I

TEACHING AND LEARNING

Centuries before their continental neighbours, for whom Latin long remained the major language of writing, the Anglo-Saxons had an extensive literature in their own vernacular – Old English. The opportunity for widespread literacy had come to them with their conversion to Christianity, which began with St Augustine's mission to Canterbury in 597. Within only a few years, the lawcode of the kingdom of Kent had been put into English, the first vernacular document that we know of (see Section II), and by the time of the Norman Conquest in 1066 there was no area of written discourse not represented by works in OE, whether as translations or original compositions. Nevertheless, it was Latin which remained the official language of the church throughout the Anglo-Saxon period, and far beyond it. Key theological texts and the Bible were all in Latin, and so were divine services, and therefore would-be monks and priests among the native population (whose mother tongue was OE in its various dialectal varieties) had to learn it. A priority for the missionaries at Canterbury, and their successors throughout the group of Anglo-Saxon kingdoms which would eventually become England, was thus the setting up of schools. All monasteries and cathedrals of any size needed one, and naturally the medium of instruction, to begin with at least, would have to be the vernacular. OE 'glosses' to Latin school-texts from Canterbury have been preserved, and Bede tells us (in his *Historia ecclesiastica gentis Anglorum*: see p. 69) how he used English in order to teach novice monks the Creed and other essential elements of the Christian faith.

This bilingual process of teaching and learning persisted throughout the Anglo-Saxon period, as surviving teaching materials show. Some of these are the work of the monk and scholar Ælfric, who was in charge of the monastic school at Cerne Abbas in Dorset during the closing years of the tenth century. He was the product of a great revival in learning that had taken place in the wake of the important mid-century reform and expansion of the Benedictine monastic system in England. He devised his own teaching materials for the novice monks, including very young boys, in his charge. These materials included a 'colloquy', a sort of staged dialogue which Ælfric will have used to develop his pupils' skills in the Latin language; but someone later added an OE translation above the Latin text and today, one thousand years on, this performs a function for students of OE similar to that of the original Latin (Text 1). The schoolboys needed a good Latin

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primer, too, and Ælfric wrote one for them, the first ever in Europe in a vernacular language; extracts from it are given here, including the preface in which Ælfric expresses the motivation of his life's work with precision: 'through learning is faith maintained' (Text 4).

The relative importance of the vernacular in relation to Latin had changed dramatically during the reign of Alfred (871–99) in Wessex, the last Anglo-Saxon kingdom to remain independent of the encroaching Danes (see p. 37). Alfred realised that Latin learning had been all but wiped out in England (though we know that in parts of Mercia, at least, some sort of pedagogical tradition had in fact survived), and he instigated a programme to establish widespread education in English. This involved initially the translation from Latin of a series of essential books of Christian instruction and their distribution round the country. Remarkably, we can read about Alfred's aims in his own words, in a letter which he sent out from his base at Winchester, attached to copies of a book newly translated from Latin (Text 5). His programme laid firm foundations for Anglo-Saxon vernacular learning and pushed OE prose beyond its limited role as the vehicle for legal texts, the narratives of saints' lives and minor devotional works into a medium for the transmission of all the basic tools of Christian scholarship. One of Alfred's own contributions was his translation of a popular medieval philosophical treatise, the *De consolatione Philosophiae* ('On the Consolation of Philosophy') by Boethius, a dialogue text teaching wisdom in adversity. In his version, Alfred emphasised the Christian interpretation of fate and fortune as God's will, and showed his own gifts as a teacher by using everyday similes to explain the relationship between God and humankind – as in the example of 'The Wagonwheel of Fate' (Text 6).

