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Early English Text Society.

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Curson Mundi

(The Curson o the world).

A NORTHUMBRIAN POEM OF THE XIVTH CENTURY

IN FOUR VERSIONS.

EDITED BY THE

REV. RICHARD MORRIS, M.A., LL.D.,

EX-PRESIDENT OF THE PHILOLOGICAL SOCIETY; AUTHOR OF "HISTORICAL OUTLINES OF ENGLISH ACCIDENCE," EDITOR OF "HAMPOLE'S PRICKE OF CONSCIENCE," "AÑGUTTARA-NIKĀYA," ETC. ETC.

PART VI.

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO.,
PATERNOSTER HOUSE, CHARING-CROSS ROAD.

1892.

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On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing completed Texts demands their inclusion in the Extra Series.

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(The Cursur o the world).

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VOL. I.

CONTAINS LINES 1—4918 OF TEXT,
WITH ESSAYS ON THE SOURCES OF 'CURSOR MUNDI' BY DR. HAENISCHI,
AND ON THE FILIATION AND TEXT OF THE MSS. BY DR. H. HUPE;
AND A PREFACE AND NOTES BY THE EDITOR.

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1874, 1893.

Original Series, 57, 99, 101.

R. CLAY & SONS, LIMITED, LONDON & BUNGAY.

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PREFACE.

THE author of the *CURSOR MUNDI*, in an interesting "Prologue" of two hundred and seventy lines, makes known to his readers his purpose in writing a book in the English tongue, in the speech of the north-country folks. He tells them that many were eager to listen to "rimes" and "gestes," and to read various "romances"—of Alexander and Julius Caesar, of the strong strife of Greece and Troy, of Brute the first conqueror of England, of King Arthur, Gawayn and Kay, and other knights of the "Round Table," of the wars of Charlemagne and Rowland with the Saracens, of Tristram and his love Isoude, of Isumbras and Iohn, of Amadas and Idoyne. Each one is ready, he says, to hear and read the things that please him best. A man may be evidently known by the books he reads,

"For by the thing man draws till (to)
Men may him know for good or ill" (ll. 1—46).

Many lead a licentious and wanton life; no man indeed is held to be in the fashion who cannot "love paramours." But this foolish love is only a "phantom" of this world, and the soft beginning has often a "smart" ending. There is, however, one "paramour" who is ever true, loyal, and constant, whose love is "sweeter than honey of the hive." Skilful rimers should compose songs or poems in her praise, and that of "her sweet son." This beloved one is the Virgin Mary, and with regard to her there is ample material for verse-making, if any one is disposed to discourse of her fairness (beauty). As to her "ruth, love, and charity," she is incomparable.

"Lady she is of ladies all,
Mild and meek without (any) gall."

The nearest for the needy to invoke, she prays for and helps sinful men. Those that honour her, she rewards a hundredfold (ll. 47—110). This being so, the author determines to begin "a lasting work" in her honour. He will also teach men of her kindred, and relate some "gests" done in "the Old Law," and describe the events connected with the birth of Christ. He will touch briefly upon the Old and New Testament, and, with Christ's help, all this world "over-

run," and tell some "principal" deeds, for to relate *all* would be impossible (ll. 111—124).

No work, however, can stand firm and lasting without a sure foundation; his work the writer will establish upon a steadfast ground, namely, upon the Holy Trinity, with which subject he will begin his book, and then proceed to treat of God's "handiwork," of the fall of Lucifer, of Adam and his offspring, of the Patriarchs, Judges and Kings, Christ and His Apostles, &c., ending with the Festival of the Conception (ll. 125—226).

The work is translated into English for the love of Englishmen, so that people in general may understand it. French rimes are common enough everywhere. What is there then for him who knows no French? English is the language most helpful and necessary to Englishmen. Seldom is the English tongue praised in France. We should give to each his own language, and there is no outrage in so doing. The author says he writes for unlearned and English folk, and chiefly for those that live an idle and barren life, in the hope that they will amend, and obtain pardon of their sin, with Christ's benison (blessing). As his work *runs over* (rehearses) almost all the course of the world's past history, it is to be called "Cursur o werld," that is Over-runner of the World (ll. 220—270).

The *Cursor Mundi* soon became a very popular work—the Göttingen scribe begins the Prologue with the following lines :

"This is the best book of all
'The Course of the World' men do it call."

The author of the *Cursor Mundi* brings all his events under seven periods or "Seven ages of the world."

The first age of the world is from the Creation to the time of Noah.

„ second	„	„	the Flood to the confusion of tongues.
„ third	„	„	the time of Abraham to the death of Saul.
„ fourth	„	„	the reign of David to the Captivity of Judah.
„ fifth	„	„	the parentage of the Virgin Mary to the time of John the Baptist.
„ sixth	„	„	the baptism of Jesus to the Finding of the Cross. This is called "the time of Grace."
„ seventh	„	„	is the Day of Doom and the state of the world after Doomsday. ¹

¹ The Trinity and Laud MSS. end here.

Then follow four short poems, the last of which is the *Festival of the Conception of Our Lady*, which brings the *Cursor* text to an end.

The Northern copies of the *Cursor* contain seven additional poems.
 1, 2. *An exposition of the Creed and the Lord's Prayer.* 3. *A Prayer to the Trinity.* 4. *A Prayer for the Hours of the Passion.* 5. *The five joys of Our Lady* (in the Göttingen MS. only). 6. *The Boke of Penance.* 7. *Cato's Morals* (in Fairfax MS. only).

The *Cursor Mundi* is a store-house of religious legends, and abounds in quaint conceits gathered from many sources. We cull a few in order to whet the reader's appetite. In the account of the Trinity the author attempts to prove the doctrine of "one God and persons three" by the nature of the sun. This luminary is one thing and three separate things: a round body, heat, and light. We cannot by any art separate these three. If you take away the light, the earth has no sun; if the heat be taken away, then it has no sun. It is the nature of the sun to be hot; the sun's body betokens the Father, the light the Sun, and the heat the Holy Ghost (ll. 291—308). The soul is like the Trinity, being endowed with threefold powers (ll. 561—568; see ll. 319—322).

St. Michael fought a grim battle with Lucifer, and cast him out of "the high court of Heaven." Then the name of the fallen angel was changed to "Sathanas." As to his followers who fell with him, "they fell deep less or mare," some in the air, some in the sky (lift), where they will remain until Doomsday (ll. 469—498).

Man was not made only of earth, but of the four "elements": his blood of water, his flesh of earth (lair), his heat of fire, his breath of air. His head is round as a ball, and so is the firmament. It has within it two eyes, just as the sky has within it the sun and moon, to serve for sight.

Seven master stars are set in heaven, and man's head has seven "thirls" (holes). The breath that man draws betokens wind that blows aloft, of which comes thunder and lightning, just "as breath with cough in breast is bred." In the sea all waters sink, and man's belly all liquors drinks. His feet bear him up fully, just as the earth upholds all. The upper fire gives man his sight, the upper air gives him power of hearing, the lower wind gives him his breath, the earth provides him with touch and feeling; the hardness of his bones comes from hard stones. As trees and grass grow on the earth, so on a man's flesh grow nails and hair (ll. 517—546).

Man was created to spread over all lands and to rule over the earth.

"As our Lord has heaven in hand,
So should man be lord of land" (ll. 599—602).

We have many particulars not recorded in the Book of Genesis. Adam (we are told) had thirty sons, and as many daughters after the birth of Seth (ll. 1216-17). When he died, he was buried by Seth in the vale of Hebron. Three pips were placed under his tongue, from which sprang three "wands" (branches) on a single stock (ll. 1415—1432).

Paradise is described as a yard (garden) of delights with all manner of spices. It was set so high that Noah's flood could not reach it (ll. 1000—1044).

Hebrew was the language spoken by Adam, but it became divided at the building of Babel, and from it has sprung sixty-two languages.

Of Abel it is said that he was born before his father and mother; he had his "eldmother's" (grandmother's)¹ maidenhead, and all the people in the world were at his burial (ll. 1187—1190).

Jobal was the first "lodger,"² and Noema, the daughter of Cain, the first "webster" (ll. 1517—1525).

Noah's ark consisted of five "stages," the uppermost for Noah and the birds. It was to contain a house to eat and drink in, and a "wardrobe" (a house of office). Below this was a place for the tame beasts, then a store-room; under this the abode of the wild beasts, next the bottom, in which there was to be no stall, "for all their filth shall therein fall" (ll. 1684—1700).

After the flood, God apportioned the earth to the sons of Noah. Shem received Asia, Ham Africa, and Japhet Europe (ll. 2087-9). There are wonderful legends of the Dead Sea, that looks like a lake of hell. Fish cannot live in it on account of the stink. It abounds in the finest "tar," and a cloud always rises therefrom up to the sky. A firebrand cast into it will continue to burn, on account of the brimstone (ll. 2862—2880).

Jacob discovered that there was corn in Egypt by observing chaff floating down the stream, as he was walking along the bank of the Nile. He tells his sons that if they follow the sleuth (track) they will find the corn (ll. 4778—4792).

Moses found out by a dream the three "wands"—Cypress, Cedar, and Pine—that had sprung from the three pips placed under Adam's tongue. These three branches on one stock were a token of the Trinity. By their means he made the bitter waters of Marah taste sweet. He hid them in the earth when he climbed mount Sinai. They always kept in leaf and flower

¹ *eldmoder* sometimes means "mother-in-law."

² "a dweller in tents."

(ll. 6320—6367). Moses discovered who had worshipt the golden calf, by grinding it to powder, and casting it into the water. He made all the people drink thereof, “whether they would or no”—

“All those men that had the guilt,
They had their beards all over-gilt.”

Those that had gold on their beards were at once put to death (ll. 6615—6620).

Of Goliath, we read that he was born in foul “whoredom” :

“Great he was withal and high,
And seemed Satan on to see ;
Between his eyes three foot broad,
Full loathsome was his visage made.
• • • • .
Of his meat was measure none,
He would eat seven sheep alone.”

He is further described as “a stalworth battle-wright” (warrior) (ll. 7745—7496).

The Philistines, curiously enough, are called “Sarzins” (l. 7589).¹

In king David’s time, Homer flourished, and Carthage was founded by that strange baronage of Africa that was ever hostile to Rome (ll. 8530-8534).

We read in the life of David, that the king was bidden in a dream to cross the Jordan into the land where Moses was buried, and there he would find at Elim the three above-mentioned “wands,” that Moses was wont to bear with him. The three were of one height growing on a single stock (ll. 7995—8036).

A sick man was cured by looking upon them. On returning home, David met four Saracens, black and blue as lead. They were misshapen creatures, their mouth was in their breast, and their long brows hung about their ears. Unlovely were their features, “in their forehead stood their sight,” but they were unable to look upright. Their hairy arms, with wrinkled skin, “were set to the elbows in their side.” They had crumpled knees and humped backs. None could forbear laughing who saw them. They asked David to show them “the saving tree”; and when these Ethiopians saw it, they did reverence to it, and then they became quite white and handsome.

After this, David cured a sick hermit, and made him “whole as any trout.”² When David arrived at Jerusalem, he placed the “tree” in a cistern, wherein it took root so that it could not be removed. The king enclosed it, and fixed a circle round the tree, to strengthen it and to measure its growth (ll. 8037—8262). David and Solomon often sat under the tree, and under its shade the latter learnt all about the virtues of trees and grasses (ll. 7996—8264).

¹ The term “saracens” is frequently used elsewhere for “heathens.”

² Fish-whole, *fisch-hal*, occurs in *Morte Arthure*, l. 2709. See *Julina*, B., p. 59.

While Solomon was building the Temple, his wrights (carpenters) needed a "master spar," and cut down the sacred tree as the best balk of timber they could think of; but after it was lopped, it would not fit in its place. Another balk was substituted, and the holy tree deposited in the Temple with its thirty silver circles (rings), which were afterwards handed over to Judas who sold his Lord. This tree remained unused until it was turned into the cross of Christ (ll. 8763-8848). A priest named Cyril, after Solomon's time, with five hundred men tried to remove it, but out of it burst a blaze that destroyed them all (ll. 8871-8880).

A lady named Maximilla, who came to the Temple to pray, sat down upon this tree, and her clothes began to burn under her. She prophesied that Jesus Christ, born of a Maiden, should hang upon that tree. The Jews were wroth, and declared that she was a Christian, a name they hated, so they beheaded her. This woman was the first to suffer martyrdom for Jesus Christ. The "tree" was afterwards thrown into the brook of Siloa, but was subsequently taken out, and laid across the stream as a bridge. Here it lay for many a day, but was afterwards deposited in the Temple ready against the time of Christ's Passion (ll. 8890-8976).

Solomon, we are told, repented of his folly in being under a woman's will, and begged his wise men to uncrown him, and lay "a ful hard penance" upon him. His crown and robe were taken off, and he let himself be scourged until the blood started from his back (ll. 9041-9104).

Many of these legends, as Dr. Haenisch has shown, are taken from the *Historia Scholastica* of Peter Comestor. The Parable of a King and his Four Daughters, the Castle of Love and Grace (ll. 9517-10122), are from Groseteste's *Chasteau d'Amour*. From the Apocryphal Gospel of St. Matthew, and Wace's story of the Conception of the Virgin, we have many curious details connected with the Virgin Mary and her kin.

Of the Virgin Mary we are told, that, when three years old,¹ she was taken to the Temple and offered to God. She climbed without help up to the top of the fifteen steps of the Temple stairs, as if she were a grown-up woman. Her friends who witnessed this marvel devoted her "to the kirk's service," along with other maidens. When she was fourteen years old, the "bishop" sent all the maidens of that age to their homes to be married. Mary refused to depart, saying that God was her beloved.

The Bishop called together an assembly of the wisest men, to consult them

¹ See *Old Eng. Homilies*, II., pp. 164, 165.

how Mary might keep her vow and yet get married. A divine voice directed them to the prophecy of Isaiah, that out of the root of Jesse should come forth a rod bearing flower and fruit. All David's kin were bidden to come together, each with a rod, and he whose rod blossomed should espouse Mary. Joseph of Bethlehem, a widower, came, and his rod bore leaf and flower, and a dove from heaven lighted upon it. So Mary was given in marriage to Joseph (ll. 10579-10780). See *York Mystery Plays*, p. 103, ll. 21—34.

From the "Book of Balaam," quoted on the authority of "John Gilden-mouth" (the Pseudo-Chrysostom), we have a curious story in connection with the visit of the Magi. The wise men of the East had learned from a writing of Seth to expect the appearance of a wonderful star (ll. 11380—11421). Then we have of course the usual stories about the childhood of Jesus, borrowed from the Apocryphal Gospels (ll. 11929—12576).

Once on a time, on a holyday, Jesus, with other children, on the bank of the Jordan, made seven little lakes of clay. One of his companions, "sib to Satan," stopped the supply of water to the lakes. The child being rebuked as "son of perdition and of death" fell down dead, but afterwards at Mary's entreaty was restored to life (ll. 11929—11982). A priest's son who broke up the lakes was struck dead, and his friends begged Joseph to take his son away, and teach him to bless and "not to ban" (ll. 12015—12050).

Joseph was rated well by a wonderfully keen master of the Law for not sending Jesus to school, where he would be taught better manners, and learn to respect priests and elders, and to live in love and charity with other children (ll. 12079—12102). Jesus is sent to a "Master" named Levi, who strikes his pupil on the head for not repeating his letters. Jesus says he knows more than his master, who is like a "chime or brass bell" that can neither understand nor tell what their own sound betokens. He offers to explain Alpha, if his master will first say what Tau means. The master is both ashamed and amazed when Jesus asked him the meaning of each letter. "This child," he cried, "ought not to live; above earth he lives too long. He ought to be hung, for fire, I ween, may not burn him. I trow this wonderful child was born before Noah's flood. I never saw his like in all my life. He must be a juggler, or God himself, or some angel puts the words into his mouth. Whence he came, or what he shall be, so help me God, I know not" (ll. 12170—12252).

When Jesus was six years old, his mother sent him with a pitcher to get water from the well. One of the bairns with him broke the pitcher, but Jesus

laid hold of the water and carried it home, "as in a ball" (ll. 12303—12317). When he was eight years old, Jesus met on the road from Jericho to Jordan a lioness and her whelps. The lions recognised their Lord, and did obeisance to him; the whelps ran about his feet and played with him after their manner. The older lions at a distance stood "unbold," and "with their heads bore low sail, and hououred him with fawning tail" (ll. 12333—12364).

Jesus became a wright (carpenter), and learnt how to make plough, harrow, and "wooden beds." On one occasion a plank too short for use was miraculously lengthened (ll. 12387—12414). But folks were anxious that Jesus should learn "world's lore"; so he was sent a second time to school. His master, who struck him for no reason, fell down dead (ll. 12415—12432). Jesus returned home to Mary, and was sent to another school—"Though he was young, he was no fool." He expounded a book of Jewish law to his master, who fell down in amazement at what he heard. To Joseph, he said, "My dear friend, you have brought me, not a bairn to teach, but a perfect master of learning; I must claim to be quit of teaching him" (ll. 12450—12484).

For the chief facts relating to the life of John the Baptist, and the principal events in the life of Jesus from his baptism to his death and resurrection, the author of the *Cursor* follows the Gospel narratives as recorded in the Vulgate. Here and there we find some additions, like the observance of St. John the Baptist's day in France (ll. 13180—13209). John's disciples buried his body at Sebastian, but his head Herodias salted and hid in a wall, for fear it should be united to its body, and that through his great holiness he might come to life again (ll. 13210—13241). John was beheaded at Easter, and on the second day of April Jesus began to preach (ll. 13249-50; 13258-59).

Of "Sir Judas" it is written that he told his mother "of his theft and felony," and how he had sold his master. His mother foretells his destruction, as well as the death and resurrection of Jesus. Judas replies—"Jesus will no more rise than this cock that was scalded (boiled) yesternight." Hardly had he said the word, when the cock flew up, feathered fairer than before, and crowed through God's grace. Then became Judas sore afraid on account of his sin. This was that same cock that Peter heard crow when he had thrice denied his Lord (ll. 15961—15998).

In the account of Christ's Passion, we have the continuation of the history of the sacred tree, which had been lying in the Temple for very many years. It is here called the "King's tree." The carpenters went to the Temple and

cut it in two ; the wood they find "new and fresh," as if it were growing in the earth. But they could not move it, even with the aid of two hundred men. When the board containing the superscription was nailed across the rood, they brought Jesus to it. He stooped down and kissed it, and forthwith without any help of man it laid itself upon his back.

After the crucifixion, the cross from midday until night flourished marvelously with leaf and bark ; but on the morning of Christ's burial it became leafless and bare (ll. 16859—16868).

Joseph of Arimathea wished to take away the cross, but the Jews forbade him, and took away the three crosses and buried them secretly out of the sight of Christian men (ll. 16913—16920). The finding of the Holy Cross (ll. 21347—23704), with the story of the pound of flesh, shows how well our author was acquainted with the "Legends of the Holy Rood."

The *Cursor* contains a description "of the fairness of Christ, and his bodily likeness on earth." He was of middle height, and wonderfully comely withal. His face was dreadful to look on, but also lovesome. "His hair was like to the nut brown when it for ripeness falls down." His hair was long and flowing. On his head he had a "parting" in front, as Nazarenes have. His forehead fair, spotless, and without a wrinkle. His visage was somewhat white, blended with red. Nose and mouth were faultless. His chin was "forked" (pointed ?), and his beard soft and thick. Beard and head were of the same nut-brown colour. Steadfast was his look, and ever simple ; his eyes were clear and somewhat grey. Clearly spake he what he wished, and reasoned wisely. In rebuking he was awful, and in talking none could truer be. He wept thrice, we find, but do not hear that he ever laughed. He resembled his mother, as we see by the veronica and the likeness of our Lady (ll. 18823—18862).

The comparison of Christ to a lion is taken from one of the old "Bestiaries." "A lion one may call him by right, for may no beast be more of might." There is also another reason why he is compared to a lion. "A lion's whelp, when it is born, lies dead ever to the third morn." His father then comes to him, and with his cry, that is so fearful, he gives his whelp life to rise. So did Jesus our champion, though He lay dead for our ransom ; when His Father would, He bade His Son uprise to gladden us all. The lion never closes his eyes while asleep ; so with Jesus, though He gave up the ghost, His Godhead could never die, and never will ; nor will He sleep that has to wake us all (ll. 18639—18660).

For the lives of the Apostles, the author of the *Cursor* derived his materials from the *Acts of the Apostles* and Peter Comestor's *Historia Scholastica*.¹ Many curious particulars relating to their preaching, sufferings, and death, are taken from the *De Vita et Morte Sanctorum* of Isidor, bishop of Hispal, and the *Legenda Aurea* of Jacobus de Voragine.

The Apostles are often called "spellers" as well as preachers, and the writer says that he purposed only to give a short account of their preaching and of their "ending" (death), as the book has no space for other details. It is not profitable to spend our labour on a thing that we are not able to bring to an end.

The lives of the Apostles begin with St. Peter (the *groundwall* [foundation] of holy Kirk), of God's Son the first Confessor, of mankind's herd (flock) the pastor, stone of the Church, key-bearer² of the kingdom (of heaven). Denying he fell, weeping he rose, and finally crowned in suffering he was. He preached the gospel in five lands, one of which was Italy, "that now is called Lombardy" (ll. 20863—20872).

St. John, we are told, wrote "the Book of Shewing" (Revelation) on an isle to which he had been banished by Domitian. The Emperor weened to subdue him, and "shot" him into a tun (cauldron) of boiling-hot oil, but it harmed him neither head nor foot; for as he was *unlame* (unhurt) by lust, so was his body uninjured (by torment). He wrought divers miracles: he turned wooden rods into gold ones. Out of the gravel by the sea-side made he precious stones, and afterwards turned them to their own kind again. He raised to life the widow Drusian, and also a dead man. Venom he drank without harm; poisoned men forthwith he raised, that were stone-dead for such a drink. And when he long had lived in toil, after sixty years and seven, since our Lord had ascended into heaven, his ending-day approaching nigh, first he caused his grave to be dug, and afterward laid himself therein. When he had said his prayer, in that grave he laid him down, and his soul to Christ he yielded. Some think that he is not dead, but always lies sleeping. For the earth is at times seen to uprise from the ground, as if something quick (alive) were underneath, just as a sleeper breathing oft carries up the dust. The folk of the country will not deny it (ll. 21036—21078).

¹ See "Inquiry into the Sources of the *Cursor Mundi*," by Dr. Haenisch, pp. 47*—56*.

² The MSS. have caiser (caesar), emperor, but the Latin has *clavicularius*. Perhaps *cayere* was in the original text. Cf. "De heuenliche keicherde Sainte Peter."—*Old Eng. Homilies*, II., p. 193.

Bartholomew turned St. Matthew's Gospel into a language of India (ll. 21105—21108). Judas the Good, "with his sermon mild," made men meek that erst were like beasts wild (ll. 21150—22152).

The Gospellers or Evangelists are called "spellers" (preachers) of truth, teachers of the people.

Luke was writer of the "Apostles' Deeds," a skilful physician (leche) all learned in Greek, but ignorant of Hebrew lore. He was Paul's disciple and travelling companion, ever cleaving to him in weal and woe.

He took to teaching the unbelievers; he was therefore physician of both body and soul. The soul's medicine is contained in the two books he wrote, the Gospel and the Acts (ll. 21195—21208). Mark in baptism was Peter's son, and loyal disciple to preach to the folk of Israel. He wrote the gospel of Christ in Italy. It is said that he smote off his thumb, so that he should not be ordained as a priest, but nevertheless for his livelihood he took the office of a bishop. The words that were uttered by St. Peter were written down secretly by Mark. He founded the first church in a city (bi) called Alexandria (ll. 21237—21252).

We are told that the four Evangelists draw Christ's wain (cart). The wain has four wheels, denoting the four Evangelists. The wheels are drawn in various ways: the first (St. Matthew) goes (steadily), the second (Mark) hurries along, the third (Luke) is wont to run, the fourth (John) flies along without stopping. Two good axle-trees there are, betokening the two laws. The noble bridle is wisdom, the carter or leader is Jesus Christ, His body is the yoke (ll. 21263—21288).

St. Matthew wrote in Hebrew, the rest in Greek. The style of Matthew was like water; the letter of Luke wine; the page of Mark like milk; and John's style was as sweet as honey. The first savours of wax, the second of myrrh, the third of flowers, and the fourth of aromat of all the spices that men know. The first prepares the field for seed, the second sows the seed, the third harrows the ground, the fourth waters it when needful. Each of them imparts his learning.—One *rings* to the world to hear, the second dins (thunders), the third trumpets, the fourth sings with unhidden (loud) sound. The first has (the sound of a) bell, the second drum, the third harp, the fourth organ (ll. 21293—21310).

The Four Spellers also give light together: the first like a lamp, the second like a candle, the third like a star, the fourth like day(light). The first's graft (style) was of iron, the second's of brass, the third's of silver, the

fourth's of gold ; therefore all their works hold together. Matthew has the fashion of a man, because he wrote of Christ's manhood ; Mark of a lion, because he speaks most of His resurrection ; Luke of an ox, because he speaks most of His passion ; John of an eagle (a bird of highest flight), because he speaks most of His Godhead. Highest of height, Christ bears in His own person the state (property) of each Evangelist. He is man, lion, ox, and eagle. No reasonable person can deny this. He was *man* whilst He lived on earth, *ox* when He was slain for our strife, *lion* when He rose with all His might, and *eagle* when He to heaven took His flight. And each man that will the wrong flee, with righteousness may these four be. *Man* whilst he manlike lives, *ox* in mortifying his fleshly deeds, *lion* in taming harsh and hard (passions), *eagle* in directing his thought heavenward (ll. 21311—21344).

§ 2. We, have, as yet, said nothing of the author of the *Cursor Mundi*. Dr. Hupe confounds John of Lindbergh, the original owner of the Göttingen MS., who paid the scribe or scribes that copied the *Cursor*, with the Author. The lines in the Göttingen text referring to the possessor of the MS., which are not in the other MSS., are as follows :

“And speciali for me ȝe pray
þat þis bock gart dight,
John of lindbergh, i ȝu sai,
þat es mi name ful right.
If it be tint or dune a-way,
treuli mi trouth i plight,
Qua brings it me widvten delay,
i sal him ȝeild þat night.
And qua it helis and haldis fra me,
treuli i ȝu tell,
Curced in kirc þan sal þai be,
wid candil, boke, and bell” (ll. 1710—17110).

“And specially do ye pray for me that caused this book to be made, John of Lindbergh, I say to you, that is my name full right. If it be lost or taken away, truly I pledge my troth (word), whosoever brings it to me without delay, I shall reward him that very night. And whosoever shall hide and withhold it from me, truly I tell you, cursed in church shall they be, with candle, book, and bell.”

John of Lindbergh is neither the scribe, nor the author. Dr. Hupe believes that “dight” means “ornamented,” and that the first possessor is the author ; and he thinks that Lindbergh is Limberge Magna, Limber Magna in the wolds of Lincoln. All this falls in with Dr. Hupe’s theory that the author of the *Cursor* was a Lincolnshire man.

"The whole literature, religious and profane, of the first half of the 13th century, was an object of his studies," says Dr. Hupe with great truth, and Dr. Haenisch has worked out minutely the author of the *Cursor's* indebtedness to a variety of Latin writers. No *layman*, I think, would be scholar enough to compile a work involving so wide an acquaintance with sacred literature, Biblical and legendary, as is shown in the *Cursor*.

The author was evidently a "cleric," as modest as he was learned. He therefore withholds his name from his readers, and says little of himself until he comes to the end of his work. But in the author's "predication, with the conclusion thereupon" (p. 1354), we learn that he was a "pastor" of Christ's Church. He says, "We are all brethren, young and old, for us was Christ both bought and sold. He has reckoned us in the number of the sheep of his own fold, through pastors that the Lord has appointed, that his flock may be kept in safety. He has chosen us for our meed, his holy flock to feed. *Among those pastors am I one,* wretch so unworthy know I none."

The author then goes on to say that God has given him a talent (besant), which should not be allowed to "rot in hoard," but must be spent in work and word. "Here," he says, "I have a little spent in word, according as I intended. Might I more, God knows my mood (mind), I ought to spend it all in His worship, that mighty Meek (Jesus), and in that of Mary mild his mother eke. Of her praise ought I never to cease (speaking) as long as I live. Body and soul I yield to her; with regard to them let her do her will (ll. 23873-23904), so that I may, in honour of her, say more elsewhere in her name (when I may find a more convenient time), according as she sends me her grace" (ll. 23873-23908). This is immediately followed by a Prayer to our Lady, the Sorrows of Mary, and the story of the Festival of the Conception.

We naturally expect to find the "Assumption of Our Lady" (p. 1144), and "Of Our Lady's body" (p. 1182), among these appendices, but the festival is so intimately connected in some of the older legends with St. Peter, that no doubt it seemed fit to the author of the *Cursor* to find a suitable place for its insertion *after* the account of Peter's mission.

Our author occasionally throws in, here and there, some quaint remarks of his own. Speaking of the Raven that found a dead beast, and was so pleased with the flesh that "to the ship came he never again," he tells us that a messenger who delays to bring back an answer is rightly called one of the raven-messengers (p. 116).¹

¹ Licknes to corbin had he nan (l. 3332) is said of Abraham's steward.

Noah by a course of shifting turned bramble bushes into grape vines (p. 124).

The meeting of Jacob and Joseph was so sweet, that whosoever had been there and had seen it, though he had been fasting for three days, would have no desire for meat and drink (p. 306).

The great love of Rebecca caused the sorrow for "dame Sarah" to be forgotten. Such is the way of the world, "they forget the dead for the living" (p. 200).

In describing Isaac's old age (p. 212) we have a curious passage, reminding us of a similar one in Hampole's *Pricke of Conscience* (l. 766). The old man's day is turned to night; his blood becomes dry and cold; his head begins to shake, and his hand unpleasantly to tremble. There is a creepy crawlly feeling in his back, and his bones crack. His lovely hair falls off. His sight waxes dim, his forehead wrinkles, his nose drips, his teeth rot, and his breath stinks. He praises only the things that are past. He easily waxes wroth, and is loth to be appeased. Old age is a wonderful thing, which all desire that are young, but when they have it they are dissatisfied, and would fain have back their youth again.

Solomon's folly in being beguiled by women gives rise to the following reflections: Alas! early this guile began, at Adam the first man. Sampson was soon beguiled through a woman. David put an innocent man to death through the sight of a woman. Since women have deceived such men as these, who may be sure of them, who? Blessed is he that puts not himself in their power. Let a man be ever so wise before, if he falls under a woman's power I hold him thenceforward as an ape. Don't imagine I want to speak evil of woman. No one need think that—for in this world there is no creature so beautiful with God and man, nor any to love, as a good woman (pp. 518—520).

Our author is fond of introducing a good proverb into his narratives. Here are one or two examples—

"For hawk is easy to reclaim that has lost its prey" (ll. 3529-30).

"Hidden love at the end will show itself" (l. 4276).

"Heart soon forgets what the eye sees not" (l. 4508).

"Who truly loves forgeteth late (slowly)" (l. 4510).

§ 3. The MSS. that form the four texts of this edition of the *Cursor Mundi* are—

1. C. Cotton MS. Vespasian A iii, British Museum Library.

2. F. Fairfax MS. 14, Bodleian Library, Oxford.

3. **G.** Göttingen MS. Theol. 107 r., Göttingen University Library.

4. **T.** MS. R. 3. 8. Trinity College Library, Cambridge.

The Appendixes to part V. contain extracts for comparison with the other texts, from the following manuscripts :—

I. **E.** MS. in the Library of the College of Physicians, Edinburgh, containing (pp. 1587—1637) the “Assumption of Our Lady,” &c. (ll. 18989—23644).

II. **A.** Additional MS. 10036, British Museum, containing (pp. 1638—1650) the story of the “Assumption” (ll. 20986—20771).

III. **L.** Laud MS. 416, Bodleian Library; **B.** Bedford MS., Town Library, Bedford; **H.** Herald’s College MS. Arundel 57, British Museum, containing (pp. 1651—1663, ll. 1—270) the Prologue in parallel columns.

Appendix III. also contains (pp. 1664—1667) the *Parable of the King and his Four Daughters* (ll. 9517—9752), from the Bedford MS.

MSS. **C.**, **F.**, **G.**, and **E.** are Northern in contradistinction to **T.** East-midland from which **L.**, **B.**, and **H.** are derived. **C.**, **G.**, and **E.** exhibit the chief characteristics of the Northumbrian dialect,¹ while **F.** contains many peculiarities of the West-midland dialect, of which the *Early English Alliterative Poems* are excellent specimens.

The Cotton MS. Vesp. A. iii has been well known to students of English literature for very many years, and has often been quoted as the most complete text of the *Cursor*. The Fairfax MS. was a little discovery in its way. While at work many years ago, in the Bodleian Library, on the Chaucer poems, I looked into the old Catalogue of 1697 for something I wanted, and by chance lighted upon *A Book of Old English Poetry drawn from Scripture*. When the MS. was brought to me, I found to my great delight that it was a copy (incomplete) of the *Cursor Mundi*, and at Mr. Coxe’s request I wrote a short description of the work on a fly leaf in the MS. itself. I became acquainted with the Trinity MS. through the kindness of the late Mr. Henry Bradshaw, and we have to thank the authorities of Trinity College, Cambridge, for the long loan of the manuscript.

For the use of the Göttingen MS. we were indebted to Dr. Falck, the Prussian Minister of Public Worship, who at the suggestion of Prof. Pauli, allowed this precious document to be deposited in the British Museum until it had been copied and compared with the proofs and revises.

