

# Old Testament

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New Testament

# Introduction

*...and I shall give to thee tables of stone, and the law, and commandments, which I have written, that thou teach them.*

From within a cloud or a burning bush, from the midst of the Holy of Holies in the Temple in Jerusalem or above the summit of Mount Sinai in the desert, to prophets, priests, and patriarchs alike, YAHWEH, the Great “I AM”, “the God of revelation and grace”, spoke to His people in words they could all understand.

Moses came down from Mt. Sinai with the ten commandments written in stone by the finger of God in a language the entire nation of Israel could read.

David composed his poems of praise and petition, promises and pleadings, to the Lord God of hosts, in the everyday language of his people.

Solomon penned his proverbs of wise fatherly counsel, and his songs of passionate love, in Hebrew, the language of many of his sons, and at least some of his lovers.

But 2300 years later, in England, the Word of God was written almost exclusively in Latin<sup>1</sup>, an unknown language to 99% of that society. Indeed, Latin was only understood by some of the clergy, some of the well-off, and the few who were university educated. This did not disquiet the Church princes, who long before had transformed the “Divine Commission” – to preach the Word and save souls – into the more temporal undertaking of an all-consuming drive to wield authority over every aspect of life, and in doing so, to accumulate ever-greater wealth.

John Wycliffe, an Oxford University professor and theologian, was one of those few who had read the Latin Bible. And although a scholar living a life of privilege, he felt a special empathy for the poor, the uneducated, those multitudes in feudal servitude whose lives were “nasty, brutish, and short”. He challenged the princes of the Church to face their hypocrisy and widespread corruption – and repent. He railed that, because of them, the Church was no longer worthy to be The Keeper of the Word of God. And he proposed a truly revolutionary idea:

“The Scriptures,” Wycliffe stated, “are the property of the people, and one which no party should be allowed to wrest from them. Christ and his apostles converted much people by uncovering of scripture, and this in the tongue which was most known to them. Why then may not the modern disciples of Christ gather up the fragments of the same bread? The faith of Christ ought therefore to be recounted to the people in both languages, Latin and English.”

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<sup>1</sup> Following King Edward I’s expulsion edict of 1290, decreeing the banishment of all Jews from England, the Jewish people were absent from its soil until the mid-17<sup>TH</sup> century. However, Hebrew Old Testaments, commentaries, and other scholarly writings concerning the Hebrew Scriptures, were studied when the Old Testament of the “Wycliffe Bible” was written and revised (as were Greek sources when its New Testament was written and revised). For more on this, see ‘A Word Regarding the Primary Source’ below.

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Indeed, John Wycliffe earnestly believed that all of the Scriptures should be available to all of the people all of the time in their native tongue.

He believed that with the Word of God literally in hand, each individual could have a personal relationship with God, with no need for any human or institutional intermediary.

And so John Wycliffe and his followers, most notably John Purvey, his secretary and close friend, translated Jerome's Vulgate, the "Latin Bible", into the first English Bible (for a limited time, Nicholas Hereford<sup>2</sup> also helped). Their literal, respectful translation was hand-printed around 1382. Historians refer to this as the "Early Version" of the "Wycliffe Bible".

The Church princes, long before having anointed themselves as sole arbitrator (indeed "soul" arbitrator!) between God and man, condemned this monumental achievement as heretical – and worse:

"This pestilent and wretched John Wycliffe, that son of the old serpent... endeavour[ing] by every means to attack the very faith and sacred doctrine of Holy Church, translated from Latin into English the Gospel, [indeed all of the Scriptures,] that Christ gave to the clergy and doctors of the Church. So that by his means it has become vulgar and more open to laymen and women who can read than it usually is to quite learned clergy of good intelligence. And so the pearl of the Gospel, [indeed of the Scriptures *in toto*,] is scattered abroad and trodden underfoot by swine."

(*Church Chronicle*, 1395)

The Church princes decreed that Wycliffe be removed from his professorship at Oxford, and it was done. Two years later, his health broken, he died.

In the decade following John Wycliffe's death, his friend John Purvey revised their Bible. Portions of that revision, in particular the Gospels and other books of the New Testament, were likely circulated as early as 1388. The complete text, including Purvey's "Great Prologue", appeared by 1395.

Historians refer to this as the "Later Version" of the "Wycliffe Bible". This vernacular version

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<sup>2</sup> Nicholas (de) Hereford, an associate of Wycliffe's and Purvey's, helped write 2/3<sup>RDS</sup> of the highly literal "Early Version" of the Old Testament (up to "Baruch", an apocryphal book then placed before "Ezekiel"), before he was summoned to Rome to explain his actions. Threatened with death by the Synod of Black Friars, he recanted. Pope Urbanus VI sentenced him to prison, where he possibly spent two years. When a civil insurrection broke out in Rome, the rioters set all the captives free. Hereford fled back to England and resumed his work to educate the ignorant and aid the poor. Arrested again, this time his recantation stuck. Thenceforth, he worked tirelessly against his former colleagues, testifying at their trials, vociferously and vituperatively condemning the writing of the English Bible. For his efforts, the Church princes rewarded him with the position of Chancellor and Treasurer of Hereford Cathedral, as well as a lifelong stipend. Finally, after a long life of shifting alliances, of activities of both grace and perfidy, Hereford retired to a Carthusian monastery, an austere, ascetic order that embraced solitude, silence, and midnight masses. Perhaps, at long last, he felt he had said enough.

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retained most of the theological insight and poetry of language found in the earlier, more literal effort. But it was easier to read and understand, and quickly gained a grateful and loyal following. Each copy had to be hand-printed (Gutenberg's printing press would not be invented for more than half a century), but this did not deter widespread distribution. The book you now hold in your hands is that Bible's Old Testament (*with modern spelling*).

For his efforts, the Church princes ordered John Purvey arrested and delivered to the dungeon. He would not see freedom again until he recanted of his "sin" – writing the English Bible. His spirit ultimately broken, he eventually did recant. Upon release, he was watched, hounded at every step, the Church princes determined that he would tow the party line. His life made a living hell, the co-author of the first English Bible eventually disappeared into the mists of history and died unknown.

But the fury of the Church princes was unrelenting. Edicts flew. John Wycliffe's bones were dug up – and burned. Wycliffe's writings were gathered up – and burned. All unauthorized Bibles – that is, all those in the English language – were banned. All confiscated copies were burned. Those who copied out these Bibles were imprisoned. Those who distributed these Bibles were imprisoned. Those who owned an English Bible, or, as has been documented, "traded a cart-load of hay for but a few pages of the Gospel", were imprisoned. And those faithful souls who refused to "repent" the "evil" that they had committed, were burned at the stake, the "noxious" books that they had penned, or even had merely owned, hung about their necks to be consumed by the very same flames. In all, thousands were imprisoned, and many hundreds executed. Merry olde England was engulfed in a reign of terror. All because of an English Bible. This Bible.

But the spark that John Wycliffe, John Purvey, and their followers had ignited could not, would not, be extinguished. The Word of God was copied, again, and again, and again. The Word of God was shared, from hand, to hand, to hand. The Word of God was spoken, and read, and heard by the common people in their own language for the first time in over 1000 years. At long last, the Word of God had been returned to simple folk who were willing to lose everything to gain all.

*And so the pearl of the Scriptures was spread abroad and planted in their hearts by the servants of God....*

216 years after Purvey's revision appeared, somewhat less than a century after Martin Luther proclaimed his theses (thereby sparking the Protestant Reformation), and Henry VIII proclaimed his divorce (thereby creating the Church of England), what would become the most famous, enduring, beloved, and revered translation of the Bible, the "Authorized" or "King James Version" (KJV), was published in 1611.

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In their preface, “The Translators to the Reader”, in the 1<sup>st</sup> edition of the KJV, the 54 translators detail many sources utilized and arduous efforts undertaken to achieve their supreme accomplishment. Interestingly enough, they make scant mention of even the existence of earlier, unnamed English versions. And they make no specific reference to the work of John Wycliffe and John Purvey. It is not my desire or intention here to speculate on the political-ecclesiastical reasons for this omission, simply to state its fact.

From 1611 until today, historians of the English Bible have uniformly followed the lead of the KJV translators, and have ignored, dismissed, or denigrated John Wycliffe’s and John Purvey’s contributions to, and influences upon, that ultimate translation, the KJV. To wit:

“The Bible which permeated the minds of later generations shows no direct descent from the Wycliffite versions; at most a few phrases from the later version seem to have found their way into the Tudor translations....Tyndale’s return to the original languages meant that translations based on the intermediate Latin of the Vulgate would soon be out of date.”

(*Cambridge History of the Bible*, Vol. 2, p. 414.)

When you finish reading this book, you may reach a different conclusion.

### **Regarding *Wycliffe’s Old Testament***

*Wycliffe’s Old Testament* comprises the Old Testament found in extant copies of the “Later Version” of the “Wycliffe Bible”, with modern spelling. For 99.9% of *Wycliffe’s Old Testament*, the word order, verb forms, words in *italics*, and punctuation are as they appear in the “Later Version”. In addition, words and phrases found only in the “Early Version” are presented within square brackets, “[ ]”, to provide more examples of John Wycliffe’s and John Purvey’s groundbreaking scholarship, as well as to aid comprehension and improve passage flow. (Literally thousands of “Early Version” verses were transcribed, but limited space meant most could not be printed in this book. See the *Wycliffe’s Bible* CD or the online efiles for these significant and interesting textual variations.)

Because their lives were ever at risk, and personal glory was of no consequence to either man, neither Wycliffe nor Purvey signed any extant copy of either version, attesting to authorship. This omission has allowed some historians to debate the matter. *Wycliffe’s Old Testament* is unambiguously credited: “Translated by John Wycliffe and John Purvey”. While authorship of particular chapter or verse can be argued by those concerned with such matters, there is absolutely no doubt about the essential role that each of these men played in the momentous effort to bring the English Bible to the English people.

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## *Middle English*

The “Wycliffe Bible” was written in Middle English in the last three decades of the 14<sup>TH</sup> century. “Middle English” is the designation of language spoken and written in England between 1150 and 1450. The year 1300 is used to divide the period into “Early Middle English” and “Late Middle English”. During the time of “Late Middle English”, there were 5 regional dialects in England (with a sixth dialect eventually developing in London). Examples of at least three dialects are found in the “Later Version” of the “Wycliffe Bible”.

What does one encounter reading the “Wycliffe Bible”? An alphabet with a widely used 27<sup>TH</sup> letter, “ȝ”, and a 28<sup>TH</sup> letter, “ƿ”, that already was frequently being replaced with “th” (even within the same sentence). A myriad of words which today are **obsolete** (“anentis”: “with”), **archaic** (“culver”: “dove”), or at best, strangely-spelled **precursors** to our modern words (“vpsedoun”: “upside-down”). Spelling and verb forms that are not standardized, in part because they were phonetic to different dialects. For example, the word “saw” is spelled a dozen different ways (even differently within the same sentence), and differently for singular and plural nouns (similarly, the word “say”); “have take” and “have taken” are found in the same sentence, as are “had know” and “had known”; and so forth. Prepositions and pronouns that often seem misplaced and incorrectly used: “at”, “for”, “in”, “of”, “on”, “there”, “to”, “what”, and “which” again and again seem wrongly situated; “themself” and “themselves” are found in the same sentence, as are “youself” and “yourselves”; and so forth. Capitalization, punctuation, and other grammatical conventions that are rudimentary by today’s standards, and vary greatly from sentence to sentence. For example, the *past tense* of a verb was made by adding nothing to the present tense, or an “e”, “en”, “ed”, “ede”, “id”, “ide”, or still other suffixes. One encounters, in short, formidable obstacles to being able to understand (what will become) a single verse of Scripture.

And so the need for *Wycliffe’s Old Testament*. *Wycliffe’s Old Testament* is the “Later Version” of the Old Testament of the “Wycliffe Bible” (henceforth referred to as the WOT or Wycliffe Old Testament), with its irregular spelling deciphered, the verb forms made consistent, and numerous grammatical variations standardized. *Wycliffe’s Old Testament* is the key that unlocks the amazing secrets found within the WOT.

## *Three types of words: obsolete, archaic, and precursors*

As stated above, with the spelling modernized, three types of words are found in the Wycliffe Old Testament: **obsolete** (“dead words”, unknown and unused for centuries); **archaic** (“old-fashioned words”, now chiefly used poetically); and, the vast majority, “**precursors**”, which are strangely-spelled forerunners of words that we use today. To understand the text, each group of words must be dealt with in a particular way.

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## *Obsolete Words*

Perhaps 2% of the words in the “Later Version” of the WOT are “dead” words that are not presently used, or found in current dictionaries. This percentage is significantly lower than the estimated 5% of obsolete words found in the “Later Version” of the Wycliffe New Testament (WNT). It is amazing how in little more than a decade, the time taken to revise the “Early Version” of the “Wycliffe Bible”, the language so quickly evolved, and how much more modern the lexicon of the “Wycliffe Bible” became, particularly its Old Testament. But to understand the text, these obsolete words must be **replaced**.

Fortunately, the “Later Version” of the WOT was created at an exciting time of transition, just as the nascent language was beginning to blossom into the English that we know today. Many modern equivalents for words that we consider “dead” are found in the text itself, already in use alongside their soon-to-be-discarded doublets. Examples of “in-house” replacement words include: again, alley, ascend, ashamed, basket, besides, call, choir, desire, diminish, disturb, follow, hair shirt, harm, hinge, knew, know, mad, pasture, path, praise, reckon, repent, restore, rider, shame/d, snare, strong hold, strong vengeance, stumble, trap, trouble, uncle, weigh (both as a balance or scales and as the verb), weight, with, and still other words (including “that” and “those”, which are replacements for “thilke”). So most of the obsolete or “dead” words of the WOT were replaced with words already there in the text.

For the relatively few remaining obsolete words, reference works were consulted, and appropriate replacement words were chosen and utilized. Older words, in use as close as possible to the time of the “Wycliffe Bible”, were favored over more recent words. When selecting replacements not already found in the text, words were chosen, as often as possible, that were different from those used in the KJV, so as not to artificially produce similar phraseology. But sometimes the only appropriate replacement word was that which the KJV also used.

When an obsolete word was replaced, an effort was made to use the same replacement word as often as possible to reflect word usage found in the original text. However many words have more than one meaning, and differing contexts at times required multiple renderings for an individual “dead” word. So “departe”, usually rendered “part” (“to divide”), also became “separate”; “meyne” usually rendered “family”, also became “household”; “wilne” usually rendered “desire”, also became “to delight in” and “to take pleasure in”; “out-takun” usually rendered “except”, also became “besides”. Of these particular nine replacement words, only “separate”, “family”, and “except” are not found in the original text.

In all, approximately 100 individual replacement words (and their various forms and tenses) were utilized. Some replacement words (“benumbed”, “creaketh”, “creditor”, “mocked”, “satisfy”, etc.) were used infrequently; other replacement words (“ascend”, “call”, “except”, “pour”, etc.) were used repeatedly.

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## *Archaic Words*

About 4% of the words used in the “Later Version” of the WOT are today considered “archaic”, that is, not widely used, but still found in good, current dictionaries. Words in this category include: “comeling” (stranger or newcomer), “culver” (dove), “forsooth” (“for truth” and “but”), “knitches” (bundles), “livelode”/“lifelode” (livelihood), “quern” (hand-mill), “soothly” (truly), “strand” (stream), “sweven” (dream), “trow” (to trust or to believe), “ween” (to suppose), and “youngling” (young person). Once understood, these words are valid and vital, and evoke the atmosphere and colour of the original text. Most archaic words have been retained. Sometimes the KJV follows the “Later Version” in the use of an archaic word – such as “anon” (at once), “baken” (baked), “holden” (held), “holpen” (helped), “leasing” (lying), “letting” (hindering!), “washen” (washed), “wist” (knew), and “wot” (know) – and *Wycliffe’s Old Testament* also follows the WOT.

Significantly, and of great benefit for our purposes, many archaic words in the WOT have their own modern equivalents right there in the original text. So in *Wycliffe’s Old Testament*, following the original text, you will find both “alarge” and “enlarge”; “alure” and “lattice” (and “alley”); “anon” and “at once”; “araneid” and “spider”; “barnacle” and “bit” (part of a “bridle”, which is also found); “cheer” and “face”; “close” and “enclose”; “darked” and “darkened”; “dure” and “endure”; “err” and “wander”; “flower” and “flourish”; “forgat” and “forgot”; “gat” and “begat”; “gender” and “engender”; “get” and “beget”; “gobbets” and “pieces”; “gotten” and “begotten”; “grave” and “engrave”; “gree” and “degree”; “grene” and “snare” (and “trap”); “half” and “hand” (and “side”); “harded” and “hardened”; “leasing” and “lying”; “lessed” and “lessened”; “liquor” and “liquid”; “manyfold” and “manifold”; “marishes” and “marshes”; “maumet” and “idol”; “nurse” and “nourish”; “owe” and “ought”; “paddocks” and “frogs”; “painture” and “painting”; “plage” and “region”; “says” (and “serges”) and “curtains”; “simulacra” and “idols”; “sop up” and “swallow”; “spelunk” and “cave” (and “den”); “strain” and “constrain”; “sweven” and “dream”; “thank” (past tense of “think”) and “thought”; “tree” and “beam” (and also “stick”, and “timber”, and “wood”); “venge” and “avenge”; “vinery” and “vineyard”; “virtue” and “strength” (and “host”); “volatiles” and “birds”; “waiter” (and “waker”) and “watcher” (and “watchman”); “waking” and “watching”; “wem” and “spot”; and still more doublets of archaic and modern words. For definitions, see the Glossary, beginning on page 1264.

## *Precursors*

But the vast majority of words in the “Later Version” of the WOT, about 94%, are the direct precursors of words that we use today. Although these words are spelled quite differently from words that we know, once their spelling has been modernized, they can be understood – with the following caveats.



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In *Wycliffe's Old Testament*, you will encounter familiar words in unfamiliar settings: “deem” in place of “judge”; “defoul” in place of “defile”; “doom” in place of “judgement”; “dread” in place of “fear”; “either” in place of “or”; “enhance” in place of “exalt”; “health” in place of “salvation” or “deliverance” (and also “victory”); “wed” in place of “pledge”; and so on. Consult a good dictionary. Even as currently defined, these words remain relevant in their particular context. Their retention here breathes new life into familiar passages and brings fresh insight and illumination.

However, some words that we recognize have significantly changed definition in the intervening six centuries (in most cases, their meanings have become more specialized, less inclusive, than they were before). Reading the original text, these words sound jarring to our ears and appear out of place. Confusion would result if they were retained in *Wycliffe's Old Testament*. So different words were **substituted**, words whose definitions have remained constant over the centuries, are conducive to the context, and aid, rather than hinder, passage flow. Of vital importance, almost all of the substitution words used in *Wycliffe's Old Testament* were already present in the original text (some were previously noted above in the list of doublets of archaic and modern words); many are given as alternate renderings by the translators themselves (either in italics or in another verse dealing with the same subject matter).

The “in-house” substitution words used include: arms (for “armours”); at once (for “anon”); basin (for “cup”, and for “vial”, as corrected in glosses citing the Hebrew text); beam (for “tree”); box tree (for “beech tree”, as corrected in glosses citing the Hebrew text); cause to stumble (for “sclaundre”); cave (for “swallow” as a noun); chamber (for “treasury”); chiefs (for “corners”); curtains (for “tents”); denounce (for “defame”); depraved (for “shrewide”); feeble (for “sick”); foreyard (for “hall”); half (for “middle”); hooks (for “heads” of pillars); host (for “strength”); hosts (for “virtues”); joined (for “applied”); knowing (for “cunning”); let go (for “leave” and for “left”); lookers (for “tooters”); loves (for “teats”); lie and lying (for “leasing”); mad (for “wood”); meek (for “debonair”); meekness (for “debonairness”); one (for “to” and for “toon”); only (for “properly”); own (for “proper”); pieces (for “plates”); pit (for “lake” and for “swallow” as a noun); posts (for “fronts” and for “trees”); remember (for “record”); remnant (for “relief”); servant (for “child”); servants (for “children”); species (for “spices”); spoon (for “mortar”, as corrected in glosses citing the Hebrew text); stick (for “tree”); stranger or visitor (for “pilgrim”); strength or power (for “virtue”); strengthened (for “comforted”); strong hold (for “strength” and for “strengthening”); stumble (for “offend”); swallow (for “to sop up”); table (for “board”); tent (for “roof”); tents (for “castles”); timber (for “tree”); turn/ed again (for “convert” and “converted”/“return” and “returned”); vessel (for “gallon”); watch (for “wake”); watcher (for “waiter” and for “waker”); a weigh, that is, a balance or scales (for “a peis”); to weigh and weight (for “peise”); well (for “lake” and for “pit”); wild (for “wood”); wood (for “tree”); young (for “birds”); young man (for “child”); and young men (for “children”). **All of these substitution words**

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**are frequently found in the original text.** Nine other substitutions were used which are not found in the original text: boy (for “child”); cloak (for “cloth”, the singular of “clothes”); consecrate/d (for “make sacred” and “made sacred”, though “consecration” is found); drowned (for “drenched”); firm (for “sad”); physician (for “leech”); pledge (for “wed”); and promise (for “behest”).

This seems a lengthy list. About 70 individual words. Yet the total number of substitution words in *Wycliffe’s Old Testament* is approximately 500, out of more than 550,000 words in all (or about 1/10<sup>TH</sup> of 1%). Many of these words were used as substitutions five times or less. So when you read any of these words (with the exception of the final nine), almost all of the time they are there in the original text. Substitution words were only used to aid comprehension and were kept to an absolute minimum.

### *Other Minor Modifications*

To aid comprehension and readability, two separate words in the WOT are often joined together in *Wycliffe’s Old Testament*. Examples include: “in+to”, “to+day”, “-+self”, “-+selves”, “no+thing”, and a few others. Conversely, and for the same reasons of comprehension and readability, many unfamiliar compound nouns found in the WOT are hyphenated in *Wycliffe’s Old Testament*. For example, “a<sub>3</sub>enstondynge” became “against-standing” (“opposing”), “a<sub>3</sub>einseyng” became “against-saying” (“contradicting”), etc. It can also be helpful to reverse the order of hyphenated words when reading them, so “against-stand” can be read “stand against”, “against-said” can be read “said against”, and so on.

Occasionally a prefix or suffix was added to a root word to aid comprehension: “ac” to “knowledge”; “al” to “together”; “be” to “gat”, “get”, and “loved”; “con” to “strained”; “di” to “minished”; “en” to “close”, “compass”, “dure”, “during”, “gender”, and “grave”; “re” to “quite”; and “ly” to “most”. These prefixes and the suffix are found in the original text, as are the words “altogether”, “begat”, “beget”, “constrained”, “diminished”, “enclose”, “endure”, “enduring”, “engender”, and “engrave”.

Inconsequential prepositions, conjunctions, and pronouns (“a”, “the”, “and”, “selves”, etc.) not found in particular “Later Version” phrases, but present in the same “Early Version” phrases, were occasionally added to the text of *Wycliffe’s Old Testament* to aid comprehension and improve passage flow. They appear in square brackets, “[ ]”, and are regular type size. Such words were also added even when not found in the comparable “Early Version” verses; these inserts appear in parentheses, “( )”, and are regular type size.

Parentheses were also used to contain phrases and even entire verses which were re-ordered, re-punctuated, and, sometimes, re-worded, to aid comprehension and readability. Working with Hebrew and Latin sources, the translators produced a highly literal text that is often convoluted and confusing in English. So an effort was made to make better sense out of these passages by

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putting the available words (or, at times, different, but more accurate words,) into a more fluent order, with more appropriate punctuation. But this was only done with words that are found within parentheses. Such re-working always appears after the original unaltered text, and can easily be ignored, if so desired.

Punctuation overall follows the original text. Occasionally a comma was inserted to aid readability. For chapters of repetitive lists of names, numbers, places, or temple accoutrements (such as those found in Numbers, Ezra, Nehemiah, and 1<sup>ST</sup> Chronicles), verses were made consistent with one another. To accomplish this, commas and semi-colons were sometimes interchanged. As well, in various Psalms, it seems that semi-colons were employed to aid in oral presentation (perhaps to indicate a significant pause for breath), for their usage does not follow grammar found elsewhere in the text. So sometimes commas were substituted. The occasional interchange of commas and semi-colons in these books aids comprehension and improves passage flow, but does not alter the meaning of any verse.

To sum up: More than 98% of the words found in *Wycliffe's Old Testament* are modern spellings of the original words found in the 14<sup>TH</sup> century manuscript. Less than 2% are "replacement words", that is, appropriate words chosen to replace obsolete or "dead" words. Almost all of these replacements – about 100 individual words along with their various forms and tenses – are found in the original text. As well, about 500 times throughout all of *Wycliffe's Old Testament* (about 1 word for every two and a half pages of this book), a word more conducive to the context was substituted for another whose meaning had radically changed over the intervening 600 years. Almost all of the substitution words (about 70 in all) were taken from elsewhere in the original text.

Ultimately, each word in *Wycliffe's Old Testament* was selected for its fidelity to the original text, as well as its ability to aid comprehension and passage flow.

### *Use of the KJV*

When transforming the "Later Version" of the WOT into *Wycliffe's Old Testament*, reference was made to the KJV in regard to verse number, book order, book names, and (most) proper names.

Verses are not found in either version of the "Wycliffe Bible". Each chapter consists of one unbroken block of text. There are not even paragraphs. In creating *Wycliffe's Old Testament*, the "Later Version" of the WOT was defined, word by word. Then the KJV was placed alongside and used to divide each chapter into the traditional verses. (The English Bible was first divided into numbered verses in the middle of the 16<sup>TH</sup> century, 60 years before the KJV was printed. The King James translators copied what was already established.) As the blocks were broken up, it became readily apparent that Wycliffe and Purvey had often written first what would appear two

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centuries later in the KJV. (This debt is particularly obvious in the New Testament. See *Wycliffe's New Testament*.)

The sequence of the books of the Old Testament to which we are accustomed long pre-dates the KJV. It appeared in some Latin Bibles at least as early as the 5<sup>TH</sup> century A.D. (Those Bibles in turn were influenced by the order of the books in the Septuagint, the Old Greek version of the Hebrew Scriptures, from the 3<sup>RD</sup> century B.C., which is our earliest complete translation of them.) The sequence was formally established in the accepted order at the time that the verse divisions were made (again, about 60 years before the KJV was printed). This is the same order found in the WOT, which was written 150 years earlier. *Wycliffe's Old Testament* simply follows the WOT (but excludes the apocryphal books found intermittently within it).

The names of the books of the Old Testament have minor variations among the copies of the "Wycliffe Bible", but they are basically what is found in the KJV. Most are prefaced by the phrase, "The Book of...". The exceptions: 1<sup>ST</sup> and 2<sup>ND</sup> Samuel are called 1<sup>ST</sup> and 2<sup>ND</sup> Kings in the WOT (the same alternate names also found in early editions of the KJV); "our" 1<sup>ST</sup> and 2<sup>ND</sup> Kings are called 3<sup>RD</sup> and 4<sup>TH</sup> Kings in the WOT (again, the same alternate names also found in early editions of the KJV); 1<sup>ST</sup> and 2<sup>ND</sup> Chronicles (named by Jerome) are called 1<sup>ST</sup> and 2<sup>ND</sup> Paralipomena in the WOT (the name is taken from the Septuagint and means "things left over", referring to Samuel and Kings; however, it is a misnomer, for the Chronicles are distinct from the other historical books, focusing on God's intervention in history, and omitting Northern Kingdom annals); Nehemiah is called 2<sup>ND</sup> Ezra; the Song of Solomon is usually called the Song of Songs (as it is often named in Jewish and modern English Bibles); and Jeremiah is referred to as "Jeremy" in the titles of the book of his prophecies and the book of his lamentations. On the whole, book names in *Wycliffe's Old Testament* follow those found in the KJV.

To aid comprehension and also comparison with other translations, proper names in *Wycliffe's Old Testament* were generally made to conform to those in the KJV. However, surprisingly, the modern names of such countries as Africa, Greece, Libya, and Ethiopia are found in the WOT, where the KJV often uses their archaic and/or Hebrew names (respectively Put, Javan or Grecia, Lubim, and Cush), and they were not changed. As well, the WOT often shows its debt to the Septuagint by using the Greek names for such cities as Heliopolis, Memphis, Pelusium, Sidon, Tanis, and Thebes, instead of the Hebrew names which the KJV uses (respectively On, Noph, Sin, Zidon, Zoan, and No); these names were also not changed. A list of "Alternate Names of People and Places" appears on pages 1262-63, before the Glossary.

Infrequently, apparently confusing an object name with a proper name, a **Hebrew** word was not translated in the WOT, but simply transliterated (the KJV and other translations do translate these words). These transliterations were left as found in the original text of the WOT, with a translation following in parentheses. They are also defined in the Glossary.

Finally, the few times where a proper name in the WOT is distinctly different from its

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counterpart in the KJV, it was not changed in *Wycliffe's Old Testament*; however the more familiar name is given immediately following in parentheses.

Names of God are a special circumstance. God has many names and titles in the WOT, including "God", "Lord", "God Almighty", "Almighty God", "the Almighty", "the Lord of hosts" (sometimes written "the Lord of virtues"), "the Lord God of hosts" (sometimes written "the Lord God of virtues"), "the High", "the most High", "the Highest", "the alder-Highest", "the Holy", "my Maker", "the old of days", "creator", "the overcomer", and still others as well (including "king", which is also given as a title for the coming Messiah). In the WOT, the first seven titles in this list are always capitalized, the next six are infrequently capitalized, and the others are never capitalized. In *Wycliffe's Old Testament*, the capitalized titles were left as such, those in the second grouping ("the High", "the most High", "the Highest", "the alder-Highest", "the Holy", and "Maker") were consistently capitalized to aid comprehension, and the other remaining titles were also capitalized for the same reason. The KJV, and other translations, including Jewish Bibles, capitalize some, or even all, of these titles, but not in uniformity with one another.

Surprisingly, the words "christ", "christs", and "Christ" appear in the WOT. The English word "christ" is from the Greek word "christos" ("christus" in Latin), and means "the anointed (one)"; the transliterated Hebrew for the same word is the familiar "messiah". The word "christos" appears in the Septuagint (e.g., in Psalms 2:2 and Daniel 9:25). It was borrowed from there by the writers of the Greek New Testament in the 1<sup>ST</sup> century A.D. to refer specifically and only to Jesus Christ (and so it is capitalized). But in the WOT, "christ" uncapitalized can refer to King Saul, the Persian king Cyrus, David in particular, the patriarchs in general (here the word "christs" is used), and others who were "anointed by God" (but with no messianic overtones). The WOT self-defines the term with the words "the anointed", "the king", or "the anointed king" (sometimes in an alternate rendering, sometimes in italics).

However, reference is made to "Christ" in a prophetic manner, that is, in regard to the coming Messiah, in 1<sup>ST</sup> Samuel 2:10 and 2:35, 2<sup>ND</sup> Samuel 23:1, Psalms 2:2 and 45:2, and Lamentations 4:20, all verses where the KJV and other translations say "anointed king" or "anointed prince"; throughout the Song of Songs, where the "Early Version", and one copy of the "Later Version", present the entire book as an allegorical dialogue between Christ and his bride, the Church; in Daniel 9:25 and 9:26, where the KJV says "Messiah", but modern translations simply say "prince"; and in Zechariah 3:8, where the KJV and other translations say "the Branch"/"The Branch", and Jewish Bibles suggest a formal name, rather than a messianic term. (In Isaiah, where one might expect to find the word, if anywhere, it does occur, once, at 45:1, but only as "my christ", and refers to King Cyrus of Persia; in the KJV and other translations, the term used here is "his anointed".)

Other titles in the WOT which also refer to the coming Messiah include "king", "duke", "prince", "saviour", "a just burgeoning", "a burgeoning of rightwiseness", "a seed of rightfulness",

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and “the sun of rightwiseness”. None of these titles is ever capitalized in the WOT. However, in one verse, Zechariah 6:12, the coming Messiah is referred to as “a man, Coming forth, *either Born, is his name,*” in the “Later Version”, and as “a man, East, *or Springing, (is) his name,*” in the “Early Version” (both examples capitalized in the original text). The equivalent title used here in the KJV, and in several modern translations as well, is “The Branch”. Overall, the KJV and other translations, including Jewish Bibles, capitalize words such as “King”, “Prince”, “Branch”, and “Sun”, as titles for the coming Messiah, but not always consistently internally, or in uniformity with one another. To aid comprehension, all are consistently capitalized in *Wycliffe’s Old Testament*.

In Habakkuk 3:18, where the KJV has “God my saviour”, and other translations have “God my deliverer”/“God my deliverance”, *Wycliffe’s Old Testament*, following the WOT (both versions), has “God my Jesus”. The name “Jesus” is not here in the original Hebrew or Greek texts. Its insertion here in this verse by Christian preachers Wycliffe and Purvey illustrates their belief in the essential unity of the two testaments.

“Spirit” in the WOT can refer to God, His breath, or simply “the wind”. So “the Spirit” and “the Spirit of God” are sometimes capitalized, sometimes not. Occasionally, the WOT has “the Spirit of the Lord”, where the KJV and other translations have “the spirit of the Lord”. But overall, “the Spirit of the Lord” is capitalized more often in the KJV Old Testament and other translations than in the WOT. This term is problematic. *Wycliffe’s Old Testament* simply follows the WOT. As always, the goal was to provide an accurate representation of the original text, while remaining true to the context, and enhancing reader comprehension.

Words in *italics* are words added by the translators to aid comprehension. The KJV contains more *italicized* words than the “Later Version” of the WOT, but less than the “Early Version” of the WOT. *Wycliffe’s Old Testament* simply follows the WOT.

Comparing *Wycliffe’s Old Testament* and the KJV, sometimes the KJV follows the WOT, other times the KJV helps decipher a passage in the WOT; sometimes the two texts are identical, other times they are as different as two versions of the same verse could be.

### *A Word Regarding the Primary Source*

The primary source for this book was Forshall & Madden’s 4-volume magnum opus, *The Holy Bible, Containing the Old and New Testaments, With the Apocryphal Books, In the Earliest English Versions, Made from the Latin Vulgate by John Wycliffe and His Followers*. Today, it is most likely found in a university library or on the Internet.

Written over a period of twenty years in the mid-19<sup>TH</sup> century, this monumental work of scholarship was the crowning achievement of The Rev. Josiah Forshall and Sir Frederic Madden. From about 160 extant hand-printed copies of the two versions of the “Wycliffe Bible” (about 40 copies of the “Early Version”, and about 120 copies of the “Later Version”), they selected one

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copy from each version to serve as “master” texts, and then, by utilizing over 90,000 footnotes, correlated the other copies with the two “master” texts.

Both versions of the “Wycliffe Bible” contain prologues (introductions to each book, or group of related books, mostly taken from Jerome), and marginal glosses (explanations of the text by the translators, and some alternate renderings of words and phrases). The prologues are not utilized in *Wycliffe’s Old Testament*. The glosses are a different story.

Some revisions of the “Later Version” of the WOT, particularly the copies Forshall & Madden labelled “C”, “G”, “K”, “Q”, and “X”, and to a lesser extent, “B”, “I”, and “N”, contain glosses which prove that Hebrew Bibles, commentaries, and scholars were consulted during the copying/revising process. Over 300 times throughout the WOT, gloss after gloss states: “in Hebrew, it is”, “is not in Hebrew”, “as Hebrews say”, “as Hebrews understand”, “this verse is not in Hebrew”, “this title is not in Hebrew”. As well, at least 7 times, a “Rabbi Solomon” is quoted as commenting on a particular verse: “as Rabbi Solomon saith”. This “Rabbi Solomon” was most likely the scholar “Rashi”, the leading commentator on the Jewish Bible and the Talmud in the 11<sup>TH</sup> century, or possibly another commentator from history, or perhaps even a contemporary of the translators (although this is the least likely possibility). Another 5 times, reference is made to (Jerome’s) “Book of Hebrew Questions”, a book of the master translator’s own corrections of the Greek and Latin texts, which he made by referencing the Hebrew Scriptures. Jerome believed that the Hebrew provided a truer text to translate from than either the earlier Latin versions or the Septuagint (a fact agreed to by all modern translators). So, where appropriate, the words and phrases from these glosses have been either incorporated into the main text of *Wycliffe’s Old Testament* or are presented as alternate renderings. A few of the alternate renderings from the glosses are printed in this book, but all of them can be found in files on the *Wycliffe’s Bible* CD and the online efiles. As well, gleanings from other glosses are placed in footnotes here.

The footnotes in Forshall & Madden’s four volumes are another source of invaluable information. As noted, there are over 90,000 footnotes, with about 65,000 pertaining to the Old Testament alone (both versions). These footnotes delineate textual divergence – changes, omissions, insertions, copyist errors – between the “master” texts and the other hand-printed copies of both versions of the “Wycliffe Bible”. (A footnote can refer to a single copy or to multiple copies.) Close reading of the footnotes indicates that many times when a copy of either version was written (though less frequently with the “Early Version”), original language texts were also consulted. For time and again, words were added, or changed, to produce a more accurate rendering of the original Hebrew of the Old Testament, and the original Greek of the New Testament. In creating *Wycliffe’s Old Testament*, many of these footnotes were utilized to provide the most precise translation, as well as the best phrasing – the most satisfying, balanced, rhythmic read – that is found within all extant copies of the WOT.

In *Wycliffe’s Old Testament*, a forward slash, “/”, separates different renderings of the same

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phrase from two different hand-written copies, usually the “master” text and an alternate rendering found in a footnote. Most of these renderings from the footnotes came from the copies labelled “I”, “N”, and “S”. It is interesting to note that numerous textual variations indicated in footnotes for only the “Early Version” also appear in the KJV. This suggests that several copies of the “Wycliffe Bible” were studied during the writing of the KJV. See the files on the *Wycliffe’s Bible* CD or the online efiles for most of these alternate renderings taken from the footnotes.

In creating *Wycliffe’s Old Testament*, textual errors that were found in the WOT were not changed (they are also part of the original text); none are of major doctrinal significance. Corrections of names, numbers, and places, most often needed in chapters of repetitive lists, were placed in parentheses, immediately following the error, to enable better comparison with other translations.

A handful of printing errors – reversed letters or misread vowels of pronouns, prepositions, and adverbs – were discovered in the “Later Version” of the WOT. These were confirmed by referring to the “Early Version”, which in each case agreed with the Hebrew, and not with the “Later Version”. These were corrected.

