

Translating and Glossing Nouns in the Old English Gospels: A Contrastive Study

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Abstract

The translation of the Gospels into Old English has been a text edited on several occasions since the sixteenth century, from Parker's edition (1571) to that by Skeat at the end of the nineteenth century (1871-1887) and, more recently, the one carried out by Liuzza in the second half of the twentieth century.¹ The Old English Gospels have received attention from many scholars working in the field of English historical linguistics. Although the lexical level has been partially analysed (see for instance Liuzza 1994-2000), it is still an under-researched area.

This article aims to examine three versions of the Gospels, namely West Saxon, Lindisfarne and Rushworth, in order to analyse the various mechanisms used by the translator(s) and glossators² when rendering lexical items from the original Latin text into the different dialects. The analysis focuses on the study of nouns from an interdialectal perspective, since they are collated in the three different versions, so as to establish dialectal changes. A cross-linguistic approach is also pursued by assessing how the translator(s)/glossators interpreted nouns from Latin.

Key words: Old English Gospels; West Saxon; Lindisfarne gloss; Rushworth gloss; translation.

1. Introduction

The four main dialects of Old English were West Saxon, Kentish, Mercian and Northumbrian. West Saxon represented the standard or leading dialect, due to the impulse received by Alfred the Great, whose court was established in Wessex. The present research deals mainly with two of the above-mentioned dialects, West Saxon and Northumbrian, as those are the ones used in the manuscripts containing the Old English Gospels.³ This work represents the earliest

¹ The Anglo-Saxon Gospels have also been edited by Marshall and Junius (1665), Thorpe (1842), and Bosworth and Waring (1865).

² The scribes copying the text of the manuscript could have also had an active role by introducing modifications.

³ However, the Rushworth gloss is written throughout St Matthew's Gospel in the Mercian dialect, which also occurs in fragments from St Mark's (1-2:15) and St John's (18:1-3) (Kuhn 1945: 631).

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extended prose translation of parts of the Bible into Old English (Stanton 2002: 104).

The West Saxon translation of the Gospels, from probably no later than the ninth century, is preserved in several manuscripts.⁴ Some of the copies are earlier and better kept than others; the latest appears to be subsequent to the Conquest (1066), and the most ancient one may have been written more than a hundred years before. However, none of them seem to provide the version in its original purity, as successive transcribers adapted the language (Skeat 1871: iii).

The Northumbrian version comprises glosses made in copies of the Latin Gospels and written between the lines of the text. They follow the syntactic word order of Latin rather than that of Old English, which West Saxon follows. There are two extant glosses: those in the Lindisfarne manuscript, also known as the Book of Durham, and those in the Rushworth manuscript; both were probably made in the tenth century, although the Rushworth gloss is in a slightly later form and was influenced by the Lindisfarne gloss.

Even though it can be considered a translation performance, a glossed text differs from a translated one. A gloss builds a text word for word, without paying much attention to grammatical ordering. Its sole purpose is to supply a clue as to the meaning of the words of the original, so that it may be more easily understood. A translation, however, goes a great deal further, as the grammatical arrangement of the target language is fully respected. It is aimed at replacing the original in such a way that the reader does not have to refer to it (Skeat 1871: xvii). According to Stanton (2002: 53), the gloss, which leads to an act of vernacular interpretation, helps to outline a starting, or even defining, point for the domain of “translation”.⁵ The purpose and function of both the translated and glossed texts of the Old English Gospels remain unclear since, as Liuzza (1998: 5) remarks, “[t]here is unfortunately no explicit testimony regarding either the intention of the author or the reception of the Old English Gospels”.

For the present study, attention has been paid to lexical words, and more specifically to nouns, which have been compared in order to

⁴ See Skeat (1871: v-xi).

⁵ The distinction can be noticed in the approach to translation of the ancient translator Jerome, mentioned in his *De optimo genere interpretandi*: “sense for sense and not word for word” (Nida 1964: 13).

ascertain how they were rendered in West Saxon and Northumbrian; the focus is on differences between the three versions (West Saxon, Lindisfarne and Rushworth). In this fashion, possible dialectal changes may be established, in addition to determining how the translator(s) and glossators interpreted nouns from Latin. The text written in West Saxon has been taken as the basis for comparison. The manuscript Cambridge, Corpus Christi College, 140 (dating back to around AD 1000), as presented in the editions by Skeat (1871-1887), has been consulted for the purpose.⁶ This particular copy has been chosen because, given that it represents the text in its earliest form, it is the closest in time to the glosses. As for the Northumbrian dialect, the editions by Skeat have also been employed.⁷

2. Variants in West Saxon, Lindisfarne and Rushworth

The different possibilities used by the translator(s)/glossators when rendering nouns from Latin into West Saxon and Northumbrian have been established by collating the three texts. Thus, starting from West Saxon and disregarding spelling differences, nouns can be similar in the Lindisfarne version, but different in the Rushworth one. An instance of this, taken from St John's Gospel, is (Jn 7:46)⁸ *þenas* (WS),⁹ *ðegnas* (L),¹⁰ *embihtas* (R),¹¹ *ministri* (Lat),¹² 'guards':

"þa andwyrdon þa **þenas** and cwædon ;" (WS) (Skeat 1878: 74).

⁶ In the examples supplied from the next section onwards, abbreviations have been expanded for the sake of clarity. This has been indicated by means of italics (Skeat's editions also contain expansions marked in the same way).

⁷ For further information on the manuscripts, such as description, authorship, etc., as well as on their editions, see the prefaces to the four editions.

⁸ References to the different Gospels are shortened to the name of the specific evangelist: Mt for Matthew's Gospel, Mk for Mark's, Lk for Luke's, and Jn for John's. The first number refers to the chapter and the second (after the colon) to the verse.

⁹ West Saxon.

¹⁰ Lindisfarne.

¹¹ Rushworth.

¹² Latin.