¹ See Preface to Hampole’s *Prick of Conscience*, and Dr. Murray’s *Dialect of the Southern Counties of Scotland* (the Philological Society’s Transactions).

Stad in *on stad* means "place" (cf. Icel. *staðr*, Swedish *stad*, a place), and is the Northern form of the Southern *stede*. The phrase *on stad* answers to a common M.E. expression, "*in place*," present, in public; see *St. Kath.*, l. 1309, and compare *Cursor*, ll. 4525, 4982, 5589, 22089, 24056.

In l. 26576 of the *Cursor* the man who wants absolution is told to go himself to the priest, and not send a messenger, "*þi-self on stade þi costes ma euth*" = (thou) thyself (shalt) in person make known thy faults.

Line 260, critical text, has *treystlīj*, but C. has the true Northumbrian *träistli*. Dr. Hupe, however, retains *traistest*, l. 59. Compare *traist*, l. 1849; *bitraist*, ll. 2573, 4950. Dr. Hupe retains the reading "*mettes*," l. 272,¹ where "merkes" or "settes" makes better sense. Dr. Hupe alters *blurred*, l. 828, to *blured*, as if from a form *biluren*; the form *blure*, which he quotes from the *Townley Mysteries*, would seem to show that *blurred* is connected with English *blur*, Yorkshire *blurrd*, blemished, defamed. See *York Plays*, 85/294; 227/187.

Wai in l. 22472, "Quen al things sal turn to *wai*," Dr. Hupe alters to *way*, which he explains as O.E. *wæʒ*, "balance." The Scribe of the Fairfax MS. evidently understood the meaning of the line, "When all things shall turn to woe," although he alters to, "And se bot sorou and *walewai*," In O.E. *wá* = woe (interjection), *wéa*, Icel. *vá* = woe (sb.). But in M.E. we find for the O.E. *wá lá wá* the form *wai-la-wai*, hence *wai* or *way* became equivalent to M.E. *wa* (= wo = woe), and has no connection whatever with O.E. *wæge*, a balance. It is not at all likely that the *Cursor* would have *wai* for "balance" as the true form in the Northumbrian dialect is *wegh* or *weigh* (cf. Swed. *våg*, Icel. *vág*, "balance")—"leighers sonnes of men in *weighes*" = mendaces filii hominum in stateris, Hampole's *Psalter*, lxi. 9.¹ *Weih*, a ballance, occurs in *Will. of Palerne*, l. 947. The Southern form is *waye* (—"þe *waye* of skele" = the balance of discretion, *Ayenbite*, p. 255), and represents O.E. *wæge*.²

Some of Dr. Hupe's changes seem arbitrary. He alters C.'s *sulwed* to *solved* (G.) "soiled" (l. 1106, critical text). Compare, however, M.E. *sulien* to bemire, and *sulȝe* soil, earth. We have too M.E. *fulwes* (Northern) for *folwēð* from folgian. But we find *sulwines* filth, l. 29037.

Line 22510 has "*Dune* and blak sum ani *hair*," which in l. 1125 of the critical text becomes "*Dim* and black sum any *ayr*;" *hair* (haire) is the reading of all the MSS., and is like such expressions, as black as a *coal*, black as a sloe.

¹ The true form is *mettes*, and not *mettes*. See l. 26529.

² "And bi rihte *wæiȝe* wel i-*wæiȝen*."—*Vices and Virtues*, p. 17.

But Dr. Hupe considers that the rhyme and sense forbid us to read *hair*. We cannot agree with this; for *hair* or *haire* is common in M.E. for "hair" as well as for a "*hair-cloth*," the one representing O.E. *hér*, the other *hére*.

We have the phrase "*blac as a blac cloð*," in *Laȝamon* I. 130, "so *blac sum ani hair*" = "black as any (black) hair (cloth)." He says the sense of the line is "dim and black as the air when the tempest is drawing near." We may safely assert that the phrase "*ani ayr*," meaning "any tempest," never occurs in Middle English writers. *Dune* = *dun*, "dark" in C.'s text, is much stronger too than *dim* in the other versions.

The good old North English *nobot* "only," l. 22740, is altered to *noȝt but* (why we are not told) in the critical text, l. 1355. See in l. 22753 is changed to *lijþ* "people," in critical text, l. 1368, though the reading *see* has the support of all the MSS. The Author was thinking, perhaps, of 2 Peter iii. 10, "The *elements* shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."¹ See *Old Eng. Homilies*, II., p. 171.

Line 22897, "*þis wolf it was vnmesur mete*," is at first sight most puzzling. Dr. Hupe reads, with E., against G. and F. "*unmijser of mete*," and explains it as "not niggard of mete." But E.'s *unmisur* cannot represent *unmiser* "unniggardly," because *miser* never occurs in the sense of "niggardly" in Middle English. We ought perhaps to read "*þis wolf it was unmesure o mete*." To this wolf there was no measure or moderation in eating, that is, this wolf was an immoderate eater. We have, fortunately, an almost parallel passage as regards the sense, which may throw some light upon the phrase under consideration. Of Goliath we read, l. 7453-4, "Of his *metscipe*² was *mesure nan*, He wold ete seuen scep him an" = Of his eating (feeding) there was no measure, he himself alone would eat seven sheep.

Vnmesur(e), in l. 22897, is not an adjective but a substantive, and is equivalent to *mesure nan*, in l. 7453. We find in the *Cursor* several instances of this kind, as *vnbestes*, "no-beasts" (fit to eat).

"Quen þat Petre þa *unbestes* sau,
Of þaim thoght him mekil au (19859).

Here we see that *vn* = *nan* = *no*, as in *vnmesure*. Dr. Hupe is therefore wrong when he says—"It is impossible to think of *unmesure* as Kaluza does. The rhythm and word-formation forbid any derivation from *mesure*." As we have *unmesure o mete* we ought to find *mesure o mete*. This does occur on l. 27909, "*Mesure o mete* and drink to tast."

¹ "The ferthe day freis water and *se sal bren*."—*Met. Hom.*, p. 26; *Hampole's P. of C.*, l. 4776.

² See *metscipe* in *Old Eng. Homilies*, II., p. 31.

"*Unmesur*," excess, occurs in l. 15552. "Till *vemesur*," to excess, immoderately = *unmesurli*, l. 27047.

In l. 23142 we have "sa *duked* in þair wicked hedis," so *sunk* in their wickednesses. Dr. Hupe alters this to "swa *dugeth* in þayr wicked hedes," and explains *dugeth* by O.E. *duȝoð*, *duȝuð*, virtue!!

But there is no need to alter *duked*, for it occurs again in l. 23203:—"A stank (pit, i. e. hell) it calls forþi sant Iohn. He þat es *duked*¹ ans dun Cums neuer mare o þat prisun." *Duke* is cognate with Du. *duiken* to dive, Swed. *duka*, to duck. Cf. Yorkshire *douk*, to plunge, bathe.

The following example is given to show the difficulty of arriving at the true reading when the MSS. differ.

In l. 22691-2 **C.**, the fourteenth day before the Day of Doom is described as

"A stormi day, *a stret of au*,
Bath o frost and hail and snau."

For *a stret* **F.** has *and straite*, **T.** *and strait*, **E. G.** *a strait*.

Here we have three MSS. reading *a* against two later ones reading *and*. Dr. Hupe, however, in his critical text adopts *and*, substituting *streyt* for *stret* or *strait*.

The sense, according to the amended text, would be,

"A stormy day and *strait* (severe, strict) of awe &c."

I prefer, however, to look upon *a stret of au* as an appositional clause to *a stormi day bath o frost*, &c., otherwise we cannot strictly account for the construction of *bath o frost*, &c.

Dr. Kaluza in his Glossary accepts **C**'s lection, and explains it by *strait*, so that *a stret of au* must mean "an awful strait." But I do not think that there is sufficient evidence for the use of a M.E. *strait* as a noun, in the sense of distress, strait. It does, however, occur in Barbour's *Bruce*, with the meaning of "a narrow pass," but in no other sense.

We must recollect that in the MSS. *t* and *c* are often so written as to be easily mistaken for one another, so that *stret* may stand for an original *strec* in the sense of plague, or vengeance, of which the variant reading *strait* is an attempt to substitute an easier word. But **E.** and **G.**'s *strait* may be meant for *straic* = *strac*, stroke.

We have in Middle English *streich*, "force," representing O.E. *stréc*. See *Old Eng. Hom.*, I. p. 111, l. 25; p. 301, l. 6. Bosworth quotes *strec* or *strac* = violence.

¹ F. reads "dogged."

In the "Moral Ode," *Old Eng. Hom.*, I., p. 173, l. 231, we find *streich* (dat. *streche*) used for torment, distress—"þer is woning and woe after eche *streche*" = there is lamentation and woe after each torment (in hell). In the Egerton copy (*Old Eng. Hom.*, I., p. 294, l. 235) we find *strete*, while the Trinity College MS. (*Old Eng. Hom.*, II., p. 227, l. 235) has *strate* = street, path, not *strait*?

Had we only the later copies of the Ode we should probably look upon *strete* or *strate* as quite right, but the older reading *streich* = *strec* cannot be questioned. Here we see, supposing C. to have copied *stret* for *strec* from an older copy, that the readings of the other MSS. are on all fours with those in the Moral Ode.

Dr. Hupe's emendations tend to impair the value of our texts for the purposes of *historical grammar*. We know that the double negative is very common in Middle-English, as well as in the older periods of the language, but the first *ne* is often omitted, as in modern English. In l. 734 C. we read "To sped he hop[e]d haue na hap." Dr. Hupe inserts a *ne*, and writes "To sped *hen'* hoped haue na hap." We find this tampering with the reading of the MSS. again in ll. 22624, 22769, 22853, 22909, 23078, as they reappear in his Critical text. In lines 23005, 23012 he introduces the term *nes*, which is no true Northumbrian form.

He also introduces into his Critical text infinitives in *-n*, unknown to the N. dialect. (Forms in *-n*, like *quicken*, &c., are causatives or inceptives, and not infinitives.) See ll. 22868, 22924, 22931; in this last he takes out þar, and is obliged to add an *n* to "rise."

We know that this Northern dialect is partial to uninflected genitives, yet *hefd hare* = *heued hare* is amended to *hevedes hare* (Crit. text, l. 1547).

In l. 22860, Dr. Hupe turns a noun *draght* into a passive participle *dragged*, and makes nonsense of the passage (critical text, 1475). He overlooks the fact that "drag" is a strong and not a weak verb.

In l. 23130 we read—

"þe toþer rau es ill inogh,
O cristен fals and ful o wogh,
þat mas þam cristен men wit nam[e],
And *vnder-serues* godd[e]s gram[e]."

The second row is bad enough, of Christians false and full of guile, that make themselves Christians in name (alone), and are *subject to* God's wrath.

The verb *under-serue* is formed on the lines of the Latin *subservire*, just as

M.E. *undercrie* (to cry out) is an imitation of the Latin *succlamare*. Four MSS. support the lection *underserues*, but **T.** has *euer disseruen* = ever deserve, which does not alter the sense of the line very materially. Dr. Hupe, however, takes a little from **C.** and **T.** and reads *vndeserues*, with the following remarkable note on his emendation. “The common mistake in **x.** (and) **y.** is noteworthy. The meaning of the passage is ‘They are only Christians by name, and do not deserve God’s wrath.’” But these false Christians were deserving of God’s wrath, and the alteration in the Critical text simply makes nonsense of the whole passage. For *deserve* in Middle English we find—(1) *of-serve*, (2) *serve*, (3) *desserve* or *deserve*. *Of-serve* is formed after the old verb *of-earnian*. *Deserue* is probably due to the use of *besarue* in the sense of *serue*. See *Cursor*, l. 23052. *Disserued* occurs in *Allit. Poems* B. 613.

Abstract nouns sometimes become concrete, and in the oldest texts of the *Cursor* we find *fede* used in the sense of “enemy,” “foe” instead of that of “enmity.” But Dr. Hupe refuses to recognize this reading, and in his Critical text (l. 1437) adopts the easier and less authoritative lection *quede*, but see line 12948.

These few instances, from the critical text, show what a well-nigh impossible task Dr. Hupe set himself to perform, and how unsafe it is to be wise above what is written in our texts. I do not think that English scholars have, as yet, such a wide acquaintance with, and mastery over, the old Northumbrian dialects, as to be able to provide a critical text that shall meet all the requirements of modern scholarship. Dr. Hupe’s efforts in this direction, with less than two thousand lines, make sufficiently plain the immense difficulty the critic would have in dealing with nearly thirty thousand lines.

The Author of the *Cursor* tells us that he found the story of the “Assumption of our Lady” in southern English, and turned it into the language of the Northern folks, that could no other English read (ll. 20059—20064).

A work like the Kentish *Ayenbite*, for instance, would be quite another tongue to the north-countryman in the 14th century. The difficulties were, perhaps, less in grammar than in vocabulary. The Trinity MS. is interesting, as showing us what words were distinctly Northern, as opposed to Midland and Southern.

Naturally, those terms of Scandinavian origin which made their first appearance in the north of England, would be wanting in the southern dialects.

Felle, a hill, appears in the Trinity MS., as either “*hille*” or “*felde*” (see ll. 1837, 3155).

Of the word “*bi*,” a town, the Midland copy makes a sad hash; **C.** and **G.**’s line—“Folus forth þat ilk man right into þe *bi*,” becomes in **T.** “Foleweþ forþ þat ilke mon mekely þat ȝe *hy*” (haste); while **F.** turns it into “Folowes forþ þat ilk man alway *bi and by*” (l. 15194).

Fus, prompt, eager (ll. 191, 14089), becomes in **F.** and **T.** *bysy, bisy* = busy. *Fus* occurs in O.E., but the use of it in the *Cursor* is more like the Scandinavian usage.

Ugli or *ogli*, horrible (l. 1106), was unknown in the South, and is altered to *cursed* in **T.**, and to *uncumly* in **F.**. *Uggli* **C.** = *wikkedly*, Galba, l. 29297.

Il-hayl, ill-luck (l. 257), becomes *wa* and *wo* in **G.** and **T.**, while in l. 447, it is translated by *sorful, sorweful*.

Leuening, lightning (l. 533), appears in **F.** as *leitynge*. See l. 1769.

Barn child, *like* hive, swarm, *elding* firewood, *harne* brain, *il* evil, *sterne* star, *strand* stream, *sti* ladder, are foreign, for the most part, to the southern dialects.

T. not unfrequently mistranslates the northern terms in **C.** and **G.**, as *dill*, hide, by *stille* (l. 1081); *thrali* (l. 880), quickly, by *principaly*; *on-drei*, aside, by *on-heze* (l. 731); *reuelaic*, robbery, by *falsheude*, **T.**¹ (l. 1952); *maues, maghes*, kinsmen, sons-in-law, O.E. *mâgas*, by *frendes* (l. 2811); *Waith*, game, venison, by *mete*, and *what* (ll. 3628, 3629). **F.** in l. 3505 turns *waith* into *gammys*; in l. 3524 **T.** has *spede*, and yet in l. 3522, **G.**, **T.** agree in reading *gamen*. *Wath*, harm becomes in **T.** and **G.** *loop, loth* (l. 3810), but in l. 4004 it is changed on account of the rhyme to *doute* = doubt. *Flan*, arrow, l. 4314 = *flame* **F.**, *aru* **G.**, *þing* **T.**

Sam-hale, sick, is rendered *vnfer* by **G.**, and *unhole* by **T.** (l. 13262),² but in l. 5153, “I mai noght rise, i am *sam-hale*,” becomes in **T.** “I mai not rise, he seide, for *lame*,” **G.** has “I may naught rise, i am sua *lame*.” **F.** “I may noȝt rise, I am *noȝt hale*.”

Cotton’s *sam-hale* was evidently too archaic for retention by the other scribes. Thus we find *drightin*, **C.**, changed to God or Lord in **T.**

The Old English *ebur*, manifest, is rarely found in Middle English. In *Laȝamon*, we have “þu ebure sot,” thou utter fool. Under the form *eber*, this is common in the Cotton text of the *Cursor*. We find “*eber file*” applied to the devil, l. 813, but it is absent in **F.** **G.** and **T.**;³ and in l. 13041, “an *eber fole*” = an utter fool, is in. **F.** “a grete fole.” But **G.** has *obber* and **T.** *ebber*! In l. 13662 **C.** and **F.** have *beggar*, while **G.** has *ebber*, and **T.** *ebber shrew*.

¹ F. turns it into *recolage*.

² F. Turns þe *samhale fast* into þe *cuntray hally*!

³ G. T. alter to *fals*.

Eberli, truly, occurs in **C.** l. 8680, and is altered to *fals*, **F.**; *egerly*, **G.** *bitturly*, **T.**

Gisel, hostage, is a rare word in Middle English. (It occurs in *Laȝamon* as *ȝisel* or *ȝisle*.)

In the *Cursor* we find Joseph's brethren saying—

“To seap wit *gisel* war we fain.”

G. and **T.** alter **C.**'s *gisel* to *gile* (guile).

Other archaic words are altered, as *are* (honour); *licam* (body), *menske* (worship), *smerle* (anoint), &c.

The reader will find, by the aid of the *Glossary*, some interesting changes connected with such northern terms as *and*, *braþ*, *braþli*, *carman*, *drepe*, *fernet*, *gleg*, *gloppend*, *helde*, *hetheli*, *nite*, *ouergart*, *quain*, *sak*, *unsaked*, *sank*, *scaile*, *skuile*, *snaipe*, *suk*, *sund*, *wand*, &c.

Not only have we in the *Cursor* many Scandinavian and archaic terms, but we have also numerous colloquial words and phrases that still keep their place in Modern English. *From then, from now*, &c., are of frequent occurrence in the *Cursor*. The Northumbrian dialect retained to a great extent the power of word formation. It is rich in verbs compounded with *be-*, *doun-*, *for-*, *in-*, *on-*, *ouer-*, *um-*, *ute-*, &c. We have unfortunately lost very many of these useful compounds. Abstract nouns in *-hede* are very abundant in the *Cursor*, as well as adjectives ending in *-some*. In l. 26350 we find that *shrift* is to be *tosome* “deliberate” (**C.**'s text has *turnsum*), from *tom*, leisure. *Botesum* is *boot-some* or efficacious.

The *Cursor*, we need hardly say, is of first-rate importance for the history of the English language, and will amply repay a careful study of its many interesting and curious forms.

I have added a few notes as supplementary to the *Glossary*, but there are some few difficulties in the texts that still remain unexplained.

In conclusion, our thanks are due to Dr. Haenisch and Dr. Hupe for their contributions to *Cursor* studies; to Dr. Kaluza for his excellent glossary of one hundred and forty-four pages; also to the late Mr. Brock for his transcript of the Cotton MS., to Mr. Parker for that of the Fairfax MS., and last, but not least, to Miss Toulmin Smith for the Göttingen transcript, for help in revising proof-sheets, and for the Appendices (pp. 1638—1667).

R. MORRIS.

Dedham, Essex, Sept. 1891.

NOTES.

Page 10. line 31. *leth* is here a noun, as in ll. 5572, 12055, and signifies dislike, aversion. Compare Swed. *leda*, dislike, disgust; *led*, odious, disagreeable. Icel. *leiðr*, loathed; *leiða*, to make loath (see *lethes*, l. 19232). Fairfax turns the noun into an adjective *loþ-lath* (in l. 29); G and T read *lite*=little. *Leth* rhymes with *wreth* (just as *lop* does with *wrop* in ll. 29, 30, G T). With *wreth* compare Swed. *vrede*, wrath, anger; *vred*, angry, wroth; Icel. *reiði*, anger; *reiðr*, wroth, angry. In l. 5572 *leth*=harm, and rhymes with *breth*, wroth, anger. Icel. *braði*, anger; from *bráðr*, hasty. Swed. *bråd*, hot, eager, sudden (see l. 7624, where *breth* C=*wrap* F, *tene* G). F turns the noun into a verb *leþ(e)*=cease. In l. 12055 F changes "has in *leth*" to *wipounte grip*. *Leth* in l. 2360 signifies comfort (*ese* in T). Compare O. E. *līs*, comfort, pleasure; *līsē*, gentle. Icel. *linr*, soft. In l. 7438 we find *lething*, alleviation, from M. E. *lethe*, to alleviate, grow calm. Compare Swed. *lindra*, to alleviate; *lindrīng*, alleviation, ease, comfort. In l. 7438, *lething* C=resting F G T.

l. 52. Cf. "þow coupest louye paramour."—Ferum. 1303.

P. 12. l. 63. *brathly*, speedily (C F) is turned into *sone*=soon by G T. In l. 2240, G and T alter *brathli* to *with grett envy*; and in l. 18165 F and T read *opynly, openly*. Compare *brath*, l. 2632, C, where G has *urath* and T *wroþe*.

l. 67. *witouten mere* C. The other texts do not help us to explain *mere*. Dr. Hupe prefers *let*, hindrance, the reading of G and T. For *mere* we ought to read *mer*, as in l. 24802, p. 1420, *wit-vten ani mer* in muth (C). Here *mer* is probably connected with *merred*, l. 463, hindered, balked; O. S. *merrian*, to hinder, and signifies *hindrance*; compare G's *maring*, and T's *merre*. For *were*, in l. 68 we ought to read *wer*=worse; see l. 454, where we have *warr* C=*werr* G.

l. 82. *bes neuer gan*=(that) shall never be gone =F's *sal neuer be gan*; but G and T have *wan, woon*=wanting, deficient. Compare M. E. *wane, wone*, deficiency, want.

l. 89. *hit* as in T seems wanting in C after *is*. The phrase, to sette traeuil=to expend labour.

P. 14. l. 124. *haue in talle*, relate, tell; see l. 420.

P. 18. l. 168. *hoef=hof* (F) baptized, the pret. of *hefen, heuen*, to raise, to lift up to the font.

l. 184. *þat*=to whom. C's text is idiomatic in retaining *and*.

l. 185. *O spousebrek womman*, of the adultery of a woman; but cf. *spousbreker* be þat womman, l. 25778.

l. 190. *lorde fete* C, read *lauerd fete*. The N. dialect has a fondness for the uninflected genitive, as Christ will, l. 199, C (see l. 213). Adam cost, l. 550.

l. 195. *vnsette* (C G). T usually alters all these forms in *vn*. Compare *umthink=bethink*, l. 529. F's *sore bet* is a paraphrase of *vnsette*.

l. 196. *sermon* C F, *prechyg* T. We have the verb *sermund*, l. 13260 C turned into *preched* T.

l. 196. *þrali* C F. This word of Scandinavian origin is naturally avoided by T, but we expect to find it in G. Compare M. E. *þra*, *þro*, cruel, eager. Icel. *þrá-r*, stubborn. In l. 880 for *thrali* G has *stifli*, and T *principaly*!!

l. 201. *vnschill* C, written for *vnsill* or *vnskill*. Compare *scilwis*, l. 33, *scilwisnes* C, l. 567, G T=wisdom, wisdom G T; see l. 4677, *scelwis* C, *happy* F, *witti*.

l. 202. *For* is wanted in C, on account of the metre, after *yprisyn*. *Dill*, hide, in C is rendered in T by *stille*, to keep still or quiet; see l. 1081, where F has *hid*. In l. 9292 for *dill* F has *stele*, and G T *wid-draw*, *widdrawe*. In l. 4271 F alters *dild* to *dide*, while T changes it to *helde stille*.

P. 20. l. 208. *at þe last*, means at least, not at the last, as explained in the Glossary.

l. 210. *sely saul* C=blessed saule F. *Sely* is turned into *semeli*, *semely*, by G and T. In l. 437 *sele* C=wele T; in l. 671 T has *hele* for *sele*. See *vnsell*, l. 1166, where F has *dele* (grief).

l. 219. *þe last resoun of alle þis ron*=the last discourse of all this poem. F has *speche* for C's *resoun*, and *resoun* for *ron* or *run*.

l. 225. *notful* C F, advantageous, helpful, profitable; *nedeful* G T. In l. 8473 all the texts keep C's reading.

P. 22. l. 249. *laud*, *lawde*, unlearned, are N. forms, though we also find *leud*, *leude*, *leuid*.

ll. 252-3. That are wont in misdoing (ill deeds) to waste their life in trifling and idleness; *vnwarc*, like *vnpais*, l. 414, &c. See *warc*, work, in l. 112.

l. 254. to be wary and wise with regard to that same (life).

l. 257. *ilhayl*, ill luck. Compare Icel. *heill*, luck, augury. In l. 23527 we have *godderhail*; and in l. 7335 *wrether hail*. In l. 447 C's *ilhail* is turned into soreful (G), *sorweful* T. Cf. *usele hele*, O. E. Hom. I. p. 33.

l. 259. *sum we till heild*, as we incline to; in l. 474 *till . . . helded* C is changed to *with . . . helde* (F T). In l. 501 F turns *held* into *turne*, and T into *assente*. In l. 5435 *helds* C, becomes *draues* G, *draweþ* T. The word seems peculiar to the Northumbrian dialect in the sense of to *incline*, *bow down*?; but in the sense of to *pour out*, it occurs in other dialects. Compare *vnder-heild*, l. 907=underloute, subject; *zeilde* G; *uest* T.

ll. 263-4. Hearing and holding (good advice) shall obtain pardon of sin along with Christ's blessing.

P. 24. l. 272. That ordains mirth (joy) as a reward for man. See Preface, p. xxiv.

P. 26. l. 319. *minning*, memory; see l. 563, and compare Ælfric's Lives of Saints, p. 17.

P. 28. l. 341. *smartlier* G T, is more in accordance with the N. dialect than *swiftilker* (C).

l. 347. *seit*=sett, set (see l. 525). F's *sipen* is altogether wrong.

l. 357. *nefermaste* C F=*lauest* G, *lowest* T; see *ouernast*, l. 395. C F=*heiest* G, *hest* T; see *formast*, l. 433.

P. 30. l. 376. *sonded*=*sonderd*, divided; see l. 378, where we ought to read *sonderd*. See Gen. and Ex. ll. 95—107. The firmament was supposed by some to be a solid body of ice (C's *þse* may represent an original *yse*). See Hampole's P. of Consc., ll. 7577-9, and compare Ezek. i. 22.

P. 32. l. 422. And of necessity it behoved that it should be completed. See O. E. Hom. II. 33.

P. 34. l. 448. *tok a pride*=conceived a pride.

l. 449. scornfully he esteemed each fellow (angel). *hetlik*=*hethelik*, is turned into *lightli* G T; see l. 2606. In l. 1735, *hething* C F=*scorning* G, *scorne* T; see l. 14669, where *hetli*=*hethli* G=*scornefuly* T.

ll. 463-4. But he was balked of his purpose or intention, full soon he found a sharp stopping (of his pride). Lucifer remained only an hour in his first estate; see l. 488. For *vstern*, see l. 3461, where it seems to be used adverbially; *vnsternli* occurs in l. 7450, where G has *unsterly*, and T *sternely*. It cannot be

connected with *stern*, but probably is a corruption of M. E. *austerene, austerne*, 'sharp, stern.'

l. 478. *ouergart* C=*awgart* F, arrogance=pride G T; see l. 7318, where *ougard* C=*envy* G T. See St. Marherete, p. 106; Castle of Love, l. 993; Maetzner's Dict., s. v. *Augard*.

P. 40. l. 564. *min* C cannot be a passive participle (see *mint*, l. 718); therefore the reading of G and T is probably to be preferred.

l. 572. *vnsaked*, innocent, guiltless. G T read *clensed*. Cf. *saked*, l. 1223 C, where the other texts have a different reading.

l. 575. *vnderfanged* C=*vndirgroped* T, perceived, apprehended; *ouertan* C=*ouergone* T. See Ælfric's Lives of Saints, p. 23, ll. 205—208.

P. 42. l. 610. *knaulage*=acknowledging; see l. 976. Compare M. E. *cnawlache, cnawlechunge*, acknowledgment; *cnawlechen*, to acknowledge.

P. 43. l. 621. *sund* C F=*watir* G T; on *sund*=in swimming. Compare O. E. and Icel. *sund*, a swimming; *sund*, a sound, strait. Cf. Cædmon, p. 86, l. 11, and see Cursor, l. 1841.

l. 641. *welt(h)ful wan* C G T; *welful* F=M. E. *weleful*, prosperous. We ought perhaps to read *a welfful wan*, a rich abode; *wan* being in apposition with *sted*; *wan* or *wone* signifies also abundance, plenty.

P. 46. l. 683. *samertale* C=*samentale* F=*meke-tale* G, *meke in dole* T. Compare M. E. *sammatale*, in harmony; Icel. and Swed. *samtal*, colloquy.

l. 684. *þar herd*=their herd (flock). If we read *þai herd*, we must explain it by, they herded or flocked together. G and T adopt this sense by substituting *þai jode*, *þei zeoden*. We do not however find in M. E. a verb *herden*, to herd.

P. 48. l. 698. *writtur*=*witer*, cunning, knowing. Icel. *vitr*, wise. Swed. *vitter*, learned. Compare M. E. *witering, witerues*, and *witerli*.

P. 50. l. 746. Marvellous was it how he got thither (i. e. into the snake's skin).

l. 752. *met*=meted, dealt out. The other texts have *markyd, merked*=ordained; see *nettes*, l. 272, where F has *merkis*.

l. 754. *laugur* C G, Lat. *languor*, disease. F has *sorou* and T *wo*. In l. 4499 F has *misconfort* for *laugor* C.

P. 52. l. 756. *elth* C=*helth*=*hele* T; *selth* G=bliss, happiness, prosperity.

ll. 769-70. This (one) tree He should Himself have, and then we should have all the others remaining over. *Laue*, remainder; see *þe laue*, l. 21453.

l. 785. *hight*=*heting* G T, promise; see l. 2349, where *hight* C=*hote* F, *biheest* T; see l. 2548. Cf. *hightyne*, Hampole's Psalter, p. 90, xxiv. 11.

P. 54. l. 794. *wayth*=*wath* C, harm=*scape* F. *wer wrath* G=*wex wrath*, became angry.

l. 810. *lott* C=*part* G T=*kynde* F. See l. 14108, where F has *seruise*, G *part*, and T *party*. It seems that to F, *lott* in the sense of part was unknown.

l. 818. *bi-suak* C deceived, F begylet, G bigiled, T giled. In l. 819, *suak* C G=*had bleint* G T. In l. 2998 all the texts keep *besuik* (deceive). In l. 3734 T has *betrayed*, G T *bigiled*=*bisuak*. In l. 816 we have *suik*, deceit=*gawdes* F; but in l. 2097, *suike* in C F G=*hope* T!!

P. 56. l. 825. *bi-went*, gone, departed. The usual meaning of *biwende* in M. E. is, to turn, to turn round.

l. 829. *to strut* C=*strofe* T, to fight (against)=stire T. In l. 831 to *strut* C=*flite* F, to strive, quarrel. We also find the noun *strut* C, l. 3461, where F has *strife*. In l. 27617 Galba has *strif* for *strut*.

l. 839. *sak*, guilt, sin, fault, F has *sorou*. In C, l. 3120 *saac*=*lak* F, lac T, fault. In l. 4126 *sacles*, innocent=*guttles* T.

l. 848. *dughtihede*=worthiness. F has *godhede*; T *noble-hede*. In l. 2954, *dughti-hede* C F=*worthi dede* G T. Cf. *dughtines*, l. 9758=*duhltijnesse* (Orm. 17581); *dughtilik*, l. 3673=*duȝtly* F=*smartly* G T. The N. dialect seems

fonder of these compounds than the S. dialects. See ll. 2752-3, where *dughti* C=gode, G T *dughti*.

l. 851. *com in place*. The phrase *come in place* occurs in St. Katherine, l. 1309. For *in place* we also find *on stud*=*in stead*.

P. 58. l. 871. *þe wath* C=the harm; þu wat G=thou knowest.

l. 876. Do thou blame thyself for thy woe indeed. T reads, thyself is to blame indeed. G's text is corrupt. *es þe* should probably be omitted, or we may read to *wite*=For thy woe thou thyself art to blame; see l. 878.

l. 883. *nite*, Icel. *nita*, to deny. G has *gain-say*, T *ȝeyn-sey*, contradict.

P. 60. l. 895. *fa-reden* C=fo-redin G=departyng F, *hate* T. The usual form for enmity is *foschipe*, O. E. Hom. II. 45.

l. 900. *thring* C=press=*thrung* G=breke T. For *thrang* compare *thronge*, to press, in M. Arthure, l. 3755, "Thare they *thronge* in the thikke and thrantis to the erthe."

l. 911-12. Nevertheless what thou hast now misdone shall be amended by a woman.

l. 916. *tinsel* C F G=loos T, loss; see l. 11946, son of *tinsel*=son of perdition, where T has *los*. See Hampole's Psalter, pp. 317, 459.

l. 920. *werid* C G=shent F=cursed T. We also find *wared*, as in l. 2077, where F has *cursed* and T *waryed*.

l. 940. *strecke*, stretch, is a Northern form of M. E. *strecche*. G has *strikan*=going? In l. 5817 G and T get rid of the word *strek* by altering the line altogether. For *strecked*, l. 18291, F has *strawte* T, *strautzte*.

P. 62. l. 964. G's *sahuting*=*sauhting*; compare *saghting* C, l. 3954, where G has *sahutinyng*. The form *saghteling* is the commoner form. Compare *saxtend* C, *saxtel* G F, *sauhtingis* G, at oon T (l. 3580). With *saxtel* compare M. E. *saghtel*, O. E. *sahtlan*, to reconcile.