The bilingual character of an educated monk's life in the later Anglo-Saxon period is nicely illustrated by a little book that was once the personal property of a Winchester monk called Ælfwine. It is known as *Ælfwine's Prayerbook* and has the flavour of a personal commonplace book, packed as it is with both devotional and practical texts and also some more curious items, such as rules for 'prognostication' (the foretelling of future events). The texts are mostly in Latin but several are in OE, including the three given below (Text 2). The use of the vernacular for practical purposes is further illustrated by the extensive medical literature of the Anglo-Saxons. Among the preserved works is a compilation known as *Bald's Leechbook*, and three helpful medical recipes from it, based on plants, are given here (Text 3).

Further reading

D. Bullough, 'The Educational Tradition in England from Alfred to Ælfric: Teaching *utriusque linguae*', *Settimane* 19 (1972), 453–94

J. M. Bately, 'Old English Prose Before and During the Reign of Alfred', *ASE* 17 (1988), 93–138

P. Lendinara, 'The World of Anglo-Saxon Learning', in *Cambridge Companion*, pp. 264–81

S. Foot, 'The Making of *Angelcynn*: English Identity Before the Norman Conquest', *Transactions of the Royal Historical Society*, 6th ser. 6 (1996), 25–49; repr. in *OE Poetry*, ed. Liuzza, pp. 51–78

D. Scragg, 'Secular Prose', in *A Companion to Anglo-Saxon Literature*, ed. P. Pulsiano and E. Treharne (Oxford, 2001), pp. 268–80

1
In the Schoolroom
(from Ælfric's *Colloquy*)

A 'colloquy' is a sort of formal dialogue between a master and his pupil and was a format much used as an educational tool in the Middle Ages, both for imparting essential knowledge and in the learning of languages, especially Latin. The text known today as 'Ælfric's *Colloquy*' is ascribed to Ælfric on the strength of a note written in one of the manuscripts by someone who may have been a pupil at Cerne Abbas in Dorset, where Ælfric spent some twenty years teaching in the monastic school. Ælfric was the most prolific and influential of the writers who made the later tenth century, following the reform and expansion of the monasteries, the most productive in Anglo-Saxon letters. Little is known about the man himself, but he was probably born about *c*. 950 somewhere in Wessex and entered the Old Minster at Winchester as a boy, attending the monastic school run by Æthelwold. Probably in 987, he moved to the monastery at Cerne Abbas, newly founded by Æthelmær, son of the wealthy Æthelweard, who was a kinsman of King Æthelred and ealdorman (i.e. ruler under the king) of the West Country. Æthelmær and Æthelweard were great patrons of the church, and thus of learning, and Ælfric dedicated a number of his works to them, including his two great series of *Catholic Homilies* (see p. 181) and his *Lives of Saints* (see p. 170). Ælfric did most of his writing at Cerne Abbas, but in 1004 or 1005 he moved to Eynsham, near Oxford, to become abbot of another foundation endowed by Æthelmær, and there he died *c*. 1010.

Thus the *Colloquy* fits well with Ælfric's role as an educator, and it would have been an obvious companion for two other teaching aids which he prepared – a beginner's grammar of Latin (the *Excerptiones*: see Text 4) and a Latin–English *Glossary*, which appears with the grammar in some manuscripts. The OE version of the *Colloquy* given here was not, however, the work of Ælfric (who would scarcely have needed it and would not have made the errors of translation which characterise it) but was added later above a copy of his Latin text. Although four manuscripts of this are preserved, only one of them (British Library, Cotton Tiberius A. iii, fols. 60v–64v) has the complete OE gloss; text and gloss were probably copied together in the second quarter of the eleventh century from an older manuscript, perhaps at Canterbury, for the manuscript belonged to the library of Christ Church. The OE gloss was perhaps made by a pupil, or even by a teacher who was less accomplished than Ælfric and in need of a crib for himself. Such glosses usually

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follow strictly the order of the glossed language (here Latin) and therefore do not read idiomatically as a continuous text. Nevertheless, the glossator of the *Colloquy* has usually preferred natural OE word order in short phrases: thus he writes *ic eom bysgod*, 'I am occupied', above the Latin *occupatus sum*, not a literal rendering, 'occupied am'. In the edited extracts given below, a few alterations have been made, mainly in the word order, and in a few cases frequently used phrases which the glossator did not bother to repeat have been supplied.

