongues in which it was written that the Bible should be translated. That would be going to the fountain head. But, in the days of Wyclif, there was not in all England scholarship enough for such an achievement. Instead, therefore, of translating the Old Testament from its original Hebrew, and the New Testament from its original Greek, Wyclif was content to give to his countrymen a translation of the Vulgate, that is of the Latin version of the Bible, which was virtually accepted in the Church of Rome as the true canonical Scriptures. How long he was actually engaged in the work of translation cannot be confidently stated. It is generally admitted that in 1378 he had commenced his work, and the date commonly assigned to its completion is 1380.

Although it is customary to say that Wyclif gave to his

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1 Wyclif may be said to have anticipated a modern phrase by rendering "knowledge of salvation" (Luke, i. 77) "the science of health."
countrymen an English version of the entire Bible, we are not to suppose that all the translation was his own work. He had a collaborateur, in the person of Nicholas de Hereford, who translated the Old Testament from Genesis to the middle of Ruth. The remainder of the Old Testament (from Ezekiel to Malachi), and the whole of the New Testament, are believed to have been rendered into English by Wyclif personally.

That Wyclif's Bible, in its first form, was a work of much merit, and that it supplied a great want in England, is universally conceded; but it had many imperfections nevertheless. Probably no one was more alive to that fact than Wyclif himself, and we may presume that if he had lived a few years longer, in health and strength, he would have issued a new and a revised edition, with corrections and amendments. But he was denied the opportunity. In 1379, he had a stroke of paralysis; and in 1384, he died. After his death, however, there rose up in England another anti-papalist of eminent scholarship. This was John Purvey, who set himself to the task of revising Wyclif's translation, and, in (or about) 1388, gave to the world the fruits of his labours. All critics concur in according to Purvey's revision very high commendation.

1 In some books, e.g., "Mombert's English Versions of the Bible," he is called Richard Purvey.

2 In the translation of poetical passages, such as the Psalms, Purvey was less stately in his diction than Hereford. The latter made large use of "congenial inversions" in the structure of his sentences, which Purvey, in his revision, discarded. Some people will probably consider Hereford's taste in this matter more correct than Purvey's. The following passage will illustrate the respective styles of the two men, in the rendering of poetical pieces:

**Hereford.**

Psalm clxi., 7-10.—Knowen he made his wayes to Waver, and to the zones of Jacob his mains. Be warned and mercyled the Lord long abides and myyne mercyled. In to everlywhe he shal not weathen, ne in to withoute end he shal threshe. After one synne he dide not to 

*Purvey.*

Psalm clxi., 7-10.—He made his wayes known in Meseis ; his wills to the zones of Israel. The Lord is a mercifull dier, and mercifull in wille ; long abydeth and mynde mercifull. He shal not be wroth withoutes endes ; and he shal not threshe withoutes endes. He dide not to w to w other synnes : neither he addid to w other endes 

wickednesses.
As a piece of scholastic workmanship, it is characterised by great carefulness. It was prefaced, also, by a long and an interesting prologue, explaining the principles on which "the simple creature" proceeded in his revision, and shewing the pains he was at to make the translation as good as loving labour could. "With common charity to save all men in our realm, which God wole have sauid, a symple creature," he said, "hath translated the bible out of Latyn into English. First, this symple creature haide myche travaile, with diuerse foliweis and helperis, to geuen manie elle bibliis, and uther doctoaris, and commone glories, and to make out Latyn bible sundrie brewe: thanne to studie it of the newe, the text with the glowe and uther doctoaris, as he might gete: . . . the thridde tyne to counsaille with elle grammaries and elle dyuerses, of harde wordis and hard sentencis, how the myght be understonden and translated: the fourth tyne to translate as cleerr as he coude to the sentence, and to haue mane gode foliweis and kunynge at the correcting of the translacion." "

As a matter of course, when Wyeliff quarrelled with the ecclesiastical powers he had to reckon with his host. Both at home and at Rome he was regarded as a heretic; and although he did not attain to the honours of martyrdom, he had the privilege of enduring some persecution. More than once, he was taken to book for venting erroneous opinions; and on one occasion the Pope directed the king of England "to retain the said John in sure custody and in Chains." But he never was actually prevented from going at large; and he died in the enjoyment of both his priestly functions and his

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1. The word gloss is commonly used to signify an explanatory statement. In early times it was used differently. Glosses, says Dr. Smith, were interlinear vernacular translations, "either free or yet literal translations, but the interlinear insertion of the vernacular word against word of the original."—History of English Bible, Vol. I., p. 14.

2. Both Herdclin and Purvey suffered for their opinions also. Herdclin was excommunicated and imprisoned, and seems to have required his liberty by renouncing his Lollardism. Purvey was imprisoned in 1508; in 1510 he was sentenced to recantation; and in 1517, having recovered his courage, he was brought into prison again.—See Muntin's "History of the English Bible."
ecclesiastical benefice. Forty years after his burial, however, his remains were disinterred by ecclesiastical order; and, in the presence of a distinguished assemblage of prelates and priests, they were burned on the bridge of a stream close by his grave. And, to make his ignominy complete, his calcined ashes were disallowed either honoured urn or quiet tomb to rest in, but were thrown from the bridge, and committed to the current of the underflowing waters.