P. 64. l. 980. *will o wan*, bewildered in thought, distracted. Compare *wil astray*, l. 9808, where G T reads *mis*. Compare Swed. *vill*, astray; *villa*, error; *vilsam*, wild. See Dest. Troy, ll. 2359, 2369.

l. 989. *nars*. I have suggested *naiss*, as if for *naiss*, or *neyss*, soft. We find *neyssid*, softened, in Hampole's Psalter, p. 198, liv. 24. F has *pore*, and T turns G's *nerchand* into *almest*. Can *naiss*, ?shamed, disgraced, be connected with Icel. *neisa*, Swed. *nesa*, dishonour, shame?

l. 994. *flecched* does not mean turned away, as it is explained in the Glossary, but=*flekked*, spotted, defiled.

P. 66. l. 1009. *nede* C=need, harm. Compare ll. 1682-3 of St. Katherine, "Ne *niht* nis ter neauer Ne neauer na *nowciu*"=there is never night there nor ever any annoyance. The other versions of the Cursor have made a gross blunder in dealing with the original text.

l. 1021. *riss* G is a blunder for *is* or *es*. We have a M. E. form *ryss*=*ris*=branch. O. E. *hris*.

P. 68. l. 1053. *emel* or *emelle*. We find *amelle*, *omelle*, *imelle*, among, in Northern writers; see ll. 1445, 1807, 2216. Compare Swed. *emellan* and *imellan*, between; Icel. *milli*, *millum*, between.

P. 70. l. 1069. *nith* C=enuy F, *ire* G T. See l. 4075, where C has *nigh* for *nith*, but all the other MSS. *enuge*. In l. 11941, for *nith* G has *erd* and L T *erþe*, as if the oldest version had *erre*, anger, wrath?

l. 1073. *chafte* C. The other texts have *cheke*, *chafte-ban*=jawbone. The Northern dialects still have *chafsts*=chops. In l. 7510 we find in C *chafftes*=jaws, and in F *chafelis*, G *chaulis*, T *chaules*. Compare M. E. *chavil-bon*, a jawbone, with *chavyl*, *chawl*, O. E. *ceafl*, Eng. *jowl*.

P. 74. l. 1143. *derfli* C, cruel=*dredful* G T. In l. 7182 for *derfly* F has *defeful*, G *doleful*, T *deolful*; see *derfues*, l. 3996 C, where F has *dede* (death), G *ferdnes* (fear).

ll. 1161-2, *knaud, scaud*. As these are strong verbs we ought to have *known* and *scaun*; see *vnknaun* land, l. 1170 G; see l. 2701, where *knaun* rhymes with *draun*.

l. 1190. *erthing* F = *birijing* G, *buryinge* T = burial.

l. 1198. *aghteld* C = *ordained* G T; see l. 9426. We have a variety of forms for this verb, *attle, ettle, &c.* See Maetzner's Dict., s. v. *atlien*.

P. 78. l. 1227. *warryd* C, *wrapet* F, *greued* G T. We must read *wraped* in C.

l. 1236. *drunkend* = *drunkued*, were drowned. The Southern form is *drenched* T; G has *drenkled*, as in l. 1552, where T has *dreynt*.

P. 80. ll. 1239, 1241. *hak* = a hoe, not a hatchet. Dan. *hakke*, Swed. *hacka*, a hoe.

l. 1254. *slogh* C = *sloth* F G, *steppes* T. We find also *sleuth*, track, trail; *sloth*, = Icel. *slóth*; see l. 1263.

P. 84. l. 1315. *vetenemes* C G, wonderful, very great; see l. 4827, where *vtensem(e)* = extraordinary. The correct reading perhaps of l. 1315 C, is "Is of a well þat *vtensem(e) es.*" Compare l. 22591, where Dr. Hupe is probably right in suggesting *uteneme* for *utenemes*, though I cannot believe that the -nemr=Icel. -namr, merely enlarges the usual extent of an idea. The reading *out-(t)ane, ute-tan, out-tukene* of F G T seems to show that we have in *ute-neme* an adjective connected with the verb *ut-nimen*, in the sense of exceptional, extraordinary. Cf. *ut-nume* in Hail M. p. 17; Jul. pp. 6, 12.

l. 1326. *welud* C, *falowed* F, *duined* G, and *dryzed* T. In l. 11213 we find *walud* C, *dri* G T L. Compare M. E. *welwe, welowe, wellowe*, to fade.

P. 88. l. 1392. *yateward* C, doorkeeper; F G T have *porter*. l. 1400, *his sith* = in his (life)-time. F and T show some skill in avoiding the difficulty in C.

l. 1410. *site* C (grief), *sorou* F, *soru* G, *sorwe* T. Icel. *sút*, grief; *sýtu*, to wail.

l. 1415. *doluen* C, *dolue* F, *grauen* G T, buried. In l. 3213 *groue* C, *dalue* F, *gref* G, *buried*.

P. 94. l. 1497. *plentiful*, not plentiful, as explained in the Glossary, but = *pleiniful* or *playnteful*, lamentable, hence F's *sari* and G and T's *cursed*. *Hogger*, G, l. 1517, is a blunder for *logger* (*loger* C) = dweller in tents. Cf. M. E. *loggen*, to lodge, dwell; *logyng, logyng*, lodging.

P. 96. l. 1528. C's *bigam was* may perhaps have been originally *b'gamie gan*, i. e. began bigamy. See Gen. and Ex. l. 447, where *bigamie* = (not *dubul wiffe*, but) *twie-wifing*.

l. 1547. *wroken* C = *passed* G T. The sense of passed comes from *wreken*, to drive. See Gen. and Ex. l. 3148.

P. 98. l. 1568. *rust* C F, *dust* G T, "become filthy."

l. 1571. *settneis* C, *setnes* G. See Met. Hom., p. xx; cf. M. E. *asetnesse*, appointed order. In l. 11292 T has *ordenaunce* for *settenes* C.

P. 100. l. 1594. *waas* C wash, *clens*, *clense* G T; F has *ruthe*, probably due to *grace* in the line following; see l. 1610.

l. 1616. *wiperwins* C, *famen* F, *enmijis* G, *enemyes* T.

P. 102. l. 1644. *smoke*, smoke C G T, *reke* F. *Smike* in l. 2742 may be an error for *stinke* as in F G = *stinche* T; but see *reke* in ll. 2744, 2925, 3105.

l. 1650. *letes* C F, *lates* G, *sett* T, esteem, think; cf. O. E. *létan*, Icel. *látu*, and see l. 2507, where T has *helde* for *lete* (C F). In l. 2606, C F T has *lete of* G, *lete bi*.

P. 110. l. 1761. *tift* C, *wroȝt* F, *don, done* G T. See Preface, p. xxii.

P. 118. l. 1908. *demmyng* C F, *damising* G, *damnyng* = *dammyng* T, dam, flood; cf. *demmen*, Allit. Poems, II. 381, and Swed. *dämning*, a dam.

P. 124. l. 2018. *in vnwars* C? at unawares? (cf. Swed. *ovarsam*, incautious; *varse*, adv. aware), *vnwaris* G, *vnwarres* T. Cf. *vnwarnes*, Des. Troy, l. 445; *vnwar* C, 7380.

P. 134. l. 2209. *raxhild* C, *raxled* F, *rahut* = *rauht* G, *went* T. The reading in F is correct = *wraxled*, O. E. *wrāxlian, wrāstliān*. See Des. Troy, l. 445.

P. 140. l. 2295. *for-bisening* C, example, *ensaumple* F, *euydens* G T. In l. 2682 T has *bitokenyng* for C's *bise(u)nyng*.

ll. 2303-4. See Des. Troy, ll. 4332-4356.

P. 142. l. 2337. *theuful* C, *curtays* F, *meke* G T. In l. 2665, *theuful* C = *selcouþe* F, *hali* G, *holi* T.

P. 148. l. 2444. *sellý flot* C, a marvellous flock; see *flotes*, l. 4709, where G has *flockis*. See *flote* in Allit. Poems, A. 944; B. 1211.

P. 150. l. 2496. *wate* C, *watir* G T, a mere, lake? Cf. Icel. *vatn*, water, stream.

P. 152. l. 2501. *sogh* C, *sowlw* = *sowlh* G, *swowȝe* T. F has *scoghe* = M. E. *schauwe*, *schowe*, a wood. Icel. *skóy-r*, Swed. *skog*, a wood, forest.

l. 2524. *scaild* C, *skailed* F, *scatrid* G, *scattered* T. Cf. Swed. *skala*, to scamper. In l. 2456 *scail* C = *ga ellis* F, *part*, *parte* G T; see l. 13850, where *scaild* C = *partid*, *parted* G T.

P. 156. l. 2593. *handwomman* C G, *handmaiden*; cf. O. E. *handþegen*. F alters *hand* to *faire*, T gets rid of it altogether. In l. 2598 *maiden* in C F is turned to *womman* in G T.

l. 2600. *geld* C G, *baren* F, *bareyn* T. Compare *gelded*, l. 26033.

P. 158. l. 2608. *lasce* C, *wenche* G T. *Allas* in F is for *a las*!

l. 2638. *lifter* for *litzer* or *lighter*, as *foxul* for *fozul* or *foghul* (l. 621). For *lither* G read *lifter* = delivered. See l. 5562.

P. 166. l. 2777. *fuus* C = *corons* = *crus* F, savage; see l. 3044. *Fus* usually means busy, ready, eager, but here means evil-minded. Cf. Icel. *füss*, willing, *ill-füss*, ill-willed. G renders *fus* by *wid wic entent*; see l. 2851, where *fus* is curiously dealt with in the later texts.

P. 168. l. 2788. *sparr* C, *bar* C F G. Compare Swed. *spärra*, to bar, stop, shut up; *sparre*, Icel. *sparri*, rafter, beam. Hampole has *sperre*, to shut.

l. 2807. *mik* or *mau* C = *eme* or *maghe* F, or *ani mohw* (*mowh*) G. Dr. Kaluza leaves *mik* unexplained in the Glossary. F's reading *eme* means uncle, as if *man* meant aunt! The sense is by no means difficult, for it is plain that the phrase *mik* or *mau* means kinsman or kinswoman, and corresponds to the M. E. expression, *mei . . . ne maze* (O. E. Hom. I. p. 161, l. 29); *mei . . . moȝe* (p. 289, l. 29); *mæi . . . mowe* (O. E. Hom. II. p. 221, l. 29). Here *mik* answers exactly to *mæi* or *mei*, a kinsman, a son. Compare Icel. *mögr*, a son, M. E. *may* = kinswoman, maid (cf. Icel. *mær*, a maid, girl), *maze*, *moȝe*, *mowe*, O. E. *máȝe*, a kinswoman. In l. 2811 the word *maues* C, *mughes*, *mohwes* G, *frendes* T, means sons-in-law; Swed. *måg*; cf. Icel. *mágr*, brother-, father-, son-in-law. The Promptorium has *mow*, sister-in-law. See Gen. and Ex. ll. 1651, 1761. In Allit. Poems, l. 572, we find *mykeȝ* in the sense of chosen ones, friends?

P. 170. l. 2821. *litand*, *lytand* C G, *lettonde* T, slow, delaying. Compare *lite*, delay. l. 5324. This noun *lite* was evidently a crux to the later scribes. In l. 8164 C's *wit vten lijt*, without delay, is altered to *wiþ grete delite* in F T, and to *widuten any delite* in G.

P. 172. l. 2871. *iþpenli* C F, continually, from *iþen*, busy, ll. 23287, 25994. G has *wonderli*, T *wonderly*. Barbour (Bruce, 3, 275, &c.) has *yþhandly*, busily; *yþhanly*, continually (2, 57) as well as *ythen*, busy (3, 285). Cf. Icel. *iðiu*, busy, from *iðja*, to be busy.

l. 2879. *fise-bal* C, *pis balle* F, *bal* G T, a puff-ball, a wind-ball. Cf. M. E. *fysē*, Swed. *fis*, *flatus ventris*.

P. 178. l. 2987. *schet* = *scet* C, *skete* F, *wight* G, *wizt* T, quickly.

P. 180. l. 3012. *heining* C, *heuinge* F G, *custom* T. F and G's reading seem to show that C's *heing* = *heuing* or *hefing*, baptism. The writer means to say that in the Jewish law circumcision corresponded to our baptism.

l. 3018. *spaned* C G, *sponed* F, *weaned* T, weaned. *Spane*, *spean*, W. Riding of Yorkshire, to wean. Cf. Du. *spenen*, to wean; O. E. *spana*, Swed. *spene*, teat, dug.

P. 184. l. 3077. *throded* C, *waxyn*, *waxen* G T, grown up. In the modern Northern dialects we find *throdden*, thriven, *throdly*, plump; see *throd*, l. 5641, where F has *waxen*, G *thriuen*, T *fryuen*.

P. 186. l. 3134. *reunes* C, *sorow* F, *pite* G T. Probably altered by the later scribes to avoid a seeming repetition involved in the verb *reu*.

P. 188. l. 3164. *elding* C F, fire-wood, *fagett* G, *fagot* T. Maetzner has no illustrations of this word. He compares *elding* with O. N. *elding*, Dan. *ilding*.

P. 190. l. 3193. *freli fai* C F=noble faith, *ferli fay* G=wonderful faith, *feibful fay* T.

P. 192. l. 3223. *fostring* C, *fosteringe* F. It is curious to find G and T reading *finding*. Compare the use of the verb *find*, in the expression to *find* one in food, &c. “*Fyyndyng* of or *helpynge* in bodyly goodys at nede, exhibicio, subvenio” Pr. P., p. 161. See Maetzner’s Dict., p. 120, col 2, for some good examples of *fiuden* in the sense of to provide with.

P. 196. l. 3283. *vnlaghter* C F, *unlauthir=unlauhtir* G, *vnlauzter* T. This *laghter* has nothing to do with laughter, O. E. *hlahtor*, but with O. E. *leáhtor*, vice; cf. liðcere *lahtres*, loathsome vices. O. E. Hom. II. p. 209.

l. 3285. *letes* C, *lates* F, *semblaunt* T, looks. G makes nonsense by altering to *lath thing*. The form *late*, *lote*, is connected with Icel. *lát*, gesture, look. In l. 16212 late=face, of which T can make nothing. See Gen. and Ex. ll. 1162, 2328; Allit. Poems, A. l. 47.

l. 3306. *mele* C, *meel* F, *bolle* G T, bowl. Bosworth gives *mele*, a cup, pot.

P. 198. l. 3318. *roummer* C, *romer* F, more roomy, more spacious; *fayrer*, *feirere* G T.

l. 3344. *waiting* C, *gestenyng* F G T, feast, entertainment; see l. 12544 for the same readings.

P. 200. ll. 3351-2. *rune . . . done* C F, *ro . . . do* G T. *Rune* is to meditate; but as the N. dialect has no infinitives in *n*, to done, l. 3352, has been probably altered from *vudone* C? G’s *ro*, quiet, rest, makes no sense here.

l. 3365. *belted* C, *belt* F, *arayed* G T. In l. 6087 *belted* C F=*girt* G, *girde* T. See *beltid* in Hampole’s Psalter, p. 165, xliv. 5. Maetzner has no instances of this verb.

l. 3376. *feld* C G, *falde* T, *stynt* F. *Feld*, was mitigated, is probably connected with *fallen*, to fell; *falde* with *fulden* or *folden*, in the sense of, to give way, cease.

P. 206. l. 3453. *weird* C, *wired* F (fate). G and T alter to wonder, wondir, wonderfully! In l. 8981 *wird* C F becomes *word* in G, and *dede* in T. *wirdes* waird, cursed fates, is altered in T to *weile-way his burth* (l. 15279). In l. 3475 *weird* C F is represented by *werre* G and *were* T.

P. 208. l. 3518. *forbirth* (the right of the first-born) C F, *brother* G T.

l. 3524. Each day is not a day of (good) sport. For *waithe* see Dest. Troy, l. 2350.

P. 212. l. 3566. *vnquemli* G F, unpleasantly, *umquile* G, *operwhile* T, sometimes.

l. 3575. Then is it easy for one’s foot to stumble. See Blickling Hom., p. 27, “*þe læs þin fót oþspurne.*” Compare l. 4324, where there is a kind of proverb quoted, “*Qua folus lang witouten turn, Oft his fote sal find a spurn.*” Cf. Swed. *spjärna*, to strive (against), to kick (at).

P. 218. l. 3684. *bi zerning mete*, the meat thou hast desired.

l. 3695. *fleirand* C, *smelland* G, *smellyng* T. Hampole has the noun *flayre*, smell, P. of C., ll. 9015-8.

P. 222. l. 3758. *fra no forth*, from now forwards, fro this time forth. The later texts make a great hash of this.

P. 226. l. 3822. *be a douu-heild*, by a decline or slope? (see l. 8134). Perhaps we ought to read *and odoun heild*=and stooped down. The later texts have *and bithelde*.

l. 3826. *spird* C, rendered *asket, asked* by the later MSS. Cf. Scottish *speer*, to question; Swed. *spörja*, a question; Icel. *spyrja*, to ask.

P. 230. l. 3915. *and al handbande* C, *and alle hondbande* F, and all (their) household; *wid an assent* G, *wiþ oon assent* T. *Handbund* seems peculiar to the Northern dialect. See Town. M., p. 43. In l. 18428 it signifies association, intercourse.

P. 246. l. 4168. *on-sau* C, accusation, *faire saghe* F, *sau* G. In l. 19428 F has *on-sagh* and T *owne sau*.

P. 248. l. 4229. *quainning* C, *waymentinge* F, *murning* G, *mournyng* T. The Cursor contains the verb *quain*, l. 12607, to lament, bewail. Cf. Icel. *kveina*, to wail.

P. 250. l. 4245. *are* C F, honour; *lare* G, *lore* T, learning. In l. 8770 T has *clos* for *are*! probably for *los*, fame.

l. 4269. *mijed* C F = concealed, *kithid* G, *kid* T = made known, manifested; see l. 4273. Cf. O.E. *mīfan*, to conceal. See Gen. and Ex. l. 3807.

P. 253. l. 4276. Secret love at last will show itself.

l. 4287. *tharn* G, *warn* G, *wante* F T. The verb *tharn* means to want, be without. Icel. *þarnan*, a want; *þarnask*, to desire. See Hampole's P. of C. 8509.

P. 254. l. 4316. *slokend* C, *slokkin* F. G and T read wrongly *strangil*, *strangle*. The verb *sloken* = to slake, quench. See l. 5114. Swed. *släcka*; Icel. *slökva*.

P. 255. l. 4326. *heuen his harm* = to increase his harm. We have the corresponding phrase, *heuen my happe* = to increase my (good) fortune, Allit. Poems, A. 14. *Venge*, the reading of G T, is altogether a guess.

P. 256. l. 4353. *to wale and wan* C F. The reading of G and T is, *to wedle in wone*. We must read ? *to wale on wone* (see l. 7881), where it is not a sb. as explained in the Glossary, but a verb, as in ll. 5375, 7951, 8354. The meaning is, to choose. See Morte Arthure, l. 179; Allit. Poems, Pearl, 84, 7, 11. In Dest. of Troy, l. 1791, and Morte Arthure, 2148, *wale* is an adj., choice. Cf. Icel. *velja*; Swed. *välja*, to choose; Swed. *val*, choice, election.

P. 258. l. 4388. *wan*, chance. See note by Zupitza to Guy of Warwick, l. 10329, on the connection of *wan*, *woona*, with the Icel. *ván*, O. E. *wén*.

l. 4392, *foreiud* = *forjud*, forged, contrived. Cf. *forget* a tale, Dest. of Troy, 12590.

l. 4402. *wedd* = to *wedd*, as a pledge, in pledge. The phrase *to wedde* is more common than *in wedde* G T. See P. Pl. vi. 73, 21, 30. The phrase is almost superfluous here, but something like it was needed for the rhyme.

P. 260. l. 4440. *scift* C G F, *shifte* T, arrange, order, dispose, manage; hero has the sense of Icel. and Swed. *skipa*, to arrange, establish; but cf. Swed. *skifta*, to divide, part; Icel. *skipta*, to share, shift. O.E. *sciftan*, to divide. "Loke ye *skyfte* it so that vs no *skathfe* *lympe*," Morte Arthure, l. 1644. T's *list* is wrong. In l. 23390 *scift* is our *shift*, to change; *scift* = shifted, l. 23678.

P. 265. l. 4501. *welnes* = *wilnes* C, *wildnes* G, *wildenes* F T. Notwithstanding the readings of the later texts, C seems to be right, *wilnes o welth* = the deceit of riches; see note on the phrase *will o wan*, l. 980. Cf. Swed. *villa*, error, delusion.

l. 4503. *weltres in his welis*. Compare our phrase, to roll in riches. F has *walteres*. Cf. Swed. *vältra*, to roll, wallow (see *waltered* F. l. 21113). T's *waleweþ* = rolls about, *wallow*, from O.E. *wealwian*. See Ferum, ll. 2328, 2585.

P. 268. l. 4574. *erthe bare* C = to the *erthe bare* T, bare to the earth.

P. 270. l. 4597. *nede nett* C = *nedi nete* G; *lene nete* F, *woful neet* T, lean cattle.

l. 4598. *hunger grett*, a great famine; l. 4704, *hunger . . . kene*. Compare *hunger-tide*, famine time, l. 5094.

P. 274. l. 4688. *lardineris* G, *larderes* T, larders, store-rooms for salted meat; see l. 1698 for the reading in C F.

l. 4681. *lathes* G = *berns*, *bernes* F G T, barns. *Lathe* is a common Northern term for barn; cf. Icel. *hlæða*.

l. 4699. *weke* C, moisture; *welth* G, *welþe* T. For C's reading compare l. 11215, where C and G have *weke*. In l. 24453 *weke*=wet. The original sense of *weke* was soft. Compare Icel. *vökr*, Swed. *vek*, weak, soft; *vekna*, to soften; N. of England, *weaky*, watery. See *wokie*, P. Pl., xv. 25. Compare *nesse*, *ness*, l. 8986.

l. 4700. And so began the famine (dearth) to increase C. *Drech* G, if not an error for *dreth*=derth, must be connected with M. E. *drecchen*, to trouble, vex. The N. dialect had a noun *dreche* or *drecche*. *Drecching*, *drecching* (see l. 14197) is common enough; see Maetzner's Dict., s. v. *Drecche*.

P. 276. l. 4718. *mister* C, *nede* G T; see l. 5281, where C F have *mister*, but G *presun*.

l. 4721. *qualm*, pestilence. Compare Swed. *qval*, Icel. *kvöl*, pain, torment; Icel. *kvelju*, *qvälju*, to torment; *qvalm*, sultriness. We find in M. E. *cwalm-hus*, prison; *cwalm-stow*, place of execution.

l. 4736. *be-storn* C=*be-storuen*. This is the only instance of this compound of *sterve* that I have met with in M. E. The reading of C F G *for-lorn*, destroyed, ruined, seems correct. Dr. Kaluza suggests *be-scorn*, shorn, for *bestorn*, but this is open to objection.

P. 278. l. 4764. They could not contrive to buy bread for themselves.

l. 4765. *grete*, *grett* C G are preterites=wept; *grete* F and T infinitives=weep.

l. 4769. *ar* C=*grace* F. C's reading *might*=are, grace, favour, but it is against the metre, and is probably taken from *ar* (=ere, before) in the line following.

P. 280. ll. 4775-6. *in sijt* C, *in siht* G, *in fray* T. The phrase *in site* means in sorrow, in affliction, while *wit-outen lijt* (or *lite*)=without delay. F alters, and quotes one of the proverbs of Hending.

l. 4779. *reme*, surface, C F G. ? O. E. *reoma*, rim? Can it be for *breme*=O. E. *brenme*. Cf. bi a water *brimme*, Joseph of A., l. 458. T reads *glem*=gleam, sheen?

l. 4783. *list and lete* C F S, *luste and lete* T, listen and hearken. Cf. *Lete* and *listen*, l. 19707. We have, however, the phrase *liðeð* and *lusteð*=hearken and listen. Jul. p. 2, l. 4; p. 3, l. 5.

l. 4796. *graith* C F (*treSUR* G T) seems here used for ready money (see l. 4799); though it properly means preparation, equipment. In l. 3523 *graith* seems to mean tackle. Cf. Ant. of Arth., st. 34.

P. 282. l. 4817. *kything* C, *kiþinge* T (see ll. 11080, 11193, 11656), *knaulug[e]* G, *knowleche* T, acquaintance, knowledge. See Maetzner's Dict., s. v. *knowleche*, p. 440. For C's reading compare M. E. *kythen*, to make known (see ll. 827, 4012, 4276).

P. 284. l. 4873. *wijt* C? *wijl*=wile, will. The original may have had, Of him i *wite* you witterly, altered by G T to, Of him i tell you witterly.

l. 4878. *ern* C. This plural in *n* shows that the scribe has doctored the original text, which probably began with *er* or *ar*. F's *attyn*=*atte ny*=*atte ne*, that not. *Atte* is common in F for that (conj.).

P. 286. l. 4893. *ripe* C F; *ransakis* G; *runsakeþ* T, examine, search carefully. *Rip*, literally *rip open*, examine; see l. 28057, ripe his awin boke; l. 26702, *ripaund*=laying bare. Cf. Swed. *repa*, to scratch, to ripple (flax); *rep upp*, to rip up. Hampole in his Psalter uses *ransakyne*, scrutinio; *ransakund*, serutans. Cf. Icel. *runnsaka*, to search the house; Swed. *ransaka*, to search, examine, rummage; *ransakning*, search.

P. 288. l. 4950. *wandret* C, *wandred* G, for *wandreth*=misery, *woo* T. We have a variety of M. E. forms for the readings of C and G, as *wondred*, *wandreth*, *wontreathe*, *wandreðe*. Cf. Icel. *vand-raði*, difficulty, trouble; *vandr*, difficult. In l. 5787, *wandret* C is represented in the later texts by *wandring* and *wandering*.

P. 290. l. 4969. *wanning* C, *murning* G T. We have the O. E. *wárnung*, lamentation, and C's reading may be a blunder for *waning*, though it seems more likely to be written for *waining*=quaining (l. 4229). Compare *waiming*, l. 5721=*mening* G T, and *waining* C [MS. *wamming*], *waining* G, *weyment* T. l. 14314.

l. 4970. He left all that (lamenting) as if it were nothing. For *left* perhaps we ought to read *let*, esteemed, held.

P. 292. l. 5004. *fardels* C F = burdens; *seckes* G, *sackes* T.

l. 5009. *gisel* C, *gile* G T. The true reading is C's = hostage, pledge.

P. 300. l. 5170. What (sort of persons) are ye that make mention now? C's *quar* is an error for *quat*. Cf. l. 5202, And *quat art þou me beddes sua.*

P. 306. l. 5263. *for-hond* C = *forhould* = *forhund*, neglected. F has *forhidde*, G *held*. Cf. M. E. *forhoȝien*; O. E. *forhogian*, to neglect, despise. See O. E. Hom. II. pp. 49, 111. We have *for-huud* in l. 15107, where G has *for-hond*, F *for-yetan*, T *for-gone*, and *for-hu* inf. in l. 19949, where F has *forsake*, T *awey cast*. In l. 22772 F and T read *forsoke* for *for-huud*.

P. 308. l. 5287. He that to His (people) in need is the best.

l. 5299. *askin* C for ? ask him, or *him aske*, as in F.

P. 310. l. 5314. *his heued wit hare* C, *his heued hare* F, *wid mœkil hare* G, *with myche hare* T. For C's *wit hare* we ought to read *hare*, (was) hoary (grey). The S. forms of *hare* are *hoore*, *hore*; cf. *hoore* heeres, Wycl. Gen. xlvi. 38, lockes *hore*, Gower, I. 98. We do not find *hare* in M. E. in the sense of 'hoariness.'

ll. 5315-6. *for-liuen . . . for-driuen* C, *for-liuen . . . driuen* G T, *for-liued . . . dreed* F. As *liuen* is a weak verb, *for-liuen* must be wrong. Ought we not to read *forleued . . . for-dreed*? The latter would signify greatly troubled. We have a M. E. strong verb *forleue*, to forsake, abandon; but *for-liuen* in the text seems to mean, tired of life, and not, 'forsaken.' *Forrdrefedd* occurs in Orm. l. 2193.

l. 5330. *lith* C, *listen* G, *here* F T. The verb *lith* or *lithe* occurs in the Cursor only in this place; we find it often in N. works. See M. Arthure, l. 1810. Cf. Icel. *hlyða*, to listen.

P. 312. l. 5372. *nuncine* C, read *noucine*, harm; *pine* F G T; see *nocin*, l. 5802 C. St. Katherine, 1171, 1683; O. E. Hom. I. p. 255. The older forms are *neowcin*, *nowcin*. Icel. *nauð-syn*, necessity, from *nauð*, need.

l. 5373. *thain* C = servant, slave; *thrall* G T; see ll. 6687, 6692. Cf. *thainhede* C, l. 5404, *bondehede* F G T; *thraldome* G T, l. 5405; *thralhede* G T, l. 5791; l. 6304, servage G T. In l. 6692 *thain* C = *suayn* G, *sweyne* T; in l. 6705 *thain* C = *felaw* F, *thralles* G T.

l. 5376. *male* C F imperfection, *end* G, *ende* T. Dr. Kaluza thinks that *male* means rent, tribute; Dr. Hupe derives it from Icel. *mál*, speech. G and T's reading seems a mere guess.

P. 314. l. 5413. *þai[r] hade* C F, *þair hald* G, *her holde* T. Here *hade* = (priestly) office. See l. 6950, *fader hade* C = *fadrис estate* T. See O. E. Hom. I. p. 99.

l. 5416. *For-lok* C, *folour* F, *waite* G, *awaite* T. The M. E. *for-luke* or *forloke* is, to foresee (see Hampole's P. of C. I. 1945); see Cursor, l. 8211, where C has *forlokes*, F *ordens*, T *overlokeþ*; but here *forloke* means to watch over, overlook.

P. 316. l. 5432. *tight* C. All the later texts are faulty; *tight* = determined, settled. See l. 1301, where T reads *dist* for *tight* C G. In l. 3156 T has *tist* for C's *tight*.

P. 318. l. 5468. *don-heild*, death; see *dun-heild*, declining, setting. Cf. *dun-heild*, setting (of sun), l. 6431.

l. 5478. *in thrang*, in subjection, in slavery; T has *in wrong*.

l. 5490. *he went al lediss wai* C G, *he went the way of all folks*; i. e. he died. Cf. our expression, to go the way of all flesh.

P. 320. l. 5516. *out-ouer* C, *ouer* F G. Cf. Swed. *utöfer*, over, beyond.

l. 5524. *hott* C (*bollis* G, *bolles* T = bowls), a kind of basket or panier for carrying stones and mortar. See Skeat's Dict., s. v. *hod*.

P. 322. l. 5539. Read *þat þan* with-held sa hard als fas?

l. 5541. When their wives were in child-bed.

P. 324. l. 5573. *smor* C G, *destroy* F, *sle* T. In l. 8670 *smord* C F G, *dud quel*

T. Cf. M. E. *smorthren*, to smother, choke; *smorther*, a smothering fume. With a *smorther* and a smoke smult through his nese. Dest. of Troy, ll. 911, 3511. O. E. Hom. I. p. 43.

P. 326. l. 5603. *kne* C, *degre*, *degree* F G T. Bosworth gives *cneo*, a generation, *cneow-rim*, race.

l. 5614. *esscen* C, *noble* F, *of rises* G, *of zerdes* T. *Esscen*=of ash; *rises*, twigs; *zerdes*, rods, twigs. We expect *rissis* or *rishes* or rushes; see l. 5621. Cf. O. E. *risce*, *resce*.

P. 330. l. 5674. *stonand* C, *shonand* F, *dredand* G, *dredinge* T. C's reading is for *sconand*, fearing, from *scon* or *scun*, to be alarmed, to shun. M. E. *shonien*, *shunien*; O. E. *sc̄nian*.

P. 334. l. 5742. *on-ferr* C G T, afar off, in the distance; see *on-ferrum*, l. 5751.

P. 336. l. 5790. *lite* C, *dilite* G, *delay* T. In l. 5324 T reads *with hasty fare*, for *wit outer lite*, and in l. 8164 F G T change *lijt* into *delite*. In l. 5805 G reads *lith* for *lite* (C).

l. 5805. He shall provoke me with delay and putting off (procrastination).

P. 338. l. 5825. *spainer*. See *Catholicon*, p. 351, s. v. *spayre*. Cf. *spayre* in M. Arthure, l. 2060.

"Thane the comlyche kynge castez in fewtre
With a crewelle launce cowpez fulle euene
A-bowne the *spayre* a spanne, emang the schortte rybbys."

P. 340. l. 5877. *witsau* C, *withsawe* G T=excuse; *missawe* F. The M. E. *withsay* generally means to contradict, renounce.

P. 342. l. 5902. *wired* C G, *woryed* T, *bette* T; *wired* and *woryed*, mean choked. Cf. M. E. *wirien*, *worowen*, to strangle; Ger. *würgen*. See *woryed* in l. 22879 F.

l. 5915. *on-sandes* C, *wrake* F, *vengans* G. Cf. *on-come*, l. 5910; *on-falle*, l. 5943.

l. 5956. *hund-flee[s]* C, *fleys of honude* F, *flesshe-flezes* G. *Hund-flee*=O. E. *hundes-fleoge*, a dog-fly. G and T make flesh-flies out of dog-flies.

P. 346. l. 5961. *to-draght*, retinue? Cf. *to-draght*, a den, l. 17475.

l. 5975. *ferrer lait* C F, *ferder ga* G, *forfer go* T. The true reading is *laite*. Icel. *leita*, to seek.

