

# The Lexical Contribution of Wycliffe's Bible English to the History of the English Language

Youngjoo Lee  
(Korean Bible University)

## 1. Introduction

### 1.1 The Purpose of the Study

The purpose of this study is to show that the English of the Wycliffe Bible, translated in the late fourteenth century, 100 years earlier than chancery English,<sup>1)</sup> was the true forerunner of standard English. Freeborn (1992:75) affirms that there was no standard language in London before chancery standard. In Middle English, there was no recognized standard form. In the beginning of the fifteenth century, however, the speech type of London was emerging as a new standard English. This new standard English spread to all of England through the chancery throughout the fifteenth century by the promotion of Henry V.<sup>2)</sup>

To show the lexical contribution of Wycliffe Bible English to the history of English, I investigate the characteristics of the English in the Wycliffe Bible, and compare texts of the two subsequent English Bible versions with the Wycliffe Bible. Luke 15:15-24, the story of the Prodigal Son, and I Corinthians 13, the chapter of love, are randomly chosen because they are well-known passages to people. The subsequent versions used for comparison in this article

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1) The chancery was the secretariat of the state in all departments of the late medieval government. It was the largest and most important of the national administrative offices, and was responsible for administering writs, summons, pleas, and various dues and taxes. Many of the documents issued from the chancery had legal status and so had to be written in an English which was precise and not liable to misunderstanding.

2) Henry V (1413-22) came to the throne in 1413, and renewed the war against France in 1415, thus promoting English nationalism.

are the Tyndale Bible (TB) translated in the fifteenth century and the Authorized King James Version (AV) translated in the early seventeenth century. The TB is chosen because it is considered to be the foundation of all the later English versions. The AV is chosen because it is the most important Bible in the English speaking world ever since its publication in 1611.

This paper proceeds as follows: In section 2, I investigate the background and the features of the East Midland dialect in the Middle English period. Section 3 points out the background of the Wycliffe Bible translation and consider the characteristics of the English in the Wycliffe Bible. Section 4 presents the contribution of Wycliffe Bible English to the history of the English language by a lexical comparison of Luke 15:15-24 and I Corinthians 13 in the Wycliffe Bible, the TB and the AV. Section 5 summarizes my general arguments.

## 1.2 A Review of Previous Studies

Many scholars agree with the assumption that the English of the Wycliffe Bible made a major contribution to the development of standardized English in the early Modern English period. Knowles (1997:53-4) asserts that Wycliffe English was one of the strands of the written standard adopted by the national bureaucracy at the time of Henry V. Price (1934:222-27) states that Wycliffe practically unified the various related tongues of England, making them one language for the future use of the English speaking and writing world. Samuels (1969) classified four different sources of written standard English. The first source is the majority of Wycliffe Bible manuscripts.<sup>3)</sup> Pyles (1993:141) describes the speech of London, which is a form of standard English, as being tainted with Northern and Southern influences, though it is essentially East Midlandish in its characteristics. Baugh and Cable (1978:193), on the other hand, object to this idea:

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3) Samuels (1969) divided the probable sources of the written standard English into four main types. Type one is the language of the majority of Wycliffe manuscripts. Type two is found in a group of seven fourteenth century manuscripts. Type three is represented by (1) a number of the documents printed in Chambers and Daunt (2) the language of Chaucer (3) the text of *Piers Plowman* in Trinity college Cambridge MS, (4) the language of Hoccleve, as established by a consensus of the MSS.

"... we can no longer attribute to Wycliffe an important part in the establishment of a written standard. Though he spent much of his life at Oxford, he seems not to have conformed fully to the Oxford dialect ... the dialect of Oxford had no apparent influence on the form of London English, which was ultimately adopted as standard..."

