





Presented to the Library  
OF THE  
University of Toronto.  
BY

The Society

Sept 19 18 90



INTERNATIONAL SOCIETY  
EARLY ENGLISH LITERATURE

1882-3

THE UNIVERSITY OF CHICAGO  
LIBRARY

THE  
PHILOLOGICAL SOCIETY'S  
EARLY ENGLISH VOLUME  
1862-4

CONTAINING

- I. LIBER CURE COCORUM, AB. 1440 A. D.
- II. HAMPOLE'S PRICKE OF CONSCIENCE, AB. 1340 A. D.
- III. THE CASTEL OFF LOUE, AB. 1320 A. D.

PUBLISHED FOR THE PHILOLOGICAL SOCIETY

BY

ASHER & CO.

LONDON: 13, BEDFORD ST., COVENT GARDEN.

BERLIN: 20, UNTER DEN LINDEN.

1865.



4920  
-----  
19/9/00  
Q

## CONTENTS.

---

- I. **LIBER CURE COCORUM.** Copied and edited from the Sloane MS. 1986, by **RICHARD MORRIS**, author of "The Etymology of Local Names", Member of the Philological Society. pp. iv, 61. 1862.
  - II. **THE PRICKE OF CONSCIENCE (STIMULUS CONSCIENTIAE).** A Northumbrian Poem by **RICHARD ROLLE DE HAMPOLE**. Copied and edited from Manuscripts in the Library of the British Museum, with an Introduction, Notes, and Glossarial Index by **RICHARD MORRIS**, author of "The Etymology of Local Names", editor of "Liber Cure Cocorum", Member of the Council of the Philological Society. pp. xli, 328. 1863.
  - III. **CASTEL OFF LOUE (CHASTEAU D'AMOUR or CARMEN DE CREATIONE MUNDI).** An Early English Translation of an Old French Poem by **ROBERT GROSSETESTE**, Bishop of Lincoln. Copied and edited from MSS. in the British Museum, and in the Bodleian Library, Oxford, with Notes, Critical and Exegetical, and Glossary, by **RICHARD FRANCIS WEYMOUTH**, M.A. Lond., Member of the Philological Society. pp. vi, 94. 1864.
-

Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation



# LIBER CURE COCORUM.



---

COPIED AND EDITED FROM THE SLOANE MS. 1986

BY

RICHARD MORRIS,

AUTHOR OF "THE ETYMOLOGY OF LOCAL NAMES",  
MEMBER OF THE PHILOLOGICAL SOCIETY.

PUBLISHED FOR THE PHILOLOGICAL SOCIETY

BY

A. ASHER & CO., BERLIN.

1862.



PLANT INDUSTRY

PLANT INDUSTRY

PLANT INDUSTRY

PLANT INDUSTRY

PLANT INDUSTRY

THE following curious poem on Cookery is now first printed from a transcript of the Sloane MS. 1986, where it occurs as an appendix to the "Boke of Curtasye"<sup>1</sup>. It is written in a Northern dialect of the XV<sup>th</sup> century, probably not much earlier than the time of Henry VI. The author of the poem furnishes us with an appropriate English title in the opening of the work, where he speaks of his subject as "The Slyȝtes of Cure", or, as expressed in more modern English, "The Art of Cookery".

Though the poem professes to be somewhat comprehensive, and treats of a great variety of dishes under the titles of Potages, broths, roasted meats, baked meats, sauces and 'petecure', it is still far from containing an account of all the ancient dishes, upon the preparation of which the cooks of old prided themselves so much, as may be seen upon comparing this poem with the tracts upon Old English Cookery contained in Warner's 'Antiquitates Culinariae' and in the 'Collection of Ordinances and Regulations for the government of the Royal Household'.<sup>2</sup>

Some knowledge of the composition of these dishes is rendered necessary by the constant allusions to them in our early English Metrical Romances, which give the poem an Archaeological as well as a Philological value.

<sup>1</sup> Edited by Mr. Halliwell for the Percy Society.

<sup>2</sup> Referred to at p. 20 n. as "Ord. and Reg."

From internal evidence it would seem that the author of this poem was a native of North-West Lancashire, for we find the same peculiarities which have been pointed out by Mr. Robson in the Romances edited by him for the Camden Society, viz. the plurals of Nouns in *-us* and passive participles in *-ud*, or *-ut*, to which may be added the forms *schyn*, *schun* (= shall) and *wyn*, *wynn*, (will) which I have not met with elsewhere.

The usual Northumbrian grammatical forms occur, as *tas* for *takes*; *tone* and *tother* for *that one* and *that other*; *-s* as the ending of all the persons (Singular and Plural) in the Present Tense Indic. Mood, and as the sign of the 2<sup>nd</sup> Person, Imperative Mood; and *-and* as the termination of the Present Participle.

For all words enclosed in brackets I alone am responsible. No alteration has been made in the text of the MS. without some acknowledgment in a foot-note.

July 31, 1862.

R. M.

Now speke I wele a lytul more  
 Of craft, iwys, pat tase grete lore  
 In court, pat men calles cure,  
 Pat most be don in þrinne degre;  
 Dis hasteler, pasteler, and potagere,  
 And zet þo scoler pat foloes in fere,  
 Fyrst to þow I wylle schawe  
 Do poyntes of cure, al by rawe <sup>1</sup>,  
 Of Potage, hastery, and bakun mete,  
 And petecure, I nylle forþete.  
 Do names in tabulle I schalle sete  
 Do number in augrym above, with outhen lete,  
 In augrim pat schallé wryten be,  
 An þo tytels with in on þo same degre.

Incipit tabula cure, primo, de potagiis:—

	[Page		[Page
Pur Furmente . . . . .	7	Nombuls . . . . .	10
Amydoune . . . . .	7	Anoper maner of nombuls	10
Conyngus in grave . . . . .	8	Charlet de force . . . . .	11
Chekyns in cretene . . . . .	8	For charlet icoloured . . . . .	11
Vyande de cypur . . . . .	8	Iussell . . . . .	11
Mortrews de chare . . . . .	9	Bruet de almonde . . . . .	12
Blanke maunger . . . . .	9	Blanke de sorre . . . . .	12
Þandon for swannus, wylde gese and pyggus . . . . .	9]	Bucnade . . . . .	12
		Rosse . . . . .	13]

<sup>1</sup> in rotation.

	[Page		[Page
Letlardus <sup>1</sup> . . . . .	13	Capons in covuse . . . . .	24
For blanchéd mortrews . . . . .	13	Hennes in gauncel . . . . .	24
Peions istued . . . . .	14	Lamprays in browet . . . . .	25
Sowpes dorre . . . . .	14	Lamprays in galantine . . . . .	25
Gruel of almonde . . . . .	14	For tenches in grave . . . . .	25
Joutes of almonde . . . . .	15	Chawdewyne de boyce . . . . .	25
Caudelle of almonde . . . . .	15	For to make momene . . . . .	26
Buttur of mylke of almonde . . . . .	15	Lange de boef . . . . .	26
Mylke of almonde . . . . .		Sawce for maulardys rost-	
Rise . . . . .	16	tedde . . . . .	27
Caudel Ferre . . . . .	16	Sawce for wele and venyson . . . . .	28
For to make a rape . . . . .	16	Blaunche sawce for capons . . . . .	28
Mylke rostyd . . . . .	17	Sawce best for capons	
For to make a potage of		rostedde . . . . .	28
welkys . . . . .	17	Sawce syrer for mawdelardys . . . . .	28
For to make potage of oysturs . . . . .	17	Gawncel for pe gose . . . . .	29
Sauge Seynes . . . . .	18	Sawce for swannes, cranes,	
For to make a compost . . . . .	18	and herons . . . . .	29
Roo in a sew . . . . .	23	For pekokes and pertrykes . . . . .	29
Blanke maunger of fysshe . . . . .	19	Galentine . . . . .	30
Mortrews of fysshe . . . . .	19	Sawce comelyne, kervelettes	
For to make rose de almayne . . . . .	19	and oper pyngis . . . . .	30
For a kolys . . . . .	20	For lumbardis mustard . . . . .	30
Gruel of Porke . . . . .	20	For Pyculle . . . . .	31
Conyngus in cyne . . . . .	20	Filettes in Galentine . . . . .	31
Harus in cyne . . . . .	21	Piggus in sawce . . . . .	31
Harus in a sewe . . . . .	21	Sawce Madame . . . . .	32
Harus in albrotetus <sup>2</sup> . . . . .	21	Gose in Hogge pot . . . . .	32
Harus in a pardolyce . . . . .	22	To save venyson fresshe	
Hennes in a browet . . . . .	22	over pe þer . . . . .	33
Chekens in browet . . . . .	22	For to save venysone fro	
Chekens in po brothe . . . . .	23	restyng . . . . .	33
For to boyle fesawntes and		To keep herbis over po	
pertrykes . . . . .	23	wyntur . . . . .	34
Hennes in gravé . . . . .	24]	For lyour best . . . . .	34]

<sup>1</sup> an error for Leche-lardus. See 'Ord. and Reg.' p. 439.

<sup>2</sup> Harus in a browet.

	[Page		[Page
For þe crane. . . . .	35	For cole . . . . .	46
For wodcock, snyte, and curlu . . . . .	35	For mustul bree . . . . .	46
For pygges farsed . . . . .	36	For porray of mustuls . . . . .	47
For franche mele . . . . .	36	For gruelle of fors . . . . .	47
For bouris . . . . .	37	For Ioutes . . . . .	47
For pome dorres . . . . .	37	For capons in herbes . . . . .	48
Hastelettes on fysshe dayes	37	For oper Ioutes . . . . .	48
For lamprayes . . . . .	38	For honge cole . . . . .	49
For dareals . . . . .	38	For hennes in brothe . . . . .	49
For flawnes . . . . .	39	For a comyne sewe . . . . .	49
For custon . . . . .	39	For tansay cake . . . . .	50
For rysshens. . . . .	39	For a froyse . . . . .	50
For freture . . . . .	39	For a brothe of elys. . . . .	50
Crustate of flesshe . . . . .	40	For a pye. . . . .	51
Loysens . . . . .	40	For a cawdalle. . . . .	51
Tartelettes . . . . .	41	For sawce gynger. . . . .	52
Chewetes on fysshe dayes.	41	For wesels . . . . .	52
Chewettes on flesshe dayes	41	For a hagese . . . . .	52
For stondande fignade . . . . .	42	For seke menne . . . . .	53
For a surupe . . . . .	43	For to sethe ray . . . . .	53
For a tusken. . . . .	44	Oysturs in brewette . . . . .	53
For blanchet porray . . . . .	44	For a service on fyssh day	54
Porray of white pese . . . . .	44	For anoper maner of service apon a flesshe day . . . . .	54
For white pese after porray	45	For a comyn rewle in cure	55]
For gray pese . . . . .	46]		

Jam finitur tab[u]la per manus ut vocabula complete testantur.

---

For the . . . . .	35	For the crane . . . . .	35
For manual iron . . . . .	36	For woodwork, etc., and curia . . . . .	36
For penny of money . . . . .	37	For pyrex brass . . . . .	37
For handle of tool . . . . .	38	For trache tube . . . . .	38
For iron . . . . .	39	For points . . . . .	39
For caps in lathe . . . . .	40	For pump holes . . . . .	40
For open tools . . . . .	41	Illustrations on pyrex brass for . . . . .	41
For heavy rods . . . . .	42	For lamp . . . . .	42
For iron in lathe . . . . .	43	For bars . . . . .	43
For a rough iron . . . . .	44	For flanges . . . . .	44
For iron . . . . .	45	For cast . . . . .	45
For a . . . . .	46	For pyramids . . . . .	46
For a . . . . .	47	For figure . . . . .	47
For a . . . . .	48	Crucible of shape . . . . .	48
For a . . . . .	49	Layers . . . . .	49
For a . . . . .	50	Layers . . . . .	50
For a . . . . .	51	Claw on pyrex brass . . . . .	51
For a . . . . .	52	Claw on iron . . . . .	52
For a . . . . .	53	For standing figure . . . . .	53
For a . . . . .	54	For a . . . . .	54
For a . . . . .	55	For a . . . . .	55
For a . . . . .	56	For a . . . . .	56
For a . . . . .	57	For a . . . . .	57
For a . . . . .	58	For a . . . . .	58
For a . . . . .	59	For a . . . . .	59
For a . . . . .	60	For a . . . . .	60
For a . . . . .	61	For a . . . . .	61
For a . . . . .	62	For a . . . . .	62
For a . . . . .	63	For a . . . . .	63
For a . . . . .	64	For a . . . . .	64
For a . . . . .	65	For a . . . . .	65
For a . . . . .	66	For a . . . . .	66
For a . . . . .	67	For a . . . . .	67
For a . . . . .	68	For a . . . . .	68
For a . . . . .	69	For a . . . . .	69
For a . . . . .	70	For a . . . . .	70
For a . . . . .	71	For a . . . . .	71
For a . . . . .	72	For a . . . . .	72
For a . . . . .	73	For a . . . . .	73
For a . . . . .	74	For a . . . . .	74
For a . . . . .	75	For a . . . . .	75
For a . . . . .	76	For a . . . . .	76
For a . . . . .	77	For a . . . . .	77
For a . . . . .	78	For a . . . . .	78
For a . . . . .	79	For a . . . . .	79
For a . . . . .	80	For a . . . . .	80
For a . . . . .	81	For a . . . . .	81
For a . . . . .	82	For a . . . . .	82
For a . . . . .	83	For a . . . . .	83
For a . . . . .	84	For a . . . . .	84
For a . . . . .	85	For a . . . . .	85
For a . . . . .	86	For a . . . . .	86
For a . . . . .	87	For a . . . . .	87
For a . . . . .	88	For a . . . . .	88
For a . . . . .	89	For a . . . . .	89
For a . . . . .	90	For a . . . . .	90
For a . . . . .	91	For a . . . . .	91
For a . . . . .	92	For a . . . . .	92
For a . . . . .	93	For a . . . . .	93
For a . . . . .	94	For a . . . . .	94
For a . . . . .	95	For a . . . . .	95
For a . . . . .	96	For a . . . . .	96
For a . . . . .	97	For a . . . . .	97
For a . . . . .	98	For a . . . . .	98
For a . . . . .	99	For a . . . . .	99
For a . . . . .	100	For a . . . . .	100

For a . . . . .



Now slyztes of cure wylle I preche,  
 How somme mete schalle seme raw I teche;  
 Take harus blode, or kyddus ful fayre,  
 And dry hit in powder and kepe hit fro ayre;  
 When flesshe or fysshe his served wele hote,  
 Cast on þe powder of hare I wot;  
 Hit is so frym<sup>1</sup>, ren hyt wylle  
 An malt as sugur, by ryzt good skylle  
 And make þo flesshe to seme, iwys,  
 As hit were raw, and zyt hit nys.  
 And pagh pou sethe hit alle day,  
 Hit wolde seme rawe by any kyn way.

---

Anoper sotelté I wylle telle.  
 Take harpe strynges made of bowel,  
 In brede of stoe, þou cut hom þenne;  
 Kast hom on fysshe or flesshe, I kenne,  
 Þat sothyn is hote or rostyd, iwys,  
 Þat wynne seme wormes, so have I blys.

---

And zif<sup>2</sup> anoper I telle con;  
 Yf þe coke be croked or soward mane  
 Take sope, cast in hys potage;  
 Þenne wylle þe pot begyn to rage  
 And welle on alle, and lepe in.  
 Þat licoure is made, noper thykke ne thynne;  
 And henne-ban sede duckys wylle kylle,  
 And hennes also hit wille spylle;  
 And cast this to hom opon grene;  
 Who wylle assay hit, þo sothe may sene.

---

<sup>1</sup> strong.

<sup>2</sup> zyt?

*To make venegur manede;*

Take a gad of stele I wot in dede;  
 In strong venegur pou schalt hit seke  
 ix sythes in venegur, perof pou reke,  
 A bere with þe hete hit pou may,  
 And in goode wyne sleek hit I say;  
 Hit schalle be venegur I wot hit wele,  
 To serve at a tyme at fest or mele.  
 And rosted benes, þat steped han bene,  
 Goode wyne schalle turne to venegur be dene.

---

*To preve venegur, weþer hit be fyne.*

Pou take hys knyve or ellis myne,  
 In harde drye flore a hole to make;  
 Put in þo venegur, I undurtake,  
 If hit be good, welle, syr, hit schalle,  
 Yf hit be noȝt, downe wylle hit falle.  
 Þis seȝe I preved, so have I blys;  
 Perfore I wot þat hit sothe is.

---

*To powder befe with in a nyȝt,*

Pou welle þo salt, in water bryȝt;  
 Malt hit in bryne, set down to kele,  
 Put in þy flesshe fayre and wele,  
 And in a nyȝt hit poudert schalle be,  
 Grene powdert porogh, so mot I þe.  
 Yf þy dysse metes dere ben to salt,  
 Kerve a grene sod, I wot, pou schalt,  
 And kover þy pot with þo gresse done,  
 Þo salt on þo gresse schalle barke fulle sone.  
 With þy honde smyte of, I say;  
 Þo salt lay on anew pou may;  
 Þys schalt pou gedur hit, yche a dele,  
 And make hit fresshe unto þe mele.  
 If I schalle of þese potage spelle  
 A whyle peron þen most I dwelle;  
 Fyrste, to speke of furmenté,  
 How hit is made in yche degre.

---

*Furmente.*

Take wete, and pyke hit fayre [and clene]  
 And do hit in a mortar shene;  
 Bray hit a lytelle, with water hit spryng  
 Tyl hit hulle, with-oute lesyng.  
 Þen wyndo hit wele, nede þou mot;  
 Wasshe hit fayre, put hit in pot;  
 Boyle hit tylle hit brest, þen  
 Let hit doun, as I þe kenne.  
 Take know mylke, and play hit up  
 To hit be thykkerede to sup.  
 Lye hit up with þolkes of eyren,  
 And kepe hit wele, lest hit berne.  
 Coloure hit with safron and salt hit wele,  
 And servyd<sup>1</sup> hit forthe, Syr, at þe mele;  
 With sugur candy, þou may hit dowce,  
 If hit be served in grete lordys howce.  
 Take black sugur for mener menne;  
 Be ware þer with, for hit wylle brenne.

---

*Amydone.*

Take wete and stepe hit dayes ix;  
 Þus chaunge þy water yche day be dene.  
 Brys hit in a mortar ryȝt smalle,  
 Sethe hit with mylke and water with alle.  
 Þorowgh a herseve loke þou hit sye<sup>2</sup>,  
 And let hit stonde and setel bye;  
 Poure oute þe water, in clothe hit lay,  
 Tyl hit be drye þou turne hit ay.  
 Þys is a lycour as men sayn,  
 Þer of I schalle speke more in playn.

---

<sup>1</sup> servys?<sup>2</sup> strain.

*Conyngus in gravé.*

Sethe welle py conyngus in water clere,  
 After, in water colde pou wasshe hom sere,  
 Take mylke of almondes, lay hit anone  
 With myed bred or amydone;  
 Fors hit with cloves or gode gyngere;  
 Boyle hit over þo fyre,  
 Hew þo conyngus, do hom þer to,  
 Seson hit with wyn or sugur þo.

---

*Chekyns in cretene.*

Take cow mylke, lye hit anone  
 With flowre, or ellis with amydone;  
 Fors hit with galyngale and gode gyngere,  
 With canel and comyn, alle in fere,  
 Coloure hit with safron þo;  
 Þe chekyns by hom selfe þo sethe þer to,  
 Hew hom in quarteres and lay hom inne,  
 Boyle hom up with alle, no more ne mynne;  
 But seson hit with sugur suete,  
 And serve hom forthe for þay ben sete.

---

*Viande de Cipur.*

Take braunne of capons or hennes þou shalle;  
 Parboyle and drye hit with alle;  
 Hew hom smalle, bray in mortere,  
 As smalle as bred, þat myed were;  
 Take good almonde mylke anone  
 And lye hit up with amydone  
 Or with floure of ryse, þou may;  
 Coloure hit with safron, I þe say;  
 Boyle hit after yche adele,  
 Charge hit with flesshe brayed wele;

Seson hit with sugur and þen þy dysse  
With almondes set þou schalle florysse<sup>1</sup>.

---

*Mortrews de chare.*

Take hennes and fresshe porke, y þe kenne,  
Sethe hom togedur alwayes þenne;  
Take hem up, pyke out þe bonys,  
Enbande þe porke, Syr, for þo nonys;  
Hew hit smalle and grynde hit wele,  
Cast it agayne, so have þou cele,  
In to þe brothe, and charge hit þenne  
With myed wastelle, as I þe kenne;  
Colour hit with safron, at þat tyde;  
Boyle hit and set hit doune be syde;  
Lye hit with ʒolkes of eren ryʒt,  
And florysse þy dysse with pouder þou myʒt.

---

*Blonc Manger.*

Take ryse and loke þou wasshe hom clene,  
And þorowgh a strynour þou hom strene;  
Temper hom with almonde mylke anon.  
Take brawne of capons or henne good won<sup>2</sup>,  
Tese hit smalle, as I þe lere;  
Do þe ryse in þo mylke over þe fyre,  
Let hit boyle for ony nede;  
Charge hit with tesyd flesshe in dede;  
Seson hit with sugur, and floresshe  
With fryud almondes þo lordes dysse.

---

*Þandon for wylde digges, swannus, and piggus.*

Take, wasshe þo issues of swannes anon,  
And skoure þo guttus with salt ichon;

<sup>1</sup> decorate, garnish.

<sup>2</sup> quantity.

Sethe alle to gedur and hew hit smalle,  
 Þe flesshe and eke þo guttus with alle;  
 Take galingale and gode gyngere  
 And canel, and grynd hom al in fere;  
 And myude bred þou take þerto,  
 And temper hit up with brothe also;  
 Coloure hit with brend bred or with blode,  
 Seson hit with venegur, a lytelle for gode;  
 Welle alle togedur in a posnet;  
 In service forthe þou schalt hit sett.

---

*Nombuls.*

Take þo hert and þo mydruv and þe kydnere,  
 And hew hom smalle, as I þe lere;  
 Presse oute þe blode, wasshe hom þou schalle,  
 Sethe hom in water and in gode ale;  
 Coloure hit with brende bred or with blode;  
 Fors hit with peper and canel gode,  
 Sett hit to þo fyre, as I þe telle in tale;  
 Kele hit with a litelle ale,  
 And set hit downe to serve in sale.

---

*Anoper maner for noumbuls.*

Take þe noumbuls of þe veneson,  
 In water and salt þo wasshe hom sone,  
 And in <sup>1</sup>twynne waters, þou schalt hom sethe;  
 Grynd bred and peper with ale full smethe,  
 With þe secunde brothe þou temper hit mun,  
 And hew þy noumbuls alle and sum;  
 And boyle þy sew, do hom þer inne,  
 Of þys mater þer, no more ne myn.

---

<sup>1</sup> two.

*Charlet.*

Take swettest mylke, pat pou may have,  
 Colour hit with safron, so God þe save;  
 Take fresshe porke and sethè hit wele,  
 And hew hit smalle every dele;  
 Swyng eyryn, and do þer to;  
 Set hit over þe fyre, þenne  
 Boyle hit and sture lest hit brenne;  
 Whenne hit welles up, þou schalt hit kele  
 With a litel ale, so have pou cele;  
 When hit is inoze, þou sett hit doune,  
 And kepe hit lest hit be to broune.

---

*For Charlet icoloured.*

Take almondes unblanchyd, wasshe hom and grynd;  
 Temper hom with rede wyne, pat is so kynd;  
 Alye hit up with floure of ryce,  
 Do þer to pynys and saunders for spyce,  
 For to coloure hit, loke þou do pis,  
 And oper goode spyces þou take, iwys,  
 Bothe strong and swete þou do þer to;  
 Salt hit, boyle hit, sethe hit forthe þo,  
 With annes icomfet, florysshe hit pou schalle;  
 Messe hit in dysshes to be served in halle.

---

*Iusselle.*

Take myud<sup>1</sup> bred, and eyren pou swyng<sup>2</sup>;  
 Do hom togeder with out lettyng,  
 Take fresshe broth of gode befe,  
 Coloure hit with safron, pat is me lefe,  
 Boyle hit softly, and in þo boylng,  
 Do þer to sage and persely þoyng.

---

<sup>1</sup> grated.<sup>2</sup> beat up.

*Breuet de almonde.*

Take gode almonde mylke anon,  
 And loke pou lye hit with amydone,  
 Or with flowre pat is bake;  
 Coloure hit with safron, I undurtake;  
 Fors hit with powder of py male  
 Of gyngere, canel, and galingale.  
 Take pertrykes and chykyns and hom welesethe<sup>1</sup>;  
 Hew hom in quarters fayre and smethe;  
 Do pat mylke over po fyre pat tyde,  
 And boyle and sett hit doune besyde,  
 And florysshe hit with powdur, as I pe kenne,  
 pou may have more menske<sup>2</sup> emong alle menne.

*Blonk desore.*

Take ryse and wasshe hom in a cup,  
 Grynd hom smalle and temper up  
 With almonde mylke, so have pou cele<sup>3</sup>;  
 Do hit over po fyre and boyle hit wele;  
 Take braune of capons or hennes alle,  
 Hew hit pat hit be riȝt smalle;  
 And grynd hit wele, as myud brede,  
 And do per to, as I pe rede;  
 Seson hit with sugur grete plenté,  
 With fryid almondes florysshe so fre.

*Bucnade.*

Take almonde mylke as I con preche;  
 Coloure hit with safron as I pe teche;  
 Fors hit with poudur, pat is gode;  
 Take larde of porke, wele soȝyn, by po rode;  
 Hew hit in gobettes wele afyne;  
 Loke pey ben smale and put hem inne;

<sup>1</sup> The MS. reads "Take pertrykes and chykyns and sethe hom wele".

<sup>2</sup> favour.

<sup>3</sup> happiness, bliss.



Lye hit with floure or amydone,  
 Boyle hit wele and sett hit done;  
 Florysshe hit with powdur, as I þe kenne,  
 Þenne may hit be served, before gode men.

---

*Rose.*

Take flour of ryse, as whyte as sylke,  
 And hit welle, with almond mylke;  
 Boyle hit tyl hit be chargyd, þenne  
 Take braune of capone or elle of henne;  
 Loke þou grynd hit wondur smalle,  
 And sithen þou charge hit with alle;  
 Coloure with alkenet, sawnder, or ellys with blode,  
 Fors hit with clowes or macys gode;  
 Seson hit with sugur grete plenté,  
 Þis is a rose, as kokes telle me.

---

*Lede lardes*<sup>1</sup> [*Leche lardes*].

Take eyren and swete mylke of a cow,  
 Swyng hom togedur, as I byd now;  
 Take larde of fresshe porke with alle,  
 Sethe hit and schere hit on peses smalle;  
 Cast þer in and boyle hit, þenne  
 Styr hit wele, as I þe kenne,  
 Tyl hit be gedered on crud harde;  
 Leche<sup>2</sup> hit, and rost hit afterwarde  
 Apone a gredel, þen serve þou may  
 Hit forthe, with spit, as I þe say.

---

*For blanchyd mortrews.*

Sethe hennes and porke, þat is fulle fresshe;  
 Bray almondes unblanchyd and temper hom nesshe  
 With clene brothe, and drawe hom po;

<sup>1</sup> See page 2, note.

<sup>2</sup> 1) to slice, 2) to serve in slices.

Alay py flesshe smalle grounden to,  
 And floure of ryce pou grynd also;  
 Cast powder of gyngere and sugur perinne,  
 But loke pat hit be not to pyn,  
 But stondand<sup>1</sup> and saltid mesurlé  
 And kepe py dysshe mete for po maystré.

---

*Peions istued.*

Take peions and hew hom in morselle smalle,  
 Put hom in a erpyn pot, pou shalle;  
 Take pilled garlek and herbys anon,  
 Hack hom smalle er pou more don;  
 Put hom in po pot, and per to take  
 Gode brothe with wyte grece, pou noȝt forsake;  
 Do powdur per to and gode verius,  
 Coloure hit with safron, and salt inow;  
 Pou put in pote pese þynges alle,  
 And stue py peions pus pou schalle.

---

*Sowpus dorre.*

Take almondes, bray hem, wryng hom up;  
 Boyle hom with wyn rede to sup;  
 Þen temper hom with wyn, salt, I rede,  
 And loke pou tost fyne wete brede,  
 And lay in dysshes, dubene with wyne;  
 Do in þis dysshes mete, pat is so fyne;  
 Messe hit forthe, and florysshe hit penne  
 With sugur and gynger, as I þe kenne.

---

*Gruel of almondes.*

Take almondes unblanchid and bray hom sone,  
 Put ote mele to, penne hase pou done,  
 And grynde alle sammen<sup>2</sup>, and draw hit penne  
 With water and sethe, as I þe kenne;

<sup>1</sup> thick.

<sup>2</sup> together.

Coloure hit with safron and salt hit penne,  
And set in sale byfore gode menne.

---

*Ioutus de almonde.*

Take erbe, perboyle hom, fayre and wele;  
Hew hom and grynde hom every dele;  
Take almondes unblanched and grynd hom smalle,  
Drawe hom with water, I wote pou schalle;  
Set hit over þe fyre, þyn erbis þou sethe  
With þo mylke forsayde, þat grounden is smethe;  
Cast þerto sugur, and salt anone;  
Take þer þy ioutes made dalmone.

---

*Caudel dalmone.*

Take almondes unblanchyd and hom þou bray;  
Drawe hom up with wyn, I dar wele say;  
þer to do pouder of good gyngere  
And sugur, and boyle alle pese in fere,  
And coloure hit with safron and salt hit wele,  
And serve hit forthe Sir at þo mele.

---

*Buttur of Almonde mylke.*

Take thykke mylke of almondes clere,  
Boyle wele alle in fere;  
And in þo boylyng, cast þerinne  
Venegur, oper ellys gode wyne;  
Do hit soþenne in a canvas penne,  
In soþun, gar hit on hepe to renne;  
In clothe þou henge hit a myle way,  
And after in colde water þou hit lay;  
Serve hit forthe in þe dysshe,  
þat day þo lorde is servyd with fysshe.

---

*Ryse.*

Take ryse and wasshe and grynde hem smalle,  
 Temper hom with almonde mylke pou schalle;  
 Drauþe hom thorowghe a streynour clene,  
 Boyle hom and seson hom with sugur schene;  
 Fors hit with fryude almondes gode,  
 Þen hase pou done, syr, by þo rode.

*Kaudel Ferry.*

Take almondes unblanchyd, so have pou cele,  
 And wasshe hom fayre and grynd hom wele;  
 Temper hom up with wyne so clene,  
 And drauþe hom þorowgh a canvas shene;  
 In pot pou coloure hit with safron,  
 And lye hit up with Amydone,  
 Or with floure of ryse so fre;  
 Ryþt thykke loke pou þat be;  
 Seson hit with sugur grete plenté,  
 Florysshe hit with maces, I tel þe.

*For to make a rape.*

Take raysyns of corauns perto,  
 And wyte wyne pou take also;  
 Sethe þenne oper raysyns grete  
 In rede wyne, and boyle a lytul with hete;  
 Do opon a broche, rost hom bydene  
 A lytel, and take hom fayre and clene  
 And bray hom in a morter smalle,  
 A crust of brede pou bray with alle.  
 Put alle in þe pot with grythe,  
 Þo raysyns of corauns, þo swete wyne with,  
 A lytul vengur, and pouder take þo  
 Of clowes, maces and quibibis<sup>1</sup> to;

<sup>1</sup> Cubebs.

Boyle alle to geder, and serve hit penne,  
And sett hit forthe before goode men.

---

*Mylke rostyd.*

Take swete mylke and put in panne,  
Swyng eyren with alle, grynde safron  
And do perto; welle hit penne,  
Tylle hit wax thykke, as I pe kenne;  
And sethe and sye hit thorowghe a cloth,  
Presse hit; pat leues, withouten othe;  
When hit is colde, leche hit with knyves;  
Rost hit, and messe hit forthe on schyves<sup>1</sup>.

---

*For to make a potage of welkes.*

Take welkes and wasshe fayre, in blythe,  
In water, and take whyte salt perwith  
And after hakke hom on a borde,  
As smalle as pou may, at a worde,  
And bray hom in a mortar clere;  
Sethe hom in mylke over pe fyre;  
Of almondes or of a clow pou take schalle,  
Lye hit with amydone perwith alle;  
Coloure hit with safrone, and do perinne  
Poudur of peper, or goode comyne.

---

*For to make potage of oysturs.*

Perboyle pyn oysturs and take hom oute;  
Kepe welle py bre with outen doute,  
And hakke hom on a borde full smalle,  
And bray in a mortar pou schalle;  
Do hom in hor owne brothe for goode,  
Do mylke of almondes per to by pe rode,  
And lye hit up with amydone,  
And frye smalle mysud onyone

<sup>1</sup> slices.

In oyle, or sethe hom in mylke pou schalle;  
 Do powdur perto of spyces withalle;  
 And coloure hit penne with safron gode;  
 Hit is holden restoratyf fode.

---

*Sauge Seynes.*

Take swynes fete and sethe hom clene,  
 Take zolkes of eyren pat harde bene,  
 And sage as mykul as fall perto,  
 Gode powdur, and temper with venegur;  
 When pou hase sopyn po fete ryzt welle,  
 Clovyn hom and paryd hom per tulle,  
 Lay hom on dysshe with blythe,  
 Po sawce on pe zolkes perwyth.

---

*For to make a compost.*

Take po chekyns and hew hom for po seke,  
 All but pe hede and pe legges eke;  
 Take a handfulle of herb lovache,  
 And anofer of persely, als  
 Of sage pat never was founde fals,  
 And nofer of lekes and alle hom wasshe  
 Pose herbes in water, pat rennes so rasshe;  
 Breke porowghe py honde, bothe herbe and leke,  
 With a pynt of hony enbeny hom eke,  
 Summe of pese herbes pou shalle laye  
 In pe pottus bothun<sup>1</sup>, as I pe say;  
 Summe of pe chekyns pou put perto,  
 And pen of pe herb; do to also;  
 So of po ton so of pat ofer,  
 Po herb; on pe last my dere brother;  
 Above pese herbus a lytul larde  
 Smalle myncyd, haldand togeder warde;  
 Take powder of gynger and canel god wone,  
 Cast on pese ofer thynges everychon;

<sup>1</sup> sothun?

Be sleȝe and powre in water penne  
 To myd þo pot, as I the kenne;  
 Opone þo bruys poure hit withinne,  
 And cover hit þat no hete oute wyne,  
 And tendurly seyth hit þou do may,  
 Salt hit, serve hit, as I þe say.

---

*Blanc maungere of fysshe.*

Take a pownde of ryse and sethe hom wele,  
 Tyl þat þay brostene; and lete hom kele.  
 Mylke of almondes þerto þou cast,  
 Þo tenche or lampray do to on last;  
 Welle alle togeder, as I þe kenne,  
 And messe hit forthe before godde men.

---

*Mortrews of fysshe.*

Take þo kelkes<sup>1</sup> of fysshe anon,  
 And þo lyver of þo fysshe, sethe hom alon;  
 Þen take brede and peper and ale,  
 And temper þo brothe fulle welle þou schalle,  
 And welle hit togeder and serve hit penne,  
 And set in sale<sup>2</sup> before good mene.

---

*For to make rose dalmoyne.*

Take whyte pese and wasshe hom wele,  
 Tylle þat þey hulle, sethe yche adele,  
 And bene clene of þam, þen schalle þou caste  
 In to þo pot and cover in hast;  
 And loke no brethe þer passe oute,  
 But boyle hom wele with owtyn dowte;  
 Of almonde mylke þou kest þerto,  
 Of floure of ryse and salt also;

<sup>1</sup> roe or milt.

<sup>2</sup> hall.

Coloure hit with safrone and messe hit, penne  
Set hit in sale before goode men.

---

*For a kolys.*

Pe brawne take of sothun henne or chekyne,  
And hew hit smalle and bray pen with wyne,  
With ote grotis, and whyte brede eke;  
With pe brothe of henne pou tempur hit meke;  
Take oute pe bonys and grynd hit smalle,  
In to pe brothe pou kast hit alle,  
And sye hit thurgh a clothe clene;  
Dose hit, and serve hit forthe bydene.

---

*Gruel of Porke.*

Take brawne of swyne, perboyle hit wele,  
And grynde hit smalle, Syr, everydele;  
With 3olkes of eyren pou schalle hit lye,  
Set hit over pe fyre for-pye,  
Put whyte grece perto, bewar, iwys,  
Let hit not sethe lest pou mys.  
Do per to powder and safron penne  
And messe hit forthe before goode menne;  
Powder dowce peron pou kast  
Stondande at dressore on pe last.

---

*Conyngus in cyne<sup>1</sup>.*

Smyte pe conyngus in pese smalle;  
And sethe hom in brothe gode pou shalle;  
Mynsyn onyons in grece pou sethe,  
And in good brothe, pat is so smethe  
Walle togeder; and drau3e alioure  
Of blode and brede sumdele sowre,

<sup>1</sup> The "Forme of Cury" and "Ord. and Reg." read Cyne; but the correct reading is more probably Cyve = chives, onions; the sauce for both 'Conyngus' and 'Harus', as seen above, is evidently composed of onions.



Sesonut with venegur and good brothe eke,  
Kast salt perto and powder fulle meke.

---

*Harus in cyne.*

Perboyle þe hare and larde hit wele,  
Sethyn loke þou rost hir everydele;  
Take onyons and loke þou hew hom smalle,  
Frye hom in grece, take peper and ale,  
And grynde togeder þo onyons also;  
Coloure hit with safrone and welle hit þo;  
Lay þe hare in charioure, as I þe kenne;  
Powre on þe sewe and serve hit þenne.

---

*Harus in a sewe.*

Alle rawe þo hare schalle hacked be,  
In gobettis smalle, Syr, levys me;  
In hir owne blode seyn or sylud<sup>1</sup> clene,  
Grynde brede and peper withalle bydene;  
þenne temper hit with þe same bre,  
þenne boyled and salted hit servyd schalle be.

---

*Harus in abrotet<sup>2</sup>.*

Hew smalle þy hare in gobetus gode,  
Sethe hom in brothe with alle his blode;  
When hit is sopun wondur wele,  
Drawþh thurgh a streynour, so have þou cele;  
Take almondes unblanchid, wasshe hom and grynde;  
With self brothe temper hom by kynde;  
Take onyons and perboyle hom þou mot,  
And dresshe hom smalle, kest hom in pot  
With alle oper thyngus, and cast þer to  
With venegur and salt, þen hase þou doo.

---

<sup>1</sup> strained.

<sup>2</sup> Harus in a browet.

*Harus in Perdoylse.*

Take harys and perboyle hom, I rede,  
 In goode brothe, kele hit for drede,  
 And hew py flesshe and cast perinne.  
 Take swongen eggus, no more ne myn,  
 And cast in py sewe and sethe hit penne.  
 Take obles and wafrons, as I þe kenne,  
 Close hom in dysshes fare and wele;  
 Salt þe sewe, so have pou cele,  
 And lay hit above as gode men done,  
 And messe hit forthe, Syr, at þo none.

---

*Hennes in brewes.*

With porke pou sethe þo henne fatte,  
 Grynde brede and peper and be not batte<sup>1</sup>;  
 And comyne also pou schalle grynde,  
 Seson hom with ale, þat is hor kynde;  
 With þo brothe of hennes pou temper hit shalle,  
 Boyle hit, coloure hit, salt hit withalle;  
 Serve hom forthe, as pou may see,  
 Þese er hennes in browet, levys pou me.

---

*Chekyns in browet.*

Take chekyns, scalde hom fayre and clene;  
 Take persole, sauge, oper herb, grene  
 Grapus, and stope py chekyns with wyne;  
 Take goode brothe, sethe hom perinne,  
 So þat þay sone boyled may be;  
 Coloure þe brothe with safrone fre,  
 And cast peron powder dowce,  
 For to be served in goode mennys howse.

---

<sup>1</sup> hasty.

*Chekyns in Cawdel.*

In brothe pou boyle þy chekyns gode;  
 Take ʒolkes of eyren, Syr, for þo rode,  
 Alye hom up with brothe forsayde;  
 Take powder gynger, abrayde,  
 And sugur, and rew, and safron clere,  
 And salt, and set hit over þo fyre;  
 With owtyn boylyng messe hit forthe penne;  
 Þy chekyns hole take, I þe kenne,  
 Of<sup>1</sup> pay be brokyn, on dysshe hom lay,  
 Helde<sup>2</sup> hom þe sewe, as I þe say.

*For to boyle fesawantes and pertryks.*

Take goode brothe, þerin pou pyt  
 Þy fesautes and þy pertryks, þat men may wyt.  
 Do þerto ale, floure, peper fre,  
 Of hole canel, good quantité;  
 And let alle sethe þerwyth fulle wele,  
 And messe hit forthe, Syr, at þe mele.  
 Powder dowce þerin pou cast,  
 When hit [is] servyd on þe last.

*Roo in a Sewe.*

Take þo roo, pyke hit clene forthy;  
 Boyle hit pou shalt and after hit drye;  
 Hew hit on gobettis, þat ben smalle,  
 Do hit in pot withalle;  
 Kest wyn þerto, if pou do ryʒt,  
 Take persole and sawge and ysop bryʒt,  
 Wasshe hom and hew hom wondur smalle,  
 And do þerto hit pou schalle,  
 Coloure hit with blode or sawnders hors<sup>3</sup>.

<sup>1</sup> Yf?<sup>2</sup> pour over.<sup>3</sup> rough.

*Hennes in gravé.*

Take hennes and rost, as I þe kenne,  
 Sithinn, hew hom smalle and frye hom; þenne  
 Take wyne or peper or venegur to,  
 Grynd hit togeder with hennes þo;  
 Lye hit with þolkes of eyren wele,  
 Coloure hit with safrone everydele,  
 And messe hit forthe withoutene ony more,  
 And loke þou forþete noþt þys lore.

---

*Capons in Covisyse.*

Take capons and sethe hom wele,  
 And hew hom smalle ilkadele;  
 Take peper and brede, and grynde hit smalle,  
 And temper hit up with capon alle;  
 Take whyþte of eyren harde soþun þo,  
 And hake hom smalle and do þerto,  
 And boyle þe capon and coloure hit þenne  
 With safrone, and do as I kenne;  
 Þo þolkes of eggus, I telle þe,  
 Alle hole þou put in disshe so fre.

---

*Hennes in gauncel.*

Take first and rost welle þy henne,  
 Take garlek by hit selfe and grynd; þenne  
 Blonde hit with mylke and put alle in panne,  
 And hew þyn henne and do þer to þenne  
 Þy henne and þolkes of eyren imelle<sup>1</sup>;  
 Coloure hit with safron and let hit welle,  
 And messe hit forthe, I telle þe;  
 But þou wille alye hit with floure so fre.

---

<sup>1</sup> mixed.

*Lamprayes in browet.*

Take lamprayes and scalde hom by kynde,  
 Sythyn, rost hom on gredyl, and grynde  
 Peper and safrone; welle hit with alle,  
 Do þo lampreyes and serve hit in sale.

---

*Lamprayes in galentine.*

Take lamprayes and hom let blode  
 At þo navel, and scalde hom for gode;  
 Rost hom penne, and þou hom laye  
 Alle hole in plater, as I þe saye;  
 Serve with galentine, made in sale,  
 With gyngere, canel and galingale.

---

*For tenchis in gravé.*

Sethe þy tenchis, and after hom brede,  
 And rost hom on a gredel, I rede;  
 Grynd peper and safron with ale, I kenne,  
 With tenchis brothe, þou temper hit; penne  
 Lay þo tenche opon a plater fayre,  
 Do on þat browet withouten disware.

---

*Chawdewyme de boyce.*

Take smalle notes, schale not<sup>1</sup> kurnele,  
 As þou dose of almondes, fayre and wele;  
 Frye hom in oyle, þen sethe hom ryȝt  
 In almonde mylke þat is bryȝt;  
 Þen þou schalle do in floure of ryce  
 And also oper poudere of spyce;  
 Fry oper curneles besyde also,  
 Coloure þou hit with safron, or þou fer goo,  
 To divers þo mete þou schalt hit set,  
 With þo fryed curnels with outen let.

---

<sup>1</sup> out?

*Capons in Cassolyce.*

Take capons and schalde and pyke hom þen;  
 Þe skyn þou opon, as I þe kenne,  
 Be hynde þo hede, blaw hym with penne;  
 Þenne ryses þo skyn before,  
 Rayse up þo skyn alle hole abowte,  
 Take porke and hen flesshe with outen doute,  
 And ʒolkes of eyren and gode powder;  
 Of alle þo thynges þou make farsure<sup>1</sup>,  
 And farse<sup>2</sup> þo skyn and perboyle hit wele;  
 Þen larde þo capone, rost hym yche dele;  
 Of almonde mylke and amydone  
 Make bater, and coloure hit anone  
 With safron; serve hit at fyre rostande,  
 Enbene hit wele withe þy ryʒt honde.

*For to make momene.*

Take whyte wyne, I telle þe,  
 And sugur þerto ryʒt grete plenté;  
 Take, bray þo brawne of aʒt capon;  
 To a pot of oyle of on galon,  
 And of hony a qwharte þou take;  
 Do hit þer to as ever þou wake,  
 Take powder þo mountenaunce<sup>3</sup> of a pownde,  
 And galingale ginger and canel rownde,  
 And cast þer to, and styre hit; þenne  
 Alle in on pot sethe hit, I kenne.

*Lange de beof.*

Take þo ox tonge and schalle hit wele,  
 Sethe hit, broche hit in larde yche dele,  
 With cloves of gelofer hit broch þou shalle,  
 Þen do hit to fyre and rost hit alle;

<sup>1</sup> stuffing.<sup>2</sup> to stuff.<sup>3</sup> weight.

With yolkes of eyren enbene<sup>1</sup> hit ay  
 Whille þat hit rostes, as I þe say.  
 Þen take blode, þat is so lefe,  
 Welle hit in fresshe brothe of þe befe,  
 Bray hit fulle wele in on mortere,  
 Do in fayre grece, þat is so clere;  
 Fors hit with spicys ryȝt gode with alle,  
 And sythun, serve hit in to þe halle;  
 To þe forsayde tonge þis sawce is dyȝt,  
 Here endes oure potage fulle gode ryȝt.

---

*Pro Salsamentis.—To make sawce.*

Now speke I wylle of sauces sere:  
 How þay ar made, I wylle þow lere,  
 Next after potage þay servyd schalle be,  
 As I have lurned in þys cuntré.

---

*Pur verde sawce.*

Take persole, peletre an oyns, and grynde,  
 Take whyte bred myude by kynde,  
 Temper alle up with venegur or wyne,  
 Force hit with powder of peper fyne.

---

*Sawce for Mawdelardes roasted.*

Take onyons and hew hom wele,  
 Put sum in þo mawdelarde, so have þou cele,  
 And hacke mo onyons, as I þe kenne;  
 With þo grece of þo mawdelarde þou sethe hom, þen  
 Take ale, mustarde and hony þo,  
 Boyle alle togeder or þou more do;  
 For maularde roasted þys sawce is dyȝt,  
 And served in sale by gode ryȝt.

---

<sup>1</sup> baste.

*Sawce for vele and venyson.*

Take brede and frye hit in grece pou schalle,  
 With brothe of venegur drawze hit withalle,  
 Kast powder of gynger anon per to  
 And peper, and sethe po  
 And messe hit forthe; a sawce hit is  
 For vele and venyson, iwys.

---

*Blaunche sawce for capons.*

Take blanchid almondis and smal hom grynde,  
 Temper hom with verius, pat is hor kynde,  
 Powder of gynger, and kast per to,  
 And messe hit forthe, pen hase pou do.

---

*Sawce best for capons rostyd.*

Take lyver of capons and rost hom wele,  
 Take annes and grynd hit, as have pou cele,  
 Pare gynger and canel gode per to,  
 A lytel crust of brede pou take also;  
 Grynde al pese pynges wondur smalle,  
 With verius temper hom up pou schalle;  
 With grece of capons boyle hit in syzt  
 And serve hit forthe fulle wele pou myzt.

---

*Sawce sirer for mawdelardus.*

Take brede and blode iboylyd and grynde,  
 And drawzhe hit porowghe a clothe by kynde,  
 With venegur gode and sesounabulle,  
 With powder of gynger, and peper abulle,  
 And grece of mawdelarde; and boyle alle wele,  
 And messe hit forthe Syr at po mele.

---



*Gawncel for þe gose.*

Take garlek and grynde hit wele forpy,  
 Temper hit with water a lytel, perdy;  
 Put floure þer to and also salt,  
 Colour hit with safron I wot þou schalt;  
 Temper hit up with cow-mylke þo,  
 And sethe hit and serve hit forthe also.

---

*Sawce for swannus.*

Take þo offal and þo lyver of þo swan,  
 In gode brothe þou sethe hom þan;  
 When hit is sothyne, take oute þe bonus,  
 Smalle hew þo flesshe, Syr, for þe nonus;  
 Make alyoure of crust of brede,  
 Of blode of swanne, þat soþun is lede,  
 Caste powdur of gynger and clawes þer to,  
 Of peper and wyn þou take also,  
 And salt hit þen and sethe hit wele;  
 Cast in þy flesshe, hewen yche a dele,  
 And messe hit forthe, as I þe kenne,  
 Set hit in sale before goode menne.

---

*[Sawce] For cranys and herons.*

The crane is enarmed ful wele I wot  
 With larde of porke at on bare mot<sup>1</sup>,  
 Rostyd and eten with gode gingere,  
 Þat is þo sawce þat servis þere;  
 Þo heroun is rosted, as have I blys,  
 And eton with gynger as his kynde is.

---

*[Sawce] For pekokys and pertrikis.*

Pekokys and pertrikys perboylyd schyn be,  
 Lardyð, rostyð, eton, levys me,

<sup>1</sup> at one single blast of the horn.

With gyngere, payndmayn paryd clene  
 And groundyn in a mortar, pat is schene,  
 Temperid up with venegur gode,  
 With powder of gyngere and salt, by þo rode,  
 And drawzen porowghe a streynour mylde,  
 Seruid forthe with pekok and pertrik wylde.

---

*Galentyne.*

Take crust of brede and grynde hit smalle,  
 Take powder of galingale and temper with alle  
 Powder of gyngere and salt also;  
 Temper hit with venegur er þou more do,  
 Drawze hit þurughe a streynour þenne,  
 And messe hit forthe before gode menne.

---

*Sawce camelyne, kervelettes and oþer thyngus.*

Take raysons of corouns and kyrnels smalle  
 Of notes, and do away þo schale,  
 Take crust of brede and clowe in fere,  
 And powder imaked of gode gyngere,  
 Flowre of canel þou schalle take, þenne  
 Bray alle togedur, as I þe kenne,  
 In a mortar and salt perto;  
 Temper alle with venegur, þen hase þou do,  
 And messe hit forthe; þis is sawce fyne,  
 Þat men calles camelyne.

---

*For lumbardus mustard.*

Take mustarde and let hit drye  
 Anonym, Sir, wyturlye;  
 Stomper hit in a mortar fyne,  
 And fars hit þurgh a clothe of lyne;  
 Do wyne perto and venegur gode,  
 Sture hom wele togeder for þe rode,

And make hit pyke inowghe penne,  
 Whenne pou hit spendes byfore gode menne,  
 And make hit thynne with wyne, I say,  
 With diverse metes pou serve hit may.

---

*For Pykulle.*

Take droppynge of capone rostyd wele  
 With wyne and mustarde, as have pou cele,  
 With onyons smalle schrad and sothun in grece,  
 Meng alle in fere and forthe hit messe.

---

*Filetus in Galentine.*

Take filetes of porke and half hom rost,  
 Smyte hom in peses with outene bost;  
 Drawze a lyoure of blode and brede withalle,  
 Do venegur per to, I wot pou schalle;  
 Fors hit with powder of canel, or gode gynger,  
 Sethe hit with po flesshe, alle in fere;  
 Salt and messe forthe, penne  
 Set hit in sale before gode menne.

---

*Pigges in sawce.*

Take pigges and scalde hom in water clene,  
 Sethe hom in water and salt bydene;  
 Take hom up and lete hom kele;  
 Take persoley and sage, and grynde hit wele  
 With pe brothe of pigges with owtene rewarde,  
 And yolkes of eggus pat sopun ar harde,  
 Temper alle with venegur sumdele stondande;  
 Lay pigges in a vessayle, with bothe hande,  
 Held py sawce a-bofe tolde<sup>1</sup> forpy,  
 And serve hit alle forthe, Syr, wyturly.

---

<sup>1</sup> The MS. reads 'cold'.

*Sawce madame.*

Take sawge, persoly, ysope, saveray,  
 Onyons gode, peres, garlek, I say,  
 And grapes; go fille þy gose penne  
 And sew þy hole, no grece oute renne;  
 Lay hur to fyre and rost hyr browne,  
 And kepe þo grece þat falles doune.  
 Take galingale and þo grece þat renne,  
 Do hit in posnet, as I þe kenne;  
 Whenne þo gose is rostyd, take hir away,  
 Smyte hir in pesys, I þe pray;  
 Þat is within, þou schalle take oute,  
 Kest in þy posnet with outene doute;  
 ʒif hit is thyke do þerto wyne,  
 And powder of galingale þat is fyne,  
 And powder dowce and salt also;  
 Boyle alle togeder er þou fyr go,  
 In a dysse þy gose þou close  
 Þe sawce abofe, as I suppose.

*Gose in a Hogge pot.*

In pesis þou schalle þy gose stryke,  
 Take water and wyne bothe ilyke;  
 Do in þy gose; and onyons þou take  
 A gode quantité, as I er spake,  
 And erbus hacked þou take also,  
 And cast þou in er þou more do;  
 Þen set þy pot over þo fyre,  
 And hit wele stir for þe hyre;  
 And make a lyoure of brede and blode,  
 And lye hit þerwithe, for hit is gode;  
 Kast powder þerto and salt anon,  
 And messe hit, þenne þou hase done.

*To save venysone fresshe over þe ȝer.*

Yf pou wylle kepe þe taylor of a dere  
 Fresshe in seson over þo ȝere,  
 Or oper venesone yf þat hit nede,  
 Þus schalt þu do, I wot in dede;  
 Presse out þo blode, for anythyng  
 Þat is cause for grete rotyng;  
 In erþyne pot þou shalt hit pyt  
 And feyre hony do into hit;  
 To þo hony stonde over þo flesshe  
 Too fyngurs thyke for harde or nesshe;  
 With leder þo mouthe þen schalt þou bynde,  
 Kepe hit fro ayre, son or wynde,  
 In cofer, or huche or seler merke.

*For to save venysone fro restyng<sup>1</sup>.*

Take venesone when hit is new slayn,  
 And cover hit alle with ferne playn  
 Þat no wynde enter þer to;  
 And whenne þou hast covered hit so,  
 Lede hit home, selor hit lay  
 Þat wynde ne sone ne ughe<sup>2</sup> hit may;  
 Dresse hit wele and wassh hit clene,  
 Sythen, lay hit in water alle by dene,  
 Þer in be half a day to lye;  
 Þenne take hit oute on flore to drye,  
 Þenne after take salt a quantité;  
 Boyle hit in clene water so fre,  
 And kele hit, þat he be bot lue,  
 And þerin wasshe þy venesone true,  
 And let hit lye þerin thre dayes  
 And thre nyghtes, by any kyns wayes;  
 Then take hit oute of þat water,  
 Salt hit wyth drye salt, alle in fere.

<sup>1</sup> becoming rancid.<sup>2</sup> injure.

And do hit in a barel penne;  
 Þe barel staf ful as I þe kenne,  
 Stop wele þo hede for wynde and sone,  
 For hit wylle payre þo venysone.

---

*To keep herbz over þe wyntur.*

Take floure and rere þo cofyns<sup>1</sup> fyne,  
 Wele stondande withouten stine;  
 Take tenderons<sup>2</sup> of sauge with owte lesyng,  
 And stop one fulle up to þo ryng;  
 Þenne close þo lyd fayre and wele,  
 Þat ayre go not oute never a dele,  
 Do so with saveray, percil and rewe;  
 And penne bake hom harde, wel neze brende;  
 Sythun, kepe hom drye and to hom tent<sup>3</sup>;  
 Þis powder schalle be of more vertu,  
 Þen opone erþe when hit gru.

---

*For lyoure best.*

Take drye floure, in cofyne hit close,  
 And bake hit hard, as I suppose;  
 Þou may hit kepe alle þys fyve zere,  
 Þere-with alye mony metes sere;  
 Here endys oure sawce, þat I foretolde.

---

*De cibis assatis.*

Of rostyd mete now speke I wolde,  
 For þer bene bestes þat schyne be rost,  
 As conyng, pigges, ful wele þou wost,  
 And foules also þat rostyd schyne be  
 On diverse manere in her degré;  
 And kostyf of motone, þat I wele knaw,  
 Enbrochyd shal be, by ryȝt gode law;

<sup>1</sup> a raised crust.

<sup>2</sup> stalks.

<sup>3</sup> attend.

And also fysshe pou schalle enbroche,  
 As porpays þat swymmes by þo see roche;  
 Þerfore I telle þou now, I rede,  
 What schalle rost with neck and hede.

---

*For þe crane.*

Þo crane schalle fyrst enarmed be,  
 Scalde and pulde ful warlé,  
 Draȝun at þo syde as wodcockis,  
 With legges al hole he rostyd is;  
 Abowte þo brothe þo necke pou cralle<sup>1</sup>,  
 Put in þo bylle at coler pou schalle;  
 Enarme hym forthe as hit is tolde  
 Before, and serve þys crane bolde.

---

*For heroun rostyd.*

Þe heroun is slayn, as have I sene;  
 Þe herte oute pyke alle bydene,  
 Under þe lyft wyng þo neck bone steke,  
 Devoyded, as men me tolde meke;  
 Þenne under þo wyng þo skyn pou cralle<sup>1</sup>,  
 Pyt in þo bylle at coler pou schalle.

---

*For wodcock, snyȝt and curlue.*

To wodcok, snype, curlue also,  
 Þe betore in fere with hom schalle goo;  
 Alle schun be draȝun, Syr, at þo syde,  
 And honestly rostyd with outene pryde,  
 With neck and hede suande in fere,  
 Þo bylle put purghe þo þeȝes sere;  
 On alle pese fowles þo legges schune bene,  
 Summe cralled<sup>2</sup>, sun streȝt, as I have sene.  
 And gret as heroun rostyd schalle be,  
 Þat a knyȝt is called for gentloré,

<sup>1</sup> bend. curl.

<sup>2</sup> bent, curled.

A capone also pat comyn is,  
 Þo pecok wyth his tayle so have I blys,  
 Þo fesaunt kok, but not þo henne;  
 Þus have I lurnet at gentil men;  
 Alle oper foles pat swymmen in flode,  
 Þat schun be rostyd, Syr, by þo rode,  
 With outen necke or hede, I trowe,  
 And oper smalle bryddes, pat I wele knaw,  
 As osel, smityng, laveroc gray<sup>1</sup>,  
 Pertryk, werkock, I dayr wele say;  
 Þo kormorount schalle rost iwys,  
 With þo bylle opone for grete koyntes.

---

*For pygges farsyd.*

Take swongen<sup>2</sup> eyrene and floure þer to,  
 And powder of peper er pou more do;  
 Blend alle togeder and salt þerwith;  
 Coloure hit with safrone, so have pou blythe;  
 Put alle in body of þo pygge,  
 Rost hit on broche of irne bygge  
 Enfarsed; þo cle<sup>3</sup> of pygge schalle be  
 Festened in þe cheke so mot pou þe;  
 Þo hender legges enoynt<sup>4</sup> pou schalle,  
 Þo cles by þo sydes pou festun withalle.

---

*For fraunche mele.*

Take swongene<sup>2</sup> eyrene in bassyne clene,  
 And kreme of mylke pat is so schene,  
 And myyd bred, pou put þer to,  
 And powder of peper er pou more do;  
 Coloure hit with safrone in hast,  
 And kremelyd sewet of schepe on last,  
 And fylle þy bagge pat is so gode,  
 And sew hit fast, Syr, for þo rode;

<sup>1</sup> Perhaps we should here read: 'As osel snite and laveroc gray' i. e. the blackbird, snipe and lark.   <sup>2</sup> beaten up.   <sup>3</sup> claw.   <sup>4</sup> enioynt?



Whenne hit is soþun, þou schalt hit leche,  
And broyle hyt on gredel, as I þe teche.

---

*For bours.*

Take porke and gese, hew hom þou schalle  
On gobetes, with powder of peper withalle;  
Hom sethe in pot þat is so clene,  
With oute any water, with salt, I wene;  
Fro Martyn messe to gode tyde evyne,  
Þys mete wylle serve, þou may me lene,  
At dyner or soper, if þat hit nede;  
Þou take gode ale, þat is not quede<sup>1</sup>,  
Þer in þou boyle þo forsayde mete  
Þo more worship þou may gete.

---

*For poume dorrys.*

Take porke and grynde hit rawe, I kenne,  
Temper hit with swongen<sup>2</sup> egges; penne  
Kast powder to make hit on a balle;  
In playand<sup>3</sup> water þou kast hit schalle  
To harden, þenne up þou take,  
Enbroche hit fayre for goddes sake.  
Endore hit with ʒolkes of egges þen  
With a fedyr at fyre, as I þe kenne;  
Bothe grene and rede þow may hit make  
With iuse of herb; I undertake;  
Halde under a dysse þat noȝt be lost,  
More honest hit is as þou wele wost.

---

*Hasteletes on fysshe day.*

Take fyggus quartle, and raysyns, þo  
Hole dates, almondes, rine hom also  
On broche of irne, and rost hom sone;  
Endore hom with ʒolkes of egges anone.

---

<sup>1</sup> bad.

<sup>2</sup> beaten up.

<sup>3</sup> boiling.

Here endys oure hastere pat I of spake;  
 To speke of bakun mete I wolde clake,  
 For lamprays, darials and flaunes also,  
 And oper metes mony and moo.

---

*For lamprays bakun.*

Fyrst scalde py lamprays fayre and wele,  
 As I tolde byfore, so have pou cele;  
 Sopun, rere a cofyne of flowre so fre,  
 Rolle in po lampray, as hit may be;  
 Take mynsud onyons per to, gode wonne,  
 But fyrst take powder of peper, anon  
 Of maces, cloves and graynys also,  
 And dates al hole pou take perto,  
 Poure rede wyne perto pou schalle,  
 Coloure hit with safrone and closen alle.  
 In myddes po lydde an tuel<sup>1</sup> pou make,  
 Set hit in po ovyn for to bake;  
 ðete take hit oute, fede hit with wyne,  
 Lay on po tuel a past fulle fyne,  
 And bake hit forthe, as I pe kenne,  
 To serve in sale before gode menne.

---

*For darials.*

Take creme of almonde mylke iwys,  
 And zolkes of eyren, so have pou blys,  
 And make a batere pat is ful gode,  
 And rere a cofyne with mylde mode;  
 And sethe a mawdelarde<sup>2</sup>, pat fat is penne,  
 And cut in peses, as I pe kenne;  
 Square as dises pou shalt hit make,  
 Kast hit in batere, and powder pou take  
 Of gynger, of kanel, pat gode is, po  
 Enfors hit wele er pou more do,

<sup>1</sup> an opening.

<sup>2</sup> a mallard, the wild drake.

And loke py cofyne be hardened wele,  
 Powre in py batere, so have pou cele,  
 With a disshe hit florysshe pou may,  
 With blanchyd almondes, as I þe say.

---

*For flaunes.*

Take new chese and grynde hit fayre,  
 In mortar with egges, with out dysware;  
 Put powder per to of sugur, I say,  
 Coloure hit with safrone ful wele pou may;  
 Put hit in cofyns þat bene fayre,  
 And bake hit forthe, I þe pray.

---

*For custanes.*

Grynde porke, brek eyren þer to anon,  
 With powder of peper er pou more done;  
 Put hit in cofyn, þat harde is bake,  
 And þolke of egge þen shalt pou take,  
 That harde is soþun, lay in to po top  
 As hit were a gyldene knop.

---

*For risshens.*

Take grounden porke þat soþun hase bene  
 With peper and swongen egges clene;  
 Put berme þer to, I undertake,  
 As tome<sup>1</sup> as belle hit wille hit make;  
 Lay hit in a roller as sparlyng fysshe,  
 Frye hit in grece, lay hit in dysshe.

---

*For freture.*

With egges and floure in batere pou make,  
 Put berme per to, I undertake;

<sup>1</sup> light.

Coloure hit with safrone er pou more do;  
 Take powder of peper and cast per to,  
 Kerve appuls overtwert and cast perin,  
 Frye hom in grece, no more ne mynne.

---

*Crustate of flesshe.*

Take peiuns and smalle chekuns with alle  
 And oper smale bryddes, and hew hom smalle;  
 And sethe hom alle togedur poo  
 In brothe and in white grece, also  
 In verius, and do per to safrone;  
 Fyrst make a fole<sup>1</sup> trap<sup>2</sup> pou mun,  
 Pynche hym, cowche<sup>3</sup> hym py flesshe perby;  
 Kast perin raysyns of corouns forthy,  
 And powder dowce and salt gode won;  
 Breke eyren and streyne hom thorowghe a clothe anone,  
 And swyng py sewe perwyth penne,  
 And helde hit onne pe flesshe I kenne,  
 And kover py trap and hele hit wele,  
 And serve hit forthe, Syr, at pe mele.

---

*Loysyns.*

In erthen pot put brothe for hast;  
 Take floure of payndemayn, and make py past  
 With water, per of py fele pou make  
 With a roller, and drye hit, I undurtake  
 Aꝥayne po sonne pat hit be harde;  
 Kast perin brothe and make rewarde;  
 To sethe hom take rawe chese anone  
 And grate hit in disshes mony on  
 With powder dowce; and lay per in  
 Py loseyns abofe pe chese with wynne,  
 And powder on last spryngil hit pou may;  
 Pose loysyns er harde to make in fay.

---

<sup>1</sup> a thin paste made of flour and water. <sup>2</sup> a dish or pie. <sup>3</sup> lay, place.

*Tartlotes.*

Take porke sothun, and grynde hit wele  
 With safroune, and medel hit ylkadel  
 With egges and raysyns of corouns; þo  
 Take powder and salt, and do þerto;  
 Make a fole of doghe, and close þis fast,  
 This flesshe þat hewene was opon þo last  
 Kover hit with lyddes, and pynche hit fayre,  
 Korven in þe myddes two loyseyns a payr,  
 Set hit with fryed almondes sere,  
 And coloure þe past with safroune dere,  
 And bake hit forthe, as I þe kenne,  
 And set in sale before gode menne.

---

*Chewetes on fysshe day.*

Take turbut, haddok, and gode codlyng,  
 Hacke hit, sethe hit, with owte lesyng,  
 And grynde hit smale, do dates þerto  
 Igroundene, and raysyns and prunus also,  
 With gode powder and salt on last;  
 Make a cofyne, close hit fast,  
 Frye hit in oyle, sethe hit þou schalle  
 And sugur and wyne ryȝt gode with alle.

---

*Chewetes on flesshe daye.*

Take lyver of porke and kerve hit smalle,  
 As to a pye be hewen hit schalle,  
 And hennes þerwith do alle in a panne,  
 And frye hit wele as þou wele kanne;  
 Make a cofyne as to smalle pye,  
 Do þat þerin; and ȝolkes þerby  
 Of harde egges sothun, and eke þou take  
 Powder of gynger and salt to bake;  
 Kerve hit and frye hit in grece ful gode,  
 Wele pynchyd serve on last by þo rode,

Here endes oure cure, pat I of spake,  
 Of potage, hasteletes, and mete [ibake]  
 And sawce per to, with oute lesyng,  
 Cryst mot our sowles to hevene bryng.

---

Explicit hic quartus passus.

---

Of petecure I wylle preche;  
 What falles per to þow wylle I teche;  
 Fore pore menne pys crafte is tolde  
 Pat mowon not have spysory, as pay wolde;  
 For hit is nede to gode, to ken men gode  
 As wele þe pore as ryche by þo rode;  
 Þerfore to telle you I am set,  
 Fyrst what herbþ, with owtene let,  
 Ben gode to potage I wolle þow lere;  
 Þou take þe crop of þo rede brere,  
 Rede nettel crop, and avans also,  
 Þo prymrol, violet, þou take þerto  
 Town cresses, and cresses pat growene in flode,  
 Clarray saveray and tyme gode wone,  
 Persoley, wortes, oper herbþ mony wone;  
 Alle þese erbs þou noþt forsake,  
 But lest of prymrol þou shalle take.  
 Rede cole hanè parte of potage is,  
 Fro Iuny to Sayn Iame tyde, iwys,  
 Þenne leve his stade to Myþellis eve,  
 And þen bygynnys hit to releve;  
 Þen poroughe þe wyntur his curse schal holde,  
 Neghe lentone seson pat porray be bolde.

---

*For stondand fygnade.*

Fyrst play <sup>1</sup> py water with hony and salt,  
 Grynde blanchyd almondes I wot þou schalle;  
 Þurghe a streynour þou shalt hom streyne,  
 With þe same water pat is so clene.

<sup>1</sup> boil.

In sum of þe water stepe þou schalle  
 Whyte brede crustes to alye hit with alle;  
 Þenne take figgus and grynde hom wele,  
 Put hom in pot so have þou cele;  
 Þen take brede, with mylke hit streyne  
 Of almondes þat be white and clene;  
 Cast in þo fyggus þat ar igrynde  
 With powder of peper þat is þo kynde,  
 And powder of canel; in grete lordys house  
 With sugur or hony þou may hit dowce;  
 Þen take almondes cloven in twen,  
 Þat fryid ar with oyle, and set with wyn  
 Þy disshe, and florysshe hit þou myȝt  
 With powder of gynger þat is so bryȝt,  
 And serve hit forthe as I spake thenne  
 And set hit in sale before gode menne.

---

*For sirup.*

Take befe and sklice hit fayre and thynne,  
 Of þo luddock<sup>1</sup> with owte or ellis with in;  
 Take mynsud onyouns, and powder also  
 Of peper, and suet and befe þerto  
 And cast þeron, rolle hit wele,  
 Enbroche hit overtwert, so have þou cele;  
 And rost hit browne as I þe kenne,  
 And take brothe of fresshe flesshe þenne,  
 And alye hit with bred er þou more do,  
 And mynsud onyons þou cast þer to,  
 With powder of peper and clowes in fere;  
 Boyle alle togeder, as I þe lere,  
 Þenne boylyd blode take þou shalle;  
 Strene hit þorowghe clothe, colour hit withalle;  
 Þenne take þy rost, and sklyce hit clene  
 In þe lengethe of a fynger; boyle hit by dene  
 In þe same sewe; serve hit þou may  
 In a disshe togedur I say.

---

<sup>1</sup> loins.

*For Tuskyne.*

Take raw porke and hew hit smalle,  
 And grynde in a mortar; temper hit pou schalle  
 With swongen egges, but not to pynne;  
 In gryndyng, put powder of peper withinne,  
 Penne pis flessch take up in py honde,  
 And rolle hit on balles, I undurstonde,  
 In gretnes of crabbes; I harde say  
 In boylande water pou kast hom may.  
 To harden pen take hom oute to cole,  
 And play fresshe brothe fayre and wele;  
 Per in cast persoley, ysop, saveray,  
 Pat smalle is hakked by any way.  
 Alye hit with flour or brede for py,  
 Coloure hit with safroun for pe maystré;  
 Cast powder of peper and clawes per to,  
 And take py balles or pou more do,  
 And put per in; boyle alle in fere  
 And serve hit forthe for tuskyne dere.

*For blaunchyd porray.*

Take thykke mylke of almondes dere  
 And heke<sup>1</sup> hedes pou take with stalk in fere,  
 Pat is in peses pou stryke;  
 Put alle in pot, alye hit ilyke  
 With a lytel floure, and serve hit penne  
 Wele sopun, in sale, before gode menne.

*Porry of white pese.*

Take white pese and wasshe hom wele;  
 Put hom in pot, so have pou cele,  
 With water; and ere po fyrst boylyng  
 Pou katche hom doune with oute lesyng;

<sup>1</sup> leke?



Trendel hom in platerre and pyke hom clene,  
 Devoyde þo worme-etone alle bydene,  
 In fressh water pou schalt hom caste,  
 And boyle hom wyle þat þey breste;  
 So sethe hom forthe al by dene,  
 Quylle þay be boylde fayre and clene;  
 Þen take þat brothe, and put þer to  
 Mynsyd onyons, with powder also  
 Of peper, coloure hit with gode safroune,  
 And put þer to a lytel porc[i]oun  
 Of ale, and sethe hit ryȝt wele, þenne  
 After cut crust of bred I kenne,  
 Sware as dyse and put þerto;  
 Gyf hit a boylyng, no more ne myn,  
 And serve hit forthe in to þe halle,  
 Þese oper pese ȝit make þou shalle.

---

*For white pese after porray.*

Take boyled water wyth honey swete,  
 Sethe in þy pesone þat ben so sete,  
 While þat þey lie be hom selfe pere  
 With mysud onyons and no more,  
 To serve on fysshe day with grāppays,  
 With sele fysshe or ellis with porpays,  
 Opone fyssh dayes ȝif þat hit falle,  
 Þus sethe þy pese I wot þou schalle;  
 Temper hom in brothe of bacun clene  
 And kepe þe gravé hit be not sene;  
 ȝif þay ben harde and wynnot alye  
 Brysse hom or strene hom, Sir, wyturlye;  
 Thre leches of bacun lay þou mot  
 In brothe; and serve fulle wele þou wot  
 With þy pese, þat sopun ar wele,  
 To ete þerwith, so have þou cele.

---

*For Gray pese.*

Fyrst stepe þy pese over þe nyzt,  
 And trendel hom clene, and fayre hom dyzt.  
 Sethe hom in water; and brothe þou take  
 Of bacun, and fresshe bre þou nozt forsake;  
 Summe men hom lofe alyed wyle  
 With floure and summe with never a dele;  
 Þese pese with bacun eten may be  
 As þo whyzt pese were, so mot I þe.  
 But þo white with powder of peper þo  
 Moun be forsyd with ale þer to.

---

*For kole.*

Take fresshe brothe of motene clene,  
 Of vele and porke al by dene;  
 Hakke smalle þy wortis and persyl, þo  
 When þat hit boyls, cast hom þerto,  
 Do a lite grotes þy wortis amang  
 And sethe hom forthe I undurstande.  
 Ȝif þou have salt flesshe sethand I wot,  
 Take a fresshe pece oute of þo pot,  
 And sethe by þo self, as I þe kenne;  
 Take up, put in þy wortis þenne,  
 In þe mene whyle gode gravé þou gete  
 To florisshe þy wortis at þo last hete.

---

*For mustul bre.*

Fyrst sethe þy mustuls quyl shel of lepe  
 In water, and þerof summe kepe;  
 Þer in þou stepe white brede fayre,  
 Þo remunaunde þou kepe with oute disware;  
 And voyde þy groundyngus for sonde;  
 Pyke clene þy mustuls, wasshe hom with honde,  
 Sett hom besyde þy brede þou bray,  
 Take mysud onyons, and powdur I say

Of peper, and cast þy bre into;  
 Color hit with safroune er þou more do,  
 And sethe hit wele; alye hit þenne  
 With þy forsayde brède, as I þe kenne,  
 Al hole do in þy mustuls þore  
 And serve hit forthe with outyn more.

---

*For porray of mustuls.*

Take mustul brothe, as I say þe,  
 And grynd þy lecus in morter fre,  
 With a lite<sup>1</sup> grottes put hom þer in  
 And sethe hom wele, no more no myn;  
 But grynde þy mustuls and put þer to  
 And sethe alle up, now hase þou do.

---

*For gruel of fors.*

Fyrst take porke, wele þou hit sethe  
 With otene grottes, þat ben so smethe;  
 Whenne hit begynnes wele to alye,  
 Þou save of þe þynnest brothe þer by  
 To streyne þy gruel, alle and summe;  
 But furst take oute þy porke þou mun  
 And hak hit smal and grynde hit clene;  
 Cast hit to þo gruel þat streyned bene,  
 Colour hit with safroune and sethe hit wele;  
 For gruel of force serve hom at mele.

---

*For Ioutes.*

Take most of cole, borage<sup>2</sup>, persyl,  
 Of pluntre leves, þou take þer tyl,  
 Redde nettel crop and malues grene,  
 Rede brere croppes, and avans goode,  
 A lytel nept violet by þo rode,

<sup>1</sup> little.

<sup>2</sup> lovage?

And lest of prymrol levus pou take,  
 Sethe hom in water for goddes sake;  
 Penne take hom up, presse oute pou shalle  
 Pe water, and hakke pese erbs alle  
 And grynd hom in a mortar schene  
 With grotene; and sethe hom thyk by dene  
 In fresshe brothe, as I þe kenne;  
 Take sklyset, enbawdet <sup>1</sup> penne  
 Besyde on platerre pou shalt hit lay  
 To be cut and eten with ioutes in fay.

---

*For capons in erbis.*

Fyrst stop py capone with saveray,  
 With persyl, a lytil ysope I say;  
 Pen take po neck, avoyde pe bone;  
 And make a puddyng per of anon  
 With an egge and myed bred also,  
 With hakked lyver and hert per to,  
 With powder of peper and safroune; þen  
 Sew fast po bylle grete ende, I ken;  
 Pen sethe py capone, as I þe say,  
 With persoley, sauge, ysope, saveray,  
 A litel nep, brisse hom in hast  
 And wrythe itwen; in hom pou cast  
 With sklices of bacon, enbrawdret here,  
 And colour py brothe with safrone dere.  
 When hit is soþun, in disshe hit lay  
 Po bacon po neck besyde in fay.  
 Take grounden safron temperid with ale,  
 To florysshe py capone with syder pou shalle,  
 Lyande in dysshe, and serve hym penne,  
 Set hym in sale before goode menne.

---

*For oper ioutes.*

Take cole and strype hom porowghe pi honde  
 And do away po rybbys I undurstonde;

<sup>1</sup> enbrawdret?

In fat bre fresshe of befe I wene,  
 Pay schalle be soþun ful thykk by dene.

---

*For hongre cole.*

Hakke py kole wel grete I trow,  
 Sethe hom in water ful thyke I thrawe<sup>1</sup>;  
 Þen take hom up; presse a non  
 Þe water of hom, er þou more done;  
 In dysshe hom hakke togeder þen  
 With buttur, to serve before gode men.

---

*For henne in brothe.*

Take, sethe py henne and kut her wele  
 On gobbettes, save alrons<sup>2</sup> and þe pestle<sup>3</sup>;  
 Sethe thritté egges harde also,  
 And hakke þe white and cast þer to  
 In pot, with mysud onyonus gode;  
 First stepe py brede of whete by þe rode,  
 In þe same brothe besyde to lye  
 Þy sewe, in put powder of peper þer by  
 Of clowes, of gynger þer to þou take,  
 Coloure hit with safrone for goddes sake;  
 Do fyve ʒolkes in on disshe, þenne  
 Thre gobbettis of flesshe als of þat henne;  
 Poure on þat sewe þat first was dyȝt,  
 To serve in sale by ful gode ryȝt.

---

*For comyne sewe.*

Ȝiff þou wylle make a comyne sew,  
 Vele and motun and porke þou hew  
 On smalle gobettis; put hom in pot  
 With mysud onyouns, ful wele I wot,  
 And powder of Peper þou kast þerto;  
 Coloure hit with safrone or þou more do,

<sup>1</sup> crawe?

<sup>2</sup> pinions of the wings.

<sup>3</sup> legs.

And drawe alyoure of browne crust eke  
 To alye pis sew pat is so meke.

---

*For a tansy cake.*

Breke egges in bassyn and swyng hem sone,  
 Do powder of peper per to anone;  
 Pen grynde tansy, po iuse owte wrynge,  
 To blynde with po egges with owte lesyng.  
 In pan or skelet pou shalt hit frye,  
 In buttur wele skymmet wyturly,  
 Or white grece pou make take per to,  
 Geder hit on a cake, penne hase pou do,  
 With platere of tre, and frye hit browne.  
 On brode leches serve hit pou schalle,  
 With fraunche mele or oper metis with alle.

---

*For a froyse.*

Sethe porke or vele and hew hit smalle,  
 Take swongen egges and hew with alle;  
 Frye hom in buttur in panne sone  
 And styr hit wele, pen hase pou done.  
 With trowztes on pe same aray,  
 Wele sopun and hakked, tesyd in fay,  
 And frye hom in buttur, as I pe kenne,  
 To serve on fysshe day before gode men.

---

*For a brothe of elys.*

Fyrst flyghe pyn elys, in pese hom smyte,  
 Put hom in pot, pagh pay ben lyte,  
 With clene water; pen take pou schalle  
 Alle powder of peper, coloure hit with alle  
 With safroune and alyed penne  
 With floure, and cast alle in, I kenne,  
 At pe fyrst boylyng pat may falle  
 Soth hote, and serve hit in to pe halle.

---

*For a pye.*

Fyrst sly þy capon over þo nyȝht,  
 Plump hym in water wher he is dyȝt,  
 Alle wallande hote anon take oute  
 Þo capone to drye, with outen dowte;  
 Þy stuffe of fressh befe mynse þou schalle  
 With wyne or verius or salt with alle,  
 To temper þat stuffe, and suet take þen  
 Of þe same befe hakked I ken,  
 That suet þou coloure wiþ safroune wele  
 In a dysshe by hit selfe, as I þe telle<sup>1</sup>;  
 Þen lay þy capon in coffyn fyne,  
 A mawdelarde perby and wodcockys twyne,  
 Put in þy stuffe er þou more done,  
 With an hen egge ȝolkes set hit anon,  
 Þen take þy suet þat coloured was wele,  
 Mynge hit above, so have þou cele;  
 Þen coloure þy capon with safroune, dore  
 With a feder, with a fayre feder, as I þe lore,  
 Sethyne, with clovyn dates ryȝt,  
 With maces and quibibis he shalle be dyȝt;  
 Cloves and graynys þou take þer to  
 And raysyns of corauns forȝete not; þo  
 Close on þy lyd and pynche hym þen,  
 And bake hym forthe, as I þe ken.

*For a cawdel.*

Breke ten egges in cup fulle fayre,  
 Do away þe white with oute diswayre;  
 Þo strenne also þou put away  
 And swyng þy ȝolkes with sponne I þe say;  
 Þen mynge hom wele with gode ale,  
 A cup fulle large take þou schalle,  
 Set hit on fyre, styr hit, I telle,  
 Bewar þer with þat hit never welle;  
 Ȝif þou cast salt þer to, iwys  
 Þou marres alle, so have I blis.

<sup>1</sup> The MS. reads "as I telle þe".

At þo fyrst assay þou take hit doun,  
 When hit wolde welle, þys caudel broun,  
 Ȝif þat hit welle, as may be falle,  
 Þus helpe hit þen I wot þou schalle;  
 Storve myed wastel with colde ale þen,  
 And cast þer to, sethe hit I ken.

---

*For sawce gynger.*

Fyrst stepe þy brede, þat white is bake,  
 And verius or venegur I undertake;  
 Þen drawghe hit þorowghe a streynour fyne,  
 Coloure hit with safroune, and cast þer in  
 Powder of gynger inoȝht, and salt,  
 Or ellys coloure hit nouȝt þou schalt;  
 For grete lordis þou schalt take wyne  
 With safroune to þy sawce ful fyne.

---

*For wesels.*

Fyrst grynde porke, temper in fere  
 With egges and powder of peper dere,  
 And powder of canel þou put þer to,  
 In chapon necke þou close hit þo,  
 Or elles in paunche of grys hit pyt,  
 And rost hit wele, and þen dore hit  
 With oute, with batere of egges and floure,  
 To serve in sale or ellys in boure.

---

*For hagese.*

Þe hert of schepe, þe nere<sup>1</sup> þou take,  
 Þo bowel nouȝt þou shalle forsake,  
 On þe turbilen made, and boyled wele,  
 Hacke alle togeder with gode persole,  
 Isop, saveray, þou schalle take þen,  
 And suet of schepe take in, I ken,  
 With powder of peper and egges gode wonne,

<sup>1</sup> the kidneys.



And sethe hit wele and serve hit penne,  
 Loke hit be saltyd for gode menne.  
 In wyntur tyme when erbs ben gode,  
 Take powder of hom I wot in dede,  
 As saveray, mynt and tyme, fulle gode,  
 Isop and sauge I wot by þe rode.

---

*For seke menne.*

Ale bre<sup>1</sup> þus make þou schalle,  
 With grotes and safrone and good ale.  
 Take playd water with hony, I wote,  
 For water gruel made with grote;  
 Melle white brede in dysshes aboute,  
 Powre in wellyd mylke, with outen doute,  
 Þat called is mylke soppys in serves  
 For Satyrday at nyȝt, so have [I] blys.  
 Ȝet sugurt soppes I nyl forȝete,  
 Þou tost shyves of gode manchete,  
 Enbene hom with wyne on both syde; þenne  
 Sawce hom with sugur inoȝhe I kenne.

---

*For sethe ray.*

Take ote, strey and draghe hit clene,  
 Couch hit in a panne with water by dene;  
 Cast salt þer to, ley in py ray,  
 And set hit forthe as I þe say:  
 Then take hit oute, þo skyn away,  
 Souse hit in ale, and salt, I pray;  
 When hit is colde, ete hit þou may  
 With lyver and garlek, þat samen are dyȝht.

---

*Oystere in browet.*

Take and schole hom and sethe hom in clene water;  
 Grynde peper and safroun with brede and ale, temper hit

<sup>1</sup> Alebery, caudle, warm broth, [Cotgrave] = ale broth.

Up with þe same brothe, and do þe oysters þer in, and  
Leth hit boyle and cast salt þer in and messe hit forthe.

---

*For a servise on fysshe day.*

Fyrst white pese and porray þou take,  
Cover þy white heryng for goddys sake;  
þen cover red heryng and set abufe,  
And mustard on heghe, for goddys lufe;  
þen cover salt salmon on hast,  
Salt ele þer wyth on þis course last.  
For þe secunde course, so god me glad,  
Take ryse and fletande fignade,  
þan salt fysshe and stok fysshe take þou schalle,  
For last of þis course, so fayre me falle.  
For þe iii cours sowpys dorre fyne,  
And also lampronus in galentyne,  
Bakun turbut and sawmon ibake  
Alle fresshe, and smalle fysshe þou take  
þer with, als trouzte, sperlynges <sup>1</sup> and menwus withal,  
And loches to hom sawce versance shal.

---

*For a servise on flesshe day.*

Fyrst wortes and salt befe þou shalle have,  
With capon in erbe þer to I crawe;  
For þo fyrst cours, no more þou take,  
But of þe secunde course now wylle I clake.  
Fyrst take in selle, þan gose anon,  
Bothe grys <sup>2</sup> and vele and rostyd motone;  
With gynger þo pigge eton shalle be,  
And sorel with þo moton so mot I þe.

---

*For anoþer maner of service on flesshe day.*

Take fyrst grete pyes and frumenté  
With venison, so mot I þe,

<sup>1</sup> the smelt.

<sup>2</sup> pork.

And rostyð capon, þen shal þou take,  
 Þys for þe fyrst cours, þou noȝht forsake;  
 Then fylets in galentine and mortrews eke  
 With rostyð befe and moton so meke,  
 And rosted vele and porke and grys;  
 And gose and gryce for secunde be wyse,  
 For the thrydde cours, now take shall  
 Cawdel ferre, stued mawdelarde with alle,  
 Then tarts and daryels and custan dere,  
 Rysshene and pome dorres, and frutur in fere,  
 Thenne rosted mawlarde and cele þer to,  
 With wodcoke and oper smalle bryddys inow.  
 Of servis tel þou no more I wylle,  
 For a comyne fest at home be skylle.

---

*For a comyn rewle in cure.*

Now tas þys for a rewle fulle gode,  
 All hole futed fuylle in flud  
 Gose before, and ay þou take  
 Þo grettis fyrst, savun gose and drake,  
 Bothe of towne and of toper,  
 Also bakyn mete, my der brother,  
 And most daynté, come byhynde:  
 Þys is a rewle mad in kynde.

Explicit Liber cure Cocorum.

---

## INDEX OF WORDS, DISHES &amp;c.

- A, 6, 'and'.  
 Afyne, 12, 'finely'.  
 Ale bre, 55, 'ale broth'.  
 Aliour, 20, 49, 'a mixture'.  
 Alye, 11, 22, 34, 47, 49, 'to mix'.  
 Alrons, 49, 'the pinions of the wing'.  
 Amydone, 7.  
 Annes, 11.  
 Anykyns, } 33, 5, 'any kind of'.  
 Anykyn, }  
 An, 5, 'and'.  
 Augrym, 1, 'a table'.  
 Avans, 47, 'the herb harefoot'.  
 Avoyde, 48, 'to take away'.  
 Aȝt, 27, 'eight'.
- Batere, 38, 52, 'a batter'.  
 Batte, 22, 'hasty'.  
 Berme, 39, 'yeast'.  
 Betore, 35, 'bittern'.  
 Blend, 36, }  
 Blonde, 24, } 'to mix'.  
 Blynde, 50, }  
 Blanc Maungere of fysshe, 19.  
 Blanchyd Mortrews, 13.  
 Blaunche sawce for capons, 28.  
 Blonc Manger, 9.  
 Blonke desore, 12.  
 Boure achamber, 52.  
 Bours, 37.  
 Braune, 12, }  
 Brawne, 26, } 'flesh'.  
 Bre, 17, 'broth'.
- Brend, 10, 'burnt'.  
 Brere, 42, 'briar'.  
 Brest, 7, 'burst'.  
 Brethe, 19, 'steam'.  
 Breuet de almonde, 12.  
 Brewet, }  
 Browet, } 12, 25, 'potage, broth'.  
 Broch, 16, 26, 36, 37, 'a spit, to put on the spit'.  
 Brost, }  
 Brostene, } 19, 'burst'.  
 Brothe of Elys, 50.  
 Bruys, 19, 'brewis, broth'.  
 Brys, 7, 'to bruise'.  
 Bucnade, 12.  
 Buttur of Almonde Mylke, 15.
- Canel, 26, 'cinnamon'.  
 Capons, 48.  
 Capons in Cassolyce, 26.  
 Capons in erbis, 48.  
 Capons in Covisyte, 24.  
 Cawdel, 51.  
 Cawdel dalmone, 15.  
 Cele, 12, 'happiness, bliss'.  
 Charioure, 19, 'a dish'.  
 Charlet, 11.  
 Charlet icoloured, 11.  
 Chawdewyne de boyce, 25.  
 Chekyns in browet, 22.  
 Chekyns in Cretene, 8.  
 Chekyns in Cawdel, 23.  
 Chewetes on fysshe day, 41.  
 Chewetes on flesshe day, 41.

- Cle, 24, 'a claw'.  
 Clake, 54, 'to talk'.  
 Clow, }  
 Claw, } 17, 43, 'a clove'.  
 Cofyne, 34, 39, 41, 'a raised crust'.  
 Coke, 17, 'a cook'.  
 Cole (Honge), 49.  
 Comfet (= Confeit), 11, 'a sweet-  
 meat'.  
 Compost, 18.  
 Conyng, 8, 'a rabbit'.  
 Conyngus in Cyne, 20.  
 Conyngus in gravé, 8.  
 Corauns, 16, 'currants'.  
 Cowche, }  
 Couch, } 40, 53, 'to lay, place'.  
 Cralle, 35, 'to bend, curl'.  
 Crane (rostyd), 35.  
 Crawe, 54, 'to crave'.  
 Crud, 13, 'curd'.  
 Crustate of flesshe, 40.  
 Cure, 2, 'cookery'.  
 Custane, 40.  
 Cyne, 19.  
  
 Dariels, 38.  
 Devoyde, 35, 'take away'.  
 Digges, 10, 'ducks'.  
 Disware, 25, 51, 'doubt'.  
 Doghe, 41, 'dough'.  
 Dore, 50, 52, 'to varnish'.  
 Dowce, 7, 43, 'to sweeten'.  
 Drazun, }  
 Drawe, } 35, 'to remove the entrails'.  
 Draw, 13, 'to strain'.  
 Dressore, 19, 20, 'cupboard'.  
 Droppyng, 31, 'dripping'.  
 Dy?t, 47, 'prepared'.  
  
 Elys (broth of), 50.  
 Enarm, 29, 35, 'to lard'.  
 Ebene, 26, 27, 'to baste'.  
 Enbrawdēt, 48, 'to border'.  
 Embroche, 34, 35, 37, 43, 'to put  
 on the spit'.  
  
 Endore, 36, 37, 'to varnish'.  
 Enfarse, }  
 Enfors, } 36, 'to stuff'.  
 Eyren, 7, 11, 'eggs'.  
  
 Farse, 26, 'to stuff'.  
 Farsure, 26, 'a stuffing'.  
 Fay, 50, 'truth'.  
 Feder, 51, 'a feather'.  
 Fele, 40, 'a paste'.  
 Fere, 2, 35, as *in fere*, 'together,  
 in company'.  
 Festened, 36, 'fastened'.  
 Fesawantes and Pertryks (to boil), 23.  
 Filetus in Galentine, 31.  
 Flaunes, 39, 49.  
 Fletand, 54, 'flowing, thin'.  
 Florysshe, 9, 39, 'to decorate'.  
 Flud, 55, 'flood'.  
 Flyghe, 49, 'to flay'.  
 Fole (see fele), 41.  
 Fole, 36, 'fowl'.  
 Fors, 8, 31, 'to stuff'.  
 Fraunche Mele 36.  
 Freture, 39.  
 Fro, 1, 'from'.  
 Froyse, 50.  
 Frumenté, 7.  
 Frym, 5, 'strong'.  
 Fygnade (Stondande), 42.  
  
 Gad, 6, 'a goad'.  
 Galentyne, 30.  
 Galyngale, 8, 'sweet cyperus'.  
 Gar, 15, 'to force, make'.  
 Garlek, 53.  
 Gawncel (for the gose), 29.  
 Gelofer, 26, 'gillyflower'.  
 Gentloré, 35, 'courtesy, honour'.  
 Gose, 32, 'goose'.  
 Gose in a Hogge pot, 32, (i. e. in  
 a Hodge-podge).  
 Grappays, 45, 'the grampus'.  
 Gredel, 13, 37, 'a grediron'.  
 Gresse, 6, 'grass'.

- Grotene, 14, 48, 'grits'.  
 Groundynges, 46, 'grounds'.  
 Gruel of Almondes, 14.  
 Gruel of fors, 47.  
 Gruel of porke, 30.  
 Grys, 55, 69, 'pig, pork'.  
 Grythe (= graythe), 16, 'speed'.
- Hagese, 52.  
 Haldand, 18, 'holding'.  
 Hane (= ane), 'one'.  
 Harus in a browet, 21.  
 Harus in Cyne, 20.  
 Harus in a sewe, 21.  
 Harus in Pardolyse, 22.  
 Hasteler, 2, 'one who roasts meat'.  
 Hasteletes on fysshe day, 37, (Hasteletes, the inwards of a wild boar).  
 Hastery, 2, 'roasted meat'.  
 Heghe, 54, 'high'.  
 Helde, 23, 31, 'to pour over'.  
 Hele, 40, 'to cover'.  
 Heng, 15, 'to hang'.  
 Hennes in brewes, 22.  
 Hennes in gravé, 24.  
 Hennes in gauncel, 24.  
 Hennes in brothe, 49.  
 Herb; (to kepe over the wyntur), 34.  
 Heroun (rostyd), 35.  
 Herseve, 7, 'hairsieve'.  
 Hogge pot (= Hodge-podge), 32.  
 Hors, 23, 'rough'.  
 Huche, 33, 'chest, hutch'.  
 Hulle, 2, 7, 19, 'to cast off the shell, to shell'.
- Ilkadele, 41, 'each part'.  
 Ilyke, 32, 'alike'.  
 Imelle, 24, 'mixed'.  
 Inozhe, }  
 Inow, } 11, 50, 52, 'enough'.  
 Inoze, }  
 Ioutes, 15, 47, 48.  
 Ioutes de almonde, 15.
- Irne, 36, 'iron'.  
 Itwen, 48, 'in two'.  
 Iusselle, 11.  
 Iwys, 5, 'certainly, truly'.
- Kaudel Ferry 16.  
 Katche, 44, 'to take'.  
 Kele, 6, 10, 'to cool'.  
 Kelkes, 19, 'milt, roe'.  
 Kerve, }  
 Korve, } 6, 41, 'to cut'.  
 Kervelettes, 30.  
 Kest, 22, 'to cast'.  
 Kole, 46.  
 Koke, 13, 'cook'.  
 Kolys, 20.  
 Kostyf of motone, 34, 'breast of mutton'.  
 Kremelyd, 36, 'crumbled'.  
 Kydnere, 10, 'kidneys'.
- Lamprayes (in galentine), 25.  
 Lamprays (bakun), 38.  
 Lange de beof, 26.  
 Laveroc, 36, 'the lark'.  
 Leche, 13, 50, 'to cut in slices'.  
 Leche lardes, 13.  
 Lefe, 46, 'dear'.  
 Lene, 37, 'to grant'.  
 Levys, 21, 'believe'.  
 Loche, 54, 'a loach'.  
 Loysyns, 40.  
 Lovache, 18, 'lovage'.  
 Lite, }  
 Lyte, } 46, 47, 49, 'little, few'.  
 Luddock, 43, 'loins'.  
 Lue, 33, 'warm'.  
 Lumbardus Mustard, 30.  
 Lye, 8, 'to mix'.  
 Lyoure (best), 36.  
 Lyoure, 31, 32, 'a mixture'.  
 Lyne, 30, 'linen'.
- Male, 12, 'meal'.  
 Malt, 6, 'to melt'.

- Malues, 47.  
 Manchete, 53, 'fine wheaten bread'.  
 Mawdelarde, 38, } 'a mallard, the  
 Mawlarde, 55, } wild drake'.  
 Medel, 41, 'to mix'.  
 Melle, 53, 'to mix'.  
 Meng, 31, 'to mingle'.  
 Menske, 22, 'grace, favour'.  
 Menwus, 54, 'the minnow'.  
 Merke, 33, 'dark'.  
 Mesurlé, 48, 'moderately'.  
 Messe, 28, 'to serve'.  
 Mo, }  
 Moo, } 27, 38, 'more'.  
 Momene, 26.  
 Motone, 34, 'mutton'.  
 Mortrewes de chare, 9.  
 Mortrewes of fysshe, 29.  
 Mot, 'may, must'.  
 Mountenaunce, 26, 'amount, weight'.  
 Mun, 47, 'must'.  
 Mustel bre, 46.  
 Mydruv, 10, 'midriff'.  
 Myed, } 8, 11, 12, 48, 'minced,  
 Myud, } pounded, grated'.  
 Myn, }  
 Mynne, } 8, 22, 'less'.  
 Myng, 51, 'to mingle'.  
  
 Neghe, 42, 'near'.  
 Nep, 48, 'the herb cat-mint'.  
 Nere, 52, 'kidneys'.  
 Nesshe, 13, 33, 'soft'.  
 Neze, 34, 'nigh'.  
 Nombuls, 10.  
 Note, 25, 'nut'.  
 Nylle, 1, 'will not'.  
 Nys, 5, 'is not'.  
  
 Obles, 22, 'small cakes'.  
 On, p. 44, l. 7, 'in, into'.  
 Osel, 36, 'blackbird'.  
 Ote, 48, 53, 'oat'.  
 Other, 15, 'or'.  
 Overtwert, 40, 'across'.  
  
 Oystere in browet, 53.  
  
 Pasteler, 1, 'a maker of pastry'.  
 Payndemayn, 40.  
 Payre to injure, 34.  
 Peions istued, 14.  
 Peletre, 27, 'pellitory'.  
 Persole, 22, 23, }  
 Persyl, 46, } 'parsley'.  
 Pestle, 49, 'legs'.  
 Pese (gray), 46.  
 Pese (after porray), 45.  
 Petecure, 42.  
 Pigges in sawce, 31.  
 Pigges (farsyd), 36.  
 Playand, 37, 'boiling'.  
 Play, 7, 44, 42, 'to boil'.  
 Plump, 51, 'to plunge'.  
 Porpays, 35, Porpoise.  
 Porray (blaunchyd), 44.  
 Porray (of Mustuls), 47.  
 Porry (of white Pese), 44.  
 Posnet, 10, 32, 'a little pot'.  
 Potage, 42.  
 Potage of welkes, 17.  
 Potage of oysturs, 17.  
 Powme Dorrys, 37.  
 Prymrol, 42, 'primrose'.  
 Pur verde sawce, 27.  
 Pye, 54.  
 Pykulle, 30.  
  
 Quartle, 37, 'a quart'.  
 Quede, 37, 'bad'.  
 Quyl, 46, 'while'.  
 Quibibis, 16, 'Cubeb'.  
  
 Rape (A), 16.  
 Rasshe, 18, 'quick, swift'.  
 Ray (to sethe), 53.  
 Rede, 12, 'to advise'.  
 Reke, 6, 'to take care, attend'.  
 Remunande, 46, 'remainder'.  
 Rere, 34, 'to raise'.  
 Restyng, 33, 'becoming rancid'.

- Reward, 31, 'regard'.  
 Rine, 37, 'to run'.  
 Risshens, 39.  
 Roche, 35, 'rock'.  
 Roo in a sewe, 23.  
 Rose, 13.  
 Rose dalmoyne, 19.  
 Ryse, 16.  
  
 Safroun, 53.  
 Sale, 10, 'hall'.  
 Sammen, }  
 Samen, } 14, 33, 'together'.  
 Saveray, 44, 'the herb savory'.  
 Sawce (to make), 27.  
 Sawce camelyne, 30.  
 Sawce (blaunch for capons), 28.  
 Sawce (best for capons), 28.  
 Sawce (for cranes and herons), 29.  
 Sawce (gynger), 52.  
 Sawce (for mawdelardes rostyde), 27.  
 Sawce madame, 32.  
 Sawce (for Pekokys and pertrikis), 29.  
 Sawce (pur verde), 27.  
 Sawce sirer (for mawdelardus), 28.  
 Sawce (for vele and venysone), 28.  
 Sawnder, 13, 'sandal wood'.  
 Schale, 25, 30, 'to shell'.  
 Schale, 30, 'a shell'.  
 Schere, 13, 'to cut'.  
 Schyves, 3, 15, 17, 'slices'.  
 Schun, }  
 Schyn, } 29, 36, 'shall'.  
 Seke, 6, 'to plunge, soak'.  
 Seler, }  
 Selor, } 30, 33, 'a cellar'.  
 Selle, 34, 'seal'.  
 Self, 21, 'same'.  
 Sere, 'severally, several'.  
 Servise on fysshe day, }  
 Servise on flesshe day, } 54.  
 Sewe, 21, 43, 'potage, broth'.  
 Sirup, 42.  
 Sklice, 43, 48, 'a slice, to slice'.  
 Sleck, 6, 'to slake'.  
  
 Sly, 51, 'to kill'.  
 Sleze, 'clever, quick'.  
 Slyzte, 1, 'art, craft'.  
 Smethe, 50, 'smooth'.  
 Snite, }  
 Snyzt, } 35, 'snipe'.  
 Sorel, 54.  
 Sotelté, 5, 'device'.  
 Sothe, 5, 'truth'.  
 Sothyn, 5, 'boiling'.  
 Soward, 5, ? 'sow-like', or 'sourred',  
 of a sour disposition'.  
 Sowpus dorre, 14.  
 Sparlyng, }  
 Sperlyng, } 54, 'the smelt'.  
 Spryng, 7, 'to sprinkle'.  
 Spryngil, 40, 'to sprinkle'.  
 Spylle, 5, 'to destroy'.  
 Stine, 34, 'stint'.  
 Stondand, 14, 'thick'.  
 Stondand, 20, 'standing'.  
 Stop, 34, 'to stuff'.  
 Strene, 34, 'scum'.  
 Strene, 9, 45, }  
 Strey, 53, } 'to strain'.  
 Streyne, 43, }  
 Streynour, 16, 21, 51.  
 Stryke, 44, 'to cut'.  
 Suand, 35, 'following'.  
 Sumdele, 20, 'somewhat'.  
 Swongen, 36, 37, 'beaten up'.  
 Swyngge, 11, 'to beat up'.  
 Sye, }  
 Syle, } 7, 17, 'to drain, strain'.  
 Sythes, 6, 'times'.  
 Sythyn, 25, 'afterwards, then'.  
  
 Tansy cake, 50.  
 Tartlotes, 41.  
 Temper, 'to mix'.  
 Tenderon, 34, 'a stalk'.  
 Tent, 34, 'to attend'.  
 Tese, 9, 'to mince'.  
 Pagh, 5, 'though'.  
 Thandon (for wilde digges &c.), 10.



- The, 36, 'to prosper'.  
 Theȝe, 'thigh'.  
 Þo, 1, 'the'.  
 —, 11, 'then'.  
 Thrinne, 1, 'three'.  
 Thrydde, 55, 'third'.  
 Thurgh, 'through'.  
 Tome, 39, 'light, empty'.  
 Trap, 40, 'a dish'.  
 Tree, 50, 'wood'.  
 Trouȝte, 50, 54, 'trout'.  
 Tuel, 35, 'an opening'.  
 Turbilen, 52, ? Fr. *tourbillon*.  
 Tuskyn, 44.  
 Twynne, 10, 51, 'two'.  
 Tyl, 47, 'to'.
- Ughe, 33, 'to injure'.
- Venyson (to save fresshe over  
 þe ȝer), 33.  
 Venyson (to save fro restyng).  
 Viande de Cipur, 8.
- Wafrons, 22, 'cakes'.  
 Walle, 30, 'to boil'.  
 Warlé, 35, 'carefully'.  
 Wastelle, 9, 'fine white bread'.  
 Welle, 5, 6, 13, 'to boil'.  
 Werkok, 36, 'pheasant'.  
 Wodcock, &c., 36.  
 Won, 8, 40, 52, 'a quantity'.  
 Wortes, 43, 54, 'herbs'.  
 Wost, 'knowest'.  
 Wot, 5, 6, 'know'.  
 Wrythe, 48, 'break'.  
 Wyndo, 7, 'to winnow'.  
 Wynne, 5, 'will'.  
 Wynnot, 45, 'will not'.  
 Wyturly, 31, 'truly, certainly'.
- ȝet, 1, 'also'.  
 ȝif, 5, 'if'.  
 ȝolkes, 18, 'yolks'.  
 ȝoyng, 11, 'young'.  
 ȝow, 1, 'you'.  
 ȝyt, 5, 'yet'.

---

Note to page 5, line 23:—

“And welle on alle, and *lepe* in.”

The sense would seem to require that we should read:—

“And welle on alle, and noȝt *kepe* in.”

---



# THE PRICKE OF CONSCIENCE

(STIMULUS CONSCIENTIÆ)

---

## A NORTHUMBRIAN POEM

BY

RICHARD ROLLE DE HAMPOLE.

---

COPIED AND EDITED FROM MANUSCRIPTS IN THE LIBRARY OF THE  
BRITISH MUSEUM,

WITH

AN INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

RICHARD MORRIS,

AUTHOR OF "THE ETYMOLOGY OF LOCAL NAMES", EDITOR OF "LIBER CURE COCORUM",  
MEMBER OF THE COUNCIL OF THE PHILOLOGICAL SOCIETY.

PUBLISHED FOR THE PHILOLOGICAL SOCIETY

BY

A. ASHER & CO., BERLIN.

1863.

THE HISTORY OF THE UNITED STATES

BY CHARLES A. BEAN

VOLUME I

1776-1789

NEW YORK

1889

## P R E F A C E.

---

Among the manuscript-collections of the British Museum there are no less than ten copies of the 'Pricke of Conscience' and though all of them have been carefully examined for the purpose of obtaining a good text, yet one has seemed of so much greater philological value to the students of Old English literature than the others that I have made it the basis of the following text.—The ten copies, a description of which will be found in the printed catalogues of Manuscripts, are:—

Additional MSS., Nos. 11305, 22283;

Cottonian MS., Galba E. ix;

Harleian MSS., Nos. 106, 1731, 2377, 2394, 4196, 6923;

Lansdowne MS., No. 348.

The present volume is printed from the Cottonian MS., Galba E. ix, a fine folio volume of Northumbrian poetry, containing the romance of Ywaine and Gawaine, the Seven Sages, Minot's poems, a few short treatises on the deadly sins, shrift &c., the Gospel of Nichodemus, together with the Pricke of Conscience which forms the concluding portion of the manuscript.

My choice of this MS. in preference to the others has been influenced by the following considerations:—

1. The reputed author RICHARD ROLLE de Hampole more commonly called Hampole, lived in the priory of Hampole, four miles from Doncaster in Yorkshire. He was one of the most popular divines of the fourteenth century. Writing as he tells us he did for the *unlered and lewed*, it is not at all likely that he would have employed any other mode of communication than the

dialect of the district in which he lived; this as we well know was Northumbrian, the

‘Language of the Northin lede  
That can nan other Inglis rede’.<sup>1</sup>

2. Six manuscripts<sup>2</sup> out of the ten already enumerated are evidently transcriptions of a Northern copy adapted more or less skilfully to the southern, western and midland dialects. This is easily proved by the way in which the several transcribers have endeavoured to *translate* pure Northumbrian words into their own South-, West- and Midland-English.

One example must suffice to explain our meaning.—In the Cottonian manuscript Hampole speaks of the conception of man in the following terms:—

“He was consayved synfully  
Within his awen moder body,  
þar duellid man in a myrk dungeon,  
And in a foul sted of corupcion,  
Whar he had na other fode,  
Bot wlat som glet and *loper blode*.” (p. 13, l. 446—459.)

A north countryman would have known that *loper* (more commonly *loperd*, *lopered*) meant curdled, coagulated, but the word was evidently unknown in the south for instead of

“Bot wlat som glet and *loper blode*.”

Addit. MS. 11305 reads:—

“Bot lothsom glette and *filthede of blode*.”

The transcriber of MS. Y.<sup>3</sup> shows still more ingenuity in ren-

<sup>1</sup> Cursor Mundi (Northumbrian version) a MS. in the College of Physicians at Edinburgh, fol. 43 b, col. 2. Quoted by J. Small M. A. in *Metrical Homilies* p. xxi.

<sup>2</sup> Harl. MSS., Nos. 106, 1731, 2377 (all very imperfect).

Addit. MSS. Nos. 11305, 22283 (perfect).

Lansd. MS. No. 348 (imperfect).

The Harl. MSS. 2394, 6923 (all very imperfect) and 4196 (imperfect) are in the Northumbrian dialect and have been collated so far as was possible with the Cott. MS.—The Harl. MS. 4196 is the best of these Northern copies and differs but slightly from the copy which has supplied the present text.

<sup>3</sup> I take this opportunity of acknowledging the kindness of James Yates Esq. who, unsolicited, placed a fine MS. copy of the ‘Pricke of Conscience’ (xiv<sup>th</sup> century) at my disposal, as soon as he heard that an

dering the uncouth term by one easily intelligible and which at the same time bears no slight resemblance to it, as the following reading will shew:—

“He was conceived synfully  
Wip-inne his owen moder body  
Þanne dwelleþ man in a foule dungeone,  
And in a foule stede of corrupcioune,  
Where he haþ non oþer fode,  
Bot glette and *lepres foule blode.*” (fol. 14.)

It need hardly be said that between ‘*lepres blode*’ and ‘*loper blode*’ there is not the slightest connection.

*Lopered*, Sc. *lopperit*, like many other northern terms has gradually travelled southwards, for we find it in Forby and other collectors of provincialisms.

This example is sufficient to show how far the numerous transcribers of Hampole are to be trusted in their translations of Northumbrian words. In some instances however the various readings are useful and a few of them from Addit. MSS. 11305, 22283; Lansd. MS. 348, are worthy of notice:—

coldness	for	dasednes, (Northern)
droubelonde	„	domland,
pees	„	saghtel,
lowryng	„	merryng,
riche	„	bigg,
roryng	„	romyng,
slouh	„	rym,
strangly	„	worow.

From these remarks it may be inferred that the Cottonian manuscript supplies us with a text, which if we have a knowledge of its vocabulary, is far more intelligible than any of the copies written for readers of the South of England. The language too is more archaic, while the length of the poem furnishes us with material for the study of a most important English dialect, the published vocabulary of which is confessedly very meagre; and the influence of which upon the classical or written language has as yet received but little attention.

edition of that poem was forthcoming. This copy I have marked as MS. Y., and from it is printed the very full table of contents contained in the present volume.

Most writers upon the English language, and even those who have treated their subject historically, seem to have been ignorant of the existence of any material for the illustration of English dialects from the latter part of the xiii<sup>th</sup> to the middle of the xv<sup>th</sup> century. Mr Marsh in his new volume on the English language produces passages from the Northumbrian Psalms, along with many extracts from southern writers, as illustrating the progress of our language in the latter part of the xiii<sup>th</sup> century, while in treating of the literature of the xiv<sup>th</sup> century he refuses to give credit to Minot's poems on account of their Scotch accent!

The hand-writing of the Cottonian Manuscript is generally assigned to the reign of Henry V, but there are good reasons for placing it not later than the commencement of the xv<sup>th</sup> century. The language of Hampole is of course much earlier than this, being that of the North of England towards the end of the first half of the xiv<sup>th</sup> century<sup>1</sup>. Towards the latter half of this period we find the Northumbrian yielding to the influence of the Southern dialects; thus in undoubted specimens of this idiom in the latter part of the xiv<sup>th</sup> century we find that *bath, mare, ma, na, ar* and *twa* have become also, both, more, mo, no, or, two. We even find the *a* in the preterites *wrang, sang &c.* becoming *o* in *wrong* and *song &c.*

The Cottonian MS. is unfortunately imperfect, but this was not discovered until a great portion of it had been transcribed and in print. The text of the poem in the present volume is however complete, the deficiency being supplied by a Northumbrian MS. (Harl. 4196) of the same date which is also imperfect.

### THE NORTHUMBRIAN DIALECT.

In discussing the peculiarities of the Northumbrian dialect<sup>2</sup> most writers have confined their remarks to that portion of it spoken

<sup>1</sup> There are MSS. (southern) of the 'Pricke of Conscience' as old as the middle of the xiv<sup>th</sup> century, but their language is comparatively modern as compared with the Northumbrian ones of a later date.

The fact of not finding MSS. older than the middle of the xiv<sup>th</sup> century would seem to show that Hampole compiled the 'Pricke of Conscience' but a few years before his death (A. D. 1349).

<sup>2</sup> The following is a list of works which have furnished material for determining the characteristics of the Northumbrian dialect:—



in the North of England, forgetting that the same form of speech was also spoken in the Lowlands of Scotland.

In the literary documents of the xiv<sup>th</sup> and xv<sup>th</sup> centuries there is very little difference between Scottish and this N. English dialect, in fact, so little that critics have been sadly at fault in determining the locality of certain Northumbrian writings, ascribing a Scottish origin to many works composed South of the Tweed. Minot's poems and Barbour's Bruce have many points of resemblance, together with some few of difference, the latter being chiefly confined to orthography, and to a number of words peculiar to the Lowland Scotch. Otherwise in Grammar and Vocabulary the idioms North and South of the Tweed belong to one and the same dialect.

As regards orthography the Lowland Scotch has an advantage over its sister-dialect, in giving stress to the syllable which marks inflexion as:—

1. *-is* or *-ys* for *-es*, *-s* in the plural number, possessive case of nouns, and in the person endings of the Indicative mood present tense.

Thar speris, pennounis and thar scheldis,  
Of licht enlumynit all the feldis.

(Barbour. The Bruce, p. 181.)

2. *-it*, *-yt* for *-ed*, *-d* in the preterites and passive participles of regular verbs:

"Bath he and law the land was then  
All occupyit with Inglismen  
That disputit atour all thing. (The Bruce p. 96.)

The Early English Psalter. Edited by the Rev. J. Stevenson, for the Surtees Society.

English Metrical Homilies. Edited by John Small, M. A. 1862.

The Romance of Ywayne and Gawaine, in Ritson's Metrical Romances.

The Cursor Mundi. Cottonian MS. Vespasian A. iii.

Metrical Homilies in Harleian MS. 4196 and Cottonian MS. Tiberius E. vii.

The Seven Sages &c. Cott. MS. Galba E. ix.

Barbour's Bruce. Edited for the Spalding Club.

The Morte Arthure and Thornton Romances (edited by Halliwell), have been *very sparingly* used.—There is good reason for believing that a Lincolnshire scribe has tampered with the texts. The fine romance of Sir Tristrem (Ed. Scott.) originally composed in the Northumbrian dialect, has been rendered nearly worthless by the alterations of a midland scribe.

“In carrik sone arrivit he,  
And passit throu all the cuntre.” (Ibid. p. 95.)

Other orthographical differences occur of which the following are the most marked:—

- I. a) *-icht, -echt, ocht* for *-ight, -eght, -oght*:  
     ficht for fight,  
     hecht for heght = height,  
     licht for light,  
     ocht for oght = aught,  
     wicht for wight = active;
- b) *-aucht* for *-aght*:  
     aucht for aght = eight, possession,  
     saucht for saght = reconciliation,  
     straucht for straght = stretched;
- c) *-euch* for *-ogh*:  
     beuch for bogh,  
     dreuch (drew) for drogh (drow) = drew,  
     eneuch (enew) for enogh (enow) = enough,  
     leuch for logh = laughed,  
     pleuch for plogh (plow) = plough,  
     sleuch (slew) for slogh (slow) = slew.
- II. *a* for *e*:  
     na for ne = nor,  
     skar for sker = rock,  
     warld for werld = world,  
     wary for wery = curse,  
     yharn for yhern = yearn.
- III. *e* for *a*:  
     threll for thrall,  
     wes for was,  
     ger for gar.
- IV. *o* for *a*:  
     mony for many,  
     ony for any,
- V. *u* for *o*:  
     cluke for cloke = claw,  
     ruse for rose = boast,  
     tume for tome = empty,  
     wuke for woke.

VI. *gif* for *yf*, *if*.

*Yef* occurs in the Metrical Homilies for 'if' and is worthy of notice on account of its likeness to the Fris. *jef* (A. Sax. *if* = *gif*).

Among grammatical differences the following are the most important:—

I. *Begouth* and occasionally *couth* for *began* or *bigan*.

Dr. Latham<sup>1</sup> calls *begouth* a present tense supposing it to be another form of *beginneth*, an almost impossible word in Scotch, the usual form of it being *beginnes*.

*Begouth* or *couth* is however a preterite and always used as a principal, whereas *gan* (= began) is employed only as an auxiliary verb.

II. *a* or *o* for *e* in the following preterities:—

*claf* for *clef* = *clave*, *cleft*.

*grat* for *gret* = *wept*,

*lap* for *lep* = *leapt*,

*wox* for *wex* = *increased*.

III. The use of *syne* as a preposition and an adverb.

Barbour and Wyntown frequently use *syne* as a preposition in the sense of 'after', and as an adverb = afterwards, while Hampole and other Northumbrian writers employ *syn* or *sen* as a conjunction only and never as a time-word, for which they employ *sithen*.—The dialect North of the Tweed has made a distinction between *syn* and *sen*, employing the former as an adverb and preposition, the latter as a conjunction.

IV. *Set* (= *seth* = *sithen*) in Scotch means 'since' and is only employed as a conjunction, while writers South of the Tweed always employ *sythen* as an adverb in the sense of 'afterwards, since'.V. *Bot* (but) as a preposition meaning 'without' is confined to Scottish writers<sup>2</sup>. It never takes this meaning in Hampole,

<sup>1</sup> English Language 2<sup>nd</sup> edition.

<sup>2</sup> Southern writers of the xiii<sup>th</sup> and xiv<sup>th</sup> centuries use *but* (*butan*) as a preposition but never as a conjunction, in the sense of *but* (adversative) for which they employ *ac*. Barbour uses *bot* (*but*) as an adverb, a conjunction or a preposition.

Psalms &c. where it is employed as a conjunction or an adverb in the sense of 'but, except, only'.

The vocabulary of the Lowland Scotch is substantially one with the Northumbrian South of the Tweed; there are however terms peculiar to each, as for instance; in the former we never find *layt* to seek, *amell* (*emell*, *omell*) among, *forwit* before, *slike* (such), while in the latter we never meet *anerly*, *forouten*, *gretumly*, *inkerly*, *sic* &c.

The forms *sic*, *slike*, and *swilk* signifying 'such' are worthy of notice as they seem to indicate, wherever they occur in literary documents, three distinct localities of composition.

*Sic* is Scottish and is perhaps a contracted form of *slike*. The latter word marks a border dialect and is evidently the Icelandic *slik* = such, the like, (*slikt*, *slik'r*, *sluk*). *Swilk* A.S. *swilk* is the usual Yorkshire form.<sup>1</sup>

*Sic* for *slike* is perhaps the earliest instance of dropping the *l*, a practice which became very common, at a much later period, among Scottish writers.

Wherever we find the form *slike*, we find also a marked resemblance to forms which have been looked upon as peculiarly Scottish; thus in the Cursor Mundi, Metrical Homilies and Minot's Poems where *slike* so frequently occurs we meet with *sa* and *thoru* (Sc. *sa* and *thorow*) which in the Psalms and Hampole are represented by *swa* and *thurgh*.<sup>2</sup> (*Thoru* is the Anglian *thorh* while *thurgh* is the West Saxon *thurh*.)

In the former works we meet with a larger number of words of Scandinavian origin, a few of which have hitherto been noticed as occurring only in the Local-names of the North of England, as *sker*, rock, *hogh* (Sc. *heuch*), hill, *stank*, *stang*, pond, *fell*, hill, *keld*, a well. *Gar* or *ger* [pret. *gart*, *gert*] common enough in Barbour, the Cursor Mundi and Met. Hom. never occurs either in the Psalms or in Hampole.

<sup>1</sup> It must not be supposed that *swilk* is unknown where *sic* and *slike* occur; its employment however in Scotch is only occasional. It is somewhat strange that *sic* is now used South of the Tweed while in the xiii<sup>th</sup> and xiv<sup>th</sup> centuries it was unknown.

<sup>2</sup> *Swa* or *sua* is not unfamiliar to Scottish writers of the xiv<sup>th</sup> and xv<sup>th</sup> centuries.

As the *Cursor Mundi* is frequently quoted in the present volume as an authority for certain words and forms of words, the following short poem entitled 'De Penis' is transcribed from it as a specimen of the Northumbrian dialect (of Northumberland) in the latter part of the xiii<sup>th</sup> century. It may perhaps throw some light upon the material employed by Hampole in the compilation of the 'Pricke of Conscience'.

