



MASTERARBEIT | MASTER'S THESIS

Titel | Title

The Rivalries of Three Anglo-Norse Synonym Pairs in Old and Middle English

verfasst von | submitted by

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angestrebter akademischer Grad | in partial fulfilment of the requirements for the degree of

Master of Arts (MA)

Wien | Vienna, 2025

Studienkennzahl lt. Studienblatt |
Degree programme code as it appears on the
student record sheet:

UA 066 812

Studienrichtung lt. Studienblatt | Degree
programme as it appears on the student
record sheet:

Masterstudium English Language and Linguistics

Betreut von | Supervisor:

Univ.-Prof. Mag. Dr. Nikolaus Ritt

Abstract

This thesis contributes to the diachronic semantic study of Anglo-Norse synonym pairs. In the event of semantic change of coexisting synonyms, two opposing perspectives have been forwarded – Parallel Change (based on Stern, 1921) and Differentiation or Death (based on Bréal, 1897). Specifically for native-foreign clusters, social status of the linguistic communities and lexical field density have demonstrated to be determining factors to semantic reinterpretation and/or obsolescence (Hogg & Denison, 2008; Sylvester, Tiddeman & Ingham, 2022). While corpus-lead studies on synchronic synonymy are many, there remains room for corpus-based research on diachronic synonyms, and even more so on Anglo-Norse clusters. This study thus revisits the debate on Anglo-Norse contact considering semantic processes underlying three nominal synonym pairs – *frith* and *grith* ‘peace, protection’, *craft* and *skill* ‘expertise’, *theow* and *thrall* ‘slave, servant’. Data was collected from *The York-Toronto-Helsinki Parsed Corpus of Old English Prose* and *Penn-Helsinki Parsed Corpus of Middle English, 2nd edition*. Frequency distribution as well as semantic, genre, dialectal and collocational trends for each synonym could be determined. The results indicated that depending on the degree of synonymy, the synonyms showed mutual attraction to varying extents, observed in shared collocational patterns and semantic scopes. Yet, nuances in semantic distributions were maintained. While instances of potential PC and doublet constructions were perceived to reflect a potential adstratal Anglo-Norse relationship, the disuse of two of the synonym pairs in favour of Latinate terms *slave* and *peace* was suggested to indicate other external influences (superstratal Old French) as well as a saturation in lexical field density. The observed semantic reduction of *craft* and broadening of *skill* was likewise suspected to be in consequence of the surge of Latinate synonyms occupying the same semantic slots in Middle English, displacing the Anglo-Norse pair to become ‘homely’ vocabulary. These results arguably indicated that synonym rivalry may involve stages of analogous change before differentiation or death. This study has likewise implicated the necessity in knowing the wider socio-historical and linguistic contexts beyond the specific scope of the Anglo-Norse synonym pairs. Thusly, future research which aims at exploring synonym-clusters exhaustively would perhaps illuminate and complement the present findings.

Zusammenfassung

Diese Masterarbeit leistet einen Beitrag zur diachronen semantischen Untersuchung anglo-nordischer Synonympaare. Zwei gegensätzliche Perspektiven über den semantischen Wandel koexistierende Synonyme werden in der Literatur dargestellt: „Parallel Change“ (basierend auf Stern, 1921) und „Differentiation“ oder „Death“ (basierend auf Bréal, 1897). Insbesondere bei in- und ausländischen Sprachclustern hat sich der soziale Stand der Sprachgemeinschaften und die lexikalische Dichte innerhalb von Bedeutungsfeldern als Faktoren für die semantische Reinterpretation und/oder Veralterung erwiesen (Hogg & Denison, 2008; Sylvester, Tiddeman & Ingham, 2022). Zusätzlich gibt es zahlreiche korpusgesteuerte Studien zur synchronen Synonymie, es besteht jedoch weiterhin Raum für korpusbasierte Forschung zu diachronen Synonymen, insbesondere zu anglo-nordischen Clustern. Diese Studie beleuchtet dann die Diskussion über den anglo-nordischen Kontakt im Licht der semantischen Prozesse, die drei Synonympaaren erfahren (*frith/grith* „Frieden, Schutz“, *craft/skill* „Fachwissen“, *theow/thrall* „Sklave, Diener“). Anschließend wurden Daten aus dem *York-Toronto-Helsinki Parsed Corpus of Old English Prose* und dem *Penn-Helsinki Parsed Corpus of Middle English, 2nd Edition* erfasst. So wurden für jedes Synonym die Häufigkeitsverteilung sowie semantische, genrespezifische, dialektale und kollokationale Trends ermittelt. Die Ergebnisse zeigten, dass die Synonyme je nach Grad der Synonymie eine unterschiedliche gegenseitige Anziehung aufwiesen, was sich in gleichartigen Kollokationen und semantischen Umfeldern zeigte. Dennoch blieben Unterschiede in der semantischen Verteilung. Während Fälle potenzieller PC und Dublette-konstruktionen als Ausdruck einer potenziellen adstratalen anglo-nordischen Beziehung wahrgenommen wurden, deutete die Veralterung zweier Synonympaare zugunsten lateinischer Wörter wie *slave* und *peace* auf andere externe Einflüsse (superstratal Altfranzösisch) sowie die Sättigung der Wortfelder hin. Die aufgezeigte Verengung von *craft* und die Erweiterung von *skill* wurden ebenfalls auf die Zunahme lateinischer Synonyme zurückgeführt, die im Mittelenglischen dieselben Bedeutungsfelder besetzten, das anglo-nordische Wortpaar verdrängte und zu einem „heimisch“ Vokabular wurde. Es liegt nahe, dass es bei der Synonymrivalität zu Phasen der Parallelveränderungen kommen kann, bevor Differenzierung oder Tod beobachtet wird. Diese Studie belegte außerdem die Notwendigkeit, die umfassenderen soziohistorischen und sprachlichen Kontexte über den spezifischen Rahmen der anglo-nordischen Synonympaare hinaus zu kennen. Daher könnten künftige Untersuchungen, die auf eine umfassende Untersuchung von Synonymclustern abzielen, die vorliegenden Erkenntnisse möglicherweise ergänzen.

Dis is seo geraðny's
þ̅ Cnut ciningc ealles
Engla landes ciningc .
i Dena cining . mid his
wita gepeahite grædde .
Gode to lofe . i him syl=
fum to cynescipe . i to
þearfe . i þ̅ pæs on
ðære halgan mude=
wintres tide on
Wincestre .

I Cnut

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Glossary

The definitions are largely based on the *Oxford English Dictionary* definitions as well as my own findings. For conformity, terms with special letters ‘æ’, ‘þ’, ‘ð’ and ‘ȝ’ have been spelled out as ‘ae’, ‘th’, ‘th’, and ‘g’, respectively.

Aelfric, n.: An Anglo-Saxon scholar contemporaneous to Wulfstan. Aelfric is considered to be one of the greatest prose writers of the Old English period. Composed *Lives of Saints*, *Heptateuch* and the *Catholic Homilies*.

Aethelred the Unready, n.: True to his epithetic *unraed* ‘bad counsel’ his reign (978-1013) was marred by Viking raids, mounting Danegeld and the St. Brice’s Day 1002 massacre, when the Danes were massacred under his orders. It has been suggested that Sweyn Forkbeard’s sister was killed during the massacre, which might have motivated the Viking to seek revenge by invading England in 1013, eventually leading to the ultimate conquest in 1016 by his son, Cnut.

ae(w), n.: Law, marriage, divine law. *See also lagu, riht.*

Alfred the Great, n.: Ascending the throne of Wessex after the untimely death of his king brother in 871, Alfred’s reign was characterized by battles against the Vikings. He is also credited with implementing the idea of an England through the unification of all five Anglo-Saxon kingdoms (eventualized by his grandson Aethelstan). Furthermore, Alfred advocated for a more widespread Anglo-Saxon education and perpetuated the translations of several Latin texts.

ambiht, n.: Servant (cf. Old Norse *ambatt*: slave, bondswoman), minister.

andweorc, n.: Material, substance, metal.

angeat, andgiet, n.: Intellect, knowledge, understanding.

ars, n.: Art, trade, occupation. Latin loanword used in Old English translations of Latin texts. *See also skil, craft.*

cyricfrith, n.: Church peace, sanctuary (cf. Latin *ecclesiae pax*). *See also* next entry.

cyricgrith, n.: Church peace, sanctuary (cf. Latin *ecclesiae pax*). *See also* previous entry.

Cnut the Great, n.: The first Scandinavian king of England (1016-1035) and a larger North Sea Empire (including Denmark and Norway). His time as a Danish king may be seen as a ‘revival’ of Scandinavian influence in England.

conscience, n.: The faculty for internal moral assessment of one’s actions or motives; scruple. Borrowed into Early Middle English from French and/or Latin.

craft, craeft n.: Strength, might, power (cf. Old High German *kraft*); often attributed to divine or preternatural strength. Can also refer to ‘moral strength’; virtue. Also: expertise and skill in a particular field or occupation. *See also skil.*

deofles craeft, n.: Lit. ‘work of the Devil’. Activity pertaining to the dark arts (i.e., *witchcraft*). As extension: thievery, cunning, trickery, deceit.

discrecion, n.: Faculty to judge, discern. Borrowed into Early Middle English from French and/or Latin.

dom, n.: Law; a judgment, sentence, enactment.

eathmodnesse, n.: Humility.

esne, n.: A slave. *See also theow, thrall.*

folcesfrith, n.: Lit. ‘peace of the people’.

frith, n.: Absence of molestation; peace. Protection, refuge. Often cited as the native general counterpart of Norse synonym **grith**.

frithbena, n.: A refugee. Lit. ‘a petitioner of peace’.

frith-guild, n.: Peace-guild. A social system set by King Aethelstan (c. 894-939) to keep peace and protection in a community.

frithland, n.: A land at peace; where peace has been set.

frithsoken, n.: An asylum.

frithsplott, n.: A place where peace can be found.

frith-stool, n.: Lit. ‘a seat of protection’. A place of refuge in churches near the altar guaranteed to asylum seekers.

fultum, n.: Help, support, or; an army, force.

gafol, n.: A tax, tribute owed to a superior. Sometimes in reference to a Danegeld.

gersum, n.: A treasure, keepsake. A Norse loan found in Middle English. Overlapped in sense with French loan *garisoun*.

gesceadwisnes, n.: Wisdom; faculty to reason.

gesith, n.: A follower of a nobleman or king. *See also thane.*

Godes theow, n.: A servant of God. Mostly Old English. Frequently used in reference to an ecclesiast, a Saint, or an Apostle. *See also servus Dei.*

gop, n.: A slave, prisoner. *See also theow, thrall.*

grith, n.: Peace and protection which may be set under the limits of a truce. Borrowed from Old Norse (*see also griðr*) into Old English during a period of active conflicts between the Anglo-Saxons and the Vikings. Often cited as the specialized counterpart to Anglo-Saxon **frith**.

grithbryce, n.: A breach of peace.

grithr, n.: Norse word for home, domicile. Also: peace. This word may have also extended to a broader sense of sanctuary.

Guthrum, n.: Danish leader of the Great Heathen Army. After being defeated by King Alfred at Edington in 878, the Treaty of Wedmore was set. At the behest of the Wessex king, the Viking leader was subsequently baptised as Aethelstan, converting to Christianity. He then ruled over East Anglia.

handgrith, n.: Peace, protection, security granted (usually by the king). Anglo-Saxon legal terminology.

knaweynge, n.: Knowledge.

kueade, n./adj.: Evil, wrong, wicked(ness).

lagu, laghe, n.: Law, legal system; a set of conventionalized rules enforced by a governing body. The word is considered to be one of the first Norse loans to have entered the English language (cf. Early Scandinavian **lagu*).

lichoman, n.: The body. The word is sometimes used in Anglo-Saxon religious discourse as opposed to the soul.

mathm, n.: A treasure, a precious thing. A native term displaced by synonymous loanwords. *See also gersum, tresor.*

maegen, n.: Might, power, strength. Also: army, force. Alternatively: virtue. In Old English, sometimes collocated with **craeft** and **virtus**.

meaht, n.: *See* **maegen**.

medemness, n.: Dignity, kindness.

mesure, n.: The faculty of calculation; discernment.

mod, n.: The spiritual part of man, the soul. Also: the heart, emotions (cf. Present-Day English *mood*). In a narrower sense, can also refer to intellectual faculties.

niman, v.: To take, receive. Native synonym rival of Norse loan *tacan* (from Old Norse *taka*).

Northmathr, n.: A Norse. *North* + *mann*. Also an etymon of *Norman*.

pes, n.: Freedom from molestation; peace, friendship. Old French loan (from Latin *pax*) into Middle English. *See also* **frith, grith**.

queyntyse, n.: Wisdom, skill. Loan from Old French *cointise* in Early Middle English. Perhaps related to Present-Day German *Kenntnis*.

resoun, n.: The act of intellectual thought, reasoning. From Old French (cf. French *raison*).

riht, n.: That which is right, morally correct. That which is in tandem with justice.

sawle, n.: The soul.

sclave, n.: A person that is bonded to another and lacks freedom; a slave. From French *esclave*. The Latin etymon is thought to be an extension (through pejoration) of ‘Slav’. *See also* **theow, thrall**.

secan, v.: To seek.

sehtness, n.: Peace, reconciliation.

servaunt, n.: A person who is in service of another and is tasked with specific labour; a servant. Borrowed from French.

servus, n.: Classical Latin for servant and etymon of *serf*. In Biblical discourse, the word is often associated with phrases such as *servus humillimus, domine spectabilis* (‘your humble servant, my lord’) and **Servus Dei** (‘servant of God’), the last of which is the model phrase for Old English **Godes theow**.

servus Dei, n.: *See* **servus, Godes þeow**.

settan, v.: To set.

sibb, n.: Peace. Can be collocated with **frith, grith**.

sinna theow, n.: A servant of sin.

shaed, n.: The intellectual faculty of discernment. *See also* **skil**.

skil, n.: The faculty of reasoning, discrimination, discernment. Also: a morally just cause, reason. From Old Norse *skil*. These senses were likely displaced by synonyms of Latinate origins (**mesure, resoun**).

snyttro, n.: Wisdom.

soth, n./adj.: That which is true, factual; reality. That which is true to faith; faithfulness.

subtyle, adj.: Clever, sophisticated, skilful. Can be extended to a negative sense: cunning, devious.

thane, thegn, n.: A person in service of another. However, not entirely synonymous with ‘servant’ or ‘slave’, as a thane often referred to a rather high-ranking member of society. Also: a follower, disciple of Christ (here comparable with senses servant of God, **Godes theow**).

theow, n.: A slave, servant; a bondsman or bondswoman. Figurative usage: a slave of

something, someone. More specifically in a religious sense: servant of God, of Christ, of sin, of the Devil. Synonymous to **thrall**.

theowdom, n.: The state of being enslaved; slavery. *See also* **threldom**.

theowetling, n.: A slave. The diminutive suffix *-ing* enforces the disparaging connotation of **theow**.

theowtscyp, n.: The state of being enslaved; slavery. *See also* **thralship**.

theowwealh, n.: *Theow* ‘slave’ + *wealh* ‘slave, foreigner, Celtic’. This compound conflates the legal state of the slave as well as their ethnicity. For example, in the Laws of Ine (late 7th c.), the status of the native Britons is rendered subordinate to their Anglo-Saxon counterparts, hence the synonymy between **theow** and **wealh**.

***theu-, n.:** Proto-Germanic stem for ‘slave’. From Proto-Indo-European **tek-* ‘to run (errands)’. Etymon of **theow** and **thirr**. For further discussion of the topic: Brink (2021).

thirr, n.: A female servant.

thraegan, v.: To run. Etymologically related to **thrall**.

thraelriht, n.: The rights of the thrall.

thrall, n.: A slave, servant. Used in the legal sense as well as figuratively; Godes threl (Middle English). From Old Norse *thraell*. Rival to native **theow**.

thralship, n.: The state of being enslaved; slavery. *See also* **theowtscyp**.

thralung, n./v.?: A thrall with diminutive suffix (cf. *theowetling*). Or perhaps a verb with a gerund suffix.

threh-, n./v.: Germanic root ‘to run’. Spurred Norse verb and noun **thrall** as well as Anglo-Saxon verb **thraegan**.

threldom, n.: The state of being enslaved; slavery. *See also* **theowdom**.

tresor, n.: A treasure, a collection of valuable items. Borrowed from Old French into Early Middle English. Replaced **gersum**.

trigge, n./adj.: Trust, trustworthy. Of Norse origin. Collocated with native **trowwe**.

trowwe, n./adj.: Loyalty, faithfulness, devotion. The quality of being unfailing to someone or something. Collocated with Norse loan **trigge**.

unfrith, n.: The lack of peace, hostility. Opposite of **frith**.

unfrithhere, n.: A hostile army.

virtus, n.: Latin for ‘bravery, moral quality, virtuosity’. It is said to have displaced Old English **craeft** in this sense. Later, Old French *virtu* entered Middle English.

wealh, n.: A speaker of a Brythonic language; a Briton, Celtic, Welsh. Also; a servant, slave.

wencel, n.: A child. Also; a servant, slave.

weorc, n.: Work, labour, creation.

weoruldweorc, n.: Lit. ‘worldly work’. Secular occupation.

wil, n.: The faculty of decision; intention. Inclination, wish.

wit, n.: The faculty of rational thought, the seat of one’s consciousness. Furthermore; wisdom, intellectual competence.

witan, v.: To know.

wlite, n.: Countenance, appearance.

Wulfstan, n.: Archbishop of York, Wulfstan advised King Aethelred (1008-1013) as well as

King Cnut (1016–1035). He authored several homilies, treatises and law codes – texts which are recognisable due to his unique style of prose. Moreover, many Norse words were incorporated in his legal texts (i.e., **handgrith**, **thraelriht**).

wunian, v.: To remain, dwell.

wycked, adj.: Evil, perverse, sinful. From OE *wicca* ‘wizard’.

1 Introduction

In this thesis diachronic semantic change is studied through the lens of three Anglo-Norse synonym pairs in Old English and Middle English. The pairs in question are (the first of the pair listed being of native origin and the second one being of Scandinavian origin); *frith* and *grith* ‘peace, protection’, *craft* and *skill* ‘expertise’ and *theow* and *thrall* ‘slave, servant’. By looking at the interactions between native-foreign synonyms, both internal (linguistic) as well as external (socio-historical) factors are examined to try and determine the push and pulls of semantic change. As such, contact linguistics and diachronic semantics take centre stage in this investigation.

To study the semantic evolution of the six chosen nouns, a corpus-based approach is employed. This is complemented by a lexicographic analysis that first helps establish a foundation of what is ‘canonically’ known about the uses and etymologies of each term. Throughout the analysis certain questions are kept in mind:

- a) What are the semantic processes underlying the native-borrowed synonym pairs?
- b) What are the possible social factors that induce semantic change of synonyms?
- c) In turn, what are the internal linguistic factors that perpetuate semantic change of synonyms?

To apply these questions to the specific synonym pairs, several topics are considered, which are discussed in more detail in the upcoming chapter. The next section summarizes the historical backdrop pertinent to the study of the relationship between the Anglo-Saxons and the Scandinavians (section 1.1.). Then, Chapter 2 consists of an overview of the previous literature. We here meet the two complementary semantic theories that will become a recurring motif throughout this study: the law of Parallel Change (based on Stern, 1921) and the Law of Differentiation (based on Bréal, 1897). Chapter 3 completes the second chapter with a specific focus on the existing literature on the three synonym pairs. The research design is explained in Chapter 4, where issues and concerns on expected limitations are likewise remarked. Then, the fifth chapter is divided into three main sub-parts, where the results of each synonym pair are presented and scrutinized. Chapter 6 provides a summary of the most pertinent results, and the overarching conclusions are likewise presented. This leads to the concluding chapter, where certain gaps and limitations are revisited, which are then linked to a discussion on potential future research.

1.1 General historical background

The Angles, Saxons and the Jutes arrived as invading forces in the 5th century after the Romans had left the land to its native Celtic population, such as the Britons and the Picts (Baugh & Cable, 2004; Hogg & Denison, 2008). These incoming Germanic tribes pushed the Celtic communities to the corners of the isle (present-day areas of Scotland and Wales). By displacing and submerging the local population they rapidly implemented themselves linguistically and culturally.

Less than two centuries later, however, the identity of the Anglo-Saxons would be shaken by the invading forces of yet another Germanic ethnic group: the Scandinavian Vikings from Denmark (the Danes) and Norway (the Norse). The pillaging of Lindisfarne in 793, documented in the *Anglo-Saxon Chronicle*, is traditionally viewed as the starting point of the Viking raids on the British Isles, which would later accumulate into the Great Heathen Army of 850. This army, however, lost a major battle at Ethandun (present-day Edington) in 878 against the West Saxons. This resulted in the signing of the Treaty of Wedmore between Wessex King Alfred and Viking leader Guthrum in 878, where the latter, a pagan, would hereafter be baptised as Aethelstan with Alfred as his godfather. Most importantly, these invading forces were granted a political body with the establishment of the Danelaw, with York as their central seat of power, a city they had captured in 867 (Baugh & Cable, 2004, p. 84). What followed these landmark events is assumed to have been a period of peaceful co-habitation between the two communities within the roughly delineated borders of the Danelaw, creating an Anglo-Scandinavian identity (Townend, 2002; Baugh & Cable, 2004; Hogg & Denison, 2008). This was contrasted with the Wessex kingdom, that sought to keep the raiders out and wished to retake Mercia, Northumbria and East Anglia from Danish control. Alfred's grandson, Aethelstan, finally accomplished this wish during his reign by recapturing York in 927, effectively becoming the first King of a united England (Foot, 2011, pp. 17-18).

The conflicts were far from over, however. Up until the early 11th century, the British Isles saw a renewal of Viking raids, each time demanding higher sums of protection money (known to the English as *Danegeld*), becoming a heavy burden on the crown of King Aethelred the Unready. Finally, after decades of attacks and one failed invasion by Sweyn Forkbeard and his son Cnut in 1013, the latter succeeded in taking the English throne in 1016. England thus became part of a strong Anglo-Scandinavian empire under the reign of their Danish king,

Cnut the Great (Bolton, 2017). Whereas Anglo-Scandinavians had been concentrated in the north of the kingdom, interdialectal contact and the new Anglo-Scandinavian royal court in the south would have arguably made the linguistic influence of the Norse more widespread, creating a “renaissance” of the language (Hansen, 1984, p. 78).

Shortly after the death of Cnut, political turmoil arose, and William Duke of Normandy seized the moment and led yet another conquering force onto British soil and subsequently became known as William the Conqueror. The Normans were themselves descendants of Viking settlers in the northern region of France (*Norman* being a direct loan from Old Norse *Norðmaðr* ‘north man’). Though, through intermixing with the local population, these settlers had abandoned their native tongue rapidly. The Norman Conquest of 1066 catapulted England and its language into a new era, where Middle English mass borrowed from Norman French to the point where 20th century linguists toyed with the idea of the Middle English Creole Hypothesis (introduced by Bailey & Maroldt, 1977). Creolization hypothesis aside, French became a language of prestige and would continue to influx the English language during the Renaissance and beyond.

Through conquest, Scandinavian and French have thus managed to place themselves as the third and second main contributors to the English lexicon behind the mass-borrowing from Latin, attributed to ecclesiastical learning and “missionary zeal” (Baugh & Cable, 2004, p. 77). Yet, Scandinavian words are amongst the most important ones in English quotidian vocabulary – *they, their, to get, to take, to give, like* and *to want* (Durkin, 2014; Lutz, 2017).

2 State of the Art I

Historical background established, an overview of the research on lexical borrowing and synonymy is now necessary. To investigate the semantic evolution of the chosen loan-native synonym pairs, several sub-fields of linguistics are considered. The following sections attempt to present the existing theories, methodologies and data within the fields of contact linguistics, historical linguistics, semantics and with a sprinkle of comparative linguistics.

2.1 Language contact and language change

In the past two decades, linguists have been able to link diachronic language change with language contact (Townend, 2002; Baugh & Cable, 2004; Hogg & Denison, 2008; Miglio, 2010; Lutz, 2012; Campbell, 2013; Hock, 2021; Adamou, Bullock & Toribio, 2024). Lexical borrowing, which is a direct consequence to language contact, is subsequently also involved in language change. Thomason and Kaufman's (2023, p. 37) definition of borrowing is as follows: it is "the incorporation of foreign features into a group's native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features". In Adamou, Bullock and Toribio (2024), this process is described as the introduction of vocabulary from the "source language" into the "recipient language" which can be motivated by several needs of the speakers, such as specificity (by bringing in new concepts or honing in on already existing concepts) or prestige. Haugen (1950, p. 163) and Hock (2021) see the matter of borrowing, or linguistic diffusion, in a different light, painting a picture of an 'unaware' lender who did not 'consent' to essentially having his vocabulary 'stolen' by the borrower. Whether borrowing is defined as a conscious or sub-conscious process, the adoption of new words may then be accommodated to the communication between the speaking communities, resulting in long-term effects on the indigenous linguistic system.

2.2 Loanwords: typology

In his article, Haugen (1950) attempts to offer precise definitions of the terminology used in the analysis of linguistic borrowing and can be used as a first stepping stone into the typology. He proceeds to delineate four types of lexical borrowing: *loanwords*, *hybrids*, *loan translations (calques)* and *semantic loans*. The first can be used as the hypernym for the three latter terms but also refers to a loan that has retained its form and meaning with a possible degree of phonetic alteration. A hybrid, or a loan-blend, he defines as a loan which has only partially retained its original form while the remaining elements have become 'nativized'.

This may happen on a morphological as well as on a phonological level. Thirdly, loan translations are native reproductions of expressions in the model language. Haugen questions the categorization of this last one since it exhibits similar, if not the exact same, process hybrids undergo. Lastly, semantic loans occur when a meaning has been attached to a lexical unit similar in form (like cognates) in both languages. Haugen uses the example *humoroso* in American Portuguese, which has adopted the English meaning of *humorous*, compared to the continental Portuguese *humoroso* ‘capricious’. Old Norse (henceforth ON) semantic loans in Old English (henceforth OE) have likewise been identified, such as the native *eorl* ‘warrior, nobleman’ which shifted to *earl* ‘high-ranking noble’ from ON *jarl* (Durkin, 2014). *Æþele*, usually meaning ‘noble’ in OE, gained the sense of ‘foremost’, a meaning found only in ON *apal* (Townend, 2002).

In Adamou, Bullock and Toribio (2024, pp. 52-53), types of lexical borrowings are rather defined on a spectrum, stating that some loans may “retain” certain features of the source language (i.e., the pronunciation of /gʁɑ:s/ in French loan *coup de grace* in instead of native English /greis/), while others are “fully adapted” into the receiving language without implicating grammatical or phonological rules of the model language (i.e., English *rendez-vous* /'rɒndeɪvu:/ from French *rendezvous* /ʁɑ̃devu/). Amongst the loans that retain features of the source language are loan-blends, which may materialize as compound words with two content words of different source languages or as a stem with an affix (i.e., *mōbaylāt* ‘cell phone’ consists of Arabic plural suffix, *-āt* and the English *mobile*) (2024, p. 122).

As briefly stated above, calques, or loan translations, are novel expressions composed of native constructions modelled after the morphological, semantic and sometimes phonetic aspects of a foreign expressions (Haugen, 1950; Campbell, 2013; Hock, 2021). Occurrences of calques are many, some known contemporary examples being Present-Day English (PDE) *skyscraper* from Modern French *gratte-ciel*, PDE *unemployment* from Modern Spanish *desempleo*. In Old English, we find calques based on Latin loans, such as *omnipotens* ‘all powerful’ to *æelmihting* ‘almighty’ (2013, p. 71). Loan-translations modelled on Norse in both Old English and Middle English (henceforth ME) periods have been likewise subject of discussion, such as OE *stēormann* ‘steersman, captain’ compared to Old Icelandic (OI) *stýrimaðr* and ME *laghtermyld* based on ON *hlátrmildr* ‘quick to laughter’ (Lindström, 2001; Durkin, 2014, p. 180).

2.3 Semantic change

When lexical borrowing is involved, the question of semantics frequently come into play, which is, simply put, the study of meaning (Plag et al., 2015, p. 146). And, as Haugen (1950, p. 179) has stated, borrowing, which he defines as a process where a language intends to reproduce elements of another language, is first and foremost a historical process and should therefore be approached with historical methods. Pons-Sanz (2021) also rightfully adds that to grasp the ‘integration and accommodation’ of a loan into a language system, a thorough analysis of its semantic distribution as well as its interactions with other words in the same lexical field is required. As such, where there is a study of meaning denoted by a linguistic expression within the scope of historical linguistics, lexical semantic change is brought into focus. Unlike the rather regular aspect of sound change (a.k.a., the ‘regularity hypothesis’) which entails a ‘mechanical’ process, semantic change may be the most unpredictable type of language change due to its ‘mental’ base (Riemer, 2010; Hock, 2021). This, to Fortson (2017), is to be fully expected, as human creativity and culture are boundless.

When observing semantic changes in a word, historical linguists must often deal with the notions of metaphor and metonymy, as they usually are the driving forces for any extension or broadening of meaning (Lakoff & Johnson, 1980; Fitzmaurice, 2016; Koch, 2016; Fortson, 2017; Hock, 2021). Bréal’s *Essaie de Sémantique* (1897) has had considerable influence on how metaphor and metonymy have been defined in linguistics (amongst many other concepts in semantics). He initially proposed the following distinction between the two processes: metaphor is concurrent with analogy while metonymy is a form of contiguity through association. Thankfully these linguistic terms have been rather uniformly defined in the literature ever since, where metaphor involves transfers of concepts between two different domains while metonymy deals with extensions within the same domain (Lakoff & Johnson, 1980; Traugott & Dasher, 2002; Riemer, 2010; Campbell, 2013; Koch, 2016; Fortson, 2017).

Loans have been shown to undergo these processes as they pass from one language to another. The following example of *stomach* demonstrates a chain of metonymic extensions as it is continually reinterpreted each time it is adopted into a different language:

- 1) G[ree]k. *stóma* ‘mouth’ → *stómakhos* ‘throat, gullet’ → Lat[in]. *stomachus* ‘gullet, alimentary canal, esophagus’ → [...]; stomach’ → Engl[ish]. *stomach* ‘stomach’ → ‘stomach, belly’. (Hock, 2021, p. 296)

Additionally, whether in synchrony or diachrony, most agree that non-linguistic (or ‘external’) factors such as culture and major historical events have a crucial role in metaphorical

understanding and semantic manipulation of words (Bréal, 1897; Lakoff & Johnson, 1980; Campbell, 2013; Plag et al., 2015; Koch, 2016; Hock, 2021; Adamou, Bullock & Toribio, 2024). This is, according to Fortson (2017, p. 652), precisely why metonymic extensions are “infinitely diverse”. Furthermore, it is generally agreed that social attitudes have a strong effect on the reinforcing of positive and negative connotations, causing reanalysis of words by ‘(a)melioration’ (‘elevation’) or ‘pejoration’ (‘degeneration’) (Traugott, 1989; Traugott & Dasher, 2002; Campbell, 2013; Hock, 2021). A great example of amelioration in English is *knight*, which evolved from OE *cniht* ‘boy, servant of the king’ and through its close association with regal matters, came to mean a valiant, noble soldier. On the flip side, its German cognate underwent pejoration: from Old High German (OHG) *kneht* ‘servant, king’s servant’ to Present-Day German *Knecht* ‘boy, stable boy, serf’ (Riemer, 2010; Hock, 2021, p. 400). Interestingly, OE *wicing* ‘pirate, Viking’ has been suggested to have undergone amelioration, from negatively connoting ‘attacking bandits’ in 9th century Anglo-Saxon (henceforth also AS) manuscripts to a more positive ‘exemplary Vikings’ in 10th-11th cc. runic manuscripts, which Pons-Sanz (2008) tentatively argues might have been due to Scandinavian speakers re-appropriating the term through self-referential use.

In some cases of borrowing a polysemous word may undergo semantic narrowing in recipient language, as only one aspect of the word is needed and thus initially used. Hock (2021, p. 391) uses the term *angst* to illustrate this process. Connoting a general sense of fear and anxiety in German, it was introduced into English through Freudian’s writings and thus became a technical term as part of Freudian jargon to describe an anxiety linked to inner turmoil. This specialization, or ‘reduction’, as Koch (2016) terms it, often leads to the creation of hypernymy/hyponymy between terms that were once synonyms. Indeed, following Koch’s remark, the psychological jargon *angst* could be placed under the broader near-equivalent, *anxiety*. Moreover, Hock notes that *angst* eventually underwent semantic extension and is now more comparable to its original German counterpart.

2.3.1 Collocation and semantic prosody

Before discussing semantic change of words due to synonymic association, this section will briefly overview the literature regarding another type of association that may influence meaning: collocation. The notion that collocations can transfer meaning into the ‘semantic prosody’ of a word (term coined by Louw (1993, p. 157), where he defines it as the meaning given to a form by its collocates) has long been discussed by linguists (Bréal, 1897; Firth, 1957; Léon, 2007) and famously applied to corpus linguistics by Sinclair (*Corpus*,

Concordance and Collocation (1991)). In her exploration of the subject matter, Léon (2007) explicitly takes a Firthian approach, showcasing how the focus on context and co-text in understanding a word's core meaning has become a foundational aspect in corpus linguistics (namely with Halliday and Sinclair). Thusly, Firth's works (1957) could be seen as the bridge between the 'universal' and 'theoretical' approach (such as Bréal) to the empirical, corpus-based approach.

Verifying collocational patterns to understand the connotations – frequently posited as either 'positive', 'negative' or 'neutral' – and core meanings of a word under scrutiny has become common practice in corpus-based studies. This method has been further expanded by looking into how semantic prosody may have an influence on semantic change, synchronically and diachronically (Xiao & Tony, 2006; Smith & Nordquist, 2012; Phoocharoensil, 2021; Russnes, 2024). For example, on top of arguing that semantic prosody is mentally stored as constructions rather than being inherently part of a word's lexical semantics (as argued by Louw, 1993), Smith and Nordquist (2012) strongly posit that semantic prosody has a diachronic dimension. This is demonstrated by their findings, which show the noun *cause*, systematically co-occurring with negative semantics in PDE (i.e., *cause of war*), has developed from bearing neutral to negative connotations during the Early Modern English (eModE) period.

Furthermore, to bring in our over-arching theme of synonymy, in their cross-linguistic study, Xiao and Tony (2006) marry the concepts of collocation, semantic prosody and near-synonymy to demonstrate the importance of context in distinguishing synonyms, which can be beneficial for teachers and language learners alike. Phoocharoensil (2021), alongside using genre analysis to characterize two near-synonyms *predict* and *foresee*, examines collocations, colligations, and semantic prosodies of the verbs. While the verbs were found to widely share nominal collocations, it was seen that negatively-connotated lexical items surround *foresee* while *predict* does not exhibit such semantic prosody. In a similar vein, Russnes (2024) oversees how related lemmas FABRIC, FABRICATE and FABRICATION have semantically evolved over time in relation to their co-occurring lexical units. His results show that, through association with negative metaphorical units, the 'lexical cores' of both FABRICATE and FABRICATION have been 'imbued' with negative semantic prosody while FABRIC narrowed its sense to 'textile', which Russnes (2024, p. 86) again attributes to its gradual incorporation into new contexts.

Importantly, as Phoocharoensil (2021) points out, structures that were frequently present in the corpus data were not present in the dictionaries, highlighting the importance of corpus-linguistics as a tool to study the finer prosodic (or connotational) nuances of the synonyms as well as their semantic changes.

2.3.2 Synonymy: within the scope of contact linguistics and semantic change

This sub-section will presently focus more specifically on synonymy. Kleparski and Borkowska's (2007) detailed overview on the state of research in synonymology offers very relevant points to our present discussion. For one, they emphasize the importance of conducting a diachronic analysis of the studied synonyms if the full semantic scope were to be understood. Furthermore, citing Rayevska (1979, pp. 196-197), they delineate between types of synonym clusters based on their etymology, the third of which I have highlighted, as it depicts the category of synonyms most pertinent to this paper:

1. Clusters of synonymic expressions which originate solely from the native element, mostly denoting different shades of denotational meaning, e.g. *fast/speedy/swift*, *handsome/pretty/lovely*, *bold/manful/steadfast*.
2. Clusters of synonyms [...] in dialectal usage, e.g. *child/bairn* (Scot.), *long ago/langsyne* (Scot.), *mother/minny* (Scot.).
- 3. Clusters of synonyms the elements of which owe their origin to foreign lexical sources through crossing with other languages, such as *begin/commence* (Fr.), *[h]eaven/sky* (Old N.).**
4. Synonymic clusters [...] from the non-literal figurative use of words [...], e.g. *walk of life/occupation*, *star-gazer/dreamer*, *pins and needles/the creeps*.
5. Synonymic clusters [...] which originate in euphemistic and vulgar use employed for stylistic purposes, such as *drunk/elevated*, *die/to pass away/to kick the bucket* [...]. (Kleparski & Borkowska, 2007, p. 131, my emphasis)

In a situation where synonymy would happen in consequence to lexical borrowing, as indicated in 3., it has been assumed that semantic divergence will occur. To use the *heaven/sky* example already mentioned above, ON *sky* has replaced the native word to denote 'sky', and thus *heaven* survived by semantically reducing to the religious sense (Durkin, 2014, p. 214). In fact, many linguists agree that absolute synonymy is a near-impossibility, because semantic nuances are more often than not present in contextual, stylistic and collocational differences (Bréal, 1897; Clark, 1992; Kleparski & Borkowska, 2007; Plag et al., 2015; Hock, 2021). Additionally, it has been suggested that language is an economical system which seeks to "convey the maximum amount of meanings through a minimum amount of lexical items" which further explains the rarity of absolute synonyms and the proliferation of polysemy (Hock, 2021, pp. 377, 448). In such, we have the Law of Differentiation (LD); which posits

that synonyms will either diverge in meaning over time or one will disappear (Liétard, Keller & Denis, 2023, based on Bréal, 1897).

When a loan is thus introduced into a language which already has a corresponding word in meaning, competition between the inherited and the native forms will arise; this can lead to semantic shifts or displacements. A textbook example is the semantic reinterpretation of words for animals (Anglo-Saxon (AS) *cow*, *sheep*, *pig*, *deer*, *chicken*) versus the corresponding words for their meat (Old French (OF) *beef*, *mutton*, *pork*, *venison*, *poultry*) which reflects the social prestige of the French-speaking upper classes as they referred to the meat in the dining context in contrast to the English speakers who presumably interacted with the animals on the land (Baugh & Cable, 2004; Hogg & Denison, 2008; Campbell, 2013; Hock, 2021).

This general view of incoming loanwords competing for the place of the native terms is challenged by a more recent study on ME clusters, however (Sylvester, Tiddeman & Ingham, 2022). The scholars found that the majority of lexemes co-existed within the same semantic field before being eventually ousted by the native equivalent. For an incoming loanword to have greater chances of survival within the adopted language, one determining factor is thought to be the number of synonyms existing within a semantic field and their various meanings. Hug (1987, p. 395, as cited in Durkin, 2014, p. 217) further suggests that, if a foreign word with a relatively narrow meaning enters a language and into a semantic field occupied by broad native concepts, this increases its chances of survival. Yet, Sylvester, Tiddeman and Ingham's (2022) results found that most incoming equivalents are eventually dropped out of the language system when a native term has already been an established occupant of that sense, suggesting that languages do not uphold a high lexical density in a semantic category, perhaps to avoid the proliferation of synonyms and ease overall communication (Samuels, 1972 as cited in Sylvester, Tiddeman & Ingham, 2022).

In opposition to the Law of Differentiation (LD) is Stern's (1921) parallel sense-development, or Parallel Change (PC). In his diachronic study, *Swift, Swiftly and their Synonyms: A Contribution to Semantic Analysis and Theory* (1921), Gustav Stern detects analogous semantic developments in words that share similar senses (in this instance, word groups relating to the senses of 'speed, promptitude'). These findings support the conclusion that semantic transfers will occur between synonyms or morphologically-related words due to their association made on a psychological level. In his own words:

The fundamental principle underlying the association with synonyms is the circumstance that we arrange in groups the great mass of ideas which are stored in our minds. Ideas which, from some point of view, are similar, are bound together in one group by association, in contra-distinction to certain other ideas. (1921, p. 250)

This idea expressed above, according to Stern, is likewise applicable to ‘sense-loans’ in its relationship to their native counterparts. If the differences between the foreign and native synonyms are “inconsiderable”, it is to be expected that their close association will allow for sense-transfers to happen until they become more semantically equivalent (1921, p. 276).

In another study, Rynell (1948, p. 9) investigates the Anglo-Norse synonym pair *nema* and *taka* in Middle English and points out that “how often each separate notion is expressed by means of a native word and how often it is expressed by means of a foreign equivalent” would be the ideal approach to measure semantic trends. With the focus on frequency distribution present in works as early as 1948, it is arguably expected that with the development of digital corpora as a tool in linguistics, diachronic synonymy would be revisited with this modern approach. However, according to Kleparsi and Borkowska (2007), there is a persistent lack of research on diachronic synonymy with specific use of linguistic corpora, as opposed to synchronic synonymy. And when we specify this to English-Norse synonym pairs in historical corpus linguistics, the literature becomes even scarcer.

Miglio (2010) likewise calls for more corpus-based research in the study of diachronic synonyms. She points out the invaluable help corpora have offered to spot changes in frequencies as well as to notice more nuanced changes in usage over time regarding doublets *æ/lagu* and *frith/grith*. Some recent papers have attempted to find out the mechanisms behind diachronic synonymy using computational methods and linguistic corpora (Xu & Kemp, 2015; Liétard, Keller & Denis, 2023), especially in regard to PC and LD. Xu and Kemp’s (2015) study found that the majority of their synonym pairs, spanning from the 1890s to 1999, have undergone the same semantic changes together and have remained synonyms, supporting PC. Liétard, Keller and Denis (2023), with linguistic data from the time frame, yielded results in favour of LD. The differing results may be due to their varying “protocols” (2023, p. 9), indicating that there are still limitations to overcome in approaching lexical semantic change with computational linguistics. In fact, Liétard, Keller and Denis admit their model had difficulties categorizing cases of hypernymy, equating them to cases of synonymy. Despite these issues, these papers are testament that research in lexical semantic change using these approaches is advancing (slowly but surely). Nevertheless, the rivalry between the

theories on synonym rivalry – PC or LD – is an interesting point of contention in the literature and this deserves further research, which is why they are a focal point in this study.

2.4 Methodological considerations

When it comes to identifying and dating loans in English, it is perhaps not shocking to find that many have expressed a certain amount of chagrin in the limitations of diachronic analysis (Haugen, 1950; Fell, 1982; Riemer 2010; Lutz, 2012; Durkin, 2014; Askedal & Nielsen, 2015; Pons-Sanz, 2021). Some have even resorted to a rather subjective style of analysis, such as Raja’s (2007) “reading between the lines” in an attempt to reconstruct the socio-historical context surrounding Norse loans. Others have optimistically praised linguists for their “sophisticated and sensitive application of linguistic theories to the evidence” and maintaining that there are yet significant clues to be found using “textually-focussed investigation[s]” (Dance, 2004, p. 1). Afterall, older meticulous case studies on synonyms were conducted using such an approach (Stern, 1921, p. 5; Rynell, 1948).

Meanwhile, Lutz (2012, 2017) points to an alternative explanation as to why Scandinavian influence seems ‘obscure’: that the Scandinavian loans in English could have been replaced by Norman French equivalents before they had the chance to appear in written form, blinding academics to the true extent of the Old Norse influence on Old English. She illustrates this idea with known examples of blends *lahbryce*, *lahriht*, *(ge)lagian* and *utlagian* (‘breach of the law’, ‘legal right’, ‘to ordain’, and ‘to outlaw’, respectively) present in Danelaw legal sources that were subsequently replaced by French terms, – *injustice*, *ordain* and *banish* (2010, p. 22). Another example is presented by Hogg and Denison (2008, p. 14) in their general discussion on Scandinavian and Norman influences, where ON *gersum* in the *Anglo-Saxon Chronicle* is later replaced by Norman French (NF) *tresor* in the *Petersborough Chronicle*.

Speaking of treasures, the *Gersum Project* (Dance et al., 2019), has renewed efforts to combat these uncertainties by introducing “unprecedented systematicity” in the categorization of Norse-derived loans. The project has forwarded criteria with the specific intent to rigorously categorize loans based on their likelihood of Norse origination (accessible online at www.gersum.org). Pons-Sanz, who has taken part in this project, has summarized these categories (2021, pp. 466-467):

Category A words exhibit conclusive phonological (A1), morphological (A2), or phonological and morphological (A3) evidence in favour of their Norse derivation.

The roots of Category B words are not attested in Old English before one can see the impact of Anglo-Scandinavian linguistic contact, but are attested in Old Norse; this category is subdivided between those words whose root, besides English, is only attested in Old Norse (B1) and those whose root is also attested in other Germanic languages (B2).

Category C words are those whose root is attested in Old English in contexts beyond the impact of the Anglo-Scandinavian linguistic contact but which exhibit some peculiarities suggestive of possible Norse influence, in terms of their derivational form (C1), their inconclusive phonological features (C2), their meaning (C3), the compound or phrase they appear in (C4) or the frequency of their use (C5).

Category D words are extremely problematic either because there is no clear etymological explanation for their root (D1) or because their exact meaning and/or form are not clear and therefore it is difficult to provide etymological explanations for them (D2).

2.4.1 The debate on Scandinavian influence

The recorded instances of Scandinavian loanwords have undeniably been a stimulus of debate over the exact status of Scandinavian in Anglo-Saxon society. The social status of the speakers in these contact situations has been described with the following terms: ‘adstrate’, ‘superstrate’ and ‘substrate’ (Hansen, 1984; Townend, 2002; Hogg & Denison, 2008; Lutz, 2012, 2020; Miglio, 2010; Hock, 2021). Lutz (2012) is one of the sole scholars who draws a connection between the technical Old Norse loans and the later technical French loans to effectively argue that both foreign languages exerted a superstratal influence over the Anglo-Saxon. The author even advocates to redefine “cultural borrowing” as a direct consequence of “forced contact” through conquest (2012, pp. 17-18). Rather than stating that all borrowing must be linked to conquest, Miglio (2010) reasons that the Scandinavians were a dominating force (within the Danelaw) specifically due to the existence of legal jargon which must have been imposed by a group with the power to uphold law and order.

Although Lutz (2012) and Miglio (2010) do have convincing arguments for Scandinavian dominance, this stance differs from the rather uniform view within the literature: that Norse influence on English was of adstratal or even of a ‘minority’¹ nature (Hansen, 1984; Townend, 2002; Baugh & Cable, 2004; Durkin, 2014; Hock, 2021; Thomason & Kaufman, 2023).

¹ In Adamou, Bullock and Toribio (2024, p. 175) a reminder is set that ‘minority language’ is not only defined by the numeric minority of a linguistic group, but also by their inferior social, political and economic power.

Hansen (1984) and Hock (2021), much to Lutz's dismay (2012),² place the Norse influence on an adstratal plane, arguing that if the Danes had come as an aristocratic elite, more technical terms would have been perceptible in English; instead, the borrowings testify a linguistic exchange of equal prestige. Townend (2002) follows this line of reasoning, arguing that if Old English was superstratal during the Viking Age, Old Norse would have died off sooner without evidence of imported loans, and, vice versa, if the Norse dominated the Anglo-Saxons, that the language would have certainly not died off as it eventually did and would have additionally left more 'unnecessary' loans behind.

Alternatively, using a more historical approach to demonstrate the substratal nature of Norse, it has been pointed out by Hogg & Denison (2008, p. 11) that the repeated victories of the West Saxons over the Danes have ensured English political and linguistic power over the Scandinavians throughout Anglo-Saxon history, which is in stark juxtaposition to the description of an "ultimate conquest" of England by Viking settlements described in Townend (2002, p. 83). Furthermore, and in perhaps rather perplexing terms, Baugh and Cable (2004) as well as Thomas and Kaufman (2023) readily describe the Norse influence on the English lexicon as simultaneously 'pervasive' and 'shallow'. And perhaps not coincidentally, they only list examples of Norse loans that seem to support this idea, – *egg, fellow, freckle, gait, gap, girth, guess, hap, keel, kid, leg* – conveniently excluding loans that may otherwise represent social power (2004, p. 90).

2.5 Mutual intelligibility: its effects on borrowing and semantic change

It has been suggested that the degree of mutual intelligibility between two language communities may play a rather significant role in the influx of lexical borrowing (Townend, 2002; Durkin 2014). In fact, to certain, a mastery of both languages in contact is a prerequisite for any borrowing to occur (Haugen, 1950). Furthermore, it has been remarked that since code-switching (and thus, borrowing) works within syntactic restraints, said process should be facilitated when the interacting languages share grammatical structures (Adamou, Bullock & Toribio, 2024). Similarly, it has also been assumed that calquing requires a degree of 'familiarity' between the languages in contact since such borrowing also works within morphological constraints (Hock, 2021). On a semantic plane, the possible existence of interlingual coincidences may have also facilitated the Scandinavian 'colouring' of native constructions (Pons-Sanz, 2008). For example, when overviewing the many possible Norse

² Lutz reacts to an earlier edition (1986) of Hock's *Principles of Historical Linguistics* (2021) which is cited here.

influences in the poem *The Battle of Maldon*, Pons-Sanz (2008, p. 424) discusses cases such as Old English *hilde dælan* which may have been “modelled on Norse phrases like *deila heipter* and *deila sakar*” (‘to contend, quarrel’).

While the closeness of the two tongues might have facilitated the continual use of Scandinavian in England, this similarity has made it ultimately difficult for linguists to discern in certain cases whether a PDE word is of native or of Scandinavian origin (Hansen, 1984; Townend, 2002; Baugh & Cable, 2004; Dance, 2004; Durkin, 2014; Askedal & Nielsen, 2015).

However, formal evidence through comparing the languages’ phonological, morphological, syntactic and lexical tendencies has been crucial in distinguishing ON borrowings and substitutions from the native OE lexicon. If a word does not fit within the internal laws of English phonological change, for example, then one could infer a foreign provenance or influence (Townend, 2002; Baugh & Cable, 2004; Durkin, 2014; Askedal & Nielsen, 2015; Hock, 2021). Both Townend and Durkin have offered a great detailed overview on the phonological comparisons between the two Germanic languages.

A known example would be the Old English /sk/ to /ʃ/ development of <sc> in initial, medial and final positions combined with a front vowel as opposed to Scandinavian /sk/ retention. We therefore recognize cognate pairs which have become semantically differentiated in PDE: *skirt* and *shirt*, *skell* (dialect) and *shell*, and some instances show a drop of an equivalent: *to scathe* (OE *sceaða* vs. OI *skaða*) (Durkin, 2014, pp. 193-194). Such palatalization in Old English whilst early Scandinavian retained the plosive sound is also observed with initial and final position /k/ to /tʃ/: *church* and *kirk* (dialect), *bench* and *benk* (dialect), *ditch* and *dike* (Townend, 2002, p. 39). Furthermore, according to Townend (2002, p. 33), the stressed vowels of Norse and English diverged quite extensively in the three centuries between the departure of the Jutes, Saxons and Angles from the continental homeland to Viking Age England. For example, *low* is a suspected Scandinavian derivation (cf. OI *lág*) due to the development from Germanic /æ/ to /ā/ in early Scandinavian as opposed to /æ/ in West Saxon (excluding Anglian and Kentish /e/) which would have produced supposed cognate **læge* ‘fallow, uncultivated’ (2014, p. 200). However, when formal evidence alone is not enough to prove Norse-derivation, a semantic perspective may aid, such as it has been done to conclude a strong likelihood of ON provenance of *bread* (OE *brēad* ‘morsel’, ON *brauð* ‘bread, loaf’)

and *bloom* (Old Saxon *bloma* ‘ingot’, ON *blōm* ‘flower’) (Durkin, 2014; Askedal & Nielsen, 2015).

3 State of the Art II

While the first part of this discussion focused on the different topics pertinent to this study, this second part is dedicated to the previous research on the specific Anglo-Norse synonym pairs chosen for analysis in this paper. These are *frith* and *grith*, *craft* and *skill*, *theow* and *thrall*. As we will see, the words have all garnered varying degrees of attention in the last century, yet disagreements between scholars remain.

3.1.1 The ‘peace’ synonyms: previous literature

Frith and *grith* has been relatively well studied as a lexical pair in academia (Fell, 1982; Kennedy, 1982; Pons-Sanz, 2008; Miglio, 2010), yet some issues regarding their semantic specificities do remain.

In *Unfrið: An Approach to a Definition* (1982), Fell provides an excellent overview of how they have been defined over the years and does not hesitate to criticize the apparent stubbornness to distinguish the two. Specifically, she criticizes Thorpe’s (1840, 1861) definitions of the terms which have set a precedence in the literature to distinguish borrowed *grith* as a peace within a framework and native *frith* as a general term for peace. This, according to Fell, is an inadequate distinction. Yet, it has entered the *Bosworth-Toller Anglo-Saxon Dictionary*, a trusted tool that historical linguists use liberally. Kennedy (1982), in his translation of *Cnut’s Law Code of 1018* where both *frith* and *grith* appear multiple times, seems to sometimes adhere to this ‘classic’ semantic distinction between the two:

- 2) And uton godes cirican *griðian* 7 *friðian* 7 gelomlice secan us silfan to þearfe.
‘And let us maintain the *peace and protection* of the churches of God, and frequently attend them in our need.’ (Kennedy, 1982, p. 72, my emphasis)

According to Fell (1982), the semantic differentiation between *frith* and *grith* is of a different nature. She suggests that *frið/friðr* cognate pair seem to have appertained to the same semantic fields surrounding peace, friendship and love in both languages while ON *griðr* is uniquely connected to other words referring to household concepts (cf. Modern Icelandic *griðvist* ‘lodging’ and *griðkona* ‘housemaid’) (Fell, 1982, p. 86). Moreover, Fell (1982) also suspects *grith* entered Old English without ‘etymological support’, leaving behind the full semantic range in ON and thence appears readily specialized in OE. This semantic differentiation is also challenged in Pons-Sanz’s (2007, p. 9) findings on Norse-derived vocabulary in Wulfstan’s body of work, where the author points out that OE *frið* may have

adopted the sense of ‘the right for peace and protection within a legal society’ from ON *gríðr* in the loan-translation *fríðleas* ‘outlawed’ as part of a semantic backformation process.

While Miglio (2010) adheres to the *Bosworth-Toller* definitions for the individual words, she suggests that the sense of *frith* and *grith* as a collocated pair should be interpreted as one semantic unit used for emphasis. This may be tied to studies on the broader topic of Anglo-Saxon legal language (Mellinkoff, 2004; Solly, 2015), where redundant repetitions and alliterations are said to have been necessary to create rhythm and aid in the retention of legal maxims (i.e., *truth, the whole, truth, and nothing but the truth*). Furthermore, *frith* and *grith* as an Anglo-Norse legal doublet is reminiscent of Solly’s (2015) ‘intercultural dimension’ of legal English. This is described as the use of synonyms sourced from an array of languages – Anglo-Saxon, Norse, Celtic, French and Latin – which reflects the authority’s need familiarize the entire public with the common law, regardless of their mother tongue (2015, p. 79). An example given of such Anglo-Norse “double-talk” in legal verbiage is *selfsame* (OE *self* and ON *same* were synonyms) (Mellinkoff 2004, pp. 54, 55).

3.1.2 The ‘expertise’ synonyms: previous literature

Skill is amidst the classic examples of Scandinavian loans due to its characteristic /sk/ sound, which would have manifested as palatal fricative /ʃ/ in the native Anglo-Saxon phonological environment. The loan is often grouped with ‘everyday life’ vocabulary English has inherited by the Scandinavians (Baugh & Cable, 2002; Durkin, 2014). Serjeantson (1935, p. 79) remarks that the word’s primary senses in Middle English were “skill, discrimination, and reason”. Durkin points out that the native-Norse pair *craft/skill* have retained considerable overlap in PDE and further remarks that they were influenced by the Latinate *art* (2014, p. 215). Lutz (2017, p. 332) attributes the competition of French *reason* with *skill* to its semantic reduction, as it lost its ‘psychological faculty’ sense in Middle English, and hence retaining its ‘homely’ sense in Present-Day English.

Further literature on the semantic evolution of the *craft/skill* pair is scant. An older study, *A Semantic Analysis of Cræft and Related Words* (Girsch, 1988) extensively analyses the semantic history of OE *cræft*. Girsch identifies two other works relating to the diachronic study of *craft* and subsequently discusses them (Kroesch, 1929; Mincoff, 1933). Kroesch (1929) interprets ‘strength, power’ as the word’s core meaning, as it is shared across the Germanic languages. He identifies the secondary meaning of ‘a large number’ in OE (specifically as a grouped force from heaven) stemming from the identified core meaning,

which does not occur in historical dictionaries contemporary to his study. Further broadening of *cræft* Kroesch associates with Latin influence (equated to Latin *virtus* ‘virtue, moral strength’ and *ars* ‘branch of learning, profession, skill’) and the shift from the literal sense of ‘strength’ to the figurative mental capacity is also paralleled to its frequent associations with OE *snyttro* ‘wisdom’ and OE *mod* ‘spirit, mood’. In all, the development of *craft* as ‘moral, mental power’ unique to English amidst the Germanic languages (i.e., *Swa oft sio godcunde gemetgunge, [ærdæmðe] hio [ðæm] men selle cræftas & mægen, & mægen hio him geeowað his intrymnesse* ‘Thus often the divine moderation, before it gives a man strength and virtue, it tests him his weakness to prove his endurance’ (Girsch, 1988, p. 172)) is essentially attributed to its synonymic liaison to Latin *virtus* (Girsch, 1988, pp. 34-41 on Kroesch, 1929). Mincoff’s study likewise identifies a myriad of senses for OE *cræft* from textual sources, such as ‘vocation’, ‘art, skill’, ‘cunning’, ‘magical power, sorcery’, ‘political power’, ‘ability’, ‘virtue’, amongst many others. Like Kroesch, Mincoff links all these meanings to the primary sense of ‘strength’. Unique to Mincoff’s analysis, however, is the focus on the influence of OE synonym *mægen* ‘might, physical strength’ on *cræft*, and vice versa. It is argued that as *cræft*, the more ‘mental’ synonym of the two, was adapted to the senses related to Latin *virtus*, *mægen* slowly took over their shared semantic field, leaving *cræft* to host new senses associated with ‘skill’ and ‘trade’ (Girsch, 1988, pp. 42-51 on Mincoff, 1933).

Furthermore, Girsch (1988, pp. 796-798) observes an inclination to use negatively connotated nominal compounds of *cræft* in prose such as in homiletic, ecclesiastical, secular and biblical texts (i.e., *deofolcræft* ‘devil’s work’) alongside more neutral uses of *cræft* close to Latin *ars* meaning, which were also prevalent in medicinal and scientific texts (i.e., *larcræft* ‘knowledge, science’). Ultimately, though, the simplex *cræft* reached PDE with senses related to artisanal work, a result of what Girsch suspects was the prevalent sense of *cræft* for the Old English-speaking masses as opposed to the literary elite that interacted with a versatile version of the word.

While *craft* has been intimately dealt with, a full-fledged diachronic study of *skill*’s semantic trajectory remains, as far as I know, unwritten.

3.1.3 The ‘slave’ synonyms: previous literature

Præll as a Scandinavian loanword in English has garnered relative attention by historical linguists throughout the decades (Serjeantson, 1935; Lutz, 2012, 2022) and Old English *þeow* has also been the subject of discussion, especially its metaphorical usage as the equivalent of

Latin *servus* from religious source material (Magennis, 1998). Research considering both *þeow* and *þræll* as well as other words in the semantic field likewise remains rather scarce (Girsch, 1994; Pelteret, 1995; Pons-Sanz, 2007).

In *Thralldom: a history of slavery in the Viking age* (2021), Brink presents an in-depth study of the socio-historical phenomenon of slavery throughout the Viking Age using a range of source material (i.e., sagas, runic inscriptions, onomastic evidence, legal texts and archaeology). In one particular chapter, the etymologies and meanings of the many terms within the word-field are considered (i.e., *slave*, thought to have originated from ethnically designating the slaves as, well, Slavic), – a linguistic analysis that yields the conclusion that the terms exist on a “sliding semantic scale” in regards to the concepts of freedom and societal hierarchy (Brink, 2021, p. 183). For example, it has been noted that Old English *esne* and *wealh* could designate a free person as well as a slave (Magennis, 1998, p. 158).

According to Brink (2021), ON *þræll* would have been the most common term during the Viking Age to refer to a slave and is thought to have originally carried the sense of ‘one who runs (errands)’ (cf. OE *þrægan* ‘to run’). Pons-Sanz (2007, p. 12) asserts that the loan was the most common term for ‘slave’ or ‘servant’ in Old English and Serjeantson (1935, p. 66) notes that *thrall* was “common in Middle English”. Furthermore, *þeow* is considered to have derived from Proto-Germanic **þeu-*, which is assumed to have likewise carried the meaning of ‘one who runs (errands)’ (2021, pp. 123, 132-133).

Þeowas, as Magennis (1998) defines it, would have referred to a class of property-less and powerless people in the hierarchical society of Anglo-Saxon England and were therefore largely obscured in Old English literature. In Old English biblical texts, however, *þeow* is shown to have been considered the appropriate translation for Latin *servus* in the metaphorical sense of *servus Dei* ‘slave of the Lord’, shedding the literal meaning attached to slavery. The author thus identifies three ‘modes’ of *þeow*: as reference to those faithful to God (‘honorific’ sense), to the self whilst praying (‘precatory’), or to the “nobly-born” saints that have assumed the title of ‘slave of the Lord’ (‘assertive’) (1998, pp. 141, 144).

Which of the two is supposed to be the ‘ambiguous’ synonym for ‘slave/servant’ is a point of contention, however. On one hand, it has been suggested that Wulfstan’s usage of *þræl* in contrast to *þeow* is a means to emphatically refer to literal slavery as opposed to the ambiguous nature of the Anglo-Saxon synonym (2007, p. 17). Outside its usage as the

religious metaphor, however, *þeow* has been considered unambiguous in its legal and literal sense of ‘slave’ (Pelteret, 1995; Magennis, 1998, p. 148).

Moreover, the idea that the Norse loan was pejoratively connotated in Old English (with specific reference to Wulfstan’s writings) compared to its ‘broader’ native equivalent and mainly employed in legal jargon seems to have taken root in the earlier literature (Pelteret, 1995, p. 69). This excludes more recent contributions; Pons-Sanz (2007) and Lutz (2012) push back on this idea, the former arguing the loan could extend its senses to match *þeow*’s variety while the latter echoes this sentiment and additionally remarks the superstratal nature of *þræl* as a loan referring to a legally designated status within society. For Magennis (1998), the fact that *þeow* simply meant ‘servant, slave’ in the legal sense and did not carry any additional connotations is evidenced by the ease of the word’s incorporation in biblical figurative language, such as in the static phrase *Godes þeow*. This, the scholar compares with Norse *þræll*, which he deems to have carried “a greater sense of ignominy” (1998, p. 158). However, Pons-Sanz (2007, pp. 12-13) acutely points that in some contexts, OE *þræl* does not render this negative connotation, and rather shows itself wholly capable of replacing *þeow* in biblical figurative contexts.

In all, the research overviewed seems to show disagreements on the ambiguities, semantic breadth and connotations associated with the synonyms *þeow* and *þræl* in Old English. However, Girsch (1994), Magennis (1998) and Pons-Sanz (2007) all point their conclusions in the same direction: that *þeow* gradually lost its literal association with slavery (perhaps in favour of the metaphorical sense), gradually leaving the space for *þræl* to become the most common word for ‘slave’.

4 Aims and Research Design

As previously stated, this paper investigates the semantic changes of synonym clusters made up of native (English) and borrowed (Norse) nouns in Old and Middle English. Accordingly, this study aims at exploring the semantic processes underlying the Anglo-Norse (AN) synonym clusters and attempts to uncover the potential external and internal linguistic factors perpetuating said semantic processes. After reviewing the literature, the two opposing processes – Parallel Change (PC) and the Law of Differentiation (LD) – will be kept in mind during the discussion of results.

It is worth noting that all the synonyms chosen are nouns, because this word class is expected to hold more semantic weight as designators of things and notions, albeit their sometimes inexact and abstract nature (Bréal, 1897, p. 193).

Table 1. *The chosen synonym pairs*

origins	‘peace’ cluster	‘expertise’ cluster	‘slave’ cluster
Anglo-Saxon	OE <i>frið</i>	OE <i>cræft</i>	OE <i>þeow</i>
	ME <i>frith</i>	ME <i>craft</i>	ME <i>theu</i>
Scandinavian	OE <i>grið</i>	ME <i>skil</i>	OE <i>þræl</i>
	ME <i>grith</i>		ME <i>thral</i>

In this specific study, a bi-partite analysis will take place, consisting of a lexicographic-based overview and then completed by a corpus-based approach. The goal here is to attain persistent results through different modes of analysis which will ultimately, and hopefully, aid in founding solid conclusions on the semantic processes and their factors of the AN synonym clusters.

4.1 Lexicographic analysis

The first methodological steps were inspired by the structure of Rynell’s (1948) extensive study on Anglo-Norse synonym pair *taken* and *nimen*, where the verbs’ etymologies and semantic nuances were thoroughly discussed. The first steps involving the use of lexicographic tools were also in tandem with Girsch’s (1988) study of *cræft*. This was to primarily 1) conduct an etymological overview, 2) find the known senses of synonyms and discover the timeline of senses in English and 3) discuss the senses of the synonyms in their respective languages (if information provided allows it).

Due to this study’s objectives, an intimate analysis of Old and Middle English texts was required throughout, and unknown or obscure terms and phrases were bound to emerge.