Baugh and Cable claim that Wycliffe did not play an important role in the establishment of a written standard because Wycliffe did not conform fully to the Oxford dialect. They think that London English was furnished by the East Midland dialect influenced by Cambridge English, not the dialect of Oxford, "because Oxfordshire is on the border between Midland and Southern, and the dialect of Oxford shows certain characteristic of Southern features". They do not present detailed information relating the influence of Cambridge English. This assumption seems to reveal a contradiction to say that Wycliffe did not contribute to the establishment of a standard English because "he seems not to have conformed fully to the Oxford dialect ... the dialect of Oxford had no apparent influence on the form of London English which was ultimately adopted as standard (Baugh and Cable:193)".

If the dialect of Oxford had little influence upon the formation of standard English in the first place, there seems no point to mention whether Wycliffe did or did not conform 'fully' or 'partially' to the Oxford dialect.

On the contrary, even though Wycliffe was born in Yorkshire, the northern part of England, he lived and worked for a long time in Oxford and Leicestershire in the East Midland district. And it is obvious that his writings demonstrate the features of Midland English.

## 2. Standard English

In the late fourteenth century, the expansion of the public functions of the vernacular led to a new standard language based on the dialect of London. The emerging standard language comprised Midland English features.

## 2.1 The Emergence of Standard English

After the Norman Conquest<sup>4)</sup> in 1066, three languages were available in England – French, Latin and English. In 1258 Henry III accepted the Provisions of Oxford,<sup>5)</sup> which were issued both in English and French. Gradually new literary writings in English became more frequent, though they occurred in different parts of the country and in various dialects. Literature in English translated from French became more common, and the translators tried to justify their use of English.<sup>6)</sup> The period was called the Interregnum, which was characterized by the use of the written forms of different dialects because there was no standard written language.

It was not until the late fourteenth century that the expansion of the public functions of the vernacular led to a new standard language based on the dialect of London, the seat of the court and the chancery, and the center of commerce. The emerging standard language comprised Midland English features due to massive immigration into London seated in the Midland area of England.

## 2.2 The East Midland Dialect of English

There were four principal dialects of Middle English: Northern, East Midland, West Midland, and Southern. Generally speaking, the Northern dialect extends as far south as the Humber river; East Midland and West Midland cover the area between the Humber and the Thames; and Southern occupies the district south of the Thames. The East Midland district was the largest and most populous of the major dialect areas. The importance of this district

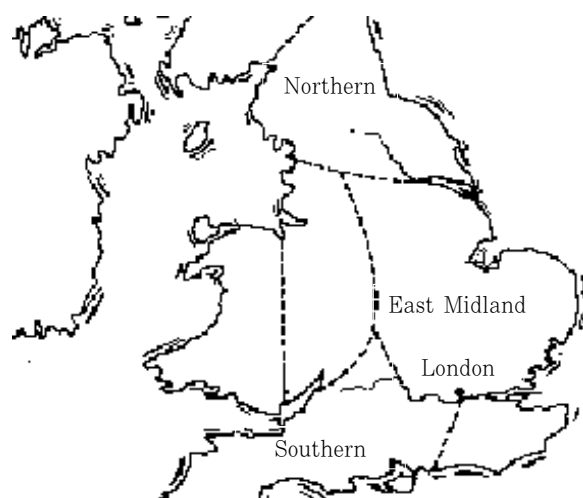
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4) England became the colony of French by the Norman Conquest.

5) In the reigns of King John and Henry III, most of the important positions in the Church and the government were taken by French people. This caused the complaints of English people and their nationalism, thus the interest of using English. English nobility, clergy and middle class people united against Henry III and the king issued the Provisions of Oxford upon which foreigners were expelled and English people returned to the important government posts.

6) An author of a poem on biblical topics written in about 1300 notes that he translated the work into English, although texts in French are freely available in England, few people can read them.

demonstrates the prominence of Middlesex, Oxford, Norfolk and London. In addition, the East Midlands are generally prominent in political affairs all through the later Middle Ages (Baugh and Cable 1978: 191-2). A map of East Midland area is shown below.