P. 348. l. 5999. *on-fall* C F, *on all* G, *of alle* T. C's reading is right, and signifies a breaking out, a plague. Icel. *á-fall*: see *on-sand*, l. 6009, and compare *on-come*, l. 5927 C, *vengeaunce* T. In l. 5910 G has *sondis* (=on sandes), and T *hardenesse*s. Cf. Icel. *á-koma*, a visitation, arrival.

l. 6011. *bile*, boil. O. E. *byle*; M. E. *byle*, *biel*, *bule*, *bele*. "A *byle* or botch full of matter" (Works of John Fisher, p. 27, l. 17).

P. 350. l. 6041. *hokis hit had* F=*lokist hit hat*, locust it was called.

l. 6078. *derner* the lintel; see l. 6103. Cf. Gen. and Ex. l. 3155.

P. 352. l. 6081. It shall not be *sodden* but roasted; *síþen* C G=*soden* T, from *sefēn*, to boil.

P. 356. l. 6149. *pelf* C F, *reue* G T, *rob*, O. Fr. *pilfeier*, to rob, pilfer.

P. 364. l. 6299. *danger* C G F, *grucchynge* T. Compare the use of *daun-gerus*, in Aneren Riwle, p. 108. See Allit. Poems, B. 70.

P. 366. l. 6344. *brek* or *brist* (*brest*) C F, *skade* or *brist* G, *skafe* or *brist* T; see l. 8220, where C has *rift*, T *breste*, and G *breche*. The reading of C and F=fracture or defect, that of G T=hurt or defect (see l. 6308). M. E. *brest*, *berst*, *burst*; O. E. *byrst*; Swed. Dan. *brist*, want, defect; Swed. *brista*, to break, burst.

P. 368. l. 6345. *wastin* C, *wode* F, *wildernes* G T. In 6347 G and T have *frith* (wood) for *wastin*. O. E. *wésten*, a desert.

P. 370. l. 6386. *volatil(e)* birds. Wycliffe has *volatilis* (Lat. *altilia*).

l. 6391. *burn* C, *water* F T, *brok* G. The word *burn* is still a north country term.

P. 378. l. 6537. He became so disturbed or confused in mind. T alters *menged* to *greued*. In l. 5690 *menged*, mixed, is altered by T to *medeled*, by F, to *blende*. See the muddle in T, l. 7420.

P. 385. l. 6655. *hornul*. In Ex. xxxv. 35, we read that the skin of Moses' face shone. See Gen. and Ex. l. 3614. We must read *horud* C, *horuep* F T, *horuid* G, from a verb **horgian*, **horwian*. Cf. O. E. *hárian*. M. E. *horen*, to become grey. Eng. *hoar*, hoar-frost.

P. 386. l. 6689. *plighty* C, *gilti* G, *gulty* T; see l. 8112, where F has *gilty*.

P. 388. l. 6698. *loken* C= *loking* F G T=award, decision.

l. 6703. *bla for bla* C F, cannot represent *blawfor* *blaw*=blow for blow, as *blau* or *bluw* does not rhyme with *wa*. G's *ta for ta*=toe for toe, is better.

P. 390. l. 6744. *bu* C. The later texts read *prow*, as if copied from an older *pru*. O. Fr. *pru*, advantage, profit. See *pru* in l. 5830. Here *of other bu*=of other's property, and *bu*=Icel. *bú*, estate, Swed. *bo*, property, goods.

l. 6753. *gersum* C, *gode* F, *fyn* G T. C's reading may be compared with Icel. *gersemi*, a costly thing. O. E. *gærsum*, treasure; M. E. *garsum*, *gersumme*. See O. E. Miscell. p. 76.

l. 6760. *mou* C G, *mowe* T, *medow* F. The word *mou* or *mowe* is a cock or heap of hay. O. E. *múga*. Cf. *mughe* in Catholicon, p. 245.

l. 6762. He ought to pay the damages.

l. 6818. *a laste*, a scrap. G and T have *þe last*, ?the least piece.

P. 394. l. 6834. *blindand giftes* C F, *blendand giftes* G, *blendlyng giftis*, bribes.

P. 396. l. 6835. To sojourner and stranger. For *pilgrimes*, in l. 6783, we have the word *cumlinges*.

l. 6852. *blissed-hede* C, *blisful-hede* T=bliss, *blessed thede* F, *blissful thede* G=a blessed land.

p. 408. l. 7058. *ouerman* C (see l. 19481) is right in the sense of *ouerling*, chief, leader.

l. 7071. *brogeling* C, *brokling* F, *breking* G T. C's lection=*brokeling*, a break, a cessation. Cf. M. E. *brokel*, *brukel*, brittle, fragile.

P. 412. ll. 7135-6. And that was great disloyalty to tell her husband's secret.

P. 414. l. 7152. Compare our phrase, 'to hit upon'; Swed. *hitta*, to find, discover, *hit on*.

l. 7159. *bles* C G, blaze, flame. O. E. *blæse*, a flame; Swed. *bläs*, blaze; Icel. *blys*, a torch. We find in M. E. *blesen*, to blaze. In the earlier periods *bles* denotes a *blast*. T has *res* and F *resse*=race, rush; see l. 7166, in a *res*.

l. 7180. *ofer* C, *aure quere* F, *aniquar* G. For *ofer* read *orquar* or *ourquar*=otherwhere, anywhere; see ll. 1837, 11795, 15184.

P. 418. ll. 7231-2. So that often in the time of trial a man finds his most familiar friend his greatest enemy.

l. 7236. *wicke*=wicked ones C G, *wiuis*=women T.

P. 420. l. 7266. *last* C, *lastes* F, *gilt* G, *gult* T. *Last*=fault, vice; Icel. *löstr*; Swed. *last*, vice, depravity; *lasta*, to blame.

l. 7279. after *saund* read *o*. They may dread the affliction (visitation) of such misfortune. F has *chaunce* of *vnsle*, G *suilk vncele*.

P. 422. l. 7322. For their own head a staff; compare a rod for their own backs.

l. 7304. *nise* C, in late hand; *ouer-nise* may mean over foolish (*nice*), as we find *nise*, *nyse* for *nyce*; O. F. *nice*, ignorant. G's *lawe-lis*=*lawless* is wrong.

l. 7306. *yow langes* C, *þou langes* F, *ze lung* G, *ze longe* T. The reading of C is right, as *langes* is used impersonally; see *vs langis*, we long, *thaim langis*, they long, Ham. Ps. 139, 9 c; 145, 8 c.

l. 7310. *will ȝerning* C (coueting F), wild, foolish desire.

ll. 7311-12. For it is well fitting that whosoever can bear no weal should suffer woe, F T. The reading of C is corrupt, for it makes l. 7312 to mean, may bear no weal should suffer no woe. ?Read, *he thole þe wa*.

l. 7323. *latt* C = *layte* F = *find* G. *Layte* really means to seek, find out; see *lait*, l. 5975.

P. 424. l. 7327. *enoyned* C is the correction of a later hand. Read *smerld* (as in l. 7286 F), *dubbed* F, *noynted* G; see l. 7399, where T has *anoynit* for *smerlid* F. In l. 7334 *smerl* (anointing) C, *homage* F, *anoyniting* G T. Compare *smer*, *smere*, to anoint C F; l. 7377, altered entirely in G T. In l. 11503 T has *bawme* for *smerl*.

P. 426. l. 7413. *in sted o king*, in the position of king.

P. 428. l. 7414. But he might exercise no government (control).

l. 7422. Full woeful life we with him lead C. *To lead a life* is still good English.

l. 7423. *throm* C G T = crowd, throng, another form of *thrum* or *thrim*; O. E. *þrymm*. F alters *on þat throm to and gaf dome!*

P. 430. l. 7436. *vnroful* C F, unquiet; *wurid*, cursed G, *sory* T; see *ro*, peace, quiet, l. 7418; and *vuro*, unrest, l. 7438.

l. 7443. *eten* C, *etin* G, *eletyn* T, *ȝoten* F, giant. Besides these forms we have (1) *etend*, *etand*, *eatand*, *contain*; (2) *yhoten* (= *ȝoten*), *geten*, *etene*, *etayn*.

P. 432. l. 7487. *gerard*, deceiver, liar, is another form of *gernard*, *wernard*, O. Fr. *guernart*.

P. 434. l. 7531. *wiþ gynne* F, craftily, ingeniously. C's text is doubtless right; see Glossary. For *gin* = engine, see l. 9889.

P. 436. l. 7544. *Irinnes* C, *hardlines* F, *dredness* G. C's reading, unless meant for a pun, is due to *irin* in the line following. F's reading makes sense, but *irinnes* may be written for *irines*, the plural of *irin* = irons, iron weapons, armour. In P. Plowman we have *grynes* and *gryeuſ* = chains, irons (see l. 7573, where it is said that, *weapon bright saves no man*).

l. 7456. may well shield (protect) man's unrighteous works C. F alters *wer* C, *were* G T to *sane*.

P. 440. l. 7641. *vnled* C F, *vnlede* G. C's reading is right = *wretches*, literally *wretched* (folk). O. E. *vn-læd*; unfaithful, disloyal (*vnlede*), is hardly strong enough.

P. 442. l. 7667. *stair* = *stuic* C, *stoke* F, *strike* G, *smite* T. C's *staic* = to pierce, stab, originally to drive a *stake* into; from Icel. *steik*, a stake.

P. 444. l. 7700. *neli* C, *wel ner* G. The original reading of C was, *þat wel it was þam nocht emel?* that it was not well with them. For *neli* may be for *ueli* = *wel i[t]*. T's *wel ner* = *wel ne?*

P. 448. l. 7753. *snaip* C G, *scharp* G T. This must be for *snarp*; Icel. *snarpr*, smart, keen. In l. 18228 we have *snurpli* = Icel. *snarpliga*, smartly. The form *snaip*, to blame, is connected with Icel. *sneypa*, to outrage, *sneypa*, disgrace.

l. 7771. *ord* C T, *hord* G = point (of a sword). F alters *apon þe ord* to *atte a worde!*

l. 7773. F's reading is, he *made a rese*. G and T for the noun *rese* have a verb *ras* (rushed), *ron* (ran). *Res* in C = rushed; compare l. 12032, where *resis* C = *res*, *rush* = *ruise* G, *ryse* T. Cf. Icel. *rasa*; O. E. *ræsan*, to rush; Icel. *rás*, O. E. *ras*, a swift course. For *aune* in C read for the metre *ayhen*.

P. 450. l. 7806. *haizen her* = *haiþen here* C, heathen army; but F's *were* = men, soldiers.

P. 452. l. 7829. *laþer* C (= *fouler* G T), *worre* (= worse) T.

l. 7835. *ferings* C, *firingis* G, *euil* F. In T the whole line is changed to, Bi dome of *fuur* wiþouten grip. *Ferings* or *firingis* has nothing to do with *fire* at all. It is strictly an adverb = suddenly, O. E. *feiringa*. In Langt. p. 188, quoted by Maetzner, we find, *þe ferynges dedo* = the sudden death.

P. 454. l. 7881. *in wane* may mean here, in abundance (as in l. 7921), but perhaps means, in houses, as in l. 8667.

l. 7891. *vte-far* C is quite correct. Cf. O. E. *ut-far*, a going out, expedition; Icel. *ut-ferð*, out-journey.

P. 458. l. 7953. *in hiddels*=*in hidels* C. in secret; *in hidles* F, *in priuete* G T.

P. 464. l. 8036. *stouen* C, *stonyn* G, *stalke* F (*stok*, l. 8037), *stake* T. Bosworth gives *stofn*, trunk or stem of a tree. Provincial, *stovin*, a stake.

P. 466. l. 8085. *hirpild* C, *harplid* G, *bluc* T, *rungilt* F. *Rungilt* is perhaps for *runkilt*. Cf. *runkylle* in Catholicon, a wrinkle, to wrinkle. *Hirpil*, *harpil*, may belong to the same root as *ripple*, from **hriplian*, **hirplian*, **harplian*, to wrinkle. Cf. O. E. *hrympelle*, a wrinkle, M. E. *rimplen*, to wrinkle.

l. 8086. *boce* C, *bouch*, *bouche* G T. *Boce* occurs in Chaucer together with *boche*, a tumour, boil, from O. F. *boce*, a bump. There is a M. E. *bunche* and *bulke*=hump; the first from a root, to beat, bump.

P. 470. l. 8174. *vnserenes* C, *vñfernes* F, *vñhele* G T. F's lection is right.

P. 474. l. 8179. *of his cost* C, in regard to his manner. T has *in cost*; see l. 9969, *costes* C=mazers F G T; see l. 10964 where T has *dedes*.

l. 8240. *schirting* C, *conforte* F, *wa[l]king* G T. We ought perhaps to read *skenting*, amusement, solace, from M. E. *skenten*, Icel. *skemta*, to amuse.

l. 8244. And knew all the increase in thickness and length. *Gret* C G T=*brede* F, breadth.

P. 478. l. 8288. *stapul*, not a *staple*, as explained in the Glossary, but a kind of *block* to be used as a seat (cf. Swed. *stapel*, pile, heap; *stapel-block*, a block; *staplu*, to pile) on which the king used to sit.

l. 8300. *a crafti kirke*, a church (temple) built with skill or craft.

P. 480. l. 8333. *sauues* C=*sughes* F, words; *lawis*, *lawes* G T, laws, customs.

P. 484. l. 8401. Neither care I to lie or to deceive thee. *gloþer* C F, *glose* G T, deceive. Of *gloþer* we know nothing; it has the sense of M. E. *glauer*.

l. 8418. If the Lord Himself only wills it.

P. 486. l. 8441. ? Quen he euth o lagh þe lade. Cf. Olagh . . . þe lade, l. 3085; see l. 8544 for the phrase *lagh to lede*.

P. 490. l. 8496. *fa* C, *fone* G, *fewe* T, *lite* F; *fa*=Icel. *fár*, few; see l. 8599.

P. 494. l. 8590. *sike* C=sighing. sorrow; *sake* F G T=wickedness, crime.

P. 496. l. 8627. *was on-knaun* C, *was o-knaun* G, *was knauen* F T, had acknowledged or confessed. See note on "he was hymselfe knowe," by Zupitza, Guy of Warwick, l. 10837. *on knaun* is from O. E. *on-cnawan*, to acknowledge; we get in l. 9059, *of knaun* C, *a-knawin* G, *aknowen* T, *knauen* F.

P. 498. ll. 8661-2. F G and T's words are clear enough in these lines, but the *men* in C makes the passage difficult to construe. Perhaps *men*=*me*. "Lord, this poor woman thou hear, me has she done wrong and harm."

P. 502. l. 8710. *gale* C, *calle* F, *tal* G. *Gale* can hardly mean joy or gladness, but decision (?); see *gale* in Rich. C. de L. 3545.

P. 508. l. 8819. *beting* C, *beding*, *biding* F G, *profur* T. C's *beting*=improvement, betterment. T's *profur* looks like a translation of F's *beding*, proffering.

P. 510. l. 8856. *yark* C, *make* F, *ordayne* G T (see l. 8982). For *yark* compare M. E. *zearkien*, *zarken*, *zerken*, O. E. *gearcian*, prepare, make ready.

l. 8876. *wase* F. I can make nothing out of this except by connecting it with Swed. *rass*, a reed. As a *wase*=as a (dry) rush or reed.

P. 516. l. 8963. *scurn* C, shyness, timidity. See the verb *skurn* in ll. 19446, 23338, to be afraid, where G has *schurn*, as in l. 20960, where F has *greued*, and T *shoned*. In l. 218901 C has *skurrns*, F *skornis*, G *warnes*, T *werne* (i. e. shuns, avoids).

P. 518. l. 8986. *nesse*. Cf. *nexse*, weak, Vices and Virtues, p. 87; *nexxin*, to soften, ib. p. 145.

P. 530. l. 9199. *the bok of mining*, the book of Chronicles.

P. 532. l. 9240. Here the writer expresses the difficulty in making the proper names rhyme.

P. 534. l. 9261. *mistrun* C (*doute* T), for *mistrus* (l. 8433), occurs again evidently for the rhyme in l. 10536; cf. *mistrus* in l. 9351.

- P. 536. l. 9303. For after I am dead.
 l. 9326. Men so hard of understanding. Cf. hard of hearing.
 P. 538. l. 9362. As rose and thorn are two (things) not to be compared together C G. The reading of F and T is wrong.
 P. 540. l. 9380. *scrud* C, *schroud* G, *shappe* F, *shap* T, outward form or garb; see l. 3250.
 P. 544. l. 9462. That left none of them without defilement.
 P. 546. l. 9478. *gildred*, G *gilted*, T *bigiled*. *Gildred* means entrapped, caught in a *gilder*, hence beguiled. Cf. E. Yorkshire *gilders*, hair nooses for catching small birds.
 l. 9497. *o freli strand* C, of free stock, freeborn; T *not bonde*. The usual M. E. form is *strend* or *strind*. O. E. *strynd*, race, stock.
 P. 548. l. 9519. *mon=mone* or *mune*, mention; connected with M. E. *munnen*, *mynnen*.
 P. 556. l. 9652. *leind=lend*, shelter, protection. The phrase, to lead us all to *lend*=to lead us all to a safe abode, l. 16974, would seem to connect *lend* with Icel. *lenda*, to land: M. E. *lenden*, to land, remain, dwell, as in l. 9663 below.
 l. 9672. *aght-sum*, some eight, eight all told. This use of *sum* with numerals is not uncommon in M. E.
 P. 562. l. 9761. One God indivisible is He and one substance in these three persons.
 P. 568. l. 9865. Than He is there no other Lord, C=Except He, is there no God of might G T; L, But he is a God of might.
 ll. 9867-8. That under another kind of garb (form) fully took (upon Himself) our manhood (humanity).
 l. 9875. *bircist* C, *sted*, *stud*, F T, *woning* G, dwelling-place, abode. See l. 13832, where T has *counssles*. Cf. O. E. Hom. II. 161, 165.
 l. 9886. *withouten hag*. The castle needed no hedge or enclosure to protect it, standing as it did upon a high crag. Maetzner takes *hag* as an epithet of crag, and to have the sense of the Scotch *hag*, notch, break. See Castle of Love, l. 676. "He stont on heiȝ roche and sound." We find in the Ayenbite, pp. 230, 240, *heg*, a hedge, corresponding to a N. *hag*, *hawc* (cf. O. E. *haga*, hedge). The form *heyge*, *hege*, a hedge=O. E. *hegge*. We find also *haye*=O. E. *hege*? in *hay-warde*.
 P. 570. l. 9920. *Ind*; see l. 9991, *heu that es of Ind*=Indian blue.
 P. 576. l. 10010. *hede virtus=vertus cardinals*, ll. 10007-8, Justice, Moderation, Prudence and Virtue (strength). In Sawles Warde (O. E. Hom. I. p. 247), the four virtues are called the "fowr heaued peawes"—(1) Warschipe (=foresight), (2) gastelich strengðe (=strength), (3) meað (=meth), (4) rihtwisnesse (=right-wisness). In the Ayenbite the "nour virtus cardinales" are (1) sleȝþe (prudence), (2) temperance (moderation), (3) strengðe, (4) dom or riȝtuolnesse (justice). In another place, p. 262, justice or equity is called *riȝtnesse*. In the Castel of Loue the "Foure vertues cardinals" are, (1) strengðe, (2) sleihschupe (prudence), (3) riȝtfulnessse, (4) worschupe (virtue).
 l. 10038. The seven sins are (1) pride, (2) envy, (3) glotony, (4) lechery, (5) greediness or covetousness (avarice), (6) wrath or heat, (7) sloth or ill-heaviness. The seven virtues are (1) obedience, (2) charity (love), (3) abstinence or moderation, (4) chastity, (5) freedom or generosity, (6) meekness or forbearance, (7) spiritual gladness or joy. (See Castle of Love, ll. 828-842.) The Ayenbite has the following order of the deadly sins—(1) pride, (2) envy, (3) hatred, (4) sloth, (5) avarice, (6) lechery, (7) glotony.
 P. 578. ll. 10059-60. But through the grace that from her bursts (pours forth) are amended the faults of all this world. The other readings are faulty. See Castel of Loue, ll. 849-50—"þorw whom þe grace þat oner-fleot; so courþ all the world ȝut." Here we see that *breſtes* answers to *onerfleot*, and *bett er to soconreþ*.
 l. 10076. þat scholde al his pouſte to-dryue, C. of L. 1. 862.

l. 10088. See note to l. 874 in Castle of Love.

l. 10091. *þe yatt sperd*=*þe faste ȝat*, C. of L. l. 877.

P. 580-1. ll. 10110-10114. *slaunes*, *wreth*, *pride*, *envy*, *couaitysē*, *foli-liking* (*lechery*), *gloteri*, are the seven deadly sins. In the Castel of Loue (ll. 9000-9004), they are *pride*, *wraþþe*, *sleþe*, *covetyse*, *onde*, *glotenye*, *vuel-wille*. For *wreth* in l. 10111 C, we must read *nith* (=envie in l. 10043), corresponding to *onde* in the Castel of Loue. *foli-liking*=*ruel wille*. For the seven deadly sins, see pp. 1526-46 where we have the following order—(1) *pride*, (2) *nith* (*envy*), (3) *wreth*, (*anger*), (4) *suernes* (*sloth*), (5) *couaitise*, (6) *gloteri*, (7) *luchery*.

P. 582. l. 10135. *uunaitship* C G=*wanton* mode of life, *unprofitable life*, *untounship* L, *wantounship* T=*wantou-ness*. Cf. M. E. *untohen*, *undisciplined*. O. E. Hom. I. p. 247.

P. 584. ll. 10154-5. This lady was St. John the Baptist's mother.

P. 590. l. 10283. *geld alland*, alone without children; *geld*, impotent, also barren; see l. 11018.

P. 592. l. 10287. *brixling* C, *schame* G L T; see l. 10319, from Icel. *brigzla*, to upbraud; cf. *bruxlez*. All. Poems, III. 345.

l. 10293. He went among the moors (heights) of the wilderness.

P. 594. l. 10324. *þou* C=nevertheless, though=*thou-queðer*. All the later texts omit *þou*, while G substitutes *right* for it; see ll. 10798, 10895.

ll. 10325-7. Oft-times he allows a man to be hindered (delayed) in getting a child by a woman until their further (old) age. For *lates* C G; T and L have *suffref*, suffers, permits.

P. 596. l. 10385. *he gef to lottes* C? *he gef to lotte*=he allotted; *to lotte* for a share. Cf. Swed. *lott*, a share, portion.

l. 10386. *scottes* C, *stostis* G. We ought to read, perhaps, *stottes*. See Skeat's note on P. Pl. xxii, l. 267.

P. 602. l. 10494. *geld* is placed after *moder* on account of the rhyme; but it belongs to the noun implied in the word *i*.

l. 10496. *sixing* C, *sihting* G, *sorwes* L T. The true reading is *sighing*. We have several instances of *x* for *gh* in C's text.

P. 610. l. 10626. *penned ord* C, for *penuys ord* G=*pen's point*.

l. 10637. *solevid* C, sullied, defiled, *fowlid* G, *fouled* T. Cf. *witwten sin* or *sulwines* (defilement) in l. 10887.

P. 618. l. 10771. When Joseph saw that no secrecy (hiding) availed. C's *dught*=*dought*, in ll. 16204, 16538. G's text leaves out *na hide*, and turns *ne dught* into *ne might noght*.

P. 626. l. 10874. *to weild*, to possess, enjoy; see l. 10328, where we have *child to weild*.

P. 628. l. 10944. Bot God at the last sent them *one* (a child).

P. 634. l. 11056. *kerling* C G. The later texts could evidently make nothing of this. It is the Icel. *kerling*, an old woman, the fem. of *karl*, a man.

l. 11058. *pece* is here used for child.

P. 638. l. 11103. He left both kith and native land. T and L read *fode*, food (fostering) for *theude*. Our phrase *kith* and *kin* occurs in l. 11106.

l. 11133. He found without (any) other warning.

P. 640. ll. 11149-50. On her he would on no account lay suspicion (mis-trowing) of adultery; see l. 1170.

l. 11208. *wemming* C G, *wem* T L, defilement, blemish; the latter form is the more common form. *With-outen wemme*=immaculate, l. 11226; cf. M. E. *wemmen*, to defile, stain.

l. 11225. *stemme*, difficulty, hindrance; Icel. *stemma*, to dam up; but see Glossary. T and L avoid this difficult word by altering the line. Cf. l. 12797, to *wete þe soþ withoute stem F*.

l. 11231. *flescheliker* C. Read *sleigheliker* or *sleiliker*, more secretly. G has

sliliker. T's *kyndely,* naturally, i.e. according to nature, may be the sense of *flescheliker*; cf. "after our flesh."

l. 11237. *cribbes* C G, *cracches* L T; see l. 11253. The two words *crib* and *cratch* are from the same source. The form *cracche* or *creeche*=O. Fr. *creche*, *crache*. Pr. *crepia*, *crepcha*.

P. 644. l. 11240. *chamber curtain ne tapit* C G, *curtens redels ne tapyte* L, *curteyn ridelles ny tapite* T. See *rydelle* in Cath. p. 307.

P. 646. l. 11262. *wited* C G, *went* L T; see Hampole's Psalter, v. 3; viii. 8.

P. 654. l. 11406. *desselic* or *desseli* occurs only in three places in our text (see ll. 17719, 19033) in the sense of constantly, daily. T alters it to *bisily*. It has no connection with M. E. *duseli*, foolishly. Ray has the North-country word *dessably*, 'constantly.' In the Whitby dialect it signifies 'orderly.'

P. 656. l. 11438. *can vnykyth* C G, did not appear. T has *wolde not shyne!*

P. 662. l. 11536. *calling* C G, here means invitation; cf. *callynge* to mete, invitacio, Prompt. P. p. 58. T reads *noble*.

P. 674. l. 11744. *on ferrum fra*=from a far C F G. T has *feire and nere*.

P. 676. l. 11807. *fox* C F, *for* G, *ferde* T. *Fox* seems to be a blunder for *for*, behaved.

l. 11809. *O carles costes al til vnknauin.* This refers to Herod, a man of churlish deeds (hitherto) quite unknown.

P. 678. l. 11821. *thring* C G, to *bringe*. Can *thring* here mean pleurisy, or a 'stitch' or pricking (in the side). Cf. "stiches i þi lonke," Hali Meid, p. 35.

l. 11823. *crache* C G, *skrattung* F, *zieche* (itch) T. The form *crache* is the same as *cracchyng*, scratching; M. E. *crachen*, to scratch. With *skrattung* compare *scratte* in Hampole's P. of C. l. 7379; Swed. *kratta*, to rake; *krats*, a scraper.

l. 11833. On each side the disease afflicted him.

l. 11835. *worsum* and *ware*, putrid matter and filth. See *wursum* in A. Riwle, p. 274. With *ware* or *wore*, &c., compare Swed. *var*, pus, matter; *varsar*, a running sore; O. E. *wyrms*, *wyrs*, corrupt matter.

P. 680. l. 11848. *isked* C, *praid* G, &c. C's reading is correct. Cf. M. E. *ziscen*, to covet, desire; *ziscunge*, covetousness.

l. 11855. Ye see he has no shape (or form) of a man.

P. 682. l. 11885. *lede* C, a cauldron, copper; O. E. *lead*. See Chaucer's Prol. l. 202, and *lead* in Tusser, Husbandry, 56. 14.

l. 11896.7 For they have kept their promise with regard to him.

P. 684. l. 11924. *schond*, was afraid; *suld* G, *shulde* T are wrong.

l. 11935. *fur* C L, a channel, conduit; literally *furrow*. G's of *foure*=a *foure*. In O. E. we have *fur* and *furh*; in M. E. *furgh*, *forgh*, *furw*, *forw*, *forow*, *fore*.

l. 11936. *lade*, a lode, or course; O. E. *lād*, a way. See l. 12019.

l. 11941. *nith* and *enst* C, *erthe* L T, *erd* and *enst* G. In l. 23138, *nith* and *enste* C; G *nyste* F for *nithe* F; *nythe* and *onde* T. In l. 23279 *enst* and *hete* C G, *envye* and *hete* F, *wraþe* and *nyþe* T. This last reading of T's would seem to show that *erthe* (l. 11941)=*wreþe*=*wrath*?

P. 686. l. 11973. Jesus that was filled full of courtesy (*hone*). Cf. Swed. *hof*, measure; *hof-sam*, moderate.

P. 690. l. 12020. *temed*, emptied. Icel. *taema*; Swed. *tömma*, to empty, drain; Icel. *tomr*; M. E. *tom*, *tome*, empty. See M. Arthure, l. 1801.

l. 12033. *scou* C, [s]chou G. The reading of C=*scu*, a shove, a side-thrust, not perhaps connected with *shore*, O. E. *scufian*, but with O. Du. *schuwen*, *schouwen*, to turn aside. Cf. M. E. *of-skwyn*=askew.

P. 694. l. 12113. *sundri* C G, departed T=excepted, exempt. Compare *vttan*=out-taken in l. 12115.

l. 12172. He will not refuse to teach him book learning. Cf. Icel. *warna*, to warn; O. E. *wyrnan*, refuse, forbid.

l. 12175. *to tille*, to entice. We have also the form *tollen* in M. E. Cf. to *till* me til syn, Hampole, Ps. xxiv. 2.

P. 700. l. 12196. *wanis* C F, *wantes* G, *wante* T. *Wanis*=*wanes* may be right, and the line may mean, “to whom are wanting both wisdom and reason.” G’s reading, *wantes* lack, renders the line of easier construction.

l. 12213. *clumsed* C G (benumbed), *a combed* T, *concluded* F. In l. 12227 C and F have *clumsed*, G *clungen* (dried up), T *clyngeþ* (dries up).

P. 702. l. 12231. G’s reading seems the best, but perhaps we ought to read, “Bot me caitif al nu *biscorn*.” Cf. l. 16611, where C has “þe riche men *bi-scornd* him.” Dr. Kaluza takes *biscorn*=*bischorn*, shorn, confounded.

l. 12239. *hardens* C G, *arguis* F, *argueþ* T. The first reading means, makes difficult or hard.

P. 706. l. 12292. *put*, *putte*, to throw or push down. See l. 12299, and compare *puttest*, O. E. Hom. p. 15, l. 24.

P. 714. l. 12433. *eri*, wretched, probably for *ereȝ* or *areȝ*, timid. O. E. *earh*; M. E. *eruh*, *ærh*, *arȝe*, *arwe*, &c.; Dan. *arrig*, fearful, timid. Fr. has *sary*. In l. 17685 G has *eri*, C *sori*, T l. *ferdy* (fearful).

P. 722. l. 12565. *mansipe* C, *manshepe* F is wrong; *metschipe* G, *meteship* T is right. The former means (1) manhood, (2) homage, the latter meal, feast; see l. 7453.

P. 728. l. 12675. *ontinkel*, probably a compound, *on-tinkel*, resembling, alike. It occurs once more in l. 21132, “þai war *ontinkel* an and oþer,” where F has *sib* and T *likely*. The etymology is doubtful. *On-tinkel* may represent an O. E. **on-tengol*, ‘related,’ from a root cognate with Icel. *tengja*, to tie, fasten; *tengðir*, ties of affinity.

l. 12681. *of al and alle*, of any kind whatsoever.

P. 734. l. 12779. *frelsen*, to deliver. We find in our poem *frels* also. l. 10082, Swed. *frälsa*; Icel. *frjálsa*, to save. F read *clenses*, G *blissen*, T *bringe*.

P. 744. l. 12962. ? *nobot lepe nu dun to þe grund* C.

P. 746. l. 12992. *bok o spell*, the book of Deuteronomy (see vi. 13 and x. 36).

P. 752. l. 13109. *sclanders noȝt*, is not offended; see St. Luke vii. 23.

P. 754. l. 13142. *mister* C, *mystri* F, “dancing business,” *maistri* G T.

P. 756. l. 13184. *greithful* C, *greful* G (grievous), F *dredful*. T’s “open” looks as if the copyist had *graithful* before him.

l. 13187. *wit [gret] semble* C, with a great crowd.

ll. 13188-9. Of those that come out of that race that slew the goodman (St. John), they become mad. These two lines are parenthetical, and put in to explain the “wod men” in l. 13186.

P. 758. l. 13229. *wall*; not a *well*, but a *wall*. Maundeville, p. 107.

P. 762. l. 13285. *waitand* C, *baitand* F G, *leyond* (laying) T. The reading of F G stands for *betand*, ‘mending.’ See Matth. iv. 21, where Wycliffe has “makynge azein or beetynge her nettis.”

P. 766. l. 13336. *wrenches* C T, *wrenkes* G, wiles, deceits. O. E. *wrenc*. G’s is the true Northern form.

P. 772. l. 13448. *gleg*, keen-sighted C G, *sizty* T. The Scotch dialects have *gleg*, Icel. *glöggr*, clever, quick. Cf. O. E. *gleau*; M. E. *gleaw*, *gleu*.

P. 774. l. 13506. *laues o bere* C=barly *lanis* F, barley loaves; *laues of bred* G. Cf. the older expression *berene hlaf*.

P. 778. l. 13546. And he took some of that ointment away C G. F’s reading is absurd. T’s *wafte* is difficult to make out. It may be meant for *wase* or *wose*, slime (cf. *lame in*; l. 13568), *salfe*, salve.

P. 780. l. 13590. *groigned* C, *gronid*, *groined* G, *groped* T. The reading *groigned* or *groined* is quite correct; cf. Fr. *groigner*; Pr. *gronir*. T’s *groped*, made inquiry, searched, is a mere guess.