### *Use of the “Early Version”*

The “Later Version” of the WOT is the foundation upon which *Wycliffe’s Old Testament* was built. Strictly speaking, *Wycliffe’s Old Testament* is not a composite of the “Later” and “Early” versions. However, the “Early Version” of the WOT was utilized in a number of significant ways in the writing of *Wycliffe’s Old Testament*.

First, the “Early Version” was used to define unknown words found in the “Later Version”. Irregular spelling can make even the simplest words difficult to decipher. The “Early Version” served as a second source for such words. Often it had a more recognizable spelling, and so helped to identify them. As well, modern equivalents of “dead” words (to be used as replacement or substitution words) were often found only in the “Early Version”. Modern verb forms were also often found only in the “Early Version”. Their existence helped achieve verb form consistency in *Wycliffe’s Old Testament*.

Second, the “Early Version” served as a source of “missing” words and phrases. About two dozen times, a textually significant word or partial phrase was not found in the “Later Version”, but was present in the “Early Version” (following the Hebrew and also found in the KJV). Examples include: Genesis 35:5 and 50:22; Leviticus 4:21; Numbers 32:29 and 35:27; Deuteronomy 3:22; Joshua 16:8; 1<sup>ST</sup> Samuel 1:9; 2<sup>ND</sup> Samuel 17:28; 1<sup>ST</sup> Kings 8:2, 8:34, 21:7, and 21:19; 2<sup>ND</sup> Kings 1:4; Ezra 4:8; Proverbs 5:4 and 21:21; Isaiah 64:2; Jeremiah 52:22; Ezekiel 15:4; Hosea 2:12; and Zechariah 7:4. (An even greater number of significant phrase fragments are “missing” from the “Early Version”.) As well, less consequential “missing” words, mostly “and” and “the”, were often



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found only in “Early Version” verses. These “missing” words, significant and insignificant alike, were inserted into *Wycliffe’s Old Testament* to improve its accuracy, reader comprehension, and passage flow. All “missing” words are contained within square brackets, and are regular type size.

Third, like the glosses and footnotes, the “Early Version” itself served as a source of “alternate” words and phrases. When the “Early Version”, the “Later Version”, and the KJV are compared side-by-side, one discovers numerous instances where the KJV follows the “Early Version” and not the “Later Version”. Sometimes it is a single word, sometimes it is a phrase, and sometimes it is the order of several phrases within a verse. This usually occurs where the “Early Version” more closely follows the Hebrew than does the “Later Version”. These textually significant “alternate” renderings from the “Early Version” are also contained within square brackets, but have reduced type size, to distinguish them from “missing” words.

Fourth, the “Early Version” served as a source of “interesting” words and phrases, no more accurate than what is found in the “Later Version”, and many not utilized by the KJV, but fascinating nevertheless. These renderings are also contained within square brackets, and also have reduced type size.

Fifth, in 1<sup>ST</sup> Chronicles 8:16-26 (one of the “list” chapters), the text of the “Early Version” was used, rather than that of the “Later Version”, because of more accurate punctuation. There are no major differences in wording between the two versions; consistency in punctuation and aid to comprehension were the only reasons for using these “EV” verses. Each verse is marked with a superscript <sup>E</sup> to denote its origin.

To sum up: All of the words in square brackets, “[ ]”, in *Wycliffe’s Old Testament* are from the “Early Version” of the WOT. Regular-size words were added to aid textual accuracy, reader comprehension, and passage flow; reduced-size words are either “alternate” words that are textually closer to the original Hebrew and/or what is found in the KJV, or simply “interesting” variations too fascinating to ignore. A limited number of these “EV” words are printed in *Wycliffe’s Old Testament*, but all of them can be found in files on the *Wycliffe’s Bible* CD and the online efiles.

All of the foregoing understood, it needs to be stated that *Wycliffe’s Old Testament* can be read, and comprehended, without reference to any of the words or phrases found in the square brackets. The “Later Version” of the WOT – as represented by *Wycliffe’s Old Testament* – can stand on its own. These additional words simply provide an another dimension of this seminal work in the English translation of the Old Testament. (For more on the “Early Version”, see *Endnote II: Regarding the “Early Version”*, on page 1283.)

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## *A Final Note*

With the spelling up-dated and the obsolete words replaced, the document you now hold in your hands is a fair and accurate representation of John Wycliffe's and John Purvey's 14<sup>TH</sup> century translation of the very first English vernacular Old Testament. This is *their* Old Testament *with modern spelling* – not some 21<sup>ST</sup> century variation on a medieval theme. The melodies and harmonies are Wycliffe's and Purvey's. Only now they are sung with words that we can all understand. Six centuries later, you can now read what those common folk were themselves at long last able to read (or, more likely, have read to them). Simple, direct words, with their own rhythm and charm, their own humble, cogent beauty. Sophisticated and graceful words, their originality and newness making the well-known and fondly remembered fresh, alive, and interesting once again. All because Wycliffe, Purvey, and their compeers cared so deeply and sacrificed so dearly.

Today there are many modern translations of the Old Testament in English, available at the library, in bookstores, and on the Internet. But once, there was just one. This one. Try to imagine the impact on hearing or reading these words for the very first time:

In the bigynniyng God made  
of nouȝt heuene and erthe.

Forsothe the erthe was idel and voide,  
and derknessis weren on the face of  
depthe; and the Spiryte of the Lord  
was borun on the watris<sup>3</sup>.  
And God seide, Liȝt be maad, and  
the liȝt was maad.

And God seiȝ the liȝt,  
that it was good, and he  
departide the liȝt fro derknessis;  
and he clepide the liȝt, dai,  
and the derknessis, nyȝt. And  
the euentid and the morwetid  
was maad, o daie.

“Later Version”, *Genesis, Chapter 1*,  
*The Holy Bible*, 1395, unaltered.

In the beginning God made  
of nought heaven and earth.

Forsooth the earth was idle and void,  
and darknesses were on the face of  
(the) depth; and the Spirit of the Lord  
was borne on the waters.  
And God said, Light be made, and  
the light was made.

And God saw the light,  
that it was good, and he  
parted the light from (the) darknesses;  
and he called the light, day,  
and the darknesses, night. And  
the eventide and the morrowtide  
was made, one day (the first day).

*Genesis 1:1-5*,  
*Wycliffe's Old Testament*, 2009.

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<sup>3</sup> The “Early Version” phrase here is: “and the Spiryte of God was born vpon the watrys” (“and the Spirit of God was borne upon the waters”).

## Alternate Names of People and Places

The Old Testament of the “Wycliffe Bible” (WOT) often has a Greek name where the King James Version (KJV) has the Hebrew, or a modern name where the KJV has an archaic one. There are also occasions in the text where the WOT has both the modern and the archaic names, or both the Hebrew and the Greek names. These doublets are presented below. As well, several times in Israelite history, both kings of the separate kingdoms of Judah and Israel had the same name at the same time! Fortunately, each king was known by two names. In *Wycliffe’s Old Testament*, one name was chosen for each king (something the KJV does not do). Modern translations also do this, but they vary in which name they choose! The name usually found in the WOT comes first below, but to get the most out of this list, read each entry from both directions.

Abiah: Abia, Abijah, Abijam	Conaniah: Cononiah
Adonis: Tammuz	Dedan: Rhodes
Adoram: Adoniram	Diblath: Diblah, Riblah
Africa: Phut/Put, Pul	Ecbatana: Achmetha (modern Hamadan)
Ahiah: Ahijah	Eder: Edar, Ader
Ai: Hai	Edom(ites): Idumea(ns); Seir
Alexandria: incorrectly replaces No	Elath: Eloth
Arabia: Sheba	Enos: Enosh
Ashhur: Ashur	Ephratah: Ephrath, Ephrathah
Ashtaroth: Astaroth	Ephron: Ephraim/Ephrain, Ophrah
Assur: Asshur, Assyria, the Assyrian	Ethiopia(ns): Cush(ans)
Astarte: Ashtoreth	Gaza: Azzah
Azal: Azel	Geba: Gaba
Azariah: Uzziah	Gebalite(s): Giblite(s)
Azem: Ezem	Gershon: Gershom
Baale (of Judah): Baalah, Kiriatharim, Kiriathbaal, and Kiriathjearim	Girgashite(s): Girgasite(s)
Babylon: Babel, Sheshach, first known as Ur	Gishpa: Gispa
Bashemath: Basemath, Basmath, Adah	Grecia/Greece/Greek land: Javan
Bathsheba: Bathshua	Hadadezer: Hadarezer
Beeshterah: Beth-ashterah, Ashtaroth	Hakkoz: Koz
Bezaleel: Bezalel	Ham: Egypt
(men of) Bichri: the Berites (2 <sup>ND</sup> Samuel 20:14)	Hananeel: Hananel
Bigthan: Bigthana	Haran: Charran, Harran
Bubastis: Pibeseth	Harapha: Raphah
Byblos: Gebal	Hazazontamar: Hazezontamar
Cappadocia: Caphtor; incorrectly replaces Meshech	Hegai: Hege
Carthage: incorrectly replaces Tarshish	Heliopolis: Aven, Bethshemesh, On
Chaldees: Chaldeans, Babylonians	Hemath: Hamath
Charashim: Ge-harashim	Hezekiah: Hizkiah/Hizkijah
Charchemish: Carchemish	Hiram: Hiram
Cherethite(s): Kerethite(s)	Hodevah: Hodvah, Hodaviah
Chezib: Achzib, Kezib	Horeb: (Mt.) Sinai
Chimham: Kimham	Horrhaggidgad: Horhagidgad
Chinnereth: Chinneroth, Kinnereth, Galilee, and Gennesaret	India: incorrectly replaces Ashurites
Chisleu: Chislev, Kislev	Ishmaelite(s): Ishmeelite(s)
Chislothabor: Kisloth-tabor	Ishod: Ishhod
Chittim: Kittim, Cyprus, Greece (and ‘Romans’ in Daniel 11:30)	Italy: incorrectly replaces Chittim and Tubal
Chiun: Kaiwan	Iyeabarim: Ijeabarim (also known as Iyim)
	Iyim: Iim
	Izhar(ites): Izehar(ites)
	Izri: Zeri

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Jashar: Jasher	Osee/Oshea: Hosea/Hoshea (see Joshua)
Jashen: Hashem	Paddan-aram: Padan(-aram), Syria
Jebusites: Jebusi	Palestina: Philistia, Philistines
Jeconiah: Coniah, Jehoiachin	Palestine(s): Philistine(s)
Jehoahaz: Joahaz	Palmyra: Tadmor
Jehoash: Joash	Pelusium: Sin
Jehoram: Joram	Penuel: Peniel
Jeiel: Jehiel	Petra: Sela/Selah
Jeremy: Jeremiah	Pharez: Perez
Jeshurun: Jesurun	Phenice: Phoenicia
Jewry: Judea, Judah	Phicol: Phichol
Jimna(h): Imna	Pison: Pishon
Jimnite(s): Imnite(s)	Ramoth: Ramah, Ramath (1 <sup>ST</sup> Samuel 30:27)
Joppa: Japho	Rebecca: Rebekah
Josedech: Jehozadak, Jozadak	Salathiel: Shealtiel
Joshua: Jeshua(h), Jehoshua(h) (see Osee)	Salmon: Zalmon
Jotbathah: Jotbath	Saul: Shaul
Kerioth: Kiriath	Seba: Sheba (i.e., the Sabean people)
Kirhareseth: Kirharaseth/Kirharesh	Sepharad: Sardis
Kiriatharba: Kirjatharba	Seth: Sheth
Kiriatharim: Kirjath(je)arim, Kiriathjearim	Shalim: Shaalim
Kiriathbaal: Kirjathbaal	Shamed: Shemed
Kiriathhuzoth: Kirjathhuzoth	Shaphir: Saphir
Kiriathjearim: Kirjathjearim	Shebah: Shibah
Kiriathsannah: Kirjathsannah	Shebuel: Shubael
Kiriathsepher: Kirjathsepher	Sheshach: Babylon
Kison: Kishon	Shibmah: Sibmah
Korahite: Korhite	Shilonite: Shelonite, Shiloni
Laish: Leshem (later called Dan)	Sichem: Shechem
Libnath: Libnah	Sidon(ians): Zidon(ians)
Libya(ns): Phut/Put, Lubim(s)	Sihor: Shihor (the Nile River)
Lydia(ns): Lud(im)	Siloah: Shelah
Mahalab: Mehalbeh	Susa: Shushan
Malcham/Moloch: Milcom/Molech	Syria: Aram, Kir, Mesopotamia, Padan
Maralah: Mareal	Taanach: Tanach
Maria/Marie/Mary: Miriam	Tahpanhes: Tahapanes/Tehaphnehes
Mazzaloth: Mazzaroth	Tanis: Zoan
Meggidon: Meggido	Tarshish: Tharshish
Memphis: Noph	Tekoa: Tekoah, Takua
Mesopotamia: Paddan-aram, Syria	Tigris: Hiddekel
Nachor: Nahor	Tiphseh: Tappuah
Nebuchadnezzar: Nebuchadrezzar	Tophet: Topheth
Nebushazban: Nebushasban	Troglodytes: Sukkiims (the Libyans or Ethiopians)
Necho: Neco, Nechoh, Nechoh	Tubal: Eastern Asia Minor
Nile River: Shihor/Sihor	Tyre: Tyrus
No: Thebes	Zachariah: Zechariah
Noe: Noah	Zared: Zered
Nun: Non	Zeboiim: Zeboim/Zeboyim
Oholah: Aholah	Zebulonite(s): Zebulonite(s)
Oholibah: Aholibah	Zela: Zelah
Oholibamah: Aholibamah, Judith	Zobah: Zoba
Ophir: India (Josephus)/Egypt/N Africa (Gehman)	
Ornan: Araunah	

# Glossary to Wycliffe's Old Testament

For many Middle English words given below, their most obvious, modern meaning is assumed; only a supplemental, perhaps unexpected, definition is given (e.g., "and: *also*"). Commas separate variations of the same definition; semi-colons distinguish different definitions of the same word. Underlined words are my replacements for "dead" or obsolete words. All other words are found in a somewhat recognizable form in the original text of the Old Testament of the "Wycliffe Bible" (WOT). Most nouns have both singular and plural forms; most verbs have the familiar tenses, as well as participle and archaic "est" and "eth" forms.

<p><b>A</b> <b>Al:</b> <i>Ah!</i>; <i>O!</i> <b>aback:</b> <i>back, backward.</i> <b>abide:</b> (v) <i>to remain or live at; to wait for; to endure (also 'abode').</i> <b>abortive:</b> (n) <i>a stillborn child.</i> <b>above:</b> <i>upon or on top of; over.</i> <b>abridge:</b> <i>to shorten.</i> <b>acatus:</b> <i>a kind of locust with wings, such as a grasshopper (from Old Latin, perhaps meaning 'a sail' or 'a spine').</i> <b>accord:</b> <i>to agree, be in concord with.</i> <b>according:</b> (n) <i>an agreement.</i> <b>acknowledge:</b> (v) <i>to confess; to profess; to praise; to give thanks.</i> <b>(one's) acknowledged:</b> (n) <i>'one's known', that is, acquaintances or friends.</i> <b>acknowledging:</b> (n) <i>the act of confession or profession; an acknowledgement; thanksgiving.</i> <b>acount:</b> <i>to count; to reckon (survives in 'accounting').</i> <b>acresing:</b> <i>increasing.</i> <b>acursed:</b> <i>cursed; accursed.</i> <b>Adam:</b> <i>man; a man; men.</i> <b>adamant:</b> (n) <i>an unbreakable stone; (adj.) unbreakable, 'like a stone'.</i> <b>adder:</b> <i>a viper.</i> <b>address:</b> (v) <i>to direct (derived from 'dress').</i> <b>Adeodatus:</b> <i>from Latin, meaning 'God is gracious'.</i> <b>adjure:</b> <i>to entreat, to earnestly appeal to.</i> <b>admonish:</b> <i>to reprove; to warn; to exhort.</i> <b>Adonai:</b> <i>transliterated Hebrew, meaning 'my Lord' or 'Lord'. Out of respect and reverence, the Israelites substituted 'Adonai' for 'Y-H-W-H' ('Yahweh' or 'Jehovah'), one of the many names of God.</i> <b>adorn:</b> <i>to add lustre or beauty to; to provide with ornaments or adornments, to embellish.</i> <b>adown:</b> <i>down.</i> <b>advisement:</b> <i>a deliberation.</i> <b>adze:</b> <i>a tool for cutting wood, like an axe, but with an curved blade.</i> <b>afeared:</b> <i>afraid.</i> <b>affinity:</b> <i>in a relationship with, especially by marriage; one's kin.</i> <b>afixed:</b> <i>fixed or fastened to or on.</i> <b>after:</b> <i>according to.</i> <b>again-bought:</b> (v) <i>redeemed or bought back.</i> <b>again-build:</b> (v) <i>to rebuild.</i> <b>again-buy:</b> (v) <i>to redeem or to buy back; to ransom out.</i></p>	<p><b>again-buyer:</b> <i>a redeemer.</i> <b>again-buying:</b> <i>redemption.</i> <b>again-call:</b> <i>to recall or bring back.</i> <b>again-draw:</b> (v) <i>to withdraw or to draw back.</i> <b>again-going:</b> <i>going again.</i> <b>again-rise:</b> (v) <i>to rise or get up.</i> <b>again-rising:</b> <i>rising or getting up.</i> <b>again-see:</b> <i>to inquire of or to seek out.</i> <b>again-seeker:</b> <i>one who seeks what is lost.</i> <b>against:</b> <i>before or in front of; facing; directly opposite; to meet; towards.</i> <b>against-came:</b> <i>met.</i> <b>against-come:</b> <i>to meet.</i> <b>against-coming:</b> (a) <i>meeting.</i> <b>against-going:</b> (a) <i>meeting(!).</i> <b>against-rode:</b> <i>rode against, and so, attacked, besieged.</i> <b>against-say:</b> (v) <i>to gainsay or to say against, and so, to oppose, resist, or contradict (also 'against-said' and 'against-saith').</i> <b>against-saying:</b> (n) <i>gainsaying or saying against, so, answering back, opposing, resisting, contradicting.</i> <b>against-stand:</b> (v) <i>to stand against, and so, to physically resist, withstand, or oppose (also 'against-stood').</i> <b>against-went:</b> <i>went against, and so, withstood, resisted, opposed.</i> <b>against-winned:</b> <i>'to wince' or to kick against, and so, figuratively, 'to rebel' (Deuteronomy 32:15).</i> <b>again-ward:</b> <i>on the contrary; to the other side.</i> <b>aggrieved:</b> <i>hardened; made heavy, physically or emotionally.</i> <b>aigre:</b> <i>eager or sharp; to torment or to vex; sour (survives in 'vinaigrette').</i> <b>alarge:</b> <i>enlarge.</i> <b>alb:</b> <i>a priestly vestment that reaches to the feet.</i> <b>alder-best:</b> <i>the very best.</i> <b>alder-highest:</b> <i>elder-, oldest-, or senior-highest, and so, 'the chief highest' or 'the most highest' (survives in 'alderman').</i> <b>alder men:</b> <i>elder men.</i> <b>alders:</b> <i>elders.</i> <b>alder-worst:</b> <i>the very worst.</i> <b>alien:</b> (n) <i>a stranger or a foreigner; (adj.) foreign; strange; other.</i> <b>aliened:</b> (v) <i>estranged, alienated.</i> <b>aliet:</b> <i>an osprey.</i> <b>alight:</b> (v) <i>to make light or lighter; to release.</i> <b>alighten:</b> <i>to bring to light, and so, to enlighten.</i></p>	<p><b>all be it:</b> <i>albeit.</i> <b>all-break:</b> <i>to break all in pieces (p.p. 'all-broken').</i> <b>allev:</b> <i>to relieve or to alleviate.</i> <b>alley:</b> <i>a passageway (also replaces 'alure').</i> <b>all-foul:</b> <i>to crush or to destroy.</i> <b>allway/alway:</b> <i>always (all three words are in the WOT and the KJV).</i> <b>ally:</b> <i>a father in law or other close relative.</i> <b>almonder:</b> <i>an almond tree.</i> <b>alms-deeds:</b> <i>an act of almsgiving, a charitable deed.</i> <b>also:</b> <i>and.</i> <b>altogether:</b> <i>completely, entirely, totally.</i> <b>alure:</b> <i>a passageway or a walkway; an open space serving as a window (sometimes spelled 'aler'; from Old French; related to 'aller: to go').</i> <b>ambush:</b> (n, v) <i>treason, lying in wait (replaces 'aspies'; 'ambushment' is in the WOT).</i> <b>amend:</b> (v) <i>to mend, put right, or correct.</i> <b>amending:</b> <i>the action of putting right or correcting.</i> <b>amice:</b> <i>a priestly linen vestment worn on the neck and shoulders.</i> <b>amorrow:</b> <i>tomorrow, the next day.</i> <b>amphora:</b> <i>a container with two handles (from ancient Greek and Roman times); a pot.</i> <b>and:</b> <i>also.</i> <b>announce:</b> <i>to proclaim without allowing dissent, to command (replaces 'denounce').</i> <b>annoy:</b> <i>to harm; to vex.</i> <b>anon:</b> <i>immediately, at once ('at once' is in the WOT and the KJV); as soon (as).</i> <b>Apadno:</b> <i>transliterated Hebrew, meaning 'a palace' (Daniel 11:45).</i> <b>apertly:</b> <i>open (survives in 'aperture').</i> <b>apocalypse:</b> <i>a revealing or a revelation; a vision.</i> <b>apostate:</b> <i>one who rebels and leaves the faith and then actively opposes it.</i> <b>apothecary:</b> <i>a person who prepares and sells medicinal substances.</i> <b>apparelled:</b> <i>attired, dressed, furnished.</i> <b>appease:</b> <i>to satisfy or to mollify (derived from 'apaie').</i> <b>apples of Punic:</b> <i>pomegranates.</i> <b>applied (to):</b> <i>joined (to).</i> <b>araised:</b> <i>raised or lifted up.</i> <b>araneid:</b> <i>a spider (both words are in the WOT).</i> <b>Arcturus:</b> <i>Orion.</i></p>
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# GLOSSARY

**areach:** (v) to give to.  
**arear:** (v) to rear or raise up.  
**areckon:** (v) to reckon or to take an accounting of (replaces 'arett'; 'reckon' is in the WOT).  
**ariel:** an altar.  
**Ariel:** the city of Jerusalem.  
**ark:** a ship; a coffer or a box.  
**arm:** figurative term for 'power'.  
**armour/s:** arms or weapons; protective covering for battle.  
**arow:** in a row.  
**arse:** one's posterior or 'ass'.  
**arse-ropes:** lower bowel, entrails.  
**ascending:** (n) stairs, the way up.  
**aseal:** (v) to seal.  
**asides-half:** in private; apart.  
**asiege:** (v) to besiege.  
**assay:** (v) to try, test, or to prove.  
**assoiled:** absolved; solved.  
**assuage:** to alleviate.  
**as thou wouldst:** as thou desirest.  
**astonied:** astonished (both words are in the WOT and the KJV).  
**astrologer:** one who divines destiny by means of the movement of heavenly bodies. The word in the "Later Version" is actually 'astronomer'. But, in the 17<sup>th</sup> century, 'astrologer'/'astronomer' and 'astrology'/'astronomy' switched meanings and became defined as we know them today; so 'astrologer' is used in Wycliffe's Old Testament.  
**astronomer:** see 'astrologer' (also 'astronomy').  
**asunder:** (to break or cut) into pieces or parts; separated or divided.  
**at:** to.  
**at once:** replaces 'anon' (both words are in the WOT and the KJV).  
**attention:** replaces 'tente' ('attent' is found in the KJV).  
**atwain:** in two; apart.  
**atwo:** in two.  
**aught:** any, anything; something.  
**author:** originator or creator.  
**avaunteth:** to raise up or to boast, to advance or to 'vaunt' (oneself).  
**avoirdupois:** merchandise sold by weight.  
**avow:** (n) a vow or an avowal, that is, a solemn promise, pledge, or declaration; (v) to make a vow.  
**await:** (v) to lay wait.  
**awl:** a small pointed tool used to pierce holes.  
**B**  
**bade:** invited; ordered.  
**bailliff:** an elder or provost; an overseer, a steward (from 'bailee').  
**baken:** baked (both words are in the WOT and the KJV).  
**ballard:** 'like a ball', and so, bald ('bald' is

found in the WOT).  
**ballocks:** the testicles (survives in the vulgarity 'balls').  
**band:** a ring or hoop of cloth, metal, leather, etc. (replaces 'bie').  
**barnacle:** the bit of a horse's bridle (both words are in the WOT).  
**barreny:** barrenness (both words are in the WOT).  
**basinet:** helmet (both words are in the WOT).  
**basket:** found in the WOT, and also replaces 'leep'.  
**battle array:** replaces 'sheltrum' ('battle' and 'array' are in the WOT).  
**be:** are (plural form of 'to be'; 'are' is found in the WOT).  
**beadle:** 'one who announces', like a town crier.  
**be busy:** to care about or be concerned about.  
**beck:** (v) to beckon, gesture, or to signal (to approach), to summon (survives in 'beck and call').  
**bedding:** a bed.  
**bedstraw:** straw used for bedding.  
**be expert:** to experience.  
**befall:** to happen or to occur.  
**before-casting:** forecasting.  
**before-goer:** one who goes or went before; a forerunner or ancestor; one's superior.  
**before-going:** going before.  
**before-knew:** known before or to have known for a long time.  
**before-knowing:** fore-knowing or knowing beforehand.  
**before-ordained:** foreordained.  
**before-said:** said before, aforesaid, or aforesaid (also 'before-say').  
**before-think:** to think before or to have forethought.  
**before to:** sovereign over.  
**before-told:** foretold.  
**before-walling:** a bulwark or fortification.  
**before-witting:** foreknowing, to know beforehand.  
**before-written:** written (long) before, foreordained.  
**begat:** engendered.  
**beget:** to engender or cause to be.  
**begotten:** engendered.  
**beguiled:** deceived.  
**beguiler:** a deceiver.  
**behest:** (n) a command (from 'heste'; 'behest' in its obsolete meaning of 'a promise' is often found in the WOT).  
**behests:** commandments; statutes.  
**beholden:** beheld.  
**beholder:** an spyer, a watchman.  
**behoove:** ought, must, incumbent upon.  
**Belial:** wickedness, ungodliness.  
**belief:** (n) faith.

**B'el T'em:** transliterated Hebrew, meaning 'chancellor' (Ezra, chap. 4).  
**bemock/ed:** replaces 'bimowe'/'bimowide'.  
**bemourned:** mourned over.  
**bend:** to direct, turn, level, aim, or bring to bear (also 'bent').  
**beneficence:** favours, good services, gifts (replaces 'benefice', which survives as 'a church office endowed with funds or property').  
**benefit:** a kind deed, gift, or favour.  
**benign:** kind; good; gentle; mild.  
**benignity:** kindness; goodness.  
**benison:** a blessing.  
**benumb:** to make numb (replaces 'aclumside').  
**berain:** to rain on.  
**beseech:** to earnestly implore.  
**beseechings:** (n) earnest requests, supplications, entreaties.  
**beseem:** befitting, appropriate to.  
**beseemeth to me:** seems to me.  
**beset:** to harass, encircle, or attack on all sides.  
**beshed:** to besprinkle, moisten, or to water.  
**beshrewed:** (n) depraved.  
**besides:** sometimes replaces 'out-takun: to take out'.  
**besom:** a broom or a bundle of twigs used for sweeping.  
**besought:** beseeched.  
**betake:** to deliver or give over to; to commit to (also 'betaken' and 'betook').  
**bethink:** to think on or about; to remember (also 'bethought').  
**betwixt:** between.  
**bewail:** to wail over.  
**beweep:** to weep over.  
**bezant:** a precious Byzantine coin of substantial value, made of gold or silver, analogous to the British pound of the 14<sup>th</sup> century.  
**bible:** library (both words are in the WOT).  
**biddest:** commandest.  
**bilibre:** a weight of 2 pounds.  
**bill:** a written statement; a bird's beak; a pipe.  
**bird:** a young person, bird, or animal (survives in British usage as a term for a 'young woman').  
**birle:** to pour out drink.  
**bis:** fine crisp linen (see also 'bisso').  
**bishopric:** the office or diocese of a bishop.  
**bisso:** a kind of fine linen made of stiff round yarns which give a crisp texture (now used for altar cloths).  
**bittern:** a heron.  
**blain:** an inflamed swelling or sore.  
**blame:** (n) a reproof; (v) to accuse, reproach, or to reprove.  
**blamer:** one who admonishes or gives reproof.

# GLOSSARY

<p><b>blaming:</b> (n) a reproof.  <b>blast:</b> the breath; the wind.  <b>bleared:</b> blurred.  <b>bleary-eyed:</b> blurry-eyed.  <b>blessful:</b> full of blessing, blessed.  <b>blown:</b> puffed up, inflated.  <b>board:</b> (n) a table; dinner; food.  <b>board-fellow:</b> literally, 'a dinner companion', and so, a friend or an acquaintance.  <b>body-like:</b> bodily.  <b>boistous:</b> rough, rude (survives in 'boisterous').  <b>bondman:</b> a servant or a slave (survives as 'bondsman').  <b>bond of peace:</b> the covenant between God and Israel.  <b>bonds:</b> bondage, captivity; bands.  <b>bordel (house):</b> a brothel (survives in 'bordello').  <b>bordellery:</b> a brothel (see 'bordel').  <b>boreth:</b> soap.  <b>borough:</b> a town or large village; a fortification.  <b>borrow:</b> (n) a pledge, promise, or surety.  <b>bosom:</b> bottom (the surface of).  <b>botch:</b> a boil, swelling, or a lump.  <b>bottler:</b> one who maintains and serves the bottles (became 'butler').  <b>bouget:</b> a water pouch made of leather (became 'budget: a leather pouch or wallet; a bottle made of leather or other skins').  <b>bound:</b> (n) prisoner(s).  <b>bow:</b> to make crooked or bent.  <b>bow down:</b> to lie down, 'to turn aside', that is, to rest for the night.  <b>bowels:</b> entrails.  <b>bow low:</b> to show obeisance (also replaces 'loute').  <b>box (tree):</b> a small evergreen tree (sometimes replaces 'birch'); a fir tree.  <b>boy:</b> sometimes replaces 'child' ('boy' is not found in the WOT, but it is found in texts from the early 1300s).  <b>brad:</b> (n) a prod or a goad.  <b>braggeth:</b> brayeth.  <b>braineth:</b> to dash out the brains of.  <b>branchy:</b> with branches.  <b>brand:</b> (n) a torch; an ember (also known as 'firebrand').  <b>brass:</b> bronze.  <b>brazen:</b> made of brass or bronze.  <b>breastbund:</b> a breast-girdle or band (survives in 'cummerbund').  <b>breeches:</b> a garment covering the loins and thighs.  <b>brethren:</b> brothers; kinsmen; friends (see also 'brother').  <b>briar hook:</b> a pruning hook.  <b>bridal:</b> (n) a wedding.  <b>bridle:</b> the bit and harness of a horse (all three words are in the WOT).  <b>brink:</b> the edge or the shoreline of a body of</p>	<p>water.  <b>broiderer:</b> an embroiderer.  <b>broidery:</b> embroidery.  <b>broom:</b> a yellow-flowered leguminous shrub.  <b>brother:</b> one's kinsman, not necessarily born of one's mother and/or one's father.  <b>bruchus:</b> a weevil-like beetle that destroys crops (pl. 'bruchuses').  <b>bruise:</b> (v) to break; to crush or to pound into powder.  <b>buckler:</b> a small round shield.  <b>buffet:</b> (n) a hit or a strike; (v) to hit or to strike.  <b>bugle:</b> a buffalo, that is an ox (survives in 'bugle-horn'; 'buffalo' is mistakenly applied in popular use to American bison).  <b>bulge:</b> a swelling (replaces 'bouge').  <b>bundle:</b> a handful, sheaf, or 'fardel'.  <b>busily:</b> diligently; continually.  <b>busyness:</b> diligence; cares, concerns.  <b>butler:</b> modern spelling of 'bottler'.  <b>by:</b> according to, after; for; in; with.  <b>by cause:</b> 'because', by reason of.  <b>by compass:</b> all around or round about.  <b>by row:</b> in order.</p> <p><b>C</b>  <b>cab:</b> see 'kab'.  <b>calends:</b> first day of the new month; the Jewish festival for the new moon (from Latin; survives in 'calendar').  <b>calidris:</b> a shore bird, like a sandpiper or a curlew.  <b>call:</b> replaces 'clepen' ('called', as we spell it, is found in Genesis 4:17, 5:2, 5:3, &amp; 12:7 of the "Early Version" of the WOT).  <b>came against:</b> met.  <b>camelopard:</b> a giraffe.  <b>Canaan:</b> 'the merchant'.  <b>Canaanites:</b> a term applied to any group of merchants or traders.  <b>canel:</b> cinnamon (survives in 'canella: the cinnamon-like bark of a West Indian tree').  <b>canst:</b> to know (how).  <b>capers:</b> the edible seed pods of a kind of trailing shrub.  <b>capon:</b> a castrated rooster used for eating; a gelding.  <b>capret:</b> a roe or a gazelle (from Old Italian 'capretto'; survives in 'capra: a goat'; 'capriola: a roe or a deer'; 'capricorn: an ibex'; as well as 'to caper: a dance step of a leap, like animals in the wild').  <b>captive:</b> (n) a prisoner.  <b>captivity:</b> the time the Israelites were in exile; 'captives' collectively.  <b>car:</b> a cart; a chariot.  <b>care:</b> (v) to have concern for, or an interest in, someone or something.  <b>care-full:</b> full of care or worry.  <b>cares:</b> (n) concerns or worries.  <b>Carmel:</b> a range of fertile hills; figuratively,</p>	<p>'plenty', 'plentiful', 'fruitful'.  <b>carriage:</b> (v) to carry something.  <b>carrions:</b> dead, putrefying flesh.  <b>cart:</b> a chariot; a wagon.  <b>cast:</b> (v) to throw.  <b>castane tree:</b> a chestnut tree (survives in 'castaneous').  <b>casting (out):</b> (n) that which is discarded, thrown off or out.  <b>casting (up):</b> (n) vomit; vomiting.  <b>castle:</b> a tent; a camp; a town or a village; a fortress.  <b>catch:</b> to take hold.  <b>catchpole:</b> an officer of the king sent to execute his bidding (from 'cachepollis: a sheriff's officer or a constable; an enforcer of the law'; perhaps distantly related to 'police').  <b>catling:</b> a young cat, a kitten.  <b>cattle:</b> all kinds of livestock.  <b>caught:</b> took hold of.  <b>caul:</b> the omentum, an enveloping net-like membrane that connects the stomach with the spleen, liver, etc.  <b>cause:</b> a reason for something; a case (of or for something); an accusation.  <b>cause of stumbling/cause to stumble:</b> replaces 'sclaundre' ('stumble' is found in the WOT).  <b>cautalous:</b> crafty, deceitful, wily; cautious, wary.  <b>caution:</b> a pledge or an obligation (to reimburse), a bill to pay.  <b>chafe:</b> to burn; to make hot (survives in 'chafing dish').  <b>chaff:</b> husks of corn separated by winnowing; cut hay and straw used to feed cattle.  <b>chaffer:</b> (v) to trade or bargain, to buy and sell (also 'chaffering').  <b>Chaldea:</b> Babylonia.  <b>chalice:</b> a large cup or goblet.  <b>chamber:</b> a room (sometimes replaces 'treasury').  <b>changing clothes:</b> 'change of clothes'.  <b>chanter:</b> a singer (survives in 'cantor').  <b>chaplet:</b> a cap (from Isaiah 3:20; related to French 'chapeau'; survives as 'a wreath or garland of flowers for the head').  <b>chapping:</b> chaffering (survives in 'chapman: a merchant').  <b>charge:</b> (n) a burden or load; cares, concerns; a command; a duty; ship's cargo; (v) to burden or concern; to command; to load (on).  <b>chargeous:</b> burdensome (see also 'in charge to').  <b>charity:</b> love.  <b>charming (spirit):</b> a 'charmed' or enchanted spirit.  <b>chasuble:</b> a sleeveless vestment worn by a priest.</p>
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# GLOSSARY