Midland speech was the most widely understood in the country. It was the only one that achieved the status of a literary standard and became the source of new influence on London English. The English of this region occupied both a geographic and linguistic middle position between the extreme divergences of the north and the south. It was less conservative than the Southern dialect, less radical than the Northern. Its intermediate position was recognized in the fourteenth century.

### 3. The English of the Wycliffe Bible

Wycliffe's Bible was the first complete translation of the whole Bible into English. The subsequent English versions were indebted to it. The English tracts of Wycliffe and his Bible made English a literary tongue. The influence of his easily read pamphlets was extraordinary. They spoke to the people

not in French, the language of the court, or in Latin, the language of the Church, but in English, the newly born language of the people and of every day life.

It is significant to point out the fact that the koine Greek and the Latin vulgate were languages of the common people likewise the English that Wycliffe used for his Bible translation. Wycliffe had caught the spirit of St. Paul, whose longing was to avoid an unknown tongue and to speak in the simple language of the people, with a plainness that could be understood.<sup>7)</sup>

### 3.1 The Background of the Wycliffe Bible Translation

In Wycliffe's time, the Catholic Church monopolized the Bible in Latin. The majority of the ordinary people did not understand the preaching and teachings performed in Latin. They were forced to mimic the dogma of the Church in Latin not knowing the meaning, misguided to the pit as a blind man by a blind leader. The Church exploited and plundered people, teaching false doctrines and even selling indulgences.<sup>8)</sup> Wycliffe (1320-1384) was well aware of the evil influence of these ridiculous activities. Consequently he came to realize the necessity of teaching the Truth in the language the English people spoke and understood. It was toward the end of his life that Wycliffe fully grasped the significance of the use of English. He met vehement objection from the Church.<sup>9)</sup> At this time the view that English was not a suitable language for Bible translation prevailed.

To make the Bible accessible to the common people, Wycliffe put it into the English vernacular of his day. He believed the Scriptures to be the supreme authority, and that not only priests and bishops should be familiar with them.

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7) "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongues" (I Corinthians 14:19).

8) The Catholic Church taught that the Church could remit the temporal penalties for sin and sold indulgences for the remission of sins for oneself and for others who had died.

9) Archbishop Arundel presided at the Council of 1408 which enacted and ordained: 'that no one henceforth do, by his own authority, translate any text of Holy Scripture into the English tongue, or any other, by way of book or treatise; nor let any such book or treatise now lately composed in the time of John Wycliffe aforesaid, or since, or hereafter to be composed, be read in whole or in part, in public or in private, under the pain of the greater excommunication'.

Unlettered and simple men should understand and study them as well.

The time was ripe for Wycliffe to undertake his task. There was a large and potentially powerful group of people who were literate in English, who had money to buy books and the education and leisure to read them. Among these were merchants,<sup>10)</sup> some of whom were involved in the book trade. Knowles (1997:60) assumes that there may have been early printing houses and a center for book production in the East Midlands.

### 3.2 The Earlier and Later Wycliffe English Bible Versions

Wycliffe translated the Bible in the English vernacular of his day from the Vulgate<sup>11)</sup> in 1382. The earlier Wycliffe version (EV) is a literal rendering of the Latin original. Latin constructions and word order are preserved even where they conflict with English idioms. This reflects a theory about Bible translation that the sacred quality of the text could be preserved in translation only by the word-for-word procedure. For instance, "Cymbalum tinniens" in Latin Vulgate is transformed into "cymbal tinklynge" in the Wycliffe Bible (Lee 1972:7-9).

The later Wycliffe Bible (LV) was translated by John Purvey, one of the followers of Wycliffe in 1397. Unlike the EV, the LV shows the native English idioms throughout. Lampe (1969:399-400) states that the Latin constructions of its predecessor are replaced by native English idioms, thus this version is considerably more intelligible.