Hence the use of *Bosworth-Toller's Anglo-Saxon Dictionary* and the *Middle English Dictionary* (MED). The former is described on their website (accessed via <https://bosworthtoller.com/>) as “the largest complete dictionary of Old English”. While this dictionary presents very brief definitions, its main function rests on the translation to Present-Day English, and is usually a well-regarded tool by scholars, although some have expressed some disagreement with some definitions presented in certain entries (Fell, 1982). The online *Middle English Dictionary*, established by the University of Michigan, is based off three million phrases from ME manuscripts and has arguably more complete definitions than *Bosworth-Toller*. Furthermore, *The Oxford English Dictionary* (OED) online was invaluable to this project as it is considered to be one of the most reliable lexicographic tools available: “[t]he OED is probably the most complete historical dictionary of any language” (Hogg & Denison, 2008, p. 1). Each entry is meticulously subdivided into senses and subsenses (which are dated based on attestations) and a discussion on a word’s etymology is always provided.

The *Thesaurus of Old English* (TOE) was likewise consulted. It is a unique tool, described as “an inside-out dictionary, with meanings first and then words” (*A Thesaurus of Old English*, 2017). Its classification system is a numerical hierarchy, devised by Michael Samuels and Christian Kay in the making of the *Historical Thesaurus* (2009) and is still used to categorize items in the OED. The Old English words are classified based on their meanings and synonyms with the intent on showcasing the semantic fields the words occupy. Their statement on the *Old English Thesaurus* website (available at <https://ht.ac.uk/>) regarding their system of classification ends with a cautionary note, expressing that while they hope to provide data for further research, they admit their tool is alike a “blunt instrument, sacrificing semantic or grammatical specificity to breadth of conceptual coverage” (*A Thesaurus of Old English*, 2017).

To add on to the dictionaries and the thesaurus just discussed, Dance et al.’s (2019) *The Gersum Project*, as mentioned above in section 2.4., was also consulted. Experts Richard Dance, Sara Pons-Sanz and Brittany Schorn have compiled the early histories and senses of over 900 Norse loanwords from their corpus of Middle English poems from northern England. Their classification is based on the certainty of the word being a Norse loan, ranging from Type A, which indicates a backing of strong systematic and formal evidence to Type D, indicating flimsy evidence, for cases that can only be studied through textual context. This tool is also interwoven with the other sources, referencing *Oxford English Dictionary*, the

Historical Thesaurus of the Oxford English Dictionary, the *Dictionary of Old Norse Prose* and the *Middle English Dictionary*.

In such, the hope was to create a dynamic picture and a solid foundation on what is, let us say, ‘canonically’ known of the words studied. It is important to note, however, that dictionaries present an overview of known senses from different contexts and do not explicitly distinguish the core senses from the peripheral ones. To utilize the imagery from the quote provided by *TOE* above, the lexicographic analysis serves as a blunt instrument, which is then sharpened by the subsequent corpus work, where the finer semantic distribution can be discerned.

4.2 Corpus-based analysis

The second phase of the analysis was designed to complete the first steps described above and most importantly, to observe the finer nuances of the words’ prosodies. The *AntConc* corpus software was chosen to host and read the corpus files. Its features include tools found in many standard corpus-software such as concordance lines, file view, clusters and n-grams. This allowed for a more intimate scrutiny of the synonyms’ attestations within their textual contexts through the centuries.

To cover both historical periods, the *York-Toronto-Helsinki Parsed Corpus of Old English Prose (YCOE)* and her sister corpus, *Penn-Helsinki Parsed Corpus of Middle English (PPCME2)*, were utilized. The former is a compilation of approximately 1.5 million words (1,450,376) with a range of 100 texts taken from Old English prose texts while the latter amounts to almost 1.2 million words (1,155,965) with a range of 56 texts from Middle English prose texts.

Furthermore, both corpora are syntactically annotated: each word has a ‘part-of-speech’ tag attached to it (i.e., “N” – common noun, “ADJ” – adjective, “PRO” – personal pronoun). To compile succinct results, every singular and plural form of the nouns was queried. Due to the synthetic nature of Old English, the nominative, accusative, genitive and dative forms had to be taken into consideration. Additionally, special characters *ð* ‘eth’, *þ* ‘thorn’, *æ* ‘ash’ and *ȝ* ‘yogh’ were to be composed as ‘+d’, ‘+t’, ‘+a’ and ‘+g’, respectively. To use the masculine strong a-stem noun *cræft* ‘strength, expertise’ as an example, here are the different forms that were queried:

cr+aft_N (sg. nominative, accusative)

cr+aftes_N (sg. genitive)

*cr+aftē*_N (sg. dative)

*cr+aftas*_N (pl. nominative, accusative)

*cr+afta*_N (pl. genitive)

*cr+aftum*_N (pl. dative)

While Middle English nouns have shed most of their inflectional markers, variation in spelling was rampant due to the recording of dialectal differences. To be acquainted with the variants, the *MED* was consulted before searching the *PPCME2*. Norse-derived *skil* ‘reason, cause, skill’, for example, was found to have 24 spelling variants according to the *Middle English Dictionary*:

skil n. Also *skil(l)e*, *scil(le)*, *scile*, *sckil(e)*, *schkil*, *schil(le)*, *schile*, *shil* & *skel(e)*, *scele*, *sckele*, *schele* & (early SEM) *scule* & (errors) *skilk*, *scelele*, *styl*, *seil*, *kill*, *kil(e)*, *kyll*; pl. *skil(l)es*, etc. & *skilus*, *sckillis*.

Additionally, every variant with the part-of-speech tag, *_N**, was queried to maximize potential tokens and sift through the data for attested (and potentially unattested) variants in the corpus.

With the clusters/n-grams tool, additional derived forms of the nouns were searched to examine their semantic range and productivity. The clusters tool essentially summarizes results from the concordance tool, giving the frequencies and ranges of the different word forms. Using this tool to compare the types of word-processes the synonyms underwent aided in further understanding their semantic divergences and/or similarities. The asterisk sign was utilized in queries (i.e., **cr+aft*_N**) to include derivations of the noun with affixes or other joint constituent morphemes.

Data compiled, each individual concordance line was studied and categorized into one of the senses detected during the lexicographic phase of the analysis. Here, the interpretative work entailed a very subjective dimension from my part. Additional research into historical context and existing translations of the texts was done in an attempt to counterweigh this possible limitation. Moreover, this process sometimes brought in the discovery of new semantic categories which had not been disclosed in the dictionaries. When such a case did arise, these were then simply added to the list of senses. Then, raw frequencies for each sense were obtained and relative frequencies could be calculated (per million words (pmw) or per thousand words (ptw)).

The philological information such as text name, manuscript dating and text genre for each occurrence was documented, providing further contextual information to consider during the diachronic semantic analysis. Indeed, analysing the environment in which each occurrence resides was paramount, as Firth (1957, p. 32) remarks, “the complete meaning of a word is always contextual, and no study of meaning apart from a complete context can be taken seriously”. Since synonymy can be defined by their interchangeability within the same context, them sharing collocational patterns to a certain extent was expected. On top of investigating the co-text for repeatedly associated terms, the genre and dialect distributions were also studied, with the expectation of finding indications of socio-historical influences that would further profile each individual synonym.

4.3 Subsequent expectations

Although the frequencies in the *YCOE* and *PPCME2* were not as high as in a modern-day corpus, they were nevertheless expected to potentially reflect extra-linguistic elements. That is, if one synonym was found to be more frequent than the other, one would expect social elements, such as the speaking community’s status, to have an influence on its usage. This led to another concern; that the results would be representative of a very specific demographic. Most specifically, the literate scribal elite responsible for composing most medieval texts. This limitation was more pronounced for OE texts, where most texts were produced in the conservative and prestigious West Saxon standard dialect. The ME texts showed to be more varied in provenance and dialect, as post-1066 scribes tended to reproduce local phonology. However, just as the elite may influence the speech of the masses, influence may likewise come from the basilectal speakers. In such, one may expect general linguistic tendencies to be reflected in the written evidence.

Moreover, due to reproductions of manuscripts throughout the medieval period, the data included repetitions of the same texts – were these to be discarded if no linguistic changes were observed in a 12th century rewriting of a 10th century manuscript? Ultimately, these were included, not to conflate the frequencies, but in the hopes of finding relevant tweaks made by different scribes over the decades that may signal semantic change. On this note, it was also important to keep in mind that specific senses found in specific texts may represent a one-time creative use of the word by the scribe. On the other hand, an individual’s interpretation of a word’s sense may in turn give us insight to the word’s semantic scope and potential extensions (which would then link back to potential core senses of said word).

Furthermore, regarding Parallel Change (PC) and the Law of Differentiation (LD), the relevant literature previously discussed seem to largely agree that differentiation and/or death are likely to occur if a semantic field is occupied by several synonyms (Bréal, 1897; Samuels, 1972; Sylvester, Tiddeman & Ingham, 2022; Liétard, Keller & Denis, 2023). This, however, does not disqualify the possibility that analogous change could have happened at some stage before semantic differentiation, as remarked by Liétard, Keller and Denis (2023). That being said, the upcoming results are expected to reflect in various degrees instances of convergence and analogy as well as differentiation and obsolescence.

5 Results and Discussion

We now turn to the results and the subsequent analysis, with each sub-chapter focusing on one synonym pair at a time. I demonstrate instances of potential analogous development (PC), where pairs *frith* and *grith*, *theow* and *thrall* are seen to share a high degree of semantic overlap, while *craft* and *skill* seem to converge to some extent, but never to a point of directly appearing in the same co-text. Then, I suggest that all three pairs eventually undergo semantic divergence and/or death, possibly as a consequence to sharing semantic slots with other synonyms that were deemed more adequate for usage to a post-Norman Conquest society. It is therefore suggested that PC and LD are not mutually exclusive semantic processes that synonym pairs may undergo.

5.1 The ‘peace’ synonyms: *frith* and *grith*

It was proposed that *frith* and *grith* were likely highly interchangeable terms throughout Old and Middle English texts. The words can be defined as referring to an abstract state of being. This state usually meets the criteria of being first and foremost positive and is likewise achieved through the absence of molestation. This unmolested state of an entity (i.e., a place, a person) can be ensured spatial-temporarily by a physical and/or abstract protection (i.e., a border, a sworn oath, faith). It is thusly that the modern English speaker may equate *frith* and *grith* with the concept represented by the word *peace*, a term that is used frequently in the following analysis as an overarching translation of both synonyms.

Due to the inference that the pair sustained a very high degree of synonymy, it was argued that the pair may have experienced PC. Indeed, while ON *griðr* in its original language differs semantically from OE *frið* due to its ‘household’ connotations, the loan seemed to have been incorporated into OE in direct correspondence with *frith*, hence the doublet *frith* and *grith*.

5.1.1 Lexicographic results of *frith* and *grith*

The *OED* attributes three meanings to the noun *frith* and describes its etymology as “a word inherited from Germanic.” The first definition of *frith* is, as expected, ‘peace, protection, safety, security’ and is mostly attributed to Old English with some relevant examples until the 14th century. This first sense will be treated as the ‘core’ sense for *frith*. It also shows to be productive, spurring compound nouns: *frith-guild* ‘peace-guild’, *frithsoken* ‘refuge’, *frith-stool* ‘sanctuary’. The second and third obsolete senses are both linked to the first through the sense of ‘enclosure’:

2.a. c.1275. A game-preserve, deer-park.

2.b. 1584. water frith [...] A place where the fishing is preserved.

These last senses could be seen as a metonymic extension of the first, as the preserved areas for hunting and fishing encompass the state of protection to a specific area which accompanies the state of peace (as opposed to an area where anybody can stroll through and disturb the land). Although rather departed from the ‘original’ sense of ‘peace’, these extensions of *frith* arguably reflect the fact that the term may have narrowed in meaning in some uses and may therefore not only exist merely as a ‘broad’ counterpart of *grith*.

Listing the noun as an early Scandinavian loan, *grith* adheres to six different meanings. The first and foremost definition is “[g]uaranteed security; protection, defence; safe conduct. *Obsolete*. (Old English–1600).” This general meaning is then followed by a more specialized definition pertaining to Anglo-Saxon law which the *OED* attributes to Old English times only:

Security, peace, or protection guaranteed under particular limitations of time or place; as church grith n. (Old English *ciric-grið*), security within the precincts of a church; handgrith n. (Old English *hand-grið*), protection under the king's hand; [...], sanctuary. to take grith: to take sanctuary [...].

According to the *OED* definitions, the notion of ‘sanctuary’ seems to have become pertinent to *grith*’s semantic makeup. Indeed, the third sense of *grith* is “a.1300. a place of protection; a sanctuary, asylum.” Not only can this be perceived as a metonymic realization of ‘peace within limits’, but it could also indicate some influence from Old Norse, where *griðr* means ‘home’ or ‘protection offered by the household’ (as discussed in Fell, 1982).

This ‘sanctuary’ sense, as mentioned, is also observed in *frith* and notably in certain compounds; *frithsoken* ‘refuge’, and *frith-stool*, ‘sanctuary’. The former is an obsolete OE term which seemed to have survived in written records only until half-way through the 14th century, seemingly in time for the arrival of *grith*’s sense as ‘sanctuary, asylum’. Also obsolete, *frith-stool* equally shares the sense of ‘a place of safety, refuge’ in OE. Interestingly, according to the *OED*, *frith-stool* re-emerged in the 17th century – “b. 1610–1871. A seat, usually of stone, formerly placed near the altar in some churches, which afforded inviolable protection to those who sought privilege of sanctuary.” This suspicious disappearing and appearing act of the compound arguably showcases the limitation of relying solely on written sources, as it is quite possible that *frith-stool* simply did not appear in texts between the 14th and 17th centuries but was continually used in spoken English.

Here one might ask the question of whether *frith* itself did not denote ‘church-provided sanctuary’ as much as *grith* did and records have only preserved this sense through its derivations. Thusly, did the native *frith* already possess this sense when *grith* came into use, or was it ‘coloured’ by the latter through association as synonyms? I would be inclined to the last presumption due to the later dating of this narrowed sense proposed by the *OED* were it not for this following entry found in *Bosworth-Toller’s Anglo-Saxon Dictionary Online*: “*cýric-friþ*, Church-peace, right of sanctuary; *ecclesiæ pax*” attached to an example from the 9th century text *Laws of King Alfred*. Instead, this suggests a high degree of interchangeability between the pair and the ‘church-provided sanctuary’ sense may have first belonged to *frith* to then colour *grith*.

Furthermore, a few more words can be dedicated to the search results yielded by *A Thesaurus of Old English*. The nouns *frith* and *grith* are found in nine and four categories, respectively, and share two broader categories: ‘peace’ and ‘law’. Interestingly, where *grith* is linked to ‘protection, safekeeping’ (a category on its own), *frith* shares this sense as a subsense under the ‘law’ category: ‘sanctuary, security from molestation’. Additionally, *TOE* attributes the specific sense ‘church peace, right of sanctuary’ to *frith*, and fails to mention it for *grith*.

It might be that *grith* underwent a metaphorical extension before its introduction into English, evolving from its Norse sense ‘protection within the home abode’ to ‘protection granted by the church/king’. Yet, as we know, *cýricfriþ* is also attested in OE, so why would the ON term then be imported with that exact same sense? One line of reasoning that could answer this dilemma is when we take into consideration the historical context in which *grith* first appeared in Alfred and Guthrum’s treaty of 878 which would ensure the latter’s subsequent baptism. Where the concepts of truce-making and church-protection were paramount for the future safety of Wessex, Alfred and his entourage, perhaps understanding the Scandinavian equivalent of *frith* was *grith*, could have purposefully used the invaders’ term to ensure their full understanding of the conditions of the truce. Alternatively, this could be interpreted as perhaps an attempt to appease the belligerent Vikings through some sort of linguistic compromise by using terminology familiar to them. This multilingual usage is reminiscent of Mellinkoff’s (2004) ‘intercultural’ ‘double-talk’ in legal verbiage, which specifically aims at including Anglo-Saxons and non-Anglo-Saxons alike.

Moreover, it is interesting that its first appearances should manifest as a cluster of three examples within the one phrase, as if the scribe was wholly familiar with the foreign term and clearly expected any intended audience to be in the know, too (Miglio, 2010, p. 15):

- 3) Forðam ælc *cyricgrið* is Cristes agen *grið*, and ælc cristen man ah mycle
 þearfe, þæt he on þam *griðe* mycle mæpe wite.
 ‘Therefore, any church sanctuary is Christ’s own sanctuary, and every
 Christian man needs to pay that sanctuary great respect.’

An alternate, or adjacent, reading of this is the rhetorical power brought in with this repetition, possibly achieving a higher degree of precision and therefore emphasizing the meaning of the words (Mellinkoff, 2004; Solly, 2015).

Moreover, the suspicion that the synonym pair could have extensively shared semantic makeup down to their nuances is arguably reinforced with the fourth sense linked to *grith* provided by the *OED*: “Old English–1500. Peace (in the general sense). Often collocated in [OE] and [eME] with *frith*, in [IME] with *peace*”. This general idea of ‘peace’, if we recall the previous research discussed in section 3.1.1., has been intrinsically assigned to native *frith* in opposition to *grith*. But here, as the *OED* indicates, the loanword may have adapted a broadened sense, and specifically in lexical co-occurrence with its synonyms, indicating the possibility of a more intertwined semantic relationship (parallel change) rather than a well-delineated dichotomy between the words (differentiation). Indeed, this is highlighted by some translations of the doublet offered by scholars, where the words are interpreted as virtually equivalent (example 4) or conflated into one meaning (example 5, where they appear as verbs):

- 4) Ðonne nam mon *frip* and *grip* wið hi, and naðelæs for eallum ðissum *gripe*
 and gafole, hi ferdon æghweder and heregodon ure earme folc
 ‘Then they [Saxons] made *truce* and *peace* with them [Danes], nevertheless
 for all this *peace* and tribute, they went everywhere, and harried our
 miserable people.’ (Miglio, 2010, p. 16)
- 5) And þæt hi godes circan æghwar georne griðian 7 friðian 7 mid leohte 7
 lacum gelome hig gegretan 7 hig silfe þar georne gebiddan
 ‘And that they everywhere diligently protect the churches of God and
 maintain their security, and visit them often with candles and offerings, and
 there earnestly pray.’ (Kennedy, 1982, p. 80)

It may then be possible that the loan entered Old English with the specific connotation of a truce under limited conditions (as attested in the treaty between Alfred and Guthrum), perhaps in direct association with the legal term *frith*, which we know was used in the *Laws of Alfred* under various forms and senses. The fact that ON *griðr* did not enter OE with its native

‘domicile’ meaning might be a consequence of OE speakers equating the term with their native word, wholly unaware of other semantic nuances it may have carried in its native tongue. And, as it was adopted in legal jargon, it may have semantically broadened to denote a more general sense of protection, further converging (or competing?) with *frith*.

All in all, it could be argued that the collocation of *frith* and *grith* seems to be of stylistic, rhetorical value found in legal verbiage rather than an emphasis of their semantic distinction (or likeness). Therefore, categorizing the (nearly) absolute synonym pair as a legal doublet may be deemed appropriate (compare with *all and sundry*, *cease and desist*, *power and authority*). This would further entail a high degree of synonymy between the two.

It is as such that if the senses found in the dictionaries were to be summarized, one may observe that the pair fundamentally share their semantic makeup:

The main senses for *frith*:

1. Peace (general). PEACE
2. Peace and subsequent protection ordained by an authority (the king, the church). LAW
 - a. or a truce, a peace-settlement. PEACE NOT WAR
3. Sanctuary, asylum (i.e., church-refuge). PROTECTION

The main senses for *grith*:

1. Peace (general). PEACE
2. Peace and subsequent protection ordained by an authority (the king, the church). LAW
 - a. or a truce, a peace-settlement. PEACE NOT WAR
3. Sanctuary, asylum (i.e., church-refuge). PROTECTION

A note to address before testing their semantic relationship using corpus-data is that it is to be expected that the ‘general’ sense of peace so conveniently put forth by dictionaries might prove itself to be difficult when defining *frith* and *grith* in specific contexts. In such, context-based specific senses might arise, making these tripartite definitions a general guide rather than an all-encompassing semantic criterion of the synonyms.

5.1.2 Corpus results of *frith* and *grith*

In total, 199 tokens were gathered for the noun *frith*, 189 of which were found in the *York-Toronto-Helsinki Parsed Corpus of Old English Prose (YCOE)*, which produced a normalized frequency of 130.31 instances per million words (pmw) in the older period. The remaining ten hits were found in the *Penn-Helsinki Parsed Corpus of Middle English (PPCME2)*,

amounting to 8.37 hits pmw. On the flip side, *grith* amounted to 93 tokens, 64 of which were collected from the *YCOE*, equalling to 44.13 instances pmw. 29 more tokens were garnered from *PPCME2*, amounting to 24.28 tokens pmw. A degree of decrease in frequencies of both synonyms from OE to eME was to be expected due to their obsolescence by Modern English, but the drastic plummet of *frith* admittedly came as a surprise. To add on, the relationship between the pair seemed to have flipped, where *grith* appears more often in texts from the later period than *frith*.

The three main senses which summarized the results from the lexicographic analysis, 1) ‘peace (general)’, 2) ‘peace or protection granted by an authority (truce)’ and 3) ‘sanctuary’ were detected in the OE period while the ME sources prompted the introduction of a subsense, 4) ‘inner peace’, which entailed a religious and spiritual understanding of peace. In all, this fourth sense accounts for two instances of *frith* (OE and ME combined, 0.77 instances pmw) and 14 tokens of *grith* (5.29 freq/pmw). The ‘sanctuary’ sense is also relatively unaccounted for throughout the two historical periods, amounting to ten (3.78 hits pmw) and nine token hits (3.40 hits pmw) for *frith* and *grith*, respectively. The distribution of the top two senses is as follows: 54 token hits (20.42 freq/pmw) from the *frith* sample and 20 hits (7.56 freq/pmw) for *grith* fall under the ‘general’ sense of peace. The remaining 133 hits (50.29 freq/pmw) and 50 hits (20.33 freq/pmw) were categorized under ‘granted (truce)’ for *frith* and *grith*, respectively. The Norse equivalent’s sense distribution appears to be more ‘evened out’ than its native counterpart, while the grand part of the examples for *frith* can be placed under the sense of ‘granted (truce)’.

While OE texts were in vast majority West Saxon and of legal nature, ME texts were found to be mainly ecclesiastical and in the West and East Midlands dialects. This could offer a first tentative explanation to account for the fourth semantic category, as it deals with a religious reading of ‘inner comfort’ from following Christian doctrine. Indeed, if we have a look at the genre distribution of the terms (Table 2 below), the ostensible shift from *frith* as ‘truce, peace settlement’ in OE to *frith* as religious ‘peace (of the soul, inner comfort)’ in ME could be linked to its two main genres in the respective linguistic periods: 152 of its OE tokens in historical texts (such as from the *Anglo-Saxon Chronicle*) to all ten ME hits pertaining to homiletic texts (i.e., *Ormulum*). OE *grið*, on the other hand, has a lower majority (44 hits in historical texts) and the rest of its occurrences are distributed amongst four genres only (compared to OE *frið* which features in 11 different text genres). ME *griþþ*, like its counterpart, also only appears in sources engaging in religious discourse.

Table 2. Genre distribution of *frith* and *grith* found in YCOE and PPCME2

Old English					Middle English				
genre	<i>frith</i>		<i>grith</i>		genre	<i>frith</i>		<i>grith</i>	
	raw freq.	freq. ptw.	raw freq.	freq. ptw.		raw freq.	freq. ptw.	raw freq.	freq. ptw.
Homilies	3	0,01	5	0,02					
Homilies, biography, lives	1	0,01	0	0	Homilies	2	0,05	4	0,10
Biography, lives	7	0,02	0	0					
Ecclesiastical laws	2	0,18	6	0,53	Homily, poetry	8	0,07	19	0,17
Religious treatise	1	0,01	0	0					
Bible	7	0,05	0	0					
Epilogue	3	3,11	0	0	Biography, lives	0	0	1	0,03
History	152	0,64	44	0,19					
Philosophy	1	0,02	0	0					
Laws	11	0,53	9	0,43	Religious treatise	0	0	5	0,01
Charters and Wills	1	0,08	0	0					
totals:	189		64			10		29	

However, it is perhaps pertinent to note that the assigned text genre does not necessarily predict every instance under which sense the words will appear. For example, while religiously imbued instances such as *Godes grið* ‘God’s protection’, *Cristes agen grið* ‘Christ’s own protection’, and *Godes þearfum frið* ‘God’s needed protection’ all appear without surprise in Cnut’s *Institutes of Polity* (11th c.), a document on ecclesiastical laws, the same collocations are present in ‘secular’ legal texts (i.e., *Laws of Alfred*, 9th c., *Laws of Æthelred V-VI*, 11th c., *Laws of Cnut I-II*, 11th c.). Regarding the two genres mentioned, ‘ecclesiastical laws’ and ‘(secular) laws’, it is interesting to note the raw tokens show that despite the lower frequencies of *grith* during the OE period, the term shows to numerically compete with *frith* (see Table 2). This perhaps indicates a stronger degree of interchangeability within the realm of legal/religious language (at least within Aethelred’s and Cnut’s texts, as the Norse loan does not appear in the older text *Laws of Alfred*).

On top of this, they apparently attract the same words related to their lexical field during both historical periods, especially within the [NOUN and NOUN] structure: *griðe & gafole* ‘peace and tribute’, *griðe & friðe & gafole* ‘peace, protection and tribute’, *sibb & frið* ‘protection and peace’, *friðe & fultume* ‘protection and support’, *Godes lage & folces frið* ‘God’s right and the people’s protection’, *sop sahtnesse & trigg & trowwe griþþ & friþþ* ‘true reconciliation,

trust, truce, protection and peace’, *lazhe & griþþ* ‘law and protection’, *griþþ & sahhtnesse* and *friþþ & sehtnesse* ‘peace and protection’ (see Table 3 below to see these in context).

There seems to be an increased ease of interchangeability between the pair in the Middle English texts, since if all *griþþ & friþþ*, *griþþ & sahhtnesse* and *friþþ & sehtnesse* may be equated to ‘peace and protection’, which word can be distinctly referred to as ‘protection’ and which one as ‘peace’? It is as if their shared polysemy is used to complement each other. More specifically, since the use of one word usually refers to one meaning at a time, the introduction of a related word (another form, another meaning) could have been used to disambiguate the meaning of the other expressed, conveying two possible senses. In such, *frith* can be interpreted as carrying the sense of either ‘peace’ or ‘protection’ as much as *grith* can. Their interchangeability within such collocational patterns would therefore rather push for a reading of the pair as one semantic unit (as mentioned in Miglio, 2010) and would perhaps indicate analogous development, too.

A rather striking aspect of *frith*’s evolution is its diminished usage by Middle English times and its survival through the doublet *friþþ* and *griþþ*. In fact, out of the ten occurrences, *friþþ* occurs six times with *griþþ* while the *frið* variant collocates three times with *sehtnesse* ‘reconciliation’. *Grith* in Middle English texts, on the other hand, is seemingly slightly less dependent on the collocation, as these occurrences represent 20.69% of the sample, three times less than the percentage of the collocation from the *frith* sample. To compare, the *frith* and *grith* doublet appears a mere six times in Old English texts. Nevertheless, it is interesting to add that where *griðe & gafole* ‘peace and tribute’ appears in *Anglo-Saxon Chronicle C*, the scribe of the later *Anglo-Saxon Chronicle E* manuscript felt the need to (or maybe did this unconsciously?) modify the expression to *griðe & friðe & gafole* ‘peace, protection and tribute’, perhaps highlighting the synonyms’ increased co-dependence. With time *frith* could have become obsolete as a standalone word and thus was used as a fossil word in crystalized expressions alongside its synonyms by the ME period.

A rather high degree of interchangeability has so far been observed between *frith* and *grith* in co-occurrence with other nouns, namely, *sibb* ‘relationship’, *gafol* ‘tribute’ and *sehtnesse* ‘reconciliation’ in the [NOUN and NOUN] phrase. To test their similarity in collocational patterns further, the co-occurring verbs were scrutinized. For example, OE *frið* as a direct object (DO) clearly favours the verb *niman* ‘to take, to seize’ (55 occurrences), as it appears

Table 3. *Examples of frith and grith and their collocates*

	examples	examples in context	sense	source
Old English	<i>griðe & gafole</i> ‘peace and tribute’	Þonne nam mon frið & grið wið hi, and naðelaes, for eallum þissum griðe and gafole , hi ferdon æghweder flocmælum. (‘One made peace with them, and despite all this peace and tribute, they advanced on every side in great numbers.’)	truce	<i>Anglo-Saxon Chronicle C</i>
	<i>griðe & friðe & gafole</i> ‘peace, protection and tribute’	Þonne nam mon frið & grið wið hi, & naðelaes for eallum þisum griðe & friðe & gafole , hi ferdon æghwider flocmælum. (‘They made peace with them, and despite all this peace, protection and tribute, they advanced on every side in great numbers.’)	truce	<i>Anglo-Saxon Chronicle E</i>
	<i>sibb & frið</i> ‘protection and peace’	Ac siþþan Crist geboren wæs, þe ealles middangeardes is sibb & frið . (‘And since Christ was born, who is the peace of the entire world.’)	peace (general)	<i>Orosius</i>
	<i>friðe & fultume</i> ‘protection and support’	& þy ilcan gear for þurcýtel eorl ofer sæ on Froncland, mid þam mannum þe him gelæstan woldon, mid Eadweardes cynges friðe & fultume . (‘and that same year Earl Thorketill sailed over the sea to France with his remaining men with King Edward’s peace and protection.’)	ordained protection	<i>Anglo-Saxon Chronicle A</i>
	<i>Godes lage & folces frið</i> ‘God’s right and the people’s protection’	He arærde Godes lof wide, and Godes lage lufode, and folces frið bette. (‘He spread God’s love widely and loved God’s law and restored the people’s peace.’)	peace (general)	<i>Anglo-Saxon Chronicle D</i>
Middle English	sahtnesse & trigg & trowwe & griþþ & friþþ ‘reconciliation, trust, truce, protection and peace’	Forr Salomon iss onn Ennglissh / þatt mann þatt soþ sahhtnesse / & trigg & trowwe griþþ & friþþ / [...] follghseþþ itt wiþþ all hiss mahht. (‘For Solomon is, in English, the man who followed with all his strength true reconciliation and trust, and true peace and protection [...].’)	peace (spiritual)	<i>Ormulum</i>
	laȝhe & griþþ ‘law and peace’	On all þa þatt lufenn toþþ / & woh & unnsahhtnesse / To don hemm follghenn laȝhe & griþþ / All þezze æbære unnpānkness (‘On all those who love rapacity, wrong and conflict, to make them follow the law and peace, [despite] their evident ingratitude’)	peace (general)	<i>Ormulum</i>
	griþþ & sahhtnesse ‘peace and protection’	Acc himm birrþ præpenn aȝz wiþþ skill / Onnȝæness alle sinness / & shæwenn þohh sahhtnesse & griþþ (‘It is his duty to preach skilfully against all sins, and to display both peacefulness and peace.’)	peace (general?)	<i>Ormulum</i>
	friþþ & sehtnesse ‘peace and protection’	and bedeð him þanne frið and sehtnesse and þus queð, Pax uobis, frið [...], for þat he ben þanne fried of þe deueles þralshipe (‘and offered him then peace and reconciliation and thus spoke, “peace be with you”, peace, for that he be then free of the Devil’s bonds.’)	peace (spiritual)	<i>Trinity Homilies</i>

numerous times within contexts of settling a truce between a Saxon party (subject) and a hostile army (prepositional phrase). In fact, the West Saxons’ concern to reach peace

settlements (sense ‘granted peace, truce’) with the invaders can be felt with the other verbs *frith* takes: *fæstnian* ‘to secure, to pledge’, *a-swerian* ‘to swear (an oath)’, *bycgan* ‘to buy, to procure’, – or, in a role reversal, when the treaty is breached; *for-sáwon* ‘to reject’, *breca* ‘to break’.

- 6) Her sæt hæþen here on Tenet and *genam frið* wið Cantwarum
‘The heathen army stayed here on [the isle of] Thanet and made peace with Kent.’
- 7) And on þam ilcan gere man *gefæstnode* þone *frið* æt Yttingaforda
‘And that same year the truce was secured at Tiddingford Hill.’
- 8) And þy ilcan gere se here on Eastenglum *bræc frið* wið Ælfred cing
‘And that same year the army in East Anglia broke the peace with King Alfred.’

(YCOE, *Anglo-Saxon Chronicle C*)

On the other hand, the only co-occurrence of *grith* and *niman* happens within the collocation with *frith*, suggesting that the latter might be the reason for *niman*’s presence, which may be seen as *grith* being brought into the semantic sphere of the native synonym, levelling them out. However, the Norse loan takes *settan* ‘to set’ (11 token hits) in DO position, which again may relate back to the historical context, where peace-settlements were established between the parties. Other examples of verbs linked with the ‘truce’ sense of *grith* include *gyrnan* ‘to desire’ and *witan* ‘to see to [it]’.

The following table (Table 4) shows the frequencies of 14 reoccurring verbs found with the pair. While they share some verbs, the differing distribution shows the existence of semantic nuance (yet ‘to set grith’ and ‘to take frith’ ultimately fall under the same sense).

Table 4. *Verb collocates of grith and frith based on corpus-data (YCOE)*

Verbs	<i>grith</i>	<i>frith</i>
	raw freq.	raw freq.
<i>fæstnian</i> ‘to confirm’	0	5
<i>niman</i> ‘to take’	2	55
<i>swerian</i> ‘to swear’	0	2
<i>for-sáwon</i> ‘to reject’	0	2
<i>bycgan</i> ‘to buy’	0	3
<i>breca</i> ‘to break’	1	12
<i>settan</i> ‘to set’	11	1
<i>secan</i> ‘to seek’	4	11
<i>bædon</i> ‘to urge’	2	12
<i>gyrnan</i> ‘to desire, beg’	3	5
<i>willnian</i> ‘to desire, ask’	1	10
<i>wunian</i> ‘to dwell’	1	4
<i>witan</i> ‘to see to’	6	0
<i>healdan</i> ‘to hold’	2	7

The verbal collocates of OE *frið* arguably showcase the propensity to adhere mostly to the ‘granted’ sense as opposed to other extended meanings, ‘sanctuary’ and later, ‘inner spiritual peace’. This usage of *frið* may be arguably observed in the Old English translation of Latin text *Orosius*, where the native term is equated with Latin *pax*, used in contexts where a peace offering is *gebudon* ‘proposed’ or *sendon* ‘sent’:

9) **Lat. text:** Carthaginienses fracti bellis et cladibus exinaniti *pacem* a Regulo poposcerunt. (Zangemeister, 1889)

OE text: Hu Cartaina ærendwracon common to Rome & him *frið* gebudon (*YCOE, Orosius*)

‘How Carthagian messengers, came to Rome and proposed him a peace.’

10) Þa sendon Romane ærendracon to Gallium ymbe *frið* (*YCOE, Orosius*)

‘The Romans sent messengers to the Gauls [to talk] about peace.’

In linguistic example 10, it appears that the Old English scribe took the liberty to interpret the historical facts presented in the original text, as the Latin excerpt does not explicitly mention the sending of an envoy to negotiate peace during the Gallo-Roman conflicts in 3rd century B.C.E. (detailed in Book 4, Chapter 13 of Latin *Orosius* in Zangemeister, 1889). Despite this, the semantic analysis is arguably similar to example 9, due to the implication of near-equivalent contexts (post-war peace negotiations), where the noun refers to a rather narrow understanding of ‘peace’ dictated by a specific set of circumstances (again, the aftermath of warring factions, when a truce may be set).

Indeed, OE *grið* is also seen to be wielded in much the same way when recounting historical events that conflict and reconciliation, which would perhaps suggest a high degree of interchangeability between the two synonyms. In the following passage, as a certain *gafol* is being delivered, *grith* is then set (probably by King Aethelred the Unready, as this passage seems to recount the Viking siege of Canterbury, in the years 1010-1):

11) Þa sende se cyning to þam here and him cyðan het þæt he wolde þæt him *grið* betweenon beon sceolde (*YCOE, Anglo-Saxon Chronicle E*)

‘The king then sent [the Danegeld] to that army and made known to them that he wished for a truce between them.’

Another subsense observed for *grith* was the specific meaning of being ‘granted safe passage’ by a figure of authority (i.e., an earl or a king). This would most adequately be situated under the second major sense alongside ‘truce’ due to the spatial-temporal limitations a ‘safe passage’ encompasses. For example, after decreeing earl Sweyn an outlaw in 1048, King Edward banishes the *unfriðe* and –

12) sceawede him mann v nihta grið ut of lande to farenne (*YCOE, Anglo-Saxon Chronicle E*)

‘He was granted five nights of safe passage to travel out of the country.’

Furthermore, 11 and three token types of nominal derivations were detected in the OE period for *frith* and *grith*, respectively (Table 5 below). No such derivations were observed in the ME corpus. This suggests that the native equivalent enjoyed more productivity than its Norse rival in OE, which only yielded *ciricgrið* ‘church peace’, *handgrið* ‘protection given (by the king)’ and *griðbryce* ‘breach of peace’. According to these compounds, it does not come as a surprise that previous research and dictionary entries have given the term its specialized definition of peace and protection within limits set by the church or the king. However, what does strike me as odd, is the assumption that *frith* was the equivalent for ‘general peace’ – if

Table 5. *Derivations of grith and frith found in the YCOE*

	examples	raw freq.	range	c800	c850	c900	c950	c1000	c1050	c1100	c1150	texts
granted peace	<i>friðland</i> ‘land where one can be at peace’	3	3								3	<i>Anglo-Saxon Chronicle E</i>
	<i>unfrið</i> ‘hostilities’	13	5			5		3	1		4	<i>Anglo-Saxon Chronicle A, C, D, E; Northumbra Preosta Lagu; Orosius</i>
	<i>unfriðhere</i> ‘hostile army’	4	3					1	2		1	<i>Anglo-Saxon Chronicle C, D, E</i>
	<i>unfriðflota</i> ‘hostile fleet’	2	2					1			1	<i>Anglo-Saxon Chronicle C, E</i>
	<i>handgrið</i> ‘peace, protection’	4	4					3		1		<i>Institutes of Polity D, X; Laws of Cnut (I); Laws of Æthelred VI</i>
	<i>griðbryce</i> ‘breach of peace’	4	1					4				<i>Laws of Cnut (I)</i>
	<i>ciricfrið</i> ‘church peace’	1	1			1						<i>Laws of Alfred Northumbra Preosta Lagu; Institutes of Polity X,D; Laws of Cnut (I); Laws of Æthelred VI</i>
	<i>ciricgrið</i> ‘church peace’	10	5					8		2		<i>Canons of Edgar D, X Anglo-Saxon Chronicle C, D, E; Vercelli Homilies</i>
	<i>friðsplott</i> ‘asylum’	2	2						1	1		<i>Alfred's Introduction to Laws; Cura Pastoralis; Laws of Cnut (I)</i>
	<i>friðstol</i> ‘refuge’	4	4			1		1	1		1	<i>Laws of Æthelred V; Laws of Æthelred VI Northumbra Preosta Lagu</i>
sanctuary	<i>friðstow</i> ‘refuge’	3	3			2		1				<i>Laws of Cnut (I)</i>
	<i>friðbena</i> ‘refugee’	2	2					2				<i>Laws of Æthelred V; Laws of Æthelred VI Northumbra Preosta Lagu</i>
	<i>friðgeard</i> ‘inclosed place for refuge’	1	1					1				<i>Laws of Cnut (I)</i>
	<i>friðsocn</i> ‘peace-refuge’	1	1					1				

anything, derivations such as *ciricfrið*, *friðsplott*, *unfriðhere* and even *friðland* arguably denote conditions of peace and/or protection under the same institutionalized limits that *grith* denotes.

The concept of ‘church peace’ is quite a blurry one and may be seen as an in-between of ‘granted peace’ and ‘sanctuary’, as the Church grants peace through or with the king to the Christian people in the land (*folcesfriþ*) but also has the responsibility to become physically a haven within its walls (*friþstol*) to asylum seekers (*friþbena*). Moreover, its compounded form is the only one shared between the synonyms in the texts at hand. Observably identical in meaning but apparently delineated by time, ‘church peace’ could reflect an Anglo-Saxon social system increasingly influenced by the Scandinavians, going from *ciricfrið* in the *Laws of Alfred* (late 9th century) to *ciricgrið* in legal texts during the reigns of Aethelred the Unready and finally, Cnut the Great (early 11th century), as seen in the examples below.

13) ge mid wite þam hiwum hundtwelftig scillinga *ciricfriðes* to bote (*YCOE, Laws of Alfred*)

‘And with a fine, [and] to the community, a compensation of one hundred and twelve shillings for the breaking of a church peace.’

14) þonne is swiðe rihtlic þæt Godes *ciricgrið* binnon wagum & Cristenes ciningces handgrið stande æfre unwemme (*YCOE, Laws of Cnut*)

‘It is then very just that God’s protection within church-walls and a Christian king’s personal protection stand forever untarnished.’

Additionally, the other sense of ‘inner peace’ observed in the 12th to 14th century texts may be defined as a metaphorical extension of ‘church peace’, as the peace and protection found within the walls of religious sanctuaries is now applied to peace found within the hearts of the people abiding within these walls. This type of *grith* is specifically encountered in ecclesiastical writings such as the *Ormulum* or the *Ancrene Wisse*.

15) Þe seoffnde seollþess [...] Iss griþþ i manness herrte. (*PPCME2, Ormulum*)

The seventh [wealth of] joy is peace in a man’s heart.

Frith only abiding to this sense by two token counts could suggest that the native term was felt to be an inadequate candidate for this abstracted version of peace. Moreover, the fact that only ten hits were found for the term alone during the ME period further points to the fact that it had semantically become severely reduced in usage. Indeed, where the ‘general’ sense of *frith* was accounted for 47 times (32.41 hits pmw) in OE texts, seven (or 5.86 hits pmw) out of the ME texts were deemed to be of that nature. *Grith*, on the other hand, adhering slightly more to extended senses such as ‘sanctuary’ and ‘safe passage’ in the OE texts, had then maybe less difficulty broadening its semantic frontiers to a novel sense, ‘inner peace’. Due to

the frequently religious interpretation of the peace synonyms during medieval times, this abstract semantic extension seems to nearly come full circle to match peace in the general sense, as seen with the following examples, where the doublet is used to describe the rather broad state of tranquillity and freedom a person may experience.

16) & upon eorþe griþþ & friþþ þurh Godess mildheortnesse (*PPCME2*,
Ormulum)
 ‘And through God’s mercy [there will be] peace and protection on Earth.’

In all, it has been noticed that the pair seemed to work interchangeably as specialized terms in the Old English texts and were differentiated by some nuances (i.e., verb collocates and semantic extensions), but both words frequently coincided with the meanings of ‘granted peace and protection’ and ‘truce-making’. It is impossible to say for certain whether their closeness fostered a semantic exchange, whether the Norse loan coloured the English term or vice versa, but it seems plausible that these processes did in fact occur to some degree, especially when we consider the ‘sanctuary’ sense, usually attributed to OE *grið* (and perhaps related back to its ‘domestic’ sense in ON), then being conveyed through OE *cyricfrið* and then ME *friþþ* in the Church-specific sense of ‘sanctuary’. In such, there might have indeed been a period of analogous evolution (PC) between the associated terms. Then, the Middle English period introduced a semantic shift of *grith* while *frith* exhibited signs of semantic reduction, which might in turn suggest semantic divergence (LD). Moreover, in this latter period, the native term seemed to have fostered a certain dependency on the loan and other synonyms, perhaps because of its increased obsolescence.

Although *frith* was more common in OE than its Norse rival, it did not necessarily show greater variation in senses. There was an overall decrease in frequencies for both nouns between the two periods (130.31 pmw in OE to 8.37 pmw in ME for *frith* and 44.13 pmw in OE to 24.28 pmw in ME for *grith*). Of course, it must be mentioned that another loan was introduced after 1066 bearing a very similar semantic makeup as the two terms – the Old French *pes* ‘peace’. The notion belonged thus to three competing words (as PDE speakers we can all guess which word ultimately won the battle), possibly creating pressure in the semantic space and maybe triggering the semantic changes observed in the ME texts. And perhaps, as we know language to prefer efficiency, the possible confusion between the AN pair might have made it favourable for the incoming word to be adapted. In such, the English language, instead of having two similar forms with unambiguous meanings could simply use *pes* – simplicity over confusability.

5.2 The ‘expertise’ synonyms: *craft* and *skill*

Due to the later introduction of *skill* in written sources during the ME period, the semantic comparison of the ‘expertise’ synonyms was more restricted. Nevertheless, enough data was analysed to establish their relationship as well as surmise some semantic trends. Generally, the words semantically overlap in their sense of demonstrating an ability or expertise in the undertaking of an art, discipline or profession. *Craft*, perhaps due to its etymology (OHG *kraft* ‘power, strength’), seems to include more dexterity and therefore refers more to specific disciplines or artisanal work while *skill* centres more on intellectual talent (i.e., discrimination, argumentation). The differentiation therefore appears to be of a physiological/psychological nature. Further extended into the religious domain, the nouns can take on a dichotomous nature, no longer only denoting a well-executed act, but incorporating the pejorated sense of ‘cunning’ or ‘Devil’s work’ in opposition to virtuous senses such as ‘moral strength’ or ‘Lord’s work, ecclesiastical knowledge’. Ultimately, PDE *craft* has narrowed, referring to the outcome of a specific workmanship or artistic skillset whereas *skill* has remained largely broad and abstract, denoting expertise gained through learning and training.

5.2.1 Lexicographic results of *craft* and *skill*

The *OED* supports what previous literature (Kroesch, 1929; Mincoff, 1933; Girsch, 1988; Durkin, 2014; Lutz, 2017) has claimed about Anglo-Saxon *cræft*, stating it is inherited from Germanic *kraft* ‘strength, power’, a sense lost before Modern English in favour of the ‘skill, ability’ senses developed through the word’s association with Latin *ars*. In all, the *OED* entry for *craft* attributes 25 subsenses grouped under four main senses to the word: 1) “Strength; power”, 2) “Skill, ability, and related senses”, 3) “The product of skill or handiwork; a cleverly designed or made object” and 4) “With reference to boats and other conveyances”, which appears in the latter half of the 16th century. Spanning from OE to 1526, the first sense only has one sole definition attached to it: “Strength, might, power (physical or otherwise); (as an attribute of God) preeminent or transcendent power. Cf. *might n.* [...]” and may be considered the ‘original’ sense of the word due to this sense prevailing in cognate languages (cf. German *Kraft*, Norwegian *kraft*). As the entry suggests, this usage of *craft* figures in biblical prose and collocates with synonym *might*. The second sense is seemingly where the semantic crux of *craft* as we know it lies. It is also through this sense that we can first see its synonymy with *skill* (the word itself being evidently used to define *craft*). Using the following definitions from the *OED* entries of the two nouns, it could be gathered that *craft* has a

specific locus on the **activity**, which is rendered with mastery, while *skill* seems to centralize around the **ability** while doing said process, hence why the latter word is central in characterizing the former.

[Craft, n.] (Old English –) An activity or undertaking of a skilled nature; a pursuit requiring the acquisition and application of specialist knowledge. Also: expertise required for such an undertaking, typically acquired through study and practice.

[Skill, n.] (a1300–) Capability of accomplishing something with precision and certainty; practical knowledge in combination with ability; cleverness, expertness. Also, an ability to perform a function, acquired or learnt with practice (usually plural).

Of course, apart from the distinction already mentioned, the synonymy between these two senses is arguably quite strong: in both cases the agent undertaking said *craft* or *skill* acquires knowledge and expertise to undertake a venture with aptitude, engaging their dexterity on both a mental and physical level. And, according to their timelines, it could be assumed that these words started to rub semantic shoulders during the Central Middle English (cME) period. In fact, the entries in the *MED* (summarized in Table 6 below) may further illustrate how *craft* and *skill* were quite differentiated in Middle English.

Intellectual talent seems to be paramount to ME *skil* (perhaps apart from sense 7 (b), which implies manual aptitude, too) in comparison to the senses of ME *craft* that require at times the implication of manual expertise, exemplified through its focus on craftsmanship and its outcomes (3 (a), 6 (b), 9 (a)). Again, this may be interpreted as the result of the ‘original’ sense of *craft* as ‘power’ fostering an array of senses pertaining to the processes (notably *MED craft* sense 8, Table 6) and outcomes (notably *MED craft* sense 9) of wielding such strength and virtue/vice. Meanwhile, the psychological competence being arguably more central to the uses of *skill* in Middle English can be further observable by examples provided by both *MED* (example 17) and *OED* (18), which show the word collocating with nouns such as *wit* ‘intellectual ability’ and *wil* ‘willpower, intention, determination’:

17)(1340). Þet is out of his wytte ine huam skele [...] is miswent. (Ayenb.(Arun 57) 18/32)

‘That (person) is out of his mind whose reason has gone astray.’

18)(c1175). 3iff þu foll3hesst skill. & shæd. & witt. i gode þæwess. (Ormulum (Burchfield transcript) l. 1210)

‘If you follow reason, discernment and understanding in good conduct.’

Table 6. *Details of senses of craft and skill in the Middle English Dictionary*

Craft, n.	Skil, n.
1. <i>Strength, force, power; also, moral strength, a virtue.</i>	1. (a) <i>The intellectual faculty, reason; (b) reason demands; (c) an ability to perceive, an awareness.</i>
2. (a) <i>Skill, dexterity, cleverness, ingenuity; ?also, industry, diligence; (b) skill in deceiving, trickery.</i>	2. (a) <i>Reasonableness, discretion; (b) sound judgment, good sense; (c) justice, fairness.</i>
3. (a) <i>An art, a handicraft; art (as opposed to nature); (c) witchcraft, sorcery.</i>	3. (a) <i>That which is reasonable, fitting.</i>
4. <i>Military knowledge, skill in warfare.</i>	4. (a) <i>A reason for an observed fact, a condition, or an action, an explanation; a cause (of sth.); (c) (good) reason.</i>
5. <i>The theory of an art, a formal body of teachings, a science (applied); a branch of learning; the seven craftes, the liberal arts.</i>	5. (a) <i>A logical argument or reasoned exposition intended to persuade someone or prove something; also, an excuse.</i>
6. (a) <i>A trade, an occupation; (b) man of craft(es), a craftsman, an artisan; (c) craft(es)man, a skilled workman, an artisan; also, maker, builder.</i>	6. (a) <i>A purpose, goal, an aim.</i>
7. <i>An organization of craftsmen, a guild.</i>	7. (a) <i>Knowledge; also, divine wisdom; (b) ability, capacity; skill, expertise.</i>
8. (a) <i>A skillful way of doing something; a device, method, technique; a means; (b) a trick, wile; (c) an action, a procedure; activity, work; affair, matter; pl. actions, conduct, behavio[u]r.</i>	8. (a) <i>A just claim, an entitlement; a legal or moral right (to sth.); (b) an account, a reckoning.</i>
9. (a) <i>Something built or made, a structure, a work; a building, ornament, painting, ship, etc.</i>	9. <i>A type, kind.</i>

This slightly departs from the words *craft* seems to pull in its orbit in OE and ME, which tend to focus on either the physical (*meaht* ‘might’, example 19) or moral (conjuring entities such as the Devil or God, examples 20 and 21) undertones of the ‘strength’ sense. Indeed, according to the *OED*, OE *cræft* could also be defined as “[w]ith reference to supernatural or occult skill or power.”

19)(OE). [...] mid þinne wuldorfæder cild acenned þurh his cræft ond meaht!
(Crist I 218)

‘With your glorious father, [the] child is born through his strength and power!’

20)(OE). Þonne sceolan we geornlice biddan þæt he us gescylde wiþ þa þusendlican cræftas deofles costunga. (Blickling Homilies 19)

‘Then we must intently pray that he shields us from the thousand strengths of the Devil’s temptations.’

21)(a1325 (c1250)). Ðurg godes bode and godes craf[t]. (Genesis & Exodus (1968) l. 3900)

‘Through God’s command and God’s power.’

Then, the *craft* senses related to trade and occupation are seen to collocate with words denoting ventures of both artisanal (*carpenter*, example 22) and academic nature (*alquenemie* ‘alchemy’, example 23). These last senses might be considered more synonymous with *skill*. These collocates are all present in the following examples extracted from *OED*:

- 22) (c1405/c1390). Of his craft he was a Carpenter. (G. Chaucer, Miller's Tale (Hengwrt MS.) (2003) l. 3)
 ‘By trade, he was a carpenter.’
 23) (1530). Crafte of multyplyeing, alquenemie. (J. Palsgrave, Lesclarcissement 210/1)
 ‘[The] craft of multiplying, alchemy.’

As demonstrated in the five previous examples, the ability for the word to take on negative, positive and seemingly neutral prosodies in Old English arguably reflects a wide-ranging semantic scope. This play on negative and positive polarities is seemingly not perceivable in the *OED* entry for *skill*. In fact, the mental faculties associated with the Norse loan seemed to be neutrally or positively connotated in ME and eModE:

- 1.c. (1338–1550) † A sense of what is right or fitting. *Obsolete*.
 2.a. (c1175–1500) That which is reasonable, proper, right, or just. *Obsolete*.
 2.b. (a1300–1575) † In predicative use (= reasonable, right); also with adjectives as *good*, *great*. *Obsolete*.
 2.c. (c1250–1488) † In prepositional phrases, denoting that something is in accordance with, or contrary to, what is reasonable or right. *Obsolete*.
 4.a. (a1300) One's case or cause. *Obsolete*. *rare*.

Indeed, if the meaning of the ON etymon is considered – “skil (pl.) ‘distinction, discernment (etc.)’” (*Gersum Project*) – it may be natural to assume that a person who has the faculty to critically think and dissect a subject matter may consequently have the ability to detect right **from** wrong (in contrast to *craft*’s right **or** wrong criterion). Furthermore, the knowledge and precision that is implied behind the type of reasoning *skill* expresses (i.e., sense 4.a. above) could further reinforce the positive undertones in the senses above. In turn, this semantic package seemed to have transferred to and rested in a more general usage of the term known to English speakers today, denoting capabilities and knowledge in non-specific practices:

- 6.a. (a1300–) Capability of accomplishing something with precision and certainty; practical knowledge in combination with ability; cleverness, expertness. Also, an ability to perform a function, acquired or learnt with practice (usually plural). Frequently const. to with infinitive.
 7. (1587–) Knowledge or understanding of something. Now archaic.

Moreover, out of the nine proposed senses (and 20 subsenses) of *skill*, the *OED* considers all of them obsolete (16 subsenses obsolete) except for the two indicated above, which would

lead one to perhaps infer that the term entered the English language with a degree of semantic versatility designating a variety of activities linked to mental capacities (i.e., *reasoning*, *understanding*, *discriminate*) and to then experience reduction and/or shift. On the other hand, native *craft* seemed to have retained more semantic specificity throughout the centuries, where ten of the subsenses (out of 25) are listed as obsolete by the *OED*, some of which include: “(Old English–1526) Strength; power”, “(Old English–1275) Scholarship; book learning”, and “(Old English–1658) A supernatural or occult technique or practice; a spell; an enchantment.”³

Considering everything said so far in this section, both nouns have shown to have hosted a variety of senses. Consequently, here are their summarized semantic profiles which will be used as a compass in the upcoming part of the *craft/skill* pair study where corpora data will be scrutinized:

The main senses of *craft*:

1. Strength; power. KRAFT
2. Moral strength, willpower. VIRTUE
3. Supernatural power, sorcery. VICE
 - a. Capability of evil doing; trickery, deception, cunning.
4. A discipline; a field of study (arts and sciences). KNOWLEDGE
5. Expertise in a field or profession (where practical knowledge and skill are required and applied), an occupation. TRADE
 - a. A technique; procedure.
 - b. The outcome of the application of knowledge or expertise; a product.

The main senses of *skill*:

1. Capability to understand, reason, argue. COMPETENCE
 - a. Capability to discriminate; understanding what is right.
2. Capability to accomplish something (manual or otherwise) using specific knowledge and expertise. COMPETENCE
3. That which is just, right, reasonable; a cause. VIRTUE

While of course it would be ideal if all attestations in the corpora were to neatly fit in these categories, it is to be expected that context could become a major factor in impacting the

³ We can find this sense in PDE *witchcraft*.

understanding of each occurrence. As such, this list will be used as a general guideline when analysing the concordance lines.

5.2.2 Corpus results of *craft* and *skill*

Overall, 290 tokens were retrieved for OE *cræft*, amounting to 199.95 hits pmw. Another 93 hits (77.87 pmw) were found in the ME corpus. This amounts to 383 tokens overall for both linguistic periods (averaging a frequency of 144.82 hits pmw). The loan *skill*, of course, was not to be found in the OE corpus, but 132 token hits (110.52 pmw) were found in *PPCME2*. This means that semantic changes from the OE to ME periods of *cræft* could be studied and the study of *craft/skill* as a synonym pair was limited to the ME period. Furthermore, 31 token types of nominal compound forms of OE *cræft* were found and three were found in the ME corpus (*wichecreft* ‘witchcraft’, *schipcraft* ‘navigation’ and *lechecreft* ‘medicine’). No such derivations were found for *skill*.

After analysing and judging each hit against their context, the distribution of the senses came out as the following (summarised in Table 7 below). OE *cræft* had 37 tokens (25.51 hits pmw) belonging to sense 1 ‘strength’. Examples of this sense include collocations with *body* to denote literal physical strength: *se cræft þæs lichoman* ‘the strength of the body’. The second sense ‘moral strength, virtue’ was matched with 79 token hits (54.47 freq/pmw) and included examples such as *cræft þære sawle* or *cræft þæs modes* ‘strength of the spirit’ (*Boethius, Consolation of Philosophy*, 10th c.).

Sense 3 ‘supernatural power’ had three token hits compared to sense 3.a., ‘cunning, Devil’s work’, which matched to 35 (24.13 freq/pmw) of the OE examples.⁴ These were arguably simple to detect, as instances usually included a modifier as a possessive denoting an entity (notably, *deofles cræft*) or a neighbouring lexical field pertaining to religious concepts (i.e., *sawle*, *mod* ‘spirit’, *sop* ‘truth’, *God*). The fourth sense ‘discipline, field of study’ garnered 78 tokens (53.78 freq/pmw). 52 (44.13 freq/pmw) were categorized under sense 5 ‘expertise, profession’, three examples belonged to sense 5.a. ‘technique, procedure’ and another three hits suited sense 5.b. ‘product’. Sense 4 naturally refers to more spiritual and mental vocations (i.e., *mynsterlice cræft* ‘monastic knowledge’, *grammatican cræft* ‘grammar’) while sense 5

⁴ The distinction between ‘supernatural power’ and ‘Devil’s work’ was made based on several criteria. The former usually lacked negative connotation and would directly refer to magical power (such as Merlin’s enchantments). ‘Devil’s work’ was of course met with negative connotations and often referred to immoral deeds committed by humans (i.e., stealing, lying), sometimes regardless of whether the Devil was explicitly referred to or not.

may denote work of a more physical nature (i.e., *sylllic[e] cræfte to pællum* ‘fine work (embroidery) on the cloak’, *cræftes andweorc* ‘smithwork’).

The senses of ME *craft* were distributed differently: five belonged to sense 1, seven to sense 2, and 14 to sense 3. Sense 3.a. had 21 examples (17.58 hits pmw), sense 4 matched with 14 occurrences, sense 5 with 28 (23.44 freq/pmw) and the two subsenses, 5.a. and 5.b., represented four and zero examples, respectively. While OE *cræft* seem to have favoured the senses ‘field of study’ and ‘moral strength’, the usage of ME *craft* apparently favoured the senses ‘expertise, profession’ (sense 5) and ‘cunning, Devil’s work’ (sense 3.a.). Examples of sense 5 include references to specific artisanal work; *glasier his crafte* ‘his glass-work’, *craft of leche* ‘medicine, surgery’ and *craft of hontynge* ‘hunting’, while instances of sense 3.a. usually includes a neighbouring lexical field that contributes to the negative prosody of *craft*; *sotyltee of craft for to desceyuen* ‘the subtle craft to deceive’ and *by falshede and by gilful crafte* ‘by falsehood and by guileful craft’.

Now, let us proceed to the resulting sense distribution of *skill*. Sense 1 ‘capability to understand’ appertained to 45 examples (37.68 hits pmw) and its subsense 1.a. ‘capability to discriminate’ to 23 tokens (19.26 freq/pmw). *Skill* sense 2 ‘capability to accomplish’ (arguably the most synonymous to *craft* sense 5 ‘expertise, profession’) – corresponded to 29 examples (24.28 pmw). Sense 3 ‘a (just) cause’ collected 25 hits (20.93 pmw). A fourth sense was needed, dubbed ‘evil way, reason’, – resembling once again one of *craft*’s senses (‘cunning, Devil’s work’) – and ten examples (8.37 pmw) were consequently categorized under this additional meaning. Again, the co-text was crucial in interpreting the many different senses the word could exhibit. For instance, the fourth sense was frequently marked by a lexical field that would contribute to a pejorative reading of *skill*; *kueade skele* and *wyckede skele* ‘evil way’, as opposed to the ‘neutrally’ to ‘positively’ coloured *skill* which may be surrounding by a lexical field referring to favourable attributes; *shæd & skill* ‘discernment and discrimination’, *wyt and skele* ‘thought and reason’ and *wið conscience of heorte wið skiles zettunge* ‘with the conscience of heart and reason of mind’. Going through these initial results, a high degree of synonymy seems to not have been the case in Middle English. This inquiry was further investigated when their collocational patterns were compared, which will be discussed after a few words on the genre and dialect repartition.

Table 7. *Sense distribution of craft and skill*

<i>Craft</i>					<i>Skill</i>		
sense	OE		ME		sense	ME	
	raw freq.	freq. pmw.	raw freq.	freq. pmw.		raw freq.	freq. pmw.
1. strength	37	25,51	5	4,19	1. understanding	45	37,68
2. moral strength	79	54,47	7	5,86			
3. supernatural power	3	2,07	14	11,72			
3.a. cunning	35	24,13	21	17,58	1.a. capability to discriminate	23	19,26
4. discipline, field of study	78	53,78	14	11,72	2. competence	29	24,28
5. expertise, profession	52	35,85	28	23,44	3. a (just) cause	25	20,93
5.a. technique	3	2,07	4	3,35	4. evil way, reason	10	8,37
5.b. product	3	2,07	0	0,00			
totals:	290		93			132	

Dialectal variation could help us catch a glimpse of general attitudes speakers (or, more accurately, scribes) may have had in Medieval England. First off, OE *cræft* adheres, unsurprisingly, to the West Saxon dialect (260 tokens), with some examples appearing in texts written in mixed varieties such as ‘West Saxon/Anglian’ (texts include *Bald’s Leechbook*, *Herbarium*) and 15 hits appear in dialects not identified in the philological information provided alongside the *YCOE*. As Wessex was the scholarly hubbub holding the literary standard of Anglo-Saxon England, the overwhelming majority being in its dialect was to be expected. Shifting to the ME period, 36 examples appear in East Midlands-based texts, whilst West Midland and Southern dialects share the second place (both 24 occurrences) for most *craft* hits.

This is interesting compared to the dialect distribution of *skill*, where the most productive dialect for the usage of this word is likewise ‘East Midlands’ (64 raw hits), followed by ‘West Midlands’ (30 hits), ‘Kentish’ (25 hits) and ‘Northern’ (12 hits). The least common dialect for *skill* according to the results is the ‘Southern’ one, with one sole example from *John of Trevisa’s Polychronicon* (a1386) appearing in the corpus sample, whereas the least common dialect for ME *craft* is the Northern dialect, also yielding one sole example from the text *Richard Rolle, Prose Treatises from the Thornton Ms.* (14th/15th cc.). This may indicate that the Southern dialect was less accommodating to Norse loanwords, while the Northern English tongue was more inclined to incorporate such borrowings (this may be indicated likewise to a certain degree with the Kentish numbers, as its east-coastal location right under formerly

Danish occupied East Anglia could have played a role in the incorporation of Norse loans). Nevertheless, the fact that both synonyms were prevalent in East and West Midland texts suggests that they could co-exist in the lexicon of these scribes. The question now arises, however, to what extent these two shared contexts and how one might have influenced any semantic development of the other.

To get closer to the context, the genre distribution was discerned. Raw token counts as well as the relative frequencies (per thousand words (ptw) within individual genre) are presented in Table 8 below. Christian culture being prevalent throughout both linguistic periods, it was to be expected that the nouns under investigation would appear in sources adhering to a variety of religious genres, such as ‘homily’, ‘religious treatise’, ‘sermon’, ‘philosophy’, amongst others. Within the religious streak, the OE *cræft* sample predominantly yielded examples from ‘biographies, lives’ (texts include *Ælfric’s Lives of Saints*, 11th c., and *Gregory’s Dialogues*, 11th c.), ‘homilies’ (texts include *Ælfric’s Homilies Supplemental*, 11th c., and *The Homilies of Wulfstan*, 11th c.), ‘philosophical’ (example texts are *Boethius, Consolation of Philosophy*, 10th c., and *Distichs of Cato*, late 11th c.) and ‘religious treatise’ (mainly from *Cura Pastoralis*, 9th c. and sparsely from *St Augustine’s Soliloquies*, early 12th c.). The remaining occurrences are distributed amongst other religious texts (‘rule’, ‘ecclesiastical lives’) and texts of fictional, historical, medicinal and scientific nature. A certain divide in senses of OE *cræft* could be discerned here, where, for example, the religious texts make usage of the ‘moral strength’ and ‘Devil’s work’ senses compared to handbooks, which use more liberally the ‘profession’ and ‘technique’ senses, as shown in the following examples.

