Anonymous Old English Homilies and Expanded Forms

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Summary

It is widely acknowledged that there are approximately 124 anonymous Old English homilies in the Old English corpus. In this paper, all the examples of the Old English expanded forms observed in the 124 anonymous Old English homilies are presented, and their functions are examined. Previous studies by Mossé (1938), Nickel (1966), and Raith (1951) have already examined the two well-known Old English homiletic collections, namely, *Blickling Homilies* and *Vercelli Homilies*. However, as yet, all the instances of expanded forms in the 124 anonymous homilies have not yet been exhaustively examined. First, we come across 254 examples in these prose works, and HomM exhibits the highest frequency. In addition, we notice a complete lack of expanded forms in several Pseudo-Wulfstan homilies edited by Napier. Finally, we note that the Old English expanded forms have been frequently used in the *Vision of St. Paul* and its related works as well as in the scene of The Last Judgment.

Keywords: Old English, Latin, the progressive, translation

1 Introduction

It is widely accepted that approximately 124 anonymous homilies exist

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1 Strictly speaking, it is extremely difficult to grasp the exact number of Old English anonymous homilies, due to the disagreement among scholars in this subject. In this paper, the classification and the textual formation used by the Dictionary of Old English (DOE) project are provisionally adopted.

in the corpus of Old English[1]. In their literary analysis of Old English literary genres, scholars have discussed the difference between the homily and the sermon. On the basis of their argument, since the beginning of a homily, in a narrow sense, contains biblical quotations relevant to the season, it is distinguished from the sermon, which has no biblical quotations. In this paper, however, the term *homily* is used in a wider sense, and it also includes the term *sermon*[2].

The DOE (Dictionary of Old English) project classifies the 124 homilies into three groups: HomM (Miscellaneous Homilies), HomS (Homilies for Specific Occasions), and HomU (Homilies for Unspecific Occasions). In this paper, all the examples of expanded forms observed in the 124 anonymous Old English homilies are presented, and their functions and meanings are examined. This examination is primarily based on recently edited texts. In case of edited texts that are unpublished or unavailable, the CD-ROM version of the Dictionary of Old English Corpus has been used.

An examination of these texts reveals a total of 254 examples (HomM 44, HomS 132, and HomU 78). Variants among manuscripts are largely ignored unless these variant texts are adopted by the DOE project. Since in the latter case, certain texts are mere variants of other texts, some expanded forms are duplicates. On disregarding these duplicate examples and other dubious ones, the number of examples would be less than 254.

Although it is difficult to compare the frequency data because of the different length of each homily, the HomM group, on the whole, exhibits the highest frequency of examples per work, while the HomU group has the least.

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2 Greenfield and Calder (1986) define a *sermon* as a discourse on a dogmatic or moral issue for instructional purposes and a *homily* as a commentary and an exegesis on scriptural text (p.103).

Table 1

Classification	Frequency	Number of works	Frequency per work
HomM	4 4	1 5	2.9
HomS	1 3 2	5 0	2.66
HomU	7 8	5 9	1.32
Total	2 5 4	1 2 4	

With regard to the expanded form in Old English, previous studies have been conducted by Mossé (1938), Nickel (1966), Raith (1951), and Mitchell (1985). However, these scholars have not yet conducted a detailed examination of the anonymous Old English homilies.

2   HomM (Miscellaneous Homilies)

According to the classification by the DOE project, which is centered at the University of Toronto, the number of HomM homilies is 15. As shown in Table 2, we observe 45 examples of the expanded form. The form is used several times in HomM1, HomM5, HomM8 and Hom14.2. These four texts depict the debate between body and soul, a theme frequently discussed during the Old English period. With the exception of HomM1, the other three homilies have Latin quotations in the Old English homiletic texts written in Old English.

3   HomS (Homilies for Specific Occasions)

The list of the DOE project indicates that HomS consists of 50 homilies, all of which were to be delivered during a certain period of the year. Table 3 contains 132 instances of the grammatical form. In most homilies, preachers

quote some verses from the Gospels, and often, Latin biblical quotations are also observed. HomS 12 displays a high frequency of the expanded form since the form is repeatedly used in the terrifying scene of The Day of Judgment. In some homilies, however, we notice no examples of this grammatical form. In the example marked with an asterisk (*) in Table 3, the expanded form uses *weorþan*.

4　HomU(Homilies for Unspecific Occasions)

Among the 59 homilies of the HomU group, 44 homilies contain no examples of the expanded form. Most of the homilies that display a complete lack of the form have been edited by Napier (1883). As evident from the title, Napier (1883) believed that these homilies were originally written by Archbishop Wulfstan. However, recent lexicographical, semantic, and syntactical studies have revealed that, in reality, several homilies edited by Napier (1883) were not written by Wulfstan. These homilies are generally referred to as the Pseudo-Wulfstan Homilies.

How can the difference in frequency among the three groups be explained? I believe that HomU is primarily more colloquial than the other groups, and this genre or a stylistic distinction leads to a different usage of the expanded form.