VIII paines principale es þar, [in helle]  
 Crist lat us never þider far.  
 Þe first, it es þe fire sa hatte,  
 Þat al þe mikel se sa wate,<sup>1</sup>  
 Þof þat it casten war þar-in,  
 Suld it never-þe-less brin;  
 Sua þat ur fire ne mai na mare  
 Again þat fire þat [sal] brin þar,  
 Þan painted fire gain<sup>2</sup> urs moght  
 Þat apon a wagh<sup>3</sup> war wroght.  
 Ever it brennes dai and night  
 Bot never mare it castes light.  
 Þe toþer paine is tald sa kene,  
 Þat mans muth it mai noght mene.  
 Þat þof a fer[e]n felle war made,  
 And þoru a chance þar-in it gladd<sup>4</sup>  
 Quils þou moght turn þi hand abute,  
 It suld worth [f]rese<sup>a</sup> wituten dute.  
 Þe thrid pine es hard to drei,  
 O wormes þat sal never dei,  
 Ffelle draguns and tades bath,  
 Þat ar apon to lok ful lath,  
 Fful wlatsum on to here or se,  
 Fful wa es þam þat þare sal be;  
 Als we se fixs in water suim,  
 Sua live þai in þat lou<sup>5</sup> sa dim.  
 Þe ferth paine it es o stinc,  
 Þat mai na man sa mikel thinc.  
 Þe fite es undemnes dint,  
 Þat þaa wreches þare sal hint,  
 Als it war dintes on a steþi,  
 Þat smythes smittes in a smeþey.

<sup>1</sup> wet      <sup>2</sup> against      <sup>3</sup> wall      <sup>4</sup> glided      <sup>5</sup> pit.

<sup>a</sup> As the MS. is rather indistinct *yse* may have been the original reading.

Paa dintes ar ful fers and felle  
 Herder pan es here irinn melle.  
 De sext paine, es nocht to scape,  
 Es suilk mercknes men mai it grape;  
 Sua wonder think<sup>a</sup> par sal it be,  
 Pat nan ne mai on oþer se.  
 De sevend scenscip al for þair sin,  
 Ai scam lastand þat never sal blin,  
 Ffor þar-tille sal ilkan ha sight  
 To se þe scenscip on oþer plight.<sup>6</sup>  
 De aghtand pine it es ful grise<sup>7</sup>  
 To se paa warlaus in þait wise,  
 Strang paine es it on þam to loke,  
 And namli laght until þair crok;  
 Pat dreri din, þat balful bere,<sup>8</sup>  
 Pat þai wit-uten stint sal here,  
 O paa wepand in þat waa,  
 Pat sal þam last for ever and ai.  
 Ffirend bandes es þe nind,  
 Als in hali writt we find,  
 Pat al þair limes ar bunden wit,  
 Wituten leth<sup>9</sup> of ani lith<sup>10</sup>.  
 Bot a point es þar [pat] þam pines mare,  
 Pan elles al þair oþer fare<sup>11</sup>.  
 Þai wat þair pine sal ha nan end,  
 Ffor þai mai haf na might to mend.  
 And qui þar es paa paines nine  
 Here nu þe skil of ilk pine;  
 Nine orders of angels þai forsok,  
 Quen þai þam to þe warlau tok,  
 Þarfor sal þai pined be,  
 Wit paa pines, sex and thre;  
 Ffor þat þai war won to brin  
 In catel wit covetise to win,  
 To-quils þai in þis werld war  
 Ai sal þai brin *al þar for þar*.<sup>b</sup>  
 And paa men þat sa starck<sup>12</sup> war her,  
 Stilli<sup>13</sup> þair wickedhed to ster  
 And brint þar-in sa war þai bald,  
 Þai sal have ever þat water cald.  
 Þai þat war fild wit enst and hete  
 Pat ipenli<sup>14</sup> þair hertes ete,

<sup>a</sup> *thick?*<sup>b</sup> *al þar for þar* = always there for that (sin).<sup>6</sup> misfortune<sup>7</sup> terrible<sup>8</sup> noise<sup>9</sup> loosening<sup>10</sup> limb<sup>11</sup> sorrow<sup>12</sup> stubborn<sup>13</sup> secretly<sup>14</sup> frequently.

Par wormes sal þam underwrote<sup>15</sup>  
 In bale wituten hope and bote,  
 And for-þi þai her war wont to li  
 In þair stincand licheri,  
 Ne wald noght here bot þair delites,  
 Þat drogh þam until oþer vices,  
 Þai sal haf ipen<sup>16</sup> stinc iwiss  
 Þat þai sal never mar mis.  
 And for þai wald na disciplin,  
 Thole for luve of ur drightin<sup>17</sup>  
 Þai sal be best<sup>18</sup> wit-uten hove<sup>19</sup>,  
 Ne merci nan to þair behove;  
 And for þai wald noght þe light,  
 Þat gis of sothfastnes þe sight,  
 Þat es godd self at understand,  
 Þai sal haf mircknes ai lastand;  
 And for þai wald noght scribe þair sake<sup>20</sup>,  
 Ne fore þair ending mendes make,  
 Ilkan sal se wit sight o scam  
 Quat blenck<sup>21</sup> on oþer es to blam;  
 And þai þat wald na spelling here  
 O godd, ne of his laghes lere  
 Ffor-þi þan sal þai here þe sunes  
 O nedders bath and of draguns,  
 Þat reuful bere, þat waful cri  
 Þat wa es þam sted þar-bi.  
 And for-þi þai gilderd were,  
 Wit in þis liif wit lustes sere,  
 Þai sal suffer soru ai þar,  
 Apon þair membres ai-quare;  
 Ai<sup>22</sup> wend þai here to live in sin,  
 Þar sal þai dei wit-uten blin,  
 Deiand ai and never ded,  
 Ffor ded sal fle þam als þair fede<sup>23</sup>;  
 Þai sal be sett in þair prisun,  
 Upward þair fete, þair hefdes dun  
 Þair backes til war oþer<sup>a</sup> bete  
 Wit pine on ilk side umsete.  
 Þe rightwismen sal se þaa pines  
 Apon ur laverd wiperwines<sup>24</sup>,  
 Þat þair blis mai be þe mare,  
 Þat þai er scaped o þat care.

<sup>15</sup> under-root  
tion      <sup>20</sup> fault

<sup>24</sup> adversary.

<sup>16</sup> frequent

<sup>21</sup> fault

<sup>a</sup> over?

<sup>17</sup> lord

<sup>22</sup> = wened = thought

<sup>18</sup> beaten

<sup>19</sup> cessa-

<sup>23</sup> enemy

De wicked alsua þe gode sal se,  
 Wit-in þair gammen stad and gle,  
 Þat þai þe sorfuller sal be,  
 Þat losen folili has þat le;<sup>a</sup>  
 To domesdai sua sal þai fare,  
 Bot efter domesdai na mar  
 Ffor to þam se þaa maledight;  
 Bot þe seli sal o þam ha sight.  
 Bot þof þai se þam, wiit þou wele,  
 O þaim þai sal nocht ren a dele;  
 If fader sagh his son þare,  
 Or sun his fader in þat care,  
 Þe wiif hir man, or man his wiif,  
 Or freind he luved als his liif,  
 Ffor þair misfar suld þai not murn,  
 Ne ans for þair skathes skurn.<sup>25</sup>  
 Bot suld þai haf a gret delite  
 To se þam seclid<sup>26</sup> in þair site,  
 Als we haf here on summers dai,  
 To se fixs in a water plai;  
 Ffor-qui, þe rightwis blith sal be,  
 Quen he sal wrak<sup>27</sup> on sinful se.  
 If þai suld for þaa feluns prai,  
 It war gain godd and gret derai;  
 Ffor þai til him sal be sa queme,  
 Al sal þam like þat he sal deme.  
 To deme us mot þat drightin sua  
 Þat we com never unto þat wa.

<sup>a</sup> *gle?*<sup>25</sup> shun<sup>26</sup> *setlid?*<sup>27</sup> vengeance.

## GRAMMATICAL DETAILS.

## I. Nouns.

The genitive singular ends in *-es*, *-s*, occasionally in *-is*, *-ys*, as in Scotch.

Very frequently the sign of the case is omitted as,

Fader house = father's house,

Hefd hare = head's hair, hair of the head,

Man son = man's son, son of man,

Moder kne = mother's kne.

The plural number ends in *-es*, *-s*.

*Eghen* (eyes), *oxen* and *schon* (shoes) are examples of plurals in *-en*, *-n*, and the only ones I have been able to meet with.



*Child* and *ka* (or *cu* = cow) make the plurals *childer* and *ky*.

*Brother* is in the plural *brether*, *brethir* just as the Icelandic *brothir* makes *brœthir*, Dan. *bröder*. *Hend*, the plural of *hand*, is the Icelandic *hender* (the plural of *hönd*) and is of very frequent occurrence.<sup>1</sup>

*Harn*, brain, makes the plural *hern*. Cf. the Dan. *haand*, *hænder*; *vaand*, *vænder*.

*Frend* is both singular and plural. This may have arisen from the A. Saxon plural *frýnd* not being very differently pronounced from the singular *freond*. *Frend* occurs also as a plural in the Ormulum. The use of *freond* as a plural in the Owl and Nightingale (but not noticed in Coleridge's Glossarial Index) would lead us to suppose that the singular had acquired a collective sense. Hampole always uses *gayte* (goat)<sup>2</sup> as a collective noun, a practice peculiarly Northern though not confined to Northumbrian writers.

The nouns *winter*, *yhere* (year), *pund* (pound), *thing*, which were of the neuter gender in Anglo Saxon, are frequently used as plurals without any change of form as:

'fye hundred *wynter*',  
 'fye thowsand *yhere*',  
 'five hundreth *pund*',  
 'alle *thing*'.

*Myle* feminine in A. S. is also used as a plural as 'fourty *myle*'.

All words ending in *-yng*, *-ing* (derived from verbs) are substantives and not participles:

*geting*, conception; *gretyng*, cry; *kepyng*, custody; *knawyng*, knowledge; *movyng*, motion; *removyng*, removal.

We find traces of the Scandinavian suffix *-leik* (O. N. *leikr*) in:

ferdlayk fear,  
 hendlaic politeness,  
 revelaic robbery,  
 wedlayk wedlock.

*Tinsel* = perdition contains the Dan. *-sel* in *födset*, birth; *in-forsel*, importation.

<sup>1</sup> In the Northumbrian Gospels ed. Bouterwek, *feder* occurs as the pl. of *fader*. (Mt. 10, 32.) Cf. Icel. *faðir*, pl. *feðir*.

<sup>2</sup> Cf. 'a tryppe of gayte.' (Thornton Romances.) Wiclif also uses *gayt* as a collective noun.

The A. Sax. suffix *-ræden*<sup>2</sup> is preserved without much change in:

fa-reden enmity,  
felaw-reden fellowship,  
hat-reden hatred,  
luf-reden love,  
man-reden homage,  
sib-reden relationship.

The ending *-hede*, *-hed* = -hood is not the A. Sax. *-hād*, preserved by the Scotch in *-hade*, but the Frisian *-hēd*, *-hede* in *dwalikhed*, error; *dweshed*, folly; *werhed*, truth; *falschede*, falsehood. Cf. Dan. *-hed* in *frihed*, freedom; *hvidhed*, whiteness,

## II. Adjectives.

Adjectives have no sign to mark the plural, unless the *e* in *hise* and *thise* (before plural nouns) be examples of the final *-e* which is so frequently employed in Southern English, as late as the middle of the xv<sup>th</sup> century, to mark the plural of adjectives.

We often find *this* = *these*, the final *-e* having been dropped in writing but perhaps pronounced in reading.<sup>2</sup>

*Fone* or *fune*, a form unknown to Barbour or Wyntown, occurs in Hampole as the plural of *few*.<sup>3</sup>

*Þa* (A. Sax. *thá*) is generally used as a demonstrative adjective before plural nouns as:

'*þa* clerkes', '*þa* bokes', '*þa* wardes'.

It is also used pronominally before the relative *þat*, and after the prepositions *of* and *to*, as:—

'*of tha*' = of them, theirs; '*to tha*' = to them.

In *þir*, *þer*, these, we have the Icelandic *þær* (*pau*, *þeir*, *þær*) = these.

*Þas* = those. A. Saxon *þæs*.

The Numerals preserve much of the A. Sax. orthography e. g.

An, ane = one. A. Sax. *án*.

Twa, twin = two. A. Sax. *twá* (Ac. *twám*).

Thrin = three. A. S. *threo* (Ac. *thrym*).

<sup>1</sup> This forms of the ending *-red* is not found in Scottish writers.

<sup>2</sup> It may be stated once for all that the final *e* is not of any value (either as a number or case ending) in Northumbrian Manuscripts. This was pointed out long ago by Dr. Guest.

<sup>3</sup> *Bothen* is the plural of *both* in the Promptorium Parvulorum.

Aght, eght = eight. A. Sax. eahta.

Neghen = nine. A. Sax. nigon.

*An, ane*, one like our article *an* sometimes changes to *a* before a noun commencing with a consonant. This will explain the expression:—

‘a manere is’ = ‘one manere is’.

*Aghtend* or *achtande* = eighth is note worthy because it is not the A. Saxon *eahtoða*, but the Frisian *achtenda*, *achtanda*, both forms being preserved in the Northumbrian dialect.<sup>1</sup>

The comparative degree is formed by *-er* or *-ere*, occasionally by *-ar* or *-are*; and the superlative ends in *-est*, *-este*; *-ast* or *-aste*.

Scottish writers more frequently employ the endings *-ar*, *-are*, *-ast*, or *-aste*. This is an instance perhaps of Scandinavian influence.

In *lenger* the comp. of *lang* we have an example of vowel change as in A. Saxon:—

lang, lengre, lengest,

strang, strengre, strengest.

And modern English old, elder, eldest.

The long vowel of the positive often appears shortened in the comparative and superlative<sup>2</sup> as in the modern English late, latter, last (A. Sax. *læt*, *lator*, *latost*).

Brade, bradder, braddest.

Depe, depper, deppet.

Grete, gretter, grettest.

Hate, hatter, hattest.

Swete, swetter, swettest.

The following forms are very common:—

*Mikelle*, *mykel*, great; comp. *ma*, or *mare*; superl. *mast*.

*Yvel*, *ill*, bad; comp. *wers*; superl. *werst*.

*Fer* (far); comp. *ferrer*; superl. *ferrest*.

*Are*, early; superl. *arst*.

<sup>1</sup> The numerals *sevend*, *aghtend*, *neghend* (*nind*), *tend* &c. may be compared with the Dan. *syvende*, *attende*, *niende*, *tiende* &c. The Southern forms are *sevethe*, *eiðteothe*, *nythe*, *teothe* (*tethe*). The Kentish dialect however prefers *-nd* to *-th*.

<sup>2</sup> The doubling of the consonant generally marks the shortening of the preceding vowel.

*Form*, first, in composition only; superl. *form-ast*.<sup>1</sup> (*formast barn*, *formast fader* &c.)

*Wer*, *werr*, Sc. *war*, occasionally occurs for *wers*; O.N. *vérr*, Dan. *værre*, Sw. *värre*.

The only case endings to be met with are:—

1. *-er*, a remnant of the A. Saxon genitive plural (*-re*) in *aller*, *alder* or *alther*, 'of all', and in *bother*, 'of both'.
2. *-um*, sign of the dative, in *ferrum*, 'afar', which occurs in the *Cursor Mundi* and *Met. Homilies*. It enters perhaps into the Scotch adverb *greatumly*, greatly, the *-ly* being superfluous.

Such phrases as *wel ald*, *wel lang*,<sup>2</sup> = very old, very long; *al clere*, *al rede*, *al blak*, *alle warme*<sup>3</sup> = very clear or quite clear, quite red, quite black, very warm, are evidently modelled upon the Icelandic phrases *vel heitt*, quite warm or very warm; *vel mikitt*, very large; *all goðr*, very good; *all vitr*, very wise.

*Wel* is not only employed before the positive but also before the comparative, as *wel better*, *wel the bet* = much better; *wel war*, much worse; *wel mar*, *wel the mar*, much more.

The adjectives *ald*, *brade*, *hate*, *wate*, *wrathe* (i. e. old, broad, hot, wet, wroth) are always distinguished from their corresponding substantives *eld*, *brede*, *hete*, *wete*, *wrethe* (i. e. age, breadth, heat, wet, wrath).

Modern English has preserved only the double forms *hot* and *heat*, *wroth* and *wrath*.

The following adjectives are nearly always employed with the dative of the personal pronouns:—

*lyke* (like), *lese* (lief), comp. *lever*, *dere* (dear), *loth* (loth).

The participial ending *-and* is often used as a termination for adjectives as *mightand*, *mighty*, *boghand*, *obedient*, *semande*, *apparent*.

*Kyn*, *kind*, is frequently incorporated with its adjective forming a compound word as:—

*alkin*, *nankin*, *nakin*, *ilkin*, *sumkin*, *whatkin* i. e. all kind of, no kind of &c.

<sup>1</sup> Cf. *form-dais*, *form-birth*, *form-tide* with the Icelandic *frum-móthir*, *frum-getin* (first born), *frum-rit*, original (of a book).

<sup>2</sup> Metrical Homilies.

<sup>3</sup> *Cursor Mundi*.

We find a large number of adjectives derived from Nouns with the suffix *-in, -en*:

*almandin* wand, an almond wand,  
*boken lare*, book learning,  
*cluden piler*, a cloud pillar,  
*fren piler*, a fire pillar,  
*rochen stan*, a rocky stone,  
*wildrin way*, a desert way,<sup>1</sup>  
*stelene wapyns*,  
*sylverene disches*.<sup>2</sup>

In the phrases, *thrid half yere*, *half fierth eln*, two and a half years, three and a half ells, we have perhaps the latest examples of a very common construction in Anglo Saxon and one still in use among modern Teutonic dialects.

### III. Pronouns.

The Northumbrian pronouns *sco*, *sho*, *thai*, *thair*, *tham*, are less archaic than the Southern forms *heo*, *hi*, *heor* (*her*, *hor*), *hem* (*heom*, *hom*).

The following tables exhibit the declension of the personal and relative pronouns:—

1. Nom. Ic, I.	We.
Poss. My, myne, mine.	Ur, our, urs, ours.
Obj. Me.	Us.
2. Nom. þu, pou, pow.	Yhe <sup>3</sup> or yhou, yhow, you.
Poss. þy, þyne, þine.	Yhour, your, yhours, yours.
Obj. þee, þe.	Yhow, yhou, you.
3. Nom. He.	þai.
Poss. His.	þair, pairs.
Obj. Him,	þam, paim.
Nom. Sco, sho.	
Poss. Hir, hirs.	
Obj. Him.	

Relative. Nom. Wha (= who).  
 Poss. Whas, whase.  
 Obj. Wham.

<sup>1</sup> Cursor Mundi.  
 used as an *objective* case.

<sup>2</sup> Morte Arthure.

<sup>3</sup> *Yhe* is occasionally

The relative *that* undergoes no change to express number, gender or case, and connects *adjective* clauses with the principal sentence; while *noun* clauses are connected by *wha, wha-swa*. *That* is often employed as equivalent to *what*.

*That* and *it* are frequently used before the third person singular indicative of the verb 'to be' where we employ the adverb 'there', as:—*That es na clerc, that es na man*, for 'there is no clerc' &c. *It es na man* for 'there is no man'.

The interrogative pronouns are *wha, wha-swa*, and *whilk* or *qwhilk* (which). The phrase '*alswa say*' = '*als wha say*' i. e. 'as one may say', also frequently occurs.

The dative of the pronouns is nearly always used with the adjectives *like, lefe, lath, dere*, and the impersonal verbs *aw*, pret. *aght* (ought), *behove, lyke* (please), *list, thar* (need), *think*(seem), pret. *thought, want* (is missing, is absent), *fail, rew*.

*Self* or *selven* is frequently employed after nouns as well as pronouns as: *Godd self, man self*. It is also used as an adjective with the sense of 'same'.

*Me self, us self* &c. are found along with *thi self, hir self* &c. The modern *sen* = self, seems to be a corruption of *selven*.

#### IV. Verbs.

The conjugation of the Northumbrian verb is extremely simple, one form in *s* being used for every person in the present tense Indic. Mood. It is moreover a test by which Northumbrian may be distinguished from other dialects of the North of England.

The verb *to love* is thus inflected.

#### Indicative Mood.

##### Present Tense.

Singular. (I) loves.	Plural. (We) loves.
(Thou) loves.	(Yhou) loves.
(He) loves.	(Thai) loves.

We have occasionally (thai) *loven* instead of (thai) *loves*.

##### Preterite.

Singular.	Plural.
(I) loved, gaf (gave)	(We) loved, gaf
(thou) loved, gaf	(yhou) loved, gaf
(he) loved, gaf	(thai) loved, gaf.

We find (thai) *loveden* for (thai) *loved*, but it is not of frequent occurrence.

Imperative Mood.

Singular.

Plural.

2<sup>d</sup> pers. loves (thou)

loves (yhe or yhou).

The Northumbrian has what may be called an uninflected imperative, conjugated as follows:—

Ga I<sup>1</sup> = let me go

Ga thou = do thou go

Ga he = let him go

Ga we = let us go

Ga yhou = do you go

Ga thai = let them go.

On page 96 of the present volume there are no less than five examples of the 3<sup>d</sup> pers. sing., while such phrases as *ga we*, *lat we* &c. for let us go, let us, occur often elsewhere.

This uninflected imperative survived to a very late period in our literature, and examples of the 3<sup>d</sup> pers. sing. and 1<sup>st</sup> and 3<sup>d</sup> plural may be found in Pope, Thomson and Goldsmith.<sup>2</sup>

Participles.

Imperfect.

Perfect.

lovand

loved.

The A. Sax. prefix *ge* never occurs in Northumbrian MSS. of the xiii<sup>th</sup> and xiv<sup>th</sup> centuries, whereas the dialects of the Southern counties retained it to a comparatively late period.<sup>3</sup>

Infinitives in *-en* are seldom employed. The *Cursor Mundi* contains *lasten*, to last, *wenden*, to walk, *wacken*, to wake, *fasten*, to make fast, and in *Hampole* we have *enden*, to end, *heghen*, to exalt, *clensen*, to cleanse, *wedden*, to wed, used after the verb *sal*.<sup>4</sup>

The Scandinavian *at*, to, as the sign of the infinitive is not un-

<sup>1</sup> I have not come across any instances of the first pers. sing.

<sup>2</sup> Fall he (Pope). Be my tongue mute (Thomson). Turn we (Goldsmith).

<sup>3</sup> Garnett quotes the solitary form *ihaten* (called or named) as the only example of this prefix, but I have not been able to find any Northumbrian MS. that contains this or any other verb having the prefixal element *i* or *y*.

<sup>4</sup> The *-en* after all may be the verbal suffix *-en* as in *ripen* &c.

common as 'at drink, at eat' &c. Scottish writers use *till* as well as *at*, as *till* drink, *till* eat &c.

The preterites and passive participles of the so-called strong verbs are more archaic than the Southern forms of the same period.

	1 <sup>st</sup> pers.	pret.	passive participle.
	Bind	band	bunden
A. Sax.	binde	band	(ge)bunden
	sing	sang	sungen
A. Sax.	singe	sang	(ge)sungen
	shine	shane	—
A. Sax.	scine	scán	(ge)scinen.

The preterites *drave*, *shane*, *wrate* &c. are valuable because they account for the double forms found in our language. Dr. Latham has explained the preterites *sang*, *sung*, *swam*, *swum*, *smate*, *smit*, *wrate*, *writ*, but leaves unexplained *smate*, *wrote* &c.

The forms *drove*, *shone*, *smote*, *wrote* are Southern, while *drave*, *shane*, *smate*, *wrate* &c. are Northern preterites.

The influence of the Northumbrian upon the written dialect is best estimated by the large number of such preterites as *drave*, *brast* &c. which are so often met with in classical literature as late as the middle of the xvii<sup>th</sup> century.

It is to this Northern dialect that we owe the preservation of the passive participles in *-en*, *-n*; the tendency of the Southern and Western dialects was to drop the p. participial ending and to retain the prefix *y* (or *ge*), the Northumbrian on the other hand dropped the prefix but tenaciously clung to the suffix.

## TABLE OF VERBS.

### A. Simple Order.

	Present.	Preterite.	P. participle.
Class I.	Hate	hated	hated.
Class II.	Bede (offer)	bedde	bedde.
	Bete (beat)	bette	bette.
	Bete (amend)	bette	—
	Cleth (clothe)	cled	cled (clad).
	Ken (teach)	kend	kend.
	Kythe (show)	kydde	kydde, kyd.
	Lede (lead)	ledde	ledde, lad.



	Present.	Preterite.	P. participle.
	Mete (measure)	mette	—
	Rede (advise)	redde	redde.
	Send	send	send, sent.
	Shed	shedde	—
	Spend	spend	spend, spent.
	Stede	stedde	stedde, stad.
	Wene (suppose)	wend	—
Class III.	By (buy)	boght	boght.
	Leche (take)	laght	—
	Reche (reach)	raght	—
	Reck	roght	—
	Seke	soght	soght.
	Selle	salde	salde.
	Telle	talde	talde.
	Teche	taght	taght.
	Wille	wald	—

B. Complex Order.

Division I.

Class I. a)	Bere	bare	born.
	Breke	brake	broken.
	Brest	brast	brusten (brosten).
	Help	halp	holpen.
	Kerve	karve	korven.
	Leke	—	loken.
	Shere (cut)	share	shorn.
	Steke (shut)	stake	stoken.
	Stele	stale	stolen.
	Swere	sware	sworn.
	Threst	thrust	thrusten.
	Wreke (avenge)	wrake	wroken.
	Yhelde	yhald	yholden.
b)	Chese (choose)	ches	chosen.
	Cleve	clef (claf)	cloven.
	Crepe	crep	cropen.
	Delve (dig)	delf (dalf)	dolven.
	Grete (weep)	gret (grat)	—

	Present.	Preterite.	P. participle.
	Lepe	lep (lap)	lopen.
	Lese	les	losen, lorn.
	Melt	melt (malt)	molten.
	Wepe	wep	—
	Slepe	slep	—
	Swepe	—	swopen.
	Yhete (pour out)	yhet	yhotten.
c)	Bete	bete	beten.
	Ete	ete	eten.
	Forbid (forbede)	forbed (forbad)	forbeden.
	Forget	forгат	forgeten.
	Frete (eat)	—	freten.
	Get	гат	geten.
	Sit	sete, sate	seten.
Class II.	Blaw (blow)	blew	blawen.
	Cast	kest	casten.
	Fall	felle	fallen.
	Fast	fest	fasten.
	Ga, gang	yhede, yhode	gane, went.
	Gnaw	—	gnawen.
	Hate	hete	hatt, hatyn.
	Late, lete	lette	leten, laten.
	Saw	sew	sawen.
	Snaw	snew	—
	Start	stert	—
	Walk	welk	walken.
	Wash	wesh	washen (weschyn).
	Wax	wex (wox Sc.)	waxen (woxen Sc.).
Class III.	Bake	—	baken.
	Draw	drogh, droh, drow	drawen.
	Fare (to go)	for, ferd	faren, farn.
	Fla (flay)	flogh	flane.
	Laghe (laugh)	lughe, loghe	laghen.
	Qwake	qwoke	qwaken.
	Shape	shope	shapen.
	Stand	stode	standen.
	Sla	slogh, sloh, slow	slane.

Present.	Preterite.	P. participle.
Take	toke	tane.
Wake	woke	waken.

In Scottish *quwke*, *shupe*, *tuke* and *wuke* occur for *quoke*, *shope*, *toke* and *woke*.

Division II.

	Present.	Preterite.	P. participle.
Class I.	Bigin	bigan	bigunnen.
	Bind	band	bunden, bonden.
	Blin (cease)	blan	blunnen.
	Climb	clamb	clumben, clummen.
	Cling	clang	clungen.
	Ding	dang	dungen.
	Drink	drank	drunken.
	Fight	fight	foghten.
	Find	fand	funden (fonden).
	Fling	flang	flungen.
	Grind	—	grunden.
	Nim (take)	nam	nomen, numen.
	Rin (run)	ran	runnen.
	Sing	sang	sungen.
	Sink	sank	sunken.
	Spin	span	sponnen.
	Swing	swang	swungen (swongen).
	Swink	swanc	swonken.
	Threst	thrust	thrusten.
	Win	wan	wonnen.
	Wring	wrang	wringen.
	Come	come	comen, cumen.
Class II.	Bite	bate	bitten.
	Drive	drave	driven.
	Give	gave	given.
	Glide	glade	glidden.
	Ride	rade	ridd en.
	Rise	rase	risen.
	Shine	shane	—
	Shrive	shrave	shriven.
	Smite	smate	smiten.

	Present.	Preterite,	P. participle.
	Strike	strake	striken.
	Swike	swake	swiken.
	Write	wrate	writen.
	Writhe	wrathe	—
Class III.	Flegh (fly)	flegh, flaw (Sc.)	flown.
	Lie (speak falsely)	leigh	—
	See	segh, sagh	seen.
	Stegh (ascend)	stey, stegh	—

## Anomalous Verbs.

Agh, aw, pret. aght.

Can, (infin. kun) pret. couth.

Dur (dare) pret. durst.

May, mow, pret. might, mught, moght.

Mot (may, must) pret. most.

Sal (shall) pret. suld. Cf. Dan. *skal, skulde*.

Thar (need) pret. thurt.

Wate (know) pret. wist.

Wille, pret. wilde. (Dan. *vil, vilde*.)

The verbs *sal, wille &c.* take no inflexion e. g.

I sal, wille &c. We sal, wille &c.

Thou sal, wille &c. Yhou sal, wille &c.

He sal, wille &c. Thai sal, wille &c.

The substantive verb *to be* is thus conjugated:—

I es, am. We er, es.

Thou es, ert. Yhou er, es.

He es, es, bes. Thai er, es.

I was We war (ware)

Thou was Yhou war (ware)

He was Thai war (ware).

Occasionally we have the Norse *war* for was, e. g. he *war* = he was.

The following contractions occasionally occur:—

*bus* = behoves, *ha* = have, *ma* = make, *ta* = take; *mase*  
= makes, *tase* = takes, *tane* = taken.

## V. Adverbs.

The adverbs *hethen* (hence), *thethen* (thence), *whethen* (whence) are worthy of notice on account of their Scandinavian origin.

The A. S. forms are *hēnan*, *ponan*, *hvonan*, corresponding to the O. Norse *hēðan*, *paðan*, *hvaðan*.

The adverb *sum*, *som* is often used as in Danish, in the sense of 'as'; e. g. 'black *sum* ani cole' = 'black as any coal'.

It occurs also as an adverbial suffix with the sense of 'so' in *whare-sum*, *quat-sum*, *how-som* &c.

The termination *-gate* (also employed as an adverbial ending in O. Norse) = wise is a common adverbial suffix in the Cursor Mundi, Met. Hom., the Bruce, but it does not occur in Hampole or in the Psalms (*thus-gate*, *swagate*, *algate*, *howgate* &c.)

The Scottish ending *-sis* is a contraction of the Northumbrian *sythes*, times, as *oftsis* = *oftsythes*. It occurs once only in the Cursor Mundi.

*By than* = by that time; *fra than*, *fra thine* = from that time.

*To-when* = how long; *to-whiles*, whilst; *to-forn* = before.

*Outwith* = outwards; *forwit* (*forwith*) = before.

## VI. Prepositions.

*Fra*, from, *at*, to, *til*, to, *amell* (*emell*), among, *emid*, amid, at intervals, are of Norse origin (*frá*, *at*, *til*, *á milli*, *á medal*).

The prefixes *again*, *ogain* (= against), *dun*, down, *forth*, in, on, out, over, up are used as separable particles; thus we have *dun light* and *dun tham light*; *on luke* and *on to luke* &c.

The prefix *um* in *umset*, *umlap*, *umloke* is a good criterion of a Northern dialect.

VII. The only conjunction peculiar to the Northumbrian is *warn* or *warne*, unless. It occurs in the Metrical Homilies MS. Harl. 4196 and in the present poem, where it is found two or three times.— I have not met with it however in the Cursor Mundi. I take it to be cognate with the Old High German and Middle Dutch *ne-ware*, Old Saxon *ne wari*, unless, literally 'if-not'. The Northumbrian has placed the negative *ne* after the conjunction *war* instead of 'before it'. *War* in the sense of 'if' is not found in A. Saxon, but we have the Old Frisic *wara*, *were*, *wera* (*sondern*, *aber*, *ausser*) which seems to offer a satisfactory solution of *warne*. *If* forms the compounds *bot-if*, unless; *alle-if*, although.

VIII. The interjection *quin*, O that! deserves some notice. The earliest instance of its use is in the Cursor Mundi fol. 46:—

“He wok and thought al on that sight  
 And said ‘our laverd god alle-might,  
 Sua hale *quin* war i and swa light,  
 Als me thocht i was to night.”

*Quin* is merely another form of the A. Saxon *hwý ne*, lit. *why not*. Hampole employs it two or three times under the forms *whyn*, *whine*. I am inclined to think that *hwý ne* had this sense in Anglo Saxon and that it has escaped the notice of Bosworth and other lexicographers.—In Alfred’s translation of Boëthius Ch. xxiv, 10 we have the following passage:—

“*Hwý ne* miht þú on-gitan þætte ælc wuht cwices býð innan-weard hnescost and útan-weard heardost?”

The editor by placing the mark of interrogation after the passage renders the meaning obscure. His translation would be:

“Why might thou not understand that each living thing is softest inwardly and hardest outwardly?”

I would suggest that we should drop the interrogatory mark and read:

“O that thou might understand &c.,

the writer evidently desiring that the person addressed had the power to understand the mystery of things being soft and hard, and not questioning any ignorance upon the subject.

Characteristics of the Northumbrian Dialect from the latter half of the xiii<sup>th</sup> to the end of the xiv<sup>th</sup> century:

1. The most striking peculiarity perhaps is the preservation of the long *a* in words of A. Sax. origin containing this vowel, which the Southern dialects changed into a long *o*.

A. Saxon.	Northumb.	Southern form.
Áld	ald	old.
Án	ane	one, oon.
Bán	báne	bone, boon.
Cláth	clathe	cloth.
Cráwan	craw	crow.
Gást	gast	gost, ghost.
Grápian	grape	grope.
Hám	hame	home.
Háf	lafe	loaf, loof.
Láng	lang	long.
Lám	lame	loam.
Lár	lare	lore.
Láth	lath	loth.

## A. Saxon. Northumb. Southern form.

Má	ma	mo.
Nán	nan	none.
Rá	ra	roe.
Ráp	rape	rope.
Sár	sare	sore.
Sárig	sari	sorry.
Snáw	snaw	snow.
Stán	stan	stone, stoon.
Twá	twa	two.
Wá	wa	woe, wo.
Wáh	wagh	wow (=wall).

Many words once peculiar to the Northumbrian gradually got further South but we observe still the same change of vowel, e. g. and, ond (breath); bla, blo (blue, livid); wath (evil, harm), woth, frá, fro.

2. The adjectives *ilk*, *swilk* (slike, sic), *thir* (*ther*), *tha*.
3. The pronouns *wha*, *whilk* (qwilk).
4. The adverb *sum*, *som* (= so, as), *swa*, and the adverbial ending *-gate*.

5. The prepositions *at*, *fra*, *til*, *amel*, *emid*.

6. The inflection of the verb in the present Indicative. The verb *sal*, *suld* and the want of inflection in the preterite. The absence of the prefix *ge* or *y*, and the disappearance of the infinitive ending *-en*.

7. The conjunctions *at* (= that); *warn*, *warne*, unless. The interjection *quin*, *quine*, (*whyn*, *whine*).

8. A large Norse element in the vocabulary.

9. The Northumbrian seems to have preferred the guttural *k* to the softer sound of *ch*. This will account for the double forms still in use as *poke* and *pouch*, *skirt* and *shirt*.

The following double forms are also very common:

Northern.	Southern.
ask	ash,
bink	bench,
birk	birch,
blak	blotch,
blink	blench,

Northern.	Southern.
brek	breach,
brekes	breeches,
cloke	clouch (clutch),
hak	hatch-et,
kirk	church,
kist	chest,
mickel	muchel,
pik	pitch,
reke	reach,
rike	rich,
scake	schake,
scrill	shrill,
skift	shift,
skirt	shirt,
skenke	schenche (= to pour out),
skriek	shriek,
spek	speech,
sterck	sterch (= stiff),
thak	thatch,
think	thenche
wrenk	wrench (= trick).

10. The following forms are worthy of notice indicating, as they seem to do, a vowel change:—

Northern.	Southern.
1. sla	sle (= to kill),
stra	stre (= straw),
2. bra (= bro)	breye (= brow),
clai	clei (= clay),
dai	dei (= day),
rayke	reke (= spread),
wayke	weke (= weak),
3. trayst	trist (= trust),
4. lither	luther (= bad),
rig	rug (= back),
5. sĕk	sack,
6. seke	sike (= sick).



Hampole often writes *th* for *t*, as *thechyng* for *techyng*, *feth* for *fet*. Whether *th* at the beginning of words had the sound of *t*, I cannot say, but that it had this sound at the end of words is extremely probable.

1. In the *Cursor Mundi* *with* is always written *wit*.

2. In Hampole *Judith* rhymes with *writt*, but what is still more curious is that *David* rhymes with *Judith*. It would thus appear that *d* at the end of words was pronounced as *t*. Cf. *servand*, *sembland*, *avenand*, for *servant*, *semblant*, *avenant*.

We have an instance of a final *b* being pronounced as *p* for *Iob* is made to rhyme with *hope*, and in one instance it is written *Iope*.

In a poem of such considerable length as is the 'Pricke of Conscience we might expect to find many incidental allusions to the manners and customs of the age in which Hampole lived, but we find only a passing notice of that wretched state of affairs so well described in the poem on the 'evil times of Edward II', in which we are told that

"Knytes schuld were clothes  
 Ischape in dewe manere,  
 As his order wold aske,  
 As wel as schuld a frere:  
 Now thei beth disgysed  
 So diverselych i diȝt  
 That no man may knowe  
 A mynstrel from a knyȝt wel ny:  
 So is mekenes falt a down  
 And pride aryse an hye."

(Poem on the Times of Edward II,  
 published by the Percy Society 1849.)

Not very different are the words of Hampole when he complains that

"Of bathe þer worldes gret outrage we se  
 In pompe and pride and vanité,  
 In selcouthe maners and sere degyse,  
 Þat now es used of many wyse.  
 In worldis hav yng and beryng,  
 In vayn apparail and in weryng,  
 Þat tas over mykel vayn costage.  
 And tornes al until outrage,  
 For swilk degises and suilk maners,  
 Als yhong men now hautes and lers,

And ilk day es comonly sen,  
 Byfor þis tyme ne has nocht ben. — — —  
 Now many men se ofte chaungyng  
 Of sere maners of gys of clethyng;  
 For now wers men short and now syde,  
 For now uses men narow and now wyde;  
 Som has þair clethyng hyngand als stoles,  
 Som gas tatird als tatird foles. — — —  
 Swa mykelle pryde als now es I wene,  
 Was never byfore þis tyme sene. (p. 43, l. 1516-1545.)

Valuable as is the *language* of Hampole to the student of our early literature, the matter will be found to be almost as interesting.

The reader, who is on the look out for what is curious, can learn how to tell by the *cry* of the new born babe 'whether it be man or woman' (p. 14):

"If it be man it says 'a a'  
 And if the child a woman be  
 When it is born it says 'e e'.

He can read about the *lynx* that, 'with its sharp sight and clear eyes', sees 'through thick stone walls' (p. 17). He will find the miseries consequent upon 'Old Age' most minutely enumerated (p. 22-23). He may learn, from 'men that are sly', the signs of approaching death, how the left eye of the dying man is narrower than the right, and how

"His nose at the point is sharp and small,  
 Then begins his chin to fall;  
 His pulse is still without stirrings,  
 His feet get cold, his belly clings." (p. 23.)

Those who have been accustomed to death bed scenes may have observed perhaps that

"If near the death be a young man  
 He always wakes and may not sleep than,  
 And an old man to death drawing  
 May not wake but is always sleeping."<sup>1</sup> (p. 23.)

<sup>1</sup> Hampole here seems to have followed the authorities of his time, as the following extract from a Medical MS. will show:—

"For to wete yf a-seke man, sal lyve or dy—Qwen his broues hildes doune; the right eigh mare than the lefte ye; neyse ende waxes sharp; his eres waxes calde; his eighen waxes holle; the chyn falles; his eighen and his mouth es upon when he slepes, bot he be wont thar-to; his

The reader will find, whatever may be said to the contrary, that *death* is exceedingly painful, much worse than the wrenching from their roots 'each vein, sinew and limb' of our bodies (p. 53). Not only is there physical pain at the approach of death, but mental torture, for the soul of the dying man is disquieted by 'the sight of fiends', ramping, scowling, grinning and staring like 'mad beasts' (p. 61). The devils are very 'ugly' and are only permitted to appear in their 'proper shape' to the dying (p. 63).

If any Protestant reader should not believe in the existence of Purgatory, our author will give him as trustworthy information upon it as if he had travelled through the country and seen its 'sights'. He may learn 'what it is' (p. 64); 'where it is' (p. 76); 'what pains are there' (p. 79-89; 'what souls go thither and for what sin' (p. 89-96); and 'what may help to slake their pain' (p. 96-108).

If any one desires information upon future punishments he will find an interesting question raised at p. 82.—'How may the soul feel pain?' Hampole answers it by showing that all *feeling* is in the soul and not in the body. The soul shall feel the pain, but 'each one shall appear to another as possessing shape of body of man' (p. 83). But some clerks, our author tells us, 'maintain that the soul that is in purgatory, or in hell, has of the air a body for to suffer pain in various limbs' (p. 84).

About Antichrist, 'the man of sin' there is no lack of information,

"He shall be called the child that is lorn,  
And in Chorazin he shall be born,  
Of a woman of the kindred of Dan." (p. 113.)

And of Gog and Magog, in a passing allusion, we are told that they are the 'worst folk in the world', and the general opinion concerning them is that they live beyond the mountains of the Caspian Sea, and are kept quiet by the queen of the Amazons. At the end of the world however 'they shall break out and de-

ere-lappes waxes lethy; his fete waxes calde; his wambe fallas away; if he pulle at the straes or the clathes; if he pyke at his nese thrilles; his forhede waxes rede; yonge man ay wakand, alde man ay slepand; his twa membres waxes calde agayns kynne, and hydes tham; if he rutills; thir er the takenynges of dethe, forsothe witte thu wele he sal noght leve thre dayes." (Reliq. Antiq. p. 54.)

stroy many lands about' (p. 121). A curious piece of information is given too, about the *resurrection*, when the age of old and young shall be the same i. e. thirty two years and three months (p. 135). The reason of this is, that Christ, when he rose from the dead,

"Was of thirty three years and two  
And of three months therewith also."

The reader who is ignorant of the whereabouts of hell, can learn that it is in the middle of the earth, like the hollow in the yolk of an egg. According to Hampole an egg 'hard boiled' exactly represents the relative positions of heaven, earth and hell.

"And as the *yolk* amidst the egg lies,  
And the *white* about on the same wise,  
Right so is the earth without a doubt,  
Amidst the heavens that go about." (p. 174.)

Hell too is an 'ugly hole' (p. 180) full of boiling brimstone and pitch (p. 181). 'There the devils shall stuff the sinful in the fire so that they shall glow as fire brands' (p. 198). So Burns had pretty good authority for addressing the 'deil' as one

"Wha in yon cavern grim and sootie  
closed under hatches,  
Spairges about the brunstane clotie  
to scaud poor wretches."

Our author in the seventh and last part of his work treats us to an *astronomical* lesson, far more amusing than instructive. He tells us (p. 206) that

"From the earth until the circle of the moon, es  
The way of five hundred winters and no less."

— — — — —  
"And from the point of the earth to Saturnus  
The highest planet may be guessed thus,  
The way of seven thousand years  
And three hundred" (p. 207).

For these, and some few other points of this sort, Hampole relies upon the authority of Rabbi Moses; he seldom advances statements of his own, and it is only in describing the 'city of heaven' that he ventures, as he tells his readers, to 'imagine on his own head' (p. 239). For other points of interest the reader must consult the volume itself.

Since Warton prophesied that he would be the last transcriber of any part of the *Pricke of Conscience*, it has been the fashion for subsequent writers upon English literature to speak of Hampole as prosy and prolix. But to writers of the xv<sup>th</sup> century, many

of whom however were above making any acknowledgement of their original, the Pricke of Conscience furnished abundant material for sermons and homilies.

The Rev. John Pery, Canon of Holy Trinity without Aldgate, who lived a century later than Hampole, wrote for the instruction of his parishioners, a little treatise on Heaven and Hell<sup>1</sup>, the leading ideas of which are taken from the Pricke of Conscience. Pery was so great an admirer of Hampole as to use the Northern dialect in preference to that of his own, in addressing his Southern flock. That the Canon of Aldgate was really indebted to our author will easily be seen from the following parallel passages, which occur in the description of Heaven.

“Pare es alkyn delycles and eese,  
And syker *peysibilnes* and pees;  
Pare es *peysebelle ioy* ay lastand,  
And *ioyful selynes* ay lykand;  
Pare es *sely endeles* beyng,  
And *endeles blyshfulhede* in alle thyng;  
Pare es ay *blyshfulle certaynté*,  
And *certayne dwellyng* ay fre.” (Pricke of Consc. p. 211.)

“There is ay gret fulnesse of lyght,  
And largesse of roume withouten pres,  
And merthes that passith alle menys syght;  
There is soverayn *sikernes*se dight,  
And *siker peisibilnesse* with pees,  
*Peisable joye* with lykng of sight,  
And *joyful* silence with ees;  
There is *sely endeles* beyng  
And *endeles blys* in that place.” (MS. Addit. 10053, f. 141.)

To bring this somewhat rambling preface to a conclusion, the Editor of the present volume would remark that he has endeavoured to make the text of the poem as correct as possible, the proof sheets in every case having been read *twice* with the Manuscript. It is hoped that the Glossary will be found useful for lexicographical purposes, since no pains have been spared to make it complete, both as an index of Northern words, and as supplying also a reference to many others (of Romance origin) which appear perhaps for the first time in the language of the North.

<sup>1</sup> See MS. Addit. 10053 (British Museum).

## TABLE OF CONTENTS.

(From Mr. Yates' Southern MS. of the xiv<sup>th</sup> century.)

Here bigynneþ þe boke whiche is iclepid  
þe Prick of Conscience, þe whiche is  
dyvised in vii parties.

	Page
þe first party is of þe bigynnyng of mannes lif. (l. 371-931)	11- 26
þe secunde is of þe unstabulnes of þis world. (l. 932-1663)	26- 46
þe iii. part telleþ of deþ and whi deþ is to drede. (l. 1664-2689)	46- 73
þe iv. part telleþ of purgatory. (l. 2690-3965)	73-108
þe v. part spekeþ of þe day of dome. (l. 3966-6420)	108-173
þe vi. part is of þe paynes of helle. (l. 6421-7531)	173-203
þe vii. part is of þe ioyes of heven. (l. 7532-9532)	203-256

Here bigynneþ þe chapitles of þe first part of þis boke.

First hit telleþ of þe commendacioun of þe trinite. (l. 1)	-1
And how þe fader was ever wiþ-out bigynnyng. (l. 12)	1
And how þat God is bigynnyng and ending of eche þing. (. 25).	1
And how þat God made alle þyng of nought. (l. 43)	2
And how god made man to his owne liknes. (l. 69)	3
How mekenes is princepal wey to blisse. (l. 139)	5
How foure thynges letteþ a mannes Insyȝt þat he may not knowe what he is . and makeþ his hert wel hautyne to servy God . and þes buþ þilk foure. (l. 241)	7
Favour of þe puple. Fairnes of man. [Brennyng of þouþe.] Riches of godes. (l. 249)	7
And þanne hit telleþ of bigynnyng of mannes lif. (l. 370)	11
And wherof God made man (l. 372). How God made man of foule mater for two skilles. (l. 374)	11
Of þe myrdward of mannes lif. (l. 552)	16
Of þe ende of mannes lif. (l. 728)	21
Of þe tokens of deþ þat a man haþ or he deþ. (l. 812)	23
What a man is aftur his deþ. (l. 830)	24

Here bigynneþ þe chapitles of þe secunde part of þis boke  
þat telleþ of þe world.

	Page
First hit telleþ how God made two worldes for man. (l. 962) . . . . .	27
Þat one is heven. Þat othere, þis dale. where In we buþ now lyv- yng. (l. 972) . . . . .	27
How God made two ertliche worldes þe more and þe lesse. (l. 1042)	29
How God made þis world to be soget to man, and not man to be soget þerto. (l. 1055) . . . . .	30
How a man schuld not trist to þis world þat nys bot vanite. (l. 1088)	30
How þe more world may be lickend to foure thinges. (l. 1211) . . . . .	34
Hit is ilikened to þe see. (l. 1213) . . . . .	34
Hit is ilikened to a wildernes þat is ful of wild bestes. (l. 1225)	34
Hit is ilikened to a grete forest þat is ful of thefis. (l. 1235) . . . . .	35
Hit is ilikened to a feld ful of dyvers batailes. (l. 1245) . . . . .	35
How þe world fyttet aþens us wiþ doumble hond. (l. 1257). . . . .	35
Wiþ þe right hond and wiþ þe lift. (l. 1259) . . . . .	35
How he calleþ þe right hond welth and gret havyng of goodes. (l. 1261)	35
And þe lyfte honde. angres and tenes þat ofte cometh to man. (l. 1262)	35
Of two weyes þat buþ in þis world. þat one is þe wey of lif and þat oþere is þe wey of deþ. (l. 1398) . . . . .	39
Of þe variaunces of þis worlde. (l. 1412) . . . . .	39
How a man is ilikend to þe more world and he clepid þe lasse world (l. 1487). Of dyvers condiciouns þat toucheþ to a mannes lif. Of þe nyce degises þat men useþ in þis world. (l. 1516) . . . . .	42
Here bigynneþ þe chapitles of þe þrid partof þis boke, whiche telleþ of deþ and whi deþ is to drede.	
First he telleþ of thre manners of deþ (l. 1680). Þe first is bodi- liche deþ (l. 1686). Þe secunde is gostly deþ (l. 1690). . . . .	47
How a mannes soul may be slawe thurgh dedly syne (l. 1708). Þe thrid es endles deþ. How þat endles deþ is in helle (l. 1742) . . . . .	48
What thing deþ is (l. 1761). . . . .	49
How he likeneþ deþ (l. 1808). . . . .	50
How men schuld drede deþ for foure skilles (l. 1818). . . . .	51
How deþ hap no mercy of no man (l. 1864). . . . .	52
How deþ is commune to alle men (l. 1895). How a philosopre dis- creveþ þe paynes of deþ (l. 1900). How dredful thyng deþ is (l. 1920).	53
How no man knoweþ þe tyme of deþ when hit schal come and þe skile why (l. 1940). . . . .	54
How sikenes is iclepid þe messanger of deþ (l. 2024). . . . .	56
How God visiteþ us al day wiþ tokenes by whiche he warneþ us to be-ware (l. 2092). . . . .	58
How þe fend apperid to Seint Bernard in þe tyme of his dyþyng. (l. 2248).	62
How griseliche þe fendes buþ of sight (l. 2300). . . . .	63
How a man schuld ever thynk on his last day for to fle synne (l. 2593)	71
Here bigynneþ þe chapitles of þe iv. part of þis boke þat telleþ of purgatorie, wherein soules beþ iclansid of synne.	

	Page
First bittelleþ what purgatory is (l. 2710).	74
Where þat purgatory is (l. 2788).	75
Of two dyvers purgatories (l. 2871).	78
Of þe bittur paynes þat buþ in purgatory (l. 2892).	79
Of meny dyvers synnes, whiche buþ venial and whiche buþ dedly (l. 3354)	
How a mannes soul is dampned to helle for dedly synne (l. 3358).	
How for venial synnes þe soul is purgid in purgatory (l. 3383).	92
How x thynges mowe fordo lyztly þe venyal synnes, if a man wil use hem (l. 3394). Þe first is holy watur (l. 3401). (2) Almes dede. (3) Fastyng. (4) Howsel of þe sacrament (l. 3402). (5) Praier of þe paternoster (l. 3403). (6) Blessyng of Bischoþ (l. 3404). (7) Schrift of mouthe (l. 3405). (8) Knockyng of mannes brest (l. 3408). (9) Kussyng of þe grounde. (10) And þe last ennoynt- yng (l. 3409).	93
Þanne he counsaileþ þat eche man schold use þes x thynges (l. 3502).	96
What profit þe help of lyvyng frendes doþ to þe soul (l. 3572)	97
What pardoun availeþ to mannes soule (l. 3798)	103
Here bigynneþ þe chapitles of þe v. part of þis boke. þe whiche spekeþ of þe dredful day of dome.	
First hit telleþ of dyvers tokens þat to-fore þilk day schul be, of whiche crist here on erthe spake to his disciples. how Rome tofore þilk day schal be put to al manere subiection and destructioun (l. 3972)	109
Of þe lif of Antecrist (l. 4047).	110
Where Antecrist schal be bore (l. 4166)	113
In what place he schal be norished (l. 4199).	114
In what cite he schal regne (l. 4210).	115
How Antecrist schal deceyve þe puple on iii maneres (l. 4255). Þe first es thurgh fals prechyng (l. 4257). Þe secunde thurgh fals miracles shewyng (l. 4258). Þe iii thurgh large ziffes þyvyng (l. 4259). Þe iiij thurgh grete manaces, and tourment, and strong payne. þat he schal do busiliche to alle folk þat stondeþ aþeyns his wille (l. 4260). How his tourmentis and þretynges schul passe þurþ al þe world (l. 4276). How Gog and Magog þanne schulle appery and be obedient to Antecristis lawe (l. 4449).	116
Of þe commyng Ennok and Ely and of hare prechyng (l. 4496). How þe Jewes schul be turned to cristen feef þurþ prechyng of Ennok and Ely (l. 4499).	121
How þes two prophetes, Ennok and Ely, schulle be put to hard deth thurgh Antecrist and his mynystres (l. 4541).	123
How Antecrist schal be slawe thurgh Goddes myȝt, of Seint Michael appon þe mount of Olyvete (l. 4599). Of þe sodeyne deth þat Antecrist mynystres schul at þe last take thurgh goddis vengeance (l. 4619).	125
Howe aftur þe deth of Antecrist and of his mynystres, alle men	



	Page
schul be turned to cristen feth thurȝ gods mercy (l. 4631). How we schuld ever make us redy, as þe day of dome schuld falle to-morow (l. 4655).	126 127
Of meny mo tokenes þat holy writ makeþ mencion of, þat schulle be in þe moone and in þe sonne and in þe sterres tofore domes-day (l. 4685).	127
Of xv other tokenes of whiche seint Jerom makeþ mencion of, þat schul be tofore þe day of dome . in xv dayes . þe whiche buþ þes (l. 4738).	
1. On þe first day þe see schal arise, and be more heghe þan eny mountayne þat is þere-to nye, bi fourty cubites (l. 4753). 2. On þe secund day þe see schall bicomme so lowe, þat uneþe eny man schal hit knowe (l. 4764). 3. On þe iii day þe sea schal seme al playn, and so stonde stille as hit first stode at þe bigynnyng of þe worlde, wip out eny more arisyng other doune fallyng (l. 4766). 4. On þe iiij day all þe wondurful fisches in þe see schal come to-gidur and make suche a roryng, þat for drede þere-of meny a man schal quake (l. 4770).	129
5. On þe v day þe see and alle other watres schul brenne (l. 4776). 6. On þe vi day hit schal rayne blode þurȝ al þe world (l. 4780). 7. On þe vii day castels and toures ful fele schul falle adoun (l. 4782). 8. On þe viii day rete roches and hevvy stones schal fyȝt to gedur, and eche schal othere to-barst and in þre parties dyvyse (l. 4784). 9. On þe ix day schal grete erthe-dyn be generalliche in eche londe and in eche cuntree (l. 4790). 10. On þe x day schal come suche wyndes blast, þe whiche hilles and dales schal turne into playne þat non hille schal be i-sene (l. 4794). 11. On þe xi day men and wymman schul come out of caves and holes and so wend aboute as gidy men þat conneþ no witte (l. 4798). 12. On þe xii day men and wymmen schul se a token falle doune fram heven (l. 4802). 13. On þe xiii day schal dey both man, and womman, and child and alle oþere thyng þat on erthe þanne lyveþ (l. 4804). 14. On þe xiiii day dede mennes bones schul togidur be i-set, and out of hare graves hi schul arise and þere-upon stonde (l. 4805).	130 131
15. On þe xv day þe world schal brenne in eche side (l. 4812). And þus endeþ þe worlde (l. 4813).	131
Of þe fuyr þat schal brenne al þe worlde (l. 4856). How þilk fire schal worche and brenne in four maners (l. 4875). Hit schal worche as þe fuyre of helle (l. 4877). Hit schal worche as þe fuyre of purgatorie (l. 4879).	132
Hit schal worche as þis worldliche fuyre (l. 4881). And hit schal worche as þe fuyre of þe spere (l. 4887).	133
Of þe general arisyng of alle men to þe dome (l. 4959).	135
Of þe stede in whiche crist schal ȝif his dome (l. 5147).	140
Whi God wol ȝeve his dome in þilk stede rathere þan in eny othere (l. 5193).	141
How crist schal ȝeve his dome in þe fourme of man (l. 5253).	142

	Page
How þe tokenns of cristis passioun schul be brought to þe dome (l. 5271)	143
Of xv manere accusours þat schul accuse þe synful bifore god atte day of dome, and þo buþ þes (l. 5424)	147
1. A mannes owne conscience. þat is his Inwit (l. 5452). 2. The secunde es a mannes owne synne þat he haþ do (l. 5454.) 3. The iii is holy writ (l. 5468). 4. The iiis is þe sonne and þe mone. and al þe world (l. 5472).	148
5. The v is fendis of helle, þat schulle accuse men of synnes unshryven (l. 5480). 6. The vi aungellis schul accuse þe synful cristen, for a fals cristen man schal þanne be worse i-hold þan eny iewe or sarzyne (l. 5498). 7. [The vii. How hethen men schul accuse þe fals cristen] (l. 5508).	149
8. The viii. Seintes of heven, and princepallyche martures, schul accuse þe synful (l. 5520). 9. The ix. hy þat suffereþ wronges here, schulle hem accuse þat dide hem wrong (l. 5544).	150
10. The x. how children þat were unchastide schul accuse hare fadres and hare modres (l. 5560). 11. The xi. how þe poere men schul accuse þe riche (l. 5578). 12. The xii. how sogettis schulle accuse þe riche (l. 5582). 13. The xiii. how benefices þat god haþ to man schal hem accuse (l. 5588).	151
14. The xiiii. how þe tourment of cristes passioun schal hem accuse þat buþ synful (l. 5604). 15. The xv. how þe holy trinité schal þe synful accuse. at þe day of dome (l. 5608).	152
Of þe streit acountis þe whiche men schul ȝyf tofore god atte day of dome (l. 5642). How men schul ȝeld acountis of al hare lif (l. 5652). How men schul ȝeld acountis of eche tyme and moment spendid dedliche (l. 5657). How men schold ȝeld acountes of eche idel word and pouȝt (l. 5664).	153
How men schul not onlyche ȝeld acountis of þe synnes þat hy dud in hare elde, but also of synnes þat hi dude in hare ȝouthe (l. 5700).	154
How men schul ȝeld acountis of þat hy synned in hare v wittes. How men schul ȝeld acountes not onliche of eche yvul opyn dede, but also of eche privy yvel dede (l. 5742).	155
How men schul ȝeld acount of þe seven werkes of mercy þat hy wold not here in hare lif fulfille (l. 5760). How eche man schal ȝeld acountes of his own soul (l. 5776).	156
How men schul ȝeld acountes nouȝt only of hare soules but also of hare bodies (l. 5814).	157
How men schuld not ȝeld acountes of þe soul by hit self and of þe bodi bi hit self, but of boþe to gadre emeyned (l. 5830).	158
How men schuld not ȝeld acountes only of hem self, but also of hare neghboures (l. 5858). How faders and moders schul ȝeld acountis of hare children þat were unchastised (l. 5866). How lordis schul ȝelde acountis of hare maynye (l. 5870). How prelatis schul ȝif acountis of hare sogettis (l. 5882). How scole maisters	

	Page
schul ȝeld acountes of hare disciples ȝat myspendid hare tyme in lerning (l. 5892). How men schul ȝelde acountis of ȝe godes ȝat god haȝ sent ham, of whiche ȝai wold not ȝyve to ȝe pore ȝat pere-to had nede (l. 5894). . . . .	159
How somme men schul be demed and some schul not be demed (l. 6017). How somme schul deme oȝere men, and somme schul non oȝer man deme, but take hare dome (l. 6018, 6027). . . . .	163
Of ȝe fynal dome ȝat crist schal ȝyve (l. 6126) . . . . .	166
How ȝe yvel men schal be demed and wend to helle (l. 6222). . .	168
How ȝe gode men schul be saved and wend to heven (l. 6240) . .	169
How men schul be saved at ȝe day of dome, thurgh mercy i-pur- chast here in hare lif (l. 6294). . . . .	170
How ȝe mercy of god passiȝ alle mannes synne (l. 6310). How ȝe world schal seme as hit were new made aftur ȝe day of dome (l. 6346).	171
Here bigynnep ȝe chapitles of ȝe vi. part of ȝis boke ȝat telleȝ of helle.	
First hit telleȝ where helle is (l. 6437). . . . .	174
How soules schul pere for ever duelle (l. 6491) . . . . .	175
Of xiiii maners of paynes ȝat buȝ in helle (l. 6552) . . . . .	177
1. Of ȝe fuyre of helle, how hot hit is (l. 6595) . . . . .	178
2. Of ȝe strong cold ȝat is in helle (l. 6637) . . . . .	179
3. Of ȝe grete filthe and stenche ȝat is in helle (l. 6675). . . .	180
4. Of ȝe strong hungur ȝat is in helle (l. 6699). . . . .	181
5. Of ȝe gret thurst ȝat es in helle (l. 6733). . . . .	182
6. Of ȝe grete derknys ȝat es in helle (l. 6796). . . . .	183
7. Of ȝe hidous siȝt of fendes ȝat buȝ in helle (l. 6841) . . . .	185
8. Of ȝe horribul vermyne ȝat is in helle (l. 6895). . . . .	186
9. Of ȝe betyng of fendis upon ȝe synful in helle (l. 7007). . .	189
10. Of ȝe gnawyng of a mannes conscience in helle (l. 7049). . .	190
11. Of teres of ȝe wepyng of ȝe synful in helle (l. 7097) . . . .	191
12. Of ȝe grete schame and schendschip ȝat ȝe synfulle schule have in helle for hare synnes (l. 7135). . . . .	192
13. Of ȝe hidous bondes, wiȝ ȝe whiche ȝe synfulle beȝ i-bounde in helle (l. 7173). . . . .	193
14. Of ȝe grete dispaire ȝat ȝe synfulle schul have in helle, for ȝai schul never have hope ne trist to come out of helle (l. 7233).	195
How ȝe synful schal ever more wanty ȝe siȝt of God (l. 7298). .	197
And ȝus endiȝ ȝe seȝt party of ȝis boke (l. 7520). . . . .	203
Here bigynnep ȝe chapitles of ȝe vii. part and ȝe last of ȝis boke. ȝe whiche spekes of ȝe ioyses of heven.	
First hit telleȝ where heven is (l. 7553). Of meny dyvers hevens (l. 7567). ȝe first es ȝe storred heven (l. 7571). ȝe secunde es ȝe cristal heven (l. 7574). . . . .	204

	Page
De iii þe hegh heven, where-In god duellip, þe whiche he made for man (l. 7618). How somme clerkes telleþ þat þer buþ seven manere hevens, þat buþ þe seven planetis (l. 7621) . . . . .	205
1. Þe first is þe mone. 2. Þe secunde is Mercury. 3. Þe iii is Venus (l. 7628). 4. Þe iiiii is þe sonne. 5. Þe v is Mars. 6. Þe vi is Iubiter (l. 7629). 7. Þe vii is Saturnus þat is last (l. 7630).	206
Of þe ioy þat is in heven (l. 7813) . . . . .	211
How no thing is hegher þan heven (l. 7726) . . . . .	208
How alle worldliche blisses buþ acountid as noujt to regard of þe blisse of heven (l. 8767). . . . .	236
Of þe lickenyng of þe cite of heven (l. 8867). . . . .	238
How heven is lickend to a worldliche thyng and expouneþ hit in gostliche thyng (l. 8883). . . . .	239
How no man can telle wher-of heven is made (l. 8853) . . . . .	238
Of seven manere blisses þat þe saved bodies schul have in heven. Of seven schenschipes þat þe dampned bodies schul have in helle. (l. 7875). . . . .	212
1. Of þe blisse of bryþnys (l. 7909). . . . .	213
Of þe contrarie of þilk blisse (l. 7925). 2. Of þe blisse of swiftnes. (l. 7933). Of þe contrarie of þulk blisse (l. 7951). 3. Of þe blisse of strengthe (l. 7959). . . . .	214
Of þe contrarie of þilk blisse (l. 7973). 4. Of þe blisse of fredom (l. 7979). Of þe contrarie of þat blisse (l. 7999). . . . .	215
5. Of þe blisse of helthe (l. 8007). Of þe contrarie of þilk blisse (l. 8015). 6. Of þe blisse of delices (l. 8023) . . . . .	216
Of þe contrarie of þilk blisse (l. 8053). 7. Of þe blisse of endeles lif (l. 8063). . . . .	217
Of þe contrarie of þilk blisse (l. 8151). . . . .	219
Of seven manere of blisses þat þe saved soules schul have aftur þe day of dome (l. 8175). Of vii paynes þat þe dampned souls schulle have in helle (l. 8181). 1. Of þe blisse of wisdom (l. 8187) . . . . .	220
Of þe contrarie of þat blisse (l. 8365). . . . .	225
2. Of þe blisse of onhed and acorde (l. 8377). Of þe contrarie of þat blisse (l. 8403). . . . .	226
3. Of þe blisse of frendschip and parfit love (l. 8447). . . . .	227
Of þe contrarie of þat blisse (l. 8469). 4. Of þe blisse of myght and strengthe (l. 8485). . . . .	228
Of þe contrarie of þat blisse (l. 8507). 5. Of þe blisse of honour and worschip (l. 8525). . . . .	229
Of þe contrary of þat blisse (l. 8543). 6. Of þe blisse of suyrte and sikernys (l. 8555). . . . .	230
Of þe contrarie of þat blys (l. 8577). 7. Of þe blisse of parfit ioye (l. 8601). Of þe contrarie of þat blisse . . . . .	231
Of þe blis þat þe saved schul have in hare v wittes (l. 9355). Of	

TABLE OF CONTENTS.

XLI

	Page
pe vii schenschipen þat pe dampned soules schul have in hare fyve wittes (l. 9392). . . . .	252
Of pe ioiful sight of pe trinité (l. 8652). . . . .	233
Of pe ioiful sight of oure lady (l. 8681). Of pe ioiful sight of pe ix ordres of aungelis (l. 8693). . . . .	234
Of pe ioiful sight of pe seintes in heven (l. 8717). Of pe ioiful sight of dyvers worschippes (l. 8741). Of pe ioiful sight of dy- vers medes (l. 8747). . . . .	235
Of pe ioiful sight of pe cité of heven (l. 8848). . . . .	238
Of pe ioi of huyryng and of pe contrarie of hit (l. 9257). Of pe ioi of smellyng and of pe contrarie of hit (l. 9276). . . . .	249
Of pe ioi of tastyng and of pe contrarie of hit. Of pe ioi of felyng and of pe contrarie of hit (l. 9363). . . . .	252

---



## THE PRICKE OF CONSCIENCE.

---

- pe myght of pe Fader almyghty,  
pe witte of pe Son alwytty,  
And pe gudnes of pe Haligast,  
4 A Godde and Lorde of myght mast,  
Be wyth us and us help and spede,  
Now and ever, in al our nede;  
And specialy at this bygynnyng,  
8 And bryng us alle til gude endyng. Amen.

- Before ar any thyng was wrought,  
And ar any bygynnyng was of oght,  
And befor al tymes, als we sal trow,  
12 pe sam God ay was pat es now,  
pat woned ever in his godhede,  
And in thre persons and anhede.  
For God wald ay with pe Fader and pe Son  
16 And wyth pe Haligast in anhede won,  
Als God in a substance and beyng  
With-uten any bygynnyng;  
Bygynnyng of hym, myght never nan be,  
20 He was ay God in trinité,  
pat was ay als wys and ful of wytte,  
And als myghty als he es yhitte,  
W[h]as<sup>1</sup> myght and wytte of him-selve was tan,  
24 For never na God was bot he alan.  
pe sam God sythyn was pe bygynnyng,  
And pe first maker of alle thyng;

<sup>1</sup> whose.

- And als he is bygynnyng of alle,  
 28 Wyth-outen bygynnyng swa we him call,  
 Ende of al wyth-outen ende,  
 þus es in haly bokes contende;  
 For als he was ay God in trinité  
 32 Swa he es, and ay God sal be;  
 And als he first bygan alle thing,  
 Swa sal he, at þe last, mak endyng  
 Of alle þing bot of heven and helle,  
 36 And of man, and fende, and aungelle,  
 þat aftir þis lyfe sal lyf ay,  
 And na qwik creature bot þai,  
 Als men may se in þis boke contende,  
 40 þat wille it se or here to þe ende.  
 And God that mad man sal ay be þan,  
 Als he is now, God and man.  
 Alle thyng thurgh his myght made he,  
 44 For with-outen hym myght nathing be.  
 Alle thyng þat he bygan and wroght  
 Was byfor þe bygynnyng noght.  
 Alle thing he ordaynd aftir is wille  
 48 In sere kyndes, for certayn skylle;  
 Whar-for þe creatours þat er dom,  
 And na witt ne skille has, er bughsom  
 To lof hym, als þe boke beres wytnesse,  
 52 On pair maner als pair kynd esse.  
 For ilk a thyng þat God has wroght,  
 þat folowes þe kynd and passes it noght,  
 Loves his maker and hym worshepes,  
 56 In þat at he þe kynd right kepes;  
 Sen þe creatures þat skill has nane,  
 Hym loves in þe kynde þat þai haf tane;  
 þan aght man þat has skille and mynde  
 60 Hys creatur worshepe in his kynde,  
 And noght to be of wers condicion  
 þan þe creatours with-outen reson.  
 Mans kynd es to folow Goddes wille  
 64 And alle hys comandmentes to fulfille;



- For of alle pat God made, mare and les,  
 Man mast principal creature es,  
 And alle pat he made was for man done,  
 68 Als yhe sal here aftirward sone.  
 God to mans kynd had grete lufe  
 When he ordaynd, for mans byhufe,  
 Heven and herth and pe werld brade,  
 72 And al other thyng, and man last made  
 Til hys lyknes and semely stature;  
 And made hym mast digne creature  
 Of al other creaturs of kynde;  
 76 And gaf hym wytte, skille and mynde,  
 For to know gude and ille;  
 And pare-with he gaf hym a fre wille  
 For to chese, and for to halde  
 80 Gude or ille, wethir he walde;  
 And alswa he ordaynd man to dwelle  
 And to lyf in erthe, in flesshe and felle,  
 To know his werkes and him worshepe,  
 84 And his comandmentes to kepe;  
 And if he be til God bousom,  
 Til endeles blis at pe last to com;  
 And, if he fraward be, to wende  
 88 Til pyne of helle, pat has nan ende.  
 Ilk man pat here lyves, mare and lesse,  
 God made til his awen lyknesse;  
 Til wham he has gyven witte and skille  
 92 For to know bothe gude and ille,  
 And fre wille to chese, als he vouches save,  
 Gude or ille whether he wil have;  
 Bot he pat his wille til God wil sette,  
 96 Grete mede parfor mon he gette;  
 And he pat til ille settes his wille  
 Grete payne sal have for pat ille;  
 Whar-for pat man may be halden wode,  
 100 Pat cheses pe ille and leves pe gude.  
 Sen God made man of maste dignité  
 Of alle creatures, and mast fre,

- And made him til his awen liknes,  
 104 In fair stature, als befor sayde es,  
 And maste has gyven him, and yhit gyves  
 þan til any other creature þat lyves,  
 And has hight him yit þar to  
 108 Þe blise of heven, if he uele do;  
 And yhit when he had done mys,  
 And thurgh syn was prived of blys,  
 God tok mans kynd for his sake  
 112 And for his love þe dede wald take,  
 And with his blode boght him agayne  
 Til þat blisse fra endeles payne;  
 Þus grete lufe God til man kydde,  
 116 And many benyfices he him dydde;  
 Whar-for ilk man, bathe lered and lewed,  
 Suld thynk on þat love þat he man shewed,  
 And alle þer<sup>1</sup> benefice hald in mynde,  
 120 Þat he þus dyd til mans kynde,  
 And love hym and thank him als he can,  
 And elles es he an unkynd man,  
 And serve him, bathe day and nyght,  
 124 And þat he has gyven him, use it ryght  
 And his wittes despende in his service,  
 Elles es he a fole and noght wise;  
 And know kyndly what God es  
 128 And what man self es þat es les;  
 How wake man es in saul and body,  
 And how stalworth God es, and how myghty;  
 How man God greves þat dose noght wele,  
 132 And what man es worthi þar-for to fele,  
 How mercyful and gracyouse God es,  
 And how ful he es of gudenens;  
 How rightwes God es and how sothefast,  
 136 And what he has done and sal do at þe last,  
 And ilk day dos to man-kynde;  
 Þis suld ilk man know and haf in mynde.

<sup>1</sup> þir (Harl. MS. 4196).

- For þe right way þat lyggus til blys,  
 140 And þat ledys a man theder, es þys;  
 Þe way of mekenes principaly,  
 And of drede, and luf of God almyghty,  
 þat may be cald þe way of wysdom;  
 144 In-tyl whilk way na man may com  
 Wyth-outen knawyng of God here,  
 And of his myght, and his werkes sere,  
 Bot here he may til þat knawyng wynne.  
 148 Hym byhoves knaw him-self with-inne,  
 Elles may he haf na knawing to come  
 In-til þe forsayde way of wysdome.  
 Bot som men has wytte to understand,  
 152 And yhit þai er ful unkunand,  
 And of som thyng has na knawing  
 þat myght styrre þam to gude lyfyng;  
 Swylk men had nede to lere ilk day  
 156 Of other men, þat can mare þan þay;  
 To knaw þat, myght þam stir and lede  
 Til mekenes, and til lufe, and drede;  
 Þe whilk es way, als befor sayde es,  
 160 Til þe blis of heven þat es endeles.  
 In grete perille of saul es þat man  
 þat has witt and mynde and na gude can,  
 And wil nocht lere for to knaw  
 164 Þe werkes of God and gode law,  
 Ne what hym-self es þat es lest;  
 Bot lyves als an unskylwys best,  
 þat nother has skil, witt, ne mynde;  
 168 þat man lyfes agayn his kynde.  
 For a man excuses nocht his unkunnyng,  
 þat his wittes uses nocht in leryng,  
 Namly, of þat at hym fel to knaw  
 172 þat myght meke his hert and make it law,  
 Bot he þat can nocht, suld haf wille  
 To lere to knaw bathe gude and ille;  
 And he þat can oght, suld lere mare  
 176 To knaw alle þat hym nedeful ware;

- For an unkunnand man, thurgh leryng,  
 May be broght til undirstandyng  
 Of many thynges, to know and se  
 180 **Þat** has bene, and es, and yhit sal be,  
**Þat** til mekenes myght stir his wille,  
 And til lufe, and drede, and to fle alle ille.  
 Many has lykyng trofels to here,  
 184 And vanités wille blethly lere,  
 And er bysy in wille and thought  
 To lere **þat** þe saul helpes noght;  
 Bot **þat** ne[de]ful war to kun and know,  
 188 To listen and lere **þai** er ful slaw;  
 For-**þi** **þai** can noght know ne se  
 Þe peryls **þat** **þai** suld drede and fle,  
 And whilk way **þai** suld chese and take,  
 192 And whilk way **þai** suld lef and forsake.  
 Bot na wonder es, yf **þai** ga wrang  
 For in myrknes of unknowyng **þai** gang,  
 With-uten lyght of understandyng  
 196 Of **þat**, **þat** falles til ryght knowyng.  
**Þar**-for ilk cristen man and weman  
**Þat** has witte and mynd, and skille can,  
**Þat** knows noght þe ryght way to chese,  
 200 Ne þe perils **þat** ilk wise man flese,  
 Suld be bughsom ay, and bysy  
 To here and lere of þam, namely,  
**Þat** understands and knowes by skille,  
 204 Wilk es gude way and wilk es ille.  
 He **þat** right ordir of lyfyng wil luke  
 Suld bygyn þus, als says þe boke;  
 To know first what hym-self es,  
 208 Swa may he tyttest come to mekenes,  
**Þat** es grund of al vertus to last,  
 On whilk al vertus may be sette fast;  
 For he **þat** knowes wele, and can se  
 212 What him-self was, and es, and sal be,  
 A wyser man may he be talde,  
 Wether he be yhung man or alde,

- Pan he þat can alle other thyng,  
 216 And of him-self has na knawying.  
 For he may nocht right God know ne fele,  
 Bot he can first him-self wele:  
 Þar-for a man suld first lere  
 220 To know him-self propely here;  
 For if he hym-self knew kyndely,  
 He suld haf knawying of God almyghty,  
 And of his endyng think suld he  
 224 And of þe day þat last sal be.  
 He suld know what þis worlde es,  
 Þat es ful of pompe and lythernes,  
 And lere to know and think wyth-alle  
 228 What sal after þis lyf falle.  
 For, knawying of all þis shuld hym lede  
 And mynd with-alle, til mekenes and drede,  
 And swa may he com to gude lyvyng,  
 232 And atte þe last til a gode endyng;  
 And when he sal out of þis world wende,  
 Be broght til þe lyfe, þat has na ende.  
 Þe bygynnyng of alle þis proces  
 236 Ryght knawying of a man self es.  
 Bot som men has mykel lettyng,  
 Þat lettes þam to haf right knawying  
 Of þam-selſe, þat þai first suld know,  
 240 þat þam til mekenes first suld draw.  
 And of þat, four thynges I find  
 Þat mase a mans wytt ofte blynd,  
 And knawying of hym-self lettes,  
 244 Thurgh wilk four, he hym-self forgettes.  
 Of þis Saynt Bernard witnes bers  
 And er þa four wryten in þis vers.  
*Foama, favor populi, fervor juvenilis, opesque*  
 248 *Surripuere tibi noscere quid sit homo.*  
 Þat es "favor of þe folk and fayrnes,  
 And fervor of thoght<sup>1</sup> and riches,

<sup>1</sup> yhouthe.

- Reves a man sight, skylle and mynde,  
 252 To know hym-self, what he es of kynde.”  
 þus þer four-lettes his insight  
 þat he knaws noght him-selfe right,  
 And mas his hert ful hawtayne  
 256 And ful fraward til his soverayne.  
 þir four norisches ofte pompe and pride,  
 And other vices þat men can noght hyde.  
 For in him, in wham ane of þer four es,  
 260 Es selden sen any mekenes;  
 Alswa þai lette a man þat he noght sese  
 þe perils of þe werld, ne vanitese,  
 Ne of þe tyme of þe dede þat es to come;  
 264 Thynkes noght ne of þe day of dom,  
 Ne he can noght undirstand ne se  
 þe paynes, þat after þis lyfe sal be  
 To synful men þat here lofes foly,  
 268 Ne þe blise þat gude men er worthy;  
 Bot in his delytis settes his hert fast,  
 And fares als þis lyfe suld ay last,  
 And gyffes him noght bot to vanité,  
 272 And to al þat lykyng to hym myght be.  
 Swylk men er noght led with skylle,  
 Bot þai folow, ay, þair awen wille  
 And of noght elles thynkes, ne tas hede.  
 276 What wonder es yf þai haf na drede;  
 For what þai suld drede, þai know noght,  
 þarfor þai can haf na drede in thoght,  
 Of þat þat myght þam to drede bryng,  
 280 And þat es thurgh defaut of knawying.  
 Yhit som men wille noght understande  
 þat þat mught mak þam dredande,  
 For þai wald noght here, bot þat þam pays,  
 284 þarfor þe prophet in psauter says:  
*Noluit intelligere*  
*ut bene ageret.*  
 He says “he has no wille to fele,  
 288 Ne to understand for to do wele”.

- þis wordes by þam may be sayd here,  
 þat wil noght understand ne lere  
 To drede God and to do his wille,  
 292 Bot folowes þair likyng and lyves ille.  
 Som understandes als þai here telle,  
 Bot na drede in þair hertes may dwelle,  
 And thurgh defaut of trouthe þat may be;  
 296 For þai trow nathyng bot þat þai se,  
 But groches when þai dredful thyng here;  
 Þarfor þe prophet says on þis manere:  
     *Non crediderunt*  
 300     *et murmuraverunt.*  
 Þe prophet sayd "þai trowed noght,  
 And groched" and was angred, in thoght;  
 Þus er many þat trowes na thyng  
 304 þat men þam says ogayn þair likyng,  
 Bot groches gretly and waxes fraward,  
 When men says oght, þat þam thynk hard.  
 Som can se in buk swilk thyng and rede,  
 308 Bot lightnes of hert reves þam drede,  
 Swa þat it may noght with þam dwelle  
 And þarfor says God þus in þe gospelle:  
     *Quia ad tempus credunt, et in tempore*  
 312     *temptacionis recedunt.*  
 "Til a tyme", he says, "some trowes a thyng  
 And passes þar-fra in þe tyme of fandyng."  
 Alswa þos says þe prophet David,  
 316 In a psalme þat cordes þar-wyth:  
     *Et crediderunt in verbis eius. et lau-*  
     *daverunt laudem eius, cito, fecerunt*  
     *et obliti sunt opera eius.*  
 320 He says, "in his wordes, trowed þai  
 And loved his lovyng als þai couth say,  
 But tyte þai had don, and forgat  
 His werkes, and thoght na mar of þat;"  
 324 Swilk men er ay swa unstedfast,  
 þat na drede may with þam last,

- For þai er swa wilde, when þai haf quert,  
 þat na drede þai can hald in hert;  
 328 Bot wha-swa can nocht drede may dere,  
 þat þis tretice wil rede or here;  
 Yf þai rede or here, til þe hende,  
 þe maters þat er þar-in contende,  
 332 And undirstand þam al and trow,  
 Parchaunce þair hertes þan sal bow,  
 Thurgh drede þat þai sal consayve þar by,  
 To wirk gude werkes and fle foli.  
 336 Þarfor þis buke es on Ynglese drawen,  
 Of sere maters, þat er unknowen  
 Til laude men þat er unkunnand,  
 þat can na latyn understand,  
 340 To make þam þam-self first know  
 And fra syn and vanytese þam draw,  
 And for to stir þam til right drede,  
 When þai þis tretisce here or rede,  
 344 þat sal prikke þair conscience with-yn,  
 And of þat drede may a lofe bygyn  
 Thurgh comfort of ioyses of heven sere,  
 þat men may affirwar[d] rede and here.  
 348 þis buk, als it-self bers wittenes,  
 In seven partes divided es.
- I. þe first party, to know and hafe in mynde,  
 Es of þe wrechednes of mans kynde.
  - II. þe secunde es of þe condicions sere  
 353 And of þe unstabelnes of þis werld here.  
 þe thred parte es in þis buke to rede
  - III. Of þe dede and whi it es to drede.
  - IV. þe ferthe part es of purgatory,  
 357 Whar saules er clensted of alle foly.
  - V. þe fift es of þe day of dome,  
 And of taknes þat befor sal come.
  - VI. þe sext es of þe payns of helle  
 361 þar þe dampned sal ever-mare dwelle.
  - VII. þe sevend es of þe ioys of heven.  
 þer er þe partes of þis buk seven,



- 364 And of ilka parte fynd men may  
 Sere maters in pis buk to say.  
 Ga we now til pat parte pat first es,  
 Pat spekes of mans wrechednes;  
 368 For alle pat byfor es wryten to luk,  
 Es bot als an entré of pis buk.

Here bygynnes þe first part  
 pat es of mans wrechednes.

- 372 First whan God made al thyng of nocht,  
 Of the foulest matere man he wroght  
 Pat was of erthe; for twa skyls to halde; The two reasons  
 why God made  
 man of earth.  
 Þe tane es forthy pat God walde  
 376 Of foul matere, mak man in despite<sup>1</sup>  
 Of Lucifer pat fel als tyte  
 Til helle, als he had synned thurgh pride,  
 And of alle pat with him fel pat tyde ;  
 380 For þai suld have þan þe mare shenshepe,  
 And þe mare sorow when þai tuk kepe,  
 Pat men of swa foul matere suld duelle  
 In pat place fra whilk þai felle.  
 384 Þe tother skille es pis to se;  
 For man suld here þe meker be  
 Ay, when he sese and thynkes in thocht,  
 Of how foul mater he is wroght ;  
 388 For God, thurgh his gudnes and his myght,  
 Wald, pat sen pat place in heven bright  
 Was made voyde thurgh þe syn of pride,  
 It war filled ogayne on ilka syde  
 392 Thurgh þe vertu of mekenes,  
 Pat even contrary til pryde es;  
 Pan may na man þider come  
 Bot he pat meke es, and boghsome;  
 396 Pat proves þe gospelle pat says us,  
 How God sayd til his disciples þus:

<sup>1</sup> MS. Addit reads:

“Of so foule matere man make, as in despite  
 Of the foule fende, him therwith to edwyte.”

*Nisi efficiamini sicut parvulus, non intrabitis  
in regnum celorum.*

- 400 "Bot yhe", he sayde, "be als a childe,  
pat es to say, bathc meke and mylde,  
Yhe sal nocht entre, be na way  
Hevenryke pat sal last ay."
- 404 Pan byhoves a man ay here seke,  
pat may tittest make him meke;  
Bot nathyng here may meke him mare  
Pan to thynk in hert, als I sayde are,
- 408 How he was made of a foul matere,  
And es nocht elles, bot herthe here.  
For-pi says a clerk, als I now say,  
'What es man bot herth and clay,
- 412 And poudre pat with pe wynd brekes?'  
And parfor Iob pus to God spekes:  
*Memento, queso, quod sicut lutum feceris  
me, et in pulverem reduces me.*
- 416 He says, "thynk, Laverd, pat als pow made me  
Foul erthe and clay here to be,  
Right swa pou sal turne me agayne  
Til erthe and poudre"; pis es certayn.
- 420 Pan says our Laverd God almyghty  
Agayne til man, pus shortly:  
*Memento, homo, quod cinis es,  
et in cinerem reverteris.*
- 424 "Thynk man", he says, "askes er-tow now,  
And in to askes agayn turn sal-tow."  
Pan es a man nocht elles to say  
Bot askes and poudre, erthe and clay;
- 428 Of pis suld ilk man here haf mynde  
And knawe pe wrechednes of mans kynde,  
pat may be sene, als I shewe can,  
In al pe partys of pe lyfe of man.
- 432 Alle mans lyfe casten may be,  
Principal, in pis partes thre,  
pat er pir to our understandyng;  
Bygynnyng, midward, and endyng.

Of the three  
parts of the life  
of man.

- 436 Þer þre partes er þre spaces talde  
Of þe lyf of ilk man, yhung and alde.  
Bygynnyng of mans lyf, þat first es,  
Contenes mykel wrechednes;  
440 Þarfor I wille, ar [I] forthir pas,  
Shew yhou what a man first was;  
Some tyme was when a man was noght,  
Befor þat he was geten and forth broght.  
444 He was geten aftir, als es knawen,  
Of vile sede of man with syn sawen;  
He was consayved synfully  
With-in his awen moder body,  
448 Whar his herber with-in was dight,  
Als David says in þe psauter right:  
*Ecce in iniquitatibus conceptus sum, et in  
peccatis concepit me mater mea.*  
452 "Lo", he says, "als man-kyud es  
I am consayved in wykkednes,  
And my moder has consayved me  
In syn and in caytefté."  
456 Þar duellid man in a myrk dungeon,  
And in a foul sted of corrupcion,  
Whar he had na other fode  
Bot wlatsom glet, and loper blode,<sup>1</sup>  
460 And stynk and filthe, als I sayde ar,  
With þer he was first norished þar.  
Aftir-ward, when he out came  
From þat dungeon, his moder wame,  
464 And was born til þis werldys light,  
He ne had nouthre strenthe ne myght,  
Nouthre to ga ne yhit to stand,  
Ne to crepe with fote, ne with hand.  
468 Þan has a man les myght þan a beste  
When he es born, and es sene leste:  
For a best when it es born, may ga  
Als tite aftir, and ryn to and fra;

The beginning  
of man's life.

Man's feeble-  
ness.

Man is less than  
a beast.

<sup>1</sup> 'Bot lothsom glette and filthede of blode.' MS. Addit. 11305.

472 Bot a man has na myght par-to,  
 When he es born, swa to do;  
 For pan may he nocht stande ne crepe  
 Bot ligge and sprawel, and cry and wepe.

476 For unnethes es a child born fully  
 Pat it ne bygynnes to goule and cry;  
 And by pat cry men knaw pan  
 Whether it be man or weman;

A male child at  
 its birth says a. a,  
 and a female  
 child e. e.

480 For when it es born it cryes swa:<sup>1</sup>  
 If it be man it says "a. a",  
 Pat pe first letter es of pe nam  
 Of our forme-fader Adam.

a. denotes Adam,  
 and e. stands for  
 Eve.

484 And if pe child a woman be,  
 When it es born it says "e. e."  
 E. es pe first letter and pe hede  
 Of pe name of Eve pat bygan our dede.

488 Parfor a clerk made on pis manere  
 Pis vers of metre pat es wreten here:  
*Dicentes E. vel A. quot-quot nascuntur ab Eva.*  
 "Alle pas", he says, "pat comes of Eve,

492 Pat es al men pat here byhoves leve,  
 When pai er born what-swa pai be,  
 Pai say outhar a. a, or e. e."

The reason why  
 man's life com-  
 mences with  
 crying.

Pus es here pe bygynnyng  
 496 Of our lyfe sorow and gretyng,  
 Til whilk our wrechednes stirres us;  
 And parfor Innocent says pus:  
*Omnes nascimur eiulantes,*

500 *ut nature nostre miseriam*  
*exprimamus.*

He says, "al er we born gretand,<sup>2</sup>  
 And makand a sorowful sembland,

504 For to shew pe grete wrechednes  
 Of our kynd pat in us es."

<sup>1</sup> MSS. Addit 22283, 11305 read 'wa'.

<sup>2</sup> He saith: "we ben ybore everichone  
 Making sorwe and reuly mone." MS. Addit 11305

- Pus when þe tyme come of our birthe,  
 Al made sorow and na mirthe;  
 508 Naked we come hider, and bare  
 And pure, swa sal we hethen fare;  
 Of þis twa tymes we suld thynk þan,  
 For þus says Iob, þe rightwes man:  
 512 *Nudus egressus sum de utero matris*  
*mee, et nudus-revertar illuc.*  
 "Naked", he says, "first I cam  
 Hyder, out of my moder wam,  
 516 And naked I sal turne away."  
 Swa sal we al at our last day.  
 Pus a man es, at þe first comyng,  
 Naked, and bringes with him nathyng;  
 520 Bot a rym<sup>1</sup> þat es ful wlatsume,  
 Es his garment when he forth sal com,  
 Þat es nocht bot a blody skyn  
 Þat he byfor was lapped in,  
 524 Whils he in his moder wam lay,  
 Þe whilk es a foul thyng to say,  
 And fouler to here, als says þe buke,  
 And aldir-foules<sup>2</sup> on to loke;  
 528 Pus es a man, als we may se,  
 In wrechednes borne and caytefté,  
 And for to life here a fon dayse,  
 Þar-for Iob þus openly sayse;  
 532 *Homo, natus de muliere, brevi vivens*  
*tempore, repletur multis miseriis.*  
 He says, "Man þat born es of woman<sup>3</sup>  
 Lyfand short time to<sup>4</sup> ful-fild es þan  
 536 Of many maners of wrechednes."  
 Pus says Iob, and swa it es,

Man brings  
nothing into the  
world with him.

Man is born to  
trouble and  
sorrow.

<sup>1</sup> MS. Lansd. 348 reads 'slow'. MS. Addit 22283 reads 'slouh'. MS. Ad-  
dit 11305 reads 'reme'.

<sup>2</sup> aldir foulest (MS. Harl. 4196.)

<sup>3</sup> He saith: "after that a man is bor of a woman  
He lyveth but short tyme, and sone bicometh wan." MS. Addit 11305.

<sup>4</sup> to is superfluous?

- Alswa man es borne til nocht elles  
 Bot to travayle, als Iob yhit telles:  
 540 *Homo nascitur ad laborem,*  
*sicut avis ad volatum.*  
 He says, "man es born to travaile right  
 Als a foul es to þe flight."  
 544 For littel rest in þis lyf es,  
 Bot gret travayle and bysynes;  
 Yhit a man es, when he es born,  
 Þe fendes son, and fra God es lorn  
 548 Ay, til he thurgh grace may com  
 Til baptem and til cristendom;  
 Þus may a man his bygynnyng se  
 Ful of wrechednes and of caytifié.  
 552 Þe tother part of þe lyf, men calles  
 Þe mydward, aftir þat it falles,  
 Þe wilk reches fra þe bygynnyng  
 Of mans lyfe un-til þe endyng.  
 556 Þe bygynnyng of man, als I talde,  
 Es vile and wreched to behalde;  
 Bot how foule es man aftir-ward  
 Tels þus, openly, saynt Bernarde:  
 560 *Homo nihil aliud est, quam sperma*  
*fetidum, saccus stercorum et esca vermium.*  
 Saynt Bernard says als þe buke telles,  
 564 þat "man here es nathyng elles  
 Bot a foule slyme, wlatsume til men,  
 And a sekful of stynkand fen,  
 And wormes fode" þat þai wald have,  
 568 When he es dede and layde in grave.  
 Bot som men and women fayre semes  
 To þe syght with-uten, als men demes,  
 And þat shewes nocht elles bot a skyn;  
 Bot wha-swa moght se þam with-in,  
 572 Fouler carion moght never be  
 þan he suld þan of þam se.  
 Þarfor he þat had als sharp syght,  
 And cler eghen and als bright

Man at his birth  
is the devil's son.

The second or  
middle period  
of man's life.

Man is full of  
corruption.

- 576 Als has a best pat men Lynx calles,<sup>1</sup>  
 Pat may se thurgh thik stane walles,  
 Littel lykyng suld a man haf pan  
 For to behald a faire woman,
- 580 For pan mught he se, with-uten doute,  
 Als wele with-in als with-oute,  
 And if he with-in saw hir right,  
 Sho war ful wlatson til his sight;
- 584 Pus foul with-in ilk man es,  
 Als pe buk says and bers witnes.  
 Pan may we se on pis manere,  
 How foul pe kynd of man es here;
- 588 Whar-for I hald a man noght witty  
 Pat here es over-prowde and ioly,  
 When he may ilk day here and se  
 What he es, and was, and sal be.
- 592 Bot proud man of pis tas na hede  
 For hym wantes skille, pat hym suld lede,  
 When he es yhung and luffes laykyng,  
 Or has ese, and welth, and his lykyng;
- 596 Or if he be at grete worshepe,  
 What hym-self es pan, he tas na kepe;  
 Whar-for him-self pan knawes he leste  
 And fares als an unresonabel beste,
- 600 Pat his awen wille folowes, and noght elles,  
 And par-for pe prophet in pe psauter telles:  
*Homo, cum in honore esset, non intellexit, comparatus  
 est iumentis insipientibus, et similis factus est illis.*
- 604 "Man when he is til worshepe broght  
 Right understandyng has he noght:  
 He may be likend and he es lyke pan  
 Til bestes, pat na skylle ne witte can;"
- 608 Parfor ilk man pat has witte and mynde,  
 Suld think of pe wrechednes of his kynde,  
 Pat es foul, and vile, and wlatson;  
 For he may se fra his body com,

The lynx sees  
 through thick  
 stone walls.

The proud man  
 has no thought  
 about himself.

Of the foulness  
 of man's body.

<sup>1</sup> 'As hath a beste that men lynx calles,  
 That may se thurgh *nynne stoon walles*. MS. Addit 11305.

- 612 Bathe fra aboven and fra bynethe,  
Alkyn filthe with stynkand brethe;  
For mar filthe es nane, hard ne nesshe,  
Pan es pat comes fra a mans flesshe;
- 616 And pat may a man bathe se and fele,  
Pat wil byhald him-self wele,  
How foul he es to mans syght,  
And parfor says Saynt Bernard right:
- 620 *Si diligenter consideres quid per os,  
quid per nares, ceterosque meatus  
corporis egreditur, vilius sterquilinum  
nunquam vidisti.*
- 624 "If þow wille", he says, "ententyfly se,  
And by-hald what comes fra þe  
What thurgh mouthe, what thurgh nese, commonly,  
'And thurgh other overtes of his<sup>2</sup> body,
- 628 A fouler myddyng saw þow never nane,"  
Pan a man es, with flesche and bane.  
Al þe tyme pat a man here lyves,  
His kynd na other fruyt gyfes,
- 632 Whether he lyf lang or short while,  
Bot thyng that es wlatsume and vile,  
Als filth and stynk and nathynges elles,  
Als Innocent þus in a boke telles:
- 636 *Herbas et arbores, inquit, investiga: Ille de se  
producunt flores, frondes et fructus; et  
tu de te lendes, pediculos et lumbricos.  
Ille diffundunt oleum, vinum, et balsamum; et*
- 640 *tu de te sputum, urinam, et stercus: Ille  
de se spirant suavitatem odoris; et tu  
de te reddis abominationem fetoris.  
Qualis est arbor, talis est fructus.*
- 644 Þis gret clerk telles þus in a buke:  
"Behalde", he says, "graythely and loke,  
Herbes and trese þat þou sees spryng,  
And take gude kepe what þai forth bryng;
- Herbs and trees  
bring forth flow-  
ers and fruit, but  
man only nits,  
lice and vermin.

<sup>1</sup> 'And other issues of the body:

A fouler dongehull sawe thou never none.' MS. Addit 11305.

<sup>2</sup> þe (MS. Harl. 4196).



- 648 Herbes forth bringes floures and sede,  
 And tres fair fruyt and braunches to spede,<sup>1</sup>  
 And pou forth bringes of pi-self here  
 Nites, lyse, and other vermyn sere.
- 652 Of herbes and tres, springes baum ful gude,  
 And oyle and wyne for mans fude;  
 And of þe comes mykel foul thyng,  
 Als fen, and uryne and spyttyng;
- 656 Of herbes and tres comes swete savour,  
 And of þe comes wlatome stynk, and sour;  
 Swilk als þe tre es with bowes,  
 Swilk es þe fruyt þat on it growes.”
- 660 An ille tre may na gude fruyt bere,  
 And þat knawes ilk gude gardynere.  
 A man es a tre, þat standes noght harde,  
 Of whilk þe crop es turned donward,
- 664 And þe rote to-ward þe firmament,  
 Als says þe grete clerk Innocent:  
*Quid est homo, secundum formam, nisi quedam  
 arbor eversa, cujus radices sunt crines;*
- 668 *truncus est caput cum collo; stipis est pectus cum  
 alvo, rami sunt ulne cum tibiis; frondes sunt  
 digiti cum articulis; hoc est folium quod a ven-  
 to rapitur, et stipula a sole siccatur.*
- 672 He says, “what es man in shap bot a tre  
 Turned up þat es down, als men may se,  
 Of whilk þe rotes þat of it springes,  
 Er þe hares þat on þe heved hynges;
- 676 Þe stok nest þe rot growand  
 Es þe heved with nek folowand;  
 Þe body of þat tre þar-by  
 Es þe brest with þe bely;
- 680 Þe bughes er þe armes with þe handes  
 And þe legges with þe fete þat standes:  
 Þe braunches men may by skille call  
 Þe tas and þe fyngers alle;
- 684 Þis es þe leef þat hanges noght faste,  
 Þat es blawen away thurgh a wynd blaste,

Man is like a tree  
 inverted: the  
 roots are the hair,  
 the stock is the  
 head, the boughs  
 are the arms and  
 hands, with the  
 legs and feet; the  
 branches are the  
 toes and fingers.

<sup>1</sup> Sprede (MS. Harl. 4196).

- And þe body als wa of þe tre,  
 þat thurgh þe son may dried be.”
- Man, like a flower, soon fades. 688 A man þat es yhung and light,  
 Be he never swa stalworth and wyght,  
 And comly of shap, lufly and fayre,  
 Angers and yvels may hym appayre,  
 692 And his beuté and his streng[th] abate,  
 And mak hym in ful wayk state,  
 And chaunge alle fayre colour,  
 þat son fayles and fades, als dos þe flour.  
 696 For a flour þat semes fayre and bright,  
 Thurgh stormes fades, and tynes þe myght.  
 Many yvels, angers, and mescheefes  
 Oft comes til man þat here lyves,  
 Man's strength is weakened by disease. 700 Als fevyr, dropsy, and Iaunys,  
 Tysyk, goute, and other maladies,  
 þat hym mas streng[th] and fayrnes tyne,  
 Als grete stormes dose a flour to dwyne;  
 704 þarfor a man may likend be  
 Til a flour, þat es fayre to se,  
 þan son aftir þat it es forth broght,  
 Man fades as a flower. Welkes and dwynes til it be noght;  
 708 þis aught to be ensample til us;  
 For-whi Iob, in a boke, says þus:  
*Homo, quasi flos, egreditur et conteritur, et fugit velud umbra et nunquam in eodem statu permanet.*  
 712 “Man”, he says, “als a flour bright,  
 First forth comes here til þis light,  
 And es sone broken and passes away,  
 Als a shadu on þe somers day;  
 716 And never mare in þe same state duelles,”  
 Bot ay passand, als Iob telles;  
 Of þis þe prophet witnes beres,  
 In a psalme of þe psauter, thurgh þis vers  
 720 *Mane, sicut herba, transeat, mane floreat et transeat; vespere decidat, indurat<sup>1</sup> et arescat.*

<sup>1</sup> indurescat?

- The prophet says þus, als writen es,  
 "Arelly a man passes als þe gres,  
 724 Arelly at þe bygynnyng of þe day,  
 He floresshe and passes away ;  
 At even late he is doun broght,  
 And fayles, and dries, and dwynes to nocht.
- 728 In þe first bygynnyng of þe kynd of man Of the length of  
man's life, and  
the reason why  
it is shortened.  
 Neghen hundreth wynter man lyfed þan,  
 Als clerkes in bukes bers witnes ;  
 Bot sythen bycom mans lyf les
- 732 And swa wald God at it suld be ;  
 For-whi he sayd þus til Noe :  
*Non permanebit spiritus meus  
 in homine in eternum, quia caro*
- 736 *est, erunt dies illius centum  
 viginti annorum.*  
 "My gast," he says, "sal nocht ay dwelle  
 In man, for he is flesshe and felle ;
- 740 Hys days sal be for to life here  
 An hundreth and twenti yhere."  
 Bot swa grete elde may nane now bere, Of the shortness  
of man's life.  
 For sythen mans lyfe bycom shortere.
- 744 For-whi þe complection of ilk man  
 Was sythen febler þan it was þan ;  
 Now es it alther-feblest to se,  
 Þarfor mans life short byhoves be ;
- 748 For ay þe langer þat man may lyfe,  
 Þe mare his lyfe sal hym now grieve,  
 And þe les him sal thynk his lyf swete,  
 Als in a psalme, says þe prophete :
- 752 *Si autem in potentatibus octoginta an-  
 ni, et amplius eorum labor et dolor.*  
 "If in myghtfulnes four scor yhere falle,  
 Mare es þair swynk and sorow with-alle."
- 756 For seldom a man þat has þat held,<sup>1</sup>  
 Hele has, and him-self may weld ;

<sup>1</sup> held = 'eld'.

- Bot now falles yhit shorter mans dayes,  
 Als Iob, þe haly man, þus says:
- 760 *Nunc paucitas dierum meorum  
 finietur brevi.*  
 “Now,” he says, “my fon days sere  
 Sal enden with a short tyme here.”
- Of the changes wrought in man  
 by old age; and of the properties  
 of ‘eld’. 764 Fone men may now fourty yhere pas,  
 And foner fifty als in somtym was;  
 Bot als tyte als a man waxes alde,  
 Þan waxes his kynde wayke and calde,
- 768 Þan chaunges his complexcion  
 And his maners and his condicion;  
 Than waxes his hert hard and hevy,  
 And his heved feble and dysy;
- 772 Þan waxes his gaste seke and sare,  
 And his face rouncles, ay mare and mare;  
 His mynde es short when he oght thynkes,  
 His nese ofte droppes, his hand<sup>1</sup> stynkes,
- Bodily infirmities caused by  
 old age. 776 His sight wax dym þat he has,  
 His bak waxes croked, stoupand he gas  
 Fyngers and taes, fote and hande,  
 Alle his touches<sup>2</sup> er tremblande:
- 780 His werkes for-worthes þat he bygynnes,<sup>3</sup>  
 His haire moutes, his eghen rynnes;  
 His eres waxes deaf, and hard to here,  
 His tung fayles, his speche is nocht clere.
- Mental infirmities. 784 His mouthe slavers, his tethe rotes,  
 His wyttes fayles, and he ofte dotes;  
 He is lyghtly wrath, and waxes fraward,  
 Bot to turne hym fra wrethe it es hard;
- 788 He souches and trowes sone a thyng,  
 Bot ful late he turnes fra þat trowyng;  
 He es covatous and hard haldand,  
 His chere es drery and his sembland;

<sup>1</sup> i. e. *and* = breath.

<sup>2</sup> MS. Lansd. 348 reads ‘lymmes’.

<sup>3</sup> ‘His werkes forweren that he bygynneth’. MS. Addit 11305.

- 792 He es swyft to spek on his manere  
 And latsom and slaw for to here;  
 He prayses ald men and haldes pam wyse,  
 And yhung men list him oft despyse ;
- 796 He loves men pat in ald tyme has bene,  
 He lakes pa men pat now are sene;  
 He is ofte seke and ay granand,  
 And ofte angerd, and ay pleynand ;
- 800 Alle pir, thurgh kynd, to an ald man falles,  
 Pat clerkes propertés of eld calles.  
 Yhit er par ma pan I haf talde,  
 Pat falles to a man pat es alde.
- 804 Pus may men se, wha-so can,  
 What pe condicions er of an ald man.  
 Pe last ende of mans lyfe es hard,  
 Pat es, when he drawes to ded-ward.
- 808 For when he is seke, and bedreden lys,  
 And swa feble pat he may nocht rys,  
 Pan er men in dout and nocht certayn,  
 Wethir he sal ever cover agayn.
- 812 Bot yhit can som men, pat er sleghe,  
 Witte if he sal of pat yvel deghe  
 By certayne takens, als yhe sal here,  
 Pat byfalles when pe ded es nere ;
- 816 Pan bygynnes his frount dounward falle,  
 And his browes heldes doun wyth-alle ;  
 Pe lefte eghe of hym pan semes les,  
 And narrower pan pe right eghe es ;
- 820 Hys nese, at pe poynt, es sharp and smalle,  
 Pan bygynnes his chyn to falle ;  
 His pounce es stille, with-outen styringes,  
 His fete waxes calde, his bely clynges.
- 824 And if nere pe dede be a yhung man,  
 He ay wakes, and may nocht slepe pan ;  
 And an aldeman to dede drawand  
 May nocht wake, bot es ay slepand ;
- 828 Men says, al pir takens sere  
 Er of a man pat pe dede es nere.

How to tell  
 whether an old  
 man will recover  
 from his sick-  
 ness.

How to tell  
 whether a young  
 man will recover  
 from his sick-  
 ness.

What's a man  
like when he 'is  
dead?

Whiles a man lyves he is lyke a man;  
When he es dede what es he lyke þan?

332 þan may men his liknes se  
Chaunged, als it had never bene he;  
And when his lyf es broght to þe ende,  
þan sal he on þe same wys hethen wende,

836 Pure and naked, right als he cam  
þe first day fra his moder wam.  
For he broght with him nathing þat day,  
And noght sal he bere with him away,

840 Bot it be a wyndyng clathe anely,  
þat sal be lapped about his body;  
þus wrechedly endes þe lyf of man.  
And if we behalde what he es þan,

A dead body is  
but earth and  
clay.

844 When þe lyfe of hym passes oway,  
þan es he noght bot erthe and clay  
þat turnes til mare corrupcion,  
þan ever had stynkand carion.

A dead body  
pollutes the at-  
mosphere.

848 For þe corrupcion of his body,  
Yf it suld lang oboven erthe ly,  
It myght þe ayr swa corrupud mak,  
þat men þarof þe dede suld take,

852 Swa vile it es and violent;  
þarfor þe gret clerk says, Innocent:  
*Quid enim fetidius humano cadavere,  
quid horibilius homine mortuo.*

856 He says, "What-kyn thyng may fouler be  
þan a mans carion es to se:  
And what es mar horibel in stede  
þan a man es when he es dede?"

860 Alswa [I] say, nathing es swa ugly,  
Als here es a mans dede body;  
And when it es in erth layd lawe,<sup>1</sup>

Man's body shall  
be eaten by  
worms.

Wormes þan sal it al to-gnaw,  
864 Til þe flesshe be gnawen oway and byten;  
For-why we fynde þos in buk writen:

<sup>1</sup> 'And whan it es in erthe bywounde,  
Wormes wol him gnawe on every stounde'. MS. Addit 11305.

*Cum autem morietur homo, hereditabit vermes et serpentes.*

868 Þe buk says þus, "þat when a man  
Sal dighe he sal enherite þan  
Wormes and nedders," ugly in sight,  
Til wham falles mans flessch, thurgh right,

872 Þarfor in erthe man sal slepe,  
Oman[g] wormes, þat on hym sal crepe,  
And gnaw on þat stynkand carcays,  
Als es wryten in a bok þat says:

876 *Omnes in pulvere dormient, et vermes operient eos.*

þat es "in pouder sal slepe ilk man,  
And wormes sal cover hym þan;"

880 For in þis world es nane swa witty,  
Swa fair, swa strang, ne swa myghty,  
Emperour, kyng, duke, ne caysere,  
Ne other þat bers grete state here,

Emperor, king,  
duke and kayser,  
all shall worms  
rive asunder.

884 Ne riche, ne pure, bond ne fre,  
Lered or lawed, what-swa he be,  
þat he ne sal turne at þe last oway,  
Til poudre and erthe and vyle clay;

888 And wormes sal ryve hym in sondre;  
And þarfor haf I mykel wondere  
þat unnethes any man wille se  
What he was, and what he sal be.

892 Bot wha-so wald in hert cast  
What he was, and sal be at þe last,  
And what he es, whyles he lyves here,  
He suld fynd ful litel matere

Man has  
little cause to  
rejoice here.

896 To mak ioy whilles he here duelles,  
Als a versifour in metre þus telles:  
*Si quis sentiret, quo tendit, et unde veniret,  
Nunquam gauderet, sed in omne tempore fleret.*

900 He says, "wha-so wille fele and se,  
Wethen he com and whider sal he,  
Suld never be blythe bot ioy forsake,  
And alle tyme grete and sorow make."

- Why is man so tender of his vile body? 904 Whar-to pan es man here swa myry,  
And swa tendre of his vile body,  
Pat sal rote and with wormes be gnawen,  
And swa ugly to syght may be knawen?
- 908 Loverd wha-so of him pan had syght,  
Aftir pat wormes him swa had dight,  
And gnawen his flesshe un to pe bane,  
Swa grysly a sight saw he never nane,
- A grisly sight his vile carcass shall be. 912 Als he myght se of pat vile carcays:  
For Saynt Bernard pos in metre says:  
*Post hominem vermis, post vermem, fetor et horror,  
Et sic, in non hominem vertitur omnis homo.*
- 916 "Aftir man", he says, "vermyn es,  
And aftir vermyn stynkand uglynes;  
And swa sal ilk man turned be pan  
Fra a man intil na man."
- 920 Pos may ilk man in pis parte se,  
What he was, and what he sal be,  
And what he es ay whils he here lyfes,  
And whatkyn fruyt his kynd here gyves.
- 924 Here may men se, als writen es,  
Mikel of mans wrechednes,  
And mykel mare yhit may men telle;  
Bot here-on wille I na langer duelle.
- 928 Ga we now forther-mar and luke,  
To pe secund part of pis buke,  
In whilk men may haf understanding  
Of pe world, and of worldysse lyfyng.
- 932 Here bygynnes pe secunde part pat  
es of pe world.
- Of 'worldish' men. Alle pe world so wyde and brade,  
Our Lord speciali for man made,
- 936 And al other thyng, als clerkes can profe,  
He made anly to mans by-hove.  
Sen he al pe world and alle thyng wrought  
Til mans by-hove, pan man aght nocht
- 940 Lufe nowther worldisse thyng ne bodily,  
Mare pan our Lord God almyghty,



- Ne als mykel as God, pogh pat war les;  
 And wha-so dos, unkynd he es;
- 944 For God war worthy mare to be lufed  
 Pan any creature, and swa byhufed,  
 Syn he es maker of althynges,  
 And of alle creatures pe bygynnynges.
- 948 Dis say [I] by men pat gyves pam mykel  
 Til pis world, pat es fals and fikel,  
 And lufes alle thynges pat til it falles;  
 Swilk men worldisse men, men calles  
 Of those who set  
 their love most  
 on this world.
- 952 Pat pair luf mast on pe world settes,  
 And pat luf, pe luf of God lettes.  
 Parfor gude it es pat a man him kepe,  
 Fra worldisse luf and vany worshepe.
- 956 For thurgh luf of pis world and vanité,  
 A man at pe last forbard may be,  
 Of pe blisful world par al ioy es,  
 Whar pe lyfe of man sal be endles,
- 960 Pat dos to God here pat hym falles,  
 Pat world per clerkes 'world of world' calles.  
 Whi<sup>1</sup> alle pe world pat God walde make  
 For man, of whilk I byfor spake,
- 964 Pat swa generally here is tane,  
 May be undirstanden ma worldes pan ane;  
 For a grete clerk says, pat hight Berthelmewe,  
 Pat twa worldes er principaly to shewe,  
 More worlds  
 than one; the one  
 visible, the other  
 invisible.
- 968 Pat pe elementes and al pe hevens  
 Contenes, als he pam in boke nevens,  
 And alle pe creatures pat God wroght,  
 Swa pat withouten pa worldes es nocht.
- 972 Pe tan es gastly, invisile and clene,  
 Pe tother es bodyly and may be sene.  
 Pe gastly world, pat na man may se,  
 Es heven, whar God syttes in trinité,  
 The spiritual  
 world is heaven,  
 where dwell God,  
 the nine orders  
 of angels and  
 holy spirits.
- 976 And pe neghen ordres of angels,  
 And haly spirytes in pat world duelles,

<sup>1</sup> For-why?

- And pider sal we com and par lyf ay,  
 If we pederward hald pe right way.
- 980 Pat world was made for mans wonnyng  
 Omang angels in ioy and lykyng,  
 Evermare par-in for to duelle,  
 As men may here per clerkes telle.
- 984 Now heir-on wille I na langer stand,  
 For after-ward commes pis matere til hand.  
 Pe tother world pat men may se,  
 In twa partes divised may be,  
 Pe whilk alle bodily thyng may hald,  
 And ayther part may a world be cald,  
 And bathe men may se and knawe;  
 Bot pe tan es heghe, and pe tother lawe;
- 992 Pe hegher reches fra pe mon even  
 Til pe heghest of pe sterner heven;  
 Pat world is ful bright and fayre,  
 For par es na corrupcion, bot cler ayre,
- 996 And pe planettes and sternes shynand,  
 And sere signes and noght elles par wonand.  
 Pe lawer werld, pat lawest may falle,  
 Contenes haly pe elementes alle,
- 1000 Pat on pe erthe and about pe erthe standes,  
 Wharsere manere of men wonnes in sere landes.  
 In pis werld es bothe wele and wa,  
 Pat es ofte chaunged to and fra,
- 1004 Pat til som es softe and til sum harde,  
 Als yhe may here or se affirwarde.  
 Pir worldes byfor als was Goddes wille,  
 For man was made for certayn skille;
- 1008 Pe heghest world, pat passes alle thyng,  
 Was made for mans endles wonnyng;  
 For ilk man sal hafe par a place  
 To wone ay in ioy, pat here has grace.
- 1012 Pat world was made to our most avantage,  
 For par falles to be our right heritage.  
 Pe tother world, pat is lawer,  
 Whare pe sternes and planets er,

The visible  
 world is divided  
 into two parts;  
 the one is high,  
 the other low.

The higher  
 world contains  
 the planets and  
 stars.

The lower world  
 contains the  
 earth and man.

The highest world  
 was made for  
 man's endless  
 abode.

1016 God ord[a]ynd anly for our byhufe,  
By pis skille, als I can prufe.

Pe ayre fra pepen, and pe heat of pe son  
Sustayns pe erthe here, par we won,  
1020 And nurisshes alle thyng pat fruyt gyves,  
And confortes best, and man, and alle pat lyves;  
And tempers our kynde and our complexioun,

The air from the higher portion of the visible world, together with the sun, sustains the earth and produces fruit &c.

And settes pe tymes of yhere in seson,  
1024 And gyfes us light here, whar we duelle,  
Elles war pis world myrk als helle;  
Yhit pe bodys of pe world in pair kynde,  
Shewes us for bisens to haf in mynde,

1028 How we suld serve God in our kynde here,  
Als pai do par, on pair manere.

Pe lawest world was als wa made for man,  
For pis skylle, als clerkes shew can;  
1032 For pat man suld be par-in wonnand,  
Goddess werkes to se and undirstand,  
And his commandmentes and his wille  
To knawe, and kepe, and to fulfille,

God made man to dwell on the earth that he might see and understand the works, and do the will of the Creator, and be proved here, by spiritual conflicts.

1036 And to be proved here in gastly batayls,  
Of gastly enmys pat man oft assayls;  
Swa pat purgh gastly strenth and victori,  
He may be made in pis world worthy

1040 To haf pe coroun of blisse endeles  
In pe blisful world pat heghest es.

Twa worldes here to-gyder may falle  
Pat men may erthely worldes calle.

1044 An es pis dale, whar we er wonnand,  
Another es man par-in lyfand;

Pis dale whar we won thurgh, clerkescaldes  
Pe mare world, and pe man pe les.

1048 Of pe les world wil I nocht speke yhit,  
For aftirward I sal speke of it;  
Bot of pe mare world yhit wil I mare say,  
Ar I pas fra pis matir away;

There are two earthly worlds: 1. the world we live on, 2. man who lives thereon.

The earth is the greater world, man is the lesser.

1052 Pan wil I after shew, als falles,  
Skille why men a man world calles.

- Þe mare world God wald law on erth sett,  
 For it suld be til man suggette,  
 1056 For to serve man, and man nocht it;  
 And þus ordand God, for mans profit.  
 Bot now þis world þat man lyfes in,  
 Waxes swa lither and ful of syn,  
 1060 And of welthes þat are bot wayn,  
 Þat many mas þe world þair soverayn,  
 And gyves þam þar-to al þat þai may,  
 And serves it bysily, nyght and day,  
 1064 And mas þam-selfe þe worldes tharllis.  
 Þas men worldesshe men men calles,  
 Forabout worldisshe thynges þai here travaile  
 Ful bysily, þat at þe last sal fayle;  
 1068 Bot wald þai do half swilk bysines  
 About goddes<sup>1</sup> of heven, þar al gude es,  
 Þai suld haf alle þat gude es þare,  
 Þat never sal faille, bot last ever mare.  
 1072 Þe world þat es here, es nocht elles,  
 Bot þe maners of men þat þar-in dwelles;  
 For þis world men may nocht ken,  
 Bot by þe condicions of þe worldis men.  
 1076 For whatmught men by þe world understand  
 If na worldishmen war þar-in dwelland?  
 Alle þas men þat þe world mast dauntes,  
 Mast bisily þe world here hauntes;  
 1080 And þas þat þe world serves and loves,  
 Serves þe devel, as þe buk proves;  
 For þe world here, es þe devels servand,  
 Þat brynges his servauntes til his hand;  
 1084 Þarfor God him prince of þe world calles,  
 Þat es of worldismen þat to him falles;  
 For-þi þis world es perillius to lufe,  
 By many skilles, as clerkes prove.  
 1088 Þis worlde es fikel and desayvable,  
 And fals and unsiker and unstabel.  
 Many men þe world here fraistes,  
 Bot he is nocht wise þat þar-in traystes:

The world waxes  
wicked.

Of worldish  
men.

By the world  
that waxes  
wicked is meant  
the different  
kinds of people  
who herein  
dwell.

The world is the  
devil's servant,  
and therefore is he  
called the prince  
of the world.

It is perilous  
to love the world,  
for it is fickle  
and deceptive.

<sup>1</sup> gudes (MS. Harl. 4196).

- 1092 For þe world laghes on man and smyles,  
 Bot at þe last it him bygyles;  
 Þarfor I hald þat man nocht witty  
 Þat about þe world is over bysy;
- 1096 For a man may nocht Goddes servand be,  
 Bot he þe maners of þe world fle,  
 Ne lofe God, bot [he] þe world despise,  
 For þe godspel says on þis wyse:
- 1100 *Nemo potest duobus dominis ser-  
 vire, quia aut enim unum odio ha-  
 bebít et alterum diligit, aut unum  
 sustinebit et alterum contempnet.*
- 1104 He says "na man may serve rightly  
 Twa lordes to-gedir, þat er contrary,  
 For outhir he sal þe tane hate  
 And þe tother luf aftir his state,
- 1108 Or he sal þe tane of þam mayntene,  
 And þe tother despuse", þus es ofte sene.  
 Þe world es Goddes enmy by skille,  
 Þat contrarius es to Goddes wille;
- 1112 And swa er al þat þe world lufes,  
 Als þe apostel says þus and profes:  
*Qui vult esse amicus hujus mundi,  
 inimicus dei constituitur.*
- 1116 He says, "wha-so þe werldes frend wil be,  
 Goddes enemy þan es he;"  
 Þan suld we nocht assent þar-to,  
 Ne nathyng þat lykes til þe world do;
- 1120 For worldisse men here God mysprays,  
 Þarfor þe apostel yhit, þus says:  
*Nolite diligere mundum, nec ea  
 que sunt in mundo.*
- 1124 "Lufes nocht þe world here", says he,  
 "Ne þat, þat yhe in world may se;"  
 For al þat in world men tel can,  
 Es outhir yhernyng of þe flesshe of man,
- 1128 Or yhernyng of eghe, þat may luke,  
 Or pride of lyfe, als says þe buke:

The world is  
 opposed to God.