### 3.3 The Characteristics of Wycliffe's Bible English

The language of the Wycliffe Bible has the characteristics of the East Midland dialect of English which became the basis of the dialect of London,

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10) The importance of merchants is primarily economic, but it also has linguistic consequences. Their approach to language seems to have been essentially pragmatic. From the 1380s the London guilds began to use English for their records. In 1384, the city of London issued a proclamation in English, the importance in this case being not that it was read aloud in English but that it was actually written in English (Knowles, 52).

11) The Vulgate is St. Jerome's Latin version of the Bible, completed in 404 (Eagle 1985:602).

standard English in the fifteenth century.

Though Wycliffe was born in Yorkshire, the northern part of England, he lived and worked for most of his lifetime in Oxford and Leicestershire in the East Midland area, and his followers, the Lollards<sup>12)</sup> were mostly Midlanders. Thus, his writings demonstrate the features of the Midland English. Let us investigate some of the features of the Midland English in this section.

First, the three forms in (1), frequently found in the Wycliffe Bible as in (2), (3) and (4), are typical in the London dialect (Samuels 1969).

- (1) *silf* (self), *siȝ* (saw), *ȝounn* (given)

Since the Wycliffe Bible was translated in the fourteenth century, the fact that the London dialect from the fifteenth century contains these forms suggests that the Wycliffe Bible influenced standard English. We find them in verses 17, 20 and 22 in Luke 15 of the EV below.

- (2) *him silf* (v.17)

- (3) *syȝ* (v. 20)

- (4) *ȝyue* (the present form of *ȝounn*, v. 22)

- (5) v. 17

(EV)Sothli he turned aȝen in to him silf, seyde, Hou many hirid in my fadir hous, han plente of looues; forsothe I perische here thrus hungir.

(LV)And he turnede aȝen to hym silf, and seide, Hou many hirid men in my fadir hous han plente of looues; and Y perische here thorouȝ hungir.

- (6) v. 20

(EV)And he rysinge cam to his fadir. Sothili whanne he was ȝit fer, his fadir syȝ him, and he was stirid by mercy. And he rennyng to, felde on his necke, and kiste him.

(LV)And he roos vp, and cam to his fadir. And whanne he was ȝit afer, his fadir saȝ hym, and was stirrid bi mercy. And he ran, and fel on his necke, and kyside hym.

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12) Wycliffe's writings and the Bible won a large number of adherents. They were known as Lollards. The Lollards' preaching and scholarship greatly attributed to the spread of literary Standard English. It is known that most of Wycliffe's circle of helpers were Midlanders (Keen 1990:292-96).



(7) v. 22

(EV) Forsoth the fadir seyde to his seruauntis, Soone bringe 3e forth the firste stoole, and clothe 3e him, and 3yue 3e a ring in his hond, and schoon in to the feet:

(LV) And the fadir seide to hise seruauntis, Swithe brynge 3e forth the firste stoole. and clothe 3e hym, and 3yue 3e a ryng in hise feet:

Second, in the East Midland dialect, double letters were employed to indicate vowel length, particularly *ee* and *oo*. In the above-mentioned text of the Wycliffe Bible, we find *feede* (v. 15), *eeten* (v. 16), *looues* (v. 17), *oon* (v. 19), *soon* (v. 22), *schoon* (v. 22), and *feete* (v. 22).

(8) v. 15

(EV) And he sente him in to his toun, that he schulde feede hoggis.

(LV) And he sente hym in to his toun, to fede swyn.

(9) v. 19

(EV) now I am not worthi to be clepid thi sone, make me as oon of thi hyrid men.

(LV) and now Y am not worthi to be clepid thi sone, make me as oon of thin hirid men.

Third, *-ch* was lost in unstressed syllables as in *-ly* (Old English form is *lich*) in late Midland English. An example is found in the EV as *plenteuously* (v. 24).

(10) v. 24

(EV) For this my sone was deed, and hath lyued a3en; he perischide, and is founden. And alle begunnen to eat plenteuously.