After Wyclif's death, his Bible was judicially condemned. In 1408, a Convocation at Oxford, proceeding on the preamble that "it is a dangerous thing to translate the Holy Scripture, it being very difficult in a version to keep close to the sense of the inspired writers," decreed and ordained that "from henceforward no unauthorised person shall translate any part of the Holy Scripture into English or any other language, under any form of book or treatise; neither shall any such book, treatise, or version, made either in Wyclif's time or since, be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved either by the bishop of the diocese or a provincial council, as occasion shall require." Considering that, long before Wyclif's time, there had been many translations of different parts of the Bible made both in English and in Anglo-Saxon; that these translations, before being issued to the public, had never to pass any official scrutiny; that they were read, apparently with ecclesiastical approval, and certainly without ecclesiastical remonstrance, by persons of quality, and in fact by all people that could read, and could afford to purchase such costly manuscripts; this decree of the Oxford Convocation, in 1408, may well excite our astonishment.  

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1 Temporal pains seem to have been subsequently added to spiritual anathemas. Dr. Erastus states that, about 1446, the law inflicted on all Englishmen that were guilty of reading the Scriptures in their mother tongue the forfeiture of their "land, cattle, &c, and goods from these beyons be ever." "Dict. of English Bible," Vol. I., p. 89.

2 The fact stated by Archbishop Arundel in his sermon on Anne of Bohemia, wife of Richard II., that she habitually read the Gospels in the vulgar tongue, with other expositions, was probably true of many others of high rank.

---Smith's "Dict. of Bible," Article Vulgate authorized, p. 1066.
rigour is doubtless to be accounted for by the fact that, rightly or wrongly, the Popish priests imagined that Wyclif's translation was, by the countenance it seemed to give to unchurched doctrines, a dangerous source of heresy and schism. This is what Sir Thomas More, writing a hundred and fifty years after Wyclif's death, averred. "The great arch heretic," said that Catholic apologist, "did, in his translation, purposely corrupt the holy text; maliciously planting therein such words as might, in the reader's ear, serve to the proof of such heresies as he went about to sow; which he not only set forth with his own translation of the Bible, but also with certain prologues and glosses which he made thereupon."

It was not till 1850 that English readers had the privilege of seeing the whole of Wyclif's Bible in print. Portions of it had been printed and published long before that date. In 1823, the Song of Solomon, from Wyclif's original version, was published in Dr. Clarke's "Commentary on the Old Testament." The whole of the New Testament, from Purvey's revision, was published as far back as 1731, and has several times been reprinted since. And, strange to say, this Wyclifite Testament was superseded by its successive editors to be the original version of 1380, instead of the revised version of 1388. Even in Bagster's "Hexapla" that mistake is made. The first appearance in print of Wyclif's own version of the New Testament seems to have been in 1848. But in 1850 the whole text of both versions—the original and the revised—Wyclif's and Hereford's own, 1380, and Purvey's amended one, 1388—was published under the editorial care of the Rev. Joseph Forshall and Sir Frederic Madden. The two versions are there given side by side, in parallel columns: the older on the left hand column, and the later on the right hand column of each page. And not only are both versions printed with great care from two of the best extant copies in manuscript, but a large number of different readings found in other manuscripts are appended in footnotes.

To give the reader some idea of the alterations made by Purvey on Wyclif and Hereford's version of the Bible, one or two sentences, printed in parallel columns, shall here be cited from
the original (1380) and the revised (1388) versions respectively. And, as the later version of the New Testament had long been mistaken for the earlier, it may be presumed that one means of determining the question of priority is furnished in the prologue prefixed by Purvey to the version of 1388. The true principle of translation Purvey says, is “to translate after the sentence, and not once after the words, so that the sentence be as open (or openest) in English as in Latin, and go not fer fro the letter: and if the letter mai not be said (i.e., followed) in the translating, let the sentence euer be hoo and open.” Many Latin forms of expression he accordingly thought should be resolved into their equivalent English forms, even although a change of grammatical structure should be necessitated. He would not, for instance, always render a Latin participle by an English participle, or a relative pronoun in Latin by a relative pronoun in English. “A participle of a present tense may be resolved into a verb of the same tense, and a conjunc-

cion copulativ. ... and a relativ may be resolved into his antecedent with a conjunction copulativ.” Purvey’s version of Wyclif’s Bible may thus be distinguished from the original version by its freer rendering of Latin participles and Latin relatives. To bring out this distinction there shall be given, in a separate column between the earlier and later renderings, the corresponding passages from the Vulgate as now commonly printed. The words italicised will indicate the distinctive phraseology of the two versions:

WYCLIFF AND HEREFORD, 1380

Acts xii., v. 2.—And what we founden a selwh it

passage over into Fenyn, we straynye vp, schippiden

to saliden.*

VULCATE

Acts xii., v. 2.—Et cum

iremissetatur nove trans-

stitutum, iuxta abreptionem,

accusatis navigantes.

VULGATE

Acts xii., v. 2.—Et cum

iremissetur novo transit-

tum, iuxta abreptionem,

accusati navigantes.

YCYLL

Acts xii., v. 2.—And what we founden a selwh it

passage over into Fenyn, we straynye vp, schippiden

to saliden.*

VULCATE

Acts xii., v. 2.—And what we founden a selwh it

passage over into Fenyn, we straynye vp, schippiden

to saliden.

VULGATE

Acts xii., v. 2.—Et cum

iremissetur novo transit-

tum, iuxta abreptionem,

accusati navigantes.

* The letter l in Wyclif’s Bible is either silent or pronounced like y, and n is often pronounced like v.