“ondueardon ða **ðegnas**...” (L)¹³ (Skeat 1878: 75).
“giondsworadun ða **embihtas**...” (R).
“responderunt **ministri**...” (Lat).
“then answered the **guards** and said...” (PDE).¹⁴

On other occasions, a noun occurring in West Saxon and Lindisfarne is not present in Rushworth and a blank space (represented by four dots) is found instead: (Jn 1:44) *petres* (WS), *petres* (L), *petri* (Lat), ‘Peter’s’:

“Soplice philippvs wæs fram bethzaida andreas ceastre **and petres** ;” (WS) (Skeat 1878: 20).
“uæs uutudlice . . . of ðær byrig ġ of beðsaida byrig andreas **and petres**” (L) (Skeat 1878: 21).
“wæs wutudlice . . . from ðær byrig ġ of ðær cæstre andreas **and** . . .” (R).
“erat autem philippus á bethsaida ciuitate andreae et **petri**” (Lat).
“Indeed Philip was from Bethsaida, Andrew’s and **Peter’s** town.” (PDE).

In the previous example, the proper noun *philippus* (‘Philip’) has been left unglossed in the Lindisfarne and Rushworth versions. The place name *bethsaida* (‘Bethsaida’) has been translated by means of the noun phrases *ðær byrig* and *ðær cæstre* (‘that city’) in Rushworth. For people and place names, leaving the noun unglossed and making use of modulation are two frequent options.

Nouns similar in West Saxon and Rushworth, but different in Lindisfarne can also be found: (Lk 21:25) *steorrum* (WS), *steorra* (R), *tunglum* (L), *stellis* (Lat), ‘stars’.

“And beoð tacna on sunnan **and** on monan **and** on **steorrum** **and** on eorðan.” (WS) (Skeat 1874: 202).
“**and** biðon beceno on sunna **and** mona **and** on **tunglum** **and** on eorðum...” (L) (Skeat 1874: 203).
“**and** bioðon beceno on sunna **and** mona **and steorra** **and** on eorðo...” (R).
“Et erunt signa in sole et luna et in **stellis** et in terra...” (Lat).
“And there will be signs on the sun and on the moon and on the **stars** and on the earth...” (PDE).

¹³ Unless stated otherwise, the references to Skeat’s editions following the Lindisfarne version are valid for the Lindisfarne, Rushworth and Latin versions (the boldface has been added).

¹⁴ Present-Day English. The translations into PDE have been taken from the *New International Version*, available at <<http://www.biblegateway.com>>.

In the Lindisfarne version, the noun can also have been left un glossed: (Mk 3:22) *beelzebub* (WS), *belzebub* (R), *beelzebub* (Lat), ‘beelzebub’.

“... cwædon ; Soþlice he hæfð **beelzebub** and...” (WS) (Skeat 1871: 24).

“hia cwædon þatte ð forðon . . . hæfeð and...” (L) (Skeat 1871: 25).

“hiæ cwædon þatte ð forðon **belzebub** hæfes and...” (R).

“dicebant quoniam **beelzebub** habet et...” (Lat).

“they said: ‘he is truly possessed by **Beelzebub** and...’” (PDE).

However, the occurrence of the same root in the Lindisfarne and Rushworth versions and a different one in West Saxon is much more common. This is explained by the fact that the Rushworth gloss is derived from the Lindisfarne gloss in a direct manner. One of the numerous instances is (Mt 15:19) *mann-slyhtas* (WS) ‘manslaughter’, as opposed to *morður* (L) and *morþur* (R) ‘murder’, *homicidia* (Lat):

“Of þære heortan cumað yfle geþancas. **mann-slyhtas**.” (WS) (Skeat 1887: 128).

“of hearte forðon utgaas smeunga yfle **morður**...” (L) (Skeat 1887: 129).

“of heorta ut gaep geþohtas yfele **morþur**...” (R).

“de corde enim exeunt cogitationes malæ **homicidia**...” (Lat).

“out of the heart come evil thoughts, **murder**...” (PDE).

Nouns that diverge in the three versions are also to be found: (Mt 15:38) *cildum* (WS) ‘children’, *lytlum* (L) ‘littles’, *cnehtum* (R) ‘youths’, *paruulos* (Lat):

“Witodlice þa þær æton wæron feower þusend manna butan **cildum** and wifum.” (WS) (Skeat 1887: 132).

“wæron uutedlice ða ðe eton feor ðusendo monna buta **lytlum** and wifum” (L) (Skeat 1887: 133).

“wæron þonne þa þe etun siofun þusend weoras ð monna butan ð to-ekan **cnehtum** and wifum” (R).

“erant autem qui manducauerunt quattuor milia hominum extra **paruulos** et mulieres” (Lat).

“Certainly those who ate there were four thousand, besides **children** and women.” (PDE).

3. Taxonomy

Once the possible scenarios for the occurrence of variant forms have been discussed, the taxonomy obtained after comparing nouns will be

supplied. Different translation techniques, such as adaptation, compensation, transposition or reformulation, are employed.

Firstly, the difference in the choice of nouns can be due to the use of a common noun instead of a proper one in the glosses. Some examples are: (1) *nathanael* (WS) ‘Nathanael’, *ðegn* (L), *ðegn* (R) ‘follower’, *nathanael* (Lat); (2) *nichodemus* (WS) ‘Nicodemus’, *ðegn* (L), *ðegn* (R), *nicodemus* (Lat); (3) *thomas* (WS) ‘Thomas’, *embehtmonn* (L), *embihtmon* (R) ‘servant’, *Thomas* (Lat); (4) *capharnaum* (WS) ‘Capernaum’, *ðær byrig* (L), *ða burug* (R) ‘that city’, *capharnaum* (Lat); (5) *samaria* (WS) ‘Samaria’, *ðær byrig* (L), *ðær byrig* (R), *samaria* (Lat); (6) *pilatus* (WS) ‘Pilate’, *groefa* (L), *groefa* (R) ‘governor’, *pilatus* (Lat); (7) *tiberiadis* (WS) ‘Tiberias’, *þæt luh* (L), *ðio luh* (R) ‘that loch, lake’, *tiberiadis* (Lat).