<p><b>chattel:</b> <i>personal property or possessions, 'substance'; livestock, such as herds and flocks, or cattle.</i></p> <p><b>cheeklap:</b> <i>the cheekbone or jaw.</i></p> <p><b>cheek teeth:</b> <i>molars (see also 'wang teeth').</i></p> <p><b>cheer:</b> (n) <i>the face (from Old French; both words are in the WOT).</i></p> <p><b>chesten tree:</b> <i>a chestnut tree.</i></p> <p><b>chicks:</b> <i>chickpeas.</i></p> <p><b>chide:</b> (v) <i>to scold, rebuke, reproach.</i></p> <p><b>chidings:</b> (n) <i>scoldings, rebukes, reproaches.</i></p> <p><b>chief:</b> (n) <i>the first or the head of something (sometimes replaces 'corner').</i></p> <p><b>child:</b> (n) <i>a servant (pl. 'children: servants'); a youth; a young man (pl. 'children: young men'); (v) to give birth to.</i></p> <p><b>child-woman:</b> <i>a young woman, a damsel, or a maiden (also 'children-women: young women or maidens').</i></p> <p><b>chimney:</b> <i>a furnace or a stove.</i></p> <p><b>chittering:</b> <i>twittering, chattering, chirping.</i></p> <p><b>chivalry:</b> <i>soldiers equipped for battle; an army or 'host' (akin to 'cavalry').</i></p> <p><b>choir:</b> <i>a group of singers; a company of dancers (sometimes replaces 'quire').</i></p> <p><b>christ:</b> <i>from Greek for 'the anointed (one)'; the word 'christ' is found in the Septuagint (also 'christs').</i></p> <p><b>Christ:</b> <i>the Anointed One, the Messiah, Jesus.</i></p> <p><b>church:</b> <i>an assembly, a synagogue, or a congregation (all four words are in the WOT).</i></p> <p><b>churlish work:</b> <i>labour of low rank.</i></p> <p><b>ciconia:</b> <i>a stork.</i></p> <p><b>cinnabar:</b> <i>scarlet or vermilion.</i></p> <p><b>circle:</b> <i>a band or a ring.</i></p> <p><b>cirogrille:</b> <i>a coney or a hare.</i></p> <p><b>cistern:</b> <i>an artificial reservoir or a tank for water.</i></p> <p><b>citole:</b> <i>a medieval instrument akin to a lute, a precursor of the gittern.</i></p> <p><b>clarion:</b> <i>a trumpet.</i></p> <p><b>clave:</b> <i>p.t. of 'cleave'.</i></p> <p><b>claw:</b> <i>a hoof.</i></p> <p><b>cleansings:</b> (n) <i>refuse, that which is cleansed or removed, purgings.</i></p> <p><b>clear:</b> <i>pure; clean; transparent; pleasant.</i></p> <p><b>cleave:</b> <i>to split into parts; to adhere to.</i></p> <p><b>cleaveth:</b> <i>to join to or to adhere to.</i></p> <p><b>cloak:</b> <i>a loose-fitting outer garment (replaces 'cloth', which is found as the singular of 'clothes' in the WOT; survives in 'man of the cloth').</i></p> <p><b>close:</b> <i>to enclose or shut in ('enclose' is found in the WOT); to imprison.</i></p> <p><b>closet:</b> <i>a small private room, often used for sleeping, and so, 'a bedroom'.</i></p> <p><b>clot:</b> <i>a clod or a lump.</i></p> <p><b>clote:</b> <i>a clot-bur or prickly burdock.</i></p> <p><b>cloth:</b> <i>see 'cloak'.</i></p> <p><b>'clothes:</b> <i>idiomatic abbreviation for 'swaddling clothes'.</i></p>	<p><b>coast:</b> <i>a border, term, or end; a side.</i></p> <p><b>coccineous:</b> <i>scarlet or vermilion.</i></p> <p><b>coffer:</b> <i>a box, chest, or ark, in which valuables are kept.</i></p> <p><b>coffin:</b> <i>a basket, case, or box.</i></p> <p><b>cognition:</b> <i>kindred, relations, affinities.</i></p> <p><b>coif:</b> <i>a close-fitting cap.</i></p> <p><b>collect:</b> (n) <i>the gathering of money from those attending Temple services (survives in 'collection: the weekly giving of money for church expenses').</i></p> <p><b>come against:</b> (v) <i>to meet.</i></p> <p><b>comeling:</b> <i>a newcomer, visitor, or guest; a stranger or an alien.</i></p> <p><b>comfort:</b> <i>to make strong or to strengthen; to exhort; to give help, hope, or support, to encourage.</i></p> <p><b>commander:</b> <i>a leader; a master.</i></p> <p><b>commons:</b> <i>ordinary people.</i></p> <p><b>commonly:</b> <i>the common people (survives in 'commonality' and 'community').</i></p> <p><b>common ward:</b> <i>a prison.</i></p> <p><b>company:</b> <i>a crowd or a multitude of people; a division (of Levites, etc.).</i></p> <p><b>comparison:</b> (v) <i>to compare (also 'compared' and 'comparing').</i></p> <p><b>compass:</b> (v) <i>to go round; to surround.</i></p> <p><b>compeer:</b> <i>a companion or an associate; a person of equal rank.</i></p> <p><b>compunct:</b> (v) <i>to feel regret, guilt, and/or pity, for doing wrong.</i></p> <p><b>compunction:</b> <i>a feeling of remorse, guilt, and/or pity, for doing wrong.</i></p> <p><b>concision:</b> <i>a division or a faction.</i></p> <p><b>coney:</b> <i>a rabbit or a hare; a hedgehog or a porcupine.</i></p> <p><b>confirm:</b> <i>to affirm or to establish; to make firm or strong, to strengthen.</i></p> <p><b>confound:</b> <i>to confuse; to amaze or astonish; to put to shame or to be ashamed (also 'confounded').</i></p> <p><b>confuse:</b> <i>to shame.</i></p> <p><b>confusion:</b> <i>shame, disgrace, embarrassment.</i></p> <p><b>conjuration:</b> <i>a conspiracy or 'a swearing together'.</i></p> <p><b>conjure:</b> <i>to adjure or to solemnly appeal to; to conspire.</i></p> <p><b>consistory:</b> <i>a council chamber.</i></p> <p><b>conspiration:</b> <i>a conspiracy.</i></p> <p><b>constrain:</b> <i>to coerce; to restrain.</i></p> <p><b>contrition:</b> <i>remorse; guilt; shame.</i></p> <p><b>conventicle:</b> <i>a meeting or assembly.</i></p> <p><b>conversion:</b> <i>turning (about); returning to; changing.</i></p> <p><b>convert:</b> (v) <i>literally, 'to turn around', and so, to physically turn around or turn back; to return (to); to change one's thinking or beliefs.</i></p> <p><b>convocation:</b> <i>an assembly.</i></p> <p><b>coot:</b> <i>a swimming or diving bird that is a member of the rail family.</i></p> <p><b>cor:</b> <i>an Old Hebrew unit of dry measure</i></p>	<p><i>(8 bushels = 1 cor).</i></p> <p><b>cord:</b> <i>a rope.</i></p> <p><b>corn:</b> <i>a seed or kernel of a cereal grain (wheat, barley, oats, etc.).</i></p> <p><b>corner:</b> <i>the chief or leader of a people or tribe (partly survives in 'cornerstone: something of primary importance').</i></p> <p><b>costrel:</b> <i>a wine bottle or keg with at least one ear.</i></p> <p><b>costuous:</b> <i>costly and sumptuous.</i></p> <p><b>couch:</b> <i>a bed or enclosed sleeping space, a bedchamber; a den or a cave.</i></p> <p><b>coulter:</b> <i>a knife (survives in 'cutlery').</i></p> <p><b>council:</b> <i>a company, gathering, or group of people; 'a calling together' or assembly, to discuss and decide matters (survives in 'church council').</i></p> <p><b>counsel:</b> (n) <i>a consultation; advice, direction; plans, plots; prudence, wisdom, consideration; (v) to advise.</i></p> <p><b>counsellor:</b> <i>a companion, associate, or colleague; an adviser.</i></p> <p><b>countenance:</b> <i>the face.</i></p> <p><b>country:</b> <i>countryside, field, region.</i></p> <p><b>couple:</b> (n) <i>a coupling.</i></p> <p><b>courier:</b> <i>one who delivers a message verbally or in writing.</i></p> <p><b>cousin:</b> <i>one's kinsman, ally, fellow, son's son, etc.</i></p> <p><b>cousinages:</b> <i>relatives, kindred.</i></p> <p><b>cousin-german:</b> <i>a first cousin.</i></p> <p><b>covenability:</b> <i>opportunity (both words are in the WOT).</i></p> <p><b>covenable:</b> <i>suitable, opportune, fitting, seasonable, in agreement with (partly survives in 'covenant: (n) an agreement; (v) to agree to').</i></p> <p><b>covenableness:</b> <i>suitability, timeliness.</i></p> <p><b>covenant time:</b> <i>an agreed-on time (of meeting, completion, etc.).</i></p> <p><b>covent:</b> <i>an assembly or gathering (survives in 'Covent Gardens'; later became 'convent').</i></p> <p><b>cover:</b> (v) <i>to hide; to guard or protect.</i></p> <p><b>covering:</b> (adj.) <i>hiding; guarding or protecting.</i></p> <p><b>cover:</b> <i>a covering, a place of shade, a canopy or tent (replaces 'hilet').</i></p> <p><b>covetings:</b> (n) <i>lusts, desires; greed.</i></p> <p><b>covetousness:</b> (n) <i>lust, desire; greed (replaces 'covetise: the over-hard keeping of goods', as defined in an "Early Version" gloss).</i></p> <p><b>crabone:</b> <i>a hornet.</i></p> <p><b>cracklings:</b> <i>the leavings of frying (replaces 'criton', which is related to 'crouton: fried or baked bread').</i></p> <p><b>craftily:</b> <i>craftsmanlike, cleverly, with expertise.</i></p> <p><b>craftsman:</b> <i>an artisan.</i></p> <p><b>cramcakes:</b> <i>pancakes, fried cakes.</i></p> <p><b>cratch:</b> <i>a crib or a rack for fodder; a trough or an open box used to hold feed for</i></p>
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# GLOSSARY

livestock; a stall.  
**crawl:** the stomach of a man or an animal; the throat of a bird.  
**crazings:** cracks or clefts.  
**creaketh:** replaces 'charketh'.  
**creancer:** one to whom money is owed, and so, a creditor.  
**creature:** man; God's creation(s); man's creation(s).  
**creditor:** replaces 'creancer'.  
**crime:** wrong-doing; a violation of God's Law.  
**crious:** (adj.) crying.  
**crocker:** a potter.  
**crockery:** pottery.  
**crooked:** bent, bowed, or twisted.  
**crop:** the throat.  
**crudded:** made into curds, and so, curded or curdled.  
**cruet:** a small glass bottle.  
**crumpet:** a thin griddle cake.  
**crystal:** ice.  
**culver:** a dove; a pigeon.  
**culver birds:** young doves or pigeons (see also 'bird' and 'culver').  
**cure:** to make well; to take care of, or to have concern for; to repair.  
**curious:** able, proficient (also 'curiously').  
**curse:** (n) damnation; an oath or a pledge; an epithet or swearing.  
**cutting:** rending.

## D

**dam:** mother (also 'dame').  
**dark:** hidden.  
**darked:** darkened.  
**darkful:** 'full of darkness'.  
**daunt:** to tame; to cow; to dandle.  
**daut:** to fondle, dandle, or daunt.  
**deacon:** a Levite.  
**deadly:** mortal.  
**deal:** (v) to give or apportion out.  
**dearworthy:** beloved ('dearworth' is also found in the WOT).  
**debonair:** (adj.) meek (both words are in the WOT).  
**debonairness:** meekness (both words are in the WOT).  
**deceivable:** 'able to deceive', and so, deceitful.  
**deem:** to judge; to condemn; to damn.  
**deemer:** one who deems or discerns, and so, a judge (both words are in the WOT).  
**deepness:** (n) a bottomless pit; hell.  
**deface:** to disfigure one's face.  
**defame:** to slander or libel; to accuse.  
**defensible:** defensive.  
**definition:** a final determination.  
**defoul:** (v) to defile; to trample or tread on.  
**defouling:** lechery.  
**degreess:** steps or stairs.  
**delayed:** deferred.

**delicate:** weak.  
**delights:** great pleasures or luxuries (also replaces 'delices').  
**deliver:** to take, surrender, or to give over to; to release, to let go.  
**delve:** (n) a dig or a quarry; (v) to dig.  
**den:** a cave; a dwelling for animals.  
**denounce:** to openly attack or condemn; to accuse.  
**depart:** to leave.  
**depraved:** (v) corrupted or perverted (also replaces 'shrewide').  
**depravity:** replaces 'shrewidness'.  
**describe:** to make a detailed word-picture; to take a census; to register or draw boundaries for land.  
**describing:** (n) a census.  
**desert:** (n) waste, desolation; (v) deserted; (adj.) deserving (see also 'without desert').  
**desertness:** desolation, wilderness (all three words are in the WOT).  
**desired:** beloved.  
**desolate:** deserted, forlorn, destitute of life, joy, or comfort.  
**despairable:** despaired.  
**despisable:** despised, despicable.  
**despise:** to loathe, regard with contempt; to disdain or to scorn.  
**despising:** (n) insults, mocking.  
**despite:** (n) contempt; dishonour; insult, reproach; malice.  
**despoiled:** stripped; robbed.  
**despoiling:** putting off (of the body, clothes, etc.).  
**determined:** resolutely or firmly decided on.  
**diadem:** a crown.  
**dight:** to dress or to prepare (meat or dough, etc.).  
**diligent:** careful; industrious (also 'diligently').  
**dim:** (v) to obscure, to grow dark (replaces 'daze').  
**dime:** a tithe.  
**din:** a loud disturbing noise.  
**dipper:** a type of songbird which dives and then walks under water seeking food (also known as a didapper, a divedapper, and a grebe).  
**directed:** replaces 'dressed' (also 'directing' and 'directions').  
**discharge:** (v) to unburden.  
**discipline:** (n) teaching, learning, the state of being informed; (v) to chastise.  
**discomfort:** (v) to weaken; to discourage, to distress.  
**discording:** contention, strife, conflict, the opposite of being in accordance or in concord with.  
**discover:** to uncover.  
**discrision:** discernment, judgement.  
**disdain:** (n) that which is unworthy of one's attention; (v) to scorn or feel superior to.

**dis-ease:** 'not ease', and so, distress, difficulty, trouble, tribulation.  
**dishonested:** dishonoured, shamed.  
**dispensation:** distribution; exemption from an obligation.  
**dispenser:** an administrator or a steward.  
**dispenses:** expenses; distributions.  
**dispose:** (v) to put into proper arrangement, position, or order; to transfer to another, as by a gift; to assign or to ordain.  
**disposition:** the action of ordering, arranging, or directing.  
**disputation:** argument, debate, controversy.  
**dissemble:** to feign; to conceal; to pretend not to notice.  
**dis-served:** badly or poorly served (Numbers 22:29).  
**dissolute:** unruly, unbridled; disunited; profligate.  
**dissolved:** to have departed this life.  
**disturb:** (v) to trouble (both words are in the WOT).  
**ditty:** a song.  
**divedapper:** a small diving bird, also known as a dipper, a didapper, and a grebe.  
**diverse:** dappled, freckled, speckled; different or distinct from.  
**doctor:** a teacher.  
**dod:** 'to bob' or to cut the hair.  
**doe:** a female deer, a roe.  
**dole:** (v) to sorrow, mourn, lament.  
**domination:** that which is ruled over, and so, 'a dominion'.  
**doom:** (n) Divine or human judgement(s), sentence(s), or punishment; decrees or laws; condemnation; righteousness; justice.  
**doomsman:** a judge (see 'deemer').  
**doughty:** fearless, resolute.  
**dower:** a dowry.  
**drachma:** ancient Greek silver coin.  
**draw:** to pull; to disembowel or kill.  
**drawn to pieces:** pulled to pieces; disembowelled, killed, destroyed.  
**dread:** (n) fear; (v) to fear.  
**dread-full:** 'full of dread' or fearful, terrible; amazing, awesome; 'fear of the Lord' or devout.  
**dready:** dreading, full of dread.  
**dreary:** sad.  
**dress:** (v) to make straight, put into proper alignment; to prepare for use; to direct (survives in 'street address').  
**dressed:** thrashed; directed.  
**drit:** dung, waste; dirt.  
**drivel:** (n) spittle, dribbles.  
**dross:** 'slag', that is, refuse or impurity from melted metal.  
**drove:** (n) a herd or a flock, often moving as one.  
**drowned:** replaces 'drenched'.  
**duke:** a nobleman or a prince; a title of the coming Messiah.

# GLOSSARY

**dumb:** *silent; mute.*  
**dun:** *dull greyish-brown colour.*  
**durst:** *archaic p.t. of dare.*  
**dwindle (away):** *to shrink, to waste or pine away.*

## E

**eager:** *sharp; fierce; intense desire.*  
**ear:** (v) *to plow (also 'eared' and 'earring'; these three forms of 'ear' are also in the KJV).*  
**earer:** (n) *one who plows.*  
**earth:** *the ground; the land; a field; dust; dirt.*  
**earthen:** *made of earth or clay.*  
**earth-tiller:** *a worker of the soil, and so, a farmer.*  
**earth-tilling:** *working the soil to produce crops, and so, farming.*  
**easiness:** *a state of ease, without any difficulty.*  
**Eben:** *transliterated Hebrew, meaning 'stone' or 'rock' (Joshua 18:17).*  
**ecstasy:** *'the losing of mind and reason, and hindering of the tongue' (from an "Early Version" gloss).*  
**edify:** *to build (up), to construct.*  
**egging:** *'edging' or 'setting on edge'.*  
**egg on:** *to urge, incite, provoke.*  
**eggs:** *replaces 'eiren'.*  
**(the) eighth:** *a musical term, meaning 'an octave lower' or 'on the lower octave'; an 8-day period of observances starting with a festival.*  
**eisel:** *vinegar (both words are in the WOT).*  
**Eitan:** *transliterated Hebrew, meaning 'mighty' (Psalms 74:15).*  
**either:** *or.*  
**eke:** (v) *to add to, to increase.*  
**ekings:** (n) *increasings.*  
**eld:** *old (both words are in the WOT).*  
**electrum:** *amber; an alloy of gold and silver.*  
**embrace:** *replaces 'biclippe'.*  
**enclosed:** *contained (within); sometimes replaces 'closed' (both words are in the WOT).*  
**encloser:** *a goldsmith or worker of other kinds of metal.*  
**encompass:** *to surround.*  
**end:** *to become perfect; a border.*  
**endeavour:** (v) *to attempt, to make an effort (replaces 'enforce').*  
**ended:** *made perfect.*  
**ending:** *perfection.*  
**endured:** *made hard, hardened ('enduring' is also found in the WOT).*  
**enfatted:** *made fat.*  
**engender:** (v) *to bring about, to create or to produce.*  
**engine:** *a large offensive weapon.*  
**enhance:** *to heighten or increase, as with beauty or quality, to exalt.*

**enhaut:** *to frequently practise or exercise.*  
**enlighten:** *to give light to, to make brighter; to impart new knowledge to ('enlighten' is found only in the "Early Version" of the WOT; it is also found in the KJV).*  
**enmity:** *a deep-seated hostility.*  
**ensample:** *example ('example' is found only in the "Early Version" of the WOT; both words are also in the KJV).*  
**ensampler:** *exemplar ('ensampler' and 'sampler' are both in the WOT).*  
**ensearch:** *to search into; to inquire (of) or consult; to seek out.*  
**entering:** (n) *an entry or entrance.*  
**entering in:** (n) *a visit; (v) to visit; to make entry (into).*  
**entrails:** *an idiom for one's children or offspring; that which one feels close to or deeply about (the KJV uses 'bowels' in a similar fashion).*  
**entries:** *gates or entrances.*  
**entry:** (n) *a visit; a way to enter in, an entrance; (v) to visit.*  
**environ:** (v) *to encircle or surround.*  
**enwrapped:** *wrapped (in).*  
**ephah:** *an Old Hebrew unit of dry measure equal to 'a bath' (a unit of wet measure) or about 9 gallons.*  
**ephod:** *a sleeveless garment worn by priests, somewhat like an apron.*  
**epinicion:** (n) *a song of victory or triumph (survives in 'epinician').*  
**epistle:** *a letter.*  
**equity:** *fairness, impartiality, justice; righteousness, uprightness.*  
**ere:** *before.*  
**err:** (v) *to stray, to wander, or to roam; to go astray, make a mistake.*  
**errand:** *a message to be repeated to a third party.*  
**erst:** *earliest, first in order of time; initially; before, previously, formerly.*  
**eruca:** *a caterpillar or a larva.*  
**eschew:** *to avoid or shun.*  
**Eshcol:** *transliterated Hebrew, meaning 'a cluster (of grapes, etc.)'; found in various books of the WOT.*  
**espouse:** *to marry, take as a spouse.*  
**espy:** *to watch for, to catch sight of; to discover; to spy out.*  
**espyer:** *a watchman or 'a waiter' (all three words are in the WOT).*  
**esteem:** (v) *to estimate, guess, or reckon (replaces 'eyme'; 'estimation' is found in the WOT).*  
**evangelist:** *one who brings 'good news' or 'glad tidings' (not limited to New Testament teachings).*  
**evangelize:** *to bring 'good news'.*  
**even:** *equal or one's equal; evening.*  
**even against:** *opposite, facing; far off; near, beside, close to; before (see also 'over*

*against').*  
**even-elds:** *'equally old', and so, the same age.*  
**evenness:** *equality.*  
**eventide/eventide:** *evening.*  
**ever-each:** *each and every one.*  
**evil-at-ease:** *sick; distressed.*  
**evil fame:** *bad news; gossip; shame.*  
**exaction:** *the act of exacting or extorting a confession, money, information, service, etc.*  
**exacter:** *an officer who extorted confessions and imposed sentences, and so, an extortioner or an oppressor (also called 'false challenger', 'unjust asker', 'wrong challenger', 'wrongful asker').*  
**excellent:** *exceedingly.*  
**except:** *with the exclusion of, aside from, without (sometimes replaces 'out-takun: to take out').*  
**excite:** *to encourage.*  
**excusation:** (n) *an excuse.*  
**execrable:** *detestable, very bad.*  
**exemplar:** *a model, pattern or example (replaces 'exsaumpler', 'ensaumpler', and '(en)saumpler').*  
**exequies:** *funeral rites; a funeral ode.*  
**experiment:** (n) *an assay or test; an attempt; (v) to make a test or trial.*  
**expound:** *to state or to declare in detail; to explain or to interpret.*

## F

**facility:** *ease, easiness.*  
**faculties:** *gifts or possessions.*  
**fair:** (n) *a feast or festival; (adj.) beautiful; (adv.) seemly.*  
**fairness:** (n) *beauty; (adj.) beautiful.*  
**faithful:** *'full of faith', believing in.*  
**falling:** (n) *a stumblingblock or cause of stumbling; a time of stumbling.*  
**false challenge:** *slander; oppression.*  
**false challenger:** *an extortioner or an oppressor (see 'exacter').*  
**fame:** *tidings, news.*  
**famed:** (v) *proclaimed, celebrated.*  
**family:** *replaces 'meyne'.*  
**fane:** *a temple.*  
**fardel:** *a bundle.*  
**farthing:** *a British bronze coin; 4 farthings = 1 penny.*  
**fasten:** *to make steadfast.*  
**fathers:** *forefathers, ancestors.*  
**fearful/fearedful:** *to be feared; terrible; amazing, awesome.*  
**fear you:** *to make you fear, or to be afraid.*  
**feeble:** *crippled, maimed; weak (sometimes replaces 'sick', as per British usage).*  
**feebleness:** *infirmity.*  
**feel:** *to perceive; to think or judge (also 'feeled' and 'feeling').*  
**feet:** *foundation(s) or base(s).*

# GLOSSARY

<p><b>feign:</b> to make a false show or a sham (of).  <b>fell:</b> (adj.) wicked, deceitful; prudent, clever.  <b>feller:</b> craftier, willier.  <b>fell-like:</b> craftily.  <b>fells:</b> (n) skins or pilches.  <b>felly:</b> slyly.  <b>fen:</b> a marsh or a bog.  <b>fetters:</b> shackles.  <b>field place:</b> a plain.  <b>fiend:</b> a devil.  <b>figure:</b> (n) a form, pattern, or example; a design; one's body.  <b>fill:</b> to supply with as much as can be contained, to fill up.  <b>filled:</b> completed, fulfilled; full.  <b>fillet:</b> a ribbon or a band.  <b>filthhood:</b> nakedness; shamefulness.  <b>findings:</b> deeds, doings; thoughts (see also 'studies').  <b>firm:</b> solid, secure (replaces 'sad'; also 'firmness' replaces 'sadness').  <b>fitches:</b> vetches, food for fodder.  <b>flaggy place:</b> a place full of 'flags', that is, reeds, bulrushes, etc.  <b>flags:</b> plants such as reeds and bulrushes that grow in water.  <b>fleshly:</b> carnal.  <b>flew:</b> fled (p.t. of 'flee').  <b>flint:</b> a hard stone.  <b>flock:</b> (n) a group of people or the same type of animal, and so, a herd.  <b>flood:</b> a great body of flowing water; a stream or a river; waves.  <b>florin:</b> a British silver coin, equal to two shillings.  <b>flourish:</b> (v) to blossom, flower, or to thrive; to revive.  <b>flower:</b> (v) see 'flourish'.  <b>flutterings:</b> fluctuations.  <b>flux:</b> (n) a flow or discharge.  <b>foal:</b> a colt.  <b>folk:</b> the nations, that is, the Gentiles or the heathen (also 'folk(s) of kind').  <b>follily:</b> foolishly.  <b>followingly:</b> consequently.  <b>folly:</b> foolishness; acting foolishly.  <b>fond:</b> foolish (also 'fondness').  <b>fool:</b> (adj.) foolish.  <b>foot:</b> a base or a foundation.  <b>footstake:</b> the base of a pillar.  <b>for-bought:</b> 'again-bought', that is, bought back or redeemed.  <b>for-buyer:</b> 'again-buyer', that is, a redeemer.  <b>forcelet:</b> a stronghold.  <b>ford:</b> (n) a shallow place for crossing a stream or river (also called 'a forth').  <b>for-drew:</b> drew along.  <b>foreknowing:</b> prescience.  <b>forel:</b> a scabbard or sheath for a sword or a dagger.  <b>foretop:</b> the top of; a lock of hair growing over or above the forehead.</p>	<p><b>forewall:</b> a bulwark.  <b>foreyard:</b> an enclosed front yard or outer court ('court' is found in the WOT).  <b>for-fighter:</b> a fighter for someone or something.  <b>forgot:</b> forgot.  <b>forged:</b> made; beaten out.  <b>former:</b> first; before.  <b>fornicary:</b> a whore.  <b>fornication:</b> idolatry; sexual relations outside of marriage.  <b>forsake:</b> to renounce, abandon, or relinquish; to leave (also 'forsook').  <b>forsooth:</b> 'for truth', certainly (the sense in the "Early Version"); but (the sense in the "Later Version").  <b>forswear:</b> to swear falsely; to commit perjury; to break an oath (also 'forsworn').  <b>forth:</b> see 'ford'.  <b>for-thy:</b> because.  <b>forto:</b> until.  <b>for why:</b> because; for this reason.  <b>found:</b> to lay the foundation of; to provide with food and lodging.  <b>foundation:</b> a foundation or a base (survives in 'fundament' and 'fundamental').  <b>fowler:</b> a hunter of birds.  <b>frail:</b> (n) a basket; (adj.) physically or morally weak.  <b>frauded:</b> defrauded (both words are in the WOT).  <b>front:</b> (n) a post (both words are in the WOT).  <b>frothing:</b> foaming.  <b>froward:</b> disobedient, intractable.  <b>fructuous:</b> bearing much fruit; fertile.  <b>fulfill:</b> to accomplish; to satisfy.  <b>fuller:</b> one that 'fuls' or makes cloth thicker and more compact through moistening and beating.  <b>full-fill:</b> to completely fill.  <b>full-filled:</b> 'filled up full'.  <b>full hieingly:</b> speedily.  <b>full sorry:</b> extremely regretful.  <b>full waxen/fully waxen:</b> fully grown, mature, become an adult.  <b>furbish:</b> to burnish or polish.  <b>furze:</b> rough, prickly, heath-like shrubs (also known as 'gorse').</p> <p><b>G</b>  <b>gall:</b> a bitter (or poisonous) drink; bile, figuratively or literally.  <b>gallon:</b> a vessel or a container (from which the unit of measure is derived).  <b>garden:</b> from Old French ('3erd' meaning 'a yard or garden' is also found in the WOT).  <b>Garden of Delights/Garden of Liking/Garden of Lust/Garden of Volupty:</b> the Garden of Eden or Paradise.  <b>gat:</b> to begat; got or acquired.  <b>Ge Hinnom:</b> 'the valley of Hinnom'</p>	<p>(corrupted into 'Gehenna').  <b>gelding:</b> a eunuch.  <b>gemels:</b> twins.  <b>gemmary:</b> a person skilled in working with gems; a jeweller.  <b>gender:</b> (v) to engender or cause to be, to beget (all three words are in both the WOT and the KJV).  <b>generation:</b> offspring; the creation of offspring; a group of individuals born at or about the same time.  <b>gentian:</b> a blue-flowered plant growing on mountains.  <b>german:</b> closely related by blood or attitude; a partner or a comrade.  <b>get:</b> to beget; to obtain or acquire.  <b>gibbet:</b> a gallows, that is, a post and beam for hanging someone.  <b>gift:</b> a bribe.  <b>gin:</b> a snare or a trap (all three words are in the WOT).  <b>gird:</b> to clothe oneself; to make ready (also 'girded' and 'girt').  <b>girdle:</b> a sash.  <b>gith:</b> a fennel-like plant.  <b>gittern:</b> a precursor of the guitar.  <b>Gizbar:</b> transliterated Hebrew, meaning 'the treasurer' or 'the minister of finance' (Ezra 1:8).  <b>gladdened:</b> rejoiced, 'full out joyed'.  <b>glob:</b> a mass or lump; a group.  <b>glory:</b> (v) to take pride in; to boast or to brag about.  <b>gloss/glossing:</b> (n) flattery (survives in 'gloss: a superficial or deceptive appearance'; 'flattered' is found in the WOT).  <b>go against:</b> go to meet(!).  <b>gobbet:</b> a piece or a fragment.  <b>gods:</b> priests or judges (the Hebrew 'elohim' is translated into these three words; all three words are in the WOT and the KJV).  <b>goggle-eyed:</b> bulging eyes, caused by injury or a birth defect.  <b>going/s:</b> steps; a way or path.  <b>going up:</b> (n) a stairway, a way of ascending.  <b>good-like:</b> goodly.  <b>goods:</b> good; good things; goodness.  <b>gorse:</b> see 'furze'.  <b>gospeller:</b> one who brings 'good news' or 'glad tidings' (not limited to New Testament teachings).  <b>governance:</b> authority or control over someone or something.  <b>governor:</b> a ruler or a leader; a steersman; a shipmaster.  <b>grace:</b> a gift or a favour from God; any gift.  <b>graces:</b> thanks(giving) to God.  <b>grave:</b> (v) to engrave (both words are in the WOT); to carve.  <b>graving:</b> engraving (both words are in the WOT); carving.  <b>great hunger:</b> famine.</p>
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# GLOSSARY

**greaves:** leg harnesses.  
**grees:** 'degrees', that is, steps or a stairway (both words are in the WOT).  
**grieved:** made to feel grief or sorrow.  
**grievous:** burdensome.  
**grievouslier:** more grievously.  
**griffon:** a vulture.  
**grind:** to gnash (the teeth).  
**gripe:** a vulture.  
**grisled:** horrified, terrified.  
**grounds:** foundations.  
**grumble:** (v) to complain in a low, muttering voice (replaces 'grutchen').  
**grutch:** to grumble (survives in 'grudge' and 'grouch').  
**guess:** (v) to suppose or to consider; to think.  
**guileful:** deceitful, treacherous.  
**guiler:** a deceiver or beguiler (all three words are in the WOT).  
**guilingly:** beguilingly (both words are in the WOT).  
**guilter:** a trespasser, one who sins.  
**guilts:** trespasses, transgressions.  
**gyves:** stocks, fetters.

## H

**habergeon:** a breastplate (survives in 'hauberk' and 'haberdasher').  
**habit:** clothes, attire; deportment; personal custom.  
**had mind (of):** remembered.  
**had to despite:** was despised.  
**haft:** the handle of a cutting tool.  
**half:** hand; side.  
**hallow:** (v) to make holy, to sanctify.  
**hallowed:** (adj.) dedicated, consecrated; (made) holy.  
**hallowing:** (n) a sanctuary, place of worship; consecration or ordination.  
**hallows:** (n) saints.  
**halt:** (n) the crippled or the lame.  
**hand:** power, control (over).  
**handmaid:** a female servant (also 'handmaiden').  
**handwoman:** a female servant.  
**hanging:** (n) a curtain; a tent (all three words are in the WOT).  
**hap:** happenstance.  
**harbour:** (n) shelter, lodging, a place for rest and refuge (also 'harbourage').  
**harbourgerie:** an inn or a guest chamber (from Old French; part of the sense survives in 'menagerie: an enclosure for...').  
**harded:** hardened (both words are in the WOT); made stubborn.  
**hardeneth:** to make stubborn.  
**hardily:** boldly.  
**hardiness:** healthy pride.  
**hardness:** harshness, severity.  
**hardy:** able to endure, tough; bold.  
**harlot:** a knave or 'a vain fellow' (2<sup>ND</sup> Samuel 6:20).

**harm:** to hurt or wrong (also replaces 'noyen', which survives in 'annoy').  
**harmer:** one who harms someone.  
**harmless:** without harm.  
**Harmon:** transliterated Hebrew, perhaps meaning 'a palace' or 'a dunghill'(!) (Amos 4:3).  
**hasted:** hastened.  
**hatesome:** hateful.  
**haunt:** to practise habitually; to exercise.  
**have mind (on/of):** to remember.  
**having mind:** remembering.  
**Hazar:** transliterated Hebrew, meaning 'the town or the village of'; found in various books of the WOT.  
**he:** it; they.  
**head:** the top; the pommel or the hook of a pillar; a debt.  
**heals:** healings.  
**health/s:** salvation, deliverance; victory; help; healing; well-being.  
**hearses:** dirges.  
**heat:** 'the east wind'.  
**heathen:** (n) the Gentiles (also 'heathen men').  
**heaven:** the abode of God.  
**heavens:** the air or the sky; (the vast canopy of) the stars and planets.  
**heaviness:** sorrow, grief.  
**(to make) heavy:** to burden, to grieve, or to trouble (also 'heavied').  
**hedghegog:** a porcupine (replaces 'urchin', which survives in 'sea urchin: a spiny sponge').  
**heights:** altars or 'high places'.  
**hell/s:** the grave; Hades, Sheol, 'the land of the dead'; the place of punishment (also called 'the pit').  
**helve:** the handle or the shaft of a weapon or a tool.  
**her:** herself.  
**hereof:** of this, in regard to this.  
**heretofore:** before now, previously.  
**heritage:** an inheritance.  
**hideoused:** was made hideous.  
**hidly:** privately, secretly.  
**hid place:** a secret or private place or conference (the WOT also renders this as 'huddles', see below).  
**hie:** (v) to hasten, hurry (also 'hied').  
**hieingly:** speedily, hastily.  
**high places:** altars.  
**high things:** altars or 'high places'.  
**hilet:** a tent, tabernacle, or covering.  
**hillock:** a small hill.  
**him:** himself; it, itself; them.  
**hind:** a farm labourer, 'hired hand'.  
**hinder:** (v) to impede, to hamper or delay (replaces 'lette'(!); also 'hindered' replaces 'lette', and 'hinderer' replaces 'letting'; the verb form 'hinder: to hold back or to thwart' is not found in the WOT).

**hinder:** (adj.) situated at the back or rear of.  
**hire:** (n) payment for work, wages; reward for service (see also 'meed').  
**his:** its; theirs.  
**hiss:** to scorn or to mock.  
**hock:** to hamstring or disable by cutting the tendons of the ham or the hock.  
**holding knighthood:** engaged in military service; making war.  
**holden:** held.  
**hold in mind:** to keep in mind, to remember.  
**holed:** (something) with holes.  
**holiday:** 'a holy day' (the meaning has been turned upside-down).  
**holpen:** helped (both words are in the WOT and the KJV).  
**holy day:** survives in 'holiday' (but with the opposite meaning).  
**home-man:** a household servant (also 'home-men').  
**honest:** (adj.) honourable; good; seemly, becoming, decent.  
**honest and chaste servant:** a gelding or a eunuch.  
**honour:** (v) to do homage to; to give glory to ('honour' and 'worship' are interchangeable in the WOT, as per British usage).  
**honourable:** worthy of honour ('honourable' and 'worshipful' are inter-changeable in the WOT, as per British usage).  
**honouring:** doing homage to; worshipping.  
**honours:** (n) gifts, tokens of respect.  
**hook:** the pommel or the head of a pillar (also known as a chapter or a capital); a basket.  
**horning:** sounding with trumpets.  
**horn:** corner; power; head.  
**horologe:** an instrument for hourly time-telling, such as a sundial.  
**host:** army; animal, grain, and/or liquid offering or sacrifice to God.  
**host of (the) heaven(s):** the sun, moon, stars and planets.  
**house:** household; palace; fortress.  
**huddles:** (n) a secret or private place or conference (the WOT gives 'hid place' as an alternate rendering; survives in 'to huddle').  
**hugely:** greatly.  
**hulk:** a hut or a hovel.  
**humour:** (n) liquid; (adj.) moist.  
**hurled:** thrown down or against, with force or violence.  
**hurting/s:** cause(s) of stumbling or sin, obstacle(s) to righteous living; spurning(s) (see also 'offence').  
**hurtled:** violently rushed into or on, collided with; struck.  
**husbandman:** a farmer or an earth-tiller; a master of a household.