24) and ic wiðsoc eallum deofles cræftum samod (*YCOE, Ælfric’s Catholic Homilies II*)

‘[A]nd I rejected all together the works of the Devil.’

25) fiftyne cræftas wiþ earena sare & ece betonican niwan geworhte þa leaf self gecnuwa on wearmum wætere (*YCOE, Bald’s Leechbook*)

‘[F]ifteen remedies for sore and aching ears[.] Work [on] fresh betony, crush the leaf in warm water.’

Of course, these are by no means discrete semantic boundaries within the genres. This can be the case within religious texts, as they may in some instances refer to a devote Christian’s *cræft* in the sense of both labour-intensive work and intellectual expertise. In fact, there are instances where putting time and diligence in one’s profession or studies is a moral obligation and therefore a virtuous endeavour in itself. In the following example (26), *cræft* could be interpreted as a product of wisdom, in which the soul is morally strengthened by the faith-

Table 8. *Genre distribution of OE and ME craft and skill*

OE <i>cræft</i>			ME <i>craft</i>			ME <i>skil</i>		
genre	raw freq.	freq. ptw.	genre	raw freq.	freq. ptw.	genre	raw freq.	freq. ptw.
Homilies	47	0,16	Homilies	4	0,10	Homilies	25	0,64
Religious treatise	77	0,57	Religious treatise	23	0,06	Religious treatise	69	0,18
Biography, lives	44	0,15	Biography, life of saint	8	0,28	Sermon	29	0,21
Rule	15	0,39	Sermon	7	0,05			
Ecclesiastic- al laws	4	0,35	Philosophy	1	0,09	Philosophy	2	0,19
Philosophy	74	1,46						
History	13	0,06	History	29	0,56	History	1	0,01
Preface	3	0,70	Handbook, other	13	0,38	Travelogue	6	0,12
Handbooks, medecine	4	0,06						
Science	6	0,59	Travelogue	5	0,10			
Fiction	3	0,46	Romance	3	0,04			
totals:	290			93			132	

ful's inner work. In such, one could argue that this case of *cræft* utilizes the domain of 'physical strength', which is transferred to the concepts of 'mental strength' and 'labour':

- 26) Hwæt nu, wisdom is an anlepe cræft þære sawle (*YCOE, Boethius, Consolation of Philosophy*)
 'Why now, wisdom is a solitary virtue of the soul.'

A slight shift from OE *cræft* to ME *craft* may be discerned in its distribution across different genres as well in its accompanying senses (which may be attributed to the different genre distribution in the corpora). The main text genre for ME *craft* is 'history' (29 instances), followed by 'religious treatise' (23 token hits), this last one being the most frequent category for the word in OE sources. These examples mostly seem to correlate with the 'field of study' and 'expertise, profession' senses, which also happen to be the fourth and first most common senses found for *craft* during that era. The religious texts hosted, much like in the ulterior OE period, many different senses, as the boundaries between one's moral compass and one's work were intertwined in Christian discourse. This is once again exemplified in the following instance:

- 27) ze schull sweren that ze schal with alle zoure myght and zoure pouer kepen pees and reste and tranquillite withinne zoure crafte (*PPCME2, The Commonplace Book of Robert Reynes*)

‘You will swear that you will with all your might and all your power keep peace and calmness and tranquillity within your work.’

The versatility of ME *craft* is further exemplified in the five examples from the ‘travelogue’ sector, all stemming from *Mandeville’s Travels* (a1425), where the senses range from ‘trickery’ to ‘field of study’. Interestingly, all instances of *skill* pertaining to ‘travelogue’ also come from this East Midlands text, and visibly does not share the same semantic flexibility, instead it is confined to the ‘reason, cause’ sense in the *for that skyl* phrase:

- 28) **craft sense ‘trickery’**: For the Sarazines countrefeten it be sotyltee of craft for to disceyuen the cristene men as I haue seen full many a tyme
‘For the Muslims imitated it by subtlety of craft to deceive the Christian men, as I have seen many times.’
- 29) **craft sense ‘skill’**: I did gret besyness for to haue lerned þat craft
‘I made it a great business to have learned that craft.’
- 30) **craft sense ‘expertise’**: And þei ben made of ston full wel made of Masounes craft
‘And they were made of stone fully well made through the art of masonry.’
- 31) **skill sense ‘reason’**: And whan þei wil ete þei gon þere in & sytten þere.
And the skyl is for þei may be the more fressch
‘And when they wish to eat they will go there and sit there [in the shade].
And the reason for this is so they may be cooler.’
- 32) **skill sense ‘reason’**: And for þat skyl god hath ȝouen it more gret vertue in the world
‘And for that reason God has given it greater virtue in the world.’⁵
(PPCME2, *Mandeville’s Travels*)

Furthermore, Malory’s *Le Morte d’Arthur* (a1470), which is where the three ‘romance’ tokens of ME *craft* come into play, arguably showcases that *craft* could carry neutral, or ambiguous, connotations in reference to magical powers, wielded by the wizard Merlin, as opposed to the negative connotation usually found in association with sorcery, which are also instances found within the same text.

- 33) **craft sense ‘sorcery (neutral)’**: and all the twelve fygures had countenaunce lyke unto men that were overcom. All thys made Merlion by hys subtile craufte.
‘And all twelve statues had the likeness of the men that had been conquered.
All this Merlin made by his subtle craft.’
- 34) **craft sense ‘sorcery (seduction, trickery)’**: “Fayre damesel, I graunte you, but sore I am of thes quenys crauftis aferde for they have destroyed many a good knight.”
‘Fair damsel, I give you permission, but tormented and afraid I am of the queen’s craft, for they have destroyed many a good knight.’

⁵ Interestingly, this phrase was observed to be *for þat þingum* (native noun) in the *YCOE*, seemingly displaced by ON *skil*, to then be ultimately displaced by OF *raison* ‘reason’.

While the number of instances are not plentiful in the two genres mentioned, it might still be argued that there is value in observing that ME *craft* could manifest an array of senses within one text, potentially demonstrating the broad semantic scope it maintained since its OE days (apart from the decrease of the ‘power’ sense) and therefore perhaps indicating a lack of pressure caused by a potential synonym rivalry with *skill*. However, the crux of the Norse loan also lies within religious texts. In fact, even more so than *craft*, as *skill* only appears in six genres, four of which are religious: 69 tokens show up in ‘religious treatise’ (0.18 hits ptw), 29 in ‘sermons’ (0.21 ptw), 25 in ‘homilies’ (0.64 ptw) and two examples in ‘philosophical’ (0.19 ptw) works. The other two categories include ‘history’ (one recorded instance) and ‘travelogue’ (six hits, as mentioned previously). This repartition of numbers may suggest less semantic diversity in the usage of the loan, at least in comparison to its native counterpart. However, within individual texts, scribes did seem to incorporate the word with ease. For example, in the *Ormulum* (c1200), a West Midlands homiletic text where Norse influence is prevalent, *skill* appears 25 times, yet its function seems to stay centred around the ability to exercise reason (a reason constrained by the Christian doctrine, of course):

- 35) & ziff þu follzhesst skill & shæd & witt i gode þæwess
‘And if you follow reason and discernment and thoughtfulness in good conduct.’
- 36) þurh sôþ & riht, þurh witt & skill, þurh mett & sôþ meocnesse, þurh clene þohht & word & weorrc, þurh lufe, & hope, & læfe
‘Through truth and righteousness, through thought and reason, through gentleness and true modesty, through pure thought and word and work, though love and hope and faith.’

(PPCME2, *The Ormulum*)

Moreover, this homiletic eME text engages in repetitions, which is arguably exemplified with the presence of collocations such as *witt & skill* ‘intelligence and discrimination’ (ten times), and with less frequency, *shæd & skill* ‘discernment and reason’ (four instances). This arguably illustrates which semantic field *skill* is engaged with – that is, it seems to attract words designating psychological competency. However, these examples may be specific to the rhetorical style of the *Ormulum*, as the collocations were scarcely observed in other texts. These include three examples of the *wit and skill* pair in later ME texts: twice in *Ayenbite of Inwyte* (1340) and once in *The Cloud of Unknowing* (a1425), sharing the same sense as the *Ormulum* examples. Moreover, in other instances *skill* is seen paired with other nouns denoting yet again mental faculties, and some of Latinate origins. These are scattered in texts

dating from the 13th to the mid-15th centuries: *discrecion* ‘moral discernment’ (four occurrences), *resoun* ‘intellectual faculty’ (three hits), *wille* ‘faculty of the soul’ (three times), *mesure and onderstondinge* ‘reckoning and understanding’ (twice together with *skill*), *conscience* ‘thought’ (once), *knaweynge* ‘knowing’ (once), and *anzeat* ‘intelligence’ (once).

Craft likewise has a repertoire of nominal collocates, – all native counterparts in OE – from this semantic field; *wisdom* ‘wisdom’ (11 token hits), *eapmodnesse* ‘humility’ (three hits), *medemness* ‘dignity’ (twice in *Boethius*) and the following appear each once throughout *Boethius*; *gesceadwisnes* ‘discernment’, *wilnung* ‘desire’, *in-geþanc* ‘thought’ and *andgiet* ‘intellect’. More spiritually-connotated nouns engaging in discourse of morality are also present: *sawle* ‘soul’ (five hits), *mod* ‘mind, disposition’ (four hits), *sibbe* ‘peace, friendship’ (thrice) and *wlite* ‘countenance’ (twice). The pool is less varied with ME *craft*, but a certain overlap with the *skill* collocates are found: *diligence* ‘diligence’, *ryght* and *resoun* ‘moral rectitude’, *queyntyse* ‘knowledge’, *wise* ‘state of mind’ and *wyt* ‘seat of thought’.

As the scope of *skill* regarding its nominal collocates is seemingly restrained to mental activities, *craft*, as expected with its many varying senses, engages words pertaining to specific occupations and disciplines throughout the OE texts, such as, *lichoman* ‘body’ (as in ‘medicine, surgery’), *lareowdom* ‘mastership’, *sangeras* ‘singers’, *weoruldweorces* ‘secular work’, or *andweorc* ‘material, metal’, as well as in ME sources, *fyscher and tayler* ‘fisher and tailor’, *philisophre* ‘philosopher’, *sciences* ‘sciences’, *werkemen* ‘labourers’, *lore of arte* ‘art’, to list but a few. This also extends to preternatural activities: OE *deofol* ‘devil’ (23 hits), *drymenn* ‘sorcerers’ (four instances) and *wicche* ‘witch’ (seven examples). The recurring terms neighbouring *craft* ostensibly show its semantic versatility, from entailing mental competency, to also physical, moral and even magical competencies and thus only overlapping with ME *skil* to some degree.⁶

While the nominal collocates and compounds of *craft* have seemingly shown to be much more varied and nuanced compared to *skill*, the adjectival (pre- and sometimes post-) modifiers seem to show a similarity of a good/evil polarity between the two. To make the comparison of a few notable adjectives shared between *skill* and *craft* in the Middle English data: *kueade* ‘evil, wicked’ modifies *skill* four times and *craft* once, *subtyle* ‘cunning’ coincides once with *skill* and four times with *craft*, *wyckede* ‘wicked’ is observed thrice with

⁶ This vast semantic scope covered by *craft* can be further showcased in Table 11 in the Appendix, where its many compound forms are compiled.

skill and once with *craft*. In this negative vein, *craft* is additionally modified by *uoul* ‘foul’, *wrenhful* ‘deceitful’ and *crokinde* ‘perverse’. On the positively-connotated end, the Norse loan takes on *guode* ‘good’ seven times, alongside *grete* ‘great’, *kyndely* ‘lawful’, *bodily* and *goostly* ‘corporeal and spiritual’. *Craft* likewise has one example of being modified by *gret* ‘great’, in addition to *meruailous* ‘wonderful’. These Middle English adjectives arguably indicate an association with morality when both words are in use.

While it has been observed that *craft* seems to engage more directly with issues of Christian morality by referencing the Devil’s work, witchcraft, virtue and healing, one may argue that *skill* here slightly encroaches in this territory, as it approaches the ‘cunning, trickery’ sense found with *craft*. The following examples may illustrate this overlap:

- 37) þis heste uorbyet þet non ne ssel slaze opren uor a wrekinge, ne uor his guodes, oper uor opre wyckede skele (PPCME2, *Ayenbite of Inwyt*)
‘This order forbade that none shall kill others over vengeance, nor over his property, nor for any other wicked reason.’
- 38) oper be opre kueade skele and nolleþ oper ne dorre riȝt do (PPCME2, *Ayenbite of Inwyt*)
‘or other evil reasons and none willing, or none have the courage to do what is right.’
- 39) Ach deð alswa hise widfule crokes hise wrenhfule wiche creftes (PPCME2, *Ancrene Riwe*)
‘And he also did his cunning tricks, his deceitful witchcraft.’
- 40) þe nezende boȝ of auarice, is ine kueade creftes. (PPCME2, *Ayenbite of Inwyt*)
‘The nearing bough of avarice is in evil workings.’

It is unclear whether this interchangeability is a product of the synonyms being associated with each other or whether it could be a logical extension of the ‘reason’ sense of *skill*. If a person’s mental competency is deemed morally wrong, in turn, one might expect such person to act wrongfully, too. In such, we depart from the ‘mental’ aspect denoted by *skill* to the outcome of wrongdoing seen in the examples above.

Additional to the adjectival and nominal collocates, some more comparison between the native and foreign terms could be made by observing the most common verbs associated with said nouns. For OE *cræft*, these verbs include *leornian* ‘to learn’ and *cunnan* ‘to know’, which appear 17 and 12 times, respectively. *Lerned* ‘learned’ is observed once with ME *craft* while *cnawe* ‘to know’ appears four times, perhaps suggesting a decreased association of these ‘thinking’ verbs with the native noun (due to this specific semantic slot being occupied with *skill* and other synonyms of Latinate origins?). *Skill*, meanwhile, also shares a proclivity to

collocate with ‘to know’, which appears 11 times alongside it in the ME corpus. The loan additionally matches with other verbs engaging a range of mental activities, such as *onderstonden* ‘to understand’, *mesuren* ‘to calculate, to ascertain’, *ensaumplen* ‘to illustrate’ and *follzhen* ‘to follow’ (as seen previously in linguistic example 35). This last one, which appears twice in the *Ormulum* (c1200) and once in *Ancrene Riwe* (1225-1230), may even add in the sense of *skill* as being an innate intelligence to be logically followed. *Craft*, as expected, matches with ‘performative’ verbs such as *a-ræran* ‘to build up’, *lacnian* ‘to cure’ and *wyrcean* ‘to work’, which are a group of verbs scarcely present in connection with *skill*. Like the nominal collocations and the compound forms of *craft*, the verbal collocates seem to represent a broader semantic spectrum for the native term, which include power and ability on mental (i.e., *learning*) as well as physical (i.e., *working*) planes, whereas the usage of ME *skil* seem to have largely existed within the scope of mental (i.e., *reasoning, presenting an argument*) faculties.

In all, evidence of a direct relationship between *skill* and *craft* has remained obscure. However, the results have arguably shown that any interaction between the two in Middle English would be as a consequence of the words sharing semantic fields. This was seen with a certain overlap in nominal collocates in the ‘mental’ field, the adjectival collocates in the ‘moral’ field and, to a lesser extent, in the verbal collocate ‘to know’. The versatility of *craft* was seen throughout the centuries, with perhaps a certain decline in the senses 1 ‘strength’ and 2 ‘virtue’ in favour for senses 5 ‘expertise, profession’ and 3.a ‘cunning, Devil’s work’ during the ME period. This ostensible shift away from the ‘positive’ and ‘moral’ senses of *craft* to a more ‘neutral’ semantic profile could also be observed with the fact that the most common text genre was historical during the latter period. In contrast, *skill* was frequently observed in religious texts within discourses of morality and wisdom, which was a sense OE *cræft* occupied (54.47 hits pmw) while ME *craft* did considerably less so (at a frequency of 5.86 pmw). If this was a consequence of lexical pressures perpetuated by the introduction of *skill* is unclear, however.

The pair was ostensibly differentiated by the fact that the core senses of *skill* seemed to be linked to psychological faculties (again, observed through collocates such as *wit, wile, resoun* and *shæd*) while *craft*’s senses belonged more to the physiological competencies. Again, any push and pull factors between the pair could be interpretative at best, but it is nonetheless interesting to consider their supposed co-existence in the ‘competence, knowledge and

expertise' senses in Middle English despite the semantic field being quite packed with other synonyms (Anglo-Saxon and Latinate alike).

5.3 The 'slave' synonyms: *theow* and *thrall*

Theow and *thrall* denote a rather straight-forward concept, the one of 'slave, servant' and are deemed the most common terms for 'slave' in Medieval England, compared to their many synonyms (i.e., OE *gop*, *wealh*, *wencel*, *ambiht*, *esne*, *gesip*). Alongside the literal meaning, a metaphorical extension of *slave* was confirmed by the definitions forwarded by the results (as expected, considering the previous literature overviewed in section 3.1.3.), ranging from the broader 'slave of [abstract concept]' to a more specified biblical version, 'slave of God'.

In all, the corpus results gave an impression of *theow* and *thrall* levelling-out by the Middle English period (decrease in frequency of *theow* from OE and increase of *thrall* from OE) and co-existing as synonyms with a similar bipartite literal/figurative sense distribution until they both fizzled out, supposedly in favour of Latinate synonyms *servant* and *slave*. On top of this, a considerable degree of interchangeability and collocation of the two were observed in the ME data, and the possibility of *thrall* adopting *theow*'s semantic nuances was suggested. Therefore, it was argued that this pair underwent PC at a certain period of time. In contrast, though, it is also argued that LD may have possibly occurred to some degree, too, as ME *theu* decreased in frequencies as the ME period progressed while ME *thral* visibly did not.

5.3.1 Lexicographic results of *theow* and *thrall*

The noun *thrall* appears with two different meanings (and five subsenses) in the *OED*. As established during the discussion of the previous research on the subject, the dictionary confirms the Scandinavian origin of the noun and the *Gersum Project* attributes a strong A3c category to the loan – “phonological AND morphological evidence”. The first sense in the *OED*, which is attested since Old English (although now deemed archaic and historical), “[a] person in bondage, and related uses”, is sub-divided into a literal sense, encapsulated by terms such as 'slave', 'servant' and 'prisoner of war', and a figurative manifestation of the sense, “[o]ne who is in bondage to some power or influence; a slave”. This is already interesting to note, as it may show that *thrall* in medieval times was in fact not only reduced to a technical term referring to the legal status of an unfree person but could be extended more liberally to other uses. This dichotomy seemingly existed during both OE and ME periods according to the examples provided by the *OED*.

Literal examples:

- 41) (OE) *gyf Englisc man Deniscne ðræl ofslea, gylde hine mid punde.* (Laws of Æthelred ii. c. 5 §1)
 ‘if an English man kills a Danish thrall, he must pay him a pound.’
- 42) 1489 (a1380) *Serwandis and threllis mad he fre.* (J. Barbour, Bruce (Advocates’ Library MS.)
 ‘He freed servants and slaves.’

Figurative examples:

- 43) (OE) *Seðe wyrças synne ðræl is synnes.* (Lindisfarne Gospels John viii. 34)
 ‘The one who works [in] sin is a slave of sin.’
- 44) (1340) *Þet hi ne byþ þrelles ne to gold ne to zeluer ne to hare caroyne.*
 (Ayenbite (1866) 86)
 ‘That they are not slaves to gold, to silver nor to their flesh.’

The second sense, ‘thralldom’, is indicated to have appeared in the 15th century with its first subsense, “(a1400–) [t]he condition of a *thrall*; thralldom, bondage, servitude; captivity”, is then followed by an obsolete sense found in Modern English, “(1578–1829) † Oppression, trouble, misery, distress” that seemed to have been an extension of this last one, indicating the psychological state(s) a person under enslavement would have experienced. While the number of different senses in the *OED* for *thrall* are not plentiful, they nevertheless could suggest that the loan was effectively cemented into the English language, having a stable semantic core since Old English (with the persistent meanings of ‘slave, servant’) but also showing potential versatility through figurative usage, too.

The *OED* entry for the noun *theow*, on the other hand, is even more minimal. The first sense is “(Old English–) slave, bondman, thrall”, where the Norse-derived synonym is visibly used to define it, and the second sense is as follows: “(Old English–) female slave, a bondwoman.” The *Godes þeow* discussed by Magennis (1998) used to refer to those faithful to the Christian doctrine does not appear in the *OED*’s entry. The results found under *þeow* in the *Thesaurus of Old English*, though, did include the sense ‘monk’ (16.02.03.03.02 n), alongside the expected semantic categories ‘servant, attendant’ (12.01.01.08.01 n) and ‘slave’ (12.01.01.09|03 n). *Þræl* appears in those two semantic categories, perhaps hinting that a high degree of synonymy between the Anglo-Norse pair already existed in OE. The biblical sense could be further observed in ME with the definitions listed under *thral* in the *MED*:

- (a) A slave or bond-servant of God, Christ, or the Virgin Mary; one who follows Christian precepts; also, coll. the creatures of God; (b) a slave of the devil, demons, etc.; (c) a slave to Cupid [.]

Further synonymy between ME *thral* and *theu* can be observed. The *MED* definition for *theu* includes the expected “(a) a servant; one bound in service to another, a serf” as well as “(b) a

servant of God or Christ; a disciple”, but also indicates a general figurative use of the noun; “*fig.* a slave to wealth or sin”, which is perhaps reminiscent of the figurative uses indicated in the *OED* and *MED* entries for *thrall*.

So far, there it is arguably difficult to find stark semantic differences between the synonyms during the OE and ME periods using the online dictionaries. In turn, this could lead one to conclude that the two specialized nouns co-existed within the same word-field, perhaps indicating parallel semantic change (and as both slowly become ‘archaic’ and ‘historical’ in favour of Latinate terms *servant* and *slave*). When the information from the entries is essentialized, one can therefore argue that the dictionaries present a high degree of synonymy between the two during Old and Middle English times.

Main senses for *theow*:

1. Servant, slave, serf, bonds(wo)man. LITERAL
2. FIGURATIVE
 - a. A slave to something, someone.
 - b. A servant of God (*servus Dei*).
 - i. A member of the clergy.
 - ii. Christ’s disciples.

Main senses for *thrall*:

1. Servant, slave, serf, bonds(wo)man. LITERAL
2. FIGURATIVE
 - a. A slave to something, someone.
 - b. A servant of God (*servus Dei*).
3. Bondage, captivity, enslavement. STATE

Thereupon, both *theow* and *thrall* could refer to a person situated at the bottom of the social hierarchy and usually bonded to a master. This state of being can vary in degree of freedom, from being an unfree slave to a servant who maintains a certain degree of rights. This state of servitude and/or bondage may be then extended into the figurative realm – usually in relation to Christian entities, but also in reference to being caught under the influence of an abstract entity. Having said all this, the next section aims at applying these definitions to occurrences yielded by the chosen corpora in hopes of finding more poignant nuanced differences between the pair as well as semantic tendencies throughout the linguistic periods.

5.3.2 Corpus results of *theow* and *thrall*

Old English noun *þeow* totalled to a raw number of 686 token hits (472.98 pmw) in the *YCOE*. This high frequency is contrasted with the lower frequency of the Norse counterpart, which occurred only 14 times (9.65 pmw) in the *YCOE* corpus from the single text of *The Homilies of Wulfstan* (11th c.). A raw number of 68 instances (56.93 pmw) was found in the *PPCME2* for the native term. Similarly, the Scandinavian term was detected 63 times (52.75 pmw) in the ME corpus. Here, if compared to the OE frequencies, a certain ‘levelling-out’ between the two synonyms could perhaps be interpreted, as the Anglo-Saxon *theow* starkly decreased in number of token hits while Norse *thrall* increased. If this levelling is also applicable semantically remains to be reviewed, however, by comparing their sense, genre and dialect distributions as well as their collocational patterns.

A discernible contrast between the pair is in the usage of the literal and figurative senses. More specifically, OE *þeow* was largely employed in the biblical metaphorical or *Servus Dei* sense (sense 2.b.) as opposed to the literal (sense 1) or unspecified figurative (sense 2.a.) senses. In fact, 440 hits or 302.68 hits pmw of the OE *þeow* examples were categorised under sense 2.b. A slim 21 examples (14.48 instances pmw) were identified as the ‘slave to something, someone’ sense (2.a.) – most of which relate directly to religious concepts (i.e., *sinna ðeow* ‘slave of sin’), with rare exceptions such as in *Boethius* (10th c.): *mine þeowas sindon wisdomas & cræftas & soðe welan* ‘my servants are wisdom, skill and true wealth’. The remaining 226 hits (155.82 freq/pmw) of the sample were deemed to belong to the literal ‘slave, servant’ meaning (sense 1).

In contrast, no such dichotomy was observed in the small OE *þræl* sample, where Wulfstan indeed utilizes the term rather in the legal sense (further exemplified with the sole OE *þræl* compound derivative *þrælrīht* ‘the rights of the thrall’, present within the same text): 11 instances (7.58 instances pmw) of ‘slave, servant’ (sense 1) and twice as ‘enslavement’ (sense 3), and hence the negative connotation attributed to the word (as argued by Magennis, 1998). I would be cautious, however, in naming *þræl* the ‘negatively connotated’ and ‘literal’ counterpart of OE *þeow* based on these occurrences alone, as it may well be solely representative of Wulfstan’s wielding of the term in this specific text (not to mention the disparity of sample sizes between the two synonyms). On the flip side, the qualitative nature of this analysis may allow us to also consider one metaphorical instance of *þræl* in *The Homilies of Wulfstan* (11th c.): *Antecristes þrælas* ‘slaves of the Antichrist’. While this example is patently negatively connotated as the oppositional metaphor of *Cristes þeow*, this

usage may reveal an early example of the loanword's potentiality to semantically broaden into *þeow*'s biblical metaphorical territory.

Indeed, one could argue that the Scandinavian synonym exhibits signs of semantic broadening based on the ME sample. Yet, it is kept in mind that ME *thral* was found in a larger variety of sources as opposed to the rather one-dimensional OE corpus sample. Nevertheless, figurative usage of the loan was largely observed, with 23 token hits (19.26 freq/pmw) of the instances pertaining to sense 2.a. 'slave to something, someone', in which one can see five of those instances mirroring the aforementioned *sinna ðeow* 'slave of sin'. Here are a two of such examples:

45) and þei hem-silf ben þrallis in synne and seruantis of fleischli corrupcioun
(PPCME2, *Hilton's Eight Chapters on Perfection*)

'And they themselves were thralls of sins and servants of the bodily corruption.'

46) that as seith Seint Peter, "whoso that dooth synne is thral of synne"
(PPCME2, *The Parson's Tale*)

'As Saint Peter says, those who commit sins is a thrall of sin.'

Furthermore, 12 tokens (10.05 freq/pmw) of ME *thral* were categorized under sense 2.b. 'a servant of God'. To compare, ME *theu* showed itself to be used even more figuratively, with 49 hits (41.03 freq/pmw) of the sample belonging to the *servus Dei* sense (cf. 302.68 hits pmw for OE *þeow*) and 14 hits (11.72 freq/pmw) fitting into the 'slave to something, someone' category. This is interesting, as this could suggest a degree of parallel semantic evolution, rather than a stark reduction of one term in tandem with the broadening/increase of another, as seen sometimes in the process of semantic differentiation or death. It is worth noting, however, that ME *thral* does seemingly retain the literal and legal nature of serfdom (26 occurrences, 21.77 freq/pmw, for sense 1 'slave, servant' and 2 hits, 1.67 freq/pmw, for sense 3 'enslavement') to a greater extent than ME *theu* (5 hits, 4.19 freq/pmw), perhaps showcasing the displacement of the native term by its Norse synonym for that specific semantic slot.

One would perhaps expect, due to the split (although uneven) between the literal and figurative senses of the nouns, that this would be reflected in the distribution of text genres they appear in. However, if we have a look at the figures presented in Table 9 below, where the raw frequencies as well as relative frequencies (per thousand words) within each genre are presented, it appears that the employment of the different senses co-exists within the same genres – most predominantly in religious texts, of course.

Moreover, if the genre with the largest percentage per noun per linguistic period were to be scrutinized, it does seem that there is a preference to use *thrall* literally and *theow* metaphorically, even though all main genres are religious in nature. For instance, within the 207 token hits of OE *þeow* in the genre ‘biography, lives’, the following sense distribution was found: 26 hits belonged to sense ‘servant, slave’ (sense 1), two hits to the non-specific figurative sense (sense 2.a.), and the remaining 179 hits to sense ‘God’s slave, servant’ (sense 2.b.). The 52 tokens under ‘homily, poetry’ of ME *theu*, all sourced from *The Ormulum*, and showed a preference for the *servus Dei* sense (raw frequency of 39), showed to be used in other figurative contexts (12 hits for sense 2.a.) and showed itself less likely to be used in the literal sense, with one sole example appearing within the text/genre. Since the sense distribution of OE *þræl* has already been described, here is the run-down of how the senses of *thrall* are divided in ‘religious treatise’: 22 hits as the literal sense of ‘slave’, 18 hits in the

Table 9. Genre distribution of OE and ME *theow* and *thrall* in the YCOE and PPCME2 corpora

Old English					Middle English				
genre	<i>theow</i>		<i>thrall</i>		genre	<i>theow</i>		<i>thrall</i>	
	raw freq.	freq. ptw.	raw freq.	freq. ptw.		raw freq.	freq. ptw.	raw freq.	freq. ptw.
Homilies	147	0,49	14	0,05					
Homilies, biography, lives	23	0,26	0	0	Homilies	7	0,18	4	0,10
Biography, lives	207	0,70	0	0	Homily, poetry	52	0,45	0	0
Apocrypha	5	0,25	0	0	Biography, lives	5	0,17	1	0,03
Religious treatise	40	0,30	0	0	Sermon	0	0	1	0,01
Rule	12	0,31	0	0	Religious treatise	4	0,01	52	0,13
Ecclesiastical laws	4	0,35	0	0	Rule	0	0	1	0,03
Bible	140	1,02	0	0	Bible	0	0	1	0,02
Preface	1	0,23	0	0	History	0	0	1	0,01
History	68	0,29	0	0	Philosophy	0	0	1	0,04
Philosophy	8	0,16	0	0	Philosophy/ Fiction	0	0	1	0,01
Laws	20	0,96	0	0					
Charters and Wills	10	0,84	0	0					
Fiction	1	0,15	0	0					
totals:	686		14			68		63	

figurative general sense, followed by ‘God’s servant’ sense with 11 hits and lastly, one example pertaining to the meaning of ‘enslavement’. Again, this potentially indicates a broadened usage of ME *thral*, paralleling its counterpart.

The dialectal distribution (presented in Table 10 below), as mentioned already in this study, could further provide insight to the semantic makeup of the nouns found in the corpus data. Unsurprisingly, the crux of the Old English data lies within the West Saxon dialect (representing 61.08% of OE *þeow*, 100% of OE *þræl*). The AS noun is heavily used in the *Servus Dei* sense, although the literal sense is retained, too (again, the vast difference in sample sizes between the two nouns could explain why more ‘variety’ is found in West Saxon *þeow*). Where OE *þræl* is concerned, as we know, it is represented solely by 11th century Wessex dialect, or rather more specifically, by Wulfstan’s idiolect, where it is used in the literal and legal senses.

While the figures in Table 10 arguably show a widespread usage of OE *þeow*, ME *thral* appears in two more dialects (Northern and Southern) than its ME native counterpart, again maybe indicating a convergence of the two nouns. This interpretation falls rather short,

Table 10. *Dialect distribution of OE and ME theow and thrall in the YCOE and PPCME2 corpora*

dialect	Old English		dialect	Middle English	
	<i>theow</i>	<i>thrall</i>		<i>theow</i>	<i>thrall</i>
	raw freq.	raw freq.		raw freq.	raw freq.
West Saxon	419	14			
West Saxon/ Anglian/Mercian	127	0	East Midlands	55	32
West Saxon/ Anglian	72	0	West Midlands	11	19
West Saxon/X	8	0			
Anglian/Mercian/ Kentish	3	0	Northern	0	5
Anglian/Mercian/X	2	0	Southern	0	1
Kentish	6	0			
Unspecified	49	0	Kentish	2	6
totals:	686	14		68	63

however, when we have a look at the dating of these examples, as nearly all examples (except one)⁷ of *theu* belong to the eME period, with texts including *Kentish Homilies* (a1150 (c1125), Kentish), *The Ormulum* (c1200, East Midlands), *Trinity Homilies* (a1225-1227, East Midlands), *Hali Meidhad* and *St. Margaret* (c1200-1225, West Midlands), whereas its Norse counterpart is present in eME texts (i.e., *Hali Meidhad*, *The Lambeth Homilies* and *Ancrene Riwe*) as well as central and late Middle English sources (i.e., *Ayenbite of Inwyt* (1341, Kentish), *English Wycliffite Sermons* (c1400, East Midlands), and *Malory's Morte Darthur* (a1470, West Midlands)). With this in mind, a certain picture of the synonyms' trajectory could be pictured: where OE *þræl* may have been used more narrowly (literally) as opposed to the well-established OE *þeow*, but by the early stages of Middle English, perhaps through association with the native term, the loan's semantics may have broadened to match with *theow*'s and in consequence, may have in part replaced the Anglo-Saxon word by the 14th century. This ostensibly paints the picture of the synonyms undergoing parallel change before differentiation.

So, the usage of *theow* in the *servus Dei* sense in opposition to the legal wielding of *thrall* (observable in Wulfstan's *Homilies*, for example) may have led some to interpret this as an established distinction between the synonyms in Old English, the Middle English data would at least suggest that the terms experienced a rather high degree of interchangeability. This could be conceived as perhaps the terms first being distinct due to the connotations brought in with the foreign term (in Wulfstan's *Homilies*, one passage mentions an escaped *þræl* following the 'Viking way' and returning to kill the *þegen*, his former master), but with time, as the loan became more integrated into the language, was perhaps reinterpreted at the same level with the native counterparts, and thus broadening to adopt their semantic makeup. This is arguably evidenced by the pair appearing four times as doublets in the *PPCME2* sample, in both literal and metaphorical uses:

- 47) as his ibohte þrel & his eðele þeowe (*Hali Meidhad*)
'As his bought slave and his noble servant.'
- 48) for ba to-zederes ha is bikimeð þeow under mon & his þrel to don al (*Hali Meidhad*)
'For both together he becomes a servant under man and his slave to do all.'
- 49) Ich am godes þeowe & his þrel (*St. Margaret*)
I am God's servant and his slave.
- 50) ure drihten þe us alesde and makede us freo of þeowan and of þrelan his
ahzene bern (*The Lambeth Homilies*)

⁷ Being an instance from *The Mirror of St Edmund*, a West Midlands text dated around 1390.

‘Our lord who delivered us and made us, his own children, free of [being] slaves and servants.’

Since the literal and metaphorical divide seems apparently quintessential in understanding the ‘slave’ cluster, further discussion dedicated to it may be warranted. The literal ‘slave, servant’ meaning was identifiable for both nouns in both linguistic periods through their contexts: mention of chores and labour, lists of other types of property (such as cattle), descriptions of physical punishment or bodily mutilation, the focus on the master/slave relationship, and the presence of verbs pertaining to freedom, such as OE *gelangian* and *ahreddan* ‘liberate’, or verbs denoting transactional actions, such as ME *byen* ‘to buy’ (as in example 47 above, where *ibohte* is used as a participle). To illustrate some instances of the literal sense employed:

- 51) & [Iacob] hæfde manega heorda & þeowas & ðeowena, olfendas & assan
(*YCOE, Orosius*)
‘And [Jacob] had many cattle, bondsman and bondswomen, camels and donkeys.’
- 52) & þurhþyrlige his eare mid æle to tacne þæt he sie æfre siððan þeow (*YCOE, Alfred’s Introduction to Laws*)
‘And pierce through his ear with an awl as a mark that he will forever be a slave.’
- 53) and gif se þegen þone þræl þe he ær ahte fullice afille gilde þegengilde
(*YCOE, The Homilies of Wulfstan*)
‘And if the thane kills the thrall who he formerly fully owned, the thane-gild is to be paid.’
- 54) Full wel fif hundredd þewwess To strawwenn gode gresess þær Þatt stunnkenn swiþe swete (*PPCME2, The Ormulum*)
‘Well full five hundred slaves to scatter good grasses there that smelled very sweet.’

As a clear extension of the literal sense of ‘servitude’, the metaphorical appropriation of the concept naturally borrows from its domain. For example, in the instances of *servus Dei*, the use of the master/slave relationship is observable linguistically through the use of the possessive, frequently in contexts of prayers; *God ælmihtig þines ðeowan* ‘God almighty, your servant’ (*YCOE Ælfric’s Lives of Saints*), *low her mi lauerdes þrel* ‘behold, here [is] my Lord’s slave’ (*PPCME2, Hali Meidhad*), or as a self- or God-given designation; *Moyses min ðeowa* ‘Moses, my servant’ (*YCOE, Heptateuch*), *freo wummon ich am & godes þewe* ‘Free woman I am and God’s servant’ (*PPCME2, St. Margaret*), and most particularly; *Ich am godes þeowe & his þrel* ‘I am God’s slave and his servant’ (*PPCME2, St. Margaret*). In such, Magennis’ (1998) ‘precatory’, ‘honorific’ and ‘assertive’ senses identified exclusively for OE *þeow* could therefore be extended to the ME period as well as to its Norse counterpart, as

illustrated with the examples, especially the last one where the synonyms are side by side reinforcing one another in the sense of ‘God’s slave’.

The borrowing of the elements associated with serfdom into the metaphorical domain of religion is further exemplified in the two following instances found, where humans are pictured as God’s bound servants in an 11th century text and in a later text (14th-15th cc.), the striking image of God/Jesus as a slave owner purchasing thralls is evoked:

55) and ic hyt gecwæð þæt se sylfa Drihten wolde of heofenum on eorðan beseon and þær gehyran þa geomrunge his gebundenra þeowa (*YCOE, The Gospel of Nichodemus*)

‘And I said that the same Lord would see from heaven to earth [from] there hear the moaning of his bounded slaves.’

56) He sayse “þe Fadir gaffe His Son, thurgh whaym He walde by vs thralles. / He gafe þe Haly Gaste, thurgh whaym He walde purchase þe thralles in His childire [...] / and þar-fore þe Fadir kepis Hym selfe in Erytage till His childir þat He purchased” (*PPCME2, The Mirror of St. Edmund (Thornton Ms.)*)

‘He says, the Father gave His Son through whom He would buy as thralls. He gave the Holy Ghost through Whom He would purchase the thralls His children [...] and therefore, the Father regards Himself as an inheritance for His children whom He purchases.’ (translation by Frances Paravicini in *Life of St. Edmund of Abingdon, Archbishop of Canterbury* (1898))

While so far it has been argued that ME *theu* and *thral* seem to have worked semantically in very close quarters due to shared context, a global overview of their separate collocational patterns during both linguistic periods might once again highlight their relationship.

As mentioned, the figurative biblical invocation of *theow* is often manifested as the fixed expression *Godes theow* (a count of 274 times or 188.92 freq/pmw in the OE data), 16 times in ME data (13.40 instances pmw), but also as *Cristes theow* (29 examples, 19.99 freq/pmw, found in OE data, 18 hits, 15.07 freq/pmw, in ME data) and *Drihtnes theow* (only nine instances in OE data, or 6.21 hits pmw). These proper nouns seldomly appear, – in fact, only once – with *thrall*: *godes azen þralle* ‘God’s own slave’ (*PPCME2, Vice and Virtues*) and as an alternative, *lauerdes þrel* ‘Lord’s servant’ (*PPCME2, Hali Meidhad*). Furthermore, ME *theu* is seen to also collocate eight times with *Defless* ‘Devil’s’, whereas only one instance of this expression is found in the OE data and none such examples are found with the Norse loan (apart from the synonymic *Antecristes þrael* expression in Wulfstan’s homilies). These results, instead of painting the borrowed equivalent as the ‘negatively connotated’ one of the pair, would rather suggest that *theow* could at least bear the same level of negative prosody. It is interesting though, how the fixed expressions identified for *theow* did not leak into the co-text

of *thrall*, assuming the latter did broaden its semantic scope to match with the former's by the ME period. On the flip side, the percentages above do seem to reveal a decreased presence of these collocates alongside the native term in *PPCME2*, which may then explain the lack of transfer, if these expressions were becoming overall less popular anyway.

Furthermore, the decreased usage and semantic versatility of *theow* over time could also be interpreted by looking at the nominal cluster types, where 11 different derivatives are found in the older data (this includes words such as, *þeowdom* and *þeowtscyp* 'slavery, servitude', *ðeowmenn*, *þeowetlincg* and *ðeowwealh* 'slave, servant'. For an exhaustive list, see Table 12 in Appendix). Only *þeowdom* remains to be seen in the data of the latter period. While *þrælriht* 'the rights of the thrall' is the sole *thrall*-compound in the *YCOE*, *þreldom*, *þralship* 'slavery, servitude' and *þralung* 'slave, servant' show up in the ME corpus, overtaking its native counterpart in word-formation productivity by two token type derivations. Once again, this seems to indicate that the pair may have competed more intensely during the earlier stages of the Middle English period and that the loan may have indeed slightly overridden its counterpart for its semantic slot.⁸

In all, it was seen through the large sample and various cluster types that OE *þeow* was vastly used, which came in stark contrast with OE *þræl*, only appearing 14 times and producing one compound noun, all within one single text. This made comparing the nouns during this era somewhat awkward due to the chasm between sample sizes. On the other hand, this exact circumstance could perhaps be representative of a favouritism for *þeow* over the novel *þræl* in OE. Middle English *theu* generated fewer variant forms and overall raw frequencies, while ME *thral* enjoyed greater frequency and variation, giving the impression of either convergence or a changing preference for the loan.

It was also seen that the native term was mainly used figuratively throughout both periods, which is thought to be in tandem with the fact that most sources are of religious nature (the wide usage of *Godes/Cristes theow* arguably fits within this narrative). However, *thrall*, also found in mostly religious texts, was found to be relatively more used as the literal denotation for 'slave' with a relative increase in figurative usage in the ME, again suggesting a degree of convergence between the synonyms. Moreover, several linguistic examples were used to demonstrate an eventual semantic broadening of *thrall* by the ME period, imitating the senses

⁸ Of course, this is not to mention the arrival of Latinate synonyms post-1066 such as *servant* and *slave* that clearly won the 'competition', as they are now the predominant terms in PDE.

found for *theow* (i.e., ME *þrallis in synne* vs. OE *sinna ðeow*) and was further exemplified with four instances of the pair appearing together as a doublet (examples 47-50). This close synonymy, rather than their differentiation, was also illustrated using both literal and figurative examples from both linguistic periods. It was shown that the same concepts associated with slavery were used to serve the metaphorical cases of the nouns. Again, these results might point towards a period of parallel semantic change between the two. Finally, a dive into dialect repartition brought further insight into what could have been the trajectory of the pair. More specifically, it presented the ME *theu* sample as pertaining to early Middle English dialects, whereas the Norse loan appeared throughout all Middle English sub-periods, which could lead to the inference that the native term was experiencing diminished usage in favour of *thrall*, tying in with what previous scholars have found regarding the synonym pair (Girsch, 1994; Magennis, 1998; Pons-Sanz, 2007).

6 General Discussion

This study's aim was to explore the diachronic semantic processes underlying three Anglo-Norse synonym pairs, with a special emphasis on Parallel Change and Differentiation. It has also attempted to uncover the potential external and internal linguistic factors perpetuating said semantic processes. This was done by studying the three chosen AN synonym pairs – *frith/grith*, *craft/skill* and *theow/thrall* – with the aid of trusted lexicographic tools online, and most importantly, with the data retrieved from the sister corpora *YCOE* and *PPCME2*.

Firstly, I would like to highlight a few limitations that were encountered. Due to lack of literary production from the Danelaw region, some loans did not surface until Middle English (notably *skill*, and *thrall* was scarce in older English) when Anglo-Norman scribes would record dialectal speech as opposed to the standardized and conservative West Saxon dialect. This would show in the corpus data, where OE samples were predominantly found in West Saxon texts compared to the more varied pool from the ME samples. This, unfortunately, may be seen as a discontinuous representation in the semantic evolution of the words, yet every piece of evidence was worth scrutinizing, despite the limited textual evidence in some cases (this sentiment has been similarly expressed in Stern, 1921, p. 17).

With that said, the results of this study may now be summed up, first discussing one pair at a time before tentatively identifying overarching semantic trends regarding all three pairs, which could then hopefully be applied more generally to native-loan synonymy.

Frith and grith. In section 5.1.1., the lexicographic analysis of this pair focused on the issue of semantically distinguishing the two synonyms. *Grith* was defined as the specialized ‘peace within limits’ as well as its extended sense, ‘sanctuary, refuge’, which was tentatively linked back to a sense provided by ON *griðr* ‘protection offered by the household’. These senses were not found in the *OED* entry for *frith*, yet entries for compounds *frithsoken* and *frithstool* ‘a place of safety, refuge’ (both OE/ME terms) were found in the *OED* and later in *YCOE*, too, in 10th and 11th century texts. The question then posed was whether these were products of *grith* colouring *frith* or whether *frith* originally shared this sense, too. This could not be discerned with absolute certainty.

However, the historical context of some earlier texts helped interpret this situation, or “read between the lines” (Raja, 2007). Indeed, the Treaty of Wedmore of 878, where *grith* makes its first recorded appearance alongside *frith* in the straight-forward sense of ‘peace-making, truce’, was deemed a relevant piece of historical context, as I reasoned that the Anglo-Saxon

speakers present during the negotiations may have picked up from the Scandinavian speakers that ON *grithr* was the translation and equivalent of their OE *frith* in that exact context. In such, equating *grith* with *frith* in this legal sense of ‘peace’, the loan may have entered the language without ‘etymological support’ (Fell, 1982) and therefore may have been indeed semantically specified or was equally matched to *frith*’s semantic scope.

On the lexicographic level of analysis, the synonyms shared all senses, so these results landed in tandem with Fell’s (1982) criticism of *frith* as ‘general peace’ and *grith* as ‘peace within constraints’ and pointed towards a high degree of interchangeability between the two, rather than a distinction that resulted in a specialized *grith* and a broader *frith*. Indeed, throughout the texts, the synonyms shared their two major senses, although the native synonym was overall higher in frequencies: the broad sense of ‘general peace’ (20.42 freq/pmw for *frith* and 7.56 of *grith*) and the narrower sense of ‘granted peace’, where the words usually carried the meaning of ‘truce’ (50.29 freq/pmw for *frith*, and 20.33 freq/pmw for *grith*). Here, the historical context was again used to tentatively explain this, with examples of truce making scenarios between the Viking army and the Wessex crown (i.e., *Donne nam mon frið & grið wið hi, & naðelaes for eallum þisum griðe & friðe & gafole*. For further context and full translations, see Table 3). This likeness was also perceptible in their genre distribution, where they were mostly found in historical texts in OE and exclusively religious texts in ME. It was thus in part established that the synonyms were likely paired as equivalents to a high degree from the start despite the rather divergent nature of ON *grithr* (regarding its references to household concepts). Furthermore, their function as a legal doublet in OE was considered as a potential indicator of social attitudes in Medieval England, as such multilingual ‘double-talk’ and repetition would address both ethnicities equally (Mellinkoff, 2004; Solly, 2015).

Additionally, the view that *grith* functioned as the ‘specialized peace’ synonym as opposed to *frith* being the ‘general peace’ equivalent was further questioned using the ‘church peace’ sense as a line of investigation – usually attributed to *cyricgrith* – due to *TOE* attributing this definition to the native word as well as finding the entry for *cyricfrith* in *Bosworth-Toller*, where it was observed to appear in 9th century legal texts. Yet, *cyricgrith* was found ten times in the *YCOE* in an 11th century text and a 12th century text while *cyricfrith* was found once in early 10th century *Laws of Alfred*, hinting that this sense may have rested been attributed more to the Norse loan. Furthermore, the ‘inner peace’ sense found in ME, which I interpreted as being an extension of this ‘church peace, sanctuary’ sense, again was used more with *grith* relative to sample size (9 out of 93 overall token hits of *grith* compared to 10 out of 199 token

hits of *frith*). This would perhaps point to the loanword displacing the native word in this semantic slot and indeed prove itself to be the more ‘specialized’ one of the two. This would point towards LD rather than PC.

However, a high degree of closeness was observed when investigating their collocational patterns, where both ostensibly attracted the same nouns, or nouns pertaining to the same semantic fields (i.e., OE *sibb* ‘peace’, *gafol* ‘tax, tribute’, *lagu* ‘law’ and ME *sehtnesse* ‘protection’). This was especially observed in the *PPCME2* corpus, as a certain degree of co-dependence seemed to have fostered between the two alongside their decreasing frequencies. The native loan, only appearing ten times in the later corpus, may have then fossilized into the *frith* and *grith* collocate (occurring six times within this construction), hinting to a severe semantic reduction by eME.

The native peace synonym significantly decreased in frequencies between the two periods (130.31 freq/pmw in OE to 8.37 freq/pmw in ME), as did *grith*, although less drastically (44.13 freq/pmw in OE to 24.28 freq/pmw in ME). These results are in tandem with the chronology indicated in the *OED*, where both synonyms are considered obsolete by the 18th century in favour of the Latinate synonym, *pes*, likely demonstrating the influence of prestige on the speaker’s choice of synonym from a cluster. Additionally, then, their mutual trajectory towards obsolescence may be a mark of PC.

Craft and skill. Durkin (2014) claims that this pair has retained semantic overlap through the centuries, which could have led one to expect signs of analogous development upon further research. However, the corpus results indicated more divergence in meaning between ME *craft* and *skil* than the other two synonym pairs in this study. This was especially seen in the physiological versus psychological abilities that the terms seemed to latch on to; with *craft* being more associated with physical work compared to its Norse counterpart. Indeed, the previous studies (Kroesch, 1929; Mincoff, 1933; Girsch, 1988) as well as the dictionary entries indicated that *craft* often entailed physical strength, which was likely due to its ‘original’ sense of Germanic *kraft* ‘power, strength’. This sense was seen to significantly decrease in between the linguistic periods, though (with a frequency of 25.51 hits pmw in the *YCOE* and 4.19 freq/pmw in the *PPCME2*). Furthermore, its main senses in both linguistic periods – ‘discipline; ‘expertise’ and ‘moral strength’ – arguably indicated the propensity to map the ‘strength’ sense onto physical, mental and spiritual/religious domains.

Furthermore, the native term could have already been under considerable pressure in Old English from other synonyms and collocates such as *ars*, *mægen* and *virtus* (also discussed in Kroesch, 1929 and Mincoff, 1933) and perhaps exacerbated with the additional importation of *skill*. This was shown with the stark decline in frequencies from the former linguistic period – 199.95 freq/pmw of OE *cræft* in the *YCOE* – to the latter linguistic period – 77.87 freq/pmw in the *PPCME2* – compared to ME *skil*, which had a freq/pmw of 110.52 in Middle English. Additionally, while 31 token types of nominal derivatives of *craft* were found in the *YCOE*, only three were observed in the *PPCME2*.

On the other hand, the lexicographic sources and the corpus data showed that ME *skil* was less polysemous (three main senses, one subsense) and, again, seemed to specifically entail mental abilities. In fact, ‘understanding’, ‘capability’ and ‘(just) cause’ were found to be the most frequent senses of the word. This distinction between ‘physical’ *craft* and ‘mental’ *skill* was highlighted by the entries provided by the *MED*, which I had summarized in Table 6. Like its AS synonym, the semantic profile of the loan could be linked back to its ON etymon *skil* ‘discernment, reason’ (*Gersum Project*). As such, the word seemed to have been borrowed into English with minimal nativization of its form and semantic alteration of its core meaning, perhaps due to ease of transfer as consequence to the languages’ genetic likeness or due to stratal influence of the Norse-speaking community (or both?). The word may have broadened, however, as it was observed to cover senses with religious undertones such as ‘cunning’ or ‘evil reason’ in ME texts (linguistic examples 37 and 38), seemingly converging with *craft* in this field (which is perhaps what also happened to *grith*, as it was extended to serve the ‘church-peace, sanctuary’ sense). This was further demonstrated by pointing out the shared pre-modifying collocates to varying degrees. Of course, it was not forgotten that religious discourse is prevalent in Middle English texts, which would explain the propensity to infuse a word with religious undertones. As such, PC may have occurred in this instance, but not necessarily as a result of internal synonymic change, but rather as a consequence of prevalent text genres in the corpus as well as more general cultural factors.

Then, it was observed that the nominal collocates of *craft* and *skill* occupied neighbouring fields and significantly overlapped in the ‘mental, moral strength’ and ‘expertise’ senses. Yet, the Norse loan almost exclusively collocated with nouns denoting psychological abilities (i.e., *resoun*, *onderstondinge*, *conscience*), while ME *craft* also dealt with ‘professional’ denominations (i.e., *fyscher* and *taylor*), once again showing itself potentially more versatile in usage than the foreign term. Interestingly, a decrease in verbal collocates of *craft* denoting

mental faculties was detected in the ME corpus, perhaps indicating that the specific semantic slot was well occupied by *skill* (and likely by other Latin and French synonyms, too).

The idea presented by Lutz (2017) that French *raison* has displaced *skill* was observed in the multiple instances of the phrase *for þat skyl* ‘for that reason’ in the *PPCME2* – a construction that would have manifested as *for þat þingum* in Old English, with the use of a native term. This chain of displacements would rather contradict Sylvester, Tiddeman and Ingham (2022), who claim that when a semantic field is densely occupied with synonyms, the native one will more likely survive as opposed to the borrowed one. Instead, this chain of displacement might rather reflect the language of superstratal influence at certain points in history.

Theow and thrall. The analysis yielded from the results of the lexicographic sources described a highly synonymous word pair of a technical nature with relatively narrow semantic scope (essentially two senses were presented in the *OED* under both terms, the literal ‘slave’ meaning and its metaphorical extension, ‘slave of [abstract concept]’).

My results for the Anglo-Norse slave pair were concurrent with the previous studies in some regards, such as to how the *Godes theow* metaphorical extension of ‘literal’ *theow* was widely used in Old English (Magennis, 1998). The *PPCME2* data further hinted that this sense was continually utilized for ME *theu*, too, as well as for ME *thrall*. In fact, Magennis’ ‘precatory’, ‘honorific’ and ‘assertive’ modes of OE *Godes þeow* were identifiable in some instances of ME *thrall*. This was interpreted as *thrall* perhaps being coloured by *theow* in consequence to their synonymic liaison (a sentiment echoed in Pons-Sanz, 2007 and Lutz, 2012). In fact, the *OED*, *MED* and *TOE* as well as the semantic distribution in the corpora samples all pointed to the fact that one of the main senses of *thrall* was the figurative extension of its literal meaning (notably in ME: 10.05 freq/pmw for ‘figurative’, 19.26 freq/pmw for ‘(fig.) servant of God’, and 21.77 freq/pmw for ‘literal’).

While the 14 instances found in the *YCOE* did seemingly suggest that the Norse loan was the ‘literal’ counterpart of *theow*, the combination of an extremely limited sample of OE *þræl* (14 hits, 9.65 tokens pmw) and the metaphorical usage of *thrall* found in the *PPCME2* did indicate the possibility that the Norse loan could have shared this biblical figurative sense during the earlier period, only to not have been preserved in textual sources. The only potential indirect proof that OE *þræl* could have encompassed the *servus Dei* sense is in Wulfstan’s use of *Antecristes þrælas* – if literal *thrall* could be extended to the metaphorical ‘slaves of the Antichrist’, this would surely indicate the potential to also extend its reference

to other ‘positively’ connotated Christian entities. Besides, this dichotomy between negative and positive prosodies was observed in ME for the metaphorical use of *theu*, where expressions *Defless theu* appeared eight times and *Godes theu* 16 times.

Furthermore, I would argue that the core meaning of *thrall* (and *theow*, for the matter), ‘servant, slave’, naturally entails negative connotations, as being a subordinate in bondage under dire living conditions naturally would. For *thrall* to have undergone pejoration, it would also presume that it would have evolved from a meaning with neutral or positive connotations. Indeed, actual examples of pejoration within this synonym cluster would be *slave* and *wealh*, where both originally denoted the ethnic groups – Slavic and Welsh – members of which were frequently forced into serfdom. If anything, if we were to accept the premise that *thrall* might have been coloured by *theow* by broadening into the biblical figurative sense upon its integration into OE, from being solely used as the legal, technical term for ‘slave’, this would rather suggest a degree of amelioration.

The displacement of *theow* by *thrall* as the technical term for ‘slave’ forwarded by Girsch (1994), Magennis (1998) and Pons-Sanz (2007) was also part of my interpretation of the corpus results. For example, there seemed to be a preference to use ME *thrall* literally (21.77 hits pmw) as opposed to literal ME *theu* (4.19 hits pmw), which showed to be increasingly used figuratively in addition to a decrease in its overall frequencies (signs of reduction). A potential displacement was further hinted by the dramatic decrease in frequencies for *theow* (472.98 hits pmw in *YCOE* and 56.93 hits pmw in *PPCME2*) and the increase of *thrall* (9.65 hits pmw in *YCOE* to 52.75 hits pmw in *PPCME2*). Moreover, *theu* was not found in texts later than the eME period, while its Norse counterpart appeared throughout the ME sub-periods.

I then proposed that the synonyms might have experienced a phase of ‘levelling-out’ (a symptom of Parallel Change?) prior to this possible displacement, perhaps as a consequence of equating the Norse term to the native one in the legal sense (perceptible in OE *þræl* first appearing as such in Wulfstan’s *Homilies*). Within this brief period of assumed levelling-out, the pair was seen collocating together, further highlighting their proximity (reminiscent of *frith and grith*, but to a lesser extent). However, similarly to *frith and grith*, it seems that this AN pair was abandoned in favour of synonyms of Romance provenance, – in this case, *servant* and *slave*.

Overarching remarks. A few connections between certain factors and semantic processes may be now tentatively drawn based on these three cases. In some instances, it may be inferred that external and internal factors may work in tandem to perpetuate diachronic semantic change.

Collocational patterns, which have shown to bring nuance to the prosodies of synonyms (i.e., Russnes, 2024), seemed to also contribute to the pressures and shifts within semantic fields. For example, synonyms found in the vicinities of *craft* and *skill* are words that would ultimately displace the Anglo-Norse pair in many of their Old and Middle English senses: *art*, *discernment*, *discipline*, *discretion*, *discrimination*, *expertise*, *power*, *profession*, *reason*, and *virtue* (and the list can go on!). Of course, the other dimension of these words being of French or Latin origin was noticed, indicating that the external factor of social prestige may have likewise motivated shifts within the synonym cluster. This may thus explain their rather quotidian (Durkin, 2014) or ‘homely’ (Lutz, 2017) feel in PDE, having lost their ‘erudite’ connotations to a considerable degree.

The suspicion that the integration of Romance vocabulary into English might have influenced the trajectories of the AN synonym pairs is extended to the two other pairs, where *servant*, *slave* and *peace* have effectively displaced or killed off the Anglo-Saxon and Norse terms. Furthermore, the word field density combined with polysemy did seem to play a crucial role in the direction a synonym would move. For example, for unambiguous and technical nouns such as *theow*, *thrall*, *frith* and *grith*, are now obsolete or archaic terms in PDE. In contrast, the more polysemous and versatile *craft* and *skill* have shifted and are still considerably used in PDE, despite the high ‘population density’ in their word fields.

There are several angles one may take – where, it does seem to be the case that the loans and the native terms experienced displacement to make way for synonyms from superstratal and prestigious languages (OF, NF, Lat.). Here, we could follow Lutz’s (2010) conclusion that Norse did in fact exert cultural influence of an elite nature, but was subsequently displaced by the next conquering force, making it hard for the historical linguist to fully identify the stratal relationship between Norse and Anglo-Saxon. On the other hand, the fact that we see a decline in usage of both native and Scandinavian terms in the *peace* and *slave* pairs by the ME period (or later) may suggest an adstratal relationship between the Anglo-Norse synonyms, as they are both gradually rendered obsolete when competing with the Latinate equivalents. Although, as we saw, the usage of both *frith* and *theow* declined more rapidly

compared to their Norse counterparts, perhaps indicating that there could have been greater social motivation to use the Scandinavian equivalents, after all. Either way, seeing as all synonyms were rendered obsolete (*frith*, *grith*, *theow*), archaic or were reinterpreted (*thrall*, *craft*, *skill*) in favour of the aforementioned Romance terminology, my results are in discordance with Sylvester, Tiddeman and Ingham (2022) and in agreement with the notion that stratal influence should be regarded as a quintessential part of semantic change, whether it leads to parallel development, differentiation or death.

The ‘stylistic’ usage of the AN doublets (*frith* and *grith*, *theow* and *thrall*) in legal and religious discourse potentially indicate a certain kinship between the ethnicities. For instance, the incorporation of Norse legal terminology into English might reflect the influence of the Scandinavians in the art of law-making (superstratal influence?) as well as the inclusion of the foreign inhabitants as subjects under AS law (adstratal influence?). Furthermore, the incorporation of these doublets into religious texts (specifically in ME), where the Norse loans seem to have been coloured and broadened by their indigenous counterparts with their metaphorical biblical senses (i.e., ‘slave of the lord’) seem to indicate a strengthened association of the synonyms (on a psychological level), creating fixed semantic units. This begs the question if convergence and parallel change are processes that are intrinsic to synonym ‘rivalry’ in order to ultimately choose which term is favourable, then leading to differentiation.

Another undeniable factor that has affected the semantic evolution of the three Norse synonyms is the domination of Christian ideology in Medieval England, especially felt in textual sources as most scribes (if not all) were ecclesiasts, which was further observed by the genre distribution showing the grand majority of instances stemmed from religious discourse. The AS words, already imbued with religious connotations (i.e., OE *Godes þeow*, *cýricfrīþ*, *Defless cræft*), by synonymic association, may have in turn infused their religious (negative and positive) prosodies into the Scandinavian terms, which I assume would not have carried such a degree of Judeo-Christian connotations in their native Scandinavian language (based on the definitions from *Gersum Project* as well as the fact that the region of Scandinavia only became fully Christianised by the 12th century). As such, the loans are accommodated to their new environments; *lauverdes þrel*, *cýricgrīð* is *Cristes agen grīð* and *wyckede skele*. Subsequently, the conjunction of linguistic (synonymic association) and non-linguistic (religious culture) factors perpetuating analogous change as well as differentiation has arguably been demonstrated.

7 Conclusion

In this study, despite the qualms that came with the handling of historical data, the application of theoretical semantics on corpus-based data has hopefully demonstrated the many intricacies of the synonym pairs' semantics – nuances that could indicate the boundless and unpredictable nature of semantics. Still and all, the overarching conclusion might point to the fact that synonyms may converge, or evolve analogously, before diverging or reach obsolescence. Furthermore, density within a synonym cluster alongside social attitudes (such as stratal conflict and religion) are thought to be paramount in determining the outcome of a synonym's evolution, as has been reiterated throughout this study. Lastly, in regard to the specific Anglo-Norse perspective of this study, the synonym pairs have rather pointed to ad- or super-stratal influence in certain respects, but as French became the beacon of prestige post-1066, the Norse loans, alongside the Anglo-Saxon equivalents, may have been lowered to a substratal status, as noticed with the reduced semantic scope and frequencies in some instances.

Finally, it is to be noted that by no means do I believe that three case studies are nearly enough to demonstrate overarching linguistic tendencies, nor to resolve the grand question of whether synonyms evolve to ultimately converge or diverge. However, one thing my results may do is at least reflect the semantic trajectories of these three *specific* synonym pairs. Despite the focus on the Anglo-Norse aspect, I have throughout this study noted my suspicions that a word couple does not exist in a vacuum – several other lexical units, that may stem from an array of etymological origins, from within the same and in neighbouring semantic fields may in fact all contribute to varying degrees to the changes within the synonym-network. Therefore, for this reason, looking at solely diachronic AN synonym pairs to determine their semantic evolution may be deemed as constricted. Thusly, a future project with a wider scope that aims at exploring a word-field exhaustively would perhaps illuminate and complement the present findings.

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Appendix

This section includes tables which are not present in the main body of text. Tables 13-18 are the exhaustive lists of instances of the nouns compiled from *YCOE* and *PPCME2*. On the right side of the concordance lines, the text title, manuscript date, dialect and genre have been added. The left side of the concordance lines include the main senses of the noun (listed at the end of each ‘lexicographic results’ section), so as to categorise each instance with an ‘x’.