On other occasions, a wider term including those used in the other versions is found in West Saxon, i.e. the hyperonym is replaced with the hyponym in Lindisfarne and Rushworth. An interesting example is *feoh* (WS) ‘money’, whose equivalent is *mæslen* ‘brass’ (Latin *aes*) in the glosses. *Feoh* comes from Indo-European and it means ‘head of cattle’ (Latin *pecus*). In the West Saxon text, the sense of money as an abstract thing or general idea is found. In the glosses, the word *mæslen* is employed, making reference to the material from which coins are made. The glossators take the meaning of the material from Latin *aes*, which could have two senses: the lower currency in Rome and its material. Two other examples are: (1) *mysan* (WS) ‘tables’, *discas* (L), *discas* (R) ‘dishes’, *mensas* (Lat); and (2) *eare* (WS) ‘ear’, *earlipprica* (L), *ear-liprica* (R) ‘flap of the ear’, *auriculam* (Lat).

The same phenomenon can take place the other way round, i.e. a more specific term is encountered in West Saxon and the wider or more general term (hyperonym) in the glosses: (1) *flæsc* (WS) ‘flesh’, *lichoma* (L), *lichoma* (R) ‘body’, *caro* (Lat); (2) *philippus* (WS) ‘Philip’, *ðegn* (L), *ðegn* (R) ‘follower, disciple’, *philippum* (Lat); (3) *hlaƿ* (WS) ‘loaf’, *bread* (L), *bread* (R) ‘bread’, *panem* (Lat); (4) *loccon* (WS) ‘lock’, *herum* (L), *herum* (R) ‘hair’, *capillis* (Lat); (5) *twig* (WS) ‘twig’, *palm-treo* (L), *palm-treo* (R) ‘palm-tree’, *palmes* (Lat); (6) *alewan* (WS) ‘aloes’, *wyrt-cynn* (L), *wyrt-cynn* (R) ‘species of plant’, *aloes* (Lat).

Frequently, a simple noun is found in West Saxon and a compound or phrase in the glosses: (1) *penum* (WS), *embehtmonnum*

(L), *embiht-monnum* (R) ‘servants’, *ministris* (Lat); (2) *mere* (WS) ‘pool’, *fisc-pol* (L), *fisc-fell* (R) ‘fishpond’, *piscina* (Lat); (3) *domarn* (WS) ‘tribunal’, *giroefa halle* (L), *groefa-halle* (R) ‘governor’s tribunal’, *praetorium* (Lat).

The opposite of this can also occur; thus, a compound may be used instead of a simple noun, for instance: (1) *leorning-cnihtum* (WS), *ðegnum* (L), *ðegnas* (R) ‘disciples’, *discipulis* (Lat); (2) *wæter-fæt* (WS) ‘water jar’, *fetels* (L), *fetels* (R) ‘vessel’, *hydriam* (Lat); (3) *gebed-men* (WS) ‘prayer-men’, *uorðares* (L), *weorðigas* (R) ‘worshippers’, *adoratores* (Lat); (4) *hiw-ræden* (WS) ‘household’, *hus* (L), *hus* (R) ‘house’, *domus* (Lat); (5) *halige-gewritu* (WS) ‘Scriptures’, *wriotto* (L), *giwriotu* (R) ‘scriptures’, *scribituras* (Lat); (6) *þeod-scipe* (WS) ‘nation’, *cynn* (L), *cynn* (R) ‘people’, *gentem* (Lat); (7) *beor-scipe* (WS), *færma* (L), *feorme* (R) ‘feast’, *cenam* (Lat); (8) *palm-trywa* (WS), *palmana* (L), *palmana* (R) ‘palm-trees’; (9) *eardung-stowa* (WS) ‘dwelling places’, *hamas* (L), *hamas* (R) ‘homes’, *mansiones* (Lat); (10) *cyne-helm* (WS), *beg* (L), *beg* (R) ‘crown’, *coronam* (Lat); (11) *wyrt-gemangum* (WS) ‘mixture of herbs’, *smirinissum* (L), *smirinissum* (R) ‘ointments’, *aromatibus* (Lat).

In some cases, two options are offered in the glosses: (1) *leoht-fæt* (WS), *þæccille 1 lehtfæt* (L), *ðæccella 1 lehtfæt* (R) ‘lamp’, *lucerna* (Lat); (2) *wyrt-gemange* (WS), *wuducynn 1 wyrtcynn* (L), *wudo cynn 1 wyrtta cynn* (R), *pistici* (Lat); (3) *templ-halgunga* (WS) ‘dedication of the temple’, *huses halgung 1 cirica halgung* (L), *huses halgung* (R) ‘dedication of the house, church’, *encenia* (Lat).

Both simple and compound nouns can appear in the glosses as a periphrasis: (1) *mid-dæg* (WS) ‘midday’, *tid uæs suelce ðio sesta* (L), *tid uæs suelce ðio sesta* (R) ‘it was almost the sixth hour’, *hora erat quasi sexta* (Lat); (2) *golgotha* (WS) ‘Golgotha’, *hefid-ponna styd* (L), *heofod-ponna stow* (R) ‘place of the skull’, *Golgotha* (Lat). An explanation may be added otherwise, as in *iordanen* (WS) ‘Jordan’, *iordanes ðone stream* (L), *iordanes ðone stream* (R) ‘that stream of Jordan’, *iordanen* (Lat).

With regard to compounds, sometimes the semantic equivalent proposed is a different compound: (1) *fic-treowe* (WS), *ficbeam* (L), *fic-beome* (R) ‘fig-tree’, *ficu* (Lat); (2) *drihte ealdre* (WS), *aldormen* (L), *aldormen* (R) ‘master’, *archetriclino* (Lat); (3) *mangung-huse* (WS), *hus cæpinces* (L), *hus ceping* (R) ‘house of merchandise’,

domum negotiationis (Lat); (4) *freols-dæge* (WS) ‘festive day’, *halgum dæge* (L), *halgum dæge* (R) ‘holy day’, *die festo* (Lat); (5) *freols-dæge* (WS), *symbol-dæge* (L), *symbol-dæge* (R) ‘festive day’, *diem festum* (Lat); (6) *reste-dæg* (WS) ‘rest-day’, *sunnedæg* (L), *sunna dæge* (R) ‘Sunday’, *sabbatum* (Latin); (7) *reste-dæg* (WS) ‘rest-day’, *symbol-dæg* (L), *symbol-dæg* (R) ‘festive day’, *sabbatum* (Lat); (8) *sopfæst* (WS), *soð-cuoed* (L), *soð-cweden* (R) ‘true, veracious’, *uerax* (Lat); (9) *dom-setle* (WS), *heh-sedle* (L), *heh-sedle* (R) ‘tribunal’, *tribunali* (Lat); (10) *lithostratos* (WS), *lapide stratus* (L), *lapides tratus* (R) ‘stone pavement’, *lithostrotus* (Lat); (11) *gegearcung-dæg* (WS) ‘preparation day’, *foregearuung* (L), *georwung* (R) ‘preparation’, *parasceue* (Lat).