## I

**idle:** vain; lazy.

# GLOSSARY

**idly believed:** *believed in vain.*  
**idol:** *an image representing a god and worshipped as divine; any object of ungodly worship (the WOT uses 'idol', 'maumet', and 'simulacrum' interchangeably).*  
**ileum:** *a part of the small intestine.*  
**ilk:** *the same; a kind.*  
**image:** *a statue, or sculpture, representing a god, and worshipped as divine, and so, an idol.*  
**impaired:** (v) *damaged, harmed, made worse, weakened.*  
**impugned:** *physically attacked or assailed.*  
**in:** *against; among; at; by; from; into; on; with.*  
**in-blow:** *to blow in, to puff up, or to swell (with pride, anger, etc.).*  
**in-call:** *to invoke or call on.*  
**incense:** *an offering burnt up for the Lord, creating a pleasing aroma.*  
**in charge to:** *as a charge to or as a burden on, and so, burdensome (see also 'chargeous').*  
**include:** *to contain within.*  
**in compass:** *all around or round about, to encompass ('encompass' is found in the WOT).*  
**indentings:** *notches or indents.*  
**indicter:** *a writer; 'one who proclaims' or an announcer (survives in 'indict: to publicly accuse').*  
**indignations:** *provocation, that which raises ire.*  
**indissoluble:** *that which may not be dissolved or undone.*  
**indulgence:** *tolerance (of), permission (to).*  
**in-dwell:** *to dwell in.*  
**infirmity:** *physical, mental, or moral weakness or illness.*  
**inform:** (v) *to form within or 'to in-form'; to give character to, imbue, or inspire; to teach or instruct, to give knowledge to; to restore or 'to re-form'.*  
**informing:** (n) *making known by example or pattern; inspiring or forming within (see also 'inform').*  
**inhabiters:** *inhabitants.*  
**inkhorn:** *a small vessel for holding ink.*  
**in-lead:** *to lead in.*  
**in mind:** (n) *a remembrance;* (v) *to remember.*  
**inobeisant:** *disobedient (see also 'unobeisant').*  
**in-putted:** *placed or put in or on; loaded up.*  
**in-riser:** (n) *an enemy or assailant.*  
**in-rising:** *to rise against, to attack.*  
**in-running:** *an incursion.*  
**in-send:** *to send in.*  
**inset:** *set-in or joined to.*  
**in-shed:** *sprinkled (on).*  
**in-standing:** *being at hand.*  
**into:** *as; for; on; onto; unto; upon.*

**into the middle:** *into the centre (of attention, etc.).*  
**inwardnesses:** *that which one feels most close to or deeply about (idiomatic expression synonymous with 'entrails' and 'bowels').*  
**inwit:** *'the wit within', and so, the soul, the conscience, 'the heart of man'.*  
**irreprehensible:** *without reproof, undeserving of blame or censure.*  
**it:** *he; them, they.*  
**itching:** *pleasing; tickling; stirring.*  
**its:** *theirs.*  
**ivorine:** *made of ivory.*

## J

**jacinth:** *a fabric dyed blue; a blue or purplish gemstone (survives in 'hyacinth').*  
**jacinthine:** *blue in colour.*  
**jangle:** *to grumble or chatter; excessive and noisy talk.*  
**Jewly:** *in the Jewish language (i.e., Hebrew).*  
**Jewry:** *Jewish people; the Jewish religion (Judaism); Judah.*  
**joinings:** *joints.*  
**jointures:** *junctures, joints.*  
**jowl:** *the jaw, particularly, the lower jaw.*  
**joying:** *rejoicing.*  
**judgement:** *God's justice.*  
**jument:** *a work- or yoke-beast, and so, a horse (survives in 'jumentous').*  
**juncture:** *a joint or a junction.*  
**junket:** *a reed basket (perhaps related to the Chinese boat).*  
**just:** *righteous.*  
**juster:** *one who is more 'just' than someone else.*  
**justifying:** *righteousness.*  
**justifying:** *ordinances, laws, statutes; judgements.*  
**justly:** *rightly, or with justice.*

## K

**kab:** *an Old Hebrew dry measure of about 2 quarts (spelled 'cab' in both the WOT and the KJV).*  
**Kedumim:** *transliterated Hebrew, meaning 'ancient (river)' (Judges 5:21).*  
**keep:** (v) *to care for, to take care of; to guard (against).*  
**keeped:** *kept.*  
**keeper:** *a guard, a jailer; a watchman; a porter or a gate-keeper (partly survives in 'groundskeeper').*  
**keeping:** (n) *a charge or (place of) duty; a prison, hold, or cage; one who guards or keeps watch; (v) having custody of, guarding, watching.*  
**kept:** (n) *prisoners; (v) guarded, watched; preserved.*  
**kid:** *a young goat.*

**kin:** *kindred, family.*  
**kind:** *nature; type, sort; kindred; offspring or generation.*  
**kindled:** *caused to burn, ignited.*  
**kindred:** *relatives; tribes.*  
**kine:** *domestic female bovines (cows, oxen, etc.).*  
**kite:** *a medium-sized bird of prey.*  
**knave:** *a boy or any young male.*  
**knight:** *a soldier (as the original text dates from the 14<sup>th</sup> century).*  
**knighthood:** *an army or 'host'; warfare, combat, battle (see also 'holding knighthood').*  
**knighthood of heaven:** *the army or host of heaven, that is, God's angels; 'heavenly bodies', that is, the sun, the moon, the planets, and stars.*  
**knitch:** *a number of things tied or knit together, and so, a bunch or a bundle (partly survives in 'knitting'); a burden.*  
**knop:** *a knob or tassel.*  
**knowing:** (n) *knowledge (also replaces 'kunnyng').*  
**known:** (n) *(one's) acquaintance(s).*

## L

**lacert:** *a lizard.*  
**laid ambush:** *laid wait for.*  
**lake:** *a pit, a den (of lions); a grave.*  
**lamia:** *a mythical sea monster that is a blood-sucking female demon.*  
**lamprey:** *an eel-like fish which has no scales or fins.*  
**language/s:** *words of speech used by a group of people to communicate. The WOT uses 'language(s)' and 'tongue(s)' interchangeably.*  
**languished:** *obsessed with or dwelling unhealthily upon (something or someone).*  
**languishings:** *sicknesses, torments.*  
**languor:** *weakness; sickness; weariness of mind or body.*  
**lanyard:** *a cord, lace, strap or thong.*  
**lapwing:** *a medium-sized shore bird.*  
**lari:** *a sea gull.*  
**latten:** *a kind of brass hammered into thin sheets, now mostly used for making church accoutrements.*  
**lauds:** *a good fame or report; high praise (survives in 'laudatory').*  
**laughings:** *scorning.*  
**lavatory:** *a washing vessel for priests (survives as a synonym for a washroom).*  
**lay (men):** *uninstructed or untaught (replaces 'lewise'; the concept survives in 'laity').*  
**leader:** *high official; commanding officer.*  
**learned:** *taught or instructed.*  
**learner:** (n) *one who helps others to learn, and so, a teacher(!).*  
**leasing:** (n) *a lie or lies; (adj.) lying (all four*

# GLOSSARY

words are in the WOT and the KJV).

**leave:** (n) permission, license; (v) to let go, send away, or dismiss.

**leaveful:** with 'leave' or permission, and so, permissible or lawful ('lawful' is found in the WOT).

**leavest not:** without pause, unceasing.

**lecher:** a lewd, prurient person.

**lechery:** unbridled sexual activity.

**led to:** brought (to).

**leech:** (n) a blood-letter or one who treats with leeches, and so, a physician(!); (v) to heal (also 'leecheth' and 'leeching').

**left:** (v) let go, sent away, dismissed.

**left off:** ceased.

**legacy:** a commission which one is entrusted with and authorized or commanded to fulfill; that which has been received, a bequest.

**legate:** a messenger or a delegate (survives in the Catholic church as 'a papal ambassador').

**leman:** a lover or a sweetheart.

**leopard:** replaces 'pard'.

**leprous:** filled with leprosy.

**less:** younger.

**lessed:** lessened (both words are in the WOT).

**let:** (v) to hinder(!) (also 'letted: hindered', and 'letting: hindering').

**letters:** any writing, but in particular the Holy Scriptures; study, higher learning.

**libation:** a liquid or drink offering.

**libel:** 'a little book' of forsaking or divorce (from Latin via Old French; survives in 'libel: a written statement that damages a person's reputation').

**lie:** (n) see 'lying'.

**lieth:** is present with or before, is at hand.

**lifelode:** livelihood, sustenance, food, or nourishment (also spelled 'livelode').

**light:** literally, 'not heavy', and so, unburdened, relieved, or freed from discomfort; easy.

**lighten:** to give light or to make bright; to bring to light or to illumine; to enlighten (also 'lightened' and 'lightening').

**lighter:** easier.

**lighthead:** lightness.

**'-like':** -ly, -ily; 'as a ...' or 'like a ...' (e.g., 'god-like' or 'godly'; 'thief-like', 'heathen-like', etc.).

**likeness:** a similitude, parable, or proverb.

**liking:** (n) a desire; (adj.) likeable.

**likings:** pleasures, enjoyments.

**lineage:** line of descent, ancestry, family, tribe, kindred.

**'-ling':** denoting a person having the attributes implied (e.g., 'comeling' or 'new-comer', 'darling' or 'dear-ling', 'gosling', 'suckling', 'youngling', etc.).

**liquor:** liquid (offering), including wine and

honey.

**little:** few or small (in number).

**little book:** see 'libel'.

**livelode:** livelihood, sustenance, food, or nourishment (also spelled 'lifelode').

**livers:** the living.

**living/s:** (n) conduct, way of life.

**lo!:** behold!

**loaves of proposition:** the bread of the presence (of Yahweh); also known as 'loaves of setting forth', 'loaves of putting forth', 'shewbread', and 'showbread' (initially described in Exodus 35:13).

**long:** length.

**looker:** one who surveils, a lookout.

**looking place:** a lookout or a place for surveillance.

**loose:** to loosen or to undo.

**Lord God of virtues/Lord of virtues:** the Lord God of hosts; the Lord of hosts.

**lordship:** (v) to rule or have authority over.

**lordshipper:** one who has the power, dominion, or authority of a ruler or a lord; the Most High God.

**lordshipping:** ruling, governing, power or authority over people.

**lore:** doctrine.

**lose:** to destroy (active sense; both words are in the WOT).

**lost:** destroyed (active sense, such as 'the ship was lost at sea', etc.; both words are in the WOT).

**lot:** (n) an inheritance; fate, destiny (sometimes replaces 'sort'); (v) the process of deciding something by a game of chance (survives in 'lottery').

**(the) loved:** one's beloved.

**low:** (v) to bellow.

**lowed:** made low or lowered, humbled, abased; bellowed.

**low-like:** lowly.

**low praying:** supplication.

**lying:** (n) a lie or lies (also replaces 'leasing'; all four words are in the WOT and the KJV); reclining.

**lying-by:** to procreate.

## M

**made perfectly:** performed, fulfilled, finished.

**made void:** nullified; put away or done away.

**Magal:** transliterated Hebrew, meaning 'the place of the circle, or the trench, or the boundary of the camp' (1<sup>st</sup> Samuel 17:20).

**magistrates:** rulers of the Temple.

**magnify:** to make great.

**maid-child:** a damsel or maiden.

**make merchandise:** commerce, to buy and sell.

**make mind:** to remember.

**make ready:** to prepare.

**make safe:** to save.

**make void:** to nullify, to do away with.

**making:** forging.

**Malcham:** transliterated Hebrew, meaning 'king' (Amos 1:15); the chief deity of the Ammonites (also called Milcom, Molech, and Moloch).

**mal-ease:** 'bad ease', and so, great discomfort, disease, or sickness.

**male-kind:** male human beings.

**malison:** a curse or a malediction.

**malus (tree):** a straight, strong fir tree used to make masts for ships (from Latin, meaning 'mast').

**man-queller:** 'a man-killer', and so, a murderer or an executioner.

**mansion:** any dwelling place, not necessarily large or opulent.

**manslayer:** a murderer (also 'menslayers').

**mantle:** a loose, sleeveless garment worn over other garments.

**manyfold:** manifold (both spellings are found in the WOT).

**Maozim:** transliterated Hebrew, meaning 'a stronghold' or 'a fortress' (Daniel 11:38, 39).

**margarite:** pearl (survives as 'Margaret').

**marsh:** (both words are in the WOT and the KJV).

**Masah:** transliterated Hebrew, meaning 'guards' (2<sup>nd</sup> Kings 11:6).

**massive:** solid (also 'massy').

**master:** a teacher.

**masterful asker:** an officer of the Temple court; an inquisitor.

**mater:** 'a piece of matter', and so, in context (2<sup>nd</sup> Kings 6:2ff.), a piece of wood (survives in 'material').

**maumet:** (n) an idol or a false god.

**maw:** the stomach, belly, or the womb; the throat or the mouth.

**may:** to be able to, can.

**mean:** a mediator; the middle or average.

**meat:** eating; dinner; a feast.

**meatship:** a feast.

**meddle:** (v) to mix or mingle (survives in 'medley').

**meed:** a reward; a wage or payment for work.

**meek/ed:** (v) to humble or abase oneself; to be humbled or brought low by others.

**melted out:** (v) cast (also replaces 'setide').

**melter:** one who casts bronze, gold, or other metals.

**melting:** flowing.

**member:** a person in a group; a limb or other appendage; the penis; a part (of something).

**memorial(s):** a remembrance or a memory; token(s).

**menace:** (v) to threaten.

**menaces:** (n) threats (also 'menacings').

# GLOSSARY

**menstruate:** (n) *a woman experiencing menses.*  
**mercycable:** *merciful.*  
**mercycable place:** *the propitiatory or the mercy seat.*  
**mercy seat:** *the lid of the ark of the covenant, fashioned as a throne for the Majesty of God, 'the Holy of Holies'.*  
**merlion:** *a martlet.*  
**Meromei:** *transliterated Hebrew, meaning 'high places' (Judges 5:18).*  
**mesel:** (n) *a leper (partly survives in 'measles: an illness producing red spots on the skin').*  
**meseled:** (adj.) *leprous (survives in 'measled').*  
**meselry:** (n) *leprosy.*  
**mete:** (v) *to measure.*  
**metrete:** *an ancient Greek unit of liquid measure (1 metrete = 9 gallons).*  
**midday:** *to the south.*  
**middle:** (in the) *midst (of); half.*  
**midwifing:** *the activities of a midwife, or midwifery; also spelled, 'midwiving'.*  
**migale:** *a shrewmouse.*  
**mild:** *mEEK, gentle.*  
**(the) Millo:** *a bastion or rampart in the City of David.*  
**mind:** (n) *one's memory; a memorial or a remembrance.*  
**mindful:** *to remember or recall.*  
**mind-token:** *a token of remembrance.*  
**mine:** (v) *to dig out.*  
**mined:** *undermined.*  
**minished:** *diminished (both words are in the WOT and the KJV).*  
**minister:** *a servant.*  
**mirth:** *gaiety, social merriment.*  
**mis-born child:** *an abnormal birth; a stillborn; an abortion.*  
**mischieF:** *misfortune, trouble, distress; wickedness.*  
**misdoer:** *one who does wrong.*  
**mis-ease:** *'bad ease' or 'ill being', and so, need, want, poverty; distress.*  
**mis-say:** *to speak amiss; to slander.*  
**mis-turn:** *to pervert or turn wrong.*  
**mitre:** *a priestly head-dress.*  
**mix:** (v) *replaces 'meddle'.*  
**mixture:** *replaces 'meddling'.*  
**mock/ed:** *replaces 'mowe'/'mowide'.*  
**mocking:** *replaces 'mowynge'.*  
**moist:** (v) *to water or moisten; to wash or to wet (also 'moisteth', 'moisting'); (adj.) liquid or drink offerings, such as honey or wine.*  
**molar:** *replaces 'wang tooth'.*  
**molten:** (adj.) *cast or 'melted out'.*  
**mooted:** *argued.*  
**moot hall:** *a judgement hall; a trial court.*  
**more:** (adj.) *great, greater.*  
**more/s:** (n) *elder(s).*

**morntide/morrowing/morrowtide:** *morning.*  
**morsel:** *a small fragment of food.*  
**most:** *great; much; mostly, most of all, especially.*  
**mouldwarp:** *a mole (the animal).*  
**moved:** *trembled, shook.*  
**muchfold:** *many fold.*  
**mulcting:** *a tax or a fine.*  
**murrain:** *plague, pestilence, disease.*  
**muser:** *one who murmurs or mutters.*  
**must:** (n) *grape wine.*  
**myrtine (tree):** *a myrtle tree.*  
**my strong:** *'my strength'.*

**N**

**Nahal-eshcol:** *transliterated Hebrew, meaning 'the river of the cluster (of grapes)' (Numbers 13:24).*  
**nakeded:** *made naked.*  
**naken:** *to make naked.*  
**nakening:** *making naked.*  
**nappeth:** *to nap or to sleep.*  
**nard:** *spikenard.*  
**near:** *nearer.*  
**neat:** *cattle.*  
**need/s:** (n) *want(s), that which is necessary for life; (adj.) needed or needful, necessary or of necessity.*  
**needfulties:** (times of) *difficulties.*  
**neediness:** *deprivation, poverty; distress.*  
**neesings:** *sneezes or sneezing; snorts or snorting.*  
**nesh:** *soft; weak.*  
**neverthelater:** *nevertheless.*  
**new:** (v) *to renew; (adv.) newly.*  
**nigh:** (v) *to approach, to come near or close to; (adv.) near (also 'nigheth').*  
**nigh coasted:** *bordering.*  
**noise:** *a disturbance or an uproar.*  
**noiseful:** *'full of noise' or loud.*  
**noisome:** *harmful.*  
**noll:** *the neck; the head.*  
**none:** *'not one'; the word 'no' before any word starting with a vowel.*  
**not:** *no, none.*  
**not subject (to):** *not under the power of; unruly, insubordinate, disobedient.*  
**nought:** *nothing, non-existent.*  
**nourish:** (v) *to nurse or to suckle an infant; to bring up or to raise.*  
**no wise:** *no way.*  
**number:** (v) *to count up or total; to appoint.*  
**nurse:** (v) *to suckle; to bring up or to raise, and so, to nourish.*  
**nursing:** *suckling; nourishing.*

**O**

**obeisance:** *obedience; submission.*  
**obeish:** *to obey.*  
**obit:** *one's death, departure from this life.*  
**obligation:** *a bond, contract, or pledge.*

**occasion:** *pretense; pretext.*  
**odourments:** *sources of pleasing scents and odours.*  
**of:** *at; before; by; for; from; in; out of; to; toward.*  
**of belief:** *'of faith'.*  
**offence:** (n) *an act of stumbling or sin; a cause or occasion of sin; a stumblingstone or stumblingblock; a cause of insult or anger; synonymous with 'hurting' and 'spurning' (each usage is found in the WOT and the KJV).*  
**offend:** *to cause to stumble or fall, physically or morally (that is, to sin or to trespass); to insult or to cause anger or resentment; to hurt (each usage is found in the WOT and the KJV; also replaces 'sclaundre').*  
**offendings:** *stumbleings; offences, abominations, sins.*  
**office:** *service or ministry.*  
**oft:** *often.*  
**old men:** *elders; forefathers.*  
**olivet:** *a place where olives grow.*  
**on:** *about; above; against; by; for; concerning; in(to); onto; over; to.*  
**oneing:** *unity.*  
**onement:** *union.*  
**on live:** *alive.*  
**on-putting:** *putting on.*  
**on the contrary:** *replaces 'again-ward' ('contrary' is found in the WOT).*  
**ophimachus:** *a kind of locust 'that is a foul enemy to serpents' (as defined in a gloss in the WOT).*  
**ordain:** *to predestine; to appoint; to order or decree; to set in order.*  
**ordinance:** *an order or a decree; conduct; founding or ordering.*  
**ordures:** *filth, dirt; faeces, dung.*  
**orison:** *a prayer.*  
**oryx:** *a north African antelope.*  
**ouch:** *a clasp, buckle, or brooch.*  
**ought:** *to be obliged or to have a moral duty to do something (sometimes replaces 'owe'; both words are in the WOT).*  
**out-casting/s:** *refuse, trash; outcasts, exiles.*  
**outer-more:** *uttermore.*  
**out-gladsome:** (adj.) *cheerful.*  
**outlawed:** *cut off.*  
**out-most:** *utmost.*  
**out-voice:** *a loud voice or a shout.*  
**over:** *above; high; more, more than, continuing (to); upper.*  
**over against:** *opposite, facing; far off; near, beside, close to; before (see also 'even against').*  
**over-came:** *came or went over.*  
**overcome:** *to conquer or to triumph over, to gain the mastery of; to be plenteous, to abound.*  
**over-go:** *to go beyond; to overreach.*  
**over-hand:** *the mastery of, 'the upper hand'.*

# GLOSSARY

**over-laying:** *burdening; pressing on or pressure; 'dis-ease', trouble, or tribulation.*  
**over-led:** *deceived, seduced, led away.*  
**over-pass:** *to pass over.*  
**over-standing:** *outstanding.*  
**over-thwart:** *head-strong, perverse, obstinate, 'athwart'.*  
**over-travail:** *to torment or afflict.*  
**over-waxeth:** *to greatly grow or increase.*  
**owe/d:** *ought (both words are in the WOT); obligated or bound to; indebted to.*

## P

**paddock:** *a frog (both words are in the WOT).*  
**paid:** *satisfied, requited.*  
**painture:** (n) *a painting (both words are in the WOT).*  
**pale:** *a pointed stick, a stake, or a pole; a fence, a barrier, or a palisade.*  
**palfrey:** *a horse.*  
**paliurus:** *a type of teasel or thistle.*  
**pall:** *a fine or rich cloth (survives as the name for an altar cloth).*  
**palm (of the hand):** *a unit of measure.*  
**pannier:** *a basket.*  
**Paradise:** *the Garden of Eden, also called 'the Garden of Delights', 'the Garden of Liking', 'the Garden of Lust', and 'the Garden of Voluptu'.*  
**Parbar:** *a temple precinct (found in KJV only, at 1<sup>st</sup> Chronicles 26:18); singular of 'Parvarim' (see below).*  
**pard:** *a leopard.*  
**pardelun:** *a young leopard.*  
**parget:** *to cover or daub with plaster.*  
**part:** (n) *a portion or share; (v) to divide or break into parts; to share, give, impart to; to depart or leave.*  
**parter:** *one who divides; one who is parted, mixed, or divided, and so, a half-breed.*  
**parting:** *dividing; sharing with; making a difference or distinction.*  
**partings:** (n) *divisions, offices, or duties; that which is 'parted to' or shared with, so gifts or 'distributions'.*  
**Parvarim:** *suburbs, precincts (2<sup>nd</sup> Kings 23:11); plural of 'Parbar' (see above).*  
**pasch/pask:** *the Passover (survives in 'paschal').*  
**pass:** (v) *to depart or to leave.*  
**passer:** *one who passes (by).*  
**passing over:** (n) *the exile, captivity, or 'transmigration' of the Israelites; the Jewish captives as a whole.*  
**passion:** (n) *suffering; (v) to suffer.*  
**paste:** *flour moistened into dough (survives in 'pasta', 'pastry', etc.).*  
**pasture:** *the word 'pasture' is found only in the "Early Version" of the WOT (also replaces 'lesewe').*  
**patience:** *hope; trust.*

**peaceable men:** *friends.*  
**peaceables:** *sacrifices for peace, offered to the Lord.*  
**peaced:** *made peace.*  
**peck:** (n) *a pot; a measure of 2 gallons.*  
**pedage:** *a toll for walking across land (shares its root with 'pedestrian').*  
**peis:** (n) *a weigh, that is, a balance or scales (all four words are in the WOT; survives in 'poise: balance').*  
**peise:** (n) *a weight; (v) to weigh or balance (something) (all four words are in the WOT; survives in 'poise: balance').*  
**peiser:** *one who weighs things.*  
**pence:** *pennies (pl. of 'penny').*  
**penner:** *a case for one or more pens, often together with an inkhorn.*  
**pens:** *wings or feathers (survives in 'pinion: the wing or flight feathers of a bird' and in 'pen: a writing utensil originally made from a feather').*  
**peoples:** *folks, nations, heathen.*  
**pepon:** *a pumpkin or a gourd.*  
**peradventure:** *perhaps, perchance.*  
**perdition:** *eternal damnation, hell.*  
**perfect:** (v) *to end, finish, complete.*  
**perfection:** *to come to the end or completion of something.*  
**perform:** *acting to end or complete something.*  
**performance:** *actions that end or complete something.*  
**perish:** *to die; to destroy or 'to lose' (from Latin, meaning 'to go away'; all four words are in the WOT and the KJV).*  
**Petra:** *Greek for 'rock' ('Sela' or 'Selah' in Hebrew).*  
**phial:** *a vial.*  
**physician:** *a medical doctor (replaces 'leech: a blood-letter or one who treats with leeches').*  
**piety:** *godliness (replaces 'pitee').*  
**pigmentary:** *an ointment maker or an apothecary.*  
**Pila:** *a lower part of Jerusalem called 'the Mortar' (from Latin, meaning 'a mortar'; 'Maktesh' in Hebrew; found at Zephaniah 1:11).*  
**pilch:** *animal skin(s); a garment made of leather or fur.*  
**pilgrim:** *a visitor; a stranger; a foreigner or an alien; one on a journey, especially to some sacred place; a wanderer or wayfarer.*  
**pilgrimage:** *a sojourn or a place for a visit; a temporary stay or residence; a long, hard journey.*  
**pious:** *devout, godly, reverential (replaces 'piteous').*  
**pippin:** *the seed of a fruit.*  
**pitched:** *fixed; pierced.*  
**plage:** *a coast or a region (all three words are in the WOT).*

**plague:** *a wound.*  
**plain:** (v) *to complain.*  
**plainings:** (n) *complaints.*  
**plaint:** *a complaint.*  
**plane tree/platan tree:** *the sycamore tree.*  
**play-frères:** *companions, friends.*  
**pleasable:** *pleasing.*  
**pleasance:** *pleasantness, pleasure.*  
**pleasant:** *pleasing.*  
**pledge:** (n) *replaces 'a wed'.*  
**plenteouslier:** *more plenteously.*  
**plow:** (n) *a chariot with a cutting blade or prow able to slice through people (the verb form is not found in the WOT; both 'plow' and 'plough' are in texts from the 1400s).*  
**plummet:** (n) *a plumb bob.*  
**pods:** *replaces 'cods'.*  
**pointel:** *a stylus or writing tool.*  
**poll:** (v) *to shave, clip, shear, trim, or cut the hair.*  
**pommel:** *an apple-like ball or knob on the handle of a sword (related to French 'pomme: apple'); the capital, chapter, head, or hook of a pillar.*  
**poor-all:** *'the all-poor', the common people or 'commons' (replaces 'porail').*  
**poorlet:** *one who is poor.*  
**porch:** *the Temple court(yard); any court(yard).*  
**porphyrio:** *a small, purple, aquatic bird, also called a coot.*  
**posnet:** *a saucepan; a small metal pot with a handle and three legs.*  
**postern:** *the backdoor or back way.*  
**pottage:** *a thin stew; vegetables.*  
**pottle:** *a pot or vessel that holds two quarts.*  
**pour:** *replaces 'helde'.*  
**pour out drink:** *replaces 'birle'.*  
**powder:** *dust; the earth.*  
**praising:** (n) *praise.*  
**prayer:** *'a pray-er' or 'one who prays'.*  
**precept:** *a statute, law, order, or commandment.*  
**prefect:** *a chief officer or person in authority.*  
**prelate:** *a ruler or a sovereign (survives as 'a high-ranking member of the church').*  
**prepare:** *replaces 'graithe'.*  
**prepuce:** *the foreskin; 'the uncircumcised', and so, the Gentiles or the heathen.*  
**prescience:** *foreknowledge.*  
**presser:** *a winepress.*  
**pressing:** *'dis-ease' or pressure.*  
**prevarication:** *the breaking of the law (survives as 'telling lies').*  
**prey:** *that which is taken in war, spoils, bounty.*  
**price:** *money; cost, expenses; reward; payment, fee.*  
**pricked:** *pierced.*  
**pricker:** *a stinger.*  
**pricks:** (n) *stings.*  
**primacies:** *first fruits (survives in 'primacy:')*



# GLOSSARY

*the state of being first, as in rank or excellence*’).

**primate:** a person of first rank, a chief, a superior; a monkey.

**princehood:** principality; one’s authority to rule over people.

**private/s:** secret(s); truth(s) that can only be known through divine revelation; mystery/ies.

**privier:** more private.

**privily:** privately, secretly.

**privy:** private, secret, hidden.

**profession:** the act of professing, declaring, or avowing; a declaration.

**proffer:** to offer.

**profiteth:** to benefit.

**progenitor:** a parent or forefather.

**promise:** replaces ‘behest’.

**proper:** one’s own, personal, or particular (this use of ‘proper’ is also found in the KJV; survives in ‘property’).

**properly:** only (‘ownly’).

**propitiation:** conciliation; atoning or atonement; sacrifice.

**propitiatory:** the mercy seat, that is, the throne or place of conciliation serving the Majesty of God.

**proposition:** the act of putting forth something for acceptance (see also ‘loaves of proposition’).

**prove:** to try or to test; to approve.

**proveth:** approveth.

**provisions:** a supply of food, necessities for living.

**provost:** an official having authority over others; a magistrate.

**prowed:** having a prow.

**prudence:** sound judgement; sagacity.

**psalterer:** one who plays a psaltery.

**psaltery:** an ancient stringed instrument similar to a dulcimer.

**publish:** to proclaim, to make known publicly.

**punged:** pricked, pierced, or cut (survives in ‘expunged’).

**purposing:** to purpose.

**pursue:** to persecute or to harass.

**purvey:** to provide provisions or necessities for life.

**purveyance:** the act of purveying; that which is supplied, provisions.

**put:** to lay down; laid down.

**put to:** to put or to set; to continue.

**pygarg:** an ibex, a kind of antelope.

## Q

**quarrier:** one who quarries stone.

**quavering:** quaking, shaking.

**quemeful:** agreeable, pleasing, satisfying; appeasing; merciful.

**quern:** a hand-mill.

**quern-stone:** a millstone.

**quick:** living, alive.

**quicken:** to make alive, to give or restore life to someone or something.

**quinquagenary:** a commander of 50 men.

**quire:** a group of singers, and so, ‘a choir’; a dance; a company or group (of dancers, soldiers, etc.).

**quitter:** an ulcer which exudes pus.

## R

**rabbeting:** indenting.

**rabbets:** indents, grooves.

**railings:** branches, outgrowths.

**raise:** to raise up.

**ramping:** ravishing, spoiling.

**rascal:** the rabble, commoners.

**rather:** first; former, previous, earlier.

**rational:** (n) a priest’s breast brooch.

**raven:** (n) robbery or the spoils thereof; the act of pillaging and plundering; (adj.) rapacious.

**ravener:** those who pillage, plunder, ravage, or take by force.

**ravening:** ravaging; robbing.

**ravish:** to rob, spoil, take; to rescue, save, help to escape (also ‘ravishing: robbing, spoiling, taking’).

**ray-cloth:** silk-like material (survives in ‘rayon’).

**reach:** to give or extend to.

**ready:** available, at hand.

**realm:** a kingdom.

**reap/reaping:** (n) a sheaf or harvest.

**reared:** raised.

**rearmouse:** a bat (that is, the flying mammal; also ‘rearmice’).

**rebel:** (adj.) rebellious.

**rebelness:** rebellion (both words are in the WOT).

**rebelty:** rebellion (both words are in the WOT).

**reck:** to have a care or concern for, to heed (survives in ‘reckless’).

**recluse:** to shut in or to enclose.

**recorded:** remembered.

**recording:** making mind of, remembering.

**redeem:** to regain possession of by paying a price, ransoming out and receiving back, ‘to buy back’.

**redound:** to accrue to, to overflow; to surge back (related to ‘rebound’, which is found in the WOT).

**reed:** a measuring rod, equal to the length of six cubits, or 9-10 feet.

**reform:** to form again or anew, and so, ‘to re-form’; to give up sinning, to improve morally; to make better.

**regeneration:** rebirth; spiritual and/or moral renewal.

**rehearse:** to recount, recite, or repeat; to declare.

**reins:** loins.

**religion:** ordinances, practices, rite(s); law; service, work.

**remission:** pardon, forgiveness, delivered from debt.

**reparation:** restoration or repair.

**Rephaim:** giants.

**replete:** full, sated.

**reproof:** rebuke, blame, reproach.

**reprovable:** reproachable.

**reproved:** rebuked.

**reproves:** (n) rebukes, censures.

**repugn:** to oppose, fight (against), or resist (survives in ‘repugnant’).

**requite:** to compensate, to repay; to make return to (replaces ‘quit’; also ‘requiting’ replaces ‘quiting’).

**reset:** a receptacle.

**restore:** to rebuild or to renew (also replaces ‘enstore’).

**rhamn:** a thief-thorn or a bramble bush.

**riched:** enriched.

**rick:** a heap or pile of corn, hay, etc.

**riddle:** (n) a sieve; (v) to sift.

**ridge:** the back of a man or an animal; the roof of a house.

**riding:** (n) army or chariot horses and/or the riders on them.

**rightful:** righteous; just; upright; faithful.

**right-fuller:** one who is more rightful than another.

**rightfulness:** righteousness; uprightness; victory, triumph.

**rightwise:** righteous.

**rightwiseness:** righteousness.

**ripe corn:** (n) harvest.

**ripened:** ripened.

**rising-again:** rising or getting up.

**rivel:** wrinkle (also ‘rivelling’; ‘wrinkle’ is found in the WOT).

**(the) River:** (the) Nile.

**rochet:** a vestment, like a surplice.

**rod:** a staff; a penis; a marked stick used for measurements, 9-10 feet long; a king’s sceptre (sometimes replaces ‘zerde’).

**roundels:** small balls.

**rubbing:** replaces ‘frotynge’ (‘rubbed’ is found in the WOT).

**ruddy:** tinged with red, rosy.

**rude:** rough (texture).

**rue:** (v) to feel sorrow, regret, remorse.

**ruinous:** ruined (both words are in the WOT and the KJV).

**runned:** ran.

**rush:** to go speedily (replaces ‘bire’; ‘rush’, as in ‘bulrush’, is found in the WOT).

**ruth:** (n) compassion or pity; (v) to feel compassion or pity for someone or something (‘ruth’ as a verb replaces ‘rewe’, ‘ruthed’ replaces ‘rewide’, and ‘ruthing’ replaces ‘rewende’).

**ruther:** (n) one who shows ‘ruth’ or compassion or pity (replaces ‘rewere’).

# GLOSSARY

<p><b>S</b></p> <p><b>Sabeans:</b> people of Seba or Sheba.</p> <p><b>sackcloth:</b> replaces 'sack' and 'sak'.</p> <p><b>sacrament:</b> a secret or 'hid truth'.</p> <p><b>(made) sacred:</b> consecrated ('consecration' is found in the WOT).</p> <p><b>(make) sacred:</b> to consecrate.</p> <p><b>(making) sacred:</b> consecrating.</p> <p><b>safe:</b> delivered or saved from sin, and so, salvation; made whole.</p> <p><b>saintuary:</b> a sanctuary.</p> <p><b>sallows:</b> willow trees.</p> <p><b>sambuca:</b> a triangular-shaped, stringed instrument.</p> <p><b>sample:</b> a copy, model, or pattern.</p> <p><b>sampler:</b> exemplar (see also 'ensampler').</p> <p><b>satchel:</b> a small handbag.</p> <p><b>satisfy:</b> replaces 'paie' (also '<u>satisfied</u>' replaces 'paide'; 'satisfaction' is found in the WOT).</p> <p><b>saton:</b> an ancient Greek unit of measure equal to 1/3<sup>rd</sup> of an ephah (known in Hebrew as 'a seah').</p> <p><b>satrap:</b> a ruler, prince, or governor.</p> <p><b>savour:</b> (n) odour; taste; (v) to think on, understand, or to perceive (survives in 'savoir-faire').</p> <p><b>savoured:</b> seasoned, made flavourful.</p> <p><b>saw:</b> (n) a saying or a story (related to 'say' and to 'saga'); a command; an agreement.</p> <p><b>say:</b> a curtain or 'a serge'; a sash.</p> <p><b>scandal:</b> sometimes replaces 'sclaundre' (also '<u>scandalized</u>: to be made a public scandal' sometimes replaces 'sclaundride').</p> <p><b>scar(p):</b> a steep rock-face or the slope of a cliff; a towering rock (survives in 'escarpment').</p> <p><b>scarry:</b> rocky.</p> <p><b>science:</b> knowledge.</p> <p><b>scion:</b> an heir or a descendent.</p> <p><b>scot:</b> a tax, fee, or payment (survives in 'scot-free').</p> <p><b>scribe:</b> a Temple copyist; an interpreter of the Scriptures.</p> <p><b>scrip:</b> a small bag, wallet, or purse.</p> <p><b>scripture:</b> any writing (not necessarily of a religious nature).</p> <p><b>scruple:</b> a weight equal to 1/24<sup>th</sup> of an ounce, that is, 20 grains.</p> <p><b>sculpture:</b> an image or an idol, worshipped as divine.</p> <p><b>Sea:</b> a large washing basin in the Temple, for the priests to cleanse their hands and feet, before doing their service.</p> <p><b>seah:</b> an Old Hebrew unit of dry measure; 3 seah = 1 ephah (see also 'saton').</p> <p><b>seat:</b> the seat of government, and so, a throne.</p> <p><b>secureness:</b> security.</p> <p><b>securer:</b> more secure.</p>	<p><b>sedg/s:</b> bulrush(es).</p> <p><b>see:</b> a throne (survives in 'the Holy See').</p> <p><b>seek:</b> to search.</p> <p><b>seemly:</b> attractive (also 'seemliness').</p> <p><b>seer:</b> 'a see-er' or 'one who sees', and so, a watchman; a prophet.</p> <p><b>seethe:</b> boil (in water).</p> <p><b>semblance:</b> likeness, outward appearance; the countenance or face.</p> <p><b>send:</b> to command or order.</p> <p><b>sendal:</b> a piece of fine linen or silk.</p> <p><b>seniors:</b> elders.</p> <p><b>sent:</b> commanded, ordered.</p> <p><b>serge:</b> a durable, thick curtain (see also 'say').</p> <p><b>sermon:</b> any speech or talking (not necessarily religious in nature).</p> <p><b>servage:</b> servitude, bondage.</p> <p><b>service:</b> a ministry or an office.</p> <p><b>set:</b> put; ordained, appointed.</p> <p><b>set-in:</b> inset.</p> <p><b>sextary:</b> a pint.</p> <p><b>shaft:</b> a rod.</p> <p><b>shame:</b> (v) to make ashamed.</p> <p><b>shamed:</b> ashamed.</p> <p><b>shamefastness:</b> shamefaced, showing shame or bashfulness.</p> <p><b>shames:</b> (n) reproofs, rebukes.</p> <p><b>shameworthy:</b> worthy of shame.</p> <p><b>share:</b> a plowshare ('ploughshare').</p> <p><b>share-bone:</b> the womb; the fork of the body, that is, the groin.</p> <p><b>shed:</b> to pour (out).</p> <p><b>sherd:</b> a piece of broken pottery; a sliver or fragment, often brittle and/or sharp (now spelled 'shard').</p> <p><b>shet (out):</b> the precursor of the vulgarity; not regarded as rude in the 14<sup>th</sup> century, as it appears in this reverent, respectful translation (found at Deuteronomy 28:27 in the "Early Version" of the WOT).</p> <p><b>shewbread:</b> 'showbread', that is, unleavened bread displayed in the Temple and dedicated to God (see also 'loaves of proposition').</p> <p><b>shined:</b> shone (p.t. of shine; both words are in the WOT and the KJV).</p> <p><b>shininger:</b> shinier.</p> <p><b>shittim:</b> acacia or shittah wood.</p> <p><b>shoeing:</b> shoe or shoes.</p> <p><b>shorted:</b> shortened.</p> <p><b>shortly:</b> in a few words, briefly.</p> <p><b>showbread:</b> see 'shewbread' above.</p> <p><b>shower:</b> 'a show-er' or a mirror ('mirror' is found in the WOT).</p> <p><b>sick:</b> weak, frail (as per British usage); unwell.</p> <p><b>sickness:</b> weakness, frailty (as per British usage); illness.</p> <p><b>side:</b> hand.</p> <p><b>sieged:</b> besieged.</p> <p><b>sign:</b> a token or a miracle; an image or an idol.</p>	<p><b>signal:</b> a sign.</p> <p><b>signet:</b> a mark or a seal.</p> <p><b>silveren:</b> made of silver.</p> <p><b>simple:</b> honest.</p> <p><b>simpleness:</b> integrity, honesty.</p> <p><b>simulacra:</b> idols.</p> <p><b>simulacrum:</b> an idol.</p> <p><b>simulations:</b> feignings, hypocrisies, pretence.</p> <p><b>singer:</b> a singer.</p> <p><b>singular/ly:</b> single, solitary; alone.</p> <p><b>sire:</b> 'sir', form of address to one's superior.</p> <p><b>sire-name:</b> surname.</p> <p><b>sister-german:</b> one's sister who has the same mother and father.</p> <p><b>sith:</b> since.</p> <p><b>slack:</b> (v) to slacken or make loose.</p> <p><b>slade:</b> a slope of a hill; a valley.</p> <p><b>slates:</b> slate plates or tiles used for roofing.</p> <p><b>sliderness:</b> slipperiness.</p> <p><b>slidery:</b> slippery.</p> <p><b>smaragdus:</b> Greek for emerald.</p> <p><b>smite:</b> (v) to strike.</p> <p><b>smiter:</b> a fighter.</p> <p><b>snipe:</b> a wading or shore bird.</p> <p><b>snub:</b> to reproach or to reprove.</p> <p><b>snubbings:</b> reproaches, blamings, reproofs.</p> <p><b>snuffer:</b> replaces 'snyter' ('to snuff (out)' is found in the WOT).</p> <p><b>so:</b> as.</p> <p><b>sodden:</b> boiled (in water).</p> <p><b>solace:</b> (n) comfort in grief; (v) to soothe or to comfort.</p> <p><b>solar:</b> a loft or an upper chamber (as per British usage; partly survives in 'solarium').</p> <p><b>solemnity:</b> a religious feast or rite.</p> <p><b>so many:</b> as many.</p> <p><b>some-deal:</b> somewhat.</p> <p><b>somewhat:</b> something.</p> <p><b>son mine:</b> 'son of mine' or 'my son'.</p> <p><b>songster:</b> a singer.</p> <p><b>sooth:</b> (n) truth; (adv.) true.</p> <p><b>soothfast:</b> truthful.</p> <p><b>soothfastness:</b> truthfulness.</p> <p><b>soothfully:</b> truthfully, uprightly.</p> <p><b>soothly:</b> truly; and.</p> <p><b>Sopher:</b> transliterated Hebrew, meaning 'he who counts', and so, the army officer who kept track of the conscripted soldiers (2<sup>ND</sup> Kings 25:19); a secretary.</p> <p><b>sop up:</b> to swallow; to take up by absorption.</p> <p><b>sore:</b> greatly, in high degree; intensely.</p> <p><b>sorry:</b> (n) sorrow; (v) aggrieved; (adj.) sorrowful, sad; regretful.</p> <p><b>sort:</b> a class, set, group, kind, or type of something; a lot or an inheritance.</p> <p><b>soul:</b> the mind, understanding, or reason; a living person or an animal; a life.</p> <p><b>sourdough:</b> yeast.</p> <p><b>sovereign:</b> a leader, one who exercises authority over others.</p> <p><b>sowl:</b> stew or pottage.</p>
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# GLOSSARY

**spale:** a splinter.  
**span:** a unit of measure equal to the distance between the tips of the thumb and the little finger.  
**spar:** a rafter or a beam.  
**sparfire:** the calf of the leg.  
**speaking:** saying.  
**species:** kinds of or sorts of.  
**speedeth:** (v) to profit or to benefit; is expedient (survives in 'expedient', 'expedite', and in 'Godspeed: best wishes or good fortune').  
**speedful:** (adj.) expedient; timely.  
**spelunk:** a cave (survives in 'spelunker').  
**spew:** to vomit (out).  
**spice:** a kind or a species.  
**spindle:** a rod or a shaft.  
**spire:** a reed.  
**spirit:** the wind; the breath or 'blast'; the essence of life; one's mind.  
**Spirit:** the Holy Spirit, the Spirit of God.  
**spoil:** (v) to impair or to destroy the value of; to rob or to take by force; to be stripped of (also 'spoiling').  
**spot:** a stain or blemish, and so, a sin.  
**spotty:** spotted.  
**spousals:** weddings.  
**spouse:** (n) a bridegroom; a partner in marriage, male or female; (v) to espouse.  
**spousess:** a wife or a bride.  
**springing time:** springtime.  
**spurning:** literally, 'kicking with the foot'; sinning (synonymous with 'hurting', 'offence', and 'stumbling').  
**spyer:** a spy (both words are in the WOT).  
**stable:** sure, firmly established, fixed, steadfast, enduring.  
**stablish:** (v) to establish or 'to found'; to fix or to confirm.  
**stably:** firmly in place, fixed, not easily moved.  
**staff:** sometimes replaces 'zerde' ('staff' is found in the WOT).  
**stalworth/y:** stalwart (also 'stalworthness'/'stalworthyness').  
**standard:** a flag of a king or of a nation; a company of troops.  
**standing-up:** upright.  
**stark:** hard, unyielding, rigid, stiff.  
**started to:** jumped up (survives in 'to start: to move suddenly after a surprise').  
**stater:** a gold or silver coin of ancient Greece.  
**station:** a headquarters; a place or position assigned to troops.  
**staves:** staffs.  
**stead:** place.  
**steadfast:** constant, firmly fixed in faith or in place.  
**steelen:** made of steel.  
**steerer:** the rudder or helm; the helmsman.  
**stellion:** a lizard.