Table 11. *Distribution of compound forms of craft found in YCOE and PPCME2 corpora*

senses	examples	freq	range	date	800	850	900	950	1000	1050	1100	1150	1200	1250	1300	1350	1400	1450	1500	text examples
military power	<i>fyrðcræft</i> 'expedition, military power'	1	1							1										<i>Heptateuch</i>
	<i>scypcræft</i> , <i>schipcræft</i> 'naval power'	2	2							1							1			<i>Anglo-Saxon Chronicle D</i> , <i>John of Trevisa's Polychronicon</i>
magic, deceit, cunning, heresy, witchcraft	<i>drycræft</i> 'magic, sorcery'	82	17				7	4	70		1									<i>Ælfric's Lives of Saints</i> , <i>Ælfric's Catholic Homilies I-II</i> , <i>Gregory's Dialogues</i> , <i>Orosius</i>
	<i>sundorcræft</i> 'special power or art'	3	3					1		2										<i>The Homilies of Wulfstan</i> , <i>Boethius</i> , <i>Consolation of Philosophy</i> , <i>Institutes of Polity</i>
	<i>scincræft</i> 'deceptive magic'	36	11					3	24	9										<i>Gregory's Dialogues</i> , <i>Ælfric's Lives of Saints</i> , <i>Ælfric's Catholic Homilies I</i>
	<i>searucræft</i> 'cunning art'	17	7						16	1										<i>The Homilies of Wulfstan</i> , <i>Ælfric's Catholic Homilies I</i> , <i>Ælfric's Lives of Saints</i>
	<i>deofulcræft</i> 'Devil's work, witchcraft'	4	3			1		1		2										<i>Bede's History of the English Church</i> , <i>Vercelli Homilies</i> , <i>Orosius</i>
	<i>gedwolcræft(iga)</i> 'deceptive art, deciever'	5	2				3		2											<i>Blickling Homilies</i> , <i>Vercelli Homilies</i>
	<i>wiccecræft</i> , <i>wicchecraft</i> 'witchcraft'	31	18						15	1				1		1	4	6	3	<i>Ælfric's Homilies Supplemental</i> , <i>Ælfric's Lives of Saints</i> , <i>John of Trevisa's Polychronicon</i> , <i>Malory's Morte Darthur</i>
	<i>swiccræft</i> 'deception, fraud'	3	3						1	2										<i>West-Saxon Gospels</i> <i>Laws of Æthelred V</i> , <i>Laws of Æthelred VI</i>
	<i>leascræft</i>	1	1						1											<i>Blickling Homilies</i>
	<i>uncræft</i> 'evil art'	5	3							4	1									<i>The Homilies of Wulfstan</i> , <i>Laws of Cnut</i> , <i>Canons of Edgar</i>
	<i>boccræft</i> 'art of learning, literature'	10	6				1		6	3										<i>Gregory's Dialogues</i> , <i>Institutes of Polity</i> , <i>Boethius: Consolation of Philosophy</i>
art, discipline, expertise, profession	<i>(ge)rimcræft(iga)</i> 'arithmetic'	7	4						2	5										<i>Byrhtferth's Manual</i> , <i>Ælfric's Lives of Saints</i> , <i>De Temporibus Anni</i> , <i>Martyrology</i>
	<i>tungolcræft</i> 'astrology, astronomy'	5	5				1		2	1	1									<i>Bede's History of the English Church</i> , <i>Vercelli Homilies</i> , <i>Martyrology</i>
	<i>leoþcræft</i> 'poetry, verse'	2	2							2										<i>Bede's History of the English Church</i> <i>Ælfric's Second Letter to Wulfstan</i>
	<i>woruldcræft</i> 'secular arts/sciences'	3	2						1	2										<i>Ælfric's Catholic Homilies I</i> , <i>Ælfric's First Letter to Wulfstan</i>
	<i>wigcræft</i> 'military skill'	6	1				6													<i>Orosius</i>
	<i>cræftiga</i> 'artisan, labourer'	12	4			1			5	6										<i>Benedictine Rule</i> , <i>Cura Pastoralis</i> , <i>Martyrology</i> , <i>Gregory's Dialogues</i>
	<i>handcræft</i> 'handicraft, manual skill'	6	6						4	1	1									<i>Ælfric's Catholic Homilies I</i> , <i>Benedictine Rule</i> , <i>Institutes of Polity</i>
	<i>stancræftiga</i> 'mason' (?)	1	1						1											<i>Martyrology</i>
	<i>acecræft</i> 'art of healing, medicine'	25	13					3	22											<i>Ælfric's Lives of Saints</i> , <i>Chrodegang of Metz</i> , <i>Lacnunga</i> , <i>Quadrupedibus</i>
	<i>lehecraft</i> 'medicine, surgery'	2	1											2						<i>Ancrene Riwe</i>
	<i>larcræft</i> 'knowledge, science'	1	1							1										<i>Chrodegang of Metz</i>
	<i>heahcræft</i> 'higher art or skill'	2	1							2										<i>Bede's History of the English Church</i>
	<i>gramaticcræft</i> 'grammar'	1	1							1										<i>Bede's History of the English Church</i>
	<i>dreamcræft</i> 'music'	2	2					1	1											<i>Boethius: Consolation of Philosophy</i> , <i>Martyrology</i>
	<i>gligcræft</i> 'minstrelsy, glee-craft'	1	1						1											<i>Gregory's Dialogues</i>
	<i>swegcræft</i> 'art of playing musical instrum.'	3	1							3										<i>Apollonius of Tyre</i>
	<i>sangcræft</i> 'singing'	4	2				1			3										<i>Bede's History of the English Church</i> , <i>Vercelli Homilies</i>
	<i>metercræft</i> 'versification, poetry'	1	1							1										<i>Bede's History of the English Church</i>

Table 12. *Theow nominal derivatives found in YCOE*

freq	range	cluster	translation	example	text
93	25	<i>þeowdome</i>	servitude, slavery	& us alesde of deofles þeowdome	<i>Blicking Homilies</i>
28	12	<i>þeowdom</i>			
11	5	<i>þeowdomes</i>			
21	11	<i>ðeowdome</i>		& þæt he wolde Cristes ðeowdom geccosan	<i>Bede's History of the English Church</i>
8	6	<i>ðeowdom</i>			
1	1	<i>ðeowdomes</i>			
2	1	<i>ðiowdomes</i>		sume men manode to ðære giefre Godes	<i>Cura Pastoralis</i>
1	1	<i>ðiowdome</i>		ðiowdomes	
8	3	<i>þeowracan</i>	threat		
1	1	<i>þeowrace</i>		Hwæt þa Basilius cydde his ceastergewarum	<i>Ælfric's Catholic Homilies II</i>
1	1	<i>þeowrace</i>		þæs reþan caseres þeowrace	
1	1	<i>þeowracena</i>			
1	1	<i>þeowracum</i>			
2	2	<i>ðeowracan</i>		and mid manegum ðeowracum þæt mancynn	<i>Ælfric's Lives of Saints</i>
1	1	<i>ðeowracum</i>		gecgsode	
3	1	<i>þeowman</i>	bonds-man	And gyf þeowman æt þam ordale ful weorðe	<i>Laws of Cnut II</i>
2	2	<i>ðeowmon</i>			
1	1	<i>ðeowman</i>		Gif ðeowmon þeowne to nedhæmde genede	<i>Laws of Alfred</i>
1	1	<i>ðeowmennen</i>		bete	
1	1	<i>ðeowemen</i>	bonds-woman	ne yfele cild ne yfele ðeowemen ne yfel scrud	<i>Ælfric's Catholic Homilies II</i>
2	2	<i>þeowetlingan</i>	slave		
1	1	<i>þeowtlinge</i>		for þon cyningas sweltaþ & þeowutlingas	<i>Vercelli Homilies</i>
1	1	<i>þeowetlingc</i>			
1	1	<i>þeowetlingce</i>			
1	1	<i>þeowutlingas</i>			
1	1	<i>ðeowtling</i>		He is earm ðeowtling na anes hlaforðes	<i>Ælfric's Catholic Homilies II</i>
1	1	<i>þeowhade</i>	servitude, slavery	& Godes þeowhade from þæm foresprecean	<i>Bede's History of the English Church</i>
1	1	<i>þeowdomhad</i>	servitude, slavery	ond on Godes þeowdomhad to sellenne	<i>Bede's History of the English Church</i>
1	1	<i>þeowtscypes</i>	servitude, slavery	and fulfremednysse þæs munuclican	<i>Mary of Egypt</i>
1	1	<i>þeowweorces</i>	work done by a slave	þæt mann freolsige þa feower forman	<i>Ælfric's Letter to Wulfsgie</i>
1	1	<i>ðeowwealh</i>	slave	Gif ðeowwealh Englisne monnan ofslīð	<i>Laws of Ine</i>
1	1	<i>ðeowcnapena</i>	servant-boy	his ðeowcnapena an wearð pearle awed	<i>Ælfric's Catholic Homilies II</i>

Table 13. Exhaustive list of frith hits found in YCOE and PPCME2 corpora

spiritual	general	truce	sanctuary	concordance lines			text title	manuscript date	dialect	genre
	x			^T digellice ADV +t+ar ADV^L +du PRO^N	fri+d	_N^A h+abbe HVPS _ _ o+t+t+at _	Ælfric's Lives of Saints	s. xi in.	West Saxon	Biography, lives
		x		^N ne_NEG cym+d VBPI +te C his_PRO\$	fri+d	_N^A awyrde VBD _ _ coaelive,+ALS [Thomas]:80.7593	Ælfric's Lives of Saints	s. xi in.	West Saxon	Biography, lives
	x			^D mon_MAN^N f+astnode VBD +tone_D^A	fri+d	_N^A +at_P Ytinga_NR forda_N^D _ _	Anglo-Saxon Chronicle A	s. ix/x	West Saxon	History
		x		^N on_P Nor+dhybrum_NR^D +tone_D^A	fri+d	_N^A _ _ cochronA-2b,ChronA [Plummer]:911.1.1202_I	Anglo-Saxon Chronicle A	s. ix/x	West Saxon	History
		x		mer]:911.1.1202_ID & CONJ forsawon_VBDI +alc_Q^A	fri+d	_N^A +te_C Eadweard_NR^N cyng_N^A	Anglo-Saxon Chronicle A	s. ix/x	West Saxon	History
		x		man_MAN^N nam_VBDI sy+d+dan ADV^T	fri+d	_N^A wi+d_P _ _ cochronA-5,ChronA [Plummer]:993.7.	Anglo-Saxon Chronicle A	s. ix/x	West Saxon	History
			x	^N sy+d+dan ADV^T +t+ar ADV^L	fri+d	_N^A wi+dnam_RP+VBDI _ _ cochronA-5,ChronA [Plumme	Anglo-Saxon Chronicle A	s. ix/x	West Saxon	History
		x		mmer]:1001.27.1441_ID & CONJ hy_PRO^N namon_VBDI	fri+d	_N^A _ _ cochronA-5b,ChronA [Plummer]:1001.27.1442	Anglo-Saxon Chronicle A	s. ix/x	West Saxon	History
		x		ronC [Rositzke]:866.1.601_ID and CONJ genam_VBDI	fri+d	_N^A wi+d_P Cantwarum_NR^D _ _ cochronC,	Anglo-Saxon Chronicle C	s. xi		History
		x		itzke]:867.2.609_ID and CONJ hie_PRO^N him_PRO^D	fri+d	_N^A wi+d_P namon_VBDI _ _ cochronC,ChronC _	Anglo-Saxon Chronicle C	s. xi		History
		x		^N wi+d_P +tone_D^A here_N^A	fri+d	_N^A nam_VBDI _ _ cochronC,ChronC [Rositzke]:868.4	Anglo-Saxon Chronicle C	s. xi		History
		x		ronC [Rositzke]:869.4.632_ID and CONJ Myrce_NR^N	fri+d	_N^A namon_VBDI wi+d_P +done_D^A	Anglo-Saxon Chronicle C	s. xi		History
		x		_D^I geare_N^D namon_VBDI Wessexan_NR^N	fri+d	_N^A wi+d_P +tone_D^A here _	Anglo-Saxon Chronicle C	s. xi		History
		x		and_CONJ +ta ADV^T namon_VBDI Myrce_NR^N	fri+d	_N^A wi+d_P +tone_D^A here _	Anglo-Saxon Chronicle C	s. xi		History
			x	and_CONJ +ta ADV^T namon_VBDI Myrce_NR^N	fri+d	_N^A wi+d_P +tone_D^A here _	Anglo-Saxon Chronicle C	s. xi		History
		x		_N^A se_D^N cing_N^N nam_VBDI	fri+d	_N^A _ _ cochronC,ChronC [Rositzke]:877.1.711_ID	Anglo-Saxon Chronicle C	s. xi		History
		x		itzke]:878.2.724_ID and CONJ +da_D^A godne_ADJ^A	fri+d	_N^A heoldon_VBDI _ _ cochronC,ChronC [Rositzke]:8	Anglo-Saxon Chronicle C	s. xi		History
		x		_N^N on_P Eastenglum_NR^D br+ac_VBDI	fri+d	_N^A wi+d_P +Alfred_NR^A cing _	Anglo-Saxon Chronicle C	s. xi		History
		x		^D man_MAN^N gef+astnode VBD +tone_D^A	fri+d	_N^A +at_P Ytingaforda_NR^D _ _ swa ADV	Anglo-Saxon Chronicle C	s. xi		History
		x		_VBDI se_D^N here_N^N +tone_D^A	fri+d	_N^A on_P Nor+dhybrum_NR^D cochronC,	Anglo-Saxon Chronicle C	s. xi		History
		x		:914.1.1.1072_ID and CONJ br+acon_VBDI +tone_D^A	fri+d	_N^A _ _ cochronC,ChronC [Rositzke]:914.1.1.1073_I	Anglo-Saxon Chronicle C	s. xi		History
		x		gyldan_VB +tam_D^D flotan_N^D and CONJ	fri+d	_N^A wi+d_P hi_PRO^A niman _	Anglo-Saxon Chronicle C	s. xi		History
		x		24.1451_ID and CONJ ealle_Q^N Eastcentingas_NR^N	fri+d	_N^A wi+d_P +tone_D^A here _	Anglo-Saxon Chronicle C	s. xi		History
		x		+afdon_HVDI _ _ +tonne ADV^T nam_VBDI mon_MAN^N	fri+d	_N^A and_CONJ gri+d_N^A wi+	Anglo-Saxon Chronicle C	s. xi		History
		x		_N^N gel+ast_VBN w+as_BEDI and CONJ	fri+d	_N^A +tas_N^N asworene_VBN^N w+	Anglo-Saxon Chronicle C	s. xi		History
		x		nC [Rositzke]:1016.90.1730_ID and CONJ him_PRO^D	fri+d	_N^A gebohton_VBDI _ _ cochronC,ChronC [Rositzke]:	Anglo-Saxon Chronicle C	s. xi		History
		x		[Rositzke]:1055.21.2037_ID and CONJ +d+ar ADV^L	fri+d	_N^A and_CONJ freondscipe_N^A heom_PRO^A	Anglo-Saxon Chronicle C	s. xi		History
		x		[Classen-Harm]:865.1.530_ID and CONJ genam_VBDI	fri+d	_N^A wi+d_P Cantwarum_NR^D _ _ cochronD,	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		_CONJ hi_PRO^N him_PRO^D wi+d_P	fri+d	_N^A namon_VBDI _ _ cochronD,ChronD [Classen-Harm]	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		^N wi+d_P +tone_D^A here_N^A	fri+d	_N^A nam_VBDI _ _ cochronD,ChronD [Classen-Harm]:8	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		ssen-Harm]:868.5.560_ID and CONJ on_P Myrce_NR^A	fri+d	_N^A namon_VBDI wi+d_P +tone_D^A	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		_D^I geare_N^D namon_VBDI Westseaxe_NR^N	fri+d	_N^A wi+t_P +tone_D^A here _	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		and_CONJ +ta ADV^T namon_VBDI Myrce_NR^N	fri+d	_N^A wi+t_P +tone_D^A here _	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		^A here_N^A se_D^N cyning_N^N	fri+d	_N^A nam_VBDI _ _ cochronD,ChronD [Classen-Harm]:8	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
	x			arm]:877.7.649_ID and CONJ +ta ADV^T godne_ADJ^A	fri+d	_N^A heoldon_VBDI _ _ cochronD,ChronD [Classen-Har	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		^N on_P East+anglum_NR^D br+ac_VBDI	fri+d	_N^A wi+d_P +Alfred_NR^A cyning _	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		^D man_MAN^N gef+astnode VBD +tone_D^A	fri+d	_N^A +at_P Ytingaforda_NR^D _ _ swa ADV	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		_VBDI se_D^N here_N^N +tone_D^A	fri+d	_N^A on_P Nor+dhybrum_NR^D _ _ cochronD,	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		:914.1.1004_ID and CONJ br+acon_VBDI +tonne_D^A	fri+d	_N^A _ _ cochronD,ChronD [Classen-Harm]:914.1.1005	Anglo-Saxon Chronicle D	s. xi med. - xi2		History

	x			[Classen-Harm]:959.7.1124_ID and_CONJ folces_N^G	fri+d	_N^A bette_VBD _., swy+tost ADVS +tara_D^	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		09.32>_CODE And_CONJ ealle_Q^N Eastcentingas_NR^N	fri+d	_N^A wi+d_P +tone_D^A here_	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		ChronE_[Plummer]:865.1.1073_ID &_CONJ genam_VBDI	fri+d	_N^A wi+d_P Cantwarum_NR^D _., cochronE,	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		&_CONJ hi_PRO^N heom_PRO^D wi+d_P	fri+d	_N^A genamon_VBDI _., cochronE,ChronE_[Plummer]:86	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		ChronE_[Plummer]:868.4.1103_ID &_CONJ Myrce_NR^N	fri+d	_N^A namon_VBDI wi+d_P +tone_D^	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		geare_N^D namon_VBDI West_NR Seaxa_NR^N	fri+d	_N^A wi+d_P +tone_D^A here_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		1.1161_ID &_CONJ +ta_ADV^T naman_VBDI Myrce_NR^N	fri+d	_N^A wi+d_P +tone_D^A here_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		^A here_N^A se_D^N cyning_N^N	fri+d	_N^A nam_VBDI _., cochronE,ChronE_[Plummer]:876.2.	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
	x			lummer]:877.6.1201_ID &_CONJ +ta_D^A godne_ADJ^A	fri+d	_N^A heoldan_VBDI _., cochronE,ChronE_[Plummer]:87	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		ChronE_[Plummer]:885.20.1282_ID &_CONJ brec_VBDI	fri+d	_N^A wi+d_P +Alfred_NR^A cyning_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		Eadward_NR^N cyng_N^N for_P neode_N	fri+d	_N^A +ag+der_CONJ ge_CONJ wi+d_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
	x			ChronE_[Plummer]:959.7.1381_ID &_CONJ folces_N^G	fri+d	_N^A bette_VBD _., swi+dost ADVS +tara_D^	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		^A gyldon_VB +tam_D^D flotan_N^D _., &_CONJ	fri+d	_N^A wi+d_P hi_PRO^A geniman_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		^N wi+d_P +tone_D^A here_N^A	fri+d	_N^A genamon_VBDI _., cochronE,ChronE_[Plummer]:10	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		nam_VBDI man_MAN^N gri+d_N^A _., &_CONJ	fri+d	_N^A wi+d_P hi_PRO^A _., cochronE,	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		^N gelest_VBN w+as_BEDI _., &_CONJ +ta_D^N	fri+d	_N^a +das_N^N gesworene_VBN^N _., +ta_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		ronE_[Plummer]:1016.94.2029_ID &_CONJ heom_PRO^D	fri+d	_N^A gebohtan_VBDI _., cochronE,ChronE_[Plummer]:1	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		:56.41_ID &_CONJ he_PRO^N wolde_MDD +ta_ADV^T	fri+d	_N^A _., coepigen,+AGenEp:56.42_ID +da_ADV^T ne_	Ælfric's Epilogue to Genesis	s. xi2	West Saxon	
	x			_., +t+at_C he_PRO^N eac_ADV forgeaf_VBDI	fri+d	_N^A &_CONJ +t+acedom_N^A manegum_Q^	Gregory's Dialogues	s. xi1	West Saxon	
			x	_., +de_C biscep_N^N gehalgode_VBD _., +dis_D^A	fri+d	_N^A _., gif_P hie_PRO^A fahmon_N^	Laws of Alfred	s. ix/x - x2	West Saxon	
	x			wyr+te_ADJ _., &_CONJ +t+at_C man_MAN^N	fri+d	_N^A &_CONJ freondscype_N^A rihtlice_ADV healde_	Laws of Æthelred V	s. xi med.	West Saxon	
	x			+de_ADJ^N _., &_CONJ +t+at_C man_MAN^N	fri+d	_N^A &_CONJ freondscipe_N^A rihtlice_ADV healde_	Laws of Æthelred VI	s. x/xi - xi1	West Saxon	
		x		comon_VBDI to_P Rome_NR &_CONJ him_PRO^D	fri+d	_N^A gebudan_VBDI _., coorosiu,OrHead:3.5.28_ID <	Orosius	s. x1	West Saxon	History
		x		_N^N +at_P o+terre_ADJ^D mehte_MDD	fri+d	_N^A begietan_VB _., o+d+de_CONJ mid_	Orosius	s. x1	West Saxon	History
		x		^A gewinn_N^A forleten_VBDS _., o+d+de_CONJ	fri+d	_N^A genamen_VBDS _., coorosiu,Or_2:2.39.29.754_ID	Orosius	s. x1	West Saxon	History
		x		^A b+adon_VBDI +t+at_C hie_PRO^N	fri+d	_N^A wi+d_P hie_PRO^A h+	Orosius	s. x1	West Saxon	History
		x		he_PRO^N wi+d_P o+terne_ADJ^A	fri+d	_N^A genome_VBDS _., +t+at_C he_PRO^	Orosius	s. x1	West Saxon	History
		x		+d_BEDI +t+atte_C Perse_NR^N gebudan_VBDI	fri+d	_N^A eallum_Q^D Creca_NR^G folce_	Orosius	s. x1	West Saxon	History
		x		_PRO^D gebudan_VBDI +t+at_C hie_PRO^N	fri+d	_N^A him_PRO^D betweenum_P h+afden_	Orosius	s. x1	West Saxon	History
	x			^N wi+d_P sum_Q^A folc_N^A	fri+d	_N^A ne_NEG h+afdon_HVDI _., coorosiu,Or_3:5.59.7.	Orosius	s. x1	West Saxon	History
	x			6610006800,5.59.9>_CODE &_CONJ +tonne_P hie_PRO^N	fri+d	_N^A h+afdon_HVDI _., +tonne_ADV^T w+	Orosius	s. x1	West Saxon	History
		x		_P +t+am_D^D +te_C Perse_NR^N	fri+d	_N^A genaman_VBDI wi+d_P Romanum_NR^	Orosius	s. x1	West Saxon	History
	x			9.14.1138_ID &_CONJ swa_ADV swi+te_ADV +tone_D^A	fri+d	_N^A lufedon_VBDI +t+at_C him_PRO^	Orosius	s. x1	West Saxon	History
			x	_PRO^N +t+ar_ADV^L mehten_MDDS betst ADVS	fri+d	_N^A binnan_P habban_HV _., &_CONJ eac_ADV +	Orosius	s. x1	West Saxon	History
			x	durran_MDPI _., ne_NEG+CONJ swa_ADV feor_ADV^L	fri+d	_N^A gesecan_VB _., ne_NEG+CONJ fur+ton_	Orosius	s. x1	West Saxon	History
		x		+arendracan_N^A to_P Gallium_NR^D ymbe_P	fri+d	_N^A _., coorosiu,Or_3:11.76.29.1511_ID +ta_ADV^T	Orosius	s. x1	West Saxon	History
		x		_PRO^N mid_P swelcan_ADJ^D niede_N^D	fri+d	_N^A begeate_VBDS _., coorosiu,Or_4:6.94.6.1914_ID	Orosius	s. x1	West Saxon	History
		x		_P +t+am_D^D +te_C hie_PRO^N	fri+d	_N^A abrocen_VBN h+afdon_HVDI _., coorosiu,Or_4:7.	Orosius	s. x1	West Saxon	History
		x		_VAG w+as_BEDI +t+at_C he_PRO^N	fri+d	_N^A betwux_P +t+am_D^D folcum_	Orosius	s. x1	West Saxon	History
		x		_NR^A _., coorosiu,Or_4:12.111.20.2330_ID &_CONJ	fri+d	_N^A genam_VBDI wi+d_P hie_PRO^	Orosius	s. x1	West Saxon	History

	x		ADV^Ton_P+ta_D^Ahealfe_N^A	fri+d	_N^A h+afden_HVDS_...+te_CONJ hi_PRO^	Orosius	s. x1	West Saxon	History
x			_D^N worold_N^N geceas_VBDI Agustuses_NR^G	fri+d	_N^A & CONJ his_PRO\$ sibbe_N^A_... coorosiu,	Orosius	s. x1	West Saxon	History
	x		_P+am_D^D hie_PRO^N genamon_VBDI	fri+d	_N^A \$wi+d_P Parthe_NR^A_... coorosiu,	Orosius	s. x1	West Saxon	History
x			^N cristen_ADJ^N mon_N^N h+afde_HVD	fri+d	_N^A & CONJ sibbe_N^A_... & CONJ eac_ADV+	Orosius	s. x1	West Saxon	History
	x		+tium_NR^D w+aron_BEDI_... gecuron_VBDI his_PRO\$	fri+d	_N^A_... coorosiu,Or_6:35.153.25.3259_ID <T066400	Orosius	s. x1	West Saxon	History
		x	_D^D huse_N^D beo_BEPS_... h+abbe_HVPS	fri+d	_N^A mid_P+de_PRO_... cootest,Josh:2.19.5219_ID	Heptateuch	s.xi	West Saxon	Bible
x			V^L_... cootest,Josh:9.6.5416_ID & CONJ we_PRO^N	fri+d	_N^A ne_NEG nima+d_VBPI+dus_ADV	Heptateuch	s.xi	West Saxon	Bible
	x		forgytane_VB^D+at_D^N gode_ADJ^N	fri+d	_N^N+te_C he_PRO^N macode_VBD	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
x			_N^D and_CONJ Godes_NR^G+tearfum_N^D	fri+d	_N^N and_CONJ fultum_N^N cuman_VB	Institutes of Polity (Corpus Christi)	s. xi in.	West Saxon	Ecclesiastical laws
x			_N^D and_CONJ Godes_NR^G+tearfum_N^D	fri+d	_N^N and_CONJ fultum_N^N cuman_VB	Institutes of Polity (Bodleian)	s. xi (3rd quarter)		Ecclesiastical laws
		x	2_ID <T09290002300,5.4>_CODE Eac_ADV cirican_N^G	fri+d	_N^N_... colawaf,LawAf_1:5.4.33_ID gif_P hwelc_Q^	Laws of Alfred	s. ix/x - x2	West Saxon	Laws
	x		^A_... & CONJ hu_WADV Cartainum_NR^D wear+t_BEDI	fri+d	_N^N aliefed_VBN from_P Scipian_NR^D+	Orosius	s. x1	West Saxon	History
x			^G middangeardes_N^G is_BEPI sibb_N^N & CONJ	fri+d	_N^N_... nales_NEG+Q+at_D an_	Orosius	s. x1	West Saxon	History
		x	_BEDI consulas_N^N_... wear+d_BEDI Cartainum_NR^D	fri+d	_N^N aliefed_VBN from_P Scipian_NR mid_	Orosius	s. x1	West Saxon	History
	x		hronA_[Plummer]:865.1.753_ID & CONJ genamon_VBDI	fri+t_N	^A wi+t_P Cantwarum_NR^D_... cochronA-1,	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		Plummer]:866.1.761_ID & CONJ hie_PRO^N him_PRO^D	fri+t_N	^A \$wi+t_P namon_VBDI_... cochronA-1,ChronA_[	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		^N wi+t_P+tone_D^A here_N^A	fri+t_N	^A nam_VBDI_... cochronA-1,ChronA_[Plummer]:867.10	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		ChronA_[Plummer]:868.1.782_ID & CONJ Mierce_NR^N	fri+t_N	^A namon_VBDI wi+t_P+tone_D^	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		_D^I geare_N^D namon_VBDI Westseaxe_NR^N	fri+t_N	^A wi+t_P+tone_D^A here_	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		1.832_ID & CONJ+ta_ADV^T namon_VBDI Mierce_NR^N	fri+t_N	^A wi+t_P+tone_D^A here_	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		1.835_ID & CONJ+ta_ADV^T namon_VBDI Mierce_NR^N	fri+t_N	^A wi+t_P+tone_D^A here_	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		^A here_N^A se_D^N cyning_N^N	fri+t_N	^A nam_VBDI_... cochronA-1,ChronA_[Plummer]:876.1.	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		Plummer]:877.3.869_ID & CONJ+ta_D^A godne_ADJ^A	fri+t_N	^A heoldon_VBDI_... cochronA-1,ChronA_[Plummer]:87	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		on_P East_NR Englum_NR^D br+ac_VBDI	fri+t_N	^A wi+t_P+Alfred_NR^A cyning_	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		mer]:917.1.1223_ID & CONJ br+acon_VBDI+tone_D^A	fri+t_N	^A_... cochronA-2c,ChronA_[Plummer]:917.1.1224_ID	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
		x	^N here_N^N br+ac_VBDI+tone_D^A	fri+t_N	^A of_P Hamtune_NR^D_... & CONJ of_	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		mmer]:921.59.1318_ID & CONJ sohton_VBDI his_PRO\$	fri+t_N	^A & CONJ his_PRO\$ mundbyrde_N^A_... cochronA-2	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		_NR^N se_D^N consul_N^N genam_VBDI	fri+t_N	^A wi+d_P Ispanie_NR^A_... & CONJ	Orosius	s. x1	West Saxon	History
	x		_D^D gewinne_N^D hie_PRO^N genamon_VBDI	fri+t_N	^A wi+d_P+ta_D^A w+	Orosius	s. x1	West Saxon	History
	x		winnende_VAG o+t_P he_PRO^N genom_VBDI	fri+t_N	^A wi+t_P+at_D^A	Orosius	s. x1	West Saxon	History
	x		_NR^N gedyde_VBD+tone_D^A yfelan_ADJ^A	fri+t_N	^A on_P Numantium_NR swa_P hit_	Orosius	s. x1	West Saxon	History
	x		_Q^A hwile_N^A hie_PRO^N genamon_VBDI	fri+t_N	^A him_PRO^D betweenum_P_... coorosiu,Or_5:7.121.1	Orosius	s. x1	West Saxon	History
	x		_P+am_D^D Boho_NR^N genom_VBDI	fri+t_N	^A wi+d_P Romanum_NR^D_... coorosiu,	Orosius	s. x1	West Saxon	History
	x		5.153.22>_CODE Ac_CONJ Theodosius_NR^N genam_VBDI	fri+t_N	^A wi+d_P hie_PRO^A_... coorosiu,	Orosius	s. x1	West Saxon	History
x			59.11.1136_ID & CONJ wear+d_BEDI sibb_N^N & CONJ	fri+t_N	^N ofer_P ealne_Q^A middangeard_N^	Orosius	s. x1	West Saxon	History
	x		_NR^A ungeniedde_ADJ^N him_PRO^D to_P	fri+te_N	_... coorosiu,Or_5:15.132.5.2793_ID & CONJ he_PRO	Orosius	s. x1	West Saxon	History
	x		_NR^A cyning_N^A him_PRO^D to_P	fri+te_N	^D & CONJ to_P mundboran_N for_P	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		_N^A geheton_VBDI wi+t_P+tam_D^D	fri+te_N	^D_... cochronA-1,ChronA_[Plummer]:865.1.755_ID &	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		A_[Plummer]:865.1.755_ID & CONJ under_P+tam_D^D	fri+te_N	^D & CONJ+tam_D^D feohge hate_N^D	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History
	x		woldon_MDDI_... mid_P Eadweardes_NR^G cynges_N^G	fri+te_N	^D & CONJ fultume_N^D_... cochronA-2c,ChronA_[	Anglo-Saxon Chronicle A	s. ix/x-x2	West Saxon	History

	x			_NR^A cing_N^A him_PRO^D to_P	fri+te_N	^D and_CONJ to_P mundboran_N for_	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
			x	_N_...+te_C+ar_ADV^T+am_D^D	fri+te_N	^D anfeng_RP+VBDI+at_P L+acedemonium_	Orosius	s. x1	West Saxon	History
	x			+at_C hie_PRO^N hiene_PRO^A+after_P	fri+te_N	^D sohton_VBDI on_P eastewardum_ADJ^D +	Orosius	s. x1	West Saxon	History
		x		gafoL_N^A wi+d_P+am_D^D	fri+te_N	^D habban_HV wolde_MDD_...+ta_ADV^T	Orosius	s. x1	West Saxon	History
		x		\$+arendracan_N^A to_P Romanum_NR^D+after_P	fri+te_N	^D_...coorosiu,Or_4:7.97.16.1996_ID &_CONJ hit_P	Orosius	s. x1	West Saxon	History
		x		&_CONJ hi_PRO^A under_P+am_D^D	fri+te_N	^D beswac_VBDI_...coorosiu,Or_4:12.111.20.2332_ID	Orosius	s. x1	West Saxon	History
	x			_PRO^N sint_BEPI on_P+am_D^D	fri+te_N	^D geborene_VBN^N+te_C hie_PRO^A	Orosius	s. x1	West Saxon	History
		x		gesohte_VBD Romane_NR^A him_PRO^D to_P	fri+te_N	^D_...coorosiu,Or_5:7.120.17.2520_ID <T066300091	Orosius	s. x1	West Saxon	History
	x			_NR^A cining_N^A him_PRO^D to_P	fri+de_N	_...&_CONJ to_P mundburan_N for_P Myrcena_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		ober_P minne_PRO\$^A dei_N^A to_P	fri+de_N	&_CONJ to_P mundbyrde_N &_CONJ to_P	Charters and Wills	s. ix. med.	Kentish	Charters and Wills
	x			_VBD to_P ecum_ADJ^D life_N^D &_CONJ	fri+de_N	&_CONJ deofles_N^G mihte_N her_ADV^	Vercelli Homilies, Homily I	s. xi in.		Homilies, biography, lives
		x		se_D^N cynincg_N^N feng_VBDI to_P	fri+de_N	^D wi+d_P hi_PRO^A be_	Ælfric's Lives of Saints	s. xi in.	West Saxon	Biography, lives
		x		_PRO^N oleccen_VBPS+am_D^D+after_P	fri+de_N	^D+te_C+anigre_Q^D wuhte_N^	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
	x			_N^A gehton_VBDI wi+d_P+am_D^D	fri+de_N	^D_...cochronC,ChronC_[Rositzke]:866.1.603_ID an	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		Rositzke]:866.1.603_ID and_CONJ under_P+am_D^D	fri+de_N	^D and_CONJ+am_D^D feohgehte_N^	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		_ADV^T sp+ac_VBDI man_MAN^N to_P	fri+de_N	^D_...cochronC,ChronC_[Rositzke]:1055.21.2036_ID	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
	x			tzke]:1066.50.2135_ID and_CONJ to_P fullan_ADJ^D	fri+de_N	^D gespr+acon_VBDI+at_C hig_	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
	x			_NR^A cuning_N^A him_PRO^D to_P	fri+de_N	^D and_CONJ to_P mundboran_N for_	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		_N^A gehton_VBDI wi+d_P+am_D^D	fri+de_N	^D_...cochronD,ChronD_[Classen-Harm]:865.1.532_ID	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		_N^A beheton_VBDI wi+d_P+am_D^D	fri+de_N	^D_...cochronE,ChronE_[Plummer]:865.1.1075_ID &_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
	x			_Q^D+tisum_D^D gri+de_N^D &_CONJ	fri+de_N	^D &_CONJ gafole_N^D_...hi_PRO^N	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
	x			for+ti_P+te_C he_PRO^N mid_P	fri+de_N	^D+turh_P Normandig_NR faran_VB ne_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
	x			dZ]:508.201_ID &_CONJ hi_PRO^N wunodon_VBDI on_P	fri+de_N	^D_...colsigewZ,+Alet_4_[SigewardZ]:508.202_ID	Ælfric's Letter to Sigeward (Z)	s. xi2		Religious treatise
	x			_VBDS_...&_CONJ hiene_PRO^A him_PRO^D to_P	fri+de_N	^D gesohte_VBD_...For_P+ton_D^I_...	Orosius	s. x1	West Saxon	History
	x			mosten_MDDS on_P his_PRO\$ rice_N mid_P	fri+de_N	^D gesittan_VB_...coorosiu,Or_6:34.152.28.3240_ID	Orosius	s. x1	West Saxon	History
		x		^D_...sy+d+dan_P hi_PRO^N on_P	fri+de_N	^D wunodon_VBDI &_CONJ losue_NR^N ealdode_	Heptateuch	(1) s. xi1, (2) s. xi2	West Saxon	Bible
		x		W+as_BEDI+ta_ADV^T wuniende_VAG on_P	fri+de_N	^D feowertig_NUM wintra_N^G be_P	Heptateuch	(1) s. xi1, (2) s. xi2	West Saxon	Bible
		x		^D on_P gri+de_N^D &_CONJ on_P	fri+de_N	^D under_P minre_PRO\$^D munde_N^	The Homilies of Wulfstan		West Saxon	Homilies
		x		georne_ADV+at_C hi_PRO^N mid_P	fri+de_N	moston_MDDI faran_VB+turh_P+da_D^	Ælfric's Lives of Saints	s. xi in.	West Saxon	Biography, lives
		x		se_D^N cingc_N^N+am_D^D	fri+tes_N	^G_...colaw2cn,LawlCn:13.36_ID <T09640002600,13	Laws of Cnut (II)	s. xi med.	West Saxon	Laws
	x			05300,31>_CODE Wutan_UTP eac_ADV ealle_Q^N ymbe_P	fri+tes_N	^G bote_N &_CONJ ymbe_P feos_N^	Laws of Æthelred VI	s. x/xi - xi1	West Saxon/X	Laws
	x			_VB swy+de_ADV georne_ADV_...swa_ADV ymbe_P	fri+tes_N	^G bote_N_...swa_P+am_D^D	Laws of Æthelred VI	s. x/xi - xi1	West Saxon/X	Laws
	x			_N^N o+tre_ADJ hiere_PRO\$ willum_N^D	fri+tes_N	^G b+ade_VBDS_...buton_P hiere_PRO^	Orosius	s. x1	West Saxon	History
		x		_...coorosiu,Or_3:9.74.5.1455_ID &_CONJ him_PRO^D	fri+tes_N	^G to_P him_PRO^D wilnedon_VBDI_...	Orosius	s. x1	West Saxon	History
		x		_VBN^N w+aron_BEDI_...hie_PRO^N wilnedon_VBDI	fri+tes_N	^G to_P Regule_NR^D_...coorosiu,Or_4:6.94.5.1913_	Orosius	s. x1	West Saxon	History
		x		hie_PRO^N wolden_MDDS to_P Romanum_NR^D	fri+tes_N	^G wilnian_VB_...coorosiu,Or_4:6.95.19.1948_ID <	Orosius	s. x1	West Saxon	History
		x		_NR^N o+tre_ADJ^I si+te_N^D	fri+tes_N	^G to_P Romanum_NR^D_...coorosiu,Or_4:6.96.23.198	Orosius	s. x1	West Saxon	History
		x		^N w+are_BEDS+at_C hie_PRO^N	fri+tes_N	^G to_P Romanum_NR^D wilnaden_VBDS_...	Orosius	s. x1	West Saxon	History
		x		_ADV^T b+ad_VBDI he_PRO^N Scipian_NR	fri+tes_N	^G_...coorosiu,Or_4:11.109.7.2279_ID &_CONJ him_	Orosius	s. x1	West Saxon	History
	x			_NR^G scrine_N^D_...swylce_P he_PRO^N	fri+des_N	^G b+ade_VBDS_...coaelhom,+AHom_22:225.3403_ID <	Ælfric's Homilies Supplemental	s. x, xi	West Saxon	Homilies

		x		_C he_PRO^N wolde_MDD sibbe_N^G & CONJ	fri+des_N	^G wilnian_VB _ _ cobede,Bede_3:1.154.4.1471_ID <	Bede's History of the English Church	s. xi2	West Saxon/Anglian	History
		x		4.1750_ID fleah_VBDI to_P his_PRO\$ foton_N^D _ _	fri+des_N	^G biddende_VAG^N _ _ +t+at_C he_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x		^N wi+d_P +tone_D^A here_N^A	fri+des_N	^G ceapode_VBD +ar_P hi_PRO^N	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		_D^I hra+dor_ADVR to_P him_PRO^D	fri+des_N	^G ne_NEG gymndon_VBDI _ _ cochronC,ChronC [Rositz	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		[Rositzke]:1011.1.1509_ID and_CONJ gymndon_VBDI	fri+des_N	^G _ _ cochronC,ChronC [Rositzke]:1011.1.1510_ID	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		^N wi+d_P +tone_D^A here_N^A	fri+des_N	^G ceapode_VBD _ _ +ar_P hi_PRO^N	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_D^I ra+dor_ADVR to_P him_PRO^D	fri+des_N	^G to_RP ne_NEG girndon_VBDI _ _ cochronE,	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		nE [Plummer]:1011.1.1804_ID & CONJ geomndon_VBDI	fri+des_N	^G _ _ cochronE,ChronE [Plummer]:1011.1.1805_ID &	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
x				^A heoldan_VBDI _ _ eall_Q swa_P hi_PRO^N	fri+des_N	^G weor+de_ADJ^N beon_BE woldan_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		^D his_PRO\$ wi+derwinna_N^N gewilniende_VAG^N	fri+des_N	^G _ _ coepigen,+AGenEp:40.29_ID <T06300001300,45	Ælfric's Epilogue to Genesis	s. xi2	West Saxon	Epilogue
		x		to_P buton_P +alcum_Q^D gefeohte_N^D	fri+des_N	^G wilniende_VAG^N _ _ coepigen,+AGenEp:82.64_ID	Ælfric's Epilogue to Genesis	s. xi2	West Saxon	Epilogue
			x	]:42.21.233_ID & CONJ he_PRO^N us_PRO georne_ADV	fri+des_N	^G b+ad_VBDI cogenesiC,Gen [Ker]:42.21.234_ID	Genesis	s. xi med.	West Saxon	Bible
		x		_N^G & CONJ +t+are_D^G cirican_N^G	fri+des_N	^G mare_QR^A _ _ gif_P he_PRO^A	Laws of Alfred	s. ix/x - x2	West Saxon	Laws
x				01700,7.8> CODE Uton_UTP eac_ADV ealle_Q^N ymbe_P	fri+des_N	^G bote_N & CONJ feos_N^G bote_	Laws of Cnut	s. xi med.	West Saxon/X	Laws
		x		_VB swy+de_ADV \$georne_ADV _ _ swa_ADV embe_P	fri+des_N	^G bote_N _ _ swa_P +dam_D^D	Laws of Cnut	s. xi med.	West Saxon/X	Laws
		x		& CONJ beo_BEPS man_MAN^N georne_ADV ymbe_P	fri+des_N	^G bote_N & CONJ ymbe_P feos_N^A	Laws of Æthelred V	s. xi med.	West Saxon/X	Laws
		x		mpen_N _ _ coneot,LS_28 [Neot]:150.142_ID & CONJ	fri+des_N	^G wilnode_VBD _ _ coneot,LS_28 [Neot]:150.143_ID	Saint Neot	s. xii med.		Biography, lives
		x		+d_P Philippus_NR^N hira_PRO\$ cyning_N^N	fri+des_N	^G b+ad_VBDI _ _ coorosiu,Or_4:11.108.3.2249_ID &	Orosius	s. x1	West Saxon	History
		x		+t+am_D^D hie_PRO^N b+adon_VBDI	fri+des_N	^G Romane_NR^A _ _ coorosiu,Or_4:13.111.30.2339_ID	Orosius	s. x1	West Saxon	History
			x	_N _ _ +ta_P he_PRO^N us_PRO georne_ADV	fri+des_N	^G b+ad_VBDI & CONJ we_PRO^N	Heptateuch	(1) s. xi1, (2) s. xi2	West Saxon	Bible
		x		Josh:9.6.5413_ID & CONJ we_PRO^N gewilnia+d_VBPI	fri+des_N	^G & CONJ freondr+addene_N^G wi+d_	Heptateuch	(1) s. xi1, (2) s. xi2	West Saxon	Bible
		x		_N^D and_CONJ mid_P a+tum_N^D	fry+t_N	^A gef+astnodon_VBDI on_P +t+are_	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		gyldan_VB +tam_D^D flotan_N^D _ _ and_CONJ	fry+d_N	^A wi+d_P hi_PRO^A nyman_	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		_VBDI man_MAN^N gry+d_N^A and_CONJ	fry+d_N	^A wi+d_P hy_PRO^A _ _ cochronD,	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		lassen-Harm]:1016.98.1699_ID and_CONJ heom_PRO^D	fry+d_N	^A bohtan_VBDI _ _ cochronD,ChronD [Classen-Harm]:	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		1049.1.1846_ID and_CONJ he_PRO^N sende_VBD ymb_P	fry+d_N	^A hider_ADV^D to_P lande_N^A	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
x				+at_C hi_PRO^N +afre_ADV^T woldon_MDDI	fry+d_N	^A and_CONJ freondscype_N^A into_P +	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		^N wi+d_P +tone_D^A here_N^A	fry+d_N	^A nam_VBDI _ _ cochronE,ChronE [Plummer]:867.7.10	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_N^G fotum_N^D _ _ swylce_P hi_PRO^N	fry+des_N	^G b+adon_VBDI _ _ coaelive,+ALS [Abdon_and_	Ælfric's Lives of Saints	s. xi in.	West Saxon	Biography, lives
		x		assen-Harm]:1011.1.1480_ID and_CONJ gymndon_VBDI	fry+des_N	^G _ _ cochronD,ChronD [Classen-Harm]:1011.1.1481_	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
x				ise_PRO\$ diciples_NS _ _ and_CONJ bed_VBD hem_PRO	fri+d	_N else_P seint_NPR lucas_NPR sei+d_	Trinity Homilies	a.1225	East Midlands	Homilies
		x		_ _ CMTRINIT,101.1356_ID and_CONJ bed_VBD hem_PRO	fri+d	_N _ _ and_CONJ sehtnesse_N _ _ CMTRINIT,101.1357_	Trinity Homilies	a.1225	East Midlands	Homilies
		x		3.1397_ID and_CONJ bede+d_VBP him_PRO +tanne_ADV	fri+d	_N _ _ and_CONJ sehtnesse_N CMTRINIT,103.1398_ID	Trinity Homilies	a.1225	East Midlands	Homilies
x				_ _ and_CONJ sehtnesse_N _ _ CMTRINIT,101.1357_ID	fri+d	_N _ _ for_P +tat_C he_PRO hadde_HVD	Trinity Homilies	a.1225	East Midlands	Homily, poetry
		x		trigg_N & CONJ trowwe_ADJ gri+t+t_N & CONJ	fri+t	+t_N _LB _LB Re+g+gse+t+t_	The Ormulum	c.1200?	East Midlands	Homily, poetry
		x		_C he_PRO sette_VBD gri+t+t_N & CONJ	fri+t	+t_N _LB _LB Bitwenenn_P heffne_NPR & CONJ	The Ormulum	c.1200?	East Midlands	Homily, poetry
		x		upponn_P eor+te_NPR gri+t+t_N & CONJ	fri+t	+t_N _ _ _LB _LB +Turh_P Godess_NPR\$ mildheort	The Ormulum	c.1200?	East Midlands	Homily, poetry
		x		+t+t_P mikell_Q gri+t+t_N & CONJ	fri+t	+t_N _LB _LB Hiss_PRO\$ kinedom_N onn_	The Ormulum	c.1200?	East Midlands	Homily, poetry
		x		upponn_P eor+te_N gri+t+t_N & CONJ	fri+t	+t_N _ _ _LB _LB +Turh_P Godess_NPR\$ mildheort	The Ormulum	c.1200?	East Midlands	Homily, poetry
		x		_C he_PRO woldde_MD gri+t+t_N & CONJ	fri+t	+t_N _LB _LB & CONJ so+t_ADJ sahhtnesse_	The Ormulum	c.1200?	East Midlands	Homily, poetry

		x		_C he_PRO^N wolde_MDD sibbe_N^G & CONJ	fri+des_N	^G wilnian_VB _ _ cobede,Bede_3:1.154.4.1471_ID <	Bede's History of the English Church	s. xi2	West Saxon/Anglian	History
		x		4.1750_ID fleah_VBDI to_P his_PRO\$ foton_N^D _ _	fri+des_N	^G biddende_VAG^N _ _ +t+at_C he_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x		^N wi+d_P +tone_D^A here_N^A	fri+des_N	^G ceapode_VBD +ar_P hi_PRO^N	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		_D^I hra+dor_ADVR to_P him_PRO^D	fri+des_N	^G ne_NEG gymdon_VBDI _ _ cochronC,ChronC_[Rositz	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		[Rositzke]:1011.1.1509_ID and_CONJ gymdon_VBDI	fri+des_N	^G _ _ cochronC,ChronC_[Rositzke]:1011.1.1510_ID	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		^N wi+d_P +tone_D^A here_N^A	fri+des_N	^G ceapode_VBD _ _ +ar_P hi_PRO^N	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_D^I ra+dor_ADVR to_P him_PRO^D	fri+des_N	^G to_RP ne_NEG girndon_VBDI _ _ cochronE,	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		nE [Plummer]:1011.1.1804_ID & CONJ geomdon_VBDI	fri+des_N	^G _ _ cochronE,ChronE [Plummer]:1011.1.1805_ID &	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
	x			^A heoldan_VBDI _ _ eall_Q swa_P hi_PRO^N	fri+des_N	^G weor+de_ADJ^N beon_BE woldan_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		^D his_PRO\$ wi+derwinna_N^N gewilniende_VAG^N	fri+des_N	^G _ _ coepigen,+AGenEp:40.29_ID <T06300001300,45	Ælfric's Epilogue to Genesis	s. xi2	West Saxon	Epilogue
		x		to_P buton_P +alcum_Q^D gefeohte_N^D	fri+des_N	^G wilniende_VAG^N _ _ coepigen,+AGenEp:82.64_ID	Ælfric's Epilogue to Genesis	s. xi2	West Saxon	Epilogue
			x	];42.21.233_ID & CONJ he_PRO^N us_PRO georne_ADV	fri+des_N	^G b+ad_VBDI cogenesiC,Gen_[Ker]:42.21.234_ID	Genesis	s. xi med.	West Saxon	Bible
		x		_N^G & CONJ +t+are_D^G cirican_N^G	fri+des_N	^G mare_QR^A _ _ gif_P he_PRO^A	Laws of Alfred	s. ix/x - x2	West Saxon	Laws
	x			01700,7.8> CODE Uton_UTP eac_ADV ealle_Q^N ymbe_P	fri+des_N	^G bote_N & CONJ feos_N^G bote_	Laws of Cnut	s. xi med.	West Saxon/X	Laws
		x		_VB swy+de_ADV \$georne_ADV _ _ swa_ADV embe_P	fri+des_N	^G bote_N _ _ swa_P +dam_D^D	Laws of Cnut	s. xi med.	West Saxon/X	Laws
		x		& CONJ beo_BEPS man_MAN^N georne_ADV ymbe_P	fri+des_N	^G bote_N & CONJ ymbe_P feos_N^A	Laws of Æthelred V	s. xi med.	West Saxon/X	Laws
		x		mpen_N _ _ coneot,LS_28_[Neot]:150.142_ID & CONJ	fri+des_N	^G wilnode_VBD _ _ coneot,LS_28_[Neot]:150.143_ID	Saint Neot	s. xii med.		Biography, lives
		x		+d_P Philippus_NR^N hira_PRO\$ cyning_N^N	fri+des_N	^G b+ad_VBDI _ _ coorosiu,Or_4:11.108.3.2249_ID &	Orosius	s. x1	West Saxon	History
		x		+t+am_D^D hie_PRO^N b+adon_VBDI	fri+des_N	^G Romane_NR^A _ _ coorosiu,Or_4:13.111.30.2339_ID	Orosius	s. x1	West Saxon	History
			x	_N _ _ +ta_P he_PRO^N us_PRO georne_ADV	fri+des_N	^G b+ad_VBDI & CONJ we_PRO^N	Heptateuch	(1) s. xi1, (2) s. xi2	West Saxon	Bible
			x	Josh:9.6.5413_ID & CONJ we_PRO^N gewilnia+d_VBPI	fri+des_N	^G & CONJ freondr+addene_N^G wi+d_	Heptateuch	(1) s. xi1, (2) s. xi2	West Saxon	Bible
x				ise_PRO\$ diciples_NS _ _ and_CONJ bed_VBD hem_PRO	fri+d	_N alse_P seint_NPR lucas_NPR sei+d_	Trinity Homilies	a.1225	East Midlands	Homilies
	x			_ _ CMTRINIT,101.1356_ID and_CONJ bed_VBD hem_PRO	fri+d	_N _ _ and_CONJ sehtnesse_N _ _ CMTRINIT,101.1357_	Trinity Homilies	a.1225	East Midlands	Homilies
		x		3.1397_ID and_CONJ bede+d_VBP him_PRO +tanne_ADV	fri+d	_N _ _ and_CONJ sehtnesse_N CMTRINIT,103.1398_ID	Trinity Homilies	a.1225	East Midlands	Homilies
x				_ _ and_CONJ sehtnesse_N _ _ CMTRINIT,101.1357_ID	Fri+d	_N _ _ for_P +tat_C he_PRO hadde_HVD	Trinity Homilies	a.1225	East Midlands	Homily, poetry
	x			trigg_N & CONJ trowwe_ADJ gri+t+t_N & CONJ	fri+t	+t_N _LB _LB Re+g+gse+t+t_	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			_C he_PRO sette_VBD gri+t+t_N & CONJ	fri+t	+t_N _LB _LB Bitwenenn_P heffne_NPR & CONJ	The Ormulum	c.1200?	East Midlands	Homily, poetry
		x		upponn_P eor+te_NPR gri+t+t_N & CONJ	fri+t	+t_N _ _ _LB _LB +Turrh_P Godess_NPR\$ mildheort	The Ormulum	c.1200?	East Midlands	Homily, poetry
			x	+t+t_P mikell_Q gri+t+t_N & CONJ	fri+t	+t_N _LB _LB Hiss_PRO\$ kinedom_N onn_	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			upponn_P eor+te_N gri+t+t_N & CONJ	fri+t	+t_N _ _ _LB _LB +Turrh_P Godess_NPR\$ mildheort	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			_C he_PRO wollide_MD gri+t+t_N & CONJ	fri+t	+t_N _LB _LB & CONJ so+t_ADJ sahhtnesse_	The Ormulum	c.1200?	East Midlands	Homily, poetry

Table 14. Exhaustive list of grith hits found in YCOE and PPCME2 corpora

spiritual	general	truce	sanctuary	concordance lines			text title	manuscript date	dialect	genre
		x		_VBDI mon_MAN^N fri+d_N^A and_CONJ	gri+d_N^A	wi+d_P hi_PRO^A _.. cochronC,	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		^A men_N^A betweenan_RP and_CONJ setton_VBDI	gri+d_N^A	on_P +ag+dre_Q heafle_N _..	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		worde_N^A and_CONJ his_PRO\$ witena_N^G	gri+d_N^A	wi+d_P hi_PRO^A gesette	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		^A men_N^A betweenan_RPX and_CONJ setton_VBDI	gri+d_N^A	on_P +ag+dre_Q halfe_N _..	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		_N^G worde_N^A and_CONJ his_PRO\$ witena_N^G	gri+d_N^A	wi+d_P hi_PRO^A ges+	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		+afdon_HVDI _.. +tonne_ADV^T nam_VBDI man_MAN^N	gri+d_N^A	_.. & _CONJ fri+d_N^A wi+d_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
			x	_PRO^N gesohte_VBD +ta_ADV^T Baldewines_NR^G	gri+d_N^A	be_P su+dan_ADV s+a_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_MAN^N him_PRO^D iiiii_NUM nihta_N^G	gri+d_N^A	to_P his_PRO\$ scipon_N^D _..	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_VBDI se_D^N cyng_N^N Godes_NR^G	gri+d_N^A	& _CONJ his_PRO\$ fulne_ADJ^A freondscape_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_PRO^D mann_MAN^N v_NUM nihta_N^G	gri+d_N^A	ut_RP of_P lande_N^D \$	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
			x	.78.2307_ID & _CONJ gesohton_VBDI Baldewines_NR^G	gri+d_N^A	_.. cochronE,ChronE [Plummer]:1048.78.2308_ID	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
			x	[Plummer]:1070.24.2589_ID beaden_VBD heom_PRO^D	gri+d_N^A	_.. cochronE,ChronE [Plummer]:1070.24.2590_ID	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
			x	^T +t+at_C man_MAN^N hire_PRO^D	gri+d_N^A	sealde_VBD _.. cochronE,ChronE [Plummer]:1075.2	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_VBDI +t+at_C his_PRO\$ bro+der_N^N	gri+d_N^A	& _CONJ forewarde_N^A eall_Q +after_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_CONJ reafige_VBPS o+d+de_CONJ halignessa_N^G	gri+d_N^A	scyrde_VBPS o+d+de_CONJ wyrde_	Wulfstan's Homilies	s. xi	West Saxon	Homilies
		x		_PRO^N wolde_MDD +t+at_C him_PRO^D	gri+d_N^N	betweenon_P beon_BE sceolde_MDD and_	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		_PRO^N wolde_MDD +t+at_C him_PRO^D	gri+d_N^N	betweenan_P beon_BE sceolde_MDD _.. and_	Anglo-Saxon Chronicle D	s. xi med. - xi2		History
		x		_PRO^N wolde_MDD +t+at_C heom_PRO^D	gri+d_N^N	betweenan_P beon_BE sceolde_MDD _.. cochronE,	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_N^N is_BEPI Cristes_NR^G agen_ADJ^N	gri+d_N^N	_.. coinspoD,WPol 2.1.2 [Jost]:101.142_ID and	Institutes of Polity	s. xi in.	West Saxon	Ecclesiastical laws
		x		_N^N is_BEPI Cristes_NR^G agen_ADJ^N	gri+d_N^N	_.. coinspoX,WPol 2.1.1 [Jost]:206.296_ID and	Institutes of Polity	s. xi (3rd quarter)		Ecclesiastical laws
		x		_N^A wite_VBPS ; _.. for+dam_P Godes_NR^G	gri+d_N^N	is_BEPI ealra_Q^G gri+da_	Laws, Cnut I	s. xi med.	West Saxon	Laws
		x		_NEG+ADV _.. for_P eallum_Q^D +tissum_D^D	gri+de_N	^D and_CONJ gafole_N^D _.. hi_PRO^	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		Eadulf_NR^A eorl_N^A under_P his_PRO\$	gri+de_N	^D _.. cochronC,ChronC [Rositzke]:1041.6.1802_ID	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		hine_PRO^A underfeng_RP+VBDI on_P his_PRO\$	gri+de_N	^D _.. cochronC,ChronC [Rositzke]:1055.7.2019_ID	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		060078600,1004.6> _CODE +Da_ADV^T under_P +tam_D^D	gri+de_N	^D +te_C heom_PRO^D betweenan_P	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_NEG+ADV for_P eallum_Q^D +tissum_D^D	gri+de_N	^D & _CONJ fri+de_N^D & _CONJ gafole_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
			x	_P Brycge_NR mid_P his_PRO\$ fullan_ADJ^D	gri+de_N	^D _.. cochronE,ChronE [Plummer]:1046.53.2222_ID	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
			x	_N^A on_P +tes_D^G cynges_N^G	gri+de_N	^D _.. cochronE,ChronE [Plummer]:1048.81.2311_ID	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
			x	+t+at_C he_PRO^N sohte_VBD his_PRO\$	gri+de_N	^D _.. cochronE,ChronE [Plummer]:1070.17.2580_ID	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		+dan_VBDI _.. +t+at_C hi_PRO^N mid_P	gri+de_N	^D tog+adere_ADV cuman_VB sceoldan_MDDI _..	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		geunnon_VB +t+at_C he_PRO^N mid_P	gri+de_N	^D cumon_VB moste_MDD & _CONJ faran_VB _..	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
			x	cirice_N^N sy_BEPS on_P Godes_NR^G	gri+de_N	^D and_CONJ on_P ealles_Q^G	Institutes of Polity (Corpus Christi)	s. xi in.	West Saxon	Ecclesiastical laws
	x			+at_C he_PRO^N on_P +dam_D^D	gri+de_N	^D micelle_Q^A m+a+de_N^	Institutes of Polity (Corpus Christi)	s. xi in.	West Saxon	Ecclesiastical laws
		x		cyrice_N^N sy_BEPS on_P Godes_NR^G	gri+de_N	^D and_CONJ on_P ealles_Q^G	Institutes of Polity (Bodleian)	s. xi (3rd quarter)		Ecclesiastical laws
	x			+at_C he_PRO^N on_P +tam_D^D	gri+de_N	^D mycle_Q^A m+a+te_N^	Institutes of Polity (Bodleian)	s. xi (3rd quarter)		Ecclesiastical laws
		x		_N^D on_P Cristes_NR^G agenan_ADJ^D	gri+de_N	^D ; _.. colaw1cn,Law/Cn:2.1.5_ID & _CONJ +alc_Q^	Laws of Cnut (I)	s. xi med.	West Saxon	Laws
	x			+at_C he_PRO^N on_P +tam_D^D	gri+de_N	^D mycele_Q^A m+a+de_N^	Laws of Cnut (I)	s. xi med.	West Saxon	Laws
		x		_Q^N cyrice_N^N on_P Godes_NR^G	gri+de_N	^D & _CONJ on_P +d+as_D^G	Laws of Æthelred V	s. xi med.	West Saxon/X	Laws
		x		rihte_N^D gehealde_VBPS _.. on_P Godes_NR^G	gri+de_N	^D & _CONJ on_P +t+as_D^G	Laws of Æthelred V	s. xi med.	West Saxon/X	Laws

		x		rihte_N^D gehealde_VBPS_... on_P Godes_NR^G	gri+de_N	^D & _CONJ on_P +tas_D^G	Laws of Æthelred VI	s. x/xi - xi1	West Saxon/X	Laws
		x		wunia+t_VBPI on_P lande_N^D on_P	gri+de_N	^D & _CONJ on_P fri+de_N^D	The Homilies of Wulfstan	s. xi	West Saxon	Homilies
	x			... gif_P man_MAN^N on_P Godes_NR^G	gri+de_N	^D m+a+de_N witan_VB wolde_	The Homilies of Wulfstan	s. xi	West Saxon	Homilies
	x			gif_P man_MAN^N on_P Godes_NR^G	gri+de_N	^D m+a+de_N witan_VB wolde_	The Homilies of Wulfstan	s. xi	West Saxon	Homilies
	x			... gif_P man_MAN^N on_P Godes_NR^G	gri+de_N	^D m+a+te_N witan_VB wolde_	The Homilies of Wulfstan	s. xi	West Saxon	Homilies
	x			+Ta_ADV^T under_P +dam_D^D	gri+te_N	^D +te_C him_PRO^D betweenan_P	Anglo-Saxon Chronicle C	s. xi1 - xi2		History
		x		_Q^N cyrice_N^N on_P Godes_NR^G	gri+te_N	& _CONJ on_P +tas_D^G	Laws of Æthelred VI	s. x/xi - xi1	West Saxon	Laws
		x		+da_ADV^T \$gyrndon_VBDI hi_PRO^N	gri+das_N^A	& _CONJ agefan_VBDI hine_PRO^A +tam_D^D cynges_N	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		rj:1048.68.2296_ID +ta_ADV^T gyrnde_VBD he_PRO^N	gri+des_N	^G & _CONJ gisla_N^G _... +tet_C he_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		_VBD se_D^N eorl_N^N eft_ADV^T	gri+des_N	^G & _CONJ gisla_N^G _... +tet_C	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
		x		& _CONJ heardlice_ADV bead_VBDI gif_P he_PRO^N	gri+des_N	^G weor+de_ADJ^N beon_BE wolde_	Anglo-Saxon Chronicle E	s. xii1, xii med.	West Saxon	History
	x			+at_C +alc_Q^N man_N^N si_BEPS	gri+des_N	^G wyr+de_ADJ^N to_P gemote_	Laws of Cnut (II)	s. xi med.	West Saxon	Laws
		x		gri+d_N^N is_BEPI ealra_Q^G	gri+da_N	^G selost_ADV\$ to	Laws of Cnut (I)	s. xi med.	West Saxon	Laws
		x		E+Da_ADV^T under_P +tam_D^D	gry+te_N	^D +de_C him_PRO^D betweenan_P	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		worde_N^A and _CONJ his_PRO\$ witena_N^G	gry+d_N	^A wi+d_P hi_PRO^A gesette_	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		+afdon_HVDI_... +tonne_ADV^T nam_VBDI man_MAN^N	gry+d_N	^A and _CONJ fry+d_N^A wi+	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		j:1052.1.14.1928_ID and _CONJ he_PRO^N heom_PRO^D	gry+d_N	^A sealde_VBD _... cochronD,ChronD_[Classen-Harm]:1052.1.14.1928_ID	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		_D^N kyng_N^N +ta_ADV^T geaf_VBDI	gry+d_N	^A Olafe_NR^D _... +tas_D^G	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		_NR^D on_P Malcholomes_NR^G cnynges_N^G	gry+d_N	^A _... cochronD,ChronD_[Classen-Harm]:1067.11.227	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		+t+at_D^A man_MAN^N hire_PRO^D	gry+d_N	^A salde_VBD _... cochronD,ChronD_[Classen-Harm]:1067.11.227	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		+as_QR for_P eallum_Q^D +tissum_D^D	gry+de_N	^D and _CONJ gafole_N^D ferdon_VBDI +	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		_VBDI Har+dacnut_NR^N Eadulfe_NR^D under_P	gry+de_N	^D _... cochronD,ChronD_[Classen-Harm]:1041.8.1796	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		_Q^D weor+dscipe_N^D of_P his_PRO\$	gry+de_N	^D at+adde_VBD _... cochronD,ChronD_[Classen-Harm]:1041.8.1796	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		hine_PRO^A eft_ADV^T of_P heora_PRO\$	gry+de_N	^D sendon_VBDI _... cochronD,ChronD_[Classen-Harm]:1041.8.1796	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
		x		s+a_N_... and _CONJ b+ade_VBDS his_PRO\$	gry+des_N	^G _... cochronD,ChronD_[Classen-Harm]:1075.22.242	Anglo-Saxon Chronicle D	s. xi1 - xi2		History
x				ne_NEG +terf_MD ha_PRO seon_VB bute_FP	gri+d	_N ane_FP_... CMANCRIW-1,II.132.1749_ID Ne_NEG b	Ancrene Riwe	c.1230	West Midlands	Religious treatise
x				_CONJ gri+d_N on_P hefene_NPR_... and _CONJ	gri+d	_N bitwenen_P uwilc_Q cristene_ADJ monne_N_...	Lambeth Homilies	c.1225	West Midlands	Homilies
x				lerusalem_NPR spale+d_VBP sich+de_N of_P	gri+d	_N CMANCRIW-1,II.132.1747_ID & _CONJ bitacne+d_V	Ancrene Riwe	c.1230	West Midlands	Religious treatise
		x		_C beo+d_BEP iflowen_VBN to_P chirche_N\$	gri+d	_N CMANCRIW-1,II.133.1766_ID for _CONJ nis_NEG+B	Ancrene Riwe	c.1230	West Midlands	Religious treatise
x				:+tus)_CODE schulen_MD gleadien_VB i_P godes_NPR\$	gri+d	_N _... & _CONJ i_P gasteliche_ADJ luue_N CMMARGA,9	St Margaret	c.1225	West Midlands	Biography, life of saint
x				_NPR CMANCRIW-1,II.208.2983_ID ne _CONJ neuer_ADV	gri+d	_N ne_NEG +geoue_VBP him_PRO a+det_	Ancrene Riwe	c.1230	West Midlands	Religious treatise
x				scal_MD don_DO of_P hem_PRO +de_C	gri+d	_N ne_NEG wille+d_VBP _... CMVICES1,131.1623_ID PV	Vices and Virtues	a.1225	East Midlands	Religious treatise
	x			BX1,45.597_ID for _CONJ swa_P is_BEPI set VAN _...	gri+d	_N on_P eor+de_NPR _... and _CONJ gri+	Lambeth Homilies	c.1225	West Midlands	Homilies
	x			_... gri+d_N on_P eor+de_NPR _... and _CONJ	gri+d	_N on_P hefene_NPR _... and _CONJ gri+d_	Lambeth Homilies	c.1225	West Midlands	Homilies
x				c_N_... CMTRINIT,179.2443_ID and _CONJ brec+d_VBP	gri+d	_N _... +tar_ADV he_PRO hit_PRO healde_VB	Trinity Homilies	a.1225	East Midlands	Homilies
	x			+te_ADJ Salemann_NPR _LB _LB +Tatt_C sette_VBD	gri+t	+t_N onn_P er+te_NPR _LB _LB	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			esse_N _LB _LB & _CONJ trigg_N & _CONJ trowwe_ADJ	gri+t	+t_N & _CONJ fri+t+t_N _LB _LB	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			_... _LB _LB Forr_P +tatt_C he_PRO sette_VBD	gri+t	+t_N & _CONJ fri+t+t_N _LB _LB	The Ormulum	c.1200?	East Midlands	Homily, poetry
x				To_TO lufenn_VB & _CONJ to_TO foll+ghenn_VB	gri+t	+t_N _... _LB _LB & _CONJ messeda+g+g_N+	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			lderr_N_... _LB _LB & _CONJ upponn_P eor+te_NPR	gri+t	+t_N & _CONJ fri+t+t_N _... _LB _LB +	The Ormulum	c.1200?	East Midlands	Homily, poetry

	x			borenn_VAN her_ADV _LB _LB Sahhtnesse_N & _CONJ	gri+t	+t_N to_TO settenn_VB _LB _LB Bitwenenn_	The Ormulum	c.1200?	East Midlands	Homily, poetry
		x		+Tatt_C held_VBD wi+t+t_P mikell_Q	gri+t	+t_N & _CONJ fri+t+t_N _LB _LB	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			wullderr_N ,_ _LB _LB & _CONJ upponn_P eor+te_N	gri+t	+t_N & _CONJ fri+t+t_N ,_ _LB _LB +	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			,_ _LB _LB Forr_P +tatt_C he_PRO wolde_MD	gri+t	+t_N & _CONJ fri+t+t_N _LB _LB & _	The Ormulum	c.1200?	East Midlands	Homily, poetry
x				are_QR ,_ _LB CMORM,l,136.1138_ID _LB +Tatt_D	gri+t	+t_N wass_BED sett_VAN til_P alle_	The Ormulum	c.1200?	East Midlands	Homily, poetry
x				_LB Forr_CONJ niss_NEG+BEP nohht_NEG Godess_NPR\$	gri+t	+t_N wi+t+t_P +ta_D _LB _	The Ormulum	c.1200?	East Midlands	Homily, poetry
x				_N\$ +adi+gle+g+gc_N _LB _LB lss_BEP	gri+t	+t_N i_P manness_N\$ herrte_N ,_ _LB _	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			& _CONJ sh+awenn_VB +tohh_ADV sahhtnesse_N & _CONJ	gri+t	+t_N ,_ _LB _LB Swa_ADV summ_P icc_	The Ormulum	c.1200?	East Midlands	Homily, poetry
x				1629_ID _LB & _CONJ +giff_P +tiss_D hall+ghe_ADJ	gri+t	+t_N iss_BEP weL_ADV _LB _LB Wi+	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			Forr_P +tatt_C he_PRO wolde_MD settenn_VB	gri+t	+t_N _LB _LB Bitwenenn_P heoffne_NPR & _CONJ	The Ormulum	c.1200?	East Midlands	Homily, poetry
	x			itt_PRO iss_BEP +tatt_C lufe+t+t_VBP	gri+t	+t_N _LB _LB & _CONJ foll+ghe+t+t_	The Ormulum	c.1200?	East Midlands	Homily, poetry
		x		_DO hemm_PRO foll+ghenn_VB la+ghe_N & _CONJ	gri+t	+t_N _LB _LB All_Q +te+g+gre_	The Ormulum	c.1200?	East Midlands	Homily, poetry
x				te+g+g_PRO +te+g+gre_PRO\$ +tannkess_N	gri+t	+t_N _LB _LB Ne_NEG kepenn_VBP nohht_	The Ormulum	c.1200?	East Midlands	Homily, poetry
x				weorelId_N wendenn_VB _LB _LB Wi+t+t_P	gri+t	+t_N ,_ ,_ swa_ADV summ_P +tu_PRO me_	The Ormulum	c.1200?	East Midlands	Homily, poetry