P. 784. l. 13663. *for-scotten* C, *forschotin* G, *shotin*, expelled. Cf. *scott*, turned out, in l. 13658, where T has *huntid*!

P. 786. l. 13741. *sculked* C G, *stale* T, *shuldered* F. Perhaps *shuldered*=*sculderd*, and is connected with *sculd*, a scattering, dispersion in l. 15541. In M. Arthure we find *skoulkery*, lurking, ambush, l. 1644. *Sculked* means slunk (off). Cf. Dan. *skulke*, to slink; Swed. *skolka*, to shirk.

P. 790. l. 13763. *vinere* C F G, *ryuere* T. *Vinere*, a vineyard. Cf. Low Lat. *vinarium*.

l. 13767. *blend* C G, to trouble, disturb. Cf. *drove[d]* in l. 13769, C G T; *blende* F.

P. 792. l. 13801. The Jews held it dear for (as) a holy (day).

l. 13814. *heiland* C, *hailand* G, *hele* T, healing, health. C's *heiland* is for *heiland*. The difficulty here lies in the use of a present participle instead of a noun, *heling* or *heiling*; see l. 13263. F and T alter the lines so as to get rid of the word. In l. 13822 *lightand* C is a noun and not a participle.

l. 13817. *litere* C G T, *litere*, a portable bed (O. Fr. *litiere*), *gere* F (gear).

P. 794. l. 13837. *samen sank*, assemble together; see l. 27663. T leaves out this, probably the transcriber could make nothing of the line; see l. 13843, *sanching*. Cf. Swed. *samka*, to gather, to bring together. See l. 16042, where T avoids this word.

P. 814. l. 14201. *suime* C G, *squyme* F, *swyme* T, is here used in the sense of sleep; but it usually signifies a swoon. Cf. Swed. *srimma*, to swoon, faint. See l. 5072, where we have *suigm* C, *squowin* F, *suoune* G, *swoun* T. We have in M. E. the forms *sweem*, *sweam*, *swem*, *sume*.

l. 14371. Lepers that were in a sorry plight or sadly afflicted.

P. 834. l. 14557. To him fell the worst lot (fate) of all. F has *hel-potte* for þe *werst lot*.

P. 836. l. 14608. *lare þai lete=late þai lete* G. Cf. l. 12496, þe *late=þai lete* . . . the noise they made. T gets out of the difficulty fairly well, but F makes *slare*, &c. into *madli thai lete*.

P. 838. l. 14638. For C's text read *þat yee war yemd [gern] haf i ben*=that ye should be saved eager have I been. G has *sauf garn* for *yemed*.

P. 844. l. 14730. *beft* C G, *reft* F, cast out T. Both beasts and buyer drove he out. *Beft* has the meaning of (1) beat (see ll. 15831, 24840); (2) drove out by beating. See ll. 2264, 23291. Maetzner under *baffen* quotes a passage containing *beft*, but he throws no light upon the origin of the word.

l. 14745. A resort or den of robber and thief; *to-draghit* C G, *to-draȝt* F, *den* T.

P. 846. l. 14783. Or he is Christ himself promised to man C G. For *es het* T has *ful sete*=full set, fully appointed?

l. 14791. For *it* C we must read *is* or *es*; *to teme* here signifies to bring forward (as a testimony or witness to the truth of a thing). O. E. *téman*. In l. 6170 *teme* means to bring forth (as an offering). T has *lete falle*. In ll. 5070, 1279 *i teme*=I warrant or affirm.

P. 852. l. 14880. *þai had leuer se* shows how our phrase “they had (or would) rather see,” came into use out of the older expression, *þam were leuer se*.

P. 854. l. 14912-13. He will quite unbidden offer himself, for fast approaches the necessity of suffering death for his (people). See *for his* (disciples), l. 14942.

P. 564. l. 15114. *fare* (proceeding) C F G, *bere* bearing, behaviour T. See 16055, T.

P. 868. ll. 15171-2. The flesh, that naturally desired to have peace, was fearful of dying.

P. 876. l. 15303. *tite* C F, *titt* G, *drouze* T (drew). In l. 15837 C has *tite*, G *titt*, and T *pulde*. G's *titt*, to pull, tug, is the best reading. See M. Arthure 1801, Hampole's P. of C. 7216.

P. 877. l. 15312. *beonde* not *being*, but probably for *bezonde*, beyond (=in the next world).

P. 880. l. 15387. *morsel* C, *mossel* T, *snade* F G. Cf. O. E. *snæd*, a piece.

P. 884. l. 15457. *hails* C F, *hals* G. T's to clippe aboute þe necke, translates *hails* or *hals*, to embrace. "I halse one I take hym aboute the necke, je accolle" (Palsgrave).

P. 885. l. 15468. To cause his lord be taken C F G, to be his lord's bane (death) T.

P. 886. l. 15511. *gerned*, yearned C F G, *greithed* (prepared) T.

P. 888. l. 15524. *fan* C F G=winnow. T alters and ends the line with *foon* (foes).

P. 902. l. 15785. *neues* C G, *knyuis* F, *fustes* T; *neve* for fist is still a common word in the North of England.

l. 15786. *vnrekenli* C F G. See l. 15825, where T has *loþsumly*. Cf. *unrekene dittis*, Morte Arthure, l. 3754; the *rekeneste* redy mene of the Rownde Table, Ib. l. 4081; *reken*, well-ordered, Allit. Poems, A. 5.

P. 904. l. 15812. *sett* C G, ordained to be fulfilled. T's *det* may be an error for *iset*.

l. 15825. *rugged* C G, *lugged* T, *ronsaked* F. See ll. 21920, 24838. Both *rugge* and *lugge* come from the same source. We have also a M. E. *roggen*. to shake. See Hampole's P. of C. 1230, York M. Plays, 339/52; 425/120.

l. 15826. *hogh* C G=hill; *scogh* F=wood, *slouze* ? *scowze* T. Hampole has *how*; other M. E. forms are *hoȝ*, *ho*, and *haw*.

P. 910. l. 15922. ? *Nai!* *ebber fole* thou ert, *coth he=Nay!* utter fool thou art, quoth he. See l. 13041, where *ebber fole* occurs. This suggested amendment only alters the order of the words. G's *ebbert hwert nai* makes no sense, for *ebber* is not a noun but an adjective.

P. 918. l. 16074. *for-kid* C G, *chaunged* T. Cf. O. E. *forcweðan*, and see St. Katharine, l. 389.

P. 928. l. 16262. To whom all falsehood is wanting=who is free from all untruth.

P. 948. ll. 16615-6. *a crun . . . o scarpe tre*=a crown of thorns. Cf. *a staf o rede*, l. 16622.

P. 974. l. 17017-8. *cheuring* C G=taste; *felyng* F, *fele* T=feeling. F makes *speche* to be one of the five senses. In O. E. Hom. I. p. 245, we have *sihðe*, *herunge*, *smechunge*, *smeallunge*, *belunge*. F *speche=smeche=smack*, O. E. *smæc*, taste. See O. E. Hom. I. p. 189, where we have "mid muþ ispekin oþer ismaht."

P. 983. l. 17244. And moderate thyself with regard to ale and wine.

P. 986. l. 109*. *lempninge*, ? *leueninge*, lightning. See l. 17678, and cf. a golden (red) *leme* (l. 17865) with *purpur heire*, l. 17867.

P. 1003. ll. 17464-5. *forboght* C G, bribed, bought over. See Gower, I. 212. *Forbügen* or *forbuy* means also to redeem. See Ayenbite, p. 78.

l. 17478. *moned* C G, *walked* C T. The true reading is *iorned* or *iurned*, journeyed=wayfaring?

P. 1008. l. 17591. *dinttes*, cliffs, rocks C, is not an error for *kliftes* G. See Maetzner's Dict. s. v. *Clint*.

P. 1022. l. 17819. *suar* C, *sare* G, *fare* T. The true reading is *suar=svar*, speech. Cf. *ansuar*, l. 18045.

P. 1040. l. 18155. Those woeful recesses so deadly dim, not fetters or chains but corners, recesses. Swed. *vra*; Icel. *rá*. In l. 18242, for *waa* C G, *wa* G, *wo* T, read *wra*?

P. 1048. l. 18307. *wonges wete*, wet cheeks C, *wondis wete* G, *wordes swete* T.

P. 1056. l. 18454. *dernhede[s]* C, secrets, *priuetes* G, *priuete* T. We find *dernscape* in M. E., but *dernhede* seems unique.

P. 1066. l. 18630. *diming dale* C, *deming dale* F, *dinning dale* G. *deming dale*, ? vale of justice. In Hampole we read: “He says al men sal ryse to þe dome, And in þe vale of Iosaphat come”—P. of C. 5163-4. I think we ought to read *into þat dimming dale*=in that dale of darkness, i.e. in hell. Cf. the following from Vices and Virtues, p. 113—if Adame . . . ðe swo manige hundred wintre hefð iþoled þo ȝesternesse of helle. See Maetzner, s. v. *dimming*.

P. 1072. l. 18735. *a smitt* C G, a particle; *quitte* (whit) F, *del* T. See 19650, where F has *blenke*, G *stime*.

P. 1078. l. 18837. *clift* C F, *sched* G, *sheed* T, parting (of hair). We have *clift*, a fissure, opening (in the sky) in l. 19841.

P. 1084. l. 18927. *in firen sight*, in the appearance of fire. The Cursor has a number of adjectives, as *boken clouden*, &c., in -en.

P. 1086. l. 18953. *cruk*, an allusion to the *sune* or *thunor* blast in l. 18915.

P. 1094. l. 19101. Repent you and be confessed. *onknaun* C, *vnknaun* G, *knownen* F, *aknouen* T. Cf. “I am wel bicnawe ȝat ic habbe of earned þat ȝu scoldest me furwurþen.”—Vices and Virtues, p. 83: see p. 145.

l. 19146. *soithede* C=sothede G=folly; T has *soþhede* (truth). See l. 19194, where C has *sott-dede*, G *soth hedis*. For bot *sothede* F has *in skorne*. We have *sothade* and *sottwordes* in Vices and Virtues, p. 101.

P. 1104. l. 19277. *rine*, to touch; we have the pret. *rane* in l. 24391. In M. E. we find *arinien* and *et-rinen*, *at-rinen*. See O. E. Hom. I. pp. 115, 197.

P. 1106. l. 19307. That was to strengthen their faith in (its) foundation, i.e. that was to establish the ground of their faith. For *he* in T read *her*=their.

l. 19310. *demesters* C, *justice* F, *justise* T. The word *justise* occurs in Vices and Virtues, p. 105.

P. 1108. l. 19343. *vr eldrin god*, the god of our forefathers.

l. 19345. *lithed*=lifted, exalted as in C F; *sett* T.

l. 19353. *wrenke and wrest* C, *wrenche and wraist* F, *wrinck and wraist* G, *wen al mate* T. The phrase means, to turn and twist, to become unresty. The readings in F G show that we must read *wraist* and *gnaist*. See l. 19435, where T has *grynde* for *gnaiste*.

l. 19355. *suepes* C G=scourges, whips; O. E. Hom. I. p. 283. *swappes* T=blows.

ll. 19357-8. And bad them flee, as they would death, and advised them to name Jesus no more, C. This agrees with T, if we read *nomore*, for *more*. T’s *menge*, to mention, is a translation of *neuen* in C F G.

P. 1110. l. 19382. *christen-men* C F, is right; see l. 19385. G’s *christen-dame*=cristendome, as in T, l. 19385.

l. 19400. And also did the true faith.

ll. 19401-2. And of the priests there were many that forsook their sin and became loyal (true). The reading of C may be *liuede*, though G’s points to *worthede*.

P. 1112. ll. 19413-14. There seems to be an allusion to wrestling. They tried many a trick (feint), but could not trip him up.

l. 19464. took care meanwhile of their clothes.

l. 19480. *vnwraste* T. We have also the M. E. forms *unwreast*, *unwreste*, O. E. *un-wrést*. The other texts have *althermast* or *aldermast*, “most of all.”

ll. 19496-7. Wherefore by fewer than three may no bishop be consecrated.

P. 1118. l. 19520. For his works were like marvellous signs.

l. 19523. *Goddes vertu*, the great power of God (Acts viii. 10).

l. 19526. F *blere þaire eye* gives the sense of “mak the man be dueld.”

P. 1122. l. 19581. *will* C G, *il will* F, *euel will* T. *Will* is right, and means desire, wish.

l. 19602. *of a warriand*, of one harrying, persecuting. See *warris*, ll. 19620, 19623. “As for Saul, he made havock of the church” (Acts viii. 3). Cf. *werrur* in l. 25798.

l. 19611. *sek* C, *seke* F, *spe'e* G; *spere, quere* T, ?enquire.

P. 1126. l. 19652. *stime* C G. In l. 19648, G has *stime* for *smitt*. F's *blenke* looks as if both words meant a glimmer, ray of light. Cf. M. E. *stemen*, to shine; *steem*, a gleam of light, a flame. O. E. *stymian*, to smoke, steam. See Gloss? to *Havelok*, s. v. "stem."

P. 1136. l. 19845. *nokes, nooks, corners*; the listes probably refer to the length of the list or *tilt-yard*.

P. 1138. ll. 19870-2. Thou need'st not hesitate to do that, it is not right to call that common which our Lord God has cleansed.

lete. l. 19870 has the same sense as *wand* in l. 19876.

P. 1150. l. 20076. *witouten right* C G unrightly=wrongly; F T *witouten silt*.

P. 1154. ll. 20183-4. *tuix & quene* C=*tuixand quen*; the lines mean, I meanwhile would gladly know when to take leave of my kinsmen. Compare the use of *bitwixand*, meanwhile, until, in the Cursor.

P. 1164. l. 20362. The reading *confort* in the later texts show that C's *clad* is a blunder for *gladden*. See Glossary, s. v. *clad*.

P. 1184. ll. 20715-6. for *wern* C, we ought perhaps read *war*; and for *þe bern* C, *þai bar*. The Northumbrian dialect had no plurals in -n.

P. 1188. l. 20758. *sualm* C G, *talme* F, *qualm*. See *swelme* in Allit. P. C. 3. For *talme* compare M. Arthure, l. 2581. Icel. *tálma*, to hinder; *talman*, hindrance.

l. 20759. *rine on þam*. T has *touche hem*. Cf. Blickling Hom. p. 153, *þathrin þu heora eagan mid þysum palmtwige*.

P. 1194. l. 20882. *skaldand* C F, boiling, seething (cf. *skald*, boiled, l. 15988); *flouand* G, *flowyng* T.

P. 1196. l. 20932. *chesing fetil* C, *vessel of chesing* G T, a chosen vessel.

P. 1198. l. 20958-60. To the halt he gave the state (power) of walking. See l. 20885. The venomous serpent so strong with her sting he feared not. With *þe nedder o' rvenum* compare *a gast o' gile*, a lying spirit, l. 20953.

P. 1210. l. 21144. *walker stang* C G, *saa stange* F, *walker staue* T. F's *saa-stang*=Swed. sa-stang, a pole to carry a tub on; *walker staue*=a fuller's pole.

l. 21160. Three score and a half and two.

P. 1236. l. 21611. *Mande*=Maundy Thursday; *Maundee*, maundy, the washing of the disciples' feet on the Thursday before Easter. It was an ancient custom to wash the feet of the poor on this day and to sing the anthem—*Mandatum novem* (John xiii. 34).

P. 1238. l. 21706. *taken-hid* C, *taken-hede* G. We must read *taken hid* the secret hidden token, as *hid* rhymes with *did*; *hede* would rhyme with *dede*.

P. 1244. ll. 21750-2. *þe laghes tuin*, &c., the laws of the two tables summed up in the New Test. as the duty (or love) to God and to man.

P. 1246. ll. 21763-4. But that was to make amends for the tree that was forbidden.

l. 22031. *twin*, pair, referring to the father and mother of Antechrist, the father being a reprobate, and the mother a *foul scold* (harlot?).

P. 1264. l. 22093. *titeld* C, *stighlid* G, *stiglid* E, *licande* F. The reading *ordeyned* T, shows us that we must read in C E G, *stighthlid*. Cf. *stizttelys*, arrange, in M. Arthure, l. 3622; O. E. *stíhtan*, to arrange.

l. 22115. *wiers* C, *wiers* G, *wers* F, *wieris* rh. *afieris*. *wieres* may=*weres*, men, vassals, but it seems to mean *wizards* here. T's *him vp to bere*, looks as if the copyist took *wiers* or *weres* to be connected with *were*=protect.

l. 22164. He, refers to Simon Magus. Simon entreated Nero to behead him, saying he would rise again on the third day. When the head was brought to light it proved to be a *sheep's head*. For the whole of this quaint story, see Blickling Homilies, p. 183.

P. 1270. l. 22201. See *stek* F, *steck* G, *stecke* E, *reke* T (heed). C has *sterck*, which does not rh. with *brek*. The true reading is probably *strek*, rush out.

(See Gloss.) Cf. *streke streke ouer the strem*, M. Arth. l. 3101; cf. M. E. *striken*, to go quickly, run.

ll. 22198—22202. At that time he shall be so alarmed (that) never shall he heed where-out he may get; to leave all his worldly goods and to get away he shall rush out so as to leap over a hill and break his neck. For *out . . . win*, to get out, see l. 23204 F.

P. 1280. l. 22395. *at his hindwin* C G, *fondament* F, *out of him bihynde* T. See the account of the death of Judas Iscariot, p. 943.

ll. 22397-8. *driten* C. The scribe probably was thinking of *dritt*, dirt. But *dredre* is the true reading. So shall he perish, all be fouled and also woebegone with (through) fear.

P. 1296. l. 22683. *thran[g]ing* C; the reading suggested in the Gloss. *thrauving* = *þrauving* E (casting F, *strenth* G, *strengþe* T), means hurtling, violent force. Cf. O. E. *þrawan*, to whirl, twist.

P. 1298. l. 22691. *stret* C, *straite* F, *strait* G E. See note in Preface on this passage, p. xxvi.

l. 22705. *vmlukes* C E G, *vmlappis* F, *compasseþ* T = surrounds.

P. 1310. l. 22927. *Weue*, tissue, shred? Icel. *refr*, Swed. *väf*, web, texture. It can hardly be the Norman-French *weif*, as suggested by Dr. Hupe, p. 251, which gives us *waif*.

P. 1326. l. 23198. *na grund*, no bottom, bottomless.

l. 23221. *fern fell* C = *firen fell* E, *hille of fire* F, *fire[n] fell* G. Cf. *firen bandes*, l. 23257.

P. 1328. l. 23224. *rose* C, *worre* F (worse), *cald* G, *colde* T, *wor[th]e ise* E = become ice. For *rose* read *yse*.

l. 23229. *wlatsum* C E = disgusting; *wlaþsum* F, *laithsum* G, *lopsum* T. C's lection is right; other forms in M. E. are *wlatsome*, *latsum*; cf. *wlatunge*, disgust, loathing; O. E. *wlátung*, nausea. See P. of Cons. 459, 656.

l. 23235. *vndemnes* C, *vndemenes* F, *hertines of*, *vndemis* of G, *dispitous*, T. Cf. *vteneimes*, ll. 1315, 22591, "extraordinary."

P. 1330. l. 23291. *wit-uten houe* C F G = immoderately, *euer on on* T = continually, incessantly.

P. 1340. l. 23452. *fald*. Cf. *faldying*, a kind of cloth (Chaucer Prol. l. 391). See Cathol. p. 121.

P. 1356. l. 23727. *strete* here means pathway. See Hampole's Psalter.

l. 23729. *rape* C E F G, *lace* T; as if *rape* = rope. As *rape* often signifies to seize, so "rin into his rape" may mean "fall into his clutches or power."

l. 23750. *nithful* C C, *nedeful* F, *hateful* T, *estful* = *enstful* E (envious).

P. 1358. ll. 23779-80. Who will not wait to try a tustle (with his opponent), but fals down before he's thrown.

P. 1366. l. 23910. Refuse not this rough work.

l. 23913. I pray thee, Lady, if thou wouldest see fit.

l. 23932. That he (the devil) may go to hell empty-handed.

P. 1368. ll. 23948-50. But what in heart's hoard (treasure) lies, must needs burst out to brew some remedy for the bale.

P. 1370. l. 23981. *wede o welth*, sumptuous clothing. T's *i n wil* stands for *i ne wil* or *i nil*.

P. 1372. l. 24005. All my blood became curdled (see l. 24098), I thought to yield (give up) my spirit (life). Cf. "give up the ghost" = died.

l. 24024. *snoberli* C, *snubererlik* E, *sorfuli* G; C and G's reading means abusively, with *snubbing* words.

P. 1374. l. 24029. *Sling* F is wrong, as *stong* or *steng* signifies a stick, club, as well as a pole.

l. 24044. That cruel biting crown of thorns. See l. 24083.

ll. 24051-2. that I wot it must ever remind him of that sorrow that was so keen. *must* in F is due to *mund* in C; G and E's *mad* is easier to construe.

l. 24086. Scarcely I recognized his features, there saw I none would pity him.

P. 1380. l. 24131. Thou cruel Death without an equal.

P. 1384. ll. 24221-3. Though his pain was inexpressible, to (his) heart there went also thy pain ; so that there was an addition to his (pain).

P. 1386. l. 24267. *andersith*=formerly. Compare *ender-day*, *endurs-day*, *enderes-night*, *ender-ȝere*.

P. 1392. l. 24328. *we stemmed*=we remained silent. Cf. our *stem*, to stop, and "withouten *stemme*," l. 11225. See *Gawayne*, l. 1116.

P. 1394. l. 24365. When I, delivered of that dear one. Cf. the use of *lightnes* in l. 24480=deliverance, ease ; and *light*=delivered, free, l. 2467.

P. 1398. ll. 24446-7. F G *raxlande*, *raxland*. Restlessly straining (my eyes) to the rood (cross), that was all that I could do.

P. 1402. l. 24500. I might not forbear *my* weeping. See l. 24522, "to weeping is turned all my glee."

P. 1404. l. 24526. *eft sith* C G F; *kipe*=manifest F. *Eft-sith* has here the sense of *eft-sone*, soon.

l. 24541. With cruel pangs was I bestead C, *stanging* C=piercing, stinging ; *staking* E is a noun with the same meaning as *stanging*.

P. 1406. l. 24559. *mines* C=mous G=move? E has *mulpis*=*muvis*=moves? F's *must* seems to point to "þat euer man *mund* (or *mond*) min." See note on l. 17478.

P. 1408. l. 24590-2. The meaning seems to be this—Though thou didst desire thy son to be (honourably) buried, yet it was distasteful to thee to part with thy son's body, (the keeping of) which was a relief to thy sorrow. See ll. 24560-1.

l. 24094. And I had but him alone. See l. 23974, þat had na child bot an.

l. 24606. *for-toglid* C, *fortuglid* E, *fortugild*, wearied, harassed. We have a M. E. *togen*, to draw; compare Eng. *tug*, and *tuggle*.

P. 1410. l. 24629. *luue-lauing*, great affection, a longing after, or a bewailing for the love of a lost one.

l. 24637. All to his tomb they thronged.

P. 1412. l. 24671. Evidently F takes *fere* to be "fear" instead of companion, fellow. The line means, thy faith was not united to cowardly fear.

l. 24681. Whatsoever temptation they experience.

l. 24683. *less . . . angels* C. but read with G E, *lele . . . angele*.

l. 24686-8. *leueli ladi=liuelade*; "but this mode of life (virginity) that few like, from the time that it is once lost it remains so for ever more." Once lost, it is beyond recovery. See l. 24690.

P. 1414. ll. 24698-700. If thou wast generous and art not now, do thou give gladly, then art thou (so). Such defects one may make good. See *fill*, l. 24938. G's *felle*=put an end to, does not rhyme with *wille*.

P. 1416. l. 24722. *ereande* C, messenger ; *erande*, *erende*, *erde*, usually means a message, but cf. *prisuns*=prisoners, &c.

l. 24728. *leind*=lend, shelter, refuge. F makes nonsense by reading *be for wende* for *be rr leind*. The only meaning this would give is, We pray that lady that she should go before (us), i. e. be our messenger.

P. 1420. l. 24814. *at lite* F=*atlet*=*attled*=*ahteld* C, arranged.

l. 24824. With fair promises he got their good will.

P. 1422. l. 24844. *reuth, rewȝe* C E, *dole* G. F has, "full few of them then thought on bread!"

l. 24853. *wansum* C G, *wantsum* E. For *full wansum* F reads *wiȝtoutin witte*. *Wansum* has the sense of *wilsum*, and of *wil* in *wil o rede*.

P. 1424. l. 24872. They commanded themselves to God himself.

l. 24885. *ferr-cost* C, *farcost* E, *ship* ; *schip* F G.

- l. 24902. *leth* C, *leþe* E, *lausue* G. See note on l. 31.
- P. 1432. l. 25038. *muth o mell*, mouth of mill?
- P. 1440. ll. 25183-4. G gives the true sense. For through our wicked mode of life we close the righteous Judge's ear.
- P. 1444. l. 25231. *wike* not *wicked* but *?dwell*, O. E. *wician*. “*hwer ich habb iwiket.*” St. Kath. I. 1743.
- P. 1456. l. 25430. *sandes* C G=creatures, *bestis* F=beasts.
- l. 25451. For bold was I to gad about; *to bidd vndo*=not to do abiding, not to stay in one place.
- l. 25460. Now then inclination makes me take to peace C. *Eild* in G, *elde* F =old age.
- ll. 25461-2. Lord, with Thy mercy take (receive) me, (who) has been brought back from the false one? This is C's reading; but *falsen* may be an error for *fallen*, and then we must render the lines as follows—Lord, with Thy mercy take me, brought back (is he who) was fallen away from Thee.
- P. 1458. l. 25464. Nor gaily arrayed steed, nor fine reins, nor purple cloth, nor rich fur. Cf. Of robes with rich *pane*, W. of Palerne, I. 5357. For the expression *gra ne grene* (ll. 25459, 25463) compare *fou ne grei*, O. E. Hom. I. p. 181, l. 351. *gro* and . . . *grys*, Altengl. Dicht., p. 145, l. 16. The form *gra gro* must be referred to a Scandinavian source; cf. Icel. *grar*; Dan. *graa*; Swed. *gra*. The O. E. *græg* gives us *grei*, *grey*, and *grai*.
- l. 25466. *veir* and *grise*. Cf. *þat werede veyr* and *grys*, Maximion, I. 98. (Altenglische Dicht., p. 248). For *veir* we sometimes find *feir*, supposed to be the fur of a kind of weasel. *Grys*, a kind of costly fur (of the grey squirrel?).
- P. 1462. l. 25527. *vnbuxs* C G, rhymes with *us*; F has *vnbucum*, disobedient. It can hardly be meant as an abbreviated form of *vnbuhsum*, but must be a false reading for *unfus*, unready, not well-disposed. Cf. *unredi*, in l. 25478.
- P. 1468. l. 25645. *thrin* read *estrin*, and compare l. 21097, “fast he soght þat estrin thede.”
- P. 1470. l. 25708-25711. For penance is the *second* plank that floating carries a man over the ford; when his ship is ought wrecked with sin, it shall win for him the haven of mercy. The first plank is *baptism* (l. 25714).
- l. 25717. *gamli* for *gainli*, profitably, serviceably.
- P. 1476. l. 25811. *sinne* *?swine*, labour, toil.
- P. 1477. l. 25828. *?Qua-sum dos sua*, &c. C=whosoever does so.
- P. 1478. l. 25886. How efficacious it is to suffer what lasts but a little while.
- P. 1480. l. 25950. To lie and delite us in our sin.
- l. 25952. *thre-sum*. T's rendering of *tresoun* shows that the transcriber did not know the meaning of this idiom. See Barbour's Bruce, I. 420.
- l. 25956. *of-redde* C, should mean *dead*, as far as the mere sense goes, but the word is a mere crux. It may mean *read of* as suggested in the Glossary. See the English works of Wycliffe.—Note on p. 341, l. 10.
- P. 1481. l. 25986. *solin sake*. Dr. Kaluza explains this as *sullen sin*; *sullen* or solitary in M. E. is *soleyn*, *sollein*. One would like to read *solvand*, defiling. Cf. *sulpande synne*, defiling sin. Pearl, 61. 6; *bisulpez*, 57. 5. Perhaps *sulpand*=*sulwande*, as we find occasionally in MSS. *p* confused with *w*. See l. 29037.
- P. 1482. l. 26020. *a casting gin*, a mangonel (see l. 4302) for battering down walls.
- l. 26021-3. Knocking down a mound of accumulated sin that stood like a wall betwixt us and God.
- l. 26026. *heiis* seems an attempt to alter *harus* to *heris*. It cannot stand for *hens*; see l. 29340.
- P. 1483. ll. 26044-26051. Now through sorrow that he has of sin then may he shake those pillars two (lust of flesh and pride of life). This house shaking, down does he drive and lay low that house of hell (in which he must himself dwell)

and slays himself, (that is to say) what he was previously, and becomes a new man for the future. (For *his*, l. 26047, and *es*, l. 26048, read *hus*; and for the sense of *skail*, see l. 26021.) In other words, the sinner is to mortify the body of sin, to slay the old Adam and to become a new creature.

P. 1484. l. 26099. Whether it of necessity be or not. Cf. *nedinges*, l. 26921.

P. 1488. l. 26219. *þe curst=þe kirk*. The scribe may have written *curst* for *crist*, but see l. 26221.

I. 26221. *þof skander for þus he sklanders?*

P. 1489. l. 26257. *þe griþ fordon*, broken the peace. See l. 29250. C's text is wrong.

P. 1490. l. 26303. I know not to whom belongs the fault.

I. 26306. Or may be it is owing to my want of knowledge.

P. 1491. l. 26349-50. C gives ten points of shrift, but F rightly fifteen; *oft at reu* C, *oft atte new* F. We must read *oft at neu*. (Cf. ll. 26403-26408.) It refers to renewal or repetition of shrift. See *oft at neu, oft a new*, l. 26620. For the meaning of *scire*, see ll. 26609-26613.

I. 26350. *wreiand* stands for *self-wreiand*, the ninth point of shrift (see l. 26687); because the penitent must wry (accuse) himself (see l. 26701) when he comes to be shriven; if he does not he shall have *wriers*, accusers, on doomsday. The tenth point is said to be *tumsome*; C *tumsome* (= *tumsome*), or *tomesome*, leisurely, deliberate, from *tome*, leisure. In the description of the tenth point the writer says that shrift is to be done with forethought, not hastily as men that take (?count) pennies, and draw two at a time so as to get the business over. From this we may gather that *tomsome* or *tumsome* is quite right and needs no emendation.

P. 1492. l. 26391. *ruffeld* here seems to mean tricked up, faced so as to appear better than it is; see ll. 26581-4.

P. 1498. l. 26577. Thyself in person express sorrow for thy sins; *on stade=on stad*, in the presence of the priest.

P. 1499. l. 26631. For delay is exceedingly bad.

I. 26636-9. It fares with shrift as it does with a wound that has long been unprobed to the bottom—a probe the worse will reach it, when it rots for default of a leech (surgeon).

P. 1503. l. 26782. As a dog hastens to what he previously cast up. As a dog returns to his vomit.

P. 1505. l. 26844. *moght* for *als mikel* or *als plighti*. For one sin is as great as five.

P. 1506. l. 26849. ? Read *Quilk men may clep penaunce false*.

I. 26864. *soth þe queþer*, sooth (truth) nevertheless.

P. 1508. l. 26936. *scubardis* for *cuvardi=cuvardie=cowardie*. Cf. O. Fr. *courardie*, cowardice. The spelling *cuvard*, a coward, occurs in l. 23767. T's *foly* is correct, but *company* is wrong. The brave man does not tell his *foly* to others. Perhaps *scubardis* is an error for *surewidrie*.

I. 26944. For enforced shrift may have no reward. *Neding* C, of necessity; *þret* F, forced. Cf. O. E. *þréat*, pressure; *þréation*, to threaten.

I. 26950. *yate*, the same as *zate* or *ȝete*. Cf. *yetes* C=*grauntes* F, l. 27428. Icel. *játa*; O. E. *geátan*, to grant.

P. 1509. l. 26989-90. It is good to have hope with discretion, but it is not worth a glove if it is unreasonable.

I. 27032-3. The first that many souls has ruined, C. The first when through his own guilt he well perceives that he is ruined.

P. 1512. l. 27106. *wicare*. The priest is God's *deputy*.

P. 1514. l. 27172. *werlds man*, a layman, a man of the world. Ichulle *fordon* *þe wisdom of þeos wise weorlde-men*. St. Kath. l. 879.

I. 27178. *manath*, perjury; O. E. *mánáð*, for *mán* wickd.

P. 1515. l. 27207. *parsainer=parcenere*, a sharer. Cf. M. E. partynere; O. Fr. *parcenere, parsenerc*.

l. 27214. *meild=meld*, spoken, from *meles*. O. E. (ge) *mālan*.

P. 1516. l. 27235. *the abusiones twelve*.

l. 27243. *vnboandnes=unboghandnes*, unbendingness, not bending the knee, making no genuflexions. Cf. *vnboand=vnboghande* in l. 27796.

P. 1517. l. 27264. *burwimmen C=chambermaids; borow wemmen F=pawn-brokers, usurers*. This is the true meaning as seen in the use of the words *okeryng . . . wede* in l. 27265.

l. 27270. *mister-men*, men following a mistery or craft, tradesmen.

l. 27282. In those kinds of things chiefly.