The same compound can appear in the three versions, but the ordering of elements may differ: (1) *sceo-þwang* (WS), *ðuong scoes* (L), *ðwong giscoes* (R) ‘shoe strap’, *corrigiam calciamenti* (Lat); (2) *iudea eastron* (WS), *eastro iudeana* (L), *eostrum iudeana* (R) ‘Jewish Passover’, *pascha iudaeorum* (Lat).

4. Classification

The Old English Gospels were composed in a specific period of time and context, and on occasions words only have meaning within that cultural context, where they can be used in special ways (see Nida 1982: 7). Therefore, the study of the vocabulary found in the work can shed light on social, religious and/or cultural aspects.

A classification by semantic fields has been carried out in order to determine the type of lexicon employed and discuss any significant difference between the versions. The terms included relate to people, places, occupations, kinship, the body, clothes, religion, celebrations, measures, wealth, animals and plants, nature, and others. They have been selected based on their frequency of occurrence in the texts and relevance.

4.1. Proper nouns: people and place names

The three versions offer different ways of designating people, as in (Jn 1:42) *petrus* (WS) ‘Peter’, *carr* (L), *carr* (R) ‘stone’, *petrus* (Lat):

“and hig læddon hine to þam hælende ; Ða beheold se hælend hyne *and* cwæþ. þu eart símon íonan sunu þu bist genemned cephás. þæt is gereht **petrus** ;” (WS) (Skeat 1878: 20).

“and gelædde hine to ðæm hælend ymb-sceaude uutudlico hine se hælend cuæð ðu arð sunu iohannes ðu bist geciged . . . þæt is getrahtad **carr**” (L) (Skeat 1878: 21).

“and to-gilæddun hine to ðæm hælende ymb-sceowade wutudlice hine ðe hælend cweð him ðu arð symon sunu iohannes ðu bist giceged . . . ðæt is gitrahtad **carr**” (R).

“et adduxit eum ad *iesum* intuitus autem eum *iesus* dixit tú és simon filius iohanna tú uocaueris cephas quod interpretatur **petrus**” (Lat).

“And he brought him to Jesus. Jesus looked at him and said, “You are Simon son of John. You will be called Cephas” (which, when translated, is **Peter**).” (PDE).

Both *Cephas* (from Aramaic) and *Petrus* (from Greek) mean ‘rock, stone’. The term *carr* is a northern English word (from Early Celtic) for ‘stone’ and, by employing it, the authors of the glosses may have sought to convey a religious and/or symbolic meaning that could be easily understood. This pursuit can also be seen in Mt (16:18), where *staðol-fæst stan* ‘steadfast stone’ appears in Lindisfarne, whereas *petrus* is found in the rest of versions:

“and ic secge þe þæt þu eart **petrus** and ofer þisne stan ic timbrige mine cyricean...” (WS) (Skeat 1887: 136).

“and ic cueðo ðe forðon ðu arð **staðol-fæst stan** ofer ðas stan ic getimbro cirice mín...” (L) (Skeat 1887: 137).

“and ic sæcge ðe þæt þu eart **petrus** and on þæm petra I stane ic ge-timbre mine circae...” (R).

“et ego dico tibi quia tu es **petrus** [et] super hanc petram aedificabo ecclesiam meam...” (Lat).

“And I tell you that you are **Peter**, and on this rock I will build my church...” (PDE).

The treatment of other proper nouns is illustrated in the ensuing examples: (1) *simon Petrus* (WS) ‘Simon Peter’, *petrus* (L), *symon petrus* (R), *simon petrus* (Lat); (2) *philippus* (WS) ‘Philip’, *ðegn* (L), *ðegn* (R) ‘follower, disciple’, *philippum* (Lat); (3) *philippus* (WS), *philippus* (L), *philippus* (R), *philippum* (Lat); (4) *nichodemus* (WS) ‘Nicodemus’, *ðegn* (L), *ðegn* (R), *nicodemus* (Lat); (5) *thomas* (WS) ‘Thomas’, *embehtmonn* (L), *embihtmon* (R) ‘servant’, *Thomas* (Lat); (6) *þomas* (WS), *ðegn* (L), *ðegn* (R), *Thomas* (Lat); (7) *pilatus* (WS), *pylate* (L), *pylatus* (R) ‘Pilate’, *pilatus* (Lat); (8) *pilatus* (WS), *geroefa* (L) ‘governor’, *pylatus* (R), *pilatus* (Lat); (9) *pilatus* (WS), *groefa* (L),

groefa (R), *pilatus* (Lat); (10) *nathanael* (WS) ‘Nathanael’, *ðegn* (L), *ðegn* (R), *nathanael* (Lat).

The way of referring to Jesus also varies depending on the dialect: (1) *rabbi* (WS) ‘rabbi’, *laruu* (L), *larwa* (R) ‘teacher’, *rabbi* (Lat); (2) *leof* (WS) ‘sir’, *drihten* (L), *drihten* (R) ‘ruler’, *domine* (Lat); (3) *hlaforð* ‘lord’ (WS), *drihten* (L), *drihten* (R), *domine* (Lat); (4) *messias* (WS) ‘Messiah’, *gecorena* (L), *gicorna* (R) ‘chosen’, *messias* (Lat); (5) *lareow* (WS), *laruu* (L), *larwa* (R), *rabbi* (Lat); (6) *drihten* (WS), *drihten* (L), *drihten* (R), *domine* (Lat); (7) *drihten* (WS), *hlaferd* (L), *drihten* (R), *dominus* (Lat); (8) *hælend* (WS), *hælend* (L), *hælend* (R) ‘Saviour’, *iesus* (Lat); (9) *críst* (WS) ‘Christ’, *cynig* (L) ‘king’, *críst* (R), *christus* (Lat); (10) *críst* (WS), *críst* (L), *críst* (R), *christus* (Lat); (11) *hælend* (WS), *fæder* (L), *fæder* (R) ‘father’, *pater* (Lat); (12) *rabboni* (WS) ‘rabboni’, *bonus doctor* (L), *dohter god* (R) ‘good teacher’, *rabboni* (Lat).