- Omne quod est in mundo, aut  
est concupiscencia carnis, aut  
1132 concupiscencia oculorum, aut  
superbia vite.*
- What is meant  
by 'lust of the  
flesh', 'lust of the  
eye' and the  
'pride of life'. 1136 "Yhernyng of flesshe es a thyng  
pat falles til lust and flesshe lykyng;  
Yhernyng of eghe, als I can gese  
Falles to worldes rychese;  
Pride of lyf pat some in hert kepes,  
Falles to honourȝ and worshepes;  
1140 Lust and lykyng, pat es flesshely,  
Engendres þe syn of lychery;  
Worldes riches of grete pryse  
Engendres the syn of covatyse;  
1144 Honours nuryshes, als men may se,  
Vayn glory, vauntyng and vanité.  
*De Eremita qui quidem sequebatur<sup>1</sup>  
mundum a se fugientem, et postea  
1148 fugiebat mundum tunc se sequentem;  
munde vale! tibi ve! fugiens me, dum  
sequeris te, Tu sequeris modo me,  
iam respuo despiciens te.*
- God made the  
world to serve  
man, and not man  
to serve the  
world. 1152 Sen God made þe world, als says haly writ,  
To serve man, and nocht man to serve it,  
Whar-to serves man þe world þan,  
And mas hym þe worldes bondman,  
1156 When he may serve God and be fre,  
And oute of servage of þe world be?  
Bot wald a man ryght knaw and fele  
What þe world es, and byhald it wele,  
1160 Hym suld nocht lyst, als I understand,  
Make þe world na glade sembland,  
For lo! what says Barthelmew  
pat spekes of þe world, als I wil shew:  
1164 He says, "þe world es na thyng elles  
Bot an hard exil, in qwilk men duelles,"
- Bartholomew  
says, the world  
is like a dull  
vale full of sor-  
row, and a place  
of exile.

<sup>1</sup> This quotation is absent from most of the MSS.

- And alswa a dym dulf dale,  
 Pat es ful of sorow and bale,  
 1168 And a sted of mykel wrechednes,  
 Of travail and angers, pat here ay es,  
 Of payne, of syn and of foly,  
 Of shens[h]epe and of velany,  
 1172 Of lettyng and of taryng,  
 Of frawardnes and of strivyng,  
 Of filthe and of corrupcion,  
 Of violence and of oppression,  
 1176 Of gilry and of falshede,  
 Of treson, discorde and of drede;  
 In pe world, he says, nocht elles we se  
 Bot wrechednes and vanité,  
 1180 Pride and pompe and covatyse,  
 And vayn sleghtes, and qwayntyse;  
 Pe world, he says, tyl hym drawes<sup>1</sup>  
 And tilles, and lufes pam, pat him knawes;  
 1184 And many he nuyes and fon avayles.  
 His lufers he desayves and fayles;  
 His despisers he waytes ay,  
 Als shadow to tak to his pray;  
 1188 Bot pa pat wille him folow, he ledes  
 And pam scornes and taries in his nedes;  
 Pe whilk a while he here socours,  
 And pam heghes with ryches and honours.  
 1192 Bot he waytes to bygille pam at pe laste,  
 And in to povert agayn pam cast;  
 Whar-for worldes worshepe may be cald  
 Nocht elles but vanité, and swa I it hald.  
 1196 And worlisshe riches, how-swa pai come,  
 I hald nocht elles bot filth and fantome.  
 Pe world has many with vanité filed,  
 And with pride and pompe pam ofte bygyled,

The world is  
no support in  
time of need.

<sup>1</sup> 'Thus pe world draweth in to his route,  
All men that to him wol allowte,  
And many greveth and fewe availeth  
For his lovyers he deceyveth and failith.' MS. Addit. 11305.

- 1200 Þarfor an haly man, als yhe may here,  
 Spekes to þe world on pis manere:  
*O munde immunde, utinam esses ita immundus, ut me  
 non tangeres, aut ita mundus, ut*
- 1204 *me non coinquinares!*  
 Þis es on Inglishe þus to bymene:  
 "O þou world", he says, "unclene,  
 Whyn mught þou swa unclen be,<sup>1</sup>
- 1208 Þat suld never mare neghe me,  
 Or be swa clene and noght vile,  
 Þat þou suld never mare me file."  
 Þe world here who-so wille
- 1212 Un-to four thinges may liken by skille.<sup>2</sup>  
 First þe world may lykend be,  
 Mast properly, unto þe se;  
 For þe se, aftir þe tydes certayn,
- 1216 Ebbes and flowes, and falles agayn,  
 And waxes ful ken, thurgh stormes þat blowes,  
 And castes up and doun many gret wawes;  
 Swa castes þe world, thurgh favour,
- 1220 A man to riches and honour.  
 And fra þat agayn he castes hym doun  
 Til povert and to tribulacioun.  
 And þa er þe grete stormes kene
- 1224 And þe wawes, þat in þe world er sene.  
 Yhit may þe world here þat wyde es,  
 Be likend to a wildernes,  
 Þat ful of wild bestes es sene,<sup>3</sup>
- 1228 Als lyons, libardes and wolwes kene,  
 Þat wald worow men bylyve,  
 And rogg þam in sonder and ryve;  
 Swa þe world es ful of mysdoers
- 1232 And of tyrauntes þat men ofte ders,

The world is  
 like the sea.

The world is like  
 a wilderness.

<sup>1</sup> 'Whyne mought þou swa unclene be.' MS. Harl. 4196.

<sup>2</sup> 'Unto four thinges may lykend be, bi skyll.' MS. Harl. 4196.

<sup>3</sup> 'The whilk is ful of bestes unmylde,  
 The whilke wol a man strangly and destrye.' MS. Addit 11305.



- Þe whilk er bisy, nyght and day,  
 To nuye men in alle þat þai may.  
 Þe world alswa may lykend be  
 1236 Til a forest, in a wilde cuntré,  
 þat es ful of thefs and outlawes,  
 þat, commonly, til forestes drawes,  
 þat hald passes, and robbes and reves  
 1240 Men of þat þai have, and nocht þam leves;  
 Swa es þe world here þar we duelle,  
 Ful of thefs, þat er devels of helle;  
 þat ay us waytes, and er bysy  
 1244 To robbe us of our gudes gastly.  
 Þe world may yhit, als yhe sal here,  
 Be lykend, on þe fierth manere,  
 To a feld ful of batailles  
 1248 Of enemys, þat ilk day men assayles.  
 For-why here we er on many wyse  
 Alle unset with sere enemys,  
 And, speciali, with enemys thre,  
 1252 Agaynes wham us byhoves armed be:  
 Þa er þe world, þe fende, our flesshe,  
 þat, to assayle us here, er ay freshe;  
 And þar-for byhoves us, day and nyght,  
 1256 Whilles we lif here, agayn þam fight.  
 Þe world, als clerkes understandes,  
 Agayn us fightes with twa handes,  
 With þe right hand and þe left; þere twa  
 1260 May be taken, bathe wele and wa;  
 þe right hand es welthe, als I halde,  
 And þe lefte hand es angre calde;  
 For þe worlde assayles sum men awhile,  
 1264 With þe right hand þam to bygile;  
 þat es welth, als I sayde before,  
 Of worldly riches and tresore;  
 And assayles men, nyght and day,  
 1268 With þe left hand þam to flay;  
 þat es with angre and tribulacion,  
 And povert, and persecucion,

The world is  
like a forest.

The world is like  
a battle-field.

The world fights  
against us with  
two hands.

The right hand  
of the world is  
wealth, the left  
is sorrow, pover-  
ty, &c.

Dame Fortune  
helps the world  
to fight against  
man.

- Þe whilk þer clerkes þe left hand calles  
 1272 Of þe world, þat ofte sythes falles.  
 Bot with þe world comes dam fortune,  
 þat ayther hand may chaung sone;  
 For sho turnes about ay hir whele,  
 1276 Up and doune, als many may fele;  
 When sho hir whele lates about ga,  
 Sho turnes sum doune fra wele to wa,  
 And, eft agaynward, fra wa to wele;<sup>1</sup>  
 1280 Þus turnes sho about oft hir whele,  
 Þe whilk þir clerkes nocht elles calles,  
 Bot happe or chaunce, þat sodanli falles,  
 And þat men haldes here nocht elles,  
 1284 Bot welthe and angre in whilk men dwelles.  
 Þarfor worldly happe es ay in dout,  
 Whilles dam fortune turnes hir whele about.  
 Angre men dredes and walde it fle,  
 1288 And in welthe men wald ay be;  
 Bot parfit men, þat þair lif right ledes,  
 Welthe of þe worlde ay flese and dredes;  
 For welthe drawes a man fra þe right way  
 Wealth draws a man from the right way. 1292 þat ledes til þe blisse þat lastes ay,  
 Us aght to drede worldly welthe þan  
 For Saynt Ierom says, þe haly man:  
*Quanto in virtutibus crescimus,*  
 1296 *tanto amplius timere debemus,*  
*ne de sublimiori corruamus.*  
 Worldly success is to be dreaded. "Þe mare", he says, "þat we wax upright  
 In welthe, and in worldly myght,  
 1300 Þe mare we suld have drede in thought,  
 þat we fra þe hegher fal nocht;"  
 Tyl þis acordes þe wordes of Senek,  
 þat says þus, als yhe here me spek:  
 1304 *Tunc tibi sabubria consilia advoca,*  
*cum tibi alludit prosperitas mundi.*

<sup>1</sup> 'And efte sone from wo in-to much blisse  
 So þat hir whele hath never lysse. MS. Addit 11305.

Senek on þis maner says:

1308 "When welthe of þe worlde with þe plays,  
Sek þan gude consayl wyth-alle."

For welthe mas men in perils falle,  
þan es worldes welthe to drede þarfor,  
Als says þe grete clerk, Saynt Gregor:

1312 *Si omnis fortuna timenda est, ma-  
gis tamen prospera quam adversa.*

Saint Gregor says on þis manere:

"If ilka chaunce be to drede here,

1316 Yhit es happe of welthe to drede mare  
þan chaunce of angre," þat smertes sare.

For angres mans lyf clenses, and proves, Sorrow cleanses  
man of sin.

And welthes his lif trobles and droves,

1320 And þe saul of man may lightly spille;  
For welthes, þat men has here at wille,  
Semes tokenyng of endeles pyn.

For lo! what says here Saynt Austyn:

1324 *Sanitas continua et rerum habundan-  
cia, sunt eterne dampnacionis indicia.*

He says, "continuel hele here

And plenté of worldly gudes sere,

Worldly success  
is a sign of eternal  
damnation.

1328 Er taknes, als in boke writen es,  
Of þe dampnacion þat es endles."

And to þis<sup>1</sup> wordes, þat sum men mysþays,  
Acordes Saynt Gregor, þat þus says:

1332 *Continuus successus temporalium, fu-  
ture dampnacionis est indicium.*

He says, "continuel happy commyng

Of worldly gudes, es a takenyng

1336 Of þe dampnacion þat sal be,"

At þe last day, with-outen pité.

Bot þe world prayses nan, bot þa anly

þat til alle worldes welthes er happy,

The world  
praises only the  
rich.

1340 And on worldly thynges settes pair hert,  
And flese ay þe state of povert;

<sup>1</sup> Þes. MS. Harl. 4196.

- Swilk men purchaces and gaders fast,  
 And fares als pis lyfe suld ay last;  
 1344 Til pam pe world es favorabel  
 In alle pat pam thynk profitabel.  
 Pe world pam lofes, and pai luf it,  
 And for pai folow pe worldes wit,  
 1348 And mykel can of worldes qwayntys,  
 Pe world pam haldes gude men and wys,  
 Til pam commes gudes here many-falde  
 To pair dampnacion, als I talde.  
 1352 For-why til heven may na man come,  
 Pat folowes pe worlde and worldes wysdome,  
 Pe quilk, als says wyse men and witty,  
 Onence God es bot foly.  
 1356 *Sapientia huius mundi est  
 stultitia apud Deum.*  
 Many men pe world here fraystes,  
 Bot he es nocht wyse pat par-in traistes;  
 The wise man will not trust in  
 the world. 1360 For it ledes a man with wrenkes and wyles,  
 And at the last it hym bygyles;  
 Bot he may be called witty and wyse,  
 Pat pe world can fle and dispise,  
 1364 And hates pe maners pat it loffes,  
 And thynkes ay whyder hym byhovos;  
 And on pis lyfe here traystes nocht,  
 Bot on pe tother settes his thocht.  
 Man has no sure dwelling place  
 on earth. 1368 For na syker duellyng fynde we here,  
 Als pe apostel says on pis manere:  
*Non habemus manentem civitatem,  
 sed futurum inquirimus.*  
 1372 "Na syker wonnyng-sted here haf we,  
 Bot we seke ane, pat sal ay be."  
 For als gestes we here soiourne  
 Awhile, til we sal hethen tourne;  
 1376 Pat may fal soner pan som wenes,  
 For we duelle here als aliens,  
 To travail, here in pe way, our lym,  
 Til our countré-warde, als pilgrymys.

- 1380 Þarfor þe prophet says til God thus,  
 Als þis vers in þe psauter shewes us:  
*Ne sileas, quoniam advena ego sum apud  
 te et peregrinus, sicut omnes patres mei.*
- 1384 “Be noght stille Loverd” says he,  
 “For I am a commelyng towarde þe,  
 And pilgrym, als alle my faders was.”  
 Þus may al say þat in þis world sal pas,
- 1388 Þat es to say, be noght swa stille,  
 Þat þow ne make me here know þi wille;  
 And swilk comfort to mys saul shew swythe,  
 Þat mught make it in þe glade and blythe:
- 1392 And say thos to it: “I am thy hele,  
 For þou ert my pilgrim lele.”  
 Þis world es þe way and passage,  
 Þurgh whilk lyes our pilgrimage;
- 1396 By þis way byhoves us al gang,  
 Bot be we war we ga noght wrang.  
 For in þis world liggis twa ways,  
 Als men may fynd þat þam assays;
- 1400 Þe tane es way of the dede calde,  
 Þe tother es way of lyfe to halde,  
 Þe way of dede semes large and eesy,  
 And þat may lede us over-lightly,
- 1404 Until þe grysly land of mirknes,  
 Þar sorow and pyn ever-mare es.  
 Þe way of lyfe semes narrow and harde  
 Þat ledes us til our contré-warde
- 1408 Þat es þe kyngdom of heven bright,  
 Whare we sal won ay in Goddes sight  
 And Goddes awen sons þan be calde,  
 If we þe way of lyfe here halde.
- 1412 Þe life of þis world es ful unstable,  
 And ful variand and changeable  
 Als es sene in contrarius manere,  
 By the tymes and vedirs and sesons here.
- 1416 For þe world and worldis life to-gider,  
 Chaunges and turnes ofte hider and pider,

Man is a pil-  
 grim.

Of the way of  
 life and death.

The life of this  
 world is full of  
 change and as  
 variable as the  
 seasons.]

And in a state duelles ful short while,  
Unnethes, þe space of a myle.

1420 And for-pi þat þe worlde is swa unstable,  
Alle þat men sese þar-in es chaungeable;  
For God ordayns here, als es his wille,  
Sere variaunce, for certayn skille,  
1424 Of þe tymes and wedirs and sesons,  
In taken of þe worldes condicions,  
þat swa unstable er and variande,  
þat ful short while may in a state stande.

The changes of  
the times and  
seasons are to-  
kens of the va-  
riableness of  
worldly things.

1428 For God wille men se, thurgh swilk takens sere,  
How unstable þis world es here,  
Swapath men suld mare drede and be abayste,  
Over mykel in þe world here to trayste.

1432 Ofte chaunges þe tymes here, als men wele wate,  
Als thus, now es arly, now es late,  
Now es day, now es nyght,  
Now es myrk, now es light,

Of the change in  
the times and  
seasons.

1436 And þe wedirs chaunges and þe sesons,  
þus aftir þe worldes condicions;  
For now es cald, now es hete,  
Now es dry, and now es wete.

1440 For now es snaw, hail or rayn,  
And now es fair wedir agayn;  
Now es þe wedir bright and shynand,  
And now waxes it alle douiland; <sup>1</sup>

1444 Now se we þe lyfte clere and faire,  
Now gadirs mystes and cloudes in þe ayre.  
Alle þer variance to understande  
May be takens of þis world swa variande;

1448 And yhit er þar other ma takens sere  
Of þe unstableness of þis life here.  
For now es mirthe, now es murnyng,  
Now es laghter and now es gretyng;

Of the changes  
in man's life.

<sup>1</sup> MS. Harl. reads *domland*.—MS. Lands. 348 has the following reading:  
'Now is wedir bryght and schinonde  
Now is dym *droubelonde*.'

- 1452 Now er men wele, now er men wa,  
 Now es a man frende, now es he faa;  
 Now es a man light, now es [he] hevly,  
 Now es he blithe, now es he drery;
- 1456 Now haf we ioy, now haf we pyn,  
 Now we wyn, now we tyn;  
 Now er we ryche, now er we pur,  
 Now haf we or litel, now pas we mesur;
- 1460 Now er we bigg, now er we bare,<sup>1</sup>  
 Now er we hale, now seke and sare;  
 Now haf we rest and now travail,  
 Now we fande our force, now we fail;
- 1464 Now er we smert, now er we slawe,  
 Now er we heghe, now er we lawe;  
 Now haf we ynogh, now haf we nocht,  
 Now er we aboven, and now doun broght;
- 1468 Now haf we pees, now haf we were,  
 Now eese us a thyng, now fele we it dere;  
 Now lofe we, now hate, now saghtel, now strife.  
 Per er pe maners here of pis lyfe,
- 1472 pe whilk er takens of [pe] unstabelnes  
 Of pis worldis lyfe, pat changeable es.  
 Bot als pis lyfe es ay passand,  
 Swa es pe worlde, ilk day, apayrand;
- 1476 For pe world til pe endewarde fast drawes,  
 Als clerkes by many takens knawes.  
 Parfor pe world, pat clerkes sees pus helde,  
 Es als mykel to say als pe wer elde.<sup>2</sup>
- 1480 Twa erthely worldes til pis life falles,  
 Als es sayd by-for, pat clerkes calles  
 pe mare world of erthe, and pe les;  
 Ful changeable ayther world es.
- 1484 pe mare world es pis world brade,  
 And pe les es man, for wham it es made,

The world is  
drawing to an  
end.

There are two  
'earthly' worlds,  
a greater and a  
less.

The greater  
world is the *earth*  
and the less is  
*man*.

<sup>1</sup> 'Now es he *riche* and now es he bare.' MS. Addit 11305.

<sup>2</sup> 'Pis world pat we seo pus helde  
Is not but pis worldes elde.' MS. Addit 11305.

- And als the mare world es round sette,  
 Swa es þe les world man round for to mette,  
 Of the breadth and length of man. 1488 For in þe brede of man es contende,  
 Als lang space fra þe lang fynger ende  
 Of þe right hande, with armes outspredande,  
 Til þe same fynger ende of þe left hande,  
 1492 Als fra þe haterel oboven þe croun,  
 Es sene tyl þe sole of þe fot doun.  
 Þan if a man [h]is armes out sprede  
 Na mar es þe lengthe, þan þe brede;  
 1496 Swa may men mette a man with-oute,<sup>1</sup>  
 Als a compas round aboute.  
 Þos has þe les world þat man es,  
 Shap of þe mare world and liknes;  
 Man has the shape and likeness of the greater world. 1500 Bathe þer worldes, I dar wele say,  
 Sal fail atte þe last and passe away;  
 For ay þe mare elde þat þai berè,  
 Þe mare þai appair and er feblere,  
 1504 Als men sees þat til þam tas tent,  
 And þarfor says þus Innocent:  
*Senwit iam mundus; uterque macrocosmus [et] major mundus, et microcosmus et minor mundus, et quantoproximius utriusque senectus producitur, tanto dexterius utriusque natura turbatur.*  
 1508 He says þus, als in Latyn es talde,  
 "Ayther worlde now waxes alde,  
 1512 And þe langer þat pair tym es soght,  
 And þe elde of ayther of þam forth broght,  
 Þe mare in malys and febelnes  
 Þe kynd of ayther trobled es."  
 Of the great outrage that is seen in both worlds. 1516 Of bathe þer worldes gret outrage we se  
 In pompe and pride and vanité,  
 In selcouthe maners and sere degyse  
 Þat now es used of many wyse,  
 1520 In worldis havying and beryng,  
 In vayn apparail and in weryng,

<sup>1</sup> And so may a man be yemed without.  
 Right as a compas is, rownd aboute. MS. Addit 11305.



- Pas tas over mykel vayn costage,  
 And tornes al until outrage.  
 1524 For swilk degises and suilk maners,  
 Als yhong men now hauntes and lers  
 And ilk day es comonly sen,  
 Byfor pis tyme ne has nocht ben;  
 1528. For pat somtyme men held velany  
 Now yhung men haldes curtasy;  
 And pat som tyme was curtasy cald,  
 Now wille yhong men velany hald.  
 1532 Now many men se ofte chaungyng  
 Of sere maners of gys of clethyng;  
 For now wers men short and now syde,  
 Now uses men narow and now wyde;  
 1536 Som has pair clethyng hyngand als stoles,  
 Som gas tatird als tatird foles;  
 Some gase wrynchand to and fra,  
 And some gas hypand als a ka;  
 1540 Pus uses yhong men all new gett,  
 And pe world pai all awkeward sett,  
 Thurgh swylk uncomly pomp and pryde,  
 Pat pai schew wheper pai gang or ryde;  
 1544 Swa mykell pryde, als now es, I wene,  
 Was never bifore pis tyme sene,  
 Of swilk comes pir gyses pat we se.  
 Bot I dred pat pai may takens be  
 1548 Of gret hasty myscheves to understand  
 Pat tyll pe world er nere command.  
 Parfore in pair gyses pai sall fall,  
 Ffor pare-wyth pai wreth God pat sese all;  
 1552 And his wreth at pe last sall with pam mete,  
 Wharfore pus says David pe prophete:  
*Et irritaverunt eum in advencionibus suis,  
 et multiplicata est in eis ruina,*  
 1556 "And pai styrd God tyll wreth", sais he,  
 In pair new fyndynges of vanité,  
 And in pam is fallyng many-fald,"  
 And pat es thurgh pryde pat I of tald;

Of the change  
in the manners  
and customs.

Of clothing.

The wicked move  
God to wrath.

- 1560 Þis may be said, als þe boke proves  
 Be þam þat new gyses controves.  
 Ffor þai do swa þe worlde to plese,  
 Ffor pryde mare þan for þair eese.
- 1564 And þa, þat with swylk gyses God greves,  
 Sall fall in many grevos myscheves;  
 And for þai will noght be led with skyll,  
 God lates þam awhile have þair will;
- 1568 Bot at þe last on þam will sende  
 Veng[e]aunce, bot if þai þam here amende:  
 Þan most þai bifore schew som taken,  
 þat God has þam left and forsaken;
- 1572 And þat may be knawen bi sere gyse.  
 þarfor says David in þis wyse:  
*Et dimisi eos secundum desideria cordis eorum,  
 ibunt in advencionibus suis.*
- 1576 Þe prophet David here spekes þus,  
 In Godes name, als þes verses shewes us.  
 "I left þam", he says, "out of covert,  
 After þe yhernynges of þair hert,
- 1580 In þair fyndynges sall þai ga."  
 Þis may be said be all þa  
 þat God suffers folow vanytese,  
 After þair lykyng þat þai chese;
- 1584 Þe whilk tyll þe world mase þam gay,  
 And turnes þam al fra God oway,  
 þai sall at þe last fro hethen wende  
 In þair syn, tyll þyne with-uten ende,
- 1588 Bot þai swylk vanytese forsake  
 And amendes here be tyme make;  
 Yhit has þe world, als men sese and heres,  
 Ma other contrarius maneres;
- 1592 For now es vertow turned to vyce,  
 And play and bourd untyll malice;  
 Now es devocyon, on som syde,  
 Turned tyll pomp and to pryde;
- 1596 Now es wysdom halden foly  
 And turned intyll trechery.

- And foly is halden [now] wysdome,  
 With proud men and unbowsome.
- 1600 Now es luff turned tyll lychery,  
 And ryghtwisnes tyll tyrauntry;  
 Pus es pis world turned up pat es doune,  
 Tyll many mans dampnacyoune,
- 1604 Þe wilk folowes þe worlde swa fraward;  
 And þarfore þai mon fele payne ful hard,  
 After pis lyfe pat þai here lede,  
 And pat aght þam gretly to drede.
- 1608 Bot it semes pat swilk men er wode,  
 For þai hald gud thing evell and evell gude;  
 Wa sall þam be, als we here clerkes tell,  
 Fforwhi Crist says in þe gossPELL:
- 1612 *Ve vobis qui dicitis malum bonum,  
 et bonum malum!*  
 He says: "wa till yhow pat says with will  
 pat ille es gud and gud es ill;"
- 1616 Þat es to say þam sall be wa  
 þat here mysturnes pair lyfe swa.  
 Pus es þe world, and þe lyfe þare-in,  
 Fful of vanyté and of syn.
- 1620 Bot som men lufes þis lyfe swa mykell  
 And þe world þat is swa fykell,  
 þat þai wald never part þar-fra,  
 Bot lyfe here ay, if it moight be swa;
- 1624 For þai luf swa þis worldes vanyté  
 þat þai wald never other lyfe suld be.  
 þai will noght knaw þe peryls all  
 Of pis lyfe, ne what after sall fall;
- 1628 Bot for þai life here in delices sere  
 þai think no hevене es bot here,  
 Bot at þe last, when þair lyfe sall stynt,  
 þan sall all ioy be fra þam tynt.
- 1632 Bot wald a man understand wele  
 What þis world es and what he sall fele,  
 When he sall wend fra þis world oway,  
 Him suld noght lyst, nouter nyght ne day,

Concerning  
 those who call  
 good evil, and  
 evil good.

- 1636 Myrthe here ne blythe chere make,  
 Bot all þe welthes of þis world forsake,  
 And lyf in penaunce and in povert,  
 Ffor þe dred þat he suld hafe in hert,
- 1640 If he wald knaw and trow how hard  
 Him bihoved suffer afterward;  
 Bot ogayne þat dred yhit moght he,  
 Thurgh hope of hert, confortid be,
- 1644 If he think wele of heven bryght,  
 Whare he sall won if he here lyf ryght,  
 Þus may ilk man do and thynk,  
 In whase hert grace of God may synk.
- 1648 And he þat will nocht thynk of this  
 And yhernes to have nane other blys,  
 Bot þis wreched lyfe þat him thynk gude,  
 He es outhur clomsed,<sup>1</sup> or wode;
- 1652 Or it es a signe of suspecyon  
 Þat he es in way of dampnacyon.  
 Here have I shewed on sere manere  
 Þe condicyons of þis world here,
- 1656 And of þe worldes unstabilnes,  
 And of þe maners þat in þe world es;  
 And now will I pass, forther-mare  
 To þe thred part and se what es pare;
- 1660 Ffor þat part now will I begyn  
 To shew yhow maters þat er within,  
 Þat specialy spekes, as I sall rede  
 Of þe ded, and whi it es to drede.
- 1664 Here bigynnes þe thred part  
 þat es of þe ded.  
 Ded es þe mast dred thing þat es  
 In all þis world, als þe boke witnes;
- 1668 Ffor here es na qwyk creature lyfand  
 þat it ne es for þe ded dredand

Of death and  
 why it is to be  
 dreaded.

<sup>1</sup> For clomsed. Harl. MS. 6923 reads: *glomsede*. MSS. Lands. 348, Ad-  
 dit 22283 read *cursed* for *clomsede*.

- And fiese þe ded ay whils it may  
 Bot at þe last he most be þe dedes pray.
- 1672 Ded, of all þat it comes to, abates  
 And chaunges all myghtes and states,  
 No man may wele ogayn it stand;  
 Whare þat it comes in any land,
- 1676 Þat es to say, bodily ded,  
 Ogayns þe whilk no man may help ne red,  
 Ffor all þat lyf has bihoves it fele,  
 Þat aght ilk man to know wele.
- 1680 Bot bi þe name of ded may be tane,  
 And understanden ma dedes þan ane,  
 Ffor als þir clerkes fyndes writen and redes,  
 Thre maners of dedes er þat men dredes.
- 1684 Ane es bodily ded, þat thurgh kynd es,  
 Ane other gastely, þe thred endeles.  
 Bodily ded, þat is kyndely,  
 Es twynyng betwene þe saule and þe body;
- 1688 And þat ded es full bytter and hard, More kinds of  
 death than one.  
 Of whilk I sall schew yhow afterward.  
 Gastely ded es twynyng thurgh synne,  
 Bitwene God and man saule within;
- 1692 Ffor als þe saule es lyf of þe body,  
 Swa þe lyfe of þe saule es God allmyghty;  
 And als þe body, with-uten dout, Of bodily death.  
 Es ded when þe saule es passed out,
- 1696 Þe saule of man es ded ryght swa,  
 When God es departed þarefra;  
 For whare syn es, es þe devell of hell, Of spiritual  
 death.  
 And þare whare þat er, will God nocht dwell.
- 1700 For dedely syn and þe devell and he  
 In a stede may nocht to-gyder be;  
 Þarfor when þe saule es wounded with syn, The devil passes  
 into the souls of  
 the sinful.  
 God passes out, and þe fende gase in;
- 1704 Þan es þe saule onence God ded,  
 Ay whils syn and þe devell dwelles in þat stede;  
 And als þe body may be slayne  
 Thurgh wapen þat men may ordayne,

- 1708 Swa es þe saule slane thurgh syn ;  
 Wharfor God and it bihovs twyn.  
 Þan es gastly ded to dred wele mare,  
 Þan bodily ded þat nane will spare,
- 1712 In-als-mykell as þe saule namely  
 Es better and mare worthy þan þe body ;  
 Ffor all-if þe saule thurgh syn be dede  
 Fra God allmyghty þat es the hede,
- 1716 Yhit may it ay lyf and be pyned,  
 Bot þe body es dedly here thurgh kynde.  
 Of bodily ded es no gayn-turnyng,  
 Ffor of ertthly lyf it es endyng,
- 1720 And ryght entré and way it es  
 Till ioy or payn þat es endeles.  
 Yhit if þe saule thurgh syn be slayne.  
 It may thurgh grace qwyken ogayne,
- 1724 And þe gastly woundes of syn  
 Thurgh penaunce may be heled within ;  
 Ffor all-if God be ryghtwyse and myghty  
 He es full of gudeness and of mercy,
- 1728 And to turne him tyll man mare redy es he  
 Þan any man till him will be ;  
 For all-if he þe dede of body that greves  
 Ordaynd til alle þat here lyfes,
- 1732 Þe dede of saul wild nocht he  
 Of na man pogh he synful be ;  
 For þe life of þe saule mare him pays  
 Þan þe dede, for þus him-self says :
- 1736 *Nolo mortem peccatoris, sed ut magis  
 convertatur et vivat.*  
 "I wille nocht þe ded of synful man,  
 Bot þat he may be turned and lyf þan ;"
- 1740 Þan may þe synful þat his saul has slayn  
 Be turned þurgh grace, and lyf ogayn.  
 Endles dede es þe dede of helle  
 That es mast bitter and mast felle.
- 1744 Helle es halden a full hidos stede,  
 Þe whilk es full of endeles dede,

God is full of  
 mercy and de-  
 sires not the  
 death of the sin-  
 ner.

Of endless  
 death.

Hell is a hor-  
 rible place.

- And of paynes and sorow pat never sal blyn,  
 And yhit may nan dighe pat es par-in;  
 1748 Bot if pai mught dighe, als body here may,  
 Of alle sorow pan delyverd war pay;  
 Pai sal fele par many a ded brayde,  
 Bot pai sal ay lyf par-with, als I sayde;  
 1752 For pe ded of helle es a lif ay dyand,  
 And a ded pat es ay lifand.  
 Dede of helle es nocht elles to say,  
 Bot payns and sorow pat sal last ay,  
 1756 Pe whilk saules sal fele with-uten ende,  
 Pat tille pat grisely sted sal wende.  
 Of pis ded may men rede and luke  
 Ynoghe, in pe sexte part of pis buke,  
 1760 Pat spekes of pe payns of helle;  
 Parfor here-on I wille na langer duelle,  
 Bot of bodily dede I wille spek mare Of bodily death  
 Pat es entré and way, als I sayd are,  
 1764 Til lyf or ded pat has nan hende,  
 Als es aftirward in pis part contende.  
 Bodily dede here dredes ful many, Death is dreadful  
for two reasons.  
 For twa skilles principaly;  
 1768 Ane es for pe payne pat a man has,  
 When pe dede hym assayls, and slas.  
 Pe tother es, for when his lif sal here ende,  
 He what never whider he sal wende;  
 1772 For in dout he es and uncertayn  
 Whether he sal til ioy or payn;  
 Bot how-swa he sal aftir fare,  
 Pe payn of dede here es bitter and sare; The pain of  
death is bitter  
and sore.  
 1776 Parfor ilk man pat of dede has mynde  
 Dredes gretely pe dede here thurgh kynde;  
 And swa it semed, als says pe boke  
 Pat Crist did in manhede pat he toke,  
 1780 For he byfor, ar he deyghed on pe rode,  
 For drede of dede he swet blode;  
 For he wyst, ar he til pe dede suld passe,  
 What pe payn of pe dede wasse,

- 1784 Þan may we þarby trow right wele  
 Þat þe payn of þe dede es hard to fele.  
 Of þe dede here men may thynk wonder,  
 For alle thyng it brestes in sonder,
- Death parts all things.
- 1788 Als it sculkes<sup>1</sup> by diverse ways;  
 Þarfor þe haly man in boke þus says:  
*Mors omnia*  
*Soluit.*
- 1792 “Þe dede”, he says, “louses alle thyng  
 And of ilk mans lif mas endyng.”  
 Þe dede es swa sutil and pryvé,  
 Þat na man may it properly se;
- No man knows what death is.
- 1796 And for-þy þat na man may se it,  
 Þarfor may na man knaw ne witt,  
 Ne ymagyn thurgh witte what it es,  
 Ne what shappe it has and lyknes.
- 1800 Bot what dede es properly to say,  
 Wha-swa wille, shortly wite he may.  
 Dede es noght elles to telle shortly,<sup>2</sup>  
 Bot a partyng of þe saul and body,
- Death is a separation between soul and body.
- 1804 Als I byfor aparty sayde.  
 Þis may be calde þe dedis brayde,  
 And a privacion of þe life,  
 When it partes fra þe body in strife.
- 1808 And als yhe may se and wate wele,  
 Þat myrknes kyndly es noght to fele,  
 Bot overalle whar na light es  
 Þar es properly myrknes;
- 1812 Right swa þe dede es noght elles  
 Bot a pryvyng of lyf, als clerkes telles;  
 For whar-swa-ever þe lyf fayles  
 Þar es þe dede þat þan assayles.
- 1816 Þus þe dede þat men dredes mast,  
 When þe lyf fayles men byhoves tast.

<sup>1</sup> stalkes (Lands. MS. 348).

<sup>2</sup> Dethe is nothing elles to telle sothly,  
 Bot a departyng of the soule and the body. (MS. Addit 11305.)



- Four skilles I fynd writen in som stede,  
 Why men suld specialy drede þe dede :
- 1820 An es for þe dede stoure swa felle  
 þat es mare payne þan man can telle,  
 þe whilk ilk man sal fele with-in,  
 When þe body and þe saule salle twyn.
- 1824 Another es for þe sight þat he sal se  
 Of devels, þat about hym þan sal be.  
 þe thred es for þe acount þat he sal yheld  
 Of alle his lyf, of yhouthe and elde.
- 1828 þe ferth es, for he es uncertayne  
 Whether he sal wend til ioy or payne;  
 Wha-swa wil of þer four take hede,  
 Hym aght gretely here þe dede to drede.
- 1832 Of twa of þere four, byfore I spake,  
 Now wil I other twa til þam take;  
 For of twa I spak first generaly,  
 Now I wille with other twa þam specify.
- 1836 First aght men drede þe ded in hert,  
 For þe payn of þe dede þat es swa smert,  
 þat es þe hard stour at þe last ende,  
 When þe saule sal fra þe body wende;
- 1840 A doleful partyng es þat to telle,  
 For þai luf ay togyder to duelle;  
 Nouter of þam wald other forga  
 Swa mykel lof es bytween þam twa;
- 1844 And þe mare þat twa togyder lufes,  
 Als a man and his wyfe oft pruves,  
 þe mare sorow and murnyng  
 Byhoves be at þair departyng.
- 1848 Bot þe body and þe saul with þe lyfe  
 Lufes mare samen þan man and hys wyfe,  
 Whether þai be in gude way or ille,  
 And þat es for many sere skylle.
- 1852 A skylle es, als yhe sal now se,  
 Why þai wald ay togyder be;  
 For-þy þat God, als says haly writ,  
 First body and saul togyder knyt;

Of the four special reasons why death is feared.

I. The death struggle is full of pain.

II. Devils appear to the dying man (p. 61, l. 2216).

III. Man will have to yield account of the whole of his life.

IV. Man is uncertain of his future state.

Of the death conflict.

Four reasons why soul and body are so closely united.

First reason.

- Second reason. 1856 Another for the tane may nocht do  
Bot if þe tother help par-to;
- Third reason. Þe thred for þai bathe togider sal come  
Byfor God at þe day of dome;
- Fourth reason. 1860 Þe ferthe, for when þai er comen theder,  
þai sal ay after duel togider.  
Parfor þair payne and sorow es mare  
When þe tane sal fra þe tother fare.
- Death spares none. 1864 Þis twynnyng may be cald þe dede,  
þat fleyghes about fra sted til stede,  
Thurgh alle landes, fer and nere,  
And spares nan of wham he has powere,  
1868 For prayer ne gyfte þat men may gyfe.  
Whare he comes he lattes nane lyfe,  
Ne for luf ne awe er nane sparde;  
For þe dede til na man tas rewarde,  
1872 Ne riche ne pover he spars, hegh ne law,  
þat he ne þe lyf wil fra þam draw,  
þe dede has mercy of na wight,  
Als Saynt Bernard þus shewes right:  
1876 *Non miseretur mors inopie,  
non reveretur divitiis, non sa-  
piencie, non moribus,  
non etati.*
- Death has no re-1880 He says "þe dede of povert na mercy has,  
spect for poverty or riches, wis-  
dom, age or good manners. Ne to ryches ne<sup>1</sup> reward tas,  
Ne til wysdom þat wyse men schewes,  
Ne til elde of man ne til gude thewes."
- 1884 Dede wil na frendshepe do ne favour,  
Ne reverence til kyng ne til emperour,  
Ne til pape, ne til bisshope, ne na prelate,  
Ne til nan other man of heghe estate,
- 1888 Ne til na religieuse, ne til na seculere,  
For dede over al men has powere.  
And thurgh þe dede hand al sal pas,  
Als Salamon says, þat wyse was:
- 1892 *Communione  
mortis scito.*

<sup>1</sup> No (MS. Harl. 4196).

“Knew þow,” he says, þat þe dede es  
Comon to al men, bathe mare and les.”

- 1896 Þus sal dede visite ilk man,  
And yhit na man discryve it can,  
For here lyves nan, under hevenryke,  
Þat can telle til what þe ded es lyke.
- 1900 Bot þe payn of dede þat al sal fele  
A philosopher þus discrived wele;  
For he lykend mans lyf til a tre  
Þat war growand, if it swa mught be,
- 1904 Thurgh a mans hert and swa shuld sprynge,  
Þat about war lapped with þe hert strynge,  
And þe croppe out at his mouth mught<sup>1</sup> shote,  
And to ilka ioynt war fested a rote;
- 1908 And ilka vayne of þe mans body  
Had a rote festend fast parby,  
And in ilka taa and fynger of hand  
War a rote fra þat tre growand;
- 1912 And ilka lym on ilka syde  
With rotes of þat tre war occupyde;  
Yf þat tre war tite pulled oute  
At a titte with al þe rotes oboute,
- 1916 Þe rotes suld þan rayse þar-with  
Ilka vayn and ilka synoghe and lith.  
A mare payne couthe na man in hert cast  
Þan þis war, als lang als it suld last.
- 1920 And yhit halde I þe payne of dede mare  
And mare strang and hard, þan þis payn ware;  
Þos a philosopher when he lyfed,  
Þe payn of þe dede here discrived.
- 1924 Þarfor ilk man, als I byfor sayde,  
Aght to drede þe bitter dedes brayde,  
For bathe gode and ille sal it taste;  
Bot ille men aght drede it maste,
- 1928 For dred of ded mast pyns wythin  
A man þat here es ful of syn,  
Þarfor þe prophet says in a stede,  
And spekes þus un-til þe dede:

Of the pain of  
death and what it  
is like.

Bad men fear  
death most.

<sup>1</sup> The MS. reads: ‘And þe croppe out at his *mught mught* shote’.

- 1932 *O mors quam amara memoria  
tua homini iniusto.*  
“O pou. grysele dede,” says he,  
“Ful bitter es þe mynde of þe,  
1936 Until þe synful man” namly,  
þat for his syn es paynworthy;  
þarfor me thynk he es unsleghe.  
þat mas hym nocht here redy to deghe;  
Death comes un-1940 For þe dede es privy and sodayne,  
expectedly. And þe tyme of his commyng uncertayne.  
A man for certayne sal dighé at þe last,  
For his lyf is nocht bot als a wynd blast,  
1944 Bot he wayte never what tyme ne whan;  
For swa certayne es here na man  
þat can þe tyme of þe dede forluke,  
Forþi says Saynt Bernard in a boke:  
1948 *Quid in rebus humanis cercius est  
morte; quid incercius hora mortis invenitur.*  
He says: “What es til man mare certayn  
þan þe dede es þat es swa sodayn;  
1952 And what es mare uncertayn thyng,  
þan es þe tyme of the dede commyng”’,  
Alswa say nathyng þat may be<sup>1</sup>;  
þan may na man here þe dede fle.  
Man should pre-1956 þarfor a man hym suld redy make,  
pare himself for death. Byfor ar þe dede com hym to take,  
And put hym byfor and ded byhynde,  
Swa þat ded may hym redy fynde;  
1960 þarfor Saynt Austyn þe haly man  
Says pus, als I shew yhow can:  
*Nescis qua hora veniat mors,  
semper vigila, ut, quod nescis quando  
1964 veniat, paratum te inveniat  
cum venerit, et adhoc forte  
nescis quando veniat, ut semper  
sis paratus.*  
1968 “Man þan knawes nocht,” says he,  
“What tyme þe dedes comyng sal be;

<sup>1</sup> *Als ic ha* say na thyng that may be. (MS. Harl. 6923.)

- Wake ay als pou had na knawying      Watch for death.  
 Of þe tyme of dedys commyng,  
 1972 Þat þe dede may fynd þe, when it sal com,  
 Ay redy til God and bugh[so]m;  
 And to þat perchaunce know pou ne may  
 Þe commyng, for þou shuld be redy ay.”
- 1976 Þan byhoved us our lyf swa cast  
 Als ilk day of our lif war þe last;  
 And ilk day be redy and lif wele,  
 Als we suld ilk day þe ded fele,  
 1980 And byde noght til þe dede us vyset,  
 Þarfor þos says Saynt Austyn yhet:  
*Latet ultimus dies, ut observentur  
 omnes dies, sero parantur reme-  
 1984 dia cum mortis imminent  
 pericula.*
- “Þe last day of man is hyd”, he says,      Man's last day is  
 “For he shuld kepe wele al þe other dayes,      hidden from him.
- 1988 For over late men ordayns remedy,  
 When perels of dede comes sodanly.”  
 For if a man þat unredy es,  
 Be tane with dede in his wykednes,  
 1992 Turne agayne þan may he noght  
 For to amend þat he has mys wrought;  
 In þat state, þat he es in tane,  
 He sal be demed when he es gane;  
 1996 Wharfor a man for drede of lettyng  
 Shuld noght abyde þe dedes commyng,  
 Bot make hym redy, ar he fel harde,  
 And kepe hym ay wele aftirwarde,  
 2000 For when þe dede es at þe yhate,  
 Þan es he warned over late.  
 Þe dede fra a man his mynd reves      Death deprives  
 And na kyndely witte with hym leves,      man of his mind.
- 2004 For þan sal he fele swilk payn and drede,  
 Þat he ne may thynk of na mysdede,  
 Bot of his payn and of noght elles,  
 Als pis grete clerk Saynt Austyn telles:

- 2008 *Tymor mortis totam animam sibi vindicat,  
ut nec de peccatis tunc libeat cogitare.*  
 The dread of death occupies the soul wholly. Þe drede of þe ded when it fayles a man,  
 Chalanges al þe saul tyl it pan;
- 2012 Swa pat hym liste pan haf na thoght  
 Of his synnes pat he here has wroght.  
 Pan folowes pat man na wys rede  
 Pat abydes þe commyng of þe dede,
- 2016 And hastes hym nocht to clense hym sone  
 Of al his syns pat [he] has done;  
 For when þe dede comes til a man  
 It es over late to bygyn pan;
- 2020 Bot I rede a man he amend hym here,  
 Or þe dede come, or his messangere;<sup>1</sup>  
 For if he wille swa byfor be war.  
 Þe dede pan wele les drede hym par;
- Sickness is death's messenger. 2024 His messangere may be called sekenes,  
 Pat comes byfor als ofte felled es;  
 For sekenes ofte a man swa pynes  
 Pat thurgh pat payn hys mynd he tynes,
- The dying man loses his senses. 2028 For he may pan thynk on nocht elles  
 Bot of þe payn pat with hym duelles.  
 Bot when þe ded comes aftirward  
 And hym byhoves fele mare hard,
- 2032 Pan sal he be in swylk drede sette,  
 Pat he sal God and hymself forget,  
 And pat es skylle for he wil nocht,  
 Whyles he has hele, haf God in thoght,
- 2036 Parfor he sal pan his mynde tyne  
 And parfor pus says Saynt Austyne:  
*Hac animaversione percutitur  
 peccator, ut moriens obliviscatur*
- 2040 *sui, qui dum viveret oblitus  
 est Dei.*  
 "Þe synful", he says, als es writen,  
 "With pyne of þe dede es smyten,
- 2044 Pat he thurgh payn pat him byhoves drighe,  
 Hym-self forgetis when he sal dighe,

<sup>1</sup> The MS. reads *mensangere*.

- pat whylles he mught lif here bodyly,  
 Forgatte his God pat es almyghty.”
- 2048 Many synful has here na grace Many men never  
think of God.  
 To haf tyme of repentance, ne space;  
 For whiles pai lyf pai have na mynde  
 Of God, bot forgettes hym, als ay unkynde.
- 2052 Me thyn[k] pan pat it es skille and right  
 Pat thurgh dede God reve pam mynd and myght;  
 Pus sal pai dyghe and heven blis tyne  
 And be putted til endeles pyne,
- 2056 Pat til God here er swa uncurtays,  
 Parfor David in þe psauter says:  
*Vos sicut homines moriemini, et  
 sicut unus de principibus cadetis.*
- 2060 He says: “Als men yhe sal digh alle, ‘Ye shall die as  
one of the prin-  
ces.’  
 And als ane of þe princes yhe sal falle.”  
 Pat es yhe sal dighe of þe same manere,  
 Als men dighes in þis world here,
- 2064 And als þe spyrites pat fra heven felle,  
 Be casten don intille helle.  
 Parfor til a man it war wysdome  
 To repente hym or þe dede come,
- 2068 And haf God in mynde whyles he lyfes here,  
 Als þe prophet biddes on þis manere:  
*Memento creatoris tui antequam ve-  
 niat tempus visitacionis sue.*
- 2072 “Thynk,” he says, “and haf in pi thocht ‘Think of God,  
while thou livest.’  
 Of hym pat made þe first of noght,  
 Whilles pou lyffes, ar þe tyme sal be,  
 When he with þe dede sal viset þe.”
- 2076 For when dede here assayles a man  
 He may noght thynk wele on God pan,  
 For þe dede his mynde away pan brekes,  
 And parfor David pos til God spekes:
- 2080 *Quoniam non est in morte  
 qui memor sit tui.*  
 “Lord”, he says, “pat man es noght  
 In dede, pat of þe here has thocht.”

- 2084 Bot men may understand hereby  
 Dede of saule thurgh syn namly;  
 For he pat has ay God in thocht,  
 In dede of saul semes he noght;
- 2088 And he pat of God es myndles  
 It semes pat he in saul dede es.  
 God visites us in ilka stede  
 Whare we may fele takens of dede,
- 2092 And if we couthe understand wele,  
 Ilk day we may takens of dede fele;  
 Parfor me thynk alle this lif here semes  
 Mar dede pan lyf, pus wysmen demes;
- 2096 For pe boke says, als it bercs wyttenes,  
 Pat a man, when he first borne es,  
 Bygynnes towarde pe dede to drawe  
 And feles here many a dede thraw,
- 2100 Als sere yvels and angers when pai byfalle,  
 Pat men may pe dede thrawes calle,  
 And other perils and quathes many,  
 Pat commes to men ofte sodanly.
- 2104 Pan es our birthe here bygynnyng  
 Of pe dede pat es our endyng;  
 For ay pe mare pat we wax alde  
 Pe mare our lif may be ded talde.
- 2108 Parfor whylles we er here lyffand  
 Ilk day er we pos dighand;  
 Pan semes our lyf nathyng elles  
 Bot als a dede, als pe bok telles,
- 2112 And til other lyf wyn we noght,  
 Til pe dede pis life til ende haf broght;  
 Bot when pe dede has made ende,  
 Pan wate we never whyder we sal wende;
- 2116 Wether we sal til wele or wa,  
 Bot til pe tane byhoves us ga.  
 For-why til gude men pe dede es way  
 Til pe blisse of heven pat lastes ay,
- 2120 And til ille men yhate and entree  
 Til pe pyn of helle pat ay sal be;

Of the tokens of  
 death.

Life is but death.



- parfor David, pat was swa haly,  
 Spekes þus til God almyghty:
- 2124 *Qui exaltas me de portis mortis, ut an-*  
*nunciem omnes laudaciones tuas, in portis filie Syon.*  
 “Lóverd”, says David, “þou ert he  
 pat fra þe yhates of dede listes me,  
 2128 pat I may shew over alle thynges  
 Specialy alle þi lovynges,  
 In þe yhates of doghter Syon.”  
 pat, als clerkes says pat can par-on,
- 2132 Es haly kyrk pat God first ches,  
 Thurgh whilk men commes to þe sight of pes.  
 By þe yhates of dede, als men may se,  
 þe dede of helle may understanden be
- 2136 Fra wilk God listes us day and nyght,  
 To shewe his lovynges with alle our myght,  
 And to serve hym and his werkes to wyrk  
 In stedfast trouthe of haly kyrk,  
 2140 Swa pat we may afterwarde wende  
 Til þe sight of pees pat has nan ende.  
 Heghe in heven es pat fair sight,  
 pat alle sal se þat here lyves ryght;
- 2144 Bot alle pat sal com til þat stede  
 Byhoves passe hethen thurgh bodily dede;  
 For pat dede to þam es nocht ille  
 pat lyffes here after Goddes wille,  
 2148 And in pat lif stedfastly duelles;  
 And parfor Saynt Austyn þus telles:  
*Mala mors putanda non est quam*  
*bona vita precessit, neque enim facit*
- 2152 *malam mortem, nisi quod sequitur*  
*ipsam mortem.*  
 He says: “na man ille dede shuld wene  
 þar, whar gude lyf byfor has bene;
- 2156 For nathyng mas ille dede to tast,  
 Bot pat pat folows þe dede mast”,  
 pat es dedely dedes pat sum wille do,  
 And yhit says Sayn[t] Austyn þos parto:

The gates of the daughter of Sion denote Holy Church.

The gates of death denote the death of Hell.

Death preceded by a good life, is not to be dreaded.

- 2160 *Non potest male mori qui bene vixit,  
Et vix bene moritur qui male vixit.*  
Good men do not  
fear death. He says: "he may nocht ille dede fele  
pat in Goddes laghe has lyfed wele;
- 2164 And unnethes may men se by skille,  
pat he dyghes wele pat hafes lyfed ille."  
Bot he pat hates pis lyfes lykyng  
Thar nocht drede pe dedes comyng;
- 2168 For affir his dede na payn hym ders,  
parfor says Caton pus in a vers:  
*Non metuit mortem,  
qui sit contempnere vitam.*
- 2172 He says: "he pat pis lif despyse  
Thar dred pe dede here on na wyse;"  
Swa did martirs pat pe dede soght,<sup>1</sup>  
For by pis lyf sette pai right nocht;
- Holy men desire  
to die. 2176 And other halymen yherned to dyghe  
For to be with God in heven hyghe,  
Als pe boke of pair lyfes shewes us,  
And swa did Saynt Paul pat says pus:
- 2180 *Cupio dissolvi  
et esse cum Cristo.*  
"I yhern", he says. "be loused away  
Fra pis life and be with Crist ay."
- 2184 Haly men thogh[t] pis lyf bot wast,  
parfor pair yhernyng til God was mast;  
And for-pi pat pam thocht alle pis lyfe  
Noght bot travail, angre, and strife,
- 2188 Pai yherned pe ende of pair lyf days,  
And parfor pe haly man pos says:  
*Melius est dies mortis  
quam dies nativitatis.*
- The day of death  
is better than the  
day of one's  
birth. 2192 He says: "better es pe day of dede  
pan pe day of burthe", and mare standes in stede.  
For-why a gude man dighes to wend to rest,  
Whare his lyf sal be alther-best

<sup>1</sup> The MS. reads *soghot*.

- 2196 When þe saul fra þe body swippes,  
 Als Saynt Johan says in þe Appocalippes:  
*Beati mortui qui in domino  
 moriuntur.*
- 2200 "Blessed be alle þas þat in body  
 Dighes here in God alle-myghty."  
 For þas þat men sese in gude lyfe ende  
 Dighes in God, and þai sal wende
- 2204 Til þe blisse of heven þat es swa hyghe,  
 Wele es hym þan þat swa may dighe.  
 Bot alle-yf haly men may digh wele,  
 Yhit þe payn of dede byhovos þam fele,
- 2208 Þat es mare þan man can ymagyn  
 When þe body and þe saule sal twyn;  
 Þe wilk þam aght dred aparty,  
 Thurgh manskynd or elles war ferly:
- 2212 For sen Crist, als I sayd befor, had dred  
 Of the ded, thurgh kynd of his manhed,  
 Þan aght ilkman, bathe mare and les,  
 Drede þe dede here þat swa bitter es.
- 2216 Þe secund skil, als byfor es redde,  
 Why þe dede es swa gretely drede,  
 Es for þe grisly syght of fendes  
 Þat a man sal se when his lyf endes.
- 2220 For when þe lyf sal pas fra a man  
 Devels sal gadir about hym þan,  
 To ravissche þe saul with þam away  
 Tyl pyne of helle, if þai may.
- 2224 Als wode lyons þai sal þan fare  
 And raumpe on hym, and skoul, and stare,  
 And grymly gryn on hym and blere,  
 And hydus braydes mak hym to fere;
- 2228 Þai sal fande at his last endyng  
 Hym in-to wanhope for to bring,  
 Thurgh thretynges þat þai sal mak,  
 And thurgh þe ferdnes þat he sal tak.
- 2232 Ful hydus sightes þai sal shew hym  
 Þat his chere sal make grisly and grym.

'Blessed are  
 those who die in  
 the Lord.'

The second rea-  
 son why death  
 is feared (see  
 p. 51, l. 1824.)

Devils shall  
 gather about the  
 dying man.

- Pat sight he sal se with gastly eghe  
 With payn of dede pat he most dreghe.  
 2236 Here-of þe prophet Ieremy  
 Spekes þus in his prophecy:  
*Omnes inimici eius apprehenderunt  
 eum inter angustias.*
- 2240 He says: "omang his grete anguys  
 Hym þai sal tak al hys enmys."  
 Na vonder es if þe devels com þan  
 In þe ende about a synful man,  
 How the devil 2244 For to flay hym and tempte and pyn,  
 came to St. Mar-  
 tin when he was  
 dying.
- 2240 He says: "omang his grete anguys  
 Hym þai sal tak al hys enmys."  
 Na vonder es if þe devels com þan  
 In þe ende about a synful man,  
 St. Bernard and 2248 And in þe life of Saynt Bernard  
 the devil.  
 We rede pat when he drogh til dedeward,  
 þat þe devel pat es grisely and grym,  
 Til hym come and asked hym,  
 2252 By what skille he wald, and bi <sup>1</sup> what ryght;  
 Chalange þe kyngdom of heven bright;  
 þan answerd Bernard þus mekely,  
 And sayd: "I knaw pat I am unworthy,  
 2256 Thurgh myn-awen desert, to haf it  
 When I sal out of þis world flit.  
 Bot my Lorde Ihesu Crist ful of myght,  
 þat it has and weldes thurgh doble ryght,  
 2260 Thurgh right of his faders heritage,  
 And als wa for our grete avauntage,  
 Thurgh right of hys hard passion,  
 þat he tholed for our raunson,  
 2264 þe ta right frely he graunted me,  
 And þe tother til hym-self held he;  
 Of was gyfte I chala[n]ge it by skille,  
 Als þe lagh of his mercy wille."  
 2268 And when þe devel herd hym þus say,  
 Alle skomfit he vanyst oway;  
 And þe halyman when þis was done  
 Torned ogayne til hym-self sone,

<sup>1</sup> The MS. reads *be*.

- 2272 And he yhelded þe gast to God and dyghed,  
 And swa þe saul til heven flyghed.  
 And yhit es mare wonder to telle  
 þat God wald suffer þe devel of helle,
- 2276 Apere til hymself þat es of myght mast,  
 When he suld dygh and yheld þe gast,  
 Als docturs says of haly writ,  
 In bukes thurgh whilk men may knaw it.
- 2280 þan semes it wele þat God wil þus  
 Suffer þe devel apere til us  
 In tyme of dede, at our last ende,  
 When we sal out of þis world wende,
- 2284 Sen haly men þat here liffed right  
 Mught nocht dygh with-uten þat sight,  
 Ne godys moder þat he loffed mare,  
 Wald nocht fra þat syght spare,
- 2288 Bot þat he graunted at hir askyng  
 þat in þe tyme of hir passyng  
 þai suld na power haf hir to dere,  
 Ne þat þe syght of þam shuld hir fere;
- 2292 And yhit sen God hymself spard nocht,  
 For at his dede þe devel til hym soght  
 In his manhede for swa þan he walde,  
 Als men says þat er gret clerkes calde.
- 2296 þan er we certayn, with-uten were  
 þat at our last ende þai sal apere.  
 Bot a gret payne þan til us sal þis be  
 þe sight of þam when we þam se;
- 2300 For þai er swa grisely, als says þe buke,  
 And swa blak and foule on to loke,  
 þat al þe men here of mydlerd  
 Of þat sight mught be aferd;
- 2304 For al þe men here of þis lyfe  
 Swa grysely a sight couth nocht descryfe,  
 Ne thurgh wyt ymagyn ne deme,  
 Als þai sal in tyme of dede seme,
- 2308 Ne swa sleygh payntur never nan was,  
 Pogh his sleght mught alle other pas,

Good men as wel  
 as bad, will be  
 tempted by de-  
 vils on their  
 deathbed.

Of the horrible  
 appearance of the  
 devils that are  
 seen by the dy-  
 ing man.

The devil does  
not appear in  
his proper form  
to living men.

- 2312 Pat couthe ymagyn of pair gryslynes  
 Or paynt a poynt aftir pair liknes;  
 For in pis lif here may na man  
 Se pam in pe fourme pat pai haf pan,  
 For if pai had swa large powere,  
 In swilk forme to shew pam here,  
 2316 Out of witte pan pai shuld men flay,  
 Swa horrible and swa foul er pai;  
 For-why swa hardy man here es nane  
 Ne pat ever was liffand in flesshe and bane,  
 2320 Pat saghe a devel in his fygur right,  
 Pat he ne for ferdnes of pat sight  
 Shuld dighe, or at pe leste tyn his witt,  
 Als son after als he had sene it;  
 2324 Bot in swilk fourme, als I undirstand,  
 Pai shew pam til na man liffand,  
 Bot til pam til wham pe dede es nere;  
 For God has restreyned pai[r] powere  
 2328 Pat pai may na man tempte ne greve,  
 Ferrer forthe, pan pai hafe leve.  
 Bot when pe ded assaylles a man,  
 In pe foulest figure pai apere pan;  
 2332 Parfor aght ilk man dredand be  
 Agayne pe tyme when he sal pam se.  
 Bot I wille shew yhow aparty  
 Why pai er swa foul and grisly,  
 2336 For sum tyme pai war bright angels,  
 Als pa er pat now in heven duels,  
 Fra pat blisful place thurgh syn pai felle,  
 And bycome pan foule devels of helle,  
 2340 And horribly defygurd, thurgh syn  
 Pat pai war wyth-fild and hardened parin.  
 For warne syn war pai had ay bene  
 Bright aungels, als pai war first sene;  
 2344 And now er pai made foule and ugly  
 Thurgh fylyng of pair syn anly,  
 Pan es syn mar foule and wlatsume,  
 Pan any devel pat out of helle may come;

The devils are  
horribly dis-  
figured through  
sin.

Sin is more hor-  
rible than any  
devil.

- 2348 For a thyng es fouler pat may file,  
 Pan pe thyng pat it fyles, and mare vile,  
 Parfor says clerkes of grete cunnyng,  
 Pat syn es swa foule and swa grisly thyng,
- 2352 Pat if a man mught properly se his syn  
 In pe kynd lyknes pat it falles be in,  
 He shuld for ferdnes titter it fle  
 Pan any devel pat he mught se;
- 2356 Here may men se and undirstande  
 How foul es syn and how fylande.  
 Bot men sese nocht ne knawes what it es,  
 Parfor men dredes it wele pe les.
- 2360 Bot if a synful myght se with-oute  
 How foul pe syn es, pat he bers oboute,  
 He suld never make ioy ne haf lykyng.  
 Until he war delyverd of pat foul thyng.
- 2364 Sen<sup>1</sup> pe devel pus has tane his uglines  
 Of pe filth of syn, pat swa filand es,  
 Pan aght pe saul of synful with-in  
 Be ful foule pat es alle slotered in syn;
- 2368 Parfor a man aght, war-so he wendes,  
 Mare drede syn pan pe syght of fendes,  
 Pat sal aper til hym at his dede day.  
 Bot his syn he sal se fouler pan pay,
- 2372 Of whilk he wald nocht hym right shriffe,  
 Ne repent hym here in his lyfe.  
 Pe thred skill til our undirstandyng  
 Why us aght drede pe dede commyng,
- 2376 Es for pe acont ful strayt and harde,  
 Of alle our lif pat has bene frawarde,  
 Pat us byhoves yheld in God sight  
 Als wele of wrang als of right,
- 2380 Of alle thyng pat ever we wrought,  
 In werk, in worde, in wille, in thocht,  
 And of alle pe tymes pat passes oway  
 Fra our bygynnyng to our last day,
- 2384 Alle sal pan be shewed and sene,  
 Bathe gude and ille, foul and clene,

Could we see sin  
 we should flee  
 from it faster  
 than from any  
 devil.

Sin is the cause  
 of the devil's  
 ugliness.

The third 'skill'  
 why death is  
 feared, is the  
 strict account  
 which we shall  
 have to give of  
 the whole of our  
 lives.

<sup>1</sup> The MS. reads *Syn*.

Devils and angels shall rehearse the events of our lives.

And be reherced als þe buke telles,  
 Bytwene grysely fendes and bright angels;  
 2388 Þai sal dispute þan of our life  
 With grete discorde and grete strife.  
 Þe aungels sal reherce þe gude,  
 And þe devels þe yvel, with grete mude.<sup>1</sup>

2392 Alle þe werkes þat we here haf wrought,  
 Bytwene þam þan sal be out soght,  
 And ilka thoght and ilka wille,  
 Als wele þe gude als þe ille;

2396 And ilka worde þat spoken haf we  
 Gude or ille whether þai be,  
 Alle sal be reherced, als I sayde are.

They shall spare none.

Bytween þam þan þai sal nan spare,  
 2400 Bot anly syn þat es wele clenched here,  
 And gude dede þat es don on right manere.  
 Þan sal we bathe here and se  
 Al þe privetese þat ever did we,

2404 Þarfor says God in þe godspelle,  
 On þis manere, als I wille yow telle;  
*Nichil est opertum quod non reveletur, nec  
 occultum quod non sciatur.*

Nothing shall be left 'undiscussed'.

2408 Nathyng here swa covered and hydde,  
 Þat sal noght þan be shewed and kydde,  
 Ne swa privé es nathyng þat touches man,  
 Þat sal noght be knawen þan.

2412 Þan most us abyde, we may noght fle,  
 Until al our lyf examynd be,  
 And alle our dedys, bathe gude and ille,  
 Be discussed, after Goddes wille;

2416 Þan sal we se alle our syn halely  
 And what we er for our syn worthy.  
 And alle our dedys þat gud here semed  
 Þan sal be discussed haly and demed,

2420 Swa þat we may se and knaw by sight,  
 Whether we þam dide wrang or ryght;  
 And wilk was don on wrang manere,  
 And wilk we dyd þarfityly here;

<sup>1</sup> 'eger mode' (MS. Harl. 6923).



- 2424 Þarfor Seynt Anselme, als þe buke shewes us,  
 Spekes tyl þe saul and says þus :  
 "Wretched saul," he says, "what may thou say  
 When pou partes fra þe body away, What may the  
 wretched souls say  
 when it parts  
 from the body.
- 2428 Þan þe byhoves acounte yhelde  
 Of alle þi lyf of youthe and elde,  
 How þow has here led þi lyfe,  
 And how þow has spendyd þi wittes fife,
- 2432 Fra þe first day þat [þou] had witte  
 Unto þe last day þow shuld hethen fiite.  
 Þan sal walaway be þi sang,  
 For pou here dispended þi tym wꝛang,
- 2436 Bathe in werk and word, in thogh[t] and wille;  
 And yhit when pou mught helpe, þou held the stille.  
 Þou has done many synful dede,  
 To greve God þou had na drede;
- 2440 Bot when you sese alle þi trespas  
 Þan sal þou say 'allas! allas!'  
 When alle þi life sal be thurgh soght  
 Unto þe lest thyng, þat ever þou wrought,
- 2444 Whether pou be lered or pou be lewed; The soul will  
 see all its sins  
 that have been  
 left unshriven.  
 Þi syns sal þan be many shewed,  
 Þat þow has done here in þe life  
 Of whilk pou couthe þe never shrife;
- 2448 And þa sal be shewed byfor þe  
 Ful foule and ugly syns to se,  
 Of whilk pou sal haf mare drede and awe,  
 Þan of þa þat þou mught here knawe.
- 2452 Yhit som dedys þat þe thoght here don wele Some dedes that  
 we thought good,  
 will appear sinful.  
 Þou sal þan se foul syns and fele,  
 Þan byhoves þe resayve sone  
 Efter þi werkes þat þou has done;
- 2456 Þat es to say outhur ioy or payne,  
 Þou may on nawyse be þar agayne."  
 Þos sal ilk man, at his endyng,  
 Be putted til an hard rekenyng,
- 2460 And be aresoned, als right es  
 Of alle his mysdedys, mare and les.

- Na syn þan unrekend sal be,  
 Þogh it war never swa privé.
- Our good deeds will seem few in comparison with our evil ones. 2464 Alle þe gud dedys þat we haf done  
 Onence our syns sal þan sem fone;  
 And yhit we er unsyker in thoght  
 Wether þai sal be allowed or noght;
- The three 'skilles' why man should not place confidence in good deeds. 2468 For I fynd wryten thre skills why  
 Þat na man may trayste sikerly  
 In hys gude dedys, þat he dus here.  
 Þir thre skils er gude to lere,
- I. Good deeds only spring from God. 2472 Ane es forthy þat alle thynges  
 Þat gude er, anly of God springes,  
 Þan er al gude dedys þat er wroght  
 Goddes awen dedys and ours noght;
- 2476 Bot alle our syns þat may be knawen,  
 Commes of our-selven þa er our-awen,  
 For-why, with-uten God we syn sone,  
 Bot na gude with-uten God es done.
- II. We are always more ready to sin than to do what is right. 2480 Another skille es alswa forþi,  
 Þat we er comonly mare redy  
 An hondreth sythes here for to syn,  
 Þan anes a gude dede for to bygyn;
- 2484 Swa may we ay rekken and rede  
 An hondreth syns agayne a gude dede.  
 Þe thred skille es pis to shew omang,  
 For our gude dedys er ofte done wrang,
- III. Good deeds are often performed wrongly. 2488 Noght of right maner als þai suld be  
 Or parchaunce done oute of charité.  
 Alle our syns er here certayne  
 And by right and skille er worthy payne:
- 2492 Bot for our gude dedys certainly  
 We wate noght what we er worthy;  
 Wharfor our gude dedys we shuld noght prayse  
 And parfor þus Saynt Austyn sayse:
- Our good deeds are not perfectly good, but our bad ones are thoroughly evil. 2496 *Mala nostra non sunt pura mala, sed bona nostra non sunt pura bona.*  
 He says "our ille dedys er pur ille wroght,  
 Bot our gud dedis pur gud er noght."

- 2500 Here to acordes, als þe buk telles us,  
 Ysidre þe grete clerk, þat says þus:  
*Omnes iusticie nostre quasi pannus  
 menstruale.*
- 2504 He says "alle our ryghtwysnes er sene  
 Als a clathe, filed of thyng unclene;"  
 Wharfor certanly here wate nane  
 How he sal fare, when he es hethen gane.
- 2508 Bot comfort of gud hope may he fele,  
 þat here lyves wele, to fare wele;  
 For we awe to trow, with-uten were,  
 þat God sal hym yhelde þat dose wele here.
- 2512 Bot yhit es he nocht syker in þir days,  
 For-why, þe haly man þos says,  
*Nescit homo utrum dignus sit  
 odio vel amore.*
- 2516 For certayn, he says, "a men what nocht,"  
 Þogh he had never swa mykel gude wrought,  
 "Whether he war worthy after his dede  
 To hafe luf of God or hatrede."  
No man knows whether he is  
 worthy of God's  
 love or hatred.
- 2520 And Isidre, als a buke shewes us,  
 Acordes þar-to, þat says þus:  
*Servus dei dum bonum agit, utrum  
 sit ei ad bonum incertus est.*
- 2524 He says, "he þat es God servand,  
 When he gude dus, outhur with tung or hand,  
 He es nocht certayne yhit in thoght,  
 Wether it be gude til hym or nocht."
- 2528 Wharfor our lyfyng here es harde,  
 Als þe haly man says, Saynt Bernarde:  
*Quis, sine trepidacione et timore,  
 hanc vitam ducere potest?*
- 2532 "Wha," he says, "may þis lyfe here lede  
 With-uten trembling and drede?"  
 Als wa<sup>1</sup> say here, may lyf na man  
 With-uten drede, þat witte can;
- 2536 For al-if a man here afforce him ay  
 For to do alle þe gude þat he may,
- 'Who may lead  
 this life without  
 trembling?'

<sup>1</sup> 'Als wha' (MS. Harl. 6923).

- Yhit may his gude dedis be swa wrought,  
 pat parchaunce God allowes pam nocht;  
 And parfor Saint Bernard pleyned him here  
 Of his lyf, pat says pus on pis manere.  
*Terret me tota vita mea, qua diligenter discussa,  
 apparet mihi aut peccatum aut sterilitas;*  
 2544 *Et si quis in ea fructus videtur, sic est  
 aut simulatum, aut imperfectum, aut alio  
 modo corruptum, ut possit aut non placere  
 deo aut displicere.*
- 2548 Per er Bernard wordes pat says:  
 "Al my lyfe here me flays,  
 For if it ententyfly discussed be,  
 It semes nocht elles here until me  
 2552 Bot owther syn, pat pe saul mast deres,  
 Or barran thyng, pat na fruyt beres;  
 And if any fruyt par-in seme,  
 It may be pus be<sup>1</sup> skil to deme,  
 2556 Outher feyned thyng to shew in syght,  
 Or thyng, pat es nocht alle done ryght,  
 Or, on other wyse, corrupted with-in,  
 Pat es to say, filed with syn;  
 2560 Swa pat outhere pan may it nocht  
 Pay God almyghty, pat es swa wrought,  
 Or paraunter it hym myspays;"  
 Pos pe haly man, Saynt Barnard, says.  
 What may a syn-2564 What may a synful man say pan,  
 ful man say of  
 his life?  
 When he, pat was swa haly a man,  
 Couth na fruyt here in his life se?  
 Pan aght pe synful dredand be  
 2568 Of [th]is life here, pat es unclene,  
 In whilk na fruyt may be sene.  
 Pe ferth skille and pe last to telle,  
 Why man dredis pe dede swa felle,  
 2572 Es for he wate nocht whether he sal wende  
 Tylle ioy or payne aftir his lyfes ende.  
 For swa wyse and witty man es nane,  
 Pat wate, when pe dede him has tane,

IV. Man is un-  
 certain of his fu-  
 ture state.

<sup>1</sup> 'bi' (Harl. MS. 4196).

- 2576 For certayn, whederward he sal ga,  
Whether he sal wend til wele or wa.  
Pan aght ilk man, bathe yong and alde,  
Haf drede for pis skille pat I talde.
- 2580 For when pe devels and pe angels The discussion  
of our deeds  
shall be followed  
by the judgment.  
Has desputed our lif, als pe buk telles,  
And discucion made, als fals to be,  
Pan sal we certainly here and se
- 2584 Our certayne dome, pat we sal have;  
Wether we sal be dampned or save,  
And outhur pan wend to ioy or pyne;  
Parfor pe haly man says, Saynt Austyne:
- 2588 *Bene unusquisque de die novissimo  
formidare debet, quia unum quemque  
in quo invenerit suus novissimus dies,  
cum de hoc seculo egreditur, talis in die*
- 2592 *novissimo indicatur.*  
“Ilk man” he says, “pat sal pas away  
Shuld haf drede of hys last day;  
For in what state swa he be pan,  
2596 Swilk als his last day fyndes a man,  
When he sal out of pis werld wende,  
Swilk mon he be demed at pe ende.”  
Parfor our last day pat sal falle,  
2600 Our day of dome we may calle.  
Bot at pe general day of dome  
With our bodys we sal come,  
Byfor Ihesu Cryst allemyghty kyng,  
2604 Pat sal pat day deme alle thyng.  
Pan sal he deme ilka nacyon,  
And mak a fynal declaracyon  
Of alle pe domes byfor shewed,  
2608 In tyme of dede, to lered and lewed.  
For pe bodys sal wend to pe same stede After the ‘dome’  
the soul and  
body shall dwell  
together.  
Til whilk pe saul es demed aftir pe dede;  
And outhur pan have ful ioy togyder,  
2612 Or ful sorow when pai com thyder,  
And ever-mare aftir togyder duelle,  
Whethir pai wend to heven or helle.

- Bot in erthe sal duelle pe bodis alle,  
 2616 Until pat dredful day sal falle,  
 When pe dome sal be mast strayt and harde,  
 Als pis buke shewes aftirwarde.  
 Bot first, als sone als pe saul namly,  
 2620 Thurgh pe dede es passed fra pe body,  
 It sal be demed, aftir his werkes,  
 Til ioy or payne, als says per clerkes.  
 Pe synful saul pan gas strik to helle,  
 2624 In pyne withouten ende to duelle;  
 Pe clene saul pan gas up even,  
 With-outen lettyng, til pe blis of hevене.  
 Bot many saules, pat er save,  
 2628 Ar pai com to blis, payne byhovés have  
 In purgatori, and duelle par-in  
 Until pai be clensid of al syn,  
 Pat er schrywen and noght clensed here,  
 2632 And par be fyned als gold pat shynes clere.  
 For in heven may na saul be sene,  
 Unto it be fyned and clensed clene,  
 Outher here thurgh penaunce, als clerkes wate  
 2636 Or in purgatori thurgh fire hate.  
 Wharfor pe saul pat es clensed wele  
 Of al dedely syn and of veniele,  
 Thurgh penaunce here and almusede,  
 2640 Pe angels als tit pan sal lede,  
 When it es passed fra pe body away,  
 Til pe blis of heven pat sal last ay;  
 Parfor whaswa wille folow wysdome,  
 2644 He suld before, ar he saw pe dede come,  
 Mak him redy and clense hym clene  
 Of al spottes of syn pat might be sene,  
 Thurgh shryfte of mouthe and repentance,  
 2648 And thurgh almusede and penaunce;  
 Swa pat dede fynd hym clene of syn,  
 When pe body and pe saul sal twyn.  
 And whyles he lyffes til he hethen wende,  
 2652 Thynk he suld ay of his lyfes hende,

The soul is  
 'demed' as soon  
 as it leaves the  
 body.

Many go to Pur-  
 gatory before  
 they can reach  
 Heaven.

Some few who  
 have been puri-  
 fied by penance  
 and almsdeed  
 go straight to  
 heaven.

- Swa may he hym kepe fra alle folys,  
 And þarfor says þus Salamon þe wys:  
*In omnibus operibus tuis, memorare*  
 2656 *novissima tua, et non peccabis*  
*in eternum.*  
 Þat es on Inglis þos to say;  
 He says "Thynk on þi endyng day,  
 2660 Ay when þou sal any werk bygyn  
 And þan sal þou never mare syn."  
 And þarfor þou man<sup>1</sup> in þi werk be slyghe,  
 And thynk ay wele þat þou sal dighe;  
 2664 Thynk þou sal dyghe, þou wate never whan,  
 Ne in what state þou sal be þan,  
 Ne þou whate never in what stede  
 Þou sal dyghe, ne of what dede.  
 2668 Þarfor at morne, when þou sese lyght,  
 Thynk als þou sal dygh ar nyght;  
 When þou gas to slep, if þou be wyse,  
 Thynk als þou suld nocht with þe<sup>2</sup> lyf ryse,  
 2672 For Saynt Austyn says þus in a buke,  
 "Let ay þi hert on þi last day luke."  
 Wha-swa wille thynk ay on þis manere,  
 And be war, and make hym redy here,  
 2676 And of alle hys syn clense hym wele,  
 Ar þe dede com þat hym byhoves fele,  
 Þan may he eschape and passe lightly  
 Þe bitter payn of purgatory,  
 2680 And com til þe blisse of heven bright;  
 Þar ay es day, and never nyght.  
 Here es þe thred parte of þis buke spedde  
 Þat spekes of þe dede, als I haf redde.  
 2684 On þis part I wille na langer stand,  
 Bot passe to another neghest folowand;  
 Þat es þe ferthe part for to specify,  
 Þe whilk spekes of purgatory,  
 2688 Whar many saules feles ful harde,  
 Als yhe sal here sone aftirwarde.

Think of thy  
last day.

In the morning  
think that thou  
shalt die before  
night.

<sup>1</sup> mon?

<sup>2</sup> þi?

Here bygynnes þe ferth part  
 þat es of purgatory.

- Of Purgatory. 2692 Many spekes, and in buke redes  
 Of purgatory, but fon it dredes;  
 For many wate nocht what it es,  
 Þarfor þai drede it wele þe les.
- 2696 Bot if þai knew wele what it ware,  
 Or trowed, þai walde drede it þe mare.  
 And forthy þat sum has na knawying  
 Of purgatory ne undirstandyng,
- 2700 Þarfor I wille now speke aparty,  
 In þis buke of purgatory.  
 And first shew yhow what it es,  
 And whare it es, als þe buke wittenes;
- 2704 And whatkyn payns er þar-in,  
 And whilksaules gas peder, and for whatsyn;  
 And als wa what thyng es mast certayn,  
 Þat þam mught help and slake þair payn.
- 2708 Of þir sex poyntes I wil spek and rede,  
 And swa I sal þis ferth part spede.  
 Purgatory es nathyng elles  
 Bot a clensyng sted þar saules duelles,
- 2712 Þat has synned, and had contricyon,  
 And er in þe way of salvacion,  
 And er nocht parfytyly clensed here  
 Of al veniel syns sere.
- 2716 Bot þar byhoves þam payne fele,  
 Til þai be clensed parfytely and wele  
 Of alkyn syn þat þai ever wroght,  
 In worde, in dede, in wille or thought.
- 2720 For swa pured and fyned never gold was,  
 Als þai sal be, ar þai þethen pas.  
 Wharfor þe payn þat þe saul þar hentes  
 Er mare bitter þan alle þe tourmentes
- 2724 Þat alle þe marters in erthe tholed,  
 Sen God was for us boght and sold.  
 For þe lest payn of þe payns þar sere  
 Es mare þan es þe mast payn here,

What Purgatory  
 is.

Purgatory is a  
 place for the  
 purification of  
 sinful souls.

The pains of  
 Purgatory are  
 more severe than  
 all the sufferings  
 of martyrs.



- 2728 Als says a grete clerk pus shortly,  
 In a buke of þe payns of purgatory:  
*Minima pena purgatorii est major  
 maxima pena mundi.*
- 2732 He says, "þe lest payn þat es þare  
 In purgatori, es wele mare  
 Ðan þe mast payn þat may be  
 In al þis werld, to fele or se."
- 2736 For þe payne þar, es mare bitter and felle  
 Ðan hert may thynk, or tung telle,  
 Als þe buke says, trow wha swa wille.  
 For sum clerkes says, and pruves by skille
- 2740 Ðat bytween þe payne of helle namly  
 And þe payn of purgatory  
 Es na difference bot at þe tane  
 Has ende, and þe tother has nane.
- 2744 Þe payns of helle sal never sees,  
 Ne þe saules þar-in never haf relees;  
 Bot in purgatori saules dueles stille  
 Until þai be clensted of alle ille,
- 2748 And mare payn fele, als I understande,  
 Ðan ever feled man here lyfande;  
 For þai sal haf a day þare  
 Als mykel bitter payn or mare,
- 2752 Als a man mught thole here of penaunce  
 A yhere and fele als mykel grevaunce;  
 And als mykel drighe þar fourty days,  
 Als fourty yhere here; þus clerkes says;
- 2756 Swa es þe payn þar a day to se  
 Als mykel als here a yhere may be.  
 Bot ever a day of penaunce here  
 May stand in-stede þar for a yhere,
- 2760 Als God says openly and wele,  
 Thurgh þe prophet Ezechyele:  
*Diem pro anno  
 dedi tibi.*
- 2764 Ðat es on Inglis þus to say,  
 "For a yhere I gyf þe day."

The least pain in  
 Purgatory is  
 more severe than  
 the greatest  
 earthly pain.

'The pain of Hell  
 shall never cease.'

One *day's* pain  
 in Purgatory is  
 as great as a *year*  
 of penance on  
 earth.

The pain endured in Purgatory obtains no reward in Heaven.

2768 Þe payn þar þe saules awayles nocht  
 When þai til purgatori er broght,  
 Bot for to clense þe saul of syn,  
 And for na mede in heven to wyn;  
 Þogh þai a thousand yhere war þare,  
 Þair mede in heven shuld never be þe mare.

Penance is useful in two ways.

1. It cleanses the soul of sin.

2772 Þan serves þat payne þar, of nocht elles  
 Bot to clense þam of syn, þat þare-in duelles.  
 Bot penaunce to thole here with gude wille,  
 Serves here til twa thynges by skille.

2. It obtains a greater reward in heaven.

2776 Ane es to clense here þe saule wele  
 Of dedly syn and of veniele;  
 Another to haf in heven mare mede;  
 Til þer twa may penaunce us lede.  
 2780 For þe saul for ilka penaunce here,  
 Sal haf specyel ioy in heven swa clere,  
 Þat with-uten ende sal laste,  
 If þai thole payne here with hert stedfast.

Where Purgatory is.

It is under the earth, above the place where unbaptized children dwell.

2784 Here may men se, als þe buke wittenes,  
 And understand what purgatori es.  
 Now wil I shew yow shortly  
 Whar, als clerkes says, es purgatory.  
 2788 Þe stede, þat purgatory es calde,  
 Under þe erthe es, als I halde,  
 Aboven þe stede, als som clerkes telles,  
 Þar crysom<sup>1</sup> dede childer duells,  
 2792 Þat fra þe sight of Goddes face  
 Er putted for ever, with-uten grace.  
 Þat place es neghest aboven hel pitte,  
 Bytween purgatory and itte.  
 2796 Þus standes þe stede of purgatory,  
 Oboven þam bathe in þat party.  
 Alle þat er þar payn byhoves hafe,  
 Bot þai haf grace and er save.  
 2800 Bot fra þe other stedes, til þe day of dome,  
 Sal never mare saule out come;

<sup>1</sup> uncristen (MS. Harl. 6923).

- For þan sal þai come til þe last iugement,  
And with þe bodys agayn til helle be hent.
- 2804 Bot fra purgatory saules may wynne  
Til blisse when þai er clensed of synne.  
Aboven þat yhit es þe ferthe stede,  
þat Crist visited when he was dede;
- 2808 And þa þat þar war with hym out tuke  
And left nane þaryn, als says þe buke.  
Ne fra pat tyme als we here clerkes telle  
Com never nan yhit peder to duelle,
- 2812 Nē never nan forthward sal com;  
And þat stede clerkes calles *lymbus patrum* Limbus patrum.  
þe whilk a fre preson on Inglys es,  
Whare þe haly faders duelled in myrknes.
- 2816 Alle þir four stedes men may helle calle,  
For þai er closed with-in þe erthe alle;  
And for helle þai may alle be tane,  
Of whilk four purgatory es ane.
- 2820 þarfor haly kyrk þat for saules prays,  
Calles purgatory helle, þat þus says:  
*Domine Ihesu Criste libera animas  
omnium fdelium defunctorum, de  
2824 manu inferni!*  
“Loverd deliver out of helles hande  
Alle crysten saules þat þar er duellande;”  
þat es to say, out [of] purgatory
- 2828 þar þe saules er clensed parfytely.  
Bot fra þe lawest helle, with-outen dout,  
Na saul may be delyverd out;  
For of mercy þar es na hope;
- 2832 þarfor þus says þe haly man Iobe.  
*Quia in inferno nulla est redempcio.*  
“In helle”, he says, “es na raunceon.”  
For na helpe may be in þat dungeon,
- 2836 þat es to say, in þe lawest helle,  
Whar þe dampned saules sal ay duelle,  
Whar messe ne prayer helpes noght,  
Til pam þat er peder broght.

The soul may  
pass out of Pur-  
gatory.

Above Purgatory  
is the place that  
Christ visited  
when he des-  
cended into Hell.

These four  
places are within  
the earth.

No soul may  
leave Hell.

Nothing may  
avail the souls  
in hell.

2840 For na thyng may abate pair pyne,  
And parfor pus says Saynt Austyne,  
*Si scirem patrem meum aut matrem  
in inferno, pro eis non orarem.*

2844 He says, "if my fader or moder ware  
In helle, and I wist pam pare,  
I wald nouthr nyght ne day,  
For pam byd bede here, ne pray."

2848 For-why, almusedede, ne messe, ne prayers  
Helpes na saul par, bot parchaunce ders,  
Þe twa lawest stedes, pat I nevend ar,  
Er þe helles pat sal last ever mar.

Purgatory lasts  
only till Domes-  
day.

2852 Bot purgatory sal nocht last ay;  
It lastes na langer þan to domesday,  
For aftir pat day, als clerkes can se,  
Na stede of purgatory sal be,

2856 Bot helle, ful of devels with in,  
Sal ay last, for vengeaunce of syn.  
Now som has wonder, and may ask why  
God has swa ordayned purgatory,

Why Purgatory  
is in the middle  
of the earth.

2860 And helle ymyddes þe erthe swa law;  
Þe skylle why may be pis to knaw;  
Þe syn pat es in erthe wrought  
Fra erthe unpunyst passes nocht.

2864 Þan nedly byhoves be punyst syn,  
Outher opon erthe or with-in,  
Pat es outhere here par we duelle,  
Or in purgatory or in helle;

Sin drags the  
soul downwards.

2868 For syn es swa hevy and swa harde,  
Pat it drawes þe saul ay dunwarde;  
Until payn and penaunce haf wasted pat syn  
Þe saul may never tulle heven wyn;

Some say, there  
are two kinds of  
Purgatory.

1. common.

2972 Yhit says pir grete clerkes namly,  
Pat twa stedes er of purgatory;  
Þe tane es comon, als yhe herd me telle,  
Pat with-in erthe es, oboven helle;

2. special.

2876 And þe tother es speciele, thurgh grace,  
Pat es oboven erthe, in sere place.

- For in þe comon stede som er nocht ay, The 'stedes' of Purgatory.  
 Bot er here punyst, outhr nyght or day,  
 2880 In sere stedes specialy in gast,  
 Whar pai haf synned in body mast.  
 And pat may be thurgh helpe and spede  
 Of prayer of frendes and almsdede,  
 2884 Til wham pai ofte in gast apere,  
 Thurgh speciel grace, in sere stedes here,  
 For to hast pair deliverance  
 Out of pair payn and pair penaunce,  
 2888 Pat, als I ar sayde, gretely greves,  
 And for warnyng of frendes pat lyefes.  
 Here may men properly by skille se  
 What purgatory falles to be.  
 2892 Now wille I rede forthermare,  
 And shew yhow of sum paynes pat er pare. The pains of Purgatory.  
 In purgatory, als þe buke wittenes,  
 Es diverse payns, som mar, som les,  
 2896 And many mare þan I can neven;  
 Bot I fynd wryten payns seven, They are seven in number.  
 Pat may be called payns of purgatory;  
 And þa seven I wille here specefy,  
 2900 Of whilk men sal som fele and se,  
 Als tite als þe ded-comyng sal be,  
 Þe first payn es of þa seven, First pain 'sight' of Devils.  
 Als yhe herd me byfor neven,  
 2904 Þe grete drede pat þe saul es in  
 When þe body at <sup>1</sup> it sal twyn;  
 For þe saul sese þan about it stande  
 Grysly devels agayn it raumpande,  
 2908 Als wode lyons to wayt pair pray,  
 And to ravisshe it with þam away.  
 And pat syght es a payn ful grevous;  
 For þe devels er swa foul and ydous,  
 2912 Pat swa hardy man was never nane  
 Lyfand here in flesshe and bane,

<sup>1</sup> And it (MS. Harl. 6923).

- Pat saw þe syght pat þe saul þan sese,  
 Pat ne he for ferdelayk is witte shuld lese,  
 2916 Thogh he war never of hert swa balde,  
 Als in þe thred parte of þis boke was talde.  
 A grete payn aght þis syght to be  
 Til þe saule þan, pat it sal se.  
 2920 *Second pain:  
The soul's doubts  
about its future  
state.* Þe secunde payn neghest folowande  
 Es þe grete drede, to understande,  
 Pat þe saul sal hafe wyth dole and care,  
 Until þe dome be gyfen, how he sal fare.  
 2924 For þe angels sal þare redy be  
 And þe devels swa grisly to se,  
 Pat sal disput of alle his lyfe  
 Bytwen þam þar, with grete stryfe.  
 2928 His syns sal þan be shewed ful many,  
 Als I tald byfor in þe thred part namly.  
 Þe saul þan sal bytwene þam stande,  
 And þe angels on his ryght hande,  
 2932 *Dispute between  
devils and angels.* And devels on þe lefte syde.  
 Þan mot þe saul in grete dred abyde,  
 Until pat stryfe be broght to ende,  
 And til it witte whyder it sal wende,  
 2936 And whether it sal be dampned or save;  
 Þan sal þe saul a grete drede have,  
 Als a man pat es in myddes þe se  
 In grete perille, and may nocht fle,  
 2940 *The soul then,  
is like a man on  
the sea in a  
storm.* When tempestes falles and stormes smert,  
 Þan has pat man grete drede in hert;  
 He mas þan vowes, and cryes on Crist,  
 For, he es afered pat he sal be peryst;  
 2944 And pat drede til hym es a grete payn;  
 For of his lyf he es uncertayn;  
 And als a man has drede bodily,  
 When he es acouped of felony  
 2948 *The soul is in  
bodily fear, like  
one accused of  
felony.* Byfor kynges iustice, and þe cuntré,  
 Pat charged es if he giltly be,  
 He wate nocht whether he sal be spilt,  
 Or be delyvered of pat gilt.

- 2952 Until þai have gyven þair verdite,  
 And outhur þar-of made hym qwyte  
 Als þe laghe walde, or made hym guilty.  
 If he þan haf drede, it es na ferly,
- 2956 For in grete dout of lyfe es þat man.  
 Bot yhit has the saul mare drede þan,  
 Til þe dome be<sup>1</sup> gyven and it may se  
 Whether it sal dampned or saufe be.
- 2960 For if it dome of damp[na]cion here,  
 It gas til helle with-uten recoverere;  
 And þe saul þat es dampned til þat place  
 Thar never hope to haf mercy ne grace.
- 2964 What wonder es þan if þe saule drede have  
 Þat doutes whethir he sal be dampned or save.  
 Of þes twa maners of payns of drede  
 Yhe herd me aparty byfor rede,
- 2968 Þe whilk es declared in a stede,  
 In þe thred part þat spekes of þe dede.  
 Alle þis matere men may se þare,  
 Þarfor here I wil spek þar-of na mare.
- 2972 Þe thred payn es a maner of exil  
 When þe saules here agayn þair wil  
 Er exild fra þis lyf til payn,  
 With-uten any turnyng agayn;
- 2976 For þan sal þai haf grete murnyng,  
 When þai er flemed fra þair lykyng,  
 Fra alle þair frendes lefe and dere,  
 And fra alle þe delyces þat þai had here.
- 2980 Þe murnyng þat þai haf on þis wyse,  
 Til þam sal be grete payn and anguyse.  
 Þe fereth payn es sere malady,  
 Þat þe sauls sal haf in purgatory.
- 2984 For þai sal haf þar yvels sere,  
 For sere syns, þat er unclensed here;  
 Som for pride þat þai haf here-in bene,  
 Sal haf þar als a fever cotidiene,

The souls of the  
 damned go to  
 hell without  
 hope of ever  
 leaving it.

The third pain  
 of Purgatory is a  
 kind of exile.

The fourth pain  
 is disease of  
 various kinds.

<sup>1</sup> The MS. reads *by*.

- 2988 Þat þe saule sal pyn mar bitterly  
 Þan ever fyver pyned here mans body.  
 Som sal haf þar, for covatyse,  
 Als þe dropsy to grege<sup>1</sup> pair angwyse.
- Dropsy. 2992 Som sal haf in alle pair lymmes obout,  
 For sleuthe, als þe potagre and þe gout.  
 Gout. Som, for envy, sal haf in pair lym,  
 Als kylles and felouns and apostyms.
- Ulcers and boils. 2996 Som for ire sal have als þe parlesy,  
 Þat yvel þe saul sal grefe gretely.  
 Som for glotoni sal haf þare,  
 Als þe swynacy, þat greves ful sare.
- Quinsey. 3000 And som, for þe syn of lechery,  
 Sal haf als þe yvel of meselry.  
 Leprosy. Þus sal þe saules, als God vouches save,  
 For sere syns, sere maledys have,  
 3004 Þat here has hadde repentance  
 And has nocht ful-filed here pair penaunce.  
 Þir maladies þar þe saul mar greves,  
 Þan it dos any body þat here lyves.
- These maladies  
 grieve the soul  
 very much. 3008 Thynk we what payn has þe body,  
 Þat has here bot a malady  
 In þis lif, lastand alle a yhere,  
 Or nocht bot thre days, or four here.
- 3012 Þat malady greves þe body sare,  
 Bot yhit it greves þe saul vele mare  
 In purgatory, þar es it pynde,  
 For þe saul es of mare tender kynde;
- 3016 For als a lytel thynd<sup>2</sup> þin eghe lokand  
 May greve mare þan it may þi hand,  
 Swa feles þe saule mare penaunce  
 Þan þe body, when it has grevaunce.
- 3020 Bot now may som say here agayne,  
 And aske how þe saul may fele payne,  
 Þat es nocht elles bot a spirit,  
 Þat may nocht be feled, swylk es it;
- How can the  
 soul feel pain  
 since it is spiri-  
 tual?

<sup>1</sup> 'eche' (Lands. MS. 348). agrege (Harl. 6923).

<sup>2</sup> thyng (Harl. MS. 6923).



- 3024 For it es swa sutil, pat aftir þe dede,  
It may occupy na stede.  
Til þis, þus men answer may,  
Als men may here grete clerkes say.
- 3028 Þe saule þe lyfe of þe body es  
Of ilk man here, bathe mare and les.  
And with-uten þe lyfe is na felyng,  
For felyng may be in na dede thyng.
- 3032 Þan es alle þe felyng halely  
In þe saul, and nocht in þe body;  
For when þe saul es passed away,  
Þe body es noght bot erthe and clay,
- 3036 Þat es a dede thyng, als a stane;  
Þe whilk may fele na thyng be<sup>1</sup> it ane.  
Alswa yhit may som þos aske mare,  
How may þe saule þat duelles pare,
- 3040 Be pyned with sere maledy  
Þat falles til sere lymes of þe body,  
Sen it has nouthir body ne hede,  
Ne lym þat may occupy stede.
- 3044 Til þis, men may answer þus shortly:  
Þe saul, al-if it haf na body,  
It sal be pyned als in lymys sere,  
Thurgh whilk it has mast synned here.
- 3048 Swa sal þe saul, fele payn and wa,  
And til other saules it sal seme swa.  
For ilkan til other sal seme þan,  
Als þai had shap of body of man;
- 3052 Þus sal ilka saul other se,  
For nan of þam may feled be.  
Na mar þan here a man ande may,  
When it passes fra his mouthe away.
- 3056 And þis may be prued be<sup>1</sup> þe godspelle.  
Thurgh þe ensampel of þe ryche man in helle,  
And of Lazar þat he ward<sup>2</sup> mete  
Þat in Abraham bosom had his sete.

The soul is the  
life of the body.

The body with-  
out the soul is  
as dead as a  
stone.

How may the  
soul suffer ma-  
ladies proper to  
the body?

Souls in Purga-  
tory appear to  
one another as if  
they had bodily  
forms.

<sup>1</sup> by?

<sup>2</sup> And of þe lazar þat he *warned* mete.

(MSS. Lands. 348, Addit 22283.)

- Abraham's bosom 3060 Abraham bosom es nathyng elles;  
denotes heaven. Bot heven par haly spyrites duelles.  
When þe ryche man, þat in helle sat lawe,  
Lazar in Abraham bosom sawe,
- 3064 He cryed til Abraham and prayed with-alle  
þat a drope of calde water mught falle  
Til his tung, fra Lazar fynger ende,  
Als es in þe godspel contende.
- Lazarus had no tongue nor finger, foot or hand in reality. 3068 Bot al-if he þus spak to hym,  
Yhit had he na tung ne<sup>1</sup> other lym,  
Ne Lazar, als yhe sal understande,  
Had nouthur fynger, ne fote, ne hande,
- 3072 For þai bathe war spirites anly,  
þat nouthur had lymmes ne body.  
þe tane was in blis soverayne,  
þe tother was in endles payne.
- 3076 Bot þe ryche man saule feled in helle  
Payne, als he had bene in flesshe and felle;  
And Lazar saule til him semed þan  
Als he had body and lymes of man.
- Some 'clerks' say that the soul in Purgatory 'has of the air a body'. 3080 Yhit has men herd som clerkes maynte[ne]  
Swilk an opinion, als I wene,  
þat a saule, þat es in purgatory  
Or in helle, has of þe ayre a body
- 3084 For to thole payne, in lym sere,  
After þat he has synned here.  
Bot whether þe saul haf body or noight,  
He sal fele payne, after he has wrought.
- The fifth pain of Purgatory is fire, the heat of which may be mitigated by almsdeed, mass and prayer. 3088 þe fifte payne es þe fire hate,  
þat na maner of thing may abate,  
Bot almusede and messe and prayere,  
þat frendes dus for þe saul here.
- 3092 To abate þat fire, þa thre er best,  
For þa thre may bring þe saul to rest.  
þat fire is hatter and mare kene,  
þan al þe fire þat here es sene;

<sup>1</sup> The MS. reads *no*.

- 3096 For als þe fire of erthe, þar we won,  
 Es hatter þan þe beme of þe son,  
 Ryght swa þat fire on þe same manere,  
 Es hatter þan þe fire es here.
- 3100 Alle þe waters, þat men may rekken,  
 A spark þar-of may nocht sleken.  
 We se þe fire þat here es, greves sare  
 Þe body, þat standes þar-in bare;
- 3104 Bot mare greves þe fire of purgatory  
 Þe saul, þan þis fire dus þe body.  
 For þe fire here, of strenthe es les  
 Þan þe fire of purgatory es;
- 3108 And þe body with flesshe and bane,  
 Es harder þan þe saul by it ane;  
 And þe saul mare tender and nesshe  
 Þan es þe body with þe flesshe.
- 3112 Sen þat fire es mare hate þare  
 Þan þe fire es here, als I sayd are,  
 And þe saul es swa tender of kynde,  
 Þan semes it þat it es mare pynde
- 3116 Thurgh þat fire, þan þe body might be  
 With alle þe fire of Cristianté;  
 For a spark of þat fire es mare hate  
 Þan al þe fire of erthe, als clerkes wate.
- 3120 Many saules duells in þat fire strang.  
 Bot sum duelles short wyle, and sum lang,  
 Aftir þair syn es mare or les,  
 And aftir þair penaunce fulfild es,
- 3124 Bot na saul may þethen pas,  
 Until it be als clene als it first was,  
 When he was hoven at funtstane  
 And his crestendome þar had tane.
- 3128 Som clerkes, þat spekes of purgatory,  
 Says þat þe fire þare is bodily,  
 And nocht gastly als þe saule es;  
 For þe saule, als þe boke bers wytnes,
- 3132 May be pynded with fire bodily,  
 Als it may be with þe<sup>1</sup> awen body.

The body is not  
 so tender as the  
 soul.

A spark of the  
 fire of Purgatory  
 is hotter than  
 all the fire of  
 earth.

Some 'clerks'  
 say that the fire  
 of Purgatory is  
 'bodily'.

- Bot pat fire wirkes nocht thurgh kynde  
 In pe saule, pat par-with es pynde,  
 3136 Als dos pe fire pat brinnes here,  
 Bot it wirkes on wonderful manere,  
 Als God has ordaynd, forwhy, it es  
 An instrument of Goddes ryghtwysnes,  
 3140 Thurgh wilk pe saule most clesed be  
 In purgatory, ar it may God se.  
 Alle pe fire pat es par-in,  
 Es bot a maner of fyre to wast syn,  
 3144 And nocht divers fires, les and mare,  
 Bot a maner of fire, als I sayd are,  
 Pat alle veniel syns pan sal waste,  
 Pat es unclensed here, lest and maste.  
 For als fyre pat caffé son may bryn,  
 Gold melt pat es lang par-in,  
 Ryght swa pe fyre par thurgh lang hete  
 Pat wastes smale syns, may wast grete,  
 3152 And als pe hete of pe son pat comon es,  
 Som men greves mare, and som men les,  
 Right swa pe fyre pat es pare,  
 Som sawles pyns les, and som mare;  
 3156 For pe sawles byhoves duelle par-in,  
 Affir pe charge es of pair syn.  
 Bot som sawles par sal be delyver[d] sone,  
 Pat large penaunce here has done;  
 3160 Som sal duel par many a yhere,  
 Pat litel penaunce has don here.  
 And lang lygyn in pair syn;  
 And parfor says pus Saynt Austyn:  
 3164 *Necesse est quod tantum urat dolor,*  
*quantum erat amor; tanto enim quisquis*  
*torquetur diucius, quanto affectus eius*  
*venialibus ahherebat forcius.*  
 3168 Saynt Austyn says "nedeful it es,  
 Pat sorow war als mykel and na les  
 For ilka syn and ilka trespas,

The fire of Pur-  
gatory destroys  
sin.

The stay in Pur-3148  
gatory is of long  
or short duration.

Pain is in pro-  
portion to sin.

- Als luf and delyte in syn was.”
- 3172 And als wa he says on pis manere,  
 Pat ay þe styther pat ilk man here  
 Gyves his lykyng and wille  
 Til veniel syns, outhur loud or stille,
- 3176 Þe langer sal he pyned be  
 In purgatory;” þus says he.  
 Pis fire, als byfore wryten es,  
 Som saules pynes mare, and sum les,
- 3180 Aftir pat pai pat commes par-in,  
 Brynges ought with pam pat may bryn.  
 For byfor ar pai may God se  
 Byhoves als thre thynges brinned be,
- 3184 Pat es at say, als wodde, and hay,  
 And stubble, pat may sone wast away;  
 Þa er veniel synnes pat may falle,  
 Bathe grete and smale, and men with-alle,
- 3188 Þe mast veniel syns sal par bryn langly,  
 Als wodde brinnes, pat es sadde and hevy,  
 Þe lest veniel syns sal brin sone,  
 Als stobbe, pat son brinnes and son es done.
- 3192 Bot swa son brinnes nocht þe mene synnes;  
 Þai brin mar slawly als hay brynnes.  
 Þus sal be brynned and wasted þare,  
 Als veniel syns, bathe les and mare;
- 3196 And al dedly syns of wilk men er shryven,  
 And þe gilt God has forgyven,  
 Forwhilk þe penaunce es nocht fulfilled here,  
 Sal þare be wasted on þe sam manere
- 3200 And þe saules in pat fire be pyned  
 Unto þai be als clene als gold fyned.  
 And when þai er fyned and made bright  
 Þai sal be broght befor Goddes sight,
- 3204 Til hey Paraydise, pat blisful place  
 Whar ay es rest, ioy and solace.  
 Þe sext payne es pis to telle;  
 Pat þe saules unclensed, pat sal duelle

Some souls are  
tormented more  
than others.

Venial sins burn  
as hay, wood  
and stubble.

The greatest as  
wood, the least  
as stubble.

Moderate sins  
burn as hay.

The sixth pain  
of Purgatory is  
bonds of sin.

- 3208 In purgatory, sal be bunden faste  
 With bandes of syn; whilles pai may laste;  
 Als men pat er bonden in pryson,  
 Pat na man may for gyf[t] ne raunson,
- 3212 Out of pat hard payn pam wyn,  
 Until pe fire haf wasted pair bandes of syn:  
 Pus er pai bunden by hend and fete,  
 Allen bydonen<sup>1</sup>, in pat brinnand hete.
- The souls in Purgatory are bound hand and foot.
- 3216 Me thynk pat na payne may be mare  
 Pan pa saules has, whyles pai er pare.  
 Grete dole paymak, somtyme, and sarowe;  
 For pai may nathyng begg ne borowe,
- 3220 To help pam, pat pai war out broght,  
 Ne pair awen prayer help pam noght;  
 For par es nouthere stede ne space,  
 Helpe ne frenshepe to purchace;
- 3224 Bot pe gude pat pai did here, pai sal par fele;  
 Or if pair frendes, pat luffes pam wele,  
 For pam here pray or do almus de[de];  
 Alle pat may help pam in pair nede.
- Souls in Purgatory shall feel the good they did on earth.
- 3228 Ful hard payn par pai fele,  
 Bot at pai er save pai wate wele;  
 Bot sum tyme swa mykel pay[n] pai hafe,  
 Pat pai tak na kepe pat pai er save;
- 3232 Wharfor we shuld thynk, pat lyves here,  
 What payn it es, on pis manere,  
 To be swa pyned, and fele swa sare  
 Fourty wynter, outhere les or mare,
- 3236 Omang devels, pat pan has leve  
 Som tyme to turment pe saules and greve,  
 Ay whiles pai haf any spot of syn;  
 For are, may pai noght out of payn wyn,
- 3240 Til pai be clensed and made right clene  
 Of alle spottes of syn pat may be sene.  
 And when pai er pus clensed wele  
 Pan sal pai namare payn fele,
- They remain in Purgatory till they are cleansed.

<sup>1</sup> Albedene (MS. Harl. 6923).

- 3244 Bot als tite par-efter pai sal wende  
 Tille pe blis pat es with-uten ende.  
 Pe sevend payn of purgatory es  
 Pat pe saules er als in wildernes,
- 3248 Par default es of alkyn thyng  
 Of wilk man mught haf lykyng;  
 Pair payn es turned manyfalde.  
 Now er pai in hete, and now in calde;
- 3252 For sumtyme pai sal be pyned lang  
 With hete, and som tyme with cald omang.  
 Pai sal haf pare bathe hunger and threst,  
 And travayl grete, with-uten rest.
- 3256 Pai er dungen pare, to eke paire payn,  
 With smert stormes als of wynd and rayn,  
 And with stormes of hayle, sharpe and kene,  
 Swylk stormes was never here sene,
- 3260 Als pe sauls sal par here and se.  
 Pus sal pai on sere-wyse pyned be,  
 Sum many wynter for pair syn,  
 Ar pai til pe sight of God may wyn.
- 3264 Swilk maner of payns pai sal have pare,  
 With other ma, pat sal greve sare.  
 Bot a grete payn yhit pis sal be,  
 Pe grete yhernyng pat pai haf to se
- 3268 Pe face of God, pat es swa bright,  
 And pe lang tariyng fra pat syght.  
 Bot til pat sight pai may never wyn,  
 Until pai be clensed par of al syn.
- 3272 Here haf I talde yhow aparty,  
 Of sum payns of purgatory.  
 Now I wille shew, als pe boke telles,  
 Whilk sauls in purgatory duelles.
- 3276 Pe saules pat to purgatory most wend  
 Aftir pe dede, when pis life has end,  
 Nedly byhoves dwelle par-in,  
 Unto pai be clensed of al syn,
- 3280 Thurgh bitter paynes pat er pare.  
 Bot sum sal fele les, and sum mare,

The seventh pain  
of Purgatory is  
the absence of  
all kinds of  
pleasure.

Cold and heat, by  
turns, torment  
the soul.

The great yearn-  
ing of the sight  
of God torments  
the soul.

What souls go  
to Purgatory.

- Aftir pair syn es mare or les,  
 Als in pis part byfor wryten es,  
 3284 Or aftir pair syns er many or fone,  
 And aftir pai haf here penaunce done.  
 Bot alle saules sal nocht duelle in patstede,  
 For sum here pat als tite aftir pair dede,  
 3288 Sal wend strykly til heven blis,  
 Als Innocentes pat never dyd mys,  
 And other saules of men parfite,  
 Pat in nathyng here has delyte,  
 3292 Bot anly in God pat boght pam dere,  
 In<sup>1</sup> lyffed ay in penaunce here.  
 Som pat pe dede here sodanly tas.  
 In dedely syn strik til helle gas;  
 3296 And pat me thynk es na ferly,  
 Forwhy dedely syn es swa hevy  
 Pat it may with-in a litel stonde  
 A saul draw down til helle grounde.  
 3300 Bot pe saul pat of dedly syn es shryven,  
 Swa pat pe gilt be here forgyven,  
 If pe penaunce pat es here aioynt  
 Be nocht fulfilled at pe dedes poynt,  
 3304 And pe saul pat es nocht clensted wele  
 Of smale syns pat er veniele;  
 Pis twa maners of saules er save,  
 Bot in purgatory pam byhoves have  
 3308 Ful bitter payn, and duel stil pare  
 Unto pai be clen, als I sayd are,  
 Als pai war first when pai had tane  
 Haly baptem at pe font stane.  
 3312 Yhit says som clerkes on pis manere,  
 Pat swa clen of syn es naman here,  
 Ne swa parfite in pe law of Crist,  
 Ne yhit a childe, pat es new baptist,  
 3316 Pat til heven sal wend aftir pe dede,  
 Pat he ne sal pas forth by pat stede,

Some, after death  
 go straight to  
 heaven while  
 others go to hell.

Deadly sin will  
 draw a man  
 down to hell,  
 unless penance  
 is done for it.

And for venial  
 sins, bitter pain  
 must be suffered.

<sup>1</sup> And (MS. Harl. 6923).



- And se þe payns þar ilkan.  
 Bot yhong Innocentes sal fele nan,  
 3320 For þai couthe never na syn wirk,  
 And passes<sup>1</sup> in þe trouthe of haly kyrk.  
 Þarfor þai swippe þurgh purgatory  
 Als a foul þat flyes smertly,  
 3324 With-uten payn þat may dere,  
 Or any sight þat may þam fere,  
 Bot unnethes any other may  
 Passe qwyte thurgh purgatory away,  
 3328 Þat þe fire ne sal nocht fynd in þam to bryn,  
 Ar þai passe thurgh som veniel syn,  
 Swa strayt þai sal be examynd þan;  
 For it es nan swa þarfite man  
 3332 Þat he ne thynkes, some tyme, som vayn thought  
 Þat he lattes þar and charges it nocht;  
 Of swilk hym byhoves clensted be  
 Or<sup>2</sup> he may þe bright face of God se;  
 3336 For als gold, þat shynes clere and bright,  
 Semes fyned clene ynoghe til mans sight,  
 Whar it put in fire to fyn mare  
 Yhit suld it leve sum dros þare;  
 3340 Right swa þe saules, on þe same manere,  
 Of þarfite men, þat semes clene here  
 Of al syn, and es to God redy,  
 Yhit when þai sal pas thurgh purgatory,  
 3344 Þe fire þar, þat es with in,  
 Sal fynd in þam sum dros of syn,  
 Als light speche, or thought in vayn,  
 For whilk þam byhoves fele sum payn,  
 3348 For swa fyned never na gold here was  
 Thurgh fire, als þai sal be ar þai pas.  
 Here haf I shewed swilk<sup>3</sup> saules sal be  
 In purgatory, als clerkes can se.  
 3352 Now wille I som syns here specify  
 For whilk þai duelle in purgatory.

Young innocents  
 shall feel no  
 pain, but fly  
 smartly through  
 Purgatory like  
 a bird.

No others  
 are so perfect  
 as to escape.

However pure  
 the soul may  
 seem, the fire of  
 Purgatory will  
 find in it some  
 sin.

<sup>1</sup> passede (MS. Harl. 6923).

<sup>2</sup> ar?

<sup>3</sup> wilk.

The sins which  
send the soul to  
hell are called  
*deadly sins.*

Pride, hatred,  
gluttony, sloth,  
lechery, cove-  
tousness, sacri-  
lege, false wit-  
ness, perjury,  
murder, theft.

Penance must be  
performed on  
earth or else in  
Purgatory.

- Many maners of syns, pat greves,  
Regnes omang men pat leves;  
3356 Of wilk sum er dedly to fele  
And sum er nocht bot veniele,  
pa syns pat er cald dedly  
Sal nocht be purged in purgatory,  
3360 Bot pai sal be punyst ay in helle;  
And whilk pas er I wil yow telle.  
pir er pa hede syns pat er dedely;  
Pride, hatreden, and envy;  
3364 Glotony and sleuthe in Goddes servise,  
And lychery and covatyse,  
Sacrilege, and fals wyttensyng,  
And slaughter and forsweryng,  
3368 Thefte alswa and ravyn,  
Ilkan of pir es a dedly syn.  
And wreth es dedly syn omang,  
If it be halden in hert lang;  
3372 And yhit drunkenes es dedly to fele,  
If it be over continuele;  
Wha-swa feles hym here gylty  
In any of pir syns dedly,  
3376 Bot-if he hym amende, ar he hethen wende,  
He sal nocht affir his lyfes ende  
Wend strek til purgatory,  
Bot even til helle with-uten mercy.  
3380 Bot if he wille hym repent and shrife  
Of alle swilk syns here in his lyfe,  
Fra helle pyne pan es he save;  
Bot payn and penaunce hym byhovs have  
3384 In purgatory, als I wene,  
Until he be made of alle syn clene;  
Forwhy penaunce for syn, als I sayd are,  
Most be fulfilled outhere here or pare.  
3388 Syns pat er veniele may dere,  
Bot pai er nocht swa hevvy to berè,  
Als er dedly, for pai may be here  
Fordon on light manere.

- 3392 For als men heres per clerkes say,  
 Ilk man here lyghtly may  
 Swilk remedys thurgh grace wyn,  
 Pat may fordo al veniel syn;
- 3396 Pat es to say, if he clene be  
 Of dedly syn, and wil it fle;  
 For I fynd writen ten thynges sere,  
 Pat veniel syns fordus here.
- 3400 Pas ten er pir pat I now rede;  
 Haly water and almusdede,  
 Fastyng, and housil of Goddes body,  
 Prayer of þe *Pater Noster* namly,
- 3404 General shrifte, pat ilk day may be,  
 Benyssoun of bisshope of his dignité;  
 And benyssoun of prest, pat gyyen es  
 Namly, in þe end of þe mes;
- 3408 Knokyng of<sup>1</sup> þe brest of man pat es meke,  
 Last enoyntyng gyven to þe seke.  
 Per ten puttes veniel syns away,  
 Als men may here per clerkes say.
- 3412 Bot swa many veniel syns sere  
 May be gadyrd atans togyder here,  
 Pat þai may weghe on þe saul als hevvy  
 Als a syn dus pat es dedly,
- 3416 Pat slas þe saul and God myspays;  
 And þarfor þe poet on pis wyse says:  
*De minimis granis fit  
 maxima summa caballo.*
- 3420 "Als of many smale cornes es made  
 Til a hors bak a mykel lade,"  
 Right swa may veniel syns many  
 Mak a mykel syn dedly.
- 3424 For þai gadir on þe saul ful thyk,  
 And cleves togyder als dos pyk,  
 Bot if pat swythe be done oway,  
 Ay als þai com, with-uten delay;

Ten things destroy venial sins.

1. Holy water,  
 2. almsdeed,  
 3. fasting, 4. the sacrament, 5. the Pater Noster, 6. shrift, 7 and 8. blessing of the bishop and priest, 9. knocking on the breast of a meek man, 10. anointing of the sick.

Many venial sins press heavily on the soul.

A deadly sin may arise out of many venial ones.

<sup>1</sup> On (MS. Harl. 6923).

- 3428 For swa parfytely may nane lyf here,  
 With-outen veniel syns sere.  
 For a man syns alday pat here duels  
 Als pe boke says pat pus tels.
- 3432 *Septies in die cadit*  
*iustus*  
 "Seven sythes at pe lest o[f] pe day  
 Pe ryghtwys falles," pat es to say,
- 3436 In sere syns pat er veniel,  
 Bot som er mare, and som les to fel.  
 In swa many veniel syns we falle,  
 Pat na man can reken pam alle;
- 3440 Bot sum of pam reherce I can,  
 Als Saynt Austyn telles, pe haly men.  
 For in a boke he reherces som,  
 Pat mast es used of custom,
- 3444 And to telle pat<sup>1</sup> syns he pus bygyns,  
 And says pat per er veniel syns.  
 First when a man etes or dringes mare  
 Anytime, pan myster ware;
- 3448 When pou may vailethurgh wytte and skille  
 And wille nocht help bot haldes pe styлле;  
 When pou spekes sharppely til pe pure,  
 Pat sum gode asks at pi dore;
- 3452 When pou erte hale and may wele last  
 And etes when tym es to fast;  
 When pe lyst slepe and wil nocht ryse,  
 And comes overlate tyl Goddes servise;
- 3456 Or when pou ert in gude state  
 And says pi praers ever late;  
 Or when pou says praier or orison  
 With over litel devocion;
- 3460 When a man list dele in bed  
 With his wyfe pat he has wed,  
 Hys lust anly for to fulfille,  
 And to gette a child es nocht in wille;

Seven times a  
 day the righteous  
 man sins.

The various  
 kinds of venial  
 sins.

Excess in eating  
 and drinking.

Uncharitable-  
 ness.

Speaking sharply  
 to the poor.

Eating at fasting  
 time.

Coming late to  
 church.

Saying prayers  
 late.

Want of devo-  
 tion.

Lust.

<sup>1</sup> pas?

- 3464 When pou visites men overlate  
 pat sek er and in febel state,  
 Or men pat lyes in prison,  
 Or in any tribulacion,  
 3468 Or men pat er synful and sary,  
 Or saules pat er in purgatory;  
 For to visite pam it war grete nede,  
 Thurgh praier and thurgh almusedede;  
 3472 When pou paynes pe nocht affir pi state  
 To accorde pam pat er at debate;  
 When pou spekes over bitterly  
 Til any man with noyse or cry;  
 3476 When pou prayses any man mare  
 Thurgh flateryng, pan mister ware;  
 When pou in kirk makes ianglyng,  
 Or thynkes in vayn anythyng;  
 3480 Be it with-uten, be it with-in,  
 Yhit it es a veniel syn;  
 When pou ert over lyghtly wrathe,  
 Or sweres and may nocht hald pin athe;  
 3484 When pou bannes any man,  
 In wham pou fyndes na gilt to ban;  
 When pou supposes any wykkednes,  
 Thurgh suspesion par na es.  
 3488 Pir smale syns Saynt Austyn telles,  
 Thurgh whilk many saules duelles  
 In purgatory, in payne and wa.  
 Bot yhit par er ful many ma  
 3492 Of veniel syns, be<sup>1</sup> many a score,  
 Over pas pat I haf tald byfore.  
 Bot swa witty es nane erthely man,  
 pat alle veniel syns reken can;  
 3496 For ofte sythes of pe day men falles  
 In syns, pat clerkes veniel calles,  
 Thurgh werk, or worde, or thought in vayn,  
 And ilka syn es worthy payn,

Leaving the sick  
unvisited.

Neglecting to act  
the part of the  
peace-maker.

Flattery.  
Jangling in  
church, and idle  
thoughts.

Anger, swearing.

Cursing.

Suspicion.

Venial sins are  
innumerable.

Each sin is pain  
worthy.

<sup>1</sup> by?

- 3500 Þe whilk most be fordone clenly,  
 Outher here or in purgatory.  
 Þarfor I rede ilk mán, whyles he lyffes here,  
 Þat he use þa ten thinges sere
- 3504 Þat fordus, als I sayde are,  
 Alle veniel syns, bathe les and mare.  
 And if any fal in dedly syn  
 Ryse he up, and ligg noght lang par-in,
- Deadly sin must  
 be shriven by  
 the priest. 3508 And ga to þe prest hym to shrife,  
 And tak his penaunce in his life,  
 And haf he forthynkyng ay in thoght,  
 For þas syns þat he has wroght,
- 3512 And do he penance with al his myght,  
 And be in prayers, bathe day and night,  
 And fast and ga wolwarde, and wake,  
 And thole hardes<sup>1</sup> for Goddes sake;
- 3516 For na man may to heven ga,  
 Bot-if he thole here anger and wa.  
 And when God sendes a man angwise  
 He suld thole it with-uten fayntise,
- 3520 Be it sekenes, or oght elles þat greves,  
 Losse of catelle, or of fre[n]des þat lyves,  
 Or unkyndnes, fals[h]ed, or treson,  
 Or any other tribulacion,
- Tribulation  
 should be pa-  
 tiently endured. 3524 Thole he it mekely and thynk in thoght  
 Þat with-uten cause commes it noght.  
 Bot God wate wele þe cause why,  
 Parchaunce it es for his foly,
- 3528 To chasty hym on swilk manere,  
 For his syns þat he dyd here,  
 Or it may be hym here to pruve,  
 Or to make hym mar drede God and lufe.
- 3532 Þarfor sen God ofte vouches save  
 Þat a man here swilk angers have,  
 Outher for his syn or hym to fande;  
 Love he him þan of alle his sande,

<sup>1</sup> hardnes (Harl. 6923).

