The written form of *Alfred-Ine*, as well as its reputation, likely contributed to the respect it received from later law givers. Admittedly, the king associated with the subsequent royal code, Edward the Elder, was Alfred’s son, but the prologue to *I Edward* is instructive:

Eadwerd cyning byt ðam gerefum eallum, þæt ge deman swa rihte domas swa ge rihtost cunnon, 7 hit on ðære dombec stande. Ne wandieð for nanum ðingum folcriht to gerecanne...69

The philosophy of adjudication expressed here is congruent with the latter part of Alfred’s preface. More importantly, the phrase *7 hit on ðære dombec stande* implies consultation of the laws as text. The *dombec* has become the authority in the judicial process. Edward distinguishes the written law from *folcriht*, popular law; written law is to be consulted, whereas popular law is to be interpreted perhaps by recourse to written law. With these statements, Edward acknowledges the power of his father’s legislation, and arguably sets the course for its use during a century or more.70

III Preliminary Materials: Chapters and Preface

Because no consideration of the legal aspects of *Alfred-Ine* should omit the chapters and prologue, we will discuss them here in the context of their relationship to the law codes.71 For most of its life, as the evidence shows, *Alfred-Ine* traveled without a title. The only surviving example appears in the *Textus*...
Roffensis. Otherwise, the rubric to Chapter 1, by far the lengthiest in the list, serves that purpose:

I. Be ðon þæt mon ne scyle oþrum deman buton swa he wille, þæt him mon deme.\textsuperscript{72}

As several commentators have pointed out, this rubric communicates the essence of Alfred’s message, and in that sense it makes a fitting opening to his work. With the exception of cccc 383, copies of the chapter list remain consistent from the earliest in cccc 173 through the Textus and even their Latin translation in Quadripartitus.\textsuperscript{73} In Old English, each rubric begins with Be and most often consists of three or four key words. This method resembles that followed by compilers of book lists in Anglo-Saxon England, whereby a few words, possibly including an author’s name, may be used to designate anything from a service book to a complex volume of obscure texts.\textsuperscript{74} Further, the Alfred-Ine chapter list groups loosely related legal statements into uneven units.\textsuperscript{75} To wit, the laws for Chapter 6, gathered under a rubric regarding sanctuary in a church (Be ciricene friðe), cover a range of issues regarding the length of time and conditions a fugitive must observe to remain in protection. The chapter concludes with a provision of special fines for those who steal on Sundays or other holy days. Chapter 7, on the other hand, has two brief statements about punishments for stealing in a church (Be circan stale).\textsuperscript{76} The same inconsistency applies to Ine’s codes, for example Chapter 79, where a law regarding livestock transactions is hitched to a statement of procedures for handling the homicide of a thief.\textsuperscript{77}

\begin{footnotes}
\item[72] Liebermann, \textit{Die Gesetze}, vol. 1, 16, quoting cccc 173 (MS. E). “Concerning that, a man shall not judge another except as he wishes that a man judge him,” the Golden Rule.
\item[75] One can view chapter rubrics and text together in \textit{The Laws of the Earliest English Kings}, ed. F.L. Attenborough (Cambridge: 1922). Attenborough prints rubrics in brackets before the laws, but unfortunately does not distinguish between those in the traditional chapter lists and the ones added in cccc 383. He uses only the cccc 383 rubrics for his edition of Ine’s laws. Care must be taken to sort out the situation by consulting Liebermann.
\item[76] Liebermann, \textit{Die Gesetze}, vol. 1, 50–52.
\item[77] Liebermann, \textit{Die Gesetze}, vol. 1, 104.
\end{footnotes}