PURVEY’S REVISION, 1388

Acts xii., v. 2.—And what we founden a selwh it

passage over into Fenyn, we straynye vp, schippiden

to saliden.

Gen. xiii., v. 42.—And

VULCATE

Gen. xiii., v. 42.—Et

habeant nostrum hanc

umbrae eumque sensum

ecum, et habet genu

lum in hanc, gravitas

Gen. xiii., v. 42.—And

habeant nostrum hanc

umbrae eumque sensum

ecum, et habet genu

lum in hanc, gravitas

VULGATE

Gen. xiii., v. 42.—Et

habeant nostrum hanc

umbrae eumque sensum

ecum, et habet genu

lum in hanc, gravitas

* The letter l in Wyclif’s Bible is either silent or pronounced like y, and n is often pronounced like v.
made him stay upon his second chaise, crying a
hail, that she also saw them before hym hail, and
that they should lien in hym, to be present to all
the bond of Egypt.

Numbers xxxii, v. 1. —

And whoso Israel had
sew that he should give to
the Lord for to doth to
Yael, he wene not as he
wene take, for to take
the gentile, nor to take
gentile his chere among the
desert, and reverre the eye,
now Israel in the tent
dwelling in his lynge.
And the spirit of God
flying into hym, taken in
a paradise, ninth,

que non ascendere super
cursum numina semini-
mum, clementiam praesunt, ut
ominis custum ev genere
fugacit, et praetulitum ev
superi, umbraculam ev
magne Egypti.

Nun. xiv, v. 1. —

Cumque vidisset Barak
solum plener Domini ut
boonstover Israeli magna-
quaem abit ut sit 
per
tesserat, et superius gen-
ere: sed dixisset nuna
apertura vaultam uam, et
elevam occidos, visit Israel
in tentatione communem et
portibus mun: et tesserat
in se spirito Dei, arrenders,
paradiso, ult.

Faron made Joseph to sit
on his second chaise, with
a doleful voice, that
she also saw them before
him, and she knew that he
was present of all the
bond of Egypt.

Numbers xxxii, v. 1. —

And whoso Israel had
seen that it pleased the Lord
that he should bless Israel,
he gave not as he
辦理 go before, that
she should take his drinking-
hi drinkings of Charlie, till
he drew down his face
against the gentile, and
succeeded him, and
six Israel drinking
in tents in his lynge.
And
hence the spirit of God
lie on hym. And
hence a paradise was taken, he
saw,

The above passages show that both the original version of
the Bible by Wycliff and Hereford, and the version revised by
Fursey are written in very antiquated English. It is not
the oldest form of English, however, but what is technically termed
Middle English.

Even in the later of the two versions, which is the one that
specially claims our consideration, because it was the ultimate

1 In both editions of Wycliffe's Bible, notes or explanations are here and there
incorporated with the texts, but printed with different type. In the first edition,
some notes are found in the past translated by Hereford, but a considerable number
in the New Testament, which was translated by Wycliffe himself. Fursey rather
highly valued this arrangement, inserting notes where previously there had not
been some, and abolishing the notes where they had formerly been. The following
two examples will give the reader a general notion of the nature of the glosses
inserted by Fursey. "If he come but to, that of his grace. Y scholl not see hym:
if he goth away, that is, in withdravynge sixe groe. Y schall not unde-
stande." —Job, xxv, 11. "Farewell, that is, by name forth of temporal
abundance, hilde in base, that is, the harping of undertrangy, and outward
fateynesse length of his side." —Job, xv, 27. The following quotations will
show on the other hand what kind of glosses in the first edition were expanded from
the second. "Farewell in the song of the souls, that is, of the note, many
climate can erly, whence darknesse menow set, at the groe. And she sty the
stoow turned men in the grave." —John, xxv, 46. "Therefore God schal sende to
her a waking of error, that he belieue to beynge, as geypynge, that all he
demyd, or depynge, the whole tribunis to trouble, but consacred in whistle
feste."
form that Wycliff's Bible assumed, and it superseded the earlier edition, the grammatical structure of the language is very peculiar. Both verbs and nouns are differently inflected from what they are now. Prepositions are used in unfamiliar senses, and in strange combinations. Interrogations are indicated in ways we are not accustomed to; and inexperienced readers are as much bewildered as amused by the eccentric spelling and the still more eccentric applications of pronouns. At the present day most nouns end with _e_ in the plural. A few, however, such as _men_, _women_, _children_, _men_, have their plural number indicated by the termination _en_. In the days of Wycliff and Purvey, _e_ was a more common sign of the plural. In Purvey's version of the Bible we find _been for bees_; _kien for eies_; _zor for ores_; and _lambren for lambes_. And _en_ was a much more frequent termination of verbs than of nouns, in the plural. It was, in fact, the usual termination of verbs that followed a plural nominative. The verbs _did_, _sede_, _found_, _fell_, _win_, _blamed_, _believed_, were all, when attached to a plural nominative, changed into _diden_, _sede_, _founden_, _fellon_, _wateren_, _blameden_, _believeden_. A passage that exhibits this peculiarity in the inflexion of verbs very clearly and fully, is the account by St. Matthew of our Lord's triumphal entry into Jerusalem:

“The disciples _zede_ and _diden_ as Jesus commanded him, and _thei_ _brosten_ an _asse_ and the _fole_, and _laden_ her _cloths_ on _hen_, and _scheiden_ her _cloths_ in _the_ way, other _blitlides_ _branches_ of _trees_, and _stretchen_ in _the_ way, and _the people_ that _weneten_ before and _that _laden_ _cries_ and _scheiden_, _osanna_ to the _sons_ of _David_. Of frequent occurrence, also, are such verbal inflexions as the following:—"_wai not be _wode_" (Isa. 49:1); "_bath _hore_ (born) a _son_"; "_thei han _cane_ (taken) _away my _Lord"; " _Moses _fey_ (was afraid); "_wolde have _slave_".