5　Verbs used in Expanded Forms

The distribution of verbs used in expanded forms is shown in Table 4. The high frequency of the verbs of saying is understandable. Among the verbs of saying, *sprecende* has the highest frequency. In the corpus of Old English, there are some prose works in which *cweðende* exhibits higher frequency than *sprecende*. However, these works are exceptional. The distribution of

verbs is fairly similar to that in other Old English religious prose.

The other verbs displaying a high frequency are *wyrcende*, which is often used in the debate between body and soul, *mildsiende*, and *libbende*. The expanded form of *wuniende*, which is a stylistic characteristic of Ælfric, is observed only five times.

6   Durative Function

The expanded form in the Old English anonymous homilies can be said to have a dual function: the emphatic function and the durative function. This section will discuss the durative function. The expanded form used in the durative function is occasionally used with adverbial phrases expressing eternity or continuance, and with the conjunction that means "until."

In (1), although *scinende* and *lyhtende* might be adjectival, the adverbial phrases *on þam ecan life , a on woru(l)d* (= eternally) enable us to interpret the expanded form as the durative function. I believe that the concept of eternity is related in some way to the expanded form. In (2), the adverb *a* (= eternally) coincides to the expanded form. There are 12 other examples of *a* + expanded forms in the anonymous Old English homilies[3]. In (3), the adverb *ece* is used with the expanded form *beon birnende*[4]. In (4), the adverb used is *symle*[5], but *ecnes* implies eternity and *butan ende* means eternally. Consequently, in these four quotations, the expanded forms and the

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3 cf.HomS8(ed. Morris) færende(p.19/20), wesende(p.19/26), HomS15(ed. Belfour) wacigende, syrwigende (p.54/22), farende. sæcende (p.54/24), HomS28(ed. Scaefer) fægniende(p.146/9), HomS46(ed. Morris) byrnende (p.127/31), HomU1(ed. Irvine)waxende(p.141/22), HomU38(ed. Napier) rixigende, gemende(p.244/7), cwylmiende (p.245/23~24).

4 cf. HomM5(ed. Fadda) sittende...on þam ecean leohte... (p.31/4).

5 cf. HomS21(ed. Morris) efenþrowgende(p.75/19), HomU9 (ed. Scragg) lufiende(p.95/10), HomU6(ed. Scragg) lufiende (p.254/22).

meaning of eternity are correlated. As shown in (5), the adverb *æfre*, which is similar in meaning to *symle*, can also be used with the expanded form[6].

(1) HomM8　and hi þær beoð scinende and lyhtende, swa swa sunne on þam
　　　　　　ecan life, a on woru(l)d.　(ed. Fadda p.153/15~16)[7]

(2) HomM8　And þu wære a unsibbe sawende betweox mannum, and þu
　　　　　　noldest þyssera yfela næfre geswican ær þines deaþes ende.
　　　　　　(ed. Fadda p.155/2~4)

(3) HomM14.2　and wit þonne butu sculon beon birnende in þæm ecan fyre.
　　　　　　(ed. Fadda p.165/8)

(4) HomM13　7 þær ys ecnes symle wuniende 7 rice butan ende...
　　　　　　(ed. Scragg p.362/7~8)

(5) HomU37　and he wæs æfre unnytte word sprecende innan godes temple...
　　　　　　(ed. Napier p.235/27~p.236/1)

Apart from the context of eternity, we notice some other examples of the expanded form that are used with adverbial phrases signifying a fixed time.

The adverbial phrases "from early morning to evening"[8] and "from the beginning of her life" are used in (6) and (7) respectively.

(6) HomM1　swa hwæt swa ðu wyrcende wære fram ærne meregen oð æfen;
　　　　　　(ed. Healey p.71/3~4)

(7) HomS12　Her is nu seo sawul seo ðe þe wæs lufiende of hyre lifes frymðe.
　　　　　　(ed. Fadda p.47/20~21)

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6 Another example can be observed in HomU37 herigende (p.237/14).

7 cf. HomU2(ed.Irvine) scinende (p.169/4),HomU9(ed.Scragg) scinende (p.96/25).

8 cf. HomM1(ed. Healey) wyrcende(p.65/11).

The expanded form is often used in the homiletic text, when a long speech by God or some other figure is included. After the citation (8), God's words continue for approximately 67 lines. After a pause (9), God's words continue for another 69 lines. In this homily, there is a textual hiatus after God's speech; thus, if the original text existed without the hiatus, then God's words would have continued further.

(8)HomU6   Ða wæs dryhten sprecende to him 7 ðus cwæð...

     (ed. Scragg p.253/3)

(9)HomU6   þis is þonne þæs ælmihtigan dryhtnes sylfes muðes cwide, 7 he

     ðus wæs cweðende... (ed. Scragg p.256/5~6)

In historical Old English prose, such as *Orosius* and the Anglo-Saxon Chronicle, we identify many examples of the expanded form + *oþ* clause or *oþ* phrase. In the anonymous Old English homilies, however, only two examples (10) and (11) can be found.

(10) HomS18   Petrus wæs feorran fyligende oð ðone cafertun...

     (ed. Scaefer p.24/7)

(11)HomS23   And swa lange he wæs ðær besargiende 7 behreowsigende, oð

     þæt ure Drihten Hælend Crist...