As far as place names are concerned, two examples are provided next: (1) (Mt 2:1) *iudeiscre bethleem* (WS) ‘Bethlehem in Judea’, *ðær byrig* (L), *iudeana* (R), *bethlehem iudeae* (Lat) and (2) (Mk 8:10) *dalmanuða* (WS) ‘Dalmanutha’, *ðære megða* (L), *ðære megðe* (R) ‘that province, country’, *dalmanutha* (Lat).

(1) “Eornustlice þa se hælend acenned wæs on **iudeiscre bethleem**. on þæs cyninges dagum herodes.” (WS) (Skeat 1887: 28).

“miððy ecsoð gecenned were hælend in **ðær byrig** in dagum herodes cyninges...” (L) (Skeat 1887: 29).

“þa soþlice akenned wæs hælend **iudeana** in dagum erodes þæs kyninges” (R).

“Cum ergo natus esset **iesus** in **bethlehem iudeae** in diebus herodis regis...” (Lat).

“After Jesus was born in **Bethlehem** in Judea...” (PDE).

(2) “[A]nd sona he on scyp mid his leorning-cnihtum astah. *and* com on þa dælas **dalmanuða** ;” (WS) (Skeat 1871: 60).

“*and* hreconne astag þæt scip mið ðegnum his cuom on dalum † on londum **ðære megða**” (L) (Skeat 1871: 61).

“*and* recone astag þæt scip mið ðegnum his comun in dæl † on lond **ðære megðe**” (R).

“et statim ascendens nauem cum discipulis suis uenit in partes **dalmanutha**.” (Lat).

“He got into the boat with his disciples and went to the region of **Dalmanutha**.” (PDE).

4.2. Occupations

There are several alternatives to refer to disciples, as can be seen in (Jn 20:25) *leorning-cnihtas* (WS), *æmbehtmenn* (L), *ðegnas* (R), *discipuli* (Lat):

“Ða cwædon ða oðre **leorning-cnihtas** to him.” (WS) (Skeat 1878: 178).

“cwoedon forðon him to ða óðro **æmbehtmenn**... (L) (Skeat 1878: 179).

“cwedun him oðre **ðegnas**...” (R).

“dixerunt ergo ei alii **discipuli**...” (Lat).

“Then the other **disciples** told him...” (PDE).

Other occupations are the following: (1) *drihte ealdre* (WS), *aldormen* (L), *aldormen* (R) ‘master’, *archetriclino* (Lat); (2) *undercyning* (WS), *reigluord* (L), *regoloword* (R) ‘royal official’, *regulus* (Lat); (3) *ðeowa* (WS), *esne* (L), *ðegn* (R) ‘servant’, *seruus* (Lat); (4) *ðeowa* (WS), *ðræll* (L), *ðræl* (R) ‘servant’, *seruus* (Lat); (5) *sacerda* (WS), *sacerda* † *biscopa* (L), *sacerda* (R) ‘priests’, *sacerdotum* (Lat); (6) *bisceop* (WS), *biscop* (L), *biscop* (R) ‘bishop, high-priest’, *pontifex* (Lat); (7) *boceras* (WS) ‘scribes’, *wuðnotto* (L), *uðwutu* (R) ‘learned men’, *scribae* (Lat); (8) *eorð-tilia* (WS), *lond-buend* (L), *lond-byend* (R) ‘farmer’, *agricola* (Lat); (9) *egnas* (WS), *monn-mægen* † *ðegna uorud* (L), *þreate* (R) ‘soldiers’, *cohortem* (Lat).

4.3. Kinship

For this section, the example supplied is (Mt 8:14) *swegre* (WS), *suer* † *wifes moder* (L) ‘mother-in-law, wife’s mother’, *swægre* (R), *socrum* (Lat):

“Ða se hælend com on petres huse þa geseah he hys **swegre** licgende...” (WS) (Skeat 1887: 68).

“and mið ðy gecuom ðe hælend in hus petres gesaeh **suer** his † his **wifes moder** liccende...” (L) (Skeat 1887: 69).

“and þa cuom se hælend in huse petrus gesaeh **swægre** his licgende...” (R).

“Et cum uenisset *iesus* in domum petri uidit **socrum** eius iacentem...” (Lat).

“When Jesus came into Peter’s house, he saw Peter’s **mother-in-law** lying...” (PDE).

Other terms relating to relationships are mentioned next: (1) *bearn* (WS), *suno* (L), *sunu* (R) ‘sons’, *fili* (Lat); (2) *fæderas* (WS), *aldro* (L), *fædres* (R) ‘fathers’, *patres* (Lat); (3) *steopcild* (WS), *freondleasa*

1 *aldorleasa* (L), *freond-leose* (R) ‘orphans’, *orfanos* (Lat); (4) *lafe* (WS), *hlaƿ* (L), *lafe* (R) ‘wife’, *uxorem* (Lat); (5) *cynne* (WS) ‘offspring’, *sed* (L), *sede* (R) ‘seed’, *semine* (Lat). In the following instances, *magas* refer to two different types of relationship: (6) *magas* (WS), *aldro* (L), *ældro* (R) ‘parents’, *parentes* (Lat); (7) *magas* (WS), *broðro* (L), *broðro* (R) ‘brothers’, *fratres* (Lat). The Latin text provides the clues for a correct interpretation.

4.4. *Body*

Regarding body parts, the following example has been taken from Mk (7:6): *welerum* (WS) ‘lips’, *muðum* (L), *muðe* (R) ‘mouth(s)’, *labiis* (Lat).