1 In the earlier version of Wycliff's Bible we find _been for bees_ (Gen. xxx., v. 3); and on the other hand, _eies_ for _eyes_; "_I shal offere to thee _en_ with _bacches of grene_" (Ps. xcv., v. 13).

2 Other inflexions similar to _fey_ and _slave_ may be found in the earlier (1380) version of Wycliff's Bible. In Job, xxx., v. 10, we read, "_I fey_ (lookd) _upon his _sons_" (Verse) and in 2 Sam., xxii., 8, "_cymplen and _lymyn_" (Verse).
The Lollards' Bible.

(plain) "what art thou so dogge?" (Acts, xxii. 26,—"quid
sit uxor tua?"
Vulg. "what art thou going to do?"); "if
thou hastest be (been) here, my brother hast not be (been)
dead." Very odd, again, appears to be the sense in which
some of the commonest prepositions are used:—"In the
bifynynge was the word and the word was of god." . .
"Dare out of zea that hath a cause axens another be demed
of wicked men, and not of holy men." . . . "Have
patience in me, and I schal zelde to thee alle thinges." . . .
"If we to day be demed in the gode deed of a sike man, is
whom this man is made saft." . . . "In that tym, Ithen
wente by cornes in the Saboth daie." . . . "The word of
the Lord was sowen of (throughout) all the countrey." . .
"It bhoufe him to passe by samarie." . . . "Ther schulc
dampne hym by death." . . . "Westonen thee not of gode
werke, but of blasfemy." . . . "This is the werke of god
that ye bileue to hym whom he sente." Some prepositions,
too, appear to be used interchangeably, and without any regard
to rhythm or reason. In one sentence we read, "thou schalt
lose thi lord god of al thin heere and in al thin soule," and in
another sentence, "whoeuer swereth by the temple of god it
is nothing, but he that swereth in the gold of the temple
is detours." In a verse already quoted in this paragraph, it would
be noticed how oddly some of the pronouns are spelt. Their
is uniformly spelt her, and them, hem. We find such combina-
tions, too, as hem self for themselves, and as self for ourselves.

1 I only say "appears to be the sense," because in almost all the cases referred
to in this and the following sentences the seemingly odd prepositions used by
Wyntef and Purvey are literal translations of the Latin words in the Vulgate:—
"The word was of God." (John, i. 1) apud Deum; "In the good deed of a sick
man." (Acts, iv. 9) in beneficiu humano interfaci. "Bene the best of gode werke,
but of blasfemy." (John, x. 33) de bono opere non indignamur in, sed de
blasphemia; "Of al thine heart, and in all thine soul." (Mat., xvi. 37) ex alio
carde tuo, et in tuo animo; etc. In Here's Latin translation of the New Testa-
ment most of these prepositions are changed. "Apud Deum" humanae; but "in
beneficio humano" is turned into "super beneficio in hominem," "de bono
opere," and "de blasphemia" are altered into "ob hominem opere" and "ob
blasphemiam;" and in Mat., xxii. 37, the preposition "ex" is continued all
through the sentence.
But the application of the pronoun is more remarkable. At the present day there are many anomalies in the use of pronouns. Sailors, from a feeling of affection to the frail vessel in which they skim the main, speak endearingly of a "shift or boat as she or her; and west highlanders may occasionally be heard applying it and itself to a venerable land or a respected minister of the gospel. In Wyclif's Bible, he and it, and him and is, are used very indiscriminately; the one pronoun in a verse, say, of St. Matthew's Gospel, and the other in the corresponding verse of St. Mark's or St. Luke's Gospel. And some applications of pronouns, which in Wyclif's day were reckoned quite orthodox in the guild of letters have a somewhat ludicrous effect now. In St. Matthew's Gospel we read, "if thy rist ise selaundre thee, pull hym out and cast fro thee . . . and if thy rist bond selaundre thee kide hym away and cast fro thee, for it spedeth to thee that son of thi membris perischa, thanse that al thi bodi go in to helle." The gospel of St. John concludes in like manner:—" there ben also many other things that ihesus did, whiche if thei ben writun bi eche bi hym sif, I deme that the world hym sif schal not take tho bokis that ben to be writun."

As might be expected, there occur in both of the Wyclifite versions many words that are widely different from those we find in the same passages in our modern translations. In some instances we meet with words that are now obsolete, and in other instances we find words whose meaning has undergone considerable change. Sometimes proper names are translated by their English equivalents, and sometimes they are left untranslated; occasionally ecclesiastical terms of technical meaning are introduced, as if to furnish Scriptural authority for certain foregone conclusions.