Table 15. Exhaustive list of craft hits found in YCOE and PPCME2 corpora

streng	mor	super	cunn	disc	expert	tech	prod	concordance lines		text title	manuscript date	dialect	genre	
				x				_PRO^N gedihhte_VBD +done_D^A deopan_ADJ^A	cr+aft_N	^A_ _ coaelhom,+AHom_12:201.1870_ID &_CONJ he_PR	Ælfric's Homilies Supplemental		West Saxon	Homilies
			x					_ADJ^A dydrunga_N^A +turh_P deofles_N^G	cr+aft_N	^A_ _ swa_ADV swa_P wisceras_N^N	Ælfric's Homilies Supplemental		West Saxon	Homilies
			x					_NUM^D drymen_N^D +te_C deofles_N^G	cr+aft_N	^A cu+de_MDD_ _ coaelive,+ALS [Basil]:364.697_ID	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x							_N^N_ _ Gif_P +tu_PRO^N +tisne_D^A	cr+aft_N	^A healst_VBPI +tu_PRO^N bist_BEPI +	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x							_C man_MAN^N swa_ADV deorwur+dne_ADJ^A	cr+aft_N	^A +afre_ADV^T tocwysan_RP+VB sceolde_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
			x					_D^N drymen_N^N +turh_P deofles_N^G	cr+aft_N	^A_ _ lamnes_NR^N and_CONJ Mambres_NR^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
			x					_ADJ^A dydrunga_N^A +turh_P deofles_N^G	cr+aft_N	^A_ _ swa_ADV swa_P wisceras_N^N	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
				x				+dor_N^N began_VB n+anne_NEG+Q^A	cr+aft_N	^A_ _ buton_P he_PRO^N hine_PRO^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
				x				_P gleawum_ADJ^D mode_N^D grammatican_ADJ^A	cr+aft_N	^A and_CONJ +ta_D^A h+a+	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
					x			_CONJ sio_D^N +deod_N^N +tone_D^A	cr+aft_N	^A +t+as_D^G fisca+tes_N^	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
				x				_mynstre_N^D syn_BEPS_ _ began_VBPS +tane_D^A	cr+aft_N	^A cobenrul,BenR:57.95.3.1020_ID and_CONJ georne_	Benedictine Rule	s. xi	West Saxon	Rule
				x				_nato+tyshwon_NEG+Q eft_ADV^T +tone_D^A	cr+aft_N	^A ne_NEG beginne_VBPS_ _ butan_P he_	Benedictine Rule	s. xi	West Saxon	Rule
	x							_od_NR^N;_ _ coboeth,Bo:14.30.22.535_ID +t+as_D^G	cr+aft_N	^A ic_PRO^N +t+ar_ADV^L \$	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
					x			_ne_NEG m+ag_MDPI n+anne_NEG+Q^A	cr+aft_N	^A cy+dan_VB ne_NEG+CONJ n+	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
					x			^N +t+at_C mon_MAN^N +tone_D^A	cr+aft_N	^A buton_P wyrcan_VB ne_NEG m+	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
					x			^D nan_NEG+Q^N cyning_N^N his_PRO\$	cr+aft_N	^A ne_NEG m+ag_MDPI cy+dan_	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
					x			+Q^N mon_N^N n+anne_NEG+Q^A	cr+aft_N	^A bringan_VB buton_P \$wisdom_N^D_ _ <	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
	x							_NEG magon_MDPI hi_PRO^N nanne_NEG+Q^A	cr+aft_N	^A forgifan_VB +tam_D^D +de_C	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
			x					+Q^A_ _ ne_NEG+CONJ n+anne_NEG+Q^A	cr+aft_N	^A_ _ coboeth,Bo:36.106.1.2059_ID for+d+am_ADV	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
	x							_Q^N +tara_D^G +te_C +tone_D^A	cr+aft_N	^A ne_NEG can_MDPI wile_MDP +t+	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
				x				+at_C hi_PRO^N leornigen_VBPS +tone_D^A	cr+aft_N	^A ge+tyldelice_ADV on_P +d+am_	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
					x			^D weorcum_N^D h+afden_HVDS +done_D^A	cr+aft_N	^A +t+at_C hi_PRO^A mon_	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
			x					^N getacnia+d_VBPI +tisne_D^A deopan_ADJ^A	cr+aft_N	^A_ _ cobyrrhtf,ByrM_1_ [Baker-Lapidge]:1.1.148.114	Byrhtferth's Manual	s. xi med.	West Saxon	Science
			x					</paren>.CODE me_PRO get+ahte_VBD +tisne_D^A	cr+aft_N	^A_ _ cobyrrhtf,ByrM_1_ [Baker-Lapidge]:1.2.240.337	Byrhtferth's Manual	s. xi med.	West Saxon	Science
			x					+tam_D^D +te_C lyste_VBPS +tisne_D^A	cr+aft_N	^A leornian_VB_ _ cobyrrhtf,ByrM_1_ [Baker-Lapidge]	Byrhtferth's Manual	s. xi med.	West Saxon	Science
			x					_N^A_ _ and_CONJ +done_D^A deofles_N^G	cr+aft_N	^A +te_C man_MAN^N dryh+d_	Canons of Edgar	xi 3rd quarter	West Saxon	Ecclesiastical laws
			x					_NEG+ADV +turh_P +aninne_Q^A deofles_N^G	cr+aft_N	^A mid_P his_PRO\$ sawle_N^D +	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
				x				_C +dam_D^D wyrutum_N^D +tone_D^A	cr+aft_N	^A forgeaf_VBDI_ _ cocathom1,+ACHom_I_31:450.321	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
				x				MATHEUS_NR^N arasode_VBD heora_PRO\$ deofles_N^G	cr+aft_N	^A_ _ cocathom2,+ACHom_II_37:275.84.6184_ID and	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
			x					_N^A +towurpon_RP+VBDI_ _ +turh_P gastlicne_ADJ^A	cr+aft_N	^A_ _ +dam_D^D godan_ADJ^D to_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
				x				7282_ID leornode_VBD swa_ADV +deah_ADV sumne_Q^A	cr+aft_N	^A +te_C hine_PRO^A afet_VBPI_ _	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x							_BEPS_ _ &_CONJ gif_P hi_PRO^N +tone_D^A	cr+aft_N	^A +te_C hi_PRO^N +turh_P	Chrodegang of Metz	s. xi (3rd quarter)		Rule
				x				+de_C him_PRO^D gniat_VBPI +done_D^A	cr+aft_N	^A +d+as_D^G lareowdomes_N^G +	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x				^N lacnigenda_VAG^N forlies+d_VBPI +done_D^A	cr+aft_N	^A his_PRO\$ +acedomes_N^G_ _ cocura,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x				he_PRO^N gel+ar+d_VBPI +done_D^A	cr+aft_N	^A hu_WADV hit_PRO^N m+ag_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x							^G andan_N^G forl+at_VBPI +done_D^A	cr+aft_N	^A +d+are_D^G monn+dw+arnesse_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x			_D^I bett_ADV underfengen_RP+VBDS +done_D^A	cr+aft_N	^A +d+are_D^G lare_N^G_ _	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x							_ADV r wien+d_VBPI wi+d_P +done_D^A	cr+aft_N	^A +d+are_D^G anmodnesse_N^G_ _	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x				^A gel+ared_VBN h+afde_HVD +done_D^A	cr+aft_N	^A +d+as_D^G lareowdomes_N^G_ _	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise

x										+af+d_HVPI+dy_D^It+assan_QR^A	cr+aft_N	^A+donne_P he_PRO^N cym+d_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x					6160006200,1.58>_CODE Gif_P+du_PRO^N hwylcne_Q^A	cr+aft_N	^A cunne_MDPS_... bega_VBPH +tone_D^A	Distichs of Cato	s. xi/xii, xii med.	West Saxon/X	Philosophy
					x					_VBD man_MAN^N hine_PRO^A_... hwylcne_WADJ^A	cr+aft_N	^A he_PRO^N cu+de_MDD_... cogregdC,	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
					x					^N n+anigne_NEG+Q^A o+terne_ADJ^A	cr+aft_N	^A buton_P +tone_D^A_... ++at_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x										06600017300,8.51.24>_CODE +Tysne_D^A nyttan_ADJ^A	cr+aft_N	^A_... +teh_P he_PRO^N arlic_ADJ^A	Orosius	s. x	West Saxon	History
					x					^G lichaman_N digellice_ADV +durh_P deofles_N^G	cr+aft_N	^A_... coprefcath1,+ACHom_I_[Pref]:175.81.24_ID &	Ælfric's Preface to Catholic	s. x/xi	West Saxon	Preface
					x					+de_C he_PRO^N +turh_P deofles_N^G	cr+aft_N	^A hit_PRO^A swa_ADV gehiwiige_VBPS_...	Ælfric's Preface to Catholic	s. x/xi	West Saxon	Preface
					x					_N^N wyrc+d_VBPI+turh_P deofles_N^G	cr+aft_N	^A fela_Q wunderlicra_ADJ^G tacna_N^A	The Homilies of Wulfstan		West Saxon	Homilies
x										E <T03620000100,1>_CODE Eall_Q swa_ADV micel_Q^N	cr+aft_N	^N is_BEPI to_TO gehealdenne_VB^D +	Ælfric's Homilies Supplemental		West Saxon	Homilies
	x									tian]:250.1360_ID <T03060007700,253>_CODE Se_D^N	cr+aft_N	^N sceolde_MDD wissian_VB gewisslice_ADV be_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x									_ADV^T n+as_NEG+BEDInan_NEG+Q^N	cr+aft_N	^N_... +de_C w+are_BEDS fram_P	Apollonius of Tyre	s. xi med.	West Saxon	Fiction
	x									_N^N is_BEPI an_NUM^N anlepe_ADJ^N	cr+aft_N	^N ++are_D^G sawle_N^G_... &_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									+d_VBPI eac_ADV se_D^N gecynda_ADJ^N	cr+aft_N	^N +alcum_Q^D men_N^D +d+	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x					<T06660046900,17.40.27>_CODE For+tam_ADV +alc_Q^N	cr+aft_N	^N &_CONJ +alc_Q^N anweald_N^N	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x					m+ag_MDPI n+afre_NEG+ADV^T his_PRO\$	cr+aft_N	^N losigan_VB_... ne_NEG+CONJ hine_PRO^A	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									_VBDI se_D^N Wisdom_N^N_... +alc_Q^N	cr+aft_N	^N h+af+d_HVPI his_PRO\$ \$sundorgife_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									_N^N is_BEPI se_D^N hehsta_ADJS^N	cr+aft_N	^N coboeth,Bo:27.62.24.1160_ID &_CONJ se_D^N	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									_N^N is_BEPI an_NUM^N anlepe_ADJ^N	cr+aft_N	^N ++are_D^G sawle_N^G_...	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									+tam_P hio_PRO^N is_BEPI synderlic_ADJ^N	cr+aft_N	^N ++are_D^G saule_N^G_...	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x										_PRO\$ sw+ac_N^N +deah_ADV &_CONJ his_PRO\$	cr+aft_N	^N gecym+d_VBPI on_P +alcre_Q^A	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x										+at_C hit_PRO^N is_BEPI micel_Q^N	cr+aft_N	^N ++as_D^G modes_N^G	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x										miht_MDPI ongitan_VB +t+at_C se_D^N	cr+aft_N	^N ++as_D^G lichoman_N^G	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									_P +dam_D^D life_N^D +anig_Q^N	cr+aft_N	^N_... buton_P halgum_ADJ^D gebedum_N^A	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x										CHom_II_43:323.169.7283_ID witodlice_ADV se_D^N	cr+aft_N	^N him_PRO^D bi+d_BEPI for_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
					x					_C <TEXT:For+don+de>_CODE nan_NEG+Q^N	cr+aft_N	^N nis_NEG+BEPI to_TO l+aranne_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x					_D^G lariowdomes_N^G_... +donne_P se_D^N	cr+aft_N	^N +d+as_D^G lareowdomes_N^G	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x					+d+as_D^G lareowdomes_N^G bi+d_BEPI	cr+aft_N	^N ealra_Q^G cr+afra_N^G ?_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									+de_C him_PRO^D m+agen_N^N &_CONJ	cr+aft_N	^N wiex+d_VBPI_... hu_WADV him_PRO^A	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									^D sie_BEPS uppar+ared_RP+VBN se_D^N	cr+aft_N	^N +d+are_D^G giemenne_N^G	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x					_N^N sien_BEPS sum_Q^N god_ADJ^N	cr+aft_N	^N_... +donne_ADV^T gadria+d_VBPI hie_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									cysta_N^N ne_NEG+CONJ nan_NEG+Q^N	cr+aft_N	^N +d+at_C mon_MAN^N h+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									_C <TEXT:For+don+de>_CODE nan_NEG+Q^N	cr+aft_N	^N nis_NEG+BEPI Gode_NR^D deorwyr+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									+am_D^D deofle_N^D nan_NEG+Q^N	cr+aft_N	^N leoft+alra_ADJR^N +donne_P hie_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
								x		^N bi+d_BEPI se_D^N forholena_VBN^N	cr+aft_N	^N o+d+de_CONJ +d+at_D^A	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x					_PRO^N is_BEPI se_D^N hiehsta_ADJS^N	cr+aft_N	^N_... for+d+am_P he_PRO^N	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									_C hiora_PRO\$ m+agen_N^N &_CONJ hiora_PRO\$	cr+aft_N	^N w+are_BEDS geh+aft_VBN_... &_CONJ	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x										0,65.465.6>_CODE Geh+aft_VBN bi+d_BEPI hiora_PRO\$	cr+aft_N	^N_... &_CONJ hira_PRO\$ wlite_N^N on_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									feoung_N^N_... &_CONJ se_D^N goda_ADJ^N	cr+aft_N	^N +de_C he_PRO^N +d+ar_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x					_D^N is_BEPI swi+de_ADV micel_Q^N	cr+aft_N	^N beforan_P mannum_N^D +d+at_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x					Prov_1_[Cox]b1.18.33_ID <T06160002100,1.18>_CODE	Cr+aft_N	^N bi+d_BEPI b+atera_ADJR^N +	Distichs of Cato	s. xi/xii, xii med.	West Saxon/X	Philosophy

	x							+att_VBPI+te_PRO no_NEG+ADV+tin_PRO\$^N	cr+aft_N	^N _ codicts,Prov_1_[Cox]:1.56.101_ID <T0616000	Distichs of Cato	s. xi/xii, xii med.	West Saxon/X	Philosophy
	x							_N^A _ swa_ADV geyc+d_VBPI se_D^N	cr+aft_N	^N his_PRO\$ are_N _ codicts,Prov_1_[Cox]:1.58.10	Distichs of Cato	s. xi/xii, xii med.	West Saxon/X	Philosophy
					x			<T22790006000,2.2.1>_CODE Eft ADV^T+a+tele_ADJ^N	cr+aft_N	^N _ colaece,Lch_II_[1]:2.2.1.178_ID genim_VBI	Bald's Leechbook	s. x med.	West Saxon/Anglian	Handbooks, medicine
				x				_FW _ +t+at_D^N \$ys_BEPI weoruldweorces_N^G	cr+aft_N	^N _ ond_CONJ medicina_FW _ +t+at_D^	Martyrology	s. xi (3rd quarter)		Biography, lives
				x				_ +t+at_D^N ys_BEPI l+acedomes_N^G	cr+aft_N	^N _ comart2,Mart_2.1_[Herzfeld-Kotzor]:No28,B.6	Martyrology	s. xi (3rd quarter)		Biography, lives
x								+am_D^D gefeohte_N^D Me+da_NR^G	cr+aft_N	^N &_CONJ heora_PRO\$ dugu+d_N^N	Orosius	s. x	West Saxon	History
				x				he_PRO^N noht_NEG+Q^A swylcra_ADJ^G	cr+afta_N	^G ne_NEG cu+de_MDD _ cobede,Bede_4:23.328.8.329	Bede's History of the English	s. xi	West Saxon/Anglian	History
				x				^D and_CONJ mid_P leornunge_N gastlicra_ADJ^G	cr+afta_N	^G buton_P st+ape_N^D _ cobenrul,	Benedictine Rule	s. xi	West Saxon	Rule
x								^N wer_N^N is_BEPI domes_N^G &_CONJ	cr+afta_N	^G full_ADJ^N _ &_CONJ \$egenog_ADV orsorg_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
				x				+at_C he_PRO^N wilnode_VBD godra_ADJ^G	cr+afta_N	^G +tonne_P leases_ADJ^G hlisan_N^	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x							wi+d_P +t+are_D^G sawle_N^G	cr+afta_N	^G +anne_NUM^A _ coboeth,Bo:32.72.6.1339_ID <T0	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x								_N^G _ gif_P he_PRO^N +anigra_Q^G	cr+afta_N	^G rec+d_VBPI o+d+de_CONJ +	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
				x				_ beon_BEPS +t+ara_D^G l+aca_N^G	cr+afta_N	^G mislicnyssa_N^N _ cochdrul,ChrodR_1:81.3.1056	Chrodegang of Metz	s. xi (3rd quarter)		Rule
				x				bi+d_BEPI cr+aft_N^N ealra_Q^G	cr+afta_N	^G ? _ cocura,CP:1.25.15.87_ID <T06560001700,1.25	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x		_P miclum_Q^D giefum_N^D monegra_Q^G	cr+afta_N	^G &_CONJ m+agene_N^G geweor+dode_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x		PRO\$ agen_ADJ^A hus_N^A godra_ADJ^G	cr+afta_N	^G _ cocura,CP:36.251.2.1640_ID ac_CONJ fremdra	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x								_N^N is_BEPI ealra_Q^G godra_ADJ^G	cr+afta_N	^G _ <T06560177800,47.359.23>_CODE \$For+don_P \$+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x								^G m+agena_N^G &_CONJ +d+ara_D^G	cr+afta_N	^G to_P swi+de_ADV diopum_ADJ^	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x								+d+am_D^D wlite_N^D +dinra_PRO\$^G	cr+afta_N	^G +du_PRO^N wurde_BEDS upah+afen_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x								_P +d+are_D^D fortruwunga_N^D his_PRO\$	cr+afta_N	^G _ +donne_P hit_PRO^N for_P	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x				.12>_CODE &_CONJ h+afton_HVDI geleornad_VBN ma_QR	cr+afta_N	^G hu_WADV hie_PRO^N +ta_D^	Orosius	s. x	West Saxon	History
	x							_NR^D &_CONJ for_P worulde_N ealra_Q^G	cr+afta_N	^G wyrst_ADJS^N _ coverhom,HomM_13_[ScraggVerc_2	Vercelli Homilies	s. x		Homilies, Biography, lives
				x				f,WHom_11:144.1064_ID &_CONJ ge_PRO^N Godes_NR^G	cr+afta_N	^G nan_NEG+Q^A +ding_N^A	The Homilies of Wulfstan		West Saxon	Homilies
x								^D _ +tu_PRO^N eart_BEPI +a+tela_ADJ^N	cr+afta_N	^N coaelive,+ALS_[Thomas]:102.7608_ID and_CONJ ky	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
				x				_N geornlice_ADV l+aran_VBPS _ and_CONJ to_P	cr+afta_N	^D teon_VBPS _ +t+at_C hi_PRO^	Canons of Edgar	s. xi in.	West Saxon	Ecclesiastical laws
				x				Of_P +dyson_D^D eahta_NUM deofles_N^G	cr+afta_N	^D ealle_Q^N un+teawas_N^N	The Homilies of Wulfstan		West Saxon	Homilies
				x				and_CONJ +ta_D^N +de_C +ta_D^A	cr+afta_N	^A bega+d_VBPI syndan_BEPI Godes_NR^	Ælfric's Homilies Supplemental		West Saxon	Homilies
				x				h+aftde_HVD geleornod_VBN _ and_CONJ +ta_D^A	cr+afta_N	^A cu+te_MDD +te_C kaseres_N^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
						x		and_CONJ we_PRO^N ealle_Q^N cunnon_MDPI	cr+afta_N	^A on_P weorcum_N^D _ coaelive,+ALS_[	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
				x				_VBPS wi+t_P +ta_D^A +tusendlican_ADJ^A	cr+afta_N	^A deofles_N^G costunga_N^G _ coblick,	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, Biography, lives
x								_Bo:18.44.31.795_ID &_CONJ forsi+d_VBPI +ta_D^A	cr+afta_N	^A eoweres_PRO\$^G inge+donces_N^G &	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x								\$mode_N^D _ \$&_CONJ plantige_VBPS +d+ar_ADV^L	cr+afta_N	^A on_P ? _ coboeth,Bo:27.61.7.1133_ID <T06660073	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
				x				^T ne_NEG s+aw+d_VBPI +ta_D^A	cr+afta_N	^A _ ac_CONJ lis+d_VBPI &_CONJ gadra+	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
						x		_P him_PRO^D feower_NUM o+dre_ADJ^A	cr+afta_N	^A _ coboeth,Bo:27.62.24.1161_ID +dara_D^G is_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
						x		^G sumes_Q^G +teawas_N^A &_CONJ his_PRO\$	cr+afta_N	^A gefon_VB _ coboeth,Bo:30.69.11.1284_ID <T066	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
				x				_C hi_PRO^N forl+aten_VBPS +da_D^A	cr+afta_N	^A &_CONJ folgien_VBPS +d+am_D^D	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
				x				_VB &_CONJ oncnawan_VB _ &_CONJ eac_ADV +da_D^A	cr+afta_N	^A +te_C +t+arwi+d_ADV+P	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x								^G sunnan_N^G gecynd_N^A &_CONJ hior_PRO\$	cr+afta_N	^A &_CONJ hior_PRO\$ biorhto_N^A _ ne_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x								MDPS _ coboeth,Bo:42.149.5.2993_ID lufia+d_VBI	cr+afta_N	^A _ coboeth,Bo:42.149.5.2994_ID &_CONJ folgia+	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x								_C him_PRO^D God_NR^N suelce_ADJ^A	cr+afta_N	^A gief+d_VBPI +d+at_C he_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise

			x			.BEPS+d+at_Che_PRO^N+da_D^A	cr+aftas_N	*A+h+abbe_HVPS+de_Cwe_PRO^A	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x	0,34.231.>. CODE We_PRO^N heriga+d_VBPI hira_PRO\$	cr+aftas_N	*A_.. cocura,CP:34.231.7.1509_ID & CONJ +deah_AD	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x						D^ealle_Q^A+da_D^A godan_ADJ^A	cr+aftas_N	*D_.. cocura,CP:47.359.18.2438_ID <T06560177700,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x						*N+d+am_D^D men_N^D selle_VBPS	cr+aftas_N	*A&_CONJ m+agen_N^A_.. hio_PRO^A	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x		*A+h+abbe_HVPS_.. l+ar_VBI +ta_D^A	cr+aftas_N	*A_.. +t+at_Chie_PRO^N m+	Distichs of Cato	s. xi/xii, xii med.	West Saxon/X	Philosophy
					x	man_MAN^N on_P his_PRO\$ hirede_N^D	cr+aftas_N	*A begange_VBPS_.. huru_FP +t+at_C+	Institutes of Polity	s. xi (3rd quarter)		Ecclesiastical laws
				x		*D becym+d_VBPI +turh_P his_PRO\$ searo_N	cr+aftas_N	*A_.. slapende_VAG^N o+t+te_CONJ	Ælfric's First Letter to Wulfstan	s. xi med., xi	West Saxon	Religious treatise
					x	+tam_D^D leornode_VBD +ta_D^A seofon_NUM	cr+aftas_N	*A on_P +tam_D^D beo+d_	Martyrology	s. xi (3rd quarter)		Biography, lives
					x	28.B.12> CODE+Ta_P he_PRO^N +tas_D^A	cr+aftas_N	*A ealle_Q^A h+a fde_HVD +turhsmeade_	Martyrology	s. xi (3rd quarter)		Biography, lives
					x	ac_CONJ began_VBPS georne_ADV mynsterlice_ADJ^A	cr+aftas_N	*A cowulf,WHom_10a:51.814_ID & CONJ geearnian_VBF	The Homilies of Wulfstan		West Saxon	Homilies
					x	N^N and_CONJ gehwyfce_Q^N misenlice_ADJ^N	cr+aftas_N	*N_.. +te_C synd_BEPI gode_ADJ^N	Benedictine Rule	s. xi	West Saxon	Rule
					x	ealle_Q^N +t+as_D^G lichoman_N^G	cr+aftas_N	*N_.. coboeth,BoHead:32.38_ID & CONJ +teah_P hwa	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x						131_ID sticia+d_VBPI gehdyde_VBN^N beorhte_ADJ^N	cr+aftas_N	*N_.. coboeth,Bo:4.10.19.132_ID & CONJ +ta_D^N	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	\$^N +t+ewas_N^N \$sindon_BEPI wisdomas_N^N & CONJ	cr+aftas_N	*N & CONJ so+de_ADJ^N welan_N^A	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	_TO recenne_VB^D_.. +t+at_C mine_PRO\$^N	cr+aftas_N	*N & CONJ anweald_N^N ne_NEG wurden_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	*N +donne_P +d+are_D^G sawle_N^G	cr+aftas_N	*N_.. coboeth,Bo:24.54.20.994_ID <T06660064300,2	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	D^N m+agno_N^N & CONJ +ta_D^N \$	cr+aftas_N	*N +te_Cwe_PRO^N +ar_ADV^A	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	ealle_Q^N +ta_D^N o+dre_ADJ^N	cr+aftas_N	*N +te_Cwe_PRO^N +ar_ADV^A	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	wisdom_N^N_.. & CONJ manege_Q^N swelce_ADJ^N	cr+aftas_N	*N_.. coboeth,Bo:34.87.7.1661_ID & CONJ swa+teah	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x						34.87.7.1662_ID o+der_ADJ^N bio+d_BEPI hire_PRO\$	cr+aftas_N	*N_.. coboeth,Bo:34.87.7.1663_ID <T06660108800,3	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x						wisdom_N^N & CONJ eac_ADV o+dre_ADJ^N	cr+aftas_N	*N nabba+d_NEG+HVPI nan_NEG+Q^A	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	anwald_N^A_.. & CONJ ead+C.ta_D^N	cr+aftas_N	*N ne_NEG bio+d_BEPI n+afre_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	8900,36.108.16> CODE For+dy_ADV sint_BEPI +ta_D^N	cr+aftas_N	*N beteran_ADJR^N +donne_P +ta_D^A	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x	+dru_ADJ^N good_N^N & CONJ +da_D^N	cr+aftas_N	*N +de_Cwe_PRO^N longe_ADV +	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x						For+d+am_ADV oft_ADV^T +da_D^N	cr+aftas_N	*N & CONJ +da_D^N m+agenu_N^A	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x	_.. for+d+am_P simle_ADV^T +da_D^N	cr+aftas_N	*N winna+d_VBPI wi+d_P +d+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x						us_PRO fullcicot_ADV olecca+d_VBPI +da_D^N	cr+aftas_N	*N & CONJ +da_D^N m+agenu_N^A	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x	_.. colaece,Lch_Il_[1]:3.1.1.365_ID fiftyne_NUM	cr+aftas_N	*N_.. colaece,Lch_Il_[1]:3.1.1.366_ID <T2790012	Bald's Leechbook	s. x med.	West Saxon/Anglian	Handbooks, medicine
					x	*D_.. colaece,Lch_Il_[1]:4.1.1.447_ID XIII_NUM	cr+aftas_N	*N_.. colaece,Lch_Il_[1]:4.1.1.448_ID <T2790015	Bald's Leechbook	s. x med.	West Saxon/Anglian	Handbooks, medicine
					x	hi_PRO^N synd_BEPI on_P +tam_D^D	cr+afta_N	*D_.. coaelhom,+AHom_1:280.146_ID we_PRO^N cwe+	Ælfric's Homilies Supplemental		West Saxon	Homilies
					x	_VBD on_P Hirusaland_NR mid_P wundorlicum_ADJ^D	cr+afta_N	*D_.. to_P wur+dmynte_N Gode_NR^A	Ælfric's Homilies Supplemental		West Saxon	Homilies
					x	N^A fara+d_VBPI mid_P feondlicum_ADJ^D	cr+afta_N	*D_.. coaelhom,+AHom_19:383.2878_ID and_CONJ to_	Ælfric's Homilies Supplemental		West Saxon	Homilies
						\$bearn_N^A to_P swa_ADV hwylcum_WADJ^D	cr+afta_N	*D gedon_VB swa_C chim_PRO^D	Ælfric's Homilies Supplemental		West Saxon	

				x			gr+aftas_N^A oferylda+d_RP+VBPI mid_P	cr+afte_N	^D_ _ coaelive,+ALS[Agatha]:58.2046_ID <T0309000	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
			x				^D mid_P +d+as_D^G deofles_N^G	cr+afte_N	^D +te_C hi_PRO^A forde+d_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x						ac_CONJ cunna+d_MDPI mid_P eallum_Q^D	cr+afte_N	^D hu_WADV he_PRO^N hine_PRO^A	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
			x				+deah_ADV dydrung_N^N mid_P deofles_N^G	cr+afte_N	^D_ _ coaelive,+ALS [Swithun]:464.4505_ID and_CO	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x							to_TO feohtenne_VB^D f+astlice_ADV mid_P	cr+afte_N	^D_ _ coaelive,+ALS [Maccabees]:417.5116_ID and_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
				x			_N^D gewenode_VBN^A mid_P wundorlicum_ADJ^D	cr+afte_N	^D_ _ coaelive,+ALS [Maccabees]:554.5194_ID <T03	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x							+trittig_NUM manna_N^G feohtende_VAG^N \$mid_P \$	cr+afte_N	^D_ _ and_CONJ mid_P gecneordnysse_N farende_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x						_D^A eor+dan_N^A digellice_ADV mid_P	cr+afte_N	^D_ _ swa_P +t+at_C hors_N^A	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x							cyrcaN_N ar+arde_VBD hra+de_ADV mid_P	cr+afte_N	^D coaelive,+ALS [Denis]:150.5867_ID and_CONJ God	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x							^T +ta_P he_PRO^N mid_P his_PRO\$	cr+afte_N	^D hit_PRO^A tocwysan_RP+VB ne_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
			x				+at_C he_PRO^N mid_P feondlicum_ADJ^D	cr+afte_N	^D ne_NEG mihte_MDD bedydrian_VB Martines_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x							Edmund]:198.7074_ID and_CONJ cunnodon_VBDI mid_P	cr+afte_N	^D hu_WADV hi_PRO^N in_RP	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x							_N^N mid_P eallum_Q^D +dam_D^D	cr+afte_N	^D_ _ coaelive,+ALS [Chrysanthus]:313.7520_ID an	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
				x			_N^A +te_C wel_ADV cunne_MDPS on_P	cr+afte_N	^D_ _ coaelive,+ALS [Thomas]:13.7547_ID cum_VB	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
					x		_PRO^N +ta_D^A hearpestrengas_N^A mid_P	cr+afte_N	^D astirian_VB ongan_AXDI coapollo,Apt:16.31.334_I	Apollonius of Tyre	s. xi med.	West Saxon	Fiction
				x			^N +a+telborena_ADJ^N mid_P godcundum_ADJ^D	cr+afte_N	^D +tone_D^A un+a+telborenan_ADJ^A	Benedictine Rule	s. xi	West Saxon	Rule
				x			_CONJ on_P +anigum_Q^D o+derum_ADJ^D	cr+afte_N	^D_ _ +te_C he_PRO^N mid_P	Benedictine Rule	s. xi	West Saxon	Rule
					x		+are_D^G stowe_N^G mid_P his_PRO\$	cr+afte_N	^D frama+d_VBPI_ _ sy_BEPS he_PRO^A	Benedictine Rule	s. xi	West Saxon	Rule
					x		he_PRO^N ascyred_VBN from_P +tam_D^D	cr+afte_N	^D_ _ cobenrul,BenR:57.95.4.1022_ID and_CONJ he_	Benedictine Rule	s. xi	West Saxon	Rule
						x	^N &_CONJ toL_N^N to_P swelcum_ADJ^D	cr+afte_N	^D swelce_P +tu_PRO^N cunne_MDPS +	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
						x	mon_MAN^N n+afre_NEG+ADV^T to_P	cr+afte_N	^D gerecan_VB_ _ coboeth,Bo:17.41.1.745_ID <T066	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
				x			n+aron_NEG+BEDI for_P nanum_NEG+Q^D	cr+afte_N	^D gecorene_VBN^N_ _ buton_P for_P	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
					x		ID <T06660099100,33.80.22>. CODE Wundorlice_ADJ^I	cr+afte_N	^D +tu_PRO^N hit_PRO^A h+	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x						_NEG cym+d_VBPI of_P nanum_NEG+Q^D	cr+afte_N	^D_ _ ac_CONJ of_P un+deawum_N^A	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x							_PRO^N hi_PRO^A mid_P +anige_Q^I	cr+afte_N	^D ofercuman_RP+VB sceolde_MDD_ _ +ar_P	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
				x			+te_C he_PRO^N on_P +tam_D^D	cr+afte_N	^D can_MDPI_ _ cobyrtf,ByrM_1 [Baker-Lapidge]:1.	Byrhtferth's Manual	s. xi med.	West Saxon	Science
				x			an_NUM^N asmeadun_VBDI ymbe_P +tisum_D^D	cr+afte_N	^D_ _ cobyrtf,ByrM_1 [Baker-Lapidge]:2.1.146.674	Byrhtferth's Manual	s. xi med.	West Saxon	Science
		x					^G fultume_N^D &_CONJ mid_P eallum_Q^D	cr+afte_N	^D ar+ardon_VBDI Gode_NR^D m+	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
				x			_D^A sidan_N^A mid_P wundorlicum_ADJ^D	cr+afte_N	^D onbutan_P hlafm+assan_N_ _ cocathom1,+ACHom_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
					x		gesceop_VBDI to_P +tam_D^D syllicum_ADJ^D	cr+afte_N	^D_ _ to_P p+allum_N^D_ _ &_CONJ	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
					x		+d_VBPI to_P +tam_D^D +anican_ADJ^D	cr+afte_N	^D_ _ cocathom1,+ACHom_I_16 [App]:534.20.3052_ID	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
				x			_NR^N +ta_ADV^T mid_P deofles_N^G	cr+afte_N	^D dyde_VBD +t+at_C +d+as_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
					x		CHom_I_27:405.135.5357_ID &_CONJ mid_P +tam_D^D	cr+afte_N	^D his_PRO^G teolode_VBD_ _ cocathom1,+ACHom_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
				x			hst_VBPI &_CONJ gehyrst_VBPI mid_P hwylcum_WADJ^D	cr+afte_N	^D he_PRO^N is_BEPI ge+tuht	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x							_Q^A leoda_N^A mid_P micclum_Q^D	cr+afte_N	^D to_P his_PRO\$ anwealde_N gebigde_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
				x			+te_C God_NR^N mid_P menigfealdum_ADJ^D	cr+afte_N	^D gedihthe_VBD_ _ h+afde_HVD getacnunge_N +	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
					x		203.123.4505_ID Nam_VBDI +da_ADV^T of_P his_PRO\$	cr+afte_N	^D him_PRO^D bigleofan_N_ _ cocathom2,+ACHom_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x						_Cwile_MDP +durh_P his_PRO\$ agenum_ADJ^D	cr+afte_N	^D_ _ Godes_NR^G rice_N astigan_VB_ _	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
				x			+de_C +du_PRO^N mid_P ytelum_ADJ^D	cr+afte_N	^D begeate_VBD_ _ aspend_VBI on_P Godes_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
				x			dydon_VBDI +da_ADV^T mid_P deofles_N^G	cr+afte_N	^D +t+at_C hi_PRO^N ealle_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies

			x				his_PRO\$ folgeras_N^N mid_P deofles_N^G	cr+afte_N	^D mancyn_N^A drecca+d_VBPI_:_ cocathom2,+	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
				x			wynsume_ADJ^N an_P stefne_N & CONJ an_P	cr+afte_N	^D_:_ +t+at_C seo_D^N wynsume_	Chrodegang of Metz	s. xi (3rd quarter)		Rule
			x				^A l+aran_VB mid_P +d+am_D^D	cr+afte_N	^D +d+as_D^G lareowdomes_N^G_:_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
			x				^G_:_ ne_NEG+CONJ for_P nanum_NEG+Q^D	cr+afte_N	^D gecorene_VBN^N_:_ ac_CONJ mid_P	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x			_BE hiora_PRO\$ scylda_N^N gestiered_VBN mid_P	cr+afte_N	^D & CONJ mid_P lare_N_:_ cocura,CP:17.117.16.788	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x			+at_C we_PRO^N mid_P micle_Q^I	cr+afte_N	^D betuex_P +dissum_D^D gemetglen_VBPS +	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x			^A l+aran_VB mid_P +d+am_D^D	cr+afte_N	^D +d+as_D^G lareowdomes_N^G_:_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x							went_VBPI he_PRO^N mid_P ealle_Q^I	cr+afte_N	^D ongen_P +d+as_D^G o+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x							hie_PRO^N lica+d_VBPI for_P hira_PRO\$	cr+afte_N	^D_:_ cocura,CP:34.231.9.1511_ID & CONJ +deah_AD	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x		_PRO^A mon_MAN^N mid_P sumum_Q^D	cr+afte_N	^D gemeng+d_VBPI_:_ & CONJ to_P tine_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x							^T for_P +d+am_D^D goodan_ADJ^D	cr+afte_N	^D forleosa+d_VBPI +done_D^A +de_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x			_D^N lareow_N^N mid_P +dy_D^I	cr+afte_N	^D his_PRO\$ lareowdomes_N^G utane_ADV^	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x			P +d+am_D^D g+as+dlican_ADJ^D	cr+afte_N	^D_:_ cocura,CP:49.383.36.2600_ID <T06560189600,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x			_BEPI mid_P +d+am_D^D godcundan_ADJ^D	cr+afte_N	^D_:_ +donne_ADV^T bio_BEP we_PRO^	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x			^T l+ardon_VBDI mid_P +d+am_D^D	cr+afte_N	^D +d+as_D^G godcundan_ADJ^G	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x		swelce_ADJ^A gesceadwisnesse_N^A on_P hira_PRO\$	cr+afte_N	^D?_:_ cocura,CP:61.455.23.3283_ID <T06560247200,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x			went_VBPI he_PRO^N mid_P ealle_Q^I	cr+afte_N	^D ongean_P +d+as_D^G o+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x					x		_PRO^N singa+d_VBPI mid_P hergendlicum_ADJ^D	cr+afte_N	^D +ar_P hi_PRO^N etan_VBPS_:_ +	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
				x			mid_P heora_PRO\$ +tam_D^D forcyrdan_VBN^D	cr+afte_N	^D_:_ sona_ADV^T on_P hi_PRO^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x							on_P +t+are_D^D forh+afdsnesse_N^G	cr+afte_N	^D under_P +tyllicum_ADJ^D sacerdhade_N^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x					_:_ +ta_ADV^T +ta_P mid_P forhwyrfedum_VBN^D	cr+afte_N	^D se_D^N an_NUM^N deofol_	Gregory's Dialogues	s. xi	West Saxon	Biography, lives
x							^A binnan_P Hierusalem_NR on_P wunderlicum_ADJ^D	cr+afte_N	^D swa_ADV f+agere_ADV getimbrod_VBN^	Ælfric's Letter to Sigeweard (Z)	s. xi		Religious treatise
					x		^D st+anen_ADJ^A weorc_N^A mid_P	cr+afte_N	^D_:_ +tonne_ADV^T scealt_MDPI +tu_PRO^	Ælfric's Letter to Wulfgeat	s. xi2, xii med	West Saxon	Religious treatise
				x			_ADJR^N on_P eowrum_PRO\$^D gastlicum_ADJ^D	cr+afte_N	^D to_P Cristes_NR^G +tenungum_N^	Ælfric's First Letter to Wulfstan	s. xi med., xi	West Saxon	Religious treatise
				x			_Che_PRO^N of_P +d+am_D^D	cr+afte_N	^D Pharaone_NR^D +t+am_D^D	Orosius	s. x	West Saxon	History
x							_:_ +t+at_Che_PRO^N mid_P his_PRO\$	cr+afte_N	^D his_PRO\$ nefan_N mid_P gefeohte_	Orosius	s. x	West Saxon	History
x							_NEG abr+acen_VBDS mid_P +t+am_D^D	cr+afte_N	^D +te_C +ta_ADV^T scondlicost_ADJS^	Orosius	s. x	West Saxon	History
					x		_VBN h+afde_HVD_:_ for_P Archime+des_NR^G	cr+afte_N	^D_:_ sumes_N^G Sicilia_NR +degnes_N^	Orosius	s. x	West Saxon	History
				x			Moyses_NR^N worhte_VBD mid_P wundorlicum_ADJ^D	cr+afte_N	^D on_P +dam_D^D westene_N^	Ælfric's Preface to Genesis	s. xi	West Saxon	Preface
					x		+dearf_N^N sie_BEPS to_P +dam_D^D	cr+afte_N	^D +te_C +du_PRO^N wilnast_VBPI	St Augustine's Soliloquies	s. xii med.	West Saxon	Religious treatise
							_N^G rice_N_:_ & CONJ mid_P wisdomes_N^G	cr+afte_N	^D sio_D^N sibb_N^N w+	Vercelli Homilies	s. x		Homilies, Biography, lives
					x		wenda+d_VBPI eow_PRO to_P beteran_ADJR^D	cr+afte_N	^D_:_ oferhygge_N^A fleo+d_VBPI & CONJ	Vercelli Homilies	s. x		Homilies, Biography, lives
				x			_PRO^N n+afde_NEG+HVD +t+as_D^G	cr+afte_N	^G +t+at_C he_PRO^N hine_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
					x		_ADV^T +tis_D^N synd_BEPI gastlices_ADJ^G	cr+afte_N	^G toI_N^N and_CONJ gebytta_N^	Benedictine Rule	s. xi	West Saxon	Rule
					x		^N hyra_PRO^G for_P +d+as_D^G	cr+afte_N	^G +tingon_N^D hine_PRO^A to+	Benedictine Rule	s. xi	West Saxon	Rule
					x		onhef+d_RP+VBPI_:_ for_P +t+as_D^G	cr+afte_N	^G truan_N and_CONJ for+dy_P_:_ +	Benedictine Rule	s. xi	West Saxon	Rule
							+Q^A wisan_N^A his_PRO\$ agenes_ADJ^G	cr+afte_N	^G ne_NEG m+ag_MDPI forbugan_VB +	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
							+t+at_D^N bi+d_BEPI +alces_Q^G	cr+afte_N	^G andweorc_N^N +t+at_C mon_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
							_Q^G m+agnes_N^G & CONJ +alces_Q^G	cr+afte_N	^G bed+alde_VBN^N_:_ coboeth,Bo:36.108.27.2128_ID	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x							_P he_PRO^N wyr+d_BEPI +alces_Q^G	cr+afte_N	^G medeme_ADJ^N_:_ & CONJ +donne_ADV^T	Boethius, Consolation of	s. x med.	West Saxon	Philosophy

	x									^N men_N^N beo+d_BEPI+alces_Q^G	cr+afes_N	^G full_ADV cr+aftege_ADJ^N_ & CONJ	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x										_ADV+ta_D^A mycelnyssa_N^A +tises_D^G	cr+afes_N	^G _ cobyrtf,ByrM_1 [Baker-Lapidge]:1.1.148.115	Byrhtferth's Manual	s. xi med.	West Saxon	Science
						x				^N l+ace_N^N geswic+d_VBPI his_PRO\$	cr+afes_N	^G _ +tonne_ADV^T losa+d_VBPI se_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x									+t+at_C he_PRO^N +d+as_D^G	cr+afes_N	^G nan_NEG+Q^A +ding_N^A	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x									_D^N +tonne_ADV^T +te_C +tises_D^G	cr+afes_N	^G cr+afican_N^N ne_NEG synt_	Chrodegang of Metz	s. xi (3rd quarter)		Rule
						x				+alcre_Q^G leornunga_N^G & CONJ +alces_Q^G	cr+afes_N	^G _ cocura,CP:33.215.23.1440_ID & CONJ +aghwel	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x				^N hlíeha+d_VBPI gligmonna_N^G unnyttes_ADJ^G	cr+afes_N	^G _ cocura,CP:34.231.4.1508_ID <T06560110200,3	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									_N^G _ & CONJ nyle_NEG+MDP wisdomes_N^G & CONJ	cr+afes_N	^G on_P his_PRO\$ mode_N^D	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x				+alcre_Q^G leornunga_N^G & CONJ +alces_Q^G	cr+afes_N	^G _ cocura,CP [Cotton]:33.214.22.12_ID & CONJ	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x										_N^D _ +t+at_C sum_Q^N heora_PRO\$	cr+afes_N	^G ealdorman_N^N w+are_BEDS_ & CONJ +	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
						x				weras_N^A +t+as_D^G ylcan_ADJ^G	cr+afes_N	^G to_P +t+are_D^D cyrican	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x									_P heora_PRO\$ begetum_N^D o+d+de_CONJ	cr+afum_N	^D +te_C him_PRO^D God_NR^	Ælfric's Homilies Supplemental		West Saxon	Homilies
						x				_N^G neode_N _ mid_P m+anigfealdum_ADJ^D	cr+afum_N	^D _ coaelive,+ALS [Basil]:286.640_ID <T0304000	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x									_N^D _ na_NEG+ADV mid_P Godes_NR^G	cr+afum_N	^D +tlylice_ADJ^A geworhte_VBD _ and_CONJ	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x										_VBD sum_Q^A m+aden_N^A on_P	cr+afum_N	^D getogen_VBN^A _ +te_C cu+te_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
						x				^D _ Gif_P +tu_PRO^N canst_MDPi on_P	cr+afum_N	^D swa_ADV swa_P +tu_PRO^N	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x									_NR^N on_P eallum_Q^D godum_ADJ^D	cr+afum_N	^D swa_ADV wel_ADV w+as_BEDI	Apollonius of Tyre	s. xi med.	West Saxon	Fiction
	x									_PRO\$ rice_N ne_NEG cym+d_VBPI to_P	cr+afum_N	^D & CONJ to_P medemnesse_N _ coboeth,Bo:16.35.1	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									oboeth,Bo:16.35.13.634_ID ac_CONJ for_P his_PRO\$	cr+afum_N	^D & CONJ for_P his_PRO\$ medumnesse_N	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									oboeth,Bo:16.35.15.636_ID ac_CONJ for_P his_PRO\$	cr+afum_N	^D he_PRO^N beo+d_BEPI good	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									coboeth,Bo:16.35.15.637_ID & CONJ for_P his_PRO\$	cr+afum_N	^D he_PRO^N bi+d_BEPI anwealdes_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									andweardan_ADJ^G lifes_N^G ge_CONJ on_P	cr+afum_N	^D ge_CONJ on_P +ahtum_N^D :_ \$	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x										hit_PRO^A mid_P n+anum_NEG+Q^D	cr+afum_N	^D _ ac_CONJ mid_P leasum_N^D &	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									+ta_D^N +te_C bio+d_BEPI mid_P	cr+afum_N	^D \$geweor+dode_VBN^N _ <T06660083100,30.69.4>_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
	x									gode_N^D ne_NEG+CONJ for_P his_PRO\$	cr+afum_N	^D no_NEG+ADV +ty_D^I m+	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
						x				+d_NEG+MDPI hy_PRO^N spyrian_VB +after_P	cr+afum_N	^D & CONJ +after_P wisdome_N^D ?_ coboeth,	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
						x				spyrian_VB +after_P wisdome_N^D & CONJ +after_P	cr+afum_N	^D ?_ coboeth,Bo:36.109.6.2136_ID <T06660140300,	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
x										^N on_P eallum_Q^D cystum_N^D & CONJ	cr+afum_N	^D +ta_D^A hwile_N^A +te_	Boethius, Consolation of	s. x med.	West Saxon	Philosophy
						x				_N geornlice_ADV l+aran_VBPS _ and_CONJ to_P	cr+afum_N	^D teon_VBPS _ +t+at_C hy_PRO^	Canons of Edgar	xi 3rd quarter	West Saxon	Ecclesiastical laws
						x				wi+dsoc_RP+VBDi eallum_Q^D deofles_N^G	cr+afum_N	^D samod_ADV _ cocathom2,+ACHom_II_31-32:244.91	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x									bion_BE on_P bisnum_N^D & CONJ on_P	cr+afum_N	^D _ & CONJ +donne_ADV^T for_P hira_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									beon_BE on_P bisnum_N^D & CONJ on_P	cr+afum_N	^D _ & CONJ +donne_ADV^T for_P hira_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x				+deonde_VAG bi+d_BEPI on_P swelcum_ADJ^D	cr+afum_N	^D & CONJ gearnungum_N^D _ swelce_P we_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									he_PRO^N onfeng_RP+VBDi ge_CONJ on_P	cr+afum_N	^D ge_CONJ on_P +ahtum_N^D +	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x				eac_ADV cy+dan_VB mid_P hwelcum_WADJ^D	cr+afum_N	^D he_PRO^N him_PRO^D wi+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x									+d+as_D^G manegum_Q^D goodum_ADJ^D	cr+afum_N	^D ne_NEG beo+d_BEPI _ +d+at_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x				_ADJ^N wel+d_VBPI on_P godum_ADJ^D	cr+afum_N	^D _ +dy+as_P he_PRO^N sie_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x				^A fortruwia+d_VBPI on_P +d+am_D^D	cr+afum_N	^D +de_C hi_PRO^N h+abba+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
						x				^N ges+algosta_ADJS^N on_P eallum_Q^D	cr+afum_N	^D ofer_P ealle_Q^A o+dre_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x										him_PRO^D selum_ADJ^D for_P his_PRO\$	cr+afum_N	^D _ cocura,CP:65.463.15.3352_ID <T06560253100,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise

				x					*A mod_N^A +de_C for_P his_PRO\$	cr+aftum_N	*D ofermodge RP+VBD_... +da_P he_PRO^	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x					+de_ADV strong_ADJ^N on_P manegum_Q^D	cr+aftum_N	*D_... cocura_CP:65.465.20.3378_ID ac_CONJ ic_PRO	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x					hine_PRO^A upahebbe_RP+VBPS for_P his_PRO\$	cr+aftum_N	*D_... cocura_CP:65.465.30.3388_ID <T06560255300,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
					x				_NR^D sie_BEPS on_P +d+am_D^D	cr+aftum_N	*D for_P +d+are_D^D ea+	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
				x					scinen_VBPS on_P sumum_Q^D wunderlicun_ADJ^D	cr+aftum_N	*D_... <T06560256000,65.467.14>_CODE +D+at_C hi_PR	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x							+t+at_C dryas_N^N to_P heora_PRO\$	cr+aftum_N	*D hyre_PRO brucen_VBPS_... coherbar_Lch_I_	Herbarium	s. xi	West Saxon/Anglian	Handbooks, medicine
					x				_P webgeweorce_N^D ond_CONJ o+trum_ADJ^D	cr+aftum_N	*D +d+as_D^G +te_C +ta_	Martyrology	s. x/xi	West Saxon/Anglian	Biography, lives
x									sceolde_MDD mid_P eallum_Q^D Creca_NR^G	cr+aftum_N	*D beswican_VB_... coorosiu_Or_1:10.30.12.592_ID	Orosius	s. x	West Saxon	History
x									_Q^A ofslogon_RP+VBDI_... &_CONJ for_P hiora_PRO\$	cr+aftum_N	*D &_CONJ for_P hiora_PRO\$ hw+atscipe_	Orosius	s. x	West Saxon	History
x									+teoda_N^N_... mid_P eallum_Q^D hiera_PRO\$	cr+aftum_N	*D him_PRO^D betweenum_P winnende_VAG	Orosius	s. x	West Saxon	History
x									+t+at_C hie_PRO^N mid_P hiera_PRO\$	cr+aftum_N	*D sceolden_MDDS sige_N gefeohtan_VB_... coorosiu,	Orosius	s. x	West Saxon	History
		x							29_ID But_CONJ Merlyn_NPR_... +trou+g_P his_PRO\$	crafte_N	and_CONJ queyntise_N_... remevede_VBD ham_PRO_...	The Brut or The Chronicles of	c1400	West Midlands	History
x									_... CMPOLYCH_VI,25.168_ID and_CONJ dede_DOD by_P	crafte_N	and_CONJ by_P gile_N what_WPRO he_	John of Trevisa's Polychronicon	a1387	Southern	History
			x						ascape_VB and_CONJ passe_VB by_P +tat_D	craft_N	and_CONJ nou+gt_NEG be_BE aspiad_VAN_...	John of Trevisa's Polychronicon	a1388	Southern	History
				x					sufficient_ADJ men_NS of_P the_D same_ADJ	craft_N	_... But_CONJ that_C +ge_PRO schulin_MD so_	The Commonplace Book of Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
			x						synne_N whiles_P they_PRO haunte_VBP that_D	craft_N	_... CMCTPARS,315.C2.1163_ID Of_P Avarice_N comen	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
		x							whos_WPRO\$ conseil_N_... by_P sorcerie_N or_CONJ	craft_N	_... CMCTPARS,323.C2.1513_ID at_Q moste_MD be_BE	The Parson's Tale	c1391	East Midlands (London)	Religious treatise
				x					a_D fyscher_N and_CONJ taylor_N of_P	crafte_N	_... CMGREGOR,201.1648_ID And_CONJ the_D peter_N	Gregory's Chronicle	c1475	Southern (London)	History
				x					for_FOR to_TO haue_HV lerned_VBN +tat_D	craft_N	CMMANDEV,143.3274_ID but_CONJ the_D maistre_N to	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
x									hunter_N take_VB hym_PRO_... by_P no_Q	craft_N	_... CMMIRK,55.1539_ID But_CONJ +tus_ADV he_PRO w	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x						by_P falschede_N and_CONJ by_P gifful_ADJ	crafte_N	_... CMPOLYCH_VI,47.304_ID for_CONJ he_PRO wolde_	John of Trevisa's Polychronicon	a1388	Southern	History
		x							TO_P the_D MAYSTERIS_NS of_P EUERY_Q	CRAFT_N	CMREYNES,318.656_ID </heading>_CODE +Ge_PRO sch	Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
		x							_... and_CONJ tranquillite_N withinne_P +goure_PRO\$	crafte_N	_... CMREYNES,318.658_ID And_CONJ alle_Q maner_N	The Commonplace Book of Robert Reynes	1470-1501	East Midlands (Acle, Norfolk)	Handbook, other
				x					+tat_C was_BED maad_VAN by_P manns_NS\$	crafte_N	_... CMWYCSEI,1,337.1983_ID and_CONJ so_ADV +te_D	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Licestershire)	Sermon
				x					is_BEP not_NEG mad_VAN by_P manns_NS\$	craft_N	_... CMWYCSEI,281.991_ID And_CONJ so_ADV_... +gif	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Licestershire)	Sermon
			x						_CMKEMPE,229.3745_ID +tei_PRO left_VBD her_PRO\$	craft_N	&_CONJ her_PRO\$ cunningg_N CMKEMPE,229.3746_ID &	The Book of Margery Kempe	c1450	East Midlands (Lynn, Norfolk?)	Religious treatise
				x					and_CONJ trewe_ADJ serche_N in_P +goure_PRO\$	craft_N	duryng_P +goure_PRO\$ terme_N_... CMREYNES,319.660	The Commonplace Book of Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
				x					countrefeten_VBP it_PRO be_P sotyltee_N of_P	craft_N	for_FOR to_TO disceyuen_VB the_D cristene_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
					x				\$ craft_N take_VBP excessysly_ADV for_P his_PRO\$	craft_N	_... +ge_PRO schall_MD treuly_ADV presente_VB hym_	The Commonplace Book of Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
				x					+go_PRO be_BEP maistres_NS of_P +goure_PRO\$	craft_N	_... +ge_PRO schal_MD certifie_VB hym_PRO vnto_	The Commonplace Book of Robert Reynes	1470-1501	East Midlands (Acle, Norfolk)	Handbook, other
				x					inqwired_VBD of_P +te_D philosophe_N what_WD	craft_N	he_PRO coude_VBD_... CMCAPCHR,41.287_ID and_CONJ	Capgrave's Chronicle	a1464	East Midlands (Lynn, Norfolk)	History
				x					ibus_FW Literarum_FW_... where_WADV be_P gret_ADJ	craft_N	he_PRO droue_VBD oute_RP +te_D +gere_	Capgrave's Chronicle	a1464	East Midlands (Lynn, Norfolk)	History
					x				_Q +t+e= _D men_NS of_P any_Q	crafte_N	in_P the_D citte_N_... as_ADV R welle_	Gregory's Chronicle	c1475	Southern (London)	History
					x				of_P the_D cytte_N and_CONJ every_Q	crafte_N	in_P hyr_PRO\$ dewys_N_... CMGREGOR,173.1055_ID A	Gregory's Chronicle	c1475	Southern (London)	History
					x				+ge_PRO schulin_MD so_ADV R gouerne_VB +gowre_PRO\$	craft_N	in_P all_Q thyngis_NS_... that_C may_	The Commonplace Book of Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
					x	x			firste_ADJ +tat_C brou+gte_VBD glasier_N his_\$	crafte_N	into_P his_PRO\$ contray_N_... CMPOLYCH_VI,79.553_	John of Trevisa's Polychronicon	a1388	Southern	History
						x			of_P thyng_N that_C to_P +goure_PRO\$	craft_N	longith_VBP in_P hyndryng_N of_P the_	The Commonplace Book of Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
			x						_... CMBRUT3,16.473_ID and_CONJ +trou+g_P his_PRO\$	crafte_N	of_P nigromancie_N he_PRO made_VBD +te_	The Brut or The Chronicles of	c1400	West Midlands	History
				x					_... which_WPRO that_C is_BEP lyk_ADJ the_D	craft_N	of_P the_D devel_NPR_... that_C waiteth_	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
			x						\$ lege_ADJ lorde_N the_D kyng_N by_P	crafte_N	of_P egremauncey_N_... CMGREGOR,183.1296_ID and_	Gregory's Chronicle	c1475	Southern (London)	History