**sticked:** pierced.  
**stillily:** privily, secretly; quietly.  
**still-like:** quietly.  
**stithy:** an anvil.  
**stole:** a long, narrow band of decorated cloth worn around the neck and over the shoulders; a vestment; a long, loose robe.  
**stones standing over:** cliffs.  
**stony:** made of stone.  
**strained:** constrained (both words are in the WOT).  
**strait:** (n) difficulty; (adj.) narrow.  
**straited:** straitened, made difficult.  
**strand:** a river or a stream.  
**straying:** erring.  
**strength:** a host or army; a stronghold.  
**strengthened:** fortified.  
**strife:** (n) a fight or a struggle; an argument or a quarrel.  
**strive:** (v) to fight or to struggle with (also 'strove'); to argue or to quarrel with.  
**strives:** (n) contention, fighting, struggles (also 'strivings'); quarrels or arguments.  
**strivous:** quarrelsome.  
**strong vengeance:** rage, wrath.  
**(one's) stronger:** (n) (one's) strong men.  
**strumpet:** a whore.  
**struthio:** an ostrich.  
**studies:** doings, activities; works, deeds; thoughts (see also 'findings').  
**stumbling:** an occasion or cause of spiritual falling or sin, 'an offence' (archaic meaning).  
**stupration:** rape.  
**stylus:** a writing instrument used on clay or wax (replaces 'pointel').  
**subject (to):** under the control or power of; in control or orderly.  
**subjection:** the state of being brought under the power of another.  
**substance/s:** goods of this world.  
**succour:** (n) a place of safety or refuge, and so, a stronghold.  
**sucking:** (n) a suckling (both words are in the WOT).  
**suffer:** to permit or give leave to, to allow; to endure; to wait on.  
**suffice:** to be enough.  
**sufficiency:** sufficiency, contentment, having enough.  
**sundry:** separate, distinct; various.  
**suppets/suppings/supping things:** things to eat (survives in 'supper').  
**supplement:** provision for what is lacking, a supply.  
**sustain:** to endure; to bear with.  
**swallow:** (n) a cave, pit, or hole.  
**swear:** (v) to make an oath or a pledge; to curse.  
**swearer:** one who makes an oath or a pledge; one who curses.  
**swearing:** (n) an oath or a pledge; cursing.

**swells:** billows.  
**swelter:** replaces 'swalide'.  
**sweven:** a dream; a vision.  
**Syrianly:** in the Syrian language, that is, Aramaic.

**T**

**tabernacle:** the residence of the Holy of Holies; any tent.  
**table:** 'table' and 'board' are used interchangeably in the WOT, so 'table' can mean food or eating, where we would say, 'room and board'; 'table' is also unexpectedly used in terms of construction, i.e., 'walls made of tables'(!), where we would say, 'boards' or 'planks', and so, to avoid confusion, 'board' was substituted, especially in Ezekiel; a tablet (this use of 'table' is also found in the KJV).  
**take:** (v) to receive; to bring to, to deliver or give up to; to commit or entrust to; to lay hold of or to seize (also 'taken' and 'took').  
**take comfort:** take courage, be strong (physically or emotionally).  
**take keep:** take care.  
**take recording:** am reminded of.  
**talent:** a weight or unit of measure used for everyday items as well as for precious metals.  
**tallow:** animal fat, the suet.  
**tapet:** a tapestry, carpet, or blanket.  
**tapicer:** a weaver of tapestry, rugs, blankets, etc.  
**target:** a shield.  
**targeter:** a shield-maker.  
**tarry:** to linger or to remain longer than expected.  
**task master:** slave-driver; foreman.  
**taughtly:** knowingly.  
**teasel:** a thistle or a tassel.  
**teat:** the breast; the nipple.  
**Teman:** in, of, or to the south.  
**tempest:** 'in that time or season' (survives in 'tempestive: timely, seasonable').  
**temporal:** temporary; earthly.  
**tend:** (v) to make and maintain a fire.  
**tender:** weak; young.  
**teraphim:** images or idols of household gods revered by pre-exilic Israelites as good luck charms.  
**terebinth (tree):** the turpentine tree (rendered in some translations as an oak or an elm tree).  
**term:** a border.  
**testament:** a covenant.  
**testimony:** the divine charge or the Law, specifically, 'the ten words' or 'the ten commandments'; synonymous with 'covenant'.  
**Tetragrammaton:** the four Hebrew letters 'Y-H-W-H' or 'Yahweh', meaning 'the God of revelation and grace', one of the many

# GLOSSARY

<p><i>names of God.</i></p> <p><b>thank:</b> (v) archaic past tense of 'think' ('thought' is also found in the WOT).</p> <p><b>thankings:</b> thanks, thanksgiving (also called 'graces').</p> <p><b>that:</b> which; but; even.</p> <p><b>that if:</b> though.</p> <p><b>'that spake in me':</b> 'that spake with me'.</p> <p><b>them:</b> themselves.</p> <p><b>there:</b> they.</p> <p><b>therefore:</b> for this reason.</p> <p><b>therethrough:</b> through that or it; by reason of that, thereby; for, because.</p> <p><b>thereto:</b> to this thing or end.</p> <p><b>therf:</b> without 'souring' or yeast.</p> <p><b>therf loaves:</b> unleavened bread.</p> <p><b>the which:</b> what; which; who.</p> <p><b>thiefly:</b> thief-like.</p> <p><b>thieve-thorn:</b> a bramble bush.</p> <p><b>this word:</b> this thing.</p> <p><b>thither:</b> in that direction; to that place.</p> <p><b>thrall:</b> (n) a man in bondage; a slave (also the feminine 'thralless').</p> <p><b>through-covered:</b> covered throughout.</p> <p><b>thumb:</b> the big toe.</p> <p><b>thyine tree:</b> the thuya tree.</p> <p><b>thymiana:</b> a kind of incense.</p> <p><b>tidings:</b> a report, information, news.</p> <p><b>Tifsar:</b> transliterated Hebrew, meaning 'the commander of a military force' (Jeremiah 51:27).</p> <p><b>tiller:</b> one who works the soil to produce crops, a farmer.</p> <p><b>tilth:</b> tillage.</p> <p><b>timbrel:</b> a percussion instrument held in the hand, like a tambourine.</p> <p><b>tithe:</b> 1/10<sup>th</sup> of annual income given to God.</p> <p><b>title:</b> a memorial or a pillar.</p> <p><b>to:</b> against; by; for; in; of.</p> <p><b>to be before:</b> to lead the way.</p> <p><b>together:</b> completely, 'altogether'.</p> <p><b>token/tokening:</b> a visible sign; an image or an idol.</p> <p><b>to learn (him):</b> to teach (him).</p> <p><b>tollage:</b> a fee or a toll.</p> <p><b>to me:</b> for me.</p> <p><b>tongue:</b> words of speech used by a group of people to communicate (e.g., 'one's native tongue', or language).</p> <p><b>tooter:</b> a lookout person, an spyer, a watchman (survives in 'tout', and related to 'tutor').</p> <p><b>toot-hill:</b> a lookout place.</p> <p><b>tooting:</b> watching or 'looking out for' (survives in 'touting').</p> <p><b>to pieces:</b> implied in such verbs as 'to-drawe', 'to-bruise', 'to-rente', and 'to-pownde'.</p> <p><b>tother:</b> the next; other ('other' is found in the WOT).</p> <p><b>to use priesthood:</b> to perform the work of a priest.</p>	<p><b>to wed:</b> to take for a pledge.</p> <p><b>tragelaph:</b> a mythical creature, part goat and part stag; an antelope.</p> <p><b>translate:</b> to transform or change; to carry across, away, or over; to pass from one side to the other; to transfer or remove.</p> <p><b>translation:</b> a change or transformation.</p> <p><b>transmigration:</b> the time of the Israelites' captivity and exile; to migrate or move from one country to another.</p> <p><b>travail:</b> (n) toil or labour; (v) to toil or to labour; to trouble.</p> <p><b>travailest:</b> troublest.</p> <p><b>treasury:</b> a storehouse or repository; a chamber ('chamber' is found in the WOT).</p> <p><b>treat:</b> (v) to handle something physically; to 'handle' a topic with one's mind, and so, to discuss, dispute, study, and/or deal with (survives in 'treatise').</p> <p><b>treen:</b> wooden.</p> <p><b>tregetour:</b> an enchanter or a conjurer; a deceiver.</p> <p><b>tribune:</b> a magistrate; a ruler of 1000 men.</p> <p><b>tried (flour):</b> sifted or refined (flour).</p> <p><b>trouble:</b> (v) to disturb (both words are in the WOT).</p> <p><b>trow:</b> to believe or suppose; to trust.</p> <p><b>trump:</b> (n) a trumpet.</p> <p><b>trumped:</b> (v) trumpeted.</p> <p><b>trundle:</b> (v) to roll.</p> <p><b>trust:</b> (n) confidence, boldness.</p> <p><b>trustily:</b> confidently, boldly.</p> <p><b>tucker:</b> a person who 'fulls' and dresses cloth, and so, 'a fuller'.</p> <p><b>turds:</b> dung.</p> <p><b>turn:</b> to convert or change one's position (physically or morally).</p> <p><b>turn again:</b> to return (also 'turned again').</p> <p><b>turn away:</b> to backslide.</p> <p><b>turn-giddy:</b> giddiness.</p> <p><b>turtle:</b> a turtledove.</p> <p><b>twain:</b> two.</p> <p><b>twisel:</b> to be parted in two.</p> <p><b>twisel-tongued:</b> double-tongued.</p> <p><b>twist:</b> a hinge (both words are in the WOT).</p> <p><b>tympa:</b> a drum (survives in 'tympani').</p> <p><b>tympa:</b> a drummer.</p> <p><b>tyrant:</b> a strong or powerful man (without negative connotations).</p> <p><b>U</b></p> <p><b>umbra:</b> (n) a shadow (survives in 'umbrella').</p> <p><b>unbuxom:</b> not pliant, and so, stubborn, obstinate, unobedient.</p> <p><b>unchastity:</b> lechery.</p> <p><b>uncleanness:</b> (n) an idol.</p> <p><b>undefouled:</b> undefiled.</p> <p><b>under-dark:</b> somewhat dark.</p> <p><b>under-delved:</b> dug under.</p> <p><b>under-grow:</b> to increase(!).</p> <p><b>underlay:</b> to submit or make subject to (also 'underlie').</p>	<p><b>under-put:</b> to put under, to lay down, or to risk (one's life, etc.).</p> <p><b>under-serving:</b> serving under or together with.</p> <p><b>understand:</b> (v) to have mind of or on; to think, reflect, or meditate on, to consider.</p> <p><b>underset:</b> bolster, sustain, support.</p> <p><b>undertake:</b> to help or defend.</p> <p><b>under-yoked:</b> made tame.</p> <p><b>undo:</b> (v) to destroy.</p> <p><b>undoing:</b> (n) the solving of, or the solution to, a problem or a riddle.</p> <p><b>unequity:</b> iniquity, wickedness, injustice.</p> <p><b>unfaithful:</b> literally, 'not full of faith', and so, unbelieving or 'out of the faith'.</p> <p><b>unfastened:</b> made unsteadfast.</p> <p><b>unglorious:</b> inglorious.</p> <p><b>unguentary:</b> a maker of ointments or perfumes.</p> <p><b>unhaired:</b> made bald.</p> <p><b>unhonest:</b> dishonest; unseemly; dishonourable (also 'unhonestly').</p> <p><b>unicorn:</b> a wild ox.</p> <p><b>unjust asker:</b> an extortioner or an oppressor (see 'exactor').</p> <p><b>unknew:</b> knew not.</p> <p><b>unknow:</b> 'to not know' or to be ignorant of.</p> <p><b>unknowing:</b> (n) 'not knowing' or ignorance; (adj.) ignorant.</p> <p><b>unknowingness:</b> 'the state of not knowing' or ignorance.</p> <p><b>unlearned:</b> uninstructed.</p> <p><b>unleaveful:</b> 'without leave', that is, without license or permission, and so, unlawful or impermissible.</p> <p><b>unlettered:</b> 'without letters', that is, without a degree, study, or formal education.</p> <p><b>un noble:</b> ignoble.</p> <p><b>unobedience:</b> disobedience.</p> <p><b>unobesant:</b> disobedient (see also 'inobesant').</p> <p><b>unpeaceable:</b> agitated, unruly, disorderly (also 'unpeaceably').</p> <p><b>unpiety:</b> impiety, ungodliness.</p> <p><b>unpious:</b> impious; wicked.</p> <p><b>unpliable:</b> unbowing.</p> <p><b>unprudent:</b> imprudent, foolish.</p> <p><b>unquieted:</b> disquieted.</p> <p><b>unreasonable:</b> literally, 'not able to reason', and so, unreasoning.</p> <p><b>unreprovable:</b> unapproachable.</p> <p><b>unrightwiseness:</b> unrighteousness.</p> <p><b>unseeming:</b> unseemly.</p> <p><b>unshamefast:</b> without shame.</p> <p><b>unspotted:</b> without stain or blame, and so, sinless.</p> <p><b>unstable:</b> 'without a home', and so, moving from place to place.</p> <p><b>unsteadfast:</b> (adj.) weak.</p> <p><b>unsteadfastness:</b> weak in belief.</p> <p><b>untrowable:</b> unbelievable; not worthy of trust.</p>
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# GLOSSARY

**unwarded:** *without walls.*  
**unwashen:** *unwashed.*  
**unwayed:** *without a way, road, or path (see also 'wayless').*  
**unwemmed:** *unspotted, without blemish or fault, and so, sinless.*  
**unwisdom:** *ignorance; foolishness.*  
**unwitting:** (n) *'without knowing', in ignorance (also 'unwittingly').*  
**unwitty:** *literally, 'without wit', that is, without understanding or reason, and so, unwise or foolish.*  
**unworshipped:** *not honoured.*  
**up-bearing:** *bearing up, supporting.*  
**upbraid:** *to severely reproach.*  
**urchin:** *a hedgehog or a porcupine (from Latin; survives in 'sea urchin: a spiny sponge'); a coney or a hare.*  
**Urim and Thummim:** *transliterated Hebrew, meaning 'lights and perfections'. These were likely two (or more) objects placed in the high priest's ephod, in the breastplate of judgement that covered the priest's heart, which he wore when he entered before the Lord. Probably cast like dice, they were used to determine God's will in matters of national concern.*  
**us-self:** *ourselves.*  
**usury:** *interest paid on money (usually excessive).*  
**utmore:** *out-more.*  
**utmost:** *out-most.*  
**uttermore:** *outer-more.*  
**uttermost:** *outer-most.*

## V

**vagrant:** *one who wanders from place to place; homeless.*  
**vain:** (n) *vanity; (adj.) empty, futile, worthless.*  
**vein:** *a spring, fountain, or other watercourse.*  
**venge:** (v) *to avenge; to revenge (all three words are in the WOT).*  
**vengeance/s:** *plagues; retribution.*  
**venger:** *an avenger; one who takes revenge (all three words are in the WOT).*  
**venomings:** *poisons.*  
**veriest:** *most true.*  
**verily:** *truly; indeed.*  
**vermilion:** *scarlet or cinnabar.*  
**verre:** *a glass cup (from Old French).*  
**verse:** (in) *a particular order.*  
**ver time:** *spring time (survives in 'verdant').*  
**very:** *true.*  
**vestiary:** *the porch of the Temple (partly survives in 'vestry' and 'vestibule').*  
**vestments:** *one of the ritual garments of the priesthood.*  
**vetches:** *leguminous plants, fitches.*  
**vial:** *also called 'a phial'.*  
**vice:** *a spiral staircase.*

**vile-like:** *vilely.*  
**vinery:** *a vineyard; a vine or vines (all four words are in the WOT).*  
**vintage:** *wine.*  
**virago:** *the first woman, Eve.*  
**virtue:** *power, strength, might; authority; an army or 'host'; wealth; moral rectitude.*  
**virtues:** *mighty powers; armies or 'hosts'; moral excellence.*  
**visit (upon):** *to punish; to tend.*  
**visitation:** *punishment.*  
**voice:** *a sound or a noise.*  
**void:** (adj.) *empty; null.*  
**voided:** *made void; emptied (also replaces 'defied').*  
**volatiles:** *birds (survives in 'volatile: flighty').*  
**voluble:** *revolving, that is, able to go about or to go around.*  
**volume:** *a book.*  
**volupty/ies:** *pleasure(s) or delight(s) of a sensual nature; the lusts of life (survives in 'voluptuous').*

## W

**wag:** *to move quickly from side to side.*  
**wagger:** *to move to and fro, to stagger, to wander.*  
**wain:** *a wagon.*  
**waiter:** *a watchman (both words are in the WOT).*  
**wake:** (v) *to awaken; to be alert or to watch for; to stand watch.*  
**waker:** *a watchman (both words are in the WOT).*  
**waking:** (n) *a watch or duty period, often 4 hours in length; (adj.) watchful; (adv.) awakening.*  
**walked:** *went.*  
**wallowed:** *rolled.*  
**wander:** *to walk; to travel.*  
**wang:** *the cheek or the jowl.*  
**wang teeth:** *molars (see also 'cheek teeth').*  
**wanness:** *pale from sickness or injury.*  
**ward:** (n) *a prison; a cell or hold for prisoners; a temple precinct; a means of defence or protection; (v) to guard; to have charge of; to make strong.*  
**warding:** (n) *'a (place of) keeping' or a prison; a fortification or a stronghold.*  
**wardrobe:** *a private chamber or a bedroom; a storage room.*  
**warily:** *cautiously, carefully.*  
**warn:** *to exhort, admonish, or notify of possible harm; to proclaim or state without allowing dissent; to order under threat of penalty, and so, to command.*  
**washen:** *washed (both words are in the WOT).*  
**was holden:** *was held.*  
**waste:** (n) *a void place; (v) to destroy; to cause to come to nought or ruin; to consume; (adj.) useless, barren, void,*

*or in vain (also 'wasteness').*  
**watch:** (n) *a place and/or time of duty; (v) to stand guard; to keep charge; to lay wait.*  
**watcher:** *a watchman (both words are in the WOT).*  
**water-heap:** *'a heap of water', and so, a billow.*  
**watery:** *watered.*  
**wax:** (v) *to grow or to increase; to become.*  
**way:** *a street, road, or path (survives in 'highway', etc.).*  
**wayless:** *without a way, road, or path (see also 'unwayed').*  
**waylode:** *essentials for the way.*  
**way-lot:** *a crossroad.*  
**wayward:** *willful, untoward, following one's own wanton or depraved inclinations.*  
**weather:** *rain(!); climate.*  
**webs:** *weavers.*  
**webster:** *a weaver.*  
**wed:** (n) *a pledge, promise, or surety.*  
**ween:** (v) *to suppose or to guess; to think.*  
**weigh:** (n) *a balance or scales (all three words are in the WOT).*  
**weigher:** *one who weighs things.*  
**well:** (n) *an underground water source (sometimes replaces 'pit'); a fountain or spring; (v) to melt or cause to flow (partly survives in 'weld'); (adv.) good.*  
**weller:** (n) *one who refines metals, and so, a founder or caster (partly survives in 'welder').*  
**wellfully:** *'fully well', and so, successfully, prosperously, healthfully.*  
**welling:** *flowing together (partly survives in 'welding').*  
**wellsome:** *successful, prosperous, healthful (also 'wellsomely').*  
**weltered:** *rolled.*  
**wem:** *a spot, stain, blemish, or fault, and so, a sin (partly survives in 'wen: a benign cyst or skin tumour').*  
**wend:** (v) *to go forth, to proceed.*  
**went to:** *to attack.*  
**wether:** *a ram.*  
**wharve:** *the whorl of a spindle.*  
**what:** *why; that.*  
**whelk:** *a pustule.*  
**whelps:** *young dogs.*  
**whereof:** *of what or from what; of which or of whom.*  
**whereto:** *why; to what place or what end.*  
**which:** *who, whom, whose; what.*  
**whichever:** *whomever.*  
**while-meal:** *by turn(s).*  
**whither:** *to which or what place; where.*  
**who/whom:** *which.*  
**whole:** *wholesome.*  
**whore:** *a strumpet.*  
**whoreling:** *one who seeks out whores.*

# GLOSSARY

<p><b>wield:</b> <i>to control or rule; to manage.</i></p> <p><b>will:</b> (n) <i>pleasure; wish, desire; mind; that which one delights in;</i> (v) <i>to delight in.</i></p> <p><b>willful:</b> <i>wilful; willing.</i></p> <p><b>willfully:</b> <i>wilfully; willingly.</i></p> <p><b>willing:</b> <i>willingly; desiring.</i></p> <p><b>wills:</b> <i>works, ways, desires, pleasures.</i></p> <p><b>wily:</b> <i>sly, cunning.</i></p> <p><b>win:</b> <i>gain (also 'won: gained').</i></p> <p><b>wined:</b> <i>kicked.</i></p> <p><b>winning:</b> <i>wealth, material or financial gain.</i></p> <p><b>wise:</b> <i>way of doing something.</i></p> <p><b>wist:</b> <i>knew (both words are in the WOT and the KJV).</i></p> <p><b>wit:</b> (n) <i>mind; understanding, intelligence, insight.</i></p> <p><b>witen:</b> (v) <i>(they) know (both words are in the WOT and the KJV).</i></p> <p><b>with (trees):</b> <i>willows, sallows.</i></p> <p><b>withhold:</b> <i>to retain or to hold back.</i></p> <p><b>withholden:</b> <i>withheld.</i></p> <p><b>withinforth:</b> <i>within or inside.</i></p> <p><b>without:</b> (adv.) <i>outside (sometimes replaces 'out-takun: to take out').</i></p> <p><b>without desert:</b> <i>without deserving (of penalty, etc.).</i></p> <p><b>without discipline:</b> <i>without learning, and so, uninformed.</i></p> <p><b>withoutforth:</b> <i>(from) without or outside.</i></p> <p><b>with-saith:</b> <i>to say against (this use of 'with' survives in 'withstand').</i></p> <p><b>withstand:</b> <i>to resist or oppose, to stand against (also 'withstander').</i></p>	<p><b>witless:</b> <i>mindless; foolish.</i></p> <p><b>witness:</b> (v) <i>to testify.</i></p> <p><b>witnessing/s:</b> (n) <i>the Law; testimony, testimonies; instruction(s).</i></p> <p><b>wits:</b> <i>one's mind or understanding.</i></p> <p><b>witting:</b> <i>knowing (also 'wittingly').</i></p> <p><b>witty:</b> <i>wise, prudent, able, witting.</i></p> <p><b>woman-child:</b> <i>a young woman or a damsel (also 'women-children: young women or damsels', which is also found in the KJV).</i></p> <p><b>womb:</b> <i>the belly.</i></p> <p><b>wonder:</b> (n) <i>a terror or a horror (also 'wondering').</i></p> <p><b>wont:</b> <i>a habit or personal custom.</i></p> <p><b>wood-bill:</b> <i>a briar hook.</i></p> <p><b>woodwose:</b> <i>a wild man of the woods, a savage.</i></p> <p><b>world of world:</b> <i>eternity, forever and ever ('world of worlds' and 'worlds of worlds' are also found in the WOT).</i></p> <p><b>worlds:</b> <i>for ever.</i></p> <p><b>worship:</b> (v) <i>to pay homage to, to venerate ('worship' and 'honour' are interchangeable in the WOT, as per British usage).</i></p> <p><b>worshipful:</b> <i>worthy of respect, honourable ('worshipful' and 'honourable' are interchangeable in the WOT, as per British usage).</i></p> <p><b>worst:</b> (adj.) <i>full wicked, very bad, evil.</i></p> <p><b>(the) worst:</b> (n) <i>the devil.</i></p> <p><b>worthy:</b> <i>of worth or value.</i></p> <p><b>worts:</b> <i>herbs.</i></p> <p><b>wortworm:</b> <i>a worm that eats herbs, such as</i></p>	<p><i>a caterpillar.</i></p> <p><b>wot:</b> (v) <i>(I/we) know (both words are in the WOT and the KJV).</i></p> <p><b>would:</b> <i>desired.</i></p> <p><b>wound:</b> (n) <i>an affliction or plague.</i></p> <p><b>wrath:</b> (n) <i>rage, anger, indignation.</i></p> <p><b>wrathed:</b> <i>angered, provoked.</i></p> <p><b>wrathers:</b> (n) <i>stirrers to wrath or provokers of rage, anger, or indignation.</i></p> <p><b>wrathfulness:</b> (n) <i>rage, anger, indignation.</i></p> <p><b>wreak:</b> (v) <i>to avenge.</i></p> <p><b>wreaker:</b> (n) <i>an avenger.</i></p> <p><b>wretchednesses:</b> <i>miseries.</i></p> <p><b>wright:</b> <i>a craftsman or a builder.</i></p> <p><b>wrong challenger:</b> <i>an extortioner or an oppressor (see 'exactor').</i></p> <p><b>wrongful asker:</b> <i>an extortioner or an oppressor (see 'exactor').</i></p> <p><b>wroth:</b> <i>furious, filled with anger.</i></p> <p><b>wrought:</b> <i>worked.</i></p> <p><b>Y</b></p> <p><b>yard:</b> <i>an enclosed piece of ground; a garden (replaces '3erd: a yard or garden', from Old German; 'garden' is in the WOT).</i></p> <p><b>yield/ing:</b> (n) <i>a reward; a punishment;</i> (v) <i>to give or render to; to reward; to punish.</i></p> <p><b>yore:</b> <i>long ago, in times past.</i></p> <p><b>you:</b> <i>yourselves.</i></p> <p><b>youngling:</b> <i>a young person.</i></p> <p><b>yowl:</b> (v) <i>to yell or to howl.</i></p> <p><b>yowling:</b> <i>yelling, howling.</i></p>
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# Endnotes and Conclusion

## Endnote I: Comparing The Old and The New

When comparing the Old Testament of the “Wycliffe Bible” (WOT) with the New Testament of the “Wycliffe Bible” (WNT), the Old having been translated and revised **after** the New, three general observations can be made:

1. The WOT has fewer obsolete and archaic words than the WNT. “Stream”, “river”, “mountain”, “called”, “pasture”, and other “modern” words are found only in the WOT. Also, more conjunctions and prepositions are found in the WOT, providing more “passage flow” (though inconsistently, appearing in one verse, but not in another). In short, the WOT, particularly its “Later Version”, often reads and sounds more modern than the WNT.

2. The WOT has a much richer vocabulary than the WNT. It was a true delight to regularly encounter new words, familiar and recognizable, many of them destined to become an early or even the initial example of an entry in the *Oxford English Dictionary*. Such words as: abate, acre, all be it (“albeit”), ancestry, annealed, anvil, apes, apothecary, armory, ascribed, assigned, at once, bald, bark, basket, beadle, bequest, blithe, blue, bordellery, bridal, bridle, buckle, button, buttresses, called (only “clepide” is found in the WNT), carols, carriages, cement, chamberlain, chandelier, chieftain, chronicles, church, circumstance, clap, cluster, comb, compel, complain, composition, conditions, congregation, conquest, consecration, consistory, conspiracy, constitution, contradiction, conversant, convocation, copy, correction, cradle, craftsman, crocodile, cruet, cushions, default, depose, devoutly, displease, dissolute, doctrine, doe, dower (“dowry”), dragon, dromedaries, elephants, eloquent, enjoin, ere, err, errand, eschew, estimation, examine, exiting, faucet, fawn, felony, flatter, fords, forths, fostered, fret, furbish, genitals, glob, gnats, goblin, gripe, grovel, hailstones, hatchet, hoarse, hooves, housewife, hovering, hue, hymn, hyperbole, illusions, inkhorn, irrevocable, jolly, judicial, kettles, lattice, leviathan, libation, librarians, literature, litters, manacles, margin, matrimony, mattocks, mediator, medicine, memory, menial, merit, mesh, mirth, mischief, mooted, mountain (only “hill” and “mount” are found in the WNT), muck, muttering, mystic, navy, neckerchief, nesh, nieces, noisome, oak, obstinate, odours, ordures, ostrich, ouch, palace, palate, papyrus, pasture (only “lesewe” is found in the WNT), peacocks, pebble, peer, pelican, perpetual, perverted, pillars, pillows, pinnacles, pint, pippin, piss, plow, presume, presumptuously, punched, quemeful, quick, rampant, ransom, ravenous, raze, reckless/ly, remorse, reparations, reptiles, restore, ribbon, riddles, rider, rifled, river (only “flood”, “flume”, and “strand” are found in the WNT), rochet, sanguine, satrap, scored, scot, scoured, scruples, seasonable, secretary, sect, “shet” (now a vulgarism, but then deemed suitable for the Bible), shrubs, skulls, sleight, smart, smock, snare, soap, soil, spacious, spider, spigot, spurn, square, squire, stallion, stein, stream, studiously, sundry, supplant, suspicion, tankard, timber, top, trap, trifler, trowel, turds, turrets, twinkle, uncle, unculpable, unicorn, unknit, unwittingly, urine, ushers, vanquished, venison, wardrobe, wattle, wedding, wedlock, whale, whorehouse, wicket, and wright.

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3. Because Hebrew via Latin to English (and Hebrew directly into English as well), lends itself to much greater variation than that of Greek via Latin to English (or Greek directly into English), there are many more significant differences between the “Early” and “Later” versions of the WOT than between the two versions of the WNT. Many of these alternate renderings are textually relevant; others were simply too fascinating to ignore. See the files on the *Wycliffe’s Bible* CD or the online efiles for literally thousands of WOT “Early Version” verses which, due to space limitations, could not be in the printed version of *Wycliffe’s Old Testament*. They provide countless additional examples of Wycliffe’s and Purvey’s insightful scholarship.

### Endnote II: Regarding the “Early Version”

The “Early Version” of the “Wycliffe Bible” has long been criticized by Bible historians as being too literal, often unintelligible, at best a deeply-flawed 1<sup>st</sup> attempt. But in fact, significant portions of the “Early Version” of the WOT were transferred unchanged to the “Later Version” and are identical to the text found in *Wycliffe’s Old Testament*. However, it is true, that overall, the “Early Version” is a less satisfying read than the “Later Version”. It is not so finely-tuned and contains many more poorly-ordered phrases which interrupt the flow. That is why handwritten variations of the “Later Version” of the WOT became part of the foundation on which the Old Testament of the King James Version (KJV) was built.

And yet, comparing all three versions side-by-side, it becomes clear that the KJV translators often rejected revisions made in the “Later Version” of the WOT, and instead reverted to words and phrases found in the “Early Version”. Why did they do this? Sometimes the “Early Version” had a more accurate rendering of the original Hebrew; other times the “turn of phrase” in the “Early Version” was more compelling. As well, the KJV translators often followed the “Early Version” regarding prepositions (e.g., “the” in the “EV”, replaced by “a” in the “LV”), verb forms (e.g., “saying” and “sitting” in the “EV”, replaced by “said” and “sat” in the “LV”), and phrase order within a verse (e.g., “a/b/c” in the “EV”, rearranged into “b/a/c” in the “LV”).

But of greatest consequence are the scores of significant individual words that appear in the “Early Version” of the WOT, were not used in the equivalent “Later Version” verses, but later were copied by the KJV translators. Translation is an inexact science. A single word can often be rendered several ways (as the “Wycliffe” versions themselves demonstrate). Therefore these linguistic agreements (not in every instance, but often enough) are meaningful and important to note. Examples of WOT “Early Version” and KJV word agreement include: bare (“childed” in “LV”); between (“betwixt” in “LV”); captives (“prisoners” in “LV”); covenant (“bond” in “LV”); divide/d (“part/ed” in “LV”); dwelt (“dwelled” in “LV”); elders (“elder men” in “LV”); even (“eventide” in “LV”); Gentiles (“heathen men” in “LV”); go in (“enter” in “LV”); heaven (“the air” in “LV”); kingdom (“realm” in “LV”); let go (“deliver/ed” in “LV”); letters (“epistles” in “LV”); Levites (“deacons” in “LV”); lifted (“raised” in “LV”); measured (“meted” in “LV”); mountains (“hills” in “LV”); nor (“neither” in “LV”); O! (“A!” in “LV”); of it (“thereof” in “LV”); or (“either” in “LV”); region (“country” in “LV”); rightwiseness (“EV”)/righteousness (KJV) (“rightfulness” in “LV”); river (“flood” in “LV”); slaughter (“slaying” in “LV”); slay/slew (“kill”/“killed” in “LV”); stream (“strand” in “LV”); substance (“chattel” in “LV”); that (“which” in



## Endnotes & Conclusion

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“LV”); then (“therefore” in “LV”); the Lord our God (“our Lord God” in “LV”); the Lord their God (“their Lord God” in “LV”); the Lord thy God (“thy Lord God” in “LV”); the rightwise (“EV”)/the righteous (KJV) (“a just man” in “LV”); them or they (“those” in “LV”); These things saith the Lord (“EV”)/Thus saith the Lord (KJV) (“The Lord saith these things” in “LV”); two (“twain” in “LV”); unto (“till to” in “LV”); upon (“on” in “LV”); and wrath (“ire” in “LV”). All of these words were in the lexicon of the “Early Version” of the WOT. Two hundred years later they reappeared in the KJV.

There are fewer instances where the WOT “Later Version” and the KJV agree, and the “Early Version” differs, or where all three are distinct. Some examples include: after (“EV”), by (“LV”), according to (KJV); entry (“EV”), entering (“LV” and KJV); gone in (“EV”); entered (“LV”); went in (KJV); in it (“EV”), therein (“LV” and KJV); morrow (“EV”), morrowtide (“LV”), morning (KJV); wild fields (“EV”), field places (“LV”), fields/plains (KJV).

### Endnote III: The Old Testament: Who Needs It?

*If the New Testament is the story of a Man,  
the Old Testament is the story of a people.  
If the New Testament is personal and intimate,  
the Old Testament is communal and expansive.  
If the New Testament is a sonata,  
the Old Testament is a symphony.*

“Old” and “New”. Progenitor and Progeny. The family resemblance is striking. Both are majestic and eternal, yet also commonplace and temporal. They share so much. The Holy Spirit. God the Father. God the Redeemer. God the Saviour. The Holiness of God. The Might of God. The Word of God. The Call to Righteousness. The Book of Life. Human Sin. Divine Justice and Mercy. Heaven and Hell. Revelations. Apocalypse. The Well of Living Water. The Way of Truth.