P. 1521. l. 27405. *suerne*, sloth, heaviness C. *squering* = swearing F, is nonsense. Instead of sloth it is appointed that in service he should be loving towards God and man.

l. 27670. *woning C=wening*, suspicion; *wrap F, wreghing*, Galba = accusation. See l. 27695.

P. 1538. l. 27769 He blames his lot and curses his time (of birth).

P. 1540. l. 27792. Delay of shrift, foolish talk.

l. 27833. *vnknaulage*, denial, not acknowledging, disowning.

l. 27842. *nithinghede*, parsimoniousness, want of liberality. Cf. *nithing*, a niggard, l. 28741.

P. 1544. l. 27834. *?pan alle his manhede, als we wate C=then all his manhood, as we know.*

l. 27886. It causes a man's secret to be disclosed.

l. 27960-1. But do thou thyself take care, bethinking thee, that thou in no such sin *should* be, so that thou may not in schrift have to acknowledge thyself (guilty). Therefore it falls not to me to specify it. We ought perhaps to read *suld* before *be*.

P. 1550. l. 28003. *?or tirid or tut* is difficult to explain. Should we read, or *turnd up tuc* (dress) ?

l. 28013. C. And study how to colour your hair. How to adorn and how to paint. Galba has, And study neck and hair to colour.

l. 28032. *dubbing ware*, your ornamental gear. Cf. M. E. spices ware, watress *ware*. O. E. *wáru*, collection.

P. 1552. l. 28082. *costy kyn, ?costenyng*, extravagance, though this would not rh. with *wyn*. *?cost o kyn=cost o kynd*, natural qualities.

ll. 28087-8. That I often held in light esteem (see l. 28274), to my master (lord) I am unfaithful ? C.

l. 28101. Wrongfully have I twisted (distorted) a fault (so as to make it appear worse).

l. 28106-7. When man praised me, often I extolled myself, though, it may be, they lied with regard to me.

ll. 28123-4. I would oft make excuses for myself, and lay on other men the blame. *songyng* is a mere blunder for *soygne* or *sogné*, excuse, as in ll. 2266, 16395.

P. 1553. l. 28155. And nevertheless let my duty be undone?

l. 28161. For harm-taking (injury).

l. 28166. I rejoiced oft at *his ill luck*. For paind read *pai-ud=payed*.

P. 1554. l. 28222. My anger would be very immoderate.

l. 28242. *bene leue to suere*, been willingly very lazy or slothful. See l. 28284.

l. 28245. *vn-reckesly=unrekenly*? unreadily, heedlessly.

l. 28248. Read to say for say.

l. 28310. *frete* ? sorcery; see l. 29255. Augury with sacred things? see l. 29311-3. See O. E. Hom. II, p. 11.

P. 1555. l. 28339. *Bot or eingning hert ? or gleuinge here=or to hear music.*

See l. 1521. In O. E. Hom. II. p. 29, "glowmen and hores" are classed together.
See l. 27932-3.

And harlot sagh, spech o disur,
Rimes unright, jest o Jogolour.

- P. 1556. l. 28372. Or on others I do not recollect.
l. 28391. *sammenly*=sammertale, in harmony, concord.
l. 28392. I have stolen, and defiled more often; for *ful þe*, read *fulðe*?
l. 28409. Hath oft been a trader against (the law of) my sacred office.
ll. 28422-3. And that I have, I acknowledge, drawn other men to commit perjury.

P. 1557. l. 28434. When I have found a thing got by an oversight in the reckoning; *over-raght* is strictly the pp. of *ouer-reken*, and here means misreckoned?

ll. 28450-3. I have taken (so much) of meat and drink as to surfeit my natural appetite, and so spoilt my power (to retain what I had eaten), that I was forced to loathe it again (*i. e.* to vomit it).

l. 28461. *stulh* is not a mistake for *stelþe* or *stalþe*, but is of Scandinavian origin. Cf. Icel. *stuldr*; M. E. *stouth*, stealth. In l. 27263 F has *stulþe*, C *stelth*.

P. 1558. l. 28508. *crist i [it] mene*. See ll. 28220; cf. I cry godd merci, l. 28242, 28602.

l. 28526. *rengd haf i*=I have ruled the roost, or held the sway. Cf. Chaucer's Prol. l. 548.

l. 28541. *buteward*, as in l. 27696=*abuteward*, where F has *aboute*, does not signify not serviceable, but forward, busy.

l. 28563. As wrath that is short and sudden.

P. 1560. l. 28628. *scarsnes*=stinginess, avarice. Galba has *scailknes*=*scairsnes*. We find M. E. *scarsli*, *scarseli*=sparingly, parsimoniously.

l. 28629. *alyns* Galba, written for *al þus*.

P. 1561. l. 28652. *sonen* C, read *soine*; *assoyn* Galba=excuse, shirking. See *soynd*, excused, l. 29437.

l. 28653. According to what appertains to the sin: *apentes*=*apendes*=belongs, appertains.

l. 28655. *Ya dei*=*ya drei*, yea suffer all for his soul's health (salvation).

ll. 28655-7. For it is right that (penance) be done which shall win righteousness for him. For the phrase *right wil þat*, see l. 28874. For *droun*, *woun*, in C we must read *?don*, *won* or *dun*, *wun*; for *has* (l. 28657) read *sal*. Galba gives the sense correctly.

l. 28663. *Theudli*. We except *theufulli*, but *theudli*, if not an error for *treuli*, may signify "with a good grace."

l. 28679. *legges*=aledges. See l. 28680, where C has *leghges*.

P. 1563. l. 28735. Or shamefully *fall* under that burden.

l. 28740. For what need is there for the steward to be niggardly when the master is liberal.

P. 1564. l. 28766. He shall be accused if he die.

ll. 28781-2. For if so be God hears the one, the other hinders him with his suit (or counter petition).

l. 28772. *vnmedi* C, *vnmedeful* Galba=not meritorious, devoid of merit.

l. 28779. What good is it to pray for thy weal, if another pray for thine ill-hap?

l. 28787. Which of the two shall have his way. *for=fare*. The reading *furh* in Galba points to *frith*=blessing.

l. 28793. *vnhers*=refuses to hear.

P. 1565. l. 28805. Let me find thee like a money-lender to me (see l. 28820), by returning something to me of less value than what I gave thee.

l. 28817. *quime*=*queme*, acceptable.

1. 28818. If thou hadst *property* and had need. See *lede* in ll. 28821-2, where the word is explained.

1. 28820. *yis=yis*=yes. See l. 7363.

P. 1566. ll. 28831-2. Who little sows the less he mows (reaps). We ought to read *daws* and *maus*. See O. E. Hom. II. p. 153.

1. 28843. [þe] *sauer-gilt*=the sowers guilt. See l. 28839, where *sere=sauere*.

1. 28859. *bemester* C, a trumpeter. Galba has *mesanger*. See *Blickling Homilies*, p. 163, he was *béme*=he was trumpeter.

P. 1567. l. 28877-9. That Christ regards not the *deed* (gift) according to the mode of life (need) of the suppliant, but (takes note) of the goodwill of the giver.

l. 28897. For a similar reading see l. 28959.

P. 1568. l. 28915. ? For sin[ners] agh we reu[th] and care, &c.

For sinners we have pity and sorrow,
Good men we ought to pity more.

P. 1569. l. 28940-5. *Gentris* means that thou shouldst offer thy alms to one of worthy condition, and especially him who has been well-off, who is courteous and virtuous, and who has fallen into poverty through no fault of his own.

P. 1570. l. 28975. *wand*, the rod or stick, hence discipline or correction. See ll. 29086-7. *Wak*=vigils, watches. See l. 29112. See O. E. Hom. II. p. 13.

P. 1571. l. 29037. *sulwines*, filth. Compare *sulwed*, l. 22491.

P. 1572. l. 29052. *hone*, moderation. See l. 29072. Compare *vnhone*, l. 28222.

P. 1573. l. 29090. *hare=haire*, hair-cloth. See O. E. Hom. II. pp. 127, 139.

l. 29091. *vneses lair* C, bed of sickness=*ill-liging* Galba.

l. 29101. *smerting* C, pain=*sekenes* G.

P. 1575. l. 29162-3. Be not quite wise in laying on (penance), the sinner also in his taking (undergoing) it. G's *tellyng*=confessing, suggests *talking* for C's *taking*.

l. 29166. To the amount of (the amends for) that guilt, *all* because that sin ought to have been righted here. For *agh* read *all*?

l. 29168-70. But after that hard pain (in purgatory) they shall be born into rest (Paradise) certainly, if only there may be granted to them grace to get away.

l. 29170. ? Certes, *if bot su per mai*.

P. 1576. l. 29207. *The seven giftes fre*: see O. E. Hom. I. 99, where they are given as *wisdom, andzite, iðohte, streinðe, gode dede, treufestnesse, godeseiȝ*.

P. 1578. l. 29258. Read ? Or fals trouth mak or elles tru.

l. 29262. *at his witand*, he being aware of it; see *þin unwitand*, l. 29430

l. 29263. Or to his sin is ought assenting. Galba's *cursing* is decidedly incorrect.

l. 29269. *o þe dede*, on account of the deed. Cf. þat ic am cursed *o þe dede*, l. 28191.

l. 29274. On them this cursing first takes place.

l. 29276. Read ? Fals trouth, *ogaines cristен state*. *Fals trout* = wrong faith.

Cf. *trive treofestnesse*, O. E. Hom. I. 109.

P. 1579. l. 29290. *strenthes aght* read ? *es anentes aght*=is respecting property.

l. 29301. For which Church has afterward need of re-consecration. The Church was to be hallowed again for sacrilege such as robbery, adultery, or murder, l. 26258.

P. 1580. l. 29341. And usurers from the time that (soon as) they be discovered.

P. 1581. l. 29359. To be absolved and re-instated.

l. 29370. *wit laiser*, deliberately, with premeditation.

l. 29387. because there would be fear of death in meeting with him.

P. 1582. l. 29389. does service (helps) to slay his master.

l. 29398-9. Law wills it, though one smite a cleric, in these cases he shall have no blame.

l. 29410. *crun*=crown, seems to mean *tonsure*, see l. 27251.

l. 29412. Read ? And funden *es* in landmans thede=and is found in a foreign land.

l. 29416. Read ? þou mai *him* bete, if he als theue.

P. 1583. l. 29426-7. Be thou not overbold to smite, except thou art defending thyself.

l. 29447. Read ? þat wit *husband* ledes hir life.

P. 1584. l. 29466. *man walkand* the same as *iornd man*. See note on l. 17478.

l. 29471. Read ? To *cursed* man mai þu þe buu=to banned man may thou betake thyself.

l. 29476. Read ? And þou *him* þan may ask þi dett.

l. 29477. To pay him his (debt) is no man obliged.

l. 29479. Fellows dwelling in one community.

ll. 29484-96. The one of doom (judgment), the other of death. The one deprives an obstinate man of the good things he has in the fellowship of holy church and the sacraments, the second banning includes all men lying in deadly sin, for though they be in fellowship here their souls are severally separated from God. For *and* in l. 29487 read *he*.

P. 1585. l. 29495. Read ? Fra crist þair *saules sundri ere*. See *sundri*, l. 12114 and cf. *sundre and sere*, l. 332.

ll. 29496-7. Read ? And *cursed* man has no pouste Wit ani right to curs þan þe.

l. 29500. If thou didst a sin knowingly with another priest's parishioner.

l. 29511. Read ? Wit *hatreden* and *wrething* wode=with hatred and mad rage.

ll. 29521-2. Read ? þat forwit crist *himself es dere*. And *mani* laused here o band.

l. 29546. *Steres C, takes Galba*; *Steres* may mean *stirs*, but it seems to stand for *sceres=scheres*, separates, cuts off. See Glossary, s.v. *scer*.

GLOSSARY

BY

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- a*, indef. article *a*, *an*, 47.
a, numeral one, 292, 2210.
a, prep. of, 1133, 9891, 20111.
a, adv. 1. before, 22615, 26401; *aa*, 8330.
 2. ever, always, 22858; *aa*, 18373.
a, conj. and, 2174, 2202, 19500.
a, inf. to have, 1117, 5284, 12034.
a tru. Read *I tru*, 371.
aand, sb. breath, spirit, 531, 3573; *and*, 520.
abadd, abade. See *abide*.
abak, adv. aback, backwards. Trin. 15756.
abate, v. to abate, slake; inf. Fairf. 11818; pt. 3. pl. *abated*, Trin. 10942.
abbai, sb. abbey, 24958.
abbot, sb. abbot, 24798.
abi, put for *a bi* sb. a town, village, 21153.
abide, v. to abide, wait for; inf. 466, 4860; pr. 3. sg. *abides*, 12778; 2. pl. *abide*, 15429; pt. 1. sg. *abade*, 24028; 3. sg. *abade*, 1899; *abadd*, 8059; *abod*, Cott. Insert. v. 69, p. 986.
abide, sb. abode, delay, 15210.
abidynge, sb. abiding, Trin. 23100.
abie, v. to aby, atone for; inf. Trin. 11948.
abime, sb. abyss, 22487.
abinding, put for *a binding*, sb. binding? 28590.
abobet, sb. a buffet, stroke? Laud. 16623.
abod. See *abide*.
abortiues, adj. abortive, 22849.
abote, prp. about, 192; *aboute*, 3706; *abute*, 3526, 3841; *abutte*, 16059.
abouen, prp. above, on, 12217.
abouen, adv. above, 2925.
aboute, adv. about, 677, 1548, 2201; *abute*, 995, 1853; *abut*, 7974.
abraids, sb. = *a braid*, a sudden movement, start, 7169.
abraids, adv. in a trice, 16722.
absolucione, sb. absolution, Galb. 29505.
- abstinence*, sb. abstinence, 10044.
abul, adj. able, Trin. 13.
abustiones, sb. pl. abuse, 27235.
abut, abute, abutte. See *abote*.
ac, conj. but, 26772.
achesun, sb. reason, cause, 16298.
acombed, pp. pt. encumbered, troubled, Trin. 12213.
acont, sb. account, 21424, 23890; pl. *acuntes*, 26730.
acord, sb. accord, agreement, 9363.
acord, v. to accord, agree; inf. 27605; *acorde*, 23639; pt. 3. pl. *accorded*. Fairf. 5707.
accursed, pp. pt. cursed, Trin. 891.
aday, put for *a day*, one day, 28922.
aduocate, sb. advocate, 27240; *auocate*, 20927.
aends, v. to breathe, respire; p. 3. sg. 21075.
afers, sb. pl. affairs, manners, 11962, 19965.
affliccion, sb. affliction, 14110.
affray, sb. affray, disturbance, Trin. 16.02.
affrayed, v. to be afraid; pt. 3. sg. Fairf. 5814.
after, prp. after, according to, 1971; *after*, 4694.
after, conj. according as, 10218.
aftirward, adv. afterwards, 7053.
aftur, adv. afterwards, 7457.
again, prp. against, 148, 4791; *agayn*, 456; *again*, 448; *aganis*, 719.
again, adv. again, 927; *agayn*, 1351; *againe*, 10452, 11118.
again-saing, sb. gainsaying, contradiction, 11364.
agast, adj. aghast, terrified, 8224.
agat. Read *algat*, adv. by all means, 4091.

- age*, sb. age, 3079.
ayh, sb. awe, fear, respect, 1230, 8912, 12091; *au*, 1636, 6329; *aun*, 8793, 14532.
agh, v. to owe, ought; pr. 1. sg. *agh*, 1168, 9071; *aght*, 4096; 2. sg. *agh*, 306; *aght*, 16033; 3. sg. *agh*, 884; *aght*, 267; 1. pl. *agh*, 6469; *aght*, 4373; *au*, 9080; 3. pl. *agh*, 271; *aght*, 3692; pt. 1. sg. *aght*, 28399; 3 sg. *aght*, 21422.
aghen, adj. own, 1214.
aghful, adj. awful, 7869; *auful*, 18853.
aght, sb. possession, property, 2958, 3395.
aght, v. to belong to; pr. 3. sg. 6719; pt. 3. sg. *aght*, 28435.
aght, num. eighth, 1461; *aht*, 188.
aghtand, num. eighth, 2669; *aghtan[d]*, 6815; *aghten*, 10573.
aghtel, v. to ettle, intend; pr. 2. pl. 16384; pt. 3. pl. *aghteld*, 24814; pp. pt. *aghteld*, 1198, 9426.
ago, pp. pt. gone, Br. M. Add. 210.
aha, int. ah, aha, 9651.
aht. See *aght*.
ai, adv. aye, always, 32; *ay*, 48.
aier. See *air*.
aiþer. See *aiþer*.
ail, v. to ail, afflict; pr. 3. sg. 17156; *ails*, 20301; *aleis*, 4395.
ain, put for *ani*, prn. any, 23260.
aiquar, adv. anywhere, everywhere, 4657; *aiquare*, 2524.
air, sb. air, 358; *aier*, 24414.
air, sb. heir, 1212, 2562; pl. *airs*, 2374, 14133.
air, sb. errand? 7382.
air, sb. way, 8972.
airer, put for *aiþer*, prn. either, 6077. Cf. Fairf. on *aiþer poste*.
aißil, sb. vinegar, 24400; *ayzell*, Laud. 16769; *eysel*, Trin. 16769.
aiþer, prn. either, 389; *aiþere*, 120; *aiþer*, 800.
aknaun, adj. conscious, *we ar aknaun = we acknowledȝe*, 3092.
al, adj. all, 121, 187, 284; *ale*, 8570; *all*, 50, 101; *alle*, 41, 219; gen. pl. *aller*, 469, 18766, 26549.
al, adv. quite, wholly, 4208, 5089.
al, put for *ald*, adj. old, 7000.
alan, adj. alone, 7633; *allan*, 809; *allane*, 10430; *allan*, adv. only, 1112; *noght allan*, not only, 451.
aland, put for *a land*, sb. land, 2366, 20879.
alas, int. alas! 5007; *allas*, 445; *alhas*, 24113.
albeit, conj. albeit, although, 4978, 27577.
al biden, adv. collectively, together, 1457.
ald, adj. old, 117, 1740; *yong and ald*, 2779; *alld*, 9093.
ald, v. put for *hald*, to uphold, live by; inf. 4034.
ald, put for *als*, conj. as, 1952.
ale, adj. whole, sound, 2533. See *hale*.
aleis. See *ales*.
al-for-fis, adv. nevertheless, 5957.
alfre, adj. quite free, 664.
algat, adv. by all means, at any rate, 2895, 4148.
alhail, int. all-hail! 16633.
alhas. See *alas*.
alkin, adj. all kinds of, of every kind, 385, 578; *alkyn*, 35; *alking*, 9379.
all . . . See *al . . .*.
alland, put for *a'lan*, adj. alone, 10283.
allang, 10282. Read *it es al lang* = it depends on.
alle, sb. ale, 17244.
alleddir = *a leddir*, sb. ladder, Gött. 3779.
aller. See *al*.
allfulli, adv. fully, entirely, 1944.
almandes, sb. pl. almond, 6895.
almand in, put for *almandin*, adj. 6893; *an almandin wand*, a branch of the almond-tree.
almast, adv. almost, nearly, 268, 3749.
almens, put for *al mens*, gen. pl. of all men, 6988.
almesdede, sb. almsdeed, 10511; *almis-dede*, 10197.
almight, adj. almighty, 17330; *allmight*, 8156.
almighti, adj. almighty, 5219.
almis, sb. alms, 11874; *almus*, 19052.
almost, 9874. Read: *In clene sted al most be rest* = he must rest in a quite clean place.
almus. See *almis*.
almusthing, sb. almsdeed, 28776.
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Eliachim, Fairf. 9238 (*Elyachim*, Gött.). Eliakim, son of Abiud, p. 532.

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Eliezer, 5712 (*Heliezer*, Gött.; *Helyesere*, Trin.; *Elieser*, Fairf. 6440; *Eliasær*, Gött.; *Heliaser*, Trin.). Eliezer, son of Moses and Zipporah, p. 332, 372.

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Eliud, 9242 (*Eliuth*, Gött., Trin.). Eliud, son of Achim, p. 532.

Elizabeth, 10151 (*Helizabeth*, 3427). Elizabeth, daughter of Ismaria, Anna's sister, was mother of St. John the Baptist, p. 584. Zacharias married E. They had no child till near the end of their lives, p. 626, 628. Conception of St. John. Mary went to see E. She greeted her; the unborn child rejoiced, p. 632. E. prophesied blessings on Mary and her child. Mary dwelt with her cousin till John was born, p. 634.

Elsis, 24799 (*Elise*, Fairf.; *Elis*, Edinb.; *Elsi*, 24909). Elsey, the abbot of Ramsey, was chosen envoy to the king of Denmark, p. 1420. E. set home with a fair wind. When out to sea, the weather began to rage. The sailors cried on Jesus and Maria not to let them drown. Our Lady sent help to them. An ang'l called Elsey. He must vow to make the churches in England hallow the day of Mary's conception, p. 1424–1426. E. joyfully vowed to fulfil this order. The weather cleared up, and all came to England. The feast of the conception has been held since that time, p. 1428.

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Enea, 19753. St. Peter healed Æneas, p. 1130.

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Enoch, 1467 (*Ennoc*, Fairf.; *Ennok*, Trin.). Enoch, son of Jareth, lived 300 years. E. was the first who found letters, and wrote books. E. and Elias will come before doomsday to fight Antechrist, p. 92. E. had not been in Hell, p. 1054. Antechrist will slay E., p. 1278, 1280.

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Ercules. See *Hercules*.

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Esau, 140 (*Esaw*, Fairf.; *ysan*, Gött.; *Es[a]u*, Trin.). Esau, first-born son of Isaac and Rebecca, was hairy and red. E. was archer, tiller, and hunter, p. 208. E. sold his birthright, p. 210. Isaac bid E. go slay and dress some venison. E. went out to do his father's will, p. 214. When Jacob was gone, E. came in, brought meat, and asked for the blessing. Isaac discovered the deception, but had given his blessing away, p. 220. E. was almost mad with woe and anger against Jacob. There was but one fortune for him; dew and grass should bless his labour. E. sought to slay Jacob, p. 222. When Jacob returned from Haran, E. wrathfully came with a great force against him, p. 234. E. swore he would take Jacob's life; but when he saw Jacob's people, he sought reconciliation, and welcomed him with love and peace. E. went to Syria, p. 236. After Isaac's death, Hebron fell to Esau, p. 238.

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Esrom, 7851 (*Efrom*, Trin.). Esrom, son of Phares, p. 452.

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- struments, four lights, or four metals. Matthew resembles a man, Luke an ox, Mark a lion, John an eagle. Our Lord bears the property of each in Himself, p. 1220.
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- Eufrates*, 1038 (*Eufrate*, 1317). Euphrates, a stream in Paradise, p. 68, 84.
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- Europ*, 2090 (*Europe*, Fairf., Gött., Trin.). Europe, p. 128.
- Ezechias*, 9178. Hezekiah, son of Ahaz, reigned 39 years, p. 528.
- Faran*, 3082 (*Pharan*, Fairf., Gött., Trin.). The desert of Paran, p. 184.
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- Fison*, 1038 (*Nilus*, Fairf., Gött.; *Jnlus spigre*, Trin.). Pison, a stream in Paradise, p. 68, 84.
- Fiton*, *Fiton*, *Fitoun*. See *Phiton*.
- France*, 246 (*Fraunce*, Fairf., Trin.). France, p. 22, 756.
- Frankis*, 21081 (*Frenche*, Fairf.; *Fran-chis*, Gött.; *Frenshe*, Trin.); sb. pl. the French, p. 1206.
- Frankys*, 24 (*Fren-he*, Fairf.; *Franss*, Gött.; *Frenshe*, Trin.; *Frankis*, 237, 22247; *Frenkis*, Gött.); adj. French.
- Frigi*, 21083 (*Ffridi*, *Ffrigie*, Fairf.; *Fri-gie*, Gött., Trin.). Phrygia, p. 1206.
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- Gaidut*, 1509. Gaidad (Irad), son of Enos, p. 94.
- Galathi*, 20877 (*Galathie*, Fairf., Gött., Trin.). Galatia, p. 1194.
- Galilee*, 10164 (*Galile*, 10818; *Galilei*, 18962). Galilee.
- Gamaliel*, 17813. Gamaliel, p. 1020.
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- Gelboe*, 7756 (*Gelbee*, Fairf.; *Gelbe*, Fairf. 7804). Mount of Gilboa, p. 448.
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- Gommor*, 2469 (*Gomor*, Fairf., Gött., Trin.). Gomorrah (see *Sodom*).
- Greece*, 5 (*Greke*, Trin.). Greece.
- Greckes*, 2121 (*Grekki*, Fairf.; *Grekish*, Gött.; *Grickisshe*, Trin.), adj. Greek.
- Greges*, Fairf. 7060 (*Grekis*, Gött.; *Grekes*, Trin.; *Grece*, Cott.); sb. the Greek, p. 408.
- Gregor*, 22041 (*Gregorie*, Fairf.; *Gregore*, Trin.; *Gregori*, 2400). St. Gregory.
- Gru*, 16689 (*Grcw*, Fairf.), adj. Greek.
- Gyon*, 1037 (*Ganges* Fairf., Gött.; *Gyson*, 1317; *Gison*, Fairf., Gö.t., Trin.). Gihon, a stream in Paradise, p. 68, 84.
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- Helain*, 7081 (*Elayne*, Fairf.; *Heleyn*, Gött.; *Elayn*, Trin.; *Hel'ayn*, 7049). Helen, p. 408, 410.
- Heli*, 7264 (*Liely*, Fairf., Gött., Trin.). Eli, judge in Israel. His sons were slain, the ark taken. He fell and broke his brain-pain, p. 420.
- Helia*, 1477 (*Elyc*, Trin.; *Helias*, 9149; *Helyas*, Gött.; *Elias*, Trin.; *Hely*, Trin. 9161; *Heli*, 9346; *Elic*, Fairf.; *Helyc*, Trin.; *Lly*, Gött. 9348; *Helie*, Trin.).

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Helim, 8009 (*Helym*, Trin.). Moses' three wands were in Helim, p. 462.

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Heiseus, 9159 (*Heleseus*, Fairf.; *Helysens*, Göt.; *Eliseus*, Trin.). Elisha, the prophet, lived in Jehoram's time, p. 528. E.'s staff bore the token of the cross, p. 1242.

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Herode, 161 (*Erode*, Fairf.; *Herodes*, Göt.; *Heronde*, Trin.; *Herod*, 172; *Herods*, 11526; *Horods*, 11440). Herod, king of Jerusalem. The three kings came to him, p. 656. H. asked the kings about the star, and begged them to tell him when they have found the child, p. 658. An angel forbade the kings' return to H., p. 660. H. ordered all children, two years old, to be slain, p. 662. Punishment and death of H., p. 676—682. H. had three sons, Archelaus, Philip, and Herod, p. 746.

Herod, 13013 (*Herodes*, Fairf.; *Herods*, Göt.; *Heroudes*, Trin.; gen. *Herods*, 13025). Herod, son of Herod, killed John the Baptist, p. 746. H. stole his brother's wife Herodias. John rebuked him, p. 748, and was cast into prison, p. 750. On a feast-day H. promised to give to his niece whatever she asked, p. 754. She asked for the head of St. John. H. was wroth with himself, but kept his oath, p. 756. Pilate sent Jesus to H., p. 922. Jesus before H., 924. H. smote off James's head, p. 1202.

Herodias, 13012. Philip, Herod's son, married Herodias, p. 746. Herod,

Philip's brother, stole her. She had a daughter, p. 748. H. hated St. John, p. 750. On a feast-day H.'s daughter came to dance before the guests. Herod promised to give her whatever she asked, p. 754. On H.'s advice she asked for the head of St. John the Baptist, which was given her, p. 756. H. hid John's head in a wall, p. 760.

Herpoli, 21083 (*Herepoli*, Fairf.; *Herpolie*, Trin.). Hierapolis, p. 1206.

Hirthane, 21095 (*Irtany*, Land; *Irtane*, Trin.). Hyrcania, p. 1206.

Hispani, 20948 (*Spany*, Fairf.; *Hispanye*, Trin.). Spain, p. 1198.

Homer, 8531 (*Homere*, Fairf., Trin.). Homer, p. 492.

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Idoyne. See *Ydoine*.

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Illirik, 20947 (*Ilrike*, Fairf.; *Illerike*, Göt., Trin.). Illyria, p. 1198.

Inde, 2105. India, p. 128, 1206.

Indie, 2116 (*Indei*, Fairf.). A land in Africa, p. 128.

Ing'and, 8 (*Ingelande*, Fairf.; *Engeloule*, Trin.; *Engelande*, Fairf. 235; *Ingeland*, Göt.; *Inglan*, 24766; *England*, 24893). England.

Inglis, 24 (*Ingeles*, Fairf.; *Engliss*, Göt.; *Englisse*, Trin.; *Englis*, Fairf. 234; *Englijs*, Göt.), adj. English.

Innocent, 26826. Pope Innocent, p. 1505.

Isaac, 3013 (*Ysaac*, 137). Isaac was born. His name means joy. I. and Ishmael played together, p. 180. Abraham loved I. dearly, but God bade him sacrifice his son, p. 186. Offering of I., p. 188—190. Abraham's servant was sent to seek a wife for I., p. 192. I. was roaming abroad, musing, when Rebecca saw him. They met with joy. The marriage was made, p. 200. God blessed I., p. 202. I. and Rebecca prayed for children. God sent them twins, p. 204. I. grew old, p. 210, 212. I. bid his son Esau go slay and dress some venison, that he might give him his blessing before he died, p. 214. Jacob took meat to I., p. 218. I. gave Jacob his blessing. But when Jacob was gone Esau came in. I. discovered the deception, p. 220. I. died at the age

of 180, and was buried near Abraham, p. 238.

Isacar. See *Ysacar*.

Isai. 9817 (*Ysay*, Gött.; *Isaak*, Laud; *Ysai*, 706; *Ysaie*, 9297; *Ysaias*, 9167; *Isayas*, Gött., Trin.). Isaiah, the prophet, p. 528. I.'s prophecy of Christ, p. 534—538, 564—568, 616. I. in hell, p. 1038.

Isidre. See *Ysodre*.

Ismael, 2695 (*Ysmael*, 2629; *Ismaelle*, Trin. 2638). Ishmael, son of Abraham and Hagar, p. 158. I. and Isaac played together, p. 180. I. dwelt in the desert of Paran. He became an archer, and married an Egyptian, p. 184. I. had three wives, p. 200. His seed multiplied, p. 202.

Ismaria, 10148. Ismaria, Anna's sister, mother of Elisabeth, p. 584.

Isombrase. See *Ysambrase*.

Isot, *Isoude*. See *Ysote*.

Israel, 3949, Israel. See *Iacob*.

Itali, 20879 (*Italy*, Fairf., Trin.; *Ytali*, Gött.). Italy, p. 1194.

Iacob, 140. Jacob, son of Isaac, was loved by his mother Rebecca. He kept home and cooked the meat, p. 208. His brother Esau sold him his birth-right, p. 210. Rebecca called J. to her, p. 214. She counselled J. to deceive his father. J. feared that Isaac, finding he was smooth, would curse him, p. 216. Rebecca dressed the meat, clothed J. in Esau's robe and covered his neck and hands with rough skin. J. took meat to Isaac. Isaac questioned him and felt his neck and hands, p. 218. Isaac gave J. his blessing, p. 220. Esau sought to slay J., so Rebecca sent him to her brother Laban in Aran, p. 222. The vision of J.'s ladder. The stone of Bethel, p. 224. J. came to the well of Haran, and took acquaintance of Rachel, p. 226. Laban entertained him. J. covenanted for Rachel, but he was deceived with Leah, p. 228. J. won Rachel after seven years more service. J. had twelve sons and a daughter. He set out with his sons to return to his own land, p. 230. J. set out by night, Rachel stealing Laban's god. J. wrestled with an angel all night. 'Israel' shall be his name, p. 232. J.

sent to tell Esau of his coming. He was afraid of Esau, and prayed for help, p. 234. When Esau saw J.'s people he sought reconciliation, and welcomed him with love and peace. J. went to his father, p. 236. After Isaac's death the brothers divided his lands. J. went to Edom. He loved best of his sons Joseph the gentle, p. 238. J. sent Joseph to visit his brothers, p. 240. J. deceived by the bloody coat, thought Joseph had been slain by wild beasts, and mourned for him, p. 248. J. and his sons were nearly starved for hunger, p. 278. J. sent his sons to buy corn in Egypt, p. 280. They returned with corn and their money. Their relation to J., p. 292. J. prayed God to preserve his children, p. 294. J.'s sons came back like knights, p. 300. J. with his company went into Egypt, p. 304. Joseph met his father, p. 306. J. and his sons were presented before Pharaoh, p. 310. Pharaoh gave them habitation and maintenance, p. 312. J. lived 17 years in Goshen, p. 314—316. J. made Joseph swear to bury him with his fathers. J. blessed Joseph's two sons p. 316. J. blessed his sons. J. lived 137 years. His sons buried him in the vale of Hebron near Adam, Abraham, and Isaac, p. 318. His name was 'Jacob' and Israel. The folk of Israel sprang from J., p. 318.

Iacob, 9247. Jacob, son of Matthan, p. 532.

Iacobus. See *Iam* (*pe less*).

Iair, 7035 (*Ian*, Fairf.; *Iare*, Gött., Trin.; gen. *Iairs*, 7039). Jair, judge in Israel, p. 406.

Iam, 12521. James, Joseph's son. An adder stung J. in the hand. Jesus healed it, p. 718—720.