- 3536 And take mekely pat God him sendes,  
 And fle alle thyng pat he defendes.  
 For thurgh nuyes and angers sere,  
 He makes a man, als his preson here,
- 3540 Payn to drighe for hys foly,  
 In pis lif als he es worthy.  
 And, if he it thole nought grotchand,  
 In-stede of penance it sal hym stand,
- 3544 And yhit wille God him mare do,  
 He wil gif him mede par-to,  
 Pat his ioy in heven sal heke,  
 If he thole angwyse with hert meke.
- 3548 Als pe gude son tholes mekely  
 Pe fader, when he wille hym chasty,  
 Swa suld ilk man thole and love God ay,  
 And do alle pe gude pat he may,
- 3552 And specialy almusedede,  
 Pe naked to clathe, and hungry to fede,  
 And other werkes of mercy wirke,  
 Als theches and preches haly kirke;
- 3556 And kepe him clene, to his lyfes ende,  
 Fra syn, pan sal his saul wende  
 Til blis, and lyghtly pas alle payne  
 Of purgatori; pis es certayne.
- 3560 Here haf I shewed yhow, on Inglys,  
 Som syns pat Saynt Austyn specifys.  
 Now wil I shew what help es certayne  
 For pam pat in purgatory has payne,
- 3564 And what may mak pair payn cees  
 And pam of pair payn to haf relees.  
 Pe saules, pat til purgatory wendes,  
 May be helped thurgh help of frendes,
- 3568 Pat almus for pam dus, and prays,  
 For pe haly man, Saynt Austyn says:  
*Non est negandum spiritus defunctorum, pietate  
 suorum viventium, posse relevari.*
- 3572 He says "men shuld not denye on na manere,  
 Pat pe saules of pam pat er dede here,

Sorrow serves  
 instead of pe-  
 nance.

The means by  
 which the pains  
 of Purgatory may  
 be alleviated and  
 shortened.

Help of friends.

- Of payn may relese be  
 Thurgh frendes lyfand pat has pyté.”
- 3576 For als þas þat passed, als I sayd are,  
 Til purgatory er pyned þare  
 For weniel syns, mare and lesse,  
 Aparty, thurgh Goddes rightwisnesse,
- 3580 Right swa thurgh help þai may aparty,  
 Be relese þar, thurgh Goddes mercy.  
 Alle þat men dus here, bathe les aud mare,  
 For þe saules þat duelles þare
- 3584 Avayles þam noght als to heven mede,  
 Bot for þair deliverance fra payn to spede.  
 Four maners of helpes er general,  
 Þat in purgatory availes þam al,
- Of the four kinds  
 of help that assists  
 the souls in  
 Purgatory.
- 3588 Þat es to say, prayer and fastyng,  
 And almus dede and messyng.  
 On twa maners, als clerkes can se,  
 Þe saule fra payn deliverd may be;
- 3592 Þe tane by way of grace es,  
 And þe tother by way of rightwisnes,  
 By way of grace on twyn manere  
 Als es writen in þis boke here.
1. Prayer. 3596 First thurgh prayer of Crist þat es hede,  
 When he es offerd in fourme of brede,  
 Thurgh prestes hande here at þe mes,  
 When þe sacrament swa made es.
- 3600 Alswa thurgh prayer of his lym,  
 Þat es, of gude men þat toward heven clyms.  
 Þan may þe saules in purgatory,  
 By way of grace specialy,
- 3604 Be delivered of pyn þat ders,  
 Thurgh messes and rightwis men prayers.  
 By way of rightwysnes help may be  
 On twyn maners, als yhe may se.
2. Almsdeed. 3608 First, through byhyng of paynes þat greves,  
 With almus, þat men to the pure gyves.  
 Another es here thurgh assethe makyng,  
 Als thurgh penance of fre[n]des and fastyng.
3. Fasting.



- 3612 Þus may saules, als þe buke beres wytnes,  
 By helpyd by way of rightwysnes,  
 Þat es to say, þai may in þat nede  
 Be boght fra payn thurgh almusede;
- 3616 And thurgh penance for þam here don,  
 Þe dette of payn may be qwitte son,  
 Right als a man, þat duelles in prison  
 Til he haf payed a certayn raunson,
- 3620 May be delyverd and broght away  
 Thurgh a frende, þat wille it for hym pay.  
 On þis wyse may þe saules þat wendes  
 Til purgatory, be helped thurgh fre[n]des.
- 3624 Bot sum frende may help, and som noght,  
 Þe saules þat til purgatory er broght.  
 Thurgh þas frendes may þai helped be  
 Þat here lyves thurgh ryght charité.
- 3628 Bot þe help of þam, þat charité failles  
 Til þe saules þat er þar noght availles,  
 For alle er als lymes of a body,  
 Þat here er, and in purgatory;
- 3632 And als we may se properly here  
 A body hafe many lymmes sere,  
 And ilkan of þam, bathe les and mare,  
 May help other þat feles sare;
- 3636 Bot if a lym dighe, and þe myght faile,  
 Þat lym may noght til þe others availe.  
 Right swa it fars on þe same wyse,  
 By þam [þat] in purgatory lyese,
- 3640 And þat er here; for men may þam calle  
 Als lym of a body alle.  
 Wha-swa in dedly syn es broght  
 And charité in his hert has noght,
- 3644 He es als dede in saul with-in;  
 Ay, whiles he es in dedly syn,  
 His help vailles noght, bot es in vayne  
 Als to þe saules þat er in payne.
- 3648 His help thurgh hym-selfe standes in na stede,  
 For he es als a lym þat es dede;

Some friends are  
 of service to  
 those in Purga-  
 tory, and some  
 are not.

Those in deadly  
 sin, have no  
 power to help  
 their friends.

- Bot never-pe-latter, alle-if he swa be  
 In syn and out of charité,  
 3652 Yhit may he helpe pe saales pus,  
 If he til pure men gyf almus,  
 Pat pai for pe saules pray specialy  
 And helpes pe saules in purgatory.  
 3656 Yhit may pe help and pe travaile  
 Of sum synful men pe saules avayle,  
 If it thurgh biddyng done be  
 Of a frende pat es in charité;  
 3660 Or of<sup>1</sup> pe dede self pat has mast nede  
 Of help of prayer and almusedede;  
 Pat help may avayle pe saules son  
 For his sake, pat biddes it be don,  
 3664 Pat charity in hert has knytt  
 And nocht for his sake pat dos it,  
 For-why God wille nocht do for his sake  
 Pat charité wille nocht in hert take.  
 3668 Pis case ofte falles, als I understande,  
 Bytween a loverd and his servande,  
 Whare pe loverd es gude and rightwys,  
 And pe servand ille and uses folys.  
 3672 If pe servand do anythyng  
 Pat es gude at his loverdys bydyng,  
 Yhit may it availle to a gude use,  
 Alle-if he be ille pat it duse;  
 3676 And pat by reson of pe gudenes  
 Of hym of wham pe bygynnyng es.  
 For alle be it onence pe doer dede<sup>2</sup>,  
 Onence pe bidder it standes in stede;  
 3684 Bot if pai bathe in charité ware  
 Pe helpe til pe dede war wele pe mare.  
 Alswa a prest alle-if he be  
 Synful and out of charité,  
 He es Goddes minister and haly kirkes,  
 Pat pe sacrament of pe auter wirkes;

The help of the  
 sinful may be of  
 service.

A sinful priest  
 is still the mi-  
 nister of God  
 and holy church.

<sup>1</sup> The MS. has 'if'.

<sup>2</sup> Anence the doer if it be dede. (MS. Harl. 6923.)

- Þe wilk es never-þe-les of myght,  
 Alle-if þe prest here lyf noght right.  
 3688 For if a prest þat synges mes  
 Be never swa ful of wykednes,  
 Þe sacrament, þat es swa haly,  
 May noght apayred be thurgh his foly.  
 3692 Þan may mes saules fra payn bring,  
 Alle-if a synful prest it syng.  
 For in Goddes name he synges þe mes,  
 Under wham in order he es.  
 3696 Bot speciel prayers with gude entente,  
 Þat es made besyde þe sacramente,  
 Of a gude prest er wele better  
 Þan of an ille, and to God swetter;  
 3700 Bot þe offeryng of Goddis body  
 Helpes þe saules principaly;  
 Wharfor it semes þat mes syngyng  
 May titest þe saul out of payn bryng,  
 3704 Þat passes hethen in charité,  
 And in purgatory clensed suld be.  
 Bot til þam þat er dampned for ay  
 Na gude dede avayle ne help may,  
 3708 Nouthur almus dede, prayer, ne messe,  
 For þai er, als þe buke bers witnesse,  
 Departed halely fra þe body of Criste,  
 And þe saules for ever er periste,  
 3712 For als lymmes, þat er dede, er þai  
 Þat er hewed fra þe body oway.  
 And als nathyng may help kyndely  
 Þe lymes þat er cutted fra þe body,  
 3716 Right swa alle helps þat men can telle,  
 Availles þam noght þat er in helle.  
 Yhit help of frendes here on sum wyse,  
 Availles þam þat er in paradise,  
 3720 And als wa þam þat in helle duelles,  
 Als a grete clerk in boke telles.  
 Þan availles almus, messe, and bedes,  
 To þe saules þat er in alle pre stedes;

The sin of the priest does not destroy the efficacy of the Sacrament.

4. Mass.

The souls in hell, are not assisted by any of the four aids that are of service to those in Purgatory.

How the help of friends serves those in Paradise as well as those in Hell.

- 3724 Þai availe þe saules in purgatory  
 To spede þam out mare hastily.  
 Þai vaile þam þat in heven er;  
 For þai multiplie þar þe titter,
- 3728 And þe ma þat gadars to þat place,  
 Þe mare þair ioy es, and solace.  
 Þai avail til þam þat er in helle,  
 For þe foner shuld com þider to duelle,
- 3732 And þe foner þat þider commes for syn,  
 Þe les payn þai have þat duelles þar-in;  
 And ay þe ma saules þat þider wendes,  
 Þe mare þair payne es, þat never endes.
- 3736 Þus may help here and availe be skille  
 Til þe saules þat duelles ay in helle stille;  
 And til þe saules þat er in heven namly,  
 And til þam þat er in purgatory.
- 3740 Bot help may na saules out of payn spede,  
 Bot þam þat has charité and nede.  
 For in helle es na charité,  
 And in heven na ned may be.
- 3744 Bot bathe þa twa þe saules has  
 þat fra hethen til purgatory gas.  
 And als a man may here with his hande,  
 Make asethe for another lyfande,
- 3748 Þe whilk es nocht of power þar-to,  
 Right swa may a man for þe ded do.  
 Þe saules þat til paradise er gane  
 Nede of help here haf þai nane;
- 3752 Bot if for þam war don any gude dede,  
 It may availe þam, þat of help has nede.  
 Þe help þat es don here specialy  
 Availles til þe saules in purgatory,
- 3756 Bot to som mare and til som les,  
 Aftir þai er of worthynes;  
 And aftir þe charité es clere  
 Of þam þat er lyffand here,
- 3760 þat mast er bysy, and dus mare  
 For sum þan for other þat er þare.

The fewer that  
 go to hell, the  
 less pain those  
 feel who dwell  
 there.

No charity exists  
 in hell or need  
 in heaven.

- Bot when a man fra pis world sal flitte  
 Na man for certayn here may wytte  
 3764 Whether he sal pan til purgatory wende,  
 Or to blisse or to payn with-outen ende.  
 For som semes gude here and parfite,  
 Pat, after pe dede, er dampned als-tite ;  
 3768 For parchaunce pai er ille with-in,  
 And passes away in dedely syn.  
 Some semes synful, als pai lyfed mys,  
 Pat er save and er in pe way til blisse,  
 3772 For parchaunce byfor pair endyng,  
 Pai er amended of pair myslyvyng.  
 Of pis may na man certayn be,  
 For it es Goddes pryveté.  
 3776 Bot we shuld trow, and suppose ay  
 Pat alle er save and in gude way,  
 Pat we se here gude werkes wirk,  
 And has pe sacramentes of halikyrk.  
 3780 Bot whether it be or nocht pus,  
 We suld do pat es in us ;  
 We suld pray, bathe loud and stille,  
 For al cristen saules ; pus charité wille.  
 3784 Now sum may aske why synges men mes  
 For a yhong child when it dede es,  
 Pat of prayer, ne mes has na nede,  
 For it couth never do synful dede.  
 3788 Pis may be pe right skille why,  
 For pe lovyng of God princypaly  
 And for usage of haly kyrk,  
 And for pe dedes use pat office to wirk.  
 3792 And yhit may pe mes in sum case  
 Help pam in purgatory pat ned hase.  
 Here haf yhe herde, als pe buke bers witnes,  
 How almus, penance, praier and mes,  
 3796 Pat er done thurgh fre[n]des certayne,  
 May help pe saules pat<sup>1</sup> er in payne.  
 Now wille I shew yhow yhit mare parto,  
 What pardon may to pe saules do,

No man is cer-  
tain of his fu-  
ture state.

Why mass is  
sung for a young  
child.

On the use of  
pardon to the  
soul.

<sup>1</sup> The MS. reads 'par'.

- 3800 Þe whilk þai purchaced, on right manere  
 In clene lif whilles þai liffed here.  
 Pardon helpes þam, als clerkes says,  
 Þat it has purchaced in þair lif days;
- 3804 For pardon of papes and bisschopes,  
 Þat es granted here als men hopes,  
 May availe þair saules in purgatory,  
 Þat has purchaced it here worthyly,
- 3808 If þai of þair syn had contricion  
 And war shrifen byfor þat pardon,  
 Þan may pardon after þair dede  
 In purgatory þam stand in stede.
- 3812 For pardon here, þat es certayn,  
 May þam relese of þe dede<sup>1</sup> of payn,  
 Als fer-forthe als pardon may reche,  
 Þus haf I herd grete clerkes preche.
- 3816 Pardon properly nocht elles es  
 Bot of payne, þat es dette, forgyfnes.  
 Pardon may nane hafe bot he wil wirke,  
 For it es of þe tresur of haly kirke,
- 3820 Þat es gadirde for nede of pardon,  
 Of þe vertu of Crestes passion,  
 And of þe worthines of þe dedys  
 Of his halowes and of þair medys;
- 3824 And [it] es gaderd on many maners;  
 First als of marterdom of martires;  
 Of penance and travail of confessours,  
 And of þe thechyng of docturs;
- 3828 And of chastité of virgyns clene,  
 Þat chast and haly ay has bene;  
 Of þe fruyt of haly kirk werkes,  
 And of þe prayers of gude prestes and clerkes;
- 3832 Of alle þis, als I shewed byfor,  
 Es gadird haly kirkes tresor,  
 Of wilk þe pape þe kays bers,  
 Whar-with he bathe opens and spers.

Pardon releases  
 the soul from the  
 'debt of pain.'

Pardon is a part  
 of the treasure  
 of holy church.'

The Pope bears  
 the keys of this  
 treasure.

<sup>1</sup> dette (MS. Harl. 6923).

- 3836 Þat falles hym of office to halde,  
 For he es in erthe, Godes vicar calde.  
 Þa cays er nocht elles to se  
 Bot playn power of his dignité,  
 3840 Thurgh whilk he may, be law and skille,  
 Louse and bynde at his wille.  
 For þe sam power hym falles to have,  
 Þat Crist til Peter in erthe gawe.  
 3844 For Crist gawe to Peter playn powere,  
 And says to hym on þis manere.  
*Quodcunque ligaveris super terram*  
*erit ligatum et in celis, Et quodcunque*  
 3848 *solveris super terram, erit solutum*  
*et in celis.*  
 "Alle þat pou byndes in erthe," says he,  
 "Sal in heven bunden be  
 3852 And alle þat pou lowses in erthe right  
 Sal be loused in heven bright."  
 Þis power til alle papes gaf he,  
 Þat affir Petre in erthe shuld be,  
 3856 Als shewes an exposicion  
 Of þe haly godspelle in a lesson.  
 Þan semes it wele by þis skille here,  
 Þat þe pape has swa large powere  
 3860 To assoyle a man, and hym forgyfe,  
 Alle þe dette of payn þat may greve,  
 Swa þat he, þat þe pape assoyles, fulfille  
 Þat, þat þe laghe of þe gospelle wille,<sup>1</sup>  
 3864 And yheld agayn, if he be myghty,  
 Alle þat he tas wrangwysly;  
 For when þe pape, þat grace wil do,  
 He byndes hym and alle haly kirk parto  
 3868 For hym til wham þat grace avayles  
 To fulfille alle þat in hym failles,  
 Bot bischopes here of lagher state,  
 And has les power, als clerkes wate,

The Pope is  
 God's vicar.

The power given  
 to St. Peter, is  
 given to all the  
 Popes after him.

The bishop has  
 less power than  
 the Pope.

<sup>1</sup> Yf he þat es assoilede fulfille  
 Als þe lawe and þe godspelle wille. (Harl. 6923.)

- 3872 For-why pair dignité here es les  
 And parfor pair powere restreyned es;  
 Bot if it be noght swa suffishaunt  
 Als pe papes es, yhit may pai graunt
- 3876 Of pair power pardon aparty  
 Til pair hawen underloutes<sup>1</sup> anly;  
 And yhit most pat, als I sayd befor,  
 Be gyfen of haly kirkes tresor.
- No man may 3880 Bot na man may here pardon wyn,  
 obtain pardon  
 unless he be out  
 of deadly sin. Bot he be out of dedly syn;  
 For he, pat kepyng of pat fair tresour has,  
 May noght it dele til haly kyrk fas;
- 3884 And swilk er pai and nan elles  
 pat here in dedly syn duelles;  
 For out of haly kirk er pai,  
 parfor na pardon whyn pai may.
- 3888 Bot pe frendes of haly kirk may wyn  
 Pardon, for pai er with-in;  
 And swilk er pas pat here er fre  
 Of dedly syns and er in charité;
- 3892 Til wham pardon sal noght fail,  
 Bot in purgatory it sal pam avail,  
 To allege pair saules of payne,  
 Als fer als it reches of certayne,
- 3896 pe whilk, als sum says, falles to be sett  
 Of the 'remnant  
 of the debt of  
 pain'. For pe [r]emenand of payns, pat es, dett  
 pat parchaunce es lefte undon here;  
 And pat may falle on sere manere.
- 3900 Aparty for penance pat es [en]ioynt,  
 pat es noght done at pe dedes poynt;  
 Aparty for veniel syns sere;  
 Aparty for syns pat er forgeten here;
- 3904 Aparty for over litelle penance,  
 And for over littelle repentance;  
 Aparty, for penance enioint, and done  
 Parchaunce over reklesly and over sone;
- 3908 Aparty, for penance pat enioynt es,  
 And es forgeten thurgh reklesnes.

<sup>1</sup> underlynges (MS. Y).



- Alle þis may be cald þe remenand,  
 Of þe dette of payn, als I understand  
 3912 þe whilk felle to be fulfilled haly,  
 Outher here or in purgatory,  
 Bot alle þis dett may þar be qwytt  
 Thurgh large pardon, wha-swa has itt,  
 3916 In forgyvenes of alle penance soght,  
 Whethir it be here enioynt or noght.  
 For swa mykel pardoun may a man  
 Purches here, þat he may þan  
 3920 In purgatory qwyte alle þe dett,  
 þat hym fra blis may tary or lett;  
 For swa large es haly kirkes tresor,  
 þat it es ynogh to pay þarfor,  
 3924 And for alle þe paynes þat dett may be  
 Of alle þe men of cristanté.  
 þus pardon in purgatory availles,  
 Als I tald; bot som clerkes counsailes  
 3928 þat we it spare and reserve halely,  
 Until we com til purgatory,  
 And do here penance whilles we lyf may,  
 For a man sal thynk þare a day  
 3932 Lenger þan hever thogh[t] him here,  
 þe space of alle ane hale yhere;  
 þan es a day of pardon to gesce  
 Mare worthy þan alle þis worldis riches,  
 3936 For þe saule had lever, þat in payn dueles,  
 A day of pardon þan anythyng elles;  
 For alle þe werld, [if] it his ware,  
 He wald gyf for rest a day þare.  
 3940 Of þis maters, þat þus mas mencion  
 Of help of frendes and of pardon  
 þat vailles þam þat er in purgatory,  
 Als I shewed byfor openly,  
 3944 Spekes Innocent and Austyn  
 In bukes, whar þair<sup>1</sup> maters er sen;  
 And Raymu[n]d spekes of þe same  
 In a boke, þat es called his name;

The treasure of holy church is sufficiently large, to release from 'the debt of pain' all the men in christendom.

A day in Purgatory will seem longer than a year on earth.

Of the authors who have written about Purgatory.

<sup>1</sup> þir?

- 3948 And Thomas Alqwyn spekes alswa  
Of pis mater, and of other ma  
In a boke, þe whilk made he,  
þat<sup>1</sup> hat Veritas Theologie.
- 3952 Here I have many maters redde,  
And þe ferthe parte of pis boke spedde,  
In þe qwilk yhe hafe herd me specify  
þe condicions of purgatory.
- 3956 First what it es to fele and se,  
And whar God has ordaynd it to be;  
And what paynes falles par-to, les and mare,  
And whilk saules byhovs be pyned pare;
- 3960 And alswa for what manere of syn,  
And what may þam help þat er par-in.  
Of al pis haf I spoken til þe ende,  
And now wille I til þe fifte part wende,
- 3964 þat spekes of þe day of dome,  
And of takens þat byfor sal come.

The subjects  
discussed in  
Book IV.

Here bygyns þe fifte part þat es of  
þe day of dome and of takens þat sal cum byfor.

- 3968 In pis part men may of ten þinges rede,  
þat touches þe grete day of drede,  
Of whilk sum byfor þat day sal be,  
And at þe day, als men sal se.
- I. 3972 þe first es of the wonderful takens sere,  
þat byfor þat day sal be shewed here.
- II. þe secunde es of þe fire þat sal bryn  
þe world and al þat es par-in.
- III. 3976 þe thred es of þe rysyng generale  
Of alle men, bathe grete and smale.
- IV. þe ferthe es of crystes commyng don  
Til þe dome, in proper parson.
- V. 3980 þe fifthe es þe certayn stede  
Whar Crist sal deme bathe qwik and dede.
- VI. þe sexte es of þe fourme of man,  
In whilk Crist sal shew hym þan.

Signa ante Judi-  
cium.

<sup>1</sup> 'And' (Harl. 6923).

- 3984 Þe sevend, of þe accusers many,      VII.  
 Þat þe synful saul sal accuse þar openly.  
 Þe aghtynd, of þe acunt and þe rekennyng,      VIII.  
 Þat þai sal yheld of alle þair lyfyng.
- 3988 Þe neghend, of al men aftir þai haf wrought,      IX.  
 Of wilk som sal be demed, and som noght,  
 Þe tend es of þe grete dome final,      X.  
 Þat Crist sal gyf and mak ende of al.
- 3992 Of þir sal som falle, als yhe herd me say,  
 Byfor þat day and sum at þe day.      The tokens of  
 Byfor þe day sere takens sal com,      the day of doom.  
 Of whilk men may here fynd wreten some,
- 3996 Als of ancris<sup>1</sup> commyng, and his pousté,  
 And of other ma þat byfor þat day sal be,  
 Þe whilk takens men sal thynk ful harde,  
 Als yhe may se and here afterwarde.
- 4000 And wha-swa wille avise hym wele,  
 He may ilk day here, se, and fele  
 Takens, war-thurgh he may understande,  
 Þat þe day of dome es fast comande.
- 4004 For wonders þat shuld falle, als I trow,  
 Agayn þe worldes hende er sene now,  
 Thurgh whilk wondres grete clerkes knawes  
 Þat þe worlde fast to þe endeward drawes.
- 4008 Wharfor we shuld make us redy here,  
 Als þe day of dome war command nere.  
 Crist disciples, þat yherned haf knawying,  
 Of sum takens agayns his last commyng,      Of the tokens of  
 4012 Spak to Crist, als yhe may here,      Christ's last  
 In þe godspelle on þis manere:      coming.  
*Dic nobis signum adventus tui et  
 consummacionem seculi; Et respondens,*
- 4016 *Ihesus Christus dixit eis, Videte ne quis vos sedu-  
 cat; multi enim venient in nomine  
 meo dicentes, Ego sum Cristus, et multos  
 seducent &c. Consurget enim gens*

<sup>1</sup> 'Antecrist' (Harl. 6923).

- 4020 *contra gentem et regnum in regnum,*  
*et erunt pestulencie et fames, et terre*  
*motus per loca. Hec autem omnia*  
*inicia sunt dolorum, et habundabit*
- 4024 *iniquitas, et refrigescet caritas multorum.*  
 "Says us", cryed pai, "of pi commyng  
 Som taken and of pe world endyng.  
 Crist als tite answerd pam pan,
- 4028 And sayd lukes pat yhow desayve na man,  
 For many sal com in my name,  
 Pat sal say pus, 'Crist I am,'  
 And many a man pai sal bygile
- 4032 Bot pai sal regne here bot a while;  
 Andrewme ogayne rewme, on pe same wyse  
 Men ogayne men, thurgh strength, sal ryse;  
 Pestilences and hungers sal be,
- 4036 And erthedyns in many contré.  
 And al pis sal be bygynnyng hard  
 Of pe sorows pat sal com aftirward;  
 Wykkednesse sal wax many falde,
- 4040 And charité of many sal wax calde."  
 Pir takens til his disciples tald he  
 Pat ogayn pe worldes ende shuld be.  
 Bot sum of pir takens has bene,
- 4044 And sum of pam sal yhit be sene.  
 And of takens pat yhit sal com,  
 If yhe wille, I sal tel yhow som.  
 And first of ancrist wille I say
- 4048 Pat sal com befor domesday,  
 Aftir pe destruccion sal be  
 Of pe empyre of Rome, pat es yhit fre.  
 Som tyme al landes of pe world about
- 4052 Was sugette til Rome and underlout,  
 Pat at certayn teremes<sup>1</sup> gaf it trowage,  
 Als pe custom pan was and pe usage;  
 Pat custom alle landes pan byhoved do,
- 4056 Bot Saynt Paule says pus parto :

The answer given  
 by Christ to  
 the inquiry  
 about the signs  
 of his last com-  
 ing.

Of Antichrist  
 who shall come  
 before doomsday. 4048

*Quoniam nisi venerit dissencio primum etc.,  
id est, nisi prius dissenserint omnia regna  
a Romano Imperio, que prius erant sub-*

4060 *dita, non antea veniet antichristus.*

He says "bot if dissencion come,

Before the com-  
ing of Antichrist  
Rome must be  
destroyed.

pat es, bot-if alle landes hald agayn Rome,

Swa pat it be put til destruccion

4064 Thurgh pam pat first was in subieccion,

Of the destruc-  
tion of Rome.

Anticrist ar pat tyme sal nocht com

pat sal com byfor pe day of dom.

pat destrucion, als says haly writt,

4068 Sal be, bot pat tyme com nocht yhitt.

Fra pat tyme sal na land ne contré

In subieccion of Rome langer be;

Ne fra pan sal na man be bughsome,

4072 Ne obedient to pe kirk of Rome.

Men sese pat pe empire, pat was swa myghty,

Es now destroyed a grete party;

Bot at pe last, als I sayd are,

4076 It sal be destroyed wele mare,

Bot pe dignité pat til it sal falle,

Sal nocht in pat tyme perysshe alle.

It sal stand and duelle with-uten dout

4080 In alle his regyons about.

pos sal pe first taken bygyn at Rome;

For it es heved of al cristendome;

For when it es put til destrucion

The first token  
of the day of  
doom shall begin  
at Rome.

4084 Alle haly kyrk sal be put don.

Some clerkes says pat an sal come

pat sal hald pe empire of Rome

Alle halely and his croun bere

4088 Wele, and in pees with-uten were.

He sal be last emparour pat pare sal be,

And mast of alle kynges of pousté;

pe whilk sal wele maynten his state

Of the last em-  
peror of Rome.

4092 And pe empire, with-uten debate,

And it governe thurgh laghe and witte,

Als lang als he sal hald itte.

- Bot afterwarde at pe last ende  
 4096 Until Ierusalem he sal wende;  
 And on pe mount of Olyvette  
 He sal pe septre of Rome sette,  
 And his coron he sal lay don alswa,  
 4100 And lef pam par and fra pam ga.  
 Pus sal ende pe dignité of Rome;  
 And als sone affir sal anticrist come,  
 Als clerkes says, pat has understanding  
 4104 Of Daniel and of Saynt Paul saying;  
 pan sal anticrist pat tyme bygyn,  
 pat Saynt Paul calles pe man of syn.  
 For alle-if he be man, never-pe-les,  
 4108 He sal be welle of alle wykkednes.  
 Pe devels son he sal be cald;  
 Bot thurgh kynd men shuld him noghtswahald,  
 Bot thurgh his turnyng fra gode til ille;  
 4112 For he sal pe devels wille fulfille.  
 Alle pe power of pe devel of helle  
 And alle his witte in hym sal duelle;  
 In wham al pe tresor of malice  
 4116 Sal be hidde with alle maner of vice.  
 He sal til Criste contrarius be  
 And til alle his lymys pat he sal se;  
 And heghen hym thurgh pride, pat he sal halde,  
 4120 Aboven al pat er paens goddes calde.  
 Pat es to say, Iubiter and Mercury,  
 And Appolyn and Herculy;  
 And noght anly oboven pa goddes alle,  
 4124 Pat pe paens pair goddes sal calle,  
 Bot he sal heghe himself to be  
 Aboven pe haly trinité;  
 And alle pe creatours, bath mare and les,  
 4128 Shuld honoure over alle thyng pat es,  
 Ful synful sal be his bygynnyng,  
 And wonderful sal be his lyvyng.  
 And his endyng sal be sodayn;  
 4132 For thurgh myght of God he[sal] be slayn,

St. Paul speaks  
of Antichrist as  
the 'man of sin'.

Antichrist shall  
exalt himself  
above all the  
pagan deities.

He shall exalt  
himself above  
the holy Trinity.

- In his tyme sal be swylk tribulacion  
 And swa mykel parsecucion,  
 Pat unnethes any sal dur graunt  
 4136 Pat he es cristen, and God servant.  
 For mare parsecucion sal be pan,  
 Pan ever was sythen pe world bygan.  
 Anticrist es, pos mykel at say,  
 4140 Als he pat es ogayn Crist ay.  
 Pan may ilk man be cald by skille  
 Anticrist pat dos ogayn Goddes wille.  
 Pan may alle pas anticristes be calde,  
 4144 Pat ogaynes Goddes laghe will halde.  
 Bot ma[n]y swilk men may wele knawe  
 Pat mykel dus ogayns Goddes lawe.<sup>1</sup>  
 Bot anticrist, als says haly writ,  
 4148 Sal com at pe last, pat com nocht yhitt,  
 Als mast tyraunt with-outen pyté,  
 Pat ever was or ever sal be.  
 Wharfor I hald pir gret mysdoers  
 4152 Als anticrist lym and his forgangers.  
 Now wha-swa wille a whyle duelle  
 Aparty here I wille hym telle  
 Of pe maner of anticrist bygynnyng,  
 4156 And of his lif and of hys endyng.  
 He sal be geten, als clerkes shew can,  
 Bytween a synful man and a woman,  
 And aftir pat he consayved sal be  
 4160 Pe fende sal entre, thurgh his pousté,  
 With-in his moder wambe sone;  
 Pus, sais a grete clerke, sal be done  
 Thurgh was myght he sal be forth-brought;  
 4164 And wonders thurgh hym sal be wroght.  
 He sal be cald pe child pat es lorn;  
 And in Corozaym he sal be born  
 Of a woman of pe kynred of San<sup>2</sup>;  
 4168 Bot cristendome sal he have nan.

Anticrist signifies one who is against Christ.

He shall be begotten by a sinful man on a woman, into whose womb the devil shall enter;

and shall be born at Chorazin and come of the tribe of Dan.

<sup>1</sup> Be many skill we may some knawe  
 Pat mekille dose agayne Goddes lawe. (MS. Harl. 6923.)

<sup>2</sup> Dane (MS. Harl. 6923) = of the tribe of Dan.

- He sal be maliciouse and ful of envy,  
 Als of hym þus spekes þe prophecy:  
*Fiat Dan coluber in via, cerastes*  
 4172 *in semita, mordens unguilas equi,*  
*ut cadat ascensor eius retro, Hoc est [Anticristus] sicut*  
*serpens, in via sedebit, et in semita erit,*  
*ut eos, qui per semitam iusticie ambu-*  
 4176 *lant, feriat et veneno sue malicie occidat.*
- “Þe Dan” he says “sal þe nedder be  
 Sitand in þe way als men sal se;  
 And sal byte þe hors by þe hufe harde,  
 4180 And mak þe upstegher fal bakwarde:  
 And þat es þus mykel at say,  
 Als<sup>1</sup> anticrist, als nedder, sal sit in þe way,  
 And smyte þam alle, bathe mare and les,  
 4184 Þat walkes in þe way of rightwysnes,  
 And sla þam thurgh þe venym  
 Of þe malice þat sal cum of hym.”  
 Yhit sal he be circumcid  
 4188 And thurgh þat his malice a whyle sal hid.  
 Alswa til hym sal assygned be  
 A gude angelle, þat he sal nocht se,  
 Aftir his birthe in his bygynnyng,  
 4192 Þat of him sal haf þe keypyng,  
 Bot for he agayn þe trouthe þat es,  
 Sal be hardend in wikkednes  
 His gude angelle sal fra hym wende,  
 4196 And leve hym in þe keypyng of þe fende.  
 He sal be lered, als I understand,  
 And nurist and mast conversand  
 In þe cité of Bethsayda;  
 4200 In Capharnaum he sal regne alswa  
 þe whilk Bethsayda; and Capharnaum,  
 And Corozaym God weried whilom;  
 For God spak til þas thre cites þos;  
 4204 Als þe godspelle here shewes us:

For Dan, as the  
 adder in the way,  
 denotes Anti-  
 christ.

And though a  
 good angel shall  
 be assigned him,

it will be obliged  
 to leave him to  
 the devil.

He shall be  
 brought up in  
 the city of Beth-  
 sayda,

<sup>1</sup> Þat (Harl. 4196).



- Ve tibi Corozayin! Ve tibi Bethsayda!  
Ve tibi Capharnaum!*
- He says, "wa til pe Corozaym mot cum  
4208 And til þe Bethsayda and Capharnaum."  
For þus in þe first he sal be born and bredde,  
And in þe secunde be nuryst, and regne in þe thredde.  
He sal gader fast til hym pan
- 4212 Alle þat of þe devels crafte can,  
Als negremanciens and tregettours,  
Wiches and false enchauntours,  
þat þe devels crafte sal hym ken
- 4216 Whar-thurgh he sal decayve þe men.  
Afterwarde thurgh ledyng of þe fende  
He sal even to Ierusalem wende;  
And þar sal he duelle in þat cité
- 4220 And in myddes þe temple make his se,  
And say til alle þat þar sal won,  
þat he es Crist, Goddes son,  
And mak þe folk hym to honour;
- 4224 And sal say þat he es þair saveour.  
He sal say þat na right cristen man  
Was never byfor his tym bygan,  
Bot fals anticristes he sal þam calle;
- 4228 And say þai lyved in fals trowthe alle  
þat has bene fra þe worldes bygynnyng  
Until þe tyme of his commyng.  
He sal be lusty and lycherous,
- 4232 And desayvabel and trecherous;  
He sal hym feyn first als haly,  
And shew þan appert ypocr[is]y,  
To desayve cristen men and lele
- 4236 Als says þe prophet Danielle:  
*In aperto tum per ypocrisym simulabit  
sanctitatem, ut facilius decipere possit.*  
"First" he says "he sal apertely
- 4240 Feyn halynes thurgh ypocrisy,  
þat he mught lightlyer men bygile."  
Bot þat time sal last bot a while,

And reign in Capernaum.

Antichrist shall gather around him necromancers, witches, magicians &c.

He shall go up to Jerusalem,

and say that he is Christ,

and be lusty and lecherous;

though he shall at first, feign to be holy.

He sal al kynges and princes til hym drawe  
 4244 And turne pam alle til his lawe;  
 And thurgh pam þe poples sal turned be  
 Of ilka land and ilka cuntré.

In alle stedes he sal walk and pas,  
 4248 Þar Crist welk when he in erthe was.

In swylk a presumpcion he sal falle  
 Þat he sal thynk hym loved of alle.  
 Thurgh pride he sal ogayn God ryse

4252 And hym sclauder and his law dispise,  
 And afforce hym and be bysy,

His laghe to chaunge and fordo haly;

Antichrist shall  
 afterwards turn  
 all people to his  
 law in four ways.

He sal turne al poples to his lawe,

4256 And til him on four maners pam drawe.

I.

A manere sal be, thurgh fals prechyng

II.

Another thurgh fals miracles shewyng,

III.

Þe thred thurgh large gyftes to gyfe,

IV.

4260 And þe ferthe thurgh drede of turmentis grieve.

Thurgh fals prechyng in ilk cuntré

Many til hym sal turned be.

For he sal send thurgh alle þe world wyde

4264 His prechours to preche on ilka side,

He shall pro-  
 claim the law  
 of Christ to be  
 false.

Þe qwilk sal preche undir fals colour,

And say Cristes lawe es not bot errour;

And anticristes lawe þai sal comend

4268 And agayn suthfastnes it defend,

And forbede ilk man þat þai nocht halde

Þe new lawe, þat es Cristes lawe calde,

And his ministres sal swa lette yhit

4272 Þat na man sal expound haly writ,

Þat es to say, to right undirstandyng.

For þai sal say it es bot lesyng,

And make þe pople to trow haly

He shall bring  
 the people into  
 error.

4276 Þat þai sal nocht be saved parby.

Þus sal þai bring þe folk in errour

Thurgh pair prechyng with false colour,

Swa his lawes sal pas and his powere

4280 Fra þe est syde til þe west, thurgh þe world here;

- And fra þe southe til þe north, alswa  
 His lawes and his power sal ga.  
 He sal turne men on another manere  
 4284 Thurgh fals miracles and wonders sere; Antichrist shall perform miracles through the power of the devil.  
 For he sal þan shew wonders many.  
 Thurgh enchaumentes and nygroma[n]cy.  
 Swa gretely, þat þe pople sal se,  
 4288 And þat thurgh myght of þe devel sal be,  
 Of whilk wondirs I sal tel yhou sum,  
 He sal do fire fra þe heven don com,  
 And þat sal be noght bot an ille spirit, An evil sprit shall come out of the air and descend upon his disciples.  
 4292 Þat out of þe ayre sal com doun tite,  
 And omang his disciples don light,  
 And with sere tunges til þam spek ryght,  
 Als dyd til þe apostels þe haly gast  
 4296 And þat sal be in mens sight mast,  
 For þa þat his disciples sal be cald  
 Sal þam avant, and þam self hald  
 Better of lif and to God mare dere,  
 4300 Þan ever war Cristes appostels here.  
 Alswa thurgh þe devels crafte and myght,  
 He sal feyn him ded til mens syght,  
 And on þe thred day thurgh þe devels rede  
 4304 He sal feyn hym to ryse fra dede, He shall pretend to rise for the dead.  
 And devels affir sal bere hym up even  
 In-til þe ayre als he suld stey to heven;  
 And als he byfor sal be sene,  
 4308 Als he fra dede rase, men sal wene  
 Þat he es til heven ravyst,  
 And trow þan þat he es verray crist.  
 Þus sal anticrist þan countrefette  
 4312 Þe wondirs of God in erthe swa grete;  
 Ma wondirs yhit wirk sal he  
 Þat þe pople sal openly se.  
 He sal do trese growe and florisshes fayre  
 4316 And chace þe wyndes about and þe ayre.  
 Fra heven he sal do falle rayne-shours He shall cause rain to come down.  
 And mak waters to ryn ogayn þair cours.

- He sal trobel pe se when he wille,  
 4320 And pees it and make it be stille.  
 He sal chaung on wonder manere  
 Divers kyndes in figures sere.  
 He sal do dede ymages and dome  
 He shall cause  
 images to speak. 4324 Speke of thynges pat er to come.  
 He sal alswa dede men uprays,  
 He shall raise  
 the dead. Pat sal gang about, als pe boke says,  
 And pat sal be thurgh pe devels quayntis,  
 Devils shall  
 enter into dead  
 bodies. 4328 For devels sal entre in-til pe dede bodys  
 And bere pa dede bodys about,  
 Swa pat parfit men sal be in dout  
 Whether he es verray crist or nocht,  
 4332 And pus sal men be in errour broght.  
 On pe thred maner he sal bygille  
 Antichrist shall  
 beguile the peo-  
 ple through gifts. Many thurgh gyftes within short whyle,  
 And turne pam til a fals belyefe  
 4336 Thurgh large gyftes pat he pam sal gyfe.  
 For he sal fynde alle pe tresour  
 Pat es, or was ever hidde byfor  
 Under erthe, or ourwar elles  
 4340 Pat may nocht be gesced; for sum telles  
 Pat mar tresor under erthe es hidde  
 Pan oboven es knawen or kydde;  
 Of whilk he sal pam alle ryche make,  
 4344 Pat pe lawe of Criste here wille forsake.  
 Pos sal he shew men welth worldly  
 For to desayve pam pan parby.  
 Of pe ferthe maner aftir pan  
 He shall lead  
 astray the people  
 through torments  
 and dread of  
 death. 4348 He sal turne til hym many a man;  
 And do pam haly folowe his trace  
 Thu[r]gh grete tourmentes and manace,  
 And thurgh drede of dede pat mast may grefe,  
 4352 For elles he sal nocht thole pam lycfe.  
 Ful grete tribulacions he sal pam shewe,  
 Als God in pe godspelle sayis thurgh Mathewe:  
*Tanta erit tribulacio, ut in errorem*  
 4356 *inducantur, si fieri potest, eciam electi.*

- He says "mikel tribulacion  
 Sal be pan til ilka nacion,"  
 Thurgh out þe world, ferre and nere,  
 4360 "Pat pas pat God has chosen here  
 Suld be broght in error sone  
 If God wild suffre pat it warre done."  
 Bot in þe appocalipse apparty  
 4364 Es sayd þus ful mistyly,  
*Pedes eius sunt simules auricalco,  
 sicut in camino ardente.*  
 He says "his fete er like latoun bright  
 4368 Als in a chymné brynnand light."  
 And pis was þat Iohan saw in a vision  
 Of hym þat semed þe virgyn son.  
 By his fete pat als latoun was semand  
 4372 Crist last lymys men may undirstand,  
 Þe whilk sal be parfite men in charité  
 Þat agayne þe worldes ende martird sal be,  
 Þat es to say, in tym of Anticrist,  
 4376 Thurgh wham many saules sal be perist.  
 Þe chimné, brinand with þe het,  
 Bytakens þe tribulacion gret.  
 Þat sal be when anticrist sal come,  
 4380 Thurgh wham many sal thole grete marterdome.  
 Anticrist sal be þe mast tyraunt  
 Þat ever was; for he sal haunt  
 Alle þe maners of turmentes kene  
 4384 In whilk any martirs byfor has bene;  
 For on sere maners he sal þam turment  
 Þat wille nocht til his law assent;  
 And put alle þa to þe dede at þe last  
 4388 Þat ay duels in þe trouthe stedfast.  
 Bot alle cristen men in þat cuntré  
 Þar Crist welk, mast tourmented sal be.  
 And Haymo says, þat a grete clerk was,  
 4392 Hys tyrauntry thurgh þe world sal pas.  
 Þe devels pat er now bunden swa,  
 Þat pai may nocht about flegh ne ga,

Anticrist shall  
 be the greatest  
 tyrant that ever  
 was.

Devils, that are  
 now kept bound  
 shall then be let  
 loose.

- Ne nuye als mykel als pai walde,  
 4396 Sal þan be louse and nathyng þam halde.  
 Þat tyme sal preche na cresten man,  
 For þai sal be halden als cursed þan;  
 Ne nan sal bye with þam ne selle,  
 4400 Ne felaghshepe hald with þam ne duelle,  
 Bot with þas þat had Criste forsaken  
 And þe merk of anticrist had taken,  
 Þat men mught knawe and understand  
 4404 Þat pai til anticrist war assentand.  
 For al þas men sal bere his merk,  
 Þat sal forsake to wirk Cristes werk,  
 And sal folowe anticristes lawe,  
 4408 By his merk men sal þam knawe,  
 Þe whilk þai sal ber, als I understande,  
 Outher in þe frount or in þe ryght hande.  
 Bot other þat wille nocht do his rede  
 4412 Sal be done to vilans dede.  
 On þis four maners, als I haf shewed,  
 He sal drawe til hym bathe lered and lewed,  
 And crysten law sal be doun layde,  
 4416 Þarfor þus in appocalips es sayde:  
*Cauda eius tertiam partem stellarum  
 celi trahebat, et misit eas in terra.*  
 He says, "with his tayle he droghe don even  
 4420 Þe thred part of þe sternes of heven,  
 And into þe erthe sent þam ryght,"  
 Þar þai mught nocht shyne ne gyf lyght.  
 Þis was þe taille of þe dragon  
 4424 Þat Saynt Johan saw in a vision.  
 Þe dragon es understanden þe fende  
 And his taille anticrist þat folowed at þe ende  
 And þe thred part of þe sternes bright  
 4428 Er cristen men undirstanden right,  
 Þe whilk he sal fra right trowthe draw,  
 And do þam in erthe to hald his law.  
 Þe men of þe worlde þat er covaytous  
 4432 He sal turne thurgh gyftes precious,

The mark of  
 Antichrist shall  
 be on men's fore-  
 head or in the  
 right hand.

The tail of the  
 dragon is the  
 fiend.

The stars of the  
 heavens are those  
 Christians led  
 into sin by Anti-  
 christ.

- For he sal gyf þam, þat turned wil be,  
 Of gold and silver grete plenté.  
 Alswa men of symple connyng
- 4436 He sal turne thurgh miracles and prechyng.  
 Gude men, þat haldes Goddes commandmentes,  
 He sal turne thurgh manace and turmentes.  
 Many þat semes gude and rightwyse
- 4440 Sal trow in hym, and Crystes trouth despyse.  
 First sal anticrist com in myldnes  
 And prech ogayn þe right trouth þat es,  
 And myracles sal thurgh hym be done;
- 4444 Þan sal þe Iewes resayve hym sone  
 And be turned til hym al haly.  
 And þat tyme sal com Ennoc and Ely  
 Ogayn anticrist to preche ful harde,
- 4448 Als yhe may se and here afterwarde.  
 Þan sal anticrist bygyn felly  
 To pursue men thurgh tyrauntry,  
 Gret parsecucion þan sal he wyrk
- 4452 Agayn cristen men and haly kirk,  
 Þan sal he destroye cristen lawe,  
 And Gog and Magog til hym drawe,  
 Þe whilk er halden, als men telles,
- 4456 Þe werst folk þat in þe world duels.  
 Som says þat þai er closed haly  
 By-yhonde þe mountes of Caspy;  
 Bot þai er noght swa closed about
- 4460 Þat þai ne mught lightly com out,  
 Yif a qwene ne war, þat haldes þam in,  
 Thurgh stre[n]gthe, þat þai may noght out wyn,  
 Þat es cald þe qwene of Amazons,
- 4464 Under whas powere þat folk wons,  
 Bot at þe last þai sal breke out  
 And destroy many landes about.  
 For þe Iewes has swylk a prophecy
- 4468 And says þus omang þam commonly,  
 Þat þis folk ogayne þe worldes ende  
 Sal com out, and til Ierusalem wende

The Jews shall  
 receive Anti-  
 christ.

Enoch and Elijah  
 shall come from  
 heaven to preach  
 against Anti-  
 christ.

Concerning Gog  
 and Magog,

who live beyond  
 the Caspian sea,

and are ruled  
 over by the queen  
 of the Amazons.

- With pair crist, pat wonders sal wirke,  
 4472 And pan sal pai distroie haly kyrke.  
 Some clerkes says, als þe glose telles,  
 pat Gog and Magog es nocht elles  
 Bot þe host of onticrist [pat] sal come  
 4476 Sodanly ogayn þe day of dome,  
 And ogayne haly kyrk werray  
 For to distroye it if pai may.  
 Þe glose of þe buke says als wa  
 4480 pat by Gog er understanden alle þa  
 Thurgh whilk þe devel, our mast enemy,  
 Sal cristen men pursue prively.  
 By Magog may þas understanden be  
 4484 Thurgh wham openly pursue sal he,  
 Or þas er understanden þar-by,  
 þat in anticrist tyme first pryvely  
 And aftirward openly, sal wyrk  
 4488 Wykkedness ogayne haly kyrk.  
 Gog es als mykel at say, als covert,  
 And Magog es nocht elles bot als apert.  
 Þir twa prophetes, als says som,  
 Ennok and Hely byfor sal com,  
 Bytwene þe tyme of þe commyng privé  
 Of anticrist, when he sal born be,  
 And þe tyme of his oppen commyng,  
 4496 þat sal be thurgh open prechyng  
 And thurgh open parsecucion,  
 þat he sal do til diverse nacion.  
 Bytwen þa tymes þa prophetes twa  
 4500 On sere partes sal preche swa,  
 þat thurgh pair prechyng pai sal drawe  
 And convert þe Iewes til cristen lawe,  
 For þus spekes þe prophete Malachy,  
 4504 In a boke of þe prophecy:  
*Convertent corda patrum  
 in filios.*  
 He says "pai sal turne thurgh Goddes myght  
 4508 þe fadirs hertes intil þe sons right."

Gog and Magog according to some 'clerks' signify the host of Antichrist.

By Gog are meant those who shall secretly persecute the christians.

Magog denotes those who shall openly persecute the christians.

Gog means secret, and Magog open.

Some say that Enoch and Elijah shall come upon earth,

and preach, and convert the Jews to Christianity.



- Pat es, pai sal turne pe Iewery  
 Until right cristendom halely.  
 Pan sal Iewes pe sam lawe halde,  
 4512 Pat pai haf; pat er cristen men calde  
 And als cristen men dus swa sal pai do,  
 Als pe glose says pat acordes par-to:  
*Percipient fidem quam*  
 4516 *ipsi habuerunt.*  
 "Pe Iewes sal tak pan with hert glade  
 Pe trouthe pat cristen men byfor hadde."  
 Wharfor pe Iewes and cristen men,  
 4520 Als pa twa prophetes sal pam ken,  
 Sal pan thurgh even entencion  
 Assent in Crist als a religion.  
 Pai sal preche als pe appocalips says,  
 4524 A thousand and twa hundreth days  
 And sexti, als men sal se and here.  
 And als pe glose says; pat es, thre yhere,  
 Als Crist him-self did pat voched safe  
 4528 To preche pe sam law pat we hafe.  
 Pai sal be als pe appocalips spekes,  
 In harde hayres clende<sup>1</sup> and in sekkes;  
 Pat es pai sal pan penance preche  
 4532 And thurgh ensauple of penance teche,  
 Bot als tite als anticrist sal knawe  
 Pat pai turne Iewes til cristen lawe  
 Thurgh ensauple pat pai shew, and sarmon<sup>2</sup>,  
 4536 Pan sal he shew grete parsecucion  
 And grevusly pam tourment,  
 Pat til his law wille nocht assent,  
 And do pam to hard dede at pe last,  
 4540 Yf pai in pe trouthe be stedfast.  
 Anticrist sal be pan ful wrathe,  
 He sal do tak pa prophetes bathe  
 And in Ierusalem, thurgh pe devels rede,  
 4544 Hastyly do pam bathe to dede.

Enoch and Elijah  
shall preach for  
1260 days.

They shall be  
clothed in sack-  
cloth.

Antichrist shall  
put Enoch and  
Elijah to death.

<sup>1</sup> Cled (MS. Harl. 4196).

<sup>2</sup> Thurgh pair ensauple and pair sermone (MS. Harl. 6923).

- Pan sal pair bodys, als þe buke says,  
 In þe stretes ligg stille thre days  
 And an half, oboven erthe namly,  
 4548 For na man sal þam dur biry,  
 For drede þat þai sal haf þan  
 Of anticrist, þat wikked man.  
 Pair enemys when þai er slayn  
 4552 Of pair dede þai sal be fayn.  
 When þai haf ligger dede on pis wyse  
 Thre days and an half, þai sal ryse,  
 And þan pair enemys a voce sal here  
 4556 Until þam spek, on pis manere:  
 'Ely and Ennok steyes up bathe,  
 For yhe er passed al maner of wathe.'  
 And als tyte, when þai haf herd þis steven,  
 4560 In a cloude þai sal stey up til heven,  
 Þat alle þe pople þan sal se.  
 A grete wondre tyl þam þat sal be.  
 Aftir pair dede, als þe buke says,  
 4564 Anticrist sal regne, yhit fifteen days,  
 Þan sal he turne alle til hym haly  
 Þat war turned til Ennok and Hely;  
 And alle, þat til hym wille nocht trow þan,  
 4568 Sal þan be don til þe dede, ilk man.  
 Anticrist, in his grete tyranny,  
 Sal regne thre yhere and an half fully;  
 Þan sal God abrege his days,  
 4572 Als Mathew in þe Godspel says:  
*Nisi breviati finissent dies, non  
 erit salva omnis caro.*  
 "Bot his days war abreged," says he,  
 4576 "Fone men fra þan sal save be."  
 Bot his tyme God abrege sal þan.  
 Til pis, says Saynt Gregore þe haly ma  
*Quia nos infirmos aspicit deus, dies*  
 4580 *malos quos singulariter intulit, misericorditer breviabit.*  
 He says "for-þi, þat God sese right  
 Þat we er freyle and feble of myght,

Enoch and Elijah  
 after lying three  
 days upon the  
 earth shall rise  
 again.

After their death,  
 Antichrist shall  
 reign 15 days,  
 but his reign of  
 terror shall last  
 altogether three  
 and a half years.

Þe days þat er ille and hevȳ,  
 4584 Þat er putted til sere men singularly,<sup>1</sup>  
 Yhit, at þe last, abrege sal he,  
 Thurgh his gudenēs and his pyté.”  
 Anticrist sal be with-outen pere,  
 4588 And he sal lyf twa and thretty yhere  
 And an half, als som clerkes says þai se;  
 Of swa many yhere his eld sal be  
 Fra þe tyme of his first bygynnyng,  
 4592 Until þe tyme of his last endyng.  
 For sum says he sal lyf als many yhere  
 Als Crist lifed, in manskynd here,  
 And when he has þus lang lyfed,  
 4596 Þan sal na ma thurgh him by<sup>2</sup> greved.  
 He sal þan son fele Goddes vengeance  
 And with-outen any repentance,  
 He sal be slayn, ful sodanly,  
 4600 Thurgh þe myght of God almyghty,  
 Opon þe mounte of Olyvett,  
 In þe stede whar Crist his fete sett,  
 When he stey up til heven bright,  
 4604 And swa sal he ende thurgh Goddes might.  
 Som clerkes yhit says als wa,  
 Þat Saynt Michael sal hym sla,  
 Thurgh Goddes byddyng in þe same stede,  
 4608 In þe whilk he sal be funden dede.  
 And þe boke says, als wa, þat he,  
 Thurgh þe gast of Goddes mouthe slayn sal be.  
 Bot how swa it be þis es certayn,  
 4612 Thurgh Goddes myght þar sal he be slayn.  
 Anticrist mynisters, when he es dede,  
 Sal mak ioȳ þan in ilka stede,  
 And haf þair delices nyght and day,  
 4616 And wedden wyfes, and þus say:  
 ‘Alle-if our prince be dede þus  
 We haf þees and welthe plenteuus,’  
 And right als þai sal say þus alle  
 4620 Sodanly ded þai sal doun falle,

Antichrist shall live for 32½ years,

he shall be slain upou the mount of Olivet,

and after his death his followers shall make great rejoicings,

but they shall be slain suddenly.

<sup>1</sup> singulary (MS. Harl. 4196).      <sup>2</sup> be?

- Thurgh þe myght of God almyghty,  
 þus sal þai enden sodanly.  
 Bot yhit when þai alle er þus fordone,  
 4624 Þe grete dome sal nocht be aftir alsone.  
 For þe glose of Danyel þus says:  
 "God sal graunt fyve and fourty days  
 Til alle þas þat desayved sal be,  
 4628 Thurgh anticrist and his meyné,"  
 þat þai may amende þam of pair syn,  
 And do penance, ar þe dome bygyn."  
 Þe Iewes sal þan al turned be  
 4632 Til þat right trouthe, þe whilk haf we  
 þan sal God fulfille in þe last days,  
 Þis worde þat he in þe godspel says,  
*Et fiet unum ovile*  
 4636 *et unus pastor.*  
 He sais "alle folkes to fald sal falle,  
 And a hirde sal bē to kepe þam alle."  
 þat folk Iewes and cristen men sal be talde  
 4640 Under a trouthe in haly kirkes falde;  
 Fra þat tyme forthe sal hali kirke be  
 In pees and rest with-uten adversité.  
 For þan sal faile alle power of þe fende,  
 4644 Fra þat tyme unto þe worldes ende,  
 Swa þat he sal nother tempte ne gryefe  
 Haly kirk, ne man þat þan sal lyefe.  
 Bot how mikel space sal be fra þan  
 4648 Til þe day of dome, wate na man;  
 For of al þe prophetes, þat men may neven,  
 And alle þe halghes, and angels in heven,  
 Mught never nane witt þat privité,  
 4652 What tyme þe day of dome sal be;  
 For God wille þat nane it byfor wytte,  
 Bot him-self þat has ordaynt itte;  
 þarfor Crist til his disciples sayde þus,  
 4656 Als þe boke of apostels werkes shewes us:  
*Non est vestrum nosse tempora vel momenta  
 que pater possuit in sua potestate.*

Five and forty  
 days shall be  
 given for re-  
 pentance.

The power of the  
 devil shall cease.

The time of the  
 doom has not  
 been revealed to  
 any.

- “It falles noght yhow know þe time privé  
 4660 Pat þe fadir has sette in his awen pousté,”  
 Þarfor na man suld aske, ne say  
 How mykel we hafe til domes day ;  
 Ne we suld noght yherne it to lere,  
 4664 Ne witte wether it be ferre or nere.  
 Bot we suld mak us redy alle,  
 Als þe day of dome to morn suld falle,  
 And thynk ay on pat drede-ful dome,  
 4668 Als þe haly man dyd, Saynt Ierome.  
 Pat ay þar-on thocht, bathe nyght and days,  
 And þarfor þus in a boke he says:  
*Sine comedam, sine bibam, sine aliquid*  
 4672 *aliud faciam, semper michi videtur illa*  
*tuba resonare in auribus meis, ‘sur-*  
*gite mortui, venite ad iudicium.’*  
 He says “whether I ette or I drynk,  
 4676 Or oght elles do, ay me thynk  
 Pat þe beme pat blaw sal on domsday,  
 Sounes in myn eres, pat þus says ay:  
 ‘Ryse yhe pat er dede, and come  
 4680 Un-to þe grete dredful dome’.”  
 Now haf yhe herd of þe bygynnyng  
 Of anticrist, and of his lif and his endyng,  
 Pat men may a werray<sup>1</sup> taken calle,  
 4684 Pat agayne þe day of dome sal falle.  
 Many ma takens yhit men sal se,  
 Byfor ar pat dreful day sal be,  
 Bathe in erthe and yhit in heven,  
 4688 Als we here Crist in þe gospelle neven,  
 Whare he spekes of takens sere  
 Pat sal falle, And says on þis manere:  
*Erunt signa in sole, et luna, et stellis;*  
 4692 *et in terris pressura gencium. pre confusi-*  
*one sonitus maris et fluctuum, arescen-*  
*tibus hominibus pre timore et expectatione, que*  
*supervenient universo orbi. Nam virtutes*

We should not  
 seek to discover  
 this secret, but  
 strive to be always  
 ready for the  
 doom.

The words of  
 St. Jerome.

Tokens of the  
 day of doom shall  
 be seen upon  
 earth and in  
 heaven.

<sup>1</sup> verray.

- 4696 *celorum movebuntur, Et tunc videbunt  
filium hominis venientem in nubibus,  
cum potestate magna et maiestate &c.*  
þir er þe wordes of þe gospelle,
- 4700 þat Crist til his disciples gun telle.  
He says þus als he ordaynd be done:  
“Takens sal be in þe son and in þe mone,  
And in þe sternes þat in heven men may ken,  
4704 And in erthe sal be grete thrang of men,  
For þe mengyng of þe noys of þe se  
Of þe flodes, þat þan sal be;  
And men sal wax dry in þat dyn  
4708 For drede and for lang bydyng þar-in,  
þat til al þe world sal com” says he,  
For þe myghtes of heven sal þan styrd be,  
And þai sal se þe son of man  
and the mights  
of heaven shall  
be stirred.
- 4712 Comand down in cloudes þan,  
With his grete myght and magesté,”  
And þat tyme sal þe grete dome be.  
þir takens er tald affir þe lettre here,  
4716 Bot þe exposicion may be on othir manere.  
Alswa God, þat alle thynges knawes wele,  
He says þus thurgh þe prophete Ioele:  
*Et dabo prodigia in celo sursum, et signa  
in terra deorsum, sanguinem et ignem et  
vaporem fumi; sol convertetur in tenebras et lu-  
na in sanguinem, antequam veniat dies domini  
magnus et manifestus.*
- 4724 He says “I sal gyfe wonders sere  
Up in heven, als men sal here;  
And takens down in erthe ere-on to luke,  
þat es blode and fire and brethe of smoke;  
4728 þe son sal be turned in-til mirknes,  
And þe mone in-til blode, and be lyghtles,  
Byfor or þe day of our lord sal falle,  
þat sal be grete and openly shewed til alle.  
4732 þat grete day is þe grete day of dome,  
Agayn whilk alle þir takens sal come;
- The words of the  
prophet Joel as  
to doomsday.

- þan may men by swilk takens wytte  
 þat it es þe mast day þat ever was yhitte,  
 4736 And þe straytest and þe mast harde,  
 Als men may se and here affirwarde.  
 Yhit spekes þe haly man Saynt Ierome The XV tokens  
of the Doom,  
 Of fiften takens þat sal come  
 4740 Byfor Cristes commyng, als he says,  
 þe whilk sal falle in XV days;  
 Bot whether any other days sal falle  
 Bytween þa days, or þai sal alle  
 4744 Continuely falle, day aftir day,  
 Saynt Ierom says, he can nocht say;  
 And yhit for certayn approves nocht he are rehearsed by  
St. Jerome,  
 þat þa fiften days of takens sal be,  
 4748 Bot he reherces þa takens fiftene  
 Als he þam fand, and writen had sene  
 In som bokes of þe Ebriens,  
 þat þa XV days contens.  
 4752 Bot Saynt Ierome shewes nocht ne telles,  
 þat he þam fand writen ourwhar elles, as he found them  
in the books of  
the Hebrews.  
 Bot in þe Hebriens bokes he þam faunde  
 And reherces þam, als he saw þam stande,  
 4756 Ilka day aftir other even,  
 Als yhe may here me now neven.  
 þe first day of þas fiften days, I. The rising of  
the sea.  
 þe se sal ryse, als þe bukes says,  
 4760 Abowen þe heght of ilka mountayne,  
 Fully fourty cubytttes certayne,  
 And in his stede even upstande,  
 Als an heghe hille dus on þe lande.  
 4764 þe secunde day, þe se sal be swa law II. The sinking  
of the sea.  
 þat unnethes men sal it knaw.  
 þe thred day, þe se sal seme playn III. The sea be-  
comes even and  
returns to its  
former course.  
 And stand even in his cours agay[n],  
 4768 Als it stode first at þe bygynnyng,  
 With-uten mare rysyng or fallyng.  
 þe fierth day, sal swilk a wonder be,  
 þe mast wondreful fisses of þe se IV. The fishes of  
the sea make a  
dreadful noise.

- 4772 Sal com to-gyder and mak swilk romyng<sup>1</sup>  
 Pat it sal be hydus til mans heryng.  
 Bot what pat romiyng<sup>1</sup> sal signify,  
 Na man may whit, bot God almyghty.
- V. The sea shall burn. 4776 Pe fift day, pe se sal bryne  
 And alle watters als pai sal rynne;  
 And pat sal last fra pe son rysyng  
 Til pe tyme of pe son doun gangyng.
- VI. A bloody dew shall fall upon grass and trees. 4780 Pe sext day, sal spryng a bloody dewe  
 On grisse and tres, als it sal shewe.  
 Pe sevend day byggyns doun sal falle  
 And grete castels, and tours with-alle.
- VII. Buildings shall fall down. 4784 Pe eght day, hard roches and stanes  
 Sal strik togyder, alle attanes.  
 An ilkan of pam sal other doun cast,  
 And ilkan agayn other hortel fast,
- 4788 Swa pat ilka stan, on divers wyse,  
 Sal sonder other in thre partyse.
- IX Earthquakes. Pe neghend day, gret erthedyn sal be,  
 Generaly in ilka contré;
- 4792 And swa gret erthdyn als sal be pan  
 Was never hard, sythen pe world bygan.  
 Pe tend day par-affir to neven,  
 Pe erthe sal be made playn and even,
- X. The earth shall be turned into one great plain. 4796 For hilles and valeis sal turned be  
 In-til playn, and made even to se.  
 Pe ellevend day men sal com out  
 Of caves, and holes and wend about,
- XI. Men shall come forth from caves and holes, and roam about as if mad. 4800 Als wode men, pat na witt can;  
 And nane sal spek til other pan.  
 Pe twelfte day affir, pe sternes alle  
 And pe signes fra pe heven sal falle.
- XII. The stars shall fall from heaven. 4804 Pe thredend day sal dede men banes  
 Be sett to-gyder, and ryse al attanes,  
 And aboven on pair graves stand;  
 Dis sal byfalle in ilka land.

<sup>1</sup> roryng (MS. Lands. 348).



- 4808 Þe fourtend day, al þat lyves þan  
 Sal dighe, childe, man and woman;  
 For þai shalle with þam rys ogayn  
 Þat byfor war dede, outhur til ioý or payn.
- 4812 Þe fiftend day, þos sal betyde,  
 Alle þe world sal bryn on ilk syde,  
 And þe erthe whar we now duelle,  
 Until þe utter end of alle helle.
- 4816 Þus tels Ierom þer takens fiftene,  
 Als he in þe bokes of Ebriens had sene.  
 Bot for alle þa takens þat men sal se,  
 Yhit sal na man certayn be
- 4820 What tyme Crist sal come til þe dome,  
 Swa sodanly he sal doun come;  
 For als byfel in Noe and Loth days,  
 Swa sal he com, for Luke in þe godspels says:
- 4824 *Et sicut factum est in diebus Noe, ita  
 erit adventus filii hominis: edebant  
 et bibebant, uxores ducebant et  
 dabantur ad nupcias, usque ad diem,*
- 4828 *qua intravit Noe in archam; et  
 venit diluuium et perdidit omnes: Si-  
 militer factum est in diebus Loth, ede-  
 bant et bibebant, emebant et vendebant,*
- 4832 *plantabant et edificabant,  
 qua die autem exiit Loth a Sodomis, et subito  
 pluit ignem et sulphur de celo, et perdidit  
 omnes; secundum autem hoc erit*
- 4836 *qua die filius hominis revelabitur.*  
 Þir er þe wordes of þe godspelle,  
 Þat es on Inglissche þus to telle:  
 “Als was done in þe days of Noé,
- 4840 Right swa mans son sal com” says he,  
 “Men ete and drank þan and war glade,  
 And wedded wyfes, and bridalles made  
 Until þe day, namly, þat Noe
- 4844 Went in-to þe shippe þat made he,

XIV. The death  
of those still  
living.

XV. The burning  
of the world.

The time of the  
Doom will be as  
sudden, as was  
the flood.

The days of  
Noah.

- And sodanly come pe flode pat tyde  
 And fordid alle pe world swa wyde.
- The days of Lot. Alsua in pe days of Loth byfelle,  
 4848 Men ete and drank, shortly to telle,  
 Ilkan with other, and salde and boght,  
 And planted, and bygged, and houses wroght,  
 And pat day, pat Loth yhed out of Sodome,  
 4852 Sodanly Goddes vengeance come;  
 It rayned fire fra heven and brunstane,  
 And tynt al pat pare was, and spard nane,  
 Right pus sal falle, als men sal se,  
 4856 Pe day man son sal shewed be.”  
 In pe ende of pe world, byfor pe dome,  
 An hydus fire sal sodanly come,  
 Pat alle pe world sal haly bryn,
- A hideous fire shall burn the world and all that it contains.  
 4860 And nathyng spare pat es par-in,  
 For alle pe erthe sal bryn with-oute  
 And pe Elementes, and alle pe ayre aboute,  
 And alle pat God in pe world has wroght,  
 4864 Sal pan be brynned and wasted to noght.  
 Dis fire pat thurgh pe world sal ryse,  
 Sal com pan fra sere partyse;  
 For alle pe fire pat es in pe spere,  
 4868 And under erthe, and aboven erthe here,  
 Sal mete togyder attans pan,  
 And bryn alle pat lyves, best and man,  
 And alle pat growes in erthe and ayre,  
 4872 Tille alle be clensed, and made fayre  
 Of alle pe corrupcions pat men may se,  
 Pe whilk in pe ayre or in pe erthe may be;  
 Dis fire, als pe buk says als<sup>1</sup> lers,  
 4876 Sal brin and wirk on four maneres.  
 It sal wirk als pe fir of helle  
 To punyssche pe synful pat par sal duelle  
 It sal wirk als fire of purgatory  
 4880 To clense men of veniel syn fully.
- All the fire in, under, and above the earth shall meet together.  
 This fire shall burn in four ways.

<sup>1</sup> And leres (Harl. 4196).

- It sal wirk als fire of herth here,  
 Pat over alle sal bryn far and nere,  
 To wast alle pat on erthe springes  
 4884 Als gresse, and tres, and alle otherthynges,  
 And als wa pe body of ilk man  
 To brin haly in-to askes pan;  
 It sal wirk als pe fire of pe spere,  
 4888 To make pe elementes clene and clere  
 And alle pe ayre bright of hew,  
 And pe hevens, for to serve als new.  
 Thurgh pis fire pat pus sal rayke about,  
 4892 Pe face of pe erth sal brin with-out,  
 And pe shappe of pe world sal for-done be  
 Als it was first thurgh pe flode of Noe;  
 And als pat flode passed cubites fiften  
 4896 Over pe heyghest mount, pat ever was sen,  
 Right swa pe fire als heyghe sal pas  
 To fordo pe world als it pan was;  
 And als God byfor his first commyng  
 4900 Wald here fordo, with-uten lettyng,  
 Alle pe world thurgh water anly  
 Agayn pe fire of lychery,  
 Right swa, byfor his last commyng,  
 4904 He sal of pe world mak endyng,  
 Thurgh fire pat sal swa brinnand be,  
 Agayn pe dasednes<sup>1</sup> of charité.  
 Pe wirkyng of pe fire swa brinnand  
 4908 Sal contend<sup>2</sup> pir thre short tymes passand,  
 Pat es bygynnyng, mydward, and ende,  
 Als in pis bok es here contende.  
 First pe fire, at pe bygynnyng,  
 4912 Sal cum byfor Cristes commyng,  
 Pat pe gude men sal pan clensen and fine,  
 And pe wikked men hard punnys and pyne,  
 Pat here luffed syn and thought it swete,  
 4916 And parfor says pus David pe prophete:  
*Ignis ante ipsum precedet, et inflammabit  
 incircuitu inimicos eius.*

The elements  
 shall become  
 clear.

The world shall  
 be purged by  
 fire.

Three periods of  
 this fire.

<sup>1</sup> coldnes (MS. Lands. 348):

<sup>2</sup> contene?

- "Pe fir byfor hym, on sere partys,  
 4920. Sal ga and about brine his enemys;"  
 The fire shall  
 burn mens bones  
 to ashes.  
 Pat fire mens bodys to askes sal brin,  
 And pe world and alle pat es par-ine;  
 Pus sal pe fire first byfor come,  
 4924 Ar Crist com doun til pe dome.  
 And when pe fire has wasted, als I talde,  
 Pan sal al men ryse, bathe yhong and alde,  
 Out of pair graves with saul and body,  
 4928 And come til pe dome pan alle halely  
 And our Loverd Crist sal com doun pan,  
 And sit in dome, als domes man,  
 And deme pan, bathe gude and ille,  
 4932 Als yhe may aftir-ward here, if yhe wille;  
 And yhit pe fire alle pat tyde  
 The fire shall  
 burn about the  
 Doomsman.  
 Sal brin about hym, on ilka syde,  
 Als pe prophete David bers wytnes  
 4936 In pe Psauter, par pus writen es:  
*"Ignis, in conspectu eius, exardescet,  
 et incircuitu eius tempestas valida."*  
 "Pe fyre sal brin in his sight," says he,  
 4940 And about hym grete tempest sal be."  
 And als lang als pat dome sal last  
 Pe fire sal brin, on ilk syde fast;  
 And when pe dome es brought til ende,  
 4944 Pa pat sal be dampned sal wende,  
 After the Doom,  
 the wicked with  
 this fire, and all  
 kinds of filth  
 shall be swept  
 into hell.  
 With alle pe fire pat swa sal brin,  
 Til helle pytt, and duelle ay par-in.  
 Pan sal alle pe fire be sweped doune  
 4948 In-til helle, with alkyn corrupcioune,  
 And alle pefilth of pe world, neshe and hard,  
 Als in pis bok es writen aftirward.  
 Pus thurgh alle pe world pe fire sal brin,  
 4952 And clense it of al manere of syn,  
 And of alle corrupcions, bath hegh and, law  
 Pat men may now se, here, and know;  
 And when pe fire has wasted al erdly thyng,  
 4956 Pan sal pe hevens sees of movyng.

- Our Lord yhit þan, or he com doun,  
 For to sytte in dome in proper parsoun,  
 Sal send byfor, als þe buke tels,  
 4960 In four partys his angels,  
 With þair bemes þat þai sal blaw,  
 Pat alle þe world sal here and know;  
 Alle men þai sal þan upcalle  
 4964 And byd þam cum til þe dome alle.  
 Alle men sal ryse þan þat ever had life,  
 Man and woman, mayden and wyfe,  
 Gude and ille, with fleshe and felle,  
 4968 In body and saul, als clerkes can telle;  
 And þat in als short whyle als hert may thyнк,  
 Or mans eghe may open or wynк,  
 Fra þe tyme þat þai þe son sal here,  
 4972 For þe apostel says on þis manere:  
*"Omnes resurgent in momento, in  
 ictu oculi, in novissima tuba."*  
 He says "alle sal ryse in a tym movyng,  
 4976 Als in þe space of an eghe twynкlyng,  
 When þai here þe dredeful blast  
 Of þe beme, þat þan sal blaw last."  
 Alle men sal þan tite up-ryse  
 4980 In þe same stature and þe same bodyse,  
 Pat þai had here in þair lifedays,  
 And in non other, als þe buk says.  
 þan sal alle ryse in þe same eld þan,  
 4984 Pat God had fully here als man,  
 Namly, when he uprayse thurgh myght  
 Fra dede, als says Saynt Austyn ryght;  
 þan was he of threty yhere elde and twa,  
 4988 And of thre monethes þar-with als wa;  
 In pat elde alle sal ryse at þe last,  
 When þai here þe grete bemes blast,  
 With þair awen bodys alle hale  
 4992 And with alle þair lymes, grete and smale.  
 For alle-if þe bodys of ilk man  
 Shulde alle be brynned til askes þan,

Christ, before he comes to judge the world, shall send his angels to sound aloud their trumpets;

and then all shall rise,

in the twinkling of an eye.

The age of all shall be thirty two years and three months.

Though the bodies of men be reduced to ashes<sup>4996</sup> and scattered about, yet shall they appear perfect in all their limbs.

And yhit pogh alle pe askes of pair bodys  
 War strew[d] and skaterd in sere partys,  
 Thurgh ilka land and ilka cuntré,  
 Pai sal pan togyder alle gader[d] be.  
 And ilka body sal rise pan halely,  
 5000 With alle pe lymys, pat falles til pe body,  
 And with alle pe hare of body and hede  
 Swa pat na hare sal want in na stede;  
 For pare sal na hare be peryste,  
 5004 Als Saynt Luk says pe Evaungeli[s]tte:  
*Capillus de capite,*  
*vestro non peribit.*

Not even shall a single hair be missing.

5008 "Na hare sal perishe, ne faile", says he,  
 "Pat falles on pe heved for to be."

All defects of the limbs of the good shall be corrected.

And if any lymys be here unsemely,  
 Thurgh outragious<sup>té</sup> of kynd namely,  
 God sal abate pat outrage, thurgh myght,  
 5012 And make pa lymys semely to sight;  
 And if any lym wanted, pat shuld falle  
 Til pe body, or any war over smalle,  
 Thurgh pe defaut here of kynd God pan wille

5016 Alle pe defautes of pe lymys fulfille,  
 And pus sal he do namly, to al pa  
 Pat sal be save and til blis ga.  
 For pair bodys sal be semely and bright

5020 With avenand lymes til alle mens sight.  
 Bot God sal amend on nane wise  
 Defautes of pe lymys of synful bodys,

The bodies of the sinful shall be foul and ugly<sup>5024</sup> to look upon.

For pair bodys sal alle unsemely be,  
 And foul, and ugly<sup>1</sup>, opon to se.

Alle pat er gude pan and rightwyse,  
 Pat sal be save, sal first upryse,  
 And up in-to pe ayre be ravyste,

5028 Againe pe comyng of Ihesu Criste,  
 To kepe him when he doun sal come,  
 Als domesman for to sitte in dome.

Pe mast parfite men sal Criste first kepe

5032 And alle cum with hym in his felawshepe,

<sup>1</sup> The MS. has 'ungly'.

- And with him ay be in body and saule,  
 Als pe apostel says, Saynt Paule:  
*Quoniam Christus Dominus in iussa et voce arcangeli,*  
 5036 *et in tuba dei, descendet de celo, et mortui* The words of St. Paul.  
*qui in Christo mortui sunt. resurgent primi.*  
*Deinde nos qui vivimus, qui relinquimur, simul*  
 5040 *rapiemur cum illis in nubibus*  
*obviam Christo in aere, sic semper*  
*cum Domino erimus.*  
 He says "our Lord sal come doun fra heven,  
 In Goddis byddyng, and archaungel steven,  
 5044 And in pe son of Goddes awen beme,  
 Alle pe world pan for to deme.  
 And pai pat er dede in Crist pan,  
 Sal first uprise, ilka man;  
 5048 And sythen we, on pe sam manere,  
 Pat now lyves and er left here,  
 Sal pan with pam in cloudes be ravyste  
 Up in-to pe ayre for to mete Criste,  
 5052 And swa with our Lorde ay sal be,  
 Fra pat tyme forward," pus says he.  
 Bot we synful pat sal rise pat tyde  
 Bynethe on pe erthe sal Crist abyde  
 5056 In drede and sorow charged with synne,  
 For pai may nour-whare away wynne.  
 Pam war lever be depe in helle pan,  
 Pan com byfor pat domesman.  
 5060 Pai wald fayne fle, if pai myght,  
 Or hide pam fra pat domesman sight  
 Under erthe, or ourwhar elles,  
 Als Saynt Johan, in pe apocalips, telles:  
 5064 *Reges terre et principes, et tribuni, et*  
*divites et fortes, et omnis*  
*servus et liber, absconderunt se in*  
 5068 *speluncis et in petris moncium, et*  
*dicent montibus et petris, 'Cadite*  
*super nos', et collibus 'abscondite*  
*nos, a facie sedentis super tronum*  
*et ab ira agni.'*

The dead shall  
 first arise and be  
 ravished into the  
 air to meet  
 Christ,

but the wicked  
 shall remain on  
 the earth.

- 5072 He says "kynges of þe lande and princes sere,  
And cheftayns þat er under þam here,  
And riche men of divers cuntre,  
And strenthy men, and bond and fre,
- The wicked shall  
be in great dread.
- 5076 In caves þai wald þan hyde ilkan  
And in craggis, and in roche of stan;  
And sal say til montayns and roches þus,  
'Fal opon us now and hyde us,
- 5080 Fra þe face of hym þat syttes in throne  
And fra þe wrethe of þe lamb', þus tels Saynt Iohan.  
Many maner of men sal haf dred þan,  
To com byfor þat dreful domesman,
- 5084 Namely, synful men with-uten hope,  
And yhit says þus þe haly man, Iope<sup>1</sup>:  
*Domine quando veneris iudicare terram,  
ubi me abscondam a vultu ire tue, quia*
- 5088 *peccavi nimis [in vita mea]?*  
"Loverd", he says, "when þou sal come  
To deme þe erthe and sytte in dome,  
Whar sal I fra þi wreth hyd me
- The words of  
Job.
- 5092 For-why I haf synd ogaynes þe  
Ful gretely in my life here?"  
And yhit says Iob on þis manere:  
*Quis michi hoc tribuat*
- 5096 *ut in inferno protegas me,  
et abscondas me donec  
pertranseat furor tuus?*  
"Loverd, wha may gyf to me", says he,
- 5100 "þat þou in helle may hyd me  
And cover me at þe dredful day,  
Unto þi wrethe be passed oway,"  
þan es it na wondre, als I sayde are,
- The wrath of  
Christ.
- 5104 If þe synful men haf drede and care,  
þat sal dampned be and peryst  
For to cum in þe syght of Ihesu Crist,  
þat til þam swa wrethful sal seme þan,
- 5108 When Job þus says þe halyman.

<sup>1</sup> Job (MS. Harl. 4196).



- Our Lord Crist, thurgh his grete myght,  
 Sal pan com doun fra heven bright,
- 5112 Als domesman to sit in dome,  
 And with him grete multitude sal come  
 Of angels, and of archangels,  
 And of al other halghes, als þe buk teles:
- 5116 *Ecce Dominus veniet et  
 omnes sancti eius cum eo.*  
 "Lo! our Lord sal com til þe dome  
 And alle his halghes sal with him come."
- 5120 And sodanly he sal hym pan shewe,  
 Als says þe godspeller Saynt Mathewe:  
 "Sicut fulgur exiit ab oriente,  
 et paret in occidente, ita erit  
 5124 *adventus filii hominis, subitus,  
 choruschans, et terribilis.*  
 "Als þe levenyng out gas in short tyde  
 Fra þe est, and shewes it in þe west syde,
- 5128 Right swa þe commyng of man son sal be,  
 Sodayne and bright and dreful to se.  
 He sal com doun, nathyng sal him lett,  
 Even onence<sup>1</sup> þe mount of Olyvet,
- 5132 Whar he, in manhed, stey<sup>2</sup> up even  
 Fra his disciples, til þe fader in heven;  
 And in swilk fourme als he stey up pan,  
 He sal com doun to deme ilk man,
- 5136 Gude and ille, bathe yong and alde,  
 Als þe angels til his disciples talde:  
*Hic Ihesus qui assumptus est a nobis  
 in celum, sic veniet et quemadmodum  
 5140 vidistis eum euntem  
 in celum.*  
 Þai sayd "Ihesu Crist pat here es uptane  
 Fra yhow, til heven, with flessch and bane,
- 5144 Swa sal he com at þe world ende,  
 Als yhe saw hym up in-til heven wende;  
 In pat fourme of man he sal cum pan,  
 And sitte in dome als domesman.

Christ shall come  
 as Doomsman,  
 with a multitude  
 of angels.

He shall come as  
 the lightning;

And in the form  
 of man.

<sup>1</sup> ageyns (MS. Y.).

<sup>2</sup> stied (MS. Y.).

- When Criste es common doun to deme,  
 5148 In fourme of man, als he sal seme,  
 In a place he sal his dome halde,  
 Pat þe vale of Iosaphat es calde,  
 Whare alle men sal to-gyder mete,  
 5152 Als Crist says, thurgh Ioel þe prophete:  
*Congregabo omnes gentes, et  
 adducam eas in valle Iosaphat.*  
 He says "alle men I sal to-gyder calle,  
 5156 And in vale of Iosaphat lede þam alle,"  
 And yhit mare to þat he says þus,  
 Als he thurgh þe prophete shewes us:  
*Consurgent et ascendent*  
 5160 *omnes gentes in valle  
 Iosephat, quia ibi sedebō  
 ut iudicem omnes gentes.*  
 He says "al men sal ryse to þe dome,  
 5164 And in þe vale of Iosaphat come;"  
 "For þar," he says, "I sal sitte namly,  
 To deme alle men als pai er worthy."  
 Pat vale, þe vale of þe erthe men calles,  
 5168 For imyd þe erthe, with-uten, it falles;  
 Iosaphat es þus mykel at say,  
 Als stede of dome, at þe last day.  
 Crist sal nocht fully þan doun come  
 5172 On þe erthe for to sitte in dome,  
 Bot up in þe ayre he sal sitte,  
 On a whyte cloude, als says haly wrytte:  
*Ecce apparebit dominus super*  
 5176 *nubem candidam!*  
 "Lo! our Lorde sal shew hym þan  
 On a whyte cloude, and sitte als domesman."  
 Even aboven þat vale namly,  
 5180 Whare al men sal se his body.  
 Bot þe skilles why he sal þare sitte  
 Men may fynde here þat wille þam witte;  
 For þe vale of Iosaphat es sette  
 5184 Bytwene þe mount of Olyvet

5  
 Christ shall judge  
 all men in the  
 vale of Jeho-  
 shaphat,

which is in  
 the middle of  
 the earth.

Christ shall sit  
 upon a white  
 cloud.

- And Ierusalem, on pe other syde,  
 Pat standes imyddes pe world so wyde;  
 And par es pe mount of calvery,
- 5188 And pe sepulcre of Crist fast parby.  
 And in pat cuntré standes Bethleem,  
 Noght ful ferre fra Ierusalem;  
 Par-for Crist sal sytte par pat day,
- 5192 Onence pe myddes of erth pus for to say. Christ shall sit  
 opposite the  
 middle of the  
 earth, and say:  
 "Lo! here als yhe may alle now se "Here is the vale  
 of Jehosaphat  
 where my mother  
 Mary was buried;  
 and here is  
 Bethlehem where  
 I was born."  
 pe vale of Iosaphat under me  
 Whare byred was my moder Mary
- 5196 Of wham flesshe and blode for yhow tok I."  
 He may say "lo! here, als yhe se now,  
 Bethleem whare I was born for yhow,  
 And in clotes lapped and layd was
- 5200 In a cribbe, bytween an ox and an asse."  
 He may say "lo here yhe may se stande "Here is Jerusa-  
 lem where I was  
 beaten &c."  
 Ierusalem, pat es nere hande  
 Whare I had for yhow many buffet,
- 5204 And with sharp skourges sare was bette,  
 And fra whethen pe crosse for yhow I bare,  
 Pat on my shulder was layd pare."  
 He may say also "lo! here parby,
- 5208 Als yhe may se, pe mount of calvery "Here is Calvary  
 where I was cru-  
 cified."  
 Whar I was hanged upon pe rode,  
 Bytween twa thefes for yhour gode;  
 Whare my payn for yhow was mast
- 5212 And whare I swelt and yhelded pe gast."  
 He may say yhit pus als wa;  
 "Lo! here pe sepulcre a lytil par-fra, "Here is the se-  
 pulchre where  
 my body was  
 laid."  
 Whar I was layde for yhow als dede,
- 5216 When I was beryd in pat stede."  
 He may say als wa, als here es sett,  
 "Lo! here pe mount of Olivett, "Here is mount  
 Olivet where an-  
 gels appeared  
 when I ascended  
 to heaven."  
 Whar aungels appered in mens lykenes,
- 5220 When I stey til [h]even par blis ay es,  
 And tald yhow how my commyng shuld be  
 Tyl pe dome, als yhe may now se."

- Now haf yhe herd þe skylles why,  
 5224 He sal sit oboven þat vale namly,  
 þat men þe vale of Iosaphat calles  
 þe whilk imyndes<sup>1</sup> þe world falles.  
 Alswa another skille may pis be  
 5228 Why he sal doun com in þat countré  
 For þar was his first commyng doun,  
 Anly for mans salvacioun,  
 When he first flessch and blod tok  
 5232 Of þe mayden Mari, als says [þe] bok.  
 Þus sal he com doun at sitte þare,  
 To deme al þe world, als I saide are,  
 Crist ful awsterne þan sal be  
 5236 Agayn synful me[n] þat him sal se;  
 And dredful and hydus, als says þe boke,  
 He sal be to þam, when þai on hym loke,  
 And ful delitable unto þe sight  
 5240 Of ryghtwyse men þat lyffed here ryght.  
 Bot alle þe parsons of þe Trinité  
 And þe godhed sal nocht þan shewed be  
 To ille and gude, þat sal appere þan,  
 5244 Bot Crist allane in fourme of man,  
 Goddes son þat þan sal deme us  
 And þarfor Saynt Johan says þus:  
 “*Omne iudicium dedit filio, ut honorifi-*  
 5248 *cent filium, sicut honorificant patrem.*”  
 “God has gyfen til his son,” says he,  
 “Alle þe dome þat gyven sal be,  
 þat men honour þe son ryght,  
 5252 Als þai honour þe fadir ful of myght.”  
 þe gude men sal se hym in manhed þan,  
 With þe godhed, als God and man,  
 þe whilk he sal nocht fra þam hyde;  
 5256 For þai sal se hym þan glorifide,  
 And þat sal be a blisful syght,  
 Swa fair he sal seme til þam, and bright.

Another reason  
 why Christ is to  
 come down to  
 the vale of Jeho-  
 shaphat.

Christ shall ap-  
 pear very austere  
 to the wicked,  
 but very pleasing  
 to the righteous.

All judgment is  
 given to the Son  
 of God.

<sup>1</sup> in myddes (MS. Harl. 4196).

- Þe ille men in manhed sal hym se.  
 5260 Anly als he hinged on þe rode tre,  
 Alle bla and blodly als he þan was,  
 When he deyhed for mans trespas.  
 Þat sight til þam sal be payne and drede,  
 5264 For þai sal nocht se of his godhede;  
 And for þe godhede es ful of blisse,  
 Þarfor þe sight of it þai sal misse.  
 Bot in his manhed anly, als I say,  
 5268 He sal shew hym til þam pat day,  
 For in fourme of man he sal þan seme  
 And in his manhede he sal þam deme.  
 He sal þan at his doun commyng,  
 5272 Þe taken of þe croys wyth hym bring,  
 On whilk he boght us fra elle pyn<sup>1</sup>;  
 For he wald nocht man saul tyn;  
 Þat taken of þe crose alle men sal se,  
 5276 Bot ful dilitable it sal be  
 Til rightwys men, and seme fule bright;  
 And dredful til synful mans syght.  
 Þis taken of þe cros sal be shewed þan,  
 5280 Als þe buk says, and be hyd fra na man:  
*Hoc signum crucis erit in celo, cum  
 dominus ad iudicandum venerit.*  
 “Þis taken of þe cros in heven sal seme  
 5284 When our loverd sal com to deme.”  
 Þat es at say aboven in þe ayre,  
 Þat til gude men sal sem bright and fayre.  
 Þis taken, als I trowe, sal nocht be  
 5288 Þe sam cros, ne þe sam tre,  
 On whilk God was nayled fot and hande.  
 Bot a taken of þat cros semande.  
 Yhit som trowes, and swa may wel be,  
 5292 Þat þe taken of þe spere men sal þan se  
 Þat staynged<sup>2</sup> Crist until þe hert rote,  
 And of þe nayles þat hym thurgh hand and fote

The wicked shall see Christ as he appeared on the cross.

Christ shall bring with him the token of the cross.

The sign of the cross shall appear in the heavens.

<sup>1</sup> Hell pyne (MS. Harl. 4196).

<sup>2</sup> stanged (MS. Harl. 4196).

- Til þe hard rode tre fast fested;
- 5296 And of þe croun of thornes þat was thrested  
 On his heved fast, þat þe blode out rane,  
 When þe thornes hym prikked til þe harnpane  
 And of þe scourges alswa þat brast his hyde<sup>1</sup>,
- 5300 Þat þe blode ran doun, on ilk syde.  
 Alle þer takens sal þan be shewed  
 Byfor alle men, bathe lerd and lewed;  
 Bot þe synful, þat dampned sal be,
- The wicked shall see these signs to their confusion. 5304 To þair shenshepe þan sal þam se.  
 Crist sal shew þan his woundes wyde,  
 In heved, and fote and in his syde,  
 Þat fressche sal sem and alle bledand
- 5308 Til þe synful, þat bifor hym sal stand.  
 He sal shew, to þair confusioun,  
 Alle þe signes of his passioun,  
 And þe enchesoun and þe manere
- 5312 Of his ded þat he tholed here,  
 And alle þis sal he do þos openly,  
 To reprove þe synful men þar-by  
 And þat sal be þair shenschip þan,
- 5316 For Saynt Austyn says þus, þe halyman:  
*Fortasse, in corpore suo, dominus cicatrices servavit ut in iudico hostibus exprobarret, ut convincens eos dicat: Ecce homo quem crucifixistis; Ecce Deus et homo quem credere nolulistis: Videte vulnera que infixistis; agnoscite latus quod pupigistis propter vos*
- 5320 *apertum est et intrare nolulistis.*  
 He says, "our Lord Goddes son almyghty  
 Parantere has keped, in his body,  
 Þe erres<sup>2</sup> of his wondes sere,
- 5328 Þat he tholed for mans syn here,  
 For to shew þam til his enmys,  
 Whan he sal sytte in dome als iustys

They shall see the scars of our Lord's wounds.

<sup>1</sup> Also the skourges that his flesshe to-tere (MS. Addit 11305).

<sup>2</sup> Þe sore of his woundes swiþe clere (MS. Y.).

- To reprove þam at þe last day,  
 5332 And to atteyn þam, and þos say;  
 "Lo! here, þe man in flesshe and blode  
 Þe whilk yhe hynged on þe rode;  
 Lo! her God and man, þat man wrought,  
 5336 In wham trow wald yhe nocht;  
 Byhalde þe wondes þat yhe styked,  
 Sese here þe syd þat yhe priked,  
 Þe whilk for yhow was open ay,  
 5340 And yhe wald entre be<sup>1</sup> ne way."  
 A how mikel shenshep sal be  
 To þe synful þat alle pis sal here and se!  
 Þe whilk til hym dos here na gude agayne,  
 5344 þat for þam tholed swa mykel payne;  
 And yhit nocht þas þat dus na gud anly,  
 But other þat er swa ful of felony,  
 Þat ay dos yvel ogayn gude,  
 5348 And ofte dos Godes son on rode  
 In þat, þat in þam es thurgh syn,  
 Of whilk þai wille never here blyn.  
 What may þai answer þan and say,  
 5352 How may þai þam excuse þat day?  
 In nathyng may þai be excused þan,  
 Swa rightwys sal be þe domesman;  
 For þat day, als þe buke wythenes,<sup>2</sup>  
 5356 Sal nocht be shewed but ryghtwysnes,  
 Wyth gret reddour til synful namly,  
 Þat sal be demed, als þa her worthy.  
 Þai may defende þam be na ways  
 5360 For Johan, wyth þe gilden mouth, þos says:  
*Non erit tunc locus defensionis,  
 ubi videbunt Christum exhibentem,  
 testimonia insigniaque sue passionis.*  
 5364 He sais "na sted of defens þar sal be  
 War þai sal Crist þan openly se  
 Gyfhand wytnes, and takens certayn,  
 Of his passioun and of his payn.

Behold him  
 whom ye hanged  
 on the cross and  
 whose side ye  
 pierced.

So righteous  
 shall be the judge,  
 that none shall  
 be able to excuse  
 themselves.

<sup>1</sup> *bi* (MS. Harl. 4196).

<sup>2</sup> *witnes* (MS. Harl. 4196).

5368 Alle sal haf gret drede pat day,  
Bath gude and ille, als we here clerks say.

On doomsday,  
angels and men,  
all shall tremble  
before the judge.

Par sal be nouthur aungel na man  
Pat paine sal tremble for drede pan;

5372 Alle-if pai wat pat pai sal be safe,  
Yhit sal pai pat day dre<sup>2</sup> hafe  
Noght for pam-self, for pai er gittles,  
Bot for pe gret reddure of ryghtwisnes,

5376 And for pe gret austerité,  
Pat Crist sal shew pat day to se,  
Agayn pe synful men namly,

Pat sal be dampned, wyth-outen mercy.

5380 When ryghtwys men pat sal be saf,  
And aungels swa mykel dred haf  
What dred and dole aght synful haf pan?

Parfor þos says pe halyman:

5384 *Si columpne celi contremiscent et  
pavent adventum Christi,  
et angeli pacis amare flebunt,  
peccatores autem quid facient!*

If the righteous  
stand in awe of  
Christ's coming,  
what ought the  
sinful to fear?

5388 He says "if pe pylers of heven bright,  
Pat er haly men pat has lifed right,  
Sal dred Cristes comyng and manhede,  
And pe aungels als wa sal pan haf drede,

5392 And yhit gret ful bitterly par-to,  
What sal pe synful men pan do,  
Pat sal be dampned, als I sayd are?"

And says pe haly man þus mare:

5396 *Si iustus vix salvabitur, impius  
et peccator ubi parebunt?*

"If pe ryghtwys man" yhit says he,

"Sal unnethes pan saved be,

5400 Pe synful and pe wykked man  
Whyderward sal pai wend pan?"

Ryghtwysmen, als pe buk telles,

Sal be saf pan and nan elles.

5404 Our Loverd in manhed sal pan sitt  
Oboune<sup>3</sup> pe synful, als says haly writ,

<sup>1</sup> ne,

<sup>2</sup> dred,

<sup>3</sup> Oboven (MS. Harl. 4196).



- Austerne and wrahte<sup>1</sup> wyth a fel chere,  
Wyth pam to threp pat has lyfed ille here.
- 5408 Helle bynethen pat es wyde and depe,  
Sal pan be open pam to kepe,  
Pe erthe pat pai sal on stand sal scake,  
Thurgh pair syn, and tremble and whake<sup>2</sup>,
- 5412 Swa pat unnethes it sal pam bere,  
Swa mykel pair syn pe erth sal dere.  
Pe world about pam sal be brinnande,  
Pe devels on ilk syde pam sal stande,
- 5416 Gret sorow sal be omang pam par;  
Pe heven oboven sal strike pam sar,  
Withthundirs dyntes and levenyngs togyder;  
Pai wald pan fle and wate never whider;
- 5420 Pai sal be umset swa on ilka side,  
Pat pai may nouthir fle ne pam hide.  
Many accusers par sal be pan,  
To accuse pam byfor pat domesman;
- 5424 For I fynd written, als yhe sal here,  
Fiften maneres of accusours sere,  
Pat sal accuse in pat dredeful day  
Pe synful men, pat es to say,
- 5428 Conscience pat es called Ynwitt,  
And pair awen syns, and hali writt,  
Gods creatures pat we ken,  
Devels and aungels and haythen men,
- 5432 And martirs pat has feled tourments sere,  
And othir pat wranges has tholed here.  
Mens sons and doghters unchastyede,  
Pover men pat pair nede myght noght hyde,
- 5436 Suggettes, and benefices receyved here.  
Pe tourmentes of Cristes passioun sere;  
And God hym-self and alle pe trinité,  
Alle pere ogayne pe synful sal be.
- 5440 First sal pair awen conscience,  
Accuse pam pan in Cristes presence,

The severity of  
the judge.

The quaking of  
the earth.

The burning of  
the world.

Thunder and  
lightning shall  
strike the  
wicked.

Fifteen accusers  
shall appear  
against the  
wicked:

1. Conscience,  
2. Sin, 3. Holy  
Writ, 4. Creation,  
5. Devils, 6. Au-  
gels, 7. The  
Heathen, 8. Mar-  
tyrs, 9. Sons and  
daughters,  
10. The Poor,  
11. Subjects,  
12. Benefits re-  
ceived,  
13. Christ's pas-  
sion, 14. God,  
15. The Trinity.

<sup>1</sup> wrathe (MS. Harl. 4196).

<sup>2</sup> qwake (MS. Harl. 4196).

- Openly and noght in priveté;  
 For na thyng þan sal hidde be,  
 Alle thyng sal be shewed þar oppenly;  
 For Danyel says þus in his prophecy:  
*"Sedit iudicium et libri aperti sunt."*  
 "Þedome satt and þe bokes er oppen wyde";  
 5448 And þus sal be sene þat tyde.  
 Þe bokes er conscience and noght elles,  
 Als þe glose þar-on þus telles:  
*Consciencie omnibus revelabuntur.*
- I. Conscience. 5452 "Conscience", it says, "of ilka thyng  
 Sal be shewed til alle mens knawying."  
 Þair syns als wa, bathe mare and les,  
 Sal þam accuse, als þe boke bers wittnes.
- II. The sins of  
 the wicked shall  
 betray them. 5456 For þair syns sal ay witt þam last,  
 Als þai war bunden about þair nekes fast,  
 Þe whilk þam sal accuse þat day;  
 Agayn wham þai sal noght kun say;  
 5460 And als stolne thyng wreghes a thefe funden,  
 When it es about his neke fast bounden,  
 Right swa þair syns sal wreghe þam þar,  
 Als þai bunden about þair nekes war,  
 5464 And þan sal þair syns say þus;  
 Til ilka synful man "þou wrought us,  
 And we er þin with-outhe dout,  
 And þou has lang borne us about."
- III. Holy writ. 5468 Als wa accuse sal haly writt,  
 Namly þas men þat knawes it,  
 Or þe poyntes has herde þat falls þar-to,  
 And wald noght aftir haly writt do.
- IV. Creation. 5472 Yhit sal Godes creatures sere,  
 Accuse þam on diverse manere,  
 Als þe son and þe mone and þe sterns,  
 And þe elementes þa[t] us góverns;  
 5476 And alle þe werld sal be þan redy,  
 To accuse þe synful men oppenly;  
 For alle creatoures hate þam sal,  
 When he es wraþe þat es maker of alle.

- 5480 Alswa devels sal accuse pam par  
 Of alle pair syns, bathe les and mar.  
 And of pa syns pat pai sal out-say,  
 Til whilk pai egged pam; bathe nyght and day,
- 5484 And of pas pai sal pam par accuse,  
 Als a thefe his felaghe of theft duse,  
 Pat hym accuses of pe same thyng  
 Pat he with hym did thurgh his eggyng;
- 5488 Pe devels at pe dome sal be redy,  
 Pat to tempte men here ay er bysy;  
 And pai write alle syns, bathe les and mar,  
 Of whylk pai may accuse pam par,
- 5492 And alle syns pai sal reherce pan,  
 And par-for pus says Iob, pe halyman:  
*Scribis Domine contra me amaritudines,*  
*id est, permittis scribi contra me peccata amara.*
- 5496 "Loverd, pou suffers here", says he,  
 "Be writen bitter syns ogaynes me."  
 Aungeles alswa, als we here clerkes say,  
 Sal accuse pe synful men at pat day,
- 5500 For God pat til pam pair sauls touke,  
 For to kepe here als says pe buke,  
 Sal aske of pam, at his comyng,  
 Acount to yhelde of pair keypyng;
- 5504 Pan sal pe aungels answeere par-to,  
 And say pus, "our rede pai wald nocht do  
 Bot agayne our wille foly pai wald use",  
 Pus sal aungels pe synful accuse.
- 5508 Alswa haythen men, als says pe buke,  
 Pat never baptem ne right trouthe take,  
 Als Iewes and Sarzynes and Paens,  
 Pat wate nocht what Criestes law bymens,
- 5512 Sal pan accuse als men sal se,  
 Pe fals cristen pat dampned sal be,  
 For pe haythen men at pat grete assys  
 Sal pan be halden als men rightwys,
- 5516 To regard of pe fals cristen men  
 Pat wald nocht kepe pe comandmentes ten.

V. Devils shall  
 accuse the  
 wicked, just as  
 one thief does  
 another.

VI. Angels shall  
 say that the  
 wicked would  
 not follow their  
 counsels.

VII. The heathen  
 shall accuse the  
 false christian.

Heads of the  
and course  
of that, but for  
and to the end  
of the world

VIII. The Saints  
and Martyrs shall  
accuse the sinful  
of cruelty.

Bot spendes pair fyve wittes in vayne,  
parfor pai sal have mykel mare payne,  
5520 In þe pitte of helle þat þam sal mar grieve  
þan þe haithen men of mysbylyefe.

þe halghes als wa sal accuse alle þa,  
þat sal be dampned and to helle ga;

5524 And namly martirs, Godes awen knyghtes,  
þai sal accuse þe synful wyghtes,  
Als þe tirauntes þat þam pyned and sloghe,  
And othir þat þam til tourmentes droghe,

5528 Of wham vengeance til God þai cry,  
Als þe appocalips þus shewes þar-by:  
*Usquequo Domine sanctus et verus, non vindicas  
sanquinem nostrum de hiis qui habitant in terra.*

5532 þat es "haly Loverd, sothefast and gude,  
How lange sal be ar þow venge our blude  
Of our enemys þat in erthe duelles."  
On þis manere þe appocalips telles;

They shall cry  
to God for ven-  
geance.

5536 Sen þai to God ay vengance cry,  
Of þam þat of pair blude er giltly,  
Howe suld þai þan in þe tyme of wreke  
Be stille and nocht ogayne þam speke?

5540 Alswa alle þas þat has tholed here  
Fals[h]edes and wrangs on sere manere,  
Sal þat day accuse þam sone,  
þat þam has here gret wranges done.

IX. Sons and  
daughters shall  
accuse their pa-  
rents.

5544 Yhit sons and doghters þat unchastyd war  
Sal accuse þa[i]r fadirs and modirs þar,  
For-þi þat pai war rekles and slawe  
To chasty þam and hald þam in awe,

5548 And to teche þam gude thewes,  
And parfor þe wys man þus in buke shewes  
*De patre impio conquerentur filii; quoniam  
propter ipsum sunt in opprobrium.*

5552 "þe sons sal pleyne þam þan", says he,  
"Of þe ille fader and agayn hym be,  
For thurgh defaute of hym er þai  
In grete reprove", þat es to say,

- 5556 In default of his disciplyne,  
Parchaunce, be dampned til helle pyne,  
And þe fader als wa be with þam spilte,  
For he es þe cause of pair gilte.
- 5560 Yhit þe pover sal þam ple[y]ne thurgh right,  
Of þe riche men in Godes syght,  
And accuse þam þan ful grevosly,  
For þai had of þam na mercy;
- 5564 For to helpe þam here in pair nede,  
Nouthir to clathe þam ne to fede,  
Bot lete silver and gold on þam rust,  
Þe whilk þai had in hurde uptrust;
- 5568 And þar-of til pure wald nocht gyve,  
When þai sawe þam at meschyve,  
Þar-for þe ruste of þat moweld moné  
Agayne þam þan sal wittnes be.
- 5572 And wormes and moghes on þe same manere,  
Þat in pair clathes has bred here,  
Þe whilk þai had here over mesur,  
And of þam wald nocht parte til þe pur,
- 5576 Sal þat day be in wittenes broght,  
For þe pure þat þai helped nocht.  
Alswa þa þat sugettes war til man,  
Sal accuse pair soveraynes þan,
- 5580 And<sup>1</sup> þam has greved thurgh maystré and myght  
And of other wald do þam na right.  
Þe benefices þat God did þam here,  
Sal þam accuse on sere manere,
- 5584 For agayne þam sal Crist allege sone,  
And shewe þam what he had þam done,  
And reherce his benefices, mare and les,  
To reprove þam of pair unkyndenés.
- 5588 Yhit þe tourmentes of Cristes passioun,  
Þat he tholed for mans salvacioun,  
Sal þam accuse at þat gret dome,  
For-why þus says Saynt Ierome:
- 5592 *Crux contra te perorabit, Christus  
per vulnera sua, contra te allegabit,*

X. The Poor shall make complaints against the rich.

XI. Subjects shall accuse their rulers.

XII. The gifts that God has given man shall make accusation against the wicked.

XIII. Christ's sufferings shall bear witness against the sinful.

<sup>1</sup> Þat?

*cicatrices contra te loquentur;*  
*clavi de te conquerentur.*

The testimony  
of the cross.

XIV. God and  
XV. the Trinity  
shall accuse the  
unrighteous.

All accusations  
shall be made  
openly before  
saints and an-  
gels; wicked men  
and devils.

- 5596 He says "pe croyce on whilk he dieghed for man  
 Sal stratly pray ogayne pe pan,  
 And Crist, thurgh his wondes wide,  
 Ogayne pe sal allege pat tyde;  
 5600 Pe erres of his wondes sal speke  
 Og[a]yne pe and of pe aske wreke;  
 Pe nayles pat in his hend and fete stak,  
 On pe sal pleyne and gret playnt mak."  
 5604 At pe last, God hym-self, mast of myght,  
 And pe trinité sal accuse pam right,  
 For pai wrethed God in pair legge pousté,  
 And alle pe parsons of pe trinité,  
 5608 Bathe pe fadir and pe son and pe haly gast.  
 Par-for pat accusyng sal be mast,  
 Bot pe secunde parson pan alle sale deme,  
 Pates Crist Godes son, pat pan mansal seme.  
 5612 Alle pat sal com byfor Crist pat day,  
 Sal strayt acounte yhelde, ar pai passe away,  
 Of alle pair lif howe pai here lyved,  
 Pan sal be sene what pai God gryeved  
 5616 And byfor alle pe werld shewed sal be,  
 Oppenly and nocht in privité;  
 And byfor halghes and aungels bright,  
 And byfor devels horribel til mans sight,  
 5620 And byfor alle wykked men als wa,  
 Pat sal be dampned til endles wa.  
 For alle sal be pan pare, gude and ille,  
 To deme and be demed als rightwysnes wille;  
 5624 For Crist, pat rightwyse domesman,  
 Sal calle alle men byfor hym pan,  
 Als pe prophet David bers witnes,  
 In psauter whare pus writen es:  
 5628 *Advocavit celum desursum et terram,*  
*discernere populum suum.*  
 He says "he sal bifor hym calle  
 Pe heven fra aboven and pe erthe alle,

- 5632 For to deme right his folk pat day."  
 And pis vers es þus mykel at say,  
 He sal calle þan heven byfor hym tit,  
 Pat es to say, haly men and parfit,  
 5636 Pat with hym in dome þan sal sitt,  
 And wyth hym deme, als says haly writt;  
 Bot pe erthe es nocht elles to telle,  
 Bot wykked men and devels of helle,  
 5640 Pe whilk he sal calle at his wille,  
 For to chede<sup>1</sup> out pe gude fra pe ille.  
 Pan sal ilka man þarof þair lyfyng  
 Be sette until and<sup>2</sup> hard rekkenyng,  
 5644 For men sal þan strayte acount yhelde  
 Of alle þair tyme of yhouthe and elde;  
 Noght anly of ane or twa yhere,  
 Bot alle pe tyme pat þai lyfed here,  
 5648 And specyaly of ilka moment,  
 Of alle pe tyme pat God þam lent.  
 A moment of tyme es nan othir thyng,  
 Bot a short space als of a eghe twynklyng.  
 5652 Na moment sal be unrekend þan,  
 Als Saynt Bernard says, pe halyman:  
*Sicut non peribit capillus de capite,*  
*ita non erit momentum de toto*  
 5656 *tempore de quo sane*  
*non conqueratur.*  
 He says "als nan hare of alle pe hed  
 Sal perisse pat tyme in na sted,  
 5660 Right swa sal be na moment,  
 Of alle pe tyme pat God had<sup>3</sup> sent,  
 Of whilk sal be made na pleynyng."  
 In pe tyme of þat last rekkenyng,  
 5664 Alswa þai sal yhelde acount certayne,  
 Of ilk idel worde, spoken in vayne,  
 Pat es to say, pat war fruytles,  
 Als haly writt bers wittnes:

Heaven and  
 earth shall come  
 before the judge.

Each man will  
 be called to a  
 hard reckoning.

Account must be  
 given of every  
 moment of our  
 life.

<sup>1</sup> chese (MS. Harl. 4196).

<sup>2</sup> ane (MS. Harl. 4196).

<sup>3</sup> has (MS. Harl. 4196).

5668 *De omni verbo ociosi in die iudicii  
reddenda est ratio.*

Every idle word  
and thought will  
be judged.

Pe buke says shortly on pis manere:

“Of ilkan idel word and vayne here,

5672 Reson sal be yholden right  
At pe day of dome, in Goddes sight;”

And noght anely of idel wordes sayd,

Bot of ilk idel thoght pat God noght payd,

5676 For excuse pam may pai noght

Nouther of idel worde ne of thoght,

Pat pai spak or thoght affir pai had witt,

Of whilk pai war never here qwitt;

5680 Wharfor our Lovedr God alle-myghty,

Spekes pus thurgh pe prophet Ysay:

*Ego cogitaciones eorum venio ut congregem  
cum gentibus ad iudicandum sicut iudico gentes.*

The words of  
Isaiah.

5684 He says “I com to gadir with men

Pe thoghtes of pam pat I ken,

For to deme pam alle, mar and les,

Als I sal men deme, thurgh rightwysnes.”

5688 Many aght be dredand par-for,

And yhit sais pus Saynt Gregor:

*Ergo sic Deus vias cuiuscunque considerat  
ut nec minutissime cogitaciones, que*

5692 *apud vos usu valuerunt, in iudicio*

*indiscusse remaneant.*

St. Bernard on  
the doom.

He says “God”, pat alle wysdom kan,

“Swa byhaldes pe wayes of ilk man

5696 pat pe lest thoghtes pat thurgh use had yhe

In pe dome sal noght undiscussed be.”

And noght anely of idel word and thoght,

Bot of alle idel werk pai ever men wroght;

5700 pai sal als wa yhit acount yhelde

Noght anly of gret dedes of elde,

Bot of smale dedes of pair yhouthe,

Fra pe tyme pat pai any witt couthe,

5704 pat pai had wroght, bathe nyghtes and days,

And parfor Salamon pus says:



*Letare iuuenis in adolescencia tua, et in bono sit cor tuum in diebus iuuentutis tue, et ambula in viis cordis tui et in intuitu oculorum tuorum; Et scito quod pro omnibus hiis te adducet dominus in iudicium.*

5712 He says "pou yhung man be glad and blithe, The words of Solomon.

In pi yhouthede pat passes swithe,  
And pat pi hert in gude be stedfast,  
Whilles pe days of pi youthe sal last

5716 And in pe ways of pe herht ga  
And in pe syght of pin eghen twa;  
And wytt pou for alle pis of yhouthede,  
Our Loverd sal pe into pe dome lede;"

5720 Whar resons sal be yholden sere;  
And parfor says Iob on pis manere:  
*Et consumere ne vis peccatis adolescencie mee.*  
"Loverd wil pou waste me to nocht

5724 Thurgh pe syns pat I haf wrought,"  
Alswa men sal pan yhelde acount sone,  
Nocht anly of pat pat pai wrang had done  
Witandly thurgh pair knawyng,

5728 Bot alswa of pat pat pai did thurgh erryng, Sin committed through ignorance will be judged.  
Of whilk pai sal nocht be excused pan,  
Als in buk pus says pe wyse man:  
*Pro omni errato, sine bonum sine malum*

5732 *sit, adducetur homo in iudicio.*  
He says "for ilka thyng pat erred es  
Be it gude or ille, mar or les,

Man, at pe last day, sal be ledde  
5736 To pe dome pat es mast dredde;"  
And parfor David, als pe psauter shewes us,  
Was ful dredand, pat says pus:

*Et ignorancias meas me memineras.*  
5740 "Loverd" he says, "ne mene pou nocht  
Of my freyle unknowynges of thoght."  
Yhit sal pai yhelde acunt withdrede,  
Nocht anly of ilk apert ille dede,

Many good deeds  
will appear as  
sinful.

- 5744 Bot alswa of ilkan ille dede privé,  
Pat semed by syght pat gude suld be;  
For some dede pat ille es, sems gud here,  
For Saynt Gregor says on pis manere:  
5748 *Interdum sordet in oculis iudicis quod  
fulget in oculis auditoris.*

He says "some tyme es foule in pe domes man sight  
Pat in eghe of pe herer shynes bright."

- 5752 Bot at pe dome sal pat discused be,  
Als in pe psalme men may written se:  
*Cum accipero tempus,  
Ego iusticias iudicabo.*

The doom shall  
be given through  
righteousnes.

- 5756 God says pis wordes thurgh pe prophet David  
And many othir pat accordes par-with,  
He says "when I haf tyme receyved right  
I sal deme rightwysnes, thurgh myght."

- 5760 Alswa yhit men byhoves nedly pan,  
Yhelde acount byfor pe domes man,  
Noght anely of werkes pat pai had wrought,  
Bot alswa of dedes pat pai did noght,

Of works not  
done.

- 5764 And of werkes of mercy and of almus  
Pat pai noght did, for pe godspelle shewes pus:  
*Esurivi et non dedistis michi manducare,  
sitivi et non dedidistis michi bibere.*

- 5768 Pis es, als yhe sal aftirward here,  
How God sal say on pis manere:  
"I hungerd, and yhe me noght fedde,  
I thrested, and yhe me na drynk bedde."

- 5772 For pis pai sal be aresoned straytly,  
And for other werkes noght done of mercy.  
And noght anely for pa werkes noght don,  
Bot for pe gude pat par-ofmyght haf commen son.

Men shall give  
account of the  
souls entrusted  
to them.

- 5776 Men byhoves alswa acount yhelde  
Of pair saules, pat pam byhoved welde,  
And haf in kepyng while pai myght lif,  
Of whilk pai sal pan answer gyf.

- 5780 Now if a kyng of a riche kyngryke  
Pat had a doghter, pat war hym like

- Of bewté and of face and body,  
 Þe whilk he luved specialy
- 5784 And eghtild to mak hir qwene of worshepe, The king and  
his 'reeve'.  
 And bytaght hir til his ryfe to kepe,  
 If he par aftir keped hir mys,  
 Me think it war na dout of pis
- 5788 Þat ne þe kyng wald haf rekkenyng,  
 And acount and answer of þat kepyng.  
 For it semes þat þe kyng had grete encheson  
 To sette hym for þat kepyng to reson,
- 5792 And þe mare rekkesly<sup>1</sup> þat he hir yhemed  
 Þe mare grevosly hym aght be demed.  
 What suld þe kyng of heven do þan,  
 Of a man or of a woman,
- 5796 Til wham he has bytaght to kepe here,  
 His doghtir þat es hym leve and dere, The soul is  
God's daughter.  
 Þat es man saul his awen liknes,  
 Whilles it fra dedly syn keped es,
- 5800 Þe whilk he eghteld to coroun qwene  
 In heven þar ioy sal ay be sene?  
 Whaswa es rekles and kepes it ille,  
 He sal be aresoned, and þat es skille,
- 5804 Of þe kepyng of it þat he tuke;  
 Þarfor þe wyse man says þus in his buke:  
*Custodi solícite*  
*animam tuam.*
- 5808 Þat es on Ynglis in þis manere,  
 He says "kepe þi saul bysily here".  
 Bot he es sely þat may sikerly say  
 In þe tyme of þe dede at his last day
- 5812 'I yhelde my saul in þis dede stour  
 Til þe Loverd þat es my saveour.'  
 Men sal yhit yhelde acount stray[t]ly Men shall answer  
for the custody  
of the body.  
 Noght of pair saules with-in anely
- 5816 Bot alswa of pair bodys with-oute  
 Þat þai had to kepe, and bare aboute  
 Of whilk þai sal yhelde rekkenyng,  
 Sen þai had par-of þe kepyng.

A man's body is  
as a castle.

- 5820 Ilka mans body may be cald,  
Als a castelle here for to hald,  
Pat til man es gyfen of God to kepe  
For his profit and Goddes worshepe.
- 5824 Pe enemys ofte assales it hard,  
And parfor says Saynt Bernard:  
*Bonum castrum custodit*  
*qui corpus suum custodit.*
- 5828 "A gude castelle" he says, "kepes he  
"Pat his body kepes in honesté."  
Man sal yhelde acount als wa,  
At pe dome, ar pai pepen ga,
- 5832 Pat stratly of pam sal be tane;  
Noght anely of pe saules by pam ane,  
Ne anely of pair bodys par-by,  
Bot of bathe togidir ioyntly,
- 5836 Pat es to say, ilkan sal pan,  
Yhelde acount of alle hale a man,  
For a man properly may noght be cald,  
Bot-if pe body and saul togidir hald
- 5840 Pe saule be itself man es nane,  
Ne pe body with-out saule by it ane.  
Bot man may be called on twyn manere,  
Whilles pai bathe er knyht togyder here.
- 5844 For pes clerkes pat gret clergy can  
Calles man bathe Inner man and utter man.  
Inner man onence pe saule anely  
And utter man onence pe body.
- 5848 Bot pe body and saule bytwene pam twa,  
Makes bot a man and na ma,  
Parfor men sal yhelde acount ioyntly  
Of bathe togyder, pe saule and pe body;
- 5852 And forpi pat God, aftir his stature,  
Made man mast digne and noble creature  
Parfor if man be til God frawarde  
And unkynde and of hym tak na rewarde,
- 5856 Pat ilk dignité of man namely,  
Sal, at pe dome, yhelde hym gylty.

Soul and body  
conjointly must  
be accounted for.

Inner and outer  
man.