These realities, and so many others, are found in both books.

Two books with a shared heritage. But one book with two distinct purposes.

For the Jewish people, whom God addressed and called apart, who safeguarded these Holy Scriptures for a millennium, and then shared them with the world, their “Ta’na’kh”<sup>1</sup> (Tanach) is the early record of their nation, the remembrance of things past, the prophecies of things to come, but most importantly, the recounting of their unique relationship with Almighty God.

For Christians, the Old Testament sets the cosmic and temporal contexts for the New Testament. It is “Part One” of a unique two-part epic. Jesus, then Peter and Paul, Matthew and

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<sup>1</sup> The Hebrew Bible is called the “Ta’na’kh” (Tanach), which is a 3-letter acronym for Torah (the Pentateuch), Nevi’im (the Prophets), and Ketuvim (the Writings). It has 39 books, ordered as follows:

Torah: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

The Prophets: Joshua, Judges, 1<sup>ST</sup> & 2<sup>ND</sup> Samuel, 1<sup>ST</sup> & 2<sup>ND</sup> Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The Writings: Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1<sup>ST</sup> & 2<sup>ND</sup> Chronicles.

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John, and numerous others in the New Testament, frequently quote from the Old Testament. Without the Old, the New would be adrift, cut off from its life-giving roots. And as we all know, any living organism cut off from its roots will soon wither and die. Even “the Living Word”.

But the reach and relevance of the Old Testament, its importance and significance, far exceed these already substantial achievements.

On the temporal plane, *that is life, here and now*, the Old Testament is essential for anyone seeking to understand the human condition and humankind, for anyone seeking the answers to the most fundamental questions of life and death. In other words, the Old Testament is as relevant as today’s newspaper.

On the eternal plane, *that is the infinite and forever*, the Old Testament is nothing less than a formal introduction to God Himself. And so it is for anyone seeking a relationship with Him. Its supreme significance, its inestimable value, its ultimate purpose, is that it enables all of us, each and every one of us, if we so desire, the opportunity to begin to comprehend The Incomprehensible. For anyone seeking to come to know the Lord their God, the Lord God of Hosts, the Creator of the Universe, the Old Testament is, in a word, indispensable.

Who needs the Old Testament? Everyone.

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## In Conclusion

The Old Testament of the “Wycliffe Bible”, written more than 600 years ago by John Wycliffe and John Purvey, is a work of genius, deserving our respect, indeed our awe. The “Later Version”, in particular, is a fine, fluent, reverent rendering. Rich in vocabulary, replete with memorable phrases, produced under life-threatening conditions, the Wycliffe Old Testament is a worthy first English vernacular translation of the “Ta’na’kh” (Tanach).

John Wycliffe and John Purvey have earned their standing in the pantheon of English Literature, alongside such luminaries as Chaucer, Shakespeare, Milton, Tyndale, and the translators of the King James Version of the Bible.

# **New Testament**

Introduction

Endnote: Regarding the "Early Version"

Glossary

In Conclusion

Old Testament

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## Introduction

*Then Jesus spake to the people...*

By the sea or on a hilltop, in the temple or at the well, to individuals and to multitudes alike, when Jesus walked the earth, he spoke to people in words they could understand.

Paul's actual letters were written in Greek, the everyday language of those to whom they were sent. Thirty years later, the same would be true of the original Gospels.

1300 years later, in England, the Word of Truth was written only in Latin, a foreign language to 99% of that society. Indeed, Latin was only understood by some of the clergy and the well-off, and the relatively few who were university-educated. As well, the Church's "Divine Commission" – to preach the Word and save souls – had been transformed into a more temporal undertaking: the all-consuming drive to wield authority over every aspect of life and, in the process, to accumulate ever-greater wealth.

John Wycliffe, an Oxford professor and theologian, was one of those few who had read the Latin Bible. Though a scholar living a life of privilege, he nevertheless felt a special empathy for the poor and the uneducated, those multitudes in feudal servitude whose lives were "short, nasty, and brutish". He challenged the princes of the Church to face their hypocrisy and widespread corruption – and to repent. He railed that the Church was no longer worthy to be The Keeper of the Word of Truth. And he proposed a truly revolutionary idea:

"The Scriptures," Wycliffe stated, "are the properly of the people and one which no party should be allowed to wrest from them...Christ and his apostles converted much people by uncovering of scripture, and this in the tongue which was most known to them. Why then may not the modern disciples of Christ gather up the fragments of the same bread? The faith of Christ ought therefore to be recounted to the people in both languages, Latin and English."

Wycliffe believed that with the Word of Truth literally in hand, each individual could work out his or her own salvation, with no need for any human or institutional intermediary.

And so John Wycliffe and his followers, most notably John Purvey, his secretary and close friend, translated Jerome's Vulgate, the "Latin Bible", into the first English Bible. Their literal and respectful translation was hand-printed around 1382. Historians refer to this as the "Early Version" of the "Wycliffe Bible".

The Church princes, long before having anointed themselves sole (soul?) arbitrator between God and man, condemned this monumental

## Introduction

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achievement as heretical – and worse:

“This pestilent and wretched John Wycliffe, that son of the old serpent...endeavoured by every means to attack the very faith and sacred doctrine of Holy Church, translated from Latin into English the Gospel that Christ gave to the clergy and doctors of the Church. So that by his means it has become vulgar and more open to laymen and women who can read than it usually is to quite learned clergy of good intelligence. And so the pearl of the Gospel is scattered abroad and trodden underfoot by swine.”

(*Church Chronicle*, 1395)

The Church princes decreed that Wycliffe be removed from his professorship at Oxford University, and it was done. Two years later, his health broken, he died.

In the decade following John Wycliffe’s death, his friend John Purvey revised their Bible. The complete text, including Purvey’s “Great Prologue”, appeared by 1395. But portions of that revision, in particular the Gospels and other books of the New Testament, were likely circulated as early as 1388.

Historians refer to this as the “Later Version” of the “Wycliffe Bible”. This vernacular version retained most, though not all, of the theological insight and poetry of language found in the earlier, more literal effort. But it was easier to read and understand, and quickly gained a grateful and loyal following. Each copy had to be hand-written (Gutenberg’s printing press would not be invented for more than half a century), but this did not deter widespread distribution. The book you now hold in your hands is that Bible’s New Testament (*with modern spelling*).

For his efforts, the Church princes ordered John Purvey arrested and delivered to the dungeon. He would not see freedom until he recanted of his “sin” – writing the English Bible. His spirit ultimately broken, he eventually did recant. Upon release, he was watched, hounded at every step, the Church princes determined that he would tow the party line. His life made a living hell, eventually the co-author of the first English Bible disappeared into obscurity and died unknown.

But the fury of the Church princes was unrelenting. Edicts flew. John Wycliffe’s bones were dug up – and burned. Wycliffe’s writings were gathered up – and burned. All unauthorized Bibles – that is, those in the English language – were banned. All confiscated copies were burned. Those who copied out these Bibles were imprisoned. Those who distributed these Bibles were imprisoned. Those who owned an English Bible, or, as has been documented, “traded a cart-load of hay” for part of one, were imprisoned. And those faithful souls, who refused to “repent” the “evil” that they had committed, were burned at the stake, the “noxious” books they had penned hung about their necks to be consumed

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by the same flames. In all, thousands were imprisoned and many hundreds executed. Merry olde England was engulfed in a reign of terror. All because of an English Bible. This Bible.

But the spark that John Wycliffe, John Purvey, and their followers had ignited would not, could not, be extinguished. The Word of Truth was copied, again, and again, and again. The Word of Truth was shared, from hand, to hand, to hand. The Word of Truth was spoken, and read, and heard by the common people in their own language for the first time in over 1300 years. At long last, the Word of Truth had been returned to simple folk who were willing to lose everything to gain all.

*And so the pearl of the Gospel was spread abroad and planted in their hearts by the servants of God...*

216 years after Purvey's revision appeared, somewhat less than a century after Martin Luther proclaimed his theses (sparking the Protestant Reformation) and Henry VIII proclaimed his divorce (thereby creating the Church of England), what would become the most famous, enduring, beloved and revered translation of the Bible, the "Authorized" or "King James Version" (KJV), was published in 1611.

In their preface, "The Translators to the Reader", in the 1<sup>st</sup> edition of the KJV, the 54 translators detail many sources utilized and arduous efforts undertaken to achieve their supreme accomplishment. Interestingly enough, they make scant mention of even the existence of earlier, unnamed English versions. And they make no specific reference to the work of John Wycliffe and John Purvey. It is not my desire or intention here to speculate on the politico-ecclesiastical reasons for this omission, simply to state its fact.

From 1611 until today, historians of the English Bible have uniformly followed the lead of the KJV translators, and have either ignored, dismissed or denigrated John Wycliffe and John Purvey's contributions to, and influences upon, that ultimate translation, the KJV. To wit:

"The Bible which permeated the minds of later generations shows no direct descent from the Wycliffite versions; at most a few phrases from the later version seem to have found their way into the Tudor translations...Tyndale's return to the original languages meant that translations based on the intermediate Latin of the Vulgate would soon be out of date."

*(Cambridge History of the Bible, Vol. 2, p. 414.)*

When you finish reading this present volume, you may reach a different conclusion.

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## **Regarding *Wycliffe's New Testament***

*Wycliffe's New Testament* comprises the New Testament found in extant copies of the "Later Version" of the "Wycliffe Bible", with modernized spelling, placed alongside the King James Version, for handy reference and easy comparison. For more than 99% of *Wycliffe's New Testament*, word order, verb forms, words in *italics*, and punctuation are as they appear in the "Later Version". In addition, words and phrases found only in the "Early Version" are presented within square brackets, "[ ]", to provide more examples of Wycliffe's and Purvey's groundbreaking scholarship, as well as to often aid reader comprehension and improve passage flow (more on this below).

Authorship of both versions of the "Wycliffe Bible" is still debated in some circles. In *Wycliffe's New Testament*, the up-dated "Later Version" is respectfully titled "Wycliffe-Purvey" to acknowledge the essential contributions of John Wycliffe and John Purvey in the effort to bring the English Bible to the English people. The late date of "1395" was chosen to indicate that the text is drawn from many variant copies produced over the extended period of revision.

### *Middle English*

The "Wycliffe Bible" was written in Middle English in the last two decades of the 14<sup>th</sup> century. "Middle English" is the designation of language spoken and written in England between 1150 and 1450. The year 1300 is used to divide the period into "Early Middle English" and "Late Middle English". During the time of Late Middle English, there were 5 regional dialects in England (with London itself eventually developing a sixth distinct dialect). Elements of at least three dialects can be found in the "Later Version" of the "Wycliffe Bible".

What does one encounter reading the "Later Version"? An alphabet with a widely used 27<sup>th</sup> letter, "ȝ". A myriad of words which today are obsolete ("disparple": "to scatter"), archaic ("culver": "dove"), or at best, strangely spelled ("vpsedoun": "upside-down"). Spelling and verb forms that are not standardized because they are phonetic to different dialects. (The word "saw" is spelled a dozen ways, and differently for singular and plural nouns; similarly the word "say". "Have take" and "have taken" are found in the same sentence, as are "had know" and "had known".) Prepositions and pronouns that often seem misplaced and incorrectly used. ("In", "of", "to", "what", "which", and "who" again and again seem wrongly situated. "Themself" and "themselves", and "youself" and "yourselves", regularly appear in the same sentence.) Capitalization, punctuation, and

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other grammatical conventions that are rudimentary by today's standards and vary greatly from sentence to sentence. (For example, *past tenses* are made by adding nothing to the present tense, or an "e", "en", "id", "ede", and still other suffixes.) One encounters, in short, a seemingly incomprehensible challenge within (what will become) a single verse of scripture.

And so the reason for "Wycliffe-Purvey". "Wycliffe-Purvey" is the "Later Version" of the "Wycliffe Bible" with irregular spelling deciphered, verb forms comprehended and made consistent, and numerous grammatical variations standardized. "Wycliffe-Purvey" is the key that unlocks the amazing secrets found within the "Wycliffe Bible".

### *Three types of words: obsolete, archaic and precursors*

As indicated above, when the spelling is modernized, three types of words are discovered in the "Later Version": **obsolete** ("dead", unknown and unused for centuries), **archaic** (old-fashioned, now chiefly used poetically), and, the vast majority, "**precursors**", that is, strangely spelled forerunners of words that we use today. To comprehend the text, each group of words must be dealt with in a particular way.

### *Obsolete Words*

Approximately 5% of the words in the "Later Version" are "dead" words that are neither presently used, nor found in current dictionaries. To fully understand the text, these obsolete words must be replaced. (In a handful of instances, the KJV follows the "Later Version" in the use of an obsolete or archaic word – words such as "holden": "held"; "washen": "washed"; "wot": "know"; "wist": "knew"; "anon": "at once"; and "let": "to hinder" – and "Wycliffe-Purvey" follows suit. In most other instances, the obsolete words have been replaced.)

Fortunately for our purposes, the "Wycliffe Bible" was created at an exciting time of transition, just as the nascent language was beginning to blossom into the English that we know today. So, frequently, a modern equivalent of an obsolete word is present in the "Later Version", already in use alongside its soon to be discarded doublet. These "in-house" replacement words include "know", "follow", "praise", "with", "scatter", "harm", "commandment", "reckon", "ignorance", "ignorant", "offence" and many others (including even "that" and "those", derived from either "the"+"ilk" or "thilke"). More than half of the obsolete words in the "Later Version" were replaced with these "in-house" substitutions. Somewhat surprisingly, a number of the modern replacement words were found only in the "Early Version" of the "Wycliffe Bible". In these instances, which are not infrequent, it is the "Later Version" that utilizes only the older, soon-to-



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be defunct, term.

For the remaining obsolete words, reference works were consulted and the appropriate word chosen and utilized. Older words, in use as close in time to the “Later Version” as possible, were favored over more modern words. And, as often as possible, when selecting a replacement word not already found in the text, one different from that used in the KJV was chosen, so as not to artificially produce similar phraseology. Sometimes, however, the only appropriate replacement word was that which the KJV also used.

When an obsolete word was replaced, the effort was made to use the same replacement word as often as possible to reflect word usage in the “Later Version”. However, words often have more than one meaning and readability itself sometimes required multiple renderings. So, a word usually rendered “suitable”, also became “opportune”; one rendered “grumble”, also became “grudge”; one rendered “except”, also became “without”; one rendered “of kind” or “by kind”, occasionally became “naturally”; one rendered “part” (i.e., “to divide”), also became “separate”; one rendered “cause to stumble”, also became “offend”; one rendered “rush”, also became “force”; one rendered “household”, also became “family” and “members”; and so on.

In all, approximately 240 replacement words (and their various forms) were utilized. Some replacement words (“parched”, “wrenched”, “physician”, etc.) were used infrequently; other replacement words (“call”, “ascend”, “promise”, etc.) were used repeatedly.

### *Archaic Words*

More than 10% of the words used in the “Later Version” are today considered “archaic”, that is, not presently or widely used, but still found in good, current dictionaries. Words in this category include “youngling” (young person), “ween” (suppose), “trow” (trust/believe), “cloth” (cloak; also singular of clothes, and so, a garment), “swevens” (dreams), “strand” (stream), “querne” (hand-mill), “repromission” (promise), “principat” (principality), “comeling” (stranger/new-comer), “livelode”/“lifelode” (livelihood), “knitches” (bundles), “anon” (at once), “culver” (dove), “soothly” (truly), and “forsooth” (for truth). Once understood, these words are valid, vital, and provide a sense of the times and atmosphere in which the “Later Version” was written. Most archaic words have been retained. For definitions, refer across the page to the KJV, or to the Glossary at the back of the book, or to your own dictionary.

In numerous instances within the “Later Version”, archaic words also have their own more modern equivalents. So within “Wycliffe-Purvey”, following the “Later Version”, you will find both “again-rising” and

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“resurrection”; “again-buying” and “redemption”; “gobbets” and “pieces”; “meed” and “reward”; “volatiles” and “birds”; “wem” and “spot”; “virtue” and “power”; “leaveful” and “lawful”; “maumet” and “idol”; “simulacra” and “idols”; “comprehend” and “apprehend” (i.e., to physically catch, lay hold of, or to grasp); and numerous other doublets of archaic and “modern” words.

### *Precursors*

But the vast majority of words in the “Later Version”, 85% or more, though often spelled quite differently, are nevertheless the direct precursors of words that we use today. Their spelling modernized, they are comprehensible – with a few caveats.

Within “Wycliffe-Purvey”, you will encounter familiar words in unfamiliar settings: “health” in place of “salvation”; “enhance” in place of “exalt”; “clarity” and “clearness” in place of “glory”; “deem” in place of “judge”; “doom” in place of “judgment”; “defoul” in place of “defile”; “virtue” in place of “power”; “dread” in place of “fear”; “either” in place of “or”; “charity” in place of “love”; “take” in place of “receive”; “and” in place of “also”; and so forth. Consult a dictionary. Even as defined in the year 2001, these words remain relevant in their particular context. Their use in favorite and well known passages breathes new life into these verses and can bring fresh insight and illumination.

In some instances, however, words that we recognize have significantly changed definition in the intervening six centuries. Confusion would result if these words were retained in “Wycliffe-Purvey”. So they were replaced. Words in this category include “wood” (meaning “mad”); “behest” (meaning “promise”); “let” (meaning “hinder”); “cheer” (meaning “face”); “anon” (meaning “at once” or “immediately”, not the more modern “by and by”); “sick” (meaning “weak” or “frail”); “sad” (meaning “firm”); “cloth” (meaning cloak); “lose” (meaning “to destroy”, active sense); “lost” (meaning “destroyed”, active sense); “leech” (meaning “physician”); “leave” (meaning “dismiss” or “send away”); “left” (meaning “dismissed” or “sent away”); and so forth. About twenty words comprise this group and about half of their replacements were found already in the “Later Version”. For more information regarding these words, consult the Glossary.

To aid comprehension and readability, two separate words in the “Later Version” are often joined together in “Wycliffe-Purvey”. Examples include “in+to”, “with+out”, “-+self”, “-+selves”, “no+thing”, and a few others. Conversely, many unfamiliar compound nouns found in the “Later Version” are hyphenated in “Wycliffe-Purvey” (although no hyphens are found in the “Later Version”). So, for example, “a3enrisynge” became “again-rising” (“resurrection”). For added comprehension, it is sometimes beneficial to

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reverse the order of hyphenated words, so “against-stand” can be read “stand against”, “against-said” can be read “said against”, and so on.

Occasionally an appropriate prefix or suffix was added to a familiar root word to aid understanding. These include “en” to make “engender”, “sur” to make “surpassingly”, “ac” to make “acknowledge”, “re” to make “restrained” and “requite”, “de” to make “deprived”, “ap” to make “approved”, and “ly” to make “mostly”. All of the prefixes and suffixes used were already found in abundance in the “Later Version”. Rarely, a comma was inserted to aid readability (its placement not indicated). Words not found in the original text that were added to aid reader comprehension and passage flow are placed in round brackets “( )” on the “Wycliffe-Purvey” side of the page. Most are inconsequential prepositions (“the”, “which”, “that” or “for”) or nouns such as “self” and “selves”. None are integral or determinate.

To summarize: More than 95% of the words you will read in “Wycliffe-Purvey” are modernized spellings of the original words (or their contemporary equivalents) found in the 14<sup>th</sup> century manuscript. Less than 5% of the words are “replacement” words, that is, appropriate words chosen to replace obsolete or “dead” words. Of this small group – less than 240 individual words and their various forms – about half are already found in the original text and half are my selections as replacements.

Ultimately, the presence of each word in “Wycliffe-Purvey” was decided by its fidelity to the source texts, as well as its aid to reader comprehension and passage flow.

### *Use of the KJV*

In transforming the “Later Version” into “Wycliffe-Purvey”, the KJV was followed in three aspects: Verse number, book order, and proper names.

Verses are not found in either version of the “Wycliffe Bible”. Each chapter consists of one unbroken block of text. There are not even paragraphs. In creating “Wycliffe-Purvey”, the “Later Version” was defined, word by word. Then, the KJV was placed alongside and used to divide each chapter into the traditional verses. (Verse divisions were established and numbered in the middle of the 16<sup>th</sup> century, 60 years before the KJV was printed. The King James translators copied what was already established.) As the blocks were broken up, there were many moments of astonishment, for time after time, John Wycliffe and John Purvey had written it first, written it right, more than two centuries before the King James translators.

New Testament book order to which we are accustomed long pre-dates the KJV: It appeared at least as early as the 5<sup>th</sup> century in some Latin Bibles, and was established as the accepted order at the same time the verse divisions were made, as stated, 60 years before the KJV was printed. The

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“Wycliffe Bible” follows that order with one exception: “Deeds of Apostles” (in some copies of both versions of the “Wycliffe Bible” titled “Actus Apostolorum”, Latin for “Acts of the Apostles”) is placed after Hebrews and before James. In “Wycliffe-Purvey”, “Deeds”/“Actus” is returned to its more familiar position between John’s Gospel and Paul’s Epistle to the Romans.

(As indicated, New Testament book names vary among copies of the “Wycliffe Bible”. But overall, they are more basic, and less formal, than those found in the KJV. To wit: “The Gospel of Luke” rather than “The Gospel according to Saint Luke”; “The Epistle of Paul to the Colossians” rather than “The Epistle of Paul the Apostle to the Colossians”; and so forth. “Wycliffe-Purvey” follows the simplicity of the “Wycliffe Bible”, rather than the more ecclesiastical KJV, in this regard.)

Proper names have been modernized in “Wycliffe-Purvey” to conform to those in the KJV and so aid in comparison purposes. However, where a name in the “Later Version” is significantly different from its counterpart in the KJV, it was not changed in “Wycliffe-Purvey”.

Names of God are a special circumstance. In the “Later Version”, “God”, “Jesus”, “Christ”, and the “Holy Ghost” are always capitalized, while the “Father”, the “Son” (of God or of man), the “Spirit”, “Lord”, and “Saviour” are only sometimes capitalized. For consistency’s sake, all have been capitalized in “Wycliffe-Purvey”. Other appellations and adjectives for God and Jesus, such as “the word”, “the lamb”, “shepherd”, “master”, “prince”, “king”, “holy” and “just” are not capitalized in the “Later Version”, and remain not capitalized in “Wycliffe-Purvey”. “christian” is not capitalized in the “Later Version” nor in “Wycliffe-Purvey”. As always, the goal was to achieve a workable balance between comprehension on the one hand and an honest representation of the original texts on the other.

In *Wycliffe’s New Testament*, with the KJV side-by-side with “Wycliffe-Purvey”, you can readily compare one text to the other. Sometimes first reading “Wycliffe-Purvey”, then the KJV, you will see how the latter grew out of the former. Sometimes the KJV will help you to understand “Wycliffe-Purvey”. Sometimes the two are different, but related; sometimes just different. But often, you will find these two texts very similar or even identical.

Words in *italics* are as found in both original texts, and in each case signify words added by their respective translators to aid the reader’s understanding. The KJV contains many more words in *italics* than does the “Later Version” (and so “Wycliffe-Purvey”).

### *A Word Regarding the Primary Source*

Both versions of the “Wycliffe Bible” contain prologues (introductions to

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each book, mostly taken from Jerome) and marginal glosses (explanations of the text by the translators). These have not been reproduced in *Wycliffe's New Testament*. If of interest, the reader is encouraged to locate a copy of the present volume's primary source, Forshall & Madden's *The Holy Bible by John Wycliffe and his Followers* (most likely found in a university library).

Twenty years in the making, this magnificent 4-volume opus is a monumental work of scholarship from the mid-19<sup>th</sup> century. In it, The Rev. Josiah Forshall and Sir Frederic Madden correlate 160 extant hand-written copies of the two versions of the "Wycliffe Bible" into two master texts. There are literally more than 100,000 footnotes, more than 25,000 pertaining to the New Testament alone (both versions). These footnotes delineate textual divergence – copy errors, omissions, and insertions – between the master text and each hand-written copy of the "Wycliffe Bible". (A footnote can refer to a single extant copy or to multiple copies.) Close reading of these footnotes indicates that many times when a copy of either the "Early" or "Later" version was made, the source texts were also consulted. For time and again, words added to, or changed, in one phrase or another, produce a more accurate rendering of the original Greek. In creating "Wycliffe-Purvey", many of these footnotes were utilized to provide the most precise translation of the New Testament found within all extant copies of the "Wycliffe Bible". Footnotes were also used when a change created a more satisfying (i.e., balanced, rhythmic) read. However, with regard to the "Later Version", no footnote was simply used to produce greater consistency with the KJV, nor were two footnotes combined within the same phrase ("between the commas") for that purpose. With regard to the "Early Version", noteworthy phrasing from two (or more) footnotes were often combined due to space limitations and to avoid needless repetition. These excerpts are marked with a plus sign in superscript, "<sup>+</sup>"; all other "Early Version" passages are from a single source. A forward slash, "/", separates different renderings of the same phrase from two sources. It is significant to note that many textual variances indicated by footnotes for the "Early Version" appear within the KJV. This strongly suggests that the KJV translators consulted a variety of copies of the "Wycliffe Bible" as they accomplished their work (more on this below).

In creating "Wycliffe-Purvey", textual errors that were found in the "Later Version" were not corrected (they are also part of the reality of this book); none are major, see which ones you can find. A handful of printing errors – reversed letters or misread vowels of prepositions, pronouns and adverbs – appear to have been discovered. They were confirmed by referring to the "Early Version", which in each case agreed with the Greek and not the "Later Version". In these instances, the "Early Version" phrases

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have been provided for comparison purposes.

### *Use of the “Early Version”*

The “Later Version” is the foundation upon which “Wycliffe-Purvey”, like the KJV itself, was built. Strictly speaking, “Wycliffe-Purvey” is not a composite of the “Early” and “Later” versions. However, as has already been touched upon, and now will be further detailed, the “Early Version” was utilized in a number of ways.

First, the “Early Version” was used to help define unknown words found in the “Later Version”. For, as was stated above, often a modern equivalent of a “dead” word was found only in the “Early Version”. Similarly, and again surprisingly, modern verb forms were quite often found only in passages of the “Early Version”. Their presence there aided immeasurably in attaining a consistency of verb forms throughout “Wycliffe-Purvey”. Finally, irregular spelling sometimes made even the simplest words difficult to decipher. Many times the “Early Version” served as a reference source of another, more recognizable spelling of the same word, and so helped make those words comprehensible.

Second, the “Early Version” served as a source of “missing” or “dropped” words and phrases. A limited number of times, a textually significant word or partial phrase not found in the “Later Version”, but present in the “Early Version” (following the Greek and found also in the KJV), was inserted into “Wycliffe-Purvey” to enhance its accuracy, reader comprehension, and/or the flow of the passage. Seven significant examples include Deeds 6:3, 13:20, 17:10, 18:21, Ephesians 6:21, and Apocalypse 16:4-5 and 17:16. Countless more times, less consequential “missing” words – in many cases prepositions perhaps inadvertently “dropped” by weary or distracted copyists – were extracted from the same passage in the “Early Version” and added to “Wycliffe-Purvey”. All of these “missing” words, significant or otherwise, are contained in square brackets, “[ ]”, and are **regular** type size.

Third, the “Early Version” served as a source of “alternate” words and phrases. When the “Early Version”, the “Later Version” and the KJV are compared side-by-side, one quickly discovers innumerable instances where the KJV follows not the “Later Version”, but, instead, the “Early Version”. Sometimes it is a single word, sometimes it is a phrase, and sometimes it is the order of several phrases within a verse. In many of the examples presented in “Wycliffe-Purvey”, the “Early Version” more closely follows the Greek than does the “Later Version”, and the KJV deviates from following the “Later Version” and, to a greater or lesser degree, mirrors the “Early Version”. All of these “alternate” words are also contained in square brackets, “[ ]”, but the type size has been **reduced** to distinguish them from

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“missing” words.

Fourth, a subset of category three, the “Early Version” served as a source of “interesting” words, perhaps no more accurate than what is found in the “Later Version”, and many not utilized by the KJV, but nonetheless fascinating, and so presented in “Wycliffe-Purvey”. Words such as “experiment”, “prescience”, “copious”, and “litigious”, to name but a few. These excerpts, limited in number, are also in square brackets, “[ ]”, and with **reduced** type size.

To sum up: All words in “Wycliffe-Purvey” contained in square brackets, “[ ]”, are from the “Early Version” of the “Wycliffe Bible”. Regular size words are missing from the same passage in the “Later Version” and have been added to aid textual accuracy, reader comprehension, and/or passage flow. Reduced size words are presented as “alternate” words and phrases from the “Early Version”, and they are either closer to both the original Greek and to what is found in the KJV, or, in a limited number of cases, simply interesting to note.

All of the foregoing understood, it needs to be stated that *Wycliffe’s New Testament* can be read and readily comprehended without reference to any of the words and phrases found within the square brackets. The “Later Version” – as represented by “Wycliffe-Purvey” – can and does stand on its own. The inclusion of the words in square brackets simply provides an added dimension of this seminal work in the English translation of the New Testament. (For more discussion of “Early Version” highlights and insights, read the *Endnote: Regarding the “Early Version”* at the back of this book.)

### *A Final Note*

With the spelling up-dated and many obsolete words replaced, the document you now hold in your hands is a fair and accurate representation of the 14<sup>th</sup> century translation of the very first vernacular English New Testament by John Wycliffe and John Purvey. This *is* Wycliffe’s New Testament *with modern spelling* – not some 21<sup>st</sup> century variation on a medieval theme. The melodies and harmonies are distinctly Wycliffe’s and Purvey’s. Only now, they are sung with words that we can all understand. Six centuries later, you can now read what those common folk were themselves at long last able to read (or, more likely, have read to them). Simple, direct words, with their own charm and rhythm, their own humble, cogent beauty. Sophisticated and graceful words, their originality and newness making the well known and fondly-remembered fresh, alive, and interesting once again. All because Wycliffe, Purvey, and their compeers cared so deeply and sacrificed so dearly.

Today there are over 100 modern translations of the New Testament in

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English, available at bookstores, the library, and even on the Internet. But once, there was just one. This one. Try to imagine the impact upon hearing and reading these words for the very first time:

Oure fadir that art in heuenes,  
halewid be thi name;  
thi kingdom come to;  
be thi will don in erthe  
as it is in heuene;  
3yue to vs this dai oure ech  
dayes breed;  
and for3yue to vs oure dettis,  
as we for3yuen to oure dettouris;  
debtors;  
and lede vs not in to temptacioun,  
temptation,  
but delyuere vs fro yuel. Amen.  
Amen.

“Later Version”, *Matthew, Chapter 6,*  
*13,*  
*The Holy Bible, 1395, unaltered.*  
*Testament, 2001.*

Our father that art in heavens,  
hallowed be thy name;  
thy kingdom come to;  
be thy will done in earth  
as it is in heaven;  
give to us this day our each  
day’s bread;  
and forgive to us our debts,  
as we forgive to our  
and lead us not into  
but deliver us from evil.

“Wycliffe-Purvey”, *Matt. 6:9-*  
*Wycliffe’s New*



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## Endnote: Regarding the “Early Version”

The “Early Version” of the “Wycliffe Bible”, hand-printed about 1382, has long been criticized by Bible historians as too literal, often unintelligible, cumbersome, at best a deeply flawed 1<sup>st</sup> attempt. In fact, much of the Gospels and the Apocalypse were transferred without significant change from the “Early Version” to the “Later Version”, and closely resemble the “Wycliffe-Purvey” text.

However, it is also true that when the “Early Version” is directly compared to the “Later Version”, the “Early Version” is, overall, a less satisfying read. It is not so finely tuned and contains many more italicized glosses which interrupt the flow. That is why hand-written variations of the “Later Version” became the foundation upon which the King James Version (KJV) was built. But, as was stated earlier, comparing all three versions side-by-side, it becomes clear that the KJV translators rejected numerous revisions made in the “Later Version”, and chose instead individual words and phraseology found in one variant or another of the “Early Version”. Why did they do this? Simply put, in countless passages of the “Early Version”, both the poetry of the language and fidelity to the original Greek text are superior to that found in the “Later Version”.

As the words contained within the square brackets in “Wycliffe-Purvey” readily demonstrate, the KJV translators repeatedly followed the “Early Version”, rather than the “Later Version”, in regard to prepositions (“the” in “EV” replaced by “a” in “LV”), verb forms (e.g., “saying” and “sitting” in “EV” replaced by “said” and “sat” in “LV”), and phrase order within a verse (“a/b/c” in “EV” rearranged into “b/a/c” in “LV”).

But of greatest consequence are almost one hundred significant words that appear in the “Early Version”, which were later copied in the KJV, but which are not found in the equivalent “Later Version” verses. Translation is an inexact science. A single word can often be rendered several ways (as the “Wycliffe” versions themselves amply demonstrate). Therefore these linguistic agreements between the “Early Version” and the KJV are meaningful. Examples include: “unction” (“anointing” in “LV”), “allegory” (“understanding” in “LV”), “mystery” (“private” in “LV”), “liberty” (“freedom” in “LV”), “captive” (“prisoner” in “LV”), “Caesar” (“emperor” in “LV”), “prize” (“reward” in “LV”), “wise men” (“astrologers” in “LV”), “veil” (“covering” in “LV”), “faith” (“unbelief” in “LV”), “concision” (“division” in “LV”), and “sand” (“gravel” in “LV”). These words, and many others, were first introduced into the English New Testament lexicon in the 1382 “Early Version” of the “Wycliffe Bible”. More than two hundred years later, they were utilized again by the KJV translators.

Presented on the following page are a sampling of “Early Version” verses (limited only by space, for there are literally 1000s to chose from) which read like a 1<sup>st</sup> draft of the KJV. Sometimes fine-tuning would be required, but often the KJV translators’ ‘red pencil’ would scarcely be needed. Compare these verses with their “Wycliffe-Purvey” counterparts.

## Regarding the “Early Version”

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### Wycliffe, 1382

#### Matthew

2:1,2 ...lo! kings, *or wise men*, came from the east to Jerusalem, saying, Where is he, that is born the king of Jews?

11:29 Take ye my yoke upon you, and learn ye of me, for I am mild and meek of heart; and ye shall find rest to your souls.

18:20 For where two or three shall be gathered in my name, there I am in the midst of them.

22:21 ...Therefore yield ye to Caesar those things that be Caesar's, and to God those things that be of God.

#### Mark

1:3 The voice of *one* crying in desert, Make ye ready the ways of the Lord, make ye his paths rightful.

1:6,7 <sup>+</sup>...and he ate locusts, and wild honey, and preached, saying,...

#### Luke

4:8 ...Thou shalt worship the Lord thy God, and to him alone thou shalt serve.

4:12 It is said, Thou shalt not tempt the Lord thy God.

#### John

3:16 Forsooth God so loved the world, that he gave his one begotten son, that each man that believeth into him, perish not, but have everlasting life.

#### Acts

20:36 ...for he said, It is more blessed to give, more than to receive.

### KJV, 1611

#### Matthew

2:1,2 ...behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?

11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

18:20 For where two or three are gathered together in my name, there am I in the midst of them.

22:21 ...Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

#### Mark

1:3 The voice of *one* crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

1:6,7 ...and he did eat locusts and wild honey; and preached, saying,...

#### Luke

4:8 ...Thou shalt worship the Lord thy God, and him only shalt thou serve.

4:12 It is said, Thou shalt not tempt the Lord thy God.

#### John

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

#### Acts

20:36 ...how he said, It is more blessed to give than to receive.

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## Glossary to Wycliffe's New Testament

For many Middle English words given below, their most obvious, modern meaning is assumed; only a supplemental, perhaps unexpected, definition is given (e.g., “and: *also*”). Commas separate variations of the same meaning; semi-colons distinguish different definitions of the same word. Underlined words are my replacements for “dead” or obsolete words. All other words are found in a somewhat recognizable form in the “Wycliffe Bible”.

### A

**aback:** *back, backward.*

**abide:** *to remain; to wait for; to endure.*

**abode:** (v) *remained or lived at; waited for; endured.*

**above-ordaineth:** *to add to.*

**above-seeming:** *beyond grasp or measurement, ‘most excellent’ (also ‘over-seeming’).*

**abridge:** *to shorten.*

**accept(ed):** *acceptable.*

**acceptation:** *favourable reception, approval, ‘acceptance’.*

**acceptioun:** *partiality, favouritism, approval, ‘acceptance’.*

**acceptor:** *one who accepts or respects preferentially, ‘respector’.*

**accord:** *to agree with, in concord with (also ‘accordeth’).*

**according:** (n) *an agreement.*

**accursed:** *cursed.*

**acknowledge:** (v) *to confess; to profess.*

**acknowledged:** (n) *friends and acquaintances, one’s ‘known’.*

**acknowledging:** (n) *‘an acknowledgement’; the act of confession or profession.*

**acount:** *to count; to reckon (survives in ‘accounting’).*

**adder:** *viper.*

**adjure:** *to entreat, earnestly appeal to.*

**administration:** *ministry or service.*

**admonish:** *to reprove; to warn; to exhort.*

**adorn:** *to bring credit to; to add lustre to, improve the appearance of.*

**adown:** *down.*

**afeared:** *afraid.*

**after:** *according to.*

**again-begetting:** *being born again (also ‘again-begotten’).*

**again-bought:** (v) *redeemed.*

**again-buy:** (v) *to redeem.*

**again-buyer:** *redeemer.*

**again-newing:** *renewing.*

**again-promise:** *a promise.*

**again-raise:** (v) *to raise up; to resurrect.*

**again-rise:** (v) *to resurrect.*

**again-rising:** *resurrection.*

**again-said:** *‘gainsaid’ or ‘said-again(st)’, opposed, resisted, or contradicted.*

**again-say:** (v) *‘to gainsay’ or ‘say-again(st)’, to oppose, resist, or contradict (also ‘again-sayeth’).*

**again-saying:** (n) *‘gainsaying’ or ‘saying-again(st)’, answering back, verbally opposing, resisting, contradicting.*

**against:** *directly opposite; to meet (sometimes with ‘to come’ or ‘to go’).*

**against-said:** *see ‘again-said’.*

**against-say:** *see ‘again-say’.*

**against-stand:** (v) *to ‘stand-against’, to physically resist, withstand, or oppose.*

**against-stood:** *‘stood-against’, withstood, resisted, opposed.*

**again-ward:** *on the contrary; to the other side.*

**alarged:** *enlarged.*

**alder-highest:** *lit. the ‘senior-highest’, both ‘elder’ or ‘oldest’ highest, and ‘chief’ or ‘most’ highest (survives in ‘alderman’).*

**alien:** (n) *stranger, foreigner.*

**aliened:** (v) *estranged, alienated.*

**alighten:** *to bring to light, ‘to enlighten’.*

**all wise:** *all ways, in all manner.*

**all-gates:** *always (from ‘algatis’ or ‘allegates’; perhaps derived from the time when cities were fortified with gates as ‘ways’ to enter and exit; hence, ‘all-gates’ prefigures ‘all-ways’, and so ‘always’).*

**allway/alway:** *always (found*

## Glossary

in the “Wycliffe Bible” and the KJV).