“Wel witegod isaias be eow licceterum swa hit awriten is ; Ðis folc me mid **welerum** wurðað. soðlice hyra heorte is feor fram me” (WS) (Skeat 1871: 52).

“...wel gewitgade of iuih legerum suæ awriten is folc ðis mið **muðum** mec worðias hearta uutetlice hiora long is from me” (L) (Skeat 1871: 53).

“...wel gewitgade esaias of iow legerum swa awriten is folche ðis mið **muðe** mec weorðas heorte wutudlice hiora long from me” (R).

“...bene prophetauit esaias de uobis hypocritis sicut scriptum est populus hic **labiis** me honorat cōr autem eorum longe est á me.” (Lat).

“Isaiah was right when he prophesied about you hypocrites; as it is written: ‘These people honour me with their **lips**, but their hearts are far from me’.” (PDE).

Other instances are: (1) *innoð* (WS) ‘inside’, *womb* (L), *womba* (R) ‘womb’, *uentrem* (Lat); (2) *eagan* (WS), *ego* (L), *ego* (R) ‘eyes’, *oculos* (Lat); (3) *wenge* (WS), *ceica* (L), *wonge* 1 *ceke* (R) ‘cheek’, *maxilla* (Lat).

4.5. *Clothes*

As for items of clothing, nouns denoting fabrics and garments have been examined. An instance occurring in Jn (13:4) is *reaf* (WS) ‘robe’, *uoedo* (L), *giwedo* (R) ‘dress’, *uestimenta* (Lat):

“he aras fram his þenunge *and* lede his **reaf** *and* nam linen hrægel *and* begyrde hýne.” (WS) (Skeat 1878: 124).

“aras from ðær farma *and* sette **uoedo** 1 his *and* miððy onfeing 1 þæt lín ymbgyrde 1 hine” (L) (Skeat 1878: 125).

“aras from ðær feorme *and* sette **giwedo** his *and* miððy on-feng ðæt lin ymb-gyrde hine” (R).

“Surgit á cena et ponit **uestimenta** sua et cum accepisset linteum praecioxit sé” (Lat).

“He got up from his meal, took off his **robe**, and wrapped a linen cloth around his waist.” (PDE).

Other items are: (1) *calcum* (WS) ‘sandals’, *ðuongum* (L), *ðwongum* (R) ‘thongs’, *sandalis* (Lat); (2) *reafe* (WS) ‘robe’, *fellereadum uoede* (L) ‘purple dress’, *felle-reode* (R) ‘purple’, *ueste* (Lat); (3) *tunecan* (WS) ‘tunic’, *cyrtel* (L), *cyrtel* (R) ‘kirtle, frock’, *tunicam* (Lat); (4) *swat-line* (WS), *halscode* (L), *halsodo* (R) ‘cloth for the head’, *sudario* (Lat).

4.6. Religion

The following fragment contains two instances of nouns with religious connotations: (Mt 12:31) (1) *synn* (WS), *synn* (L), *synne* (R) ‘sin’, *peccatum* (Lat), and (2) *bysmur-spæc* (WS), *ebolsungas* (L), *efulsung* (R) ‘blasphemy’, *blasphemia* (Lat).

“For-þam ic secge eow ælc **synn** *and* **bysmur-spæc** byþ for-gyfen mannum ; Soþlice þæs halgan gastes bysmur-spæc ne byð for-gyfen ;” (WS) (Skeat 1887: 102).

“forðon ic cueðo iuh eghulc **synn** *and* **ebolsungas** forgefen biðon monnum gastes uutedlice ebolsung ꝛ efalsongas ne bið forgefen” (L) (Skeat 1887: 103).

“forþon ic sæcge eow æghwile **synne** *and* **efulsung** ꝛ biþ forleten monnum gastes efalsung ne bið for-leten” (R).

“ideo dico uobis omne **peccatum** et **blasphemia** remittetur hominibus spiritus autem blasphemiae (*sic*) non remittetur” (Lat).

“And so I tell you, every **sin** and **blasphemy** will be forgiven men, but the blasphemy against the Spirit will not be forgiven.” (PDE).

The terms listed next also relate to religion: (1) *big-spell* (WS), *bissen* (L), *bispellum* (R) ‘parable’, *parabolam* (Lat); (2) *æriste* (WS), *erest* (L), *eriste* (R) ‘resurrection’, *resurrectione* (Lat); (3) *tacn* (WS), *becon* (L), *becon* (R) ‘sign’, *signum* (Lat).

4.7. Celebrations

Festivities or celebrations such as the wedding at Cana or the Last Supper, as well as the Jewish Passover, are included in this subsection. An example is (Jn 2:13) *iudea eastron* (WS), *eastro iudeana* (L), *eostrum iudeana* (R) ‘Jewish Passover’, *pascha iudaeorum* (Lat).

“And hit wæs neah **iudea eastron** and se hælend for to ierusalem” (WS) (Skeat 1878: 24).

“and geneolecde **eastro iudeana** and astag ða burug se hælend” (L) (Skeat 1878: 25).

“and gineolicad wæs **eostrum iudeana** and astag hierusalem ðe hælend” (R).

“Et properabat **pascha iudaeorum** et ascendit hierosolyma *iesus*” (Lat).

“When it was almost time for the **Jewish Passover**, Jesus went up to Jerusalem.” (PDE).

This semantic field comprises many words: (1) *gyfta* (WS), *hæmdo* ʃ *færmo* (L), *hæmdo* ʃ *feorme* (R) ‘wedding’, *nubtia* (Lat); (2) *freols-dæge* (WS) ‘feast-day’, *halgum dæge* (L), *halgum dæge* (R) ‘holy day’, *die festo* (Lat); (3) *reste-dæg* (WS) ‘Sabbath day’, *symbel-dæg* (L), *symbel-dæg* (R) ‘feast-day’, *sabbatum* (Lat); (4) *beor-scipe* (WS) ‘feast’, *færma* (L), *feorme* (R) ‘supper’, *cenam* (Lat).