- Yhit sal men yhelde acount [nought] anely  
 Of pair self, bot of other many,
- 5860 Pat es to say, of ilka neghebur,  
 Pat men fals to help and to socur.  
 For God til ilk man commandes right  
 To helpe his neghebur after his myght.
- 5864 And pas, pat may helpe and wille nought,  
 Sal pan til ful strayt acount be broght.  
 Alswa fadirs and modirs, at pat day,  
 Sal yhelde acount, pat es to say,
- 5868 Of sons and doghtirs pat pai forthe broght,  
 Pe whilk pai here chastied nought.  
 And loverds alswa of pair meigné  
 Pe whilk pai lete uniustified be
- 5872 And maysters of pair disciples alswa,  
 Pat pai lete be unthewed, and untaght ga,  
 And chastid pam nought, ne pam wald lere,  
 For pi says Salamon on pis manere:
- 5876 *Virga discipline fugabit stulticiam  
 in corde pueri colligatam.*  
 "Pe wande", he says, "of disciplyne smert,  
 Sal chace foly out of pe childes hert."
- 5880 Parfor maysters som tyme uses pe wand  
 Pat has childer to lere undir pair hand.  
 Prelats of ordir and of dignyté  
 Sal acount yhelde in sere degré
- 5884 Of pair suggets undir pair powere,  
 How pai pam reweld in pis lyf here,  
 And answer of pam pat lyfed nought wele,  
 For pus says pe prophet Ezechiele:
- 5888 *Ecce! ego requiram gregem  
 meam de manu pastoris.*  
 God says pus thurgh pe prophete:  
 "Lo! I sal aske my flok of shepe
- 5892 Of pe hird pat had pam undir his hand;"  
 Of pis word aght prelates be dredand.  
 Men sal alswa yhelde rekkenynges sere  
 Of al gudes pat God has gefen pam here,

Men must give  
 an account of  
 their neighbours,

Fathers and Mo-  
 thers of their  
 children,

Lords of their  
 households,

Masters of their  
 disciples,

Priests of their  
 subjects,

Men of gifts re-  
 ceived.

- Gifts of nature, 5896 Als of gudes of kynde and gudes of graces,  
 grace and for- And gudes of hap pat men purchases.  
 tune.
- I. Gifts of nature. Þe gudes of kynd er bodily strenthe,  
 And semely shappe of brede and lenthe  
 5900 And delyvernes and bewté of body;  
 Swilk gudes of kynd here has many.
- II. Gifts of grace. Gudes of grace may pir be,  
 Mynde, and witte, and sutilté,  
 5904 And fair shewyng of speche sutille,  
 And knawyng bathe of gude and ille,  
 Vertus of grete devocioun  
 And luf of lyf of contemplacioun.
- III. Gifts of for- 5908 Gudes of hap er pir to gesce,  
 tune. Als honours, power, and ryche[s].  
 Of alle pir gudes men byhovos  
 Yhelde acounte, als þe buke pruves,  
 5912 And answer straytly of þam alle.  
 I drede many in arrirage<sup>1</sup> mon falle,  
 And til perpetuele prison gang,  
 For þai despended þa gudes wrang,  
 5916 For-whi God has gyfen here nathyng,  
 Of whilk he wille nocht haf rekkennyng.  
 Som sal yhit, als I sayd ar,  
 Yhelde account ful straytly þar  
 5920 Of þe gudes þat þai wald nocht bede  
 Til other þat of þam had nede,  
 For alle er we als a body here,  
 For þe apostel says on þis manere:  
 5924 *Omnes enim unum*  
*corpus sumus.*
- We are all as  
 limbs of one  
 body. He says "we er alle als a body",  
 þat has diverse lymys many.  
 5928 And als a lym of a body here  
 Es redy, aftir it has powere,  
 To serve alle þe other, mar and les,  
 Of þat office þat gyven it es,

<sup>1</sup> reraige (MS. Harl. 4196).

- 5932 Right swa ilk man pat here lyfes,  
 Of alle pat God thurgh grace him gyfes,  
 Suld other serve, pat par-of has nede,  
 Als he wille answeere at pe day of drede. Of mutual help.
- 5936 Ful many men lyfes here of pa  
 pat er halden for to do swa,  
 Als he pat gret and myghty es,  
 Es halden to defende pam pat er les ; The strong  
should assist the  
weak.
- 5940 And pe ryche pat mykel rychesces has,  
 To gyf pam pat here in povert gas ; The rich should  
give to the poor.  
 And men of laghe als wa to travayle  
 And to counsaile pam pat askes counsaile ;
- 5944 And leches als wa, if pai wyse ware,  
 To hele pam pat er seke and sare ;  
 And maysters of pair science to ken,  
 Namly, pam pat er unlered men ;
- 5948 And precheours Goddes worde to preche,  
 And pe way of lyf other to teche.  
 Pus es ilk man halden with gude entent, Each man is  
bound to help  
his neighbour.  
 To help other of pat God has pam lent
- 5952 Frely for Goddes luf, and for nocht elles,  
 Wharfor Saynt Petre pe apostel pus telles :  
*Unusquisque, sicut accipit gratiam, in alte-  
 rutrum illam administrare debet.*
- 5956 He says "ilk man pat grace has here "Give as ye have  
received."  
 Als he resayves grace, on pe same manere  
 Suld he it ministre and frely bede  
 Til ilkan other pat pai<sup>1</sup> of has nede"
- 5960 And pus es ilk man halden to do,  
 For in pe godspelle yhitsays God mar parto :  
*Quod gratis accepistis,  
 gratis date.*
- 5964 He says "pat pat yhe haf of grace fre  
 And frely resayved, frely gyf yhe."  
 Pus sal men pan yhelde resons sere We shall have to  
yield an account  
of every moment  
of our lives,  
 Of alle pair lyf, als writen es here,
- 5968 Pat es of alle tymes spended in vayne,  
 And of ilka moment of tyme certayne ;

<sup>1</sup> par?

- Of every idle  
word and  
thought,
- And of ilkan Idel word and thought,  
And of ilkan ydel dede pat pai wrought,  
5972 Outher in elde or in pair yhouthe,  
Affir pe tyme pat pai witt first couthe,  
And of dedes pat pai thurgh erryng did;  
And nocht anely of open werkes bot of hid,  
5976 And nocht anely of werkes wrought, bot unwrought  
Als of werkes of mercy pat done war nocht;  
of soul and body,  
And of pair awen saules pai sal reken par,  
And of pair bodys pat pam about bar;  
5980 And nocht anly of ayther by pam-self pan,  
Bot of bathe togyder als of a man;  
And yhit nocht anely of pam-self alle,  
and of our neigh-  
bours.  
Fathers, mothers, 5984 And fadirs and modirs sal rekken pat tyde,  
Of pair sons and pair doghtirs unchastide;  
And loverdes als wa of pair men namly,  
Pe whilk pai wald nocht iustify;  
Teachers, 5988 And maysters of pair disciples als wa,  
Pe whilk pai lete untaght in folis ga;  
Prelates and  
priests,  
And prelates and prestes of ilka suggette,  
pat pai wald nocht in right rewel sette;  
all will have to  
yield a strict  
account of those  
under them. 5992 And alle other pat wrang and in ille entent  
Pe gudes spended pat God had pam lent,  
And of alle wrang haldyngs of gudes sere,  
Of whilk pai parted nocht til other here  
5996 Pat of pam had nede, als pai myght se;  
Of alle pir thynges men sal aresoned be.  
At pe day of dome, als God has ordaynd,  
Whar nathyng sal be hid ne laynd,  
6000 Of alle pir, men sal yhelde acount strayt,  
Sal nathyng pan be par to layt.  
Happy is that  
man who may  
give a good  
reckoning.  
6004 Ful sely es pat man or womman,  
Pat a gude rekkenyng may yhelde pan,  
Swa pat he may pas qwyte and fre  
Of alle thyng, pat may rekend be.  
And swa sely may be alle pas,  
pat fra hethen in charité gas;



- 6008 For he pat has here gude endyng,  
 Sal pas wele par, with light rekkenyng.  
 At pe day of dome, als byfor es talde,  
 Allé men sal be bathe yhung and alde, Young and old  
 shall be judged.
- 6012 And gude and ille, alle sal com pider. 9)  
 Swa mykel folk com never togyder,  
 Ne never was sene sythen pe werld bygan,  
 Als sal be sene byfor Crist pan,
- 6016 Pat sal be demed aftir pai haf wrought.  
 Bot som sal deme and sum nocht,  
 For som sal deme with pe domes-man, Some shall 'deme'  
 with the dooms-  
 man,  
 Pat thurgh dome sal nocht be demed pan.
- 6020 Som sal be demed pan ryghtwysly,  
 Pat sal deme on na party;  
 Bot many other par sal seme,  
 Pat sal nouthen be demed ne deme.
- 6024 Pa pat sal deme and nocht demed be,  
 Sal be parfit men with God privé.  
 Of pa pat demed sal be and dem sal nocht,  
 Sal some til blisse be demed and broght; Others shall 'be  
 demed' to bliss;
- 6028 And sum sal be demed to helle to wende,  
 Whar pyn sal be with-uten ende.  
 Bot alle pat trowed nocht als trow we,  
 Sal nouthen deme ne demed be;
- 6032 Bot for pai wald nocht til our trouthe come,  
 Pa sal wende til helle with-uten dome. Many shall go to  
 hell without be-  
 ing judged.  
 First pas pat with Crist sal deme pat day  
 And nocht be demed, er namly pai
- 6036 Pat here forsuke pe werldes solace,  
 And folowed rightly Cristes trace,  
 Als his apostels and other ma,  
 Pat for his luf tholed angre and wa;
- 6040 Pa sal deme with Crist and nan elles,  
 For-whi in pe godspelle pus he telles:  
*Vos, qui secuti estis me, sedebitis  
 super sedes duodecim, iudicantes duodecim*
- 6044 *tribus Israel.*  
 He says "yhe pat folowes me here lyfand,

- Sal sitt opon twelf setes demand  
 Þe twelf nacions of Israel,"
- 6048 Pat es, pas pat God sese here als lele.  
 Men of charity. Som sal nocht deme, bot demed be  
 Til blis, als men of grete charité  
 Pat blethely wirk wald þe werkes of mercy,
- 6052 And keped þam here fra syn dedly.  
 False christians shall 'be demed'  
 to hell. Som sal nocht deme, bot be demed  
 Til helle, and fra God be flemed,  
 Als pas pat er fals cristen men,
- 6056 Pat keped nocht þe comandmentes ten,  
 And wald nocht here forsake þair syn,  
 Bot whils pai lyfyed ay dwelle þar-in.  
 Som sal nocht be demed pat day
- 6064 Pat sal wende to helle and dwelle þar ay,  
 Pagans and Jews go straight to  
 hell without  
 judgment. Als paens and sarazyns pat had na law,  
 And Iewes pat never wald Crist knaw,  
 Þarfor pai sal ga til payne endeles,
- 6068 With-uten dome, for þus writen es:  
*Qui sine lege peccant,  
 absque lege peribunt.*  
 "Pas pat with-uten lawe uses syn
- 6072 With-uten law sal perysshe þar-in."  
 And þar-for at þe day of dome namly,  
 Ilk man sal haf as he es worthy.  
 A ful hard day men sal pat day se,
- 6076 When alle thyng sal þus discussed be.  
 Pat day, sal na man be excused  
 Of nathyng pat he wrang here used,  
 Pat sounes in ille on any manere,
- 6080 Of whilk he was never delyverd here.<sup>1</sup>  
 There is no  
 mercy for the  
 wicked; none  
 shall plead for  
 them. Þe synful sal þare na mercy have,  
 For nathyng may þam þan save;  
 For-why pai sal þan na help gett
- 6084 Of sergeaunt, ne auturne, ne avoket,  
 Ne of nan other for þam to plede,  
 Ne þam to counsayle ne to rede,

<sup>1</sup> Þe whiche sownep to ille in eny manere dede.  
 Of þe whiche he hade in thouzt no manere drede (MS. Y.).

Ne na halghe sal for þam pray.

- 6088 Þis may be cald a ful harde day,  
 Forwhi þan, als þe buke þers witnes,  
 Sal noght be shewed bot rightwysnes,  
 And grete reddure, with-ouren mercy,  
 6092 Until alle synful men namely.  
 Þa þat of þair syn here wald noght stynt;  
 Þai sal þat day for ever be tynt  
 Fra God, with-ouren any recoverere,  
 6096 And delyverd be until þe devels powere.  
 Ful wa sal synful men be þat day,  
 And til helle pyne be put for ay,  
 And þarfor men may calle þat day,  
 6100 Þe grete day of delyveraunce,  
 Þe day of wreke and of vengeaunce,  
 Þe day of wrethe and of wrechednes,  
 Þe day of bale and of bitternes,  
 6104 Þe day of pleynyng and accusing,  
 Þe day of answer and of strait rekkenyng,  
 Þe day of iugements and of Iuwys,  
 Þe day of angre and of angwys,  
 6108 Þe day of drede and of tremblyng,  
 Þe day of gretyng and goullyng,  
 Þe day of crying and of duleful dyn,  
 Þe day of sorow þat never sal blyn,  
 6112 Þe day of flaying and of aff[r]ay,  
 Þe day of departyng fra God away,  
 Þe day of merryng and of myrk[n]es,  
 Þe day þat es last and þat mast es,  
 6116 Þe dai when Crist sal make ende of alle;  
 Þus may nan discryve þat day and calle.  
 Our loverd þat alle thyng can se and witt  
 At þe dredeful day of dome sal sitt,  
 6120 Als kyng and rightwyse domesman,  
 In dome to deme alle þe werld þan,  
 Opon þe setil of his magesté.  
 Þat day sal alle men byfor hym be,

The day of doom  
 is a day of  
 righteous judg-  
 ment;

To the wicked it  
 is the day of  
 wrath.

Christ shall sit  
 that day upon  
 his throne as  
 king and judge.

- 6124 Bathe gude and ille, mare and les;  
 Þan sal nocht be done bot rightwysnes.  
 The final doom. He sal deme al men of ilka degré,  
 Til ioy or payne pat demed sal be,
- 6128 And<sup>1</sup> rightwyse domes-man and suthfast  
 And gyf a fynal dome at þe last.  
 Bot how he sal deme I sal shewe,  
 Als telles þe godspelle of Mathewe;
- 6132 Hys angels þan, aftir his wille,  
 Sal first departe þe gude fra þe ille,  
 Als þe hird þe shepe dus fra þe gayte,  
 þat falles to be putt til pastur strayt.  
 he good shall be separated from the bad.
- 6136 By þe shepe understand we may  
 þe gude men þat sal be saved þat day.  
 By þe gayte understand we may  
 þe ille men, þat þan dampned sal be.
- 6140 þe gude sal be sette on his right hand,  
 And þe ille on his lefte syde sal stand;  
 þan sal our loverd say þus þat tyde  
 Til þam þat standes on his right syde:
- 6144 *Venite, benedicti patris mei,*  
*possidete paratum nobis regnum*  
*a constitutione mundi.*  
 He sal say þan, "commes now til me,  
 My fadir blissed childer fre,  
 And weldes þe kyngdom þat til yhowes dight  
 Fra first þat þe werld was ordaynd right."  
 For I hungerd and yhe me fedde,
- 6152 I thrested and at drynk yhe me bedde;  
 Of herber grete nede I had,  
 Yhe herberd me with hert glad,  
 Naked I was, als yhe myght se,
- 6156 Yhe gaf me clathes and clad me;  
 Seke I was and in ful wayke state,  
 Yhe wisit me, bathe arly and late;  
 In prisoun when I was halden stille,
- 6160 Til me yhe come with ful gude wille.

<sup>1</sup> Als?

- Pan sal þe rightwys men þat day;  
 Til our loverd answer þus and say;  
 ‘Loverd when saw we þe hungry,  
 6164 And to gyf þe mete war we redy;  
 And when myght we þe thresty se,  
 And gaf þe drynk with hert fre;  
 When saw we þe nede of herber have,  
 6168 And to herber þe vouched save;  
 When saw we þe naked and we þe cled,  
 And when saw we þe seke and in prison sted,  
 And visited þe with gude wille,  
 6172 And comforted þe, als was skille?’  
 Our loverd sal þan þam answer þus,  
 And say, als þe godspelle shewes us:  
 ‘Suthly I say yhou, swa yhe wroght,  
 6176 þat ilka tyme when yhe did oght  
 Until ane of þe lest þat yhe myght se  
 Of my brether, yhe did til me.’  
 Pan sal our loverd til alle þas say,  
 6180 þat þan on his lefte syde sal stand þat day,  
 And spek til þam with an austerne chere,  
 Þir wordes þat er hydus to here:  
*Discedite a me maledicti, in ignem*  
 6184 *eternum, qui preparatus est diabolo*  
*et angelis eius.*  
 ‘Yhe weryed wyghtes wende fra my sight,  
 Until þe endeles fire pat es dight  
 6188 Til þe devel and til his aungels.’  
 And þan sal he say þus, als þe buke tels,  
 ‘I hungred and had defaute of mete,  
 And yhe wald nocht gyfe me at ete;  
 6192 I thrested, and of drynk had nede,  
 And yhe wald na drynk me bede;  
 I wanted herber, þat I oft soght,  
 And alle þat tyme yhe herberd me nocht;  
 6196 Naked with-uten clathes I was,  
 And with-uten clathes yhe let me pas;

The question of  
the righteous.

The reply of Our  
Lord.

Christ reproaches  
those on his left  
hand with their  
want of love  
towards him.

- Seke I was, and bedred lay,  
 And yhe visite me nouthur nyght ne day;  
 6200 In prison I was, als wele wyst yhe,  
 And yhe wald na tyme com til me?  
 Pan sal pai answe, als men sal here,  
 Til our loverd, and say on pis manere:  
 The inquiry of 6204 'Loverd when saw we pe haf hunger or thrist  
 the wicked. Or of any herber haf grete brist;  
 Or naked, or seke, or in prison be,  
 And we na thyng did ne mynystred to pe?'  
 6208 Pan sal our loverd answer ogayne  
 And say til pam pir wordes certayne:  
 The answer 'Suthly I say yhou, als falles par-to,  
 given to them by 'Alle tyme pat yhe wald nocht do  
 Christ. 6212 Til ane of lest pat myne er kydde,  
 Als lang til me yhe nocht didde.'  
 Pus sal our loverd reherce openly  
 Til rightwys men, pe werkes of mercy,  
 6216 For to make pam openly kyd,  
 Til grete worshepe of pam pat pam dyd;  
 And shew til pe synful, als falles par-to,  
 Pair unkyndenes, pat wyld nocht do  
 6220 Pe werkes of mercy for his luf,  
 Til pair grete shenshepe and reprove.  
 When Christ When he has pus sayde and made ende,  
 has said these 'Pe synful with pe devels sal wende  
 things, the 6224 Until helle fire, pat never sal slake.  
 wicked shall go 'A ful hidus cry pan sal pai make,  
 along with the 'And say 'allas! pat we ever war wroght.  
 devils into hell. In manskynd; whyne war we nocht!  
 6228 Whyne had God made us swa,  
 Pat us thurt never haf feled wele ne wa!  
 Now sal we bryn in pe fire of helle,  
 And with-uten ende par-in duelle.'  
 6232 Helle pan pam sal swelghe als-tite  
 With-uten any lenger respyte;  
 And alle pe fire pat pan sal be sene,  
 And alle pe corrupcions pat ever has bene,

- 6236 And þe filthe and alle þe stynk  
 Of alle þe werld þan sal synk  
 Doun with þam in-til þe pitte of helle,  
 To eke pair sorow þat þar sal duelle.
- 6240 Bot þe ryghtwys men, als þe buke bers wytnes The righteous  
 shall wend to  
 endless bliss.  
 Sal wende til blisse, whar lyfe es endeles,  
 With our loverd and hys aungels ilkane  
 Shynand brighter þan ever son shane.
- 6244 Now have yhe herd; als es contende  
 In þis fift part, how þe werld sal ende,  
 And how Crist, at his last commyng,  
 Sal in dome sitte and discusse alle thyng.
- 6248 Here may a man read þat has tome,  
 A large proces of þe day of dome,  
 Þat a lang tyme aftir I haf redde  
 Suld contene by skille, ar alle war spedde;
- 6252 Bot ye sal understand and witte,  
 Als men may se in haly writte,  
 Þat thurgh þe wysedom and þe vertu,  
 And þe myght of our Lord Ihesu,
- 6256 Alle þe processe þat sal be þat day,  
 Of whilk any clerk can speke or say,  
 Sal þan swa shortely be sped and sone,  
 Þat alle sal be in a moment done. All shall be done  
 in the twinkling  
 of an eye.
- 6260 A moment es als of a tyme bygynnyng,  
 Als short als an eghe twynkelyng.  
 A grete wondir may þis be kyd,  
 Omang alle wondirs þat ever God dyd,
- 6264 Þat in swa short tyme at his commyng,  
 He mught deme and discusse al thyng;  
 Bot of þis suld nane muse, lered ne lewed,  
 For als grete wordirs<sup>1</sup> has God shewed;
- 6268 Als grete a wonder es when he wrought,  
 With a short worde, alle þe world of noght,  
 And of þis þe prophete bers wittnes,  
 Þat says þus, als it wryten es:

<sup>1</sup> wondirs (MS. Harl. 1964).

- 6272 *Quia ipse dixit et facta sunt,*  
*ipse mandavit et creata sunt.*  
 "God sayde," says he, "and alle was done  
 He bad and alle was made sone."
- 6276 Þus in a short tyme alle thyng made he,  
 Mare wondir þan þis mught never be,  
 Þan may he als shortly make endyng  
 Of alle thyng, als he made bygynnyng.
- 6280 For swa witty and myghty es he  
 Þat na-thyng til hym impossibel may be.  
 Þe processe of þat day þat I haf talde,  
 Al þe men of þe world, batheyhung and alde,
- 6284 Sal se and undirstand it alle,  
 In als short tyme als it sal falle.  
 Now haf yhe herd me speke and rede  
 Of þe wondir þat þan sal be and drede.
- 6288 Bot alle þogh yhe haf herd me rede and say  
 Of þe reddure, þat sal be done þat day  
 Untille alle synful men namely,  
 Þat sal be dampned with-outen mercy,
- 6292 Als men may in þis part wryten se,  
 Na man þarfor suld in dispayre be;  
 For alle þat has mercy here sal be save,  
 And alle þat here askes mercy sal it have,
- 6296 Yf þai it sekas whilles þai lyf bodily,  
 And trewely trayste in Goddys mercy,  
 And amende þam and þair syn forsake,  
 Byfor þe tyme ar þe dede þam take,
- 6300 And do mercy here and charité,  
 Þan gette þai mercy and saved sal be.  
 Bot if þe dede byfor haf þam tane,  
 Ar þai haf mercy, þan gette þai nane,
- 6304 Bot reddure of rightwysnes anely,  
 For þan sal be shewed na mercy.  
 Here may ilk man, if he wille,  
 Haf mercy þat dus þat falles par-tille ;
- 6308 Þoghe he had done never swa mykel syn,  
 If he amended hym, he myght it wyn;

God spake and  
 all was done.

None should  
 despair, for all  
 may obtain  
 mercy.



- For þe mercy of God es swa mykel here, The mercy of  
God reaches  
over all.  
 And reches over alle, bathe fer and nere,
- 6312 Þat alle þe syn þat a man may do,  
 It myght sleken, and mare þar-to,  
 And þar-for says Saynt Austyn þus,  
 A gude worde þat may comfort us:
- 6316 *Sicut scintilla ignis in medio maris,  
 ita omnis impietas viri ad miseriam dei.*  
 "Als a litel spark of fire," says he,  
 "In mydward þe mykel se,
- 6320 Right swa alle a mans wykkednes  
 Un-to þe mercy of God es."  
 Here may men se how mykel es mercy,  
 To fordo alle syn and foly.
- 6324 For-why if a man had done here However great a  
man's sin, there  
is forgiveness  
for it.  
 Als mykel and als many syns sere,  
 Als al þe men of þe werld has done,  
 Alle myght his mercy fordo sone;
- 6328 And if possibel whare, als es noght,  
 Þat ilk man als mykel syn had wrought,  
 Als alle þe men þat in þe werld ever was,  
 Yhit mught his mercy alle þair syn pas.
- 6332 Þan semes it wele, als men may se,  
 Þat of his mercy here [t]he[re] is grete plenté,  
 For his mercy spredes on ilka syde  
 Thurgh alle þe werld, þat es brade and wyde,
- 6336 And sheues it be many ways,  
 And þarfor þe prophete David says:  
*Misericordia Domini plena  
 est terra.*
- 6340 "Þe erthe", he says, "es ful of mercy." The earth is full  
of mercy.  
 Þan may men it fynde here plenteuously;  
 And he þat has mercy, ar he hethen wende,  
 At þe grete dome sal fynde Criste his frende,
- 6344 Whar rightwysnes anely sal be haunted,  
 And na mercy þan be graunted.  
 After þe grete dome alle þe werld brade  
 Sal seme þan als it war new made.

- After the doom  
the earth shall  
be purified.
- 6348 Þe erthe sal be þan even and hale,  
And smethé and clere als cristale;  
Þe ayre about sal shyne ful bright,  
Þan sal ay be day and never nyght,  
6352 For þe elementes alle sal þan clene be  
Of alle corrupciouns þat we here se;  
Þan sal alle þe werld, in alle partyz,  
Seme als it war a paradys,
- The stars shall  
shine brighter  
than the sun  
does at present.
- 6356 Þe planetes and þe sternes ilkane,  
Sal shyne brighter þan ever þai shane.  
Þe son sal be, als som clerkes demes,  
Seven sythe<sup>1</sup> brighter þan it now semes;  
6360 For it sal be als bright als it first was,  
Byfor ar Adam did trespas.  
Þe mone sal be als bright and clere,  
Als þe son es now þat shynes here;
- The sun shall  
stand in the east,
- 6364 Þe son sal þan in þe este stande,  
With-uten removying, ay shynande,  
And þe mone ogayne it in þe weste,  
And na mare sal travayle bot ay reste,
- And the moon  
opposite to it in  
the west.
- 6368 Als þai war sette at þe bigynnyng,  
When God made þam and alle thyng;  
Þai war þan, als men may trow,  
Mykel brighter þan þai er now.
- The moving hea-  
vens shall cease  
to perform their  
usual course.
- 6372 Þe movand heve[n]s with-uten dout,  
Sal þan ceese o turnyng about,  
And na mare about in course wende,  
For of alle thyng þan sal be made ende.  
6376 Þe movand heavens now about gas,  
And þe son and þe mone þair course mas;  
And þe othir planetes ilkane,  
Moves als þai þair course haf tane;  
6380 And alle þe elementes kyndely duse  
Þat pat es nedeful til man use.  
Þus ordaynd God þam to serve man,  
Bot of alle swylk servise þai sal ceese þan.  
6384 For alle men aftir domesday  
Sal be war þai sal duelle for ay,

<sup>1</sup> sythes (MS. Harl. 4196).

- Þe gude in blis, in rest and peese,  
 Þe ille in payne þat never sal ceese.  
 6388 What nede war þat þa creatures þan,  
 Shewed swilk servyse mare for man.  
 Na qwik creature sal þan be lyfand,  
 Thurgh out þe werld in na land,  
 6392 Ne nathyng sal growe þan, gresse ne tre,  
 Ne craggis ne roches sal nan þan be, Nothing shall live or grow upon the earth.  
 Ne dale, ne hille, ne mountayne;  
 Bot alle erthe sal be þan even and playne,  
 6396 And be made als clere and fayre and elene,  
 Als any cristal þat here es sene;  
 For it sal be purged and fyned with-oute,  
 Als alle other elementes sal be oboute,  
 6400 And na mare be travayled o<sup>1</sup> na side,  
 Ne with na charge mare occupide.  
 Now haf yhe herd me byfor rede  
 Of þe day of dome þat many may drede,  
 6404 And of þe wondirful takens many,  
 Þat salle falle byfor þat day namly,  
 And how þe werld þat we now se,  
 Aftir þe dome als new made sal be,  
 6408 Als here es contened, wha-swa wille luke,  
 In þe fifte part of pis buke;  
 Here on now wille I na langer stande,  
 Bot ga til þe sext part neghest folowande,  
 6412 Þat specialy spekes, als writen es, The sixth part speaks of the pains of hell.  
 Of þe paynes of helle þat er endeles,  
 Þat<sup>2</sup> alle men, þat here lyfe byhovs lede,  
 Aght specialy mast to drede;  
 6416 For þa paynes er swa fel and hard,  
 Als yhe sal here be red aftirward,  
 Þat ilk man may ugge, bathe yhunge and alde,  
 6420 Þat heres þam be rehersed and talde.  
 Her begynnes þe sext party of pis boke  
 þat spekes of þe paynes of Helle.<sup>3</sup>

<sup>1</sup> on<sup>2</sup> Bot (MS. Harl. 4196).<sup>3</sup> This heading is absent from MSS. Galba E IX, Harl. 4196).

Many speak of  
hell, but few  
know what the  
wicked suffer  
there.

- 6424 Many men here spekes of helle,  
Bot of þe paynes þar fune can telle,  
Bot wha-swa here mught wit andk[n]aw wele  
What paynes þe synful þar sal fele;  
Þai suld in grete ferdlayk be broght,  
6428 Ay when þai on þa paynes thoght;  
For þe mynde of þam myght men feer,  
Swa bitter and swa horribel þai er;  
Bot forþi pat many knawes noght right,  
6432 Whatkyn paynes in helle er dight,  
With-uten ende for synful men,  
þarfor I sal shewe yhow, als I can,  
Aparty of þa paynes sere,  
6436 Als yhe may sone aftirward here.  
Bot first I wille shew whare es helle,  
Als I haf herd som grete clerkes telle,  
And sythen wille I shew yhow mare,  
6440 And speke of þe paynes þat er þare.  
Som clerkes says, als þe buke bers witnes,  
þat helle even in myddes þe erthe es;  
For alle erthe by skille may likend be  
6444 Til a rounde appel of a tre,  
þat even in myddes has a colke,  
And swa it may be tille an egge yholke;  
For als a dalk es even Imydward  
6448 þe yholke of þe egge, when it es hard,  
Ryght swa es helle pitte, als clerkes telles,  
Ymyddes þe erthe and nourwhar elles.  
And als þe yholk ymyddes þe egge lys,  
6452 And þe white about on þe same wys,  
Right swa es þe erthe, with-uten dout,  
Ymyddes þe hevens þat gas about.  
þus may men se by an egge hard dight,  
6456 Howheven and erthe and helle standes right.  
Ful hydus and myrke helle es kyd,  
For-why it es with-in þe erthe hyd,  
þider þe synful sal be dryven,  
6460 Als tyte als þe last dome es gyven.

Where hell is.

Hell is in the  
middle of the  
earth.

The earth is in  
the middle of the  
heavens

- With alle þe devels ay þar to duelle,  
 Þat now er in þe ayre and in helle,  
 Þar sal þai alle be stoped togider;  
 6464 Wa sal þam be þat sal wende þider,  
 For þar es swa mykel sorow and bale,  
 And swa many paynes with-outen tale.  
 6468 Þat alle þe clerkes þat ever had wytt,  
 Þat ever was, or þat lyfes yhitt,  
 Couth nocht telle ne shew thurgh lare,  
 How mykel sorow and payne er pare.  
 And if it thurgh kynd myght be swa,  
 6472 Þat an hundreth thousand men or ma,  
 Had an hundreth thousand tungen of stele,  
 And ilk tung mught speke wysely and wele  
 And ilka tung of ilka man,  
 6476 Had bygunnen when þe werld bygan,  
 To spek of helle, and swa suld speke ay  
 Whils þe werld suld last til domes day,  
 Yhit mught þai nocht þe sorow telle,  
 6480 Þat to synful es ordaynd in helle;  
 For-why na witt of man may ymagyn  
 What paynes þar er ordaynd for syn.  
 Bot men may fynd, wha-swa wil loke,  
 6484 Som maner of paynes wryten in boke,  
 Omang all other paynes þat er in helle,  
 Als men has herd wyse clerkes telle;  
 Bot what man es swa wyse and wytty  
 6488 Þat couthe telle þa paynes proprely,  
 Bot it war he þat had bene pare,  
 And sene þa paynes bath les and mare?  
 Bot he þat þar commes for certayne,  
 6492 May nocht lightly turne agayne;  
 He most duelle þar and never oway com,  
 For þe buke says þus of wysdom:  
*Non est agnitus, qui reversus*  
 6496 *est ab inferis.*  
 Þat es 'on Ynglisse "men knawes nane,  
 Þat turned fra helle þat þider was gane."

The pains of  
hell cannot be  
numbered.

The 'wit' of man  
is unable to im-  
agin what the  
pains of hell are  
like.

None return  
from hell.

- For alle pat er par most duelle for ay,  
 6500 Pai may never be broght oway,  
 Bot-if war thurgh miracle anely,  
 And thurgh specyal grace of God almyghty,  
 Thurgh whilk som, pat in helle has bene,  
 6504 And horrible paynes par has sene  
 Has bene broght oway fra alle pat stryf,  
 And bene turned ogayne fra ded til lyf;  
 Als Lazar was Mary brother Maudalayne,  
 6508 Pat saw and herd pare many a payne,  
 Pat tyme namely when he was ded,  
 For his saul pan was at pat sted,  
 Four dayes, als God vouched save,  
 6512 And swa lang his body lay here in grave;  
 And at pe last God raysed hym ryght  
 Fra ded til lyf thurgh his myght;  
 Bot pat pat he saw he nocht forgatt,  
 6516 And sone pare-after als he satt  
 With Crist at pe meete in Martha hows,  
 He talde a party of pa paynes hydus;  
 Bot yhit durst he nocht al telle,  
 6520 For drede of Crist, pat he saw in helle,  
 Yhit lyfed he after fyften yhere,  
 Bot he lughe<sup>1</sup> never, ne made blythe chere,  
 For drede of dede pat he most este dreghe,  
 6524 And of pe paynes pat he saw with eghe.  
 For how bitter pe dede es nan may witt,  
 Bot he anely pat has feled itt,  
 And what paynes in helle er, nane wil wene  
 6528 Bot he anely pat has pam sene.  
 Alswa twa of Symeon sons ryght,  
 Pe whilk Caryn and Lentyn hight,  
 When pa first war dede and hethen went,  
 6532 Pai saw in helle many a tourment,  
 And sithen when Crist dighed on pe rode,  
 Pai rase fra ded and about yhode,  
 And tald how Crist, byfor pat he ras,  
 6536 Til helle come and tuke out pat his was,

Lazarus went to  
 hell and remained  
 there four days.

He told a little  
 of what he had  
 seen there,

But though he  
 lived fifteen years  
 after, he never  
 laughed nor  
 made merry.

The two sons of  
 Simeon went to  
 hell and at the  
 crucifixion rose  
 again.

<sup>1</sup> loghe (MS. Harl. 4196).

- And mykel couthe þai þan telle  
 Of þe paynes þat þai saw in helle.  
 Bot þai had no leve als I wene  
 6540 To telle alle þat þai þar had sene;  
 Wharfor þai lyfed here ay in penaunce,  
 And never aftir madè blithe countinace,  
 Of wham es writen in a pistel þus,  
 6544 Þat Pilat sent til Tyberius,  
 Þat þan emparour of Rome was,  
 For to certifie hym of þis cas.  
 And yhit many other þat war dede,  
 6548 Has bene sumtyme at þat stede,  
 And sene þar many hydus payne,  
 And thurgh miracle turned til lyf agayne;  
 Bot omang alle þat þar has bene sene,  
 6552 I fynde wryten paynes fourtene,  
 Thurgh whilk þe synful sal be pyned ay,  
 In body and saul aftir domesday;  
 Þe whilk er als general paynes of helle,  
 6556 And whilk þas er I sal yhow telle.  
 Þe first es fire swa hate to reken,  
 Þat na maner of thyng may it sleken.  
 Þe secunde es calde als says som,  
 6560 Þat na hete of fire may overcom.  
 Þe thred als wa es filthe and stynk  
 Þat es stranger þan any hert may thynk.  
 Þe ferthe es hunger sharpe and strang.  
 6564 Þe fift es brynnand threst omang.  
 Þe sext es swa mykel myrknes,  
 Þat it may be graped, swa thik it es.  
 Þe seve[n]d es þe horribel sight  
 6568 Of þe devels þat þar er hydusly dight.  
 Þe eghtend payne es vermyn grete,  
 Þat þe synful men sal gnaw and frete.  
 Þe neghend es dyngyng of devels hand,  
 6572 With melles of yren hate glowand.  
 Þe tend payne es gnawyng with-in  
 Of conscience þat bites als vermyn.

Those who vi-  
sited hell, had  
no permission  
to disclose all  
its secrets.

There are four-  
teen general  
pains which the  
wicked shall  
suffer in hell.

1. Heat,

2. Cold,

3. Filth and  
Stink,

4. Hunger,

5. Thirst,

6. Darkness,

7. 'Sight' of de-  
vils,

8. Vermyn,

9. Beating by  
devils,

10. Gnawing of  
conscience,

11. Scalding  
tears,           Pe ellevend es hate teres of gretyng,  
6576 Pat pe synful sal scalden in pe dounfallyng.
12. Shame and  
disgrace,       Pe twelfte es shame and shenshepe of syn  
Pat pai sal haf pat never sal blyn.
13. Bonds of fire,  
6580 Pe threttend es bandes of fire brinnand,  
Pat pai sal be bunden with fote and hand.
14. Despair.  
Pe fourtend payne despayre es cald,  
Pat pe synful sal ay in hert hald.  
Alle þir er generale paynes in helle;  
6584 Bot par er other ma pan tung may telle,  
Or hert may thynk or eer may here,  
Of special paynes pat er sere,  
Pe whilk many, aftir pai er worthy,  
6588 Sal thole ever-mare in saule and body;  
Bot of alle pa paynes can I noght say,  
For na man pam reken ne specyfy may,  
Bot yhit wille I speke som-what mare  
6592 Of pe general paynes pat I shewed are,  
And with som autorities pam bynd,  
Als men may in sere bukes writen fynd.  
Pe first als I tald es pe fire hate,  
I. The first pain  
is unquenchable  
fire.       6596 Pat na thyng may sleken ne abate;  
Whare pe synful men sal bryn thurgh hete  
Of whilk God spekes þus thurgh pe prophete:  
*Ignis succensus est in furore*  
6600 *meo, et ardebit usque ad in-*  
*ferni novissima, id est, usque*  
*in eternum.*  
“Fyre es kyndeld in my wreth”, says he,  
6604 “And sal bryn until ende of helle sal be,  
Pat es ever-mare, als God vouches save,  
For helle sal never-mare ende have.”  
Pat fire es swa hate, and ay brynes,  
All the water  
on earth would  
not be sufficient  
to lessen the  
heat of hell fire.   6608 Pat if alle pe waters pat standes or rynnnes  
On erthe, and alle pe sese with-oute,  
Pat encloses alle pe erthe oboute,  
Suld ryn in-til pat fire swa hate,  
6612 Yhit myght it noght it sleken ne abate,



- Na mare þan a drope of water shire  
 If alle Rome brend, mught sleken þat fire.  
 For þe fire of helle þat es endeles,
- 6616 Es hatter þan fire here es,  
 Right als þe fire þat es brinnand here,  
 Es hatter and of mare powere,  
 þan a purtrayd fire on a waghe,
- 6620 þat es paynted outhur heghe or laghe,  
 With a rede coloure til mens sight,  
 þat nouthur brynnes ne gyfes light,  
 Ne on othir manere avales ne ders.
- 6624 Of þir twa fires I fynde writen twa vers.  
*Quam focus est mundi picto fervencior igne,  
 Tam focus inferni superat fervencia mundi.*  
 "Als þe fire of þe werld hatter es
- 6628 þan a fire paynted, be it mare or les,  
 Rightswa þe fire of helle passes thurgh hete,  
 Alle þe fires of þe werld, smale and grete,  
 And for-þi þat þe synful brynned ay here,
- 6632 In þe fire of fole yhernyngs sere,  
 It es right þat þai brynne þare  
 In þat hate fire for ever-mare.
- "Est locus indignis ubi non extinguitur ignis,  
 Non qui torquetur, nec qui torquet, morietur."*
- 6636 þe secunde payne es grete calde,  
 þat þe synful sal fele, als I ar talde;  
 þat cald sal be swa strang and kene,
- 6640 þat if þe mast roche þat man has sene,  
 Of þe mast mountayne in any land,  
 War al attanes in fire brynnand,  
 And even Imyddes þat cald war,
- 6644 It suld frese and turne al in-til yse þar;  
 And for-þi þat þai, omang other vice,  
 Brynned ay here in þe calde of malice,  
 And ay was dased in charité,
- 6648 þarfor it es right þat þai be  
 In þat strang calde ever-mare lastand,  
 Whar þai sal frese, bathe fote and hand.

The fire of hell  
is endless.

The wicked on  
earth lived in  
burning lusts,  
therefore shall  
they burn in hell  
for ever.

II. The second  
pain is intense  
cold.

A burning moun-  
tain would freeze  
if cast into this  
cold.

The devils shall  
alternately tor-  
ment the wicked  
by heat and cold.

- 6652 Þe devels sal tak þam fra þat fire,  
And east þam, with ful grete ire,  
In-til þat cald to eke pair payne,  
And efte þam cast in þe fire ogayne;  
Þus sal þai cast þam to and fra,  
6656 And ever-mare þai sal fare swa.  
Of þis þe haly man bers wittenes  
Job þat says þus, als writen es:  
*Ab aquis nivium transibunt*  
6660 *ad calorem nivium.*  
“Fra waters of snawes þe synful sal wende  
Til þe over mykel hete þat has nan ende.”  
And Saynt Austyn says on þis manere,  
6664 In a buke, als es writen here.  
*Dicuntur namque, mali candere*  
*exterius calore ut ferum in for-*  
*nace, et interius frigore ut*  
6668 *glacies in yeme.*

The sinful shall  
be burning with-  
out through heat,  
and frozen within  
through cold.

- “Þe wikked sal outwith be glowand  
Thurgh hete, als men in fire brynnand,  
And with-in thurgh calde sharpe and kene,  
6672 Als yse þat es in wynter sene,”  
Þus sal þai ay be in calde and hete;  
Dis tourment es ful strang and grete.  
Þethred payne es, als men heres clerkes telle,  
6676 Þe grete stynk and filthe þat es in helle;  
Of þis Saynt Ierom, þe haly man,  
Says þus, als I here shewe yhow cau:  
*Ibi est ignis inextinguibilis,*  
6680 *et fetor intollerabilis.*

III. The third  
pain is stink and  
filth,

So great is this  
pain that it  
passes man's  
imagination.

- “Þe fire es þar of swa grete pousté,  
Þat it may never mar slekend be,  
And swylk filthe and stynk es in þat ugly hole,  
6684 Þat nan erthely man mught it thole;”  
For na man in erthe may ymagyn  
Swa mykel filthe, als sal be þar-in,  
Whar-for þar sal be mare stynk  
6688 Þan tung may telle or hert thynk.

- Þe whilk stynk, with filthe and fen,  
 Sal be strang payne til synful men,  
 And yhit þe fire þat bryn þam sal,  
 6692 Sal gyfe a st[r]ang stynk with-alle,  
 For it sal be fulle of brunstane and pyk,  
 And of other thyng þat es wyk;  
 And for þe synful dellyted þam here namly,  
 6696 In þe filthe and stynk of lechery,  
 It es right þat pai be ay omang  
 Þe stynk and filthe in helle swa strang.  
 Þe ferthe payne es, als I haf herd say,  
 6700 Þe strang hunger þat þar sal last ay,  
 Þe whi[l]k þe synful in helle sal fele,  
 Ever-mare als þir clerkes knawes wele.  
 Þe strenthe of hungre sal þam swa chace  
 6704 Þat þair awen flesshe þai sal of-race;  
 And for hungre þai sal yherne it ete,  
 For þai sal gett nan other meete;  
 For hungre þai sal be als brayne-wode,  
 6708 Bot þe dede þar sal be þair fode,  
 Als says þe prophet in a stede:  
 'Þai sal be fedde with þe dede :'  
*Mors depascet*  
 6712 *eos.*  
 Þis es on Inglys þus to rede:  
 "Þe dede þam sal dolefully fede."  
 For als he þat has here hungre grete,  
 6716 Thurgh kynde langes mast aftir mete,  
 Right swa þe synful þat sal duelle þare,  
 Yhit sal lange aftir þe ded wel mare  
 Þat þai mast hated and drede here,  
 6720 Bot dighe may þai nocht on na manere,  
 Of þis Saynt Ion bers wittnes,  
 Als in þe apocalipse writen es:  
*Disiderabunt mori, et mors*  
 6724 *fugiet ab eis.*  
 "Yherne þai sal to dighe fra þair wa,  
 And þe ded sal ay fle þam fra;"

The fire in hell shall give forth a strong stink, through the brimstone and pitch that is there.

IV. The fourth pain is hunger.

The sinful shall tear off their own flesh.

For hunger they shall be mad.

Death shall be their food.

They shall desire to die, but in vain.

The wicked shall  
be tormented by  
hunger because  
they would not,  
while on earth,  
give to the poor.

And forþy þat þai wald gyf na mete  
6728 Til þe poer, þat here hunger had grete,  
Ne of þam had nouther reuthe ne mercy,  
Bot used ay outrage and glotony,  
It es right þat þai haf þis payne  
6732 Grete hungre in helle ay þar oðayne.

V. The fifth pain  
is great thirst.

Þe fifte payne es; als sal befallē,  
Grete threst þat þai sal haf with-alle.  
Swa mykel in helle sal be þair threst,  
6736 Þat þair hertes sal nere clewe<sup>1</sup> and brest;

A flame of fire  
shall be the  
drink of the  
sinful.

Bot þe flaume of fire þai sal drynk,  
Menged with brunstan þat foul sal stynk,  
And with smoke of fyre and wyndes blast,  
6740 And with other stormes þat ay sal last,  
Þat alle togider þan sal mete;  
And þarfor says David þe prophete:  
*Ignis et sulphur et spiritus*

6744 *Procellarum pars calicis eorum.*

Fire, brimstone,  
storms with wind  
shall be part of  
their drink,  
along with smoke  
and stench.

He says þus, als we writen fynde,  
“Fire and brunstan and stormes with wynde,  
A part sal be þar of þair drynk,”  
6748 And þat sal be menged with smoke and stynk;  
Yhit sal þai drynk, oðayne þair wille,  
Another manere of drynk þat es ille,  
Þat sal be bitter and venemus,  
6752 And be cald þair wyne, for þe prophet says þus:  
*Fel draconum vinum eorum, et venenum  
aspidium insanabile.*

Gall of dragons,  
and venom of  
snakes, shall be  
their wine.

“Galle of draguns þair wyne sal be,  
6756 And wenym of snakes þar-with,” says he,  
“Þat may nocht be heled wele,”  
Swa violent it es to fele.  
Þir wordes, aftir þe lettre, er hard to here,  
6760 Bot men may þam take on oþir manere.  
Þai sal swa brynnand threst thole,  
Þat þair hertes sal bryn with-in als a cole,

<sup>1</sup> clefe (MS. Harl. 4196).

- For na licour sal þai fynd to fele,  
 Þat þair threst mught sleke and þair hertes kele;  
 6764 Þai sal for threst þe hevedes souke.  
 Of þe nedders þat on þam sal rouke,  
 Als a childe þat sitted in þe moder lappe,  
 And when it list, soukes hir pappe;  
 6768 For I fynd þis word in haly writt,  
 Als Iob says þat witnesses it:  
*Caput aspidum*  
*sugent.*
- 6772 "Þe heved of nedders þat on þam sal fest"  
 He says, "þai sal souke þan for threst."  
 Strang payne of threst þan haf þai  
 When þai sal souke for therst<sup>1</sup> swilk venym ay.
- 6776 And for-þi þat þai wald never blethely  
 Gyf til poer at drynk þat war thresty,  
 To sleken þair threst, ne on þam thynk,  
 Ne nouthur gyf þam mete ne drynk,  
 6780 And on þair-selven na drynk wald spare  
 Na day, til þai drunken ware,  
 It es þan right þat þat þai in helle fele  
 Brynnand threst þat never sal kele;
- 6784 Þat sal þai haf when þai com þider,  
 And sharp hungre alswa bath to-gydre,  
 Þat never sal cesse, als I sayde ar;  
 For þir twa paynes with othir er endel[e]s þar,
- 6788 Of þis Saynt Ierom bers wittnes,  
 Þat says þus, als writen es:  
*In inferno erit fames infinita,*  
*et sitis infinita.*
- 6792 "In helle sal be whar never es rest  
 Endel[e]s hungre and endeles threst."  
*Inferni pene sunt hec, vermes, tenebreque*  
*flamma, chorus demonum, fetor, frigusque fa-*  
*mes, sitis, horror.*
- 6796 Þe sext payne es over mykel myrknes,  
 Þat in helle sal be ay endeles;

The wicked  
 for thirst  
 shall suck  
 the heads of  
 adders.

They shall suffer  
 in this way be-  
 cause they would  
 not give drink  
 to the poor.

This pain is  
 endless.

VI. The sixth  
 pain is darkness.

<sup>1</sup> threst (MS. Harl. 4196).

This darkness is  
so thick that it  
may be felt.

- 6800 Pat swa thik es pat men mught it grape,  
Fra whilk pe synful sal never eschape.  
For na hert may thynk ne tung telle,  
Swa mykel mirkenes als es in helle,  
Of whilk Iob spekes, als pe buk shewes wele,  
6804 And says, pe synful sal grape and fele  
Myrkenes, als mykel at mydday  
Als at mydnyght, pat sal last ay:  
*Palpabunt tenebras in meridie,*  
6808 *sicut in media nocte.*

In hell there is  
no day, but ever  
night.

The wicked shall  
see pains and  
torments by  
means of the  
sparks which the  
fire shall scatter.

- “In helle es never day bot ever nyght;  
Par brynnes ay fire, bot it gyf[es] na light.”  
Bot yhit pe synful sal ay se  
6812 Alle pe sorowe pat par sal be,  
And ilka payne and ilka tourment,  
Thurgh sparkes of fire pat about sal sprent.  
Bot pat sight sal be til pam pare,  
6816 Na confort, bot sorowe and kare.  
Pus to eke pair paynes, pai sal haf sight,  
With-uten any comfort par of light;  
And for-pi pat helle es ay lightles,  
6820 It es cald pe land of myrkenes,  
Pat es depe and myrke and hydus,  
Parfor says Iob, pe haly man, pus:  
*Ut non revertar ad terram*  
6824 *tenebrosam.*  
He says; “Loverd pat I nocht turne away  
Til pe myrke land”, whare sorow es ay,  
Whare wonyng es ay hydus and ille,  
6828 Als Iob says pat pus spekes mar par-tille:  
*Ubi nullus ordo, sed sempiternus*  
*horror inhabitans.*

Hell is a land of  
horror, where the  
wicked are tor-  
mented, because  
they loved dark-  
ness rather than  
light.

- “Par nan ordre wonand es,” says he,  
6832 “Bot uglynes pat ever mare sal be.”  
And forpi pat pe synful in pair lyf here,  
Lufed ay myrknes of syns sere,  
And wald nocht turne pam when pai myght,  
6836 Fra pat myrknes til Goddes light,

It es right þat pai duelle þare,  
 In þat hidus myrknes ever-mare,  
 And never-mare aftir light se;  
 6840 A strang payne til þam þat sal be.  
 Þe sevend payne es of þe fourtene  
 Þe sight of devels þat sal be sene  
 Omang þe synful þat sal be in helle,  
 6844 In whas company þai sal ay duelle.  
 Þat sight sal be swa hidus to se,  
 Þat alle þe men of cristianté  
 Couthe nocht, thurgh witt, ymagyn right,  
 6848 Ne descryve swa hydus a sight,  
 Als þai þan sal se in helle ever-mare,  
 Of ugly devels þat sal be þare,  
 For þan sal be ma devels in helle,  
 6852 Þan any tung can reken or telle;  
 And ilkan sal mare grysely seme  
 Þan any man can ymagyn and deme:  
 For swa hardy es na man, ne swa balde  
 6856 In þis werld, nouthur yhung ne alde,  
 If he myght right consayve in mynde,  
 How grysely a devel es in his kynde,  
 Þat durst for alle gude of mydlerde  
 6860 A devel se here, swa suld he be aferde;  
 For þe hardyest man in flesshe and bane  
 Þat here lyfes, yf he sawe ane  
 Of þa devels in þair awen lyknes,  
 6864 Suld wax wode for ferde and be wittles.  
 For-why na witt of man may endure  
 To se a devel in his propre figure.  
 How sal þai fare þan þat ay sal þam se,  
 6868 And ay in company with þam be?  
 Þe synful sal ever-mare on þam luke  
 For þus we fynde wryten in boke:  
*In inferno videbunt eos, facie ad faciem,*  
 6872 *quorum opera in terris dilexerunt.*  
 "In helle þai sal þam se, face to face,  
 Whas werkes þai lufed and folowed þe trace,

VII. The seventh pain is the 'sight of devils'.

There are more 'ugly' devils in hell than any man can reckon or tell.

The sight of a devil would cause the hardest man to become mad for fear.

The sinful shall ever look upon devils.

This sight shall  
cause much cry-  
ing and sorrow. 6876

Whilles pai war here in erthe lyfand;”

And with pat syght, als I understand,  
Pai sal duleful crying and sorow here,  
For Saynt Austyn says on pis manere:

*Demonēs igne scintillante*

6880 *videbunt, et miserabilem  
clamorem flencium et la-  
mentancium audient.*

The wicked shall  
see the devils  
through the  
sparks of fire  
that shall fly  
about.

6884 “Pai sal se par devels with eghe,  
Thurgh sparkes pat of pe fire sal fleghe,  
And here par-with on ilka party,  
Pe wreched synful grete and cry.”

6888 And pe sorow and dule pat pai sal make,  
Sal never-mar par cees ne slake;

And forpi pat pat here hated to se,  
And to here pat pat gude suld be,  
And parfor it es reson and ryght,

6892 Pat pai ay se pat grysely syght,  
And pat pat<sup>1</sup> heryng haf of duleful dyn,  
To eke pair payn for pair sin.

VIII. The eighth  
pain is ‘horrible  
venemous ver-  
min’ that shall,  
moving to and  
fro, gnaw and  
suck the sinful.

6896 Pe ahtend payne, als pe buke says us,  
Es pe horribel vermyn venemus.

Pe whilk sal on pe synful rouke,  
And ever-mare pam gnaw and souke,  
Als ugly draguns, and nedders kene;

6900 And tades swa hydus was never here sene  
And othir vermyn ful of venym,  
And wode bestes grysely and grym,

Pat with tethe sal with pam ay gnaw and byte,

6904 On alle pair lymys, whar pai had delite  
Synful werkes here for to wirk,  
Agayne pe law of God and of haly kyrk.

Thus shall they  
suffer because  
they thought sin  
sweet.

6908 Pus for pai did ay ogayns Goddes lawe,  
Vermyn and wode bestes sal pam ay gnawe,  
For pair syn pat pam thoght here swete,  
Parfor God says pus thurgh pe prophete:

6912 *Dentes bestiarum immittam in eos, cum furo-  
re trahencium in terra atque serpenecium.*

<sup>1</sup> pai?



- "I sal send in þe synful", says he,  
 "Þe tethe of bestes þat felle sal be  
 With wodenes of þam in-til erthe drawand,  
 6916 And of nedders þam fast gnawand."  
 Þussal wode bestes and vermyn gnaw þam ay wild beasts and  
vermin shall re-  
main with the  
wicked for ever.  
 And never-mare pas fra þam oway;  
 And þat payne þe synful byhoves ay dreghe,  
 6920 For-why þair vermyn sal never dieghe,  
 Bot ever-mare lyfand with þam duelle,  
 Þarfor God says þus in þe godspelle:  
*Vermis eorum non morietur,*  
 6924 *et ignis eorum non extinguetur.*  
 "Þair vermyn salle never deghe," says he, Their vermin  
shall never die.  
 "Ne þair fyre salle never slekend be;"  
 And to þat says þus Saynt Austyne,  
 6928 Þat spekes here of þat vermyne:  
*Vermes infernales sunt immortales qui, ut pis-  
ces in aqua, ita vivunt in flamma.*  
 He says, "vermyn of helle salle ay lyfe,  
 6932 And never deghe þe synfulle to gryefe,  
 The whilk salle lyfe in þe flawme of fyre, The vermin  
shall live in the  
flame of fire, as  
fishes do in clear  
water.  
 Als fyssches lyfes in water schyre."  
 Þat vermyn on þam salle ay crepe,  
 6936 In þam fest þair clokes full depe;<sup>1</sup>  
 Þai salle umlapp þam alle aboute,  
 And gnaw on ilka lym and souke;  
 With vermyn þai salle alle coverd be,  
 6940 Swa þat na lym of þam salle be fre,  
 And swa þai salle be ay gnawand  
 On þair lym, whether þai lyg or stand;  
 Vermyn in helle salle be þair clethyng  
 6944 And vermyn salle þare be þair beddyng.  
Vermyn shall be  
the clothing of  
the wicked.  
 Na clathes þai salle have to gang in,  
 Ne na beddes to lyg in bot vermyn,  
 Wharfor I fynd wryten þare I have red,  
 6948 How þe prophete discryved swilk a bed  
 To þe kyng Nabogodonor,  
 And sayd þus to mak him ferd þarfor:

<sup>1</sup> And in þaim feste þair *clowes* ful depe (MS. Harl. 6923).

- Subter te sternetur tineæ, et  
operimentum tuum vermes.*
- 6952 He says "of wormes þi bed salle be  
þat salle be strewed thyk under þe,  
And þi covertoure on þe sene
- 6956 Salle be vermyn fulle felle and kene."  
Swilk beddes er ordaynd in helle  
Ffor synfulle men þat þar salle dwelle.  
þus salle þai be pyned for þair syn,
- 6960 Ever-mare with fyre and vermyn,  
And with many other payns ma;  
Ffor God vouches safe þat it be swa,  
Ffor þus fynd we wryten in haly wrytt,
- 6964 In a boke of þe Bibelle þat hate Iudyth:  
*Dabit dominus ignem et vermes  
in carnes eorum, ut urantur  
et senciant, usque in sem-  
piternum.*
- 6968 It says "fyre and vermyn þat ay salle lyfe,  
Our lord tyll þe flesch of synfulle salle gyfe,  
Swa þat þai salle bryn ever-mare,
- 6972 And ay fele of vermyn bytyng sare."  
þis payne es mare to fele and se,  
þan alle þe paynes þat may be  
In þis werld here, mare and les,
- 6976 Als þe boke openly bers witnes,  
þus salle vermyn in helle be gret payne,  
Bot yhit may men say here ogayne,  
Ffor men may in som boke wryten se
- 6980 þat after þe gret dome þat last salle be,  
Na quyk creature salle lyf þan,  
Bot anely aungelle, deuelle and man,  
'How suld in helle þan or ourwhare elles,
- 6984 Any vermyn lyf als men telles,  
Or any other best þat mocht dere?'  
To þis may men gyf answe-re  
On þis manere, wha-swa kan;
- 6988 þe vermyn þat salle be þan,

Worms shall be  
the bed of the  
sinful.

Such beds are  
prepared for  
those that dwell  
in hell.

This pain sur-  
passes all earthly  
pain.

How may vermin  
live in hell since  
no living thing  
shall live after  
the doom?

- Als I understand, nocht elles es  
 Bot devels in vermyn lyknes,  
 Pat salle byte and knaw pe synfulle pare,  
 6992 To eke pair payne and mak it mare.  
 Pus salle pe devels gnaw pam with-out,  
 In lyknes of vermyn alle about.  
 And pair conscience als vermyn,  
 6996 Salle gnaw pam over-alle with-in,  
 And pat gnawying salle be fulle hard,  
 Of whilk I salle speke sone afterward.  
 Pat vermyn in helle salle be mare grysely  
 7000 Pan vermyn here es, and mare myghty.  
 By vermyn here pan pat greves sare,  
 Men aght to drede pe vermyn pare;  
 And forpi pat pe synfulle was here namely,  
 7004 Ay fulle of hateredyn and of envy,  
 And wald nocht amend pam of pat syn,  
 Bot lete it gnaw pam ay with-in,  
 It es ryght and skylle thurgh Godes lawe,  
 7008 Pat pe vermyn in helle ay pam gnawe.  
 Pe neghend payne es to understand,  
 Dyngying of devels with hamers glowand;  
 Ffor pe devels pe synfulle salle ay bete  
 7012 With glowand hamers huge and grete  
 And als smyths strykes on pe yren fast,  
 Swa pat it brekes and brestes at pe last,  
 Right swa pe devels salle ay dyng  
 7016 On pe synfulle, with-outen styntyng;  
 And with hamers gyf swa gret dyntes,  
 Patalle to powdre moight stryke hard flyntes;  
 Ffor harder dyntes gaf never engyne,  
 7020 Pan pai salle gyf, als says Saint Austyne:  
*Sicut machina bellita percutit  
 muros opidi, ita demones ym-  
 mo asperius et crudelius, corpora malorum  
 et animas flagellabunt, post iudicium.*  
 He says "als men may se ane engyne cast,  
 And at pe walles of a castelle stryke fast

The devils take  
the likeness of  
vermin.

IX. The ninth  
pain is beating  
by 'devils with  
glowing ham-  
mers.'

The devils shall  
strike the sinful  
without ceasing.

As a warlike  
machine strikes  
the walls of a  
city,

- So shall devils 7028 With a stane pat es huge and hevy,  
strike the souls Swa salle devels stryke pase<sup>1</sup> mare felly  
and bodies of þe ille bodyse and saules pat salle dwelle,  
the wicked. After þe last gret dome in helle.”  
þus salle þai dyng on þam ever-mare,
- 7032 With gret glowand hamers, and nane spare.  
And þis payne tyll þam salle be endles,  
Als þe bok here-ol bers witnes;  
Ffor þai salle have power ay and leve,
- 7036 Þe synfull men to dyng and greve,  
Als in a boke es schewed tyllē us,  
þat Saynt Austyne made, þare he says þus:  
*Parata iudicia blasphemtoribus, et percucientibus malleis stultorum corpora.*
- 7040 “þe domes salle þan be redy  
Tille þe sklaunders of God alle myghty,  
And tyll þase pat salle be ay smytand  
The sinful shall 7044 Þe bodyse of synfulle with melles in hand.”  
thus suffer for neglecting ‘holy discipline.’  
And forþi pat þai wald noght take  
Haly disciplyne here, for Godes sake,  
þarfor þe devels salle stryk þam þare,
- 7048 With hevy melles ay, and nane spare.  
þe tend payne es þe gnawying with-in  
Of þair conscience pat never salle blyn;  
Ffor with-in þam salle þe worme of conscience frete
- 7052 Als with-uten salle do vermyn grete,  
And swa salle þai ever-mare, with-uten dout,  
Be gnawen and byten with-in and with-out.  
Ffulle mykelle sorow salle þan be in helle
- 7056 Omang þe synfulle pat þare salle dwelle;  
Ffor þai salle ever þus cry and say,  
‘Allas! Allas! and walaway!  
The wicked shall 7060 Whi ne wald we never are trow,  
ever make lamentation.  
What payne and sorow here es now.’  
þan salle þai pleyne þam of þair wickednes,  
And say þus, als in boke wryten es:  
*Quid nobis profuit superbia, quid diviciarum iactancia, omnia transierunt velud um-*

<sup>1</sup> puse?

- bra, et tanquam nuncius percurrentes, et tanquam  
navis procedens in fluctuantem aquam, et tan-  
quam avis transvolans in aere, cuius itineris non*  
7068 *est invenire vestigium.*
- “What avayld us pryde“, pai salle say,  
“What rosyng of ryches or of ryche aray?  
Alle pat pomp als we se now,  
7072 Es passed oway als a schadow,  
And als messenger bifore rynand,  
And als schypp pat gase in water flowand,  
And als foghel fleghand in pe ayre als wynd,  
7076 Of whase gate men may na trace fynd.”  
pus salle alle pair pomp oway pas,  
And be als thyng pat never was,  
pan salle pam thynk when alle es oway,  
7080 Alle pair lyfe here bot als anehowr of a day,  
pof pai never so lang had lyfed here,  
pai may say on pis manere:  
“Right now born we war in pe world to be,  
7084 Ryght now in alle our delytes lyfed we,  
Ryght now we deghed and passed oway  
Now er we in helle and swa salle be ay,  
pan salle pai know how ille pai haf lyfed,  
7088 When pe worme of conscience pam has greved,  
pat with-in salle pam ay gnaw and byte  
Ffor pai in vanyté had here delyte,  
And for-pi pat conscience styrd pam noght,  
7092 To forsake pair folyes pat pai wrought,  
Bot folowed ay here pair flesschly wille;  
parfor it es gud, ryght, and skylle,  
pat pe worme of conscience with-in,  
7096 Ever-mare in helle pam gnaw for pair syn.  
pe ellevend payne es teres of gretyng  
Of pe synfulle pat, with-uten styntyng,  
Sal grete ever-mare, als says pe boke;  
7100 Ffor-whi what for sorow, and what thurgh smoke  
And what thurgh cald, and what thurgh hete  
pat pai salle thole, pai sallē ay grete,
- They shall say:  
“What availed us  
all our pride,  
boast of riches  
and rich array,  
which like a sha-  
dow has passed  
away?”
- The gnawing of  
conscience shall  
remind them of  
their vanity
- XI. The eleventh  
pain is, scalding  
tears.

Tears shall ever  
more run from  
the eyes of the  
wicked.

7104 And þus teres fra pair eghen salle ryn  
Ever-mare and never salle blyn.

7108 Swa mykelle water als salle falle þan,  
Ffra a mans eghe may gesece na man;  
Ffor-whi þai salle ay be gretand,  
And pair teres salle be ay flowand,

In all the world  
is not so much  
water seen as  
shall fall from  
their eyes.

7112 And fra pair eghen ryn swa fast,  
And pair gretyng swa lang salle last,  
þat in alle þe world here, als I wene,

7116 Es nocht swa mykelle water sene,  
Als fra pair eghen salle falle þare;  
Ffor þai salle be gretand ever-mare.

7116 Wharfor Saint Austyn says þus,  
*In inferno plures effundentur lacryme  
quam sunt in mari gutte.*

More tears are  
shed in hell than  
there are drops  
in the sea.

7120 "In helle," he says, "out-yhetted salle be,  
Ma teres þan dropes er in þe se,"

7124 Þe synfulle salle þare þus ever-mare grete,  
And pair [teres] salle be of swa gret hete,  
þat þe water þat þan salle doun-ryn,

This water shall  
be hotter than  
molten lead or  
boiling brass.

7128 Ffra pair eghen, salle þam schald and bryn,  
Ffor it salle be hatter þan ever was  
Molten led or welland bras,

7128 Als I have herd gret clerkes telle,  
þat has descryved þe payns of helle;  
And for-þi þat þai had here ay lykyng  
In pair syn and never forthynkyng,

7132 Ne sorow þarfore, for þam thocht it swete,  
þarfor þai salle in helle ay grete,

7136 And with pair teres be schalded sare,  
To eke pair paynes, als I sayd are.

XII. The twelfth  
pain is disgrace.

7136 Þe twelftepayne es schame and schenshepe,  
þat þe synfulle salle have in helle swa depe,  
Of ilka syn þat ever þai dyd;

7140 Ffor-whi þare salle be knawen and kyd  
Alle pair syns of thocht, or word and werk,

7140 Als says Saint Austyne þe gret clerk:

*Omnia in omnibus patebunt, et se abscondere non valebunt.*

- “Alle pair syns in pam salle shewed be  
 7144 And pai may nouter pan pam hyde ne fle.”  
 Pai salle have mare schame of pair syn pare, The disgrace of the wicked in hell.  
 And pair schendschepe salle be mare,  
 Pan ever had any man here in thocht  
 7148 Ffor any velany pat ever he wrought,  
 And pat schame with pam salle last ay,  
 And never salle pas fra pam oway;  
 Pai may say pus pat pare pan dwelles,  
 7152 Als pe prophete in pe psauter telles;  
*Tota die verecundia mea contra me est, et confusio faciei mee cooperuit me.*  
 Pat es, “my shamefulnes,” says he,  
 7156 Alle day es ogayns me,  
 And pe schenschepe of my face  
 Salle cover me, in ilka place.”  
 Pai salle swa schame ay of pair syn, For shame shall they burn,  
 7160 Pat pam salle thynk als pai suld bryn,  
 Ffor pe gret schame pat pai salle have pare,  
 Pat never salle cese, bot last ever-mare;  
 Wharfor if na payne war in helle, And be through it in more pain than is possible here.  
 7164 Bot pat schame anely, pat I of telle,  
 It suld be tylle pam pare mare payne,  
 Pan any man couth here ordayne;  
 And forþi pat pai here in pair lyfe,  
 7168 Durst never for schame of syn pam schryve,  
 Bot with-uten schame to syn was bald,  
 It es ryght pat pai have, als I tald,  
 Schame in helle for pair syn,  
 7172 Of whilk pai wald here never blyn.  
 Pe threttende payne es, als clerkes wate, XIII. The thirteenth pain is bonds of fire with which the sinful shall be bound.  
 Pe bandes of fyre bryndand fulle hate,  
 With whilk pe synfulle salle be bonden,  
 7176 Als in som boke wryten es fonden;  
 And pa bandes of fyre salle never slake.  
 Ffor pai wald never pair syn forsake,

The sinful in  
hell shall be  
bound with burn-  
ing chains.

- Pai salle be with þa bandes brynand,  
 7180 In helle hard bonden, both fote and hand,  
 And straytely streyned ilka lym,  
 Thurgh þe devels pat er ugly and grym.  
 Þair wonyng in helle salle be endeles,  
 7184 Omang stynk and fylth in gret myrknes,  
 Whare ever es nyght and never day,  
 Als men may here gret clerkes say.  
 Þan salle þai fele, when þai þare come,  
 7188 Godes vengeance thurgh ryghtwise dome,  
 Ffor þair syn pat him here myspays,  
 Wharfor God þus in þe gosselle says:  
*Ligatis manibus et pedibus, mittite*  
 7192 *in tenebras exteriores.*  
 “Lat bynd þair hend and þair fete fast,  
 And in-to þe utter myrknes þam cast,”  
 Þat es in þe deppest pytt of helle,  
 7196 Whare mare sorow es þan tong may telle.  
 Þare salle þair hevedes be turned dounward,  
 And þair fete upward bonden hard,  
 And þair bodyse be streyned bi fete and hed,  
 7200 With brynand bandes glowand red;  
 Þai salle be pyned on þis manere,  
 With other paynes many and sere,  
 Als a gret clerk says openly,  
 7204 In a boke þat he made thurgh study,  
 Of sere questyons of divinité,  
 Þat es cald ‘Flos Sciencie’  
 Þat es on Ynglys ‘þe flour of konyng’  
 7208 Whare wryten es many privé thyng;  
 In þat boke þus he telles,  
 How þai salle hyng þat þar þan dwelles:  
*Capita, inquit, eorum erunt ad-invicem deorsum versa,*  
 7212 *pedes sursum erecti, et undique penis distenti.*  
 He says “in þe grond of helle dongeoune  
 “Þe hevedes of synfulle salle be turned doune,  
 And þe fete upward fast knytted  
 7216 And in strang payns be streyned and tytted.”

Their heads shall  
be turned down-  
ward and their  
feet upward,

And in strong  
pains they shall  
be strained and  
racked.



- And for-pi, pat pai war here ay redy  
 To syn, with sere lymys of pair body,  
 Parfor pai salle be bonden pare
- 7220 Be divers lymys, als I sayd are,  
 With brynand bandes hate glowand,  
 Pat ever mare salle be lastand;  
 And for-pi pat pai wald noght God know,
- 7224 Na kepe pe ordre here of his law,  
 Bot turned pam ay fro God-ward,  
 And on pe world pair hertes sett hard,  
 And swa mysturned here pair lyfyng
- 7228 In-tylle vanyté and flesschly lykyng,  
 Parfor it es ryght and resoune,  
 Pat pai be turned up-swa-doune,  
 And streyned in helle and bonden fast,
- 7232 With bandes of fire pat ay salle last.  
 Pe fourtende payne es despayre to telle,  
 In whilk pe synfulle salle ay dwelle,  
 With-uten hope of mercy pan,
- 7236 Ffor Salamon says pus, pe wise man:  
*Omnes qui ingrediuntur ad infernum non rever-*  
*tentur, nec apprehendent semitas vite.*  
 He says "alle pase pat tyllle helle wendes,
- 7240 And in despayre salle be omang fendes,  
 Salle never after turne ogayne,  
 Ne tak pe ways of lyfe certayne."  
 For when pai er dampned thurgh iugement,
- 7244 And with body and saule tille helle er sent,  
 Pai salle never after, with-uten dout,  
 Have hope, ne thynk to com out,  
 Bot ever-mare dwelle with-uten hope,
- 7248 Ffor pus says pe haly man Job:  
*Quia in inferno nulla est*  
*redempcio.*  
 "Ffor in hell", he says, "es na redempcyoune"
- 7252 Thurgh na help of frende; for na devocyone  
 Of prayer, ne almusedede, ne messe,  
 May pam help, ne pair payn mak les.

The sinful shall  
 be bound for  
 ever with burn-  
 ing bonds.

XIV. The four-  
 teenth pain is  
 despair.

There is no re-  
 demption for  
 those in hell.

- A strang payn salle pis be in helle,  
 7256 Ever-mare pus in despayre to dwelle,  
 With-uten hope of recouuerere.  
 Pis passes alle pe payns of pis lyfe here,  
 Ffor here has na man payn swa strang,  
 7260 Pat he ne has som tyme hope omang,  
 Outher of remedy pat men may kast,  
 Or pat it salle end and noght ay last;  
 Elles suld pe hert, thurgh sorow and care,  
 7264 Over-tyte fayle, warn som hope ware;  
 Ffor in sorow here hope confortes best.  
 And mensays, warn hope ware it suld brest.  
 Bot in helle na hope may falle in thoght,  
 7268 And pair hertes brest may noght;  
 Ffor pai er ordaynd to lyf ay pare,  
 Swa pat pai may be pyned ever-mare.  
 Bot pe lyfe of pam in pat stede  
 Death is better 7272 Es wers and bytterer pan pe dede.  
 than continual  
 pain. Bot better it war to be fully slayne,  
 Pan over-lang lyfe in strang payne;  
 Bot pe synfulle salle ay pare in payne be,  
 7276 And na ded may pam sla bot ay pam fle,  
 Als pe boke openly schewes us,  
 Whare we may fynd wryten pus:  
*Mors fugiet ab eis.*  
 The wicked who 7280 "Pe ded", pat here es strang and hard  
 are in hell, shall  
 desire to die,  
 but death shall  
 flee from them. "Salle ay pan fle fra pam-ward,"  
 Pe payns of pe ded pai salle ay dreghe,  
 Bot pai salle never-mare fully deghe;  
 7284 Pai salle ay lyf in sorow and stryfe,  
 Bot pair lyf salle seme mare ded pan lyfe;  
 Pair lyfe in mydward pe ded salle stand,  
 Ffor pai salle lyfe ever-mare deghand,  
 7288 And deghe ever-mare lyfand with-alle,  
 Als men dose pat we se in swowne falle;  
 And for-pi, pat pai here mykelle lufed syn,  
 And thurgh over-mykelle hope ay lyfed par-in,

- 7292 And to leve pair syn had never wille,  
 Parfor it es gud, ryght and skylle,  
 Pat pai be ay for pair foly,  
 In helle with-uten hope of mercy.
- 7296 Now have I schewed yhow, als I couth telle,  
 Pe fourtene generalle payns in helle;  
 Bot yhit es over pase a payne generalle,  
 Pat of alle other es mast principalle,
- 7300 Pat es tharnyng forever of the syght namly,  
 Of our Lord God alle-myghty.  
 Ffor whilk syght pat pai for ever have tynt,  
 Pai salle have sorow pat never salle stynt;
- 7304 And pe sorow pat parfor salle falle  
 Salle be mast payne to pam of alle,  
 For als pe syght of God in heven, es  
 Mast ioy of alle other, mare and les,
- 7308 Right swa pe tharnyng for ever of pat syght,  
 Es pe mast payne in helle dyght;  
 Ffor alle pe payns pat in helle may be,  
 Suld nocht pam dere if pai moght him se.
- 7312 Yhit salle pare be sere payns many ma  
 Als pe boke says, and mare sorow and wa  
 Pan alle pe men of erth, ald and yhong,  
 Moght thynk with hert or telle with tong,
- 7316 Pat pe synful men pat salle wende  
 Tille helle salle have with-uten ende,  
 Pe whilk payns and sorow salle never cees;  
 Ffor pare salle never be rest ne pees,
- 7320 Bot travail and stryfe with sorow and care,  
 Fulla wa salle pam be pat salle dwelle pare;  
 Pai sall thynk on nathyng elles,  
 Bot on pair payns, als som clerkes telles,
- 7324 And on pair syn pat pai here wroght,  
 Swasalle payns and sorow troble pair thoght;  
 Ffor pare salle be pan herd and sene,  
 Alkyn sorow and trey and tene.
- 7328 Pare salle be wantyng of alkyn thyng,  
 In whilk moght be any lykyng,

The greatest pain  
 in hell is the  
 great yearning  
 for the sight of  
 God.

The pains of  
 hell cannot be  
 reckoned.

In hell the  
 wicked shall  
 never be at  
 peace.

- And defaut of alle thyng þat gud mocht be,  
 And of alle þat ille es gret plenté.
- In hell shall be 'doleful din.' 7332 In helle salle be þan fulle dolefulle dyn,  
 Omang þe synfulle þat salle dwelle par-in,  
 Þat ever-mare salle þus cry and say:  
 "Allas, allas and walaway!
- 7336 Þat ever we war of wemmen borne,  
 Ffor we er fra God for ever lorne?"  
 Þan salle þai grete and goule and with teth gnayste  
 Ffor of help ne mercy þar þam nocht trayste.<sup>1</sup>
- Devils shall roar and yell about the wicked; 7340 Þe devels about þam þan in helle,  
 On þam salle ever-mare rare and yhelle;  
 Swa hydus noyse þai salle þan make,  
 Þat alle þe world it mocht do qwake,
- 7344 And alle þe men lyfand þat herd it,  
 To ga wode for ferd and tyne pair witt.  
 Þe devils ay omang on þam salle stryke;  
 And þe synfulle þare-with ay cry and skryke;
- 7348 Þare salle be þan mare noyse and dyn,  
 Þan alle þe men of erth couth ymagyn;  
 Ffor þare salle beswilk rareyng and ruschyng  
 And raumpyng of devels and dyngyng and dusching
- 7352 And skrykyng of synfulle, als I said are,  
 Þat þe noyse salle be swa hydus þare,  
 Omang devels and þase þat salle com pider,  
 Ryght als heven and erth strake togyder.
- 7356 Ane hydus thing es it to telle  
 Of þe noyse þat salle þan be in helle;  
 Þe devels, þat ay salle be fulle of ire,  
 Salle stopp þe synfulle ay in þe fyre,
- Full of ire they shall stuff the wicked in the fire. 7360 Swa þat þai salle glowe ay als fyre brandes  
 And ay when þai may weld pair hands,<sup>2</sup>  
 Ffor sorow þai salle þam hard wryng;  
 And walaway þai salle ay syng.
- 7364 In helle salle be þan swa gret thrang,  
 Þat nane may remow for other ne gang.

<sup>1</sup> Þai salle gret and with teth gnayste,  
 For mercy þar þaim nane traiste (MS. Harl. 6923).

<sup>2</sup> MS. Harl. 6923 reads *styr* for weld.

- On na syde, backward ne forward  
 Ffor pai salle be pressed togyder swa harde,
- 7368 Als pai war stopped togyder in ane oven,  
 Ffulle of fyre bineth and oboven;  
 Bot never-pe-les helle yhit es swa depe,  
 And swa wyde and large, pat it moght kepe
- 7372 Alle pe creatures, les and mare,  
 Of alle pe world if myster ware.  
 Ilka synfulle salle pare on other prese,  
 And nane of pam salle other eese,
- 7376 Bot ever fyght togyder and stryfe,  
 Als pai war wode men of pis lyfe,  
 And ilk ane scratte other in pe face,  
 And pair awen flessch of-ryve and race,
- 7380 Swa pat ilk ane wald him self fayn sla,  
 If he moght, swa salle him be wa,  
 Bot pare-to salle pai haf na myght,  
 Ffor pe ded salle never mar on pam lyght.
- 7384 Ffulle fayn pai wald pan ded be,  
 Bot pe ded salle ay fra pam fle;  
 After pe ded pai salle yherne ilk ane,  
 Als in pe apocalypse schewes Saint Iohan:
- 7388 *Desiderabunt mori, et  
 mors fugit ab eis.*  
 "Pai sall yherne", he says, "to deghe ay,  
 And pe ded salle fle fra pam oway;"
- 7392 Omang pam salle ay be debate,  
 Ilk ane of pam salle other hate.  
 Pai salle be fulle of hateredyn pan;  
 Ilk ane salle other wery and ban,
- 7396 And say "cursed kaytif and wa worth pe,  
 And weryed mot pou ever be,  
 And weryed mot pai be ever-mare,  
 Pat pe gat and pat pe bare,
- 7400 And pe tyme pat pou was born alswa,  
 Ffor pi payne es tylle me sorow and wa;  
 It pynes me and greves me sare,  
 Als mykelle als myne awen payn or mare,

The wicked shall  
 be pressed as into  
 an oven, full of  
 fire beneath and  
 above it, never-  
 theless hell is  
 large enough to  
 hold all the  
 wicked.

The damned  
 shall scratch each  
 others faces.

They shall be  
 full of hatred  
 and shall curse  
 their fellows.

- 7404 Fformy payne it ekes, and mase mare grevus."  
 Ilk ane tulle other pan salle say pus.  
 Pus ilk mans payne salle other dere,  
 And nane of pam salle other forbere;
- Those in hell shall curse each other;
- 7408 Noutherson, ne doghter, ne syster, ne brother  
 Ffader ne moder, ne yhit nane other;  
 Ffor ilk ane salle other hate dedly,  
 And ilk ane gryn on other and cry.
- 7412 Ilk ane salle gnaw pair awen tongues in sonder,  
 And ilk ane salle pare on other wonder.  
 Pus in helle salle pai far ay,  
 And par-with sklaundre God and say:
- They shall slander God;
- 7416 "Whar-to made God us tulle his lyknes,  
 And lates us now dwell pare sorow ay es;  
 Bot it semes pat God made us in vayne,  
 When we er pus putted tulle endles payne,
- 7420 Or he us made for noght els to dwelle  
 In erth, bot to be fyre brandes in helle."  
 Pai salle very pe tyme pat pai war wrought,  
 And say "allas whine war we noght."
- ' And curse the day of their birth.
- 7424 Pus salle pai sklaundre God omang,  
 Swa hard pair payns salle be, and swa strang;  
 Pai salle ilk ane on other stare and gryn,  
 Als wode men dose here, and makes gret dyn;
- 7428 An hydus thing to here it ware,  
 Wha-swa couth telle pe payns pare,  
 Als properly als pai salle pare be.  
 Bot pat couth noght alle pe men of cristianté.
- 7432 Ne alle pe clerkes pat ever had witt,  
 Sen pe world bigan, ne pat lyfes yhit  
 Couth never telle, bi clergy, ne arte  
 Of pa payns of helle pe thowsand parte.
- The pains of hell are innumerable.
- 7436 Ffor pe noubre of payns pat pare griefes  
 Passes pe mens witt pat here liefes,  
 Or pat ever lyfed in any degré,  
 And pat may men bi skylle pus se;
- 7440 Ffor ilka syn pat pe synfulle has wrought,  
 Whar it never swa lytelle venyalle thought,

- Þai salle have certayne payne pare,  
 After þat þe syn es les or mare.
- 7444 Wha couth þan telle, war heneverswa wyse, There is a pain  
for every sin;  
 Alle þe syns and alle þe folyse,  
 Both dedly and alswa venyale,  
 And leve nane untald, gret ne smale,
- 7448 Þe whilk a man has here fallen in,  
 Ffra þe tyme þat he first bigan to syn,  
 Both in thought, in word and dede?  
 Alswa say nane es þat tyme couth rede.<sup>1</sup>
- 7452 And for ilka thing done here in vayne,  
 In helle es ordaynd certayne payne  
 Tille synfulle men þat salle dwelle pare.  
 Þan bihovs þam, als I sayd are,
- 7456 Ffor ilka syn þat þai dyd here, And for every  
thing done here  
in vain.  
 Have certayne payne singulere;  
 And for ilka manere of syn and foly,  
 Be pyned in helle specyaly.
- 7460 And als oft-sythe als þai here newed þair syn  
 Als oft-syth þair payn salle new þare bigyn;  
 Þarfor swa many payns tulle þam salle falle, So many pains  
shall there be in  
hell that no wis-  
dom may com-  
prehend them all.  
 Þat na witt may comprehende þam alle;
- 7464 Ffor na syn þat þai ever here dyd,  
 Dedly ne veniele, salle be hyd,  
 Bot alle openly sene and nan be laynd,  
 Ffor whilk salle be þare sere payns ordaynd;
- 7468 Wha moght þan alle þe payns telle,  
 Þat þe synfulle men salle have in helle?  
 Ffor-whi if a man fra hethen pass oway  
 In a dedly syn, at his last day,
- 7472 Ffor ilka venyel syn, þat ever dyd he,  
 He salle þan diversly pyned be;  
 And als oft renoueld<sup>2</sup> salle be ilk payne,  
 Als he turned new tulle ilk syn ogayne.
- 7476 And þe lest payne þare es mare to se,  
 Þan alle þe payns of þis world may be,

<sup>1</sup> Als wha say na man couth thaim rede (MS. Harl. 6923).

<sup>2</sup> renewed?

The sorrow of  
this world is but  
joy compared  
with the pains  
of hell.

Ffor alle pe payns of þis world here,  
 Þat ever was sene fer or nere,  
 7480 Als to þe lest payne þare mocht nocht be tald,  
 Bot als a bathe of water, nouthere hate ne cald<sup>1</sup>  
 Ffor alle pe sorow of þis world, ilka dele,  
 War nocht bot als solace and ioi to fele,  
 7484 Als to regard of þe lest payne,  
 Þat es in helle; þis es certayne,  
 Ilk synfulle salle haf syght þare  
 Of alle pe payns, both les and mare,  
 7488 Þat alle pe synfulle men salle dreghe.  
 Þan salle ilk ane se þare with eghe  
 Men and wymmen, many a thousand,  
 On ilk syde about, in sere payns dwelland;

The sight of an-  
other's pain shall  
be a source of  
suffering to the  
damned.

7492 And þat syght, þat ilk ane salle þare se  
 Of ilka payne, tylle þam payne salle be;  
 Ffor alle pe payns þat salle falle tylle ilk man  
 Salle be sorow tylle alle þat sese þam þan.  
 7496 Þus salle ilk ane dreghe mare payn in helle,  
 Þan hert mocht ever think or tong telle;  
 What of payns þat to þam-self salle be dyght,  
 And what of payns þat þai salle have of syght.  
 7500 Ffor alle pe payns, þat þare salle be knawen,  
 Salle greve ilk man als mykelle als his awen;  
 Swilk payns to here, als men may here rede,  
 Aght to mak ilk man of helle have drede;

If a man under-  
stood what were  
the sufferings of  
those in hell, he  
would hate all  
folly.

7504 For I trow þat here es no man lyfand,  
 Swa hard-herted, þat wald understand  
 And trow what payns in helle er wrought,  
 Þat he ne suld have gret dred in thocht,  
 7508 Þe whilk suld mak him hate alle foly,  
 Wharfor he war swylk payns worthy.  
 Bot alle pase þat wille þair syn forsake,  
 Whils þai lyfe here, ar pe ded þam take,  
 7512 And of alle thing have forthynkyng  
 Þat þai have done ogayns Godes bydyng,

<sup>1</sup> Als a leuke bath nouthere hate ne calde (MS. Harl. 6923).



- And turn þam tylle God fra þair syn,  
 And ask his mercy and trayst þar-in,  
 7516 And be lufand un-tylle him and bowsom,  
     In þa payns of helle salle never com,  
     Bot tylle þe blys of heven mon þai wende,  
     And have þare þair lykyng with-uten ende.  
 7520 Here have I spoken of þe payns of helle,  
     Als yhe have herd me openly telle,  
     And of þe sext part of þis boke made ende.  
     Now wille I tylle þe sevend part wende,  
 7524 Þat es þe last part of alle;  
     Þe whilk spekes als I shew yhow salle,  
     Specialy of þe ioyes in heven,  
     Þat er mare þan any tong may neven.  
 7528 Bot fyrst I wille schew yhow whare hevenes,  
     Als clerkes says and þe boke bers witnes;  
     And efter þat I salle schew yhow mare,  
     And telle yhow of sere ioyes þat er þare.
- 7532 Here bygyns þe sevend part of þis boke  
     Þat es of þe ioyes of heven.  
     Many þe blys of heven covaytes,  
     Bot fone þe ryght way þider laytes;  
 7536 And som thurgh syn er made so blynd,  
 7536\* Þat þe right way þider þai kan nocht fynd,  
     Som wald be þare, with-uten dout,  
     Bot þai wille nocht travaille þare about;  
     Bot whasa wille tak þe way þider-ward,  
 7540 Behoves in gud werkes travaille hard;  
     Ffortylle þe kyngdom of heven may no man com  
     Bot he ga bi þe way of wisdom;  
     Þe way of wysdom es mekenes  
 7544 And other virtuse, mare and les.  
     And þat way es cald a gastly way,  
     Bi whilk men suld here travaille ay,  
     Þat es þe way þat ledes men even  
 7548 Untylle þe hegh kyngdom of heven.  
     Bi other way may nane, bot he fleghe,

Those who turn  
to God here,  
shall never feel  
the pains of  
hell.

Many desire the  
the bliss of hea-  
ven but few seek  
the right way.

Man may only  
reach heaven by  
the way of wis-  
dom.

Heaven is the  
highest place  
that God has  
made.

- Pass up tylle heven it es swa heghe;  
 Ffor it es þe heghest place þat God wrought,  
 7552 And þe first, when he made alle thing of nocht.  
 Na man may gesce swa lang space,  
 Als es fro hethen untylle þat hegh place;  
 Ffor bitwene us and þat heghe heven  
 7556 Es alle þe firmament to neven,  
 þe<sup>1</sup> clerkes bi skylle hevens calles,  
 þe whilk er ay moveand als falles.  
 þus er oboven us hevens sere,  
 7560 Bot alle er þa nocht olyke clere;  
 Ffor þe heghest heven es wele bryghter  
 þan þe other hevens þat er lagher;  
 Ffor þe heghest has swa mykelle bryghtnes,  
 7564 And swa fayre and swa delytable es,  
 þat alle þe men of erth couth nocht  
 Swa mykelle ymagyn, ne think in thoght.  
 Sere hevens God ordaynd for sere thyng,  
 7568 Bot þe heghest God made for our wonyng.  
 þese hevens er oboven us heghe,  
 Als clerkes says, þat er wise and sleghe;  
 Ane es, þat we þe sternerd heven calle,  
 7572 þare þe planetes and þe sternes er alle,  
 þat men may se here, on nyght, schyne;  
 Ane other es, þat clerkes calles cristallyne,  
 þat next oboven þe sternerd heven es,  
 7576 And es mare þan þat of wydenes;  
 Som clerkes it calles on þis manere;  
 þe water heven, þat es als clere  
 Als cristalle, þat hoves oboven þare,  
 7580 Ryght als water þat frosen ware;  
 þus telles Berthelemewe in þe boke  
 Of propertes of sere thinges to loke:  
 þir twa hevens ay about-rynnes,  
 7584 Both day and nyght, and never blynnes;  
 þe erth, þat þa hevens about-gase,  
 Es bot als a poynt Imyddes a compase;

God has made  
several heavens.

1. The starry  
heaven.

2. The crystalline  
or watery heaven.

These two hea-  
vens revolve  
round the earth,  
which is very  
small.

<sup>1</sup> þat?

- Swa lytelle it es semand with-out  
 7588 To regard of þa hevens about; Hell in the middle  
of the earth, is  
the lowest place.  
 And Imyddes þe erth es ordaynd helle,  
 Þare þe synfuller, þat saller be dampned saller dwelle  
 Als men may before rede and se,  
 7592 And lawer þan helle may na place be;  
 Þus both þe hevens about-gase ay  
 And never saller ceese untylle domesday;  
 Ffor clerkes says þat knawes and sese,  
 7596 Of þir twa hevens þe propertese,  
 Þat if þai moved nocht, alle suld peryssch, The starry and  
the watery hea-  
vens revolve con-  
tinually, should  
they stop all  
things would be  
destroyed.  
 Both man and beste, foghel and fyssch  
 And alle þat under þam may be,  
 7600 Þat lyves and growes, both gresse and tre,  
 All suld be smored<sup>1</sup> with-uten dout,  
 Warne þa hevens ay moved about;  
 Ffor if þai stode never swa schort while styllle,  
 7604 Alle þat on erth es suld perysch and spylle;  
 Þus telles gret clerkes of clergy,  
 Þat has bene lered in astronemy  
 And knawes þe constellacyouns  
 7608 And þe heven þat þe erth enviroons.  
 Of þair moveyng þan have yhe no wonder, The motion of  
these heavens  
nourishes all  
things.  
 Ffor it noryssch[es] alle þat es þare-under,  
 In wate and drye, in hate and cald,  
 7612 Ay whils þai move, als I bifore tald,  
 Þir hevens about-gase alle erthly thynges  
 And þam norysches and forth-brynges,  
 Ffor als clerkes says þat to þam tentes  
 7616 Þai tempere þe streng[t]he of alle þe elementes  
 Ay als þai move whils þai about-ga.  
 Bot þe thred heven es oboven þa twa, 3. The third  
heaven is above  
the others.  
 Swa wonderly heghe and swa ferre  
 7620 Þat nathyng may be heghere;  
 Yhit som clerkes ma hevens nevens,  
 And says þat þare er other seven hevens,

<sup>1</sup> Al schulde be spilt wyth-uten doute (MS. 22283).

Some say that  
the planets are  
heavens and are  
seven in number:  
1. Moon, 2. Mer-  
cury, 3. Venus,  
4. Sun, 5. Mars,  
6. Jupiter, 7. Sa-  
turn.

The Moon is the  
lowest, Saturn is  
the highest  
planet.

The air may be  
called a heaven.

The distance of  
the earth from  
the moon is  
500 winters, so  
says Rabbi Moses.

- Pat semes lawer, als men may se,  
7624 Pan pe twa hevens falles to be,  
Ffor-whi pe clerkes pe planetes alle  
Bi certayne skylle hevens pai calle.  
And seven planetes er oboven us;  
7628 Ffyrst pe Mone and Mercury and Venus,  
Sythen pe Son and pan Mars and Iubiter,  
And Saturnus oboven pan pat es hegher.  
Ilk ane pair course about ay mase  
7632 In pair cercles, als God ordaynd hase;  
Pai styk noght fast, als smale sternes dose,  
Ilk ane his course mase thurgh use;  
Ilka planete falles for to be  
7636 Hegher pan other in ordre and degré;  
Pe Mone, pe fyrst and lawest, es sene,  
And Saturnus pe heghest es, als I wene;  
Oboven us er alle pe planetes seven,  
7640 And pe cercle of ilk ane es called aneheven  
Pat er wonderly bryght and fayre;  
Yhit ane other heven es called pe ayre  
Pat es lagher, par pe foghles has flyght,  
7644 And pat heven es mast nere our syght  
Bot it es noght swa clere ne clene  
Als pe other hevens oboven er sene:  
Alle pe cercles of pe planetes alle  
7648 Pat we here clerkes pus hevens calle,  
Er bryght and clere, als pe bokes schewes us  
And ilk planete es ferrer pan other fra us;  
Ffra pe erth untylle pe cercle of pe mone, es  
7652 Pe way of fyve hundreth wynter, and na les,  
Pat es als mykelle space at say,  
Als a man moght ga, in playne way,  
In fyve hundreth yhere fully,  
7656 If he moght lyfe swa lang in body,  
Als a gret philosiphir pat hyght  
Rabby Moyses telles ryght  
Pat thurgh witt mykelle couth se;  
7660 And over pat alle, swa says he,

- Pat ilka cercle pat es sene  
 Of ilka planete, may contene,  
 Als men may fynd wryten here,  
 7664 Pe way of fyve hundreth yhere  
 Als es gesced in brede and thyknes,  
 Swa mykelle and thyk ilk ane es,  
 Pat es at say, als mykelle space here  
 7668 Als a man moght ga in fyve hundreth yhere.  
 Pof pat travaille him suld nocht gryfe  
 If he here swa lang moght lyfe;  
 And fra pe poynt of pe erthe tille Saturnus  
 7672 Pe heghest planete may be gesced pus,  
 Pe way of seven thowsand yhere  
 And thre hundreth, als es wryten here,  
 Pat es at say, als es here contende,  
 7676 Als mykelle space als a man moght wende  
 In seven thowsand yhere, and<sup>1</sup> playn way gang  
 And th[r]e hundreth, if he suld lyf swa lang;  
 Swa pat ilk yhere be acouted halely  
 7680 Of thre hundreth days and fourty,  
 And pat pe way of ilka day  
 Be fully of fourty myle of way,  
 And pat ilka myle fully contene  
 7684 A thowsand pases or cubites sene.  
 Raby Moyses says alle pis,  
 Pat er nocht alle my wordes bot his;  
 Bot whether alle pis be soth or nocht,  
 7688 God wate, pat alle thyng has wroght,  
 Ffor he made alle thyng thurgh myght and sleght  
 In certain noumbre and mesure and weght;  
 Bot swa sutelle and wise may na man be,  
 7692 Pat pat mesuryng knawes swa wele als he;  
 Ffor na thyng pat may be, marè or les,  
 Or pat ever was, tyllè him unknowen es;  
 Himself fra erth, upward met pat way,  
 7696 When he stey tyllè heven on halghe Thursday,  
 Pat wate he best thurgh wytt and sleght,  
 What space pat way contened of heght.

Each circle of a planet contains the 'way of 500 years'.

Saturn, the highest planet, is distant from the earth 7300 years;

Each year consists of 340 days

A days journey is 40 miles, and each mile contains 1000 cubits.

- Bi alle þe hevens had he gane,  
 7700 And passed alle þe sternes ilk ane,  
 And up tyllē þe heghest heven he went,  
 And alle þis way he passed in a moment,  
 In þe heghest part of þe sternerd heven.
- Above the planets are the stars,  
 7704 Oboven alle þe planetes seven,  
 Standes swa many sternes smale,  
 Þat na man may þam telle bi tale,  
 Þat standes fast þare, als þe buke pruves,  
 7708 And er led about with þe heven þat moves,  
 Als nayles er in a whele with-out,  
 Þat with þe whele er turned about;  
 Bot þe planetes er noght led swa,  
 7712 Ffor in þair cercles about þai ga.  
 Þe sternes semes smale, als we deme,  
 Bot swa smale er þai noght als þai seme,  
 Ffor þai er schewed fra us swa fer,  
 7716 Þat we may noght se how mykelle þai er;  
 Bot þe lest sterne þare þat we on-luke.  
 Es mare þan erth, als says þe boke;  
 Ffor clerkes says, if alle erth in fyre ware,  
 7720 And possibel war þat a man war þare,  
 Him suld thynk, þof it bryned bryght,  
 Les þan þe lest sterne þat schynes on nyght,  
 Þan aght þat heven gret space contene,  
 7724 Þare swa many sternes may be sene.  
 Alle þir hevens here sene may be,  
 Bot þe alther-heghest heven may na man se.  
 Tille þat heven couth clerk thurgh arte,  
 7728 Þe space gesce bi ane hundreth thowsand part  
 Ffor it es swa heghe, als Sydrak says,  
 Þat if a stane þat war of pays,  
 Of ane hundreth mens lyftyng,  
 7732 Might falle fro þepen, it suld be in fallyng  
 A thowsand yhere and na les,  
 Ar it come at þe erth, swa heghe it es;  
 Bot aungels þat fro heven er sent,  
 7736 May com doune tyllē erth in a moment,
- Like nails in a wheel they go about with the heavens.
- The stars appear small to us, but they are not really so.
- The highest heaven no one can see.
- It is so high that a stone of a hundred men's lifting would take 1000 years before reaching the earth.

- And up ogayne tyll heven may flegh,  
 In þe space of a twynkellyng of ane eghe.  
 And swa may a saule þat es clene and lyght,
- 7740 Com pider fro hethen in als schort a flyght,  
 Thurgh þe myght of God and thurgh noght elles  
 And swa has done many þat pare dwelles;  
 Þis may be halden a gret ferly,
- 7744 Omang alle þe wonders of God alle-myghty,  
 Þat ane aungelle may pass swa many myle,  
 Ffra heven tyll hyder, in swa schort awhyle.  
 And a saule thurgh Godes myght and grace,
- 7748 May fro hethen com pider in swa short space.  
 This heven es þe alther-heghest place of alle,  
 Hegher es na thyng þat may bifalle,  
 Þe whilk alle thyng contenes of dignyté,
- 7752 And in nathyng contende may be,  
 It contenes over-alle, on ilk party,  
 Bath bodily thyng and gastly,  
 And als helle es lawest place þat may falle,
- 7756 Swa es þis heven alther-heghest place of alle;  
 And als sorow es ay in þe lawest place,  
 Swa es ay in þe heghest, ioy and solace.  
 And als tyll þe lawest place, drawes us syn,
- 7760 Swa tyll þe heghest may vertues us wyn.  
 Þis heven es cald heven empiry  
 Þat es at say heven þat es fyre,  
 Ffor it semes alle als fyre of gret myght,
- 7764 Þat brynes noght bot schynes bryght.  
 Þis heven falles noght about to ga,  
 Ne moves noght als dose þe other twa,  
 Bot standes ay styll, for it es þe best,
- 7768 And þe most worthi place of pees and rest  
 Þat God has ordaynd for þair wonyng,  
 Þat gyfes þam here tyll ryghtwise lyfyng.  
 Þis heven es cald Godes awen se,
- 7772 Ffor þar syttes þe haly trinité,  
 And alle þe orders of aungels,  
 And alle þe blyssfull spirites þat in heven dwels,

The souls of the  
 righteous may  
 pass from earth  
 to heaven in the  
 twinkling of an  
 eye.

Heaven is the  
 highest place of  
 all.

Sorrow is in hell,  
 but joy in heaven.

The highest  
 heaven does not  
 move as the  
 other heavens do.

It is called God's  
 own seat.

- And pe saules of gud men and clene,  
 7776 Pat in pis world ryghtwyse has bene.  
 And at pe dredfulle day of dome,  
 When alle men salle bifor God come,  
 Pan salle alle the ryghtwyse men wend pider,  
 7780 In body and saule both togyder,  
 Pe whilk anely pan salle be save,  
 And fulle blys in body and saule have.  
 Pan salle mare ioy be in heven,  
 7784 Pan hert may thynk or tong kan neven,  
 Or ere may here or any eghe se,  
 Pe whilk pai salle have, pat save salle be;  
 Pan passes pat ioy alle mens witt,  
 7788 Als es fonden wryten in haly wrytt.  
*Quod oculus non vidit, nec  
 auris audivit, nec in cor ho-  
 minis ascendit, quod preparavit*  
 7792 *Deus diligentibus se.*  
 "Eghe moght never se, ne ere here,  
 Ne in-tylle mans hert com pe ioyes sere  
 Pat God has ordaynd pare and dyght,  
 7796 Tylle alle pat here lufes him ryght."  
 Ffor swa mykelle ioy pare salle be,  
 Pat alle pe men of Cristianté,  
 If ilk ane war parfyte in clergy  
 7800 In divinité and in astronomy,  
 In gemetry and gramer, and arte,  
 Couth noght gese bi pe thowsand parte,  
 Ne think in hert ne with tong neven,  
 7804 Pe ioyes pat pan salle be in heven.  
 Ffor swa wyse here was never man yhit,  
 Ne swa sleghe, ne swa sotelle of wytt,  
 Had he never swa mykelle understandyng,  
 7808 Bot God anely pat knawes alle thyng,  
 Pat couth telle a poynt or ymagyn  
 Of pe ioyes in heven pat never salle blyn,  
 Als proprely als pai er pare to say,  
 7812 Bot als pe boke pam schewes, swa we may.

There shall be  
 more joy in  
 heaven than heart  
 may think or  
 tongue tell.

None, though ever  
 so learned can  
 tell a thousand  
 part of the joys  
 of heaven.



	Alle manere of ioyes er in pat stede.	All kinds of joy are in heaven:
	Pare es ay lyfe with-uten dede;	Everlasting life
	Pare es yhowthe ay with-uten elde,	
7816	Pare es alkyn welth ay to welde.	
	Pare es rest ay, with-uten travayle;	Rest,
	Pare es alle gudes pat never sal fayle;	Goods,
	Pare es pese ay, with-uten stryfe;	Peace,
7820	Pare es alle manere of lykyng of lyfe;	Pleasure,
	Pare es, with-uten myrknes, lyght;	Light,
	Pare es ay day and never nyght;	Day and never night,
	Pare es ay somer fulle bryght to se,	Bright summer and never winter,
7824	And never mare wynter in pat contré:	
	Pare es alkyn druryes and rychesce,	Riches,
	And mare nobillay pan any man may gesce;	Nobility,
	Pare es mare worsche[pe] and honoure,	Honour,
7828	Pan ever had kyng here or emparoure;	
	Pare es alkyn power and myght	Power,
	And endeles wonyng sykerly dyght;	Security,
	Pare es alkyn delyces and eese,	Delights,
7832	And syker peysibilnes <sup>1</sup> and pese;	
	Pare es peysebelle ioy ay lastand,	Joy,
	And ioyfulle selynes ay lykand;	Happiness,
	Pare es sely endeles beyng,	
7836	And endeles blyshfulhede in alle thyng;	
	Pare es ay blyshfulle certaynté,	
	And certayne dwellyng ay fre;	
	Pare es laykyng and myrthes sere;	Play and mirth,
7840	Pare es laghyng and lufly chere;	Laughter,
	Pare es melody and aungels sang;	Melody and song,
	And lovyng and thankyng ay omang;	Praise,
	Pare es alle frendschepe pat may be,	Friendship,
7844	And parfyte luf and charyté;	Love,
	Pare es acorde ay and anehede,	Unity,
	And yheldyng of mede for ilk gud dede;	Rewards,
	Pare es lowtyng and reverence,	Reverence,
7848	And boghsomnes and obedience;	Obedience,
	Pare es alle vertuse with-uten vyce,	Virtues,

<sup>1</sup> *peysibilnes?*

- Pare es plenté of dayntes and delice;  
 Pare es alle pat lykes and may avayle,  
 7852 And nathyng pat greves or may fayle;  
 Pare es alle pat gud es at wille,  
 And na thyng pat may be ille.  
 Wisdom, Pare es alle wisdom with-uten foly,  
 7856 And honesté with-uten vilany;  
 Beauty. Pare es bryghtnes and bewté  
 Of alle thing pat men salle pare se.  
 Alle pir ioyes er pare generale,  
 The greatest joy, 7860 Bot pe mast soverayne ioy of alle  
 in heaven is the  
 sight of God's  
 face.  
 Es pe syght of Godes bryght face,  
 Pat passes alle other ioyes and solace;  
 Ffor swa mykelle may na ioy be,  
 7864 Als es pe syght of pe trinité,  
 Pat es pe Fader, and Son, and Haly gaste.  
 Pe syght of whilk salle be ioy maste;  
 Ffor-whi swa mykelle ioy and blys  
 7868 Na ioy may be als es pis.<sup>1</sup>  
 Ffor alle pat pan salle se him ryght,  
 May knaw alle thing thurgh pat syght,  
 Pat ever was; and es, and salle be,  
 7872 Als men may afterward rede and se.  
 Here have I shewed on a general manere  
 Pe ioyes of heven, many and sere.  
 Bot now will I specialy shew yhow mare  
 Of the special  
 'blisses' and their  
 contraries. 7876 Of seven maners of blysses pare,  
 And of seven schenschepes in helle alle-swa,  
 Pat er even contrary tylle pa,  
 And whilk blysses falles specyaly  
 7880 Tylle pe saule, and whilk tylle pe body,  
 Of pas pat God in heven salle se;  
 And whilk schendschepes salle appropriated be  
 Tylle pe bodyse of pase, pat salle ga  
 7884 Tyllehelle, and whilk tille pe saules alle-swa.  
 I spak bifore of sere ioyes generally,  
 Bot now will I here sere blysses specify,

<sup>1</sup> Forwhi par may be ioy ne blis,  
 Swa mekyl to fele als is pis. (MS. Harl. 2394.)

- And pair contraryes pat er hard,  
 7888 Als yhe salle here be red afterward.  
 Saint Anselme says, pe haly man,  
 Als I here schew yhow kan,  
 Pat omang alle pe ioyes of heven,  
 7892 Salle be sene specialle blysses seven,  
 Pat pe bodyse salle have pat salle be save, The souls and  
bodies of the  
righteous have  
seven special  
blessings.  
 And other seven pat pe saules salle have  
 In pe kyngdome of heven alle to-gyder,  
 7896 After pe dome, when pai com pider;  
 Bot tyll pe synfulle bodyse pare ogayne The wicked, on  
the contrary, are  
tormented in  
soul and body by  
seven pains.  
 Pat salle be dampned tyll helle payne,  
 Seven specialle schendschepes salle falle  
 7900 And other seven tyll pe saules with-alle  
 In helle to-gyder lastand ever-mare,  
 Wa es pam pat salle dwelle pare.  
 Heres now, ar I pass ferrer,  
 7904 Whilk pa specyalle blysses er,  
 Pat er appropriated tyll pa bodyse  
 And tyll pe saules of men ryghtwyse, The 'blisses' of  
the body and  
their contraries.  
 And pair contraryes, pat Ischendschepes calle  
 7908 Pat tyll pe synfulle bodyse and saules salle falle.  
 Pe fyrst blys es bryghtnes cald I. Brightness is  
the first bliss.  
 Pat pe saved bodyse salle ay hald;  
 Ffor be pair bodyse never swa dym here, The bodies of  
the righteous  
shall shine  
brighter than the  
sun.  
 7912 In heven pai salle be fayre and clere  
 And mare schyneand and mare bryght,  
 Pan ever pe son was tyll mans syght;  
 Swa fayre a syght bifore was never sene,  
 7916 Als salle be pan, ne swa clene,  
 When ilka body pat salle be save,  
 Swa mykelle bryghtnes pare salle have;  
 Ffor if a man had eghen swa bryght,  
 7920 And if swa mocht be, swa mykelle syght,  
 Als had alle pe creatures lyfand,  
 Yhit mocht he nocht, als I understand,  
 Ogayne swa mykelle bryghtnes loke,  
 7924 Als a body salle have, pus says pe boke.

The bodies of  
the damned shall  
be dark and  
hideous.

Bot þe dampned bodyse þare ogayne  
Salle be foule and stynkand als carayne;  
And fulle myrk and dym salle þai be  
7928 And fulle hydus and wlatson to se;  
Ffor swa foul a syght saw never man  
Als þe dampned bodyse salle be þan,  
þat with þe saules salle dwelle in hellēdepe,  
7932 þis salle to þam be payne and schendschepe.

II. The second  
bliss is swiftness.

The bodies of  
those saved shall  
fly whither they  
7936 please.

þe secunde blys after es swyftnes,  
þat ilk body salle have þat ryghtwise es;  
Ffor in les while þan a man may wynke,  
þai salle mow fleghe whider þai wille thynke  
With body and saule togyder thurgh flyght,  
Ffra heven tylle erth and ogayne ryght,  
And fra þe ta syde of þe world wyde,  
7940 If þai wyld, tylle þe tother syde;  
And whider-swa þai þair thocht wille sett  
Nathyng þam salle ogayne-stand ne lett.  
þis may þai do with-uten travayle,

This swiftness  
7944 shall never fail.

And þis swyftnes salle never fayle;  
Ffor als þe lyght of þe son, thurgh strenthe,  
May fleghe fra þe est tylle þe west on lenthe,  
Ryght swa þai may whyder þai wille, fleghe  
7948 In a schort twynkellyng of ane eghe.  
Ffor þai salle be als swift þan  
Als any thocht es here of man.

The bodies of  
the sinful shall  
be heavily laden  
7952 with sin.

Bot þe synfulle bodyse salle ever-mare  
On a contrary manere fare;  
þai salle be swa hevy charged with syn,  
Both with-uten and with-in,  
þat þai salle have no myght to stand,  
7956 Ne unnethes to styr fote ne hand,  
Ne yhit nane other lym of body,  
þair syn salle weghe on þam swa hevy.

III. The third  
bliss is strength  
and might. 7960

þe thred blys es strenthe and myght  
þat þe ryghtwise bodyse salle have thurgh ryght,  
Ffor thof þai feble here and wayke ware,  
Swa mykelle myght þai salle have þare,

- And swa mykelle strenthe ay lastand,  
 7964 Þat na thyng salle mow ogayne pam stand; Swa þat þai salle mow remowe at þair wille,  
 Ilka mountayne and ilka hille,  
 Þat ever was in þe world sene;  
 7968 And if þai wild, alle þe erth bidene,  
 With-uten any ogayne-standing,  
 Or any lettyng of any-tyng;  
 And in þat dede have no mare swynk,  
 7972 Þan a man has here to loke or wynk.  
 Bot þe synfulle bodyse, þat dampned salle be,  
 7976 Salle be swa wayke and swa feble to se,  
 Þat þai salle unnethes mow stand,  
 Ne myght have anes to lyft þair hand  
 To wype þe teres fra þair eghen oway,  
 And þat waykenes salle last with þam ay.  
 Þe ferth blys alle-swa es fredome  
 7980 Þat þe saved bodyse salle have þat salle come  
 Tylle heven, whare alkyn ioyes er,  
 To do what þai wille with-uten daunger;  
 Ffor-whi þai salle never fele na thyng  
 7984 Bot þat at salle be at þair lykyng;  
 And na thing salle þam warn ne lett,  
 To do þair wille whare-swa it es sett;  
 Ffor alle thing tylle þam salle be boghand,  
 7988 And na thing salle ogayne þam stand,  
 Ne ogayns þam na thing be sett,  
 Þair wille ne þair purpose to lett,  
 Nowther men, ne stele, ne stane, ne tre,  
 7992 Ne nocht elles, swa fre salle þai be;  
 Þai salle mow passe ay whare þai wille  
 And alle þair lykyng þan ful-fylle.  
 Þis fredom and þis fraunches  
 7996 Salle be appropriated tylle þe saved bodyse  
 With þe saules of þam þat God salle chese,  
 And þis fredom þai salle never lese.  
 Bot on contrary manere ogayne þat blys,  
 8000 Þe dampned bodyse salle fredom mys;

The righteous  
shall remove at  
will mountains  
and hills.

The bodies of  
the sinful shall  
be weak and  
feeble.

IV. The fourth  
bliss is free-  
dom.

The righteous  
shall ever do  
what they please;

The wicked  
shall be treated  
as slaves.

- Ffor pai salle be strecsed in helle als thralle,  
 And alle pat may greve thole with-alle;  
 Pai salle be chaced ogayne pair wille  
 8004 Tylle alle manere of thing pat es ille;  
 Pus salle pai in helle in thraldom be,  
 Ffra whilk pai may never mare fle.  
 Pe fyft blys, als clerkes wate wele,  
 8008 Es hele pat pe saved bodyse salle fele,  
 With-uten seknes or grevaunce,  
 Or angre, or payne, or penaunce;  
 Ffor Ivel ne payne salle never pam greve,  
 8012 Bot in hele and lykyng pai salle ay leve,  
 In heven with ioy on ilka syde,  
 Ffor pare salle pai be glorifyde.  
 Bot pe dampned bodyse, on other-wyse,  
 8016 Salle have strang yvels and angwyse,  
 Als saules has pat in purgatory dwels  
 Ffor certayne tyme, als pe boke tels.  
 Bot swa lang lastes no sekenes pare.  
 8020 Als in helle, for pat lastes ever-mare;  
 Ffor purgatory, als wryten es,  
 Has ende, and helle es endeles.  
 Pe sext blys es pe gret delyte,  
 8024 Pat pe saved bodyse salle have swa parfyte  
 Pat no man lyfand kan ne may,  
 Swa mykelle yhern here, nyght ne day;  
 Ffor here mocht never man far swa wele,  
 8028 With swa mykelle delyte als pai salle fele  
 In alle pair wittes, ne swa mykelle ioy have,  
 Als God on pam salle pan vouche save.  
 Pai salle have swa mykelle ioy pare,  
 8032 Pat nane of pam salle desyre mare;  
 Ffor als pe iren pat es glowand,  
 Thurgh strenthe and hete bryndand,  
 Semes better to be fyre-bryght,  
 8036 Pan iren, als tylle any mans syght,  
 Right swa pa pat in heven salle won  
 Salle seme bryghter pan fyre, and schyne als son

V. The fifth bliss  
is Health.

The damned shall  
be tormented by  
disease.

VI. The sixth  
bliss is perfect  
joy.

- And be fulle-fyld ay in pat place  
 8040 Of pe luf of God and of his grace,  
 And of alle delyces and ioy and blys,  
 Pe whilk pai salle never-mare mys;  
 And als men here oft has sene  
 8044 Pat a vesselle dypped alle bidene  
 In water, or in other lycour thyn,  
 Be pe vesselle never swa wyde wyth-in,  
 Has water bath with-in and with-out,  
 8048 Binethen, oboven, and alle about,  
 And na mare water with-in may hald,  
 Ne nane other thing pat lycoure es cald,  
 Right swa pe ryghtwise salle have ioy, mare  
 8052 Pan pai may think or yhern pare;  
 Bot pe dampned bodyse ogayn-ward  
 Salle in helle fele payns strang and hard;  
 Ffor pai salle bryn in fyre, ilk ane,  
 8056 Pat salle be menged with bronstane  
 Ffulle hate brynand, and with pyk,  
 And with other thing pat es wyk,  
 Omang vermyn pat salle pam byte,  
 8060 And devels pat ay salle pam smyte,  
 With other payns strang and felle,  
 Ma pan hert may thynk or tong telle.  
 Pe sevend blys es endeles lyfe,  
 8064 Pat pe saved salle have, with-outen stryfe,  
 Ever-mare in heven swa heghe;  
 Ffor pai salle ay lyf and never deghe,  
 And with God alle-myghty pare ay won,  
 8068 Pat es sothfast Fader, and sothfast Son,  
 And pe Haly Gast in Trinité;  
 And in pat lyfe his face pai salle ay se.  
 Now if a man moght lyf here,  
 8072 In pis world a thowsand yhere,  
 Yhit suld his lyfe be broght tyll ende,  
 And fra pis world bihoved him wende.  
 Yhit suld him thynk, and he toke kepe,  
 8076 His lyfe noght bot als a dreme in slepe,

The righteous  
shall be filled  
full of joy.

They shall be  
unable to desire  
more joy.

The damned  
shall be tor-  
mented by fire  
and vermin &c.

VII. The seventh  
bliss is ever-  
lasting life.

Life on this earth  
is but a dream  
compared with  
that in heaven.

þan suld þe lenthe of alle his lyfedays,  
Seme bot als a day, als þe prophet says:

*Quoniam mille anni ante oculos tuos, tanquam*  
8080 *dies hesternæ que præterit.*

He says þus: "Lord! a thowsand yhere  
Bi-for þine eghen, þat alle thyng sese here,  
At þe last, es noght bot als yhister-day,

8084 þat was awhile and es passed oway."

þus when þis lyfe tyll ende es broght,  
Alle þe tyme of it semes als noght;

þan es a day mare in heven swa clere,  
8088 þan here er many thowsand yhere;

And many thowsand yheres here es les,

A day in heaven  
is more than a  
thousand years  
on earth.

þan þare a day, als þe boke bers witnes.

þan salle þe lyf be als lang þare,

8092 Als þat day lastes, and þat es ever-mare;

Ffor þare es ay day and never nyght,

þarfor þe prophet says þus ryght:

*Melior est dies una in atriis*

8096 *tuis super milia.*

He says: "Loverd! better es a day lastand

In þi halles þan a thowsand;"

þat es, better es in heven a day,

8100 þan a thowsand here þat passes oway;

Ffor alle þe days þat here may falle,

Passes oway, and þis lyf with-alle,

And in a day in heven salle be contende

8104 þe tyme þat never salle have ende;

þan salle þat day, als þe boke us leres,

Pass many hundreth thowsand yheres.

And als in helle salle be nyght,

8108 Als day salle be in heven bryght;

Ffor als men in heven salle ay day se,

Ryght swa salle nyght ay in helle be.

þus salle day in heven be contende,

8112 And nyght in helle, with-uten ende;

Bot se we noght how schort a day es here

To regard of a hundreth yhere?

In heaven is ever  
day and in hell  
nyght without  
end.



- Yhit es a hundreth yhere les  
 8116 To regard of þe tyme þat es endeles;  
 Ffor Saint Austyn telles in a sarmon,  
 þat a day here may be a porcyon,  
 Of ane hundreth yhere, als men may se,  
 8120 Alle-if þat porcyon fulle lytylle be,  
 Bot þe space of ane hundreth yhere es  
 Na porcyon of endelesnes;  
 Ffor if a thowsand yhere þat es mare  
 8124 Of endlesnes a porcyon ware, Eternity.  
 After a thowsand thowsand yheres to kast,  
 Endlesnes suld sese þan at þe last,  
 And þat wille nocht þe reson of endelesnes  
 8128 Suffer þat it be schorter þan it es;  
 Ffor if endlesnes any end moght hald,  
 þan war it endlesnes unproperly cald.  
 Bot in þat endlesnes es contende  
 8132 Alle þe tyme þat may have nane ende;  
 And lyfe in heven salle als lang be  
 Als men salle tyme þare with-uten endese,  
 þan semes it wele, als I sayd are,  
 8136 þat lyfe salle be þare ever-mare  
 Wharfor ilk man with hert stedfast,  
 Suld seke þat lyfe þat ay salle last,  
 þe whilk ilk man may lyghtly wyn,  
 8140 þat here lyfes wele and wille fle syn,  
 And leve nocht þat lyf þat lastes ay  
 Ffor þis lyfe here þat passes oway;  
 Ffor þat lyfe es syker, and swa es nocht þis. Heavenly life is  
secure and full  
of joy.  
 8144 þat lyfe es swa fulle of ioy and blys  
 þat a man salle thynk þare a hundrethyhere,  
 In þat lyfe, schorter þan a day here.  
 Tylle þat ioyfulle lyf may alle men com  
 8148 þat meke of hert er here, and bowsom.  
 þus salle endles lyfe appropyed be,  
 Tylle þe saved bodyse þat ay God salle se.  
 Bot þe dampned þat tylle helle salle wende, The sinful in  
hell shall live  
in death.  
 8152 Salle have ded þare with-uten ende,

- And pat ded salle ay new pam gryefe.  
 In pat ded pai salle ay lyefe,  
 And swa be pyned, in pair wyttes fyve,  
 8156 Þat pair lyfe salle seme mare ded þan lyve.  
 Þai salle seme, whether pai lyg or stand,  
 Als men in transyng, ay degband;  
 Þai salle ay degband lyf, and lyfand dyghe,  
 8160 And ever-mare payns of ded þus dryghe,  
 And pare-with be tourmented, ay omang,  
 With other bytter payns and strang;  
 Par-for þe lyfe in helle may be cald  
 8164 Þe secund ded, and swa may we it hald.  
 Þan may pai say, þat salle lyf þare,  
 Allas! þat ever moder þam bare.  
 Here have I tald, als yhe moght here,  
 8168 Of seven manere of blysses sere,  
 Þat þe saved bodyse salle have thurgh ryght  
 With þe saules in heven bryght,  
 And of þe seven schendschepes alle-swa  
 8172 Þat es even contrary tylle þa,  
 Þe whilk þe bodyse in helle salle have ay,  
 Þat salle be dampned at domesday.  
 Bot I wille schew yhow yhit with-alle,  
 8176 Seven manere of blysses, þat salle falle  
 Tylle þe saules namely with þe bodyse,  
 Of alle þe men þat er gude and ryghtwise,  
 Þat salle be saved at þat tyde,  
 8180 And in heven be gloryfyde;  
 And yhit seven schendschepes wille Ineven,  
 Þat er even contrary tylle þa seven,  
 Þe whilk salle falle, with-uten ende,  
 8184 Tylle þa saules of þe synfulle þat salle wende;  
 With þe bodyse, untylle helle pytt,  
 Als es fonden in haly wrytt.  
 Þe fyrst blys þat þe saules salle have  
 8188 Of ryghtwise men, þat salle be save  
 Es wisdom; for pai salle knaw and se  
 Alle pat was, and es, and yhit salle be.