     (ed. Bethurum p.368/7~9)

7   Emphatic function

The other function of the Old English expanded form is the emphatic function. As shown in (12) and (13), if the expanded form is used emphatically, intensifiers, such as *swiðe*, are often used. Apart from the examples (12), (13),

and (15), there are three other instances of the use of *swiðe*[9]. Emphatic prepositional phrases beginning with *mid* often coincide with the expanded form in Old English historical prose; however, in the corpus of anonymous Old English homilies, such phrases are rare and can only be found in (13) and (14).

In (15), the emphatic adverbial phrase without *mid* is used with the expanded form. Moreover, in (12), the fact that the two participles *wepende* and *cweðende* are juxtaposed indicates that the utterance is unusual[10].

(12) HomM1　and hyo wæs swiðe sarlice wepende and cweðende, gemiltsa

me, Drihten, forðam ðe ic eam geseald ðisum twam dyoflum...

(ed.Healey 　 p.71/33~p.73/1)

(13) HomS1　þa wæron þa hyrdas swiðe forhtiende mid mycle egsan 7 hie

him swiðe ondredon. (ed. Scragg p.112/16~17)

(14) HomS48　Se halga papa Gregorius trohtnode þis godspel and þus wæs

cweþende mid bliðe mode to þan geleaffullan folce.

(ed. Tristram　p.440/14~15)

(15)HomS37　And he þonne eft oðre siðe swyðe mycclum and swyðe reðum

wordum sprecende bið... (ed. Bazire and Cross p.142/17~18)

In (16), the Latin quotation follows the formulaic expanded form *wæs sprecende ond ...cwæð.* It should be noted that the mood of the Latin quotation is imperative. The tone of the speech is not ordinary but

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9 cf. HomM1(ed. Healey) wundriende(p.67/23), HomS12(ed. Fadda) forhtiende, sin-gende, þencende (p.47/18), HomS21(ed. Morris) gefeonde (p.75/20),HomS31(ed. Bazire and Cross) efenhleoþriende (p.121/14~15).

10 HomU9 juxtaposes clypiende and cweðende. (ed. Scragg p.97/8).

cf. HomU35.2(ed. Napier) cleopjende (p.223/26).

authoritative or, in other words, emphatic. Additionally, in (17) and (18), although the quotations are written in Old English, the mood of the quotations is also imperative. In (18), the intensive word *witodlice* is also used. Moreover, exclamatory Latin sentences are quoted in (19).

(16) HomM5   swa he selfa wæs sprecende ond he cwæð:《*Diliges Dominum*
    Deum tuum ex toto corde tuo et ex tota anima tua...》
    (ed. Fadda p.15/4~6) [11]

(17) HomS14   Swa Drihten sylfa wæs sprecende þurh witgan, he cwæþ,
    'Bringaþ ge on min beren eowerne teoðan sceat.'
    (ed. Morris p.39/23~24)

(18) HomS48   Witodlice æt laste comon þa fif dysige mædena and þus
    wæren cweðende. Hlaford hlaford geopena us þas duru.
    (ed. Tristram p.444/20~21)

(19) HomM5   Swa Drihten selfa wæs sprecende ond he cwæð: 《*O fratres*
    dilectissimi, quam timendus est dies ille...》
    (ed. Fadda p.27/8~9)

A detailed examination of the three examples (16), (17), and (19) reveals

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11 Other examples of the expanded form followed by the imperative Latin quotation are HomM5(ed. Fadda) swa he self wæs cweþende...*qui habet aures audiendi audiat.*(p.19/7), HomS17 *sprecende*(p.61/28), and HomS37(ed. Bazire & Cross)*sprecende* (p.142/18).

HomM8(ed. Fadda) *sprecende*(p.147/6) quotes the Latin imperative sentence beginning with exclamatory interjection. (*O homo, dic mihi:...*) . HomM1(ed. Healey)*cweðende*(p.63/26) is authoritative and pressing since the word is used in the judgment scene. A similar example is found in HomS12 *cweþende*(p.47/8).

HomM8(ed. Fadda p.153/20) *sprecende* quotes the Old English exclamation (*Wa þe, earme lichama min, wa þe...*) . HomS37(ed. Bazire & Cross p.142/13)*sprecende* is used in a similar situation.

the formulaic and the unproductive character of the expanded form. In all these examples, the expanded form can be found in the grammatical form of *swa + God + self + beon / wesan +sprecende*. It is possible that the unproductive nature of the grammatical form is responsible for the total lack of the expanded form in some anonymous Old English homilies and early Middle English texts.

In the two citations presented below, the situations and biblical quotations are identical. However, these two different homilies use different verbs(*sprecende and clypiende*). If we interpret the meaning of the expanded form in (20) on the basis of the verb *clypiende* (= crying) in (21), we can infer the emphatic character of the expanded form in Old English.

(20) HomS2   7 þa wæs þæs heahfæderes stefn geworden of heofonum 7 seo
           wæs sprecende 7 þus cweðende: 'þis is min se leofa sunu in
           þam...' (ed. Scragg p.271/30~31)
(21) HomU2   and wæs þa an stæfne clypiende of þam brihtne wolcne, þus
           cweðende: þis is mi leofe sunæ... (ed. Irvine   p.175/2~4)

In the next citation (22), the expanded form of the verb of saying is used, and the quotation is both an exclamatory statement and a rhetorical question. Moreover, the subject is inanimate and the rhetoric of personification is used[12].