4.8. Measures

An instance of a measure indicating length occurs in Jn (6:19) *furlanga* (WS) ‘stadia’, *spyrdo* (L), *spyrdo* (R) ‘race’, *stadia* (Lat).

“Witodlice þa hig hæfdon gehrowen swylce twentig **furlanga** oððe þrittig. þa gesawon hig þone hælend...” (WS) (Skeat 1878: 56).

“miððy hræuun forðon ʃ ðonne suælce **spyrdo** fif and tuentig ʃ ðrittig geseað ðone hælend...” (L) (Skeat 1878: 57).

“miððy reowun forðon swelce **spyrdo** fife and twoegentig ʃ ðritig gisegon ðone hælend...” (R).

“cum remigassent ergo quasi **stadia** .XXV. aut triginta uident *iesum*...” (Lat).

“When they had rowed twenty-five or thirty **stadia** (about 5 or 6 kilometres), they saw Jesus...” (PDE).

4.9. Wealth

As for wealth-related terms, an instance from Lk (21:2) is *feorð-lingas* (WS) ‘farthings’, *mæslenno feorðungas* (L), *mæsleno feorðungas* (R) ‘brass farthings’, *aera* (Lat).

“þa geseah he sume earme wydewan bringan twegen **feorð-lingas** ;” (WS) (Skeat 1874: 198).

“gesæh ðonne and sum oðer † an widua ðorfondlico sendende **mæslenno feorðungas** tuoeg † an feorðungc” (L) (Skeat 1874: 199).

“giseh ðonne sum oðer widwe ðorfendlico sendende **mæsleno feorðungas** twoege” (R).

“uidit autem et qua[n]dam uiduam pauperulam mittentem **aera** minuta duo” (Lat).

“He also saw a poor widow put in two very small copper coins.” (PDE).

Other terms are: (1) *penegon* (WS) ‘pennies’, *penninga † scillinga* (L) ‘pennies, shillings’, *peninga* (R), *denariis* (Lat); (2) *punda* (WS) ‘pounds’, *cræftas* (L) ‘crafts’, *talenta* (Lat); (3) *penega* (WS), *scillinga* (L), *denera* (R) ‘denarii’, *denarios* (Lat).

4.10. Fauna and flora

There is a vast number of terms belonging to this semantic field in the Gospels. In the following example, which occurs in Jn (10:16), the nouns for an animal (*sceap* (WS), *scip* (L), *scip* (R) ‘sheep’, *oues* (Lat)), and for a group of this animal (*heorde* (WS) ‘herd’, *plette* (L), *pletta* (R) ‘fold’, *ouili* (Lat)) are found.

“and ic hæbbe oðre **sceap** þa ne synt of ðisse **heorde**.” (WS) (Skeat 1878: 98).

“and oðro **scip** ic hafo ða ne sint from ðissum **plette**...” (L) (Skeat 1878: 99).

“and oðre **scip** ic hafo ða ðe ne sindun of ðisse **pletta**...” (R).

“Et alias **oues** habeo quae non sunt ex hoc **ouili**...” (Lat).

“I have other **sheep** that are not of this **sheep pen**.” (PDE).

More terms related to animals are: (1) *assan* (WS), *assald † sadal* (L), *asald* (R) ‘ass’, *asellum* (Lat); (2) *cocc* (WS), *hona* (L), *hona* (R) ‘cock’, *gallus* (Lat); (3) *næddrena* (WS), *ætterna* (L), *nedrana* (R) ‘adders’, *uiperarum* (Lat); (4) *swyn* (WS) ‘swine’, *bergum* (L), *bergas* (R) ‘pigs’, *porcos* (Lat).

Concerning plants, terms include the following: (1) *palm-trywa* (WS), *palmana* (L), *palmana* (R) ‘palm-trees’, *palmarum* (Lat); (2) *win-eard* (WS) ‘vineyard’, *uintreo* (L), *wintreo* (R) ‘vine’, *uitis* (Lat);

(3) *alewan* (WS) ‘aloes’, *wyrt-cynn* (L), *wyrt-cynn* (R) ‘species of plant’, *aloes* (Lat).

4.11. *Nature*

As for terms relating to nature, one example would be (Mk 1:5) *flode* (WS), *stream* (L), *streame* (R) ‘stream, river’, *flumine* (Lat).

“*and to him ferde eall iudeisc rice. and ealle hierosolima-ware. and wæron fram him gefullode. on iordanes flode hyra synna anddetenne ;*” (WS) (Skeat 1871: 9).

“*and foerende wæs 1 foerde to him all iudæa lónd and ða hierusolomisco waras alle and weoron gefulwad from him in Iordanenes stream ondetende synno hiora*” (L) (Skeat 1871: 10).

“*and færende wæs 1 fôerde to him alle Iudeas londe and ða hierosolimisca alle and gefullwade from him in iordanes streame ondetende synna heora*” (R).

“*et egrediebatur ad illum omnis iudae regio et hierosolimitae uniuersi et baptizabantur ab illo in iordane flumine confitentes peccata sua.*” (Lat).

“The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.” (PDE).

Other terms are: (1) *munt* (WS) ‘mount’, *mor* (L), *mor* (R) ‘moor’, *montem* (Lat); (2) *lyft* (WS), *wolcen* (L), *wolcen* (R) ‘cloud’, *nubis* (Lat); (3) *snaw* (WS), *snaua* (L), *snaw* (R) ‘snow’, *nix* (Lat).

4.12. *Others*

There are terms which make reference to objects found in a house or to different parts of it, such as (1) *dura* (WS), *dor* (L), *dore* (R) ‘door’, *ianuam* (Lat); (2) *cafertun* (WS), *wordē* (L), *wordē* (R) ‘hall’, *atrium* (Lat); (3) *hrof* (WS) ‘roof’, *hus* (L), *hus* (R) ‘house’, *tectum* (Lat); (4) *hed-clyfan* (WS), *cotte* (L), *cofan* (R) ‘room’, *cubiculum* (Lat).