Life in hell is  
the second death.

The special spi-  
ritual blessings  
and their con-  
traries.

I. Wisdom,  
Knowledge of  
the Holy Trinity.

- Pai salla have knawyng of God fully,  
 8192 And of þe myght of þe Fader alle-myghty,  
 Pai salla know þe wytt of þe son and taste,  
 And þe gudenes of þe Haly-gaste :  
 Þus salla þair knawyng parfyte be,  
 8196 In alle þe haly trinité.  
 Pai salla know alle thing and wytt,  
 Þat God has done and salla do yhit,  
 In heven, in helle and in erth aywhare,  
 8200 Þus wise pai salla be ever-mare.  
 Ffor pai salla have swa mykelle grace,  
 When pai se God, face to face,  
 Þat nathyng, þat God ever dyd,  
 8204 Salla be layned fra þam ne hyd,  
 Þat es to say, of þat God vouches save,  
 Þat any creature knawyng may have ;  
 Ffor Saint Austyn þat mykelle couth of clergy,  
 8208 Says in a sarmon þat he made openly,  
 Þat, in þe syght of God þat pai salla se,  
 Thre manere of knawyng tylle þam salla be.  
 Ffor pai salla se him þare both God and man,  
 8212 And þam-self pai salla se in him þan,  
 And alle men and alle thing, les and mare.  
 Pai salla se, and know in þat syght þare,  
 Als we may thre thynges se here  
 8216 In a myroure of glas, þat es clere ;  
 Ane es þe myroure þat byfor us es,  
 Ane other es our awene face and lyknes,  
 And þe thred we may þar-in se yhit,  
 8220 Þat es alle thyng þat es onence it ;  
 Right swa men salla se God als he es,  
 In þe myroure of his bryghtnes,  
 Als properly als possible may be,  
 8224 Tylle any creature him to se.  
 Pai salla se þam-self in him so bryght,  
 And alle men to-gyder, at a syght,  
 And alle other thyng pai salla knawe,  
 8228 And se over-alle, both hegh and lawe.

Nothing shall be  
hid from the  
righteous.

They shall see  
all things in  
God, as in a  
mirror.

- Alle men pan salle se pat pare salle dwelle,  
 Alle þe creatures in heven and helle.
- They shall learn  
 all the secrets of  
 God; 8228 Þare salle be schewed pan tylle þam, apertly,  
 Sere privetese of God alle-myghty,  
 Þat na man here moght knaw ne wytt  
 Thurgh clergy, ne thurgh haly-wrytt;  
 Þat es, how God invysible es,  
 And unchangeable, and endles;  
 And how he was bifor alle thing,  
 And with-uten any bygynnyng;  
 And how, and whi, he salle be
- How he is in-  
 visible, un-  
 changeable and  
 everlasting. 8232 8240 With-uten ende, þai salle þan se;  
 Alle thyng þat now es fra þam hyd,  
 Salle þan tylle þam be knawen and kyd.  
 Þai salle þan se þare, openly,  
 Of alle thynges þe skylle and þe cause whi;  
 Als whi ane es chosen here and taken,  
 And ane other left and forsaken;  
 Whi ane es uptane tylle a kyngdom,  
 And ane other es putted in-tylle thraldom;  
 And whi som childer er ded and lorn  
 In þair moder wambe, ar þai be born;  
 Þai salle knaw, with-uten drede,
- The righteous  
 shall see therea-  
 son and cause of  
 all things; 8244 8252 Skylle whi som deghe in þair barnhede,  
 And som after when þai mast strenthe weld;  
 And whi som lyfes tylle þair mast eld;  
 Þai salle yhit certaine skylle se þan
- Why one is  
 chosen and an-  
 other left; 8248 8256 Whi som er born in fayre schap of man,  
 And som in uncomly stature,  
 And whi som er ryche here, and som pore,  
 And whi som childer geten in hordom,  
 Er baptized, and has cristendom,  
 And som þat er in lele wedlayk born,  
 Ar þai be cristened, er ded and lorn;  
 And whi som bi[g]ynnes to be stedfast
- Why some die  
 in their child-  
 hood and others  
 live to extreme  
 old age; 8252 8260 8264 To lyfe wele, and endes ille at þe last;  
 And whi som has here ille bigynnyng,  
 And, at þe last, mase a gud endyng.

- Of þir thynges, and of other many,  
 8268 Þe skylles salle be knawen þan openly,  
 In þe boke of lyfe þat open salle be,  
 Þe whilk es þe syght of þe trinité.  
 Þus salle alle men, þat in heven þan dwelles,  
 8272 Knaw and witt, als Saint Austyn telles,  
 And in þe bryghtnes of God openly se  
 Alle thing þat ever was, or yhit salle be,  
 And alle þe soth of ilk thyng, and skylle,  
 8276 Als fer-forth als God vouches safe, and wille.  
 Þare salle ilk man als wele knaw other,  
 Als a man here knawes hys syster or brother,  
 And wyt of what contré þai ware,  
 8280 And wha þam gatt, and wha þam bare.  
 Ilk ane salle knaw þan other thoght  
 And alle þe dedes þat þai ever wrought;  
 Þus wyse salle þai be þat salle come  
 8284 Tylle þe kyngdom of heven, after þe dome.  
 Þai salle be Godes sons, and tille him lyke,  
 And be made his heyres of hevenryke,  
 And be alle als Godes of gret myght,  
 8288 Als þe prophet, in þe psauter, says ryght:  
*Ego dixi: 'Dii estis et  
 filii excelsi omnes.'*  
 He says: "I sayd, 'yhe er Godes alle  
 8292 And Godes sons men salle yhow calle'."  
 Wharfor it semes, þat when þai com  
 Tylle heven, þai salle be fulle of wysdom  
 And fulle of myght, lastand ever-mare,  
 8296 When þai salle alle be als Godes þare.  
 Bot now may pou ask me and lere  
 A questyon, and say on þis manere:  
 'Salle þai oght think þat salle be safe,  
 8300 On þe syns of whilk þai þam schrafe  
 Here in þair lyfe, and made þam clene,  
 And of þam assoyled has bene?'  
 Saint Anselme answers to þis,  
 8304 And says þat pou þat salle have heven blys,

The 'book of  
 life' shall be  
 open to them

The righteous  
 shall know each  
 other as a man  
 knows his sister  
 or brother.

They shall be  
 God's sons.

Shall the righte-  
 ous think of  
 their sins?

- Salle love God and thank him þare  
 Of alle gudes, both les and mare,  
 þat he has done tylle þe here,  
 8308 And tylle alle other, on þe same manere,  
 þe whilk, at þe day of dome, salle be safe,  
 And with þe endles blys salle have.  
 Gret gud he dose þe, whils pou lyfes,  
 8312 When he þi syns þe here forgyves;  
 How moght pou þan, with hert fre,  
 Thank God of þat þat he has forgyven þe,  
 Alle þe syns þat pou has wrought,  
 8316 If pou moght thynk on nane in thocht?  
 Bot pou salle þis understand wele,  
 þat na mare grevance salle pou fele,  
 Ne na mare payne have, ne myslykyng,  
 8320 When pou has of þi syns meneyng,  
 þan he has, þat som tyme had in stryfe  
 A sare wound, with swerd or knyfe,  
 þat parfytely es haled and wele,  
 8324 Of whilk he may na mare sare<sup>1</sup> fele;  
 And als pou now has na schame of þe dede  
 þat pou dyd in þi barnhede,  
 Or þat pou dyd in þi dronkennes,  
 8328 Of whilk tylle þe now na schame es.  
 Na mareschamesalle þou þan have in thocht,  
 Of þe syns þat þou here has wrought,  
 Of whilk þou ert here schryven parfytely,  
 8332 And þat God has forgyfen here, thurgh mercy  
 And na mare þan Petre now has schame  
 Of þat, þat he forsoke our Lord bi name;  
 Or Mary Maudelayne now has of hir syn  
 8336 þat scho som tyme delyted hir in.  
 Na mare schame salle men þan have  
 Of þair syn here done, þat salle be save.  
 Bot for-þi þat God þat boght us fre,  
 8340 Wyld thurgh his mercy and his peté,

The remem-  
 brance of sin  
 shall not grieve  
 the righteous.

Like a wound  
 perfectly healed  
 it shall be for-  
 gotten.

Peter now has  
 no shame for  
 his denial of  
 Christ.

<sup>1</sup> The MS. has 'sale'.

- And couth, thurgh his awen wytt clere,  
 And myght wele, thurgh his awen powere,  
 Swa gret syns pam frely forgyve
- 8344 And þe woundes hale<sup>1</sup>, pat war gryfe,  
 Whare-thurgh pai had deserved wele  
 Þe pyne of helle ever-mare to fele,  
 Þarfor pai salle luf him þe mare,
- 8348 And þe mare him love and thank pare,  
 And als wele for other mens trispas  
 And other mens syn pat he heled has,  
 Als for pair awen pat pai wrought here,
- 8352 Þarfor says David, on pis manere:  
*Misericordias Domini.*  
*in eternum cantabo.*
- He says: "I salle þe mercyes syng  
 8356 Of our Loverd, ay with-uten cesyng."  
 And swa salle alle syng, with-uten ende,  
 Pat tylle þe blys of heven salle wende;  
 And swa mocht pai on nane wise syng,
- 8360 Warn pai had of pair syns meneyng,  
 Pat pai had done here bodily  
 And God forgaf thurgh his mercy;  
 Þus salle þe saule be fulle of wysdom pare,
- 8364 And alle thing knaw and se, als I sayd are.  
 Bot þe saules pat with þe bodyse salle synk  
 In-tylle helle, salle on na gud thynk,  
 Ne have witt, ne knaw, ne fele
- 8368 Na dede pat ever was done wele,  
 Bot on pair payns salle be alle pair thocht  
 And on pair syns pat pai had wrought;  
 Ffor pai salle on nathyng have meneyng,
- 8372 Bot anely on pair awen wicked lyfyng,  
 And on pair sorow, with-uten ende,  
 And on pair wrechednes pat salle pam schende  
 Þe whilk pai salle, ay, bifor pam se,
- 8376 And patsyght tylle pamschendschepe salle be.

But because of  
 the great re-  
 demption wrought  
 for them, the  
 righteous shall  
 praise and thank  
 God for his  
 goodness.

The redeemed  
 shall sing of the  
 mercy of God.

The remorse of  
 those in hell.

<sup>1</sup> The MS. has 'have'.

II. The second  
spiritual bliss is  
friendship.

Pe secund blys pat pe saule salle fele,  
With pe bodyse, als pir clerkes wate wele,  
Salle be frendschepe and parfyte love,  
8380 Pates mare pan ever man moght here prove;  
Ffor ilk ane salle mare luf other pan,  
Pan ever lufed here any man,  
And als parfytely and als lang

8384 Als he salle luf him-self omang.  
And pat luf salle be fested swa fast,  
Pat it salle never fayle, bot ay last;  
Ffor als ilka lym of a body

8388 Lufes alle pe other lymys kyndely,  
And yhernes, ay, gretly pair hele,  
Swa parfyte pat luf salle be and lele;  
Ffor pai salle alle be of ane assent

All in heaven  
shall be of one  
will.

8392 And of a wille and of ane entent;  
Ffor pai salle be pan alle als a body  
In sere lymys, and als a saule anely;  
And God pair heved salle be pare,

8396 Pat salle pam luf als mykelle or mare,  
Als dose pe heved of pe body pat loves  
Pe lymys kyndely pat on it moves.  
Pat clere luf and pat alliance

8400 Salle never-mare fayle, thurgh na distance,  
Ne thurgh stryfe, pat man may make;  
Pat band of luff salle never slake.  
Bot even pe contrary salle men se,

8404 Omang pe saules pat dampned salle be;  
Ffor pai salle be fulle of felony,  
Of hatred, of wreth and of envy;

The damned  
shall be full of  
hatred and wrath.

Swa pat ilk ane wald with other fyght,  
8408 And strangelle other, if pai myght.  
Pus salle pai hate and stryfe ilk ane,  
Ffor peese salle be omang pam nane,  
Ne rest, ne eese, ne worschepe,

8412 Bot travayle, and pyne, and schendschepe.  
Bot God alle-myghty, and alle-swa alle his  
Pat with him salle dwelle in heven blis,



- Salle pam in sorow and pyne se  
 8416 And of pam pai salle have na peté,  
 Bot hate pam als Godes enmyse.  
 And pat hatredyn salle þan be ryghtwyse;  
 Ffor þe fader; pat þan salle be save,  
 8420 Na peté of þe son þare salle have,  
 Pat salle be dampned tylle helle payne;  
 Ne þe son, pat salle be saved þare ogayne,  
 Salle have na reuthe, ne na pyté,  
 8424 Of þe fader pat dampned salle be;  
 Ne þe moder, on þe same manere,  
 Of þe doghter pat scho lufed here;  
 Ne þe doghter of þe moder na mare;  
 8428 Ne þe brother of þe syster þare;  
 Ne þe syster of þe brother.  
 Nane of þam salle have reuthe of other;  
 Ne nane other, pat salle be saved þan,  
 8432 Salle have reuthe ne peté of dampned man.  
 Bot when þe ryghtwyse þe synfulle salle se  
 Pyned in helle, glad þai salle be,  
 Ffor twa skyls, and ioifulle and fayne;  
 8436 Ane es, for-þi þat þai er skaped þat payne,  
 Ane other es for-þi þat Godes vengeance  
 Es ryghtwise, and his ordinance.  
 Þis proves þe prophete, als þe boke schewes us,  
 8440 Þare he says in þe psauter þus:  
*Letabitur iustus, cum  
 viderit vindictam.*  
 He says pat ‘ilka ryghtwyse man  
 8444 Fulle glad and blyth salle be þan,  
 When þai Godes vengeance se  
 On þe synfulle, þat þan dampned salle be.  
 Þe thred blys, als men may in boke rede,  
 8448 Es veray acord and anchede,  
 Pat þe saules salle have in heven to-gyder,  
 With þe bodyse, when þai com þider;  
 Ffor ilk ane salle folow others wille,  
 8452 And ilk ane othe[r]s lykyng fullfylle;

The redeemed  
 shall feel no  
 pity for those in  
 hell.

No pity is shown  
 to those in hell.

III. The third  
 spiritual bliss  
 is unity and  
 concord.

- And als pine ane eghe folows ryght.  
 Þe tother, þare it settes þe syght,  
 And nouther may turne, hyder ne pider,  
 8456 Bot þai both ay turne to-gyder,  
 Right swa salle God acord with alle his,  
 And ilk ane with other in that blys;  
 And to what thyng þe saule has talent,  
 8460 To pat þe body salle, ay, assent;  
 And what-swa God þan wille be done  
 To pat þai salle assent alle-sone;  
 And what thyng swa þai þan wille,  
 8464 Pat salle God als-tyte fulle-fylle.  
 Þis acorde and anehede shall never ceese,  
 Bot ever-mare last with rest and peese.  
 Alle salle þai be alle ane in company,  
 8468 And als a saule and a body.  
 Bot þe dampned þare ogayne salle stryve,  
 Ilkane with other, for þair wicked lyve;  
 Ffor ilk ane salle hate other þan,  
 8472 And ilk ane salle wery other and ban;  
 Ilk ane salle yherne with other to fyght,  
 And ilk ane wald sla other if þai myght;  
 Þe body salle hate þe saule bi skylle,  
 8476 Ffor þe saule here thocht ay þe ille;  
 Þe saule salle ay hate þe body,  
 Ffor þe body wrought þe foly;  
 And for-þi þat þe saule fyrst syn thocht  
 8480 And þe body it afterward wrought,  
 And wyld noght leve, ne stand þare ogayne,  
 Untylle þe ded þe body had slayne.  
 Þar-fore bath to-gyder salle dwelle,  
 8484 With-uten ende, in þe pyne of helle.  
 Þe ferth blys, omang þe tother alle,  
 Pat to þe saules, with þe bodyse, salle falle,  
 Þe whilk salle be saved, es powere;  
 8488 Ffor þai salle þare have both fer and nere,  
 Swa mykelle power and maistry  
 And lordschip, and be swa myghty

The damned  
 shall fight and  
 curse one an-  
 other.

The body shall  
 hate the soul,  
 and the soul the  
 body.

IV. The fourth  
 spiritual bliss  
 is power.

Pat alle thyng pan salle be done  
 8492 At pair wille, hastily and sone;  
 And what-swa pai wille think in thoght,  
 Alle salle be at pair wille pare wroght;  
 Ffor alle thing salle be tulle [pam] boghand,  
 8496 And nathyng salle ogayne pam stand;  
 Ffor God salle fulle-fylle alle pair lykyng,  
 And folow pair wille in alle thing.  
 Pus salle pai haf pare gret powere,  
 8500 And heghnes, for pair awengret lawnes here,  
 Pat pai had in pair lyfe days,  
 And parfor God, in þe gosselle says:  
*Qui se humiliat*

8504 *exaltabitur.*

He says: "Wha-swa here lawes him ryght  
 He salle be heghed, in heven bryght."  
 Bot þe dampned pare ogayne halely,  
 8508 Salle want alkyn power and maistry,  
 And pare-with pat salle tharne alle thing,  
 Of whilk men moght have lykyng.  
 Pai salle ay be in gret dred and awe,  
 8512 And under fote ay be halden lawe.  
 Pai salle have nathyng at pair wille,  
 Bot alle thing pat salle lyke pam ille.  
 Mykelle sorow pam salle pan bityde,  
 8516 Ffor pair heghenes here, and pair pryde,  
 Als þe bok says pat beres wytne,  
 And als in þe same gosselle wryten es:  
*Qui se exaltat hu-*

8520 *miliabitur.*

Pat es, "wha-swa heghe here wille him bere  
 He salle be lawed" and putted in daungere,  
 Pat es in gret daunger of fendes,  
 8524 In pyne of helle, pat never endes.  
 Þe fyft blys pat salle falle als wa,  
 To þe saules, pat with þe bodyse salle ga  
 Tulleheven-ryke, es honoure and worschepe,  
 8528 Of whilk God him-self salle tak kepe;

Those in hell  
 shall lack all  
 power and be in  
 great dread and  
 fear.

V. The fifth spi-  
 ritual bliss is  
 honour.

The redeemed  
shall be crowned  
as kings and  
emperours.

Ffor pai salle have pare sere honours,  
And be corouned, als kynges and emparours.  
And sytt in setyls schynand bryght,  
8532 With alkyn nobelay, rychely dyght;  
With bryghtnes of lyght pai salle be cled,  
And gret reverence pam salle be bed,  
And be honourd als Godes frendes dere,  
8536 Ffor pe worschepe pat pai dyd him here,  
In gud werkes, pat tylle him war swete,  
Parfor pus says David, pe prophete:

*Omnis honorati sunt*

8540 *amici tui Deus.*

“Pi frendes, Loverd, pat honourd pe  
Es mykelle honourd, and swa ay salle be.”

The damned shall  
be reviled and  
despised.

8544 Bot pe dampned, pat with syn er fyled,  
Pare ogayne salle be revyled,  
And despysed, and ay schent with-alle,  
And stresced ogayne pair wille als thralle,  
And pyned with gretter paynes sere,  
8548 Pan ever was sene in pis world here;  
Pai salle [thole] alle thyng pat schendschepe es  
With payn and sorow pat es endles,  
Omang hete and cald, vermyn and stynk,  
8552 And alkyn fylth pat hert may think;  
And alle pe sorow pai pat salle fele,  
Salle be endles, als pai salle know wele.

VI. The sixth  
spiritual bliss is  
security.

8556 Pe sext blys pat to the saules of ryghtwise  
Salle be appropried pan with pe bodyse,  
In pe kyngdom of heven, es sykernes,  
To dwelle ay pare whare alkyn ioy es,  
Ffor pai salle be pare syker and certayne  
8560 To have endeles ioy, and never-marepayne,  
And to won ay pare, with-uten dout,  
And with-uten lettyng, and putting out,  
And with-uten alle manere of drede;  
8564 Ffor of nathyng pare pai salle have nede,  
Pai salle nocht far, als men fares here  
Pat lyfes ay in dred and were;

- Ffor here, both kyng and emparoure  
 8568 Has dred to tyne pair honoure;  
 And ilka ryche man has dred alle-swa  
 His gudes and ryches to for-ga;  
 And ilk man, pat here fares wele,  
 8572 Has ay dred angers to fele.  
 Bot pai pat salle com tylle heven blys,  
 Salle never have dred pat ioy to mys;  
 Ffor pai salle be syker Inoghe pare,  
 8576. Pat pair ioy salle last ever-mare.  
 Bot pe dampned men pare ogayne,  
 Salle ay be dredand in pair payne,  
 Pat pair payns suld eked be,  
 8580 And be made mare grevous to se,  
 Ffor pe devels sal, ay, on pam gang  
 To and fra, over-thewrt and endlang;  
 And omang pam ay ymagyne,  
 8584 How pai may eke pair sorow and pyne;  
 And pemare payne pat pai tille synfulle salle eke  
 Pe mare pai pair awen payne salle eke.  
 And, if pai do swa, it es na ferly,  
 8588 Ffor pai er ay fulle of Ire and envy.  
 Pe devels salle ay opon pam gang,  
 And ay on pam stamp with pair feth omang  
 And threst pam doune, in fyre and smoke,  
 8592 And parfor says Iob pus in a boke:  
*Vadent et venient super*  
*eos demones horribiles.*  
 He says, "grysely devels salle gang and com  
 8596 On pesynfulle pat tylle God war unbowsom."  
 Pus dredand salle pai ay be pare,  
 Pat pair payne suld be ay mare and mare;  
 Ffor pai salle be certayne pare pai dwelle,  
 8600 Pat pai salle never com out of helle.  
 Pe sevend blys es ioy parfyte,  
 Pat pe saules salle have, with gret delyte,  
 With pe bodyse pat saved salle be,

The righteous  
 shall have no  
 fear of losing  
 their happiness.

The wicked in  
 hell shall be in  
 continual dread.

Devils shall  
 stamp upon  
 them.

VII. The seventh  
 spiritual bliss is  
 perfect joy.

- 8604 And won in heven, whare pai salle ay God se  
 Ffor-whi ilk ane pare salle pat tyde,  
 In body and saule be gloryfyde,  
 And fulle ioy and blys have with-alle,
- 8608 With alle manere of delyces pat may falla.  
 Ilk ane with other salle be knawen,  
 And fele other mens ioy als pair awen;  
 And mare ioy and blys mought never be,
- 8612 Pan ilk ane salle pare-on other se.  
 Pai salle se, in heven-ryke swa wyde,  
 Many sere ioyes, on ilka syde;  
 Ffor pare salle be mare sere ioyes pan,
- 8616 Pan ever couth noumbre erthly man;  
 Of whilk syght pai salle mare ioy have,  
 Pan any man mought yhern or crave.  
 Ilk ane salle be payed swa wele.
- 8620 Of his part of ioy pat he salle fele,  
 Pe whilk he salle parfytely have pare,  
 Pat he salle willen yhern no mare;  
 Pare salle ilk ane many thowsandes se
- 8624 In sere ioyes, als him-self salle be.  
 And pe syght of ilka ioy pan,  
 Salle be swa delytable tille ilka man,  
 Pat pe ioy of a syght pare salle pas
- 8628 Alle pe ioyes pat ever in erth was;  
 And alle pat tulle heven salle be tane  
 Salle pare pan se pa ioyes ilk ane.  
 And pe syght of ilka ioy pare, salle be
- 8632 Ioy tulle ilka man pat it salle se,  
 Pan salle ilk man have ma ioyes in heven,  
 Pan hert may thynk, or tong kan neven;  
 Pai salle have ioy, with-in and with-out,
- 8636 Oboven, benethe, and alle about.  
 Oboven pam, pai salle have ioyfully  
 Of pe syght of God alle-myghty,  
 Binethe pam, of pe sternes and planetes sere,
- 8640 And pe world pat pan salle be bryght and clere;

The happiness  
 of the redeemed  
 shall be perfect.

The sight of joy  
 shall be itself a  
 source of happi-  
 ness to those  
 who are saved.

- Oboven þam, of heven þat þai bryght salle se,  
 And of other creatures þat fair salle be,  
 With-in þam, of þe glorifying of man,  
 8644 Of þe body and saule to-gyder þan;  
 With-outen þam, of þe blyssfulle companyse  
 Of aungels, and of men ryghtwise.  
 Þai salle have ioy in alle þair wittes,  
 8648 In heven with God þare he syttes; They shall have  
joy in all their  
senses.  
 Ffirst þai salle se with þair eghen bryght  
 Many a fayre blyssfulle syght;  
 Þai salle þair God apertly se,  
 8652 And alle þe thre parsons in trinité,  
 þe Fader, and Son, and Haly-gaste, The sight of the  
Trinity shall be  
the greatest joy  
 þat sight salle be þair ioy maste.  
 Ffor als he es, þai salle him se þan,  
 8656 Sothfast God, and sothfast man;  
 Thurgh whilk syght þai salle knaw,  
 And se alle thing both heghe and law  
 And se alle þe werkes þat ever God wroght;  
 8660 And ilk mans dede, and ilk mans thoght,  
 And alle þat salle in helle be þan,  
 Ilka develle and ilka man,  
 And alle payns þat salle be þare,  
 8664 Þai salle se, both les and mare;  
 And alle erth, and þe hevens about,  
 And alle þat es, with-in and with-out;  
 Alle salle þai se, thurgh myght and grace,  
 8668 In þe bryghtnes of Godes face, In the brightness  
of God's face the  
redeemed shall  
see and know  
all things.  
 Of whilk þai salle ever-mare have syght,  
 þat þe mast ioy es in heven bryght.  
 And for þai salle ay þus God bihald,  
 8672 Þai salle knaw alle thyng, þat þai knaw wald.  
 In þis lyfe here men sese him noght,  
 Bot anely thurgh ryght trowth in thoght,  
 Als thurgh a myroure be lyknes,  
 8676 Bot þare salle men se him als he es.  
 Here men him sese gastly, thurgh grace,  
 Bot þare salle men se him, face tylle face.

- And pat syght pare salle alle men have,  
 8680 With-uten ende, pat salle be save.  
 They shall see the virgin Mary.  
 Pai salle alle-swa se pare, apertly,  
 His blyssfulle Moder Saint Mary  
 Pat next syttes God in heven bryght,  
 8684 Oboven alle aungels, als es ryght;  
 Ffor he chese hir tylle his moder dere,  
 And of hir toke flessch and blode here,  
 And vouched safe to souke hir brest,  
 8688 Parfor it es ryght scho sytt him nest.  
 Scho es swa fayre pare scho syttes,  
 Pat hir fayrnes passes all mens wittes;  
 A gret ioy pat may be cald,  
 8692 Hir fairnes anely to behald.  
 Pai salle se pare, als pe boke telles,  
 Alle pe neghen orders of aungels,  
 Pat er swa fayre on to loke,  
 The beauty of the angels.  
 8696 And swa bryght, als says pe boke,  
 Pat alle fayrnes of pis lyfe here,  
 Pat ever was sene, fer or nere,  
 Pat any man myght ordayne defaultes,  
 8700 War nocht a poynt to pat fairnes,  
 Pat pai salle se par of pat syght  
 Of pe ordres of pe aungels bryght.  
 Pai salle se pam fulle pleyсанд pan,  
 8704 And servisabyllle tylle God and man;  
 And ilk ane ordre, in pair degré  
 Salle do pat pat mast lykand salle be,  
 Bath tylle God and tylle man ryght;  
 8708 A gret ioy salle be pare of pat syght,  
 Ffor ilk ane aungelle bi him-ane  
 Salle clerer schyne pan ever son schane;  
 Pat syght men may a gret ioy calle,  
 The angels shall shine brighter than the sun.  
 8712 To se pe aungels swa bryght alle,  
 Pat in heven salle be sene to-gyder;  
 Pat syght salle alle se pat salle com pider.  
 Swa fayre a syght, als pat salle seme,  
 8716 Couth never na wytt here ymagyn ne deme.



- Pai salle se in heven alle-swa  
 Patriarches, and prophetes and other ma,  
 And apostels and evangelistes,  
 8720 Pat folowd nane other lyf bot cristes.
- Pai salle se Innocentes many ane,  
 Of whilk som was, in Goddes name slane,  
 And other martyrs and confessours,  
 8724 And haly heremytes and doctours,  
 Pat haly wryt wald teche and ken;  
 And many other haly men,  
 Lered and lewed, pat lyfed wele here,  
 8728 Both religiouse and seculere.
- Pai salle se haly virgyns pare  
 Pat here lufed God, ay mare and mare,  
 And keped pam chast, for Godes sake,  
 8732 Of whilk som wald pe ded for his luf take.  
 Pai salle se pare in ioy and blys,  
 Other pat God salle chese for his,  
 Als wedded men pat lyfed wele here,  
 8736 And other many of states sere.  
 A fayr syght salle be pan to se,  
 Of alle pe fayr folk pat pare salle be,  
 Pat bryghtersalleschyne pan ever schaneson,  
 8740 Pis syght salle alle se pat pare salle won.  
 Pai salle alle-swa apertly se.
- Ilk ane be worsched in his degré,  
 With gret nobelay, and have sere honours,  
 8744 And alle be als kynges and emparours,  
 Coround with ryche corouns of blys,  
 A fulle delytabelle syght salle be pis.  
 Pai salle se pare pe gret medes,  
 8748 Pat men salle have pare, for pair gud dedes,  
 After ilk ane of pam has lyfed here;  
 And pas erswamykelle, and many, and sere,  
 Pat never ende salle pai have bot last ay,
- 8752 Pat na man, thurgh wytt, mesure may,  
 Ne pam reken, ne telle pam kan,  
 Swa many medes pai salle have pan.

The redeemed shall see patriarchs, prophets, apostels, evangelistes and other righteous men.

The righteous in heaven shall see holy virgins.

They shall be honoured as kings and emperors.

The rewards of those who are saved, shall last for ever.

- Pair medes salle be swa precyouse,  
 8756 And swa delitable, and plenteuouse,  
 Pat na man lyfand, als pe boke says,  
 Couth ne myght pam gesce ne prays.  
 Bot pa medes salle lyke pam als wele,  
 8760 Pat pam seese, als pam pat salle pam fele.  
 Pai salle se heven fullle large and wyde,  
 And round and even, on ilka syde,  
 And bryghter schynand pan everschane son;  
 8764 Wele salle pam be pat pare salle won.  
 A delitable syght pat salle be  
 Tylle pam pat salle dwelle in pat contré.  
 Pat contré swa fayre es on to loke,  
 8768 And swa bryght and brade, als says pe boke,  
 Pat alle pis world, pare we won yhit  
 War noght bot als a myddyng-pytt  
 To regard of pat contré swa brade,  
 8772 Pat God swa mykelle and fayr has made.  
 Pat contré es halden swa large a land,  
 Pat with-in pe space of pat myght stand  
 Many a thowsand of werldes sere,  
 8776 Pof ilk world war als large als pis here;  
 And pat land es cald soveraynly  
 Pe kyngdom of God alle-myghty,  
 Pe whilk es made als a ceté,  
 8780 Whare men salle many wonyng-stedes se,  
 Pare alle pe haly men salle dwelle,  
 Parfor says Crist pus in pe gospelle:  
*Multi mansiones sunt,*  
 8784 *in domo patris mei.*  
 He says "wonyng-stedes er many  
 In pe hows of my fader God alle-myghty."  
 Our Loverd, his fader hous calles  
 8788 His kyngdom, pat tille alle his falles,  
 Pe whilk es as a cité bryght,  
 With alkyn ryches dubbed and dyght,  
 Als says Saint Iohan, Godes derlyng dere,  
 8792 In pe apocalyps, on pis manere:

They shall see  
heaven brighter  
than the sun.

This world is a  
dunghill com-  
pared with  
heaven.

Many dwelling  
places are in  
heaven.

*Vidi sanctam civitatem Ierusalem novam descendentem  
de celo, paratam sicut sponsam viro suo ornatam.*

- 8796 "I saw," he says, "þe haly ceté  
Of Ierusalem, alle new to se,  
Comand doun fra heven bryght,  
Of God alle-myghty ryhely dyght,  
Als bryde, made fayre tylle hir brydegome;"
- 8800 þus says Saint Iohan he saw come.  
þis ceté es for to understand,  
Haly kyrk þat here es fyghtand  
Ogayne þe develle and his myght,
- 8804 þat it assayles, both day and nyght;  
Bot þat fyght salle nocht last ay,  
It salle last no langer þan tylle domesday.  
þan salle haly kyrk, of fyghtyng cees,
- 8808 And be with God, in rest and pees;  
Ffor it es bryde, and God es brydegome;  
þan salle þai both to-gyder come,  
And in heven won ay to-gyder;
- 8812 And alle pair childer salle þan com pider.  
þat to þam has bene bowsom and trewe;  
And þat bi-takens þe ceté newe;  
Ffor þan salle haly kyrk þat tyde,
- 8816 In heven be new gloryfyde,  
And won ay þare with God alle-myghty,  
In ioy, and myrthe, and melody.  
Bot yhit haly kyrk, þat es Godes bryde,
- 8820 Bihoves be fyghtand, yhit here to abyde  
þe comyng of Crist þat es hir brydegome,  
þat ay es myghty for to over-come,  
Ffor haly kyrk fyghtes for Godes ryght;
- 8824 And God overcomes thurgh his myght.  
On twa-wise may haly kyrk be tane,  
And, at þe last, salle bath be in ane;  
On a manere es cald haly kyrk fyghtand,
- 8828 On ane other es haly kyrk over-comand.  
þir clerkes says als þe boke beres witnes,  
þat haly kyrk, þat here fyghtand es,

The words of  
St. John on the  
holy city.

The church mi-  
litant.

Christ is the  
bridegroom of  
the church.

- Es nocht els, bot a gaderyng  
 8832 Of alle cristen men of lele lyfing.  
 Haly kyrk over-comand es alle-swa  
 God with alle þe company of þa  
 þat dwelles with him, in his blys,  
 8836 þe whilk he has hyght tyll alle his.  
 Under haly kyrk, þat here fyghtand es,  
 Er alle gud cristen men, mare and les.  
 Under haly kyrk þat es over-comand,  
 8840 Er alle haly men in heven wonand.  
 Bot haly kyrk þat here fyghtes fast,  
 After þe day of dome at þe last,  
 In þe bryght ceté in heven salle won  
 8844 Ever-mare, with hir spowse Godes Son;  
 Ffor þan salle þe noumbre fulle-fyld be  
 Of alle haly men in þat ceté,  
 Thurgh haly kyrk þat es Godes spowse;  
 8848 And þat ceté Crist calles his Faders howse,  
 Ffor þaresalle alle men þat er ryghtwise and haly,  
 Ever-mare dwelle in aungels company;  
 And ilk ane salle have a blysfulle wonyng,  
 8852 And ioi parfyte, with-uten endyng.  
 Þis ceté of heven þat es wyde and brade,  
 Na man wate properly how it es made,  
 Ne can, thurgh wrytt, ymagyn in thoght,  
 8856 Of whatkyn matere it es wrought,  
 It es nocht made of lyme ne stane,  
 Ne of tre; for of swilk matere has it nane,  
 Als þir erthly cetese er made of here,  
 8860 þat er made of corruptybelle matere;  
 Ffor na thyng fallés to be in þat ceté,  
 þat corruptybelle or fayland may be.  
 Bot þe matere þare-of, als I trow,  
 8864 Es of alle thing þat es of gret vertow.  
 Þis ceté was never made with hand,  
 Bot thurgh þe myght and witt of God alle-weldand  
 þis ceté contenes alle heven-ryke  
 8868 Bot nane wate properly to what it es lyke;

The church  
triumphant.

No one knows  
how the city  
of heaven is  
made.

It is not made  
with hands.

- We fynd wryten, pat it es fayre and bryght,  
 Bot na man kan descryve it ryght;  
 Ffor swa wyse clerk was never of lyve,  
 8872 Pat pe fairnes of it couth properly descryve,  
 Bot alle-if I kan noght descryve pat stede,  
 Yhit wille I ymagyn, on myne awen hede,  
 Ffor to gyf it a descripcion;  
 8876 Ffor I have pare-to, gret affeccyon;  
 And gret comforth and solace it es to me  
 To thynk and spek of pat fayr ceté;  
 Pat travaille may greve me nathing,  
 8880 Ffor pare-in have I gret lykyng.  
 Ogayne ryght trowth nathing I do,  
 If I lyken pe ceté pat me langes to,  
 Pe whilk men may lyken on som party,  
 8884 Bath to bodily thing and gastly.  
 And for-pi pat alle thing pat es clere and bryght  
 Es mast lykand here tyllé bodily syght,  
 parfor I wille it lyken tille bodily thing.  
 8888 Pat es fayre to syght with gastly understanding.  
 Pe bryght ceté of heven es large and brade,  
 Of whilk may na comparyson be made  
 Tille na ceté pat on erth may stand,  
 8892 Ffor it was never made with mans hand.  
 Bot yhit, als I ymagyn in my thoght,  
 I lyken it tyllé a ceté pat war wrought  
 Of gold, of precyouse stanes sere,  
 8896 Opon a mote<sup>1</sup>, sett of beryllé clere,  
 With walles, and wardes, and turrettes,  
 And entré, and yhates, and garettes;  
 And alle pe walles war made, of pat ceté,  
 8900 Of preceyouse stanes and ryche perré;  
 And alle pe turrettes, of cristalle schene,  
 And pe wardes enamyld, and overgylt clene,  
 And pe yhates of charbucles suld falle,  
 8904 And pe garettes aboven of rubys and curalle;

Hampole says that although he cannot describe heaven, yet he will give an imaginary description out of his 'own head'.

Heaven may be likened both to 'bodily and spiritual things.'

Heaven may be likened to a city of precious stones, set upon a mountain;

The walls of which are formed of precious stones and of pearl;

<sup>1</sup> MS. Lands. 348 reads 'mount'.

- And at þat ceté had lanes and stretes wyde,  
 And fayr bygyngs on ilka syde,  
 Alle schynand als gold bryght burnystr  
 8908 And with alkyn ryches replenystr;  
 And þat alle þe stretes of þe ceté and þe lanes  
 War even paved with precyouse stanes;  
 And þat þe brede and lenthe of þat ceté  
 8912 War mare þan here es of any cuntré;  
 And þat alle manere of melody  
 Of musyk and of mynstralsy,  
 Þat moght be schewed with mowthe or hand,  
 8916 War continuely þare-in sownand,  
 And þat ilk day, on sere manere suld falle,  
 Swa þat na man moght irk with-alle.  
 And þat ilka lane and ilka strete,  
 8920 Of þis ceté war fulle of savours swete,  
 Of spycery and of alle other thyng,  
 Of whilk any swete savoure moght spryng;  
 And þat þar war plenté of mete and drynk,  
 8924 And of alle other delyces þat man may thyng;  
 And þat ilka citesayne þat wonned þare,  
 Had als mykelle bewté or mare,  
 Als Absolon, þat swa fayre was,  
 8928 Whase bewté moght bi skylle þas  
 Þe bewté of alle manere of men erthly,  
 Swa clene he was in lym and body;  
 And þare-with als mykelle strenthe had omang  
 8932 Als Sampson had, þat was so strang,  
 Þat a thowsand men armed clene  
 He over-come and felled doune alle bi-dene;  
 And þat ilkane war als swyft to þas  
 8936 And to ryn, als Assahelle of fote was,  
 And swa swyft was to ryn and ga,  
 Þat thurgh rase wald turne bath buk and ra;  
 And þat ilkane had þare-with als mykelle lykyng  
 8940 And als mykelle pair wille in alle thing,  
 Als Salamon had, þat als God vowched save  
 Þat had alle thyng þat he wald have;
- And the streets  
 paved with  
 precious stones;
- And each lane  
 and street full of  
 sweet savours;
- And each citizen  
 endowed with as  
 much beauty as  
 Absalom;
- As strong as  
 Sampson;
- As swift as  
 Asahel;
- As wise as Solo-  
 mon;

- And patilkane þar-with, had als mykelle fredome
- 8944 Als August had þat was emparour of Rome, As free as Augustus;  
 Tylle whame alle landes of þe world about  
 Served, and tillē him war underlout;  
 And patilkane had with-alle als continuele hele
- 8948 Als Moyses had þat was swa lele, As healthy as Moses;  
 Þat God wald never with yvelle dere him,  
 Bot anely þat he made his eghen dym;  
 And pat þare-with, if possible ware,
- 8952 Ilkane moght als lang be lyfand þare,  
 Als Matussale namely dyd here, As old as Methusaleh;  
 Þat lyfed nere a thowsand yhere;  
 And patilk ane moght als mykelle wisdom weld,
- 8956 Als Salamon had, þat men swa wise held,  
 Þat thurgh his wisdom had knawying  
 Of alle thing and understanding;  
 And patilk ane þare-with lufed als wele or mare,
- 8960 And als gud frende ay tylle other ware,  
 Als David tylle Ionathas was kyd, As friendly as David and Jonathan were;  
 Wham he lufed als he his awen saule dyd;  
 And þat ilk ane with þat honourd ware
- 8964 Of alle þe other þat wond þare,  
 Als Ioseph was of þe Egypciens ryght, As honoured as was Joseph by the Egyptians;  
 Wham þai lowted als loverd of gret myght;  
 And þare-with þat ilk ane war in alle thing
- 8968 Als mykelle als was Alexander the gret kyng As great as Alexander;  
 Þat conquerd Affryk, Europe and Asy,  
 Þat contened alle þe world halely;  
 And patilkane acorded with other in anehede,
- 8972 Als Lisyas with Sampson dyd in dede, As closely united as Lysias and Samson;  
 Of whilk nouthē wald nathing do,  
 Bot als ayther of þam assented þare-to;  
 And with alle þis, þat ilkane als syker ware
- 8976 Of pair dwellyng, to won lang þare,  
 Als Ennoc and Hely, on þe same wyse, As secure as Enoch and Elijah;  
 Þat er syker of pair dwellyng in paradyse,  
 Ffra þe tyme þat þai war þider ravyst,
- 8980 And salle be untylle þe comyng of Anticrist;

And as joyful as  
one escaped from  
the gallows.

And over alle pis, pat ilkane als mykelle joy had

Als he suld have pat war lad

Tylle pe galows, and sodainly in pe gate

8984 War tane and putted tille a kynges state;

And, pare-with, pan<sup>1</sup> tylle ilk ane suld falle

Alle pe ioyes pai moght have alle.

He pat alle pes had, als bifore wryten es,

8988 Suld pass alle pe world in worthines:

What man, thurgh witt, couth telle ioy mare

In pis world to weld, pan alle pis ware?

Ffor wha-swa had alle pese, withoutendout,

8992 Had here ioyinoghe, both with-in and without

With alkyn delyces pat he moght have here,

Specialy in alle his wittes sere,

Pat es to say, in syght and hereyng,

8996 And in smellyng, tastyng and feleyng;

Bot yhit alle pir blysses pat yhe herd meneven

War als nocht, als to regard to pe blys of heven;

Ffor als mykelle difference, or mare, suld be

9000 Bitwene heven and swilk a ceté,

Als es bitwene a kynges palays

And a swynsty pat es lytelle to prays,

And na mare comparyson may be made

No comparison  
may be made  
between the city  
of heven and  
an earthly city  
made of gold  
and pearl.

9004 Bitwene pe cité of heven, wyde and brade,

And swilk a ceté made of gold and perré,

Pan bitwene alle pe world and a faulde may be;

Alle-swa alle ryches pat may here be sene

9008 War nocht bot als muk pat es unclene,

To regard of pe precyouse rychesce

Of pe ceté of heven pat na man may gesce.

And alle pe melodyse of pe world sere,

9012 War nocht bot als sorow to here,

To regard of pe blyssfulle melody

Pat in pe ceté of heven es ay redy.

And alle swete savours pat men may fele,

9016 Of alkyn thing pat here savours wele,

War nocht bot als styng to regard of pat flayre

Pat es in pe ceté of heven swa fayre;

<sup>1</sup> pat?



- And alle þe worschepe þat here may be,  
 9020 War nocht bot als schendschepe to se,  
 To regard of þe gret worschepe  
 Of whilk men salle in heven tak kepe.  
 Alle þe fairnes þat Absolon had in syght,  
 9024 War nocht bot laythede <sup>1</sup> in heven bryght. The beauty of  
Absolon would  
be reckoned  
ugliness in  
heaven;  
 Alle þe strenthe of Sampson þat was pereles,  
 War nocht tald þare bot wayknes.  
 Alle þe delyces þat had Salomon þe kyng,  
 9028 War nocht in heven bot myslykyng.  
 Alle þe swyftnes of Assahel þat had he, The swiftness of  
Assahel would be  
but sloth;  
 War nocht þare bot slawnes to se.  
 Alle þe fredom þat August had whilom, The freedom of  
Augustus but  
slavery;  
 9032 War nocht tald þare bot thraldom.  
 Alle þe hele þat here had Moyses  
 War nocht tald þare bot als seknes.  
 Alle þe eld þat Matussale had here,  
 9036 War les þare þan þe lest day of þe yhere.  
 Alle þe wisdom þat Salomon had redy The wisdom of  
Salomon but  
folly;  
 War nocht tald þare bot als foly.  
 Alle þe luf þat David Ionathas lufed, The love of David  
and Jonathan but  
hatred;  
 9040 War nocht þare bot als hatereden proved.  
 Alle þe honoure þat þe Egypciens Ioseph dyd,  
 War nocht in heven bot schendschip kyd.  
 Alle þe myght þat Alexander had aywhare, The might of  
Alexander but  
weakness;  
 9044 War nocht tald bot wayknes þare.  
 Alle þe acord þat Lisyas had in his lyfe The unity of  
Lysias and  
Sampson but  
strife;  
 With Sampson, war þar bot als strife.  
 Alle þe sykernes þat had Ennoc and Ely The security of  
Enoch and Elijah  
but insecurity.  
 9048 Of pair dwellyng in paradyse, namly,  
 War nocht bot als unsykernes  
 Of wonyng in heven þat es endles.  
 Þus may I lyken, als I ymagyn,  
 9052 Þe ceté of heven and þe blys þare-in,  
 Tylle a ceté of gold and of precyouse stanes sere  
 Bot þe ceté of heven es mare bryght and clere,

<sup>1</sup> MS. Lansd. 348 reads 'filþe'.

- And es sett on swa heghe a hylle,  
 9056 Þat na synfulle man may wyn par-tylle;  
 Þe whilk hylle I lyken tyllle beryllle clene,  
 Þat es clerer þan any þat here es sene;  
 Þat hille es nocht els bi understanding,  
 9060 Bot haly thocht and bryndand yhernyng,  
 Þat haly men had here to þat stede,  
 Whils þai lyfed, bi-for þair dede;  
 Ffor God wille þat þai als heghe up-pas,  
 9064 Als þair thocht and yhernyng upward was.  
 Yhit I lyken, als I ymagyn in thocht,  
 Þe walles of heven tyllle walles þat war wroght  
 Of alle manere of precyouse stanes sere,  
 9068 Cymented with gold fulle bryght and clere;  
 And swa bryght gold ne swa clene,  
 Was never nane in þis world sene,  
 Ne swa ryche stanes, ne swa precyouse,  
 9072 Als about heven er, ne swa vertuose.  
 Þe precyouse stanes, gastly may be  
 Gud werkes, and þe gold charyté,  
 Þat about þase in heven salle schine clere,  
 9076 Þat dose gud werkes in charyté here.  
 Þe turrettes of heven, gret and smalle,  
 I lyken tyllle turrettes of clere crystalle;  
 Bot þe turrettes of heven er mare clereshynand  
 9080 Þan ever was cristalle in any land.  
 Þa turrettes, gastly, sere honours may be,  
 Þat gud men, in heven, salle fele and se.  
 Þe wardes of þe ceté of heven bryght  
 9084 I lyken tyllle wardes þat war stalworthly dyght  
 And clenly wroght and craftily tayled  
 Of clene sylver and gold and enamayld.  
 Bot þa wardes of þe ceté of heven,  
 9088 Ermarecrafty and strang þan any kan neven,  
 Bot gastly to speke, þa wardes swa dyght,  
 May be tald strenthe, and power, and myght,  
 Þat þas salle have þat in heven salledwelle,  
 9092 Als yhe mocht here me bifore telle.

The hill upon  
 which Heav'n is  
 set, signifies  
 holy meditation.

The walls of  
 Heaven made  
 of precious stones  
 signify good  
 works.

The gold denotes  
 charity.

The towers sig-  
 nify the honours  
 of the righteous.

The 'wards' of  
 silver and gold  
 denote strength,  
 power and might.

- pe yhates I lyken of heven swa brade,  
 Tylleyhates pat war of charbukelle stanes made  
 Bot swa clere charbukelle was never sene,  
 9096 Als pa yhates of heven er ne swa clene; The gates be-  
token meekness  
 Bot pa yhates, gastly to speke, er mekenes  
 And fredom of ryght fayth and bowsomnes,  
 Pat gyfes way and entré tyllé men boghsom,  
 9100 Intylle pe ceté of heven for tō com.  
 Pe garettes oboven pe yhates bryght  
 Of pe ceté of heven, I lyken pus ryght,  
 Tylle pe garettes of a ceté of gold,  
 9104 Pat wrought war, als I before told, The watch-  
towers wrought  
of coral and  
rubies, and or-  
namented with  
fine gold wire  
denote lordship  
and dignity.  
 Of fyne curalle and rych rubys,  
 And of other stanes of gret prys,  
 With fyne gold wyre alle about frett,  
 9108 And bryght besandes burnyst omang sett.  
 Pe garettes of heven, gastly, may be  
 Heghe state, and lordschip, and dignité;  
 Ffor alle pat salle won in pat ceté pare,  
 9112 Salle bere heghe state pare-in ever-mare.  
 Pe lanes alle-swa and pe stretes alle,  
 Pat in pe ceté of heven may falle,  
 And pe wonyng-stedes pat er par-in,  
 9116 I lyken here, after I ymagyn,  
 Tylle pe lanes and stretes, less and mare,  
 Of pe ceté of gold pat I spak of are,  
 With pe bygynges on ilk syde standand,  
 9120 Pat offyne gold war made, bryght schynand;  
 Bot in na ceté pat men may neven, In no city are  
there such bright  
places as in  
heaven.  
 Er stedes and lanes swa bryght als in heven;  
 Ne swa bryght wonyng-stedes als er par-in,  
 9124 Can na man, thurgh wytt, ymagyn,  
 Pe whilk salle schyne, with-in and with-out,  
 And on ilka syde alle about,  
 Whare alle ryghtwyse men salle won at ees,  
 9128 In ioyfulle quyete, and rest, and pese;  
 And parfor haly kyrk, pat oft prays  
 Ffor pe saules in purgatory, pus says:

- Tuam Deus deprecimus pietatem, ut eistribue-*  
 9132 *re digneris lucidas et quietas mansiones.*  
 "Loverd God, we ask pi peté,  
 Pat pou vouche safe, als we pray pe,  
 To gyf pam wonyng stedes bryght  
 9136 And restfulle", pat nede has of rest and lyght.  
 Na bodily eghe moght never here se  
 A poynt of swilk bryghtnes, als in heven salle be.  
 Ilka lane in heven and ilka strete  
 9140 Mostschyne bryght, biskylle, for par salle mete  
 Aungels and men bryghter schynand,  
 Pan ever schane pe son in any land;  
 Ffor pe body of ilk mansalle schynes o bryght  
 9144 Pat tylle alle a contré, ane moght gyf lyght;  
 And ilka hare pare, on pair hede,  
 And on pair body, on ilka stede,  
 Salle be als bryght als es pe son,  
 9148 Pat we may se here whare we won,  
 Full bryght schynand oboven us,  
 And parfor says pe boke pus:  
*Fulgebunt iusti sicut sol.*  
 9152 "Pe ryghtwis men salle schyne als pe son,"  
 In heven whare pai salle ever-mare won.  
 Now sen a ryghtwis mansalle schyne als bryght  
 Als pe son dose, pan mon he gyf lyght  
 9156 Als fer als pe son dose and ferrer,  
 Fforwhi he salle pan be wele bryghter.  
 And yhit salle alle pat gret bryghtnes,  
 Pat ryghtwis men salle have pare be les  
 9160 Pan pe bryghtnes of God alle-myghty,  
 Als salle be knawen pare openly,  
 Ryght als pe sternes here, whare we won,  
 Semes als to pe bryghtnes of pe son;  
 9164 Ffor we salle be pare als sternes in bryghtnes,  
 And God bryghtest als son of ryghtwisnes.  
 Ilka lane and strete pat in heven may be,  
 Es lenger pan here es any contré,

The bodies of  
 each man in  
 heaven shall  
 shine as bright  
 as the sun.

The lanes and  
 streets in heaven  
 are longer than  
 those of any  
 country on earth.

- 9168 Ffor þe roume and þe space þat es contende  
 In þe ceté of heven has nane ende.  
 Þa stretes and lanes, gastly to telle,  
 Er alle haly men þat þare salle dwelle;  
 9172 And þair wonyngstede may be þe medes,  
 Þat þai salle have for þair gud dedes.  
 In þat ceté salle be mare rychesce  
 Þan alle þe men of þe world may gesce;  
 9176 Bot þase ryches gastly to understand,  
 Er seré blysses and delyces ay lastand,  
 Þe whilk alle þas, þat tyllé heven salle wende,  
 Salle fele and se þare with-outen ende.  
 9180 Þe pament of heven may lykened be,  
 Tille a pament of precyouse stanes and perré;  
 Bot þe pament of heven salle schyne mar clere  
 Þan ever schane gold or precyouse stanes here;  
 9184 And þat pament es sett swa fast,  
 Þat it salle never fayle bot ay last,  
 In whilk may na crevyce be sene,  
 It es swa hale, and even, and clene.  
 9188 Þis pament of heven als of perré,  
 Gastly to understand may be  
 Parfyte luf and lyfe endeles,  
 With pese, and rest and sykernes,  
 9192 Þat alle salle have þat salle won þare,  
 And þis pament salle last ever-mare.  
 Þus may a man þat kan and wille,  
 Alle þe ceté of heven lyken bi skylle,  
 9196 Tylle bodily thing þat es fayre and bryght,  
 And mast delytabelle here to syght,  
 And to precyouse stanes of vertow,  
 And to sylver and gold and thing of valow,  
 9200 Þat men may here bodily se,  
 Bot swilk thinges may nane in heven be.  
 Of verray ryches, gret plenté es þare,  
 Þat er a hundreth thowsand-fald mare  
 9204 Þan alle þe ryches of þe world here,  
 Þat ever was sene, fer or nere,

The streets and lanes of heaven denote holy men who shall dwell for ever in heaven.

The pavement of heaven denotes perfect love and endless life.

The riches of heaven surpass all earthly wealth.

- Pat fayles and passès oway;  
 Bot þe rychesce of heven salla last ay,  
 9208 Pat er allé thing, als God vouches save,  
 Pat men in heven yhernes to have.  
 Above the city  
 of heaven shall  
 bright beams  
 only be seen.
- 9210 Oboven þe ceté of heven salla nocht be sene,  
 Bot bright bemes anly, als I wene,  
 9212 Pat sal schyne fra Goddes awen face,  
 And sprede about and over pat place.  
 His bright face sal alle pas se,  
 Pat sal duelle in pat blisful cité;  
 9216 And pat syght es þe mast ioy of heven,  
 Als men mught here me byfor neven.  
 And alle-if pat cité be large and wyde,  
 Men salla hym se, until þe ferrest syde,  
 9220 And als wele pas pat sal be fra hym fer,  
 Als pas pat sal par til hym be nerrer;  
 For als men of fer landes may haf sight  
 Of þe son, pat we se here schyne bright,  
 9224 And als þe same son patshynes byyhond þe se  
 Shewes it here, and in ilka cuntré  
 Alle þe day, aftir þe ryght course es,  
 Bot when cloudes fra us hydes hir<sup>1</sup> brightnes;  
 9228 Right swa þe face of God alle-myghty,  
 Sal be shewed in heven appertely,  
 Tille alle þe men pat pider sal wende,  
 Þogh som suld duelle at þe ferrest ende.  
 9232 Bot ilk man, als he lufes God here,  
 Sal won par, som fer and som nere,  
 For som lufes God here mar þan sum,  
 And som lufes hym les pat til heven sal com  
 9236 Alle pas pat God here lufes best,  
 When þai com þar sal be hym nerrest,  
 And þe nerrer þat þai sal hym be,  
 Þe verreylyer þai sal hym se;  
 9240 And þe mare verraly þai se his face,  
 Þe mare sal be þair ioy and solace.
- All shall see  
 the face of God,  
 as plainly as  
 they see the sun  
 on earth.

<sup>1</sup> MS. Harl. 4196 reads 'his'.

- Bot þa þat here lufs hym les,  
 Þai sal won þar, aftir pair lufes;  
 9244 Bot ilk man sal se hym in his degré,  
 In what syde of heven swa he sal be.  
 Here haf yhe herd of many fayre sight,  
 Þat ay salle be sene in heven bright;  
 9248 Ful glade and ioyful alle þas may be,  
 Þat swilk fayre sightes, ay, þar sal se,  
 And of mykel ioy may þai ay telle  
 Þat in þat cité of heven sal ay duelle.  
 9252 Alswa ilkan sal haf in þair heryng,  
 Grete ioy in heven and grete lykyng,  
 For þai sal here þar aungel sang,  
 And þe haly men sal ay syng omang,  
 9256 With delitabel voyces and clere;  
 And, with þat, þai sal ay here  
 Alle other manere of melody,  
 Of þe delytable noys of mynstralsy,  
 9260 And of alkyn swet tones of musyke,  
 Þat til any mans hert mught like;  
 And of alkyn noyse þat swete mught be,  
 Ilkan sal here in þat cité,  
 9264 With-uten instrumentes ryngand,  
 And with-uten movyng of mouth or hand,  
 And with-uten any travayle,  
 And þat sal never mar cese ne fayle.  
 9268 Swilk melody, als þar sal be þan,  
 In pis werld herd never nan erthely man,  
 For swa swete sal be þat noyse and shille  
 And swa delitabel and swa sutille,  
 9272 Þat alle þe melody of pis werld here,  
 Þat ever has bene herd, fer and nere,  
 War noght bot als sorowe and care  
 Als to þe lest poynt of melody þare.  
 9276 Omang þam alswa sal be swete savour,  
 Swa swete com never of herbe ne flour,  
 When þai war in seson mast,  
 Or war mast of vertu for to tast;

The righteous shall have great joy in their hearing.

They shall hear all kinds of sweet music.

Among them all shall be sweet savours, sweeter than those springing from any herb or flower.

- 9280 Ne of spicery mught never spryng,  
 Ne yhit of nan othir thyng,  
 Pat thurgh vertu of kynde suld savour wele  
 Swa swete savour als pai sal fele;  
 No one can tell how sweet each  
 one shall smell  
 to another.
- 9284 For na hert may thynk, ne tung telle,  
 How swete sal ilkan til other smelle;  
 Pat savour sal be ful plentuousé,  
 And swa swete and swa delicious,  
 9288 Pat alkyn spicery pat men may fele,  
 And of alle othir thyng pat here savours wele,  
 War nocht bot als thyng pat stynked sour,  
 Als to regarde of pat delycious savour.
- 9292 Pan sal pat savour pat es swa swete,  
 Be ioy til pam, ay when pai samen mete,  
 Alswa ilkan pat sal won par,  
 Sal syng with angels, als I sayd ar,  
 Each one shall  
 sing with angels  
 and thank God  
 for his mercy.
- 9296 In swilk tones pat sal be swete to here,  
 With ful delitabel voyces and clere;  
 Bot pai sal love God ay in pair sang,  
 And thank hym of his mercy ay omang;  
 9300 And ilkan of pat blisful company  
 Sal speke with othir par ful swetely,  
 With laghyng and with lufly sembland,  
 And say "weles us pat here er wonnand",  
 9304 And thank God omang pat pam gun wysse  
 Til mekenes, pat pam led til pat blysse  
 With anger pat pai had in pair lyf days,  
 Pan may pai say pus als David says:  
 9308 *Letati sumus pro diebus quibus*  
*nos humiliasti, annis quibus*  
*vidimus mala:*  
 "Loverd ful glad for pe days er we,  
 9312 In whilk pou made us lawe to be,  
 In pe yheres in whilk we saw illes."  
 Pus may pai syng and say for sere skilles:  
 Pan sal pair sang and pair spekyng;  
 9316 Be til pam gret ioy and lykyng;



- Alswa pai sal fele worshepes grete,  
 For ilkan sal be sette in a ryche sete, Each one shall  
be crowned as  
kings and queens.  
 And, als kynges and qwenes corouned be  
 9320 With corouns dight with ryche perré,  
 And with stanes of vertu, precyouse to prays,  
 Als David til God thus spekes and says:  
*Posuisti Domine super caput eius*  
 9324 *coronam de lapide precioso.*  
 "Loverd on hys heved pou sette ryght,  
 A coroune of preciouese stanes dight;" The crown of  
precious stones  
set upon the  
heads of the  
righteous de-  
notes their great  
bliss and joy.  
 Bot swa fayre coroune was never sene  
 9328 In pis world, on kynges heved ne qwene.  
 Pis coroune es pe coroune of blys,  
 And pe stane es ioy pat pai sal never mys.  
 Pis worshepe pat pai sal fele, sal pas  
 9332 Alle pe worshepes pat ever here was,  
 Of whilk pai sal par mar ioy have,  
 Pan any man can yherne or crave.  
 Pus sal pai have in pair wittes fyfe  
 9336 Parfite ioy with endeles lyfe,  
 In pe heghe blisful cité of heven,  
 Whar sere ioyes er ma pan tung can neven;  
 For pai sal many hundreth thowsand se There shall be  
seen in heaven  
hundreds and  
thousands of men  
and women.  
 9340 Of men and wemen in pat cité,  
 Pat many sere ioyes par sal haf,  
 Als pai er worthy and God vouches saf.  
 And alle pe ioyes pat pai alle sal se,  
 9344 Sal be ioyes til ilka man pat par sal be,  
 With-uten his awen ioyes, les and mare,  
 Pat til hym-self sal be appropriated pare;  
 For pe sight of ilk ioy pat pai sal se pan,  
 9348 Sal be ioy par til ilka man;  
 For other mens ioyes tham sal like als wele,  
 Als pai sal pair awen pat pai sal fele;  
 Pan sal a man haf ma ioyes in heven  
 9352 Pan any tung couthe telle or neven;  
 For ilk man sal haf special ioy and mede, Each good deed  
shall receive a  
separate reward  
 For ilk gude thought and ilk gude dede,

- Pat he ever thought or wrought open or privé.  
 9356 Pan may never pair ioyis noumbred be,  
 Pat ilk man in heven when pai com pider  
 Sal in body and saule haf alle togider,  
 And never mare of na ioy fele irkyng,  
 9360 For pai sal ay be new als at pe bigynning,  
 Of whilk pe leste ioy par to fele and se,  
 Sal be mar pan alle pe ioyes of the world may be  
 Pai sal be fed par and cled wele,  
 The righteous in heaven shall never be tired of praising God. 9364 With ioy of sight pat pai sal fele,  
 Pai sal wirk par nan othir thyng,  
 Bot love ay God with-uten irkyng,  
 Als a versifiour says in a verse parby,  
 9368 Pe whilk es made in metre pus schortly:  
*Visio sit victus, opus est laus, lumen amictus.*  
 "With pe sight of God pai sal be fed,  
 They shall be fed with the sight of God. 9372 And with brightnes of light pai sal be cled,  
 And pair werk sal be ay lovyng,"  
 In whilk pai sal haf gret likyng.  
 Bot pair mast ioy in heven sal be  
 The sight of the Trinity shall be their greatest joy. 9376 Pe blisful sight of pe trinité,  
 Pe whilk pai sal se ever-mar;  
 And pat ioy sal pas alle othir par,  
 For ay whilles pai pat sight sal se,  
 9380 Of alle ioyes pai sal fulfilled be;  
 And if pai suld pat syght mysse,  
 Pai myght nocht pan haf parfite blis.  
 For if a man war pynd in helle,  
 9384 With ma payns pan tung may telle,  
 And he of Goddes face mught se oght,  
 Alle his payns suld pan gryefe hym nocht.  
 Now haf I redde here how men sal hafe  
 9388 Parfite ioy in heven pat sal be safe;  
 Bot pe dampned men par ogayne  
 Sal haf ful sorowe and parfite payne,  
 With-uten ende for pair wikked lyfe,  
 The damned shall have great sorow and pain for ever. 9392 For pai sal in alle pair wittes fyve,

- Be turmented on sere manere,  
 With grysely payns, many and sere,  
 Pat es to say, in syght and heryng,  
 9396 In smellyng, tastyng, and felyng.  
 First pai sal in helle about pam se  
 Mare sorow pan ever in pis werldmught be,  
 And pe sorow pat pai sal se par,  
 9400 Sal be strang payne til pam ever-mare.  
 Pair wonyng in helle, als says pe buke,  
 Pai sal se ful of fire and of smoke, The misery of  
the damned.  
 And ful grysely, and myrk, and dym,  
 9404 And about pam devels ful grym,  
 Pat with sere payns sal payne pam ay,  
 Als men mught here me byfor say:  
 And alle-pogh pai in helle want light,  
 9408 Yhit sal pai of alle payns haf sight,  
 Thurgh pe sparkes of fyr par, als says Saynt Austyn  
 Noght til pair comfort bot til pair pyne;  
 Yhit mare sorow pam sal bytyde,  
 9412 Pai sal here in helle, on ilka syde,  
 Ful hydus noyse and duleful dyn There shall be  
great noise in  
hell;  
 Of devels and of synful men par-yn:  
 Pai sal here devels par, rare ful hydusly,  
 9416 And pe synful men goule and cry;  
 Pai sal par, in smellyng, fele mare stynk, And foul stench;  
 Pan hert may here ymagyn or thynk,  
 Of brynnand brunstan and of pyk,  
 9420 And of alkyn othir thyng pat es wyk.  
 Pat stynk, als yhe sal understand wele,  
 Sal be strang payne til pam to fele;  
 Al-swa pai sal ilkan other wery,  
 9424 And myssay and sclaudre God allemyghty,  
 Pai sal ay stryfe and be at debate, And cursing and  
strife.  
 And ilkan other sal despice and hate.  
 Omang pam sal never be pees,  
 9428 Bot hatreden and stryfe pat never sal cees.  
 Pair throtes sal ay be filled omang, The throats of  
the wicked shall  
be filled with  
 Of alle thyng pat es bitter and strang,

flame and smoke  
mixed with brim-  
stone and pitch. 9432

Of lowe and reke with stormes melled,  
Of pyk and brunstane togyder welled,  
Of molten bras and lede with-alle,  
And of other welland metalle :

9436 Pis sal be strang payne til pam to last,  
Omang alle othir paynes, lest and mast,  
With stryf pat sal be omang pam pan,  
When ilkan sal other wery and ban ;

There shall be  
great cold and  
heat in hell; 9440

Al-swa pai sal fele, als I byfor talde,  
9440 Outrageus hete and outrageouse calde,  
For now paisal frese in yse, and now in fire bryn  
And be gnawen with-outen and with-in ;  
Within, als yhe sal understand,

9444 With wormes of conscience ay bytand ;

Dragons, adders,  
toads, and other  
vermin ;

With-outen, with dragons felle and kene,  
Swa hidus was never here nane sene,  
With neddirs and tades and othir vermyrn,

Beasts of prey 9448  
as wolves, lions  
and bears shall  
gnaw the sinful.

And with many hydus bestes of ravyn,  
Als wode wolfes, lyons and beres felle,  
Pat sal nocht be elles, bot devels of helle,  
In liknes of hydus bestes and vermyne,

9452 Pat sal pam gnaw without, to eke pair pyne,  
Als in pe sext part of pis boke es wryten.  
Pus sal pe synful be gnawen and byten  
With outen, thurgh hydus bestes and vermyrn,

9456 And thurgh pe worme of conscience with-in.  
Pe devels alswa sal stryke pam felly,  
With glowand hamers, ful huge and hevy,  
Pat sal seme of iren and stele ;

Devils shall  
smite them with  
glowing ham-  
mers.

9460 Pir payns pai sal with alle other fele.  
Pus sal pai ever-mare be pyned par,  
In alle pair fife wittes, als I said ar,  
With sere payns als es gode skille,

9464 For pai here used pair wittes ille.

These pains  
shall torment  
the soul as well  
as body.

Alle pir payns pat yhe herd me telle,  
And many ma pat salle be in helle,  
Pai sal thole ay par pat sal wende pider,

9468 In body and saule alle to-gider.

- Dus sal pai ever mar contynuely  
 Haf parfite payne par, with-uten mercy,  
 Fra whilk payne and sorow God us shilde,  
 9472 Thurgh prayer of hys moder mylde,  
 And þe right way of lyf us wysse,  
 Whar-thurgh we may com til heven blysse. Amen.
- Now es þe last part of pis buke sped,  
 9476 And alle þe maters par-in haf I red,  
 Þat contenes, als yhe mught here,  
 Bathe general and special ioyes sere,  
 Þat alle þas þat til heven sal come,  
 9480 Sal haf aftir þe day of dome;  
 And sere schendshepes of helle alswa,  
 Þat er even contrary til þa,  
 Þe whilk, þas þat sal til helle wende,  
 9484 Sal haf par, with-uten ende.  
 Whar-for wha-swa of pis wil take hede,  
 May be stird til luf and drede;  
 Til drede; thurgh mynde of þe hydusnes  
 9488 Of payne and sorow þat in helle es;  
 Til luf, thurgh mynd of ioyes and blisse sere  
 Þat God hetes til alle þat lufes hym here.  
 Bot þe drede es noght medeful to prufe,  
 9492 Þat accordes noght halely with þat lufe;  
 For if drede stand by itself anely,  
 Na mede of God it es worthy,  
 parfor drede suld be lufes brother,  
 9496 And ayther of þam stand with other,  
 For wha-swa lufes God on ryght manere  
 He has grete drede to wrethe hym here;  
 þan lufes he his bydynges to fulfille,  
 9500 And dredes to do oght ogayne his wille,  
 Delites to be with God ay,  
 And dredes to be put fra hym oway.  
 For mensuld noght drede God any for payne  
 9504 Bot men suld drede to tyn þe ioy soverayne,  
 þat es, þe syght of God of heven,  
 þe whilk yhe herd me byfor neven;

The matters of  
this book are  
now brought to  
an end.

Those who have  
read these things  
and will take  
heed, may be  
'stirred to love  
and dread'.

Fear without  
love is not worthy  
of reward.

Love and fear  
must go together

- Pat<sup>1</sup> es pat luf ay with pat drede,  
 9508 And pat dred of God es worthy mede,  
 For pogh we suld never helle se,  
 Ne [for] syn suld never punyst be,  
 In purgatory ne in helle,  
 9512 Ne in pis werld whar we duelle,  
 Yhit suld we luf God for hym-self ryght,  
 And dredeto tynhys luf and of him pesyght,  
 For, sikerly I dar wele say pis,  
 9516 Pat wha-swa wyst what ioy and blys  
 Of þe syght of God in heven war,  
 And als proprely had sene it als es par,  
 He had lever thole here pis payne,  
 9520 Ilk day anes, alle qwik<sup>2</sup> to be flayne,  
 Ar he þe syght of his face suld tynne,  
 Pat in heven so bright sal shyne.  
 Many sere ioys ma par sal falle,  
 9524 Bot pat sight es mast principalle ioy of alle;  
 For pat ioyful sight sal contene  
 Alle other ioyes pat sal par be sene,  
 Of whilk ioys, þe lest sal pas  
 9528 Alle þe ioy pat ever here was.  
 For ioy here es nocht bot passand vanité,  
 Bot þe ioyes pat er par ever-mar sal be,  
 Til whilk ioyes pat has nan ende,  
 9532 God us bring when we hethen wende. Amen.  
 Now haf I here als I first undir-toke,  
 Fulfilled þe seven partes of pis boke,  
 Pat er titeld byfor to have in mynde.  
 The contents of  
 the 'Pricke of  
 Conscience'. 9536 Þe first es of þe wrechednes of mans kynde;  
 Þe secunde es of þe werldes condicions sere,  
 And of þe unstabelnes of þe werld here;  
 Þe thred es of þe ded pat es bodily;  
 9540 Þe ferthe als wa es of purgatory;  
 Þe fift es of domesday, þe last day of alle,  
 And of þe takens pat byfor sal falle;

<sup>1</sup> Þan (MS. Harl. 4196.)

<sup>2</sup> The MS. reads 'qwik'.

- De sext'es of þe paynes of helle to neven;  
 9544 And þe sevend part es of þe ioyses of heven.  
 In þir seven er sere materes drawn  
 Of sere bukes, of whilk som er unknowen,  
 Namly til lewed men of England,  
 9548 Þat can nocht bot Inglise undirstand;  
 Þarfor þis tretice drawe I wald  
 In Inglise tung þat may be cald  
 Prik of Conscience als men may fele,  
 9552 For if a man it rede and understande wele,  
 And þe materes par-in til hert wil take,  
 It may his conscience tendre make,  
 And til right way of rewel bryng it bilyfe,  
 9556 And his hert til drede and mekenes dryfe,  
 And til luf and yhernyng of heven blis,  
 And to amende alle þat he has done mys.  
 For þe undirstandyng of þir maters seven,  
 9560 Þat men may in þis buke se and neven,  
 May make a man knawe and halde in mynde,  
 What he es here of his awen kynde,  
 And what he sal be, if he avyse hym wele,  
 9564 And whar he es, for to know and fele.  
 Yhit may he se when he it redes  
 What he es worthy for his dedes,  
 Whether he es worthy ioi or payne  
 9568 Þis tretice may make hym be certayne,  
 For þar-in may he many thynges se,  
 Þat has bene, and es, and þat sal be;  
 Þus may þis tretice, with þe sentence,  
 9572 Pryk and stirre a mans conscience,  
 And til mekenes and luf and drede it dryfe,  
 For to bring hym til ryght way of lyfe.  
 Of alle þeis I haf sere maters soght,  
 9576 And in seven partes I haf þam broght,  
 Als es contende in þis tretice here,  
 Þat I haf drawn out of bukes sere,  
 Aftir I had in þam undirstandyng,  
 9580 Alle-if I be of symple kunnyng.

It is called the 'Prick of Conscience', because if a man read and understand well the matters therein, it will make his conscience tender and stir him to dread and mekeness.

It will bring him into the right way of life.

The author desires to be excused for faulty rhymes.

He desires that if any man find an error, he will correct it.

The man that reads this book, and is not 'stirred' thereby, must be either foolish or wicked.

Pray specially for the compiler of this book.

- Bot I pray yhou alle; par charité,  
 Pat pis tretice wil here or se  
 The haf me excused at pis tyme,  
 9584 If yhe fynde defaut in pe ryme,  
 For I rek nocht, pogh pe ryme be rude,  
 If pe maters par-of be gude.  
 And if any man pat es clerk,  
 9588 Can fynde any errour in pis werk,  
 I pray hym he do me pat favour,  
 Pat he wille amende pat errour;  
 For if men may here any errour se,  
 9592 Or if any defaut in pis tretice be,  
 I make here a protestacion,  
 Pat I wil stand til pe correccion  
 Of ilka rightwyse lered man,  
 9596 Pat my defaut here correcte can.  
 Pis tretice specialy drawn es  
 For to stirre lewed men til mekenes,  
 And to make pam luf God and drede;  
 9600 Ffor wha-swa wil it here or rede,  
 I hope he sal be stirred par-by.  
 Yf he trow pat God es alle-myghty,  
 And he sal it here or se,  
 9604 And may nocht par-by stirred be,  
 It semes pat he es wittles,  
 Or over mykel hardend in wikkednes.  
 Bot alle pas pat redes it, loud or stille,  
 9608 Or heres it be red with gode wille,  
 God graunt pam grace pat pai may  
 Be stird par-by til ryghtwyse way,  
 Pat es, tille pe way of gude lyfyng,  
 9612 And at pe last be broght til gude endyng.  
 And yhe pat has herd pis tretice red  
 Pat now es broght til ende and sped,  
 For pe luf of our Loverd Ihesu,  
 9616 Pray for hym specialy pat it dru,  
 Pat if he lyf, God safe hym harmles,  
 And mayntene hys lyf in alle gudenes,



And if he be ded, als falles kyndely,  
9620 God of his saule haf mercy,  
And bryng it til pat blisful place  
Whar endeles ioy es and solace,  
Til whilk place he us alle bryng,  
9624 Pat for us vouched safe on rode to hyng. Amen.

---

*Explicit tractus qui dicitur, Stimulus Consciencie.*

Here endes þe tretice pat es called Pryk of Conscience.

---

---

## NOTES.

- Page 1. l. 5 *spede*, prosper. 8 *endying*, death. 9 *ar*, ever. 17 *beyng*, existence, 25 *sythyn*, afterwards.
- Page 2. l. 48 *skylle*, cause, reason. 49 *dom*, dumb. 50 *bughsom*, buxom obedient. 51 *lof*, praise. 56 *at*, that.
- Page 3. l. 71 *herth*, earth. 74 *digne*, worthy. 76 *wytte*, *skille* and *mynde*, sense, reason and memory. 82 *felle*, skin. 96 *mon* (= *mun*), shall.
- Page 4. l. 107 *hight*, promised. 115 *kydde*, showed. 121 *love*, praise. 122 *unkynd*, lit. unnatural and hence ungrateful. 129 *wake* (= *wayke*), weak.
- Page 5. l. 139 *lyggus*, lies. 162 *unkunnand*, ignorant. 156 *can*, knows 166 *unskylwys*, without reason. 169 *unkunmyng*, ignorance.
- Page 6. l. 183 *trostes*, idle stories, uninstrucive fables. 182 *And til*, evidently an error for *un-til*. 187 *kun*, learn by rote, pret *kund*. 196 *unknawying*, ignorance. 208 *tyttest*, soonest.
- Page 7. l. 226 *lytherness*, wickedness. 230 *mynd*, to put in mind. 237 *lettyng*, hindrance. 242 *mase*, makes. 250 *thoght*, an error for *yhouthie*.
- Page 8. l. 253 *per* (= *pir*), these. 272 *And to all that might be pleasure to him*. 283 *pays*, pleases.
- Page 9. l. 306 *pat pam thynk hard*, that to them seems hard. 320-321 MS. Y. has the following reading:  
     “He saip ‘in his wordes trowed pey,  
     And alowed his preysyng as pei coup sey’.”  
*loved* = *alowed* = praised, *lovyng* = *preysyng* = praise.
- Page 10. l. 326 *quert*, joy. 336 *drawen*, composed. 354 *to rede*, to be read.
- Page 11. l. 368 *to luk*, to be seen. 381 *tuk kepe*, took notice.
- Page 12. l. 421 *shortly*, briefly. 424 *ertou*, art thou.
- Page 13. l. 443, 444 *geten*, conceived. 455 *caytefte*, wretchedness. 459 *glet*, slime. *loper*, coagulated. 471 *alstite*, immediately.
- Page 14. l. 475 *ligge*, lie. 477 *gowl*, howl, yowl. 496 *gretying*, weeping. 503 *sembland*, appearance.

- Page 15. l. 509 *pure*, poor. 520 *rym* (= *reme*), membrane. 535 *fulfild*, filled with.
- Page 16. l. 566 *fen*, mud, dirt, filth. 575 *eghen*, eyes.
- Page 17. l. 593 *wantes*, is lacking. This verb is here used impersonally with the dative. 594 *laykyng*, sport, play.
- Page 18. l. 613 *brethe*, vapour. 614 *hard ne nesshe*, hard nor soft. 628 *myddyng*, dunghill. 645 *graythely*, carefully.
- Page 19. l. 684 *tas*, toes.
- Page 20. l. 689 *wyght*, brave. 691 *angers and yvels*, pains and diseases. 698 *mescheefes*, misfortunes. 701 MS. Y. reads:  
 "Steches gowtes and other maladies."  
 707 *welks*, fades, lit. becomes white. 712-15 MS. Y. reads:  
 "Man he saip as a flour bright  
 Furst comeþ forþe to þe sight,  
 And sone es broken and passeþ away  
 As a *schalde webbe* in somers day."
- Page 21. l. 725 *floresshe*, should be *floresshes*. 729 *neghen*, nine. 731 *bycom*, became. 741 *where*, years. 756 *held* = *eld*, old age. 757 *hele*, health. *weld*, govern.
- Page 22. l. 762 *fon* (pl. of few) = *fone*, see l. 764, 765. 773 *rouncles*, MS. Y. reads: *ryveleth*, wrinkles. 774 *His mynde es short*, His memory is not retentive. 775 *hand* = *and*, breath. 776 *wax*, should be *waxes*. 777 *gas*, goes. 780 *for-worthes*, comes to nothing. 781 *moutes*, moults, falls off. 786 *lyghtly*, easily. 788 *souches*, suspects, is suspicious. 789 *trowyng*, opinion, belief. 791 *sembland*, appearance.
- Page 23. l. 797 *lakes*, censures, blames. 798 *granand*, groaning. 799 *angerd*, troubled, disturbed. 812 *sleghe*, crafty, wise. 816 *frount*, forehead. 817 *heldes*, bends, bows. 822 *pouce*, pulse. *styringes*, movements. In Wicliffe's Apology we have 'His *steringes*' "*voluntatis suae motus*."
- Page 24. l. 856 *what-kyn*, what kind of. 860 *ugly*, horrible. 863 *to-gnaw*, gnaw away.
- Page 26. l. 917 *uglynes*, horror. 939 *aght*, ought.
- Page 27. l. 949 *fikel*, treacherous, deceptive. 961 '*world of world*', eternity. 966 *hight*, called.
- Page 28. l. 996 *sternes*, stars.
- Page 29. l. 1027 *bisens*, examples.
- Page 30. l. 1060 *wayn*, vain. 1064 *tharlles* = *thralles*, slaves. 1074 *ken*, know. 1090 *fraistes*, tries.
- Page 31. l. 1106, 1108 *tane*, the one, the first. 1127 *yhernyng*, lust, desire.
- Page 33. l. 1181 *sleghtes*, crafts, contrivances. *qwayntyse*, cunning. 1183 *tilles*, leads. 1186 *waytes*, watches. 1189 *taries*, mocks, deludes. 1197 *fantome*, vanity. It sometimes signifies a lie;

“This is no *fantum*, ne no *fabulle*,  
 3e wote wele of the Rowuntabulle.”

The Avowynge of King Arther &c., Robson's Met. Rom. ii, p. 57.

Page 34. l. 1205 *bymene*, to be explained. 1207 *whyn*, O that! 1208 *neghe*, approach, come near. 1217 *ken*, keen. 1224 *wawes*, waves.

1228 *wolwes*, wolves. 1229 *worow men bylyve*, strangle men quickly, see Glossary. 1230 *rogg* = *rugg* = tear, rend.

Page 35. l. 1239 *pases*, paths, narrow passages. 1250 *unset*, surrounded. 1260 *be taken* = *be-taken*, to betoken. 1268 *flay*, to terrify, frighten.

Page 36. l. 1272 *oftesythes*, oft times. 1277 *sho*, she. *lates*, lets. 1279 *wa to wele*, woe to weal. 1281 *pir*, these.

Page 37. l. 1319 *drove*, disturbs, afflicts. 1322 *tokenyng* = *takenyng*, token, sign. 1334 *happy*, fortunate, see l. 1339. 1338 *pa*, those.

Page 38. l. 1368 *syker*, sure, certain. 1374 *gestes*, guests. 1375 *hethen*, hence.

Page 39. l. 1385 *commelyng*, a foreigner, used to translate *advena*. 1390 *swythe*, quickly. 1393 *lele*, loyal. 1397 *war* = *ware*, cautious, careful. 1400 *dede*, death, see l. 1402. 1403 *over-lightly*, very easily. 1413 *variand*, varying, see l. 1426. 1415 *vedirs*, weathers, see l. 1424.

Page 40. l. 1432 *wate*, knows. 1443 *douiland*, evidently an error for *domland*, Sc. *drumly*, N.E. *dromland*, dark, cloudy.

Page 41. l. 1452 *Now er men wele*, *now er men wa*, Now are men happy, now are men sorrowful. 1453 *faa*, foe. 1456 *pyn*, pain. 1459 *orlitel* = *over-litel*, *mesur*, moderation. 1460 *bigg*, well furnished. 1463 *fande*, try. 1464 *smert*, smart, quick. 1468 *were*, war. 1470 *saghtel*, reconciliation, concord. 1478-79 The correct reading seems to be:

“Parfor þe world þat clerkes sees þus helde,  
 Es als mykel to say als þe *werldes* elde.”

Page 42. l. 1487 *to mette*, to measure, *mete*. 1492 *haterel*, top of the head, the poll. 1502 *elde*, age. 1520 *havyng*, behaviour.

Page 43. l. 1522 *costage*, expense. 1525 *hauntes*, practises. 1528 *wrynchand*, twisting.

“And, if som smithfeild Ruffian take up som strange going: some new mowing with the mouth: some *wrinchyng* with the shoulder, som new disguised garment, or desperate hat—whatsoever it cost—gotten must it be and used with the first; or els the grace of it is stale and gone.” The Scholemaster by R. Ascham, p. 44. Ed. Major 1863.

1539 *hypand als a ka*, limping as a cow. 1540 *new gett*; new fashion.

1543 *gang*, walk. 1548 *hasty myschewes*, sudden misfortunes. 1551 *wreth*, to make angry, irritate. 1557 *fyndynges*, inventions.

Page 44. l. 1561 *controves*, contrives.

Page 45. l. 1599 *unbowsome* = *unbuxom*, disobedient. 1616 *þam sall be wa*, to them shall be woe.

Page 46. l. 1651 *clomsed*; *cursed* is perhaps too strong a rendering, if

- the word is derived from O.E. *clomsen*, *clumsen*. The literal meaning would seem to be 'benumbed' and hence 'stubborn', 'blockish'.
- Page 47. l. 1680, 1681 *dede*, death. 1682 *redes*, explains. 1686 *kyndely*, natural. 1687 *twynyng*, separation. 1688 *full*, very. 1704 *onence*, against.
- Page 48. l. 1709 *twyn*, separate. 1718 *gayn-turnyng*, returning. 1732 *wild*, desired, pret of *wille* or *willen*, to desire. The pret of *wille* as an auxiliary verb = *wald*.
- Page 49. l. 1750 *a dede brayde*, a death assault, pain. 1776 *mynde*, remembrance. 1777 *thurgh kynde*, naturally. 1781 *swet*, pret of *swete*, to sweat.
- Page 50. l. 1788 *skulkes*, hides. 1810 *overalle*, everywhere. 1817 *tast*, experience.
- Page 51. l. 1820 *stoure*, conflict. 1849 *samen*, to be together. 1852 *A* = *ane*; one.
- Page 52. l. 1881 *reward*, regard. 1883 *thewes*, manners. 1890 *dede hand*, death's hand.
- Page 53. l. 1907 *fested*, fastened. 1913 *occupyde*, filled. 1915 *at a titte*, with a sudden jerk, with a tug. 1917 Each vein and each sinew and member.
- Page 54. l. 1938 *unsleghe*, unwise, foolish. 1944 *wayte* (= *wate*), knows 1946 *fortuke*, foresee.
- Page 55. l. 1970 *wake*, watch. 1971 *dedys*, death's. 2000 *yhate*, gate.
- Page 56. l. 2011 *chalanges*, claims. 2025 *felled*, felt. 2027 and 2036 *tynes*, loses. 2044 *drighe*, suffer.
- Page 58. l. 2088 *myndles*, forgetful. 2101 *thraus*, throes. 2102 *quathes* = *wathes*, evils, dangers.
- Page 60. l. 2163 *laghe*, law. 2167 *Thar*, need. 2172 The sense would seem to require that we should read: 'he pat *can* this lif despyse' instead of 'he pat *pis* lif despyse'.
- Page 61. l. 2196 *swippes*, passes quickly. 2206 *alle-if*, although. 2210 *aparty*, partly. 2216 *redde*, told.
- 2217 'Why þe dede es swa gretely drede' should be?  
'Why the dede es swa gretely to drede'.
- 2224 *fare*, go. 2226 *grymkly*, savagely. *gryn*, to open the mouth wide. *blere*, put out the tongue. 2224-27 MS. Y. reads:  
"Ffor as wode lyons þey schul fare,  
To raumpe on hem and grenne and stare,  
And grymly on hem grone and hare tonges blere,  
And with hidous lokes hem sore afere."
- 2231 *ferdnes*, fear.
- Page 62. l. 2249 *drogh*, drew. 2257 *flit*, depart. 2264 *ta* = *tane*, the first. 2265 see l. 2011.
- Page 63. l. 2309 *sleght*, wisdom, craft.
- Page 64. l. 2320 *saghe*, saw. 2342 *warne*, unless.
- Page 65. l. 2353 *kynd*, natural. 2368 *war-so* = *whar-swa*, where-so.

- Page 66. l. 2391 *grete mude*; 'eger mode' is a better reading; *mude*, *mode* = mood, mind. Cf. phrases 'milde mode', 'evil mode', 'mengid in mode', i. e. 'confused in mind'. 2416 *halely*, wholly.
- Page 67. l. 2446 *pe* should be *pi*? 2449 *to see*, to be seen. 2453 *fele*, many. 2460 *aresoned*, called to account.
- Page 68. l. 2466 *unsyker*, uncertain. 2467 *alowed*, praised. 2469 *sikerly*, securely.
- Page 69. l. 2510 *awe*, ought. 2511 *yhelde*, reward. 2516 *what=wate*, knows.
- Page 70. l. 2552 *deres*, injures, harms. 2562 *myspays*, displeases.
- Page 72. l. 2623 *strik*, *strek*, straight, direct.
- Page 73. l. 2666 *whate=wate*, knows. 2682 *spedde*, finished. 2685 *neghest*, next.
- Page 74. l. 2722 *hentes*, receives, takes.
- Page 75. l. 2750 'For *pai sal haf [in] a day pare*.'
- Page 76. l. 2791 *crysom*, an error for *uncrysom*. *Chrisome* signifies properly the white cloth which is set by the minister of baptism upon the head of a child newly anointed with *chrism* after his baptism: now it is vulgarly taken for the white cloth put about or upon a child newly christened, in token of his baptism, wherewith the women used to shroud the child if dying within the month; otherwise it is usually brought to church at the day of Purification. *Chrisoms* in the bills of mortality are such children as die within the month of birth, because during that time they used to wear the *chrisom* cloth; and in some parts of England, a calf killed before it is a month old is called a *chrisom-calf*.—Blount in Halliwell p. 249.
- Page 78. l. 2864 *nedly*, of necessity.
- Page 80. l. 2915 *ferdelayk*, fear. 2933 *mot*, must. 2947 *acouped=acoupled*, accused. *felony*, crime.
- Page 81. l. 2953 *gwyte*, free.
- Page 82. l. 2991 *Als*, also. *grege*, increase. 2993 *sleuthe*, sloth. *potagre*, disease in the feet. 2995 *kylles*, ulcers. *felouns and apostyms*, whitlows and imposthumes. 2999 *swynacy*, quinsy. 3001 *meselby*, leprosy. 3008 *Thynk we*, let us think.
- Page 83. l. 3037 *be it ane*, by itself.
- Page 85. l. 3126 *was hoven*, was raised, see Glossary.
- Page 86. l. 3148 *caffé*, chaff.
- Page 87. l. 3173 *styther*, stronger. 3175 *loud or stille*, openly or secretly, publicly or privately. 3183 The sense requires *tham* before *by-hoves*. 3189 *sadde*, solid. 3192 *mene* = *mean*, moderate.
- Page 88. l. 3213 *haf* for *has* or *hafes*? 3214 *hend and fete*, hands and feet. 3239 *are*, before. *wyn*, go.
- Page 89. l. 3248 *defaut*, want. 3256 *dungen*, smitten, beaten.
- Page 90. l. 3287 *For sum here pat als tite aftir pair dede*, sal wend strygly til heven blis. The word *pat* should be omitted or we must read: "For sum *er* here *pat* &c, &c." 3288 *strygly*, straight, direct. 3289 *mys*, wrong. 3292 *boght*, redeemed. 3298 *stonde*, time.

- Page 91. l. 3323 *smertly*, quickly, *smartly*. 3325 *fere*, frighten. 3331 *For it es nan &c.* = "For there is none &c. 3338 *Whar* = war, were.
- Page 92. l. 3362 *hede*, head, chief. 3363 *hatreden*, hatred. 3367 *for-sweryng*, perjury. 3370 *omang*, at intervals.
- Page 93. l. 3400 *rede*, tell. 3402 *housil*, the Sacrament. 3404-9 MS. Y. has the following reading:
- "General schrift pat may eche day be made  
 And benyson of bischop pat makeþ þe soul glade  
 And namly in þe ende of þe holy masse,  
 Ffor hit es grete mede boþe to morè and lasse,  
 And knockyng on þe brest and knelyng in þe grounde,  
 And þe last anoyntyng on þe dethus stounde.
- 3408 *Knokyng of þe brest &c.* i. e. confession. 3413 *atans*, at once.
- Page 94. l. 3434 *o[ff]*, *o*, is correct and very common in the 'Cursor Mundi'. 3447 *myster*, need.
- Page 95. l. 3468 *sary*, sorrowful. 3473 *debate*, contest, strife. 3478 *ianglyng*, idle talk, idle stories. 3484, 85 *bann*, *ban*, curse. 3487 *na* should be *nane*. 3491 *ma*, more.
- Page 96. l. 3507 *Ryse he*, let him rise. 3510 *forthynkyng*, repentance. 3514 *wolwarde*, wretched; plagued. 3515 *hardnes*, severity, affliction. 3519 *fayntise*, deceit. 3522 *unkyndnes*, ingratitude. 3534 *fande*, tempt, try. 4535 *sande*, message, messenger.
- Page 97. l. 3546 *heke* = *eke*, increase. 3555 *theches*, teaches. Cf. *feth* = *fet*, *wythenes* = *wytenes* &c.
- Page 98. l. 3589 *messyng*, mass. 3594 *twyn*, two. 3608 *byhyng*, ransom. 3610 *assethe*, amends, satisfaction. 3611 *Als*, also.
- Page 99. l. 3624 *frende*, friends.
- Page 100. l. 3678 *For alle be it onence þe doer dede*, i. e. 'For although it be against the *doers deed*.
- Page 103. l. 3781 *pat*, what.
- Page 104. l. 3827 *thechyng*, teaching. 3835 *spers*, locks, fastens.
- Page 105. l. 3844 *playn*, full. 3870 *lagher*, lower.
- Page 106. l. 3877 *underloutes*, subjects.
- Page 107. l. 3915 *large*, free, liberal. 3923 *par-for*, i. e. for that (purpose). 3934 *gesce*, to be reckoned.
- Page 108. l. 3951 *hat*, called.
- Page 109. l. 3986 *aghtynd*, eighth. 3988 *neghend*, ninth. 3996 *pouste*, power.
- Page 110. l. 4025 *Says us*, tell us. 4026 *world endyng*, world's ending. 4028 *lukes pat yhow desayve na man*, i. e. 'see that na man deceive you'. 4036 *erthedyns*, earthquakes. 4053 *trowage*, homage, fealty.
- Page 112. l. 4119, 25 *heghe*, to exalt. 4130 *lyvyng*, life.
- Page 113. l. 4153 to 4215. The following lines on Antichrist are from the 'Cursor Mundi' fol. 124. (Cott. MS. Vesp. A. iii.)
- Nu sal yee her, i wil you rede  
 Hu pat anticrist sal brede,

Nathyng sal I fene yow neu  
 Bot þat I find in bokes tren.  
 Þir clerkes telles þat er wise  
 Þat he o Iuus king sal rise.  
 And o þe kind, man clepes dane,  
 Þat prophet mas o þus his nam.  
 Dane he sais 'neder in strete,  
 Waitand hors to stang<sup>1</sup> in fete,  
 To do þe rider falle bi þe wai,  
 Þat als mikel es for to sai  
 By þe wai als nedder sal he sitt,  
 Þat all þaa men þat he mai witt,  
 Ridand in þe reule o right,  
 He sal þam smeit and dun þam light.  
 He sal þam give ful attre<sup>2</sup> dint,  
 Ute of pair trowth þam for to stint.  
 O fader and moder he sal be born,  
 Als other men es him biforn,  
 Bituix a man and a womman,  
 And nocht of a maiden allan,  
 Als it es foli tald<sup>3</sup> o sum  
 Noght tuix a biscop and a nun,  
 Bot of bismar<sup>4</sup> brem<sup>5</sup> and bald,  
 And *geten* of a glotun scald,  
 Þat þar mai be na fuler tuin.<sup>6</sup>  
 He sal be geten al in sin.  
 Geten in sin and born in plight,  
 Over alle he sal be maledight.  
 In his *geting*<sup>7</sup> þe feind of helle,  
 Sal crepe in his moder to duelle;  
 Maister of errur and of pride,  
 Þar-in he sal his birth abide  
 Þof he be in prisun bunden,  
 Als it in hali writt es funden,  
 Þat Sent Gregor self has wroght,  
 Þarfor he sais, he lies nocht  
 Þe kind o strenght þat he had ar  
 Þof þan his might be *laten* mare,  
 Þat his might es nocht sal yee knaun  
 Ur laverd has don it als for his aun.  
 Ffor if he moght, al wald he quelle  
 Ffor-þi he bunden has þat felle.<sup>8</sup>

<sup>1</sup> *stang* = *sting*, pierce.    <sup>2</sup> poisonous.    <sup>3</sup> reckon ed.    <sup>4</sup> a wicked  
 one.    <sup>5</sup> lustful.    <sup>6</sup> combination.    <sup>7</sup> conception.    <sup>8</sup> wicked one.



He sal be lesed þan o band  
 And mikel wa sal werc in land;  
 Þis es he þat sorful dring<sup>9</sup>  
 We rede of in bok o sceuing;<sup>10</sup>  
 An angel he sais isagh lendand  
 Wit a mikel cheigne in hand,  
 And bar þe kai o þe mikel pitt  
 Als sais Sant Iohn in hali writt.  
 To þe dragon suith he wan,  
 Þat men calles devel and sathan,  
 And in þat pitt him *sperd* fast  
 For to be laisd at þe last  
 To quils a thusand yeir at þe last;  
 Quen þat thusand yeir war past,  
 To walk his forth fra þat quile  
 And mani man for to bigile  
 Right sua þe devil sal descend  
 In anticrist moder lend,<sup>11</sup>  
 To fille þat caitif ful unclene  
 And umbelai hir al bidene,  
 Al in his weild<sup>12</sup> hir to receive,  
 And do hir þoru a man conceive,  
 Þat al þat birth þat þar es born  
 Be wick and fals and felun lorn,  
 Fforþi his nam es cald wit right  
 Sun o tinsel<sup>13</sup> þat maledight,  
 For al þat he may wirc þar-to  
 Al manskind he sal fordo.  
 Of his *geting* i tald yow ar,  
 Of his birth I telle you quar;  
 Ffor als þat crist him-selven chese  
 Be born in bethleem for ur ese,  
 His maidenhede for to bring in place,  
 Þat he tok for us wit his grace  
 Right sua sal þe feind him þis,  
 Chese him stede o birth iwise.  
 Þat best es titeld til his stalle,  
 Quar es þe rote of ivels alle,  
 Þar left o godd men makes sin in,  
 þat es, tun o babilon wit-in;  
 Þis tun was quilum chefe o pers  
 O mani other alsua divers,  
 A tun o selcuth mikel pride,  
 Hefd o maumentri þat tide,

<sup>9</sup> chieftain. <sup>10</sup> 'book of revelations'. <sup>11</sup> loins. <sup>12</sup> power. <sup>13</sup> perdition.

Bethsaida and Corazaim  
 Þir tua cites sal foster him.  
 Ur laverd snaips<sup>14</sup> þir tua tuns,  
 And þus he sais in his sermons:  
 'Corozaim ai be ye waa,  
 And sua be ye Beth[s]aida,  
 And Capharnaum ai wa ye be!  
 Þe sinful sun sal regne in þe;  
 Þof pou þe rais up until heven  
 To helle depe sal þou be driven.  
 Norys him sal enchaunters,  
 O nigramanci and o jugulors,  
 Of alle maner o craftes ille;  
 Of alle falshed þai sal him fille,  
 Þe wicked gastes his wiers<sup>15</sup>  
 Him foluand in al his afers.

Page 114. l. 4180 *upstegher*, one who goes up, from *stegh*, to ascend.

MS. Y. reads *upstirt*. 4202 *weried*, cursed.

Page 115. l. 4210 *nuryst*, nurtured. 4213 *tregettour*, a magician. It sometimes signifies a cheat. Cf. O.E. *treget*, a trick. 4220 *se*, seat. 4228 *fals trowth*, false belief.

Page 116. l. 4248 *welk*, walked. 4257 *A = ane*, one. 4258 *thurgh fals miracles shewyng*, i. e. through the manifestation of false miracles. 4268 *suthfastnes*, truth.

Page 117. l. 4306 *stey*, ascend. 4316 *chace*, drive.

Page 118. l. 4339 *ourwar*, anywhere. 4349 *trace*, path, track, and hence example.

Page 119. l. 4359 *ferre*, far. 4368 *chymné*, fireplace.

"Damesele loke ther be

A ffuyre in the chymené

Ffagattus of fyre tre

That fetchyd was þare."

Sir Degrevant in Thornton Romances p. 234, Ed. Halliwell.

Page 120. l. 4400 *felaghshepe*, fellowship.

Page 122. l. 4477 *werray*, to make war on.

Page 123. l. 4541 *ful wrathe*, very wroth.

Page 124. l. 4558 *wathe*, torment. 4576 *fra þan*, from that time.

Page 128. l. 4700 *gun telle = gan telle*, did tell. 4703 *ken*, see. 4727 *brethe*, vapour.

Page 130. l. 4772, 74 *romyng, romiung*, roaring. 4782 *byggyns = byggyns*, buildings. 4786 *An*, an error for *And*. 4794 *to neven*, to be named.

Page 132. l. 4850 *bygged*, built. 4851 *yhed*, went. 4853 *brunstane*, brimstone.

<sup>14</sup> = *snaips*, curses.

<sup>15</sup> protectors.

Page 133. l. 4891 *rayke about*, spread about; 4906 *dasednes*, coldness.  
4907 *wirkyng*, operation.

Page 135. l. 4961 *bemes*, trumpets. 4975 *movyng*, movement. 4979 to  
5020. The following lines upon the resurrection of the body are from  
the 'Cursor Mundi' fol. 126.

Sant Paule us sais on pis-kin wise,  
 Pat littel and mikel, ald and yhing,  
 Alle at pat mikel uprising,  
 Sal be of eld as pai suld here  
 Haf deied in eild o thritte yere,  
 Pat eild pat crist had at his ded,  
 Quen he us broght al fra ur fed;<sup>1</sup>  
 And if pat ani her livand  
 Was wemmed<sup>2</sup> or on fote or on hand,  
 Als we se chances oft bitide,  
 On muth or nese or elles-quar,  
 Or bote upon his bodi bar,  
 Cripel, croked or turnd o baf,  
 Or limes ma gain<sup>3</sup> kindli craft,  
 Thoru ma or less o lim haf last,  
 At pis uprising pat sal be last,  
 Alle paa pat Godd has chosin til his  
 Ffor to be broght into his blis,  
 Quatsum pai in pis liif has bene,  
 It sal na wem<sup>4</sup> o pam be sene,  
 Ne naking thing bot alle fairhede,  
 Als we in hali scripture rede;  
 Alle sal have right limes par,  
 Pai aght to haf ne less ne mar,  
 Bot take tent quat I sai to pe;  
 O fair stature quat it sal be,  
 And o pair eild, o pam i mele,<sup>5</sup>  
 Pat Crist tas for his aun lele,  
 Paas other sal ha fairhed nan,  
 For al welth sal pam be wan,<sup>6</sup>  
 O paim it es to telle na tale,  
 Pat brued wituten bote es hale.  
 Pe childer pat es abortives,  
 Paa pat er born olives,<sup>7</sup>  
 Sal rise in thritte winter eild,  
 To litel bote to paim or beild,<sup>8</sup>  
 Ffor paa war nocht baptist iwiss,  
 Ne sal pai haf na part o bliss,

<sup>1</sup> enemy.    <sup>2</sup> deformed.    <sup>3</sup> against.    <sup>4</sup> blemish, spot.    <sup>5</sup> talk.

<sup>6</sup> wanting. absent.    <sup>7</sup> alive.    <sup>8</sup> protection, safety.

Þir mikel maisters sais þat þai  
 Mai sauved be on nankin wai,  
 Þai sal haf nother wel ne wai  
 Bot in merckenes foreyer and a.  
 Þe men þat thoru þair aun gilt,  
 Wit hefding draght or hanging spilt  
 Thoru þair sin and þair feluni,  
 Wit hundes eten þe mast parti,  
 Mani wenes þat er unwise,  
 Þat þat flexs hale suld never rise,  
 And þat to wene es bot sotthede;<sup>9</sup>  
 Nu i sal þe sum resun rede,  
 Ute of alle skil it es and right  
 Ffor to mistru in goddes might.  
 Qnat man mai wiit, quat man mai lere.  
 Quat man may se, quat ere may here,  
 Quat man in erth mai thinc in thocht  
 Hu al þis werld ur laverd wroght,  
 Heven and erth al in þair haldes,  
 Þat mighti godd þat alle walde?<sup>10</sup>  
 Qua can sai me hu of a sede,  
 He dos an hundret for to brede?  
 Thoru his mighti wille dos þat king  
 Ute of þe herd tre to spring  
 Ffirst þe lef and sipen þe flur,  
 And þan þe frut wit his savur,  
 Ilkin frut in his sesun;  
 Agh we þar-in seke resun  
 Hu he dos ilkin thing to nait,<sup>11</sup>  
 Certes þat war bot surfait,  
 Þe mar man suinc him þar abute,  
 Ffra spede<sup>12</sup> ferrer he sal be ute.  
 A sample sal i sceu yow þar-bi  
 Þat i fand o Sant Gregori,  
 Þar he was in a stede sumquar,  
 An crafti clerc and wis o lare,  
 And<sup>13</sup> asked him a questiun  
 Of a wolf and a leon,  
 And of þe thrid þat was a man,  
 Quar-of þe tale þus bigan.  
 A man welk thoru a woddes wai,  
 Þar ner þe stret a wolf him lai;  
 Þis wolf it was unmesur [of] mete,  
 Al þis mans flexs þar he ete,

<sup>9</sup> folly.<sup>10</sup> rules, wiolds.<sup>11</sup> prosper.<sup>12</sup> success.<sup>13</sup> also.

Als-suith he sua had don,  
 An hungre leon mete he son,  
 Up and dun his prai sekand;  
 Quen he nan oper best par fand,  
 Þis wolf he feld ant ete him al  
 Ne left he noither gret ne smalle;  
 Þe leon efter deied in hii,  
 Ded par gun his coroine lii,  
 And par was roten al to noght,  
 Quar-in sal þis man be soght?  
 For i mai tru on nakin wise,  
 Þat þis man mai to liif uprise,  
 Sin nan es als i wene þat can  
 Tuin<sup>14</sup> þat erth þat com o man,  
 Ffra þat erth þat es bredd o best.  
 Sant Gregor gaf ansuer honest,  
 And o þat man þat was in were,  
 Þe soth he sceud him al clere,  
 And provide him wit quik resun  
 Þat at þis resurrectioun,  
 Wit alle his limes, hale and fere,<sup>15</sup>  
 Sal [he] cume befor þe demstere;  
 Ffor þof his bodi al war brint,  
 And blaun overal [and] þe puder tint  
 Yett mai godd gedir it alagain,  
 And neu him at his wille wit main  
 Alle þe flexs þat was o þe man  
 Sothfast sal be raised þan,  
 It sal be delt in littel weve,<sup>16</sup>  
 Þat was o best al sal bileve,<sup>17</sup>  
 Þat bath þe tane and þe toper made  
 Wel bituix þam can he schade.<sup>18</sup>  
 Sua haali sal þai þan rise pare,  
 Þam sal noght want a hefd hare,  
 Ne noght a nail o fote ne hand;  
 Þof quether we sal understand  
 Þat nail and hare þat haf be scorn,  
 Bes noght al quar þai war befor,  
 Bot als potter wit pottes dos,  
 Quen he his neu wessel fordos,  
 He castes al þan in a balle,  
 A better for to mak wit-alle;  
 O noght he lokes quilk was quilk,  
 Bot makes a nother of þat ilk,  
 Wel fairer þan þe first was wroght;  
 Right sua sal crist, ne dut þe noght.

<sup>14</sup> separate.<sup>15</sup> sound.<sup>16</sup> pieces.<sup>17</sup> remain.<sup>18</sup> distinguish.

He pat es laverd of erth and heven,  
 Mai o pat ilk selvin even,  
 Pat first was molten into lame<sup>19</sup>  
 Mak a wel fairer licam,<sup>20</sup>  
 And if par-of was mar or les  
 To mesur, als his wille es.

- Page 136. l. 5003 *peryste*, destroyed. 5020 *avenand*, comely.  
 Page 137. l. 5054 For *we* the sense requires *pe*.  
 Page 139. l. 5126 *levenyng*, lightning. 5131 *onence*, opposite.  
 Page 141. l. 5188 *fast*, near, close. 5199 *clotes*, *clouts*, clothes. 5202  
*nere-hande*, nigh, near. 5212 *swelt*, died.  
 Page 143. l. 5261 *bla*, livid. 5266 *misse*, to lose. 5293 *staynged*=*stanged*,  
 pierced.  
 Page 144. l. 5298 *harnpane*, brain pan. 5299 *brast his hyde*, burst his  
 skin. 5311 *enchesoun*, reason. 5327 *erres*, scars.  
 Page 145. l. 5332 *attem*, accuse. 5357 *reddour*, *reddure*, severity, lit.  
 dread, fear.  
 Page 147. l. 5407 *threp*, dispute with, talk severely. 5410 *scake*, shake.  
 6417 *sar*, sore. 5428 *Ynwitt*, conscience.  
 Page 148. l. 5460 *wreghes*, bewrays, discovers.  
 Page 149. l. 5483 *egged*, instigated. 5487 *eggyng*, instigation. 5503  
*kepyng*, custody. 5511 *bymens*, signifies.  
 Page 150. l. 5522 *halghes* = *hallows*, saints. 5526 *sloghe*, slew. 5538  
*wreke*, vengeance.  
 Page 151. l. 5567 *uptrust*, uptrussed, hoarded up. 5570 *moweld mone*,  
 mouldy money. 5572 *moghes* or *mows*, moths. 5574 *over*, above.  
 Page 152. l. 5602 *stak*, pret of *stik* to pierce. 5606 *legge pousté*, so-  
 vereign power. 5609 *accusyng*, accusation.  
 Page 153. l. 5649 *lent*, given pret of *len*, *lene*, to give, grant.  
 Page 154. l. 5672 *yholden*, yielded.  
 Page 155. l. 5716 for *pe* the sense requires *pi*.  
 Page 156. l. 5771 *bedde*, offered.  
 Page 157. l. 5784 *eghtild*, *eghteld*, endeavoured, aimed at. 5785 *ryfe*,  
 reeve. 5785 *bytaght*, entrusted.  
 Page 158. l. 5831 *pepen*, thence.  
 Page 159. l. 5871 *uniustifyed*, wronged.  
 Page 160. l. 5908 *Gudes of hap &c.* = Riches of fortune are these to be  
 reckoned. 5913 *arrirage*, arrears.  
 Page 161. l. 5944 *lechtes*, physicians. 5951 *lent*, given, pret of *len*, to  
 grant. 5958 *bede*, give.  
 Page 162. l. 5978 *reken*, give an account of, see l. 5984. 5987 *iustify*,  
 to do justice to. 5994 *haldyngs*, possessions. 5999 *laynd*, kept secret.  
 6001 *layt*, seek, look for. 6003 *rekkenyng*, account.  
 Page 163. l. 6022 *seme*, appear.

<sup>19</sup> loam, earth.<sup>20</sup> body.

- Page 164. l. 6058 *dwelle* seems an error for *dwelled*. 6079 *Pat sounes in ille* on any manere, cf. the following passage from Ascham: "Some siren shall sing him a song sweete in tune, but *sounding in the ende to his utter* destruction. The Scholmaster, p. 72, ed. Mayor 1863.
- Page 165. l. 6087 *halghes*, saints. 6091 *reddure*, see line 5357. 6112 *slaying*, terror. 6114 *merryng*, louring. 6122 *setil*, seat, throne.
- Page 166. l. 6133 *departe*, divide. 6135 *gayte*, goats.
- Page 168. l. 6205 *brist*, need. 6210 *Suthly*, truly. 6212 *kydde*, known. 6227 *whyne*, O that! 6229 *thurt*, needed. 6232 *swelghe*, swallow.
- Page 169. l. 6248 *tome*, leisure. 6250 *redde*, promised. 6251 *spedde* finished.
- Page 172. l. 6348 *hale*, whole. 6365 *removyng*, removal. 6373 *o*, of.
- Page 173. l. 6418 *ugge*, fear, dread.
- Page 174. l. 6424 *fune*, few. 6429 *mynde*, memory. *feer*, terrify. 6432 *dight*, prepared. 6445 *colke*, core. 6447 *dalk*, hollow.
- Page 175. l. 6463 *stoped*, stuffed. 6466 *tale*, reckoning, number. 6469 *lare*, learning.
- Page 176. l. 6522 *lughe*, laughed. 6523 *efte*, again. *dreghe*, suffer. 6535 *yhode*, went.
- Page 177. l. 6564 *threst*, thirst. 6566 *graped*, felt, handled. 6571 *dyngyng*, smiting.
- Page 178. l. 6575 *gretyng*, weeping. 6603 *wreth*, wrath.
- Page 179. l. 6613 *shire*, pure, clean. 6614 *brend*, burned. 6619 *waghe*, wall. 6632 *fole*, foul. 6647 *dased*, cold.
- Page 181. l. 6693 *pyk*, pitch. 6694 *wyk*, bad, nasty. 6704 *of-race*, tear off.
- Page 182. l. 6729 *reuthe*, pity. 6736 *clewe*, cleave. *brist*, burst. 6738 *menged*, mixed.
- Page 183. l. 6762 *to fele*, too much. 6763 *kele*, cool. 6765 *rouke*, squat, nestle. 6772 *fest*, fasten.
- Page 184. l. 6814 *sprent*, scatter, fly. 6832 *uglynes*, horror.
- Page 185. l. 6860 *aferde*, frightened. 6874 *Whas*, whose.
- Page 186. l. 6877 *duleful* = *doleful*, sorrowful. 6884 *fleghe*, fly. 6900 *tades*, toads. 6902 *grym*, savage.
- Page 187. l. 6936 *clokes*, claws, clutches. 6937 *umlapp*, surround. Cf. *umluke*, *umset*, *umthink* &c. 6947 *pare*, where. 6950 *ferd*, afraid.
- Page 188. l. 6955 *covertoure*, covering.
- Page 189. l. 7009 *neghend*, ninth. 7015 *dyng*, strike, beat. 7016 *styntyng* cessation.
- Page 191. l. 7070 *rosyng*, boast. 7075 *foghel*, fowl, bird. *fleghand*, flying.
- Page 192. l. 7119 *out-yhetted*, poured out, shed. 7126 *welland*, boiling. 7130 *forthynkyng*, repentance.
- Page 193. l. 7159 *schame*, to feel ashamed. 7169 *bald*, ready eager.
- Page 194. l. 7193 *hend*, hands. 7194 *utter*, outer. 7216 *tytted*, pulled with violence.
- Page 195. l. 7230 *up-swa-doune*, upsidedown.
- Page 196. l. 7264 *Over-tite*, very soon. *warn*, unless.

- Page 197. l. 7296 *tharnyng*, desire. Tharn sometimes signifies to want, stand in need of. 7302 *tynt*, lost. 7303 *stynt*, cease. 7327 *trey and tene*, sorrow and grief. 7328 *wantyng*, absence, lack.
- Page 198. l. 7338 *gnayste*, gnash. 7341 *rare*, roar. 7347 *skryke*, shriek. 7351 *duschyng*, dashing. 7352 *skrykyng*, shrieking. 7355 *strake*, struck. 7355 *stopp*, stuff. 7361 *weld*, use. 7364 *thrang*, throng, pressure.
- Page 199. l. *kepe*, hold. 7373 *myster*, need. 7378 *scratte*, scratch. 7392 *debate*, contest, strife. 7396 *wa worth þe*, woe be to the. Cf. 'wele worth þe while', 'wa worth þe day.'
- Page 201. l. 7451 *tyme*, evidently an error for *þam*. 7460 *newed*, renewed. 7461 *new*, anew.
- Page 203. l. 7535 *laytes*, seeks.
- Page 204. l. 7579 *hoves*, hangs over.
- Page 205. l. 7601 *smored*, smothered. 7615 *tentes*, attends, takes notice. 7619 *wonderly*, wonderfully.
- Page 206. l. 7633 *styk*, stand, remain.
- Page 207. l. 7665 *gesced*, reckoned, see l. 7642. 7687 *soth*, truth. 7692 *mesuryng*, measurement. 7695 *met*, measured. 7696 *stey*, ascended *halghe*, holy.
- Page 208. l. 7730 *pays*, weight.
- Page 210. l. 7802 *gese* (guess), tell.
- Page 211. l. 7816 *alkyn*, all kind of, *to welde* to be possessed or be enjoyed. 7825 *druryes*, gallantry. 7826 *nobillay*, nobility. 7846 *yheldyng*, bestowal. 7847 *lowtyng*, obeisance. 7848 *boghsomnes*, buxomness = compliance.
- Page 214. l. 7939 *ta = tane*, the one. 7940 *wyld*, desired. 7942 *ogayne-stand ne lett*, oppose nor hinder. 7953 *charged*, loaded.
- Page 215. l. 7964-5 *mow*, be able. *remowe*, remove. 7969 *ogayne-standyng*, opposition. 7985 *warn*, forbid, refuse. 7987 *boghand*, compliant obedient. 8000 *mys*, lose, be without.
- Page 216. l. 8003 *chaced*, driven about.
- Page 217. l. 8039 *fulle-fyld*, filled. 8061 *felle*, fierce. 8075 *toke kepe*, took notice.
- Page 219. l. 8122 *endelesnes*, eternity.
- Page 220. l. 8158 *transyng*, trance.
- Page 221. l. 8193 *taste*, experience. 8199 *aywhare*, everywhere.
- Page 222. l. 8252 *barnhede*, childhood. 8262 *lorn*, lost.
- Page 223. l. 8268 *skylles*, reasons. causes. 8300 *schrafe*, shrove.
- Page 224. l. 8305 *love*, praise. 8319 *myslykyng*, dislike. 8320 *meneyng*, remembrance. 8323 *haled*, healed, made whole.
- Page 226. l. 8385 *fested*, fastened. 8389 *hele*, health. 8405 *felony*, wickedness.
- Page 227. l. 8448 *veray*, true.
- Page 228. l. 8462 *alle-sonne*, immediately. 8481 *wyld*, desired.
- Page 229. l. 8500 *heghnes*, exaltation. *lawnes*, humilty. 8505 *lawnes*, humilty. 8506 *heghed*, exalted. 8507 *halely*, wholly. 8514 *lyke*, pl ase.



- Page 231. l. 8582 *To and fra, overthwert and endlang*, To and fro, across, and from head to heels; *overthwert* across, *endlang*, in length: 'from head to tail' our modern *along*. 8590 *feth*, feet. 8591 *threst*, thrust. 8506 *unbowsom*, disobedient.
- Page 232. l. 8608 *delyces*, delights. 8628 *tane*, taken.
- Page 233. l. 8656 *sothfast*, true. 8674 *anely*, only.
- Page 234. l. 8688 *nest*, next. 8706 *lykand*, pleasing. 8709 *bi him-ane*, by himself. 8710 *schane*, shone.
- Page 236. l. 8790 *dubbed*, decorated.
- Page 237. l. 8827 *a = ane*, one.
- Page 238. l. 8840 *wonand*, dwelling. 8851 *wonyng*, abode. 8857 *tre*, wood. 8866 *weldand*, ruling, governing.
- Page 239. l. 8882 *langes*, there longs. 8897 *wardes*, out works of a castle. 8898 *garettes*, watch towers. 8902 *overgylt*, gilded over. *enamyld*, interwoven, mixed.
- Page 240. l. 8900 *perré jewelry*, see note on *besandes*. 8906 *bygyngs*, buildings. 8911 *brede*, breadth. 8938 *rase*, journey, course, way. *Ra*, roe.
- Page 241. l. 8946 *underlout*, subject. 8966 *lowted*, revered.
- Page 242. l. 9002 *swynsty*, a pigsty. 9017 *flayre*, smell, flavour.
- Page 243. l. 9024 *laythede*, ugliness. 9026 *wayknes*, weakness. 9028 *mystykyng*, unpleasantness. 9032 *tald*, reckoned. 9035 *eld*, old age. 9049 *unsykernes*, insecurity.
- Page 244. l. 9060 *brynand*, burning. 9084 *stabworthly*, strongly. 9085 *tayled*, carved. 9094 *charbukelle*, carbuncle.
- Page 245. l. 9107 *frett*, ornamented. 9108 *besandes*, besants. Bezants were gold coins so called from Byzantium or Constantinople where they were first coined. They seem however to have been used for ornaments.  
 "Her belte was of blenket, with briddus ful bold,  
 Beten with *besandus*, and bocult ful bene.  
 Her fax in fyne *perré* was frettut and fold."  
 "The Anturs of Arther" Robson's Met. Romances p. 14.
- Page 246. l. 9136 *restfulle*, peaceful. 9156 *fer*, far; *ferrer*, farther.
- Page 247. l. 9170 *gastly*, spritually. 9181 *pament*, pavement.
- Page 248. l. 9211 *wene*, suppose. 9218 *alle-if*, although. 9221 *nerrer*, nearer.
- Page 249. l. 9254 *sang*, song. 9255 *omang*, at intervals. 7261 *like*, please. 9270 *shylle*, shrill.
- Page 250. l. 9304 *wysse*, show direct. 9312 *skilles*, reasons. 9315 *lykyng*, pleasure.
- Page 251. l. 9358 *irkyng*, weariness, see l. 9365.
- Page 253. l. 9423 *myssay*, to revile. 9430 *lowe*, flame. *reke*, smoke. *melled*, mixed.
- Page 254. l. 9439 *outrageus*, extraordinary. 9447 *bestes of ravyn*, beasts of prey.
- Page 255. l. 9474 *sped*, finished. 9490 *medeful*, deserving of reward.
- Page 257. l. 9580 *kunmyng*, knowledge.