					x			full_ADV wel_ADV made_VAN of_P Masounes_NS\$	craft_N	Of_P the_D whiche_WPRO .ij_. NUM ben_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
						x		109> forthe_ADV a_D whitte_ADJ flowre_N wythout_P	craft_N	of_P man_N or_CONJ any_Q enpayryng_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x					_CONJ tau+gte_VBD his_PRO\$ disciples_NS +te_D	craft_N	of_P singinge_N_ of_P calculinge_N_ of_	John of Trevisa's Polychronicon	a1388	Southern	History
				x				PRO passed_VBD o+ter_OTHER men_NS in_P	craft_N	of_P hontyng_N_ CMPOLYCH.VI.355.2594_ID and_	John of Trevisa's Polychronicon	a1389	Southern	History
					x			and_CONJ ore_N and_CONJ alle_Q manere_N	craft_N	of_P schi+craft_N+N_ CMPOLYCH.VI.389.2857_ID	John of Trevisa's Polychronicon	a1390	Southern	History
						x		but_CONJ triste_VBD more_QR in_P the_D	craft_N	of_P lechis_NS_ CMPURVEY.I.22.1062_ID And_CON	Purvey's General Prologue to	a1450 (a1397)	Southern	Religious treatise
						x		men_NS stoonden_VBP in_P sophismys_NS and_CONJ	craft_N	of_P worldy_ADJ wyynyng_N_ and_CONJ love_	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/L eicestershire)	Sermon
	x							_PRO_ whethyr_WQ hit_PRO was_BED fortune_N_	craft_N	_ or_CONJ cunnynge_N_ CMGREGOR.236.2551_ID	Gregory's Chronicle	c1475	Southern (London)	History
			x					& CONJ whe+ter_WQ it_PRO be_BEP by_P	craft_N	or_CONJ be_P nygromancye_NI_PRO wot_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
	x							_CONJ +te_D wry+gte_N by_P his_PRO\$	craft_N	_ ri+gt_ADV so_ADV seki+t_VBP not_	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/L eicestershire)	Sermon
							x	_ if_P only_Q man_N of_P +goure_PRO\$	craft_N	take_VBP excessysly_ADV for_P his_PRO\$ craft_	The Commonplace Book of Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
x								_P wi+t_P vertue_N_ more_QR with_P	craft_N	+tan_P wi+t_P streng+te_N of_	John of Trevisa's Polychronicon	a1387	Southern	History
		x						_MD do_DO so_ADV R miche_Q +trou+g_P	craft_N	+tat_C i_PRO can_VBP_ +tat_C i_	The Brut or The Chronicles of	c1400	West Midlands	History
			x					ding>_CODE <P_67>_CODE MErlyn_NPR_ +trou+g_P	craft_N	+tat_C he_PRO cou+te_VBD_ chaungede_VBD +	The Brut or The Chronicles of	c1401	West Midlands	History
							x	_BED i-made_VAN sotilliche_ADV by_P gravynge_VAG	craft_N	+tat_C it_PRO semed_VBD ver-railliche_ADV +	John of Trevisa's Polychronicon	a1387	Southern	History
							x	ICES4,114.333_ID for_CONJ +tat_D is_BEP his_PRO\$	craft_N	+tat_C he_PRO serue+t_VBP in_P +	The Book of Vices and Virtues	c1450 (c1400)	East Midlands (Southern mix/Northern influence)	Religious treatise
							x	_ +tat_C was_BED dite_VAN with_P no_Q	craft_N	_ +tat_D was_BED found_VAN clene_ADJ and_	Capgrave's Chronicle	a1464	East Midlands (Lynn, Norfolk)	History
	x							on_P his_PRO\$ wise_N_ And_CONJ ilches_Q	craftes_N	\$ +teau_N_ swo_C he_PRO be+d_BEP	Trinity Homilies	a1225 (?OE)	East Midlands (London)	Homily
							x	Ande_CONJ a_D smythe_N of_P lokyers_NS\$	craft_N	_ that_C made_VBD hyr_PRO\$ instruments_NS to_	Gregory's Chronicle	c1475	Southern (London)	History
							x	tho_D same_ADJ men_NS of_P hyr_PRO\$	craft_N	that_C laboryd_VBD to_P the_D Pope_	Gregory's Chronicle	c1475	Southern (London)	History
							x	to_TO anyoe_VB_ and_CONJ after_P hir_PRO\$	craft_N	to_TO doon_DO greet_ADJ diligence_N unto_	The Tale of Melibee	c1390	East Midlands (London)	Philosophy/Fiction
							x	_ wythe_P dyvers_ADJ dyvysyngs_NS_ every_Q	craft_N	to_TO be_BE knowe_VAN from_P othyr_	Gregory's Chronicle	c1475	Southern (London)	History
							x	suffren_VB no_Q man_N of_P +goure_PRO\$	craft_N	to_TO engrosen_VB ne_CONJ forstallyn_VB no_	The Commonplace Book of Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
							x	_VBP to_P maistres_NS <P_320> of_P +goure_PRO\$	craft_N	to_TO doo_DO_ CMREYNES.320.667_ID so_ADV help	The Commonplace Book of Robert Reynes	1470-1501	East Midlands (Acle, Norfolk)	Handbook, other
							x	that_C +ge_PRO fynde_VBP in_P +goure_PRO\$	craft_N	_ wel_ADV and_CONJ trewly_ADV +ge_PRO schal_	The Commonplace Book of Robert Reynes	1470-1502	East Midlands (Acle, Norfolk)	Handbook, other
							x	mad_VBD many_Q bokis_NS of_P +tis_D	craft_N	_ whos_WPRO\$ names_NS be_BEP +tese_D_ Almage	Capgrave's Chronicle	a1464	East Midlands (Lynn, Norfolk)	History
							x	ony_Q maner_N man_N of_P +goure_PRO\$	craft_N	will_MD noght_NEG be_BE serged_VAN ne_	The Commonplace Book of Robert Reynes	1470-1500	East Midlands (Acle, Norfolk)	Handbook, other
		x						th_VBP strongly_ADV ydolatrie_N and_CONJ wicche_N	craftis_NS	and_CONJ false_ADJ coniueryngs_NS_ CMPURVEY.I	Purvey's General Prologue to	a1450 (a1397)	Southern	Religious treatise
							x	_NPR deceyves_VBP_ wy+t_P hys_PRO\$ sotell_ADJ	craftes_NS	and_CONJ whyant_N_ men_NS and_CONJ women_	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise
							x	.I.27.1367_ID and_CONJ seruede_VBD to_P wicche_N	craftis_NS	_ CMPURVEY.I.27.1368_ID and_CONJ sette_VBD ydo	Purvey's General Prologue to	a1450 (a1397)	Southern	Religious treatise
							x	e_N_ and_CONJ fele_Q swilche_SUCH deueles_NPR\$	craftes_NS	_ CMTRINIT.11.114_ID and_CONJ +tat_D wreche_AD	Trinity Homilies	a1225 (?OE)	East Midlands (London)	Homily
							x	hire_PRO +du_PRO miht_MD witen_VB alle_Q	craftes_NS	+de_C on_P boche_N bie+d_BEP +	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
								+gte_VBD so_ADV R many_Q bookes_NS and_CONJ	craftes_NS	\$ men_NS into_P Engeland_NPR_ and_CONJ was_	John of Trevisa's Polychronicon	a1388	Southern	History
								in_P scharlet_ADJ_ whythe_P alle_Q the_D	craftys_NS	of_P London_NPR in_P blewte_ADJ_ wythe_	Gregory's Chronicle	c1475	Southern (London)	History
								_ADJ a-vyse_N and_CONJ consent_N of_P	craftys_NS	_ sent_X sowdyers_NS to_P Calys_NPR_ CMGREGO	Gregory's Chronicle	c1475	Southern (London)	History
							x	_P all_Q sciences_NS & CONJ in_P all_Q	craftes_NS	+tat_C ben_BEP in_P the_D world_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
							x	_ADVR mony_Q werkemen_N+NS of_P dyuserse_ADJ	craftys_NS	_ +tat_C a_D man_N schuld_MD not_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
								lore_N of_P parte_N and_CONJ of_P	craftes_NS	+tat_C he_PRO knewe_VBD nou+gt_NEG_	John of Trevisa's Polychronicon	a1388	Southern	History
							x	made_VBD Merlion_NPR by_P hys_PRO\$ subtyl_ADJ	craufte_N	CMMALORY.59.1956_ID And_CONJ there_ADV he_PR	Malory's Morte Darthur	a1470	West Midlands (Warwickshire)	Romance
							x	I_PRO am_BEP of_P thes_D quenys_NS\$	crauftis_NS	aferde_VAN_ CMMALORY	Malory's Morte Darthur	a1470	West Midlands (Warwickshire)	Romance

			x					preserve_VBP me_PRO frome_P your_PRO\$ subtype_ADJ	crauftys_NS	CMMALORY,204.3315_ID And_CONJ t	Malory's Morte Darthur	a1470	West Midlands (Warwickshire)	Romance
		x						BX1,115.1118_ID and_CONJ he_PRO scal_MD wicche_N	creft_N	aleggan_VB and_CONJ wi+gelunge_N ne_NEG	The Lambeth Homilies	a1225	West Midlands	Homily
	x							o+ter_CONJ kendeliche_ADJ /_, ase_C bye+t_BEP /_,	creft_N	/_, and_CONJ queyntyse_N_, wyt_N /_, and_CONJ c	Ayenbite of Inwyt	1341	Kentish (Canterbury)	Religious treatise
					x			con_VBP ne_CONJ ne_NEG cnawe_VBP na_Q	creft_N	bute_P on_ONE an_FP +tt_C is_	SaintKatherine	c1225 (?c1200)	West Midlands	Biography, life of saint
			x					_C worke+t_VBP be_P +te_D dyeules_NPR\$	crefte_N	_, CMAYENBI,19.287_ID and_CONJ alle_Q +to_D +te	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
			x					D <P_35>_CODE ne+gende_ADJ is_BEP /_, wycked_ADJ	creft_N	_, CMAYENBI,35.591_ID +Te_D tende_ADJ is_BEP /_,	Ayenbite of Inwyt	1341	Kentish (Canterbury)	Religious treatise
			x					S /_, +tet_C lyerne+t_VBP /_, zuch SUCH uoul_ADJ	creft_N	_, CMAYENBI,36.610_ID +Te_D vifte_ADJ manere_N	Ayenbite of Inwyt	1342	Kentish (Canterbury)	Religious treatise
			x					NBI,116.2237_ID vor_CONJ hit_PRO is_BEP his_PRO\$	creft_N	/_, huer-of_WADV+P he_PRO serue+t_VBP	Ayenbite of Inwyt	1343	Kentish (Canterbury)	Religious treatise
			x					+t_BEP +to_PRO /_, +tet_C be_P zuiche_SUCH	crefte_N	/_, libbe+t_VBP /_, of_P huam_WPRO me_MAN	Ayenbite of Inwyt	1344	Kentish (Canterbury)	Religious treatise
		x						_, +tah_P +tu_PRO wi+d_P +ti_PRO\$wicche-	creft_N	\$+N habbe_HVP imaket_VBN se_ADVR monie_Q	SaintKatherine	c1225 (?c1200)	West Midlands	Biography, life of saint
					x			_ADJ profit_N /_, yue+t_VBP ham_PRO /_, to_P	crefte_N	/_, na+gt_NEG oneste_ADJ /_, +tet_C ne_NEG	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x				NJ leche_N \$ne_CONJ \$leche_N\$(TEXT:neleche)_CODE	creft_N	_, ne_CONJ nan_Q mon_N read_N ne	Ancrene Riwe	C13a2, 1225-1230	West Midlands	Religious treatise
		x						_WADV were_BED +te_PRO itaht_VAN +teose_D wicche-	creftes_N	+NS_-, +tt_C tu_PRO ne_NEG telest_VBP	SaintJuliana	c1225 (?c1200)	West Midlands	Biography, life of saint
			x					+d_P +te_D alde_ADJ wifes_N\$ scheome_N\$	creft_N	_, +te_C cunnen_VBP of_P +tt_D wa-	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
x								of_P ow_PRO alle_Q of_P +te_D	creft_N	+te_C he_PRO is_BEP nomecudest_ADJS &_CONJ	SaintKatherine	c1225 (?c1200)	West Midlands	Biography, life of saint
		x						ADJ crokes_NS_-, hise_PRO\$ wrenhfule_ADJ wiche_N	creftes_NS	_, Alle_Q hise_PRO\$+gulunges_NS_-, ase_P lease	Ancrene Riwe	C13a2, 1225-1230	West Midlands	Religious treatise
		x						_N on_P swefne_N &_CONJ alle_Q wiche_N	creftes_NS	CMANCRW-1,11.155.2105_ID neoming_N of_P huseI_N	Ancrene Riwe	C13a2, 1225-1230	West Midlands	Religious treatise
			x					of_P auarice_N :_ is_BEP ine_P kueade_ADJ	creftes_NS	_, CMAYENBI,45.757_ID ine_P +tise_D /_, zene+ge	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
			x					eles_NPR\$ driueles_NS_-, &_CONJ wi+d_P hare_PRO\$	creftes_NS	_, CMJULIA,120.427_ID wurch_VBI+get_ADV swucch	SaintJuliana	c1225 (?c1200)	West Midlands	Biography, life of saint
				x				ONJ aristocles_NPR\$ turnes_NS_-, esculapies_NPR\$	creftes_NS	&_CONJ galienes_NPR\$ grapes_NS_-, filistiones_NP	SaintKatherine	c1225 (?c1200)	West Midlands	Biography, life of saint
			x					seruise_N to_P21 +gein_P22 +te_D deoueles_NPR\$	creftes_NS	&_CONJ his_PRO\$ fondunges_NS_-, CMANCRW-1,11.64	Ancrene Riwe	C13a2, 1225-1230	West Midlands	Religious treatise
					x			michel_Q sicnesse_N +tureh_P his_PRO\$ +tre_ADJ	creftes_NS	_, +tat_C te_D lichame_N war+d_VBD	Trinity Homilies	a1225 (?OE)	East Midlands (London)	Homily
				x				scol-meistres_N+NS_-, of_P alle_Q +te_D	creftes_NS	+te_C clearc_N ah_MD to_TO cunnen	SaintKatherine	c1225 (?c1200)	West Midlands	Biography, life of saint
			x					uuel_N bimong_P alle_Q hise_PRO\$ crokinde_ADJ	creftes_NS	wi+d_P neuer_ADV an_ONE ne_NEG	SaintKatherine	c1225 (?c1200)	West Midlands	Biography, life of saint

Table 16. *Exhaustive list of skill hits found in YCOE and PPCME2 corpora*

reason	discrimin	accompli	cause	misdeed	concordance lines			text title	manuscript date	dialect	genre
x					+ge_PRO knowe_VB +tat_C for_P +tre_NUM	skyles_NS	_, as_P Seynt_NPR Ambros_NPR sayth_VBP _, our_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					-tymes_ADV+NS wi+tdrawn_VAN for_P diuers_ADJ	skyles_NS	_, CMCLoud,131.809_ID somtyme_Q+N for_P he_PRO	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
		x			+ter_OTHER woymen_NS dydden_DOD for_P foure_NUM	skyles_NS	_, CMMIRK,58.1600_ID The_D fyrst_ADJ was_BED to	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					_NS wryty+te_VBP to_P vs_PRO +tre_NUM	skyles_NS	_, CMMIRK,117.3187_ID On_ONE skyl_N ys_BEP _,	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					soo_ADV hyt_PRO is_BEP for_P two_NUM	skyles_NS	_, CMMIRK,130.3484_ID on_ONE for_P +tys_D day_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x		I_PRO do_DOP it_PRO for_P certeyn_ADJ	skyles_NS	_, &_CONJ as_P me_PRO +tinke+te_VBP +tat_	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
x					meke_ADJ _, ere_BEP made_VAN for_P thre_NUM	skyles_NS	_, For_FOR to_TO helpe_VB us_PRO at_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					And_CONJ +tat_Dys_BEP for_P +tre_NUM	skyles_NS	_, furst_ADV for_P gret_ADJ myracull_N yn_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x		e_DOP hit_PRO _, CMMIRK,58.1608_ID For_P +tes_D	skyles_NS	God_NPR made_VBD mynde_N of_P our_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					e_N _, CMMIRK,117.3197_ID For_P +tes_D +tre_NUM	skyles_NS	+te_D seruyge_N of_P +tes_D +tre_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					+Ten_ADV byn_BEP +ter_EX +tre_NUM dyurse_ADJ	skyles_NS	why_WADV +ge_PRO schull_MD fast_VB +tes_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					_DED.L83>_CODE _LB Acc_CONJ noht_NEG +turh_P	skill_N	_, acc_CONJ all_Q +turh_P ni+te_N _, _	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x					t_Cye_PRO _, causelees_ADJ and_CONJ withouten_P	skile_N	and_CONJ resoun_N _, han_HVP doon_DON grete_	The Tale of Melibee	c1390	East Midlands (London)	Philosophy/Fiction
		x			vnboxomnes_N of_P the_D body_N be_P	skill_N	_, And_CONJ swich_SUCH bodely_ADJ wyrkynges_NS t	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise
			x		him_PRO sei_VBI +tou_PRO kanst_VBP no_Q	skile_N	_, CMCLoud,26.206_ID And_CONJ +terfore_ADV+P se	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
				x	_NPR _, CMEDTHOR,47.730_ID And_CONJ by_P +tis_D	skill_N	commes_VBP man_N to_P +te_D knaweynge_	The Mirror of St. Edmund (Thornton Ms.)	c1440 (?1350)	North	Religious treatise
	x				9_ID _LB &_CONJ +giff_P +tu_PRO foll+ghesst_VBP	skill_N	&_CONJ sh+ad_N _LB _LB &_CONJ witt_N	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				+Turh_P whatt_WPRO he_PRO tacne+tt_VBP	skill_N	&_CONJ sh+ad_N _LB _LB &_CONJ witt_N	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
			x		mann_N _LB _LB Wepenn_VB wi+tt+P	skill_N	&_CONJ wanenn_VB _LB _LB Nohht_NEG forr_P	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
				x	calles_VBP men_NS Godd_NPR by_P This_D	skill_N	_, For_P +tis_D worde_N Deus_FW _, +tat_	The Mirror of St. Edmund (Thornton Ms.)	c1440 (?1350)	North	Religious treatise
		x			_P conscience_N of_P heorte_N _, wi+d_P	skiles_N	\$+gettunge_N _, CMANCRIW-1,II.168.2327_ID +Te_D	Ancrene Riwe	C13a2, 1225-1230	West Midlands	Religious treatise
		x			_PRO bringe+d_VBP aL_Q ouer_RP to_P	skiles_N	\$+gettunge_N _, CMANCRIW-1,II.217.3124_ID +tt_D	Ancrene Riwe	C13a2, 1225-1231	West Midlands	Religious treatise
			x		_, swa_P +tt_C hit_PRO cume_VBP nech_ADJ	skiles_N	\$+gettunge_N _, CMANCRIW-2,II.255.147_ID Ne_NEG	Ancrene Riwe	C13a2, 1225-1232	West Midlands	Religious treatise
			x		RM,I,192.1574_ID _LB Swillc_SUCH sh+ad_N &_CONJ	skill_N	i_P weoreld+ting_N+N _LB _LB All_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry

x					_D deme_N +tt_C is_BEP <P_IL.228>_CODE	skile_N	ipai+get_VAN +tach_P \$he_PRO {TEXT:heo_	Ancrene Riwe	C13a2, 1225-1231	West Midlands	Religious treatise
			x		on_N is_BEP ,_, CMCTPARS,314.C1.1113_ID and_CONJ	skile_N	is_BEP that_C men_MAN do_DOP hir_	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
			x		o_Q syde_N ,_, CMHILTON,26.180_ID And_CONJ +te_D	skil_N	is_BEP +tis_D ,_, CMHILTON,26.181_ID God_NPR is_	Hilton's Eight Chapters on Perfection	a1450 (a1396)	East Midlands	Religious treatise
		x			B CMORM,I,55.522_ID _LB Forr_CONJ witt_N &_CONJ	skill_N	iss_BEP weI_ADV inoh_ADVR _LB _LB +Turrrh_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x					ge_N ,_, CMCLOUD,23.161_ID And_CONJ for_P +tis_D	skile_N	it_PRO is_BEP not_NEG clepid_VAN a_	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
x					ly_ADJ +ting_N ,_, CMCLOUD,89.520_ID By_P +tis_D	skile_N	it_PRO semi+tt_VBP +tat_C +te_D	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
	x				mann_N foll+ghe+tt_VBP witt_N &_CONJ	skill_N	_LB CMORM,I,207.1695_ID _LB &_CONJ wi+tt_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				+te_PRO ledesst_VBP all_Q wi+tt_P	skill_N	,_, _LB _LB &_CONJ ha+ghelike_ADV &_CONJ fa+g+	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				itt_PRO offredd_VAN ben_BE wi+tt_P	skill_N	,_, _LB _LB &_CONJ all_Q wi+tt_P	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x					_D forr+ti_P+D +tatt_C witt_N &_CONJ	skill_N	_LB _LB Iss_BEP god_ADJ inn_P alle_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				_PRO be_BEP wi+tt_P witt_N &_CONJ	skill_N	_LB _LB &_CONJ luffsumlike_ADJ for+tedd_N ,_,	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				_P witt_N &_CONJ all_Q wi+tt_P	skill_N	_LB _LB &_CONJ all_Q wi+tt_P	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x					,_, wi+tt_P witt_N ,_, wi+tt_P	skill_N	,_, _LB _LB Illic_Q seoll+te_N &_CONJ illic_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x					+t_N &_CONJ rihht_N ,_, +turrrh_P witt_N &_CONJ	skill_N	,_, _LB _LB +Turrrh_P mett_N &_CONJ so+tt_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				+tt_VBP ben_BE harrr_ADJ wi+tt_P	skill_N	_LB _LB Onn+g+aness_P alle_Q sinness_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x					_N ,_, &_CONJ a+g+g_ADV wi+tt_P	skill_N	,_, _LB _LB Swa_P +tatt_C itt_PRO Godd_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x					_D firrste_ADJ +gife_N iss_BEP witt_N &_CONJ	skill_N	_LB _LB Inn_P heofennlike_ADJ +tingess_NS ,_,	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				to_TO +tolenn_VB rihht_ADV wi+tt_P	skill_N	_LB _LB Illic_Q seoll+te_N &_CONJ illic_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				fifte_ADJ +gife_N iss_BEP sh+ad_N &_CONJ	skill_N	_LB _LB I_P weoreldlike_ADJ +tingess_NS ,_,	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
			x		+apenn_VB a+g+g_ADV wi+tt_P	skill_N	_LB _LB Onn+g+aness_P alle_Q sinness_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x			_N ,_, &_CONJ a+g+g_ADV wi+tt_P	skill_N	,_, _LB _LB Swa_P +tatt_C itt_PRO nohht_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x					+gho_PRO +georne+tt_VBP wi+tt_P	skill_N	,_, _LB _LB To_P +gunnkerr_PRO\$ ba+tre_Q\$	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				+tatt_C tu_PRO foll+ghesst_VBP witt_N &_CONJ	skill_N	_LB _LB &_CONJ so+tt_ADJ wissdomess_NS leome_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x			_FW &_FW negat_FW assensum_FW ,_, hwenne_P +te_D	skile_N	ne_NEG fechte+d_VBP nan_Q lengere_ADJR +	Ancrene Riwe	C13a2, 1225-1231	West Midlands	Religious treatise
			x		CMROLLTR,25.539_ID ne_CONJ thei_PRO can_VBP no_Q	skill_N	of_P itt_PRO ,_, CMROLLTR,25.540_ID and_CONJ yit	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise
			x		CMROLLTR,46.936_ID And_CONJ this_D es_BEP +te_D	skill_N	<paren>_CODE as_P I_PRO hope_VBP </paren>_	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise
x					_PRO art_BEP :_, \$wi+tt_P +te_D selue_ADJ	skile_N	scholdest_MD +tou_PRO louen_VB a_D pece_	The Mirror of St. Edmund (Vernon Ms.)	c1390	West Midland (Worcestershire)	Religious treatise
			x		_P +tisse_D wise_N ,_, CMANCRIW-1,IL.227.3267_ID	skile_N	sitte_VBP \$ase_P deme_N upon_P +te_	Ancrene Riwe	C13a2, 1225-1231	West Midlands	Religious treatise
		x(?)			_D alde_ADJ unwine_N si+d_VBP vre_PRO\$	skile_N	slepi_VB ,_, he_PRO dra+ge+d_VBP him_	Ancrene Riwe	C13a2, 1225-1232	West Midlands	Religious treatise
	x				_DO _LB _LB Wi+tt_P witt_N &_CONJ	skill_N	+t+arinne_ADV+P ,_, _LB CMORM,I,55.522_ID _LB	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry

x					Swa_ADVR ledenn_VB +te_PRO wi+t+t_P	skill_N	_, +tatt_C tu_PRO _LB _LB ne_NEG gillte_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x				_CONJ lo_INTJ [TEXT: Achlo]_CODE her_ADV +te_D	skile_N	+ter_ADV of_P sute_ADJ & _CONJ ed_ADJ21	Ancrene Riwe	C13a2, 1225-1232	West Midlands	Religious treatise
x					cou+test_MD de-vysen_VB /_, be_P good_ADJ	skil_N	+tou_PRO schuldest_MD wi+t_P good_ADJ	The Mirror of St. Edmund (Vernon Ms.)	c1390	West Midland (Worcestershire)	Religious treatise
x					_Q+WPRO and_CONJ in_P party_N +te_D	skil_N	whi_WADV +tat_C I_PRO bid_VBP +tee_	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
		x			Melibee_NPR hadde_HVD herd_VBN the_D grete_ADJ	skiles_NS	and_CONJ resouns_NS of_P dame_NPR Prudence_	The Tale of Melibee	c1390	East Midlands (London)	Philosophy/Fiction
			x		\$ names_NS /_, and_CONJ +tat_D for_P +tre_NUM	skiles_NS	CMPOLYCH_VI,323.2364_ID oon_ONE is_BEP /_,	John of Trevisa's Polychronicon	a1387	Southern	History
			x		_P dome_N /_, in_P o+tre_OTHER guode_ADJ	skele_N	_, and_CONJ clenliche_ADJ /_, and_CONJ skeluolli	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	_, o+ter_CONJ be_P o+tre_OTHER kueade_ADJ	skele_N	_, and_CONJ nolle+t_NEG+MD /_, o+ter_CONJ	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					wordes_NS ine_P +te_D waye_N of_P	skele_N	and_CONJ of_P discrecion_N +tet_C +ter_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
			x		_P +te_D mou+te_N /_, +tet_D is_BEP	skele_N	and_CONJ discrecion_N /_, +tet_C exame+te_VBP +	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					+N /_, +tet_C he+t_HVP wyt_N and_CONJ	skele_N	/_, and_CONJ wot_VBP weL_ADV +tet_C kende_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	+tet_C hit_PRO by_BEP /_, be_P wyckede_ADJ	skele_N	/_, aye_P +te_D wyt_N of_P him_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					J+N /_, CMVICES1,125.1543_ID And+geat_N and_CONJ	skele_N	bie+d_BEP +da_D twa_NUM ei+gene_	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
			x		_NEG is_BEP uor_P non_Q o+tre_OTHER	skele_N	/_, bote_P uor_P +tet_D /_, +tet_C zuo_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	_, o+ter_CONJ uor_P o+tre_OTHER wyckede_ADJ	skele_N	_, CMAYENBI,8.78_ID uor_CONJ +tet_D is_BEP zenn	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					_VBP na+gt_NEG /_, and_CONJ yeld_VBP guod_ADJ	skele_N	_, CMAYENBI,253.2330_ID uor_CONJ yef_P +tou_PRO	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
		x			_BEP to_TO \$wi+dhealden_VB mid_P michele_Q	skele_N	_, CMVICES1,139.1732_ID Chierche-+tinges_N+NS,	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
		x			done_DO /_, in_P zuych_SUCH uolk_N is_BEP	skele_N	dyad_ADJ /_, CMAYENBI,82.1598_ID and_CONJ +teruo	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
		x			_FW /_, +tat_D is_BEP /_, scadwisnesse_N and_CONJ	skele_N	/_, For_P +di_D sume_Q deden_DOD michel_	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
			x		_VB /_, and_CONJ uor_P o+tre_OTHER guode_ADJ	skele_N	_, hit_PRO is_BEP guod_ADJ ri+gt_N /_,	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					_ADJ /_, +tet_C ne_NEG hadde+t_HVP nenne_Q	skele_N	/_, huer-by_WADV+P hi_PRO conne_MD chyese_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					esure_N /_, +tet_C wyle_MD zeche_VB kendelich_ADJ	skele_N	/_, ine_P +tan_D +tet_C is_BEP aboue_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					of_P his_PRO\$ wytte_N /_, ine_P huam_WPRO :_,	skele_N	is_BEP miswent_VBN /_, CMAYENBI,18.278_ID +tanne	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
			x		na+gt_Q /_, o+ter_CONJ uor_P some_Q	skele_N	kueade_ADJ /_, na+gt_NEG kueadliche_ADV /_, ake_C	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	_, CMAYENBI,6.31_ID +ta+gles_ADV ine_P guode_ADJ	skele_N	/_, me_MAN may_MD zuerie_VB /_, wy+t-oute_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	_MAN hit_PRO nim+t_VBP /_, by_P +te_D	skele_N	/_, of_P +te_D lone_N /_, CMAYENBI,35.601_ID +Ti	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	_, o+ter_CONJ ber+t_VBP /_, be_P kueade_ADJ	skele_N	/_, out_RP of_P holy_ADJ stede_N /_, yblissede_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					_WPRO +tet_C zuere+t_VBP wy+t-oute_P	skele_N	/_, +tane_D name_N of_P oure_PRO\$ lhorde_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					he_PRO ne_NEG may_MD <P_7>_CODE hadde_HV	skele_N	/_, +tet_C he_PRO him_PRO mo+ge_MD	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
			x		\$+N +te_PRO my+gt_MD yzy_VB be_P	skele_N	+tet_C hyer_ADV beuore_P me_MAN he+	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	\$ tonge_N by_P +te_D bridle_N of_P	skele_N	_, +tet_C ssel_MD offhyealde_VB +te_D tonge_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
			x		_VB hire_PRO\$ onderstonde_N and_CONJ hare_PRO\$	skele_N	to_P +te_D mesure_N of_P +te_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
x					may_MD onderstonde_VB /_, +te_D wyt_N of_P	skele_N	_, to_P huam_WPRO be-longe+t_VBP moche_	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	\$ +ting_NS mid_P wrong_N /_, be_P kueade_ADJ	skele_N	/_, zene+ge+t_VBP dyadliche_ADV /_, bote_P <P_10>	Ayenbite of Inwyt	1340	Kentish (Canterbury)	Religious treatise
				x	sensualyte_N es_BEP tournede_VAN to_P +te_D	skyl_N	_, all_Q sette_VAN and_CONJ eysede_VAN tyll_	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise

	x				done_DON if_P +tai_PRO had_HVP knowne_VBN	skyll_N	and_CONJ halden_VB discrecion_N ;_ CMROLLEP,86.3	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise
x					But_CONJ what_WD man_N wolde_MD by_P	skyle_N	be_BE +tus_ADV chastised_VAN of_P his_	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Leicestershire)	Sermon
		x			&_CONJ +terof_ADV+P cowde_VBD sche_PRO good_ADJ	skyle_N	CMKEMPE,86.1957_ID &_CONJ sche_PRO wolde_MD for	The Book of Margery Kempe	c1450	East Midlands (Lynn, Norfolk?)	Religious treatise
		x			08.2973_ID </heading>_CODE Thus_D was_BED +te_D	skyll_N	:_ CMMIRK,108.2975_ID for_P our_PRO\$ lady_NPR a	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					OLLEP,109.766_ID Lyght_N clarifies_VBP oure_PRO\$	skyll_N	:_ CMROLLEP,109.767_ID byrnyng_N kyndels_VBP ou	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise
x					:_ ternynge_N of_P sensualite_N to_P the_D	skyll_N	:_ CMROLLTR,14.378_ID For_CONJ ;_ when_P any_Q	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise
				x	disseyue_VB men_NS by_P such_SUCH a_D	skyle_N	:_ CMWYCSE,1,524.3754_ID And_CONJ whanne_P mer	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Leicestershire)	Sermon
	x				ing_N CMMANDEV,110.2679_ID And_CONJ for_P +tat_D	skyll_N	god_NPR hath_HVP +gouen_VBN it_PRO more_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
x					WYCSE,372.2619_ID And_CONJ by_P +tis_D same_ADJ	skyle_N	hope_N and_CONJ sorwe_N schulle_MD iugen_	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Leicestershire)	Sermon
	x				MPE,50.1125_ID for_CONJ he_PRO cowde_VBD most_QS	skyl_N	in_P swech_SUCH thyngys_NS ;_ CMKEMPE,50.1126_ID	The Book of Margery Kempe	c1450	East Midlands (Lynn, Norfolk?)	Religious treatise
		x			_P +tee_PRO ;_ CMCLOUD,88.511_ID And_CONJ o_ONE	skyle_N	is_BEP +tis_D ;_ whi_WADV +tat_C I_	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
		x			B ;_ CMCLOUD,88.513_ID And_CONJ ano+ter_D+OTHER	skyle_N	is_BEP ;_ for_P I_PRO wolde_MD by_	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
	x				_NS ;_ CMCLOUD,116.584_ID And_CONJ for_P +tis_D	skyle_N	is_BEP reson_N and_CONJ wille_N clepid_	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
			x		+tere_ADV ;_ CMMANDEV,17.411_ID And_CONJ the_D	skyll_N	is_BEP for_P +tei_PRO may_MD be_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
			x		_VAN ;_ CMMANDEV,63.1563_ID &_CONJ for_P +tat_D	skyll_N	is_BEP the_D chirche_N so_ADVR lowe_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
				x	cros_NPR ;_ CMMIRK,118.3200_ID Ano+tyr_D+OTHER	skyll_N	is_BEP ;_ when_P +tat_C ludas_NPR had_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
x					N ;_ CMMANDEV,108.2642_ID And_CONJ for_P +tat_D	skyll_N	it_PRO +geueth_VBP vs_PRO will_N of_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
		x			dyn_N CMMANDEV,75.1905_ID And_CONJ be_P gode_ADJ	skyll_N	may_MD it_PRO ben_BE clept_VAN flour_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
			x		Ano+ter_D+OTHER es_BEP ;_ +tat_C +te_D	skyll_N	mekely_ADV be_BEP vsede_VAN in_P gastely_	Richard Rolle, Prose Treatises from the Thornton Ms.	c1440 (a1349)	Northern (Yorkshire?)	Religious treatise
x					+gif_P +ti_PRO\$ wittys_NS kon_VBP no_Q	skyle_N	of_P +tis_D nou+gt_Q ;_ for_P	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise

x					is_BEP weI_ADV lernid_VAN to_TO kon_VB	skyle_N	of_P alle_Q +tinges_NS ,_, bodely_ADJ or_	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
		x			CMKEMPE,30.667_ID for_CONJ +tei_PRO cun_VBP no_Q	skyl_N	of_P +te_PRO ,_, CMKEMPE,30.668_ID I_PRO swer_	The Book of Margery Kempe	c1450	East Midlands (Lynn, Norfolk?)	Religious treatise
		x			MKEMPE,86.1954_ID &_CONJ sche_PRO cowde_VBD no_Q	skylle_N	of_P +te_D dalyawns_N of_P +te_	The Book of Margery Kempe	c1450	East Midlands (Lynn, Norfolk?)	Religious treatise
			x		here_ADV +tat_C by_P +te_D same_ADJ	skyle_N	schulde_MD we_PRO speke_VB +tus_ADV ,_, CMWYCSE	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Leicestershire)	Sermon
x					_, CMWYCSE,1,377.2708_ID And_CONJ +gif_P +tis_D	skyle_N	schulde_MD meue_VB men_NS to_TO parforme_	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Leicestershire)	Sermon
			x(?)		+taire_PRO\$ blude_N ,_, by_P +te_D same_ADJ	skyll_N	solde_MD +tou_PRO lufe_VB a_D pece_	The Mirror of St. Edmund (Thornton Ms.)	c1440 (?1350)	Northern	Religious treatise
	x				for_CONJ he_PRO wiste_VBD weI_ADV by_P	skyle_N	+tat_C hit_PRO was_BED not_NEG inow_	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Leicestershire)	Sermon
x					It_PRO is_BEP knowon_VAN by_P kyndely_ADJ	skyle_N	+tat_C +to_D +tingus_NS +tat_C mouen_	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Leicestershire)	Sermon
x					it_PRO is_BEP also_ALSO knowon_VAN by_P	skyle_N	+tat_C ,_, as_P tyme_N passu+t_VBP	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire/Leicestershire)	Sermon
			x		RO\$ lady_NPR ,_, CMMIRK,106.2895_ID For_P +tys_D	skyll_N	+te_D hygh_ADJ Fadyr_NPR of_P Heuen_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x		_N after_ADV ,_, CMMIRK,109.2987_ID For_P +tis_D	skyll_N	,_, +te_D potte_N and_CONJ +te_D lytyl_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x		tyme_N CMMADEV,42.1046_ID And_CONJ for_P that_D	skyll_N	+tei_PRO make_VBP none_Q habitaciouns_NS +tere_	Mandeville's Travels	?a1425 (c1400)	East Midlands (south)	Travelogue
x					_PRO+N +tat_C +tei_PRO kon_VBP no_Q	skyle_N	+ter-apon_ADV+P ,_, CMCLLOUD,122.662_ID +Tis_D no	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
		x			_N ,_, CMCLLOUD,89.530_ID <P_90> Ano+ter_D+OTHER	skyl_N	+ter_EX is_BEP whi_WADV +tat_C I_	The Cloud of Unknowing	a1425 (?a1400)	East Midlands (?central north)	Religious treatise
x					wretyn_VAN +tat_C he_PRO cowd_VBD lytyl_Q	skyll_N	+teron_ADV+P ,_, CMKEMPE,4.43_ID for_CONJ it_PRO	The Book of Margery Kempe	c1450	East Midlands (Lynn, Norfolk?)	Religious treatise
		x			ompany_N ,_, CMMIRK,58.1603_ID The_D secunde_ADJ	skyll_N	was_BED to_TO fullyll_VB +te_D lawe_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
		x			hyldyrn_NS ,_, CMMIRK,58.1605_ID The_D +trid_ADJ	skylle_N	was_BED forto_FOR+TO stoppe_VB mowthes_NS ,_,	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
		x			tyr_ADV+P ,_, CMMIRK,58.1606_ID The_D fourth_ADJ	skyle_N	was_BED to_TO ensampull_VB to_P all_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x		ELSE ,_, +te_D Souerayne_ADJ cause_N &_CONJ +te_D	skyll_N	whi_WADV He_PRO mad_VBD +tam_PRO was_	Dan Jon Gaytryge's Sermon	c1440	Northern	Sermon
			x		chirch_N ,_, CMMIRK,116.3168_ID Ano+tyr_D+OTHER	skyll_N	ys_BEP whi_WADV +tys_D day_N is_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x		tre_NUM skylles_NS ,_, CMMIRK,117.3187_ID On_ONE	skyll_N	ys_BEP ,_, for_P bycause_P+N +tat_C	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
				x	J watyr_N ,_, CMMIRK,117.3190_ID Ano+tyr_D+OTHER	skyll_N	ys_BEP ,_, for_P anon_ADV ,_, after_P mydny+	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon
			x		DJ face_N ,_, CMMIRK,117.3195_ID Tho_D +tryd_ADJ	skyll_N	ys_BEP ,_, for_P when_P Crist_NPR was_	Mirk's Festial	a1500 (a1415)	West Midlands (Shropshire?)	Sermon

Table 17. Exhaustive list of theow hits found in YCOE and PPCME2 corpora

slave	fig gen	fig god	concordance lines			text title	manuscript date	dialect	genre
x			N,_, gemun_VBI Hellenicus_NR^A,_, +tinne_PRO\$^A	+teow_N	^A,_, coapollo,Apt:51.21.579_ID <T06080028300,51	Apollonius of Tyre	s. xi med.	West Saxon	Fiction
	x		004500,87.94>_CODE Sec_VBI nu_ADV^T +tinne_PRO\$^A	+teow_N	^A,_, Drihten_NR^N,_, for+ton_P +te_	Blicking Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		_CONJ sumne_Q^A rihtwisne_ADJ^A Godes_NR^G	+teow_N	^A underfeh+d_RP+VBPI,_, &_CONJ him_PRO^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x		^A,_, and_CONJ so+dne_ADJ^A Godes_NR^G	+teow_N	^A,_, coeuphr,LS_7 [Euphr]:101.104_ID and_CONJ \$	Saint Euphrosyne	s. xi in	West Saxon	Biography, lives
	x		^T Equitium_NR^A +tone_D^A Godes_NR^G	+teow_N	^A,_, +t+at_C he_PRO^N underfenge_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		^G ong+an_P +tone_D^A Godes_NR^G	+teow_N	^A,_, on_P +tam_D^D he_PRO^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		^N +tone_D^A ylcen_ADJ^A Godes_NR^G	+teow_N	^A for+tferedne_RP+VBN^A,_, +te_C	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		^T Equitium_NR^A +tone_D^A Godes_NR^G	+teow_N	^A,_, +t+at_C he_PRO^N underfenge_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		_NR^N geseah_VBDI \$+tone_D^A Godes_NR^G	+teow_N	^A,_, +ta_ADV^T forseah_VBDI he_PRO^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		_C he_PRO^N +tone_D^A Godes_NR^G	+teow_N	^A +anig_Q^A +ting_N^A hrepode_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		+t+as_D^G +almihtigan_ADJ^G Godes_NR^G	+teow_N	^A cogregdH,GD_2 [H]:27.157.29.1548_ID &_CONJ him	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	Gif_P hwa_Q^N gebycgge_VBPS cristenne_ADJ^A	+teow_N	^A,_, VI_NUM gear_N^A +deowige_VBPS	Alfred's Introduction to Laws	s. ix/x - x2	West Saxon	Laws
x			to_P +tam_D^D tiligum_N^D his_PRO\$	+teow_N	^A on_P tide_N +t+at_C	West-Saxon Gospels	s. xi	West Saxon	Bible
x			^N him_PRO^D sende_VBD o+derne_ADJ^A	+teow_N	^A cowsgosp,Mk [WSCp]:12.4.3100_ID &_CONJ hi_PRO^	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	&_CONJ sloh_VBDI +t+as_D^G sacerdes_N^G	+teow_N	^A cowsgosp,Mk [WSCp]:14.47.3371_ID &_CONJ his_PR	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	^T +tu_PRO^N +t+atst_VBPI +tinne_PRO\$^A	+teow_N	^A +after_P +tinum_PRO\$^D worde_N^	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	_cowsgosp,Lk [WSCp]:7.3.4091_ID &_CONJ hys_PRO\$	+teow_N	^A geh+alde_VBD,_, cowsgosp,Lk [WSCp]:7.3.4092_ID	West-Saxon Gospels	s. xi	West Saxon	Bible
x			<T06430055100,12.47>_CODE So+tllice_ADV +t+ane_D^A	+teow_N	^A +te_C his_PRO\$ hlaforde_N^G	West-Saxon Gospels	s. xi	West Saxon	Bible
x			2.47.4715_ID <T06430055200,12.48>_CODE +Done_D^A	+teow_N	^A +te_C his_PRO\$ willan_N nyste_	West-Saxon Gospels	s. xi	West Saxon	Bible
x			_ADV^T clypode_VBD he_PRO^N anne_NUM^A	+teow_N	^A cowsgosp,Lk [WSCp]:15.26.4933_ID &_CONJ axode_	West-Saxon Gospels	s. xi	West Saxon	Bible
x			eower_PRO^G h+af+t_HVPI eregendne_VAG^A	+teow_N	^A,_, o+d+de_CONJ scep_N^A	West-Saxon Gospels	s. xi	West Saxon	Bible
x			_P tide_N he_PRO^N sende_VBD hys_PRO\$	+teow_N	^A to_P +tam_D^D tilium_N^	West-Saxon Gospels	s. xi	West Saxon	Bible
x			^T sende_VBD he_PRO^N o+derne_ADJ^A	+teow_N	^A cowsgosp,Lk [WSCp]:20.11.5277_ID +ta_ADV^T	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	^N +tara_D^G sacerda_N^G ealdres_N^G	+teow_N	^A cowsgosp,Lk [WSCp]:22.50.5497_ID &_CONJ hys_PR	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	ic_PRO^N so+d_ADJ^N Godes_NR^G	+teow_N	^N eom_BEPI,_, and_CONJ gif_P +t+	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	0000100,2.1>_CODE Ic_PRO^N Beda_NR^N Cristes_NR^G	+teow_N	^N and_CONJ m+assepreost_N^N sende_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	com_VBDI upp_RP se_D^N Godes_NR^G	+teow_N	^N Agustinus_NR^N &_CONJ his_PRO\$ geferan_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	_C he_PRO^N bi+d_BEPI Cristes_NR^G	+teow_N	^N,_, &_CONJ ge_PRO^N ea+dmodlice_ADV	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	_BEDI he_PRO^N se_D^N Cristes_NR^G	+teow_N	^N Laurentius_NR^N mid_P +t+as_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	02900,1.156.15>_CODE W+as_BEDI sum_Q^N Godes_NR^G	+teow_N	^N of_P +t+am_D^D bro+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	eac_ADV swylce_ADV Tuda_NR^N Cristes_NR^G	+teow_N	^N,_, se_D^N w+as_BEDI +after_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	+at_C n+anig_NEG+Q^N Godes_NR^G	+teow_N	^N biscepes_N^G gefera_N^N forl+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	_C BoseI_NR^N se_D^N Dryhtnes_NR^G	+teow_N	^N,_, +ta_P he_PRO^N him_PRO^	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	^A Herebald_NR^N se_D^N Cristes_NR^G	+teow_N	^N s+agde_VBD from_P him_PRO^	Bede's History of the English Church	s. xi	West Saxon/Anglian	History

	x	[BIHom_4]:49.169.601_ID gif_P se_D*N Godes_NR^G	+teow_N	^N nelle_NEG+MDP+tt+are_D^D	Blicking Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x	_17 [BIHom_5]:63.163.776_ID +tu_PRO^N goda_ADJ^N	+teow_N	^N _ _ & _CONJ +tu_PRO^N getreowfulla_ADJ^N _ _	Blicking Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
x		ealdan_ADJ^G +a_N^G _ _ & _CONJ na_NEG+ADV	+teow_N	^N _ _ cocathom1,+ACHom_I_1:8:242.30.1415_ID <T021	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	_C he_PRO^N w+are_BEDS Godes_NR^G	+teow_N	^N _ _ se_D^N +de_C gesceop_VBDI	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	<T02420001600,459.23> _CODE Gehwylc_Q^N Godes_NR^	+teow_N	^N +tonne_P he_PRO^N leorna+d_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	_VBDI +t+at_C ic_PRO^N +tin_PRO\$^N	+teow_N	^N nu_ADV^T on_P +tysse_D^	Saint Christopher	s. xi med		Biography, lives
	x	cwe+tendu_VAG^N _ _ Cristoforus_NR^N min_PRO\$^N	+teow_N	^N _ _ +tin_PRO\$^N gebed_N^N ys_	Saint Christopher	s. xi med		Biography, lives
	x	_C min_PRO\$^N se_D^N leofa_ADJ^N	+teow_N	^N for_P his_PRO\$^N godum_ADJ^D	Saint Eustace and his Companions	s. xi in.	West Saxon	Biography, lives
	x	ADJ^N he_PRO^N is_BEPI +tin_PRO\$^N	+teow_N	^N ure_PRO\$^N f+ader_N^N	Genesis	s. xi med.	West Saxon	Bible
x		_BEPS he_PRO^N mines_PRO\$^G hlauordes_N^G	+teow_N	^N cogenesiC,Gen_[Ker]:44.10.358_ID & _CONJ beon_B	Genesis	s. xi med.	West Saxon	Bible
	x	_BEDI se_D^N ylca_ADJ^N Godes_NR^G	+teow_N	^N adune_RP aworpen_VBN of_P his_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_N^A _ _ +te_C se_D^N Godes_NR^G	+teow_N	^N cyrde_VBD _ _ cogregdC,GD_1_[C]:4.29.27.313_ID	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^I l+as_P se_D^N Godes_NR^G	+teow_N	^N +aniges_Q^G teonan_N^G oht_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^N w+as_BEDI swi+de_ADV estfull_ADJ^N	+teow_N	^N +tam_D^D +almihtigan_ADJ^D Gode_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_D^A gehyrde_VBD se_D^N Godes_NR^G	+teow_N	^N _ _ he_PRO^N ongan_AXDI clypian_VB	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	& _CONJ +tonne_ADV^T se_D^N Godes_NR^G	+teow_N	^N ofer_P +t+at_D^A eardode_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^N Probis_NR^N se_D^N Godes_NR^G	+teow_N	^N gewunode_VBD _ _ +t+at_C he_PRO^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_ID <T06790010900,4.28.9> _CODE Se_D^N Godes_NR^G	+teow_N	^N +ta_ADV^T sona_ADV^T him_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_N^D ferde_VBD se_D^N Godes_NR^G	+teow_N	^N hwon_Q feorr_ADV^L fram_P +	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_N^D _ _ +te_C se_D^N Godes_NR^G	+teow_N	^N +Aquitiis_NR^N hyre_PRO\$ h+ale_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_WPRO _ _ +ta_ADV^T se_D^N Godes_NR^G	+teow_N	^N +tone_D^A cniht_N^A geh+	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_ADV^T swa_P se_D^N Godes_NR^G	+teow_N	^N him_PRO^D neal+hte_VBD _ _ +ta_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	800,4.38.23> _CODE Witodlice_ADV se_D^N Godes_NR^G	+teow_N	^N +ta_ADV^T mid_P Iulianes_NR^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_ADV^T +ta_P se_D^N Godes_NR^G	+teow_N	^N +tis_D^A gehyrde_VBD _ _ +ta_ADV^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	se_D^N forecwedena_RP+VBN^N Godes_NR^G	+teow_N	^N n+afde_NEG+HVD _ _ +t+at_C	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+t+as_D^G +almihtigan_ADJ^G Godes_NR^G	+teow_N	^N adr+afde_VBD +tone_D^A uncl+	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_NR^N genemned_VBN _ _ swy+de_ADV estfull_ADJ^N	+teow_N	^N +tam_D^D +almihtigan_ADJ^D Gode_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_P se_D^N ilca_ADJ^N Godes_NR^G	+teow_N	^N cogregdH,GD_1_[H]:11.87.5.896_ID & _CONJ him_PR	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	06810001000,93.11> _CODE Hu_WADV se_D^N Godes_NR^	+teow_N	^N onfeng_RP+VBDI +ta_D^A sceatas_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	0025100,19.142.18> _CODE Hu_WADV se_D^N Godes_NR^	+teow_N	^N onfeng_RP+VBDI +ta_D^A sceatas_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	2_[H]:19.142.23.1387_ID & _CONJ se_D^N Godes_NR^G	+teow_N	^N Benedictus_NR^N begymde_VBD _ _ +t+at_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x		sie_BEPS +afre_ADV^T si+d+dan_ADV^T	+teow_N	^N _ _ colawafint,LawAFEL:11.26_ID <T09280001700,	Alfred's Introduction to Laws	s. ix/x - x2	West Saxon	Laws
x		_A.iii]:5.3.32_ID and _CONJ gif_P heo_PRO^N	+teow_N	^N bi+t_BEPI _ _ ic_PRO^N sylle_	Saint Margaret	s. xi med.		Biography, lives
	x	+tu_PRO^N frig_ADJ^N o+d+d _CONJ	+teow_N	^N 2_ _ comargaT,LS_16_[MargaretCot.Tib_A.iii]:6.4	Saint Margaret	s. xi med.		Biography, lives
	x	+at_D^A gehyrde_VBD his_PRO\$ Godes_NR^G	+teow_N	^N sum_Q^N _ _ +t+as_D^G	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
	x	21,B.11> _CODE W+as_BEDI his_PRO\$ Godes_NR^G	+teow_N	^N sum_Q^N se_D^N +at_	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
	x	_CONJ cw+a+d_VBDI _ _ Cum_VBI min_PRO\$^N	+teow_N	^N Eleu+derius_NR^N _ _ comart3,Mart_5_[Kotzor]:	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
	x	cw+a+t_VBDI _ _ se_D^N Godes_NR^G	+teow_N	^N _ _ to_P +t+am_D^D scipl+	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
	x	_ADV^T geseah_VBDI se_D^N Godes_NR^G	+teow_N	^N an_NUM^A wilde_ADJ^A hinde_	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
	x	_PRO onfeng_RP+VBDI sum_Q^N Godes_NR^G	+teow_N	^N +t+are_D^G noma_N^N	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
	x	_C +ar_ADV^T w+as_BEDI folce_N^D	+teow_N	^N _ _ coorosiu,Or_4:6.95.32.1957_ID <T0662001850	Orosius	s. x	West Saxon	History
	x	_PRO^N _ _ Gesund_ADJ^N is_BEPI +tin_PRO\$^N	+teow_N	^N ure_PRO\$^N f+ader_N^N ; _ _	Heptateuch	s. xi	West Saxon	Bible
x		fynde_VBP _ _ beo_BEPS he_PRO^N min_PRO\$^N	+teow_N	^N _ _ cootest,Gen:44.10.1883_ID & _CONJ beon_BEPS	Heptateuch	s. xi	West Saxon	Bible
	x	ofer_P_hys_PRO\$ laeow_N^A _ _ ne_NEG+CONJ	+teow_N	^N ofer_P_hys_PRO\$ hlaford_N^A _ _	West-Saxon Gospels	s. xi	West Saxon	Bible
	x	sy_BEPS swylce_P_hys_PRO\$ laeow_N^N & _CONJ	+teow_N	^N swylce_P_hys_PRO\$ hlaford_N^N ; _ _	West-Saxon Gospels	s. xi	West Saxon	Bible

x			0062000,18.26>_CODE +Ta_ADV^T astrehte_VBD se_D^N	+teow_N	^N hyne_PRO^A cowsgosp,Mt_[WSCp]:18.26.1222_ID &	West-Saxon Gospels	s. xi	West Saxon	Bible
x			_ADJS^N sy_BEPS he_PRO^N eower_PRO\$^N	+teow_N	^N _.. cowsgosp,Mt_[WSCp]:20.27.1361_ID <T0641006	West-Saxon Gospels	s. xi	West Saxon	Bible
x			^N sy_BEPS getrywe_ADJ^N &_CONJ gleaw_ADJ^N	+teow_N	^N +tone_D^A geset_VBPI hys_PRO\$	West-Saxon Gospels	s. xi	West Saxon	Bible
x			06410086900,24.46>_CODE Eadi_ADJ^N ys_BEPI se_D^N	+teow_N	^N +te_C hys_PRO\$ hlafurd_N^N	West-Saxon Gospels	s. xi	West Saxon	Bible
x			bli+te_ADJ^N _.. +tu_PRO^N goda_ADJ^N	+teow_N	^N &_CONJ getrywa_ADJ^N _.. cowsgosp,Mt_[WSCp]:25.	West-Saxon Gospels	s. xi	West Saxon	Bible
x			_BE se_D^N by+te_BEPI ealra_Q^G	+teow_N	^N _.. cowsgosp,Mk_[WSCp]:10.44.3001_ID <T0642004	West-Saxon Gospels	s. xi	West Saxon	Bible
x			6430054800,12.43>_CODE Eadig_ADJ^N is_BEPI se_D^N	+teow_N	^N +te_C his_PRO\$ hlaford_N^N	West-Saxon Gospels	s. xi	West Saxon	Bible
x			06430055000,12.45>_CODE Gyf_P +tonne_ADV^T se_D^N	+teow_N	^N cwy+d_VBPI on_P hys_PRO\$	West-Saxon Gospels	s. xi	West Saxon	Bible
x			30067500,16.13>_CODE Ne_NEG m+ag_MDPI nan_NEG+Q	+teow_N	^N twam_NUM^D hlafordum_N^D +teowian_	West-Saxon Gospels	s. xi	West Saxon	Bible
	x		_VBPI is_BEPI +t+are_D^G synne_N^G	+teow_N	^N _.. cowsgosp,Jn_[WSCp]:8.34.6438_ID <T06440039	West-Saxon Gospels	s. xi	West Saxon	Bible
	x		ID <T06440039700,8.35>_CODE Witodlice_ADV se_D^N	+teow_N	^N ne_NEG wuna+t_VBPI on_P	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	telgan_VB bro+dra_N^G &_CONJ Godes_NN^G	+teowa_N	^G gesomnunge_N^G _.. \$se_D^N \$+de_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	_.. o+d+te_CONJ in_P gecorenisne_N heora_PRO\$	+teowa_N	^G m+arran_ADJR^N &_CONJ betran_ADJR^	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	_VBD micel_Q^A weorod_N^A Cristes_NN^G	+teowa_N	^G _.. cobede,Bede_3:16.226.26.2324_ID &_CONJ heo	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	^N +treat_N^N +tara_D^G Godes_NN^G	+teowa_N	^G in_P wifhada_N^D in_P	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	^A sawle_N^A +tara_D^G Cristes_NN^G	+teowa_N	^G w+as_BEDI gel+adende_VAG &_CONJ	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	up_RP adon_VB +tara_D^G Cristes_NN^G	+teowa_N	^G _.. +te_C +d+ar_ADV^L bebyrgede_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	_P llictune_N^D +tara_D^G Godes_NN^G	+teowa_N	^G _.. cobede,Bede_4:13.292.26.2955_ID &_CONJ mid	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	Ond_CONJ seo_D^N +ar_ADV^T hire_PRO\$	+teowa_N	^G hondum_N^D +tyder_ADV^D gel+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	to_P gesomnunge_N +tara_D^G Godes_NN^G	+teowa_N	^G _.. cobede,Bede_4:25.344.32.3475_ID &_CONJ heh	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	gemete_N^D &_CONJ rihte_N^D Godes_NN^G	+teowa_N	^G sceare_N^G _.. +te_C +treostas_N^	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	^G Eastrana_NN^G &_CONJ be_P Godes_NN^G	+teowa_N	^G sceare_N^D _.. eac_ADV o+drum_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
x			_D^N myccle_Q^N menigo_N^N heora_PRO\$	+teowa_N	^G _.. &_CONJ seo_D^N scylfring_N^N	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
		x	+d+am_D^D manigra_Q^G Godes_NN^G	+teowa_N	^G gastlic_ADJ^N f+ader_N^N	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
		x	_VBI +tu_PRO^N _.. Drihten_NN^N _.. +tinra_PRO\$^G	+teowa_N	^G &_CONJ +tira_PRO\$^G +teowenna_N^G &_	Chrodegang of Metz	s. xi (3rd quarter)		Rule
		x	l+afde_VBD _.. se_D^N +te_C his_PRO\$	+teowa_N	^G &_CONJ his_PRO\$ +t+as_D^G	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	900,No17,A.13>_CODE Ond_CONJ hyre_PRO\$ Godes_NN^G	+teowa_N	^G sum_Q^N geseah_VBDI hu_WADV \$	Martyrology	s. xi (3rd quarter)		Biography, lives
x			.1579_ID <T22300093500,Au28,A.15>_CODE +Tara_D^G	+teowa_N	^G w+as_BEDI +dusend_NUM ond_CONJ	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
		x	_D^A geomrunge_N^A his_PRO\$ gebundenra_VBN^G	+teowa_N	^G _.. conicodA,Nic_[A]:21.3.7.504_ID <T064700232	The Gospel of Nichodemus	s. xi (3rd quarter) - xii		Apocrypha
		x	_P +dam_D^D manigra_Q^G Godes_NN^G	+teowa_N	^G gastlice_ADJ^N f+ader_N^N	Vercelli Homilies	s. x		Homilies, Biography, lives
x			^D fyrste_N^D com_VBDI +t+tara_D^G	+teowa_N	^G hlafurd_N^N cowsgosp,Mt_[WSCp]:25.19.1754_ID &	West-Saxon Gospels	s. xi	West Saxon	Bible
x			om_17:207.2464_ID Eala_INTJ +tu_PRO^N goda_ADJ^N	+teowa_N	^N _.. and_CONJ me_PRO^D we_l_ADV	Ælfric's Homilies Supplemental		West Saxon	Homilies
		x	_VBPS +arest_ADV\$^T se_D^N Godes_NN^G	+teowa_N	^N +t+as_D^G hlafes_N^G _..	Ælfric's Homilies Supplemental		West Saxon	Homilies
		x	live,+ALS_[Mark]:60.3242_ID +tu_PRO^N Godes_NN^G	+teowa_N	^N _.. +tin_PRO\$^N nama_N^N is_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	_P Hamtunscire_NN^.. ges+alig_ADJ^N Godes_NN^G	+teowa_N	^N _.. coaelive,+ALS_[Swithun]:14.4227_ID and_CON	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives

		x	accabees]:819.5366_ID and_CONJ se_D^N Godes_NR^G	+teowa_N	^N sceall_MDPI symle_ADV^T for_P	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	381_ID <T03250021400,855>.CODE se_D^N Godes_NR^G	+teowa_N	^N ne_NEG m+ag_MDPI mid_P	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	nan_NEG+Q^N halig_ADJ^N Godes_NR^G	+teowa_N	^N after_P +tas_D^G h+	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	_CONJ rest_VBPI+te_PRO_ and_CONJ Godes_NR^G	+teowa_N	^N li+d_VBPI+at_P +tinum_PRO\$^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	^A_ +t+at_C se_D^N Godes_NR^G	+teowa_N	^N swylcne_ADJ^A teonan_N^A leng_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	and_CONJ ic_PRO^N eom_BEPI+tin_PRO\$^N	+teowa_N	^N _ coaelive,+ALS [Thomas]:27.7556_ID gewur+de	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	^D_ gif_C +tu_PRO^N sy_BEPS his_PRO\$	+teowa_N	^N ?_ coaelive,+ALS [Thomas]:51.7571_ID <T033400	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	]:53.7572_ID ac_CONJ ic_PRO^N eom_BEPI his_PRO\$	+teowa_N	^N _ coaelive,+ALS [Thomas]:53.7573_ID and_CONJ	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	[Thomas]:237.7687_ID and_CONJ ic_PRO^N his_PRO\$	+teowa_N	^N eom_BEPI_ \$mann_N^N swa_ADV	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	[Thomas]:246.7691_ID ac_CONJ eom_BEPI Godes_NR^G	+teowa_N	^N _ coaelive,+ALS [Thomas]:246.7692_ID nima+d_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x (?)			_ +t+at_D^A se_D^N goda_ADJ^N	+teowa_N	^N gehyrde_VBD_ +te_C on_P rihtne_	Benedictine Rule	s. xi	West Saxon	Rule
		x	+at_C +du_PRO^N eart_BEPI min_PRO\$^N	+teowa_N	^N buton_P +du_PRO^N do_VBPS +	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			bi+d_BEPI +t+ara_D^G +ahta_N^G	+teowa_N	^N _ +tonne_P he_PRO^N him_PRO^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x		^T bi+d_BEPI he_PRO^N deofles_N^G	+teowa_N	^N _ cocathom1,+ACHom_I_ 11:269.104.2071_ID +to	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	_11:270.124.2089_ID ic_PRO^N eom_BEPI Godes_NR^G	+teowa_N	^N swa_ADV swa_P +du_PRO^N _ &_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			se_D^N hlaford_N^N & CONJ se_D^N	+teowa_N	^N ealle_Q^N hi_PRO^N sind_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			43>_CODE Ealswa_ADV bealdlice_ADV mot_MDPI se_D^N	+teowa_N	^N clypian_VB God_NR^A him_PRO^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			_ se_D^N hlaford_N^N & CONJ se_D^N	+teowa_N	^N _ cocathom1,+ACHom_I_ 26:396.217.5149_ID <T0	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	^N Abacuc_NR^N _ +tu_PRO^N Godes_NR^G	+teowa_N	^N Danihel_NR^N _ nim_VBI +tas_D^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	6800,517.279>.CODE ic_PRO^N eom_BEPI Cristes_NR^G	+teowa_N	^N _ cocathom1,+ACHom_I_ 38:517.279.7744_ID &_C	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			^N _ Eala_INTJ +du_PRO^N ly+dra_ADJ^N	+teowa_N	^N _ Nu_ADV^T ic_PRO^N +te	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			^T bi+d_BEPI se_D^N holda_ADJ^N	+teowa_N	^N geset_VBN ofer_P manegum_Q^D	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	to_P +te_PRO_ +tu_PRO^N Godes_NR^G	+teowa_N	^N _ gelyfst_VBPI +tu_PRO^N an_P	Chrodegang of Metz	s. xi (3rd quarter)		Rule
		x	Ac_CONJ si_BEPS he_PRO^N min_PRO\$^N	+teowa_N	^N +te_C +tone_D^A t+ael_	Genesis	s. xi med.	West Saxon	Bible
		x	44.33.391_ID & CONJ ic_PRO^N beo_BEPI +tin_PRO\$^N	+teowa_N	^N for_P him_PRO^D _ cogenesiC_Gen_]	Genesis	s. xi med.	West Saxon	Bible
		x	^N +ta_ADV^T se_D^N Godes_NR^G	+teowa_N	^N gehalette_VBD +tone_D^A cniht_N^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	ADV^T swa_P se_D^N Godes_NR^G	+teowa_N	^N him_PRO^D w+as_BEDI neah_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	_ADV^T swa_ADV se_D^N Godes_NR^G	+teowa_N	^N w+as_BEDI genyded_VBN fram_P	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	06720022400,4.39.17>_CODE +Ta_P se_D^N Godes_NR^G	+teowa_N	^N +tis_D^A gehyrde_VBD_ +ta_ADV^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	+tes_D^N forecwedena_RP+VBN^N Godes_NR^G	+teowa_N	^N n+afde_NEG+HVD_ +t+at_C	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	+tas_D^G +almihtigan_ADJ^G Godes_NR^G	+teowa_N	^N adraf_VBDI +tone_D^A uncl+anan_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	regdC,GD_2 [C]:1.99.16.1136_ID & CONJ min_PRO\$^N	+teowa_N	^N is_BEPI geond_RP in_P +t+	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	^N +ta_ADV^T se_D^N Cristes_NR^G	+teowa_N	^N w+as_BEDI gemedemod_VBN +turh_P	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	4.1710_ID & CONJ gelomlice_ADV se_D^N Godes_NR^G	+teowa_N	^N Benedictus_NR^N gewunode_VBD_ +t+at_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	_P Benedictus_NR^N se_D^N Godes_NR^G	+teowa_N	^N +t+at_D^A geseah_VBDI_ he_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	+d_VBDI _ ic_PRO^N eom_BEPI +tin_PRO\$^N	+teowa_N	^N _ +tone_D^A +tu_PRO^N to_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	_P him_PRO^D se_D^N Godes_NR^G	+teowa_N	^N Paulinus_NR^N +ar_ADV^T beforan_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	193.21.2469_ID Sabinus_NR^N se_D^N Drihtnes_NR^G	+teowa_N	^N +te_PRO^A het_VBDI beodan_VB +	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	0_ID <T06750025100,14.201.3>_CODE Ac_CONJ se_D^N	+teowa_N	^N \$+tas_D^G +almihtigan_ADJ^G	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	_ gebide_VBI +te_PRO la_INTJ _ Drihtnes_NR^G	+teowa_N	^N _ cogregdC,GDPref_and_3 [C]:15.208.15.2753_ID	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	_VBDI_ +t+at_C se_D^N Godes_NR^G	+teowa_N	^N w+are_BEDS geeadmodod_VBN_ +t+at_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	gif_P +tu_PRO^N sy_BEPS Godes_NR^G	+teowa_N	^N _ ne_NEG binde_VBPS +te_PRO seo_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	^L geb+adon_VBDI_ se_D^N Godes_NR^G	+teowa_N	^N b+ad_VBDI Quadragesimum_NR^A +tone_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	+tas_D^G +almihtigan_ADJ^G Godes_NR^G	+teowa_N	^N _ se_D^N is_BEPI nu_ADV^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	se_D^N forecwedena_RP+VBN^N Godes_NR^G	+teowa_N	^N _ for+ton_P +te_C seo_D^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives

		x	44500.31.306.8>_CODE Sona_ADV^T se_D^N Godes_NR^G	+teowa_N	^N heom_PRO^D +ta_D^A spr+	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	_C \$for+ton_ADV se_D^N agyltenda_VAG^N	+teowa_N	^N scule_MDPS beon_BE swungen_VBN _,+ +	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x (?)			^G stefne_N^D _,+ +t+at_C se_D^N	+teowa_N	^N _,+ se_D^N +te_C sceolde_MDD	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	+as_D^G h+alendan_N^G Cristes_NR^G	+teowa_N	^N wear+d_BEDI gemedemod_VBN +turh_P	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x			fEl:11.24_ID <T09280001600,11>_CODE Gif_P se_D^N	+teowa_N	^N +tonne_ADV^T cwe+de_VBPS :_, Nelle_	Alfred's Introduction to Laws	s. ix/x - x2	West Saxon	Laws
x			of_P aceapian_VB _,+ ne_NEG+CONJ se_D^N	+teowa_N	^N mid_P +ty_D^I frigean_ADJ^	Laws of Ine	s. xi/xii	West Saxon	Laws
		x	_VBPS na_NEG+ADV se_D^N Godes_NR^G	+teowa_N	^N Godes_NR^G +tenunge_N for_P	Ælfric's Letter to Wulfsgige	s. xi (3rd quarter)	West Saxon	Religious treatise
		x	_VBPS na_NEG+ADV se_D^N Godes_NR^G	+teowa_N	^N Godes_NR^G +tenunge_N for_P	Ælfric's Letter to Wulfsgige	s. xi med., xi	West Saxon	Religious treatise
		x	_ADV _,+ swaswa_P gel+ared_VBN^N Godes_NR^G	+teowa_N	^N _,+ colwsige_Xa,+ALet_1_[Wulfsgige_Xa]:82.98_ID	Ælfric's Letter to Wulfsgige	s. xi med., xi	West Saxon	Religious treatise
		x	^Dw+as_BEDI an_NUM^N Godes_NR^G	+teowa_N	^N _,+ se_D^N w+as_BEDI Theothimus_	Saint Margaret	s. xii		Biography, lives
		x	se_D^N arwur+da_ADJ^N Godes_NR^G	+teowa_N	^N \$Theothimus_NR^N fedde_VBD and_CONJ	Saint Margaret	s. xii		Biography, lives
		x	+d_VBDI _,+ ic_PRO^N eom_BEPI +tin_PRO\$^N	+teowa_N	^N cl+ana_ADJ^N and_CONJ ungew+	Saint Margaret	s. xii		Biography, lives
x			_303]:5.6.51_ID and_CONJ gif_P hi_PRO^N is_BEPI	+teowa_N	^N _,+ +tonne_ADV^T wille_MDP ic_PRO^	Saint Margaret	s. xii		Biography, lives
		x	^N and_CONJ frig_ADJ^N o+d+de_CONJ	+teowa_N	^N _,+ comargaC,LS_14_[MargaretCCCC_303]:6.4.73_ID	Saint Margaret	s. xii		Biography, lives
		x	^D _,+ and_CONJ ic_PRO^N eam_BEPI his_PRO\$	+teowa_N	^N and_CONJ he_PRO^N is_BEPI	Saint Margaret	s. xii		Biography, lives
x			_N^D &_CONJ inbyrdlincg_N^N &_CONJ geboht_VBN^N	+teowa_N	^N beo_BEPS ymsniden_RP+VBN _,+ +teah_P	Heptateuch	s. xi	West Saxon	Bible
		x	ac_CONJ si_BEPS se_D^N min_PRO\$^N	+teowa_N	^N _,+ +te_C +tone_D^A l+afel_	Heptateuch	s. xi	West Saxon	Bible
x			4.33.1915_ID &_CONJ ic_PRO^N beo_BEPI +tin_PRO\$^N	+teowa_N	^N for_P hine_PRO^A _,+ cootest,Gen:44.33.1916_	Heptateuch	s. xi	West Saxon	Bible
		x	+t+at_C +tu_PRO^N +aart_BEPI hys_PRO\$	+teowa_N	^N _,+ cosolito,Solil_1:54.14.706_ID <T0668004870	St Augustine's Soliloquies	s. xii med.	West Saxon	Religious treatise
x			7.1226_ID <T06410062200,18.28>_CODE +Ta_P se_D^N	+teowa_N	^N uteode_RP+VBD he_PRO^N gemette_	West-Saxon Gospels	s. xi	West Saxon	Bible
x			^D _,+ Eala_INTJ +tu_PRO^N ly+tra_ADJ^N	+teowa_N	^N _,+ eallne_Q^A +tinne_PRO\$^A gylt_	West-Saxon Gospels	s. xi	West Saxon	Bible
x			T06410087100,24.48>_CODE Gyf_P se_D^N yfela_ADJ^N	+teowa_N	^N +denc+I_VBPI on_P hys_PRO\$	West-Saxon Gospels	s. xi	West Saxon	Bible
x			_PRO^D _,+ gebliissa_VBI _,+ +tu_PRO^N goda_ADJ^N	+teowa_N	^N &_CONJ getrywa_ADJ^N _,+ cowsgosp,Mt_[WSCp]:25.	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	^T w+as_BEDI sumes_Q^G hundredmannes_N^G	+teowa_N	^N untrum_ADJ^N _,+ se_D^N w+	West-Saxon Gospels	s. xi	West Saxon	Bible
x			6430061800,14.21>_CODE +Ta_ADV^T cyrde_VBD se_D^N	+teowa_N	^N cowsgosp,Lk_[WSCp]:14.21.4851_ID &_CONJ cydde_	West-Saxon Gospels	s. xi	West Saxon	Bible
x			+Da_ADV^T cw+a+d_VBDI se_D^N	+teowa_N	^N _,+ hlaforD_N^N _,+ hit_PRO^N ys_	West-Saxon Gospels	s. xi	West Saxon	Bible
x			+tu_PRO^N h+af+d_HVPI se_D^N	+teowa_N	^N +anigne_Q^A +tanc_N^A _,+ for+	West-Saxon Gospels	s. xi	West Saxon	Bible
x			_N^N _,+ gebliissa_VBI +tu_PRO^N _,+ goda_ADJ^N	+teowa_N	^N _,+ cowsgosp,Lk_[WSCp]:19.17.5207_ID for+tam_P	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	00002000,59>_CODE Ealswa_ADV bealdlice_ADV se_D^N	+teowa_N	^N clypa+d_VBPI &_CONJ nama+d_VBPI	The Homilies of Wulfstan		West Saxon	Homilies
x			+d+dan_ADV^T sende_VBD o+dre_ADJ^A	+teowan_N	^A _,+ micle_Q^I ma_QR him_PRO^	Ælfric's Homilies Supplemental		West Saxon	Homilies
		x	^D gefeohte_N^D +ta_D^A Godes_NR^G	+teowan_N	^A neadian_VB fram_P +tam_D^D	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x			03300,209.78>_CODE &_CONJ gesawon_VBDI heora_PRO\$	+teowan_N	^A mid_P godewebbe_N^D gefr+atewade_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			+t+at_C he_PRO^N do_VBPS his_PRO\$	+teowan_N	^A rice_ADJ^A for_P worulde_N :_,	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	_ADJ^N to_TO geneosigenne_VB^D +tone_D^A	+teowan_N	^A mid_P his_PRO\$ andwerdnyssse_N :_, cocathom1,+	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	.5084_ID &_CONJ ic_PRO^N asende_VBP minne_PRO\$^A	+teowan_N	^A Paulum_NR^A +te_PRO to_P	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			+at_C +du_PRO^N gefrefast_VBPI +tine_PRO\$^A	+teowan_N	^A _,+ cocathom1,+ACHom_I_29:424.167.5768_ID <T0	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	_VBN^N _,+ gehyr_VBI me_PRO^A Godes_NR^G	+teowan_N	^A _,+ &_CONJ h+alendes_N^G Cristes_NR^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	_PRO^N geseah_VBDI +tone_D^A Godes_NR^G	+teowan_N	^A _,+ he_PRO^N forseah_VBDI hine_PRO^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	aht_Q grette_VBD +tone_D^A Godes_NR^G	+teowan_N	^A _,+ o+t+te_CONJ hine_PRO^A	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
		x	_N^N geseah_VBDI +tone_D^A Godes_NR^G	+teowan_N	^A swa_ADV lytelne_Q^A &_CONJ swa_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives

	x	_NR^D +turh_P +tone_D^A Drihtnes_NR^G	+teowan_N	^A Benedictum_NR^A _.. cogregdC,GD_2_[C]:23.153.12	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+tas_D^G +almihtigan_ADJ^G Godes_NR^G	+teowan_N	^A cogregdC,GD_2_[C]:27.157.28.1879_ID & _CONJ him	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^D brogan_N^D +tone_D^A Godes_NR^G	+teowan_N	^A ut_RP adrifan_VB of_P +d+	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	gecy+tde_VBD ofer_P Maximianum_NR^A his_PRO\$	+teowan_N	^A _.. se_D^N is_BEPI nu_ADV^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	gehadedon_VBDI and _CONJ manega_Q^A Godes_NR^G	+teowan_N	^A on_P +tam_D^D seofon_NUM	Ælfric's First Letter to Wulfstan	s. xi med., xi	West Saxon	Religious treatise
x		& _CONJ wurpa+d_VBI +tone_D^A unnytta_ADJ^A	+teowan_N	^A on_P +ta_D^A uttran_ADJR^	West-Saxon Gospels	s. xi	West Saxon	Bible
x		+Ta_ADV^T sende_VBD he_PRO^N his_PRO\$	+teowan_N	^A to_P +tare_D^G feorme_	West-Saxon Gospels	s. xi	West Saxon	Bible
	x	& _CONJ sloh_VBDI +tas_D^G bisceopes_N^G	+teowan_N	^A cowsgosp,In_[WSCp]:18.10.7193_ID & _CONJ acerf_	West-Saxon Gospels	s. xi	West Saxon	Bible
x		_D^N tilian_N^N heora_PRO\$ hlaforde_N^G	+teowan_N	_.. coaelhom,+AHom_3:12.406_ID and _CONJ sumne_Q^	Ælfric's Homilies		West Saxon	Homilies
	x	VBP ic_PRO^N eow_PRO^A na_NEG+ADV	+teowan_N	_.. coaelive,+ALS_[Eugenia]:84.238_ID ac _CONJ ge	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x		_RP+VBDI hine_PRO^A him_PRO^D to_P	+teowan_N	cogregdC,GDPref_and_3_[C]:1.180.24.2205_ID & _CON	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+ade_VBPS to_P Ermen_NR^D +dinum_PRO\$^D	+teowan_N	^D _.. and _CONJ eft_ADV^T on_P +	Ælfric's Homilies		West Saxon	Homilies
x		gewinne_N^D mid_P anum_NUM^D his_PRO\$	+teowan_N	^D +te_C his_PRO\$ gesi+de_N^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x	+tan_VB on_P Marian_NR^D +tinre_PRO\$^D	+teowan_N	^D _.. coblick,LS_20_[AssumptMor[BiHom_13]]:155.33	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
x		_.. <T02120009300,246.152> _CODE To_P minum_PRO\$^D	+teowan_N	^D _.. do_VBPH +tis_D^A & _CONJ he_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	01.27.5248_ID & _CONJ gecum_VBI to_P minum_PRO\$^D	+teowan_N	^D Saulum_NR^D se_D^N is_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	_N^G mid_P +tam_D^D Godes_NR^G	+teowan_N	^D binnon_P +tare_D^D byrig_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	_.. for_P me_PRO & _CONJ for_P minum_PRO\$^D	+teowan_N	^D Dauid_NR^N _.. cocathom1,+ACHom_I_,37:503.177.7	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	^G arcebisceopes_N^G +tam_D^D Godes_NR^G	+teowan_N	^D to_P fostre_N^D & _CONJ to_	Charters and Wills		Anglian Mercian/X	Charters and Wills
	x	on+alde_RP+VBD +tam_D^D Godes_NR^G	+teowan_N	^D +t+at_D^N mod_N^N	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_P +tam_D^D ilcan_ADJ^D Drihtnes_NR^G	+teowan_N	^D _.. cogregdC,GD_2_[C]:15.133.15.1609_ID <T0674	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^N cyning_N^N +tam_D^D Godes_NR^G	+teowan_N	^D arode_VBD of_P +tam_D^D	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	far_VBI +tu_PRO^N fram_P +dinum_PRO\$^D	+teowan_N	^D _.. <T06210036700,18.4> _CODE +Ar_P +tan_D^I +	Heptateuch	s. xi	West Saxon	Bible
x		^N mid_P yrrre_N to_P +tam_D^D	+teowan_N	^D _.. Ga_VBPH hra+te_ADV on_P +	West-Saxon Gospels	s. xi	West Saxon	Bible
x		_ADV^T gyt_ADV^T to_P +tam_D^D	+teowan_N	^D _.. Ga_VBPH geond_P +tas_D^A	West-Saxon Gospels	s. xi	West Saxon	Bible
	x	_.. swa_ADV swa_P man_MAN^N Godes_NR^G	+teowan_N	^D nu_ADV^T de+d_VBPI to_	The Homilies of Wulfstan		West Saxon	Homilies
x		09640011700,45.3> _CODE Gyf_P hlaford_N^N his_PRO\$	+teowan_N	freolsd+age_N^D nyde_VBPS to_P	Laws of Cnut	s. xi med	West Saxon/X	Laws
x		b+ad_VBDI Drihten_NR^A for_P his_PRO\$	+teowan_N	^G h+aale_N _.. cocathom1,+ACHom_I_,8:245.112.1479	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x		+degen_N^N b+ad_VBDI for_P his_PRO\$	+teowan_N	^G h+at+de_N _.. mid_P so+	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x		_P weorce_N^D _.. +tolige_VBPS +tas_D^G	+teowan_N	^G _.. colaw2cn,LawliCn:45.3.174_ID & _CONJ beo_BE	Laws of Cnut	s. xi med	West Saxon/X	Laws
x		^G eare_N _.. +tas_D^G iudeiscan_ADJ^G	+teowan_N	^G _.. swaswa_P we_PRO^N r+ada+	Ælfric's First Letter to Wulfstan	s. xi med., xi	West Saxon	Religious treatise
x		+te_C +tas_D^G m+astan_QS^G	+teowan_N	^G _.. conicodE,Nic_[E]:62.63_ID <T06500003500,64	The Gospel of Nichodemus	s. xii		Apocrypha
	x	+t+ara_D^G sacerda_N^G ealdres_N^G	+teowan_N	^G eare_N _.. cowsgosp,Mt_[WSCp]:26.51.1935_ID <T	West-Saxon Gospels	s. xi	West Saxon	Bible
x		_.. +tonne_ADV^T cym+tt_VBPI +tas_D^G	+teowan_N	^G hlaford_N^N on_P +tam_D^	West-Saxon Gospels	s. xi	West Saxon	Bible
	x	A _.. cowsgosp,In_[WSCp]:18.10.7194_ID +tas_D^G	+teowan_N	^G nama_N^N w+as_BEDI Malchus_	West-Saxon Gospels	s. xi	West Saxon	Bible
	x	_P Godes_NR^G cyrican_N & _CONJ Godes_NR^G	+teowan_N	geunnen_VBN h+abbe_HVP sy_BEPS gedon_	Charters and Wills		Anglian Mercian/X	Charters and Wills
	x	_INTJ Petrus_NR^N _.. fedde_VBD +turh_P his_PRO\$	+teowan_N	manige_Q^A dagas_N^A +ta_D^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_C heo_PRO^N sceolde_MDD geunrotsian_VB his_PRO\$	+teowan_N	mid_P hire_PRO\$ scamleasre_ADJ^D b+	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^N _.. +t+at_C we_PRO^N +tine_PRO\$^N	+teowan_N	^N synd_BEPI +teah_P +de_C we	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x		^D +t+at_C ge_PRO^N beo+d_BEPI	+teowan_N	^N synne_N^D and _CONJ stanum_N^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives

	x		^D w+afelse_N^D ferdion_VBDI_... & CONJ heora_PRO\$	+teowan_N	^N on_P worldlicum_ADJ^D wuldre_N^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	<T02330006100,375.140>_CODE Sume_Q^N Godes_NR^G	+teowan_N	^N sind_BEPI on+alede_RP+VBN^N	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	_I_31:447.236.6276_ID & CONJ +ta_D^N Godes_NR^G	+teowan_N	^N & CONJ +t+at_D^N geteifuille_ADJ^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	_N +t+at_C ealle_Q^N Godes_NR^G	+teowan_N	^N on_P cyrclicum_ADJ^D +tenungum_ADJ^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	_1:14.8.279_ID Eadige_ADJ^N beo+d_BEPI +ta_D^N	+teowan_N	^N_... +te_C heora_PRO\$ hlaforð_N^N_... +	Chrodegang of Metz	s. xi (3rd quarter)		Rule
		x	Eall_Q^A +t+at_D^A Godes_NR^G	+teowan_N	^N ge+tafodon_VBDI and CONJ ge+trowodon_	Saint Margaret	s. xii		Biography, lives
x			+ta_D^N unspedigan_ADJ^N & CONJ +ta_D^N	+teowan_N	^N drinca+d_VBPI medo_N^A_... coorosiu,	Orosius	s. x	West Saxon	History
		x	4400,227.108>_CODE God_NR^N gecig+d_VBPI his_PRO\$	+teowan_N	o+trum_ADJ^D naman_N^D_... cocathom1,+	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			_... +ta_ADV^T sende_VBD he_PRO^N his_PRO\$	+teowan_N	to_P +dam_D^D fores+adum_RP+	Ælfric's Homilies Supplemental		West Saxon	Homilies
x			He_PRO^N sende_VBD eft_ADV^T ma_QR	+teowan_N	to_P +dam_D^D manfullan_ADJ^D	Ælfric's Homilies Supplemental		West Saxon	Homilies
		x	ac_CONJ let_VBDI +ta_D^A \$Godes_NR^G	+teowas_N	^A +t+at_D^A Godes_NR^G	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	[Exalt_of_Cross]:46.5583_ID and CONJ Godes_NR^G	+teowas_N	^A wur+tode_VBD mid_P wetwillendum_ADJ^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	ive,+ALS [Denis]:150.5867_ID and CONJ Godes_NR^G	+teowas_N	^A gehadode_VBD +te_C +tam_D^D	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	_MDD mynster_N^A getimbran_VB & CONJ Godes_NR^G	+teowas_N	^A tosomnigan_RP+VB ;_... in_P +t+am_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	+ta_D^A o+dre_ADJ^A Cristes_NR^G	+teowas_N	^A_... +ta_D^N +de_C +t+ar_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	_VBDI heo_PRO^N +ta_D^A Godes_NR^G	+teowas_N	^A to_P hire_PRO^D_... +ta_D^	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	A & CONJ m+assepreostas_N^A_... & CONJ Godes_NR^G	+teowas_N	^A cocathom1,+ACHom_I_27:402.58.5283_ID ferde_VB	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	+ta_ADV^T +t+ar_ADV^L Godes_NR^G	+teowas_N	^A gelogode_VBD_... sangeras_N^A & CONJ r+	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	_... +ta_ADV^T +ta_P he_PRO^N his_PRO\$	+teowas_N	^A wacian_VB l+arde_VBD_... cochdrul,ChrodR_1:14.8	Chrodegang of Metz	s. xi (3rd quarter)		Rule
		x	Classen-Harm]:975.15.1153_ID and CONJ Godes_NR^G	+teowas_N	^A fessedon_VBDI_... +te_C Eadgar_NR^N	Anglo-Saxon Chronicle D	s. xi med. - xi		History
		x	^A dagas_N^A +ta_D^A Godes_NR^G	+teowas_N	^A +t+ar_ADV^L min_PRO\$^N	Charters and Wills		Kentish	Charters and Wills
		x	+at_P Ingepenne_NR +ta_D^A Godes_NR^G	+teowas_N	^A +at_P Cynetanbyrig_NR^D +trie_NUM^	Charters and Wills		Kentish	Charters and Wills
		x	^A dagas_N^A +ta_D^A Godes_NR^G	+teowas_N	^A +t+ar_ADV^L min_PRO\$^N	Charters and Wills		Kentish	Charters and Wills
		x	09630003000,6.1>_CODE & CONJ ealle_Q^A Godes_NR^G	+teowas_N	^A we_PRO^N bidda+d_VBPI & CONJ	Laws of Cnut	s. xi med.	West Saxon/X	Laws
		x	<T09560001200,5>_CODE & CONJ ealle_Q^A Godes_NR^G	+teowas_N	^A_... & CONJ huru+tinga_ADV sacerdas_N^A_...	Laws of Æthelred VI	s. x/xi - xi	West Saxon/X	Laws
		x	_PRO^N \$eac_ADV l+aran_VB Godes_NR^G	+teowas_N	^A georne_ADV_... +t+at_C_hy_PRO^	Laws of Æthelred VI	s. x/xi - xi	West Saxon/X	Laws
		x	^N ne_NEG mihte_MDD gegadrian_VB Godes_NR^G	+teowas_N	^A to_P syno+de_N_... for_P +	Ælfric's Letter to Wulfsgie	s. xi med., xi	West Saxon	Religious treatise
		x	_VBDI ealle_Q^A +ta_D^A Godes_NR^G	+teowas_N	^A +te_C +t+ar_ADV^L on_	Saint Margaret	s. xii		Biography, lives
		x	_303]:15.9.237_ID and CONJ manega_Q^A Godes_NR^G	+teowas_N	^A ic_PRO^N gehwearf_VBDI fram_P	Saint Margaret	s. xii		Biography, lives
		x	_ADV^L standan_VB twegen_NUM^A Godes_NR^G	+teowas_N	^A on_P +at+teodiglicum_ADJ^D gegyrlan_	Martyrology	s. xi (3rd quarter)		Biography, lives
x			]:Au13.A.2.1456_ID ond CONJ ealle_Q^A his_PRO\$	+teowas_N	^A gefreode_VBD_... comart3,Mart_5_[Kotzor]:Au13,A	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x			+te_C_hie_PRO^N sume_Q^A heora_PRO\$	+teowas_N	^A gefreodon_VBDI_... & CONJ eac_ADV him_PRO^	Orosius	s. x	West Saxon	History
x			^D +t+at_C mon_MAN^N +ta_D^A	+teowas_N	^A freode_VBD_... & CONJ hi_PRO^A nolde_	Orosius	s. x	West Saxon	History
x			_VBD he_PRO^N ealle_Q^A +ta_D^A	+teowas_N	^A & CONJ +ta_D^A yfelan_ADJ^A	Orosius	s. x	West Saxon	History
		x	_D^A he_PRO^N mehte_MDD Godes_NR^G	+teowas_N	^A on_P don_VB_... +t+at_C	Orosius	s. x	West Saxon	History
		x	_VBD wi+d_P +ta_D^A Godes_NR^G	+teowas_N	^A_... +ta_ADV^T adrifon_VBDI hine_PRO^	Orosius	s. x	West Saxon	History
x			h+afde_HVD manega_Q^A heorda_N^A & CONJ	+teowas_N	^A & CONJ +deowena_N^A_... olfendas_N^A &_	Heptateuch	s. xi	West Saxon	Bible
x			N^A & CONJ assan_N^A & CONJ sceap_N^A_...	+teowas_N	^A & CONJ +deowena_N^A_... cootest,Gen:32.5.1307_I	Heptateuch	s. xi	West Saxon	Bible
x			0,32.16>_CODE & CONJ he_PRO^N asende_VBD hys_PRO\$	+teowas_N	^A & CONJ +alc_Q^A +d+ara_D^	Heptateuch	s. xi	West Saxon	Bible
x			:destu>_CODE +tus_ADV wi+t_P +dine_PRO\$^A	+teowas_N	^A ?_... cootest,Exod:5.15.2502_ID <T06220011200,5.	Heptateuch	s. xi	West Saxon	Bible

x			+tam_D^D cyinge_N^D +te_C hys_PRO\$	+teowas_N	^A geradegode_VBD _.. cowsgosp,Mt [WSCp]:18.23.121	West-Saxon Gospels	s. xi	West Saxon	Bible
x			+ta_ADV^T sende_VBD he_PRO^N hys_PRO\$	+teowas_N	^A to_P +tam_D^D eor+dtlylun_	West-Saxon Gospels	s. xi	West Saxon	Bible
x			+Da_ADV^T namon_VBDI hig_PRO^N hys_PRO\$	+teowas_N	^A cowsgosp,Mt [WSCp]:21.35.1466_ID & CONJ swungo	West-Saxon Gospels	s. xi	West Saxon	Bible
x			he_PRO^N eft_ADV^T o+dre_ADJ^A	+teowas_N	^A selran_ADJR^A +tonne_P +ta_D^	West-Saxon Gospels	s. xi	West Saxon	Bible
x			T06410074300,22.3>_CODE & CONJ sende_VBD his_PRO\$	+teowas_N	^A cowsgosp,Mt [WSCp]:22.3.1493_ID & CONJ clypode	West-Saxon Gospels	s. xi	West Saxon	Bible
x			he_PRO^N eft_ADV^T o+dere_ADJ^A	+teowas_N	^A cowsgosp,Mt [WSCp]:22.4.1496_ID & CONJ s+ade_	West-Saxon Gospels	s. xi	West Saxon	Bible
x			_D^N o+tre_ADJ^N namon_VBDI hys_PRO\$	+teowas_N	^A cowsgosp,Mt [WSCp]:22.6.1503_ID & CONJ mid_P	West-Saxon Gospels	s. xi	West Saxon	Bible
x			[WSCp]:25.14.1743_ID & CONJ clypode_VBD hys_PRO\$	+teowas_N	^A cowsgosp,Mt [WSCp]:25.14.1744_ID & CONJ bet+ah	West-Saxon Gospels	s. xi	West Saxon	Bible
x			^T clypode_VBD he_PRO^N his_PRO\$ tyn_NUM	+teowas_N	^A cowsgosp,Lk [WSCp]:19.13.5197_ID & CONJ sealde	West-Saxon Gospels	s. xi	West Saxon	Bible
x			+VBDI _.. he_PRO^N het_VBDI clypian_VB his_PRO\$	+teowas_N	^A +te_C he_PRO^N +t+at_	West-Saxon Gospels	s. xi	West Saxon	Bible
	x		_NR^G lage_N healdan_VB & CONJ Godes_NR^G	+teowas_N	^A gri^dian_VB _.. cowulf,WHom_20.2:34.1660_ID <T	The Homilies of Wulfstan		West Saxon	Homilies
	x		_NR^G lage_N healdan_VB & CONJ Godes_NR^G	+teowas_N	^A gri^dian_VB _.. cowulf,WHom_20.3:33.1768_ID <T	The Homilies of Wulfstan		West Saxon	Homilies
	x		^T +ta_D^N gehadodan_VBN^N Godes_NR^G	+teowas_N	^N +te_C nu_ADV^T Gode_NR^	Ælfric's Homilies Supplemental		West Saxon	Homilies
	x		^A _.. swa_ADV wide_ADV swa_P Godes_NR^G	+teowas_N	^N Godes_NR^G +tenunge_N guma+d_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x		] :845.5379_ID <T03250021200,846>_CODE Godes_NR^G	+teowas_N	^N sceolon_MDPI unsc+a+d+dignysse_N	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x		+ta_D^N get+aredan_VBN^N Godes_NR^G	+teowas_N	^N on_P lof_N sangum_N^D	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x		hwylce_Q^N preostas_N^N & CONJ Godes_NR^G	+teowas_N	^N synd_BEPI butan_P halgum_ADJ^D	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x		^A tide_N^A _.. +ta_D^N ilcan_ADJ^N	+teowas_N	^N cy+da+d_VBPI _.. cobede,Bede_2:4.108.5.1010_ID	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x		_VAG +ta_D^N forsprecenan_VBN^N Cristes_NR^G	+teowas_N	^N & CONJ messepreostas_N^N +ty_D^I	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x		^G _.. +te_C +treostas_N^N & CONJ Godes_NR^G	+teowas_N	^N getacnode_VBN^N beon_BE sceoldon_MDDI _..	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x		ms_14_[BIHom_4]:47.164.599_ID +ta_D^N Godes_NR^G	+teowas_N	^N heora_PRO\$ tidsangas_N^A & CONJ heora_	Blicking Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		^N syndon_BEPI so+te_ADJ^N Cristes_NR^G	+teowas_N	^N _.. & CONJ +t+at_C +tes_D^N	Blicking Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		_VBDI hine_PRO^A +ta_ADV^T Godes_NR^G	+teowas_N	^N +ta_D^N +de_C +d+ar_	Blicking Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
x			_N^N sindan_BEPI mine_PRO\$^N \$agne_ADJ^N	+teowas_N	^N _.. coboeth,Bo:7.17.18.273_ID & CONJ swa_ADV h	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
x			D <T06660015300,7.18.5>_CODE +da_D^N mine_PRO\$^N	+teowas_N	^N \$sindon_BEPI wisdomas_N^N & CONJ cr+	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
	x		_ADV^T forson_VB goode_ADJ^N Godes_NR^G	+teowas_N	^N _.. \$for+d+am_P \$+te_C <TEXT:	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
	x		l+ara+d_VBPI +t+at_C Godes_NR^G	+teowas_N	^N beon_BEPS geornlice_ADV Gode_NR^D +	Canons of Edgar	s. xi in.	West Saxon	Ecclesiastical laws
	x		5.2716_ID & CONJ sceolon_MDPI +ta_D^N Godes_NR^G	+teowas_N	^N singan_VB +tone_D^A lofsang_N^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x		d+agrede_N^D +ta_D^N Godes_NR^G	+teowas_N	^N _.. +t+arbinnon_ADV+P Godes_NR^G	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x		l_39:520.19.7824_ID We_PRO^N eac_ADV Godes_NR^G	+teowas_N	^N getrymma+d_VBPI urne_PRO\$^A geleafan_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x		_VBDI _.. and_CONJ asetton_VBDI +de_C Godes_NR^G	+teowas_N	^N r+ada+d_VBPI geond_P ealle_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		_ADJ^D +afeste_N^D +te_C Godes_NR^G	+teowas_N	^N him_PRO^D betweenan_P sceolon_MDPI	Chrodegang of Metz	s. xi (3rd quarter)		Rule
	x		_ADJ^D +afeste_N^D +te_C Godes_NR^G	+teowas_N	^N him_PRO^D betweenan_P sceolon_MDPI	Chrodegang of Metz	s. xi (3rd quarter)		Rule
	x		_D^A +afest_N^A sceolon_MDPI Godes_NR^G	+teowas_N	^N weallendre_VAG^D lufe_N^D healdan_	Chrodegang of Metz	s. xi (3rd quarter)		Rule
	x		hu_WADV micle_Q^I ma_QR Godes_NR^G	+teowas_N	^N sceolon_MDPI ea+dmodlice_ADV hiran_VB	Chrodegang of Metz	s. xi (3rd quarter)		Rule
	x		_PRO^N ne_NEG wur+don_BEPS unnytte_ADJ^N	+teowas_N	^N _.. cochdrul,ChrodR_1:80.9.1009_ID <T070300724	Chrodegang of Metz	s. xi (3rd quarter)		Rule
x			deadu_ADJ^N _.. +ag+der_CONJ ge_CONJ his_PRO\$	+teowas_N	^N ge_CONJ +teowena_N^N _.. coeust,LS_8_[	Saint Eustace and his Companions	s. xi in.	West Saxon	Biography, lives
	x		_PRO^N synd_BEPI ealle_Q^N +tine_PRO\$^N	+teowas_N	^N +ag+der_CONJ ge_CONJ we_PRO^	Genesis	s. xi med.	West Saxon	Bible
	x		_PRO^N synd_BEPI sceaphyrdas_N^N +tine_PRO\$^N	+teowas_N	^N we_PRO^N & CONJ ure_PRO\$^N	Genesis	s. xi med.	West Saxon	Bible
	x		^T +t+at_C we_PRO^N +tine_PRO\$^N	+teowas_N	^N beon_BE moton_MDPI on_P Gessen_	Genesis	s. xi med.	West Saxon	Bible

	x	_D^N ilce_ADJ^N ,_ +t+at_C his_PRO\$	+teowas_N	^N \$ne_NEG spreca+t_VBPI +ta_D^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	0002900,6a>_CODE & _CONJ huru+tinga_ADV Godes_NR^G	+teowas_N	^N bisceopas_N^N & _CONJ abbodas_N^N ,_	Laws of Cnut	s. xi med.	West Saxon/X	Laws
	x	000900,4.1>_CODE & _CONJ huru+tinga_ADV Godes_NR^G	+teowas_N	^N biscopas_N^N & _CONJ abbudas_N^N ,_	Laws of Æthelred V	s. xi med	West Saxon/X	Laws
	x	000600,2.2>_CODE & _CONJ huru+tinga_ADV Godes_NR^G	+teowas_N	^N biscpas_N^N & _CONJ abbodas_N^N ,_	Laws of Æthelred VI	s. x/xi - xi	West Saxon/X	Laws
	x	T03940003700,127>_CODE Ac _CONJ +ta_D^N Godes_NR^	+teowas_N	^N ,_ +te_C Gode_NR^D sceolon_MDPI +	Ælfric's Letter to Sigefyrth	s. xii med.	West Saxon	Religious treatise
	x	_ADJ^A +tenunga_N^A +te_C Godes_NR^G	+teowas_N	^N healde+d_VBPI geond_P +tysne_D^	Ælfric's Letter to Wulfsgie	s. xi (3rd quarter)	West Saxon	Religious treatise
x		men_N^N ge_CONJ geonge_ADJ^N ,_ ge_CONJ	+teowas_N	^N ge_CONJ +deowenne_N^N to_TO +	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x		^A of slogon_RP+VBID ; ,_ & _CONJ hu_WADV +ta_D^N	+teowas_N	^N \$wunnan_VBDI wi+t_P +ta_D^	Orosius	s. x	West Saxon	History
x		_P +t+am_D^D ealle_Q^N heora_PRO\$	+teowas_N	^N wi+d_P +ta_D^A hlafordas_	Orosius	s. x	West Saxon	History
x		him_PRO^D si+t+tan_ADV^T ece_ADV	+teowas_N	^N w+aren_BEDS ,_ coorosiu,Or_3:8.66.25.1299_ID	Orosius	s. x	West Saxon	History
x		+am_D^D hlafordum_N^D ,_ & _CONJ +ta_D^N	+teowas_N	^N mid_P him_PRO^D ,_ o+t_	Orosius	s. x	West Saxon	History
x		_N^D on_P Sicilium_NR^D +ta_D^N	+teowas_N	^N wunnan_VBDI wi+d_P +ta_D^	Orosius	s. x	West Saxon	History
x		ac_CONJ we_PRO^N sind_BEPI +tine_PRO\$^N	+teowas_N	^N ,_ cootest,Gen:42.10.1733_ID & _CONJ we_PRO^N	Heptateuch	s. xi	West Saxon	Bible
x		PRO^N ; ,_ +ta_D^N twelf_NUM +tine_PRO\$^N	+teowas_N	^N sind_BEPI gebro+tru_N^N ; ,_ cootest,	Heptateuch	s. xi	West Saxon	Bible
x		_PRO^N synd_BEPI ealle_Q^N +tine_PRO\$^N	+teowas_N	^N ,_ +ag+ter_CONJ ge_CONJ we_PRO^	Heptateuch	s. xi	West Saxon	Bible
	x	_PRO^N synd_BEPI scephyrdas_N^N ,_ +dine_PRO\$^N	+teowas_N	^N ,_ we_PRO^N & _CONJ ure_PRO\$^N	Heptateuch	s. xi	West Saxon	Bible
	x	_VBPI +t+at_C we_PRO^N +tine_PRO\$^N	+teowas_N	^N beon_BE moton_MDPI on_P lessen_	Heptateuch	s. xi	West Saxon	Bible
	x	+adon_VBDI ; ,_ We_PRO^N sindon_BEPI +tine_PRO\$^N	+teowas_N	^N ,_ cootest,Gen:50.18.2194_ID <T06210110200,50	Heptateuch	s. xi	West Saxon	Bible
x		_3]:70.438_ID Eadige_ADJ^N beo+d_BEPI +ta_D^N	+teowas_N	^N \$+ta_D^A \$+te_C +tonne_P	Vercelli Homilies	s. x		Homilies, Biography, lives
	x	_NEG+Q +t+at_D an_NUM Godes_NR^G	+teowas_N	^N ane_NUM^N syndon_BEPI ,_ ac_CONJ	Vercelli Homilies	s. x		Homilies, Biography, lives
x		^T eodon_VBDI +t+as_D^G hlafordes_N^G	+teowas_N	^N cowsgosp,Mt [WSCp]:13.27.851_ID & _CONJ cw+adon	West-Saxon Gospels	s. xi	West Saxon	Bible
x		] :13.28.854_ID +ta_ADV^T cw+adon_VBDI +ta_D^N	+teowas_N	^N ,_ wylt_MDPI +tu_PRO^N we_PRO^	West-Saxon Gospels	s. xi	West Saxon	Bible
x		10075000,22.10>_CODE +Da_ADV^T eodon_VBDI +ta_D^N	+teowas_N	^N ut_RP on_P +ta_D^A	West-Saxon Gospels	s. xi	West Saxon	Bible
x		054200,12.37>_CODE Eadige_ADJ^N synt_BEPI +ta_D^N	+teowas_N	^N +te_C se_D^N hlaford_N^	West-Saxon Gospels	s. xi	West Saxon	Bible
x		gemet_VBPI ,_ eadige_ADJ^N synt_BEPI +ta_D^N	+teowas_N	^N ,_ cowsgosp,Lk [WSCp]:12.38.4705_ID <T0643005	West-Saxon Gospels	s. xi	West Saxon	Bible
x		Cp]:17.10.5038_ID cwe+ta+d_VBI ,_ unnytte_ADJ^N	+teowas_N	^N we_PRO^N synt_BEPI ,_ cowsgosp,Lk [	West-Saxon Gospels	s. xi	West Saxon	Bible
x		^N for_VBDI +ta_ADV^T urnon_VBDI his_PRO\$	+teowas_N	^N ongean_P hyne_PRO^A cowsgosp,Jn [	West-Saxon Gospels	s. xi	West Saxon	Bible
x		:18.17.7213_ID <T06440082900,18.18>_CODE +Da_D^N	+teowas_N	^N & _CONJ +da_D^N +tegnas_N^N	West-Saxon Gospels	s. xi	West Saxon	Bible
	x	_N^N by+d_BEPI +tonne_P Godes_NR^G	+teowas_N	^N on_P cyrcan_N God_NR^A +	The Homilies of Wulfstan		West Saxon	Homilies
	x	73_ID <T04250001100,28>_CODE And_CONJ Godes_NR^G	+teowas_N	^N syndan_BEPI m+a+de_N & _CONJ	The Homilies of Wulfstan		West Saxon	Homilies
	x	58_ID <T04260001200,34>_CODE And_CONJ Godes_NR^G	+teowas_N	^N sindon_BEPI m+a+de_N & _CONJ	The Homilies of Wulfstan		West Saxon	Homilies
	x	66_ID <T04270001000,33>_CODE And_CONJ Godes_NR^G	+teowas_N	^N syndan_BEPI m+a+te_N & _CONJ	The Homilies of Wulfstan		West Saxon	Homilies
x		to_P bearnum_N^D acende_VBN^N ,_ +after_P	+teowe_N	^D +t+are_D^G halgan_ADJ^G	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	+am_D^D foresprecanan_RP+VBN^D Godes_NR^G	+teowe_N	^D Trumhere_NR^D for+don_P +te_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	+t+are_D^D \$+afestan_ADJ^D Cristes_NR^G	+teowe_N	^D ,_ seo_D^N +arest_ADV\$^T wiifa_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	+arendracan_N to_P +tam_D^D Godes_NR^G	+teowe_N	^D Equitie_NR^D cogregdC,GD_1_[C]:4.29.7.304_ID &	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_VBID Nonnose_NR^D +tam_D^D Godes_NR^G	+teowe_N	^D ,_ cogregdC,GD_1_[C]:7.50.34.576_ID <T0672003	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_D^N gebodod_VBN +tam_D^D Godes_NR^G	+teowe_N	^D Benedicte_NR^D fram_P +tam_D^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	comon_VBDI to_P +tam_D^D Godes_NR^G	+teowe_N	^D Benedicte_NR^D cogregdC,GD_2_[C]:5.112.20.1308	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_VB Benedicte_NR^D +tam_D^D Godes_NR^G	+teowe_N	^D ,_ cogregdC,GD_2_[C]:6.114.7.1336_ID <T067400	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives

	x	\$+tas_D^G \$+almihtigan_ADJ^G \$Godes_NR^G \$	+teowe_N	^D \$onsende_RP+VBD \$lac_N^A <MS:	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+tas_D^G +almihtigan_ADJ^G Godes_NR^G	+teowe_N	^D Benedicte_NR^D , , cogregdC,GD_2_[C]:16.134.33.	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_VBPS_ , +tam_D^D ilcan_ADJ^D Godes_NR^G	+teowe_N	^D , , +te_C he_PRO^N gesette_VBD +	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	400.23.153.5>_CODE \$+Da_ADV^T +tam_D^D Godes_NR^G	+teowe_N	^D \$w+as_BEDI +tis_D^N ges+	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_N Benedicte_NR^D +tam_D^D Godes_NR^G	+teowe_N	^D , , cogregdC,GD_2_[C]:31.163.5.1955_ID & CONJ	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_VBD Martino_NR^D +tam_D^D Godes_NR^G	+teowe_N	^D to_P d+aghwamicum_ADJ^D bryce_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	ADV^T to_P +dam_D^D Godes_NR^G \$	+teowe_N	^D , , & CONJ hit_PRO^A him_PRO^D	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_BEDI & CONJ geeowed_VBN +tam_D^D Godes_NR^G	+teowe_N	^D be_P his_PRO\$ +ande_N & CONJ \$	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+at_C , , +ta_P +tam_D^D Godes_NR^G	+teowe_N	^D w+as_BEDI his_PRO\$ an_NUM^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	asend_VBN to_P +tam_D^D Godes_NR^G	+teowe_N	^D +Aquitie_NR^D cogregdH,GD_1_[H]:4.29.6.277_ID	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_VBDI Nonnose_NR^D +tam_D^D Godes_NR^G	+teowe_N	^D , , cogregdH,GD_1_[H]:7.50.33.480_ID <T0679002	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_VBD Benedicte_NR^D , , +tam_D^D Godes_NR^G	+teowe_N	^D , , cogregdH,GD_2_[H]:6.114.6.1107_ID <T068200	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+tas_D^G +almihtigan_ADJ^G Drihtnes_NR^G	+teowe_N	^D asende_VBD to_P lake_N^D	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_P +tam_D^D ylcen_ADJ^D Godes_NR^G	+teowe_N	^D +tare_D^G cyricean_N^G	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+tas_D^G +almihtigan_ADJ^G Godes_NR^G	+teowe_N	^D Benedicte_NR^D , , cogregdH,GD_2_[H]:16.134.33.	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+ar_ADV^T behet_VBDI his_PRO\$ getrywum_ADJ^D	+teowe_N	^D Benedicte_NR^D , , +t+at_C he_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^D , , +t+at_C +tysum_D^D Godes_NR^G	+teowe_N	^D mihte_MDD symle_ADV^T +at_P	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	ferde_VBD to_P +tam_D^D Godes_NR^G	+teowe_N	^D Benedicte_NR^D & CONJ him_PRO^D	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^A Benedicte_NR^D +tam_D^D Godes_NR^G	+teowe_N	^D , , cogregdH,GD_2_[H]:31.163.5.1577_ID & CONJ	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+tan_D^I , , +te_C hine_PRO^A to_P	+teowe_N	^D geceas_VBDI , , +t+at_D^N w+	Saint Neot	s. xii med.		Biography, lives
	x	_NR^N me_PRO^D forgeaf_VBDI , , +dinum_PRO\$^D	+teowe_N	^D , , cootest,Gen:33.5.1359_ID <T06210071800.33.	Heptateuch	s. xi	West Saxon	Bible
	x	min_PRO\$^N hlaford_N^N beforan_P hys_PRO\$	+teowe_N	^D , , cootest,Gen:33.14.1370_ID & CONJ ic_PRO^N	Heptateuch	s. xi	West Saxon	Bible
	x	_PRO^N spr+ace_VBD to_P +tynum_PRO\$^D	+teowe_N	^D ic_PRO^N h+afde_HVD +te_	Heptateuch	s. xi	West Saxon	Bible
x		_PRO^N cym+d_VBPI , , to_P minum_PRO\$^D	+teowe_N	^D , , wyrce_VBI +tis_D^A , , cowsgosp,Mt_[	West-Saxon Gospels	s. xi	West Saxon	Bible
x		8.4108_ID & CONJ ic_PRO^N secge_VBP minum_PRO\$^D	+teowe_N	^D , , do_VBPH +tis_D^A , , cowsgosp,Lk_[	West-Saxon Gospels	s. xi	West Saxon	Bible
	x	+are_D^G foresprecenan_RP+VBN^G Godes_NR^G	+teowe_N	^G sawle_N^A Hilde_NR^G +t+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	bicge_VBP , , gif_P hi_PRO^N beo+d_BEPI	+teowe_N	^N ; , +ta_D^N +te_C on_P	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x	^T w+aron_BEDI +da_D^N Cristes_NR^G	+teowe_N	^N utgongende_RP+VAG of_P cirican_N	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	seo_D^N foresprecene_RP+VBN^N Cristes_NR^G	+teowe_N	^N Torhtgy+d_NR^N +treo_NUM^A	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	_N seo_D^N wilsume_ADJ^N Godes_NR^G	+teowe_N	^N , , +tare_D^G noma_N^N	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	_HV seo_D^N gemyndgode_VBN^N Cristes_NR^G	+teowe_N	^N , , for+don_P heo_PRO^N of_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	_C seo_D^N +afeste_ADJ^N Cristes_NR^G	+teowe_N	^N Hild_NR^N abbudisse_N^N +t+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	_N Hild_NR^N seo_D^N Cristes_NR^G	+teowe_N	^N , , cobede,Bede_4:24.332.29.3341_ID & CONJ heo	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	seo_D^N foresprecene_RP+VBN^N Cristes_NR^G	+teowe_N	^N Hild_NR^N abbudisse_N^N ealle_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	T04970000900.3.4>_CODE And_CONJ se_D^N Godes_NR^G	+teowe_N	^N \$Theothimus_NR^N gefand_VBDI +t+at_	Saint Margaret	s. xii		Biography, lives
	x	+T+ar_ADV^L se_D^N Godes_NR^G	+teowe_N	^N Sanctus_NR Neotus_NR^N his_PRO\$	Saint Neot	s. xii med.		Biography, lives
x		.63_ID & CONJ nolde_NEG+MDD , , +t+at_C his_PRO\$	+teowe_N	^N on_P swa_ADV medemlice_ADJ^A +	Saint Neot	s. xii med.		Biography, lives
x		tod+age_ADV^T w+aron_BEDI Somnitum_NR^D	+teowe_N	^N , , gif_P ge_PRO^N him_PRO^	Orosius	s. x	West Saxon	History
	x	^T for_P o+dren_ADJ^D Godes_NR^G	+teowen_N	^D , , +t+at_C heo_PRO^N heom_	Honorius of Autun, Elucidarium	s. xii med	Kentish	Religious treatise
	x	+te_C gemedomast_VBPI \$gecy+tan_VB +tinre_PRO\$^D	+teowen_N	^D +t+at_C +tu_PRO^N eart_	Saint Margaret	s. xi med.		Biography, lives

x			+der_ADJ^N by+d_BEPI +t+are_D^G	+teowen_N	^G _.. coalcuin,Alc. [Warn_35]:461.352_ID <T069400	Alcuin's De Virtutibus et Vitiis	s. xii med.		Religious Treatise
	x		_D^A geomerunga_N^A his_PRO\$ gebundenra_VBN^G	+teowen_N	^G _.. conicodC,Nic_[C]:301.295_ID <T06480017600,	The Gospel of Nichodemus	s. xii med.		Apocrypha
	x		Torhtgy+d_NR^N seo_D^N Godes_NR^G	+teowen_N	^N +dreo_NUM^A gear_N^A +after_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x		_1]:9.107.105_ID lc_PRO^N eom_BEPI Drihtnes_NR^G	+teowen_N	^N _.. coblick,HomU_18_[BlHom_1]:9.107.106_ID gew	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		_PRO^N eom_BEPI mines_PRO\$^G Drihtnes_NR^G	+teowen_N	^N _.. coblick,HomU_18_[BlHom_1]:13.172.149_ID ge	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		_C heo_PRO^N sylf_ADJ^N hie_PRO^A	+teowen_N	^N nemde_VBD _.. coblick,HomU_18_[BlHom_1]:13.173.	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		f+ader_N^N +t+at_C +tin_PRO\$^N	+teowen_N	^N +de_PRO m+age_MDPS gegretan_VB _..	Saint Euphrosyne	s. xi in	West Saxon	Biography, lives
	x		_CONJ seo_D^N ylce_ADJ^N Godes_NR^G	+teowen_N	^N gehyrde_VBD on_P +ta_D^A	Martyrology	s. xi (3rd quarter)		Biography, lives
	x		^A syngigan_ADJ^A _.. +tu_PRO^N Godes_NR^G	+teowen_N	^N ?.. comary,LS_23_[MaryofEgypt]:189.125_ID <T05	Mary of Egypt	s. xi in	West Saxon	Biography, lives
x			lc_PRO^N eom_BEPI an_NUM^N his_PRO\$	+teowena_N	^G of_P +tam_D^D ungerimur_N^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x		bep+ac+d_VBPI +anne_NUM^A Godes_NR^G	+teowena_N	^G he_PRO^N ge+abilih+d_VBPI +	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x		an_NUM^N +d+as_D^G bisceopes_N^G	+teowena_N	^G hys_PRO^G cu+da_N^N +	West-Saxon Gospels	s. xi	West Saxon	Bible
x			_CONJ ge_CONJ his_PRO\$ +teowas_N^N ge_CONJ	+teowena_N	^N _.. coeust,LS_8_[Eust]:141.143_ID <T0490000600	Saint Eustace and his Companions	s. xi in.	West Saxon	Biography, lives
	x		6810001400,93.17>_CODE Hu_WADV +ta_D^N Godes_NR^	+teowena_N	^N +after_P dea+de_N^D wurdon_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		030700,23.150.29>_CODE Hu_WADV +ta_D^N Godes_NR^	+teowena_N	^N +after_P dea+de_N^D wurdon_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		+at_C ic_PRO^N mote_MDPS +tine_PRO\$^A	+teowene_N	^A mine_PRO\$^A gem+accan_N^A	Saint Eustace and his Companions	s. xi in.	West Saxon	Biography, lives
x			beo_BEPS ge+abylged_VBN ongen_P +tine_PRO\$^A	+teowene_N	^A _.. coeust,LS_8_[Eust]:347.380_ID <T0490001590	Saint Eustace and his Companions	s. xi in.	West Saxon	Biography, lives
	x		me_PRO +turh_P +tas_D^A +tine_PRO\$^A	+teowene_N	^A +ateowdest_VBDI hu_WADV micel_Q^A	Mary of Egypt	s. xi in	West Saxon	Biography, lives
	x		_VBI nu_ADV^T Drihten_NR^N +tine_PRO\$^A	+teowene_N	^A +after_P +tinum_PRO\$^D worde_N^	Mary of Egypt	s. xi in	West Saxon	Biography, lives
	x		+t+as_D^G +almihtigan_ADJ^G Godes_NR^G	+teowene_N	_.. cogregdH,GD_1_[H]:4.31.16.311_ID <T067900135	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x			_VBI on_P erre_N from_P +tinre_PRO\$^D	+teowene_N	^D _.. coblick,HomS_26_[BlHom_7]:89.109.1136_ID g	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		ADV^T _.. Drihten_NR^N _.. for_P +tinre_PRO\$^D	+teowene_N	^D _.. Sancta_NR Marian_NR^D _.. +ta_D^	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		^N be_P +t+are_D^D Godes_NR^G	+teowene_N	^D _.. +te_C +t+ar_ADV^L swa_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		^D w+are_BED mildsiend_N^N _.. +tinre_PRO\$^D	+teowene_N	^D _.. comargaT,LS_16_[MargaretCot.Tib_.A.iii]:18.	Saint Margaret	s. xi med.		Biography, lives
	x		_VBD +ta_D^A ea+tmodesse_N^A his_PRO\$	+teowene_N	^G _.. coblick,HomU_18_[BlHom_1]:7.54.56_ID <T055	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x		^N +tissere_D^G halgan_ADJ^G Godes_NR^G	+teowene_N	^G lichaman_N on_P eor+tan_N	Mary of Egypt	s. xi in	West Saxon	Biography, lives
	x		_.. +tinra_PRO\$^G +teowa_N^G &_CONJ +tira_PRO\$^G	+teowenna_N	^G &_CONJ ealra_Q^G +t+ara_D^	Chrodegang of Metz	s. xi (3rd quarter)		Rule
	x		NR^N _.. gefultuma_VBI me_PRO^D _.. +tinre_PRO\$^D	+teowenne_N	^D _.. +t+at_C ic_PRO^N n+	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
	x		_N h+abbe_HVPS +tisse_D^G +tinre_PRO\$^G	+teowenne_N	^G _.. and_CONJ +t+at_C heo_PRO^	Saint Euphrosyne	s. xi in	West Saxon	Biography, lives
	x		geleornes_N^N +t+are_D^G Godes_NR^G	+teowenne_N	^G _.. comart3,Mart_5_[Kotzor]:Oc19,A.1.1987_ID <	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x			_Q^N gebycgge_VBPS his_PRO\$ dohtar_N on_P	+teowenne_N	_.. ne_NEG sie_BEPS hio_PRO^N ealles_	Alfred's Introduction to Laws	s. ix/x - x2	West Saxon	Laws
x			+arest_ADV^T forlegorwif_N^N mid_P hire_PRO\$	+teowenum_N	^D _.. comart3,Mart_5_[Kotzor]:Au8,A.5.1407_ID hi	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x			_D^A wuldor_N^A his_PRO\$ getreowan_ADJ^G	+teowes_N	^G _.. cobede,Bede_3:11.192.15.1943_ID <T06880027	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x		+t+te_CONJ +t+as_D^G Godes_NR^G	+teowes_N	^G synna_N onfon_RP+VB _.. coblick,HomS_14_[	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
x			_.. ne_NEG onscunige_VBPS +du_PRO^N +tines_PRO\$^G	+teowes_N	^G m+anigfealdan_ADJ^A word_N^A _..	Saint Eustace and his Companions	s. xi in.	West Saxon	Biography, lives
	x		_MDDI beforan_P +t+as_D^G Godes_NR^G	+teowes_N	^G eagum_N^D +tone_D^A ylcen_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		+t+as_D^G geleaffullan_ADJ^G Godes_NR^G	+teowes_N	^G Benedices_NR^G _.. in_P +tam_D^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		+as_D^G arwyrtan_ADJ^G Godes_NR^G	+teowes_N	^G _.. cogregdC,GD_2_[C]:31.164.19.1977_ID <T0674	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		he_PRO^N dyde_VBD gymnesse_N^A his_PRO\$	+teowes_N	^G _.. +tam_D^D +te_C he_PRO^	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x		_PRO^N gesawon_VBDI sumes_N^G Godes_NR^G	+teowes_N	^G sawle_N beran_VB upp_RP to_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives

	x	+as_D^G foresprecenan_RP+VBN^G Godes_NR^G	+teowes_N	^G & _CONJ him_PRO^D w+as_BEDI	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+alde_RP+VBD +t+as_D^G Godes_NR^G	+teowes_N	^G mod_N^N _ ,_ +t+at_C he_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^N beforan_P +t+as_D^G Godes_NR^G	+teowes_N	^G eagum_N^D +tone_D^A ylcān_	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	+t+as_D^G geleafullan_ADJ^G Godes_NR^G	+teowes_N	^G Benedictes_NR^G twa_NUM^A d+	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	^N to_P +d+as_D^G Godes_NR^G	+teowes_N	^G fotum_N^D comart3,Mart_5_[Kotzor]:Se15,	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x		worulde_N +t+as_D^G m+atestan_ADJS^G	+teowes_N	^G _ ,_ conicodD,Nic_[D]:80.71_ID <T06490004400,82	The Gospel of Nichodemus	s. xi		Apocrypha
	x	ge_PRO^N mihton_MDDI ahan_MD Godes_NR^G	+teowes_N	to_TO beswicenne_VB^D ? _ ,_ comargaC,LS_14_[Margare	Saint Margaret	s. xii		Biography, lives
	x	^G +tara_D^G untrumra_ADJ^G Cristes_NR^G	+teowna_N	^G _ ,_ & _CONJ swi+dust_ADV+ta_D^A +	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	_N^A he_PRO^N h+afde_HVD getiohhod_VBN	+teowu_N	^A _ ,_ buton_P englum_N^D & _CONJ monnum_	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
	x	^D +tissere_D^G worulde_N^G _ ,_ Godes_NR^G	+teowum_N	^D and _CONJ his_PRO\$ +tearfum_N^D _ ,_	Ælfric's Homilies Supplemental		West Saxon	Homilies
	x	_MAN^N sceal_MDPI bet+acan_VB Godes_NR^G	+teowum_N	^D into_P +tam_D^D mynstre_N^	Ælfric's Homilies Supplemental		West Saxon	Homilies
	x	circean_N of_P +tam_D^D Godes_NR^G	+teowum_N	^D _ ,_ coaelive,+ALS_[Basil]:318.663_ID and _CONJ	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x		ac _CONJ ic_PRO^N bebeode_VBP minum_PRO\$^D	+teowum_N	^D +t+at_C hi_PRO^N hi_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x	_N^D and _CONJ wisum_ADJ^D Godes_NR^G	+teowum_N	^D _ ,_ coaelive,+ALS[Lucy]:52.2201_ID <T031000020	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x	_VBPS mid_P ct+anum_ADJ^D Godes_NR^G	+teowum_N	^D _ ,_ to_P Cristes_NR^G +teowdome_N^	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x		_PRO habban_HV huru_FP him_PRO^D to_P	+teowum_N	^D to_P heora_PRO\$ +tenungum_N^D _ ,_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x	_NR^G mid_P +dam_D^D Cristes_NR^G	+teowum_N	^D _ ,_ +da_D^N +te_C mid_P	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	+der_ADJ^N d+aL_N^N Godes_NR^G	+teowum_N	^D _ ,_ +tridda_ADJ^N +tearfum_N^D _ ,_ se_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
x		^G +tegnum_N^D & _CONJ eallum_Q^D heora_PRO\$	+teowum_N	^D _ ,_ in_P +tam_D^D m+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	+tam_D^D ilcan_ADJ^D Godes_NR^G	+teowum_N	^D mid_P +ta_D^A foresprecenan_RP+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	heo_PRO^N gel+aded_VBN from_P hire_PRO\$	+teowum_N	^D & _CONJ +tignenum_N^D to_P +t+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	+am_D^D o+drum_ADJ^D Godes_NR^G	+teowum_N	^D +te_C +d+ar_ADV^L w+	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
	x	_ ,_ +tam_D^D earmestan_ADJS^D Godes_NR^G	+teowum_N	^D +te_C +ta_D^A cyrican_N^	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
	x	eart_BEPI feor_ADV^L fram_P +tinum_PRO\$^D	+teowum_N	^D _ ,_ coblick,LS_1.2_[AndrewMor[BiHom_19]]:235.12	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
x		^N _ ,_ coboeth,Bo:7.18.5.287_ID mid_P +tam_D^D	+teowum_N	^D w+as_BEDI on_P symbel_ADV^	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
x		^N _ ,_ coboeth,Bo:7.18.5.288_ID mid_P +tam_D^D	+teowum_N	^D ic_PRO^N eom_BEPI ealne_Q^	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
x		^N up_RP gefere_VBP mid_P minum_PRO\$^D	+teowum_N	^D \$+tonne_ADV^T forseo_VBP we_PRO^	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
x		_ ,_ <T02120005400,244.95> _CODE To_P minum_PRO\$^D	+teowum_N	^D do_VBPH +tis_D^A _ ,_ cocathom1,+ACHom_	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	^N bi+d_BEPI gemyndig_ADJ^N Godes_NR^G	+teowum_N	^D +te_C +da_D^A halgan_N^	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x		ungesewenlice_ADV mid_P his_PRO\$ gecorenum_VBN^D	+teowum_N	^D _ ,_ swa_ADV swa_P he_PRO^N	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	_P +tam_D^D getrywestan_ADJS^D mynstres_N^G	+teowum_N	^D _ ,_ cochdrul,ChrodR_1:9.7.219_ID & _CONJ hi_PRO	Chrodegang of Metz	s. xi (3rd quarter)		Rule
	x	_CONJ eallon_Q^D +tam_D^D Godes_NR^G	+teowum_N	^D +te_C heom_PRO^D mid_P	Anglo-Saxon Chronicle D	s. xi med. - xi		History
	x	_P Cynetanbyrig_NR^D +tam_D^D Godes_NR^G	+teowum_N	^D for_P mine_PRO\$^A sawle_N^	Charters and Wills		Kentish	Charters and Wills
	x	com_VBDI to_P +dam_D^D Godes_NR^G	+teowum_N	^D ne_NEG dorste_MDD he_PRO^N	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x		comon_VBDI to_P +tyslicum_ADJ^D eowrum_PRO\$^D	+teowum_N	^D _ ,_ cogregdC,GDPref_and_4_[C]:12.276.22.4040_ID	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
	x	_P hw+at_WPRO^A sceal_MDPI Godes_NR^G	+teowum_N	^D and _CONJ Godes_NR^G +tearfum_N^	Institutes of Polity	s. xi in.	West Saxon	Ecclesiastical laws
	x	_P hw+at_WPRO^A sceal_MDPI Godes_NR^G	+teowum_N	^D and _CONJ Godes_NR^G +tearfum_N^	Institutes of Polity	s. xi (3rd quarter)	West Saxon	Ecclesiastical laws
	x	+ag+ter _CONJ ge _CONJ be_P Godes_NR^G	+teowum_N	^D ge _CONJ be_P Gode_NR^D	Institutes of Polity	s. xi (3rd quarter)	West Saxon	Ecclesiastical laws
	x	_D^A ct+annysse_N^A on_P his_PRO\$	+teowum_N	^D swutelice_ADV _ ,_ +ta_ADV^T +ta_P	Ælfric's Letter to Sigefyrth	s. xii med.	West Saxon	Religious treatise
	x	^N synd_BEPI tosaewene_RP+VBN^N _ ,_ Godes_NR^G	+teowum_N	^D to_P lare_N and _CONJ to_	Ælfric's Letter to Wulfgeat	s. xi2 , xii med.	West Saxon	Religious treatise