(22) HomM1 sunna is [sprecende] ofer manna bearnum (and ðus) cweðende:
           Drihten God ælmihtig, hu lange scyl ic locian ofer manna

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12 cf. HomM1(ed. Healey) p.63/11, HomU35.1(ed.Napier) p.211/19, Hom U 35.2 (ed.Napier)
   p.219/31.

unrihtdæda?   (ed. Healey p.63/2~4)

In the corpus of Old English, the verb of prayer such as *biddende* is also often used in the expanded grammatical form. As shown in (23), the triple use of the adverbial phrases beginning with *þurh* indicates an insistence on the prayer.

(23)   HomS2   þu eallum þam forgifnesse selest, eallum þam þe nu þurh
           soðe hreowe 7 þurh dædbote 7 þurh andetnesse þe biddende
           sendon forgifnesse.   (ed. Scragg p.271/27~29)

Moreover, the expanded form is used in the imperative. The verb *Fylgende* in (24) is part of a biblical quotation from the Gospel of St. Luke. A similar example can be detected at the beginning of the same homily(p.15/26).

(24)   HomS8   Gif we willaþ nu on Drihten gelyfan, & hine ongytan, þonne
           beo we sittende be þæm wege, swa se blinda dyde... þonne beo
           we urum Hælende fylgende, swa se blinda wæs, syþþan he
           geseon mihte. (ed. Morris p.23/7~12)

It has often been stated that the emphatic function of the expanded form is related to vividness. Through the clear description of the contrast between blood and clouds in (25), we observe the effect of vividness in the grammatical form. The citation below depicts the scene of The Last Judgment.

(25) HomM13   On ðam dæge dryhtnes rod byð blode flowende betweox

wolcnum... (ed. Scragg p.358/6~7)[13]

In the corpus of Old English, the expanded form is frequently used in the scene of the Last Judgment. In (26), seven examples are repeatedly used with a frequent use of intensifiers. While (26) omits several examples in order to avoid repetition, the expanded form appears 11 times in 17 lines. Example (27) is a citation from the terrifying scene of The Judgment Day[14].

(26)　HomS12　Leofan men, on domes dæge eorðe bið bifiende and ealle
　　　　　　　eorðware beoð arisende of heora byrgene ægðer ge gode ge
　　　　　　　yfele ge iunge ge ealde ge trume ge untrume; and heo beoð
　　　　　　　þonne ealle swyðe forhtiende hwider heo þonne hwyrfan
　　　　　　　sculon, and þonne bið Drihten sittende on his þam
　　　　　　　wuldorlicum heahsetle...and hy beoð mid swyðe beorhtum
　　　　　　　stefnum singende, þæt bið ealra swega swyðost....Ðonne
　　　　　　　bið se micla dom geworden: and ealle deade men arisað and
　　　　　　　ða dracan beoð hwearfiende...
　　　　　　　　　　　(ed. Fadda p.43/12~ p.45/11)

(27)　HomU34　Ðær bið þonne on dæg gryre se mæsta, forðam þurh godes
　　　　　　　mihte bið eall astyred ge heofenwered ge eorðwered ge
　　　　　　　hellwered, and eall hit bið bifiende and cwaciende.
　　　　　　　(ed. Napier p.203/6~7)

We can also find other intensive words used with the expanded form: *micelnysse* in (28), *soðlice* in (29) and *hwæt* in (30).

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13 A similar example can also be found in HomU8(ed. Scragg p.54/1).

14 cf. HomS17(ed.Morris) p.63/26, HomU8 (ed.Scragg)p.54/6.

(28) HomS27　Be þyses dæges leohte(s) micelnysse nu todæg wæron

wundrigende þa hiwscipas... (ed. Scaefer　p.178/4~5)

(29) HomS18　Soðlice, god weorc heo wæs wyrcende on me.

(ed. Scaefer p.19/6~7)[15]

(30) HomS19　Hwæt, heo wæs god worc wircende on me.

(ed. Scaefer p.50/8)

Although a limited number of examples are available, we note some instances in which generic terms such as *eall* and *manigfeald* are used.

(31)　HomM5　ond þa mæn þe ðis eall beoþ donde, þanne beoð þara saula

breohtran [sic] þanne sunne... (ed. Fadda　p.19/5~7)

(32)　HomU11 Gemunað eac Iacobes mænigfealdan geswinc. Be ðam

geswincum he wæs sprecende to Faraone 7 ðus cwæð...

(ed. Scragg　p.134/19~20)

Strictly speaking, *wyrcende* in (33) does not govern the word "all"; however-er, the verb has a substantial relationship with the generic term, and we can infer the continuous meaning on the basis of the context.

(33)　HomS2　Ic wat, dryhten, ðæt ðu eart geþyldig 7 eaþmod 7 swiðe

mildheort 7 arfull eallum þam mannum þe heora synna 7

heora facn wyrcende synd;　　(ed. Scragg　p.271/25~27)

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15 HomS21(ed. Morris) has similar examples(p.69/16, p.75/32), but these two examples do

not contain any intensive words. These examples also suggest that the expanded form

used during the Old English period is too formulaic.