Apart from its proven usefulness as a learning text, one of the most fascinating aspects of the *Colloquy* is the light it throws on the everyday life of members of feudal Anglo-Saxon society who are otherwise hardly known to us, such as ploughmen and shepherds. The extracts given here are from the opening section, where we meet some impressively virtuous pupils, and the closing section, where a youngster who might be from the classroom itself is quizzed about his day in the monastery. It is a wearying day (and night). Monks were required to attend a series of eight church services (the canonical 'hours' or 'offices', specified in the Benedictine Rule), each of which consisted of its own arrangement of psalms, hymns, readings and prayers. They began around 2 a.m. or 3 a.m. with the longest and most elaborate, the 'Night Office' (also known as 'Nocturns' or 'Matins'), and ended in the late evening with 'Compline'. But, as will be seen below, the simple series became elaborated considerably by additions; many of these were made in the tenth century by the industrious continental reformer Benedict of Aniane. In its original form, the Latin component of the dialogue was obviously contrived to give schoolboys practice in the use of the correct terms for all these devotions.

The language shows many of the characteristics of WS written in the first half of the eleventh century, but with much inconsistency. Late variations in unstressed word-endings (the result of 'levelling': see p. xxi) include *-on* for *-um* in *mīnon* (37; but cf. *hundum* in 34) and *-on* for *-an* in *oxon* (20, but cf. *oxan* in 25). In *scēphyrdas* (15) there is typical late WS 'smoothing' of the diphthong of *scēap-*, but cf. *scēap* (33). The writing of *k* for *c* is common in late OE texts, as in *geiukodan* (21), *melke* (35) and *weorkes* (10), but cf. *weorc* (18); *t* for *d* is written in *mit* (22) and *synt* (15), but cf. *mid* (11, 25, etc) and *synd* (45); and intrusive *c* is written after final *g* in *yrþlingc* (18) and *þingc* (56), but cf. *þing* (39). Other orthographical variation includes the frequent use of *y* for the short vowel *i*: thus *byþ*, *syndon*, *ys*, *sprycst*, *syngan*, etc; but both *hit* and *hyt* occur (4 and 30), *þisum* and *þysum* (43 and 42), and so on. For the second-person present tense of *etan*, 'eat', both *etst* (58) and *ytst* (53, 55) are used. The glossator of the *Colloquy* committed many clear errors (that is, spellings which it is hard or impossible to accept as variant forms or mere inconsistencies); these have been corrected in the text below (and are listed on p. 345).

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Further reading

G. N. Garmonsway, ed., *Ælfric's Colloquy*, rev. edn. (Exeter, 1978)

G. N. Garmonsway, 'The Development of the Colloquy', in *The Anglo-Saxons: Studies in some Aspects of their History and Culture presented to Bruce Dickins*, ed. P. A. M. Clemoes (London, 1959), pp. 212–47

E. R. Anderson, 'Social Idealism in Ælfric's Colloquy', *ASE* 3 (1974), 153–62; repr. in *OE Poetry*, ed. Liuzza, pp. 204–14

J. Ruffing, 'The Labor Structure of Ælfric's Colloquy', *The Work of Servitude, Slavery and Labor in Medieval England*, ed. A. J. Frantzen and D. Moffatt (Glasgow, 1994), pp. 55–70.

D. W. Porter, 'Ælfric's *Colloquy* and Ælfric Bata', *Neophil*. 80 (1996), 639–60

'Wē cildra° biddaþ° þē°, ēalā° lārēow°, þæt þū° tǣce° ūs sprecan°, forþām° ungelǣrede° wē syndon° and gewæmmodlīce° wē sprecaþ°.'

'Hwæt ⌐wille gē⌐ sprecan?'