Nouns belonging to the semantic field of feelings and moods are also present in the texts: (1) *ege* (WS), *fyrhto* (L), *fyrhto* (R) ‘fear’, *timore* (Lat); (2) *blisse* (WS) ‘bliss’, *glædnise* (L), *glædnisse* (R) ‘gladness’, *gaudio* (Lat); (3) *toworpednysse* (WS) ‘destruction’, *wroht* (L), *wroht* (R) ‘accusation’, *abominationem* (Lat); (4) *asceonunge* (WS) ‘execration’, *from-slitnise* (L), *fromslitnise* (R) ‘desolation’, *desolationis* (Lat); (5) *ungeleaffulnesse* (WS), *ungeleaffulnise* (L), *ungileoffulnise* (R) ‘unbelief’, *incredulitatem* (Lat); (6) *heardnesse* (WS), *stiðnise* (L), *stiðnisse* (R) ‘hardness’, *duritiam* (Lat).

As for food, some examples are: (1) *ele* (WS), *ole* (L), *oele* (R) ‘oil’, *ole* (Lat); (2) *cruman* (WS) ‘crumbs’, *screadungum* (L), *screadungum* (R) ‘shreds of food’, *micis* (Lat); (3) *hlafa* (WS), *lafo* (L), *hlafa* (R) ‘loafs’, *panes* (Lat).

With regard to buildings and constructions, the following represent cases in point: (1) *castel* (WS) ‘castle’, *portas* (L), *portas* (R) ‘gates’, *castella* (Lat); (2) *stypel* (WS), *torr* (L), *torr* (R) ‘tower’, *turrem* (Lat); (3) *temples heahnesse* (WS), *horn-sceaðe temples* (L), *heh stowe temples* (R) ‘highest point of the temple’, *pinnaculum templi* (Lat); (4) *foretigel* (WS), *sprec* (L), *prod-bore* (R) ‘forecourt’, *foro* (Lat).

Finally, war terminology is also covered: (1) *scyldig* (WS), *dead-synig* (L), *scyldig* (R) ‘criminal’, *reus* (Lat); (2) *wiðer-winnan* (WS), *wiðerbracæ* (L), *wiðerwearde* (R) ‘enemy’, *aduersario* (Lat); (3) *toworpennysse* (WS), *slitnese* (L), *awoestednisse* (R) ‘desolation’, *desolationis* (Lat).

5. Conclusions

Several conclusions can be drawn from the present research. The glosses were intended to give the sense of each word individually and in the order in which they appeared in the Latin text, so that the reader could understand the text, rather than aimed at providing an English version. When faced with the task of translating proper nouns from the Latin original, the authors of the glosses resorted to several options. One was to leave a blank space in the Lindisfarne and Rushworth versions: (Jn 19:13) *gabbatha* (WS). The second option was to provide an explanation instead of the term: (Jn 1:43) *philippus* (WS), *ðone ðegn* (L), *ðone ðegn* (R). Lastly, the term could be left unchanged, that is, taken directly into the language: (Mk 9:38) *iohannes* (WS), *iohannes* (L), *iohannes* (R).

Various factors can account for dissimilarities in the three versions. One of them may involve ignorance of the term, which is likely to have happened with *furlang* (WS), *spyrðum* (L), *spyrðas* (R), *stadia* (Lat). The translator(s) of the West Saxon version looked for an English measure that they considered equivalent to the Latin term; however, the glossators, when confronted with the same problem, understood ‘stadium’ as the venue or place for running, or the distance

covered, and consequently translated the term by means of a word that has the etymological meaning of ‘race’ (Gothic ‘spaurds’). Another instance of this occurs in West Saxon with *alewan* ‘aloe’, a botanical term—and therefore specialized—which might have been unknown to the authors of the glosses, since they employed a more general term: *wirt-cynn* ‘species of plant’. Another possibility is that the glossators were acquainted with it, but opted for a more easily comprehensible term.

Sometimes alternation of terms takes place, as with *flæsc* and *lichoma*, without a consistent pattern, as both forms are used in the three versions with different combinations. Alternation across the three versions can also be due to dialectal origin. This is illustrated by the use of *bearn* in West Saxon, a southern form, and *sunu* in Lindisfarne and Rushworth. The latter has been the successful form which has remained in the English language. In the Lindisfarne version, *filio*, a Latin noun is also found.

Words of Celtic origin are attested in the Lindisfarne and Rushworth versions, such as those with the root *embeht-*: West Saxon *ðegnas* corresponds to *embeht-menn* in the northern versions. In the same fashion, for *tiberiadis* (WS), a Celtic form, *luh* (‘loch’, the Scottish word for ‘lake’), is found in the other versions instead.

Another reason for variation may be the coinage of terms from Latin and/or Greek. The source (Latin) and receptor (Anglo-Saxon) languages belonged to different cultures and as such they were used to describe distinctive entities and realities, with a vocabulary adapted to the needs of each. Those terms for which a concept was lacking in Old English (because they were alien to the culture) were taken directly from the classical languages. This is especially the case with anthroponyms (*petrus*, *andreas*, *simon*, *philippus*, among others) and toponyms (*hierusalem*, *bethania*, *galilea*, for example). It is significant that West Saxon tends to favour words of Latin origin, whereas the glosses opt for those with a Germanic base: *porticon* (WS) as opposed to *gelæg* (L and R) ‘porch’, *mnt* (WS) and *more* (L and R) ‘mount’, or *tunecan* (WS) and *cyrtel* (L and R) ‘tunic’. However, there is a specific instance in which a Latin term, *palmes*, is rendered *palm-treo* in the glosses. This strictly follows the original, whereas the West Saxon translator(s) have solved the problem of referentiality by

looking for a cultural equivalent and providing *twig*, adapting in this way the term so that the audience could better understand its meaning.

Finally, it should be noted that the approach of the analysis carried out in this article has been contrastive and primarily concerned with aspects of linguistic correspondence, but there are other issues worth considering. In this respect, and following Stanton (2002: 174), the task of biblical translation involved the tension implicit in all translation between preservation and replication: “the writing *and* rewriting of scripture was both a hermetic recreation of something already existent and a process of dissemination to numbers of people who did not previously have it”. Future research may address questions of a theological nature and/or interpretation by further assessing the disparities between the West Saxon, Lindisfarne and Rushworth versions of the Old English Gospels.

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