In (34), the expanded form *wæs þrowiende* is used, because the verb governs the generic appositive object "all" (=*ealle þa cildlican teonan, þis eal*).

(34) HomS3　7 ealle þa cildlican teonan ic aræfnode, 7 þa menniscean sar
　　　　　ic wæs þrowiende for þe....7 ic þis eal fremede for ðe.
　　　　　(ed. Scragg p.,145/20~p.146/7)

In addition to The Last Judgment, Old English prose occasionally deals with "the debate between body and soul." When an author discusses this subject, the expanded form is occasionally used in the context of the departing soul. The verbs *ingangende* and *utgangende* are utilized in (35) and (36), and the subjects of the expanded forms are the same, namely, the soul.

(35) HomS31　Utan nu gehyran, mine þa leofestan gebroðra, hu þæs
　　　　　soðfæstan mannes sawl on þam lichoman his þæs halgan
　　　　　hordfætes utgangende bið.
　　　　　(ed. Bazire and Cross p.121/21)

(36) HomM1　And mid ði ðe heo wæs ingangende on heofonum, Paulus
　　　　　gehyrde ðusend ængla and heahængla cygendra and
　　　　　cweðendra, gewærlice do ðu gode sawul, and wes ðu
　　　　　gestrangod, and ealle we ðe efenlice gefeoð, fordan ðe ðu
　　　　　gewrohtest Godes willan on yorðan.
　　　　　(ed. Healey p.69/1)

Finally, there exist some dubious examples of the expanded form. In (37), *wæron... siðiende* may be the literal translation of Latin *errant... agents*.

Instead of interpreting this text as an expanded form, we could consider *sidiend̃e* to be the present participle used appositively.

(37)   HomU10   þær wæron þry cnihtas mid Iosepe 7 mid Marian [an]
               fæmn[e] samod siðiende.

       L   Erant autem cum Ioseph tres pueri et cum Maria quaedam

               puella simul iter agentes. (ed. Scragg p.130/66~67)

8   Conclusion

In this paper, all the examples found in the 124 anonymous Old English homilies have been shown and their functions and meanings have been analyzed. A total of 254 examples of the expanded form have been found and these are unevenly distributed. On one hand, HomM displays the highest frequency because the Old English expanded forms are repeatedly used in the *Vision of St. Paul* and its related works as well as in the scene of The Last Judgment and the HomM homilies deal with the debate between body and soul and the aforementioned themes. The verbs that are used frequently in the expanded form consist of verbs of saying. The tone of the quotations after the expanded form is generally imperative or exclamatory.

On the other hand, we observe the complete lack of expanded forms in several Pseudo-Wulfstan homilies edited by Napier.

The expanded form in Old English has a dual function: the emphatic function and the durative function. The expanded form used in the durative function is occasionally used with adverbial phrases expressing eternity. The expanded form used in the emphatic function tends to possess intensifiers and generic terms. Occasionally, it lends the effect of vividness to a sentence. Moreover, the expanded form can be used in imperative sentences.

We should also acknowledge the formulaic and unproductive character of the expanded form. The unproductive nature of the grammatical form could lead to a total lack of the expanded form in some anonymous Old English homilies and early Middle English texts.

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Table 2

Hom M1 (ed. Healey)	sprecende(p.63/2) cweðende(p.63/2, p.63/6, p.63/11, p.63/26, p.69/23, p.69/24,p.71/34) wyrcende(p.65/11, p.65/14-15, p.71/3) forðferende(p.65/31) wundriende(p.67/23) ingangende(p.69/1, p.71/18) miltsigende(p.69/12,p.69/13) wepende(p.71/34)
Hom M2 (ed. DOE)	None
Hom M4 (Evil Tongue) (ed. Mcdougall)	sprecende(p.217/2, p.218/1, p.219/21)
Hom M5 (ed. Fadda)	gangende(p.11/26) þrowigende (p.13/6) sprecende(p.15/4, p.27/8) lifiende(p.17/3) donde(p.19/6) cweþende (p.19/7) gefeonde(p.29/23) sittende(p.31/4)
Hom M6 (ed. Ker)	None
Hom M7 (ed. Ker)	None
Hom M8 (ed. Fadda)	sprecende(p.147/6, p.153/20) donde(p.151/23, p.151/28, p.157/15) abidende(p.153/7) scinende(p.153/15) lyhtende(p.153/15) begangende(p.153/26) sawende(p.155/2)
Hom M9 (ed. Fadda)	None
Hom M10 (ed. Fadda)	None
Hom M11(ed. Scragg) (Vercelli 14)	None
Hom M12 (ed. Ker)	None
Hom M13 (ed. Scragg) (Vercelli 21)	flowende(p.358/7) wuniende(p.362/8)
Hom M14 .1(ed. Fadda)	None
Hom M14 .2(ed. Fadda)	birnende(p.165/8) yrsiende(p.173/2)
Hom M15 (ed. Wanley-DOE)	None