Of obsolete words the store in both versions of Wyclif's Bible is inexhaustible. To begin with Purvey's version: a word that meets our eye in the first chapter of St. Matthew's Gospel is clepid, which means called or named, and in the course of the New Testament this word occurs times without number. We read of "ihesus that is clepid Crist" . . . "poul the servant of ihesus Crist, clepid an apostle," . . . "thilke that he bifer
ordained to bliss, hem he cepid, and whiche he cepid hem he justified." For "mill" the word querne is used, as in the passage, "twen wyrmyn schulen ben gyndynge in o quern, oon schal be taken and the tother left." For "ascendeth" we find stieth; as in the verse,—"No man stieth into heaven but he that can doun from heaven." An archaic expression that stands for "this deceiver" is thikl glaour, and an obsolete Anglo-Latin substitute for "the river Jordan" is the flue jordan. More than once the expression "ful wood" occurs:—"Two men metten hym that hadde doun, and zamen out of graves full wood (exceeding fierce), so that no man might go bi that way." "Poul, thou maddist, many letters turn thee to woodnesse." A strange word that we meet with in the parable of the prodigal son is crowde:—"Whanne he (the elder son) cam, and nized to the hous he herde a symфонie and a crowde." This does not mean that along with the players on instruments there was a roaring rabble at the house. The crowde was a kind of guitar or violin, or rather a combination of both, with four bow strings and two thumb strings. Another word that has long passed out of Queen's English is birke, in the sense of "cause to drink" or "ply with drink." In the authorised version of the prophecies of Jeremiah we read: "Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hands, and cause all the nations to whom I send thee to drink it." The latter clause of this command is conceivably rendered by Purvey "thou schal birke thereof to alle bethene men." Another obsolete word in the later version of Wyclif's Bible is chepyngge, which means marketplace:—"He seide to hem in his chepyngge, be ze ware of scribbs, that wolen wandre in stola (long robes) and be salutid in chepyngge." And this incidental use of the word wonder suggests another passage, which for its quaintness as well as the obsotuteness of some of its terms, may well be quoted. It is the account of the curse of the cripple who sat at the gate of the temple begging alms:—"In the name of thees of nazareth, (said Peter) rise thou up and go: and he took him by the riz hond and kised him up, and amon his leggis and his feet weren sowled to gride, and he leped and stode and sowndid,
Brides of England.

and he entred with hem in to the temple and wand'red, and lep't, and heryed God." The common designation now-a-days of those that devote themselves to the cure of the sick and infirm is physician, but in the days of Wyclif and Purvey another word, apt to be misapprehended by modern readers, was in use. This was leech. We read accordingly, in one passage of Purvey's Bible: "Leche, hele thu silt," and in another, "holle men has no need to a leche, but the that ben yuel at ease." This is very primitive diction, but still more quaint, both in its tenderness and alliteration, is the announcement, "luk the leche, moste deare, and demes, greet you wel." A word that has a place in Wyclif's vocabulary, and still survives in some of the local dialects of Scotland is shog. It is not a very refined term, and would be voted out of place in the House of Commons. It is introduced, however, with considerable effect into the narrative of Christ's walking on the sea: "Whanse the cuenynge was come he was there (as the hill) alone, and the boot in the myдол of the see was schogged with waies." Another antiquated expression, very concise, but not very precise, that we find in Purvey's version is "dalf, a lake." This is what our modern translators with more regard for details have rendered "digged a place for the whe fat." Some of the obsolete words in Purvey's Bible are words whose descentude is much to be lamented, and others are words that can be spared, without either loss or regret, from the vocabulary of living English. For the long, cumbersome adjective, unlearned, we have in Purvey's Bible the neat, tidy, little term shorf, as in Luke xxii., v. 3, "the halidai of the theif tounes, that is seide (called) pauk nyzed," and in Acts xx., v. 6,

1 The physician did not, because of his penchant for blood-letting get the sopron of leech from the reptile, but the reptile got its name of leech from the physicians, because, like him, it healed those that were "yuel at eas." The English word leech or leech is derived from the Anglo-Saxon leca, one who bleeds.

2 Shog is often used as an intensive verb, in the sense of "have off," by English writers of no great antiquity. More than once it occurs in Shakespeare's play of Henry V.: "Wilt thou shog off?... I would have you solace."—"let a, count t.

3 A literal translation of the words in the Vulgate, "solut lacum."
"we schippiden aftir the daies of thref huones in filipissa.
but, on the other hand, the word levan, suggestive of spiritual influences, and interesting on that account, is personated in Purvey's Bible by the vile, realistic compound "sourough," so that we read of "the kyngdom of hauene (being) like to sour-rough, which a woman took and hid in those miseries of mele till it were al sourid." A very sorry and unhappy account, surely, of the effects of Christianity on the world!

A small class of obsolete words found in both editions of Wyclif's Bible are verbs derived from adjectives. These often enabled a writer to express his meaning very briefly and tersely, and sometimes very happily and daintly. The word nigh, for instance, is often used as a verb in Wyclif's Bible.

"Whanne he wased, he sit the cite and wepte on it, and seide, for if thou hast known thou schuldest wepe also."—Luke, xix, 41. A similar use was made of the words high and low.

"Eche that enhauneith hym schal be loved, and he that mokith hym schall be hased."—Luke, xiv, 11.