'⌐Hwæt rēce wē⌐ hwæt wē sprecan, būton° hit riht° sprǣc° sȳ° and behēfe°,
5   næs° īdel° oþþe° fracod°?'

'Wille gē bēon° beswungen° on° leornunge?'

'⌐Lēofre ys ūs bēon⌐ beswungen for° lāre° þænne° ⌐hit⌐ ne° cunnan°. Ac° wē witun° þē bilewitne° wesan° and ⌐nellan onbelǣden ūs swincgla⌐, būton° þū bī° tōgenȳdd° fram° ūs.'

10   'Ic āxie° þē, hwæt sprycst þū? Hwæt hæfst° þū ⌐weorkes⌐?'

1 children   beg   you   O   master   you   teach *sbj*   to speak   because   **2** ignorant   are   badly (*i.e.* ungrammatically)   speak   **4** as long as   correct   speech   is *sbj*   proper   **5** not   frivolous or   base   **6** be   beaten   during   **7** for (the sake of)   learning   than   not   to know   But
8 know [*witon*]   kind   to be   unless   be *sbj* [*bēo*]   **9** compelled   by   **10** ask   have

3 **wille gē** 'want you', i.e. 'do you want'. The pl. inflection on the vb. is reduced (*wille*, not *willaþ*) because it precedes its pron. [§G6f].

4 **Hwæt rēce wē** 'What care we?', i.e. 'What do we care?'; again, *-e* for *-aþ*. The Benedictine Rule stressed the importance of the correct articulation of Latin, both in reading aloud and in chanting. Boys were punished for errors; see also 48n.

7 **Lēofre ys ūs bēon** 'It is dearer to us to be', i.e. 'We would rather be'.   **hit** The antec. is *lāre*, a fem. noun, so the obj. pron. 'ought' to be *hēo*, 'her' (not 'it') in OE, but here 'natural' gender is being used [§B/overview].

8 **nellan onbelǣden ūs swincgla** The infin. vb. *nellan* (a conflation of *ne* and *willan*) is, like *wesan* in the same line, governed by *wē witun*: '(we know you) to be unwilling to inflict strokes on us'; infin. *onbelǣden* would more regularly end with *-an*.

10 **weorkes** gen. of respect: 'by way of work'; *k* for *c* is a late spelling.

'Ic eom geanwyrde° monuc and ic sincge ǣlce° dæg seofon tīda° mid°
gebrōþrum°, and ic eom bysgod° on° sange° ac þēahhwæþere° ic wolde°
betwēnan° leornian sprecan on lēden° gereorde°.'

⌐Hwæt cunnon þās þīne gefēran⌐?'

15   'Sume synt° yrþlincgas°, sume scēphyrdas, sume oxanhyrdas, sume ⌐ēac
swylce⌐ huntan°, sume fisceras, sume fugeleras°, sume cȳpmenn°, sume
scēwyrhtan°, ⌐sealteras⌐, bæceras°.'

'Hwæt sægest þū, yrþlingc? Hū° begǣst° þū þīn weorc?'

'Ēalā ⌐lēof hlāford⌐, þearle° ic deorfe°. Ic gā° ūt on° dægrǣd°, þȳwende°
20   oxon tō felda°, and iugie° hig° tō syl°. ⌐Nys hit swā stearc winter þæt⌐ ic durre°
lūtian° æt hām° for ege° hlāfordes mīnes; ac, ⌐geiukodan oxan and gefæstnodon
sceare and cultre mit þēre syl⌐, ǣlce dæg ic sceal° erian° fulne° æcer° oþþe
māre°.'

'Hæfst° þū ǣnigne gefēran?'

25   'Ic hæbbe sumne° cnapan° þȳwende oxan mid gādīsene°, þe° ēac swilce nū
hās° ys for° cylde° and hrēame°.'

'Hwæt māre dēst° þū on° dæg?'

'Gewyslīce° þænne° māre ic dō. Ic sceal fyllan oxena° binnan° mid hīge°
and wæterian hig, and heora° scearn° beran° ūt.'