Iam, 12700 (*Iame*, Gött., Trin.; *Iams*, 15591). 'pe mikel Iam.' James the Greater, son of Zebedee and Mary, daughter of Cleophas, p. 730. J. left all and followed Christ, p. 762. J. followed Christ to Mount Olivet, p. 892. J. fixed Spain and other lands in the faith. Herod smote off his head, p. 1202.

Iam, 13299 (*Iames*, Fairf.; *Iame* Trin.; *Iacobus*, 12670; *Iacob*, 12671). 'pe

- less Iam.* James the Less, son of Alpheus, called Jesus' brother, p. 728. J. chosen apostle, p. 764. J. was the first bishop of Jerusalem, and cousin to Our Lord, p. 1116, 1208. The Jews threw him down from the temple, p. 1210.
- Iaphet*, 1630 (*Iapheth*, Trin.). Japheth, third son of Noah, p. 102. J. and Sem covered Noah with a mantle, when Ham mocked him, p. 124. J. was blessed by his father, p. 126. Europe fell to J., p. 130. J. had seven sons, p. 132.
- Iareth*, 1463 (*Iaraeth*, Gött.). Jareth, son of Mahalaleel, father of Enoch, lived 960 years p. 92.
- Iasper*, 11493 (*Iaspar*, Gött.). Jaspar, one of the three kings, gave gold, p. 658.
- Ieconias*, 9233 (*Iachonias*, Fairf.; *Ieconias*, Gött., Trin.; *Ieconiam*, 9197; *Iechoniam*, Fairf.; *Ioconyam*, Gött.). Jeconiah, son of Josiah, p. 530, 532.
- Iedeon*, 7021 (*Gedeon*, Fairf., Trin.). Gideon, judge in Israel, p. 406.
- Ielula*. See *Euila*.
- Iena*, 2183 (*Ienan*, Fairf.; *Gena*, Gött., Trin.). Javan, son of Japheth, had four sons, p. 132.
- Ienil*, 2116 (*Iena*, Fairf.; *Ienile*, Gött., Trin.). A land in Africa, p. 128.
- IEpte*. See *Septe*.
- Ieremi*, 9195 (*Ieromy*, Fairf.; *Ieremye*, Gött., Trin.; *Ieremie*, Gött., 9333; *Ieremy*, Gött., 9345). Jeremiah, the prophet, p. 538. J.'s prophecy, p. 668.
- Jericho*, 12303 (*Iericō*, Fairf., Trin.). Jericho, p. 706.
- Ieronim*, 20789 (*Ieronym*, Trin.; *Ierome*, 22411). St. Jerome, p. 1188, 1284.
- Ierusalem*, 2146 (*iursalem*, 7599; *iurusalem*, 9203; *iherusalem*, 20946). Jerusalem. Destruction of J., p. 530.
- Jesse*, 7347. Jesse, David's father, dwelt in Bethlehem. J. had seven sons, p. 424. Samuel went to seek J., and asked to see his sons, p. 426. J. son of Obed, p. 452. Prophecy of the root of J., p. 534, 616.
- Jessen*, 5421 (*Gessen*, Fairf.). Jacob and his sons dwelt in Goshen, p. 316. G. was spared from the plagues, p. 346—350.
- Iesu*, 168, *Ihesu*, Fairf. 3430; *Iesus*, 166; *Ihesus*, 12108; acc. *Iesum*, 12588). Jesus. See *Crist*.
- Ietro*, 6433 (*Petro*, Fairf.). Jethro, priest of Midian, Moses' father-in-law, came to see Moses. J. brought with him Moses' wife and two sons. J. gave Moses counsel, p. 372.
- Ioachim*, 154 (*Ioachym*, Fairf., Gött., 10144). Joachim, son of Parpanterah, father of Mary, p. 532, 584. J. was of David's kin, born in Nazareth. He married Anna, p. 584; but she bore no child, p. 586. At a feast the priest Isacar publicly forbid J. to come to the altar, for he had no children. J. felt shame, 588, 590. J. dwelt fasting and weeping with the herdsmen. An angel bid him be of good cheer, p. 592. He shall have a maiden child, called Mary, p. 594. J.'s sacrifice, p. 596. J. and Anna met at the golden gate of Jerusalem. They went home, p. 606.
- Ioathan*, 9171 (*Iothan*, Gött., Trin.). Joathan, son of Uzziah, reigned 16 years, p. 528.
- Job*, 2309 (*Iop*, Gött.). Job, p. 140.
- Iobal*, 1512. Jabal, son of Laamech, was the first herdsman, p. 94.
- Joel*, 9167 (*Iohel*, 18978). Joel, the prophet, p. 528, 1086.
- Iohan*. See *Ion*.
- John Gildenmoth*, 11380 (*Ion Gildinmūb*, 28726). Johannes Chrysostomus, p. 652, 1563.
- Ion* (the Baptist), 10154. (*Iohan*, 167; *Ioan*, Fairf.; *Iohn*, Gött.; *Ihon*, 12844; gen. *Ion*, 12725; *Iohanes*, Fairf.; *Iohns*, Gött.; *Ions*, 171; *Iones*, Fairf., Trin.; *Ionis*, Gött.). John the Baptist, son of Zachariah and Elizabeth, p. 584. J. is promised to Zachariah, p. 630. Conception of J., p. 632. J. knew his Lord before He was born. Birth of J., p. 634. At J.'s birth there was a great rejoicing. His name, p. 636. J. dwelt in the wilderness, p. 638. J. was Christ's messenger. He taught men to forsake sin and be baptized, p. 730. J. baptized many, p. 732. The masters of the law sent men to J. They begged him to tell the truth who he might be, Elias or Christ, p. 734. J.'s answer, p. 736. J. baptized Jesus, p. 736—740. J. rebuked Herod, p. 748. J. was put to prison. His disciples came to see him, p. 750. J. prayed

his friends to go to Jesus and ask if He were the looked-for Saviour. Jesus' answer, p. 752. J. was beheaded. His head was given to Herodias' daughter, p. 756. J. was buried at Sebastien, p. 758. His body was burnt, but his ashes have been found, p. 760. J. in Hell, p. 1026.

Ion (the wangelist), 12703 (*John*, Fairf., Gött.). John the Evangelist, son of Zebedee, was Jesus' friend, p. 730. J. left all and followed Christ, p. 762. The bridegroom at Cana, who left his bride and followed Christ, is said to have been St. John, p. 770. J. was the fourth gospel writer, p. 772. At the last supper J. slept on J.'s breast, p. 872. J. followed Christ to Mount Olivet, p. 892. J. stood near the cross. Jesus gave His mother into J.'s keeping, p. 956. J. ran to look in the tomb, p. 987. The lame man healed by Peter and J., p. 1090—1094. Peter and J. before the council, p. 1094—1100. Peter and J. came to confirm, p. 1120. Jesus gave His mother into J.'s keeping, p. 1150. J. came to Mary, p. 1160. Mary told him her son would send for her soon, p. 1162. J. took the place of son to Mary, p. 1202. Banished to an island, J. wrote the Book of Revelations. Put into a tun of boiling oil he came out unhurt. He raised the dead to life, drank venom and restored poisoned men. J. is buried in Ephesus, but men say he still lives, p. 1204. J. resembles an eagle, p. 1220. Apostrophe to St. John, p. 1412—1416.

Jonas, 9168. Jonah, the prophet. p. 528.

Ionathas, 7647 (*Ionatas*, Fairf., 7800; *Ionatan*, 7758; *Ionatayn*, Fairf.; *Ionathan*, Gött., Trin.). Jonathan, Saul's son, was a true friend to David, p. 442. J. was slain, p. 448.

Ioneck, 19 (*Ionek*, Fairf.; *Ionet*, Gött.; *Ion*, Trin.). Joneck, John, p. 8.

Ioram, 9157. Jehoram, son of Jehosaphat, reigned eight years, p. 526.

Iordan, 168 (*Iordon*, Trin.; *Iordaine*, 2465; *Iordane*, 2866). The river of Jordan. At Jesus' baptism the Jordan stood still on either side, p. 740.

Iosaphat, 20694 (*Josephat*, Trin.). The vale of Jehosaphat. Mary is buried in the vale of J., p. 1184, 1188. Domes-

day will be there, p. 1312. J. means God's judgment, p. 1314.

Iosep, 12492 (*Joseph*, Fairf., Gött., Trin.). Joseph, a rich burgess of Capernaum, died. St. Joseph saved his namesake; the burgess rose to life, p. 716—718.

Iosep, 12546 (*Joseph*, Fairf.). Joseph, son of St. Joseph, p. 720.

Iosep, 12670 (*Joseph*, Fairf.). Joseph, son of Alpheus, p. 728.

Joseph, 142. Joseph, son of Jacob and Rachel, p. 230. Jacob loved J. best of his sons, p. 238. J.'s two dreams. J. was hated of his brothers. Jacob sent him to visit his brothers, p. 240. His brothers conspired his death, p. 242. Renben saved him, p. 244. J. was cast into a pit, and afterwards sold to some merchants, p. 246. The merchants brought J. into Egypt and sold him to Potiphar. Potiphar respected and loved him, p. 250. His wife fell in love with him, p. 250—254. J. resisted her temptation, p. 256; was falsely accused, p. 258; and cast in prison. The king's butler and baker were prisoners at that time, p. 260. J. interpreted their dreams, p. 262. The butler forgot J., p. 264. Pharaoh saw a dream no one could read. The butler remembered J., p. 266. J. interpreted Pharaoh's dreams, p. 268—270. Pharaoh appointed J. steward of his kingdom, p. 270; and gave him all power, p. 272. J. married Asenath, p. 274. The famine began, p. 276. J. sold corn to the people, p. 278. J.'s ten brothers came before him. J. asked about their father, p. 282. J. sold them corn, p. 284. J.'s brothers were imprisoned for thieves, p. 286. J. offered them grace, if they would fetch Benjamin, leaving Reuben as hostage, p. 290. J. kissed Benjamin and asked after his father, p. 294. J. forgave his brothers. He bid them go to fetch his father, p. 296—298. J. had two sons, Manasseh and Ephraim, p. 304. J. met his father, p. 306. J. told his story, p. 306—308. J. presented his father and his brothers before Pharaoh, p. 310. J. bought all the land into the king's hands, p. 314. Jacob made J. promise to bury him with his fathers. Jacob blessed J.'s two sons and commended J. to God, p. 316. J. was 110

years old when he died, p. 318. The Israelites took J.'s bones, p. 358. J.'s bones were buried in Shechem, p. 402. *Joseph*, 9247 (*Iosep*, 11991). Joseph, son of Jacob, p. 532, a widower, dwelt in Bethlehem, p. 616. J.'s rod was green with leaf and flower. Mary was given to J. in marriage, p. 618. J. married Mary and took her into Galilee, p. 620. J. left Mary in Nazareth and went to Bethlehem, p. 622. When he came back and found his wife with child, he was angry, p. 638. J. thought to leave Mary, but warned by an angel, he remained and cherished her, p. 640. J. took Mary to Bethlehem, where Christ was born, p. 642. J. fled into Egypt with Mary and the child, p. 664—676. After Herod's death they returned into Galilee, p. 682. J. was a carpenter, p. 710. J. saved his namesake, p. 718.

Joseph of Arimathi, 16850. Joseph of Arimathea begged Our Lord's body of Pilate, p. 962, 964. J. and Nicodemus took down Christ's body and buried it, p. 966, 984. The Jews put J. into prison, but he escaped by a marvel, p. 992—996. The Jews sent for J., p. 1010. J. related how Jesus brought him to his own house, p. 1012—1014. J. told the story of Carius and Lentius to Pilate, p. 1060.

Joseph Barsabas. See *Barsabas*.

Josias, 9189 (*Iosyas*, Gött.). Josiah, son of Amon, p. 528, 530.

Josaphat, 9147 (*Iosaphat*, Fairf., Gött.; *Josephat*, Trin.). Jehosaphat, reigned 25 years, p. 526.

Josue, 6407. Moses bid Joshua choose men to go against Amalek, p. 370. J. and Caleb led the Israelites into the land of promise. J. was of Ephraim's kin, born in Egypt and fostered with Moses, p. 400. J.'s victory, p. 402.

Iubiter, 6997, 22285 (*Iubitere*, Trin.). *Jupiter*, p. 404.

Iudas, 3898 (acc. *Iudam*, Fairf., Gött., Trin., 5240). Judah, son of Jacob and Leah, p. 230. Christ was of J.'s kin, p. 324.

Iudas Scarioth, 13300. Judas Iscariot chosen apostle, p. 764. Jesus foretold the treachery of J., p. 834. J. had arranged to sell his Lord, p. 870. J. took the morsel from Jesus' hand and

swallowed it. Satan crept in with that morsel, p. 880. J. ran to Caiaphas' house, where he found the Jews in council, p. 880. J. asked 30 pence, p. 882 (see p. 508). J. betrayed Christ, p. 898—902. J. told his mother what he had done, p. 912. The boiled cock flew up and crowed, p. 914. J. brought again his money to the temple and hung himself, p. 940—942.

Iudas Thadeu, 13288. Judas Thadeus chosen apostle, p. 762. J. was beheaded in Armenia, p. 1210.

Iudas, 21809. Judas, who found the Cross, was made bishop Quiriacus. The devil reproached J. He was slain by a tyrant, p. 1248.

Iude, 12546. Judas, son of Joseph, p. 720.

Iude, 11466; *Iudea*, 2106; *Iula*, 11468. *Judæa*.

Iuluspigre. See *Fison*.

Iuly Cesar, 4. Julius Caesar, p. 8.

Iu, 11072 (*Juu*, 4397; *Ieu*, Gött.; *Iew*, Trin.; pl. *Iuns*, 143; *Iewes*, Fairf.). The Jews. The obstinacy and contrariousness of the Jews, p. 824—830. They sought to take and slay Christ, p. 830—832. The J. would stone Jesus, p. 840. The J. plotted against Christ's life, p. 846—852. The J. asked Pilate to let them watch Christ's body three days, p. 966. They closed the monument with a huge stone, and set armed men to watch, p. 968. The J. secretly buried the three crosses, p. 968. The J. put Joseph of Arimathea to prison, but he escaped, p. 992—996. The J.'s brows grew black at the news of the rising of Jesus. They resolved to bribe the soldiers not to spread it, p. 1000. The J. gathered in council, p. 1004. The J. sent men to seek Jesus, p. 1008. The J. sent for Jos:ph of Arimathea, p. 1010. The J. hied on toward Mary's body, but Jesus made them all blind and lame, p. 1186.

Iuen, adj. Jewish, 4532.

Karius, 17833 (*Carius*, Gött., Trin.; *Ikarrius*, 18452, put for *I. Karrius*). Carius, Simeon's son, has risen from death, p. 1020. His writing as to Christ's entry into Hell, p. 1022—1058. Transfigured, he went out of sight, p. 1060.

Laban, 2310 (*Labam*, Fairf.). Laban, son of Bethuel, p. 140; brother of Rebecca, p. 198. Rebecca sent Jacob to her brother L., p. 222. Rachel led Jacob to her father L., p. 226. L. entertained Jacob. L. deceitfully gave his eldest daughter Leah to Jacob, p. 228. Rachel stole L.'s gods, p. 232.

Abdon, 7057. Abdon, judge in Israel, p. 408.

Lamech, 1487 (*Lamet*, Gött.). Lamech, son of Methuselah, father of Noah, lived 777 years, p. 94.

Lamech, 1511. Lamech the blind, son of Methusael, had three sons. He slew Cain, p. 94. L. was the first bigamist. His sons built two pillars, p. 96.

Lycaniae, 21106 (*Licaonie*, Fairf.; *lichaoni*, Gött.; *lichaony*, Trin.). Lycaonia, p. 1208.

Latine, 24 (*Latyne*, Trin.), adj. Latin.

Lazar, 13963 (*Lazar*, 193; *Laser*, Fairf.; acc. *Lazaru*, 14377; *Lazaru*, 14081; *Lazaro*, 14350). Lazarus of Bethany had two sisters, Martha and Mary Magdalene, p. 800, 806. L. entertained Jesus, p. 806—808. L. was sick, p. 810. L. was dead and buried, p. 814. At Christ's bidding L. rose, p. 822.

Levi, 5583 (*Leuy*, 3897). Levi, son of Jacob and Leah, p. 230. The priests came of L., p. 324. Moses was of L.'s kin, p. 326.

Levi, 9244 (*Leuy*, Trin.). Levi, other name of Eleazar, son of Eliud, p. 532.

Levi, 12170. Jesus was put to school to Levi, p. 698—702.

Levi, 17716. Levi, a Jew, p. 1016.

Levi, 13291. Levi, the publican, followed Christ. He was called Matthew, p. 762.

Lia, 3872 (*Lya*, 3873). Leah, eldest daughter of Laban, was given to Jacob in marriage, p. 228. L. had six sons and a daughter, p. 230.

Libi, 2110 (*Libye*, Gött.; *Libie*, 7019), Libya, or Africa.

Lidd, 19750 (*Lid*, Fairf., Trin.). Peter preached at Lydda, p. 1130.

Linthens, 17833 (*Lenthins*, Gött., Trin.). Lenthius, Simeon's son, has risen from death, p. 1020. His writing as to Christ's entry into Hell, p. 1022—1058. Transfigured L. went out of sight, p. 1060.

Longeus, 16835. Longeus (Longinus), the blind soldier, pierced Jesus' body with a spear, p. 963.

Loth, 2312 (*Lothe*, Fairf.; gen. *Loth*, 2766; *Lothes*, Fairf., Gött.; *Lothus*, Trin.). Lot, son of Haran, p. 140. None were found faithful at Sodom save L. L. entertained two angels, p. 166. The angels warned L. to flee. He warned others, but they thought he jested, p. 168. L. loitering, the angels took him, his wife and daughters, and bid them go, but not stay on the plain. L.'s wife is a salt stone, p. 170. L. fled to the hills, and dwelt in a cave with his two daughters, p. 174. The incestuous original of Moab and Ammon, p. 176.

Lucas, 12581 (*Luke*, Fairf.; *Luk*, Trin.; *Luca*, 13442; *Luce*, 21320). Luke, the evangelist, was one of the two disciples that went to Emmaus, p. 991. L., learned in Greek, followed Paul. He was doctor of soul and body, and wrote two books. L. died in Bethany. His body was brought to Constantinople, p. 1214. L. resembles an ox, p. 1220.

Lucifer, 442. Lucifer was the chief of the angels, p. 30. L. would be the peer of God, but St. Michael fought against him and cast him out of Heaven into Hell. His name was changed into 'Sathanas,' p. 32.

Lumbardi, 20880 (*Lumbardy*, Trin.). Lombardy, p. 1194, 1198.

Macedonia, 21122 (*Macedonea*, Gött., Trin.). Macedonia, p. 1208.

Madan, 2183 (*Madai*, Fairf.). Madai, son of Japheth, p. 132.

Madan, 3389. Medan, son of Abraham and his second wife Keturah, p. 202.

Madian, 3390. Midian, son of Abraham and his second wife Keturah, p. 202.

Madian, 5680 (*Madyon*, Trin.). Moses fled into Midian, p. 330.

Magdalen, 189 (*Maudalan*, Fairf.; *Maudelyn*, Trin.; *Magdalain*, 13967). Magdalene. See *Mari Magdalain*.

Magog, 2183 (*Magoge*, Fairf.). Magog, son of Japheth, p. 132.

Magog, 22332. The land of Magog, p. 1276.

Magote, 25455 (*Magot*, Fairf.). Margot, p. 1456.

Mahun, 7458 (*Mahoun*, Fairf.; *Mahoune*,

- Gött.; *Mahowne* Trin.). Mahomet, p. 430. See *Manet*.
- Maior*. See *Peirs*.
- Maiot*, 25456. (*Mariot*, Fairf., Gött.). Mariot, p. 1456.
- Malaliel*, 1461 (*Maliel*, Fuirf.; *Maladiel*, Trin.). Mahalaleel, son of Cañan, lived 825 years, p. 92.
- Malcus*, 15799 (*Malkus*, Gött.; *Malkes*, Trin.). Peter smote off Malchus' ear. Jesus healed it, p. 902.
- Mald*, 25456 (*Malde*, Fairf.). Mand, p. 1456.
- Mamael*, 1509 (*Mainael*, Fairf.; *Malael*, Gött., Trin.). Mehujael, son of Gaidat, p. 94.
- Mambre*, 2481 (*Manbre*, Fairf. 2705). The mount of Mamre, p. 150, 162.
- Manasse*, 5437 (acc. *Manassen*, 5236; *Manassem*, Gött.). Manasseh, son of Joseph, p. 304, 400. M. was blessed by Jacob, p. 316.
- Manasses*, 9181. Manasseh, son of Hezekiah, p. 528.
- Manigath*, 7013 (*Samgath*, Fairf.; *Sangath*, Gött.; *Snygath*, Trin.). Shamgar, judge in Israel, p. 406.
- Marc*, 13442 (*Marke*, Fairf., Trin.). Mark, the evangelist, p. 772. M. was apostle to Israel. He wrote the Gospel, and was bishop. M. built the first church in Alexandria. As he sang mass at Easter, he was dragged to prison and died, p. 1216. M. resembles a lion, p. 1220.
- Marcel*, 21187 (*Marcell*, Gött.; *Martelle*, Trin.). St. Marcellus, p. 1212.
- Mare*, 155 (*Marie*, 10526; *Maria*, 10355; acc. *Mariam*, 11202). The Virgin Mary is man's best lover. She is mother and maid. Of her took Jesus flesh. Of her should poets rime, p. 12. M. raises up fallen sinners. In honour of M. the author writes his book, p. 14. Our Lady came of Shem's kin, p. 130. M., daughter of Joachim, p. 532, 584. As a rose on a thorn, so is M. born of the Jews, p. 538. Parable of the castle of love and grace, p. 568—580. A prayer to Our Lady, p. 580—582. M. was promised to Joachim and Anna, p. 602—606. Anna's child named Mary. When three years old she was taken to the temple and offered to God, p. 608. All wondered at her youth, wit,

and virtue, p. 610. M. would not be married, p. 612. The bishop gathered an assembly, and asked them to take counsel, how M. might marry and yet keep her vow, p. 614. They agreed to call together all David's kin. Each should bear a rod, and he whose rod blossomed should marry M., p. 616. When Joseph brought his rod, it was green with leaf and flower. M. was given to J. in marriage, p. 618. Joseph married M., and took her into Galilee, p. 620. Joseph left M. in Nazareth, and went to Bethlehem to make his house ready. The angel Gabriel was sent to M. in Nazareth, p. 622. M. shall have a Son who shall save His people. The Holy Ghost shall descend; the child will be God's Son, p. 624. M. believed the message, p. 626. The angel came to M. on the 25th March, in the year of the world 5099, p. 628. M. went to see Elizabeth; she greeted her; the unborn child rejoiced, p. 632. Elizabeth prophesied blessings on M. and her child. M. dwelt with her cousin till John was born, p. 634. After John's birth M. returned to Nazareth. When Joseph came back and found his wife with child, he was angry, p. 638, and thought to leave M., but warned by an angel, he remained and cherished her, p. 640. Joseph took M. to Bethlehem. Jesus was born there, p. 642. M. wrapped Him in clothes and laid Him between two cribs, p. 644. Joseph with M. and the child fled into Egypt, p. 664. The palm tree bowed down. A spring burst from the rock, p. 668—670. After Herod's death they returned into Galilee, p. 682—684. M. found Jesus in the temple with the doctors, p. 724. M. at the bridal at Cana, p. 768. M. stood near the cross. Jesus gave M. into John's keeping, p. 956. The sword went through M.'s heart as Simon had prophesied, p. 976. M. went to the sepulchre, p. 986. They saw an angel, p. 987. Of the Assumption of Our Lady, p. 1146. Jesus gave His mother into John's keeping, p. 1150. Jesus sent an angel to comfort M., p. 1152. The angel bid M. receive a palm from her Son, who would send for her

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Mari, 12696 (*Mary*, Fairf.; *Marie*, Trin.). Mary, daughter of Salomias and Anna, p. 728. Zebedee married her. She had two sons, p. 730. M. went to the sepulchre, p. 986.

Maria Cleophe, 12549. Mary, daughter of Anna and Cleophas, Mary's sister, p. 720. Alpheus married her, p. 728. She stood near the cross, p. 956.

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Mariori, 25455 (*Margerie*, Fairf.; *Margori*, Trin.). Margaret, p. 1456.

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Mathew, 13297 (*Mathew*, Fairf., Trin.; *Mathe*, Gött.; *Mathu*, 21227). Levi, the publican, followed Christ, and was called Matthew, p. 762. M. was one of the evangelists, p. 772. M. preached in Judea and Macedonia, and was killed

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Maumet, 2274 (*Maument*, 2284; *Mawmet*, Fairf.; *Mawmete*, Trin.; *Mawmette*, Fairf. 11754; *Maumett*, Gött.). Mahomet. See *Mahun*.

Maumentri, 11776 (*Mawmetrie*, Fairf.; *Mamentre*, 9188; *Maumettri*, Gött.; *Maumetry*, Trin.; *Mametri*, 6623; *Mawmetry*, Fairf.; *Maumetry*, Gött.). Mahometry, idolatry.

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Mayner. See *Peirs*.

Mecodi, 2004 (*Metody*, Fairf., Trin.; *Metodi*, Gött.). Methodius, p. 122.

Mede, 21094. Media, p. 1203.

Melcha, 2312. Milcah, daughter of Haran, p. 140.

Melchior, 11497. Melchior, one of the three kings, gave incense, p. 660.

Melchisedech, 2142. Melchisedec, other name of Shem, p. 130.

Melchisedech, 2535 (*Melchisedeche*, Fairf.). Melchisedec, king of Jerusalem, offered to God bread and wine, p. 154.

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Mephaim, 2192. Mizraim, son of Ham, p. 134.

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Messias, 12777. Messiah, p. 734.

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- Micol*, 7646 (*Michol*, Fairf., Gött., Trin.). Miehal, Saul's daughter, was given to David in marriage, p. 442.
- Moab*, 2951. Moab, son of Lot and his daughter, p. 176.
- Moises*, 6259 (*Moyses*, 143; gen. *Moyses*, 10225; acc. *Moysen*, 6482; *Moisen*, Fairf., Trin.). Moses, p. 324. M. was born, put in a chest of rushes, and laid on the foam of the river, p. 326. He was found, and brought up by Pharaoh's daughter. His name was called 'Moses,' p. 326—328. M. slew an Egyptian, p. 328. M. fled into Midian, p. 330. He married Zipporah, daughter of Ragnel, p. 332. God appeared to M. in a burning bush, and sent him to Pharaoh, p. 332—336. Aaron shall go with him. They made ready, p. 338. Pharaoh would not let the people go, p. 340. The ten plagues, p. 342—350. The Passover and killing of the firstborn, p. 350—356. The Israelites went out of Egypt, p. 356. The memorial of the Passover was commanded, p. 356—358. The passage of the Red Sea, p. 358—364. The Israelites dwelt in Syria, p. 364. The people wanted water. M. saw three rods growing near him; he took them up, p. 366. They found water bitter as brine, but the wand made it sweet. M. led the people 40 years in the wilderness. God sent them food and water, p. 368—370. The battle with Amalek, p. 370—372. Jethro brought to M. his wife and two sons, p. 372. M. went up on Sinai, and fasted there 40 days, p. 374. The ten commandments, p. 374. The people set up a golden calf, p. 376. M. broke the tables, p. 378. The idolaters were slain. M. made two new tables, p. 384. M. had the ark and tabernacle built. He put therein the holy wands, p. 386. Some laws, p. 386—398. M. died in the desert, 120 years old. God buried him in a place unknown, p. 400.
- Mortagine*, 2116 (*Mortayne*, Fairf.; *Mortayne*, Gött.; *Mortaigne*, Trin.). Mauritania, p. 128.
- Mosog*, 2184 (*Mosoge*, Fairf.). Meshech, son of Japheth, p. 132.
- Naason*, 7855. Naasson, son of Aminadab, p. 452.
- Nabethens*, 2453. The Nabathites, p. 148.
- Nabugodonosor*, 920. Nebuchadnezzar, king of Babylon, destroyed Jerusalem, p. 530.
- Nachor*, 2306 (*Nacor*, Gött., 2307). Nahor, son of Terah, had three sons, p. 140.
- Nachore*, 2171 (*Vcor*, Fairf.; *Nacor*, Gött.; *Nachor*, Trin.). Nahor, son of Serug, lived 88 years, p. 132.
- Nathan*, 7912 (*Natan*, Trin.). Nathan, the prophet, told David of his misdeed, p. 456. N. prophesied that the sword would always be in David's house, p. 458.
- Nazaren*, 16687 (*Nazarene*, Fairf., Gött., Trin.). (Jesus) of Nazareth, p. 952.
- Nazareth*, 10164. Nazareth, a town in Galilee, p. 584, 760.
- Nembrot*, 2195 (*Nembrothe*, Fairf.). Nimrod, king of Babylon, strong in battle, robber and man-slayer. N. brought an evil pack of workmen in the land of Shinar, p. 134. N. advised building a tower higher than heaven, p. 136. Of the building of the tower of Babylon, p. 126—138. N. was the first to worship idols, p. 140.
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- Nerito*, 21154 (*Nerico*, Gött.; *Iericho*, Trin.). A town in Armenia, p. 1210.
- Neron*, 20909 (*Nero*, Fairf., Trin.). The emperor Nero crucified Peter, p. 1196; and beheaded Paul, p. 1200.
- Nicanor*, 19390 (*Nichonor*, Gött.; *Nichomor*, Trin.). Nicanor, one of the seven deacons, p. 1110.
- Nichodeme*, 16853 (*Nycodeme*, Land; *Nicodeme*, Gött.; *Nicodemus*, Cott., 2nd hand, v. 11). Nicodemus and Joseph of Arimathea took down Christ's body and buried it, p. 962—966. The writing of N., p. 984—991. N. reproved the Jews, which put Joseph of Arimathea in prison, p. 992. N. spoke in the council of the Jews, p. 1006. N. told the story of Carius and Lenthius to Pilate, p. 1060.
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Obeth, 7857. Obed, son of Booz, p. 452.
Oliner, 21910 (*Olinere*, Fairf., Gött.; *Olyuere*, Trin.). Oliver, p. 1254.
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Osami, put for o *Sami*, 9184 (*Osamie*, Fairf.; *of Samy*, Gött.; *of Samy*, Trin.). (The sybil) of Samos, p. 528.
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Peronel, 21188 (*Peronell*, Gött.; *Petronelle*, Trin.). Petronilla, daughter of St. Peter, p. 1212.
Pers, 2105 (*Peris*, Gött., Trin.; *Peres*, Trin. 21094). Persia, p. 128, 1206.

Petre, 13274 (*Peter*, Gött.; *Petur*, Trin.; *Peris*, 13315; gen. *Petres*, 19065). Peter left his ship and followed Christ, p. 762. Jesus made P. the chief of all the apostles, p. 764. P. would not let Jesus wash his feet, p. 876. P. asked if it was he who should betray Jesus, p. 878. Jesus told P. to comfort his brothers when He is gone, p. 883. Ere the cock crow P. will thrice deny Jesus, p. 890. P. followed Christ to Olivet, p. 892. P. smote off Malchus' ear, p. 902. P. followed Christ to Caiaphas' house, and denied Him, p. 908—912. P. went to his companions, p. 914. Jesus met P. after His resurrection, p. 989. P.'s sermon on the day of Pentecost, p. 1086—1090. The lame man healed by P. and John, p. 1090—1094. P. and John were brought before the council, p. 1094—1100. The falsehood of Ananias and his wife, p. 1100—1104. P. was chief of the twelve apostles, p. 1104. P. and John came to confirm, p. 1120. P. healed Æneas, p. 1130; and restored Tabitha to life, p. 1132. P. stayed some time with Simon at Joppa. Cornelius sent for P., p. 1134. P. had a vision, p. 1136—1138. P. preached Christ to Cornelius and his company, p. 1140—1144. P. healed the priest who had touched Mary's body, p. 1186. P. was born in Bethsaida, p. 1192. His deeds, p. 1194. Having founded the church of Antioch, P. was bishop in Rome. Nero crucified him. He was buried east of the town, p. 1196.

Phaleth, 2165 (*Phalethe*, Fairf.). Peleg, son of Eber, lived 239 years, p. 132.

Pharan. See *Furan*.

Phraon, 4512 (*Pharao*, Gött., Trin.; *Faraon*, 5333). Pharaoh, king of Egypt, saw a dream no one could read, p. 264. Joseph interpreted Ph.'s dream, p. 268—270. Ph. appointed Joseph steward of his kingdom, p. 272. The new king, who knew not Joseph, oppressed the Israelites, p. 320—324. Ph. would not let the people go; he increased their task, p. 340. Ph.'s heart was hardened, p. 342. The ten plagues, p. 342—354. Ph. let the people go, p. 354—356. He pursued

them with his host, p. 360—362. All were drowned, p. 362.

Pharas, 7851 (*Phares*, Fairf., Gött., Trin.). Phares, son of Judas, p. 452.

Pharisens, 13577 (*Pharisewes*, Trin.). The Pharisees, p. 778—784; p. 786—788. *Philip*, 13465 (*Phelip*, Fairf.; *Philip*, 18372). Philip, the apostle, p. 772, 774. Ph. preached at Hierapolis and in Phrygia. He was stoned and crucified, p. 1206.

Philipp, 13011 (*Philip*, Fairf.; *Philip*, Trin.; *Filip*, 13042). Philip, son of Herod, married Herodias, p. 746.