		x	biggengcum_N^D and_CONJ be_P Godes_NR^G	+teowum_N	^D_., colwsizeXa,+Alet_1_[Wulfsize_Xa]:12.13_ID	Ælfric's Letter to Wulfsize	s. xi med., xi	West Saxon	Religious treatise
		x	_N^D and_CONJ eallum_Q^D Godes_NR^G	+teowum_N	^D_., +t+at_C hi_PRO^N healda_n	Ælfric's Letter to Wulfsize	s. xi med., xi	West Saxon	Religious treatise
		x	^A +triddan_ADJ^A +tam_D^D Godes_NR^G	+teowum_N	^D_., +te_C +tare_D^G cyrcan_	Ælfric's Letter to Wulfsize	s. xi med., xi	West Saxon	Religious treatise
x			_N^N cw+a+d_VBDI to_P his_PRO\$	+teowum_N	^D_Malcum_NR^D <paren>_CODE se_D^	Saint Margaret	s. xii		Biography, lives
x			_,+tu_PRO^N +de_C forbude_VBD +tynum_PRO\$^D	+teowum_N	^D +t+at_C hig_PRO^N +ta_	The Gospel of Nichodemus	s. xi (3rd quarter) - xii		Apocrypha
		x	^A he_PRO^N h+afde_HVD Godes_NR^G	+teowum_N	^D on_P oftsi+tas_N^A to_	Orosius	s. x	West Saxon	History
x			+a+d_VBDI he_PRO^N to_P hys_PRO\$	+teowum_N	^D_., witodlice_ADV +tas_D^N gyfta_N^	West-Saxon Gospels	s. xi	West Saxon	Bible
x			[WSCp]:13.34.3257_ID &_CONJ sealde_VBD his_PRO\$	+teowum_N	^D +t+ane_D^A anwald_N^A	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	_D^N f+ader_N^N to_P his_PRO\$	+teowum_N	^D_., Bringa+d_VBI ra+de_ADV +t+	West-Saxon Gospels	s. xi	West Saxon	Bible
		x	_, swa_ADV swa_P man_MAN^N Godes_NR^G	+teowum_N	^D nu_ADV^T de+d_VBPI to_	The Homilies of Wulfstan		West Saxon	Homilies
		x	_, swa_ADV swa_P man_MAN^N Godes_NR^G	+teowum_N	^D nu_ADV^T de+d_VBPI to_	The Homilies of Wulfstan		West Saxon	Homilies
		x	cw+a+t_VBDI_., +Tu_PRO^N Cristes_NR^G	+teowwe_N	^N_., ahefe_VBI +tinne_PRO\$^A fot_N^	Saint Margaret	s. xi med.		Biography, lives
x			n_35]:461.352_ID <T06940023600,462>_CODE +Ta_D^N	+teowwes_N	^N heom_PRO^D ondr+ade+d_VBPI	Alcuin's De Virtutibus et Vitiis	s. xii med.		Religious Treatise
		x	com_VBDI to_P hym_PRO^D an_NUM^N	+teowyn_N	^N cowsgosp,Mt_[WSCp]:26.69.1973_ID &_CONJ cw+a+	West-Saxon Gospels	s. xi	West Saxon	Bible
x			T09280003800,21>_CODE Gif_P he_PRO^N +donne_ADV^T	+deow_N	^A o+d+de_CONJ +deowmennen_N^A	Alfred's Introduction to Laws	s. ix/x - x2	West Saxon	Laws
x			041700,21.2>_CODE Gyf_P +du_PRO^N Ebreiscne_ADJ^A	+deow_N	^A bigst_VBPI_., +teowige_VBPS +de_PRO syx_	Heptateuch	s. xi	West Saxon	Bible
		x	Hwi_WADV geswenctest_VBDI +du_PRO^N +tinne_PRO\$^A	+deow_N	^A_., cootest,Num:11.11.4032_ID Hwi_WADV nabbe_N	Heptateuch	s. xi	West Saxon	Bible
		x	_VBDI wi+d_P Moyses_NR^A_., minne_PRO\$^A	+deow_N	^A_., cootest,Num:12.8.4109_ID <T06240007500,12.	Heptateuch	s. xi	West Saxon	Bible
		x	_VBPI is_BEPI +t+ara_D^G synna_N^G	+deow_N	^N_., coaelive,+ALS [Christmas]:105.83_ID <T0302	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	+at_C man_MAN^N be_BEPS Cristes_NR^G	+deow_N	^N_., coaelive,+ALS[Agatha]:45.2039_ID <T0309000	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	se_D^N arwyr+da_ADJ^N Godes_NR^G	+deow_N	^N monig_Q^A gear_N^A in_	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	se_D^N aarwyr+da_ADJ^N Cristes_NR^G	+deow_N	^N &_CONJ m+assepreost_N^N_., se_D^	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	se_D^N arwyr+ta_ADJ^N Cristes_NR^G	+deow_N	^N &_CONJ saceard_N^N Ecbriht_NR^N	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	o+d+de_CONJ rihtwis_ADJ^N Godes_NR^G	+deow_N	^N_., cocathom1,+ACHom_I_,34:472.201.6839_ID <T0	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	230.618_ID <T02540011100,26.233>_CODE Godes_NR^G	+deow_N	^N se_D^N +de_C had_N^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_VBD se_D^N eadiga_ADJ^N Godes_NR^G	+deow_N	^N him_PRO^D togeanes_P_., cocathom2,+ACHom_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_CONJ se_D^N gehadoda_VBN^N Godes_NR^G	+deow_N	^N symle_ADV^T on_P cl+annysse_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	+tonne_ADV^T +d+are_D^G synne_N^G	+deow_N	^N_., cocathom2,+ACHom_II_,13:129.74.2840_ID <T0	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_, +t+at_C nan_NEG+Q^N Godes_NR^G	+deow_N	^N ne_NEG sceolde_MDD_., on_P him_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			_C is_BEPI +t+ara_D^G +ahta_N^G	+deow_N	^N_., he_PRO^N +deowa+d_VBPI him_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	beon_BE_., sie_BEPS se_D^N eower_PRO\$^N	+deow_N	^N_., cocura,CP:17.121.4.810_ID <T06560053700,17	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x			_VBDI +donne_ADV^T_., Se_D^N yfela_ADJ^N	+deow_N	^N cui+d_VBPI on_P his_PRO\$	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x	_NEG scyle_MDPS nan_NEG+Q^N Godes_NR^G	+deow_N	^N hine_PRO^A selfne_ADJ^A to_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x(?)	+de_C he_PRO^N bi+d_BEPI gesewen_VBN	+deow_N	^N on_P his_PRO\$ +denunge_N_., cocura,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x	_BEP ic_PRO^N no_NEG+ADV Godes_NR^G	+deow_N	^N_., cocura,CP:19.147.20.999_ID <T06560068600,1	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x	73.13.1776_ID &_CONJ cw+a+d_VBDI_., +din_PRO\$^N	+deow_N	^N h+af+d_HVPI nu_ADV^T	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x	_, he_PRO^N bi+d_BEPI hiewcu+dllice_ADJ^N	+deow_N	^N +d+am_D^D Godes_NR^G	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x	_P min_PRO\$^N se_D^N leofa_ADJ^N	+deow_N	^N lob_NR^N_., and_CONJ deofles_N^	Saint Eustace and his Companions	s. xi in.	West Saxon	Biography, lives
		x	_D^A gehyrde_VBD se_D^N Godes_NR^G	+deow_N	^N_., he_PRO^N ongann_AXDI clypian_VB	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x			+d_VBPI_., is_BEPI +dara_D^G sinna_N^G	+deow_N	^N_., colwstan2,+Alet_3_[Wulfstan_2]:127.183_ID	Ælfric's Second Letter to Wulfstan	s. xi med., xi	West Saxon	Religious treatise

x			_N^D_ cym_VBI_ +tu_PRO^N yfela_ADJ^N	+deow_N	^N_ comart3,Mart_5 [Kotzor]:Jy19,B.2.1210_ID <	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x			_N^D onfenge_RP+VBDS_ swa_P se_D^N	+deow_N	^N w+are_BEDS se_D^N +de_	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
	x		otest,Exod:21.5.3223_ID & CONJ beo_BEPS his_PRO\$	+deow_N	^N a_ADV^T world_N_ cootest,Exod:21.5.3224_	Heptateuch	s. xi	West Saxon	Bible
x			_PRO^N +afre_ADV^T sy+d+dan_ADV^T	+deow_N	^N_ cootest,Lev:25.11.3861_ID <T06230013600,25	Heptateuch	s. xi	West Saxon	Bible
x			_VBI +d+at_C +du_PRO^N w+are_BEDS	+deow_N	^N on_P Egypta_NR^G lande_N^	Heptateuch	s. xi	West Saxon	Bible
x			_PRO^N +de_PRO^D sy+d+dan_ADV^T	+deow_N	^N on_P ecnysse_N_ cootest,Deut:15.16.4758_ID	Heptateuch	s. xi	West Saxon	Bible
	x		0,34.5>_CODE Moyses_NR^N +da_ADV^T_ Godes_NR^G	+deow_N	^N_ w+as_BEDI +d+ar_ADV^L	Heptateuch	s. xi	West Saxon	Bible
x			cw+a+t_VBDI +tu_PRO^N yfela_ADJ^N	+deow_N	^N & CONJ slawa_ADJ^N_ +du_PRO^N	West-Saxon Gospels	s. xi	West Saxon	Bible
	x		^G beo+d_BEPI_ & CONJ huru_FP Godes_NR^G	+deowa_N	^G_ he_PRO^N wi+ds+ac+d_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x		_ADV micelre_Q^G gesomnunge_N^G Godes_NR^G	+deowa_N	^G_ w+as_BEDI smeagende_VAG be_P +	Laws of Ine	s. xi/xii	West Saxon	Laws
	x		<T06250011800,9.27>_CODE Gemun_VBI +dinra_PRO\$^G	+deowa_N	^G_ Abrahames_NR^G & CONJ Isaaces_NR^G &_	Heptateuch	s. xi	West Saxon	Bible
x			_D^N hlaforD_N^N ge_CONJ se_D^N	+deowa_N	^N_ se_D^N rica_ADJ^N and_	Ælfric's Homilies Supplemental		West Saxon	Homilies
	x		_CONJ se_D^N gehadoda_VBN^N Godes_NR^G	+deowa_N	^N healde_VBPS his_PRO\$ cl+annysse_N_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x			elive,+ALS [Swithun]:419.4481_ID and CONJ se_D^N	+deowa_N	^N aras_VBDI ahred_VBN^N +turh_P +	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x			_D^N hlaforD_N^N and CONJ se_D^N	+deowa_N	^N_ gelice_ADV clypia+d_VBPI_ to_P +	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			w+a+d_VBDI_ <T02750006900,193.113>_CODE Se_D^N	+deowa_N	^N +de_C wat_VBPI his_PRO\$ hlaforDes_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			213.14.4713_ID <T02790001400,213.16>_CODE Se_D^N	+deowa_N	^N +da_ADV^T dyde_VBD swa_ADV_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		215.72.4757_ID <T02790005100,216.77>_CODE Se_D^N	+deowa_N	^N gecyrd_VBD ham_ADV^D_ cocathom2,+ACHom_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		216.90.4773_ID <T02790006100,216.95>_CODE Se_D^N	+deowa_N	^N cw+a+d_VBDI_ <T02790006200,216.95>_CODE Hlaf	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		00,266.185>_CODE lob_NR^N so+dlice_ADV min_PRO\$^N	+deowa_N	^N gebit_VBPI for_P eow_PRO_ cocathom2,+	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		spr+acon_VBDI_ swa_ADV swa_P min_PRO\$^N	+deowa_N	^N lob_NR^N_ cocathom2,+ACHom_II_35:266.185.59	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		ac_CONJ ic_PRO^N eom_BEPI Godes_NR^G	+deowa_N	^N_ se_D^N asende_VBD me_PRO	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		,+ACHom_II_39.1:293.198.6675_ID and CONJ se_D^N	+deowa_N	^N si+d+dan_ADV^T gesundful_ADJ^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		_ for_P +dan_D^I +de_C se_D^N	+deowa_N	^N nat_NEG+VBPI hw+at_WPRO^A	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		_ for_P +dan_D^I +te_C se_D^N	+deowa_N	^N nat_NEG+VBPI hw+at_WPRO^A	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x		om2,+ACHom_II_40:300.42.6837_ID and CONJ se_D^N	+deowa_N	^N +t+at_D^N is_BEPI +de_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			01100,318.17>_CODE Eala_INTJ +du_PRO^N goda_ADJ^N	+deowa_N	^N_ and_CONJ getrywe_ADJ^N_ +tu_PRO^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			^T com_VBDI se_D^N o+der_ADJ^N	+deowa_N	^N se_D^N +de_C twa_NUM^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			01500,319.22>_CODE Eala_INTJ +du_PRO^N goda_ADJ^N	+deowa_N	^N and_CONJ getrywe_ADJ^N_ +du_PRO^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			_ID <T02970003000,320.54>_CODE Se_D^N goda_ADJ^N	+deowa_N	^N +te_C +da_D^A fif_NUM	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			D <T02970003500,320.77>_CODE Se_D^N ly+dra_ADJ^N	+deowa_N	^N se_D^N +de_C +t+at_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			04000,321.90>_CODE Eala_INTJ +du_PRO^N goda_ADJ^N	+deowa_N	^N and_CONJ getrywe_ADJ^N_ +tu_PRO^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			<T02970004300,321.99>_CODE Se_D^N asolcena_ADJ^N	+deowa_N	^N +te_C nolde_NEG+MDD tilian_VB	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			<T02970004800,322.112>_CODE +Du_PRO^N yfela_ADJ^N	+deowa_N	^N and_CONJ sleac_ADJ^N_ +te_PRO	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			<T02970006400,323.156>_CODE Se_D^N unholda_ADJ^N	+deowa_N	^N wear+d_BEDI +da_ADV^T aworpen_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			<T09300000700,3.1>_CODE Gif_P +tonne_ADV^T se_D^N	+deowa_N	^N butan_P his_PRO\$ gewitnesse_N wyrce_	Laws of Ine	s. xi/xii	West Saxon	Laws
x			& CONJ he_PRO^N by+d_BEPI +deowena_N^G	+deowa_N	^N his_PRO\$ gebro+drum_N^D_ cootest,	Heptateuch	s. xi	West Saxon	Bible
x			t,Gen:9.26.410_ID beo_BEPS Chanaan_NR^N his_PRO\$	+deowa_N	^N_ cootest,Gen:9.26.411_ID <T06210022300,9.27	Heptateuch	s. xi	West Saxon	Bible
x			.27.413_ID & CONJ beo_BEPS Chanaan_NR^N his_PRO\$	+deowa_N	^N_ cootest,Gen:9.27.414_ID <T06210022400,9.28	Heptateuch	s. xi	West Saxon	Bible
x			5.4755_ID <T06250015800,15.16>_CODE Gyf_P se_D^N	+deowa_N	^N +tonne_ADV^T cwe+de_VBPS +d+	Heptateuch	s. xi	West Saxon	Bible

	x	_PRO^D to_P :_, Moyses_NR^N :_, min_PRO\$^N	+deowa_N	^N :_, for+dferde_RP+VBD ;_, cootest,Josh:1.1.5164	Heptateuch	s. xi	West Saxon	Bible
	x	_N^A +de_C Moyses_NR^N :_, min_PRO\$^N	+deowa_N	^N :_, +de_PRO behead_VBD ;_, cootest,Josh:1.7.51	Heptateuch	s. xi	West Saxon	Bible
x		eow_PRO secge_VBP nys_NEG+BEPI se_D^N	+deowa_N	^N fur+dra_ADJR^N +tonne_P his_	West-Saxon Gospels	s. xi	West Saxon	Bible
x		to_P +deowan_N for+tam_P se_D^N	+deowa_N	^N nat_NEG+VBPI hw+at_WPRO^A	West-Saxon Gospels	s. xi	West Saxon	Bible
x		gosp,In_[WSCp]:15.20.7051_ID nis_NEG+BEPI se_D^N	+deowa_N	^N m+arra_ADJR^N +tonne_P his_	West-Saxon Gospels	s. xi	West Saxon	Bible
x		^A and_CONJ swa_ADV ahreddan_VB +tone_D^A	+deowan_N	^A ?_ cocathom2,+ACHom_II, 1:4.24.17_ID N+as_NEG	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	bydelas_N^A ge+dungene_ADJ^A Godes_NR^G	+deowan_N	^A to_P +dysum_D^D iglande_N^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	beheolde_VBD +du_PRO^N la_INTJ minne_PRO\$^A	+deowan_N	^A lob_NR^A :_, +t+at_C nan_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	_ Ne_NEG beheolde_VBD +du_PRO^N minne_PRO\$^A	+deowan_N	^A lob_NR^A :_, +t+at_C his_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		him_PRO^D gelangian_VB to_P +ta_D^A	+deowan_N	^A +te_C he_PRO^N +t+at_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	spr+ac_VBDI :_, +durh_P Moysen_NR^A his_PRO\$	+deowan_N	^A :_, cocathom2,+ACHom_II, 45:337.67.7567_ID <T0	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		man_MAN^N sceall_MDPI freogean_VB +alcne_Q^A	+deowan_N	^A :_, butan_P he_PRO^N fram_P	Heptateuch	s. xi	West Saxon	Bible
	x	+at_C God_NR^N gefrefra+d_VBPI his_PRO\$	+deowan_N	_ coaelive,+ALS [Maccabees]:120.4890_ID <T0325	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
	x	of_P Gode_NR^D gemiltsa_VBI +tinum_PRO\$^D	+deowan_N	^D :_, for_P +tan_D^I +de_C	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
	x	^A +at_P Gode_NR^D +turh_P his_PRO\$	+deowan_N	^D Benedicte_NR^D :_, +te_C hi_PRO^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	_D^N hlaford_N^N to_P +dan_D^I	+deowan_N	^D :_, <T02790006400,216.100>_CODE Far_VBI nu_ADV^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	eft_ADV^T ongean_RP to_P minum_PRO\$^D	+deowan_N	^D lobe_NR^D :_, cocathom2,+ACHom_II, 35:266.183.5	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x (?)		_PRO^N to_P +dam_D^D godum_ADJ^D	+deowan_N	^D :_, swa_ADV swa_P +dis_D^N	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	_N +te_C +durh_P ungecnyrdnysse_N +tisum_D^D	+deowan_N	^D geefent+aca+d_VBPI :_, cocathom2,+ACHom_II, 43:	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		_VBDI to_P +dam_D^D ly+dran_ADJ^D	+deowan_N	^D :_, <T02970004800,322.112>_CODE +Du_PRO^N yfela	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		_N^A of_P +dam_D^D yfelan_ADJ^D	+deowan_N	^D :_, cocathom2,+ACHom_II, 43:322.130.7258_ID an	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		genumen_VBN +at_P +dam_D^D yfelan_ADJ^D	+deowan_N	^D w+are_BEDS geseald_VBN +dam_D^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		_N^A getacnode_VBD +tam_D^D holdum_ADJ^D	+deowan_N	^D +te_C him_PRO^D gestrynde_VBD	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	_VBDI micela_Q^A mildheortnysse_N^A +dinum_PRO\$^D	+deowan_N	^D Dauide_NR^D minum_PRO\$^D f+	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		.1352_ID <T06560099400,29.201.20>_CODE +D+am_D^D	+deowan_N	^D is_BEPI beboden_VBN :_, &_CONJ +dus_ADV	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x	_BEPS :_, +t+at_C +tysum_D^D Godes_NR^G	+deowan_N	^D mihte_MDD symble_ADV^T +at_P	Gregory's Dialogues	s. xi	West Saxon/Anglian Mercian	Biography, lives
x		ge_PRO^N gecyrdon_VBDI to_P eowrum_PRO\$^D	+deowan_N	^D :_, cootest,Gen:18.5.685_ID Hi_PRO^N cw+	Heptateuch	s. xi	West Saxon	Bible
x		min_PRO\$^N hlaford_N^N to_P his_PRO\$	+deowan_N	+dus_ADV ?_ cootest,Josh:5.15.5284_ID <T0626000	Heptateuch	s. xi	West Saxon	Bible
x		Ne_NEG hate_VBP ic_PRO^N eow_PRO^A	+deowan_N	_ for_P +dan_D^I +de_C se_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		Ne_NEG hate_VBP ic_PRO^N eow_PRO^A	+deowan_N	_ for_P +dan_D^I +te_C se_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		_NEG telle_VBP ic_PRO^N eow_PRO to_P	+deowan_N	for+tam_P se_D^N +deowa_N^	West-Saxon Gospels	s. xi	West Saxon	Bible
	x	^T :_, God_NR^N +almihtig_ADJ^N :_, +tines_PRO\$^G	+deowan_N	^G bene_N :_, coaelive,+ALS [George]:134.3152_ID	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x		\$ halige_ADJ^A heafod_N^A to_P his_PRO\$	+deowan_N	^G handum_N^D :_, cocathom2,+ACHom_II, 3:21.91.511	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		genam_VBDI of_P us_PRO +t+as_D^G	+deowan_N	^G naman_N :_, cocathom2,+ACHom_II, 40:300.48.6846	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
	x	^N Moyses_NR^G gelica_N^N :_, mines_PRO\$^G	+deowan_N	^G :_, on_P minum_PRO\$^D huse_N^	Heptateuch	s. xi	West Saxon	Bible
	x	_NR^G for+dsi+de_N^D :_, Drihtnes_NR^G	+deowan_N	^G :_, +d+at_C Drihten_NR^N spr+	Heptateuch	s. xi	West Saxon	Bible
x		+d_VBPI se_D^N hlaford_N^N his_PRO\$	+deowan_N	him_PRO^D to_P +r+adboran_N :_,	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		+ta_ADV^T clypode_VBD he_PRO^N his_PRO\$	+deowan_N	him_PRO^D to_P :_, cocathom2,+ACHom_II, 43:318.2.	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x		his_PRO\$ gebeorscipes_N^G gif_P +ta_D^N	+deowan_N	^N geswica+d_VBPI +t+ara_D^G	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x		D <T02740010800,186.216>_CODE Eala_INTJ ge_PRO^N	+deowan_N	^N :_, beo+d_BEI gehyrsume_ADJ^N eowerum_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies

		x	ebreisce_ADJ^N h+alendes_N^G Cristes_NR^G	+deowan_N	^N _ _ cocathom2,+ACHom_II_38:280.20.6304_ID and	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			_PRO\$^N +degnas_N^N _ _ and_CONJ +dine_PRO\$^N	+deowan_N	^N +de _C symle_ADV^T +atforan_P +	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			ge_CONJ inbyrdlingas_N^N ge_CONJ gebohte_VBN^N	+deowan_N	^N & _CONJ +at+deodige_ADJ^N men_N^	Heptateuch	s. xi	West Saxon	Bible
		x	_NR^G bearn_N^N synd_BEPI mine_PRO\$^N	+deowan_N	^N _ _ +de _C ic_PRO^N ut_RP	Heptateuch	s. xi	West Saxon	Bible
		x	engel_N^A & _CONJ swa_ADV mihtiglice_ADV his_PRO\$	+deowan_N	of_P +tam_D^D byrnendum_VAG^D	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
x			and_CONJ cw+a+d_VBDI to_P his_PRO\$	+deowan_N	_ _ <T02790001300,213.14> _CODE Far_VBI nu_ADV^T h	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			_ADJ^N _ _ cw+a+d_VBDI to_P his_PRO\$	+deowan_N	_ _ <T02790005300,216.79> _CODE Far_VBI ardlice_AD	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			790000300,213.5> _CODE And_CONJ sende_VBD his_PRO\$	+deowan_N	to_P +dam_D^D gela+dodum_VBN^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			90002000,214.24> _CODE He_PRO^N sende_VBD his_PRO\$	+deowan_N	to_TO la+digenne_VB^D mancynn_N^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	LS [+Athelthryth]:18.4154_ID and_CONJ Godes_NR^G	+deowas_N	^A wur+dode_VBD _ _ coaelive,+ALS [+Athelthryth]:1	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	_MDPI beon_BE gefyllt_VBN +durh_P Godes_NR^G	+deowas_N	^A +after_P gastlicum_ADJ^D andgite_N^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_N^A _ _ diaconas_N^A _ _ and_CONJ Godes_NR^G	+deowas_N	^A _ _ cocathom2,+ACHom_II_18:170.41.3766_ID and	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			On_P o+dre_ADJ wisan_N +da_D^A	+deowas_N	^A _ _ on_P o+dre_ADJ +da_D^A	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x			WPRO^A David_NR^N buton_P gode_ADJ^A	+deowas_N	^A _ _ cocura,CP:28.197.22.1328_ID <T06560097100,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x			+de _C he_PRO^N wyrce+d_VBPI his_PRO\$	+deowas_N	^A & _CONJ agylt_VBPI wrace_N hyra_PRO\$	Heptateuch	s. xi	West Saxon	Bible
		x	+ta_D^N gel+aredan_VBN^N Godes_NR^G	+deowas_N	^N _ _ +t+at _C hi_PRO^N mid_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	_N^N synd_BEPI +ta_D^N godan_ADJ^N	+deowas_N	^N _ _ +t+at _C se_D^N man_	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
		x	ealle_Q^N preostas_N^N & _CONJ Godes_NR^G	+deowas_N	^N _ _ +ta_D^N +de _C on_P	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
		x	gelicnysse_N^D forl+ata+d_VBPI Godes_NR^G	+deowas_N	^N +da_D^A heofenican_ADJ^A lofsangas_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	12.2:122.430.2681_ID and_CONJ +da_D^N Godes_NR^G	+deowas_N	^N b+aron_VBDI +t+at_D^A	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	D <T02640007500,126.571> _CODE +Ta_D^N Godes_NR^G	+deowas_N	^N +da_ADV^T on_P Israhela_NR^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	+da_D^N +a+delan_ADJ^N Godes_NR^G	+deowas_N	^N _ _ lybban_VB be_P Godes_NR^G	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_ _ 13:127.1.2773_ID and_CONJ ealle_Q^N Godes_NR^G	+deowas_N	^N on_P +d+are_D^D halgan_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_P +dam_D^D singa+d_VBPI Godes_NR^G	+deowas_N	^N +at_P +alcere_Q^D m+assan_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	+di_D^I r+ada+d_VBPI Godes_NR^G	+deowas_N	^N +dis_D^A godspel_N^A nu_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	4.6994_ID <T02950006600,308.125> _CODE Godes_NR^G	+deowas_N	^N lybba+d_VBPI be_P +dam_D^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	5.7305_ID <T02970008400,325.207> _CODE Godes_NR^G	+deowas_N	^N hi_PRO^A wur+dia+d_VBPI	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			^N +degnas_N^N & _CONJ eac_ADV +da_D^N	+deowas_N	^N _ _ cocura,CPHead:15.29.31_ID <T06550003100,15	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x	+d_VBDI: _ _ We_PRO^N sint_BEPI eowre_PRO\$^N	+deowas_N	^N for_P Cristes_NR^G lufan_N _ _	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x			^N +degnas_N^N & _CONJ eac_ADV +da_D^N	+deowas_N	^N _ _ cocura,CP:29.201.7.1345_ID <T06560098700,2	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x			sint_BEPI to_TO manianne_VB^D +da_D^N	+deowas_N	^N _ _ on_P o+dre_ADJ +da_D^	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
x			.9.1346_ID <T06560098800,29.201.10> _CODE +Da_D^N	+deowas_N	^N sint_BEPI to_TO manianne_VB^D +	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x(?)	+at _C ge_PRO^N sien_BEPS unnytte_ADJ^N	+deowas_N	^N _ _ for+d+am_P ge_PRO^N +	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x	^N bebeoda+d_VBPI _ _ +t+atte _C Godes_NR^G	+deowas_N	^N hiora_PRO\$ ryhtregol_N^A on_P	Laws of Ine	s. xi/xii	West Saxon	Laws
x			_ADJS^D Easterd+age_NR^D ond_CONJ his_PRO\$	+deowas_N	^N mid_P him_PRO^D _ _ ond_CONJ +	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x			:5.16.2504_ID nu_ADV^T we_PRO^N +tine_PRO\$^N	+deowas_N	^N synd_BEPI beswungene_VBN^N cootest,Exod:5.16.25	Heptateuch	s. xi	West Saxon	Bible
x			beon_BE _ _ ge_PRO^N +de _C mine_PRO\$^N	+deowas_N	^N syndon_BEPI _ _ +d+at _C ge_PRO^	Heptateuch	s. xi	West Saxon	Bible
		x	014500,25.42> _CODE Hi_PRO^N synd_BEPI mine_PRO\$^N	+deowas_N	^N cootest,Lev:25.42.3874_ID & _CONJ ic_PRO^N	Heptateuch	s. xi	West Saxon	Bible
x			_WADV +tas_D^N men_N^N +tinum_PRO\$^D	+deowe_N	^D do+t_VBPI _ _ coblick,LS 1.2 [AndrewMor[BiHom_1	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
x			_PRO^N is_BEPI efn+deow_N^N his_PRO\$	+deowe_N	^D _ _ cocura,CP:29.201.19.1352_ID <T06560099400,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise

x			003300,20>_CODE Gif_P hwa_Q^N aslea_VBPS his_PRO\$	+deowe_N	^D o+d+de_CONJ his_PRO\$+deowenne_	Alfred's Introduction to Laws	s. ix/x - x2	West Saxon	Laws
x			_N^N _ _ +de_C +du_PRO^N +tinum_PRO\$^D	+deowe_N	^D sealdest_VBDI _ _ cootest,Gen:32.9.1314_ID mid	Heptateuch	s. xi	West Saxon	Bible
		x	_VBDI Gode_NR^D & _CONJ Moyses_NR^D his_PRO\$	+deowe_N	^D _ _ cootest,Exod:14.31.2965_ID <T06220031100,1	Heptateuch	s. xi	West Saxon	Bible
		x	^N +de_C ongunne_AXDS +atywan_VB +dinum_PRO\$^D	+deowe_N	^D +dine_PRO\$^A m+ar+de_N^	Heptateuch	s. xi	West Saxon	Bible
x			_Cge_PRO^N sylfe_ADJ^N w+aron_BEDI	+deowe_N	^N on_P Egypta_NR^G lande_N^	Heptateuch	s. xi	West Saxon	Bible
x			_Q^A heorda_N^A & _CONJ +teowas_N^A & _CONJ	+deowena_N	^A _ _ ofendas_N^A & _CONJ assan_N^A _ _	Heptateuch	s. xi	West Saxon	Bible
x			_N^A & _CONJ sceap_N^A _ _ +teowas_N^A & _CONJ	+deowena_N	^A _ _ cootest,Gen:32.5.1307_ID & _CONJ ic_PRO^N	Heptateuch	s. xi	West Saxon	Bible
		x	_NR Hilaia_NR^N _ _ ond_CONJ hire_PRO\$+treo_NUM	+deowena_N	^G _ _ +ta_D^N w+aron_BEDI on_	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x			ootest,Gen:9.24.408_ID & _CONJ he_PRO^N by+d_BEPI	+deowena_N	^G +deowa_N^N his_PRO\$ gebro+drum_	Heptateuch	s. xi	West Saxon	Bible
x			_N^N hyre_PRO^D sealde_VBD ane_NUM^A	+deowene_N	^A _ _ Bala_NR^N hatte_VBD _ _ cootest,Gen:29.29.1	Heptateuch	s. xi	West Saxon	Bible
x			_CONJ heo_PRO^N nam_VBDI Balan_NR _ _ hyre_PRO\$	+deowene_N	_ _ cootest,Gen:30.4.1218_ID & _CONJ sealde_VBD I	Heptateuch	s. xi	West Saxon	Bible
	x		_PRO^N hie_PRO^A sylfe_ADJ^A to_P	+deowene_N	genemde_VBD _ _ coblick,HomU_18_[BIHom_1]:9.111.1	Blickling Homilies	s. x/xi	West Saxon/Anglian	Homilies, biography, lives
x			^N becyp+d_VBPI his_PRO\$ dohtor_N on_P	+deowene_N	_ _ ne_NEG g+a+d_VBPI heo_PRO^	Heptateuch	s. xi	West Saxon	Bible
x			_PRO\$+deowe_N^D o+d+de_CONJ his_PRO\$	+deowenne_N	^D +t+at_D^A eage_N^A	Alfred's Introduction to Laws	s. ix/x - x2	West Saxon	Laws
x			geonge_ADJ^N _ _ ge_CONJ +teowas_N^N ge_CONJ	+deowenne_N	^N to_TO +dingianne_VB^D to_P	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
x			anum_NUM^D torre_N^D mid_P twelf_NUM	+deowennum_N	^D _ _ +t+at_C n+anig_NEG+Q^	Martyrology	s. x/xi	West Saxon/Anglian Mercian	Biography, lives
		x	benum_N^D +d+as_D^G Godes_NR^G	+deowes_N	^G _ _ +da_ADV^T o+dre_ADJ^I	Bede's History of the English Church	s. xi	West Saxon/Anglian	History
x			sie_BEPS hio_PRO^N ealles_Q^G swa_CONJ	+deowu_N	^N swa_CONJ o+dru_ADJ^N mennenu_	Alfred's Introduction to Laws	s. ix/x - x2	West Saxon	Laws
		x	+t+at_C he_PRO^N gehulpe_VBDS his_PRO\$	+deowum_N	^D _ _ coaelive,+ALS [Maccabees]:767.5331_ID <T03	Ælfric's Lives of Saints	e s. xi in	West Saxon	Biography, lives
x			^N ne_NEG mot_MDPI \$mid_P minum_PRO\$^D \$	+deowum_N	^D minra_PRO\$^G +tegnunga_N^G fulgangan_	Boethius, Consolation of Philosophy	s. x med.	West Saxon	Philosophy
x			_N^A +t+at_C hi_PRO^N heora_PRO\$	+deowum_N	^D li+te_ADJ^N w+aron_BEDI	Ælfric's Catholic Homilies I	s. x/xi	West Saxon	Homilies
		x	+d_VBPI swi+dost_ADV\$ to_P Godes_NR^G	+deowum_N	^D _ _ and_CONJ +dinenum_N^D _ _ +ta_D^	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_CONJ swi+dost_ADV\$ gehadodum_VBN^D Godes_NR^G	+deowum_N	^D _ _ cocathom2,+ACHom_II_6:57.136.1142_ID <T02	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_D^N +almihtiga_ADJ^N God_NR^N his_PRO\$	+deowum_N	^D asende_VBD _ _ cocathom2,+ACHom_II_11:100.298.	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	+dam_D^D eawf+astum_ADJ^D Godes_NR^G	+deowum_N	^D _ _ cocathom2,+ACHom_II_34:257.70.5753_ID ac_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_N _ _ se_D^N gedafena+d_VBPI Godes_NR^G	+deowum_N	^D _ _ cocathom2,+ACHom_II_40:300.46.6845_ID <T0	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	_N^D _ _ and_CONJ gehwilcum_Q^D Godes_NR^G	+deowum_N	^D is_BEPI micclum_Q^D to_TO	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	d+alde_VBD his_PRO\$ god_N^A his_PRO\$	+deowum_N	^D _ _ for_P +dan_D^I +de_C	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			_D^A gastican_ADJ^A pund_N^A his_PRO\$	+deowum_N	^D bet+ahte_VBD _ _ cym+d_VBPI to_	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	^D _ _ +turh_P cl+anum_ADJ^D Godes_NR^G	+deowum_N	^D _ _ cocathom2,+ACHom_II_45:339.140.7615_ID <T	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	ealdordom_N^A healde_VBPS ofer_P Godes_NR^G	+deowum_N	^D _ _ cocathom2,+ACHom_II_45:344.298.7708_ID <T	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	ealdorscipe_N ofer_P gehadodum_VBN^D Godes_NR^G	+deowum_N	^D _ _ cocathom2,+ACHom_II_45:344.304.7713_ID <T	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
		x	worulde_N he_PRO^N mot_MDPI Godes_NR^G	+deowum_N	^D fylstan_VB _ _ and_CONJ l+atan_VB	Ælfric's Catholic Homilies II	s. x/xi	West Saxon	Homilies
x			_ADV^T on_P orfe_N^D & _CONJ on_P	+deowum_N	^D _ _ on_P oluendum_N^D & _CONJ on_	Heptateuch	s. xi	West Saxon	Bible
x			in_RP to_P eallum_Q^D +tinum_PRO\$^D	+deowum_N	^D ga+d_VBPI +tas_D^N froxas_	Heptateuch	s. xi	West Saxon	Bible
x			_NR^D & _CONJ on_P eallum_Q^D his_PRO\$	+deowum_N	^D _ _ cootest,Deut:29.2.4940_ID & _CONJ micele_Q^	Heptateuch	s. xi	West Saxon	Bible
x			ut:32.36.5105_ID & _CONJ gemiltsa+d_VBPI his_PRO\$	+deowum_N	^D _ _ cootest,Deut:32.36.5106_ID he_PRO^N gesyh+	Heptateuch	s. xi	West Saxon	Bible
x			+a+d_VBPI heo_PRO^N ut_RP swa_P	+deowyna_N	^G gewuna_N^N is_BEPI _ _ cootest,Exod:21.7.3225	Heptateuch	s. xi	West Saxon	Bible
		x	+am_ADV _ _ +donne_P se_D^N Godes_NR^G	+diow_N	^N on_P +d+at_D^A gemearr_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
		x	hire_PRO\$ ond_CONJ +eghwilc_Q^N Godes_NR^G	+diow_N	^N gesinge_VBPS twa_NUM^A fiftig_NUM	Charters and Wills		Anglian Mercian Kentish	Charters and Wills

	x	.ADV micel_Q^N menigeo_N^N Godes_NR^G	+diowa_N	^G coprefcura,CPLetW+arf:26.12_ID &_CONJ +da_D^	Preface to Cura Pastoralis	s. ix ex.	West Saxon	Preface
x		11.1348_ID <T06560099000,29.201.13>_CODE +Da_D^N	+diowas_N	^N sint_BEPI to_TO monianne_VB^D +	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x	_TO manienne_VB^D +da_D^N Godes_NR^G	+diowas_N	^N +d+at_C hie_PRO^N ne_	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x	_N^D +de_C +daer_ADV^L Godes_NR^G	+diowas_N	^N siondan_BEPI &_CONJ +da_D^A menn_	Charters and Wills		Anglian Mercian Kentish	Charters and Wills
	x	goldes_N^G &_CONJ +alcum_Q^D Godes_NR^G	+diowe_N	^D pending_N^A &_CONJ Sancte_NR Petre_	Charters and Wills		Anglian Mercian Kentish	Charters and Wills
x		^N sint_BEPI gesceapene_VBN^N +d+am_D^D	+diowum_N	^D _cocura,CP:29.201.11.1348_ID <T06560099000,	Cura Pastoralis	s. ix ex.	West Saxon	Religious treatise
	x	Luba_NR^N ea+dmod_ADJ^N Godes_NR^G	+diwen_N	^N +das_D^A forecwedenan_RP+VBN^A	Charters and Wills		Kentish	Charters and Wills
	x	to+gederes_ADV ha_PRO is_BEP _ bikime+d_VBP	+teow_N	under_P mon_N _ &_CONJ his_PRO\$ +treL_	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
	x	MLAMBX1,105.967_ID +teo_D ihadode_VAN godes_NPR\$	+teowa_N	halde_VBP eure_ADV his_PRO\$ clenesse_N	The Lambeth Homilies	a1225	West Midlands	Homily
	x	and_CONJ makede_VBD us_PRO freo_ADJ of_P	+teowan_NS	and_CONJ of_P +trelan_NS his_PRO\$	The Lambeth Homilies	a1225	West Midlands	Homily
	x	unto+gen_VAN &_CONJ make_VBP +te_D gast_N	+teowe_N	_CMANCRW-2,II.274.465_ID \$Nu_ADV \$is_BEP (TE	Ancrene Riwe	C13a2, 1225-1232	West Midlands	Religious treatise
x		ibohte_VAN +treL_N _ &_CONJ his_PRO\$ e+dele_ADJ	+teowe_N	_CMHALI,151.335_ID +tine_PRO\$ banes_NS ake+d_	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
	x	_CMMARGA,75.322_ID Ich_PRO am_BEP godes_NPR\$	+teowe_N	_ &_CONJ his_PRO\$ +treL_N to_TO don_	St. Margaret	c1225 (?c1200)	West Midlands	Biography, life of saint
x		_P wiue_N CMMARGA,56.27_ID &_CONJ +gef_P heo_PRO	+teowe_N	is_BEP Ich_PRO choose_VBP hire_PRO	St. Margaret	c1225 (?c1200)	West Midlands	Biography, life of saint
	x	MMARGA,54.6_ID Ah_CONJ Ich_PRO an_ONE godes_NPR\$	+teowe_N	teochimus_NPR inemed_VAN _ iltered_VAN \$i_P \$	St. Margaret	c1225 (?c1200)	West Midlands	Biography, life of saint
x		foster_N of_P freomon_ADJ+N o+der_CONJ	+teowe_N	wummon_N _CMMARGA,58.58_ID +te_D eadi_ADJ	St. Margaret	c1225 (?c1200)	West Midlands	Biography, life of saint
x(?)		+digene_VB +tan_D H+alende_NPR &_CONJ his_PRO\$	+teowen_NS	+ta_D lichamlice_ADJ behef+den_NS _CMKENTHO,13	Kentish Homilies	a1150 (c1125)	Kentish	Homily
	x	+d+den_ADV for_P o+dren_OTHER Godes_NPR\$	+teowen_NS	_ +tt_C heo_PRO heom_PRO helpen_VBP _	Kentish Homilies	a1150 (c1125)	Kentish	Homily
	x	MD tacnenn_VB _ _LB _LB Hu_WADW Cristess_NPR\$	+teoww_N	birr+VBP lakenn_VB Crist_NPR _LB _	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	e_MD tacnenn_VB _ _LB _LB +Tatt_C Godess_NPR\$	+teoww_N	birr+VBP habbenn_HV her_ADV _LB _	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	+tatt_D stih_N _LB _LB +Tatt_C Cristess_NPR\$	+teoww_N	birr+VBP foll+ghenn_VB ; _ _LB CMORM,	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	.1395_ID <P_I,170> _LB Forr_CONJ Cristess_NPR\$	+teoww_N	birr+VBP fillenn_VB weL_ADV _LB _	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	196.1608_ID _LB Nu_ADV wepe+tt_VBP Godess_NPR\$	+teoww_N	forr_P +ta_D _LB _LB +Tatt_C	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	02_ID <P_I,196>_CODE _LB Forr_CONJ Godess_NPR\$	+teoww_N	her_ADV wepe+tt_VBP a_ADV _	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	umm_ADJ bisne_N _ _LB _LB +Tatt_C Godess_NPR\$	+teoww_N	himm_PRO +georne_ADV birr+VBP _LB _	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	Drihtin_NPR +gife+tt_VBP her_ADV hiss_PRO\$	+teoww_N	_LB _LB God_ADJ witt_N _ &_CONJ mahht_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x		iss_BEP +tatt_C tin_PRO\$ herrte_N iss_BEP	+teoww_N	_LB _LB Off_P ani+g_Q ifell_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	_LB lcc_PRO amm_BEP an_D allforrwurr+tenn_VAN	+teoww_N	_LB _LB &_CONJ aLL_Q unnitt_ADJ &_CONJ	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x		mann_N iss_BEP wiss_ADV +te_D deofless_NPR\$	+teoww_N	_LB _LB +Turrrh_P ni+tt_N &_CONJ	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	_ADV Drihtin_NPR _ +at_VBI nu_ADV +tin_PRO\$	+teoww_N	_LB _LB Ut_RP off_P +tiss_D	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x		nu_ADV +giff_C he_PRO wass_BED deofless_NPR\$	+teoww_N	_LB _LB &_CONJ aLL_Q i_P deofless_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	LB Adam_NPR wass_BED wurr+tenn_VBN deofless_NPR\$	+teoww_N	{TEXT:peoww}_CODE _LB _LB +Turrrh_P +tatt_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	d_ADJ reowwsunng_N _LB _LB +Tatt_C Godess_NPR\$	+teoww_N	_ whasumm_WPRO+ADV itt_PRO iss_BEP _ _LB _	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	iss_BEP hat_ADJ _LB _LB _P Cristess_NPR\$	+teowwess_N	\$ heorrt_N _ _LB _LB +T+ar_ADV +turrrh_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	LB CMORM,I,197.1616_ID _LB &_CONJ Cristess_NPR\$	+teowwess_N	\$ herrte_N iss_BEP aLL_Q _LB _LB	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry

		x	LB CMORM,I,125.1079_ID _LB & CONJ Cristess_NPR\$	+teowwess_NS	a+g+g_ADV occ_CONJ a+g+	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	Lafernd_NPRCrist_NPR _LB _LB Forr_P hise_PRO\$	+teowwess_NS	bidde+t+t_VBP _LB _LB Upponn_P	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_LB CMORM,I,125.1075_ID _LB & CONJ Godess_NPR\$	+teowwess_NS	blomenn_VBP a+g+g_ADV _LB _LB	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	nn_VB swelttenn_VB _LB _LB Forr_P Cristess_NPR\$	+teowwess_NS	,, +giff_P mann_N hemm_PRO _LB _LB	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	O wessh_VBD _LB _LB Tacnedenn_VBD Cristess_NPR\$	+teowwess_NS	,, _LB _LB +Tatt_C Crist_NPR himm_PRO	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_LB _LB Awe+g+g_ADV inn_P hise_PRO\$	+teowwess_NS	,, _LB CMORM,I,58.538_ID _LB +Tatt_D recless_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	+ad_N _LB _LB Till_P alle_Q Cristess_NPR\$	+teowwess_NS	,, _LB CMORM,I,121.1049_ID _LB & CONJ all_Q	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	\$ shep_N ,, _LB _LB Off_P hise_PRO\$ dere_ADJ	+teowwess_NS	,, _LB CMORM,I,123.1067_ID _LB & CONJ Crist_N	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	+g_N _LB _LB +Turrh_P Jesu_NPRCristess_NPR\$	+teowwess_NS	,, _LB CMORM,I,125.1072_ID _LB Forr_CONJ Naza	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_LB _LB Se+g+gde_VBD till_P hise_PRO\$	+teowwess_NS	,, _LB _LB Affterr_P +tatt_C he_PRO	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	an_P ,, _LB _LB & CONJ werenn_VB Cristess_NPR\$	+teowwess_NS	,, _LB _LB & CONJ Cristess_NPR\$ name_N ,, & C	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_NPR _LB _LB & CONJ ec_ALSO off_P Cristess_NPR\$	+teowwess_NS	_LB _LB +te_PRO birr+t_VBP ,, +giff_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_NPR _LB _LB & CONJ ec_ALSO off_P Cristess_NPR\$	+teowwess_NS	,, _LB _LB & CONJ forr_FOR to_TO re+	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_NPR _LB _LB & CONJ ec_ALSO off_P Cristess_NPR\$	+teowwess_NS	,, _LB _LB Ga+t_VBP for+t_ADV	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_LB _LB Her_ADV +gife+t+t_VBP hise_PRO\$	+teowwess_NS	_LB _LB +Tatt_D iss_BEP ,, +tatt_C	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_LB _LB Her_ADV +gife+t+t_VBP hise_PRO\$	+teowwess_NS	,, _LB CMORM,I,190.1566_ID _LB He_PRO gife+	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	_LB _LB Her_ADV +gife+t+t_VBP Godess_NPR\$	+teowwess_NS	_LB _LB +Tatt_D iss_BEP ,, to_TO	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x			_N _LB _LB & CONJ witt_N att_P deofless_NPR\$	+teowwess_NS	,, _LB _LB Driihtiness_NPR\$ lare_N & CONJ r+	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x			PRO ,, _LB _LB +Turrh_P hise_PRO\$ unnf+ale_ADJ	+teowwess_NS	,, _LB _LB All_Q swa_ADV +tatt_D	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x			_N _LB _LB +Turrh_P hise_PRO\$ la+te_ADJ	+teowwess_NS	_LB _LB Offcwalde_VBD ,, forr_FOR to_TO	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	to_TO swelttenn_VB _LB _LB Off_P Godess_NPR\$	+teowwess_NS	miccle_Q ma_QR _LB _LB +Tann_P	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	,, _LB _LB +Turrh_P +tatt_D tatt_C hise_PRO\$	+teowwess_NS	+t+ar_ADV _LB _LB Wi+t+t_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x			si+t+tenn_ADV _LB _LB Don_DO hise_PRO\$	+teowwess_NS	takenn_VB Crist_NPR ,, _LB _LB & CONJ na+	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
		x	dagen_NS ,, CMTRINIT,47.646_ID and_CONJ +tis_D	+teu_N	folgede_VBD +te_D heuenliche_ADJ quen_N	Trinity Homilies	a1225	East Midlands (London)	Homily
x			,. CMTRINIT,181.2493_ID +Dus_ADV was_BED adam_NPR	+teu_N	,, +to_P godes_NPR\$ mu+d_N cursede_	Trinity Homilies	a1226	East Midlands (London)	Homily

	x	e_N briddes_NS ._. CMTRINIT,47.645_ID Swich_SUCH	+teu_N	wes_BED bi_P +tan_D dagen_NS ._.	Trinity Homilies	a1227	East Midlands (London)	Homily
	x	_P +te_D crois_NPR ._. bi-twene_P twey_NUM	+teues_NS	_. as_P +tou+g_P he_PRO hedde_	The Mirror of St Edmund	c1390	West Midland (Worcestershire)	Religious treatise
	x	_ADJ wummon_N ich_PRO am_BEP &_CONJ godes_NPR\$	+tewe_N	_. CMMARGA,58.60_ID +ge_INTJ q+d_VBD he_	St. Margaret	c1225 (?c1200)	West Midlands	Biography, life of saint
x		+g_MD wel_ADV _LB _LB +Turrh_P defless_NPR\$	+teww_N	ben_BE fullhtnedd_VAN ._. _LB _LB +Tatt_D	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	N bitacnedd_VAN ._. _LB _LB +Tatt_C Godess_NPR\$	+teww_N	EzechyeL_NPR _LB _LB Sahn_VBD +turrh_P	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x		_BED ma+g+gstredwale_N+N ._. an_D defless_NPR\$	+teww_N	_. _LB _LB +Tatt_C Arriuss_NPR\$ wass_BED	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	Off_P +tatt_D ._. tatt_C Jesu_NPR Cristess_NPR\$	+teww_N	_LB _LB Birr+t_VBP borenn_VAN ben_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	_ADV ne_NEG birr+t_VBP nohht_NEG Cristess_NPR\$	+teww_N	_LB _LB O_P Cristess_NPR\$ name_N	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x		+tatt_C he_PRO be_BEP +turrh_P defless_NPR\$	+teww_N	_LB _LB O_P Godess_NPR\$ name_N	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	42.2495_ID _LB &_CONJ tatt_D tatt_C Godess_NPR\$	+teww_N	ma+g+g_MD wel_ADV _LB _LB +	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	iss_BEP a_ADV _LB _LB I_P Cristess_NPR\$	+tewwess_N	\$ herrte_N ;_. _LB CMORM,I,196.1612_ID _LB Forr	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	_ADV _LB _LB To_TO wurr+tenn_VB Cristess_NPR\$	+tewwess_NS	_. _LB CMORM,I,257.2082_ID _LB Till_P alle_	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
x		_LB _LB Full_ADV wel_ADV fif_NUM hundredd_NUM	+tewwess_NS	_. _LB _LB To_TO strawwenn_VB gode_ADJ	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	_. _LB _LB &_CONJ +turrh_P +te_D defless_NPR\$	+tewwess_NS	_. _LB CMORM,II,243.2497_ID _LB &_CONJ tatt_C	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry
	x	_N\$ rerd_N _LB _LB +T+ar_ADV Godess_NPR\$	+tewwess_NS	spellenn_VBP ;_. _LB CMORM,II,247.2519_ID <P_II	The Ormulum	?c1200 (C12b2)	East Midlands (Southwest Lincolnshire)	Homily, poetry

Table 18. Exhaustive list of thrall hits found in YCOE and PPCME2 corpora

slave	fig gen	fig god	enslavement	concordance lines		text title	manuscript date	dialect	genre
x				+tegne_N^D & _CONJ +tr+ale_N^D ,_, gif_P	+tr+al_N ^N +tone_D^A +tegen_N^A	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				_P se_D^N +tegen_N^N +tone_D^A	+tr+al_N ^A +te_C he_PRO^N +ar_	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				12_ID <T04260003500,115> _CODE And _CONJ oft_ADV^T	+tr+al_N ^N +tone_D^A +tegn_N^A +	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				+tegene_N^D & _CONJ +tr+ale_N^D ,_, gif_P	+tr+al_N ^N +t+ane_D^A +tegen_N^A	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				se_D^N +tegen_N^N +t+ane_D^A	+tr+al_N ^A +te_C he_PRO^N +ar_	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				21_ID <T04270003700,117> _CODE And _CONJ oft_ADV^T	+tr+al_N ^N +t+ane_D^A +tegen_N^A	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				m_20.2:97.1704_ID <T04260003100,98> _CODE +Deah_P	+tr+ala_N ^G hwilc_Q^N hlaforde_N^D +	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				20.3:100.1813_ID <T04270003200,101> _CODE +Deah_P	+tr+ala_N ^G hwylc_Q^N hlaforde_N^D +	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
	x			Asyndan_BEPI forbodan_VBN & _CONJ Antecristes_N^G	+tr+alas_N ^N +te_C his_PRO\$ weg_N^A	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				.2:49.1663_ID <T04260001600,51> _CODE Ne _NEG+CONJ	+tr+alas_N ^N ne _NEG moton_MDPI habban_HV +	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				+de_BEPS gem+ane_ADJ^N +tegne_N^D & _CONJ	+tr+ale_N ^D ,_, gif_P +tr+al_N^N +	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
		x		.2:115.1713_ID & _CONJ wirrc+d_VBPI him_PRO^D to_P	+tr+ale_N ^D +turh_P Godes_NR^G irre_	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
x				+de_BEPS gem+ane_ADJ^N +tegene_N^D & _CONJ	+tr+ale_N ^D ,_, gif_P +tr+al_N^N +	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
			x	.3:117.1822_ID & _CONJ wyrcc+d_VBPI him_PRO^D to_P	+tr+ale_N ^D +turh_P Godes_NR^G yrre_	The Homilies of Wulfstan	11th-12th cc.	West Saxon	Homilies
	x			_D dyeule_NPR /_, and _CONJ becom+t_VBP his_PRO\$	+treL_N ,_, and _CONJ him_PRO yelt_VBP al_Q +	Ayenbite of Inwyrt	1341	Kentish (Canterbury)	Religious treatise
		x		.162.478_ID low_INTJ her_ADV mi_PRO\$ lauerdes_N\$	+treL_N ,_, CMHALI,162.479_ID ant_CONJ tah_P ha_PRO	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
x				+d_VBP +te_PRO as_P his_PRO\$ ibohte_VAN	+treL_N ,_, & _CONJ his_PRO\$ e+dele_ADJ +teowe_N ,_,	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
x				do_DO /_, +tes_D wreche_N /_, +tet_C is_BEP	+treL_N /_, to_P zuyche_SUCH tuaye_NUM kueade_ADJ	Ayenbite of Inwyrt	1341	Kentish (Canterbury)	Religious treatise
	x			MAYENBI,86.1681_ID and _CONJ becom+t_VBP his_PRO\$	+treL_N to_P +te_D zenne_N ,_, zuo_P +	Ayenbite of Inwyrt	1341	Kentish (Canterbury)	Religious treatise
		x		moche_Q /_, +tet_C uor_FOR his_PRO\$ kueade_ADJ	+treL_N to_TO begge_VB :_, he_PRO yaf_VBD	Ayenbite of Inwyrt	1341	Kentish (Canterbury)	Religious treatise
x				VBP +teow_N under_P mon_N ,_, & _CONJ his_PRO\$	+treL_N to_TO don_DO al_Q :_, & _CONJ drehen_	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
		x		RO am_BEP godes_NPR\$ +teowe_N ,_, & _CONJ his_PRO\$	+treL_N to_TO don_DO al_Q +tt_C	St. Margaret	c1225 (?c1200)	West Midlands	Biography, life of saint
	x			in_P flesches_N\$ heale_N to_TO beon_BE	+treL_N under_P sunne_N ,_, CMANCRIW-2,II.273.458_ID Ant	Ancrene Riwe	C13a2, 1225-1232	West Midlands	Religious treatise
x				+NS and _CONJ wifmen_N+NS of_P heore_PRO\$	+treL_N weorkes_NS ,_, CMLAMBX1,47.606_ID +tet_D o+der_	The Lambeth Homilies	a1225	West Midlands	Homily
x				freo_ADJ of_P +teowan_NS and _CONJ of_P	+treLan_NS his_PRO\$ ah+gene_ADJ bern_NS ,_, CMLAMBX1,123.122	The Lambeth Homilies	a1225	West Midlands	Homily
x				:_, aye_P +te_D riche_ADJ ,_, and _CONJ +te_D	+treLles_NS :_, aye_P +te_D kny+gtes_NS ,_, lne_	Ayenbite of Inwyrt	1341	Kentish (Canterbury)	Religious treatise
		x		O\$ +treLles_NS CMANCRIW-1,II.132.1753_ID +teos_D	+treLles_NS beo+d_BEP +te_D dif_NUM wittes_	Ancrene Riwe	C13a2, 1225-1230	West Midlands	Religious treatise
		x		as_P he_PRO dude_DOD efter_P his_PRO\$	+treLles_NS CMANCRIW-1,II.132.1753_ID +teos_D +treLles_NS be	Ancrene Riwe	C13a2, 1225-1231	West Midlands	Religious treatise
x				ch+de_N22 ,_, CMANCRIW-1,II.132.1735_ID his_PRO\$	+treLles_NS fluwen_VBD & _CONJ ed_VBD21 breken_VBD22 him_	Ancrene Riwe	C13a2, 1225-1232	West Midlands	Religious treatise
	x			_N :_, +tet_C hi_PRO ne _NEG bye+t_BEP	+treLles_NS ,_, ne_CONJ to_P gold_N /_, ne_CONJ	Ayenbite of Inwyrt	1341	Kentish (Canterbury)	Religious treatise
		x		wordes_N\$ weldent_N walde_MD of_P his_PRO\$	+treLles_NS +tolien_VB swich_SUCH schentes_NS ,_, Hokeres_NS	Ancrene Riwe	C13a2, 1225-1230	West Midlands	Religious treatise
x				_VBP reste_N to_P alle_Q eor+de_N	+treLles_NS wepmen_N+NS and _CONJ wifmen_N+NS	The Lambeth Homilies	a1225	West Midlands	Homily
	x			WYCSEr,I,524.3755_ID and _CONJ maki+t_VBP hem_PRO	+traL_N by_P his_PRO\$ lawis_NS ,_, CMWYCSEr,I,524.3756_	English Wycliffite Sermons	c1400	East Midlands (?Northamptonshire /Leicestershire)	Sermon
	x			51.1065_ID and _CONJ made_VBD his_PRO\$ province_N	+traL_N ,_, CMPOLYCH,VI,151.1066_ID and _CONJ destroyed_V	John of Trevisa's Polychronicon	a1387	Southern	History
	x			maad_VAN fre_ADJ ,_, made_VBD him-silf_PRO+N	+traL_N for_P us_PRO ,_, CMHILTON,14.95_ID And _CONJ	Hilton's Eight Chapters on Perfection	a1450 (a1396)	East Midlands	Religious treatise
	x			body_N ,_, and _CONJ ouercome_VAN ,_, as_P a_D	+traL_N ,_, of_P flehsliche_ADJ lustes_NS ,_, CMAELR3,31.	Aelred of Rievaulx's De Institutione Inlugarum	c1400	West Midlands	Rule

				PS,128.5581_ID Joseph_NPR was_BED solde_VAN to_P	+tral_N	+turth_P hem_PRO _.. CMEARLPS,128.5582_ID 17_NUM	The Earliest Complete English		East Midlands	
x				OTHER+N +te_C muchte_MD beon_BE ower_PRO\$	+tral_NS	.. CMANCRIW-2,11.263.293_ID +tis_D is_BEP +tt_	Prose Psalter	c1350	(Essex)	Bible
x							Ancrene Riwe	C13a2, 1225-1232	West Midlands	Religious treatise
	x			\$rihtwisnesse_N _.. and_CONJ to_TO lesen_VB +te_D	+trales_NS	of_P +tralshipe_N _.. and_CONJ giuen_VB	Trinity Homilies	a1225	East Midlands (London)	Homily
	x			+test_VBP _.. +tu_PRO makest_VBP +de_PRO seluen_N	+trall_N	_.. and_CONJ noht_NEG mannes_N\$ _.. ac_CONJ	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
x				VICES1,17.187_ID Swa_ADV dede_DOD +de_D gode_ADJ	+trall_N	+de_C bi+gatt_VBD o+der_OTHER	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
		x		is_BEP wra+d_ADJ wi+d_P his_PRO\$	+tralle_N	_.. and_CONJ drif+d_VBP him_PRO ut_	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
		x		'_cwa+d_VBD hie_PRO _.. ' _.. godes_NPR\$ a+gen_ADJ	+tralle_N	! _.. ' _.. CMVICES1,53.597_ID Harkie+d_VBI _.. CMVI	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
x				+de_C +de_D hlauerd_NPR betahte_VBD his_PRO\$	+tralle_N	for_FOR to_TO bi+geten_VB +dar_	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
x				in_RP to_P dome_N mid_P +dine_PRO\$	+tralle_N	_.. for+dan_P+D all_Q +dat_C	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
		x		to_P +dare_D eadmodnesse_N of_P his_PRO\$	+tralle_N	_.. +tat_C ic_PRO me_PRO hadde_HVD	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
	x			_P mannes_N\$ ei+gen_NS _.. mid_P his_PRO\$	+tralles_N	\$ lichame_N +de_C he_PRO nam_VBD _..	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
x				_VBI +tt_C +ge_PRO beo+d_BEP unnute_ADJ	+tralles_NS	.. CMANCRIW-1,11.105.1295_ID fleo+d_VBI hech+ge	Ancrene Riwe	C13a2, 1225-1232	West Midlands	Religious treatise
	x			and_CONJ +tei_PRO hem-silf_PRO+N ben_BEP	+tralles_NS	in_P synne_N and_CONJ seruauntis_NS	Hilton's Eight Chapters on Perfection	a1450 (a1396)	East Midlands	Religious treatise
	x			wif_N +tt_C is_BEP hire_PRO\$ were_N	+treall_N	&_CONJ liue+d_VBP i_P wur+dinge_	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
		x		ideruet_VAN under_P hire_PRO as_P hire_PRO\$	+treall_N	_.. on_P a_D +tusen_NUM wisen_NS _..	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
x				_C_hie_PRO him_PRO ne_NEG make+d_VBP _..	+treall_N	_.. CMVICES1,109.1307_ID Al_Q swa_P hie_PRO	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
	x			129.24_ID for_CONJ +teos_D ase_P _.. Flesches_N\$	+trealles_NS	_.. beo+d_BEP i_P worlides_N\$ +teowdom_	Hali Meidhad	c1225 (?c1200)	West Midlands	Religious treatise
x				PRO sede_VBD _.. ' _.. Wel_ADV +de_ADV _.. gode_ADJ +	drall_N	! _.. Ouer_P litel_ADJ +ting_NS +du_PRO	Vices and Virtues	a1225 (c1200)	East Midlands	Religious treatise
x				moreover_ADV that_C ' _.. they_PRO that_C been_BEP	thralle_N	and_CONJ bonde_N of_P lynage_N shullen_	The Tale of Melibee	c1390	East Midlands (London)	Philosophy/Fiction
	x			youre_PRO\$ synne_N ye_PRO been_BEP woxen_VAN	thral_N	_.. and_CONJ foul_ADJ _.. and_CONJ membres_NS of_	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
	x			falleth_VBP _.. the_D moore_QR is_BEP he_PRO	thral_N	_.. and_CONJ moore_QR to_P God_NPR and_	The Parson's Tale	c1391	East Midlands (London)	Religious treatise
	x			maken_VB of_P my_PRO\$ body_N a_D	thral_N	_.. " _.. CMCTPARS,290.C2.94_ID Ne_CONJ a_D fouler	The Parson's Tale	c1392	East Midlands (London)	Religious treatise
		x		all_Q the_D soules_NS oute_RP of_P	thralle_N	_.. CMMALORY,651.4321_ID so_ADV ded_DOD sir_NPR	Malory's Morte Darthur	a1470	West Midlands (Warwickshire)	Romance
x				Yong_ADJ or_CONJ oold_ADJ _.. gentil_ADJ or_CONJ	thral_N	_.. free_ADJ or_CONJ servant_N _.. hool_ADJ or_	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
	x			_ " CMCTPARS,290.C2.94_ID Ne_CONJ a_D fouler_ADJR	thral_N	may_MD no_Q man_N ne_CONJ womman_	The Parson's Tale	c1391	East Midlands (London)	Religious treatise
	x			_WPRO+ADV that_C dooth_DOP synne_N is_BEP	thral_N	<P_290.C2> of_P synne_N " _.. " _.. CMCTPARS,290.C2.8	The Parson's Tale	c1392	East Midlands (London)	Religious treatise
	x			gretter_ADJR thynges_NS than_P to_TO be_BE	thral_N	to_P my_PRO\$ body_N _.. or_CONJ than_	The Parson's Tale	c1393	East Midlands (London)	Religious treatise
x				his_PRO\$ sone_N Canaan_NPR sholde_MD be_BE	thral_N	to_P his_PRO\$ bretheren_NS for_P his_	The Parson's Tale	c1394	East Midlands (London)	Religious treatise
		x		dede_N _.. CMEDTHOR,33.435_ID In_P state_N of_P	thralle_N	tuke_VBD He_PRO oure_PRO\$ flesche_N to_	The Mirror of St.Edmund (Thornton Ms.)	c1440 (?1350)	Northern	Religious treatise
x				lawe_N _.. CMCTPARS,317.C2.1238_ID If_P womman_N	thral_N	were_BED taken_VAN in_P this_D synne_	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
x				_D+ADJ that_C thou_PRO clepest_VBP thy_PRO\$	thralles_NS	been_BEP goddes_NPR\$ peple_N _.. CMCTPARS,314.C1.	The Parson's Tale	c1391	East Midlands (London)	Religious treatise
x				they_PRO been_BEP nat_NEG lordes_NS over_P	thralles_NS	_.. but_CONJ that_C thraldom_N comth_VBP first_	The Parson's Tale	c1392	East Midlands (London)	Religious treatise
x				sholde_MD lyve_VB benignly_ADV with_P thy_PRO\$	thralles_NS	_.. " _.. CMCTPARS,314.C1.1104_ID Thilke_D+ADJ tha	The Parson's Tale	c1393	East Midlands (London)	Religious treatise

		x		whaym_WPRO He_PRO walde_MD by_VB vs_PRO	thralles_NS	;_ CMEDTHOR,36.473_ID He_PRO gafe_VBD +te_D Hal	The Mirror of St.Edmund (Thornton Ms.)	c1440 (?1350)	Northern	Religious treatise
	x			e_N ,_ CMEDTHOR,32.425_ID and_CONJ becommes_VBP	thralles_NS	dreryly_ADV to_P +te_D deuelle_NPR ,_, +tare_	The Mirror of St.Edmund (Thornton Ms.)	c1440 (?1350)	Northern	Religious treatise
x				the_D feith_N ,_, they_PRO maken_VBP hire_PRO\$	thralles_NS	free_ADJ out_RP of_P thraldom_N ,_ CMCTPARS,314.	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
		x		whaym_WPRO He_PRO walde_MD purchase_VB +te_D	thralles_NS	in_P His_PRO\$ childire_NS ,_ CMEDTHOR,36.474_ID	The Mirror of St.Edmund (Thornton Ms.)	c1440 (?1350)	Northern	Religious treatise
x				or_CONJ tirauntz_NS maken_VBP ful_ADV ofte_ADV	thralles_NS	of_P hem_PRO that_C been_BEP born_	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
	x			desdayn_N to_TO been_BE servauntz_NS and_CONJ	thralles_NS	to_P synne_N ,_, and_CONJ soore_ADV been_	The Parson's Tale	c1390	East Midlands (London)	Religious treatise
	x			O\$Sweteste_ADJS Fadire_N ,_, and_CONJ become_VBN	thralles_NS	to_P +te_D ill_ADJ gaste_N ,_, Than_	The Mirror of St.Edmund (Thornton Ms.)	c1440 (?1350)	Northern	Religious treatise
x				omme_Q contrees_NS ,_, ther_ADV they_PRO byen_VBP	thralles_NS	,_, whan_P they_PRO han_HVP turned_VBN hem_	The Parson's Tale	c1390	East Midlands (London)	Religious treatise