## INDEX.

- Abraham 84.\*  
Absolom 243.  
Accusers of the wicked at dooms-  
day 147.  
Adam and Eve 14.  
Africa 241.  
Age, old, described 22.  
—— of man at the resurrection 135.  
Alexander the Great 241.  
Almsdeed 98.  
Amazons, queen of the 121.  
Anselm, quoted 67.  
Antichrist 109, 110.  
—— place of birth, 113.  
—— nurture, 115.  
—— tyranny, 117-124.  
—— death, 125-6.  
Apocalypse 61, 137, 236, 237.  
Apollo 112.  
Aquinas Thomas 108.  
Asahel 241.  
Asia 241.  
Austin, St., quoted 37, 86, 97, 107,  
144, 171, 180, 189, 190, 192,  
219, 223.  
  
Bartholomew, St., quoted 32.  
Bethsaida 115.  
Bernard, St., quoted 7, 16, 18, 52,  
54, 69, 70.  
Bernard, St., and the devil 62.  
Bethlehem 141.  
Bliss of Heaven 203.  
Bodily death 47, 49.  
  
Calvary, Mount of 141.  
Capernaum 115.  
Caryn and Lentyn, Sons of Sy-  
meon 176.  
Caspian Sea, 121.  
Child—how to tell whether one new  
born is male or female by its  
cry 14.  
Chorazin 114.  
Clothing, fashions of 43.  
Conception of man 13.  
Conscience 147-8.  
Contents of 'The Pricke of Con-  
science' 10.  
Crystalline heaven 204.  
Customs, change of 43.  
  
Daniel the prophet, quoted 148.  
Dame Fortune and her wheel 36.  
Dan, tribe of, 113.  
David, quoted 9, 13, 43, 44, 134,  
171, 182.  
David and Jonathan 241.  
Day of doom 108-165.  
—— the signs before it 108-9.  
Dead body, foulness of 24.  
Deadly sins 92, 93.  
Death 47.  
—— signs preceding it 23, 58.  
—— three kinds of 47, 49.  
—— described 47.  
—— pains of 49-51.  
Devil, the 47.  
—— appears to the dying man  
51, 63.  
Devils are very ugly 64.

\* The numbers refer to the pages.

- Disease of those in Purgatory 82.  
 Doomsday 108.  
 Dropsy 82.  
 Dying the, lose their senses 57.  
  
 Egyptians and Joseph 241.  
 Enemies of man 35.  
 Enoch and Elijah 122, 124, 241.  
 Eternity 219.  
 Europe 241.  
 Ezekiel, quoted 75, 159.  
  
 False Gods 112.  
 Fever 82.  
 Final reckoning, the 153  
 Fire of Purgatory 85, 86.  
 — at the day of doom 132-3.  
*Flos scienciæ*, author of 194.  
 Fortune, Dame 36.  
  
 Gifts of nature, fortune and grace  
     159, 160.  
 Gog and Magog 121.  
 Good and evil 45.  
 Gospels, quoted, 9, 11, 12, 31.  
 Gout 19.  
 Gregory, St., quoted 37, 154, 156.  
  
 Heaven, bliss of 203.  
 — its joys 211.  
 Heavens, number of 204.  
 — motions of 205.  
 Hebrews, books of, referred to 129.  
 Hell, description of 174-203.  
 — pains of 175.  
 — situation of 174.  
 Herbs and trees 18.  
 Hercules 112.  
 Hermits 235.  
 Holy Thursday 207.  
  
 Innocent, quoted 14, 18, 19, 24, 107.  
 Innocents 91, 235.  
 Isaiah, quoted 154.  
 Isidore 69.  
  
 Jaundice 82.  
 Jehoshaphat, valley of 140.  
 Jeremiah, quoted 62.  
 Jerome, quoted 36, 129, 180, 183.  
 Jerusalem 112, 141.  
 Job, quoted 12, 15, 20, 22, 77, 138.  
 Joel quoted 128.  
 John, St., quoted 61, 145, 181, 199.  
 Jonathan and David 241.  
 Joseph 241.  
 Judith 188.  
 Jupiter 112.  
  
 Knowledge of self 5, 6.  
 — four things there are which  
     prevent it 7.  
  
 Last emperor of Rome 111.  
 Lazarus 84, 176.  
 Lentyn 176.  
 Life of Man 12, 13.  
 Lisyas and Sampson 241.  
 Lot 131.  
 Luke, St., quoted 136.  
 Lynx sees through stone walls 17.  
  
 Malachi the prophet 122.  
 Maladies 20, 80.  
 Man, conception of 13.  
 — fades as a flower 20.  
 — is the devil's son 16.  
 — length and breadth of 42.  
 — life of 11, 12.  
 — like an inverted tree 19.  
 — only ashes and clay 12.  
 — shortness of his life 21.  
 — why made of earth 11.  
 — wretchedness of 11.  
 Mars, the planet 206.  
 Martha, sister of Lazarus 176.  
 Martin, St., and the devil 62.  
 Martyrs and Saints 150.  
 Mary Magdalene 176.  
 Mary, mother of Christ 234.  
 Mass, the 101.  
 — singing for infants 103.

- Matthew, St., quoted 124, 139, 164.  
 Mercy of God 171.  
 Mercury 112.  
 Methusaleh, age of 243.  
 Michael, St., 125.  
 Moon, the 206.  
 Moses and the Egyptians 243.  
 ——— Rabbi 206.  
 Motion of the heavens 205.  
 Nebuchadnezzar 187.  
 Noah 21, 131.  
  
 Old age, properties of 22.  
 Olivet, mount of 112, 139, 141.  
  
 Pains of Hell 175.  
 ——— Purgatory 81-84.  
 Pardon 103, 104.  
 Patriarchs 235.  
 Paul, St., quoted 112, 137.  
 Penance 76.  
 Peter, St., quoted 105. 224.  
 Pilate 177.  
 Planets, names of 206.  
 ——— distance from the earth 207.  
 Pope, power of 105.  
 Poor men 151.  
 Properties of old age 22.  
 Proud men 17.  
 Psalter, quoted 8, 17, 21, 39, 76, 134.  
 Purgatory 74.  
 ——— kinds of 74.  
 ——— pains of 81-84.  
 ——— situation of 76.  
  
 Rabbi Moses 206.  
 Raymond 107.  
 Remorse 225.  
 Resurrection 135.  
 ——— age of mankind at 135.  
 Rome, destruction of 111.  
 ——— last emperor of 111.  
  
 Saints and Martyrs 150.  
 Saturn, the planet 206.  
 Seneca, quoted 36.  
 Sin makes the devil ugly 65.  
 Sins, deadly 92, 93.  
 Sins, number of 87.  
 ——— venial 87.  
 Sion, gates of 59.  
 Solomon 154, 159.  
 Soul and body why so closely connected 51.  
 ——— the, can it feel pain? 82.  
 ——— life of the body 83.  
 ——— purification of 91.  
 ——— in Purgatory 83-100.  
 Spiritual death 47.  
 Stars are below the planets 208.  
 ——— are not so small as they appear to us 208.  
 Starry heavens, the 204.  
 Sydrak 208.  
  
 Tiberius 177.  
 Tysyk 20.  
  
 Venial sins 87.  
 ——— how done away with 92.  
 Venus, the planet 206.  
 Veritas Theologiæ 108.  
  
 Wicked, the conceits of 44.  
 World, the 26.  
 ——— after the doom 172.  
 ——— is full of change 39, 40.  
 ——— is compared to 1. a sea 34.  
     2. a wilderness 35.  
     3. a forest 35.  
     4. a battle-field 35.  
 ——— wickedness of 30.  
 ——— wisdom of 38.  
 Worldly men 26.  
 ——— success 37.  
 Worms shall eat man's body 25.  
 ——— gnaw the wicked 26.

## GLOSSARIAL INDEX.

- \*A, ever, see 'Ay'.  
A, 1852, one.  
Abate, 1672, 3108, 5011, to put down, lessen, put an end to, 6596, Fr. *abbatre*.  
Abayste, 1430, depressed; pret of abaisse or abash, Fr. *esbahir*; 'abaschyd or aferde, territus' P.P.  
Aboven, 612, 4120, above; A.S. *ufan*, *be-ufan*, *bufan*, Du. *boven*.  
\*Abortives,  
Abrege, 4571, 4577, to shorten; abreged, 4575, Fr. *abrèger*, Lat. *abbreviare*.  
Abyde, byde, 5055, to wait for, A.S. *bidan*, *abidan*, Goth. *beidan*, to expect, look out for.  
Acorde, 1302, 4514, 1) *vb. intr.*, French *accorder*, to agree with. 2) *sb.* 8465.  
Accorde, *vb. tr.*, 3473, to reconcile.  
Accusation, 5699, 6195.  
Accuse, 3985.  
Accuser, accusours, 3984.  
Accusyng, 6104, accusation.  
Account, *vb.*, 7675, 5422, 5425.  
Acouped, 2947, pret. of acoulp, to accuse, from Lat. *culpa*.  
Acunt, account, 3986, 6000, account, Fr. *compter*, Lat. *computare*, to reckon.  
Adversité, 4642.  
Aferd, 2303, *aferde* or *trobeldid* (P.P.).  
Afered, 2943, frightened.  
\*Afers, affairs.
- Affecyon, 8876.  
Afforce, 2536, 4253, to exert, endeavour.  
Afray, 6112, fright, affright, Fr. *ef-frayer*, to scare, affright, *effroi*, terror. *Fray*, to scare birds is still in use among bird-scarers.  
Aftir, after, 47, 553, 6016, 1) after, 2) according to; A.S. *aft*, *æfter*, afterwards, again.  
Agayn, agaynes, agayns, 168, 1252, 4011, 4062, 4268, against; A.S. *ongean*, *ongen*, *agen*, opposite, against; *gean*, against, opposite; *gain* occurs often in the Cursor Mundi in this sense.  
Agaynward, 1279.  
\*Agh, ought, see 'Awe'.  
Aght, 1831, ought, pret of aw or agh.  
Aghtend, aghtynd, 3986, 6895, eighth, Germ. *acht*. Sc. *aucht*, O.Fris. *acht*, *achta*, eight.  
Agrege, *aggreggyn*, *aggravo* (P.P.) p 82, see 'Grege', Fr. *aggrèger*, to aggravate, from Lat. *gravis*.  
Aioynt, 3302, enjoined.  
Al, alle, 2269, 1) *adj.* all, 2) 9520 *adv.*, quite, entirely; A.S. *eall*.  
Al-if, alle-if, 3650, 3687, although.  
Alan, 24, alone.  
Ald, alde, 214, 794, 6418, old, A.S. *ald*, *eald*.  
Aldir-foulest, 527, foulest of all.  
Alkyn, 613, 3248, 4948, all kinds of.

- Allane, 5244, alone.
- Alle, see al.
- Allebydonen or albedene, alle-bidene, 3215, 8040, 8934, see 'Bidene.
- Allege, 3894, to allay; A. S. *alec-gan*, to lay down, put down, suppress.
- Allege, 5584, to alledge, Fr. *alleguer*, Lat. *allegare*.
- Alle-if, 4107, see al-if.
- Alliance, 8399.
- Allowt, p. 33, to bow to, see 'Lowt'.
- Almus, 3609, alms, Gr. *ἐλεημοσύνη*, compassionate, A. S. *ælmesse*, *ælmes*, alms.
- Almusede, 3660, 3708, almsdeed.
- Alowed, 2467, praised; O. Fr. *louer*, to praise, Lat. *laudare*.
- Als, 17, 2991, 2995, as, also; A. S. *eallswa*, Germ. *als*, O. Fris. *alsa*, *als*.
- Alsome, 4624, at once, immediately.
- Alstite, 3767, 6232, 6460, at once, immediately, as soon.
- Alswa, 81, 3682, also.
- Alswa = als wha, 7447.
- Altherbest, 2195, the best of all.
- Altherfeblest, 746, the weakest of all.
- Alther-heghest, 7722.
- Alwytty, 2, allwise.
- Amend, 5021.
- Amended, 3773, in phrase 'are amended'.
- Amidward, in the midst, in the middle of.
- An, ane, 259, 1768, 4085, one, A. S. *ân*; ph. bi it *ane*, by itself, 3037, 3109; by tham *ane*, 5833.
- Ande, 3054, breath. O. N. *anda*.
- And if, 8075.
- Anes, once.
- Anger, angre, 691, 2100, 6039, sorrow, trouble, grievance; Icel. *angr*, narrow, grief, pain; *pl. angers*, 3538.
- Angred, *adj.*, 302. troubled.
- 'And mani seke men have pai broght  
Pat *angerd* war with divers evils.  
(MS. Harl. 4196 f. 99.)
- Anguise, anguyse, angwys, angwyse, 2240, 3518, 3547, 6107, anguish, sorrow; Lat. *angustia*, a strait, O. Fr. *anguisse*, Fr. *angoisse*.
- Anhede, 16, 8448, unity.
- Anly, anely, 1338, 2345, 4901, only.
- Aparty, 1804, 2700, 3579, partly.
- Apayre, appayre, 69, to impair, injure; Lat. *pejor*, Fr. *pis*, *pire*, worse. 'To *appayre* to waxe worse' (Palsgrave). *Apperyn* or make worse, *pejoro*, *deterio*'.
- (P. P.)
- Apayred, 3691.
- Apayrand, 1475, becoming worse.
- Apert, appert, 4234, 4490, 5743, open. Fr. *apert*.
- Apertely, 4238, 8651, openly.
- Apostyms, 2995. O. Fr. *apostume*, Gr. *apostéma*, an imposthume.
- Appere, 5219, 5243, to appear, to be seen.
- Appropried, 9346, appropriated.
- Ar, 9, 10, ever.
- Ar, are, 178, 407, 440, 1763, *adv.* before, formerly; A. S. *æra*, before, early, Goth. *air*.
- Aray, 7070.
- Arely, arly, 1433, 6158, early.
- Arely, in the morning, *mane*, 723, 724. A. S. *ærlice*, *mane*.
- Aresoned, 2460, 5997, 'called to account'. O. Fr. *aresoner*, to question. Lat. *ratiocinare*.
- Arrirage (rerage), 5912, arrears.
- Arte, 7723.
- Asethe see assethe.
- Askes, 424, 4886, ashes; A. S. *asca*, Icel. *aska*.
- Askying, 2288, *sb.*, a petition, prayer,

- A.S. *ascian*, to ask, Icel. *æskia*.  
O.Fris. *askia*.  
'Like in Laverd, and gif sal he  
De askinges of þi hert to þe.'  
(Ps. xxxv.)
- Assale, 1037, 5824, 8804.
- Assay, 1399, to try; Lat. *exigere*,  
to prove by examination. O.Fr.  
*assaier*, Fr. *essayer*, to try.
- Assent, 1) *vb.*, 4386, 8460; 2) *sb.*,  
8391.
- Assethe, asethe, 3610, 3747. This  
word is the earlier form of our  
'assets'. We find other O. Eng.  
forms such as *assyth*, *syth*, *sithe*  
&c. A. S. *sæd*, *sade*, satisfied,  
Germ. *satt*, full, Icel. *sætt*, *sætte*,  
reconciliation.  
"And who so harmes any man in  
his nede,  
Sal noȝt be safe, bot he make *as-*  
*seth* at his power."  
(Castle of Love p. 107.)
- Assoyle, 3860, 3862, to acquit. Lat.  
*absolvere*, O.Fr. *absolver*, *assoiler*.
- Assygned, 4189.
- Assys, 5514, assize. O.Fr. *assire*,  
to sit, *assise*, a set rate, '*Cour*  
*d'assise*', a court to be held on  
a set day.
- At, 1. *conj.* 56, 171, that. 2. *prep.*  
4139, 6152, to (before the infin.  
mood); 5569, in; 7730 to. Icel.  
*at*, to.
- Atans, attans, attanes, 4785, 6642,  
at once.
- Atteyn, 5332, to accuse, convict.  
Fr. *attaindre*, O.Fr. *atteinder*, to  
reach to, convict, accuse &c.
- And pharisenes, fulle mekil schrews,  
Went for to wit of his thewes,  
For to *atteyn* him in sum thing,  
þat þai might wrye him to þeking.  
(MS. Harl. 4196 f. 164.)
- \*Attre, poison, A.S. *attor*.
- Auctentyke, 7116.
- Aungel, aungelle, 6188, angel.
- Austerne, awsterne, 5235, 6181,  
austere, stern.
- Austerité, 5376, severity.
- Auter, 3685, altar.
- Autorities, 6593.
- Auturné, 6084. Mid Lat. *attornatus*,  
one taking the place or turn of  
another. O.Fr. *atorné*.
- Avail, avale, 3587, 6623.
- Avant, 4298, advance. Fr. *avancer*,  
to push forwards, from *avant*, be-  
fore, Lat. *abante*.
- Avantage, avauntage, 1012, advan-  
tage.
- Avayle, 3884, Fr. *valoir*, Lat. *va-*  
*lere*, to be well, be able, be worth.
- Avenand, 5020, = *avenant*, comely,  
elegant. O.Fr. *advenant*, *avenant*.
- Avise, *vb.*, 4000, to take note, ob-  
serve. O.Fr. *adviser*, *aviser*. It.  
*avisare*.
- Avoket, 6084, advocate. Lat. *ad-*  
*vocare*, to call, or summon one  
to a place.
- Avyse have 'avise'.
- Aw, awe, 2510, ought, pret aght.  
A.S. *agan*, pres. *ah* &c., pret *ahte*.  
Goth. *aigan*, *aihan*.
- Awe, 1870, anger, originally dread,  
fear; phrase: 'for luf ne *awe*'.  
Dan. *ave*, A.S. *ege*, *oga*, fear,  
dread. Icel. *ægir*, terrible.
- Awen, awin, 90, 447, own, see 'aw'.  
It is sometimes found under the  
form *aghen* in the Cursor Mundi.
- Awkeward, 1541, wrongly, awry.  
Sc. *akword*, awkwardly, perversely,  
wrongly. A.S. *awoh*, awry.
- Ay, 12, 1752, 1753, always. A.S.  
*âva*, *a*, all, ever. O.Fris. *a*. Grm.  
*je*, ever, always.
- Ayther, 1274, 5979, either. A.S.  
*æghwæther*, *ægther*, each.

- Aywhare, 8195, everywhere. A.S. *æghwær*, everywhere.
- Bad, 6275, pret of bid.
- Bald, 6855, 7169, bold, eager, ready, Germ. *bald*, quick.
- Bale, 6103, 6465, misery, calamity, woe. O. Fris. *bale*. A.S. *bealu*, torment, destruction. Icel. *böl*, calamity, misery.
- Ban, 3484, 3485, to curse. Swed. *bann*, excommunication. *banna*, to chide, curse.
- Band, bande, 3209, bonds. A.S. *band*.
- Bane, 629, 4804, bone. A.S. *bân*. Germ. *bein*, the leg. Welsh *bôn*, a stem, stock.
- Baptem, 5509, baptism.
- Bar, 5979, pret of 'bere'.
- Bare, 1460, naked, poor. Germ. *baar*, bare.
- Baret, contest, dispute, contention. O. Fr. *barat*. Icel. *baratta*, strife.
- Barn, a child. A.S. *bearn*.
- Barnhede, 8428, childhood.
- Batailles, bataylles, 1247, armies, hosts. Fr. *battre*, to beat, *bataille*, battle, band of armed men.
- Bath, bathe, 117, 5981, both. Goth. *ba*, *baioths*, Icel. *bádir*, A.S. *butu*, *batwa*.
- Baum, 652, balm. Fr. *baume*, Lat. *balsamum*, Greek *βάλσαμον*, a fragrant gum.
- Be, 3736, 5369, by.
- Beauté, beuté, bewté, 692, 5782, beauty. Fr. *beauté* from *beau*, *bel*, Lat. *bellus*.
- Bed, bedde, 6152, 8534, offered, see 'Bede'.
- Beddyng, *sb.*, 6944, bed.
- Bede, 5958, 6193, to offer, furnish pret bedde. A.S. *beodan*, Germ. *bieten*, to offer. 'Bid' has this sense in the modern phrases: 'to bid the banns', 'to bid for a thing', 'to bid against a person'.
- A pover man come untill his ðate  
Lazar he was and fulle lothly  
With many biles on his body,  
And fast þangan he calle and crave,  
His fille of crums pare for to have,  
And pare was none þat wald him  
*bede*,  
Mete ne drink for alle his nede;  
Bot hundes come and likked his  
wowndes,  
And lethid þe werking in þa  
stowndes.  
(MS. Harl. 4196 fol. 104.)
- Bede, 3722, prayer. A.S. *bead*.
- Bedene, see 'Bidene'.
- Bedred, bedreden, *adj.*, 6198. A.S. *bedrida*, one who rides about in his bed.
- \*Beft, beaten.
- Behald, 579, behold. A.S. *behealden*, to regard.
- \*Beild, protection, safety. O. Fris. *belda*, to establish.
- Beme, 4677, 4961, trumpet. A.S. *beâm*, beme.  
Than sal be herd the blast of *bem*  
The demster sal com to dem.  
(Met. Hom. p. xii.)
- Beme, 3097, beam, ray.
- Benefice, benefyce, 116, 119, 5436, good deed, kindness, benefit. Lat. *benefacere*, to do good to any one, *benefactum*, Fr. *bienfait*, a good deed, benefit. Lat. *beneficium*, a kindness.
- Benysoun, 3405, a blessing. Fr. *benisson* from *bénir*, to bless.
- Ber, bere, 585, to bear, pret *bar*, *bare*.
- \*Bere, noise. O. Fris. *bere*, noise, alarm.
- Bery, 5216, to bury. A.S. *birgan*, *byrigan*, to bury.



Beryng, *sb.*, burial.  
 Best, beste, 166, 470, a beast.  
 Bette, 5204, beaten.  
 Betyde, 4812, to happen.  
 Beyng, *sb.*, 17, existence.  
 Bid, 3663, to command, order. A. S. *bidan*.  
 Bidder, 3679, a petitioner.  
 Biddng, *sb.*, 3658.  
 Bidene, 7968, of Dutch origin. "It is a compound of the particle *by* and the demonstrative pronoun. *by dien* = thereby, therefore, and hence, immediately." (Marsh.)  
 Bigg, 1460, rich, well furnished. Icel. *bolga*, a swelling. The adjective 'bigly' occurs with the same sense in MS. Harl. 4196.  
 And þir er wretin þat we may luke,  
 And teche þe folk how þai salle trow,  
 And baynly tille his biddinges bow,  
 And ever-more honore him and his,  
 And so cum to his *bigly* blis.  
 (fol. 90.)  
 Bigg, 4850, to build. A. S. *byggan*, Icel. *byggia*.  
 Bigging, *sb.*, 3608, redemption.  
 Bihove, 1396, behove. A. S. *behovian*, to be fit, right.  
 Bilyfe, 9555, quickly.  
 Biry, 4548, to bury.  
 Bisschope, 3804, bishop.  
 Bisen, 1027, example. A. S. *bisen*.  
 And of Child Iesus *bisen* take.  
 (Met. Hom. p. 110.)  
 We sometimes meet with *bisen* as a verb = to signify, denote. Scottish writers use the verb in the sense of 'to portend', and the adjective as equivalent to ominous, portending. *Bisen* has also the meaning of 'appearance' and hence 'well-*besene*', 'well-*beseene*' = of good appearance, as used by Chaucer and Spenser.

\*Bismer, a wicked one. A. S. *bismère*, an infamous person.  
 Bisy, bysy, 1233, 5489, busy. A. S. *biseg*.  
 Bitter, 1775, 1935, painful. Icel. *beitr*, *bitr*, sharp.  
 Bitterly, 2988, painfully, sharply.  
 Bla, 5261, livid. O. H. Germ. *blao*, *blaw*, blue. N. Fris. *bla*, *blö*. Icel. *blar*. Dan. *blæuw*, blue, livid. A more modern form is *blo*. "Bernard, I saw my dere son hang Als he had bene a maister thef, With sides *blo* als þai him dang, Þat are war white and me ful lefe, Alle with blude his cors was cled, And with spiting fro hevid to hele." (MS. Tiberius E. vii, f. 83.)  
*Bla* in the sense of blue occurs in MS. Harl. 4196 fol. 82:  
 Þe blude brast out both *bla* and rede,  
 Wers was never none done to dede."  
 Blaw, 4677, to blow.  
 Blawen, 685, blown.  
 \*Blenk, fault.  
 Blere, 2226, to mock. *Blerynge* wythe mowe makynge. Patent, valgio. (Pr. Pm.) The knave *bleareth* his tonge at me, *tirer la langue*. (Palsgrave.)—In Sion College MS. xviii, 6, among *sins of the mouth* are given the following:  
 Laghyng, grynnyng and vayn lykenyng,  
 Dispycus bro, *bleryng* and maws makynge.  
 (fol. 5.)  
 Blethly, blethely, 184, 6051, blithely. A. S. *blithe*, joyful, blithe.  
 Blin, blyn, 1746, 5350, to cease, stop, pret. *blan*.  
 Blisfulhede, 7832.

- Blissed, 6148, blessed.  
 Blode, 5196, blood. Germ. *blut*,  
 Dan. *bloed*.  
 Bloody, 5261, bloody.  
 Blude, 5537, blood, see 'blode'.  
 Blyn, 6111, see 'Blin'.  
 Boghand, 8495, obedient, *imp. part.*  
*of bogh*, to bend.  
 Jesus satt on his moder kne  
 With a ful blith chere said he  
*Bogh* pou til us suith pou tre  
 Unnethe had he said pe sune  
 Quen pe tre it *boghed* dune.  
 Boghsom, bousom, bowsom, bugh-  
 som, 50, 85, 201, buxom, obedient,  
 dutiful. A.S. *bocsam*, *buhsum*,  
 from *bugan*, to bend, submit.  
 Fris. *bogsum*.  
 Boght, 113, 5273, bought, redeemed.  
 Bok, boke, buk, buke, 39, 51, 206,  
 book. A.S. *boc*.  
 Bonden, 3210, bound.  
 Borwe, 3259, to borrow; phrase 'beg  
 ne borwe'. A.S. *borh*, a surety,  
 pledge. Germ. *bürge*, surety, bail.  
 Bot, 1. *conj.*, 24, 35, but, 151, except  
 2. *adv.*, 5849, only.  
 Scottish writers use *bot*, *but*, in  
 the sense of 'without', as '*bot*  
*dout*', '*bot* remede'. A.S. *butan*,  
*buta*, *bute*, without, except, be-  
 sides.  
 \*Bote, remedy. A.S. *bôte*.  
 Bot-if, 1569, 4061, unless.  
 Bourd, 1593, jest, play, sport. Fr.  
*bourde*, jest. Bret. *bourd*, deceit,  
 trick, joke. Gael. *burd*, *burt*,  
 mockery.  
 Bousom, bowsom, 85, see 'Boghsom'.  
 Bow, 333, to be obedient.  
 Bowes, 658, boughs, see 'Bughes'.  
 Brade, 71, 1484, broad. A.S. *brâd*.  
 Germ. *breit*.  
 Braide, brayde, 1750, an assault,  
 attack.
- Brast, 5299, pret of brest, to burst.  
 Brayde, see 'Braide'.  
 Brayne-wode, 6707, mad.  
 Brede, 5573, to breed (as vermin).  
 Brede, *sb.*, 1488, 5899, breadth, see  
 'Brade'.  
 Brede, 3597, bread. A.S.  
 Icel. *braud*. Germ. *brot*.  
 Breke, 412, 2078, to scatter, drive  
 away.  
 Breke, 4465, to break. O.Fris. *breka*.  
 Goth. *brikan*. Germ. *brechen*.  
 \*Brem, fierce. A.S. *breme*.  
 Brend, 6617, burnt, *p.* of *brin*.  
 Brest, 679, breast. A.S. *breost*.  
 Brest, 1787, 7264, to burst, pret.  
*brast*. A.S. *berstan*. O.H.Germ.  
*brestan*.  
 Brethe, 613, 4727, vapour, steam.  
 Scott. *broth*. Germ. *brodem*, *bro-*  
*den*, steam, vapour. A.S. *bræth*,  
 odour, scent, breath.  
 Brether, 6178, plural of 'brother'.  
 Bridalles, 4842, wedding feasts.  
 A.S. *bryd-eale*, the marriage feast.  
 Brin, brine, bryn, 3181, 3183, 3974,  
 4920, 4921, to burn. A.S. *byr-*  
*nan*. Du. *brennen*, *bernen*.  
 Brist, 6205, need, want. 'Brest or  
 wantynge, of nede. Indigencia.'  
 (P. P.)  
 Dan. *bröst*, default.  
 Brunstane, 4853, 6693, bronstane,  
 8056, brimstone, i. e. *burning*  
 stone.  
 Bryn, 4994, see 'Brin'.  
 Brydegome, 8809, bridegroom.  
 Buffet, *sb.*, 5203, blow.  
 Bughes, 680, boughs. A.S. *bog*,  
*boh*, from *bugan*, to bend.  
 Bughsom, 50, 1973, see 'Boghsom'.  
 Buk, buke, 307, 336, see 'Boke'.  
 Buk, 8938, a buck. Welsh *bwch*.  
 Bunden, 3208, 3851, *p.p.* of bind.  
 Burnyst, 8907, burnished.

Buxom, see 'Boghsom'.  
 Bycom, 743, become, became. A.S. *becuman*, to attain to, arrive at, Germ. *bekommen*, to get obtain.  
 Byd, 2847, in ph. 'bid a bede', i.e. offer a prayer.  
 Byde, 1980, to wait for.  
 Bydyng, *sb.*, 4708, abiding, awaiting.  
 Bydyng, byddyng, *sb.*, 3673, 4607, 5043, command.  
 Bye, 3615, 4399, to buy, to redeem, pret. *boght*. A.S. *bycgan*, *bóhte*.  
 Byfalle, falle, 2100, 4807, befall, happen.  
 Byfor, 46, 368, 523, before.  
 Bygan, 33, began.  
 Bygged, 4850, built, see 'Bigg'.  
 Byggyn[g], bygyng, *sb.*, 4782, 9119, a building.  
 Bygile, bygyle, 1264, 4031, to beguile.  
 Bygyn, 477, 2019, 4031, to begin. A.S. *aginman*, *beginman*. The abbreviated form *gan*, *gun*, *can* is often used as an auxiliary of the past tense of verbs as, 'gan say = did say' &c.  
 Bygynnyng, *sb.*, 495, 3677, beginning.  
 Bygunnen, 6476, *p. p.* of *bygyn*.  
 Byhald, 625, 5337, behold.  
 Byhove, *vb.*, 3959, 5760, behove. A.S. *behofian*, to be fit.  
 Byhufe, 70, behoof. A.S. *behefe*. O.Fris. *behof*, *behuf*.  
 Byhynde, 1958, behind.  
 Byhyng, *sb.*, 3608, redemption.  
 Bylyve, 1229, quickly, suddenly.  
 Bymene, 1205, to explain (passive). 5511, to signify (active).  
 Bynethe, bynethen, 612, 5055, 5409, beneath, from A.S. *neothan*, beneath. O.Fris. *binetha*. Germ. *nieder*, lower.  
 Byred, 5195, buried.

Bysily, 5809, busily.  
 Bysy, 185, 4253, busy.  
 Bysynes, 545, toil, trouble.  
 Bytaght, 5785, 5796, entrusted, pret. of *biteche*, to entrust. A.S. *betæcan*.  
 Bytaken, 4378, betoken.  
 Bytwen, bytwene, 3668. A.S. *betwuh*, *betweoh*, by two, between.  
 Byyhonde, 4458, beyond. A.S. *be-giondan*.  
 Caffé, 3148, chaff. A.S. *ceaf*. German *kaff*.  
 \*Caitif, a wretch.  
 Cald, calde, 767, 4040, *adj.* and *sb.*, cold. A.S. *cáld*. Germ. *kalt*.  
 Can, kan, kun, 156, 175, 607, 4800, 1) to be able; 2) to know, pret. *cuth*, *couth*. A.S. *cunnan*. Goth. *kunnan*, to know. Sw. *kunna*, to be able.  
 Thou ert Laverd that worthy drihte  
 That al ophaldes wiht thi mihte;  
 Thou that al craftes *kann*,  
 Of erth and lam thou made man.  
 (Met. Hom. p. 2.)  
 Þat was na clere sa crafti kend,  
 Bituixand þe werlds end,  
 Þat moight þe clerik wit clergé mat  
 Þat *cuth* þe bokes þat he wrat.  
 (Cursor Mundi fol. 48.)  
 (MS. Vesp. A. iii.)  
 Care, 7263, grief.  
 Carion, carayne, 572, 7926, corpse. Fr. *charogne*. Lat. *caro*.  
 Cast, 1918, 1976, order, reckon, invent, pret. *kest*, *p. p.* *kasten*; hence O.E. *cast*, a lot, an artifice.  
 Castel, 4783, castle.  
 Catelle, 3521, wealth. Fr. *chatel*, O.Fr. *chaptel*, a piece of property (moveable). Lat. *capitale*, whence *captale*, *catalum*.  
 Cay, 3838, key. A.S. *cæg*. Fris. *kay*.

- Caysere, 882, emperour.  
 Caytefté, caytifté, 455, 551, wretchedness. From O. Fr. *chaitif*, *caitif*. Fr. *chétif*, poor, wretched. Lat. *captivus*, captive.  
 Ceese, 3564, 6373, to cease.  
 Ceesyng, *sb.*, 8356, cessation.  
 Certayne, 3562, 5969.  
 Certaynté,  
 Certifie, 6546.  
 Cesyng, 8356, cessation.  
 Chace, 4316, 5879, to drive about, follow. O. Fr. *chacier*, *chacher*. Fr. *chasser*.  
 Chalange, 2011, 2253, *a)* to claim, *b)* to accuse. Fr. *chalenger*. Lat. *calumniare*.  
     *a)* see King Lear i, 2:  
     *Chalengyn* or 'cleymyn' *vendico*.  
     *Chalengyn*, or 'undyrtakyn', *reprehendo*, *deprehendo*. (P. P.)  
     For qua-sa hides godes gift,  
     God man *chalange* him of thift.  
     (Met. Hom. p. 3.)  
 Charbukelle, 9094, carbuncle.  
 Charge, *vb.*, 2947.  
 Charged, 5056, loaded. Fr. *charger*. Lat. *carricare*.  
 Charité, 3627, charity.  
 Chast, 3829, chaste. Lat. *castus*.  
 Chastité, 3828, chastity.  
 Chastied, 5068, pret. of *chasty*.  
 Chasty, 3549, 5547, to chastise.  
     O. Fr. *chastoier*, *chastier*. Fr. *châtier*. Lat. *castigare*.  
 Change, 4254, to change. Fr. *chan-*  
     \**Chefe*, chief. [*ger*.  
 Cheese, *chese*, 79, 1583, 2132, to choose, pret. *ches*. A.S. *ceosan*. Du. *kiesen*.  
 Cheftayn, 5073. O. Fr. *chevetaine*.  
     \**Cheigne*, chain.  
 Chere, 1636, 2233, 6181, face, countenance. O. Fr. *chiere*, Fr. *chère*, face, visage.  
 Chese, 2132, choose, see 'Cheese'.  
 Childer, *childre*, 5881, 6148, children.  
 Chymné, 6368, 4377, fire place. Fr. *cheminée*. Lat. *caminus*.  
 Circumcid, 4187, circumcised.  
 Citesayne, 8925.  
 Clathe, *a)* *vb.*, 3553, 5565, (pret. clad, cled), to clothe. *b)* *sb.*, 5573, 6156, a cloth, pl. *clathes*. A.S. *cláth*, Germ. *kleid*, Icel. *klædi*, a garment. In MS. Harl. 4196 a 'surkot' is called a *clath*.  
 Cled, 6169, pret. of *clathe*.  
 Clene, 6352, purified, clean; 3801, 3828, chaste, pure; entirely.  
 Clenly, 9085, neatly.  
 Clensen, *clense*, 3705, 4913, to cleanse.  
     \**Clepe*, to call.  
 Clergy, *sb.*, 5844, learning. O. Fr. *clergie*, science. Mid Lat. *clericia*. Fr. *clergé*.  
 Clerk, *clerke*, 3831, 6257, one of the clergy, a learned man. O. Fr. *clerc*, *cler*. Lat. *clericus*.  
 Clethyng, *sb.*, 1533, 6943, clothing.  
 Clewe (*clefe*), 6736. A.S. *cleofan*, *chlufan*. Du. *klouen*, *kleuen*. Sc. *clew*, to cleave, separate.  
 Cloke, 6936, a claw. A.S. *clea*, *cleo*. Sc. *cluke*, *cleuk*, O.E. *cloy*, *clow*, *clew*, *cle*, *cliver*. Mod. E. *clutch*, the earlier form of which was *clouch*, stands in the same relation to *cloke*, as *pouch* does to *poke*, *pitch* to *pyk* &c.  
     *Syche* buffete; he hym reche;  
     With hys brode *klokes*,  
     Hys brest and his brathelle  
     Whas blodye alle over.  
     (Mort. Arth. p. 67.)  
 Clomsed, 1651, cursed. This meaning is given on the authority of MS. Addit. 22283. The word occurs again in MS. Harl. 4196

- in the sense of confined, bound (cf. A.S. *clom*, a band, a prison; Prov. E. *clam*, to starve, pinch). Gospel of Nichodemus fol. 213.  
 “De fendes þat saw slyke lyght befall  
 Whare none before was sene,  
 Said ‘we er *clomsed* gret and smalle  
 With yhone kaytyf so kene.’  
 Clote, 5199, clout, rag. A.S. *clut*, a patch.  
 Clyme, 3601, climb, pret. *clam*, *clamb*, p. p. *clumben*, *clummen*, *clommen*.  
 Clyng, 823, to dry up, wither, thrive, pret. *clang*, p. p. *clungen*. A.S. *clingan*, to wither, shrink. Pl. D. *klingen*, to shrink, shrivel. For pal and *clungen* was his chek, His skin was *klungen* to þe bane. (Met. Hom. p. 88.)  
 Till famine *cling* thee. (Mach. v, 5.)  
 Colke, 6445 (= coke), core, heart. Mr Wedgwood gives Wall. *chauke*, germe de l’oeuf. Gael. *caoch*, empty, hollow. He has evidently overlooked the Pl. D. *kolk* (a hole in the ground, a pit), a diminutive of *kule*.  
 Tille an appylle she is lyke,  
 Withouten faille theris none slyke  
 In horde ther it lyse,  
 Bot if a man assay it witterly,  
 It is full roten inwardly,  
 At the *colke* within. (T. M. p. 281).  
 Colour, 4265, pretence, pretext.  
 Com, come, 506, 2245, pret. of *com*, *come*.  
 Comandmentes (ten), 6056.  
 Comend, 4267.  
 Comly, 690, comely. A.S. *cwemian*, to please.  
 Commelyng, *sb.*, 1385, a stranger. A.S. *cumling*. *Comelyng*, new cum man or woman. Adventicius, inquilinus P. P.  
 Commen, 5775, p. p. of come.  
 Comparyson, 8890.  
 Compase, 7586.  
 Compleccion, 768.  
 Comprehende, 7463.  
 Condicion, 3955.  
 Confessour, 3826.  
 Conforted, 1643, comforted.  
 Confusioun, 5309.  
 Connyng, 4435, knowledge.  
 Consayve, 4159, 6857, conceived.  
 Conscience, 5428.  
 Constellacyoun, 7607.  
 Contemplacioun, 5907.  
 Conteu, contene, 439, 4751, contain.  
 Contende, 30, contained.  
 Continuele, 8947.  
 Contrarius, 1414, 1591, 4115, contrary.  
 Contrary, *sb.*, 7887.  
 Contré, 4036.  
 Contricion, 3808.  
 Controve, 1561, devise. O. Fr. *trover*. Fr. *controuver*, to devise, invent.  
 Bot by alle craftes pai couth *controve*,  
 Pai might no thing þe maiden  
 move. (MS. Harl. 4196 fol. 139.)  
 Conversand, 4198.  
 Convert, *vb.*, 4502.  
 Corde, 316, to accord, agree with.  
 Corne, 3420, a grain, pl. *cornes*. A.S. *corn*. Goth. *kauru*, corn; *kaurno*, grain. Du. *keerne*, a grain, *kernel*.  
 Coron, coroun, 4099, 5800. a crown to crown.  
 Correccion, 9594.  
 Correcte, 9596.  
 Corrupcioune, 6353, corruption.  
 Corrupid, 2557, corrupted.

Corrupcion, corrupcionne, 4873, 4948.  
 Costage, 1522, expense, cost O.Fr. *couster*, *coster*, to cost; *costenge*, expense, from Lat. *constare*, to stand one in, cost.  
 Cotidiene, 2987. daily.  
 Counsaile, *sb.* and *vb.*, 3927, 5943, counsaile, counsaylle, counsel. O.Fr. *counsail*. Lat. *consilium*.  
 Countenance, 6245.  
 Countrefette, 4311, counterfeit.  
 Cours, 4318.  
 Couth, 321, 3787, could, 5703, knew, see 'Can'.  
 Covatous, covayteous, 740, 4431.  
 Covayte, 5734.  
 Covaytise, *sb.*, 1180, 2990. O.Fr. *coveteise*.  
 Cover, 811, to recover.  
 Covert, *sb.*, 1578, *adj.*, 4489, secret. O.Fr. *covert*, secret, from *covrir*. Lat. *cooperire*.  
 Coverture, 6955.  
 Crafte, 4215, art.  
 Craftily, 9088.  
 Crafty, 9085.  
 Cragges, 6393, cliffs; 'a *krag* of stone'. (MS. Harl. 4196 fol. 187.) Welsh *careg*, a stone. Gael. *creag*, a rock.  
 Creatoures, creatours, 4127, 5430, 5472, created things (animate and inanimate).  
 Cresten, 4397, christian.  
 Crestendome, 3123, baptism.  
 Crevyce, 9186.  
 Cribbe, 5200, crib. cratch. Du. *kribbe*.  
 Cristal, cristale, 6349, 6397.  
 Cristanté, 3925,  
 Cristen, 197, 3783, 4136, christian.  
 Cristendome, 4082, 4168, baptism.  
 Crop, croppe, 663, 1906, top, summit. A.S. *crop*, top. *Croppe* of an erbe or tree, *cima*, *coma*, *capillamentum*. Pr. Pm.

The *crop* was evening to the rote. (MS. Vesp. A. iii, f. 65.)  
 Crose, croyce, croys, croyse, 5272, 5275, 5279, 5283, 5596. O.Fr. *crois*. Fr. *croix*. Lat. *crux*.  
 Croun, *a)* (of the head), 1492. *b)* 4087, 5296, a crown.  
 Crysom, 2791, an error for *uncry-som*. O.Fr. *creme*, from *χορμα*.  
 Crystalle, 9078.  
 Cunnyng, counyng, 2350, 7207, knowledge, science.  
 Curalle, 9105.  
 Curtasy, 1519, 1530. Fr. *courtoisie*, courtesy, civility—Cotgrave.  
 Custom, 4054, 4055.  
 Cymented, 9068.  
 Dale, 1044, 1046, abode, dwelling.  
 Dalk, 6447, a hollow. *Delk* a small cavity in the body or in the soil (Forby). *Dalke*, vallis. Pr. Pm.  
 Icel. *dala*, a dint. Dan. *dal*, valley. "Moni kunne riwle beoð; auh tuo beoð among alle þet ich chulle speken of. Þe on riwleð þe heort, þe makeð hire efne ant smeðe, wiðute knotte ant *dolke* of woh, inwit ant of wreinde." (Þe Ancren Riwle p. 1.)  
 Dam, 1273, dame.  
 Dampned, 3706.  
 Dang, pret. of *ding*, to hammer, strike, see 'Dyng'.  
 Ðan decius thoght grete hethinge,  
 Ðat laurence was noight for him rad  
 And to his turmentours he bad,  
 Ðat þai suld tak kobille stanes,  
 And *ding* his teth out al at anes;  
 And when þai with þe stanes him  
*dang*,
 He stode ay laghand pam omang.  
 (MS. Harl. 4196 fol. 170.)  
 Dased, 6647, cold, weak; '*dasyt* wightis.' It also = stupified.  
 (G. Douglas, vol. ii, p. 567.)

- All þe maisters ware so mased  
 Þat dom þai stode als þai ware  
*dased.*
- Icel. *dasdr*, faint, tired; *das*,  
 dos, a faint, exhaustion. To  
*dase*, to feel cold, to shiver, oc-  
 curs in the Townley Mysteries.  
 "I wote never whedir,  
 I *dase* and I *dedir*  
 For ferd of pat taylle." (p. 28.)
- Dasednes, 4906, 6647, coldness.  
*Sc. desines.*  
*Dasednes* of hert als clerkes pruves  
 Es when a man god *dasedly* loves,  
 And slawly his luf in god settes.  
 (MS. Tib. E. vii, fol. 24.)
- Daunger, *sb.*, 8522.
- Daynté, 7846. The earlier nor-  
 thern form is *daynteth* from Welsh  
*dantaidd*, delicate; *dant*, a tooth.
- Debate, 3473, 4092, strife, contest.  
*Fr. debattre*, to contend, fight.
- Ded, dede, *sb.*, 112, 1745, 1750,  
 3649, death. A.S. *deáth*. Fris. *dead*.
- Dede, *adj.*, 3981, dead.
- Dede, 2485, deed.
- Dedely, 2158, deadly.
- Dedeward, 2249, death-ward.
- Deef, 782, deaf. A.S. *deaf*. Germ.  
*taub*. Icel. *dauf*.
- Defaut, 1. 280, 3248, 6190, want;  
 2. 5016, defect. O.Fr. *défaute*,  
 defect.
- Defautles, 8699.
- Defend, 3537, 5360, forbid, excuse.
- Defens, 5364, defence.
- Defygured, 2340, disfigured.
- Deghe, 1939, 7289, to die.
- Degise, degyse, 1518, 1524. O.Fr.  
*deguiser*, *desguiser*. Fr. *guise*.  
 Germ. *weise*. Eng. *wise*, mode,  
 manner, fashion.
- Dele, 3883, *a*) to give, *b*) to divide.  
 Þe tan bad *dele* þe child in tua.  
 (MS. Vesp. A. iii, fol. 49.)  
*c*) 3460, dele with.
- Delices, 4615, delights. Lat. *de-*  
*licia*.
- Delicious, 9291.
- Delitable, 5239, delightful.
- Deliver, 3591.
- Deliveraunce, delyveraunce, 3585,  
 \*Delt, divided, see 'Dele'.
- Delyces, 1628, see 'Delices.'
- Delyte, 8336. O. Fr. *deleit*, from  
 Lat. *delectare*.
- Delyveraunce, 6100, 8041.
- Delyverd, 6080, acquitted.
- Delyvernes, 5900. From O. Eng.  
*deliver*, *delyver*, from O. Fr. *de-*  
*livre*, active, nimble. Fr. *déli-*  
*vrer* from Lat. *liberare*, to free,  
 free from.
- Dem, deme, 1995, 3981, 6017, 6026,  
 to judge, to doom, deem, to form  
 an opinion. A.S. *deman*, to deem  
 or doom.
- \*Demstere, a judge.
- Depart, 6133, to separate.
- Departed, 3710, separated.
- Partying, 1847, 613, separation.
- Der, dere, 1. *adj.*, 2978, 3019, 5797,  
 precious, valuable, the root of  
*dearth*. Phrase 'lefe and *dere*'.  
 2. *adv.*, dearly, as in the modern  
 phrase 'dearly bought'. A.Sax.  
*deóre*, O.H.Germ. *tiur*, precious.  
 On him [Christ] mai I best found  
 mi werke,  
 And of his dedes tac mi merke,  
 Þat maked al þis wer[li]d of noht,  
 And *der* mankind on rode boht.  
 (Met. Hom. p. 4.)
- Der, dere, *vb.*, 1232, 2168, 2290,  
 3604, 5413, to injure, harm, hurt.  
 A.S. *derian*. O.Fris. *deria*.
- †Derai, confusion.
- Dere, *adv.*, 1469. painfully, badly.
- Derlyng, 8791, favourite, darling.  
 A.S. *dertling*.
- Desayvabel, 4232, deceptive.

Desayve, 4028, 4235, to deceive.  
 Descryfe, descryve, 2305, 6848, to describe.  
 Despende, dispend, 125, 2435, 5915, to spend, use.  
 Despice, *vb.*, 9426.  
 Destroie, distroie, 4453, 4472.  
 Destrucion, destrucioun, 4049, 4063, 4067,  
 Destruye, 4074, 4076.  
 Desyre, 8032.  
 Dette, 3617, 3861, debt.  
 Devocyoun, 5906, 7252.  
 Deygh, digh, dighe, 1747, 1748, 1780, 2060, 3636, to die; 5262, 6533, pret. *dighed*, *deyhed*, *did* (1779), *dieghed* (1780, 5596).  
 Dignité, 3872, 4809, dignity.  
 Dight, 448, 6149, *a*) prepared, *b*) decked, 8532. A.S. *dihtan*, to set in order. Germ. *dichten*, contrive, invent.  
 Digne, 74, 5853, worthy. Lat. *dignus*.  
 Diltible, 5276, delightful.  
 Disciple, 5908.  
 Disciplyne, 5556.  
 Discrive, discryve, 1901, 6117, to describe.  
 Discusse, 6247, to investigate.  
 Dispayre, 6293.  
 Dispend, 2435, to spend.  
 Dispise, 4252.  
 Dissencion, 4061.  
 Distance, 8400.  
 Divers, 4788.  
 Diversly, 7473.  
 Divised. 987, divided.  
 Do, 4290, cause.  
 Doble, 2259, double.  
 Doctur, 3827.  
 Doghter, 2130, 5434, daughter. A. S. *dohter*.  
 Dole, 5381, pain, grief. Sc. *dool*, pl. *doles*.  
 Unto blis [he] wille himself me fetche,

So pat no *doles* ne *salle* me dretche.  
 (MS. Harl. 4166, fol. 171.)  
 Dom, dome, 49, 4323. dumb. A. S. *aumb*. Icel. *dumbs*, *dumbi*, dumb, *dumma*, to be still.  
 Dom, dome, 264, 1859, 3990, 4476, 4714, doom. A.S. *dom*, judgment.  
 Domland, *adj.*, 1443, louring, cloudy. *Douiland*, is printed as the reading of the Cottonian MS.; but *domland* which is the reading of two Manuscripts is no doubt the correct word. *Domland* is a participle of the verb *domel*, to be dark. Icel. *dumba*, darkness. Sw. *dimba*, a fog. Dan. *dum*, dim. obscure. Brockett's Glossary has the northern word *dromland*, cloudy, muddy. With the double forms *domland* and *dromland* compare *shill* and *shrill*.  
 Cf. Burn's use of *drumly* in the sense of muddy, turgid.  
 Don, doun, 673, 2065, down; of *dune*, deorsum—Lye.  
 Donlight, 4293, to descend.  
 Donward, 663, 816, downward.  
 Dote, 785, talk silly, rave. Dutch *doten*, *dutten*, delirare, desipere—Kilian. 'Maddyn or *dotyn*, desipio' Pr. Pm. Sc. *doit*, to be confused, to dote. Icel. *dotta*, to slumber.  
 And als he went another way,  
 He met a man [pat] was wonder old,  
 Croked and cumberd, koghand for cold,  
 Lame he was in lith and lim,  
 With nese dropand and eghen dym  
 His handes tremblid, his teth roted,  
 He spak so dym men demyd he doted.  
 (MS. Harl. 4196, fol. 201.)  
 Douiland, see 'Domland'.  
 Douncom, 4821, 5171, to descend.



- Douncomyng, *sb.*, 5271, a descending.
- Donnfal, 4620.
- Dounfallyng, 6576.
- Doungangyng, *sb.*, 4779, setting.
- Dounlay, 4415, to lay down.
- Dounryn, 7123.
- Dout, 4330, doubt, fear.
- Draw, 1291, 1. to entice; 1476, 4007, 2. to go to, to incline to; 3. compile, compose, pret. *drogh*, *droh*, *drow*. A.S. *dragan*.
1. For il felawes oft *drawes*  
God men til ivel plaws.  
(Met. Hom. p. 115.)
  2. To dede I *drawe* als ye mai se  
(Ibid. p. 30.)
  3. Mi speche haf I mint to *drawe*,  
Of cristes dedes and his saw.  
(Ibid. p. 2.)
- Drawen, 336, composed.  
In other Inglis was it *drawin*,  
And turned Ic have it til ur awin  
Language of the northin lede,  
Pat can nan other Inglis rede.  
(Met. Hom. xxii.)
- Dre, 5373, sorrow. Cf. Sc. *dree*;  
see 'Dreghe'.
- Dred, drede, 3969, 5935, dread.
- Dredful, dreful, 4977, 5129, dread-  
ful, sorrowful.
- Dreghe, drighe, 2235, 3540, 6523,  
Sc. *drie*, to suffer. A.S. *dreógan*.
- Drery, 791, 1455, sorrowful. Germ.  
*traurig*. A.S. *dreorig*.
- Whi mi saule *dreri* erton?  
(Ps. xii, 6.)
- Drighe, 2044, 2754, to suffer.
- Drighten, lord. A.S. *drihten*.
- \*Dring, chieftain. A.S. *dreng*.
- Drogh, droghe, 2249, 4419, 8527,  
pret. of *draw*.
- Drop, 775, to drip.
- Drope, 3063, a drop. Du. *drop*,  
drup. Icel. *dropi*. A.S. *dropa*.
- Drove, 1319, to afflict, trouble.  
Loverd hou fele-folded are þai,  
Pat *drove* me, to do me wa.  
(Ps. iii, 2.)
- Drovyng, *sb.*, tribulation. Du. *droef*,  
*droeve*, troubled, sad, *droeven*, to  
disturb, trouble. Goth. *drobjan*.  
Germ. *trüben*. Cf. O. E. *drupi*,  
troubled, sorrowful.
- Droubelonde, p. 40, see 'Domland'  
Compare '*drobly*, *drubly*, turbu-  
lentus, turbidus (of drestys), fe-  
culentus.' P. P.
- Drury, 7825, gallantry. O. Fr. *drue-  
rie*, *drurie*, friendship. O.H.Germ.  
*trât*, *drût*, dilectus—Burguy.
- Dubbed, 8790, decorated, from *dub*,  
to adorn, ornament. Fr. *douber*,  
to rig or trim a ship. Prov. *ado-  
bar*, to arrange, prepare.  
"A garment to him gert he mak,  
Side and wide, and wonder blak;  
He gert it *dub* fra top til to,  
With swerel tailes ful blak also."  
(MS. Cotton Galba E. ix, fol. 39.)
- Dule, 6887, pain, grief.
- Dulful, duleful, 1116, 6110, dole-  
ful. Phrase, '*duleful* dyn'.
- Dungen, 3256, p. p. of *ding*, to  
hammer, strike.
- Dunwarde, 816, 2869, downward.
- Dur, 4135, 4548, to dare.
- Duschyng, *sb.*, 7351, a blow, a smit-  
ing. Dan. *daske*, to slap. Icel.  
*dust*, a blow. The verb and noun  
'*dusch*' is frequently used by  
Scottish writers in the sense of  
to *dash*, smite, beat down.  
The byrnand towr downrollys with  
a rusche,  
Quhill all the hevennys dyndlit of  
the *dusch*.  
(G. Douglas vol. ii, p. 551.)  
And sa hard on helmes he *duschit*,

- Throw fine force [he] thame al to fruschit  
(Buik of Alex. p. 386.)
- Dwine, 703, to dwindle, fade. A.S. *dwinan*, to fade. Icel. *dvina*, to diminish.
- Dygh, dyghe, 2054, 2670, to die.
- Dym, 1166, dark. A.S. *dim*. Icel. *dimmr*, dark, *dimma*, darkness. 'dedes *dim*' = dark deeds.  
(Met. Hom. p. 111.)
- Dyn, 4787, noise. Icel. *dynia*, to resound; *duna*, to thunder.
- Dyng, 7015, 7031, to strike, beat. Icel. *dengia*. Sw. *dänga*. A.S. *denegan*.
- Dyngyng, *sb.*, 6571, a beating.
- Dynt, 5418, 7017, blow. A.S. *dynt*.
- Dysy, 1771, dizzy. A.S. *dysig*, O.E. *dusi*, foolish. O.Fris. *dusia*, to be dizzy.
- Edwyte, *vb.*, see p. 4, note 1, to reproach. A.S. *edwitan*. O.E. *atwite*. E. *twit*.
- Eer, ear.
- Eese, *vb.*, 1469, to please. *sb.*, 1563, ease, pleasure.
- Eesy, 1402, easy, pleasant. Fr. *aise*, convenience, leisure. A.S. *eath*, easy, gentle.
- Eft, efter, 6523, 6654, after, afterwards, again. A.S. *æft*, *æftan*, *æfter*, *æfter*, again, afterwards.
- Egg, 5483, to incite, instigate. O.N. *eggia*, A.S. *eggian*, to sharpen, to instigate. *Egg*, an edge.
- Eggyng, *sb.*, 5487, instigation.
- Eghe, 2234, 6261, eye. A.S. *egh*, *eage*; Germ. *auge*; pl. *eghen*, 575.
- Eght, 4784, eighth. A.S. *ehta*, *eatha*.
- Eghtend, 6569, eighth.
- Eghteld, eghtild, 5784, 5800, to endeavour, to aim at. Sc. *ettle*, A.S. *ehtian*, *ehtan*, to follow after, pursue: Icel. *ætla*, to intend. This word is sometimes written *attled*, *eyteld*, *aghteld*. For ur lord had *aghteld* yete A child to rais of his [Adam's] oxspring;  
Pat all suld oute o baret bring. (Cott. MS. Vesp. A. iii, fol. 9.)  
*Aghtel* also signifies 'to endow with'.  
Qua herd ever spek o mare bliss, Pan *aghteld* was Adam and his. (Ibid. fol. 53.)
- Eke, heke, 3256, 6239, to increase. Germ. *auch*, also. Goth. *aukan*, to increase; A.S. *ecan*.
- Eld, elde, 742, 1513, 1883, 4983, age, old age. A.S. *eald*; Germ. *alt*, old.
- Elementes, 6352.
- Elle, 5273, hell.
- Elles, els, 1281, 1754, 3816, 7420, else, otherwise. A.S. *elles*.
- Ellevend, 4798, eleventh. A.S. *endleofan*, eleven.
- Emparour, 4089.
- Empiry, 7761.
- Empyre, 4050.
- Enamayld, 8902, interwoven.
- Enchauntemente, 4286.
- Encheson, enchesoun, 5311. 5790, reason. O.Fr. *acheson*, Lat. *occasio*.
- Endeles, 6067.
- Endelesnes, endlesnes, 8122, 8124, eternity.
- Endeward, 4007, towards the end.
- Ending, *sb.*, 3772, end, death, 4026, 4156. Goth. *andais*; Sansc. *anta*, end, death.  
And when to king Edward was tald How pat Brus pat was so bald Had brocht þe Cumyn till *endying* Out of his wit he went wele ner. (Barbour p. 33.)
- Endlang, 8582, from head to tail.

- A. S. *andlang*; Germ. *entlang*, along.
- Enioynt, 3900, 3906, enjoined.
- Enmy, 1037, 5329, enemy. O. Fr. *enemi*, Lat. *inimicus*.
- Enoyntyng, *sb.*, 3409, anointing. Fr. *oindre*; Lat. *ungere*, to anoint.
- Ensampl, ensaumple, 708, 4532, example. O. Fr. *ensampl*, Lat. *exemplum*.
- Entent, 3696, 5960, 5991, intention; will. O. Fr. *entent*, from Lat. *intendere*.
- Ententyfly, 624, 2550, carefully.
- Entre, *vb.*, 5340.
- Entré, *sb.*, 8898.
- Envy, 4169.
- Er, 49, 331, 805 &c., are.
- Erdly, 4955, earthly. Germ. *erde*, Ere, 782, ear. [earth.
- Err, *vb.*, in phrase 'es *erred*', 5733, 'is done wrong'.
- Erres, 5327, 5600, scars. Dan. *ar*, O. N. *ör*.
- Errour, 4266.
- Erryng, *sb.*, 5728, 5974, error.
- Ertedyn, 4036, 4790, earthquake, a compound of *erthe* = earth and *dyn*, din, noise.
- Ertou, 424, art thou.
- Es, 30, is.
- Eschape; 2678, to escape. O. Fr. *eschaper*, Fr. *échaper*, to shift away, slip out of.
- Ese, 595, pleasure.  
But theder come bothe zong and olde,  
Into the temple for to her,  
Goddess servyse on thair maner,  
And for to make thair offerand thar  
Efter that thair *esse* war.  
(Met. Hom. p. 74.)
- Etc, 4848, ate.
- Ette, etc, 4675, 6191, to eat, pret. etc. Goth. *itan*; Germ. *essen*.
- Evaungelistte, 5004.
- Excused, 6077.
- Exposicion, 3856, 4716, exposition.
- Expound, 4272.
- Faa, 1453, foe, *pl.* faes, faas. A. S. *fah*, *fá*, enemy. *Fa* as an adjective = bad, dirty occurs in the description of the two women, who appeared before Solomon, each laying claim to the same child:  
Pair clothes was sa gnede and *fa*  
Pat pai moght nan part pam fra.  
(Cursor Mundi, fol. 48.)
- Fader, 1386, father. O. N. *fadir*; Germ. *vater*.
- \*Fairhede, beauty.
- Fal, fall, 171, a) to appertain to, belong to; 228, 3992, b) to happen. O. N. *falla*, to fall.
- Fald, 4637, 4640, fold (for sheep). A. S. *fald*.
- Fald = fold, as in twafald &c. Germ. *falten*, to fold.
- Falshede, 1176, falsehood.
- Faud, pret. of find.
- Fande, 1463, 3534, 2228, to tempt try. A. S. *fandian*.
- Fandyng, 314, temptation. A. S. *fandung*.
- Fantome, 1197, vanity, lie. Greek *φαντασμα*, an appearance, whence the Fr. *fantosme*, *fantome*, a spectre, fantom, 'a *fantime* or a fabel'.  
(Cursor Mundi, fol. 134).
- Mennes sones to-when of hert unmeke?  
Whi love yho *fantom* and lighinge speke?  
(P'salm v, 3.)
- Far = fare, 3638.
- †Fare, *sb.*, suffering.
- Fare, 1863, 1. to go, depart, pret.

- fore and ferd; 270, 1343, 2. to behave, conduct oneself. A.Sax. *faran*.
- Fas, 3883, foes, *pl.* of fa.
- Fast, 4211, quickly.
- Fayn of, *adj.*, 4552, glad of. A.S. *fægn*, joyful fain; *fahnian*, to rejoice. We meet with *fain* as a verb in Ps. ix, 3.
- I sal *fayne* and glad in þe.
- Fayntise, 3519, weariness, literally deceit from O.Fr. *feintise*, *faintise*, from *feindre*, *faindre*.
- Fayre, 4315, 9249, beautiful, beautifully. O.N. *fagr*, bright.
- Fayrnes, 249, beauty.
- \*Fed, fede, enemy. Du. *vied*, hatred. A.S. *fæth*, enmity.
- Feer. *vb.*, 6429, to frighten. A.S. *fær*, fear. Sw. *fara*, to fear.
- Fel, 5406, fierce, see 'Felle'.
- Fel, 6416, many. A.S. *fela*.
- Felaghe, 5485, fellow, companion.
- Felaghshepe, felawshepe, 4400, 5032, fellowship, company.
- Feld, 1247, field.
- Fele, 2453, many; phrase 'to fele', 'too much'. Germ. *viel*.
- Felle, fel, *adj.*, 1820, a) cruel; 1743, b) dreadful. Fr. *felle*, cruel, fierce; *felon*, cruel, rough; *felonie*, anger, cruelty, treason.
- \*Felle. *sb.*, a wretch.
- †Felle, a hill.
- Felle, 82, 739, 3077, 4967, skin. O.N. *fel*, Du. *vel*, skin.
- Felly, 4449, cruelly.
- Felony, 5346, wickedness, see 'Felle'.
- Feloun, 2995, a whitlow.
- Felouns, wretches, see 'Felle'.
- Fen, 566, dirt, mud. O.N. *fen*, a morass. Goth. *fani*, mud.
- Fende, 36, 1253, 4160, fiend, devil. Germ. *feind*, enemy. Goth. *fian*, to hate.
- Fer, 1866, 2329, 3895, far; *comp.* *ferrer*. A.S. *feor*, O.H.G. *fer*.
- Ferd, 6864, *sb.*, fear; *adj.*, 6950, afraid. A.S. *forht*, Germ. *furcht*, fear.
- Ferdlayk, ferdelayk, 2915, 6427, fear, see 'Ferd'; formed from the *adj.* *ferd*, afraid. The termination *-layk* = *-ness*, as *revelaic*, *hendlaic* &c.
- Ferdnes, 2231, 2321, fear, see 'Ferd'. Þe erth tremblid and al to schoke, And halows in heynn for *ferdnes* quoke.  
(MS. Harl. 4196. fol. 82.)
- Fere, 2291, to frighten.
- \*Fere, sound. Dan. *för*. Icel. *foerr*.
- Fereth, fourth.
- †Feren, fiery.
- Ferforth, 3814, far. Ferrer-forthe, 2329.
- Ferly, 2211, 2955, wonder. A.S. *fêrlie*, sudden.
- Ferth, ferthe, fierthe, fereth, 356, 1246, 1828, 3983, 4260, 4770, fourth. A.S. *feother*, *fewer*, four.
- Ferre, 5190, far, see 'Fer'.
- Fest, pret. of fast, to fasten.  
Al his clathes fra him þai kest,  
And tille a peler fast him *fest*,  
And scourges kene þai ordand þare  
To bete opon his body bare,  
(MS. Harl. 4196, fol. 76.)
- Fested, 1907, 1909, fastened, *p. p.* of fest.
- Festend, 5295,
- Feyn, 4233, to feign. Fr. *feindre*.
- Feyned, *adj.*, 2556, feigned.
- Fickle, 1088, deceptive, false.  
Semi Saxon *fiken*, *fikeln*, to deceive. A.S. *ficcan*; Fris. *fischeln*, to flatter (see Gloss. to 'Seinte Marharete', ed. Cockayne).  
With þar tunges *fikeli* þai dide  
'linguis suis dolose agebant'.  
(Ps. v. 11.)

- For in his tyme, I hard well say  
Dat *fykkil* pai war all tyme of fay.  
(W. C. vol. ii, p. 130.)  
He moved was  
Be *fykkyl* fals suggestyowne.  
(Ibid. p. 132.)
- Fife, 2431, five. Du. *vyf*.  
Fift, fite, 3088. 3966, 4776, fifth.  
Fiftend; 4812,  
Filand, 2365, defiling.  
Fild, 2341, fild.  
File, fyle, 1198, 1210, 2348, to de-  
file; pollute. Hence O. E. *fyle*,  
file, a wicked wretch.  
Filed, 2559, defiled. A. S. *fylian*, to  
make foul or filthy.  
Filtrede, p. 13 note, see 'File'.  
Final, 3990,  
Fine, 4913, to refine, purify. O. N.  
*fina*, to polish, cleanse.  
Flay, 1268, 2244, to terrify. Sc.  
*fley*. Icel. *Flæja*, to frighten,  
put to flight.  
Thow art bot a fawntykyne,  
Ne ferly me thynkys!  
Thou wille be *flayede* for a flye  
That on thy flesche lyghttes.  
(Mort. Arth. p. 175.)  
Thou wenes for to *flay* us,  
Ffloke-mouthede schrewe.  
(Ibid. p. 232.)
- Flaying, *sb.*, 6112, fear.  
Flayne, 9520, flayed.  
Flayre, 9017, smell. Fr. *flairer*,  
- to smell.  
Flaume, flawme, 6737, flame. Lat.  
*flamma*. Fr. *flamme*.  
Flegh, 4394, flee, pret. flegh and  
flogh. A. S. *flæon*, *flion*. Germ.  
*fliehen*.  
Flemed, 2977. 6054, banished, from  
*flem*, to banish. A. S. *flyman*, to  
banish; *flæam*, exile, flight.  
Fleygh, flew, pret. of flegh.  
Flitte, *vb. intr.*, 2257, 1. to depart,  
3762, 2. *vb. intr.*, to remove. Dan.  
*flytte*, to remove.  
2. And for þe fute [i. e. of the cross]  
þay made a pit  
Ffor no man suld it þepin *flit*.  
(MS. Harl. fol. 82.)
- Flode, 4706, flood. O. N. *flód*, Sw.  
*flod*, a flood. O. N. *flæda*, to in-  
undate.  
Flogh, flew, pret. of flegh.  
Fode, 458, food. A. S. *foda*, *fode*.  
Goth. *fodjan*, to nourish. Eng.  
to *foster*.  
Fole, 126, fool. Fr. *fol*, foolish.  
Fole, 6632, foul.  
Fole, 1537, foal. Germ. *fohlen*,  
Goth. *fuld*, a foal, filly. Phrase  
"tatird *fole*."  
"Tatird as a *foylle*." (T. M. p. 4.)
- Folk, 4637, 6013, people.  
Fon, fone, 530, 762, 764, 2693, few.  
(Foner, 765, 3731, fewer.) A plural  
form of the A. S. *feawa*. O. H. G.  
*foho*. Goth. *favs*, pl. *favai*.  
Fontstane, 3351, fontstone.  
For, *conj.*, 1263, 1291, 2034, because.  
Goth. *faur*, Germ. *vor*, in front  
of. The *for* in forbard, fordo &c.  
= Germ. *ver*, forth, away, out.  
Forbard, 957, excluded.  
Fordo, 3395, 3504, 6323, to do  
away with, destroy.  
Forga, 1842, to forego, to go with-  
out.  
Forganger, 4152, foregoer.  
Forgeten, 3909.  
Forgyfnes, 3817, forgiveness.  
Forluke, 1946, foresee.  
Formefader, 483, forefather. A. S.  
*forme*, first. In the Cursor Mundi  
we find *formast* = first used as an  
adj. 'formast fader', (fol. 54), Cf.  
*form-kind*, *form-birth*, *form-days*.  
(fol. 51.)  
Forsake, 4406, 6057, deny.

Forsweryng, *sb.*, 3367, perjury.  
 Forth-bring, 4163, 5868.  
 Forther-mare, 2892.  
 Forthir, 440. A.S. *forth*, forward.  
 Germ. *fort*.  
 Fortone, 1273, fortune.  
 \*Forth, way, course. A.Sax. *fór*.  
 Forthy, 375, therefore, because = for that.  
 Forthynkyng, *sb.*, 3510, repentance.  
 Forpi, forpy, 189. 375, 1854, therefore, because.  
 Forwhi, forwhy, 1249, 6458, wherefore, therefor = for which.  
 Forworth, *vb.*, 780, to come to ruin, to fail. A.S. *forweorthan*.  
 For Laverd of rightwise wate þe wai  
 And gate of wicked *forworth* salai.  
 (Ps. 1, 6.)  
 Fot, fote, 467, 778, 1493, foot.  
 Fourme, 3982, form, figure.  
 Fourtend. 4808, fourteenth.  
 Fra, 114, 3713, from. O.N. *frá*, from. Phrases: 'to and *fra*', 471, 603; '*fra* than', from that time', 4071.  
 Fraist, frayst, 1090, 1358, to attempt, to try. O.N. *fresta*, to try.  
 Fraunches, 7995, freedom.  
 Fraward, frawarde, 87, 256, 5854, froward.  
 Frawardnes, 1173.  
 Frayst, 1358, see 'Fraist'.  
 For þo þat to dremys overmoche trastys,  
 To scorne hem þe fende þen *frastys*.  
 (Handlyng Synne p. 15.)  
 Frely, 5902, 5958, 5965.  
 Frend, 1116, 6342, friend; *pl.* frend.  
 Frenshepe, 1884, friendship.  
 Fresshe, 1254, eager, ready. A.S. *ferse*. Du. *verssch*, *frisch*.  
 Freyle, 4582, 5740, frail. Fr. *frêle*.

Frete, 6570, to eat. A.S. *fretan*.  
 Frett, 9107, ornamented.  
 Fro, 1586, 7735, from.  
 Front, frount, 816, 4410, forehead.  
 Lat. *frons*, *frontis*.  
 Fruytles, 5666, not producing fruit.  
 Fude, food, see 'Fode'.  
 Ful, fule, fulle, 520, 789, 4129, 5276, a) very; phrase '*ful* late'. 2611, 2612, b) entire, complete, phrase '*ful* joy', '*ful* sorrow'.  
 Fulfid, 535, filled with.  
 Fully, 476, 4570, completely.  
 Fulfill, 5016, to fill up, make complete.  
 Funden, 4608, *p. p.* of find.  
 Fune, 6424, few, see 'Fone'.  
 Funstane, see 'Fonstane'.  
 Fyгур, 2320, form, shape.  
 Fyland, 2357, defiling.  
 Fyle, 2349, to defile.  
 Fyn, fyne, 3337, 3338, to refine, purify, see 'Fine'.  
 Fynal, 6129.  
 Fyndynges, 1557, inventions.  
 Fyne, 3337, see 'Fine'.  
 Fyned, 3201, 3202, 6398, refined, purified.  
 Fyre-brand, 7421.  
 Fyre-bryght, 5035.  
 Fyry, 7762, fiery.  
 Fyver, 2989, 3029, fever. Fr. *fièvre*.  
 Lat. *febris*.  
 Ga, gang, 193, 4100, to go. 3<sup>d</sup> pers. sing. *gase*. O.N. *ganga*; N. *ganga*, *gaa*, to go on foot, walk.  
 Gader, gadir, 1342, 2221, 3728, to gather. Germ. *gattern*. Dn. *gaderen*.  
 Gaderyng, *sb.*, 8831.  
 Gaf, gve.  
 Gain-turnyng, 1718, returning.  
 †Gammen, sport, play.  
 Gane, 3750, gone.

- Gang, 194, 1936, 1. to go, to walk.  
Phrase 'gang or ride'.  
Ane seknes tuk him in the way,  
And put him in sa hard assay,  
That he nicht nouthir gang na  
ride.  
(Barbour p. 81.)
- Gangyng, *sb.*, 4779, setting.
- Garette, 9101, a watch tower.  
There salle appone Godarde  
A garette be rerede,  
That schalle be garneschte and  
kepyde,  
With gude mene of armes,  
And a bekyne abovene,  
To brynne whenne them lykys,  
That nane enmye with hoste,  
Salle entre the mountes.  
(Mort. Arth. p. 48.)
- Gas, 3745, goes.
- Gast, 2272, spirit, soul. A. S. *gast*.  
Germ. *geist*.
- Gastly, gastely, 974, spiritual,  
ghostly.
- Gate, 7076, 8983, way, a street. Dan.  
*gade*, a way. O. N. *gata*, path.
- Gayte, 6133, goat (used collectively)  
O. N. *geit*, a female goat.
- Gemetry, 7801, geometry.
- General, *adj.*, 3586.
- Generaly, 4791.
- Gesce, gese, 1136, 3935, 5908, to tell,  
reckon, calculate, to guess. Du.  
*ghissen*, to reckon, estimate. O. N.  
*giska*. N. *gissa*.
- Gestes, 1374, guests. Germ. *gast*,  
a stranger. O. N. *gêstr*, a guest.
- Geten, 443, 444, 4157, conceived.  
(O. N. *geta*, to conceive.) *p. p.* of  
of *gett*, to conceive (pret. *gatt*),  
hence O. E. *geting*, conception.
- Gett, 1540, fashion. 'Get, modus,  
consuetudo, manner, or custome.  
(P. P.) *gette*, a custom. Phrase  
'*newe iette*, guise nouvelle'.—
- Palsgrave. Chaucer uses the  
phrase *false get*. Mr Wedgwood  
derives it from the verb *get* in the  
sense of contrive, devise.
- †Geting, conception.
- Gilden, 5360, golden.
- Gilry, 1176, guile, deceit. O. Fr.  
*guille*, deceit, fraud.
- Gilt, 2951, 5559, guilt.
- Giltless, 5374, guiltless.
- Gilty, 2949, 2954, 5537, guilty.  
O. N. *gialld*, Dan. *gjeld*, debt. A. S.  
*gilt*, fault.
- †Glad, pret. of *glide*.
- Glade, 4517, glad. Dan. *glad*,  
joyous. O. N. *gladr*.
- Glet, 459, slime. O. N. *glæta*, wet.  
Fr. *glette*. Prov. E. *glut*, slime,  
phlegm. Sc. *glit*, pus. O. E. *glat*,  
moist, slippery.
- Glomsede, see 'Clomsed'.
- Glorify, 8015.
- Glose, 4473, gloss, comment.
- Glotomy, 6730.
- \*Glotion,
- Glow, 7360, to burn. O. N. *glóa*.
- Gnawen, 864, *p. part.* of to gnaw.
- Gnayste, 7338, to gnash. O. N. *gnista*.
- Gode, 5210, good.
- Godhede, 13, 5265, godhead.
- Godspelle, 1099, 3857, 6041, gospel.  
A. S. *godspell*, the word of God.  
A. S. *spell*, O. E. *spelle*, discourse,  
tidings.
- Godspeller, 5121, evangelist.
- Goule, 477, to yowl, cry. O. N. *gola*.
- Goulyng, *sb.*, 6109, cry.
- Gout, 2993. Sp. *gota*. Du. *goete*,  
the palsy. Lat. *gutta*, a drop.  
Corresponding to the Sp. *gota ca-*  
*duca*, we find in the Cursor Mundi  
fol. 66 mention made of the '*fall-*  
*and gute*', or epilepsy.
- Grace, 3592, 5956, 5957.
- Gramer, 7801.

- Granand, 798, groaning. A.S. *granian*. Du. *groomen*.
- Grape, 6566, 6801, to feel, grasp. A.S. *grapian*; Goth. *greipan*; O.N. *greipa*, Sw. *grabba*, to seize, grasp. Pan answerd to him Peter and Ion, And said þarof es wonder none; Forwhi þou trowed nocht Thomas, Þat oure lord Ihesus resin was, Untille þou saw his bloody side, And *graped* within his wondes wide ;  
Of evil bileve has þou ay bene, And þat es on þi selven sene, Þarfore ertow ay us fro, When any thing es for to do.  
(MS. Harl. 4196, fol. 173.)
- Graunt, 3827, to grant.
- Graythely, 645, carefully, thoroughly. It also signifies preparedly, readily, from *graythe*, *greithe*, to make ready. O.N. *greiða*. A.S. *ge-read*, ready. Prov. E. *gradely*.
- Grege, 2991, to increase.
- Gres, gresse, 4884, 6392, grass. A.S. *gærs*, *græs*. Sc. *gersse*.
- Gret, 5392, to weep, see 'Grete'.
- Gret, grete, 69, 644, 903, 3721, great, *comp.* gretter.
- Gretand, 502, crying.
- Grete, 7099, to cry. A.S. *grætan*, to weep. We have also O. Eng. *grete* a tear, weeping, see Ps. c. 1-10.
- Gretely, 1831, greatly.
- Gretyng, *sb.*, 496, 1451, 6109, a cry.
- Grevaunce, 3019.
- Greve, 3608, grieve. Fr. *grever*, to oppress, disquiet. Lat. *gravis*, heavy.
- Grevosly, grevusly, 4537, 5562, grievously.
- †Grise, terrible.
- Grisely, 1757, 2233, horrible, dreadful. A.S. *agrysan*, to terrify, *grisllic*, grisly.
- Grisse, 4781, grass.
- Groche, 297, to murmur, grumble. 'Grutchyn, gruchyn, murmuro'—(P.P.) Fr. *gruger*, to grieve, repine; *groucer*, *grouchier*, *groucher*, to murmur, reproach. Þai *gruched* þus and war nocht fain.  
(MS. Harl. 4196, fol. 38.)
- Grotchand, 3542, murmuring.
- Grund, grond, 209, 7213, foundation, bottom. Goth. *grundus*, O.N. *grunnr*.
- Grym, 2250, savage, fierce. Germ. *grimm*, fury, wrath. Du. *grim*, probably connected with the O.E. *gram*; *grame*, grome, angry. A.S. *grama*, *gram*; Germ. *gram*.
- Grymly, 2226, fiercely.
- Gryn, 2226, to grind the teeth, open the mouth wide. N. *grina*, to wry the mouth, curl the nose. Du. *grinnen*, to grin, snarl. Then shalle helle gape and gryn.  
(T. M. p. 53.)
- Bihald sal sinful rightwis thenne, And with his tethe on him sal he *grenne*.  
(Ps. xxxvi, 12.)
- Gryslly, 1404, dreadful, see 'Grisely'.
- Gryslynes, 2310, terribleness.
- Gud, gude, 8, 80, good, see 'Gode'.
- Gude, *pl.* gudes, 1244, riches, goods.
- Gudnes, gudenens, 134, 3676, 4586, goodness.
- Gun, 4700, pret. of *bigin*. It is frequently written *gan*, *can*, and is used as an auxiliary of the past tense as '*gan say*' = 'did say'.
- Gys, gyse, 1533, 1546, guise, fashion (of dress). Fr. *guise*, mode, way, fashion.



- †Ha, to have.
- Haf, 58, to have.
- Haithen, haythen, 5521, heathen.  
Germ. *heide*, a heathen. Goth. *haithmo*, *haithi*, the open country.  
E. *heath*. Du. *heide*, *heyden*. E. *hoiden*, a clown, a pagan.
- Hald, halde, 794, 1283, to estimate, 3836, hold.
- Halden, 99, 1596, 4398, 5950, 5960, (*p.p.* of hald), held, bound. A.S. *healdan*, Germ. *halten*, to keep, observe, hold. Phrase 'is *halden* for to do', 5937.
- \*Haldes, *sb.*, holds, fastnesses.
- Haldyng, 5994, possession.
- Hale, *adj.*, 3933, 6348, whole.
- Hale, *vb.*, 8323, 8344, to heal. A.S. *hal*, healthy, whole.
- Halghe, 6087, a saint.
- Halghe Thursday, holy Thursday.
- Haligast, 3, Holyghost.
- Halow, 3823, a saint, *pl.* halowes.  
from A.S. *halgian*, to keep holy, consecrate. E. *hallow*.
- Haly, 977, 3690, 4233, holy.
- Haly, halely, 2416, 3710, 4254, wholly, see 'Hale'.
- Halynes, 4240, holiness.
- Hand (= and), 775, breath. O.N. *anda*, breath.
- Hap, happe, 1282, 5897, fortune. O.N. *happ*.  
Salamon was in mekil wele  
Umset bath wit *hap* and sele.  
(MS. Vesp. A. iii, fol. 50.)
- Happy, 1334, fortunate, lucky.
- Hard, 806, 1785, *a*) severe, painful; 662, *b*) firm. Germ. *hart*. O.N. *hardr*. Phrases '*hard* haldand' = close fistcd, 790; '*hard* day', 6075, '*hard*-herted'.
- Hardnes, 3515, suffering, pain.  
For right als brede here bodily,  
Sustenes and strenkithes þe body,
- Right so þe gift of strenkith mai  
make  
þe hert stalworthe, to undertake  
And to thole *hardnes* here in body,  
For þe luf of god almighty.  
(MS. Tib. E. vii, fol. 12.)
- Hare, 675, 5001, hair. Du. *haer*,  
Germ. *haar*.
- Harn-pane, 5298, brain-pan. O.N. *hjarni*, A.S. *hærnes*.  
And with a sownd smate Targus  
but remede,  
Throu ather part or templis of  
his hede;  
In the *harnpan* the schaft he has  
affixt,  
Qubil blude and brane al togider  
mixt.  
(G. Douglas, fol. ii, p. 551.)
- Haste, *vb.*, 2885, to hasten. Sw. *hasta*, to hurry.
- Hastily, 3725, quickly.
- Hasty. 1548, sudden, unexpected.  
Symon answerd and said nay,  
I may nocht bere it [the cross]  
this day,  
And *hasty* thinges I have to do.  
(MS. Harl. 4196 fol. 82.)
- Hastyly, 4544, speedily.
- Hat, hats, 3038, 3189, hot; *comp.*  
hatter = hotter, 3097.
- Hat, hatte, 3951, called, named.  
It is sometimes written *hatten*.  
A.S. *hátan*, to vow, promise.  
Icel. *heita*, to name, to be named.  
Goth. *haitan*, to call, to command.  
And he said Ic haf sped ful ille,  
For nan of thaim wille do mi wille,  
[Thar] wald nan of thaim mi lare  
liste,  
Bot an that *hatte* Teocist.  
(Met. Hom. p. 149.)
- Haterel, 1492, the poll.
- Hatreden, 3403, hatred. 'Wic

*hatreden* i. e. 'wicked hatred'.  
 (Ps. xxiv, 19.)  
*-reden* was a common termination  
 in Northern literature; *lufreden*,  
 love (M. H. p. 30); *felawreden*,  
 fellowship (MS. Harl. 4196); *mon-*  
*raden*, *monreden*, homage (Syr.  
 Gawayne, Romances Ed. Robson  
 A. 505).  
 Haunt, 1079, 1525, 4382, 6344.  
 to practise. Fr. *hanter*, to fre-  
 quent, haunt.  
 Havyng, *sb.*, 1520. behaviour. Germ.  
*haben*, to behave. A.S. *habban*,  
 to have.  
 He [Edgare] wes a man of fayre  
*havyng*,  
 And dyde in hys tyme bot leful  
 thyng.  
 (W. C. p. 275.)  
 Hawen, 3877, own.  
 Hawtayne, 255, haughty. Fr. *haut-*  
*tain* from *haut*, O.Fr. *haut*, high.  
 Haythen, 5431, heathen.  
 Hed, heved, hede, 486, 3596, 5002,  
 5658.  
 Hede, 592, heed. A.S. *hedan*, to  
 keep, guard, observe.  
 \*Hefding, beheading.  
 Hegh, heghe, *vb.*, 1191, 4953, 8506,  
 to exalt.  
 Hegh, heghe, *adj.*, 1872, 1887, 4953,  
 4763; *comp.* hegher, 962; *superl.*  
 heghest (and hext), 993. A.S.  
*heah*, high.  
 Heghen, 4119, to exalt.  
 And he pat mekes himself with  
 wille,  
 He salle be *heghind* als it es skille.  
 (MS. Harl. 4196, fol. 109.)  
 Heghnes, 8500, exaltation, pride.  
 Heght, 4760, height.  
 Heke (= eke), 3546, to increase.  
 Held, 817, to bend down, stoop.  
 Alle *helded* pai samen.

Omnes declinaverunt simul.  
 (Ps. xiii, 3.)  
 De men pat wyght and willy ware,  
 Said. "to pi steven we stand  
 Whase heved so *heldes* brede of  
 an hare,  
 Hardily hag of his hand."  
 De hevedes halely gan *held*.  
 And did him honoure alle.  
 (MS. Harl. 4196; fol. 207.)  
 Held (= eld), 756, old age.  
 Hele, 757, 1326, 2035, health.  
 Hend, 3214, 5602, *plural* of hand.  
 O.N. *hendr*.  
*Hend* pai haf, and noght sal pai  
 Grape with pam night ne dai.  
 (Ps. cxiii.)  
 Pai hent Joseph be *hend* and fete.  
 (MS. Vesp. A. iii, fol. 25.)  
 Thai wrang thair *hend* and wep  
 ful sar.  
 (Met. Hom. p. xviii.)  
 Hende, 1764, 2693, 4005, end.  
 Hend, polished.  
 Henged, 5260, hanged. O.N. *hanga*,  
 to hang, pret. *heck*.  
 Hent, *vb.*, 2722, to receive. Hent,  
*pret.* O.N. *henda*; to seize.  
 Herber, *sb.*, 448, 6153, lodging. Sc.  
*herbery*, to shelter, to house. *vb.*,  
 6154, to lodge. A.S. *heribyrgan*,  
 to lodge; *beorgan*, to shelter.  
 Bot Godd sun he wald sua be gest,  
 In clene sted al most he rest,  
 A clene bewist he ches forpi,  
 For to mak in his *herbergeri*.  
 (MS. Vesp. A. iii, fol. 55.)  
 Here, 526, to hear.  
 Heremyte, 8724.  
 Hert, 255, 3547, heart.  
 Herth, 71, 409, 4881, earth. Goth.  
*hairto*.  
 Hete, 9490, to promise. A.S. *hatan*.  
 Hethen, 509, 3704, 6007, hence.  
 Heved, 675, 771, 4082, 5002, head.

- Heven, 7756, heaven. A.S. *heofon*.  
 Hevenryke, 403, 1898, the kingdom  
 of heaven.  
 Hever, 3922, ever.  
 Hevy, 4583, sorrowful.  
 Hew, 4889, hue. A.S. *heaw*, *hiew*,  
 form, fashion, colour.  
 Hewed, 3713, hewn. A.S. *heawian*.  
 Germ. *hauen*. We have also the  
 Northumbrian *hag*, to cut chop.  
 O.N. *höggva*.  
 Hey, 3044, high.  
 Heyghe, 4897, high; heyghest, 4896,  
 highest.  
 Hider, hyder, 508, 1417, hither.  
 Hidos, hidus, 1744, hideous, frightful.  
 O. Fr. *hide*, *hisde*, *hidour*, *hisdour*,  
 dread; *hisdouse*, dreadful.  
 Hight, 1) 107, promised; 2) 966,  
 6530, called, named.  
 Hir, 582, her.  
 Hird, hirde, 6134, 4638, keeper = the  
*herd* in *shepherd*. Germ. *hirt*,  
 a herdsman. O.N. *hird*, to keep  
 guard.  
 Honest, 5892, honourable.  
 Honesté, 5829, honour.  
 Honour, *vb.*, 8535.  
 Hordom, 8259. A.S. *hórdom*. Icel.  
*hór*, adultery.  
 Horribel, 5619, 6430.  
 Hortel, 4787, hurtle. Du. *horten*,  
 to dash against.  
 Housil, 3402, the sacrament. O.N.  
*hunsil*, *husl*, a sacrifice.  
 Hove, *vb.*, 3126, to hover, remain  
 above, hang over. W. *hofian*,  
*hofto*, to hang over.  
 †Hove, cessation.  
 Hoven, *p. partic.* of *heave*, to raise,  
 'was *hoven*' = was presented (i. e.  
 to the priest for baptism). It  
 is a phrase that often occurs in  
 reference to the baptismal rite.  
 Macpherson and others give it  
 the meaning of 'baptised', but  
 this is a secondary sense.  
 Ðan at þe fyrst of þat cas  
 Þe Kyng of Brettane *hoþyn* was;  
 And all þe Barnage of his land  
 Ðan baptyst wes  
 (W. C. p. 98.)  
 Syne *hoþyn* he wes, and cald  
 Henry. (W. C. p. 309.)  
 Or ȝyf a man have *hove* a chylde,  
 God hyt forbede and shylde,  
 Ðat þat chylde shulde any have  
 Of hys godfadrys, maydyn or  
 knave.  
 (Handlyng Synne p. 55.)  
 Þe fyrst Sacrament ys holy bap-  
 teme  
*Hove* of watyr, and noyted wyth  
 creme.  
 (Ibid. p. 294.)  
 How-swa, howso.  
 Hufe, 4179, hoof. Dan. *hov*, Du.  
*hoef*.  
 Hundreth, 4524, hundred. O. Norse  
*hundrad*.  
 Hunger, 4035, famine, *pl.* hungers.  
 Hurde, 5567, treasure, hoard. A.S.  
*hord*, treasure. O.H.G. *hort*.  
 Hyde, 5299, skin (of the human  
 body). O.N. *hud*, *hydi*. Germ.  
*haut*, Du. *huyd*, skin of a beast.  
 His clothes fra him sone pai  
 tugged,  
 And alle his *hide* in sunder rugged.  
 (MS. Harl. 4196, fol. 82.)  
 Hydus, 4773, hideous.  
 Hydusly, 6568.  
 Hydusnes, 9487.  
 Hyng, 675, (pret. hang) to hang.  
 Hyngand, 1536, hanging.  
 Hynged, 5334, hanged.  
 Hypand, 1539, halting, hopping.  
 O.N. *hipp*, saltus.  
 It [þe foule] *hipped* bifore him in  
 þe gate,

- Tille it come at þe abbay zate,  
(MS. Harl. 4196, fol. 93.)  
Hope came *hippyng* after,  
That had so y-bosted  
How he with Moyses maundement,  
Hadde many men y-holpe.  
(Piers Ploughman p. 351.)
- Ianglyng, 3478, chattering. O.Fr.  
*jangler*, to chatter.  
Sum men in kirk slomers and  
slapes,  
Sum tentes to *iangillyng* and iapes.  
(MS. Harl. 4196, fol. 185.)
- Iaunys, 700, jaundice. Fr. *jaunisse*  
from *jaune*, yellow.
- Ilk, ilka, ilkan, 53, 89, 137, 138,  
each.
- Ill, ille, 80, 174, 660, evil, bad.  
O.N. *illr*.
- Impossibel, 6281.
- Imyd, imyddes, 5168, 5186, in the  
midst of.
- Imyrdward, 6447.
- In-als-mykelle, 1712, in as much.
- Insight, 253, knowledge; generally  
explained by 'perception'.  
For thou gaf man skil and *insiht*.  
(M. H. p. 2.)  
For bathe thir foules [dofses] haves  
crowding  
Insted of sang, and stille murning,  
And bitakenes that sinful man,  
That schilwisnes and *insyt* can,  
Suld of thir fules bisenes take.  
(M. H. p. 159.)
- Instrumentes (musical), 9264.
- Invisile, 972, invisible.
- Iointly, 8835.
- Ioly, 589, joyful. Fr. *joli*, merry.
- Ire, 8588.
- Irk, *vb.*, to tire, get weary of 8918.
- Irkyng, *sb.*, 9359, weariness. A.S.  
*eargh*, slothful.
- †Ithen, frequent.
- †Ithenli, frequently.
- Iugement, 2802, 6106.
- Iustify, 5987, to do justice to.  
Ordayne thy selvene,  
Bathe jure; and jugge;,  
And justice; of landes,  
Luke thou *justyfye* them wele,  
That injurye wyrkes.  
(Mort. Arth. p. 56.)
- Iustys, *sb.*, 5330, justice.
- Iuwis, 6106, judgement.
- Ivel, *sb.*, 8588, disease.
- Ka, 1539, cow, *pl.* ky.
- Kan, see 'Can'.
- Kast, *vb.*, 7261, to devise.
- Kay, cay, 3835, 3838, key, see 'Cay'.
- Kaytif, 7396, wretch.
- Kele, 8725, to cool.
- Ken, 1074, 5215, 5946; to see, to  
teach, show. O.N. *kenna*, to  
perceive by sense, observe.
- Kend, pret. of ken.
- Kene, 1228, 4383, fierce, cruel, sharp.  
Germ. *kühn*, bold, daring. O.Sw.  
*kön*, *kyn*, quick, prompt, daring.
- Kepe, a) 5029, to guard, take care  
of; b) 7371, to hold, contain. A.S.  
*cepan*, to observe.
- Kepe, *sb.*, 381, 597, care, as in phr.  
'tuk kepe'.
- Kepyng, *sb.*, 4196, 5503, 5819, care,  
custody.
- Kidde, 4342, pret. of kithe, to show,  
discover. A.S. *kythan*.
- Kirk, kyrk, 3684, church.
- Knaw, 83, to know.
- Knawen, 8609, known, acquainted  
with.
- Knawyng, *sb.*, 45, 147, 4010, 5727.  
knowledge.
- Knytted, 7215, knotted.
- Kun, *vb. infin.*, 187, to learn. A.S.  
*cunnan*, to know, 5459.
- Kydde, kid, 4342, (pret. of kithe or

- kythe, to show, to discover)=shown, discovered, known.
- Kylle, 2995, ulcer. Icel. *kyli*.
- Kynd, *sb.*, 52, 1515, nature.
- Kynd, *adj.*, 2535, natural.
- Kyndel, 6603.
- Kyndely, kyndly, 127, 1686, 3714, 6380, according to nature, naturally.
- Kyngryke, 5780, kingdom.
- Kynred, 4167, kindred.
- Kyrke, 4472, church.
- Lade, 3421, load. A. Sax. *hlad*, *hladan*, to load. O. N. *hladi*, a heap.
- Lagh, laghe, law, 2163, 2267, 4144, 5942, law. O. N. *lag*, order, law; *leggia*, to lay down.
- Lagh, 1092, to laugh (pret. *loghe*. Sc. *leuch*.) Germ. *lachen*.
- Lagher, 3870, lower. Comp. of *laghe*, low. O. N. *lagr*. Swed. *lag*.
- Laghter, 1451, laughter.
- Laghyng, *sb.*, 7840, laughter.
- Lake, *vb.*, 797, to censure, blame. Du. *laecken*, to be wanting, blame, accuse, from *lack*, *laecke*, want, fault, blame. Swed. *lak*, fault, vice. *Lake* is generally written *lakke*.  
(see Piers Ploughman l. 2736.)  
*Lakkyn* or *blamȳn vitupero culpo*.  
(P. P.)  
When he was went þe folk of Tours,  
Harmed him behind his bac,  
And fast omang þam gan him *lac*.  
(MS. Harl. 4196, fol. 191.)
- \*Lame, loam, earth. A. S. *lām*.
- Lane, *sb.*, 8905, pathway.
- Lang, 632, long. O. N. *langr*.
- Lang, *vb. impers.*, 8882, to long for.
- Langer, 6410, longer.
- Langly, 3188, for a long time.
- Lapped, 523, 841, 5219, folded. Wiclif has *wlap*, to fold.
- Lare, 6469, learning. A. S. *lāre*.
- Large, 4259, liberal.
- Latoun, 4371, latten, brass, tinned iron. Fr. *laiton*, brass.
- Latsom, 793, see 'Wlatsom'.
- Latte, late, 1567, 1869, to let. Germ. *lassen*, to permit. A. S. *lætan*. O. N. *latr*, lazy, slow. In this sense it is connected with E. *late*.
- Laude, 338, see 'Lewd'.
- Laverd, 416, Lord. A. S. *hlaford*. O. N. *lavardr*.
- Law, lawe, *adj.*, 862, 4764, low, meek, see 'Lagher'. *vb.*, 8505, to humble.
- Lawed, 885, see 'Lewd'.
- Lawed, 8522, humbled.
- Lawnes, 8500, humility.
- Layk, to play. A. S. *læcan*, to play; *lác*, play.  
Unreufulli þai can him raipe  
Fful snoberli him for to snaipe,  
Þe folk þat was sa fade  
O clai þai kest at him þe clote,  
And *laiked* wit him siti-sote.  
(Cursor Mundi fol. 135.)
- Laykyng, *sb.*, 594, sport, pleasure.
- Layn, 5999, to keep secret. O. N. *leyna*. Prov. E. *lane*, to hyde.
- Laynd, 5999, pret. of 'Layn'.
- Layt, *vb. tr.*, 6001, to seek. A. S. *wlitan*. Icel. *leita*; Sw. *leta*, to look for.  
"It es no nede he sais to teche  
A hale man for to have a leche  
Bot þe man þat feles sekenes sare  
Nedes to *layt* a leches lare.  
(MS. Harl. 4196, fol. 181.)
- Laythede, 9024, ugliness, foulness. A. S. *lāth*, evil.
- Leche, 5944, physician. A. S. *læce*.
- Lede, a) 593, 5719, to lead, b) 2640, to bring. O. N. *leida*.
- Ledyng, *sb.*, 4217, instigation.
- Leef, 684, leaf.

- Lef, 4100, leave, permission.  
 Lef, 192, to leave. O.N. *leifa*, to leave. A. Sax. *laf*, remainder, whence the Sc. *laf*, *lave*.  
 Lefe, 2978, beloved, dear. Comp. *lever*. A.S. *leof*. Du. *lief*, dear.  
 Legge, *adj.*, 5606, liege = supreme, sovereign. Fr. *lige*. Ph. 'legge pousté'.  
 Bot, and I lif in *lege pousté*  
 Par ded sall richt wele vengit be.  
 (Barbour, p. 108.)  
 For gif I leif in *liege pousté*  
 Thow sall of him weill vengit be.  
 (Buik of Alex. p. 190.)  
*Legge* is not a very common form of the word; it is usually written *lege* or *liege*.  
 'Liege pousté (Buik of Al. p. 361).  
 Wold ze worpilych, lorde quoth  
 Gawan to þe kyng,  
 Bid me boze fro þis benche and  
 stonde by yow þere,  
 þat I wyth oute vylanie myzt  
 voyde þis table,  
 And þat my *legge* lady lyked nat  
 ille,  
 I wolde come to your counseyl,  
 bifore your cort ryche.  
 (Syr Gawayn and þe Grene Knyzt  
 l. 346.)  
 Lele, 1393, 4253 loyal, faithful.  
 \*Lend, loins. A.S. *lendenu*.  
 \*Lendand, descending.  
 Lenger, 3932, 6233, longer.  
 Lent, 5993, pret. of *len*, to grant, give. A.S. *lænian*.  
 Adam, for þou has left mi lare,  
 And broken þe bode þat I bad are,  
 And mare wroght efter þi wife,  
 þan efter me þat *lent* þe life,  
 Unto þi body sal I send  
 Sixty wowndes and ten to lend,  
 Right fra þi hevid unto þi hele,  
 Eghen and eres and ilka dele  
 And alle þi lims on ilka side  
 Witht sorows sal be ocupide.  
 (MS. Harl. 4196, fol. 77.)  
 Lenthe, 5899, length, see 'Lang'.  
 Ph. 'on *lenthe*' = along.  
 Ler, lere, 155, 1525, 4663, 5874,  
 to teach, learn. A.S. *læran*.  
 Sw. *læra*. Germ. *lehren*.  
 Lerd, lered, *adj.* and *sb.*, 117, 4197,  
 4414, learned, taught, the clergy,  
 as distinguished from the laity.  
 Ph. 'lered and lewed', 6266.  
 Leryng, *sb.*, 170, learning.  
 Lese, 2915, to lose. A.S. *lesan*.  
 Lesson, 3857.  
 Lest, leste, 165, 469, 2322, 6177,  
 least.  
 Lesyng, *sb.*, 4274, lie. A.S. *lea-*  
*sian*, to lie; *leas*, empty, false.  
 Lete, 1556, 5989, to let.  
 †Leth, loosening.  
 Lett, 238, 3921, 5130, to hinder.  
 A.S. *latián*. Goth. *latjan*, *ga-*  
*latjan*, to delay. Prov. German  
*letzen*, to retard, impede, hinder.  
 Lettre. 6759.  
 Lettyng, *sb.*, 237, 1996, 4900,  
 hindrance.  
 Leuke, 7481 (note), warm. A.S.  
*wlac*, tepid. Dunbar has *luik-*  
*hartit*. 'Leuke, not fully hote,  
 tepidus. *Lewkenesse*, tepor.'  
 (P. P.)  
 Leve, *adj.*, 5797, dear, see 'Lefe'.  
 Leve, 6539, leave.  
 Levenyng, *sb.*, 5126, lightning. It  
 occurs also under the form *levin*,  
 N. *ljon*, *ljun*, lightning.  
 Lever, 5058, rather, comp. of *leve*.  
 Lewed, *adj.*, 117, 4414, 5302, igno-  
 rant, lewd. Ph. 'lered and lewed'.  
 A.S. *læwd*, *læwde*, laicus; *leod*,  
 the people, the laity. 'Lewde,  
 not letteryd, illiteratus; —un-  
 knowynge in what so hyt be, in-  
 sciús, ignarus.' (P. P.)

- Libard, 1228, leopard.
- Licour. 6763, liquor.
- Life, 530, to live.
- Life-days, 4981.
- Ligg, ligge, 475, 3507, 4546, 4553, to lie; p. part. *liggen, lygyn*. A.S. *lecgan*. O.N. *leggja*, to lay; *lyggia*, to lie.
- Light, *adj.*, a) 688, full of levity, fickle. b) 3346, joyful.
- Lightles. 6819, dark.
- Lightly, 786, 1320, 4460, easily. *Lightlyer*, 4241.
- Lightnes, 308, levity.
- Like. 7851, to please. N. *lika*, to be to one's taste.
- Likand, 7834, pleasing.
- Likyng, 292, pleasure.
- List, liste, *vb. impers.*, 795, 2012, 6767, please, desire. A.S. *lystan*, to have pleasure in. O.N. *lyst*, pleasure. Germ. *lust*.
- Lith, 1917, limb, member.  
I schall the bette every *leth*,  
Hede and body, wythout greth,  
[i. e. quarter]  
Yf thou make more pressyng.  
(Sir Cleges 292.)  
A.S. *lith*; Germ. *glied*, a joint, bodily member. N. *lidr*.  
'*Lythe fro lythe, or lym fro lym membratem.*' (P. P.)
- Lither, 1059, wicked. A.S. *lyther* from *lithe*, slow.
- Lof, 51, to praise, see 'Love'.
- Lof, *sb.*, 1843, love, see 'Love'.
- Lokand, 3016, hurting.
- Loke, 5271, to look, see.
- Loper, 459, coagulated, clotted, thick. Prov Dan. *lubber*, anything coagulated. O. N. *laupa*, to run, congeal. O. H. Germ. *leberen*, to coagulate. Harl. MS. 4196 reads *lopyrd*.  
And of his mouth, a petuus thing  
to se,
- The *lopprit* blude in ded thraw  
voydis he.  
(G. Douglas vol. ii, p. 621.)
- Lorn, lorne, 547, 4165, lost; p. p. of *lese*, to lose. A.S. *lesan*. Germ. *verlieren*, to loose, 7337.
- †Lou, a pit.
- Loud, 3782, loudly, openly, publicly as in phrase 'loud and stille', 3782. Germ. *laut*, sound. O.N. *hlíod*.
- Louse, lowse, 1792, 2182, 3841, 3852, 3853, to loose. Goth. *laus*, loose, empty; *lausjan*, to loose.
- Love, 321, to praise. Du. *loven*, to praise. Dan. *lov*, praise. Icel. *lofa*, to praise. Germ. *loben*.  
Of month of childer and soukand  
Made pou *lof* in ilka land.  
(Ps viii, 3.)
- Loverd, 1384, 3669, lord.
- Lovyng, 321, 2129, 3789, praise.  
Hafe mercy of me Laverd and se  
Mi mekenesse of my faes pat be  
Pat upheves me fra yhates of dede,  
Pat I schewe forth to sprede,  
Þine *loveynges* everilk-one,  
In yhates of doghtres Syon.  
(Ps. ix, 14, 15.)
- Low, 9431, flame. O.N. *logi*. Dan. *lue, love*. A.S. *læg, lig*. O.E. *loge, leie*.  
And brint in pair sinagog fire ful  
bright  
Þe *lowe* it swath sinful dounright.  
(Ps. cv.)
- Lowt, 8966, to reverence.
- Lowting, *sb.*, 7847, obeisance. A.S. *lutan*, to bow, stoop. O.N. *lúta*, to stoop.  
'He sagh paim knele þis calf abute,  
Als Godd him selven love and *lute*.  
(Cott. MS. Vesp. A. iii, fol. 37.)
- Luf. lufe, 1) *sb.*, 69, 142, love. 2) *vb.*, 594, 1844.

- Lughe (or loghe), 6524, pret. of *lagh*, to laugh.  
 De felons *logh* him til hething.  
 (Cott. MS. Vesp. A. iii, fol 87.)
- Luffy, 690, lovely.
- Luke, 1) 205, 4028, 4726, to see.  
 2) 368, to be seen.
- Lusty, 4231, full of lust.
- Lycherous, 4231.
- Lychery, 4902.
- Lycour, 6763.
- Lyfand, 2319, living.
- Lyfe, 37, 82, 1869, to live.
- Lyfte, 1444, sky, air. This word also appears as *luft* or *loft*. O.N. *lopt*, air, sky. A.S. *lyft*.  
 And als he loked up til heven  
 Open he saw the *liftes* seven.  
 (MS. Tib. Vesp. A. iii, fol. 71.)
- Lyftyng, *sb.*, 7731, support.
- Lyfyng, *lyvyng*, *sb.*, 4130, 5642, 7227, life.
- Lyg, 6942, to lie.
- Lyght, to come on, 7383, pret. *laght*.
- Lygyn, 3202, lain, p. part. of *lygg*.
- Lyggys, lies.
- Lyghtles, 4729, dark.
- Lyghtly, 3393, 3482, easily or soon.  
 ‘*Lyghtely* or sone *leviter*. *Lyghtly* or esyly *faciliter*.’ (P. P.)
- Lyke, 1119, to please, see ‘Like’.
- Lyknes, 73, likeness.
- Lykng, 183, 272, 7984, pleasure, lust. ‘*Lykyng*e or *luste* (*lyste* s.) *delectacio*’. (P. P.)
- Lym, 1912, 3641, 3630, limb. A.S. *lim*.
- Lyse, 651, lice.
- Lyst, 1636, to please, see ‘List’.
- Lyther (= luther), 3454, bad, wicked.
- Lythernes, 226, wickedness. Germ. *liederlich*, loose, disorderly. Cf. ‘*Lyder* or *wyly* (*lipire* or *wily* k.) *cautus*’. (P. P.) Ignave, lazy, *lither*. Desidieux, idle, lazie, *lither*, slouthfull (Cotg).
- Ma. 3997, more. A.S. *ma*, *mara*, greater, more.
- Majesté, 4713.
- Malice, 4186, 6646.
- Malicieuse, 4169.
- Manace, *sb.*, 4350, menace. Fr. *menace*. Latin *minae*, *minacia*, threats.
- Manhed, 5132, manhood.
- Mar, mare, 323, 380, 1) more. 2) greater; superl. *mast*, greatest. 1047. A.S. *mara*.
- Marterdom, 2825, 4380.
- Martir, *sb.*, 3825, 4384; *vb.*, 4374.
- Martird, 4374.
- Mas, mase, 242, 255, makes.
- Mast, 4090, greatest; superl. of *ma*.
- Mayntene, 1) 1108, to serve. 2) 4091, to maintain, keep. Fr. *maintenir*. Lat. *manutener*.
- Mayster, 5946, 5880, teacher.
- Maystré, 5580, mastery.
- Mede, 96, 3545, meed, reward. A.S. *med*. Goth. *miethe*, hire.
- Medeful, 9491, miritorious.
- Meignè, 5870, meiny, family, household. Fr. *mesnie*. O. Fr. *maignée*, *menie*.
- Meke, 1) *adj.*, 395, meek. 2) *vb.*, 172, to cause, to be meek, to humble.
- Melled, 9431, mixed. Fr. *mêler*.
- Melles, 6572, hammers. Fr. *mail*. Lat. *malleus*.
- Melody, 9011.
- Men, mene (= mean), 3187, 3194, middle. Fr. *moyen*. Lat. *medius*.
- Mencion, 3940.
- †Mene, to mention.
- Mene, *vb.*, 5740, to remember. Goth. *meinan*, to think, intend. O.N. *munna*, to remember. Germ. *meinen*.



- Meneynge, *sb.*, 8320, remembrance.
- Menged, 6738, 6748, mixed, the pret. of *meng*, to mix, to *ming*-le. Germ. *mengen*; Du. *mengen*, to mix. *Meng* and *ming*, to mix, occur very frequently in O.E.  
The busy bee her honey now she *ming*s.  
(Surrey, p. 40. Ed. Bell.)  
For askes als it ware brede I ete,  
And I *mengid*mi drinke with grete.  
(Ps. ci, 6.)
- Mengyng, *sb.*, 4704, mixtura, com-mixtura (P. P.)
- Merk, 4402, mark. A.S. *mearc*; O.N. *merka*, to mark.
- Merryng, *sb.*, 6114, louring. Du. *moeren*, to make thick, muddy.
- Meschyve, 5569, misfortune, sorrow. Fr. *meschief*, *meschef*.  
He [Dives] loked up and saw fulle sune,  
De lazar set in goddes kne,  
And unto hevyn þus cried he,  
Ffader Abraham mend my *mis-  
cheffe*.  
(MS. Harl. 4196, fol. 105.)
- Meselry, 3001, leprosy, from *mesel*, a leper. O.Fr. *mesel*.
- Mes, 3688, mass. Fr. *messe*, the sacrifice; *pl.* *messes*, 3605, the mass.
- Messenger, 2021.  
O.Fr. *messatge*, a message, from Lat. *missus*, sent.
- Messe, 3722, mass.
- Messyng, *sb.*, 3589, mass.
- Mesur, 1459, 5574, moderation. Fr. *mesure*. Lat. *mensura*.  
For foul he was out of *mesur*.  
(Y. & G., p. 11.)
- Mesure, 7690, measure.
- Mesuryng, 7692, measurement.
- Mete, mette, 1487, to measure, pret. *met*. O.E. *mett*, a measure. Germ. *messen*. Goth. *mitan*.
- Met, 7695 (pret. of *mete*), measured.
- Meyne, 4628, see 'Meigné'.
- Midward, 435, middle.
- Mikel, 924, great. O.N. *mikill*, great.
- Ministre, 5958.
- Miracle, 6550.
- Mirk, dark, see 'Myrk'.
- Mirkenes, 6802, darkness, see 'Myrkenes'.
- †Misfar, misfortune.
- Misse. 5266, to lose.
- Mister, myster, 3477, need, necessity. Lat. *ministerium*. Span. *menestre*.
- \*Mistru = mistrow.
- Mistyly, 4364, 'mysty or prevey to mannys wytte, *misticus*.' (P. P.)
- Mispay, 7189, displease.
- Miswroght, 1993, miswrought.
- Moder, 447, 463, mother. O.N. *modir*.
- Moghes (mowes), 5572, moths, maggots. A.Sax. *mogthe*. We may compare this with O.E. *mawk*, a maggot. N. *makk*; Sw. *másk*, a grub, worm.
- Moght, 571, might.
- Mon, man, 96, 7518, shall. O.N. man, mun.
- Moné, 5570, money.
- Mon, mone, 992, 4702, the moon. O.N. *mana*. Germ. *mond*.
- Moneth, 4988, month.
- Montayn, mountayne, 5078, 6394.
- Morn, 2668, morrow. Germ. *morgen*. O.N. *morgun*.
- Most, 3878, must.
- Mot, 4207, may, must, pret. most, 7397. 7398.
- Mount, 4896, mountain; *pl.* *moun-tes*, 4458.
- Moute, 781, to fall 'off', moult. Du. *muiten*. Pl. D. *muten*.
- Moveyng, movyng, *sb.*, 4956, 7609, movement, motion.
- Mow, 7965, to be able.

- Moweld, 5570, mouldy. Dan. *mulne*, to become mouldy, *mul*, mould.
- Mude = mood, 2391, anger. It is generally written *mode*.
- Mught, 282, 2285, 4241, might.
- Multiply, 3727.
- Murnyng, *sb.*, 1846, mourning. O.H. Germ. *mornen*, to grieve.
- Muse, 6266. Fr. *muser*.
- Myddes, 2938, 4220, midst
- Myddyng, *eb.*, 628, a dunghill.  
Dan. *mödding*, a dunghill. O.N. *moddyngia*. A.S. *midding*. 'A *myddyng*e sterquilinum.' (P.P.)  
Synne sweirnes at the secound bidding,  
Come lyke a sow out of a *midding*  
Ful slep was hes grunyeie.  
Dunbar (Ed. Laing)  
The deadly Sins.
- Myddyng-pytt, 8770.
- Mydlerd = middle earth, 2302, 6850, the earth.
- Myroure, myroure, 8216, 8217.
- Mydward, 553, 4909, 6319, in the middle of.
- Myghtes, 1673, powers.
- Myghtfulnes, 752.
- Mykel, mykelle, 237, 439, 926, great.
- Mynde, 1) *sb.*, 59, 167, 2050, memory, recollection; 2) *vb.*, 230, to remember, to call, to mind. O.N. *minna*.
- Myndles, 2088, forgetful.
- Mynstralsy, 9259.
- Mynystre, 6207.
- Myrk, 456, dark. O.Norse *myrkr*, darknes.
- Myrknes, 194, 6114.
- Myry, 904, merry.
- Mys, 1) *sb.*, 109, wrong. 2) *adv.*, 3770, ill, wrongly. 3) *vb.*, 5266, to lose. O.N. *missa*, to lose. Du. *missen*, to fail, miss.
- Mysbylyefe, *sb.*, 5521, unbelief.
- Mysdoer, 4151.
- Myslykyng, *sb.*, 9028, dislike.
- Myslyvyng, 3773, wrong living.
- Myspay, 1120, 7189, to displease.
- Myspray, 1993, to pray wrongly.
- Myssay, 9424.
- Myster, 7373, need.
- Mysturn, 1617, 7227,
- Myswroght, 1993,
- Na, 472, 6201, no. A.S. *na*.
- Nacion, 4358.
- \*Nait, to prosper. A.S. *neotan*, to enjoy, use.
- Namly, 171, 3738, especially, chiefly.
- Nau, nane, 19, 57, none.
- Nathing, 44, nothing.
- Nedder, 870, adder. A.S. *nedder*. Goth. *nadrs*, Icel. *nadr*.
- Ne, 465, 466, not, nor.
- Nedly, 2864, 3318, 5760, of necessity, needs. A.S. *nead*. Germ. *noth*, need, want.
- Neghe, 1) *adj.*, near, nigh. 2) *vb.*, 1208, to approach, come near. A.S. *neah*, *near*, nearer, *nehst*, next
- Neghebur, neghbur, 5983, neighbour. A.S. *neah-bur*. German *nachbar*.
- Neghen, 729, nine. A.S. *nigon*.
- Neghend, 3988, 4790, 6571, ninth.
- Neghest, 2920, 6411, next.
- Negremancien, 4212, necromancer.
- Nek, neke, 677, 5457, neck. A.S. *hnecca*. Du. *nak*, *nek*, *nik*.
- Nere, 1866, near.
- Nerehande, 5202, nigh. - It also = nearly.
- Pan lifed he lang in wedowhede,  
Unto eld so gan he pas,  
Pat al his hare *nerehand* white was.  
(Cott MS. Galba E. ix, fol. 33.)

- Nese, 626, nose. A.S. *næse*. Germ. *nase*.
- Neshe, *nesshe*, 614, 3110, 4949, soft. Phrase 'hard and *nesshe*'. A.S. *hnesc*, tender, soft. Germ. *nass*, wet.
- Nest, 676, next, see 'Neghe'.
- Neven, 969, 4794, to name. O.N. *nafn*, a name.
- Never-pe-latter, 3650.
- New, *adv.*, 7475, anew.
- New, 7460, to renew.
- New-made, 6407.
- Nites, 651. *nits*.
- Nobelay, 8532.
- Noght, 1) 61, 131, not; 2) 46, 2073, nought. A.S. *naht*, *nauht*, *noht*.
- Norysshes. 7610, nourishes.
- Nother, nouthur, nowther, 167, 465, 940, 1842, 6023, neither.
- Noumbre, 7432, number.
- Nourwhare, 5057, nowhere. *Nohwar*, *nouhwar*. (Ancren Riwle).
- Noyse, 4705, 9259, sound. French *noise*, rumbling stir.
- Nurist, nuryst, 4198, nourished, nurtured. Fr. *nourrir*. Latin *nutrire*.
- Nuyes, *sb.*, 3538. It. *noiare*, to trouble.
- Nuye, *vb.*, 1234, 4395, to annoy, to trouble. Fr. *nuire*.
- Nyromancy, 4286.
- Nyghtes and days, *advs.*, 4286, 5704.
- O, 6401, of. O.N. *af*.
- Obedience,
- Oboune (oboven), 5405, above.
- Obout, 1905, 4051, 4326, about.
- Obout-ga, 7593, 7613, revolve round.
- Obout-rynn, 7583, run about.
- Oboven, 849, 2875, 4123, above.
- Occupide, 1913, 6401, filled with.
- Of, 1867, 1874, over, upon.
- Offer (the host) 3597.
- Offeryng, *sb.*, 3700.
- Office, 3791.
- Of-race, tear off, 6704, from *race*. Sc. *rase*. Germ. *reissen*. O.N. *rekja*, to undo.
- Of-ryve, 7379, to pluck off.
- Oftsythe, 7460.
- Ogayn, 1) *prep.*, 304, 4042, against. 2) *adv.*, 391, 2271, 4034, 4140, again.
- Ogaynes, 4144, against; 6366, opposite.
- Ogayne-standing, *sb.*, 7969, opposition.
- Ogayn-ward, 8053, on the other hand.
- Oght, 10, 306, aught.
- Olyke, 7560, alike.
- Omang, 1) *adv.*, 7424, at intervals. 2) *prep.*, 2240, among.
- Onence, 1355, 3678, against; 5131, 5192, opposite.
- Onluke, 7717, to look on.
- Or (= over), 1459, too.
- Or (= are), 2067, before.
- Ordayn, 4654.
- Order, *ordre. sb.*, 3695, 7636.
- Ordinance, 8438.
- Orison, 3498, prayer. Fr. *oraison*.
- Ourwhar, 6953, anywhere; 4339, ouhwhar (Ancren Riwle).
- Out-brought, 3220.
- Outga, 5126.
- Outher, 1651, 3913, 4410, other. A.S. *outher*.
- Outrage, *sb.*. 1) 1516, 1523, excess; 2) 5010, 5011, defect. Fr. *outrage*, excess, violence, from Lat. *ultra* beyond Fr. *outré*.
- Outrageouse, 9440.
- Outragiousté, 5010.
- Outsay, 5482, to speak out.
- Outtake, 2808, to take out.
- Outwith, 6669.
- Out-wyn, 4462.