Philip, 19389 (*Philip*, Fairf., Gött.; *Philip*, Trin.). Philip, one of the seven deacons, p. 1110. Ph. was slain, p. 1116. Ph. came to a town called Samaria, preaching and healing the sick, p. 1118. Ph. baptized Simon Magus, p. 1118.

Philistiens, 7091 (*Philistens*, 7150). The Philistines, p. 410.

Fiton, 5529 (*Fitoun*, Fairf.; *Fitou*, Gött.; *Fiton*, Trin.). A town in Egypt, built by the Israelites, p. 322.

Phua, 5552. Puah, an Egyptian midwife, saved the male children of the Israelites, p. 322.

Phut, 2192. Phut, son of Ham, p. 134.

Pilate, 16023 (*Pilat*, 16059). Pilate, governor of the Jews, p. 916. Christ's trial before P., p. 916—922. His wife was ill at ease for dreaming of Jesus, p. 920. P. sent Jesus to Herod, p. 922. P. loosed Barabbas, and gave Jesus over to be scourged, p. 936. P. put a title on the cross, p. 952. P. was alarmed, p. 960. Joseph of Arimathea begged Christ's body of P., p. 962. The Jews asked P. to let them watch Christ's body three days, p. 966. P.'s letter to Ronie, p. 1060—1064.

Piscina, *Probatica*, 8928 (*Piscene*, 13761). A famous well which cured the first sick who washed in it after an angel stirred the water, p. 514, 788—790.

Ponteni, 20057 (*Pountany*, Fairf.; *Pounteni*, Gött.; *Pounteney*, Trin.). Pontenay. See *Edmund*.

Ponthi, 21150 (*Ponty*, Fairf.; *Ponti*, Gött.; *Pounty*, Trin.). Pontus, p. 1210.

Pounce, 18524 (*Ponce*, Fairf., Gött., Trin.). Pontins. See *Pilate*.

- Priamus*, 7037 (*Preamus*, Gött., Trin.).
Priamus, p. 406.
- Proverbes*, 8467 (*Proverbis*, Fairf., Gött.).
 The Proverbs, p. 488.
- Putifar*, 4363 (*Putifer*, 4243; *Putifar*, 4417; gen. *Putifars*, 4621; *Putifers*, 5283). Potiphar, a steward of Pharaoh. Joseph was sold to P., p. 250. P.'s wife fell in love with Joseph, p. 250—254. Joseph resisted her temptation, p. 256. She falsely accused Joseph, p. 258. P. cast Joseph into prison, p. 260.
- Quiriacus*, 21812 (*Quiriac*, 21830). Judas, who found the cross, was male bishop, and called Quiriacus, p. 1248.
- Rachel*, 3426 (*Ruchell*, 3831). Rachel, daughter of Laban, led Jacob to her father, p. 226. Jacob served for R. seven years, p. 228. Jacob won R. after seven years more service. R. bore Joseph and Benjamin. She died at the birth of Benjamin, p. 230. R. stole Laban's god, p. 232.
- Ragan*, 2167. Reu, son of Peleg, lived 239 years, p. 132.
- Raguel*, 5708 (*Raguell*, Gött.). Raguel, priest of Midian. Moses married one of his daughters, p. 332.
- Ramases*, 5529 (*Rameses*, Fairf., Gött., Trin.; *Rameshese*, 5382). Rameses, a town in Egypt, built by the Israelites, p. 312, 322.
- Rimatha*, 7677. Samuel dwelt in Ramah, p. 442.
- Rimesai*, 24798 (*Ramesay*, Fairf., Gött.; *Ramisay*, Trin.). Ramsey, p. 1420.
- Raphidim*, 6406 (*Rapydym*, Gött.; *Rapodynam*, Trin.). Raphidim, p. 370.
- Raudand*, 15 (*Roudand*, 21910; *Roland*, Gött.; *Roulande*, Trin.). Roland, p. 8, 1254.
- Raymund*, 26904 (*Ramund*, Fairf.). Raymond, p. 1507.
- Rebecca*, 3286. Rebecca, daughter of Bethuel, met with Abraham's servant, p. 196. The servant told his message. R. consented to go, p. 198. Isaac and R. met with joy. The marriage was made, p. 200. Isaac and R. prayed for children. God sent them twins, Esau and Jacob, p. 202—208. R. instructed Jacob to obtain his father's blessing, p. 214—218. R. sent Jacob to her brother Laban, p. 222.
- Regma*, 2194. Raamah, son of Cush, p. 134.
- Riphath*, 2186. Riphath, son of Gomer, p. 132.
- Robert*, 9516 (gen. *Robardes*, Fairf.; *Robart*, Gött.; *Roberdes*, Trin.). Robert Grossetete, p. 548.
- Roboam*, 9140 (*Robam*, Fairf.; *Robam*, Gött.). Rehoboam, son of Solomon, reigned 17 years, p. 526.
- Romains*, 21470 (*Ramanis*, Gött.). The Romans, p. 1228.
- Romani*, 22245 (*Romaine*, Fairf.; *Romayne*, Trin.; *Romanie*, 22319). The Roman empire, p. 1272, 1276.
- Rome*, 2125 (gen. *Romes*, 22243). Rome, p. 130, 492, 1196, 1272.
- Romulus*, 9173. Romulus, first king of Rome, p. 528.
- Rouland*. See *Roland*.
- Ruben*, 3896 (*Rubon*, Trin. 4120). Reuben, son of Jacob, p. 230. R. tried to save Joseph, p. 242, 244. R. mourned when he found Joseph gone, p. 248. R. had remorse for Joseph, p. 288.
- Saba*. See *Sala*.
- Sabata*, 2194 (*Sabatha*, Gött., Trin.). Sabtah, son of Cush, p. 134.
- Sadoch*, 9239 (*Sadoc*, Fairf.). Sadoc, son of Azor, p. 532.
- Saduceis*, 19123 (*Sadiceus*, Fairf.; *Saduces*, Trin.; *Saduceus*, 19295). The Sadducees, p. 1094, 1104.
- Sagabatha*, 2194 (*Sagabatha*, Fairf.). Sabtechah, son of Cush, p. 134.
- Sala*, 2193 (*Saba*, Fairf., Gött., Trin.). Seba, son of Cush, p. 134.
- Salomon*, 149 (*Salomon*, Trin.). Solomon, son of David and Bathsheba, p. 458. S. was chosen David's successor, p. 482—484. The wonderful childhood of S., p. 486. S. wrote the three books of Ecclesiastes, Proverbs, and Canticles, p. 488. S. reigned after David. An angel gave him his choice to have strength, riches, or wisdom. S. chose the last, p. 492. The judgment of S. between the two women, p. 494—504. The building of the temple, p. 504—510. S. was surrounded with happiness and wives, p. 512. S.'s great sin and repentance, p. 516—524. S. reigned

forty years, and was buried in Bethlehem, p. 526.

Salatiel, 9235. Salathiel, son of Jeconiah, p. 532.

Sale, 2161. Salah, son of Cainan, lived 433 years, p. 132.

Salem, 2145. Salem, old name of Jerusalem, p. 130.

Saleph. See *Caleph*.

Salmania, 7025. Zalmunna, king of Midian p. 406.

Salmon, 7856 (*Salomon*, Gött.). Salmon, son of Naasson, p. 452.

Salomas, 12694. Salomas, third husband of St. Anna, had a daughter Mary, p. 728.

Samari, 19512 (*Samary* Fairf.; *Samay*, Trin.). Samaria, p. 1118.

Samgath, *Shangath*. See *Manigath*.

Sampson, 7084. Samson, judge of Israel, chose a wife of the Philistines. Going to win her he slew a lion. A swarm of bees bred in the lion's mouth, and he fed on the honey, p. 410. His riddle was made known by his wife. S. left her, p. 412. S. burnt the Philistines' corn with foxes and firebrands. He was bound and delivered to the Philistines. S. killed them with a jawbone, and bore away the gates of a town, p. 414. Delilah's falsehood, p. 416. S. was blinded and imprisoned. At a bridal he had to amuse the guests, p. 418. His strength renewing he shook down the house, and killed himself and his foes, p. 420.

Samuel, 7284 (*Samuele*, Trin.). Samuel, last judge of Israel, anointed Saul and David, p. 420—428.

Samy. See *Osamy*.

Sarach, 7017 (*Barath*, Fairf.; *Barach*, Gött., Trin.). Barak, judge of Israel, p. 406.

Sarazins, 16 (*Sarzins*, 2288; *Sarazin*, 6984; *Sarzine*, 9202). The Saracens.

Sarra, 2312 (*Sare*, 2331; *Sar*, 2591; *Sara*, 2683). Sara, daughter of Haran, wife of Abraham, p. 140. S., being barren, gave Hagar to Abram, p. 156. S. was jealous of Hagar, and chastised her, p. 158. Sara's name shall be increased to Sarah, p. 162. The Lord promised her a son. S. was reproved for laughing at the strange promise, p. 164. Isaac was born. S., jealous

of Ishmael, sent Hagar and her son away, p. 180. S. lived 127 years. She was buried in Hebron, p. 192.

Sarzin, adj. Saracen, 4247.

Sathanas, 480 (*Satanas*, Fairf.; *Sathan*, 713). Satan, name of Lucifer after his fall, p. 34. S. plotted to beguile Adam, p. 48. S. tempted Eve through the adder, p. 50—54.

Saturnus, 6997 (*Saturnens*, Trin.). Saturn, p. 404.

Saul, 7324 (*Saule*, Fairf.). Saul was made king of Israel, p. 424. The fiend was in S.'s body, p. 428. David sang S. to rest, p. 430. S. let David go to fight with Goliath, p. 432—434. S. was jealous of David, p. 438. S. tried to spear David, but he fled, p. 440, 442. S. sought David. David once went into S.'s tent, p. 444. David took S.'s cup and spear, p. 446. S. threw himself on the end of his sword. His men stole his body and buried it, p. 448.

Sardus, 19463 (*Saul*, 19465; voc. *Saule*, 19619). Saul, afterwards called Paul, took care of the clothes of those who stoned Stephen, p. 1114. S. persecuted the Church, p. 1116. The conversion of Saul, p. 1122—1130. The deeds of St. Paul, p. 1196—1200. P. was beheaded at Rome the same day that Peter was martyred, p. 1200.

Scarioth, 13300 (*Šcariot*, Fairf.; *Skarioth*, Gött.). See *Iudas*.

Sebastian, 13212 (*Sebasten*, Fairf.; *Sebastien*, Gött.; *Sebastians*, Trin.). St. John was buried at Sebastian, p. 758.

Sebon, 7045 (*Esebon*, Fairf., Gött., Trin.). Ibzan, judge of Israel, p. 408.

Sedeck, 2141 (*Sedeche*, Fairf.; *Seder*, Trin.). Other name of Shiem, p. 130.

Sedechias, 9200 (*Ieechias*, Fairf.). Zedekiah, in whose time Judea was won by the Saracens, p. 530.

Segor, 2836. Lot fled to Zoar, a little town, p. 170.

Sem, 1629. Shem, eldest son of Noah, p. 102. S. and Japheth covered Noa with a mantle, when Ham mocked him, p. 124. S. was blessed by his father, p. 126. S. had Asia, p. 128. S. lived more than 700 years. He was king of Jerusalem, p. 130. S. had five sons, p. 132. S. was not at the building of the tower of Babel, nor any of his kin;

- therefore his family speak Hebrew still, p. 138.
- Senec*, 27706 (*Senek*, Galb.). Seneca.
- Sennar*, 2213 (*Sennaar*, Fairf.; *Semare*, Trin.). Shinar, p. 136.
- Sephora*, 5552. Shiphrah, an Egyptian midwife, saved the male children of the Israelites, p. 322.
- Sephoram*, 5710. Zipporah, Moses' wife, daughter of Raguel, p. 332. Jethro brought her to Moses, p. 372.
- Septe*, 7041 (*Iepte*, Fairf., Gött., Trin.). Jephtha, judge of Israel, p. 406.
- Seruth*, 2169 (*Serethe*, Fairf.; *Serut*, Gött., Trin.). Serug, son of Ragan, lived 230 years, p. 132.
- Seth*, 1204 (*Seeth*, Trin.). Seth, son of Adam, p. 76. S. must go to paradise, ask the angel at the gate when Adam may leave the world, and whether he shall have the promised oil of mercy, p. 80. S. told the angel his errand, and was bid to go look in at the gate, p. 82. S. saw a rich country, the spring and the four streams, and a great tree with bare branches, faded for Adam's sin. He looked again, and saw an alder about the tree. A new-born child lay crying in the top, p. 84. The tree's roots reached down to Hell; there he saw Abel. The child is Christ, who shall cleanse Adam's sin; this is the oil of mercy. Adam shall die in three days. The angel gave S. three pippins, which, placed under Adam's tongue, should grow up wondrous trees, p. 86. S. went home to his father, and told him when the oil of mercy should be sent, and of his death, p. 88. S. married his sister Delbora, p. 90, and had a son Enos. S. lived 912 years, p. 92. A writing by S. spoke of a new star, p. 654. S. in Hell, p. 1028, 1030.
- Seyr*, 4021 (*Syer*, Gött., Trin.). Seir, p. 236.
- Sibile*, 6999. The first Sibyl of Persia, p. 404. The Lybian S., p. 406. The Delphic S., p. 406. The S. of Babylon, p. 408. When the S. came to the brook of Siloah, she saluted, lifted her skirt, and waded the brook, p. 516. The sixth S., p. 528.
- Sichen*, 2380 (*Sychen*, Gött.). Sichem, p. 144.
- Sichim*, 6963 (*Sichin*, Fairf.). Joseph's bones were buried in Shechem, p. 402.
- Sins*. The seven deadly sins, p. 1524—1551. How to confess sins to a priest, p. 1551—1558. Venial sins, p. 1558—1559.
- Sirie*, 6305 (*Syrie*, Fairf., Gött.; *Surye*, Trin.). Syria, p. 364.
- Sodome*, 2475 (*Sodom*, Trin.; *Sodoman*, 2735; *Sodomam*, Fairf., Gött., Trin.). Sodom. The destruction of S. was revealed to Abraham, p. 164. S. and Gomorrah were destroyed, p. 170—172.
- Soffie*, 21603 (*Sophie*, Fairf., Gött.). The church of St. Sophia, p. 1236.
- Spaigne*, 21013 (*Spaine*, Fairf.; *Speyne*, Trin.; *Hispany*, 20948; *Spany*, Fairf.). Spain. See *Hispani*.
- Stenen*, 19389 (*Steini*, Gött.). Stephen, one of the seven deacons, p. 1110. The stoning of Stephen, p. 1110—1114.
- Suli*, 2106 (*Sulie*, Gött., Trin. 21105). Syria (?), p. 128. St. Bartholomew was born in S., p. 1208.
- Syloe*, 8947 (*Sylole*, Gö't.; *Siloe*, Trin.; *Sylee*, 13550; *Siloe*, 13570). The pool of Siloah, p. 514, 778.
- Symeon*, 3896 (*Simeon*, Fairf., Trin.). Simeon, son of Jacob, p. 230.
- Symeon*, 11315. Simeon, a holy man, dwelt in the temple, p. 648. His prophecy, p. 650—652.
- Symeon*, 17792. The resurrection of Simeon's two sons, p. 1018—1022.
- Symon*, 12546 (*Simon*, Fairf.). Simon, son of Joseph, p. 720.
- Symon*, 18873 (*Simon*, 13298; *Simond*, Fairf., Gött.; *Simond*, Trin.). Simon Zelotes, the apostle, p. 764. S. Z. was bishop of Jerusalem after James the Less. S. Z. taught in Egypt, was crucified and buried in Boiffra (the Bosporus), p. 1212.
- Symon Leprus*, 13986 (*Simond*, 14019; *Simon*, 14029). Simon the leper entertained Jesus, p. 802.
- Symon Magnus*, 19517 (*Simon*, 19530; *Smorn*, put for *Simon*, 20903). Simon Magnus wished to buy holy gifts, p. 1118—1122, p. 1196.
- Symon*, 19800 (*Simon*, Fairf.). Peter stayed at Joppa with Simon, p. 1134.
- Synai*, 6331 (*Syway*, Gött., Trin.; *Synais* 9506). Mount Sinai, p. 374.

- Tabitha*, 19787 (*Thabita*, 19762). Tabitha (Dorcas) raised by Peter, p. 1132.
- Taleph*. See *Caleph*.
- Tanne*. See *Anne*.
- Temase*, 2520 (*Themase*, Fairf.; *Themas*, Gött., Trin.). Damascus, p. 152.
- Tessaluns*, 22220 (*Thessalinūn*s), Fairf.; *Thessalonis*, Gött., Trin.). The Thessalonians.
- Thadeu*, 13288 (*Thadu*, Gött.). See *Iudas*.
- Thamor*, 19389. Thamor, one of the seven deacons, p. 1110.
- Thare*, 2173. Terah, son of Nahor, lived 205 years, p. 132. T. had three sons, p. 140.
- Thars*, 20937 (*Thras*, 19662). Tarsus, p. 1126, 1198.
- Tharsis*, 2188. Tarshish, son of Javan, p. 134.
- Thebas*, 7004 (*Thelas*, Fairf.). Thebes, p. 404.
- Thimon*, 19390 (*Timon*, Gött.; *Tymon*, Trin.). Timon, one of the seven deacons, p. 1110.
- Thola*, 7029 (*Tola*, Trin.). Tola, judge in Israel, p. 406.
- Thomas Didimus*, 21089. Thomas Didimus was chosen apostle, p. 764. Th. was sorrowful at Lazarus' death, p. 814. The unbelief of Th., p. 1070. Th. preached in many Eastern countries. He was killed with a spear in Ca'aminæ, a town in India, p. 1206.
- Thras*. See *Thars*.
- Tibariade*, 13453 (*Tiberiade*, Fairf., Trin.; *Tibereade*, Gött.). The sea of Tiberias, p. 772.
- Tigre*, 1037 (*Tyger*, Gött.). Tigris, a stream in Paradise, p. 68, 84.
- Tiras*, 2184 (*Tyras*, Fairf., Gött.). Tiras, son of Japheth, p. 132.
- Togorma*, 2186 (*Togoriens*, Gött., Trin.). Togarmah, son of Gomer, p. 132.
- Traian*, 21173 (*Traiane*, Fairf.). The emperor Trajan, p. 1212.
- Trinite*, 129. Trinity. The sun, at once round, hot, and light, is an emblem of God in Trinity, p. 24. Prayer to the Trinity, p. 1454—1458.
- Tristrem*, 17 (*Tristram*, Fairf., Trin.). Tristram, p. 8.
- Troy*, 5 (*Troye*, Trin.; *Troi*, 7014). Troy, p. 8, 406.
- Tubal*, 2184. Tubal, son of Japheth, p. 132.
- Vcor*. See *Nachore*.
- Ur*, 6414. Hur held up Moses' hands in the battle with Amalek, p. 370, 372.
- Vri*, 7888 (*Vrry*, Fairf.; *Vrsi*, Gött.; *Vry*, Trin.; *Vrie*, Trin. 7894). Uriah, David's knight. David coveted U.'s wife, p. 454. David sent U. with letters into battle, and he was slain, p. 456.
- Vs*. See *Hus*.
- Vtaine*, 10431 (*Vteyne*, Fairf., Trin.; *Vtayne*, Gött.). Utaine, Anna's maid, p. 600, 602.
- Wawcan*, 13 (*Wawen*, Fairf.; *Wawain*, Gött.; *Wawwyn*, Trin.). Gawain, knight of the Round Table, p. 8.
- William Bastard*, 24765 (*William Bastarde*, Fairf.; *William Bastard*, Gött.; *William Bastard*, Trin.). William the Bastard conquered England, and slew king Harold. The king of Denmark prepared ships to fight William, p. 1418. W.'s council advised him to seek peace with Denmark. Elsey, the abbot of Ramsey, was chosen envoy, p. 1420.
- Ydoine*, 20 (*Ydoyne*, Gött.; *Idoyne*, Trin.). Idoine, p. 8.
- Ysaac*. See *Isaac*.
- Ysacar*, 3897 (*Isacar*, Trin.). Issachar, son of Jacob and Leah, p. 230.
- Ysacar*, 10233 (*Isacar*, 10320). The priest Issachar publicly forbid Joachim to come to the altar, p. 588—590.
- Ysai*, *Ysaias*. See *Isai*.
- Ysambrase*, 19 (*Ysumbras*, Gött.; *Isombrase*, Fairf.; *Isombras*, Trin.). Isombras, p. 8.
- Ysmael*. See *Ismael*.
- Ysodre*, 26809 (*Isilre*, Fairf.). St. Isidorus, p. 1504.
- Ysote*, 17 (*Isot*, Fairf.; *Ysoude*, Gött.; *Isoude*, Trin.). Ysoude, p. 8.
- Zabulon*, 3898 (*zabulon*, Trin.). Zebulun, son of Jacob and Leah, p. 230.
- Zabulon*, 13247 (*Zabulum*, Fairf.; *Zabnlom*, Gött.). Christ preached in Zebulun, p. 760.
- Zachari*, 10153 (*Zacary*, Fairf.; *Zacari*, Gött.; *zakary*, Trin.). Zachariah, father of John the Baptist, p. 584. Z., of Levi's kin, married Elizabeth,

Anna's sister. They had no child till near the end of their lives, p. 628. An angel said that Z. would soon have a son, named John. Z. did not believe him; as punishment he shall be dumb till the child is circumcised, p. 630. His speech came again, and he prophesied, p. 636.

Zachee, 25807. Zacheus, p. 1476.

Zamazims, 7043 (*Zamazinis*, Gött., Trin.). The Amazons, p. 406.

Zeb, 7026. Zeeb, a heathen king, p. 406.

Zebedei, 12697 (*Zebedee*, Fairf., Trin.;

Zebede, Gött.; *Zebedi*, 21010.) Zebedee married Mary, daughter of Salomas and Anna. Z. had two sons, James the Greater and St. John the evangelist, p. 730.

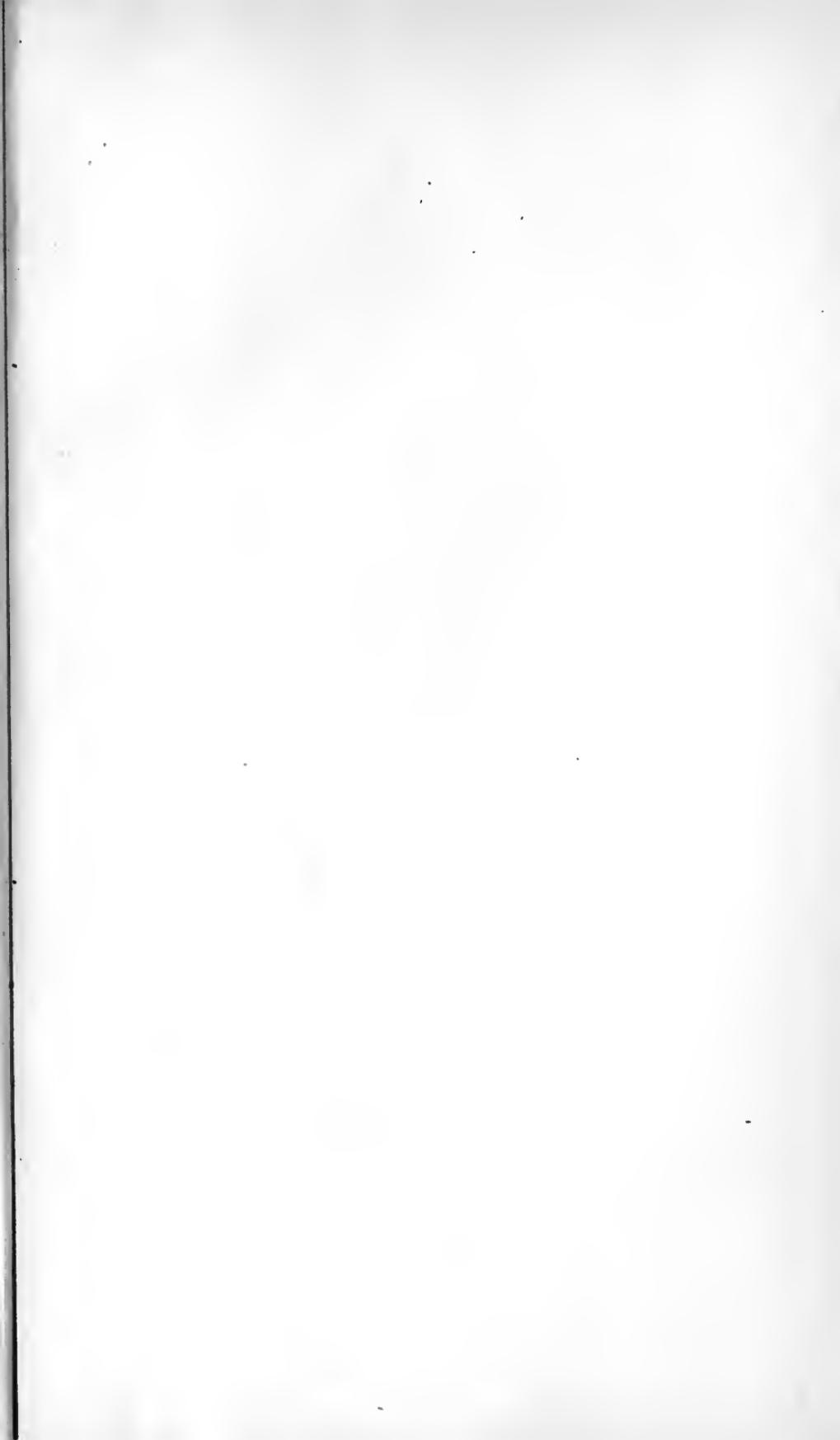
Zebee, 7026. Zebah, a heathen king, p. 406.

Zechim. See *Antechim*.

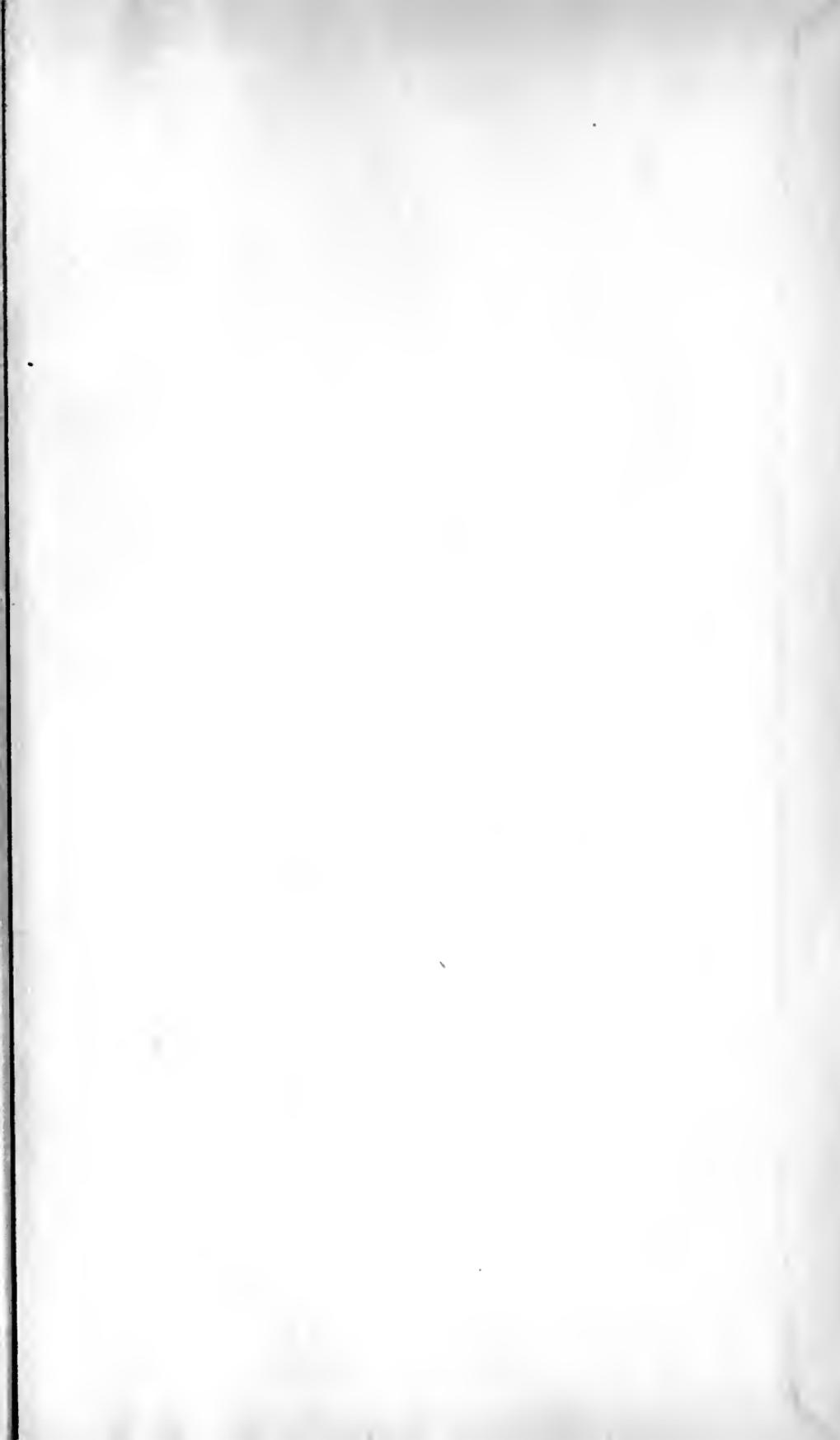
Zelote, 21165 (*zelot*, Fairf.). Zelotes. See *Simon*.

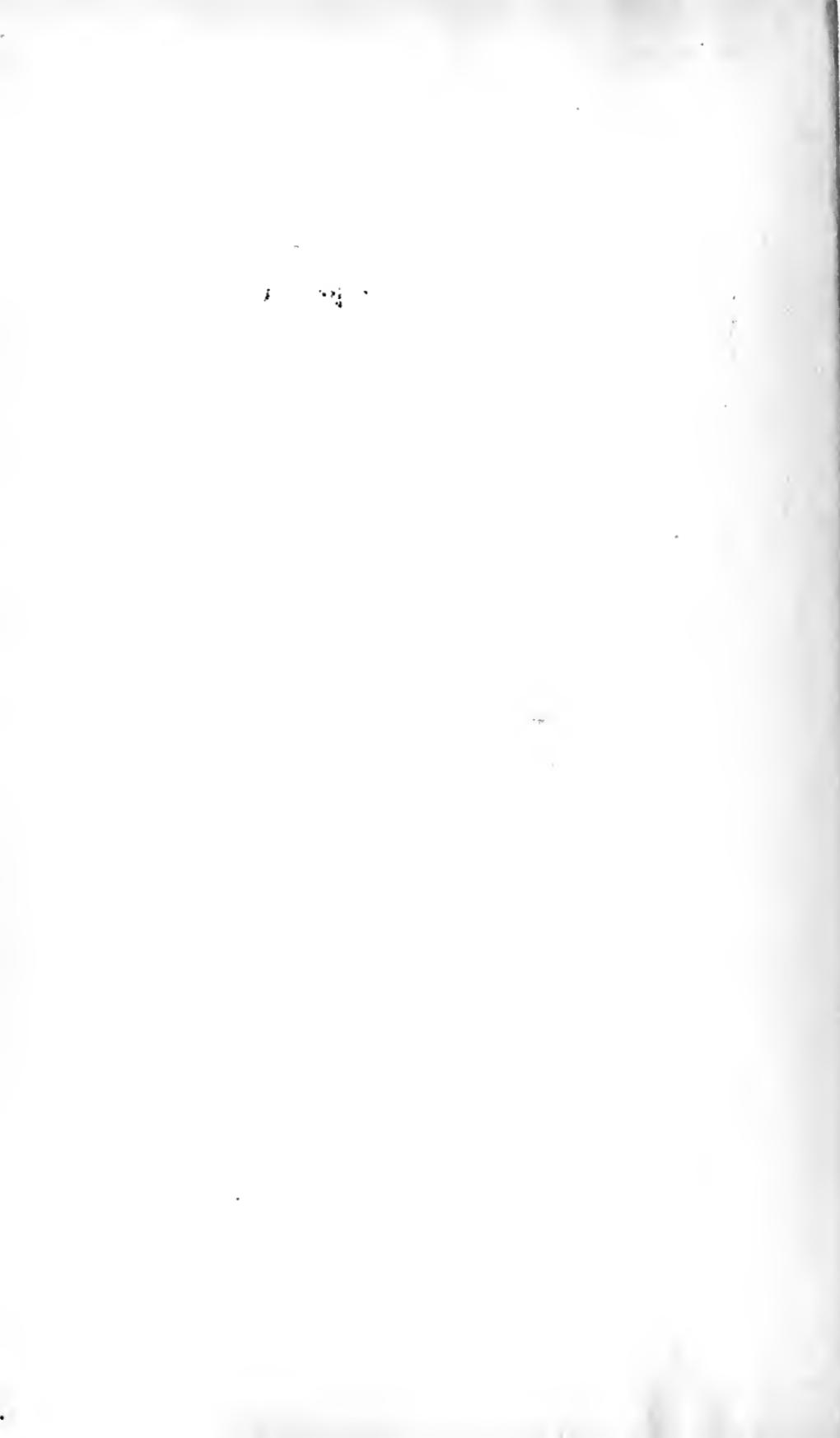
zopen, 19760 (*Zope*, Fairf., Gött.; *zop*, Trin.). Joppa, p. 1132.

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