The following among other obsolete words will also be found in Purvey's edition of Wyclif's Bible:—Actes, fathers-in-law (A. V.); Ezechiel, xviii., 50; (self); much, consentment or satisfaction.—Mark, xv., 15; akerd, lived up.—Mark, i., 31; atygynyn, wander.—Acts, xiv., 31; bishopp, bishop.—Acts, xxi., 10; digerite, between.—Ps., liv., 13; shoner many, wishers. —John, 4., 6; be, a neckle.—Prov., i., 9; serveren, to garnish, "beauitae at the bottom of water and . . . make heere" (hair, tidings).—John, viii., 9; calie hold, "a man wox beed heesi feeter wes is calum and close."—Lev., xiii., 40; carthes, thesles.—2 Kings, xiv., 9; chreafes, stewed.—Lohn, xiv., 23: calie, embrase, "time in color, and time to be far fro colyng."—Eccles., iii., 23; contemus, "wise and thyng plan."—Matt., Ps., xxxi., 33; raymis, whoomen.—Acts, xx., 24; clercyman, prince or honour.—John, v., 41; mishpilimi, wrigmore.—Acts, xvi., 33; euer, deere.—John, i., 28; ordel, hood.—Luke, xv., 16; sacle, waunger.—Luke, ii., 7; shiel sau, mortal.—Acts, xiv., 15; dispeccia, a woman that believed in Jesus Christ.—Acts, xi., 36; dondel, beggar.—1 Sam., xvi., 23; folly, craftily; "hel thoustn fall."—Jeth., ii., 41; freond, friend.—Cor., i., 20; grete, make.—Acts, xxi., 40; husse, house; "my nech选址 were naad hose."—Ps., i.x., 2; ker TASK, bichyngs.—Ps., xiv., 18; sfele, as the Jews.—Geh., ii., 14; enemi, pasture.—John, iv., 91: meli me, schmen.—Mat. xv., 24; raymis, mone.—Mark, iii., 42; mislield, watered.—1 Cor., iii., 6; mystere, present.—Col. i., 17; melie, soft or black, (equest, Vulgate) "be that is melchf and unmeldast in his work."—Prov., xviii., 9: "lyo," punished.—Acts, xxii., 5; perpersion, woman that sells purple.—Acts, xvi., 14; rayn, reprovi, "The lord knoweth and it shall not overseen."—Heb., vii., 21; meycer, to stumble.—Prov., iii., 25: rayn, pleasant of agreeable.—Acts, xiv., 22; myre, or thorn.—Mat., xxv., 31; calie, upper room.—Acts, i., 23; raymis, C.
Most of the foregoing obsolete words, which are taken from Purvey's edition of Wyclif's Bible, are doubtless to be found in the earlier version also, although not always in the same book and chapter. For instance, where we read in the later version, "chaffere ye till I come," we read in the earlier, "merchaundie ye till I come." Instead of being called "the alas" Jethro, in the earlier version, is designated the "cosyce" of Moses. Most of the obsolete words, however, that have been quoted in the foregoing paragraphs, from the later version of Wyclif's Bible, will be found somewhere in the earlier version. And there are many very antiquated words in the first version which do not appear in the corresponding passages of the second. An expression that may often be heard at the present day, and which probably is used by many people who are ignorant of its meaning, is "set free." It is perhaps not necessary to say that set in this connection has nothing to do with Scotsman, but there are probably some persons who reckon themselves not ill-educated, that need to be told it means assessment or contribution. In olden times, when people sat together in a tavern, they had to give their set to the reckoning. And in this sense the word is used in the earlier version of Wyclif's Bible. 'Thei tendence to drinkis, and zivende set al shal ben wastid.' Another word that may still be heard, where slang is spoken, is "butcher." What its precise import is in modern speech need not be discussed, but it doubtless conveys a vague idea of reproach and contempt. Although, however, it is only in degenerate speech that the word is heard now, it had once a place in the English Bible. Its ancient meaning was "stutterer or stammerer, and it occurs in the earlier of the Wyclif versions, as the fourth verse of the thirty-second chapter of Isaiah: —"The tongue of butchers swiftli shal speka." A quaintly expressed verse in

1 In later version "sprye morsels together," (giving morsels together).
Hereford's translation is 2 Sam. xiv. 26—"The more that he (Absalom) disdained the hearse, so much more thei wexen, for so hee cries in the year he was disdained, for the heere heayde kym." Very graphic and plain-spoken, too, although something coarse, is the title that Hereford bestows on enchanters, and persons of a kindred order, "diesel-clepers," or invokers of Satan. Two things he represents the prophets to say shall come on the destroyers of Israel, in one moment—widowhood and loss of children—"They shall come upon thee, O Babylon and Chaldea, for the multitude of thy sorceries, and for the hideousness of the diesel-clepers."—Isa. xlvii. 9. And speaking of coarse, or so-called coarse expressions, it may have been remarked that while indirect and allusive language is one of the forms in which modern refinement displays its delicacy of feeling, that art does not seem to have been mastered, if even studied, by Wycliff and Hereford. These reformers spoke bluntly, and called things by their proper names. And we may be quite certain that their moral and religious sentiments were as pure and exalted as are those of men who now talk with greater excellency of speech and wisdom.