(LV) For this my sone was deed, and hath lyued a3en; he perischid, and is foundun. And alle men bigunnen to ete.

Fourth, final inflectional *n* was generally lost in Midland English, as was the final *n* of the unstressed possessive pronouns *min* and *þin*. Old English *min fæder* became *my fadir* in the Wycliffe Bible as shown in verse 18.

(11) v. 18

(EV) I schal ryse, and I schal go to my fadir, and I schal seie to him, Fadir, I hau synned a3ens heuene, and bfore thee;

(LV) Y schal rise vp, and go to my fadir, and y schal seie to

hym, Fadir, Y haue synned in to heuene, and bifor thee:

Last, Old English form *y* was unrounded to *i* in the Midland English areas. In the LV, *y* remained whereas in the EV *y* was unrounded to *i* as follows:

(12) *Y* and *I* (v. 17)

*hym* and *him* (v. 20)

*by* and *bi* (v. 20)

*seyde* and *seide* (v. 21)

*brynge* and *bringe* (v. 22)

*ryng* and *ring* (v. 22)

(13) v. 21

(EV) And the sone seyde to him, Fadir, I haue synned asens heuene, and bifore thee; and now I am not worthi to be clepid thi sone.

(LA) And the sone seide to hym, Fadir, Y haue synned in to heuene, and bifor thee; and now Y am not worthi to be clepid thi sone.

As seen above, English in the Wycliffe Bible shows the characteristics of the East Midland English which became the basis of standard English in the fifteenth century.

In section 4, I will compare the lexical items of Luke 15:15-24 and I Corinthians 13 in the four Bible versions.

## 4. A Contribution of the English of the Wycliffe Bible

### 4.1 A Brief History of the English Bible Translation

As mentioned in section 3, Wycliffe translated the Bible in the English vernacular of his day in 1382. The EV is a literal rendering of the Latin original. The LV was translated by the followers of Wycliffe in 1397. Unlike the EV, the LV shows the native English idioms throughout.

About 130 years later, Tyndale (1494-1536) translated into English the

New Testament in 1525 and parts of the Old Testament in 1534 from the original biblical languages for the first time in the history of the English language. The TB is important version in the sense of the originality (Lee 2001:180). Moreover the English of the TB has influenced Modern English through the AV which has been the most widely read and quoted in speeches and writings of the English speaking people ever since its publication in 1611.

Miles Coverdale (1488-1569), one of Tyndale's followers published the Coverdale Bible in 1535, and John Rogers, another Tyndale's follower published the Matthew's Bible in the pen name of Thomas Matthew in 1537 as a revision of Tyndale's New Testament and Coverdale's Old Testament. Grierson (1943:6) calls the Matthew's Bible "the foundation of all the later English versions, derived mainly from Tyndale and Coverdale." Coverdale revised the Matthew's Bible to publish the Great Bible in 1539. In 1568, the bishops of the English Church revised this Bible and published the Bishop's Bible. The followers of Calvin in Geneva published the Geneva Bible with a revision of Tyndale's New Testament and the Old Testament of the Great Bible. The Bishop's Bible was used in every parish in England in late sixteenth century, though the common people loved the Geneva Bible. The Geneva Bible contains the puritan commentary under the influence of Calvin.

James I, then the head of the English Church felt the necessity of a Bible without any particular theological color. By the command of James I, Hampton Court Conference produced the AV in 1611. The AV was not a new translation. The members of the committee intended to make a better translation among many other previous good translations. The preface of the AV shows the idea of this new version<sup>13)</sup> The conference determined to make a principal good Bible with a joint work of 47 of the best scholars of the time. The conference had 15 principles to make their effort fruitful. The first principle stated to follow the Bishop's Bible with minor revisions if necessary. The Bishop's Bible was a replica of the TB with minor revisions. The AV is another replica

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13) Truly(good Christian Reader) wee neuer thought from the beginning that we should neede to make a new Translation, nor yet to make of a bad one a good one, .... but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against: that hath bene our indeauour that our marke" (The Preface of the AV).

of the TB. In this sense I want to call the TB "the foundation of all the later English versions."