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11 professed   each   times   with   **12** (my) brothers (*i.e.* fellow-monks)   occupied   with
singing   nevertheless   would like   **13** in the meantime   Latin   language   **15** are
ploughmen   **16** hunters   fowlers   merchants   **17** shoe-makers   bakers   **18** How   carry
out   **19** very hard   labour   go   at   daybreak   driving   **20** (the) field   yoke   them   (the)
plough   dare   **21** hide   home   fear (of +*g*)   **22** must   plough   full (*i.e.* complete)   field (*or*
acre)   **23** more   **24** Have   **25** a (certain)   boy   'goad-iron' (*i.e.* cattle-prod)   who
26 hoarse   because of   cold   shouting   **27** do   during   **28** Certainly   still   of (the) oxen
bins *ap*   hay   **29** their   muck *as*   carry

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14   **Hwæt cunnon þās þīne gefēran** The vb. is used in its sense of 'know how to' or 'be
able to (do something)': 'What can these friends of yours [lit. "these your friends"] do?'

15–16   **ēac swylce** 'also likewise', or simply 'again'; see 25 also.

17   **sealteras** 'salters'. The salting of meat to preserve it was a crucial aspect of food
production.

19   **lēof hlāford** *lēof* is the adj. 'dear', so the phr. is lit. 'dear lord', but *lēof* can also
mean 'sir', as in 31 and 33; the phr. here may best be translated simply as 'master'.

20   **Nys hit swā stearc winter þæt** lit. 'It isn't so stark a winter that . . .', i.e. 'There is
no winter so severe that . . .'; *nys* is a contraction of *ne ys*.

21–2   **geiukodan . . . mit þēre syl** '(with the) oxen yoked and the share and coulter
fastened to [*mit* for *mid*, lit. "with"] the plough . . .' The OE imitates a Latin construction
known as the 'ablative absolute'. The share and the coulter are iron blades which perform
the cutting action of the plough.

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30   '⌐Hig! Hig!¬ Micel° gedeorf° ys hyt.'
        'Gēa° lēof°, micel gedeorf hit ys, forþām ⌐ic neom° frēoh°¬.'

        'Hwæt sægest þū, scēaphyrde, hæfst þū ǣnig gedeorf?'
        'Gēa lēof, ic hæbbe. On forewerdne° morgen ic drīfe mīne scēap tō heora
        lǣse° and stande ofer hig on hǣte° and on cyle° mid hundum°, ⌐þē lǣs¬ wulfas
35   forswelgen° hig; and ic āgēnlǣde° hig on heora loca° and melke° hig tweowa°
        on dæg, and heora loca ic ⌐hæbbe¬; and cȳse° and buteran ic dō° þǣrtō°. And ic
        eom getrȳwe° hlāforde mīnon.'

        'Þū, cnapa, hwæt dydest tōdæg?'
        'Manega° þing ic dyde. ⌐On þisse niht, þā þā¬ cnyll° ic gehȳrde°, ic ārās°
40   on° mīnon bedde and ēode° tō cyrcean° and sang ⌐ūhtsang¬ mid gebrōþrum.
        Æfter þām, wē sungon be° eallum hālgum° and ⌐dægrēdlīce lofsanges¬; æfter
        þysum, ⌐prīm¬ and seofon seolmas° mid letanīan° and capitolmæssan°; syþþan°

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30 Great labour   **31** Yes   sir   am not [*ne eom*]   free   **33** early   **34** pasture   heat   cold
dogs   **35** devour *sbj*   lead back   folds *ap*   milk   twice   **36** cheese   make   as well
37 loyal (to +*d*)   **39** Many   'knell' (*i.e.* sounding of the bell)   heard   got up   **40** from
went   church   **41** about   saints   **42** psalms   the litany   first mass   then

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30 **Hig! Hig!** Here *hig* represents an exclamation, 'O!' or 'Ho!' In 20, 29, etc, the same
spelling is used for the pl. pron. (nom. or acc.) *hī* (or *hīe*) and in 28 it is the word for 'hay'
(with long vowel, and given the dat. ending -*e*).