**ambush:** (n, v) lying in wait; treason (from ‘aspies’; also ‘ambushing(s)’).

**amend:** to mend, put right or correct.

**amorrow:** the next day, ‘tomorrow’.

**and:** also (‘also’ found in the “Wycliffe Bible”).

**announce:** to proclaim without allowing dissent, ‘to command’ (from ‘denounce’).

**anon:** at once, immediately, straightaway (found in the “Wycliffe Bible” and the KJV).

**apert:** (adv.) open (survives in ‘aperture’).

**apocalypse:** revelation.

**appareled:** attired, dressed, furnished.

**apprehend:** to grasp, seize, take hold of.

**approach:** (v) modern equivalent of ‘to nigh’ (also ‘approacheth’).

**araised:** raised or lifted up.

**architricline:** master of a feast.

**areach:** (v) to give to.

**areared:** reared or raised up.

**areckon:** (v) to reckon or take an accounting of (from ‘arette’; ‘reckon’ found in the “Wycliffe Bible”).

**argentry:** silversmith.

**arms:** weapons.

**asides half:** in private (also ‘asides hand’).

**assay:** (v) to try, test, or prove.

**assign:** to appoint or ordain (from ‘dispose’; ‘assign’

found in the “Wycliffe Bible”).

**assoiled:** absolved.

**assuage:** to alleviate.

**astrologer:** one who divines destiny by means of movement of heavenly bodies. The word in the “Later Version” is actually ‘astronomer’.

However, in the 17<sup>th</sup> century, ‘astronomer’/‘astrologer’ and ‘astronomy’/‘astrology’ switched meanings and became defined as we know them today. And so, ‘astrologer’ is used in Wycliffe’s New Testament.

**astronomer:** see ‘astrologer’ above (also ‘astronomy’).

**asunder:** into pieces or parts; separated or divided.

**attention:** from ‘tent’.

**atwain:** in two; apart.

**atwo:** in two.

**aught:** any, anything, something.

**author:** originator, creator.

**avow:** (n) a solemn promise, declaration or pledge, a vow or avowal; (v) to make a vow.

### B

**bade:** invited; ordered.

**bailiff:** an overseer of an estate, a steward (from ‘bailee’).

**bailiffship:** a bailiff’s area of authority or responsibility (from ‘bailey: the surrounding area of a castle contained within its outer walls, or its courtyard’; survives in ‘bailiwick’ and the ‘Old Bailey’, London’s criminal courts).

**barbaric:** (n) barbarian.

**be busy:** to care about, or to be concerned about.

**be:** are (pl. form of verb ‘to be’).

**beastly:** animal nature; material (vs. spiritual).

**befall:** to happen or occur (also ‘befell(ed)’).

**before-goer:** one who goes or went before, a forerunner; one’s superior.

**before-going:** going before.

**before-knew:** known before or known for a long time.

**before-knowing:** knowing before hand, ‘foreknowing’.

**before-ordained:** fore-ordained.

**before-ordinance of worlds:** Divine destiny.

**before-said:** said before, aforesaid, aforementioned.

**before-think:** to think before, or to have forethought.

**before-told:** foretold.

**before-witting:** to know beforehand, foreknowing.

**before-written:** written (long) before, foreordained.

**begotten:** engendered, caused to be.

**beguiled:** deceived.

**beguiler:** a deceiver.

**behest:** (n) a command (found in its obsolete meaning of ‘promise’ throughout the “Wycliffe Bible”).

**beholden:** beheld.

**behoove:** ought, must, incumbent upon (also ‘behooveth’, ‘behooved’).

**belief:** (n) faith.

**bemourned:** mourned over.

**beneficence:** favours, good

## Glossary

*services, gifts (from 'benefice', which survives as 'a church office endowed with funds or property').*

**benign:** *kind, gentle, mild.*

**benignity:** *goodness, kindness.*

**beseech:** *to earnestly implore.*

**besechings:** (n) *earnest requests, supplications, entreaties.*

**beseem:** *to be fitting or appropriate, 'becoming'.*

**beseemeth to me:** *seems to me.*

**beset:** *to harass, encircle, attack on all sides.*

**besom:** *broom or bundle of twigs used for sweeping.*

**besought:** *beseeches.*

**bespat:** *spat upon.*

**bespit:** *to spit upon.*

**betake:** *to deliver to, to give over to; to commit to.*

**betaken:** *delivered to or given to; committed to.*

**bethink:** *to think upon; to remember.*

**bethought:** *thought upon or about; remembered.*

**betook:** *gave over or delivered to.*

**betwixt:** *between.*

**bewail:** *to wail over.*

**beweep:** *to weep over.*

**bezant:** *precious Byzantine coin (of gold or silver) of substantial value, analogous to the British pound of the 14<sup>th</sup> century.*

**bilibre:** *a weight of 2 pounds.*

**bill:** *a written statement.*

**bis:** *see bisso.*

**bishopric:** *office or diocese of a bishop.*

**bisso:** *a fine, sheer linen made of stiff, round yarns which give a crisp texture (now used for altar cloths).*

**blame:** (v) *to reproach, accuse.*

**blessfulness:** *blessedness.*

**bliss:** *heaven.*

**blown:** *puffed up, inflated.*

**board:** (n) *table; dinner; money-changer.*

**body-like:** *bodily.*

**bondman:** *a servant or slave (survives as 'bondsman').*

**bonds:** *bondage, captivity; bands.*

**bound:** (n) *prisoner.*

**bowels:** *see entrails.*

**brand:** (n) *torch.*

**brethren:** *brothers.*

**brink:** *edge or shore of a body of water.*

**brock:** (n) *a badger.*

**broken:** *stopped (2<sup>nd</sup> Cor. 11.10).*

**bruise:** (v) *to crush or pound into powder.*

**buffet:** (n) *a hit or strike; (v) to hit or strike.*

**buffonery:** *jesting, ribaldry (from 'harlotry').*

**burgher:** *a citizen of a town, burgh or city.*

**busily:** *diligently.*

**busyness:** *diligence; concern, care; earnestness (also 'busynesses').*

**butchery:** *a slaughterhouse.*

**by cause:** *by reason of, 'because'.*

**by compass:** *all around; round about.*

**by kind:** *by nature, 'naturally'.*

**by row:** *in order.*

## C

**call:** *from 'clepen'.*

**came against:** *met.*

**canst:** *knowest (how to), 'knows'.*

**captive:** (n) *prisoner.*

**care:** (v) *to have concern for, or an interest in (something).*

**cares:** (n) *concerns or worries.*

**carrions:** *dead, putrefying flesh.*

**cast:** (v) *to throw.*

**casting out:** (n) *that which is discarded, thrown off or out.*

**casting:** (n) *vomit (also found as 'casting-up').*

**castle(s):** *town, village; fortified place, camp, fortress.*

**cause:** *reason for something; case; accusation.*

**caution:** *a pledge or obligation (to reimburse), a 'bill to pay'.*

**chaffer:** (v) *to trade, bargain, buy and sell.*

**chalice:** *a large drinking cup or goblet (survives as the Eucharist cup in which the wine is consecrated).*

**chamber:** *room.*

**changer:** *money-changer.*

**changing:** *money-exchange, exchanging.*

**charge:** (n) *burden, load; care, concern; a command; ship's cargo.*

**charge:** (v) *to burden or concern; to command.*

**chargeable:** *burdensome.*

**chargeous:** *burdensome (see 'in charge to').*

**charity:** *love.*

**chattel:** *personal property.*

## Glossary

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**cheer:** (n) face (from Old French).

**chide:** (v) to scold, rebuke, reproach.

**chidings:** (n) scoldings, rebukes, reproaches.

**child:** (n) a servant (pl. children: servants); (v) to give birth to.

**chimney:** fireplace, furnace, stove.

**christen:** to baptize (survives in 'naming during baptism', and, in particular, 'to baptize infants').

**cistern:** an artificial reservoir or tank for water.

**clarified:** 'glorified' (see next entry).

**clarify:** (v) to make clear, free from all impurities, 'to glorify'.

**clarity:** clearness, lucidity, 'glory'.

**cleansings:** (n) refuse, that which is cleansed or removed, purgings.

**clear:** pure; clean; transparent; 'glorious'.

**clearness:** 'glory'.

**cleaved:** split into parts; adhered to.

**cleaveth:** to join or adhere to.

**cloak:** a loose-fitting outer garment (from 'cloth', which the "Wycliffe Bible" also uses as the singular of 'clothes'; survives in 'man of the cloth').

**cloth:** outer garment; singular of clothes (see 'cloak' above).

**'clothes:** idiomatic abbreviation for 'swaddling clothes' (Luke 2:7 and 2:12).

**cockles:** weeds that grow among grain (also referred to as 'darnels' and 'tares').

**coffin:** basket (survives in 'coffer').

**collects:** the gathering of money from church-goers (survives in 'collection: the weekly giving of money for church expenses').

**collyrium:** eye-salve.

**colour:** false pretence or appearance.

**come against:** (v) to meet.

**comeling:** newcomer, stranger (see '-ling' below).

**comfort:** to make strong or to strengthen; to exhort; to give help, hope or support.

**commander:** leader, master.  
**'common beholding place':** a theatre or public auditorium.

**common ward:** prison.

**communer:** one who partakes in the Eucharist.

**communing:** fellowship; partaking with, or sharing; communion; communication; to empathize with.

**company:** crowd, multitude of people (also 'company of people', 'companies', 'companies of people').

**comparison:** (v) to compare (also 'comparisoned', 'comparing').

**compass:** (v) to go round; to surround.

**comprehend:** (v) to physically apprehend, grasp, catch, or lay hold of (this usage found in the "Wycliffe Bible" and the KJV); to understand.

**compunct:** (v) to feel remorse, guilt, or pity (also 'compuncted').

**compunction:** a sense of guilt, remorse, or regret arising from wrong-doing.

**concision:** division, a faction.

**concourse:** a crowd or throng of people.

**concupiscences:** lusts; any immoderate desires.

**confirm:** to affirm or establish; to make firm or strong, 'to strengthen'.

**confound:** to confuse; to amaze or astonish; to be ashamed or put to shame.

**confusion:** embarrassment; disgrace, shame.

**conjuraction:** a swearing together or conspiracy.

**conjure:** to adjure or solemnly appeal to.

**constable:** officer of the law or courts (from 'cachepollis: sheriff's officer, enforcer of the law'; perhaps distantly related to 'police').

**constrain:** to coerce or restrain.

**continence:** (n) self-restraint, moderation, chastity.

**continent:** (adj.) self-restrained, moderate, sexually chaste.

**contrition:** remorse, guilt, shame.

**conversation:** living, or manner of life.

**copious:** abundant, plentiful.

**cor:** measure of wheat (8 bushels = 1 cor).

**corn:** a seed, or kernel, or grain of a cereal plant.

**corn-floor:** a threshing floor.

## Glossary

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**couch:** *a bed or enclosed sleeping space, hence 'bedchamber'.*

**countenance:** *face.*

**covenable:** *suitable, opportune, fitting, seasonable, in agreement (survives in 'covenant:(n) an agreement; (v) to agree to').*

**covenability:** *opportunity ('opportunity' found in the "Wycliffe Bible").*

**covent:** *an assembly or gathering (later became 'convent'; survives in "Covent Gardens").*

**coveting(s):** (n) *lust, desire; greed.*

**covetousness:** *lust, desire; greed, 'the over-hard keeping of goods' (from 'covetise').*

**craftsman:** *artisan (from 'craftiman').*

**cratch:** *a crib or rack especially for fodder; a trough or open box in a stable designed to hold feed or fodder for livestock; a manger; a stall (survives in 'crèche: a manager scene; a crib for feed'; see 'feed-trough').*

**creature:** *man; God's creation; man's creations.*

**crime:** *wrong-doing; violation of God's Law.*

**cruet:** *a small glass bottle.*

**culver:** *dove.*

**cure:** *to make well; to take care of or to have concern for something or someone.*

**curiously:** *meddlesome behaviour, 'pryingly'.*

**currier:** *one who carries or dresses tanned hides.*

**curse:** (n) *damnation.*

**cutting:** *rending.*

### D

**damnation:** *eternal punishment.*

**darked:** *darkened.*

**darkful:** *dark-full, 'full of darkness'.*

**darnels:** *weeds that grow among wheat (also called 'cockles' or 'tares').*

**daunt:** *to tame; to cow.*

**days of profession:** *days of declaring or registering oneself, and so, 'a census'.*

**deadly:** *mortal.*

**deal:** (v) *to give or apportion out.*

**dear-worthy:** *beloved (sometimes found as 'dearworth' in the "Wycliffe Bible").*

**decurion:** *officer commanding ten horsemen; member of a colony senate.*

**deem:** *to judge; to condemn; to damn (also 'deemest').*

**deemer:** *one who discerns, 'a judge' ('judge' found in the "Wycliffe Bible").*

**deepness:** (n) *bottomless pit, hell.*

**deface:** *to disfigure one's face.*

**defame:** *to slander or libel; to accuse.*

**defoul:** *to defile.*

**defouling:** *lechery.*

**delayed:** *deferred.*

**delights:** *great pleasures, luxuries (from 'delices').*

**deliver:** *to take or surrender to, to give over to; to release.*

**delve:** *to dig.*

**den:** *a cave; dwelling of animals.*

**denounce:** *to attack or condemn openly; to accuse (from 'defame'; 'denounce' found in the "Wycliffe Bible").*

**depart:** *to leave.*

**deposit:** *'the thing betaken to thee', i.e., the word of the Lord.*

**deprave:** (v) *to corrupt or pervert (from 'shrewide'; 'deprave' found in the "Wycliffe Bible").*

**described:** *to make a detailed word-picture or 'description'; to contribute information, and so, 'to participate in a census'.*

**describing:** (n) *a condition or situation which is 'described', and so, 'a census'.*

**desert:** *deserving; see 'without desert'.*

**desolate:** *deserted, forlorn, destitute of life, joy or comfort.*

**despise:** *to loathe, regard as contemptible; to disdain, scorn, or neglect.*

**despisings:** (n) *insults, mocking.*

**despite:** (n) *contempt, dishonour, insult; malice.*

**despoiled:** *stripped; robbed.*

**despoiling:** *putting off (of the body).*

**determined:** *resolutely or firmly decided.*

**diadem:** *crown.*

**diligently:** *carefully; industriously.*

**discharge:** (v) *unburden.*

**disciple:** *female disciple.*

## Glossary

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**discipline:** (n) *teaching, learning, the state of being informed;* (v) *to chastise.*  
**discording:** *conflict, strife, contention, the opposite of being in accordance.*  
**disdain:** (n) *that which is unworthy of one's attention;* (v) *to scorn or feel superior to.*  
**dis-ease:** *'not' ease, so, distress, trouble, tribulation, difficulty.*  
**dispensation:** *distribution; exemption from obligation.*  
**dispenser:** *administrator, steward.*  
**dispose:** (v) *to put into proper arrangement, position, or order; to transfer to another, as by gift; to assign or ordain.*  
**disputations:** *arguments, controversy, debate.*  
**dissolved:** *to depart this life, to die.*  
**distressed:** *extreme suffering or affliction (from 'noyen', which survives in 'annoy'; 'distressed' found in the "Wycliffe Bible").*  
**distrouble:** *troubled, disturbed (also 'distroubled', 'distroubling').*  
**diverseth:** *is different or distinct from.*  
**domination:** *that which is ruled over, 'dominion'.*  
**doom (place):** *judgment seat, or 'place of judgment', often found in the market place.*  
**doom(s):** (n) *judgment, Divine or legal; condemnation; decrees; law-suits.*  
**doomsman:** *a judge (see*

*'deemer').*  
**drachma:** *a silver coin of ancient Greece.*  
**draw:** *to pull.*  
**drawn to pieces:** *pulled to pieces ('to pieces' implied in the verb, 'to-drawn'); disembowelled.*  
**dread:** (n) *fear.*  
**dreaded:** (v) *feared.*  
**dread-full:** *'full of dread', fear of the Lord, 'devout'.*  
**dress:** (v) *to put into proper alignment, to make straight; to prepare for use; to direct (this usage survives in 'street address').*  
**drit:** *dung, waste; dirt.*  
**dropsy:** *an accumulation of fluid in body cavities.*  
**dröss:** *refuse or impurity in melted metal, 'slag'.*  
**drove:** (n) *a herd or flock, often moving as one.*  
**drown:** *from 'drenched'.*  
**duke:** *nobleman, prince.*  
**dumb:** *silent; mute.*  
**durst:** *dare.*  
**'dwelling city':** *a permanent home.*

**E**  
**earth-tiller:** *worker of the soil, 'farmer'.*  
**earth-tilling:** *working the soil to produce crops, 'farming'.*  
**easiness:** *a state of ease, without difficulty.*  
**ecstasy:** *'the losing of mind and reason, and hindering of tongue' (gloss from the "Early Version").*  
**eisell:** *vinegar (from Old Fr.).*  
**either:** *or.*  
**embrace:** *from 'biclippe'.*

**enclosed:** *contained (within).*  
**encompass:** *to surround.*  
**end:** *to become perfect.*  
**endeavoured:** *attempted, made an effort to (from 'enforced').*  
**ended:** *to be made perfect.*  
**ending:** *perfection.*  
**endured:** *made hard, hardened.*  
**enfatted:** *made fat.*  
**engender:** (v) *to bring about, create, produce (from 'gender').*  
**engolded:** *gilded.*  
**enhance:** *to raise up on high, and so, to heighten or increase, as in beauty or quality, 'to exalt'.*  
**enlighten:** *to give light to, to make brighter; to impart new knowledge to (found only in the "Early Version").*  
**enmity:** *deep-seated hostility.*  
**ensample:** *example ('both 'ensample' and 'example' found in the "Wycliffe Bible" and the KJV; 'example' found only in the "Early Version").*  
**ensearch:** *to search out or into.*  
**enstore:** *to store up, enclose, or include.*  
**entering in:** (n) *a visit; (v) to visit.*  
**entrails:** *idiomatically, one's children or offspring; also, that which one feels most close to, or deeply about (the KJV uses 'bowels' in the same way).*  
**entries:** *gates or entrances.*  
**entry:** (n) *a visit; a way to enter, and so 'an entrance'; (v) to visit.*



## Glossary

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**environ:** *to encircle or surround (also 'environed', 'environing')*  
**enwrapped:** *wrapped.*  
**enwrappeth:** *wraps.*  
**epistle:** *a letter.*  
**equity:** *fairness, impartiality, justice.*  
**err:** (v) *fig., to go astray, that is, to make a mistake; lit., to stray or wander or roam.*  
**eschew:** *to avoid or shun.*  
**espy:** *to watch, catch sight of, descry, discover; to spy (also 'espied', 'espying').*  
**evangel:** (n) *gospel.*  
**evangelize:** *to preach the gospel.*  
**even:** *equal or one's equal (widespread usage including 'even-captive', 'even-disciples', 'even-elders', 'even-faith', 'even-fellow', 'even-heir', 'even-knight', 'even-labourer', 'even-lineage', 'even-prisoner', 'even-servant', even-worthy, even-worker'); evening.*  
**evenness:** *equality.*  
**even-pence:** *lit. 'equal pennies', the same or equal pay.*  
**eventide:** *evening.*  
**ever-each:** *each and every one.*  
**evil-at-ease:** *sick; distressed.*  
**excellent:** *exceedingly.*  
**except:** *with the exclusion of, without, aside from, besides (from 'outakun: take out').*  
**excite:** *to encourage.*  
**excusation:** (n) *an excuse.*  
**execrable:** *detestable, extremely bad.*  
**exemplar:** *a model, pattern,*

*example (from ('en)saumpler').*  
**exercitation:** (n) *exercise, exertion.*  
**expedient:** *advantageous, profitable.*  
**expedite:** *hasten or speed (up).*  
**experiment:** *to make a test or trial, an assay.*  
**expound:** *to state or declare in detail; to explain or interpret.*

**F**  
**facility:** *ease, easiness.*  
**faculties:** *gifts or possessions.*  
**fair:** *beautiful; seemly.*  
**faithful:** *'full of faith', believing.*  
**famed:** (v) *proclaimed, celebrated.*  
**family:** *from 'meyne'.*  
**farthing:** *a small British coin of bronze, worth 1/4 of a penny.*  
**fear you:** *make you have fear or to be afraid.*  
**fearedful:** *fearful.*  
**feeble:** *maimed, crippled; weak.*  
**feed-trough:** *a trough or open box in a stable designed to hold feed or fodder for livestock, a 'manger' (from Old French 'cratch', which survives in 'crèche: a crib for feed, as well as a representation of the Nativity or 'manager' scene'; see 'cratch').*  
**feel:** *to perceive; to think or judge (also 'feeled', 'feeling').*  
**feign:** *to make a false show of*

*or a sham.*  
**fell (wisdom):** *wicked or deceitful.*  
**fen:** *marsh, bog.*  
**fescue:** *a piece of straw, a mote or a speck of dust.*  
**field place:** *a plain.*  
**fiend:** *a devil; the Devil.*  
**fiendly:** *devilish.*  
**figure:** (n) *form, pattern, example; design.*  
**fill:** *to supply with as much as can be contained, to become full.*  
**filled:** *completed, fulfilled; full.*  
**filthhood:** *dirty, dirtiness, shameful.*  
**firm:** *solid, stable, secure (from 'sad'; also 'firmer').*  
**firmness:** *moral constancy.*  
**fleshly:** *carnal.*  
**flew:** *fled (p.t. of flee).*  
**flock:** (n) *a group of the same type of animals, 'a herd'.*  
**flood:** *a great body of flowing water, a stream or river; waves.*  
**flourish:** (v) *to blossom, flower, or thrive.*  
**flowered:** (v) *blossomed, revived.*  
**flume:** *a narrow passageway (natural or manmade) for water, 'a river'.*  
**flux:** (n) *a flow or discharge.*  
**foal:** *colt.*  
**folk(s):** *nation(s).*  
**folly:** *foolishly.*  
**folly:** *foolishness; acting foolish.*  
**fond:** *foolish.*  
**for why:** *because; for this reason.*  
**fore-knowing:** *prescience.*

## Glossary

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**forethinking:** *repenting (survives in 'forethought: (re)consideration')*.

**foreyard:** *an outer court or enclosed front yard.*

**forsake:** *to renounce, abandon, relinquish, 'to leave'.*

**forsook:** *renounced, left.*

**forsooth:** *'for truth', in truth, certainly.*

**forswear:** *to swear falsely, to commit perjury, to break an oath.*

**forsworn:** *those who commit perjury or give false testimony.*

**'found':** *to provide with food and lodging (Deeds 28:7).*

**foundation:** *foundation (survives in 'fundament', 'fundamental').*

**frail:** *physically or morally weak.*

**frauded:** *defrauded.*

**frothing:** *foaming.*

**froward:** *disobedient, intractable.*

**fulfill:** *to accomplish; to satisfy.*

**full hieingly:** *speedily.*

**full sorry:** *extremely regretful.*

**full waxen:** *reached adulthood, mature, fully grown.*

**fuller:** *one that 'fulls' or makes cloth thicker and more compact through moistening and beating.*

**full-fill:** *to completely fill.*

**full-filled:** *full.*

### G

**gab:** *to lie or spread*

*falsehoods (also 'gabbing'; survives as 'to prattle or chatter').*

**gainsaid:** *'said-against', opposed, resisted, or contradicted.*

**gainsaith:** *(v) to 'say-against', to oppose, resist, or contradict (also "gainsay").*

**gainsayer:** *(n) one who answers back, contradicts, verbally opposes or resists.*

**gainsaying:** *(n) 'saying-against', answering back, verbally opposing or resisting, contradicting.*

**garden:** *from Old French; found in the "Wycliffe Bible", as well as 'zerde: yard/garden'.*

**garring:** *(much) talking (survives in 'garrulous').*

**gelding:** *eunuch.*

**gender:** *(v) to cause to be, to beget, 'to engender' (also 'gendereth').*

**generation:** *offspring; creation of offspring; group of individuals born at the same time (also 'generations').*

**german:** *closely related by blood or attitude, and so, a partner, comrade, or yoke-fellow.*

**ghostly:** *spiritual; spiritually.*

**gird:** *to clothe oneself; to make ready (also 'girded').*

**gladdened:** *rejoiced, 'full out joyed'.*

**glassen:** *glassy.*

**glory:** *(n) magnificent splendour; worshipful adoration.*

**glory:** *(v) to take pride in; to*

*boast or brag about.*

**glossing:** *(n) flattery (survives in 'gloss: a superficial or deceptive appearance').*

**go against:** *go to meet.*

**gobbet:** *piece or fragment (also 'gobbets').*

**Godhead:** *divinity.*

**goggle-eyed:** *bulging eyes, from injury or defect.*

**goods:** *good things.*

**gospel:** *'good news' or 'glad tidings', that is, the life and teaching of Jesus Christ.*

**governance:** *the exercise of authority.*

**governor:** *steersman; shipmaster; ruler, leader.*

**grace:** *favour or gift from God; any gift (also 'graces').*

**graces:** *'thanks to God'.*

**graving:** *carving, 'engraving'.*

**great hunger:** *famine.*

**grees:** *steps or stairway (survives in 'degrees').*

**grievous:** *burdensome (survives in the idiom of 'to give one grief').*

**grieved:** *made to feel sorrow or grief.*

**grind:** *to gnash (the teeth).*

**grumble:** *(v) to complain in a low, muttering manner (from 'grutchen'; also 'grumbled', 'grumblers', 'grumbling').*

**grutch:** *to grumble (survives in 'grudge' and 'grouch'; also spelled 'grucche'; also 'gructched', 'grutcher', 'grutching').*

**guess:** *(v) to suppose or consider; to think.*

**guileful:** *deceitful, treacherous.*

## Glossary

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**guiler:** *deceiver (survives in 'beguiler').*

**guilts:** *trespasses, transgressions.*

### H

**habergeon:** *breastplate (from 'haburion'; survives in 'haber-dasher').*

**habit:** *deportment, disposition, personal custom; apparel.*

**habitable:** *place of habitation (suffix survives in 'tabernacle').*

**had mind:** *remembered.*

**haircloth:** *from 'heyre'.*

**half:** *hand; side.*

**hallow:** *to make holy, to sanctify.*

**hallows:** (n) *saints.*

**halt:** (n) *the crippled or lame.*

**harbour:** *shelter, lodging, place of rest and refuge.*

**harbourgerie:** *inn or guest-chamber (from Old French; part of the sense survives in 'menagerie: an enclosure for...').*

**harded:** *hardened, made stubborn.*

**hardeneth:** *make stubborn.*

**hardily:** *boldly.*

**hardness:** *harshness, severity.*

**hardy:** *able to endure, tough; bold.*

**harlotry:** *see 'buffonery'.*

**harm:** *to hurt, to wrong (from 'noyen'; survives in 'annoy'; 'harm' found in the "Wycliffe Bible").*

**harmful:** *from 'noyous' (close in meaning and sound to 'noxious', but they have*

*different roots).*

**hasted:** *hastened.*

**haunt:** *to practise habitually.*

**have mind:** *to remember.*

**having mind:** *remembering.*

**heals:** *healings.*

**health:** *salvation; healing; soundness, well-being.*

**heathen:** *the Gentiles (also 'heathen men').*

**heaviness:** *sorrow, grief (also 'heavinesses').*

**heavy:** *grieved, burdened, troubled (also 'heavied').*

**her:** *herself.*

**hereof:** *of this, in regard to this.*

**heretofore:** *before now, previously.*

**heritage:** *inheritance.*

**hid place:** *secret or private place or conference (the "Wycliffe Bible" also renders this as 'huddles', see below).*

**hie:** (v) *to hasten or to hurry (also 'hied').*

**hiegly:** *speedily, hastily.*

**high priest(s):** *chief priest(s).*

**him:** *himself; it, itself.*

**hind:** *a hired farm labourer, 'a hired hand'.*

**hinder:** (v) *to impede, hamper or delay (from 'let'; also 'hindered', from 'letted').*

**hinder:** *situated at the back of or rear (the verb form of hinder, 'to hold back or thwart', is not found in the "Wycliffe Bible").*

**hire:** (n) *payment for labour, wages; reward for service.*

**hireling:** (n) *he who serves for hire.*

**his:** *its.*

**hold in mind:** *to keep in mind, to remember.*

**hold:** (n) *a prison.*

**holden:** *held.*

**'holding knighthood':** *engaged in active military service; 'making war', and so, contextually, 'engaged in spiritual warfare'.*

**holiday:** *'holy day'.*

**holy day:** *survives in 'holiday' (but now the meaning is upside-down).*

**holy letters:** *the scriptures.*

**home-church:** *church in/at one's home.*

**honest:** *honourable; good; seemly, becoming, decent.*

**honestly:** *seemly, becomingly.*

**honesty:** *seemliness, decency.*

**honour:** (v) *to do homage to; to give glory to. In the "Wycliffe Bible", as per British usage, 'honour' and 'worship' are interchangeable; in Wycliffe's New Testament, usage follows modern conventions.*

**honourable:** *worthy of honour (the "Wycliffe Bible" alternates use with the British term 'worshipful').*

**honouring:** *doing homage to; worshipping.*

**honours:** (n) *gifts, tokens of respect.*

**hoses:** *trousers-like garment, worn by men, to cover the lower body (survives in 'hose' and 'hosiery').*

**host(s):** *army (armies); sacrifice(s) to God.*

**hosteler:** *inn keeper.*

**hostelry:** *inn, lodging place*

## Glossary

(survives in ‘hostel’).

**household:** from ‘meyne’ (‘house-hold’ found in the “Wycliffe Bible”).

**huddles:** (n) secret or private place or conference (the “Wycliffe Bible” gives ‘hid place’ as an alternate rendering; survives in the modern ‘to huddle’, which paints a particularly expressive picture in Matt. 6:4 ff.).

**hurled:** thrown (down or against) with force or violence.

**hurting(s):** cause of sin or stumbling, obstacle to righteous living; spurning (see ‘offence’).

**hurtled:** to rush violently into, to collide with; to strike; to scuttle a ship.

**husbandman:** farmer, earth-tiller; master of a household.

### I

**idiot:** untaught or uninstructed person.

**idle:** lazy.

**idly believed:** ineffectively, frivolously, or vainly believed.

**idol:** an image representing a god and worshipped as divine; the object of heathen worship (the “Wycliffe Bible” uses ‘idol’, ‘simulacrum’ and ‘maumet’ interchangeably).

**impaired:** (v) damaged, harmed, made worse, weakened.

**impairing(s):** (n) harm, damage, worsening, weakening, injury, loss (also ‘impairment’).

**improbability:** persistent or continual asking, ‘importunity’.

**impugned:** physically attacked or assailed.

**‘in charge to’:** as a charge or a burden to, so ‘burdensome’ (see ‘chargeous’).

**in compass:** all around, round about, ‘to encompass’.

**in kind:** by nature.

**in mind:** to remember, a remembrance.

**in-bloweth:** to puff up or swell (with pride).

**in-blown:** puffed up or swollen (with pride).

**in-call:** to inwardly call upon, to ‘invoke’.

**include:** to contain within.

**incorrupt:** not corruptible or subject to decay or ruin (also ‘incorruptible’, ‘incorruption’).

**indignations:** provocations, that which raises ire.

**indissoluble:** that which may not be dissolved or undone.

**indulgence:** tolerance (of), permission (to).

**infirmary:** physical, mental, and/or moral weakness; mortality (i.e., humanness).

**inform:** to give character to, to imbue or inspire; to teach, give knowledge to or instruct, and so, to ‘in-form’ or ‘form within’; further, to ‘reform’ or ‘restore’.

**informing:** (n) making known by example or pattern; inspiring or ‘in-forming’ (see entry above).

**inopportune:** unsuitable, not fitting, inappropriate, out of

season (from ‘uncovenable’).  
**inputted:** placed (or put) on or in; loaded up.

**inset:** set-in or joined.

**‘into the middle’:** into the centre (of attention).

**inwardnesses:** that which one feels most close to or deeply about (idiomatic expression synonymous with ‘entrails’ and ‘bowels’).

**irreprehensible:** without reproof (undeserving of blame or censure).

**itching:** pleasing, tickling, arousing, stirring.

**‘it happens’:** from ‘in happe’ (survives in ‘hapless’).

### J

**Jewess:** a female of the Jewish faith.

**Jewry:** Jewish people; the Jewish religion, that is, Judaism.

**joinings:** joints.

**jointures:** junctures, joints.

**joying:** rejoicing.

**jument:** a work or yoke-beast, ‘a horse’ (survives in ‘jumentous’).

**just:** righteous.

**justifying:** righteousness.

**justifyings:** ordinances, laws.

### K

**keep:** (v) to care for, take care of.

**keeper:** guard, jailer; guardian.

**keeping:** (n) prison, hold, cage; (v) guarding, watching, custody of.

**kept:** (n) prisoners; (v) guarded, watched; preserved.

## Glossary

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**kids:** young goats.

**kin:** kindred, family.

**kind:** nature; type, sort; kindred; offspring or generation.

**kindled:** caused to burn, ignited.

**kindlings:** the young of a particular 'kind' or family, so 'offspring' (survives in 'kinder-garten'; see '-ling' below).

**kindred:** relatives; tribes.

**knave:** boy, male child.

**knight:** a soldier (remember, this text dates from the 14<sup>th</sup> century).

**knighthood:** warfare, combat, battle (see 'holding knighthood').

**knighthood of heaven:** host or army of heaven.

**knitches:** a number of things tied or knit together, 'a bundle' (survives in 'knitting').

**knowing:** (n) knowledge (from 'kunnyng'; 'knowing' found in the "Wycliffe Bible").

**known:** (n) one's acquaintances.

### L

**laid ambush:** laid wait.

**language(s):** a spiritual language or spiritual speaking; words of speech used by a group to communicate (e.g., 'the English language'). The "Wycliffe Bible" uses 'language(s)' and 'tongue(s)' interchangeably for both of these meanings, the context

determining which definition applies. Wycliffe's New Testament follows suit. The KJV uses 'language' only for words of speech, but 'tongue(s)' for both meanings.

**languisheth:** obsessed with or dwelling unhealthily upon.

**languishings:** sicknesses, torments.

**languor:** weakness; sickness; weariness of mind or body.

**latten:** a kind of brass hammered into thin sheets, used for making church utensils, such as candlesticks and crosses.

**lay (men):** uninstructed or un-taught (from 'lewide'; survives in 'laity').

**learn:** (v) to teach.

**learned:** taught or instructed.

**leave:** (n) permission, license.

**leave:** (v) to let go, send away, dismiss.

**leaveful:** with permission or leave, 'permissible' or 'lawful' ('lawful' found in the "Wycliffe Bible").

**leavest not:** without pause, unceasing.

**lecher:** a lewd, prurient man.

**lechery:** uncontrolled sexual activity.

**leech:** physician ('blood-letter'; one who treats with leeches).

**left:** (v) sent away, dismissed, to have let go.

**legacy:** a commission, that which one is entrusted with, authorized, or commanded to fulfill; that which has been received.

**leprous:** filled with leprosy.

**let:** (v) to hinder (!); to allow or permit.

**letted:** (v) hindered (!); allowed or permitted.

**letters:** writings, and so, 'the scriptures'; study, higher learning.

**letting:** hindering (!).

**libel:** 'a little book of forsaking' or of divorcement (from Latin via Old French; survives in 'libel: a written statement which damages a person's reputation').

**lieth:** is present with or before, or 'at hand'.

**lifelode:** alt. spelling of 'livelode' (see below).

**light:** easy; lit., not heavy, so unburdened, relieved, free from discomfort.

**lighten:** to give light or to make bright, to illumine, 'to enlighten'.

**lightened:** lit up; brought to light, 'enlightened'.

**lightening:** illumining, bringing to light, 'appearing'; making bright.

**lighter:** easier.

**'-like':** -ly, -ily (i.e., god-like or 'godly'); as a ..., or like a ... (e.g., 'beast-like', 'heathen-like', 'heaven-like', 'home-like', 'Jew-like').

**likeness:** similitude, parable, proverb.

**likings:** pleasures, enjoyments.

**lineage:** line of descent, ancestry, family, tribe, kindred.

**'-ling':** denoting a person or young animal having the

## Glossary

quality or characteristics implied (e.g., ‘comeling’, ‘darling or dear-ling’, ‘duckling’, ‘hireling’, ‘suckling’, ‘underling’, ‘youngling’).

**litigious:** chiding, quarrelsome (survives in ‘prone to taking legal action’).

**little book:** see ‘libel’ above.

**little master:** teacher of young.

**livelode:** livelihood, sustenance (also spelled ‘lifelode’).

**living(s):** (n) conduct, way of life.

**lo!:** behold!

**loaves of proposition:** ‘bread of the presence (of Yahweh)’; ‘shew-bread’ or ‘showbread’; ‘loaves of the setting/putting forth’ (initially described in Exodus 35:13).

**loose:** to loosen or undo.

**lordship:** (v) to rule or have authority over.

**lordshipper:** (n) one who has the dominion, power and authority – the supremacy – of a lord; the Lord High God.

**lordshipping:** power or authority over people, ‘ruling’ or ‘governing’.

**lose:** to destroy (active sense; ‘destroy’ found in the “Wycliffe Bible”).

**lost:** destroyed (active sense; survives in the sense of “the ship was lost at sea”; ‘destroyed’ found in the “Wycliffe Bible”).

**lot:** inheritance or fate, destiny (sometimes from

‘sort’).