Among other obtaining words in the earlier version of Wycliff's Bible, the following may be mentioned.—stopt, version.—Heb., li, 12; aramaic, chronicles. Era, lev., 15; dyes, white silk.—Luke, xvi, 39; hob, to fear, "I am afraid of the Jews... lest thee befalle to me."—Jer. xxxix., 10; begar, a wild sickly ease.—Deut., xliii., 5; childlike, brought forth a child, "she childlike her face here none."—Luke, iii, 21; cleer, hoods or hawks, "bytrage the cleer of an har."—Gen., xliii, 17; cerebræ, potter.—Ps., iii, 9; serreins, vessels for holding water.—Keth., lii, 9; roots, what Purvey terms rice-water.—Ps., cix., 3; sereins, hawks, "see a caviere in the thicket."—Psalm., xxiii., 2; aigre, hawks or tytules.—Gen., xliii, 22; ager, poulchek.—Deut., xxxiii, 16; av, uncle's son (A. V.), "anointed the son of my em."—Jer., xxxix., 9; jacin, a small piece of wood, a twig, "sent them a font, into the size of the brother."—Mat., viii, 3; sierreins, "sierreins and wagemeth," rock and stagger.—Isa., xxxix., 9; sallmant, sallmant, fat and gross, (incarnamant, impinguous, Vulg.)—Deut., xxxii, 15; guerrings, chiding, "guarrings to us with yule woods."—3 John, 10; god, "before God I lie not, or guarse not."—Col., i, 20; hercing, whelp, "Dan, keeling of a lyon."—Deut., xxxii, 22; dont, bow down.—Gen., xxxix, 7; akir, death.—Gen., xcv, 11; aker, give on loan for interest, "he shol ocker to them."—Deut., xxvii, 44; fole, district, "the
of words not strictly obsolete, but used in an obsolete sense, many interesting examples might, without difficulty, be culled from both versions of Wyclif's Bible. Confusing ourselves in the mean time to the later of the two versions, we find the word chimney, which in modern parlance means the fire or vent of a fire place, used by Purvey for furnace — "In the endyng of the world, sangelas schulen goen out, and schulen departen yuel men fo the myddel of just men, and schulen sende hem in to the chymney of fier."

It will be seen, too, that in the sentence just quoted the word departen is used in the peculiar sense of separate or divide. This is a very common usage in Wyclif's Bible: — "Eche kyngdom departid azens itself schal be desolat, and eche cite or hous departid azens itself schal not stonde." And so also the word "avoid" is used, not in the sense of shun or evade, but in the sense of make void or destroy: — "It is good to me, Paul writes, "rather to die thanne that any man alood my glorie." The word "defamed," which at the present day means slandered or reviled, is by Purvey employed in the harmless sense of published or proclaimed: — "Se ye" (said Jesus) "thou no man wite; but thei azden out and defameden hym thourz all that land." This untoward generation is, in like manner, strangely described as "this schrewid generacion": unlearned and ignorant men are termed "unlettered and lewde men": nations are designated folkes; Bethany, the town of

1 The word rendered "puple" is in the Vulgate, populus, and the word rendered "ravewry" as "pouall" is folke.
Mary and her sister Martha, is dignified into "bethanie, the 
castel of marie and martha", and the fields into which the 
prodigal son was sent to feed swine are called a teuon. The 
word "sade," again, is used repeatedly in the sense of strong 
or sure, as in the verses: "We sadder men oen to susteyne 
the feloress of sile men:" and: "We han a sadder word of 
prodecie." The adverb "rather" occurs as the comparative of 
an old adjective rathe, which means early or soon, as in the 
statement: "If the world hateth you, wite ye that it hadde me 
in hate rather thanne zou." And so, also, the composite term 
"fulfilled" is, with a somewhat odd effect, substituted for 
"filled full," as in the oft-quoted verse: "Eche man attith first 
good wyne, and whanne men ben fulfilled, thanne that that is 
worse." Another word frequently used in an odd connection is 
"science," in the sense of knowledge; as in Luke i. 77—"the 
science of helth," instead of "the knowledge of salvation:" and 
in Eph. iii. 19—"the charite of Crist more excellent thanne 
science," instead of "the love of Christ which passeth know-
ledge." In several places again, where in modern translations 
of the Bible the term goods occurs, the word "catel" appears in 
Wychil's version; as in Luke xv. 11-12—"a manne badde tweie 
sones, and the yunger of hon seide to the faeder, faeder gave me 
the porcshou of catel that faileth to me, and he departid to 
him the catel;" and in Luke viii. 43—"a womman badde 
a fluxe of blood twelve yeer, and had spendid al her catel in 
leechis, and she myght not be curid of ony." Incurable disease 
is, of course, suggestive of death; and closely associated to 
us with death is coffyn. This is a word by which Englishmen at 
the present day mean and signify the chest in which a corpse 
is enclosed and conveyed to burial. Etymologically, however, 
it simply means a basket; and in this sense it occurs more 
than once in the later version of Wychil's Bible. In the 
account of the miracle of the loaves and fishes, as related in the 
fourteenth chapter of St. Matthew's Gospel, it is said that "alle 
eten and weren fulfilled, and ther token the relefs of brokun