31 **ic neom frēoh** Ploughmen in Anglo-Saxon England generally were slaves (see
7/headnote).

34 **þē lǣs** lit. 'the less', i.e. 'lest' or 'in case' (*þē* is instr.).

36 **hæbbe** 'hold', in the sense of 'look after'. In fact, the glossator has misunderstood
Lat. *moueo*, 'I move'.

39 **On þisse niht** The Anglo-Saxons associated the night-time with the day following;
thus 'this night' (lit.'in this night', acc.) would for us be 'last night'.   **þā þā** lit. 'then when',
but simply 'when' in trans. The noun *cnyll* is without a def. art., which would be *þone*, acc.
sing. masc.

40 **ūhtsang** lit. 'dawn-song', i.e. 'Matins' or 'Nocturns', the name given to the first of
the series of fixed 'offices' or services; it might be held at 2 a.m. or 3 a.m., depending on
the time of year, and could last as long as two hours.

41 **dægrēdlīce lofsanges** 'morning hymns [lit. "songs of praise"]'. This refers to the
second fixed office, that of 'Lauds', sung at first light – and here apparently elaborated to
include hymns to 'all saints'. *Lofsanges* is a late (or simply erroneous) spelling of acc. pl.
lofsangas.

42 **prīm** 'Prime'. The first of several shorter fixed offices for the day. It was held at
6 a.m., the time considered to be the start of the day and thus called in Latin *prima hora*, the
'first hour'. Prime for our schoolboy is followed by yet more 'extras': recitation of the seven
so-called 'penitential' psalms (pss 6, 32, 38, 51, 102, 130 and 143), a litany (an invocation
for mercy addressed to God through a series of named saints as intercessors), and a 'first
mass'.

⌐undertīde⌐, and dydon° ⌐mæssan be dæge⌐. Æfter þisum wē sungon ⌐middæg⌐,
and ǣton° and druncon and slēpon°, and eft° wē ārison and sungon ⌐nōn. And
45   nū⌐ wē synd° hēr ætforan° þē, gearuwe° gehȳran hwæt þū ūs secge°.'

'Hwænne wylle gē syngan ⌐ǣfen oþþe nihtsangc⌐?'
'Þonne° hyt tīma ⌐byþ⌐.'
'Wǣre þū tōdæg ⌐beswuncgen⌐?'
'Ic næs°, forþām wærlīce° ⌐ic mē hēold⌐.'
50   'And ⌐hū þīne gefēran⌐?'
'Hwæt° mē āhsast° be° þām°? Ic ne dear° yppan° þē digla° ūre°.' ⌐Ānra
gehwylc⌐ wāt° gif hē beswuncgen wæs oþþe nā°.'
'Hwæt ytst° þū on dæg?'
'⌐Gȳt flǣscmettum ic brūce⌐, forðām cild ic eom under gyrda° drohtniende°.'
55   'Hwæt māre ytst þū?'
'Wyrta° and ǣigra°, fisc and cȳse, buteran and bēana and ⌐ealle clǣne þingc⌐
ic ete mid micelre þancunge°.'
'Swȳþe° waxgeorn° eart þū þonne° þū ealle þingc etst þe° þē tōforan° synd.'