Table 3

Hom S 1 (ed. Scragg) (Vercelli 5)	wæccende(p.112/14) forhtiende(p.112/17) hergende(p.113/6) cweðende(p.113/6)
Hom S 2 (ed. Scragg) (Vercelli 16)	cumende(p.271/17) wyrcende(p.271/27) biddende(p.271/29) sprecende(p.271/31) cweðende(p.271/31)
Hom S 3 (ed. Scragg) (Vercelli 8)	þrowiende(p.146/1, p.147/1) rixiende(p.146/10)
Hom S 4 (ed. Scragg) (Vercelli 9)	cweðende(p.174/2)
Hom S 5 (ed. DOE,Willard)	byrnende(002300(86))
Hom S 6 (ed. Assmann) (Assmann 14)	None
Hom S 7 (ed. Callison)	biddende(001900(51)) ed. Callison (p.211/8)
Hom S 8 (ed. Morris) (Blickling 2)	fylgende(p.15/26, p.23/11) færende(p.19/20) wesende(p.19/26) efenþrowiende(p.19/30) miltsiende(p.19/30) forgifende(p.19/30) sittende(p.23/8)
Hom S 9 (ed. DOE)	*secende (000600(13))
Hom S 10(ed.Morris) (Blickling 3)	None
Hom S 11.1 (ed. Belfour) (Belfour 5)	risende(p.44/8) cumende(p.44/16) wacende(p.44/23)
Hom S 11.2 (ed. Scragg) (Vercelli 3)	arisende(p.77/10) cumende(p.78/2) waciende(p.78/9)
Hom S 12 (ed. Fadda)	sprecende(p.43/1, p.49/21) bifiende(p.43/12) arisende(p.43/13) forhtiende(p.43/15) sittende(p.43/16) singende(p.45/1) hleoþriende(p.45/4) wuldriende(p.45/4) hreowsiende(p.45/5) hearpiende(p.45/5) hwearfiende(p.45/11) ondrædende(p.47/3)

	cweþende(p.47/8) standende(p.47/14) fleogende(p.47/17) þencende(p.47/18) lufiende(p.47/21)
Hom S 13 (ed. Assmann) (Assmann 11)	fæstende(p.140/21, p.140/23)
Hom S 14 (ed. Morris) (Blickling 4)	sprecende(p.39/23) donde(p.51/14)
Hom S 15 (ed. Belfour) (Belfour 6)	waciʒende(p.54/22) syrwiʒende(p.54/22) farende(p.54/24) sæcende(p.54/24) arisende(p.54/27)
Hom S 16 (ed.Assmann) (Assmann12)	None
Hom S 17 (ed.Morris) (Blickling 5)	sprecende(p.55/1, p.61/28) cweþende(p.57/1) agyldende(p.57/17) geherende(p.63/26)
Hom S 18 (ed. DOE) (Schaefer 1)	wyrcende(000800(17))(ed. Scaefer p.19/7) belæwende(001700(34))(ed.Scaefer p.20/7) fyligende(005700(102))(ed.Scaefer p.24/7)
Hom S 19 (ed. Schaefer) (Schaefer 2)	sprecende(p.49/1) wircende(p.50/8) cessende(p.55/5) ingangende(p.57/6) bærstende(p.65/6)
Hom S 21 (ed. Morris) (Blickling 6)	hweorfende(p.67/10) sittende(p.67/36, p.71/5) wyrcende(p.69/16, p.75/32) wunigende(p.75/5) efenþrowgende(p.75/19) gefeonde(p.75/20) swyltende(p.75/33) lifgende(p.81/22)
Hom S 22 (ed. Assmann) (Cena Domini)	hlionigende(p.153/9-10) dælnimende(p.163)
Hom S 23 (ed. Bethurum) (Cena Domini)	besargiende(p.368/8) behreowsiende(p.368/8)
Hom S 24 (ed. Scragg) (Vercelli 1)	None
Hom S 25 (ed. Schaefer) (Schaefer 3)	None
Hom S 26 (ed. Morris) (Blickling 7)	miltsigende(p.87/35, p.89/24) unberende(p.93/30) meolcgende(p.93/32)