Therefore if we can show the similarity of the lexical items of the Wycliffe Bible which was translated more than 130 years earlier than the TB, then we can show the great contribution of the English of the Wycliffe Bible to the history of the English language.

Section 4.2 compares the lexical items in the Wycliffe Bible with the words of the TB and the AV.

#### 4.2 A Lexical Comparison in Luke 15:15–24

##### 4.2.1 Lexical Items Sharing the Same Words

I chose 60 distinct lexical items from the passage of Luke 15:15–24 to compare four different English Bible versions. There are 35 words (58%) that use the same words except for slightly different forms in the four versions as shown in appendix 1 on page 20 of this paper.

##### 4.2.2 Lexical Items Containing Synonyms

Out of the 60 lexical items, 19 items (32%) show that the TB and the AV use synonyms as shown in appendix 2 in page 21.

*Looues* of the EV and the LV is from Old English *hlāf* which means 'bread', or 'loaf'. and *toun* from Old English *tūn* means 'farm', 'village', 'town' (Sweet: 177). *Sothili*, *forsoth* are from Latin *autem* which means *however*, *whereupon*, *but*, *and also* or *and*.

##### 4.2.3 Lexical Items with Different Words

Only a few portions of the lexical items (9%) in this passage use different words as seen in appendix 3 in page 22.

Middle English *couetide* is from Old English *gewilnode* meaning 'wanted', 'coveted' (Pyles and Algeo: 136). *Make we feeste* of the LV meaning 'let us feast' could mean 'be mery' or 'be merry', but *plenteuously ete* in the EV has different meaning from the other lexical items in the TB and the AV.

According to Pyles and Algeo again in the same page of their book, *perischide* is from Old English *forwearð* meaning 'perished' which has a little different meaning from *was loste* or *was lost*. *Stoole* is from Middle English *stōl* meaning 'stool', 'chair', or 'throne'. The Old English Bible uses *gegyrelan* (Pyles and Algeo:136) for this word. Tyndale and the translators of the AV use *garment* and *robe* respectively.

Section 4.3 shows the similarity of the vocabulary used in the Wycliffe Bible and the TB and the AV.

#### 4.3 A Comparison of I Corinthians 13 in Three Versions

It is not a surprise to find the similarity between the TB and the AV because the AV is a replica of the TB. Tyndale used the Greek text in his translation, but there is little difference from the Wycliffe Bible which was translated from the Latin Vulgate in I Corinthians 13 as shown below.

- (8) (WB)If I speke with tonges of men and angels,  
       (TB)Though I spake with the tonges of men and angels  
       (AV)Though I speak with the tongues of men and of angels
- (9) (WB)and I have not charite,  
       (TB)and yet had not love  
       (AV)and have not charity,
- (10) (WB)I am made as bras sowninge or a cymbal tinklynge,  
       (TB)I were even as sounding brass or as tynklinge Cymball.  
       (AV)I am become as sounding brass or a tingling cymbal.
- (11) (WB)and if I have profecie,  
       (TB)And though I coude prophesy  
       (AV)And though I have *the gift of* prophesy,
- (12) (WB)and know alle mysteries, and kynninge,  
       (TB)and understode all secretes and all knowledge:  
       (AV)and understand all mysteries, and all knowledge:
- (13) (WB)and if I have al feith  
       (TB)yea if I had all fayth  
       (AV)and though I have all faith,
- (14) (WB)so that I meve hills fro he place,  
       (TB)so that I coude move mountaynes oute of ther places  
       (AV)so that I could remove mountains,