43 (we) attended   44 ate slept next   45 are before ready may say *sbj*   47 When
49 was not [*ne wæs*] carefully   51 Why (you) ask about that dare betray (to +*d*)
secrets our   52 knows not   53 eat   54 rod living   56 Vegetables eggs
57 thankfulness   58 Very greedy when that before

43 **undertīde** This is 'Terce', the next fixed office, which took place at 9 a.m. (at the 'third hour', Lat. *tertia hora*). The OE word, properly *underntīd*, means 'morning-time', *undern* referring to the period between 9 a.m. and noon.   **mæssan be dæge** 'the mass for the day'; another extra act of devotion.   **middæg** The next fixed office, 'Sext', so called because held at the 'sixth hour' (Lat. *sexta hora*) or 'midday', as the OE has it. Only after this office do the monks have their first meal of the day, followed by a little sleep.
44–5 **nōn** 'None'; the fixed office held at 3 p.m. (the 'ninth hour', Lat. *nona hora*).   **And nū** Finally, in the late afternoon, the boys reach the classroom.
46 **ǣfen . . . nihtsangc** These are the last two of the eight fixed offices: evening 'Vespers' (lit. 'even(song)') and finally the Night Office, 'Compline' (lit. 'night song').
47 **byþ** 'is' or 'will be'. On the use of *byþ*, see §G1a.iv.
48 **beswuncgen** Beating students for poor performance in chanting the psalms and for falling asleep, among other transgressions, seems to have been a common practice. See also the references in 54 and 72–3.
49 **ic mē hēold** 'I kept myself', i.e. 'I conducted myself'.
50 **hū þīne gefēran** 'how (about) your companions?' Along with beatings, reporting others' transgressions appears to have been a central element of monastic discipline.
51–2 **Ānra gehwylc** 'Everyone'; lit. 'each of ones' (partitive gen.).
54 **Gȳt flǣscmettum ic brūce** 'I still partake of meat'. The Benedictine Rule (chs. 39–40) forbids monks to eat red meat but there is latitude for youngsters who are as yet novices. The vb. *brūcan* here (and in 62) takes a dat. obj. (though more usually it takes a gen. in OE).
56 **ealle clǣne þingc** 'every clean thing'. There were strict rules about what could be eaten by monks; taboo foods included especially those contaminated by blood (see previous note).

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'Ic neom swā micel swelgere° þæt ic ealle cynn° metta° on ānre gereordinge°
60　etan mæge°.'
　　'⌜Ac hū?⌝'
　　'Ic brūce hwīlon° þisum mettum, hwīlon ōþrum, mid sȳfernysse°, ⌜swā swā⌝
dafnað° munuce, næs° mid oferhropse°, forþām ic eom nān° ⌜gluto⌝.'
　　'And hwæt drincst þū?'
65　'Ealu°, gif ic hæbbe, oþþe wæter gif ic næbbe° ealu.'
　　'Ne drincst þū ⌜wīn⌝?'
　　'Ic neom swā spēdig° þæt ic mæge bicgean° mē wīn. And wīn nys drenc°
cilda° ne dysgra° ac ealdra° and wīsra°.'

　　'Hwǣr slǣpst þū?'
70　'On slǣpern° mid gebrōþrum.'
　　'Hwā° āwecþ° þē tō° ūhtsancge?'
　　'Hwīlon ic gehȳre cnyll and ic ārīse, hwīlon lārēow mīn āwecþ mē stīþlīce°
mid gyrde.'

59 glutton　kinds　of food(s)　meal　**60** could *sbj*　**62** sometimes　moderation　**63** (it) is
fitting for (+*d*)　not　voracity　no　**65** Ale　don't have [*ne hæbbe*]　**67** wealthy　buy
drink　**68** of children　of foolish (men)　of old (men)　of wise (men)　**70** dormitory
71 Who　wakes　for　**72** sternly

　　61　**Ac hū?** lit. trans. of Lat. *sed quomodo*: 'but in what way?'; perhaps, 'But how
is that?'
　　62　**swā swā** Double conj. (lit. 'so so' or 'as as'): 'just as'.
　　63　**gluto** The Latin word is used to gloss itself, though *swelgere* was used earlier (59).
Later English adopted the word, initially as 'glutun', then 'glutton'.
　　66　**wīn** The Benedictine Rule in fact allowed novices a little wine in the morning; but
in England all wine was imported, and thus expensive.