Hom S 27 (ed. Schaefer) (Schaefer 5)	wundrigende(p.178/5) demende(p.183/2)
Hom S 28 (ed. Schaefer) (Schaefer 4)	fægniende(p.146/9) sprecende(p.154/17)
Hom S 30 (ed.Tristram) (App 2)	growende(p.435/148, p.435/149) lofsecgende(p.435/154)
Hom S 31 (ed.Bazire & Cross) (Bazire & Cross 9)	efenhleoþriende(p.121/15) farende(p.122/11,p.123/4) fyliende(p.122/12, p.123/4) utgangende(p.122/21) donde(p.122/32)
Hom S 32 (ed.Bazire & Cross) (Bazire & Cross 10)	herwiende(p.134/6) lofsingende(p.135/3)
Hom S 33 (ed. Forster)(Bazire & Cross 3)	sweltende(apparatus)
Hom S 34 (ed. Scragg) (Vercelli 19)	hangiende(p.323/12) onsigende(ed. Fadda p.93/4)
Hom S 35 (ed.Tristram) (Tristram 4)	sprecende(p.176/15, p.178/22, p.180/5) wyrcende(p.176/23)
Hom S 36 (ed. Scragg) (Vercelli 11)	waniende(p.222/9,p.222/10) foresecgende(p.222/18)
Hom S 37 (ed. Bazire & Cross) (Bazire & Cross 11)	sprecende(p.142/13, p.142/18) þafiende(p.142/14)
Hom S 38 (ed. Scragg) (Vercelli 20)	None
Hom S 39 (ed. Scragg) (Vercelli 12)	None
Hom S 40.1 (ed. Napier) (Napier 49)	forðlædende(p.254/2)
Hom S 40.2 (ed. Morris) (Blickling 9)	None
Hom S 40.3 (ed. Scragg) (Vercelli 10)	forðlædende(p.199/62) biddende(p.205/156)
Hom S 41 (ed.Bazire & Cross) (3)(Bazire & Cross 7)	clypiende(p.99/30) þeonde(p.99/8) forhtigende(p.99/30)
Hom S 42 (ed.Bazire & Cross) (Bazire & Cross 4)	None
Hom S 43 (ed. Wulcker) (Vercelli 13)	lifiende(p.464/13)
Hom S 44 (ed.Bazire & Cross) (Bazire & Cross 3)	sweltende(p.54/12)
Hom S 45 (ed.Tristram) (Tristram 3)	wunigende(p.165/18)
Hom S 46 (ed.Morris) (Blickling 11)	byrnende(p.127/31)
Hom S 47 (ed. Morris) (Blickling 12)	wunigende(p.133/15) cumende(p.133/17)
Hom S 48 (ed.Tristram) (App 3)	cweðende(p.439/15, p.440/15, p.444/21)
Hom S 49 (ed. Brotanek) (Brotanek 2)	gewilniende(p.22/4)
Hom S 50 (ed. Ker)	None

Table 4

Hom U 1 (ed. Irvine) (Irvine 5)	waxende(p.141/22)
Hom U 2 (ed. Irvine) (Irvine 6)	scinende(p.169/4) libbende(p.172/24, p.173/4) clypiende(p.175/3)
Hom U 3 (ed. Irvine) (Irvine 7)	wuniende(p.198/28)
Hom U 4 (ed. Belfour)(Belfour 13)	None
Hom U 5.1 (ed. Buchholz)	None
Hom U 5.2 (ed. Buchholz)	None
Hom U 5.3 (ed. Buchholz)	None
Hom U 5.4 (ed. Buchholz)	None
Hom U 5.5 (ed. Buchholz)	None
Hom U 5.6 (ed. Buchholz)	prikiende(p.8/26)
Hom U 5.7 (ed. Buchholz)	spekinde(p.9/35,p.10/6)
Hom U 6 (ed. Scragg) (Vercelli 15)	sprecende(p.253/3) lufigende(p.254/22) cweðende(p.256/6) cyrmende(p.257/5) grimetiende(p.257/25) lociende(p.258/4) eardiende(p.259/9)
Hom U 7 (ed. Scragg) (Vercelli 22)	wyrcende(p.373/19) forgitende(p.377/27) lifigende(p.374/11) hæbbende(p.374/12)
Hom U 8 (ed. Scragg) (Vercelli 2)	flowende(p.54/1) blawende(p.54/6)
Hom U 9 (ed. Scragg) (Vercelli 4)	ðiniende(p.94/20) lufiende(p.95/10) ferende(p.95/23) dælende(p.96/9) scinende(p.96/25) wordsprecende(p.97/5) clypiende(p.97/8)
Hom U 10 (ed. Scragg) (Vercelli 6)	siðiende(p.130/16) gefeonde(p.130/18) ingangende (p.131/5)
Hom U 11 (ed. Scragg) (Vercelli 7)	sprecende(p.134/20)
Hom U 12.1 (ed. Forster)	None
Hom U 12.2 (ed. Willard)	irnende(p.5/2) ymbirnende(p.5/8)
Hom U 12.3	None
Hom U 13 (ed. Hall)	None

Hom U 14 (ed. Holthausen)	None
Hom U 15 (ed. Robinson)	cnyssende(p.365/13)
Hom U 16 (ed. Kluge)	None
Hom U 17.1 (ed. Kluge)	None
Hom U 17.2 (ed. Kluge)	None
Hom U 18 (ed. Morris) (Blickling 1)	sprecende(p.5/2)
Hom U 19 (ed. Morris) (Blickling 8)	standende(p.101/29)
Hom U 20 (ed. Morris) (Blickling 10)	blowende(p.115/7, p.115/14) scyndende(p.115/19)
Hom U 21 (ed. Napier)　(Napier 1)	None
Hom U 22 (ed. Napier)　(Napier 23)	None
Hom U 23 (ed. Napier)　(Napier 24)	None
Hom U 24 (ed. Napier)　(Napier 25)	None
Hom U 25 (ed. Napier)　(Napier 27)	None
Hom U 26 (ed. Napier) (Napier 29)	nymende(p.140/23)
Hom U 27 (ed. Napier)　(Napier 30)	None
Hom U 28 (ed. Napier)　(Napier 31)	None
Hom U 29.1 (ed. Napier) (Napier 36)	None
Hom U 29.2 (ed. Napier) (Napier 35)	None
Hom U 30 (ed. Napier)　(Napier 38)	None
Hom U 31 (ed. Napier)　(Napier 39)	None
Hom U 32 (ed. Napier)　(Napier 40)	None
Hom U 33 (ed. Napier)　(Napier 41)	None
Hom U 34 (ed. Napier) (Napier 42)	ehtende(p.199/21) byrnende(p.203/2) bifiende(p.203/6-7) cwaciende(p.203/7)
Hom U 35.1 (ed. Napier) (Napier 43)	sweltende(p.210/19) sprecende(p.211/19) cwelende(p.213/8)
Hom U 35.2 (ed. Napier) (Napier 44)	sprecende(p.218/2, p.219/31, p.222/33) sweltende(p.218/11) cleopjende(p.223/26)
Hom U 36 (ed. Napier) (Napier 45)	mildsiende(p.229/13, p.229/26)
Hom U 37 (ed. Napier) (Napier 46)	sprecende(p.235/6, p.235/17, p.235/27 p.237/4) wyrcende(p.235/13) biddende(p.237/8) fyligende(p.237/12) herigende(p.237/14)
Hom U 38 (ed. Napier) (Napier 47)	rixigende(p.244/7) gemende(p.244/7) cwylmiende(p.245/23-24)