- (15) (WB)and I have not charite I am nought,  
 (TB)and yet had no love I were nothyng.  
 (AV)and have not charity, I am nothing.
- (16) (WB)and if I departe alle my godis into metis of pore men,  
 (TB)And though I bestowed al my goodes to gede the poore:  
 (AV)And though I bestow all my goods to feed *the poor*,
- (17) (WB)and if I bitake my bodi so that I brenne,  
 (TB)and though I gave my body even that I burned  
 (AV)and though I give my body to be burned,
- (18) (WB)and I have not charite it profieth me no thing .....  
 (TB)and yet had no love, it profiteth me nothing .....  
 (AV)and have not charity, it profiteth me nothing .....
- (19) (WB)and now dwellen feith hope and charite:  
 (TB)Now abydeth fayth hope love  
 (AV)And abideth faith, hope, and charity,
- (20) (WB)but the most of these is charite.  
 (TB)even these three but the chief of these is love."  
 (AV)these three: but the greatest of these is charity.

Section 4 demonstrates the similarities of the lexical items in the Wycliffe Bible to the words in the TB and the AV. Even though Tyndale used the original biblical sources when he translated the Bible into English, it seems obvious that Tyndale and his followers referred to and adopted the words from the Wycliffe Bible which was translated from the Latin Bible.

Tyndale seems to have copied the words Wycliffe used in his Bible with minor changes or the simple change of the word order – "brass sowninge" as "sounding brass". Wycliffe translated "cymbalum tinniens" in Latin Vulgate into "cymbal tinklynge", and Tyndale just changed the word order as "tynklinge Cymbal", and the translators of the AV seems to copy it as "tingling cymbal". We find an interesting point here. Wycliffe used the word "charite" for "love" that Tyndale chose. However the translators of the AV made a decision to follow the word that Wycliffe used rather than the word that their most reliable predecessor, Tyndale picked. Some suggested that the committee members of the AV translation preferred archaic forms of speech for stateliness and majesty of the Bible so they chose "charity" instead of "love" which was a common word of the day. This fact shows evidence that the workers of the AV referred to and adopted the words of the Wycliffe Bible.

## 5. Summary

This paper has tried to show the lexical contribution of the Wycliffe Bible English to the history of English language. In order to achieve the goal, I have investigated the characteristics of the English in the Wycliffe Bible, and analysed texts of the two subsequent English Bible versions with the Wycliffe Bible. It was shown that the features of the English of the Wycliffe Bible were found to share common ground with those of the standardized English of the early Modern English period.

Quite contrary to the claim of Baugh and Cable that we can no longer attribute to Wycliffe an important part in the establishment of a written standard, I argued that Wycliffe Bible English played very important role in the development of standard English by influencing it lexically.

It became obvious that the subsequent versions of the English Bible copied the lexical items from the Wycliffe Bible. The lexical comparison reveals that more than 90%<sup>14)</sup> of the items compared use either the same words or the synonyms. Only a small percentage use different lexical items. Even though Tyndale used the original biblical sources when he translated the Bible into English, it seems obvious that Tyndale and the subsequent Bible translators diligently referred to and adopted the words from the Wycliffe Bible which was translated from the Latin Bible. They had the common text of the holy Bible which contained the Word of God, but it was the matter of choosing the proper words to convey the message of God to the people. Therefore it is very significant which word they decided to put in their translations.

It would be therefore fair to conclude that the English of the Wycliffe Bible greatly contributed to the development of the history of the English language especially in the standardization of English in the fifteenth century.

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14) 90%=58%+32%: there are 35 words (58%) that use the same words, 19 items (32%) show that the TB and the AV use synonyms.