**lot(s):** the process of deciding something by a game of chance (survives in ‘lottery’).

**lowed:** made low, lowered, humbled, abased.

**lying:** (n) a lie or lies (sometimes replaces ‘leasing’, which is also found in the KJV); reclining.

**lying-by:** to procreate.

**lying-monger:** liar (‘liar’ found in the “Wycliffe Bible”).

### M

**mad:** crazy or insane (from ‘wood’; ‘mad’ found in the “Wycliffe Bible”).

**madded:** made mad or insane.

**maddest:** ‘art mad’.

**made void:** nullified; put away or done away.

**madness:** from ‘woodness’ (‘madness’ found in the “Wycliffe Bible”).

**magistrates:** rulers of the temple.

**make merchandise:** commerce, to buy and sell.

**make mind:** to remember.

**make ready:** to prepare.

**make void:** to nullify, to do away with.

**mal-ease:** ‘bad’ ease, disease, sickness; great discomfort.

**male-kind:** male human being.

**‘man-homicide’:** a murderer.

**manhood:** (hu)manhood or ‘humanity’.

**manor:** a feudal domain or landed estate; a field or fields.

**man-queller:** ‘man-killer’, so, executioner or murderer.

**manslayer:** murderer.

**mantle:** loose, sleeveless garment worn over other garments.

**Maranatha:** ‘in the coming of the Lord’.

**margarite(s):** pearl(s) (survives as ‘Margaret’).

**master:** teacher (also ‘little master’, ‘under-master’).

**masterful asker:** officer of the law-court.

**maumet:** (n) idol, false god (the “Later Version” uses ‘maumet’ and idol interchangeably; derived from a misunderstanding of Islam).

**may:** to be able to, ‘can’.

**meat:** eating; dinner, feast.

**meddle:** (v) to mix.

**medley:** a mixture.

**meed:** reward.

**meek:** (v) to humble or abase oneself (also ‘meeked’, ‘meeking’).

**menace:** (v) to threaten.

**menaces:** (n) threats (also ‘menacings’).

**menslayers:** murderers.

**‘merciable place’:** ‘the propitiary’ or ‘mercyseat’.

**mercyseat:** the lid of the ark of the covenant, fashioned as a throne for the Majesty of God, the Holy of Holies.

**mesels:** lepers (survives in ‘measles’, the sickness that produces red spots on the skin).

**mete:** (v) to measure (also ‘meted’, ‘meting’).

**metretes:** liquid measurement

## Glossary

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of ancient Greece (1 metrete = 9 gallons).

**mild:** meek, gentle.

**mind:** (n) remembrance.

**mindful:** remembering.

**mined:** 'undermined'.

**minister:** servant.

**ministered-under:** served under.

**ministration:** service, ministry.

**ministry:** service, providing for the needs of others.

**minutes:** small pieces of money of minuscule value, 'mites'.

**mirth:** gaiety, social merriment.

**mis-born child:** an abnormal birth; an abortion.

**misdoer:** one who does wrong.

**mis-ease:** 'bad ease' or 'ill being', need, want, distress, poverty.

**mis-turn:** (v) to pervert or to turn wrong.

**mite:** small coin or sum of money; dust speck or particle (also 'mites').

**mix:** from 'meddle' (also 'mixed').

**mixture:** from 'meddling'.

**moist:** (v) to water or 'moisten'; to wash or wet (also 'moisteth', 'moisted').

**moot hall:** judgment hall or trial court.

**morrowing:** morning.

**morrowtide:** morning.

**morsel:** small fragment of food.

**most:** mostly, most of all, especially.

**mote:** a tiny speck of dust or

sand (survives in 'mite').

**much-fold:** manifold.

**must needs:** of necessity.

**must:** (n) grape wine.

**mustard seed:** from 'seneuey'.

### N

**napkin:** a small piece of towelling (from 'sudarium or sweating cloth').

**nappeth:** to nap or sleep.

**nard:** spikenard.

**natural:** from 'of kind' or 'by kind'.

**naturally:** from 'kindly'.

**nature:** from 'kind'.

**near:** nearer.

**need(s):** needed or needful, so necessary, or of necessity; want, that which is necessary for life.

**neediness:** deprivation, poverty; distress.

**new:** newly.

**niggard:** (n) covetous, stingy person (survives in 'niggardly'; no etymological connection to the racial epithet).

**nigh coasted:** bordering.

**nigh:** (adv) near; (v) to approach (also 'nighed', 'nighing').

**nigheth:** to approach.

**no wise:** no way.

**nobility:** nobleness, honour.

**noise:** disturbance, uproar.

**nol:** neck.

**none:** 'not one' (the word 'no' before words starting with a vowel, similar to 'a'/'an' before words starting with 'h').

**not subject (to):** not under

the power of; unruly, insubordinate, disobedient.

**nought:** nothing, without existence.

**nourish:** (v) to nurse or suckle an infant; to bring up or raise.

**nourished:** nursed; brought up, raised.

**nourishing:** (v) nursing.

**now born:** 'newborn'.

**nurse:** (v) to suckle; to nourish.

**nursing:** suckling; nourishing.

### O

**obligation:** pledge, bond, contract.

**occasion:** pretense, pretext.

**odourments:** sources of pleasing scents and odours.

**of belief:** 'of faith'.

**of kind:** by nature, naturally.

**of:** from; for; by; to.

**offence:** an act of stumbling or 'sin'; a cause or occasion of sin; a stumblingstone or stumbling-block; to cause insult or make angry; synonymous with 'hurting' and 'spurning' (each use found in the "Wycliffe Bible" and the KJV).

**offend:** to cause to stumble, sin or fall; to insult, or cause anger or resentment (both uses found in the "Wycliffe Bible" and the KJV; sometimes from 'sclaundre', though 'offend' is found in the "Wycliffe Bible").

**office:** service or ministry.

**old men:** forefathers, those in olden times, 'elders'.

## Glossary

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**on-putting:** *putting on.*  
**opportune:** *from 'covenable'.*  
**opportunity:** *sometimes from 'covenably', though 'opportunity' found in the "Wycliffe Bible".*  
**ordain:** *to pre-destine; to appoint; to order or decree; to set in order.*  
**ordinance:** *order or decree; conduct; founding or ordering.*  
**ought:** *to have a moral duty, or to be obliged, to do something.*  
**ourself:** *ourselves.*  
**out of belief:** *out of, or without, faith; disobedient.*  
**out-casting:** *'outcasts' or exiles; refuse, trash.*  
**over-cloth:** *survives in 'overcoat'.*  
**overcome:** *to conquer or triumph over, to gain mastery of; to be plenteous, to abound.*  
**over-go:** *to go beyond, to overreach.*  
**'over-hard keeping of goods':** *covetousness.*  
**overlaying:** *burdening, 'pressing' or pressure, disease, trouble, tribulation.*  
**over-led:** *deceived, seduced, led away.*  
**over-seeming:** *beyond measurement, 'most excellent' (see also 'above-seeming').*  
**over-thwart:** *perverse, headstrong, obstinate, 'athwart'.*  
**over-waxeth:** *grows or increases greatly.*  
**owe(th):** *obligated to or bound to; indebted to; 'ought'.*

**P**  
**pale:** *a pointed stick, stake or pole; a surrounding fence or 'palisade'.*  
**palsy:** *paralysis.*  
**parings:** *scraps, the part 'pared off' (survives in 'paring knife').*  
**part taking:** *'partaking'.*  
**part:** (v) *to divide or break into parts; to share, give or impart; to depart or leave.*  
**parter:** *one who divides.*  
**parting:** (v) *sharing with; dividing; difference or distinction.*  
**partings:** (n) *that which is 'parted', divided or shared, and so, 'distributions' or even 'gifts'.*  
**pask:** *Passover (survives in 'paschal').*  
**'pass we':** *'surpass we'.*  
**pass:** (v) *to depart or leave.*  
**passible:** *able to suffer, human, mortal.*  
**passingly:** *surpassingly.*  
**passion(s):** (n) *suffering.*  
**passion:** (v) *to suffer.*  
**pasture(s):** (n, v) *from 'lesewe'.*  
**pasturing:** *from 'leswynge'.*  
**peaceability:** *peacefulness, calm (also 'peaceableness').*  
**penance:** *repentance; a rite involving contrition, confession, acceptance of penalties, then absolution.*  
**pence:** *pennies (pl. of penny).*  
**pens:** *wings or feathers (survives in 'pinion: the wing or flight feathers of a bird' and in 'pen: a writing instrument originally derived from a feather').*

**people of purchasing:** *people bought or 'redeemed' by the sacrifice of Jesus Christ.*  
**peradventure:** *perhaps, perchance.*  
**perdition:** *eternal damnation, hell.*  
**perish:** *to be lost; to die; to be destroyed (from the Latin, 'to go away').*  
**perturbation:** *to disquiet or disturb greatly, to agitate; to cause confusion.*  
**Pharisees:** *Jewish sect that emphasized strict adherence to ritual.*  
**physician:** *a medical doctor (from 'leech: a blood-letter or one who treats with leeches').*  
**piety:** *godliness (from 'pitee').*  
**pilgrim:** *one who journeys, especially to some sacred place; any wanderer or wayfarer.*  
**pilgrimage:** *long, arduous journey; metaphorically, 'the Christian walk'.*  
**pious:** *devout, godly, reverential (from 'piteous'; also 'piously' from 'piteously').*  
**plaint:** *complaint.*  
**pleasance:** *pleasantness or pleasure.*  
**plenteouslier:** *more plenteously.*  
**plowing:** *from 'eringe' ('plough' (n) found in the "Wycliffe Bible").*  
**plummet:** (n) *a plumb bob.*  
**pointel:** *a stylus or writing instrument.*  
**poll:** (v) *to shave, clip, shear, trim, or cut off the hair.*



## Glossary

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**potentate:** (n) *an authority or power (from 'potestate').*

**power of the prince:** *authority.*

**precellent:** *primary and excellent.*

**precept:** *order or commandment.*

**prelate:** *ruler (survives as 'high-ranking member of the church').*

**prepuce:** *the foreskin; 'the uncircumcised', so the heathen or Gentiles.*

**prescience:** *foreknowledge.*

**president:** *one who 'presides' or occupies the seat of power; a governor.*

**pressing:** *'dis-ease', overlaying, 'pressure'.*

**prevarication:** *breaking of the law (survives as 'telling lies').*

**pricked:** *pierced.*

**pricks:** (n) *stings.*

**primacies:** *first fruits ('primacy' survives as 'the state of being first, as in rank or excellence; the office of an archbishop; the office of the Pope').*

**princehood:** *principality; authority to rule over.*

**principat:** *principality.*

**private(s):** *truth(s) that can be known only through Divine revelation; 'mysteries'.*

**privily:** *privately, secretly.*

**privy:** *private, secret.*

**proconsul:** *Roman official with authority over a province or military company; a governor.*

**procurator:** *Roman official who served as a provincial or*

*financial administrator; steward of a farm (survives in 'curator').*

**profession:** *the act of 'professing', that is, declaring or avowing; 'a declaration'.*

**proffer:** *to offer.*

**profiteth:** *to benefit.*

**progenitor:** *forefather or parent.*

**proper:** *its or one's own, personal, particular (found in the "Wycliffe Bible" and the KJV; survives in 'property').*

**propitiation:** *conciliation, atoning or atonement, sacrifice (found in the "Wycliffe Bible" and the KJV).*

**propitiatory:** *the place of conciliation, the 'mercyseat', the throne serving the Majesty of God.*

**proposition:** *see 'loaves of'.*

**prove:** *to try or test; approve.*

**proveth:** *approveth.*

**provisions:** *supply of food, necessities for living.*

**provost:** *official having authority over others; a magistrate.*

**prudence:** *sound judgment; sagacity.*

**publican:** *a Roman tax collector.*

**publish:** *to proclaim, to make known publicly.*

**purpless:** *seller of purple.*

**purposing:** *purpose.*

**pursue:** *to persecute or to harass.*

**purvey:** *to provide provisions, necessities of life (also 'purveying').*

**purveyance:** *the act of*

*purveying; that which is supplied (i.e., provisions), 'the means or way to survive' (1 Cor. 10:13).*

**put:** *to lay down; laid down.*

### Q

**quarternion:** *a military unit of four men under one's authority.*

**queller (man-):** *one who extinguishes by force, puts down, and so, 'an executioner'.*

**querne:** *hand-mill.*

**quick:** *living, alive.*

**quicken:** *to make alive, to give or restore life to (also 'quickened').*

### R

**rabbi:** *a 'master' or teacher.*

**raven:** (n) *robbery; the act of pillaging and plundering; (adj) rapacious.*

**raveners:** *those who pillage, plunder, ravage, take by force.*

**ravening:** *ravaging.*

**ravish:** *to seize, to snatch, to catch.*

**reach:** *to give to, to reach forth or extend to.*

**ready:** *available, at hand.*

**realm:** *kingdom.*

**reared:** *raised.*

**recapitulation:** *a summary (from 'capitale'; found in the Prologue to the "Wycliffe Bible").*

**reckest:** *to have a care or concern for, to heed (survives in 'reckless').*

**recorded:** *remembered.*

**recording:** *making mind of,*

## Glossary

remembering.

**rectus:** straight (from Latin).

**redeem:** to regain possession of by paying a price, to ransom; to pay off and receive back.

**reform:** to make better; to improve morally, to give up sin; to 'form again' or anew, to 're-form'.

**regeneration:** rebirth; spiritual and/or moral renewal.

**reliefs:** (n) fragments; scraps or leavings of food.

**remission:** pardon, forgiveness, delivered from debt.

**remnants:** from 'reliefs'.

**repent:** from 'forethink' ('repented' and 'repentant' found in the "Wycliffe Bible").

**replete:** full, sated.

**repromission:** promise.

**reproof:** (n) rebuke, blame, reproach.

**reprovable:** reproachable.

**reproved:** rebuked.

**reproves:** (n) rebukes, censures.

**repugn:** oppose, fight (against), resist (survives in 'repugnant').

**requite:** to compensate or repay; to make return to (from 'quit').

**riddle:** (v) to sift.

**rightful:** righteous; just; right.

**rightwise:** righteous.

**rightwiseness:** righteousness.

**ripely:** readily, hastily.

**rising-again:** resurrection.

**rivelling:** wrinkle/ing

( 'wrinkle' found in the "Wycliffe Bible").

**river:** from 'flood'.

**rod:** staff ('staves' found in the "Wycliffe Bible"); sceptre.

**rubbing:** from 'frotinge'.

**rudder:** from 'governail'.

**ruddy:** tinged with red, rosy.

**rude:** rough (texture).

**rue:** (v) to feel sorrow, regret, or remorse for.

**ruth:** (n) compassion, pity, regret.

### S

**sackcloth:** from 'sack' or 'sak'.

**sacrileger:** one who commits sacrilege.

**safe:** saved from sin, 'salvation'; made whole.

**sampler:** 'exemplar' (from Old French ('en)saumpler').

**satchel:** a small handbag.

**satisfaction:** from 'aseethe' ('satisfaction' found in the "Wycliffe Bible").

**savour:** (n) to understand or perceive (survives in 'savoir-faire'); odour; taste.

**savoured:** seasoned, made flavourful.

**savourest:** (v) to think upon, perceive, or to understand (also 'savoureth').

**science:** knowledge.

**scribe:** temple copyist, interpreter of scriptures.

**scrip:** a small bag, wallet, or purse.

**seat:** seat of government, and so, 'a throne'.

**secureness:** security.

**seek:** search.

**seemliness:** from 'honesty'.

**seemly:** from 'honest'.

**semblance:** likeness, outward appearance, countenance.

**sendal:** a piece of fine linen or silk.

**seniors:** elders.

**servage:** servitude, bondage.

**service:** ministry, office.

**set:** put, ordained, appointed.

**shame:** (v) to be ashamed of.

**shamed:** (v) ashamed, was ashamed of ('ashamed' found in the "Wycliffe Bible").

**shamefastness:** shamefaced, showing shame or bashfulness.

**shames:** (n) reproofs, rebukes.

**shed:** to pour (out) (also 'shedded').

**shewbread:** unleavened bread displayed in the Jewish temple and dedicated to God (see also 'loaves of proposition').

**shined:** shone (p.t. of shine; found in the "Wycliffe Bible" and the KJV).

**shogged:** shaken, jogged, tossed.

**shortly:** in few words, briefly.

**showbread:** see 'shewbread' above.

**shrewd:** depraved, wicked.

**sick:** weak (British usage); unwell.

**sickness:** weakness, frailty (British usage); illness.

**siege:** seat, and so, a throne (from Latin, via Old French, meaning 'to sit').

**sign:** token or miracle.

**signal:** sign.

**signet:** mark or seal.

## Glossary

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**silveren:** *made of silver (suffix survives in words like 'golden').*

**similtude:** *a likeness or parable.*

**simulacra:** *idols.*

**simulacrum:** *idol.*

**simulations:** *'feignings', hypocrisies, pretence.*

**Sire:** *'Sir', form of address to a superior.*

**sistren:** *sisters.*

**slack:** (v) *to slacken or make loose. slake:* (v) *to lessen the intensity of, 'to loosen'.*

**slander:** (v) *to injure with malicious, false utterances.*

**slates:** *plates or tiles of slate used for roofing.*

**slough:** *a bog, or place of deep mud.*

**smaragdus:** *Greek for emerald.*

**smite:** (v) *to strike.*

**smiter:** *fighter.*

**snatch (up):** *to seize or catch (from 'ravyshe'; also 'snatched', 'snatching').*

**snub:** *to reproach or reprove.*

**solace:** (n) *comfort in grief; (v) to soothe.*

**solar:** *loft or upper chamber (British usage; somewhat survives in 'solarium').*

**soldiers:** *from 'soudis' (see also 'wages').*

**somewhat:** *something.*

**sooth:** *true; truth.*

**soothfast:** *truthful.*

**soothly:** *truly.*

**sopped up:** *to take up by absorption, and so, fig., 'swallowed'.*

**sore:** *greatly or in high degree, intensely.*

**sorry:** *aggrieved; regretful.*

**sort(s):** *class, set, group, or type of something; kind(s); lot or inheritance.*

**soul:** *mind, reason; understanding; life.*

**sovereign:** *leader; one who exercises authority over others.*

**species:** *kinds or sorts (of).*

**speedeth:** (v) *to profit or benefit; is expedient (survives in term 'Godspeed: best wishes/good fortune' and in 'expedient' and 'expedite').*

**speedful:** *expedient.*

**spoil:** (v) *to impair or destroy the value of; to rob or to take from by force; to be stripped of (also 'spoiling').*

**spot:** *stain or blemish, and so, 'a sin'.*

**spousals:** *weddings.*

**spouse:** *bridegroom; a partner in marriage, male or female.*

**spoused:** (v) *espoused.*

**spouess:** *wife; bride.*

**sprinkle off:** *to scatter or shake off (from 'sprengen').*

**spurning:** *'to kick with the foot' (synonymous with 'hurting', 'offence' and 'stumbling').*

**stable:** *sure, firmly established, fixed, steadfast, enduring.*

**stablish:** *to found, 'establish'; fix, confirm (also 'stablished').*

**stably:** *firmly in place, fixed, not easily moved.*

**state:** *status, standing; condition.*

**stater:** *gold or silver coin of*

*ancient Greece.*

**staves:** *staffs.*

**stead:** *place.*

**steadfast:** *firmly fixed in faith, constant.*

**stole:** *a long, narrow band of decorated cloth worn around the neck and over the shoulders; a vestment; a long, loose robe.*

**stony sea:** *rough, hard sea, waves hitting like rocks.*

**store up:** *include, enclose (from 'enstore').*

**strait:** *narrow.*

**strand:** *river.*

**strengths:** *'strong places' and so, strongholds.*

**strife:** (n) *struggle, fight.*

**strive:** (v) *to struggle, fight, or contend with.*

**strives:** (n) *contention, fighting, struggles (also 'strivings').*

**strove:** *struggled, fought.*

**stumbling:** *occasion or cause of sin or a spiritual fall, and so, 'an offence' (archaic meaning).*

**sturdiesses:** *indignations ('angry tempers').*

**stylus:** *a writing instrument used on clay or wax (from 'pointel').*

**subject (to):** *under the control or power of; in control or orderly.*

**subjection:** *the state of being brought under the power of another.*

**substance(s):** *goods of this world.*

**suckling-frère:** *foster brother.*

**sudarium:** *napkin; towelling;*

## Glossary

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cloth used to cover the face of a corpse (pl. sudaria).

**sue:** to follow (survives in 'pursue', 'ensue'; 'follow' found in the "Wycliffe Bible").

**suffer:** to permit or to give leave to; to endure.

**suffice:** to be enough.

**sufficence:** 'sufficiency', contentment, having enough.

**suitable:** appropriate, fitting, in season, opportune, (from 'covenable').

**suitably:** 'from 'covenably'.

**supping thing:** something to eat.

**supplement:** provision for what is lacking, 'a supply'.

**surpass:** to exceed (from 'pass').

**surpassingly:** exceedingly (from 'passingly').

**sustain:** to endure; to bear with.

**sweating cloth:** a small piece of towelling (sense survives in 'sweatshirt', 'sweater').

**sweven:** dream; vision.

### T

**take keep:** take care.

**take recording:** am reminded of.

**take:** (v) to receive; to bring; to deliver or give up to; to commit or entrust; to lay hold of or seize.

**taken:** received; delivered or given up to; seized; betrayed (Luke 21:16).

**talent:** in ancient Greece, a weight or unit of gold or silver, often in coin form.

**tares:** weeds that grow

among wheat (also called 'cockles' and 'darnels').

**tarry:** to linger or remain longer than expected.

**temporal:** temporary; earthly.

**termineth:** to limit; to determine. **testament:** a covenant.

**thankings:** thanksgiving, thanks (also called 'graces').

**that:** that which, or that what.

**the thirsting:** those who thirst.

**the which:** who, whom; what, which.

**them:** themselves.

**themselves:** themselves.

**therefore:** for this reason.

**thereto:** to this thing.

**therf loaves:** unleavened bread.

**therf:** without souring.

**thither:** in that direction; to that place.

**thyme (tree):** misspelling of thyme (tree).

**tidings:** a report or information, news.

**tillers:** those who work the soil to produce crops, 'farmers'.

**tithes:** 1/10<sup>th</sup> of annual income given to representatives of God.

**to be before:** to lead the way.

**to little charge:** 'to little care for', and so, to neglect, disregard or even despise.

**to:** of; for.

**token(ing):** visible sign; miracle.

**tongue(s):** spiritual language or spiritual speaking, 'strange language not understood';

words of speech used by a group to communicate (e.g., 'one's native tongue').

Wycliffe's New Testament follows the "Wycliffe Bible", as does the KJV, in using 'tongue(s)' for both meanings (see 'language(s)').

**took:** received; delivered or gave over to; seized.

**'to pieces':** implied in such verbs as 'to-drawe', 'to-bruise', 'to-rente', 'to-powder'.

**tother:** the next; other ('other' found in the "Wycliffe Bible").

**transfigure:** to change the outward appearance of; to transform; to glorify.

**translate:** to transform; to change; to carry across or over, to pass from (one side to the other).

**translation:** change or transformation.

**transmigration:** to migrate or move from one country to another.

**travail:** (n) toil or labour; (v) to toil or labour; to trouble.

**travailest:** to trouble.

**treat:** (v) to handle something physically; to 'handle' (a topic) with one's mind, and so to discuss or dispute or study (survives in 'treatise').

**treated:** discussed, disputed, handled or dealt with (a topic).

**treating:** considering, discussing, disputing, dealing with (a topic).

**tribune:** a magistrate.

**throw:** to believe or suppose.

## Glossary

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**trump:** (n) *trumpet*.  
**trumped:** *trumpeted*.  
**trust:** (n) *confidence, boldness (from ‘trow’; ‘trust’ found in the “Wycliffe Bible”)*.  
**trustily:** *confidently, boldly*.  
**turds:** *dung*.  
**turn again:** *to return (also ‘turned again’, ‘turning again’)*.  
**turned:** *converted*.  
**twain:** *two*.

### U

**unbelief:** *disobedience*.  
**unbelievable:** *‘full of unbelief’, so not believing in; disobedient; unbelievable*.  
**uncharged:** *discharged, unloaded*.  
**unchastity:** *lechery*.  
**uncontinence:** *unrestrained and uncontrolled (sexual) behaviour, ‘incontinence’ (also ‘uncontinent’)*.  
**uncorrupt:** *‘incorrupt’, immortal (also ‘uncorrupted’)*.  
**uncorruption:** *‘incorruption’, and so immortality (also ‘uncorruptible’, ‘uncorruptibility’)*.  
**unction:** *the act of anointing with oil*.  
**undeadliness:** *immortality (‘immortality’ found in the “Wycliffe Bible”)*.  
**undeadly:** *immortal*.  
**undefouled:** *undefiled*.  
**under colour of:** *false appearance or pretence*.  
**under-brought in:** *stealthily brought in*.

**under-delved:** *under-dug, or dug under*.  
**under-lay:** *to submit or subject oneself to*.  
**under-master:** *schoolmaster, teacher*.  
**under-minister:** *to serve under (also ‘under-ministering’)*.  
**under-putted:** *put under, laid down or risked (one’s life)*.  
**under-sailed:** *sailing with sails spread*.  
**under-serving:** *serving under or together with*.  
**under-set:** *given to the undercurrent or under-tow*.  
**understand:** (v) *to have mind of, to think, reflect or meditate upon, to consider*.  
**under-yoked:** *made tame*.  
**undo:** (v) *to destroy; to deny the truth of (1 John 4:3) (also ‘undoeth’)*.  
**unequity:** *wickedness, injustice, ‘iniquity’*.  
**unfaithful:** *‘not full of faith’, so, unbelieving, out of the faith*.  
**unfiled:** *undefiled*.  
**unfouled:** *‘undefouled’ or undefiled*.  
**unfruitous:** *unfruitful (survives in ‘unfructuous’)*.  
**unhappily:** *unluckily; unfortunately*.  
**unhonoured:** *to not honour, to dishonour (also ‘unhonourest’)*.  
**unknow:** *to not know, to be ignorant of (also ‘unknoweth’)*.  
**unknowing:** (n) *‘not knowing’, so ignorance; (adj.) ignorant; (adv.) ignorantly*.

**unknowingness:** *the state of ‘not knowing’ or ignorance (‘ignorance’ found in the “Wycliffe Bible”)*.  
**unlearned:** *untaught or uninstructed*.  
**unleaveful:** *without ‘leave’, license or permission, so impermissible or ‘unlawful’*.  
**unlettered:** *without ‘letters’ or a degree, study or formal education*.  
**unnarrable:** *unable to be told out, ‘unspeakable’ (survives in ‘narrate: to tell or describe’)*.  
**unnobility:** *‘ignobility’, dishonour, baseness*.  
**un noble:** *‘ignoble’; dishonour; base (also ‘unnobleness’)*.  
**unobedience:** *disobedience*.  
**unordinately:** *‘inordinately’, out of good order, unruly, disorderly*.  
**unpeaceable:** *agitated, unruly, disorderly (also ‘unpeaceably’)*.  
**unpiety:** *‘impiety’, ungodliness*.  
**unpious:** *‘impious’*.  
**unpliable:** *unbowing*.  
**unportable:** *unable to bear or carry*.  
**unprudent:** *‘imprudent’, foolish*.  
**unquieted:** *disquieted (see ‘unpeaceable’)*.  
**unreprovable:** *unreproachable*.  
**unrightwiseness:** *unrighteousness*.  
**unseemly:** *from ‘unhonest’*.  
**unspotted:** *without stain or blame, so, ‘sinless’*.

## Glossary

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**unstable:** *'moving from place to place', so, without a home (1 Cor. 4:11).*

**unsteadfast:** *weak.*

**unsteadfastness:** *weak in belief.*

**unwashen:** *unwashed.*

**unwemmed:** *unspotted, without blemish or fault, so, 'sinless'.*

**unwisdom:** *ignorance; foolishness.*

**unwitting:** (n) *'not knowing', ignorance.*

**unwitty:** *without wit (without mind or reason or understanding), and so, unwise or foolish.*

**unworshippest:** *to dishonour (see 'unhonourest').*

**up-bearing:** *bearing up.*

**upbraid:** *to reproach severely.*

**us self:** *ourselves.*

**usuries:** *interest (usually excessive) paid on money.*

**utter-more:** *'outer-more', utmost.*

### V

**venge:** (v) *to avenge; to revenge.*

**vengeance:** *plagues (Apoc. 15:1, 21:9, 22:18); retribution.*

**venger:** *avenger; one who takes revenge.*

**verily:** *truly; indeed.*

**very:** *true.*

**vestments:** *one of the ritual garments of the clergy.*

**victuald:** (v) *provided with 'victuals' (food) and other provisions for living (from Middle French 'vitaille'; survives in 'vittles').*

**vinery:** *a vineyard.*

**vinolent:** *given to much wine, drunken.*

**virtue:** *power, strength, might; authority; moral rectitude.*

**virtues:** *mighty powers; 'works of power' or miracles; moral excellence.*

**voice:** *sound, noise.*

**void:** *empty; null.*

**voided:** *made void.*

**volatiles:** *birds; 'enfatted' feast offerings (survives in 'volatile: flighty').*

**volupties:** *pleasures or delights (of a sensual nature), lusts of life (survives in 'voluptuous').*

### W

**wages:** (n) *those who are paid to serve and fight, and so, 'soldiers'.*

**wagged:** *quickly moved from side to side.*

**wake:** (v) *to awaken; to be alert or to watch for; to stand watch.*

**waking:** (n) *a watch or duty period, usually 4 hours; watchful.*

**wallowed:** *rolled.*

**wan:** *pale from sickness or injury.*

**wander:** *to walk; to travel.*

**ward:** *prison, prison cell; hold for prisoners.*

**warded:** *guarded (survives in 'prison warden').*

**wardings:** *fortifications, strong-holds; prisons.*

**warily:** *cautiously, carefully.*

**warn:** *to notify, advise or admonish of possible harm; to*

*proclaim or state without allowing dissent; to order under threat of penalty, and so, 'to command' (synonym of 'announce').*

**washen:** *washed.*

**waste:** *to destroy, come to nought, consume (also 'wasteth').*

**wasted:** *destroyed; devastated; consumed.*

**wax:** (v) *to grow or to increase; to become.*

**wayward:** *willful, untoward, following one's own wanton or depraved inclinations.*

**ween:** (v) *to suppose or guess; to think.*

**well:** *good.*

**wellfully:** *'fully well', so success-fully, prosperously, 'healthfully'.*

**wellsomely:** *successfully, prosperously, 'healthfully' (suffix survives in 'handsomely').*

**wem:** *spot, stain, blemish, fault, and so, 'sin' (survives in 'wen', a benign skin tumour or cyst).*

**what:** *why; that.*

**whelps:** *young dogs.*

**whereof:** *of or from what; of which or of whom.*

**whereto:** *why; to what place or end.*

**which:** *who, whom, whose; what.*

**whichever:** *whomever.*

**whither:** *to which or what place; where.*

**Whitsuntide:** *the 7<sup>th</sup> Sunday after Easter, 'Pentecost'; also the week that follows 'Whitsunday'.*

## Glossary

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**who:** *which.*  
**whole:** *wholesome.*  
**wield:** *to control or to rule; to manage.*  
**will:** (n) *pleasure; wish, desire; mind.*  
**willful:** *willful(ly) or willing.*  
**willing:** *‘willingly’.*  
**wily:** *sly, cunning.*  
**win:** *gain.*  
**winning:** *wealth, material or financial gain.*  
**wintern:** (v) *to dwell (in a place) during winter.*  
**wise:** *way of doing, manner.*  
**wist:** *knew (‘wist’ and ‘knew’ found in the “Wycliffe Bible” and the KJV).*  
**wit:** (n) *mind; understanding, insight, intelligence.*  
**witen:** (v) *we/they know (‘witen’ and ‘know’ found in the “Wycliffe Bible” and the KJV).*  
**withhold:** *to retain or hold back (also ‘withholdeth’).*  
**withholden:** *withheld.*  
**withinforth:** *‘within’, inside.*  
**without:** (adv) *outside.*  
**without:** (prep) *from ‘outakun’ or ‘take out’.*  
**without desert:** *without deserving (of special privilege).*  
**without discipline:** *without learning, uninformed.*  
**withoutforth:** *‘without’, outside.*

**without letters:** *without a degree or formal education.*  
**withstand:** *to resist or oppose (also ‘withstandeth’).*  
**witless:** *mindless; foolish.*  
**witness:** (v) *to testify.*  
**witnessing(s):** (n) *testimony/ testimonies.*  
**wits:** *minds; understanding.*  
**witting:** *knowing.*  
**womb:** *belly.*  
**won:** *gained.*  
**wont:** *habit, personal custom.*  
**word of belief:** *‘word of faith’.*  
**work(s) of power:** *miracle(s) (from ‘virtue(s)’; ‘power’ found in the “Wycliffe Bible”).*  
**worlds of worlds:** *eternity, ‘forever and ever’ (also found in the “Later Version” as ‘world of world’ and ‘world of worlds’).*  
**worlds:** *for ever.*  
**worship:** (v) *to pay homage to, to venerate; to adore or admire excessively (in the “Wycliffe Bible”, as per British usage, ‘worship’ and ‘honour’ are interchangeable; in Wycliffe’s New Testament, modern usage is followed to avoid confusion).*  
**worshipful:** *‘honourable’, worthy of respect (British usage).*

**worthy:** *of worth or value.*  
**worts:** *herbs.*  
**wot:** (v) *I know (‘wot’ and ‘know’ found in the “Wycliffe Bible” and the KJV).*  
**wounds:** (n) *affliction, ‘plagues’ (Luke 7:21; Apoc. 18:4, 8).*  
**wrath:** (n) *rage, anger, indignation.*  
**wrathed:** *angered or made angry, and so, ‘provoked’.*  
**wrathing:** *angering or making angry, and so, ‘provoking’, or ‘a provocation’.*  
**wreathed:** *twisted and turned (from ‘writhe’).*  
**wrenched:** *violently twisted and pulled (from ‘debraided’/‘to-braided’; also ‘wrenching’).*  
**wretchednesses:** *miseries.*  
**wroth:** *furious, filled with anger.*  
**wrought:** *worked.*

### Y

**yard:** *enclosed piece of ground; a garden (from Old German ‘zerde: yard/garden’; see ‘garden’).*  
**yield:** (n) *reward; (v) to give or render to; to reward.*  
**you:** *yourselves.*  
**youngling:** *young person.*  
**yourself:** *yourselves.*

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## In Conclusion

**Ye** be light of the world...for many be called, but few *be* chosen...a prophet is not without honour, but in his own country...He that is not against us, is for us...Suffer ye little children to come to me, and forbid ye them not, for of such is the kingdom of God...how hard it is for men that trust in riches to enter in to the kingdom of God...My God, my God, why hast thou forsaken me?...Go ye into all the world and preach the gospel to each creature...And Mary said, Lo! the handmaid of the Lord...ask ye, and it shall be given to you; seek ye, and ye shall find; knock ye, and it shall be opened to you...for lo! the realm of God is within you...Those things that be impossible **with** men, be possible **with** God...Father, forgive them, for they **know** not what they do...In the beginning was the word...He was in the world, and the world was made by him, and the world knew him not...And the word was made man, and dwelled among us...Truly, truly, I say to thee, but a man be born again, he may not see the kingdom of God...For God loved so the world, that he gave his one begotten Son, that each man that believeth in him perish not, but have everlasting life...I am bread of life...I am the light of the world...ye shall know the truth, and the truth shall make you free...I am a good shepherd...I and the Father be one...And Jesus wept...I am way, truth, and life...As my Father loved me, I have loved you...I have overcome the world...My kingdom is not of this world...What is truth?...For in him we live, and move, and be...For we deem a man to be justified by faith, without works of the law...For the wages of sin *is* death...If God *be* for us, who *is* against us?...ye be the temple of God, and the Spirit of God dwelleth in you...If I speak with tongues of men and of angels, and I have not charity, I am made as brass sounding, or a cymbal tinkling...When I was a little child, I spake as a little child, I understood as a little child, I thought as a little child...and I shall walk among them; and I shall be God of them, and they shall be a people to me...And now live not I, but Christ liveth in me...I have kept the faith...be ye doers of the word, and not hearers only...as the body without spirit is dead, so also faith without works is dead...for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour... that **one** day **with** God *is* as a thousand years, and a thousand years *be* as **one** day...Lo! I stand at the door, and knock; if any man heareth my voice, and openeth the gate to me, I shall enter to him, and sup with him, and he with me...And he said to me, It is done; I am alpha and **omega**, the beginning and the end.

John Wycliffe and John Purvey wrote all of these famous words more than 600 years ago. More than two centuries later, the most beloved and



## In Conclusion

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revered Bible translation of all time, the “King James” or “Authorized” Version, was published. It contains many similar, and numerous identical, phrases. But no where are the brilliant contributions of Wycliffe and Purvey credited. Bible historians followed the lead of the KJV translators and denigrated and dismissed their masterful work.

These particular phrases are far from obscure. In fact, they constitute the very essence of the New Testament. After modernizing the spelling, only four replacement words – appropriate, understandable modern words substituting for obsolete, “dead” Middle English words – were needed to make all of these 14<sup>th</sup> century passages fully comprehensible. (The replacement words are printed in boldface: “with”, “know”, and “one” are found in both their obsolete and modern forms throughout the “Later Version”; “omega” is only found in its obsolete form.) **All of the other words, in precisely the order that you see them here, are found in the “Later Version” of the “Wycliffe Bible”.** Clearly, the replacement words do not create the consistency between the “Later Version” and the KJV. Even if no replacement words were utilized, the dependence of the latter upon the former would be undeniable. That is intrinsic to both.

As previously stated, translation is an inexact science. Phrases, even individual words, can be rendered numerous ways (witness the multiplicity and diversity of translations of the New Testament currently available). So when we find so many similar sentences in the King James Version of the New Testament, it is no accident and it is more than mere coincidence.

Simply put, based on these passages alone, one can unequivocally state that the KJV could not have been written without careful study of the “Later Version” of the “Wycliffe Bible”. The foregoing 1000+ pages demonstrate this point *ad infinitum*. They also provide ample evidence that the “Early Version” of the “Wycliffe Bible” was also utilized innumerable times. The word choice, word order, verb forms, phrase order, even the punctuation of the KJV New Testament, could not have been written as is, without repeated reference to *both* versions of the “Wycliffe Bible”. That is the great discovery found within *Wycliffe’s New Testament*. And that is the historical wrong that has now been righted.

But let us go one step further. Put aside all considerations of influence upon the KJV, and simply judge the Wycliffe New Testament on its own merits. In this regard alone, it stands as a work of genius, deserving our respect, indeed our awe. The Wycliffe New Testament is an honourable, memorable, worthy, first English vernacular translation of the New Testament. And its authors, John Wycliffe and John Purvey, can now rightfully take their places alongside such luminaries as Chaucer, Shakespeare, Milton, Tyndale, and the translators of the King James Version of the Bible, in the pantheon of English Literature.