Hom U 39 (ed. Napier) (Napier 48)	None
Hom U 40 (ed. Napier) (Napier 50)	None
Hom U 41 (ed. Napier) (Napier 51)	None
Hom U 42 (ed. Napier) (Napier 52)	None
Hom U 43 (ed. Napier) (Napier 53)	None
Hom U 44 (ed. Napier) (Napier 55)	None
Hom U 45 (ed. Napier) (Napier 56)	None
Hom U 46 (ed. Napier) (Napier 57)	None
Hom U 47 (ed. Napier) (Napier 58)	tymende(p.305/29)
Hom U 48 (ed. Napier) (Napier 59)	None
Hom U 49 (ed. Napier) (Napier 60)	None
Hom U 50 (ed. Napier) (Napier 61)	None
Hom U 51 (ed. Napier)	None
Hom U 52 (ed. Napier)	None
Hom U 53 (ed. Napier)	None
Hom U 54 (ed.DOE)	libbende [002000 (64)]
Hom U 55 (ed. Thorpe) Ecclesiastical Institutes	cweþende(p.396/16) behealdende(p.398/7) nimende(p.398/11) strynende(p.398/12) ferende(p.398/27) utgongende(p.398/30-31) growende(p.400/6) forðriccende(p.400/22-23) þrowiende(p.400/24)
Hom U 56 (ed. Warner) (Warner 43)	None
Hom U 57 (ed. Warner) (Warner 44)	None
Hom U 58 (ed. Napier) (Napier 16)	None
Hom U 59 (ed. Napier) (Napier 37)	None

Table 5

Verbs	HomU	HomS	HomM
abidende			1
agyldende		1	
arisende		3	
bærstende		1	
begangende			1
behealdende	1		
behreowsiende		1	
belæwende		1	
besargiende		1	
biddende	1	3	
bifiende	1	1	
blawende	1		
blowende	2		
byrnende	1	2	1
cessende		1	
clypigende	3	1	
cnyssende	1		
cumende		4	
cwaciende	1		
cweþende	2	8	8
cwelende	1		
cwylmiende	1		
cyrmende	1		
dælende	1		
dælnimende		1	
demende		1	
donde		2	4
eardiende	1		
efenhleoþriende		1	
efenþrowgende		2	
ehtende	1		
farende		4	
fægniende		1	
fæstende		2	
ferende	2		
fleogende		1	
flowende	1		1
foresecgende		1	
forgifende		1	
forgitende	1		
forhtigende		3	
forðferende			1

forðlædende		2	
forðriccende	1		
fyligende	1	5	
gangende			1
gefeonde	1	1	1
geherende		1	
gemende	1		
gewilniende		1	
grimetiende	1		
growende	1	2	
hangiende		1	
hæbbende	1		
hearpiende		1	
herigende	1	1	
herwiende		1	
hleopriende		1	
hlionigende		1	
hreowsiende		1	
hweorfende		2	
ingangende	1	1	2
irnende	1		
libbende	4	2	1
lociende	1		
lofsingende		1	
lufiende	2	1	
lyhtende			1
mildsiende	2	3	2
meolcgende		1	
nimende	2		
ondrædende		1	
onsigende		1	
prikiende	1		
risende		1	
rixigende	1	1	
sawende			1
sæcende		1	
scinende	2		1
scyndende	1		
secgende (lofsecgende)		1	
singende		1	
sittende		4	1
siðiende	1		
sprecende	1 3	1 3	8
standende	1	1	

strynende	1		
sweltende	2	3	
syrwigende		1	
tymende	1		
þafiende		1	
þencende		1	
þeonde		1	
þiniende	1		
þrowiende		2	1
unberende		1	
utgongende	1	1	
wæccende		1	
waciende		3	
waniende		2	
waxende	1		
wepende			1
wesende		1	
wordsprecende	1		
wuldriende		1	
wuniende	1	3	1
wundrigende		1	1
wyrcende	2	6	3
ymbirnende	1		
yrsiende			1
Total	7 8	1 3 2	4 4

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