1 "He tornde awai his bak fro burhens: hie hundis serviden in a coffyn." 1 Es.
ixxxii. 6—"hath servet in baket." —Douay Bible: "were fed from the basket" 
—Levical Version, 1884.
gobletis twelve cophes ful." But, although coffins were baskets, all baskets were not coffins. In the Greek language there are two words for basket, κοφίνων and σπερτος; and these Latin words are by Wyclif and Purvey rendered in English coph and lepe. Strange to say, κοφίνων is the name given by all the evangelists to the baskets that were filled after the feeding of the five thousand men; and σπερτος to the baskets that were filled after the feeding of the four thousand. In Purvey's version of Wyclif's Bible, we, therefore, read, Mat. xvi. 9-10.—"Undirstonde not ze neither han mynde of fyue ioues in to fyue thousand of men, and how many cophes ze token. Nether of seuen ioues in four thousand of men, and how many lepas ze token?" In the hasty and secret deposition of St. Paul from the wall of Damascus, it was a spirit, and not a κοφίνων that was employed; and he is said, therefore, to have been let down "in a lepe." One other word of which a very curious use is made by Wyclif and Purvey, and, it may be added, by Tyndale and Coverdale, also is the word minister. In Scotland, the common ecclesiastical meaning of "minister" is priest or pastor; and although Scots ministers have ever, since the days of Knox and Melville, laid claim to the exclusive power of what we termed the keys, the innocent public never surmised that it was the keys of the jail they insisted on wearing at their belts. To the simple reader, Wyclif and Purvey may seem to throw doubt on this matter, for in their version of the Sermon on the Mount it is said: "Be thou contententre to thin adversarie sone, while thou art in the weye with hym, lest peraquemere thin adversarie take thee to the domesman, and the domesman take the to the regystrate, and thou be sent into prisoun."

The following are a few more of the words used by Purvey in an obsolete sense: above, wait for, "he shold the rewe of God"—Mark xvi. 43; bire, bank, (which etymologically is birend, as in the parable of the tares, "why hast thou not eaten my money to the bire? but I couenay seuble base mea it with worsi."—Luke xix. 23; brigge, shortened, "the lord shold make a word brigge on ate the trite."—Rom. ix. 28; dize, care, "dize of the world . . . enrich and strengith the word."—Mark ix. 19; duke, governor, Matt. x. 6; fair, Isa. "in his homis the fuching of the raiis."—John xv. 25; fore, maintained or supported,
From the earlier edition of Wyclif's Bible other instances of familiar words used in senses that are now obsolete might with little difficulty be selected. The word *fable*, for instance, is generally considered to mean a story without any foundation in fact. But this is more than it means etymologically. The word literally signifies a spoken narrative, and in that original sense it is used in the first version of Wyclif's Bible. In our Church Testaments, we are accustomed to read, Luke xxiv. 15, 

"it came to pass, that, while they *communed* together." In the Vulgate, from which Wyclif made his translation, this is latinised, "factum est, dum *fidelisretur*," which Wyclif renders, "it was don the while thei talkiden or falsiden." The word *comfort* is a word that at the present day is largely used as a verb, both in religious writings and in religious speeches; and, when so used, it invariably means to cheer or console. It is derived, however, from the same root as *force*, and it literally signifies to strengthen. In many passages where the word *strenuchen* occurs in modern English Bibles (as in Luke i. 80, Acts xix. 5, Phil. iv. 13, Col. i. 11, 2 Tim. iv. 17), *comfortare* is the corresponding term in the Latin Vulgate; and *comfortare* is usually in Wyclif's Bible and Purvey's revision rendered by its English derivative *comfort*.

We read, for instance, Luke i. 80, "the child waxed and was comfortid in spirit;" Acts ix. 19, "whanne he hadde take note he was comfortid;" Phil. iv. 13, "I may alle thingis in hym that comfortif me." But, in the earlier edition of Wyclif's Bible the word *comfort* is used in a much more remarkable connection than any of those now instanced. It is said, in our authorised version of the Scriptures, Isaiah xii. 6-7

"They helped every one his neighbour; and every one said
to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering; and he fastened it with nails that it should not be moved.” Barring one clause, which is changed and made more relevant to the context in the Revised Version, 1885, this statement is very simply and clearly expressed. But the verse as originally rendered by Wyclif presents difficulties of interpretation that to plain English readers might seem well nigh insurmountable: “Eche to his neztehore shall helpen, and to his brother seyn, Tac cousefourt. Comforten shall the metal smytende him with an hamere that forgode that tym, scyntende to the gyu, It is good: and he comfortide hym with salte that it shulde not be mobile.” The word “stable,” again, is a word that by long usage has been restricted to a house for horses. In the Latin language, stabulium generally bears the same meaning, but is sometimes used for an inn, or a place of entertainment for travellers. In the Vulgate, stabulium occurs in Luke x. 34, and stabularius in the verse following; and in the Rhemes Testament these words are rendered respectively inn and host; while in Purvey’s edition of Wyclif’s Bible they are translated estrie and estuer. But in the original version of Wyclif’s Bible they are rendered stable and kypere of the stable; and the passage reads—“He puttynge on his horse ledde in to a stable, and dicte the cure of hym.” And another day he brouyte forth twy pens, and zaf to the kypere of the stable, and seide, Have thon the cure of him.”

The following are also curious examples of common words used in a sense that is now obsolete. Cisternum, baptism, “buried with him bi cisternam in te death,” Rom. vi. 4; i fel, long, “the nakiden hym the i fel cote to the hel,” Gen. xxviii. 23; manedrophi, prives (Purvey), jaken (Dunsay), draught house (Ardhoused), and Kiegs x. 27.

1 How literally Wyclif in this instance translated will be seen from the words in the Latin Vulgate, which are, “Omnesque proximae auxilium, et fratri suu dicte: confortare. Confortare labore tenens pecunias studio com., cui coelestae uter temporalis, diccte: Glohino bonum est: et confortato eum clavis, ut non moveretur.”

2 The word cura, as used by Wyclif in this passage, is the representative of cura in the Vulgate, and means care, not restoration to health.