# Appendix 1: Lexical Items Containing the Same Words

EV	LV	TB	AV
1. eeten	eeten	ate	eate
2. 3af	3af	gave	gaue
3. him silf	hym silf	him selfe	himselfe
4. seyde	seide	sayde	said
5. hou	hou	how	how
6. hirid	hirid	hyred	hired
7. han	han	have	haue
8. perische	perische	dye	perish
9. hungir	hungir	honger	hunger
10. ryse	ryse vp	aryse	arise
11. seie	seie	saye	say
12. him	hym	him	him
13. I	Y	I	I
14. hau synned	haue synned	have synned	haue sinned
15. oon	oon	one	one
16. thi	thin	thy	thy
17. hyrid	hirid	hyred	hired
18. whanne	whanne	when	when
19. sy3	sai3	sawe	saw
20. rennynge	ran	ran	ranne
21. felde	fel	fell	fell
22. kiste	kisside	kyssed	kissed
23. seyde	seide	sayd	said
24. seruantis	seruauntis	servauntes	seruants
25. ring	ryng	rynge	ring
26. hond	hoond	honde	hand
27. schoon	schoon	showes	shooes
28. feet	feet	fete	feete
29. calf	calf	caulfe	calfe
30. sone	sone	sonne	sonne
31. deed	deed	deed	dead
32. a3en	a3en	agayne	again



33. is founden	is foundun	is now founde	is found
34. begunnen	bigunnen	began	began
35. feede	fede	kepe	feed

#### Appendix 2: Lexical Items Containing Synonyms

EV	LV	TB	AV
1. whiche	that	that	that
2. hoggis	swyn	swyne	swine
3. wombe	wombe	bely	belly
4. hoggis	hoggis	swyne	swine
5. plente	plente	ynough	inough
6. looues	looues	breed	bread
7. clepid	clepid	called	called
8. sle	sle	kyle	kill
9. stirrid by mercy	stirrid bi mercy	had compassion	had compassion
10. fer	afer	a great way of	a great way of
11. thru	thorou3	for	with
12. 3e	3e	that	the
13. 3e	3e	him	it
14. sothli	and	then	and
15. forsothe	and	and	and
16. sothili	and	and	but
17. 3it	3it	yet	yet
18. forsoth	and	but	but
19. toun	toun	felde	fields

#### Appendix 3: Lexical Items with Different Words

EV	LV	TB	AV
1. coueitide	coueitide	fayne	faine
2. turned	turnede	came	came
3. 3yue	3yue	put	put
4. plenteuously ete	make we feeste	be mery	be merrie
5. perischide	perischid	was loste	was lost

6. first stoole              firste stoole              best garment              best robe

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## 국문초록

## 위클리프성서 영어의 어휘적 공헌

이 영 주

현대영어에 큰 영향을 끼친 역사상의 영어문서로는 성서와 Shakespeare의 작품들을 예로 들 수 있다. 영어 성서 중에서는 1611년에 출판된 King James 성서가 오늘날의 영어에 가장 큰 영향을 미쳤는데, 이 성서의 기초가 되었던 번역본은 1525년(신약)과 1534년(구약)에 발간된 Tyndale 성서이다. 본고는 Tyndale 성서보다 약 150년 먼저(1384년) 번역된 영어로 된 최초의 완전 성서인 Wycliffe 성서의 영어가 영어발달사에 미친 공헌을 연구한다. 필자는 누가복음 15장의 일부와 고린도전서 13장을 Wycliffe 초기본과 후기본의 영어와 틴데일 성경과 흠정역 성경의 영어와 비교해 보임으로써 Wycliffe 성서 영어의 특징이 초기현대영어 시기의 표준영어의 특징을 이루었던 미들랜드 영어방언의 특징을 보여주고 있음을 밝히고, 위클리프 성경의 90% 이상의 어휘가 표준영어로 쓰여진 틴데일 성경과 킹제임스 성경에서 인용하고 있음을 밝혀 Wycliffe성서영어의 표준영어 형성에 공헌했음을 주장한다.

**주 제 어** 킹제임스성서, 틴데일성서, 초기 위클리프성서, 후기 위클리프성서, 미들랜드영어의 특징, 표준영어

**Key Words** The King James Bible, The Tyndale Bible, The Earlier Wycliffe Bible, The Later Wycliffe Bible, The Features of the Midland English, Standard English