- Out-yhetted, 7119, shed. A.S. *geotan*, to pour.
- Oven, 7369.
- Over, *adv.*, 1988, 3904, 5014, too.
- Overalle, 6311, everywhere, A.S. *ofer-eal*. Germ. *über-all*.
- Overgylt, 8902.
- Overlang, 7274, overlong.
- Overmykelle, 7287, over much.
- Overmykelle, 6662.
- Overtes, 627, openings.
- Overthwert, 8582, athwart.
- Overtyte, 7260, very soon.
- Oway, 2264, 3713, away.
- Paen, 4120, 6065, pagan.
- Pain, 98, punishment. Fr. *peine*.
- Pament, 9180, pavement. [pain.
- Pape, 1886, 3804, pope.
- Pappe, 6767.
- Paradise, 3719.
- Parantre, 2562, 5326, peradventure.
- Parchaunce, 3768, 5557.
- Pardon, 3769, 3929.
- Parfit, parfite, 3766, 4330, perfect.
- Parlesy, 2996, palsy. Fr. *paralyse*.  
Lat. *paralysis*. Greek *παράλυσις*.  
Nu biginnes he [Herod] to seke  
[i. e. sicken]  
Ðe *parlesi* has his a [i. e. one]  
side,  
Ðat dos him fast to pok his pride.  
(MS. Vesp. A. iii, fol. 66.)
- Parsecucion, 4134, 4137, 4451.
- Parson, parsoun, 3979, 4958, person.
- Party, 2797, part.
- Partyng, 1803, separation.
- Pas, 1239, path. O.Fris. *pas*.  
— — — Satenas  
Waites us als thef in *pas*  
(Met. Hom. p. 53.)  
Bot in our gat lis Satenas  
Wit his felawes als thef in *pas*  
And spies ful gern ef we straye.  
(Ibid. p. 52.)
- Pas, 3558, 6009, escape. Latin  
*passus*, whence Fr. *passer*, to go.
- Pases, 7684, paces.
- Pass, 2309, surpass.
- Of thi meknes, he sayd, speke I,  
For wit meknes thou *passes* me.  
(Met. Hom. p. 70.)
- Passion, passioun, 2262, 3821, 5310,  
suffering.
- Pastur, 6135, pasture.
- Pay, 283, 1734, to please. French  
*payer*, to satisfy, pay. Lat. *pa-*  
*care*, to appease.
- Pays, 7730, weight. E. *poise*. Fr.  
*peser*, *poiser*, to weigh, from *poids*.  
Lat. *pondus*, weight. G. Douglas  
uses *pais* = to weigh, *paysand*  
heavy.
- Pees, pes, 1) *sb.*, 2133, 2141, 4088,  
7315, peace. 2) *vb. tr.*, 4320, 4618,  
to quiet.
- Penance, penaunce, 3611, 6541.
- Pere, peer, 4587, equal.
- Perilius, 1086.
- Perisse, 4376, 5659, to destroy.
- Periste, peryst, 3711, 4376, lost;  
5003, 5104, destroyed.
- Perré, 9005, jewelry. Fr. *pierre*.  
Lat. *petra*.
- Peryshe, peryssche, 4078, 7597.
- Pestilence, 4035.
- Peysebelle, 7833.
- Peysibilnes, 7832.
- Pistel, 6543, epistle.
- Pitte, 6238, pit, hole; ph. '*pitte* of  
helle'. Dunbar has '*pot* of helle'.  
In the Owl and Nightingale it  
is written *putte*. Du. *put*, *putte*.
- Place, 5149.
- Planetes, 6356.
- Play-with, 1307, mock, to deceive.
- Playn, 3844, full; ph. '*playne* way',  
7654.
- Playn, 4766, level, even.
- Playnt, *sb.*, 5603, complaint.

- Plede, *vb.*, 6085.  
 Plenté, 6333.  
 Plenteus, plenteous, 4618.  
 Plenteously, 6341.  
 Pleynard, 799, complaining.  
 Pleyne, *vb. tr.*, 5552, 7061, complain against.  
 Pleynyng, *sb.*, 5662, 6105, complaint. Fr. *plaindre* from Latin *plangere*, to complain.  
 †Plight, danger.  
 Pomp, 7077.  
 Pople, 4245, people.  
 Por, poer, 6728, poor, see 'Pover'.  
 Porcyon, 8118.  
 Possibel, 6328.  
 Potagre (or Podagra), 3033, a disease on the feet and joints of the limbs.  
 Pouce, 822, pulse.  
 Poudre, poudre, 412, 427, 878, dust. Fr. *poudre*. Lat. *pulvis*.  
 Pousté, 3996, 5606. Lat. *potestas*. O.Fr. *poesté*.  
 Pover, 1872, 5435, poor. French *pauvre*, Lat. *pauper*.  
 Povert, 1638, 5941, poverty.  
 Power, 3748, 5884.  
 Poynt, 2311, particle, particular.  
 Poyntes, 5470.  
 Prayer, 3596.  
 Preche, 3815, 4265, 5948. French *prêcher*, Lat. *predicare*.  
 Prechours, precheours, 4264, 5948.  
 Prechyng, *sb.*, 4261.  
 Precious, 4432.  
 Precyouse, 9009.  
 Prelate, 5990.  
 Prese, 7367, to press.  
 Prest, 1222, 3548, 3598, 5990. O.Fr. *prestre*. Lat. *presbyter*. Greek *πρεσβυτερος*.  
 Pesumpcion, 4249.  
 Prike, 5338, to pierce.  
 Principalle, 7299.  
 Principaly, 3701.  
 Prisoun, 6159.  
 Prive, pryve, 110, to deprive.  
 Privé, privy, 1794, 1940, 4493, 6025, secret.  
 Prively, pryvely, 4482, 4486, secretly.  
 Priveté, 5617, secret.  
 Privetese, 2403, secrets.  
 Process, processe, 6249, 6256.  
 Propre, 6866.  
 Properly, 3632, 3816.  
 Propertes, 7582, properties.  
 Pryveté, privité, 3775, 4651, secret.  
 Pryvyng, 1813, deprivation.  
 Psauter, 284, psalter.  
 Punnys, punyssche, 4878, 4914, to punish.  
 Pur, 2498, 2499, pure.  
 Purchased, 3803.  
 Purches, 3919. Fr. *pourchasser*. O.Fr. *purchacier*.  
 Pure, 509, 3609, poor.  
 Pured, 2721, purified.  
 Purgatory, 3724.  
 Purged, 6398.  
 Pursue, 4450, persecute. Fr. *poursuivre*. Lat. *persequi*.  
 Purtrayd, 6619, painted. O.Fr. *portraire*. Lat. *protrahere*.  
 Putt, putted, 4584, 6135, cast, put. Dan. *putte*, to put, put into. O.N. *potta*.  
 Pyk, 6693, pitch. Du. *pijck*. Germ. *pech*. 'Pike and terr'. Cursor Mundi fol. 66.  
 Pylers, 5388, pillars.  
 Pyn, pyne, 1) *sa.*, 1322, 2121, 2224, 6029, punishment; 2) *vb.*, 3959, to punish, to suffer pain. Germ. *pein*, trouble, pain, punishment. O.N. *pina*, to torment, punish. A.S. *pinan*.  
 Pyté, 3575, 4147, pity. Fr. *pitié*. Lat. *pietas*.

Qwake, 7343, quake, pret. *qwoke*.  
 Quathe = wathe, 2102, danger,  
 harm. A. S. *wite*. Pl. D. *quat*, bad.  
 Quayntis, quayntyse, qwayntys,  
 1181, 1348, 4327, craft, device.  
 Qwene, 4461, queen.  
 Quert, 326, joy. Fr. *cœur*, *queor*,  
 cf. 'heartly', 'in good heart'.  
 Mi rightwis helpe fra Laverd in  
*quert*  
 That sauf makes right of hert.  
 (Ps. vii, 11.)  
 Questyon, 7205.  
 Quilk, qwilk, 1165, which.  
 Quyk, qwik, 3981, 6390, 6981, alive.  
 A. S. *cwic*.  
 Quyken, qwyken, 1723, *vb. intr.*,  
 to live.  
 Qwitt, quyte, qwitte, qwyte, *adj.*,  
 2953, 3617, 5679, blameless;  
 phrase 'all *qwite*' = 'scot free',  
 6004 'qwyte and fre'.  
 Quyte, qwitte, *vb.*, 3920, to release,  
 absolve. Lat. *quietus*. Fr. *quitte*.  
 Ra, 8938, roe. A. S. *rah*. Icel. *ra*.  
 Germ. *reh*.  
 Harte, Hynde, Daa, *Ra*.  
 (Acts. Ja. I. 1424, c. 39)  
 Race, 7381, tear.  
 Rane, 5297, pret. of *Rin*.  
 Rare, 7341, to roar.  
 Rareyng, *sb.*, roaring.  
 Rase, 8938, course, journey. Sc.  
*Race*, *raiss*. A. S. *ræs*. Icel.  
*reisa*, iter facere—Jam.  
 Raump, *vb.*, 2225. Ital. *rampare*,  
 to paw like a lion.  
 Raumpand, 2907.  
 Raumpyng, *sb.*, 7351.  
 Raunson, 3619. Fr. *rançon*.  
 Ravisse, ravissche, 2909.  
 Ravyn, 9448, plunder, *rapine*, see  
 'Reve'. A. S. *reaf*, *reafung*, spoil,  
 plunder, robbery.

Ravyste, 4309, 5050, 5077, ravished.  
 Rayke, 1) to roam, wander, go  
 abroad and hence, 2) to spread  
 about, 4891. O. N. *reka*; Icel.  
*reika*, to ruin. *Rake* to walk,  
 range or rove about. (Brockett.)  
 It occurs also under the forms  
*roke*, *rokke*. This word does not  
 occur in A. Saxon but appears  
 in Lažamon.  
 Bi this tal her may we se,  
 That wis and wair bihoves us be,  
 That Satenas ne ger us *rayk*  
 Fra rightwisnes to siuful laik.  
 (Met. Hom. 58.)  
 O. E. *rayk* = path, way, road.  
 Rayne-shours, 4317.  
 Receyved, 5436, received.  
 Reche, 554, 3814, 6311, to reach,  
 extend; pret. *roght*. A. S. *ræcan*.  
 Recoverere, recouwerere, 2961, 6095,  
 7257, recovery.  
 Red, rede, 1) *sb.*, 2014, 4303, 5505,  
 6086, advice. 2) *vb.*, 1677, to  
 advise, to tell, 3) to discuss (pret.  
*red*, *redde*), 3953, 6286, 6288.  
*Red*, 6947, told.  
 And wit him pai plaid siti-sott,  
 And badd pat he suld *rede*  
 Quilk o þaim him gaf þe dint.  
 (Cott. MS. Vesp. A. iii, fol. 91.)  
 'redel rede', fol. 40 our modern  
 phrase *read* a riddle.  
 — — Bring a besant to of ryng  
 And þif it for þaire dreme *redeing*  
 Þai *rede* þe dremys þan als þam  
 lykes.  
 (Cott. MS. Galba E. ix, fol. 37.)  
 Reddour, reddure, 6091, 6304. Sw.  
*radda*, to fear. O. E. *rad*, *red*,  
 fear. A. S. *hræth*. [affray,  
 Of dreidful *raddour* trymlyng for  
 The troianys fled right fast, and  
 brak away.  
 (G. Dougl. p. 577, vol. ii.)

- Rede, 6621, red.
- Redempcyone, 7251.
- Regard, in phrase 'to regard of',  
7484, compared with.
- Regne, 4032, 4200, to reign.
- Regyon, 4080.
- Reherce, 2386, 4748, rehearse.
- Reke, 9585, to care.
- Reke, 9431, smoke. Sc. *ruke*. A.S.  
*rék*.  
For waned als *reke* mi daies swa  
And mi banes als krawkan dried þa.  
(Ps. ci, 4)
- Reken, 5978, to account for.
- Rekken, 3100, 5985, 6003, 6009, to  
reckon; 6557, 6590, to tell. A.S.  
*reccan*.
- Rekkenyng, rekennyng, *sb.*, 3986,  
an account.
- Rekles, 5546, careless. A.Sax.  
*recc-leas*, from *reccan*, to *reck*  
care for.
- Reklesly, 5792, carelessly.
- Reklesnes, 3907, 3909, carelessness.
- Relees, *sb.*, 3565.
- Relese, *vb.*, 3813.
- Relesed, *pt.*, 3575.
- Religion, 4522, 8728, belief.
- Religiouse, 1888.
- Reme, see 'Rym'. A.Sax. *reama*,  
*reoma*, a film, membrane, *rim*.
- Remedy, 7261.
- Remenand, 3897, 3910, remnant.
- Remow (or remu), 7365, to remove.
- Removyng, *sb.*, 6365, removal.
- Repentance, 3905.
- Reprove, 5314, reproof; 5555, 6221.
- Resayve, 446, 5957.
- Reson, resoune, 5966, 7225, reason.
- Reson, 3676, account.
- Respyte, 6233.
- Restreyned, 3873.
- Reuful, sorrowful.
- Reuthe, 6729, pity, from the verb  
*rew*, A.S. *reowan*, to have mercy  
or pity.
- But more and more ay cried he  
And said Lord Ihesu *rew* on me.  
(MS. Harl 419, fol. 41.)
- Reve. reave, 251, 308, to rob (with  
violence), to plunder. A.Sax.  
*reáfan*. O Fris. *râva*.
- Reverence, 7847.
- Revyled, 8544.
- Reward, 1880, 5855, regard. Ital.  
*guardare*. Fr. *regarder*, to look.
- Rewel, *vb.*, 5885, to rule.
- Rewel, *sb.*, 5991.
- Rewme, 4033, realm. O.Fr. *reaume*.
- Rightwis, rightwes, 135, 511, righ-  
teous.
- Rightwisnes, rightwysnes, 3579,  
3605, righteousness.
- Roche, *sb.*, 5078, 6393, rock. Fr.  
*roche*. '*Rochen stan*' occurs in  
MS. Vesp. A. iii, fol. 57.
- Rode = rood, 1780, cross.
- Rode-tre, 5260.
- Rogg, 1230, to tear in pieces. Sc.  
*rug*. It is generally explained  
'to shake', but this is only a  
secondary meaning of the word.  
Sw. *rycka*, raptare, trahere—Jam.  
2. Tort. Do *rug* him.  
3. Tort. Do dyng him.  
(T. M. p. 28.)
- So was he [Christ] *rugged*, raced  
and revyn
- Þe purper clath þat he in stode,  
Was hardened all with his awin  
blode,
- So þat it cleved on ilka side,  
Fful fast both unto flessche and  
hide,
- Þai *rugged* it of with outen rest,  
When it so to þe flessch was fest.  
(MS. Harl. 4196, fols. 81 & 71.)
- Romyng, romiyng, *sb.*, roaring,  
loud noise, 1) 4772, from *rome*.  
Sc. *rame*, to roar, growl; 2) 4774,  
from *romy*, to roar or growl. A.S.

- hremian*, to roar, *reomian*, *hreaman*. Sw. *raama*.  
 He [the bare] began to *romy* and rowte  
 And gapes and gones. (Robson's Met. R. m. p. 63, xii, 3.)  
*Rosyng*, *sb.*, 7070. Sc. *rusyng*, boasting, from *ros*; to praise, boast. Sc. *ruse*. Swed. *rosa*, to praise. Icel. *hrosa*. Dan. *rose*.  
 And he þat sekas here to have *rose*  
 Þe dede es nocht worth þat he dose.  
 (MS. Harl. 4196, fol. 58)  
*Rot*, *rote*, 664, 676. 5293, root.  
*Rote*, 784, to rot. A.S. *rotian*.  
*Rouke*, *vb. intr.*, 6765, 6897, to crouch, lie close.  
*Ruck*, to squat (Ray). *Rook* is used by Shakespeare and Chaucer. O.N. *hruku*, to squat. Du. *hurken*, to crouch, 9168.  
*Rounce*, 773, to wrinkle. A.Sax. *wrinclian*. Swed. *ryncka*. Sc. *runkle*, *runkill*.  
*Rychescas*, 5940.  
*Ryfe*, 5785, reeve. A.S. *geréfa*.  
*Ryghtwysnes*, 3179, righteousness.  
*Rym*, 520, reme.  
*Rim*, peritoneum or membrane enclosing the intestines.  
 (Brockett.)  
*Ryn*, 471, 781, 4318, to run. A.S. *yrnan*.  
*Rusyng*, 3976, resurrection.  
*Ryve*, 888, 1230, *pret. rafe*, *p. part. ryven*, to split, to tear.  
*Sacrament*, 3599.  
*Sadde*, 3229, hard, thick, solid. A.S. *sæd*. 'Sad trowth' = firm faith.  
 (MS. Harl. 4196, fol. 41.)  
*Saghe*, 2320, saw.  
*Saghtel*, *sb.*, 1470, peace, reconciliation. Cf. *vb. saght*. Sc. *saucht*, to reconcile, make peace with. In the Anturs of Arther (Rd. Robson) we have the verb *Saztun* and the noun *saztenyng*. In the Thornton Romances p. 252 we have the noun *sauzthlynge* which is more common than *saghtel*. A.S. *sehtian*, *saethlian*. O.N. *sætta*, to reconcile; *sätt*, *sætt*, reconciliation. A.S. *saht*. Cf. Swed. *sakta*, to place. Eng. *settle*.  
 †*Sake*, fault.  
*Sal*, *salle*, 41, shall.  
*Salde*, 4849, (*pret. of selle*) sold.  
*Salle*, see 'Sal'.  
*Sam*, 12, 25, same.  
*Samen*, 1849, together. O.N. *saman*.  
*Sande*, 3535, message, a messenger. A.S. *sand*, a sending = the southern word *sonde*.  
 This bodword can the levedi tru,  
 To Godds *sand* sco can hir bu.  
 (MS. Vesp. A. iii, fol. 61.)  
 Goddes sun and Godes *sande*  
 [Christ]  
 Com to les mankind of bande.  
 (Met. Hom. p. 8.)  
*Sang*, 9254, song. A.S. *sang*.  
*Sar*, *sare*, *a*) *adj.*, 1461, 1775, 3635, 6972, sore, sorrowful. *b*) *sb.*, 5945, a sore; ph. 'seke and sare'. *adv.*, 7402, sorely. A.S. *sar*.  
*Sarmon*, 4535.  
*Sarowe*, 3218, sorrow. A.S. *sorh*.  
*Sary*, 3468, sorrowful. A.S. *sargian*, to be in pain &c.  
*Saufe*, 2959, safe, saved.  
*Saul*, *saule*, 129, soul. A.S. *saul*, *sáwl*, *sáwol*.  
*Save*, *adj.*, 3776, saved.  
*Saveour*, 4224.  
*Savour*, 656, 9016, smell.  
*Sawen*, 445, sown, *p. part. of saw*, the *pret. of which is sew*. A.S. *sáwan*, to sow, *pret. seow*.  
*Say*, 4025, to tell, relate.



- Scake, 5410, to shake. A.S. *scacan*.  
 \*Scald, a scold.  
 Scalden, schald, 6576, 7124, to scald.  
 \*Schade, to distinguish.  
 Schame, 1) *sb.*, 7145; 2) *vb.*, 7159,  
 to feel shame.  
 Schamefulness, 7155, *verecundia*.  
 Schendschepe, 7146, disgrace, shame.  
 Schent, 845, A.S. *scendan*, injure.  
 Schrafe, 8300, pret. of *schrife*.  
 Schryve, 7168, to thrive.  
 Schrywen, 2631, shriven.  
 Schyre, 6934, see 'Shire'.  
 Science, 5946.  
 Schlauder, 4252, slander.  
 \*Scorn, shorn.  
 Scratte, 7378, to scratch.  
 Sculke, 1788, to hide. Sw. *skyla*,  
*skolka*. Dan. *skiule*. Du. *schu-*  
*len*, to hide.  
 Bot ilkan *sculked* thaim awai.  
 (MS. Vesp. A. iii, 76.)  
 Se, 4220, seat.  
 Seculere, 1888,  
 Secunde, 3974, 6637.  
 Sees, 6373, to cease.  
 Sek, 566, sack. A.S. *sec*, *sacc*.  
 Seke, 772, 5945, sick. A.S. *sec*,  
*seoc*.  
 Sekenes, 2024, 2026, sickness.  
 Sekful, 566, sackful.  
 Sekkes, 4530, sack-cloth  
 Selcouthe, 1518, wonderful. A.S.  
*seld*—*cuð* = seldom known, rare.  
 Selden, 260, seldom. A.Sax. *seld*,  
*seldon*.  
 Selve, selven, 6780, self.  
 Sely, 5810, 6002, 6006, happy.  
 A.S. *sælig*.  
 Selynes,  
 Semande, 5290, apparent.  
 Sembland, 791, appearance.  
 Seme, 6022, to appear, be seem.  
 Semely, 73, 5012, seemly. Icel.  
*sæma*. Germ. *ziemen*, to be fit-  
 ting, to befit.  
 Sen, syn, 57, 2212, 5536, since.  
 Sc. *syne*.  
 Septre, 4098, sceptre.  
 Sepulcre, 5188.  
 Sere, 48, 337, 5966, several, sever-  
 rally.  
 Sergeaunt, 6084.  
 Servage, 1157, bondage.  
 Servand, servaunte, 1082, 1083,  
 3668, 3672, servant.  
 Servisabylle, 8704.  
 Servise, servyse, 6383, service.  
 Sete, 6046, seat.  
 Setil, setyl, 6122, 8531, seat, throne.  
 He [David] wiste that Gode til  
 him havid suorn,  
 That ane suld of his sede be borne;  
 To site in *setlis* that was his.  
 (Met. Hom. p. xxi.)  
 Sette, 5991, 6140, to place; phrase  
 'sett hard', 7226.  
 Sevend, 362, 3984, seventh.  
 Sext, sexte, 360, 3982, 4780, sixth.  
 Sexti, 4525, sixty.  
 Shane, 6243, pret. of *shine*.  
 Shap, shappe, 672, 1799, 4893,  
 form, shape.  
 Shendshepe, shenshep, shenshepe,  
 shenschip, 380, 1171, 3341, 5315,  
 6221, ruin, disgrace.  
 Shepe, 6134, sheep.  
 Shewyng, *sb.*, 5904, manifestation.  
 A.Sax. *sceawung*. The 'Bok of  
*sceuing*' is the name given to  
 the 'Book of Revelations' in the  
 Cursor Mundi.  
 Shille, 9270, shrill.  
 Shire, 6612, pure, clean = our mo-  
 dern word *sheer*. A.S. *scire*.  
 (Ps. xi, 7.)  
 Sho, scho, 583, 1277, she.  
 Short, *adj.*, 774, not retentive (as  
 applied to the memory).  
 Short, 6269, brief.  
 Shortly, 4848, 6278, briefly.

- Shote, 1906, shoot.
- Shrife, 3508, to confess, to receive confession, shrive, pret. *shrafe*.  
A. S. *scrifan*.
- Shryfte, 2647, confession, shrift.
- Shuld, 3776, 5013, should.
- Shulder, 5206, shoulder. A. Sax. *sculder*.
- Siker, 8559, certain, sure. Germ. *sicher*. O. Fris. *sikur*.
- Sikerly, 2469, 5810, confidently, surely, securely.
- Sikernes, 8557, security.
- Singulary, singularly, 4584, individually.
- Singulere, 7453.
- Skaped, 8436.
- †Skathe, danger.
- Skil, skill, skylle, 1) 50, 91, the reason as a faculty of the mind.  
2) 48, 607, 3789, reason, cause.  
O. N. *skil*.
- Sklaunder, sklaundre, 7042, slander.
- Skomfit, 2269.
- Skoul, 2225, to scowl.
- Skrike, 7341, to shriek. O. Norse *skrikja*. O. Fris. *skria*.
- Skrykyng. *sb.*, 7352, shrieking.
- †Skurn, to shun. A. S. *scunian*.
- Sla, 4185, 7272, to slay, pret. *slogh*.  
O. Fris. *sla*. A. S. *slean*, pret. *sloh*.
- Slaghter, slaughter. A. S. *slæge*, a slaying, 3367.
- Slake, 6224, 6888, mitigate, lessen, quench, stop. The original meaning is to loosen, let loose, 7177, to slacken. A. Sax. *sleacian*, to slacken. Sw. *slocken*, to slake; *sloka*, to droop. O. N. *slakr*. A. S. *sleac*, loose, slow.  
At pasch of Iewes þe custom was,  
Ane of prison to *slake*  
Withouten dome to latt him pas  
Ffor pat hegh fest sake.  
(MS. Harl. 4196, fol. 209.)
- Slaver, 784, to slobber, drivel.
- Slaw, slawe, 188, 5546, slow. A. S. *slāw*.
- Slawly, 3192, slowly.
- Sleghe, 7570, wise. O. N. *slægr*.  
O. E. *sleeche*.
- Sleght, 7685, 7639, wisdom, cleverness. Pl. *sleghtes*, 1181.  
For I sal se thine hevenes hegh  
And werkes of thine fingres *sleght*.  
(Ps. 8, 4.)  
Mi mouth sal speke wisdom on  
heght,  
And thought [i. e. meditation] of  
mi hert *sleght*.  
(Ps. xviii.)
- Sleke, sleken, *vb.*, 6313, 6558, 6763, 6778, 6882, to lessen, to mitigate, quench, cool, see 'Slake'.  
It sal *slek* paire thirst for ever.  
(MS. Harl. 4196, fol. 51.)  
From the Sw. *slocken* we have  
*slokken* in the same sense.  
It wille not *slokken* ay paire thirst.  
(Ibid.)
- Sleuthe, 3299, sloth. A. S. *slæwth*.
- Sloghe, 5526, pret. of *sla*.
- Sloterd, 2367, bespattered. Cf.  
Prov. E. *slotter*, 1) *sb.*, filth, nastiness, 2) *vb.*, to dirty, bespatter with mud. Sc. *slotter*, to pass time idly or *sluggishly*. *Stuttry*, drowsy. Prov. Germ. *sclottern*, to dabble in wet; *schlott*, mud. Icel. *slodda*, to trudge through mud. Welsh *yslottian*, to paddle.
- Slouh, slow, p. 15, slough, skin.
- Slyghe, 2662, wise, clever.
- Smale, 3420, 3977, 4992, small.  
A. S. *smale*.
- Smert, *adj.*, 1) 2940, 5878, severe, 2) 1464, quick; *vb.*, 1317, to smart, A. S. *smeortan*, to smart.
- Smertly, 3323, quickly.
- Smethe, 6349, smooth. A. S. *smêthe*.

Smored, 7601, destroyed, literally smothered. A. S. *smorian*, to smother.

The devill sa devit wes with thair  
yell,

That in the depest pot of helle  
He *smorit* thame with smuke.

(Dunbar.)

A credill of iren for hir he makes,  
And hinged it up on iren stakes,  
Under it gert he make grete fire,  
And kest in oyle to make it schire,  
Sethin toke pai hir with bitter  
brayd.

And in pat credel allone her layd.  
To *smor* hir in þe smoke so thik.

(MS. Harl. 4196, fol. 164.)

We war in a hus bath wonnand,  
At ans bath wit child we war,  
At ans bath barns bar;  
In wanes war we stad unwide  
And laid ur barns be nr side,  
Bot wailawaa it sua bitide,  
Mi felaw *smord* hir barn in bedd.

(Cursor Mundi fol. 49.)

\*Snaip, to curse.

Snaw, 1440, 6661, snow. A. S. *snáw*.

Socur, 5861.

Sodanli, sodanly, 1282, 1989, 4476,  
suddenly.

Sodayn, sodayne, 1951, 4331, 5129,  
sudden.

Soft, 1004, easy, pleasant.

Soght, sought, pret. of *seke*.

Solace, 3245, 3729, 6036, pleasure.

Son, 687, 1018, 4702, 5128, sun.

Son, 4971, 5044, sound. A. S. *son*.

Sonder, *vb.*, 4789, to sunder.

Sonder, 'in *sonder*', 888, 1787.

Sone, 68, 4161, soon. A. S. *sona*.

Sotelle, 9271.

Soth, 7687, sooth, truth. A. S. *sóth*.

Sothefast, 5532, true. A. S. *sothfast*.

Sothly, 6175. see 'Suthly'.

\*Sothhede, folly.

Souche, 788, to suspect.

Souke, 6767, to suck. A. S. *súcan*.

Sounes, *vb.*, 4678, sounds, see 'Son'.

Soverayne, *sb.*, 5579; *adj.*, 3074.

Soverainly, 8777.

Space, 3933.

Spare, 3928, to treasure or hoard  
up. A. S. *spárian*.

Great heaps of gold by *sparing*  
gan I save.

(Surrey, Ed. Bell, p. 111.)

Some time we seek to *spare* that  
afterward we waste.

(Ibid, p. 115.)

Specialy, specyaly, 3603, 3654, 5648,  
6412, specially.

Speciel, 3696, special.

Specify, 6590.

Spede (pret. *spedde*), 5, 2682, 3585,  
3725, to hasten, to succeed. A. S.  
*spédan*.

Spede, 2882, success.

Sped, 6258, hastened.

†Spelling, teaching.

Spended, 5968, spent.

Sper, 3835, to lock, fasten. A. S.  
*sparran*. O. N. *sperra*.

Þe yhates þan he gert þam *sper*,  
And sat and et at all laser.

(Barbour, p. 116.)

Spere, 4887, sphere.

Spere, 5292, spear. A. S. *spére*.

Spille, 1320, to destroy, ruin. A. S.  
*spillan*, to spoil, destroy.

Spilte, 5558, destroyed, pret. of  
*spille*.

Spowse, 8844.

Sprawl, 475, to sprawl.

Sprede, 649, 6335, to spread. A. S.  
*sprædan*.

Sprent, 6814, to leap, scatter, pret.  
*sprent* A. S. *spræncan*.

Þair speris in splendoris *sprent*.  
(Syr Gawayne.)

And Salamon sais to understand,



Styntyng, *sb.*, 7016, a stopping.  
 Styr, 7091, move, instigate.  
 Styther, comp. of *stythe*, 3173, stiff, stubborn.  
 Subieccion, 4064.  
 Suffishaunt, 3874; sufficient.  
 Sugette, *adj.*, 4052, subject.  
 Suld, 3705, should.  
 Suppose, 3776.  
 Suthefast, 6128, true.  
 Suthfastnes, 4268, truth.  
 Suthly, 6175, truly.  
 Sutille, sutelle, 5904, 7687.  
 Sutilté, 5903.  
 Swa, 28, 231, 3550, so. Compound *how-swa, wha-swa*.  
 Swelge, 6232, to swallow. Sc. *swelly*. A.S. *swelgan*.  
 Swelt, 5212, to die. A.S. *sweltan*.  
 Swet, 1781, pret. of *sweat*.  
 Swete, 4915, sweet.  
 Swetter, 3699, comp. of *swete*.  
 Swilk, 155, 273, such A.S. *swilc*.  
 Swinacy, 2999.  
 Swithe, 5713, quickly. A.S. *swith*.  
 Swipp, 2196, to pass quickly, to *whip*. O.N. *swippa*.  
 Swowne, 7289.  
 Swynk, 755, labour.  
 Swynsty, 9002, a pigsty.  
 Swythe, 1390, 3424, see 'Swithe'.  
 Syde, 1534, long. A.S. *sid*.  
 Syght, 2218, vision, appearance.  
 Syker, 1372, sure, certain.  
 Sykerly, surely, see 'Siker'.  
 Sykernes, see 'Sikerness'.  
 Syn, see 'Sen'. Scotch *syne*.  
 Synging, *sb.*, 3702.  
 Synoghe, 1917, sinew. A.S. *sinu*.  
 Sythen, *adv.*, 1) 25. 731, afterwards. 2) 4138, 6014, since.  
 Sythes, 1272, 3496, times.  
 Ta, tan, tane, 972, 1375, 1856, 2264, the one.

Taa, 1910, toe.  
 Tade, 1910, 6900, toad.  
 Taken, 359, 1328, 2093, 3972, taken, miracle.  
 Takenyng, *sb.*, 1335.  
 Tald, talde, pret. of *tell*, 1) 213, 4040, told; 2) 436, reckoned.  
 Tale, 7702, reckoning, number.  
 Tan, tane, 58, 964, taken.  
 Tariyng, *sb.*, 1172, delay.  
 Tary, *vb. tr.*, 1180, 3921, to provoke, annoy, mock. A.Sax. *tirian*, *tyrgan*, to provoke, vex. Pl.D. *tarren*, to tease. Dan. *tirre*.  
 For speches of God gremed thai  
 And *tariet* rede of heghest ai.  
 (Ps. cvi, 11.)

Summe he temptes als wa and  
 namely solitary men and wym-  
 men be dredes, and ugglines and  
 qwakynges and schakynges, ou-  
 ther aperand to pam in bodilé  
 liknes, or elles in ymagynynges,  
 slepand and wakande, and *taryes*  
 pam swa pat þei may unnethes  
 have any rest.

(MS. Harl. 1022, fol. 27,

see King John, act. iv, Sc. 1.)

Tas, 275, 3865, takes.  
 Taes, tas, 685, toes.  
 Tattird, 778, rough, shaggy. Ph. 'tattird as a fole'. Sc. *tatty*.  
 Pan þe angelle shinand bright  
 Schewes pam a ful grisely sight,  
 A fende blacker pan any cole,  
 And *taterd* als a filterd fole.  
 (MS. Harl. 4196, fol. 175.)  
 Teche, 5548, teach, pret. *taght*.  
 Tempest, 4940.  
 Tempre, 7612, to moderate.  
 Tend, 3990, 4794, tenth.  
 Tene, *sb.*, 7327. A.S. *teón*.  
 Tent, 7615, to take note of, attend to, pret. *tent*.

- 'To tilth he *tent* and tend [tenth]  
 gaf lele, 1804  
 (MS. Vesp. A. iii, fol. 57.)
- pa, 9087, these, *dem. pron. pl.*,  
 1253, those, used either with or  
 without a following substantive,
- pair, 4329, their.
- þam, ward, 7281.
- þan, 4712, then.
- Thankyng, *sb.*, 7842.
- þar, *rel. adv.*, 361, where.
- þar, *vb. imp.*, 2167, 2173, 2963,  
 behoves, need, pret. *thurt.* A.S.  
*thearf*, imp. *thorfte*.
- þarllles, 1064, slaves. A.S. *thrall*,  
 a servant.
- þarn, *vb.*, to lose, be in need of,  
 want, 8509.  
 And alle þat mercy here wille warn  
 Mercy of god sal þai þarn,  
 So he turnes þe defe ere to þam  
 þan,  
 þat turnes þaires to þe pore man.  
 (MS. Tib. E. vii, fol. 37.)
- þarnyng, *sb.*, 7300, want.
- þartille, 6307, 6828.
- þas, þase, 491, 7236, those.
- þat, 3781, what.
- þeder, 140, thither.
- þeþ, thefes, 1237, 5210, thief,  
 thieves. A.S. *théf*.
- þer, þere, 1259, these.
- þerst, 6775, thirst.
- þepen, 2721, 5831, thence.
- þewes, 1883, 5548, manners. A.S.  
 þeaw. 'Maner or *thewe*' Mos. P. P.  
 His resoun and his wise *thewes*  
 þat he was Godd ful graitheli  
 schewes. (M. H. p. 3.)
- þider, 1417, 3731, thither.
- þiderward, 7539.
- þink, 306, pret. *thought*, to seem.
- þir, 1281, 4151, these.
- þof, þogh, þoghe, 1713, 6288, 6308.  
 7721, though.
- þoght, 278, thought.
- þhole, 3542, 4352, to suffer. A.S.  
 þhraldom, 8005. [*tholian*.  
 þhralle, 8001.
- þhrang, 4704, 7364, throng, pres-  
 sure. A.Sax. *þringan*, to press,  
 push.
- þhrast, pret. of *threst*, to thrust.
- þan þai gederd thornes kene,  
 And made a corowne þam bitwene,  
 And on his hevid þai it *þhrast*,  
 On ilka side þe blude out-brast,  
 With staves of rede þai set it doun,  
 And clapped it fast untill his  
 crowne,  
 So þat þe thornes went in þan,  
 Tille þai perced þe hern-þan.  
 (MS. Harl. 4196, fol. 76.)
- þhraw, 2099, throe. A.S. *þhredg*,  
*þhred*. Icel. *þhrá*.
- þhred, 354, third.
- þhredend, 4804, thirteenth.
- þhrep, threpe, 5407, to dispute.  
 A.S. *þhreapian*. O.N. *þhrefa*.  
 Give ear to my suit, Lord! from-  
 ward hide not thy face  
 Behold! hearken, in grief lament-  
 ing how I pray:  
 My foes þat bray so loud, and  
 eke *þhrepe* ou so fast,  
 Buckled to do me scath, so is  
 their malice bent.  
 (Ps. iv, Surrey's works, Ed. Bell,  
 p. 128.)
- þhrest, 3254, 6734, to thirst.
- þhrest, 8591, to thrust, pret. *þhrast*.  
 A.S. *þhrestian*, to twist.
- þhrested, p. p. of *threst*, 5296,  
 to thrust.
- þhresty, 6165, 6777, thirsty.
- þhrettende, 7173, thirteenth.
- þhrety, thretty, 4588, 4987, thirty.
- þhrettyng, *sb.*, 2230. A.S. *þhreat-  
 ung*. 'Manaisse or *þhretyng*'.  
 (Pr. Pm.)

- Thrist, 6118, 6204, thirst.
- Thunder-dyntes; 5418, thunderbolts.
- Thurgh, 1428, through.
- Thurt, 6229, pret. of *thar*, to need.
- Thynk, *vb. impr.*, 2094, seem, pret. *thoght*. A. S. *thincan*.
- Til, tyl, 85, 1302, to. O. N. *til*, to.
- Tilles, 1183, leads away, and hence entices, from O. N. *til*, to. A. S. *till*, end, object. This must not be confounded with *tolle* or *tulle*, to entice, deceive.
- For ille felawes hafd sli maistri  
To *tille* this jong man to foli.  
(Met. Hom., p. 113.)
- It is not always used in a bad sense.
- For paim we au to *til* and drau  
Wit god ensaumpil til godnes.  
(Met. Hom., p. 103.)
- \*Tinsel, perdition.
- Tirauntes, 5526.
- Tite, *adv.*, 471, 1914, 4979, quickly, comp. *titter*; superl. 405, 3703, *titest*. O. N. *titt*, frequently. Cf. A. S. *tid*, *tidlice*. Sw. *titt*, ready. Ph. 'als-tite', 2901, as soon, at once, immediately.
- Titte, 1918, a tug, pull. It is used by G. Douglas and Dunbar. See 'Tytt'.
- Togider, togyder, 1841, 1858, together.
- To-gnaw, 863, gnaw away.
- Toke, 5196, took.
- Tokenyng (= takenyng), *sb.*, 1322, token.
- Tome, 6248, leisure. Sc. *tume*. A. S. *tom*. O. N. *tómr*.  
Ga yee to fest, for sua yee do,  
Haf I na *tome* at ga parto.  
(Cott. MS. Vesp. A. iii, fol. 80.)  
It also signifies empty, and hence idle.  
And efter none ogain he þode,
- And other zet in þe marked stode;  
Unto þam fulle even he come,  
And said whi stand þe alday *tome*.  
(MS. Harl. 4196, fol. 38.)
- To-morn, 4666, the morrow.
- Tong, 7315, tongue.
- To regard of, 5516.
- Tother, 384, 552, 3592, the second. that other.
- Touch, 3969, to concern.
- Tour, 4783, tower.
- Trace, 4349, 6037, 7076, track, path, example. Fr. *trache*.
- Traist, 1359, to trust, confide in.
- Transyng, trance.
- Travaile, travayle, 1) *sb.*, 545, work, labour; 2) *vb.*, 539, 542, 1378, 2657, 5942, 6401, to labour.
- Trayst, trayste, 1091, 6297, 7339, see 'Traist'.
- Trecherous, 4232.
- Tregettour, a magician.  
A *tregetur* I hope [expect] he be,  
Or elles Godds self es he.  
(MS. Vesp. A. iii, fol. 68.)
- Trembyng, *sb.*, 6108.
- Tresor, tresore, tresour, tresur, 1266, 3819, 3837, 3882, 4115, treasure.
- Trespas, 5262, 6361, fault.
- Trewely, 6297.
- Trey, 7323, sorrow. A. S. *tréga*.  
Phrase 'trey and tene'.
- Tribulacion, 4133, 4353.
- Troble, 4319, to trouble.
- Trofel, *sb.*, 183, (a lying) tale, story, fable.  
Iogeloures grete avantage gettes  
Thurgh fals *trofels* and tregetes.  
(MS. Tib. E. vii, fol. 35.)  
'to *tryste* or jape or lye' (Ortus),  
'iape or *trifull*'. (Palsgrave.)
- Trouthe, trowth, trowth, 4228, 4388, belief, opinion, from *trow*, to believe, think. Ph. 'false *trowth*'.

- And pat fals Crist as I telle þe  
In þe flum sal baptist be,  
To save man saules he salle be  
send.  
And alle fals trowth he salle de-  
fend.  
(MS. Harl. 4196, fol. 78.)
- Trow, *vb.*, 3776, 7504, to believe,  
think. A. S. *trūwian*.
- Trowage, 4053, fealty.  
For alle kinges yald *trouage*  
Till Rome, and servis and homage.  
(Met. Hom. p. 61.)
- Trowyng, *sb.*, 789, opinion, belief.
- \*Tuin, combination.
- \*Tun, town.
- Tung, 783, 4294, tongue.
- Turment, 1) *sb.*, 4260, 4383; 2) *vb.*,  
4385.
- Turrettes, towers.
- Twa, 374, two.
- Twelf, 6046, 6047, twelve.
- Twelfte, 4802, twelfth.
- Twin, twyn, 1) *adj.*, 3594, 5842,  
two; 2) *vb.*, to separate.
- Twinyng, *sb.*, 1864, separation, di-  
vision.
- Tyde, 379, 6142, time.
- Tyn, tyne, 1) to lose; 2) to de-  
stroy, 1457, 2027, 2322, 5274,  
pret. *tynt*. O. N. *tyna*.
- Tynt, 4854, destroyed, pret. of  
*tyne*; 6094, taken away from;  
1631, lost.
- Tyraunt, 4149,
- Tyrauntry, 1601, 4392.
- Tysyk, 701.
- Tyte, tyttest, 322, see 'Tite'.
- Tytt, *vb.*, 7216, to pull suddenly  
or with great violence. A. Sax.  
*tihtan*, to draw.
- Ugge, 6419, to frighten. MS. Harl.  
4196, reads *ug*. Cf. *ughe*, Liber  
Cure Cocorum p. 47. *Uggi* (An-  
cren Riwle). O. N. *ugga*, Hence  
O. E. *ugsome*, see Surrey's Ed.  
Bell, p. 174.
- Uglines, 2364, horror, see 'Ugge'.
- Ugly, 6683, 7182, horrible.  
'*Ugly Furies*', Surrey, p. 194.
- Uglynes, 917, 6832, horror.
- \*Umbelai, to lie with.
- Umlapp, 6937, envelop.
- Umset, 1250, 5420, surrounded.
- Unbowsom, 8596; unboxom, 1599.  
disobedient.
- Unchastide, unchastyd, unchastydde,  
5434, 5544, 5985.
- Unchaungeable, 8232.
- Uncomly, 1542.
- Uncristen, p. 76, unbaptized.
- Uncurtays, 2056.
- Underlout, 1) *sb.*, 3877, underling,  
inferior; 2) *adj.*, 4052, see 'Lowt'.  
*Underlout* to Laverd thou be,  
And bid [pray to] him, for best  
es he.  
(Ps. xxxv, 7.)  
And *underlout* til thaim was he  
Als god child au til elders be.  
(Met. Hom. p. 109.)
- Understanden, 1681, 2135, under-  
stood.
- Undiscussed, 5697, not investigated.
- Uniustified, *adj.*, 5871, not done  
justice to, wronged.
- Unknawen, 337, unknown.
- Unknawyng, *sb.*, 194, 5741; ignor-  
ance.
- Unkunnand, 152, ignorant.
- Unkunnyng, 169, ignorance.
- Unkynd, unkynde, 122, 5855, un-  
grateful.
- Unkyndness, 6219, ingratitude.
- Unlered, 5947, ignorant.
- Unnethes, 476, 890, hardly, scarcely,  
from *un*, not, *eth*, easy.
- Unproperly, 8130.
- Unredy, 1990, unready.



- Unrekend, 2462, 5652, untold, unaccounted for.
- Unreasonable, 599, without reason.
- Unsemely, 5009, 5023.
- Unsiker, unsyker, 1089, uncertain, not secure.
- Unsykerness, 9049, insecurity.
- Unskylwys, *adj.*, 166, not possessing, 'skill' or reason.
- Unsleghe, 1938, unwise, see 'Sleghe'.
- Untaght, 5872, untaught.
- Untald, 7447, untold.
- Unthewed, 5873, rude, ill-mannered, *theud*, well behaved, occurs in the Cursor Mundi fol. 47—  
 Þe child es *theued* and milde o mode,  
 Lok þat he haf maister god.
- Until, 182, unto.
- Unto, 3319.
- Unwroght, 5976, undone.
- Uppas.
- Up calle, 4963, to call up.
- Upraise, uprayse, *vb. intr.*, 4985, uprose.
- Uprise, upryse, 4979, 5046, 5047, to rise up.
- Upstand, 4762, to stand up.
- Upstegher, 4180, see 'Stegh'.
- Upwadoune, 7230, upside down.
- Uptane, 5142, uptaken.
- Uptrust, 5567, stored or *trussed* up, from *up-trus*, root, *truss*, see T. M. p. 287—  
 In the southern dialects *truss* signifies 'to bind in bundles', while in the North it means 'to store-up, house.  
 He had so grete plenté of corn,  
 He wist nocht whare it might be laid,  
 And to himself þan þus he said,  
 'How salle I do now of þis thing,  
 I se þat I ne have no howsing,  
 Wharin þat I my corn may *trus*',  
 And eftsones þan said he þus.
- Usage, 3790, custom.
- Use, 6071, 6078, to practise.
- Utter, 4815, 7194, extreme.
- Vaile, vaille, 3646, 3942, avail, help.
- Valeis, 4796, valleys.
- Vany, 955, vain.  
 Sins þat cumes of werldly dede  
 And of þe body er þise to rede,  
 Dronkenes and glotony,  
 And manslaghter and lichery,  
 Sacrelege, thift, and ravyne,  
 And symony, a wikked syn;  
 Oker gretely God mispays;  
 Brekeing of dere haly days,  
 Forsaking of order þat men mase,  
 Taking of howsel unworthily,  
 Unreverence unto goddes body,  
 Bisynes for vanie reverise.  
 (MS. Tib. E. vii, fol. 28.)
- Vanyst, 2269, vanished.
- Vanyté, 7228.
- Variance, variaunce, 1423, 1446, change.
- Variand, 1413, changing.
- Vedir, 1415, weather.
- Velany, 1528, 7148, crime.
- Venemus, 6751.
- Vengance, vengeance, vengeaunce, 4852, 6101.
- Venge, 5533, avenge.
- Veniel, 3175, 3902, venial.
- Venym, 4185, 6756, poison.
- Veray, true.
- Verdite, 2952, verdict.
- Vermyn, 916, 6574, vermin, worms (all creeping things, large and small).
- Verray, 4310, true, very.
- Verrayly, 9239, 9240.
- Vers, 6624, verse.
- Vertow, vertu, 3821, 9198.
- Vertuose, 9072, valuable.
- Vicar, 3837.
- Vilan, 4412.

- Vilany, see 'Velany'.  
 Voce, 4555, voice.  
 Voyde, 390, empty.
- Wa, 1) *sb.*, 4207, woe; 2) *adj.*, 1452, ph. 'fulle *wa*', 7320, very sorrowful', '*wa* worth the, 7396.  
 Waghe (= waw), 6619, a wall. A.S. *wāh*.  
*Wowe* or wal, murus. (Pr. Pm.)  
 Wake, 1970, to watch. A.S. *wæccan*.  
 The ship-boy and the galley-slave,  
 have time to take their ease;  
 Save I alas! whome care, of force  
 doth so constrain,  
 To wail the day and *wake* the night,  
 continually in pain (Surrey).  
 Walaway, *interj.*, 2434, an exclamation of sorrow = '*well-away!*' '*well a day!*'  
 Wald, 15, 6193, would.  
 Wam, wambe, wame, 463, 515, 4161, womb. A.S. *wamb*.  
 \*Wan, deficiency, want.  
 \*Wan, pret. of *win*, to go.  
 Wand, wande, 5876, 5880, rod, (birch). It also has the meaning of branch, twig in O.E.  
 Wanhope, 2229, despair. Cf. O.E. *wantrust*, *wanhrift* &c.  
 Want, *vb.*, 6198, to be without, to be absent or missing.  
 Wantyng, *sb.*, lack.  
 Wapen, 1707, weapon. A.S. *wæpen*. Du. *wapen*.  
 War, 2022, 2676, cautious, careful. A.S. *waær*.  
 David es his name  
 And for þat he es *ware* and wise,  
 I have him chosen to þis servis.  
 (Cott. MS. Vesp. A. iii, fol. 42.)  
 War, 1903, 1905, was.  
 War, 583, were.  
 Wardes, 9089, outworks.  
 †Warlau, wizard, sorcerer.
- Warn, warne, 7985, to deny, also forbid. O.N. *varna*.  
 Warne, 2342, 7264, unless.  
 Þai said 'Sir bind þe nedes us bus,  
 And lede þe unto Iams with us,  
 And to Philet þat fra þe fled,  
 And *warne* it war us forbed,  
 To do þe harm, or hurt þe sare,  
 Þou suld far ille or þou com þare.  
 (MS. Tib. E. vii, fol. 165.)  
 War[ne]d, 3058, denied, pret. of *warn* or *wern*, to deny.  
 —God schewes in his godspelle  
 [Of] þe riche man and lazarus,  
 How þat he *warned* him almus  
 þarfor god *warned* him agayne,  
 A drope of water to sloken his  
 payne  
 In þe fyre of helle when he was  
 þan.  
 (MS. Tib. E. vii, fol. 37.)  
 Wast, waste, 4864, 4883, to destroy, do away with.  
 For he [Crist] sal wit the hali  
 gaste,  
 Batiz you and your sinnes *waste*.  
 (Met. Hom., p. 11.)  
 Wat, wate, wayte, what, 5372, to know. A.S. *witan* [*wát*].  
 Wate, *sb.*, 7611, wet.  
 Wathe, 1) danger, harm; 2) torment, 4558, see 'Quathe'.  
 Sorwes of dede umgaf me ai  
 And *wathes* of helle me fand thai.  
 (Ps. cxiv, 3.)  
 In the Cursor Mundi it occurs as an adjective.  
 Allas! þat i [Jacob] him outhur  
 out-sent  
 Þat way þat was sa *wath* to wend.  
 (MS. Vesp. A. iii, fol. 25.)  
 Watter, 4777, water.  
 Wawes, 148, waves. A.S. *wæg*.  
*Wave* of the water, flustrum.  
 (Pr. Pm.)

- Wax, 4039, to increase, become  
(pret. *wex*).
- Wayke, 6157, weak. A.S. *wæg*.
- Wayknes, 9026, weakness.
- Wayt, wayte, 1186, 1243, to watch  
for in order to harm.  
He *waites* in hidels als liouns in  
den,  
He *waites* to reve þe pover in dim,  
To. reve þe pover while he to-  
drawes him.  
(Ps. ix, 30.)  
*Waytyn*, to harmyn, Insidio.  
(Pr. Pm.)
- Wayte, see 'Wate'.
- Weder, wedir, 1424, weather.
- Wederward, witherward.
- Wedlayk, 8261, wedlock.
- Weght, 7690, weight.
- \*Weild, power.
- Weld, 7361, move, stir.
- Weld, welde, 5777, 6149, to rule,  
govern, posses, use. A.S. *wealdan*.
- Wele, 131, 1452, well.
- Wele, 1002, weal. A.S. *wela*, weal,  
wealth, *pl.* riches, property.
- Welk, 4248, pret. of *walk*.
- Welk, 707, wither, fade. Sc. *wallow*  
A.S. *wealhian*. Germ. *welken*.  
þe *welkid* tre þir appels bare  
þat has bene ded þre yere and  
mare.  
(MS. Harl. 4196, fol. 96.)
- Welland, 7126, boiling, from *welle*,  
*walle*, to boil. A.Sax. *weallan*,  
to boil.
- Welthe, 1307, prosperity, riches.
- Welthes, *pl.*, 1319, riches.
- \*Wem, spot, blemish.
- Wend, wende, *vb.*, 3557, 6028, to  
go. A.S. *wendan*.
- Wene, 2154, to think, suppose.  
A.S. *wēnan*.
- Were, 2296, doubt. A.Sax. *wær*,  
caution.
- Were, 4088, war. A.S. *uuerre*.
- Weried, cursed, see 'Weryed'.
- Werk. 4683, 5977, 6905, work.
- Werray, 7268, true.
- Werray, 4477, to make war upon.
- Wers, 61, worse.
- Werst, 4456, worst,
- Wery, 7422, to curse.
- Weryed, *adj.*, 6186, 0392, 7393,  
cursed. A.S. *werigan*.
- Wete, 1438, wet.
- Wethen, 90, whence.
- \*Weve, a piece.
- Wex, (pret. of *wax*), increased.  
þe water *wex* þan cald and lyth.  
(Cott. MS. Galba E. ix, fol. 37.)
- Wha, 900, who.
- Whake, 5411, to quake.  
'*Whakyn* or *quakyn*. Tremo.
- Wham, 3868, whom. (Pr. Pm.)
- Whar, 357, where.
- Wharfor, 3702.
- Wharwith, 3835.
- Whas, whase, 23, 892, whose.
- Whaso, whaswa, 4153, whoso.
- What, 2666, see 'Wate'.
- What-kyn, 856, what kind of.
- What-swa, 885.
- Whethen, 5205, whence.
- Whider, whyder, 2115, 2935, whither.
- While, *sb.*, 632, 1418, time.
- Whiles, whilles, whyles, 3645, 3930,  
5715, 5778, whilst.
- Whilom, 4202, formerly.
- Whilk, wilk, 144, 204, 244, 3950,  
which.
- Whine, 7423, see 'Whyne'.
- Whit, see 'Wite'.
- Whyderward, 5401.
- Whylles, see 'Whilles'.
- Whyn, 3887, obtain, see 'Wyn'.
- Whyn, whyne, 1207, 6228, utinam,  
= whi + ne = why not. But *whi*  
*ne* as separate words take a ne-  
gative in the same clause.

- Whine* had he eghen, in ilk hows,  
*Whine* might his sight be set ay-  
 ware!  
 Than suld his sorow be mekill  
 mare  
 (Cott. Collect; MS. Galba E. ix.)  
*Wiche*, 4214, a witch (not confined  
 to females).  
*Wytche* magus, sortilegus.  
 \**Wiers*, protectors. (Pr. Pm.)  
*Wight*, creature.  
*Wight*, 1874, active, see 'Wyght'.  
*Wille*, *sb.*, 7288, desire.  
*Wille*, *vb. tr.* (pret. *wild*), 8340.  
*Wirk*, 3685, 4877, 6905, to work,  
 operate, perform.  
*Wirkyng*, *sb.*, 4907, operation.  
*Wisit*, 6158, visit.  
*Wisse*, 9304, to show, direct. A. S.  
*wisian*.  
*Wyssyn*, dirigo. (Pr. Pm.)  
*Wist*, *wyst*, 9516, knew.  
*Witandly*, 5727, wittingly.  
*Wite*, whit, witt, witte, wyt, wytt,  
 wytte, 1) *sb.*, 4093, 6847, wis-  
 dom, knowledge; 2) *vb.*, 4734,  
 6118, to know; 4664, discover.  
 †*Witherwin*, an enemy.  
*With-ouen*, without.  
*Witness*, 6769, to bear witness.  
*Wittes* (five), 5518, the senses.  
*Wittles*, 6864, out of one's wits  
 or senses.  
 O caytyve *wytles* knaip!  
 Quhat! wenyth thou our handis to  
 eschaip?  
 (G. Douglas v. ii, p. 562.)  
*Witty*, 880, 6280, wise.  
*Wlatsom*, 459, 656, hateful, lothsom.  
 The verb *wlate* = hate occurs in  
 Ps. v, 8.  
 Men slaers and swykel Laverd  
*wlate* sal.  
*Wode*, 99, 1608, 2224, 6864, mad.  
*Wodeness*, 6915, madness.
- Wolwarde*, 3514, plagued, miserable.  
 A. S. *wól*, plague, severity.  
 Cf O. E. *wle* (= *wol*) bad. (Owl  
 and Nightingal l. 35.)  
*Wolleward* and weetschoed  
 Went I forth after,  
 As a reccheles renk.  
 (Piers Ploughman, p. 368.)  
 Thei shulden delven and dyken,  
 And werchen and *wolward* gon  
 As we wrecches usen.  
 (Ibid. p. 497.)  
*Wolwes*, 1228, wolves.  
*Won*, *wone*, 13, 16, 1001, 4221, to  
 live, dwell. A. S. *wunian*. Germ.  
*wohnen*. O. Fris. *wona*.  
*Wonand*, 997, 6831, dwelling.  
*Wonde*, 5337, wound. A. S. *wund*  
*Wonder*, *adj.*, 1786, 4321, wonderful.  
*Wonderly*, 7619, 7641, wonderfully.  
*Wonnyng*, *wonyng*, *sb.*, 980, 6827  
 a dwelling.  
*Wonnyng-sted*, 1372, a dwelling  
 place.  
*Worldisshe*, *worldesche*, 1065, 1066,  
 temporal, worldly.  
*Worow* (= worry), 1229, to strangle.  
 Sc. *worrey*, *wirrey*, choke, kill.  
 Germ. *würgen*.  
*Worowen*, suffoco, strangulo.  
 (Pr. Pm.)  
*Worschepe*, *worshepe*, 6217, honour.  
*Worthynes*, 3757.  
*Wrahte*, 5406, wrath.  
*Wrang*, *sb.* and *adj.*, 193, 5433,  
 5992, wrong.  
*Wrangwysly*, 3865, wrongfully.  
*Wrathe*, *adj.*, 5479, angry, wrath.  
*Wreched*, 557, wretched.  
*Wrechednes*, 6102.  
*Wregh*, *ob.*, 5460, 5462, to betray,  
 accuse.  
*Wreke*, 5538, 6101, vengeance.  
*Wrenk*, 1360, trick, stratagem. Ph.  
 'wyle and *wrenk*'. A. S. *wrenc*.

- Sa quaynt and crafté mad thou itte,  
That al bestes er red for man,  
Sa mani wyle and *wrenk* he can.  
(Met. Hom. p. 2.)
- Wrath, wrethe, 1) *sb.*, 787, 1552,  
1556, 5081, 5091, 6102, wrath;  
2) *vb.*, 1551, 5606, to make angry.
- Wrathful, 5107, wrathful.
- Wrynchand, 1538, wriggling, twist-  
ing. MS. Harl. reads *wrythand*.  
MS. Lands. 348 has *wrickyng*.
- Wydenes, 7576.
- Wyght, *adj.*, 689, Sw. *vig*, active.  
'*Wyghte* or deliver, agilis.  
(Pr. Pm.)
- Wyghtes, 6186, creatures. A.Sax.  
*wiht*.
- Wyk, 6694, horrid, bad. A.S. *wæc*,  
*wac*. Germ. *weich*. Prov. Germ.  
*week*, soft, mean. Cf. *nasty*,  
O. Eng. *nasky*, from *hnesc*, soft;  
and O.E. phrase '*wikke* clothes'.  
Germ. *weichen*. Prov. Germ. *wi-*  
*ken*. A.S. *wican*, to be weak.
- Ʒe wind began rudely to rise,  
And Ʒe see to bolne on wunder  
wise,  
Grete stormes wex with weders  
*wik*,  
And Ʒe wawes went wunder thik.  
(MS. Harl. 4196, fol. 154.)
- Wyle, 1360, trick, artifice. A.S. *wile*.
- Wyn, wynne, 1) 2769, 3880, to ob-  
tain, (pret. *wan*, p. p. *wonnen*).  
2) 2871, 3263, 4462, 5057, to go.
- Wyndyng-clathe, 840.
- Wynter, 7652, *pl.* = years.
- Wys, wyse, 3622, manner.
- Wyst, see 'Wist'.
- Wythen (= witen), 5355, to give  
or bear witness.
- Wytnes, wytnessyng, *sb.*, 3612,  
3366, witness.
- Wytte, *vb.*, 3763, 4788, to know.  
A.S. *witan*.
- Ydous, 2911, hideous.
- Yhate, 2130, gate. A.S. *gedt*.
- Yhe, 68, 400, 4046, ye.
- Yhed, pret. of *ga*, 4851. It is  
sometimes written *yhode*.
- Yheld (pret. *yhald*), 3864, 3987,  
to pay, render, give up, yield,  
reward. A.S. *geldan*.
- Yheldyng, *sb.*, 7846, bestowal.
- Yhell, 7341, to yell. A.S. *geallian*.
- Yheme, 5792, to protect. A. Sax.  
*gyman*.  
*Yheme* me laverd stedfastly,  
For Ʒat in Ʒe hoped I. (Ps. xv.)
- Yhere, 741, 3933, 4526, year.
- Yhern, yherne, 1649, 2176, 2182,  
4663, 6725, to desire, yearn, ph.  
'*yherne* it ete', 6705. A.S. *geor-*  
*nian*.
- Yhernyng, *sb.*, 1127, 1579, desire;  
6632, lust.
- Yhet, yhit, yhitte, 22, 105, 930,  
2207, 3652, yet, also.
- Yhister-day, 8083, yesterday.
- Yhode, pret. of *ga*.
- Yholden, p. p. of *yheld*, 5672.
- Yholke, 6451, yolk. A.S. *geolca*.
- Yhong, 3785, young.
- Yhou, yhow, 3560, 5143, you.
- Yhour, 5210, your.
- Yhouthe, yhowthe, 5972, youth.
- Yhouthede, 5713, youth-hood.
- Yhong, yhung, 5712, 6011, young.
- Ymages, 4323.
- Ymagyn, 6685.
- Ymyddes, 6450, amidst.
- Ynogh, ynoghe, 1466, 1759, enough.
- Ynwitt, 5428, conscience.
- Ypocrisy, 4240.
- Yren, 6572, iron.
- Yse, 6644, ice.
- Yvel, 698, 3001, 5347, evil, dis-  
ease.

190

ALPHABETICAL INDEX

CORRIGENDA.

- Page 11, note for 'MS. Addit.' read 'MS. Addit. 11305.'  
Page 13, l. 450 for 'inquitatibus' read 'iniquitatibus.'  
Page 18, l. 620 for 'cansideres' read 'consideres'.  
Page 40, note for 'MS. Harl.' read 'MS. Harl. 4196.'  
Page 41, l. 1478 for 'pus' read 'pus'.  
Page 56, l. 2010 for 'fayles' the sense requires 'flayes'.  
Page 68, l. 2496 omit 'non'.  
Page 69, l. 2516 for 'men' read 'man'.  
Page 74, l. 2727 for 'payn' read 'payn'.  
Page 77, l. 2823 for 'fdelium' read 'fidelium'.  
Page 88, l. 3215 for 'allen' read 'alle'.  
Page 91, l. 3333 for 'par' read 'pas'.  
Page 93, l. 3426 for 'pat' read 'pai'.  
Page 124, l. 4578 for 'ma' read 'man'.  
Page 165, l. 6117 for 'nan' read 'man'.  
Page 189, l. 6991 for 'knew' read 'gnaw'.  
Page 190, l. 7034 for 'here-ol' read 'here-of'.  
Page 208, l. 7727 for 'couth clerk' read 'couth na clerk'.  
Page 217, l. 8040 for 'pe' read 'pe'.  
Page 229, l. 8509 for 'pat' read 'pai'.  
Page 253, l. 9408 for 'pai' read 'pai'.  
Page 296, l. 43 for 'ferse' read 'fersc'.  
Page 300, l. 31 for 'heribyrgan' read 'herebyrgan'.

---

CONTRACTIONS USED IN THE GLOSSARY.

A. S. Anglo-Saxon.—Dan. Danish.—Du. Dutch.—E. English.—O. E. Old English.—P. E. Provincial English.—Fris. Frisian.—O. Fris. Old Frisian. Icel. Icelandic.—Jam. Jamieson's Scottish Dictionary.—Met. Hom. Metrical Homilies.—Pr. Pm. (P. P.) Promptorium Parvulorum.—T. M. Townley Mysteries.—W. C. Wyntoun's Chronicle.

Words marked by a \* occur in the *Notes*; those marked by a † are in the *Introduction*.

# CASTEL OFF LOUE

(CHASTEAU D'AMOUR

OR

CARMEN DE CREATIONE MUNDI).

AN EARLY ENGLISH TRANSLATION OF AN OLD FRENCH POEM

BY

ROBERT GROSSETESTE

BISHOP OF LINCOLN.

---

COPIED AND EDITED FROM MSS. IN THE BRITISH MUSEUM, AND IN THE  
BODLEIAN LIBRARY, OXFORD,

WITH

NOTES, CRITICAL AND EXEGETICAL, AND GLOSSARY,

BY

RICHARD FRANCIS WEYMOUTH, M.A. LOND.,

MEMBER OF THE PHILOLOGICAL SOCIETY.

ASHER & CO.,

PUBLISHERS TO THE PHILOLOGICAL SOCIETY.

LONDON: 13 BEDFORD ST., COVENT GARDEN.

BERLIN: UNTER DEN LINDEN, 20.

1864.

# THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING

THE HISTORY OF THE

REIGN OF

CHARLES THE SECOND

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING

THE HISTORY OF THE

REIGN OF

CHARLES THE SECOND

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD



## FOREWORD.

---

I follow Mr. Cockayne's example in his edition of *Seinte Marherete* in using the term Foreword, not as preferring a purely English word when thus employed in an unusual (or unprecedented) sense, but because the notice of this poem which has already appeared in the *Transactions* of our Society, 1862-3, pp. 48-66, contains most of that information which the reader expects in a Preface, and it is to that paper that I have referred in the notes and Glossary by the abbreviation *Pr.*

In Mr. Cockayne's Foreword just alluded to he expresses the opinion that "the present generation of English scholars has not advanced to that point" at which an editor may treat his text "according to the true theory of a critical edition", and endeavour to make it "as perfect as possible, whether by collation or emendation". I have ventured on the experiment; with what success, my readers will be able to judge.

I have ventured on the experiment, partly as encouraged by the (at least tacit) approval on the part of our Society of certain emendations which I have already proposed; partly relying on the abundant critical materials which time has spared. There are in print two texts of the original French, one of which I have collated with the MS.; and

besides the English as edited by Mr. Halliwell, there are in MS. the two copies of another text, both in the same handwriting, which I have quoted as A. and V. (See Pr., p. 49.) But A. and V., though they contain a much better text than H., are only copies from some older MS., which is now lost; and I trust it will be understood that my object is to ascertain from *all* these sources *the original words of the English version* of the poem. I have already shown (Pr., pp. 62-64) that in various instances H. has preserved the true reading where A. and V. have missed it. Yet not many alterations of the text of A. and V. have been needed, and all the readings of these two MSS. are given, so that the reader has in all cases the requisite materials for forming his own judgment.

Doubtless it may be urged that "we do not know enough of the possible changes and meanings in Early English to treat one of its texts like a classical one." A ready reply is, that as to all cases of doubtful usage, to attempt emendation is just the most effectual way of claiming for them the careful consideration of those English scholars who think their native language as well worth study as those of Greece and Rome.

Yet whoever makes the attempt must throw himself on the indulgence of the candid reader.

But the editor of a classical author aims at making the text not only as perfect as possible, but also as intelligible as possible to the reader. This of course involves punctuation and the employment of capital letters according to generally understood rules. I have acted accordingly in dealing with this English poem, which I hope will be found — with but few exceptions — readily intelligible from beginning to end. Indeed though the MSS. which are here almost exclusively followed were evidently written by the

same hand, the differences between them as to points and capitals are so numerous as to remove all scruple about consulting primarily the reader's comfort in these matters. By way of compromise with antiquarian predilections, which as an individual I fully share, I have left many of the contractions unexpanded, following V. rather than A. where they differ. In other places I have indicated, by two or three letters in a word being printed in Italics, that they are not written in full in the MSS.

I have nowhere either added or cut off a final *e*; nor even, by any kind of accent, marked such an *e* as necessarily sounded. My theory is that whenever the final *e* represents a final *syllable* in Anglo-Saxon, it *may*—not *must*—be sounded; and never otherwise. See notes on ll. 32, 331, and 830, and Glossary s. vv. *Drihte*, *Bope*, *Wipoute*.

The division of paragraphs is the same as is marked in the MSS. by illuminated initials.

In quoting the French I have generally, not always, allowed the simple pointing of the MS. to remain, that is a mere comma at each alternate line.

As to the age of this poem, the date of the *Manuscript*, must of course not be confounded with that of the *text*. The Vernon MS. is considered by Mr. Coxe to have been written about 1370. I believe the language to be that of the beginning of the 14<sup>th</sup> century. Were we to write a passage of this poem with *vor* for *for*, and *sch* turned into *ss*, so as to resemble Robert of Gloucester's orthography, it would I think be difficult to detect in the Chronicle any proofs of an antiquity higher than that of the Castle of Love.

The text V. was copied for me from the Vernon MS. by Mr. George Parker of the Bodleian. I also collated that MS. myself in January 1863; and as the sheets have been

passing through the press, they have been very carefully read with the MS. by my friend the Rev. F. Chalker, Fellow of C.C.C., Oxford.

The other text I copied from Add. MSS. 22283 in the Br. Mus., and the proof sheets have been read with the MS. by Mr. F. E. Tucker of the Br. Mus.

I have also to acknowledge my obligations to Mr. Furnivall and the Rev. J. Earle for valuable suggestions tending to solve some of the difficulties of the poem.

*Portland Grammar School,  
Plymouth. June 8, 1864.*

R. F. WEYMOUTH.

---

## CASTEL OFF LOUE.

---

Her bygīnet a tretys  
Ʒat is yclept Castel off loue,  
Ʒat bisschop Grosteyt made ywis  
For lewede mennes by-houe.

- Ʒat good ƷenkeƷ<sup>1</sup> good may do,  
And God wol helpe him Ʒerto ;  
For nas neuere good werk wrouȝt<sup>2</sup>  
W<sup>t</sup>-oute biginninge<sup>3</sup> of good Ʒouȝt ;  
5 Ne<sup>4</sup> neuer was wrouȝt<sup>5</sup> non vuel<sup>6</sup> Ʒing  
Ʒat vuel<sup>6</sup> Ʒouȝt<sup>7</sup> nas Ʒe biginnyng.  
God, Fader and Sone and Holigost,  
Ʒat alle Ʒīg on eorpe sixt and wost,  
Ʒat o God art and Ʒrilli-hod<sup>8</sup>,  
10 And Ʒreo Ʒersones in on-hod<sup>9</sup>,  
Wīp-oueten ende and biginninge<sup>10</sup>,  
To whom we ouȝten ouer alle Ʒinge ;  
Worschupe<sup>11</sup> him wīp trewe loue,  
Ʒat kineworpe<sup>12</sup> kyng [is]<sup>13</sup> vs aboue ;  
15 In whom, of whom, Ʒorw whom beop  
Alle<sup>14</sup> Ʒe goodschipes<sup>15</sup> Ʒ<sup>t</sup> we here i-seop.

<sup>1</sup> A. ƷencheƷ.    <sup>2</sup> A. wrouht.    <sup>3</sup> A. begīnyng.    <sup>4</sup> A. no: see Gloss.  
<sup>5</sup> A. wrouht.    <sup>6</sup> Vuel—in which doubtless the *v* is the vowel and *u* the  
consonant—is the common form in V., as Mr. Wright prints *wel* in his  
edition of the Owl and Nightingale; except where he gives *wle* = *vvle*  
= *wle*. A. begins the word always with *e*, euel.    <sup>7</sup> A. Ʒouht.    <sup>8</sup> H.  
trinité.    <sup>9</sup> H. unité.    <sup>10</sup> A. biginnyng.    <sup>11</sup> A. worschipe.    <sup>12</sup> H.  
crowynd.    <sup>13</sup> H. ys, A. and V. art.    <sup>14</sup> V. al.    <sup>15</sup> H. goodnesses.

He leue vs penche<sup>1</sup> and worchen so,  
 þat he vs schylde<sup>2</sup> from vre fo.

- Alle we habbeþ to help neode,  
 20 þat<sup>3</sup> we ne beþ<sup>4</sup> alle of one peode,  
 Ne i-boren in one londe,  
 Ne one speche vnderstonde<sup>5</sup>;  
 Ne mowe we alle Latin wite,  
 Ne Ebreu<sup>6</sup> ne Gru þat beþ i-write,  
 25 Ne French<sup>7</sup>, ne pis oþer<sup>8</sup> spechen  
 þat me mihte in world sechen.  
 To herie God, vre derworpe drihte,  
 As<sup>9</sup> vche mon ouþte<sup>10</sup> w<sup>t</sup> al his mihte,  
 Lof-song<sup>11</sup> syngen to God þerne  
 30 Wip such speche as he con lerne,  
 No monnes mouþ ne be<sup>12</sup> i-dut,  
 Ne his ledene<sup>13</sup> i-hud<sup>14</sup>,  
 To seruen his God þ<sup>t</sup> hī wrouþte<sup>15</sup>,  
 And maade<sup>16</sup> al þe world of nouþte<sup>17</sup>.

<sup>1</sup> A. penchen. <sup>2</sup> A. schilde. <sup>3</sup> H. reads *thawgh*, to which *þat* is here equivalent: see Gloss. <sup>4</sup> A. beoþ. <sup>5</sup> A. vndurstonde. <sup>6</sup> A. Ebreuh. <sup>7</sup> A. Frensch. <sup>8</sup> A. oþur. The *n* of *spechen* and *sechen* is half erased in A. <sup>9</sup> H. omits *as*. <sup>10</sup> A. ouhte. <sup>11</sup> V. löft song: H. looving to synge. <sup>12</sup> A. beo. <sup>13</sup> A. leodene. As the A.S. *lyden* was undeclined, and no form exists in which it assumed an additional syllable, there is apparently no authority for sounding the final *e* of *ledene*, especially as a vowel follows. The reading in H. suggests a suspicion that the line should run—

Ne his leden *be* i-hud;

but taking it as it stands we may scan thus:—

Né | his lé | dén | i-húd:

compare 497 and 513, and Reineke de Fos (18 Kap.)—

So | hyrfór | is | gesagd.

Or, still with fourfold ictus, (see Pr., pp. 59, 60)—

Né his léden i-húd,

like l. 755, and nearly like Coleridge's *Christabel*, l. 5—

Hów drowísilý it créw.

<sup>14</sup> H. gives this couplet thus:—

No mones ay ne be adrede,

Ne his ledone shall not be hed.

On this whole passage see Pr., p. 52.

<sup>15</sup> A. wrouhte.

<sup>16</sup> A. made.

<sup>17</sup> A. nouhte.

- 35 On <sup>1</sup> Englisch <sup>2</sup> I chul mi <sup>3</sup> resun <sup>4</sup> schowen  
 For hī pat con not i-knowen  
 Nouper <sup>5</sup> French ne Latyn:  
 On Englisch I chulle tellen him  
 Wherefore þe world was i-wrouht,  
 40 And aftur <sup>6</sup> how <sup>7</sup> he was bi-tauht  
 Adam vre fader to ben his,  
 Wip al þe merpe <sup>8</sup> of paradys <sup>9</sup>,  
 To wonen and welden to such ende,  
 Til pat he scholde to heuene wende;  
 45 And hou <sup>10</sup> sone he hit for-les,  
 And seppen <sup>11</sup> hou hit for-bouht <sup>12</sup> wes  
 Þorw þe heiȝe <sup>13</sup> kynges sone,  
 Þat here on eorpe wolde come  
 For his sustren p<sup>t</sup> were <sup>14</sup> to-boren <sup>15</sup>,  
 50 And for a prison p<sup>t</sup> was forloren;  
 And hou <sup>16</sup> he made, as ȝe schul heeren,  
 Þat heo i-custe and sauht <sup>17</sup> weren;  
 And to wȝuche <sup>18</sup> a Castel he alihte,  
 Þo he wolde here for vs fihte:  
 55 Þat þe Marie bodi wes,  
 Þat <sup>19</sup> he alihte and his in ches.

And tellen we schulen of Ysay <sup>20</sup>,  
 Þat vs tolde trewely,  
 A child per is i-boren to vs,  
 60 And a sone i-ȝiuen vs,

<sup>1</sup> A. in.<sup>2</sup> The French is:—

En romanz comenz ma reison,  
 Por ceus ki ne seuent mie  
 Ne lettrure ne clergie.

<sup>3</sup> A. my. <sup>4</sup> A. reson. <sup>5</sup> A. noupur. <sup>6</sup> A. and aftur; V. per-aftur;  
 H. and thereafter. <sup>7</sup> A. hou. <sup>8</sup> A. murpe. <sup>9</sup> A. paradis. <sup>10</sup> A. how.

<sup>11</sup> After sethen H. inserts *shall here*—a verb without any nominative.<sup>12</sup> A. forbouht. <sup>13</sup> A. hiȝe. <sup>14</sup> A. weore. <sup>15</sup> H. reads thus:—

But ther werene fowre systren i-boren  
 For a prisoner &c.

<sup>16</sup> A. how. <sup>17</sup> A. sauht. <sup>18</sup> A. whuch. <sup>19</sup> H. *therin*: the true read-  
 ing is perhaps *per*, but see Gloss. s. v. *pat*. <sup>20</sup> A. Ysaye.

Whos<sup>1</sup> nome schal i-nempned beon<sup>2</sup>  
 Wonderful, as me may i-seon<sup>3</sup>,  
 And God mihtful and rihtwys;  
 Of þe world þat comen is  
 65 Lord þe Fader,<sup>4</sup> and Prince of Pes<sup>5</sup>.  
 Alle þeos<sup>6</sup> nomen hou he wes,  
 Ʒe schulen<sup>7</sup> i-heren and i-witen.  
 And of domes-dai hou hit is i-writen,  
 And of heuene we schulen telle,  
 70 And sūdel of þe pynen<sup>8</sup> of helle.

Ʒauh<sup>9</sup> hit on Englisch be dim<sup>10</sup> and derk,  
 Ne nabbe no sauer<sup>11</sup> bi-fore a<sup>12</sup> clerk,  
 For lewed men þat luitel connen<sup>13</sup>,  
 On Englisch hit is þus bi-gonnen<sup>14</sup>.  
 75 Ac whose is witer<sup>15</sup> and wys of wit,  
 And Ʒerne<sup>16</sup> bi-holdep þis ilke writ,  
 And con þat muchel of lintel<sup>17</sup> vn-louken,  
 And hony of þe harde ston souken,  
 Alle poyntes he fynde may  
 80 Of vre be-leeue and Godes lay<sup>18</sup>;  
 Ʒat bi-falleþ to Godes godhede  
 As wel as to his monhede.  
 Ofte Ʒe habbeþ i-herd ar þis  
 Hou<sup>19</sup> þe world i-maked is;

<sup>1</sup> A. hos.    <sup>2</sup> A. ben.    <sup>3</sup> A. i-sen.    <sup>4</sup> This punctuation seems to be justified, and indeed necessitated, by comparison with ll. 612, 613, and 1375, and with the French of that passage—

E deu, e fort, e li pere  
 Du siecle ke nient apres.

The rendering of Is. 9. 6 in the Vulgate is as follows:—"Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus; et vocabitur nomen ejus Admirabilis, consiliarius, Deus, fortis, *pater futuri seculi*, princeps pacis."

<sup>5</sup> V. writes this as two lines, thus:—

Lord þe Fader  
 And Prince of Pes.

<sup>6</sup> A. þeose.    <sup>7</sup> A. schul.    <sup>8</sup> H. pyne.    <sup>9</sup> A. ƷauƷ.    <sup>10</sup> A. dym.    <sup>11</sup> A. saur.  
<sup>12</sup> A. omits a.    <sup>13</sup> A. cunnen.    <sup>14</sup> A. bigunnen.    <sup>15</sup> A. ak hose is wyter.  
<sup>16</sup> A. Ʒeorne.    <sup>17</sup> V. luitel: A. and H. lintel.    <sup>18</sup> H. fay.    <sup>19</sup> A. how.



85 Forþi ne kep<sup>1</sup> I nouȝt to telle,  
 Bote þat<sup>2</sup> falleþ to my spelle.  
 In sixe dayes and seue niht  
 God hedde al þe world i-diht;  
 And þo al was derworþliche i-do  
 90 þe seueþe day he tok reste and ro.

Lustneþ to me, lordynges:  
 Þo God atte begynnynges<sup>3</sup>  
 Hedde i-maad<sup>4</sup> heuene wiþ ginne,  
 And þe angeles so briht wiþ-inne,  
 95 And þe eorþe þer-after þer-wiþ,  
 And al þat euere in hire bi-lyþ<sup>5</sup>;  
 Lucifer in heuene wox so proud,  
 [Þat]<sup>6</sup> he was a-non i-cast out,  
 And mo angeles þē eni<sup>7</sup> tonge mai telle  
 100 Fullen a-doun wiþ him to helle.  
 And ȝit was þe sōne þo seuesyþe<sup>8</sup> i-wis  
 Brihtore forsoþe þen heo now is;  
 Also schon þe mone a-niht  
 So doþ þe sōne on day-liht.  
 105 Ne holde ȝe hit not<sup>9</sup> for folye,  
 For so seiþ þe prophete Ysaye:  
 Alle þe schaftes þat þo weren<sup>10</sup>  
 More miȝt<sup>11</sup> and strengþe beren<sup>12</sup>  
 Bi-fore þat Adam þe world for-les.  
 110 Allas wȝuch<sup>13</sup> serwe and deol<sup>14</sup> þer wes!

<sup>1</sup> A. keep. <sup>2</sup> bote þat = except what; as in the French, l. 40, (I quote from the MS.),

Assez souent oi auez  
 Comēt le mund fu criez,  
 Por co ne voil io mie escrire  
 For co kapent a ma matire,  
 Ken sis iurs deu tut cria  
 Al setime se reposa.

<sup>3</sup> A. at þe biginnynges. <sup>4</sup> A. i-mad. <sup>5</sup> A. bi-liþ. <sup>6</sup> H. *that*, V. and A. *and*: these four lines, "Lucifer . . . to helle", are not in the French. <sup>7</sup> A. angls þen eny. <sup>8</sup> A. seue siþe. <sup>9</sup> A. omits *not*.  
<sup>10</sup> A. weoren. <sup>11</sup> A. miht. <sup>12</sup> A. beeren. <sup>13</sup> A. whuch. <sup>14</sup> A. del.

Alle heo beop i-brouht<sup>1</sup> to grounde  
 þat of his ofspringe<sup>2</sup> beop i-foude:  
 Of heuene-blisse heo beop i-fleded,  
 And to deolful dep i-demed<sup>3</sup>.  
 115 þe reson is good and feir for-whi,  
 As I chulle ow telle for-þi,  
 þat ȝe schule loue God þe more<sup>4</sup>  
 And him seruen and clepe to his ore.

þo God hedde al þe world i-wrouht<sup>5</sup>  
 120 þat þer ne faylede riht<sup>6</sup> nouht<sup>7</sup>,  
 Beest ne fisch ne foul to fleon  
 And vche þing as hit ouȝte to beon,  
 Blosme on bouȝ<sup>8</sup> and breer<sup>9</sup> on rys,  
 And alle þing betere<sup>10</sup> þen hit nou is;  
 125 And þo he hedde al wel i-don<sup>11</sup>,  
 He com to þe valeye of Ebron.  
 þer<sup>12</sup> he made Adam [and-last]<sup>13</sup> so riche  
 Of eorþe, after hym self i-liche;

<sup>1</sup> V. i-brouh.    <sup>2</sup> A. ofspring.    <sup>3</sup> A. i-deemed.    <sup>4</sup> Fr. has—  
 E co par bone reisun  
 Apres uos dirai la cheisun.  
 Kar bon est le remēbrer  
 Pur deu plus chiereūt amer.

<sup>5</sup> A. i-wrouht.    <sup>6</sup> A. riht.    <sup>7</sup> A. nouht.    <sup>8</sup> A. bouh.    <sup>9</sup> A. brer.  
<sup>10</sup> A. bettere.    <sup>11</sup> H. and though hede alle welle done.    <sup>12</sup> Sir John  
 Maundevile in speaking of Hebron says: 'And righte faste by that Place  
 is a Cave in the Roche, where Adam and Eve duelleden, whan thei weren  
 putt out of Paradyse; and there goten thei here Children. And in that  
 same Place was Adam formed and made; aftre that sum men seyn. \* \* \*  
 And fro thens was he translated in to the Paradys of Delytes, as thei  
 seyn, &c.' Compare the lamentation of Roberte the Deuyll:

'Synce Adam was made in Canaan of claye  
 I am the greatest synner that lyued on grounde.'

And, 'In þe vale of eboir &c.', Early English Poems, III, 37. But  
 Chaucer (Monkes Tale) follows Lydgate and Boccaccio in placing the  
 creation of Adam 'in the feld of Damassene'.    <sup>13</sup> A. and V. and laft,  
 H. at the last, and so Fr. has—

Kant ico trestut fet a  
 Tut *auderain* adam cria.

See Cotgrave, s. v. *derrain*, and Gloss., s. v. *and-last*.

And aftur his holy prilli-hod  
 130 He schop his soule feir and good.  
 How<sup>1</sup> miȝte<sup>2</sup> he him more loue schowen  
 Þen his oune liknesse habbē and owen?

To paradys<sup>3</sup> he ladde him þo,  
 And caste sleep on him also  
 135 Þat of his syde a rib he nom,  
 And þer-of Eue his feere com.  
 He ȝaf Adam Eue to wyue  
 To helpen:<sup>4</sup> he ȝaf him wittes fyue<sup>5</sup>  
 To delen þat vuel<sup>6</sup> from þe good<sup>7</sup>.  
 140 Ȝif he wel him<sup>8</sup> vnderstood<sup>9</sup>,

He ȝaf him ȝit more worschipe;  
 Of al þe world þe lordschipe,  
 And alle þe schaftes of water and lond  
 Scholden ben vnder<sup>10</sup> his hond;  
 145 Feirlek, and freodam<sup>11</sup>, and muche miht,  
 And þe world to delen and diht,  
 And paradys to wonen in  
 Wip-outen wo and serwe and pyn,  
 Wip-outen dep in goode<sup>12</sup> lyue  
 150 Þer joye and blisse is so ryue;  
 And euere to libben i-liche ȝong,  
 O<sup>13</sup> þat of hem to weren at-sprong<sup>14</sup>

<sup>1</sup> A. hou.    <sup>2</sup> A. mihte.    <sup>3</sup> A. pardys.    <sup>4</sup> A stop at *helpen* is necessary, though it gives a cæsura not common in this poem: the French is,  
 E puis deuant li lamena  
 E en aie lui dona.

<sup>5</sup> A Tract attributed to Wicliffe begins thus: "Clerkys knowen that a man hath five wittes outward, and other fine wittes inward." See Apol. for Loll. (Camd. Society), Intr. p. xv. With the present passage compare ll. 1173-1177.    <sup>6</sup> A. euel.    <sup>7</sup> A. gode.    <sup>8</sup> A. him wel.    <sup>9</sup> A. vndur-stoode.    <sup>10</sup> A. vndur.    <sup>11</sup> A. fredam.    <sup>12</sup> A. gode.    <sup>13</sup> See Gloss. s. v. O: H. has 'and all tho that of hem two spronge', the writer evidently not knowing *o* in this sense.    <sup>14</sup> V. and sprong.

- þe noumbre of þe soulē þ<sup>t</sup> frō heuene felle  
 þorw Lucifer a-down to helle<sup>1</sup>.
- 155 And whon hit forþ com al þe stren<sup>2</sup>,  
 So briȝt<sup>3</sup> heo scholden i-blessed ben  
 So was þe sonne, as I er tolde,  
 Brihtore þen heo now<sup>4</sup> is seuen folde<sup>5</sup>;  
 And so heo scholden to heuene wende,
- 160 To þe blisse wiþ-uten ende,  
 Wiþ-uten drede of depes dome.  
 And al þe of-spring<sup>6</sup> þat of hem come,  
 From þat ilke day to þis,  
 Scholde so steȝen to heuene-blis,
- 165 To þe heritage of wynne<sup>7</sup> and wele<sup>8</sup>  
 Among þe murpe of aungeles<sup>9</sup> fele<sup>10</sup>.

- Two lawen Adam scholde i-wis  
 Witen and holden in paradis.  
 þ<sup>t</sup> on him was þorw kynde<sup>11</sup> i-let:
- 170 þat oper<sup>12</sup> was cleþt lawe i-set.  
 þat on him tauȝte<sup>13</sup> atte leste  
 þorw kynde<sup>11</sup> to holden Godes heste.  
 þat oper lawe [was]<sup>14</sup> þat him was set:  
 “Of þe appel þow neuer ne et,

<sup>1</sup> Compare—

har stides for to ful fille. þat wer i-falle for prude an hore:  
 god makid adam to is wille. &c. Early Engl. Poems, III, 17.

<sup>2</sup> A. streon. <sup>3</sup> A. briht. <sup>4</sup> A. nou. <sup>5</sup> These three lines seem to mean: ‘They should be glorified so bright as the sun was (then), as I before said, (that is to say) seven times brighter than she is now.’ The French of the whole passage is as follows:—

Pus feussent glorifiez  
 Tut sanz murir (nel dotez)  
 Si beaus, si clers, san trauaus,  
 Come fu lores li solaus,  
 Si com auant *vous* ai conte;  
 E pus el ciel feussent müte.

<sup>6</sup> A. ospring. <sup>7</sup> A. winne. <sup>8</sup> A. weole. <sup>9</sup> A. angeles. <sup>10</sup> A. feole.  
<sup>11</sup> A. kuynde *bis*. <sup>12</sup> A. oþur. <sup>13</sup> A. tauhte. <sup>14</sup> V. and A. omit *was*,  
 which H. has and the sense demands.

- 175 Of þe tre<sup>1</sup> þat is for-bode.”  
 So [him]<sup>2</sup> seide [and]<sup>3</sup> hiȝte Gode,  
 þat whon he of þe appel ete,  
 þorw deþ he scholde þe lyf for-lete;  
 And al þe kynde<sup>4</sup> þat of him com<sup>5</sup>
- 180 Scholde pole pulke dom<sup>6</sup>;  
 And ȝif he heolde his heste riht,  
 God ȝaf him so muche miht  
 To welden al þis worldes winne  
 Wiþ-outen wo and serwe and sinne.
- 185 Þe seisyn<sup>7</sup> hedde Adam þo  
 To wonen in blisse euere and o.  
 In muche murpe and joye he wes:  
 A-wei to sone he hit for-les,  
 His worschipe and his wel-fare,
- 190 [And]<sup>8</sup> brouȝte<sup>9</sup> vs alle in muche care.  
 Þo he of þe appel eet,  
 Godes heste he to-brek<sup>10</sup>,  
 Þe kuyndeliche and þe set ek<sup>11</sup>.  
 Boþe his lawen<sup>12</sup> he to-breek,
- 195 And rapere he dude his wyues bode,  
 Þen he heold þe heste of Gode.
- þus Adam þorw reupful rage  
 Was cast out of his heritage,  
 And out of paradys i-driue<sup>13</sup>,
- 200 In swynk and swot ī world to liue.  
 Þe blisse of lyf he hap forsaken,  
 And to deolful deþ him<sup>14</sup> taken<sup>15</sup>.

<sup>1</sup> A. treo.    <sup>2</sup> H. *hym*, A. and V. *he*.    <sup>3</sup> H. *and*, A. and V. *þat*.  
 The copyist of these MSS. has written as another man's words what it  
 is inconceivable that the translator should have written as his own: 'So  
*he who was called God* said'. So I follow H. See Pr., pp. 62-64.  
<sup>4</sup> A. kuynde.    <sup>5</sup> A. coom.    <sup>6</sup> A. doom.    <sup>7</sup> A. seysin.    <sup>8</sup> H. *and*,  
 which V. and A. omit.    <sup>9</sup> A. brouhte.    <sup>10</sup> A. to-breek.    <sup>11</sup> A. eek.  
<sup>12</sup> A. lawes.    <sup>13</sup> A. i-dryue.    <sup>14</sup> V. omits *him*.    <sup>15</sup> V. i-taken.

Carfuliche<sup>1</sup> he hap i-coren:  
 Now<sup>2</sup> he þorw riht<sup>3</sup> hap i-loren  
 205 Þe murpe þat he mihte<sup>4</sup> hauen.  
 Whom mai<sup>5</sup> he to helpe crauen?  
 Out of his heritage he is pult  
 For synne and for his owne<sup>6</sup> gult.

Lucifer gon wel lyke þo,  
 210 Þo Adam was bi-swiken so<sup>7</sup>;  
 For alle þe fendes hedden onde  
 Þat he scholde come to þ<sup>t</sup> blisful londe  
 Þat he hedde þorw pruide for-lore:  
 Wel hit likede<sup>8</sup> hem þer-fore.  
 215 So mucche wox heore miht þo,  
 Þat al þe world moste after hem go;  
 And whon mon hedde i-liued<sup>9</sup> in care,  
 Atte laste he moste dyen and forþ-fare<sup>10</sup>,  
 Ne mihte<sup>11</sup> him helpe no good dede  
 220 Þat his soule moste to helle neede;  
 For so hit was þo<sup>12</sup> Adam bi-speke,  
 And God nolde no forward breke.

For eyle and hard and mucche hit wes  
 Þe synne þ<sup>t</sup> þus þe world for-les,  
 225 Þat vche þing vnder heuene-driht  
 So mucche les of strengþe and miht.  
 God ne wrouhte<sup>13</sup> neuer þat þing  
 Þat out-les þorw His wonyng;  
 For nis no wone on him i-long,  
 230 Ȝif synne nere<sup>14</sup> so hard and strong<sup>15</sup>.  
 For God Ȝaf vche þing al his riht,  
 Ac<sup>16</sup> sūne<sup>17</sup> wonede heore alre miht;  
 For sūne<sup>17</sup> and wone al is on.  
 And wone dude Adam þo anon,

<sup>1</sup> A. carefuliche.    <sup>2</sup> A. nou.    <sup>3</sup> A. riht.    <sup>4</sup> A. mihte.    <sup>5</sup> A. may.  
<sup>6</sup> A. oune.    <sup>7</sup> H. has, That Adam had trespass so.    <sup>8</sup> A. lyked.    <sup>9</sup> A.  
i-lyued.    <sup>10</sup> A. forfare.    <sup>11</sup> A. mihte.    <sup>12</sup> H. to.    <sup>13</sup> A. wrouhte.    <sup>14</sup> A.  
neore.    <sup>15</sup> A. stronge.    <sup>16</sup> A. ak.    <sup>17</sup> A. synne *bis*.

235 Þo he Godes heste at-seet,  
 And eke þo he þe appel eet.  
 Þorw wone he lees <sup>1</sup> his seysyne:  
 Þorw wone he brouhte <sup>2</sup> hī-self in pyne.  
 In þe kynges court ;it vche day  
 240 Me vseþ pulke selue lay <sup>3</sup>.

<sup>1</sup> A. les. <sup>2</sup> A. brouȝte. <sup>3</sup> The sense of this difficult passage, from l. 227, appears to be as follows: 'God never created any thing which incurred forfeit through his fault (i. e., through *God's* fault, compare l. 653); for there is no fault attributable to Him—only sin is so hard and strong! For God gave to every thing all its powers; but sin made faulty (or, impaired) the qualities of them all (i. e. of all created things), for sin and fault are all one. And Adam committed a fault then in the very fact (see Gloss., s. v. *Anon*) that he set aside God's commandment (compare the Psalmist's words, The thought of foolishness is sin), and also when he ate the apple. Through his fault he lost his possession: through his fault he brought himself into suffering. In the King's court they still use this same law every day.' The French, of which our translator has given a loose and inaccurate rendering, runs thus:—

Trop fu grief iceu pechie  
 Kant trestut feut entuschie,  
 Kanque de suz le ciel fu  
 En perdi part de sa uertu,  
 155 Deu ne fist chose si haute  
 Nabessast pa sa defaute,  
 Ke terriene chose feust  
 Chescune chose son dreit eust,  
 Ne feust pechie que tant grieue  
 160 Pechie a parole brieue,  
 Cest defaute apertement  
 Defaute e peche en vn sestent, &c.

Lines 155, 156 in the other French text stand thus:

Deu ne fist chose si haute  
 Que ne bessast per defaute;

and the meaning, which the translator has quite mistaken, is clearly—  
 'God made nothing so high that it was not brought down by his (i. e. *Adam's*) transgression.' H. gives,

God whrowght never that thyng  
 But hit peyred thowrgh his wonning;  
 But for the wonning of him hit was not long;  
 Nere that synne was so hard and strong.

The first two of these lines follow the French: the meaning of the other two and those which follow it is very hard to conjecture.

- Now is Adam wip wo i-nome:  
 Sūnes<sup>1</sup> pral he is bi-come,  
 Þat freore<sup>2</sup> was er þen eny þing  
 Þat liuede vnder heuene-kyng.
- 245 He is porw riht þeuwe and þral,  
 To whos seruise<sup>3</sup> he vnderstod w<sup>t</sup>-al,  
 Whon he him serwede in [þewdome]<sup>4</sup>,  
 And [dede]<sup>5</sup> wip-outē fredome.  
 And þeuwe and þral may<sup>6</sup> not craue
- 250 Þorw riht non heritage to haue:  
 As sone as he is þral bi-come,  
 His heritage is him bi-nome.  
 In court ne in none londe  
 Me ne ouȝte onswere hī ne vnderstonde<sup>7</sup>.
- 255 Þēne he mot a-noþer seche,  
 For to<sup>8</sup> schewe<sup>9</sup> for him his speche,  
 Þat mowe his heritage craue,  
 And þat he þe kynde haue;  
 Þat he beo i-boren fre,
- 260 And þat he ne eete<sup>10</sup> of þe tre;  
 Þat he hadde i-wust wip-inne<sup>11</sup>  
 Þe þreo lawen wip-outē synne,  
 Þulke two of Paradys,  
 And þulke of þe Mount Synays,
- 265 Þat to Moyses i-ȝiuen was,  
 Þat neuer ȝute i-holde nas  
 Of non þat euer dude sūne<sup>12</sup>.  
 Who mihte þenne such mon mūne<sup>13</sup>  
 Oper<sup>14</sup> þenchen or i-knowe,
- 270 Þat such wonder mihte<sup>15</sup> schowe?

<sup>1</sup> A. synnes.    <sup>2</sup> A. freor.    <sup>3</sup> A. seruyse.    <sup>4</sup> H. has thewdome, A. and V. þe dome; the French is—

Pus kil se seit en *seruage*

(sic MS.), which seems to mean, 'Since he placed himself in servitude'.

<sup>5</sup> So H., V. diȝede, A. dyede. Fr. gives no help.    <sup>6</sup> A. mai.    <sup>7</sup> A. vndurstōde.    <sup>8</sup> A. forte.    <sup>9</sup> H., That myȝt swewe.    <sup>10</sup> A. ete.    <sup>11</sup> H. with wyne.    <sup>12</sup> A. synne.    <sup>13</sup> A. myne.    <sup>14</sup> A. oþur.    <sup>15</sup> A. myhte.



Siggen I may in pis stude  
 Perof þat ich er dude,  
 For nou Ichul tellen of þe stryf<sup>1</sup>  
 Þat a-mong pe foure sustren lip<sup>2</sup>.

- 275 Hit was a kyng of muche miht,  
 Of good wille and gret in-siht;  
 And pis kyng hedde a sone  
 Of such wit and of such wone,  
 Of such strengþe and of such chere,  
 280 As was his fader in his manere<sup>3</sup>.  
 Of on wille heo weoren bo,  
 And of on studefastschipe also;  
 Of on fulnesse heo weoren out-riht,  
 And boþe heo weoren of on miht.  
 285 Þorw þe sone þe fader al be-gon<sup>4</sup>  
 Þat bi-lay to his kyngdom<sup>5</sup>.  
 [What þat was of]<sup>6</sup> his begynnyng<sup>7</sup>,  
 Þe fader wolde to ende bringe.

- Foure douhtren<sup>8</sup> hedde þe kyng,  
 290 And to vchone sunderlyng  
 He ȝaf a dole of his fulnesse,  
 Of his miht and of his wysnesse,  
 As wolde bi-fallen to vch-on;  
 And ȝit was al þe folnesse on  
 295 Þat to him-self bi-lay,  
 Wip-oute whom he ne mai<sup>9</sup>

<sup>1</sup> A. strif.    <sup>2</sup> A. lyp.    <sup>3</sup> A. maneere.    <sup>4</sup> A. bi-gon.    <sup>5</sup> A. kyngdom.  
<sup>6</sup> V. and A. have, 'wip wit was &c.', leaving the verb 'bring' without  
 an object; H., 'alle that was of &c.' Hence it is not difficult to conjecture  
 the true reading, which the writer of H. changed from ignorance of the  
 common use in early English of *þat* after another relative pronoun. See  
 Gloss., s. v. *Þat*. The French is,

Quankil uoleit commenceir  
 Par son fiz le uout cheueir.

(*Uout* = *voulut*: Mr. Cooke prints *vont*, wrongly.) For the change of  
*þat* into *wit* see note on l. 1401.    <sup>7</sup> A. biginnyng.    <sup>8</sup> A. douȝtren.

<sup>9</sup> A. may.

His kindom wiþ pees<sup>1</sup> wysen,  
Ne wiþ rihte hit justisen.

Good is to nempnen hem for-þi:  
300 Þe furste douȝter hette Merci,  
Þe kynges eldeste<sup>2</sup> douȝter heo is;  
Þ<sup>t</sup> oper<sup>3</sup> hette Soþ i-wis;  
Þe þridde soster<sup>4</sup> is cleped Riȝt<sup>5</sup>;  
Pees<sup>6</sup> hette þe feorþe a-þliȝt<sup>7</sup>.  
305 Wiþ-uten þeos foure wiþ worschipe  
Mai<sup>8</sup> no kyng lede gret lordschipe.

Þis kyng, as þou herdest ar þis,  
Hedde a þral þat dude amis,  
Þat for his gult strong and gret  
310 Wiþ his lord was so i-vet,  
Þat þorw be-siht of riht dom<sup>9</sup>  
To strong prison was i-don,  
And bi-taken to alle his fon  
Þat sore him pyneden euerichon,  
315 Þat of no þing heo nedden onde<sup>10</sup>  
Bote<sup>11</sup> hī to habben vnder<sup>12</sup> honde.  
Heo him duden in prisun<sup>13</sup> of deþ,  
And pynedē hī sore wiþ-uten meþ.

<sup>1</sup> A. pes.    <sup>2</sup> A. eldest.    <sup>3</sup> A. oþur.    <sup>4</sup> A. suster.    <sup>5</sup> A. riht.    <sup>6</sup> (The French in the Caxton Society's edition is,

La quarte soer ad avun pes,  
where for *avun* read *anun*: 'the fourth sister has Peace for her name'.)

<sup>7</sup> A. apliht.    <sup>8</sup> A. may.    <sup>9</sup> A. doom.    <sup>10</sup> H. corrupts these two lines thus:

And of noothing thei hadyn *dowte*,  
But hadde him in here rowte.

The French is,

Kar dautre rien neurēt *ēvie*  
Fors kauoir li en lur baillie;

where *avoir envie* is clearly used as in modern French, and as in Palsgrave's time it meant 'to have a luste to a thyng'. But as it is very doubtful whether *onde* can signify simple desire, it seems to be a necessary conclusion that the translator has here misunderstood the original.

<sup>11</sup> A. but.    <sup>12</sup> A. vndur.    <sup>13</sup> A. prison.

## DE MISERICORDIA.

Merci þat a-non i-seiȝ:

- 320 Hit eode<sup>1</sup> hire herte swipe neih<sup>2</sup>,  
 Ne mai<sup>3</sup> hire no þīg lengore holde,  
 Bi-foren þe kyng comen heo wolde  
 To schewen forþ hire resoun,  
 And to dilyuere<sup>4</sup> þe prisoun.
- 325 “Vnderstond,”<sup>5</sup> quap̄ heo, “Fader myn,  
 Þou wost þat I am douȝter þyn,  
 And am ful of boxumnes<sup>6</sup>  
 Of milce and of swetnes,  
 And al Ich habbe, Fader, of þe.
- 330 I be-seche<sup>7</sup> þat þou<sup>8</sup> here me,  
 Þat þe wrecche prisoun<sup>9</sup>  
 Mote come to sum raūsum<sup>10</sup>,  
 Þat a-midden alle<sup>11</sup> his fon  
 In strong prison [þou]<sup>12</sup> hast i-don.
- 335 Heo hī made a-gulte pulke vn-wreste,  
 And bi-swikede hī þorw heor feir be-hestē<sup>13</sup>,  
 And seiden him ȝif he wolde þe appel ete,  
 Þat whon he hedde al i-ete,

<sup>1</sup> Compare the expression in Reineke de Fos, p. 3,

Men dat shāndend mines wives—dat *gait* mi *na*—  
 Blivt nigt ungewroken—wo it ôk ga!

i. e., ‘But the dishonouring of my wife—that touches me closely—shall not remain unavenged, whatever happens.’ And on p. 14,

Ji sên it, wat he er hävt gedân:  
 Dat latet ju dog to hārte gân!

<sup>2</sup> A. neiȝ.    <sup>3</sup> A. may.    <sup>4</sup> A. diliuere.    <sup>5</sup> A. vndurstond.    <sup>6</sup> A. buxomnes.    <sup>7</sup> V. beo seche.    <sup>8</sup> A. þow.    <sup>9</sup> We should have here a line of only five syllables, were we not warranted by the A.S. *wracca* to sound the final syllable of *wrecché*.    <sup>10</sup> A. raūsoun.    <sup>11</sup> A. al.    <sup>12</sup> A. and V. omit þou; H. has ‘in strong pyne *thu* hast him doon’; and Fr. gives—

Ki enmi ses enemis  
 Auez en griēue prison mis.

<sup>13</sup> A. bi-hestē.

- He scholde habbe al-pe miht of Gode  
 340 Of pe treo<sup>1</sup> pat him was for-bode;  
 And be-gilede<sup>2</sup> hī per-of, and heo luytel<sup>3</sup>  
rouȝtē.
 For falshede euer-ȝite heo souhten<sup>4</sup>,  
 And falshede<sup>5</sup> hem i-ȝolde be,  
 And pe wrecche prisun i-sold<sup>6</sup> to me.  
 345 For pow<sup>7</sup> art kyng of boxumnes<sup>8</sup>  
 Of milce and of swetnes<sup>9</sup>,  
 And I pi douhter alre eldest<sup>10</sup>,  
 Ouer alle pe opere<sup>11</sup> beldest.  
 Neuer I pi douhter neore<sup>12</sup>,  
 350 Bote<sup>13</sup> milce toward him were.  
 Milce and merci he schal haue:  
 Þorw milce I chulle pe prisun<sup>14</sup> craue  
 For þin owne<sup>15</sup> swete pite:  
 I schal him bringe to sauete.  
 355 Þi milce for him I crie euer-more,  
 And haue of him milce and ore.”

## DE VERITATE.

- A-non whon Sop þis i-seiȝ<sup>16</sup>,  
 Hou Merci hire soster<sup>17</sup> hir herte beiȝ<sup>18</sup>,  
 And wolde þis þral of prisū<sup>19</sup> bringe,  
 360 þat Riht hedde hī i-demet w<sup>t</sup>-outē ēdige;

<sup>1</sup> A. tre.    <sup>2</sup> V. be-gylen.    <sup>3</sup> A. luitel.    <sup>4</sup> A. souhton.    <sup>5</sup> A. falsede.  
<sup>6</sup> See Gloss., s. v. *Sell*.    <sup>7</sup> A. pou.    <sup>8</sup> A. boxumnesse.    <sup>9</sup> A. swetnesse.  
<sup>10</sup> Fr., as printed, l. 273, is—

E jo ta fille sui einsuee.

It should be *einsnee* = *aînée*. The same expression occurs in l. 231 in the form *einz nee*.—In l. 276 (compare ll. 349, 350 of our text) there is a similar error:

Ne dirrai ke ta fille feusse  
 Si de celui pitie neusse;

where Mr. Cooke prints *veusse*. In the MS. the *n* and the *u* are frequently undistinguishable.    <sup>11</sup> A. oþer.    <sup>12</sup> A. nere.    <sup>13</sup> A. but.  
<sup>14</sup> A. prison.    <sup>15</sup> A. oune.    <sup>16</sup> A. i-seih.    <sup>17</sup> A. suster.    <sup>18</sup> A. beih.  
<sup>19</sup> A. prison.

Al heo chaunged hire mood,  
 And bi-foren þe kyng heo stood.  
 "Fader, I þe biseche, herkne to me;  
 I ne may for-bere to telle hit þe  
 365 Hou hit me þinkeþ a wonder þing  
 Of<sup>1</sup> Merci my suster wilnyng,  
 Þat wolde w<sup>t</sup> hire milsful<sup>2</sup> sarmon<sup>3</sup>  
 Diliuere<sup>4</sup> þe þral out of prison<sup>5</sup>,  
 Þat swipe<sup>6</sup> a-gulte þer Ich hit seih,  
 370 And tolde hit to Riht þ<sup>t</sup> stood<sup>7</sup> me neih.

"Fader, Ich sigge þe for-þi,  
 Þou ouhtest<sup>8</sup> nouȝt<sup>9</sup> to heere<sup>10</sup> Merci  
 Of no boone<sup>11</sup> þat heo bisechep þe,  
 Bote<sup>12</sup> Riht and Soop<sup>13</sup> þer-mide be.  
 375 And þow<sup>14</sup> louest Sop and hatest lees<sup>15</sup>,  
 For of þi fulnesse i-comen Ich wes.  
 And eke þow<sup>14</sup> art kyng Riht-wys,  
 And Merci herte so reuþful is  
 Þ<sup>t</sup> ȝif heo mai<sup>16</sup> saue w<sup>t</sup> hire mylde speche  
 380 Al þat heo wole fore bi-seche,  
 Neuer schal be<sup>17</sup> mis-dede a-bouht  
 And þ<sup>u</sup> kyng schalt be<sup>17</sup> douted riȝt<sup>18</sup> nouht.

"Þou art also so trewe a kyng,  
 And stable of þouȝt in alle þyng<sup>19</sup>,

<sup>1</sup> See Gloss., and compare—

Sire, a mervælle thinke me  
 Of Bowdewyns avouyng  
 ȝustyr euyng in the eunyng  
 With-owtun any lettyng  
 Wele more thenne we thre.

Avowyng of King Arther, 37. 5.

And Morte Arth. (Roxb. Cl.) p. 14,

Wondir thought me nevir more  
 Thaie me dyd of afolyd knight, &c.

<sup>2</sup> H. wylsfull.    <sup>3</sup> A. sarmoun.    <sup>4</sup> A. delyuere.    <sup>5</sup> A. prisoun.  
<sup>6</sup> H. suche; but compare l. 435.    <sup>7</sup> A. stod.    <sup>8</sup> V. ouhtes.    <sup>9</sup> A. not.  
<sup>10</sup> A. here.    <sup>11</sup> A. bone.    <sup>12</sup> A. but.    <sup>13</sup> A. soþ.    <sup>14</sup> A. þ<sup>u</sup> bis.  
<sup>15</sup> A. les.    <sup>16</sup> A. may.    <sup>17</sup> A. beo bis.    <sup>18</sup> A. riht.    <sup>19</sup> A. þing.

- 385 For-pi me pinkep Merci wilnep wouꝝ<sup>1</sup>  
 And spekep to-ꝝeynes Riht<sup>2</sup> i-nouꝝ<sup>3</sup>.  
 For Riht con hym<sup>4</sup> in prison bynde,  
 He ouꝝte<sup>5</sup> neuere<sup>6</sup> milce to fynde;  
 Milce and merci he hap for-loren,  
 390 He<sup>7</sup> was warned per-of<sup>8</sup> bi-foren.  
 Whi scholde me helpe pulke mon,  
 ꝑat nedde of hiſelf pite non?  
 His dom he mot habbe, as Sop con sugge,  
 And al his mis-dede a-bugge.”

## DE JUSTICIA.

- 395 Riht i-herde pis talkyng:  
 Anon heo stod bi-fore ꝑe kyng.  
 “ꝑi douꝝter”<sup>9</sup>, heo seip, “I am, I wot bi ꝑon,  
 For pou art kyng, riht domes-mon.  
 ꝑer bep<sup>10</sup> rihte domes mitte,  
 400 Alle pine<sup>11</sup> werkes bep ful of witte.  
 ꝑis pral of whō my sustren deep mene  
 Hap [dom]<sup>12</sup> deserued<sup>13</sup> as at ene<sup>14</sup>;  
 For ī tyme while ꝑ<sup>t</sup> he freo wes,  
 He hedde w<sup>t</sup> him boꝑe Merci and Pees<sup>15</sup>;  
 405 And Sop and Riht he hedde bo,  
 And w<sup>t</sup> his wille he wente hem fro,  
 And tyed<sup>16</sup> hym<sup>17</sup> to wrappe and wouꝝ<sup>18</sup>,  
 To wrecchedam<sup>19</sup> and serwe i-nouꝝ<sup>20</sup>.

<sup>1</sup> A. wouh.      <sup>2</sup> A. riht.      <sup>3</sup> A. i-nouh.      <sup>4</sup> A. him.      <sup>5</sup> A. ouhte.  
<sup>6</sup> A. neuer.      <sup>7</sup> A. and.      <sup>8</sup> A. her.      <sup>9</sup> A. douhter.      <sup>10</sup> A. beoꝝ.  
<sup>11</sup> A. pyne.      <sup>12</sup> So H.: Fr. is—

Cit serfs dont parler oi  
*Iugement ad deserui.*

<sup>13</sup> V. deseruet.      <sup>14</sup> H. gives these two lines thus:

This thralle of whom my sustren mevyn,  
 Hath dome deserved, as ꝑe ꝝevyn:

(read ꝑe-ꝝevyn rather, = Germ. gegeben, Tat. gigeban, &c.). For *at ene*  
 see Gloss.      <sup>15</sup> A. pes.      <sup>16</sup> A. tyꝝed.      <sup>17</sup> A. him.      <sup>18</sup> A. wouh.      <sup>19</sup> A.  
 wrecchedam.      <sup>20</sup> A. i-nouh.

- "So þat ȝif Riht geþ,  
 410 He schal euere polyen<sup>1</sup> dep;  
 For þo pow<sup>2</sup> him þe heste hiȝtest<sup>3</sup>,  
 Þorw Sop p<sup>n</sup> [pen]<sup>4</sup> þe dep him diȝtest<sup>5</sup>,  
 And I my-self him ȝaf þe dom<sup>6</sup>  
 As sone as he hedde þe gult i-don;  
 415 For Sop<sup>7</sup> bereþ witesse þer-to,  
 And elles nedde I<sup>8</sup> no dom i-do.  
 ȝif he in court bi-foren vs were,  
 Þe dom p<sup>n</sup> scholdest<sup>9</sup> sone i-here,  
 For Riht ne spareþ for to jugge  
 420 What-so-euere Sop wol sugge.  
 Þorw wisdam heo demep alle  
 As wole to his<sup>10</sup> gult bi-falle."

- Sop and Riht lo þus heo suggeþ,  
 And þis þral to deþe juggeþ.  
 425 Neuer nouþer ne spekeþ hī good,  
 Ne non [of hem]<sup>11</sup> merci vnderstood<sup>12</sup>,  
 Ac<sup>13</sup> as a mon mis-i-rad  
 On vche half he is mis-bi-lad,  
 Ne helpeþ hī no þīg wher-so he wende<sup>14</sup>  
 430 Þat his fo<sup>15</sup> fettep<sup>16</sup> hī in vche ende,

<sup>1</sup> A. polien. <sup>2</sup> A. þou. <sup>3</sup> A. hihtest. <sup>4</sup> V. and A. *him*: H. reads, Thorgh sothe *then* doth to him thou bettyst.

<sup>5</sup> A. dihtest. <sup>6</sup> A. doom. <sup>7</sup> A. soop. <sup>8</sup> For *nedde I* H. reads *nedlyche*. <sup>9</sup> A. schuldest. <sup>10</sup> A. and V. *his*—a manifest solecism after the plural *alle*: H., mindful of syntax though not of prosody, gives the line thus:

Aftur *here* gult, as hit *heore* doth befallē.

Fr. has the singular construction in both lines:

A chescun done *par* saueir  
 Quankil doit *par* dreit aueir.

<sup>11</sup> So H.: A. and V. *þat*. <sup>12</sup> A. *vndurstod*. <sup>13</sup> A. *ak*. <sup>14</sup> A. *weende*.  
<sup>15</sup> H. *foon*, but Fr. has the sing., like A. and V. both here and in l. 434, he *dude*.  
<sup>16</sup> H. *fyȝhtyþ*, and this *fetteþ*, if it is the true reading, must mean the same. Fr. has—

Ne se peut garir ou kil aut  
 Kel enemi nel assaut,

'he cannot help himself, wherever he goes, but that the enemy attacks him'. See Gloss.

- And [hap]<sup>1</sup> i-strupt him al ſtart naked<sup>2</sup>,  
 Of miȝt<sup>3</sup> and strengþe al bare i-maked<sup>4</sup>.  
 Him and al<sup>5</sup> þat of him sprong  
 He dude a þeuwedam vyl and strong,  
 435 And made a-gult swipe i-lome  
 And Riht com after<sup>6</sup> wip hire dome.  
 Wip-outē Merci and Pees<sup>7</sup> heo con jugge  
 Euer aftur þat Sop wol sugge.  
 Ne Pees mot not mid hem be<sup>8</sup>,  
 440 Out of londe heo mot fle<sup>9</sup>,  
 For Pees bileueþ in no londe  
 Wher þat<sup>10</sup> is werre, nuy, and onde.  
 Ne Merci mot not a-mong hem liue,  
 Ac<sup>11</sup> boþe heo beþ<sup>12</sup> of londe i-driue.  
  
 445 Nis þer nout in world bi-leued  
 þat nis destrued<sup>13</sup> and to-dreued,  
 And dreynt, for-loren, and for-demed,  
 But eiȝte<sup>14</sup> soulen þ<sup>t</sup> weren<sup>15</sup> i-ȝemed  
 In þe schup; and þat weoren heo,  
 450 Noe and his sonas þreo  
 And heore wyues þ<sup>t</sup> heo hedden bi-fore:  
 Of al þe world nas be-leued<sup>16</sup> more.  
 Careful herte him ouȝte<sup>17</sup> come  
 þat þencheþ vpon þe dredful dome;  
 455 And al hit is þorw Riht and Sop,  
 þat wip-outen Pees and Merci doþ.

## DE PACE.

So þat Pees a-last vp-breek,  
 And þus to hire Fader speak:

<sup>1</sup> A. and V. omit the auxiliary, though necessary with the participle *i-strupt*: H. reads,

And *han* stripte him alle start naked.

<sup>2</sup> A. naket. <sup>3</sup> A. miht. <sup>4</sup> A. i-maket. <sup>5</sup> A. and V. *al*; see Gloss.  
<sup>6</sup> A. aftur. <sup>7</sup> A. pes. <sup>8</sup> A. beo. <sup>9</sup> A. fleo. <sup>10</sup> A. þat, V. *þer*; but the latter is probably an error of the scribe, as this use of *þer* (as in *there is* = Fr. *il y a*) is rarely found in this text. <sup>11</sup> A. ak. <sup>12</sup> A. beoþ.  
<sup>13</sup> A. distruȝed. <sup>14</sup> A. eihte. <sup>15</sup> A. weoren. <sup>16</sup> A. bi-leued.  
<sup>17</sup> A. ouhte.



- "I am *pi* douȝter sauȝt and some;  
 460 And of *pi* fulnesse am i-come.  
 To-fore *pe* my playnt I make:  
 Mi two sustren me habbeȝ forsake;  
 Wip-outen me heo doȝ heore dom<sup>1</sup>,  
 Ne *Merci* among hem nouȝt ne com<sup>2</sup>.  
 465 For no *piȝ* *pat* I miȝte do,  
 Ne moste *Merci* hem come to<sup>3</sup>;  
 Ne for none kunnes fey<sup>4</sup>  
 Ne moste ich hem come neȝ<sup>5</sup>.  
 Ak<sup>6</sup> *pat* dom is al heore owen;  
 470 For-*pi* Ich am<sup>7</sup> of londe i-flowen,  
 And wole wip *pe* lede my lyf  
 Euer on<sup>8</sup> *pat* ilke stryf  
*ȝat* a-mong my sustren is a-wake,  
*ȝorw* sauhtnesse<sup>9</sup> mowe *sū* ende take<sup>10</sup>.  
 475 "Ac what is hit euer *pe* bet.  
*ȝat* Riht and *Sop* *ben* i-set,  
 Bote heo witē wel *pe* pees<sup>11</sup>?  
 Rihtes mester<sup>12</sup> hit is and wes  
 In vche dom Pees to maken:  
 480 Schal I penne beo<sup>13</sup> forsaken,  
 Whon eueriche<sup>14</sup> good fourme<sup>15</sup> is wrouht,  
 And to habben me bi-ȝouht<sup>16</sup>?  
 Ak<sup>17</sup> he ne louede [me]<sup>18</sup> neuere<sup>19</sup> to fere,  
*ȝat* *Merci* my suster nul not here.

<sup>1</sup> A. doom.    <sup>2</sup> A. coom.    <sup>3</sup> A. come hem to.    <sup>4</sup> A. feiȝ.    <sup>5</sup> A. neiȝ.  
<sup>6</sup> A. ac.    <sup>7</sup> A. I am.    <sup>8</sup> *on* in both MSS.: see Gloss., s. v. *on*. H. reads *tyll*.  
<sup>9</sup> A. sauȝtnesse.    <sup>10</sup> A. make: H. reads 'mowe so ende take'.  
<sup>11</sup> V. *peos* without *pe*.    <sup>12</sup> See Pr., p. 54, and Gloss. s. v.    <sup>13</sup> A. be.  
<sup>14</sup> A. eueri.    <sup>15</sup> *fourme* as one word in both MSS., of course = *for me*: compare *mitte* = *mid the* = *with thee*, l. 399.    <sup>16</sup> A. bi-ȝouȝt.  
<sup>17</sup> A. ak, V. and, H. but. The French, of which we can scarcely call this couplet a translation, is—

*Mes sauue ne su io mie*  
*Se misericorde nest oie.*

<sup>18</sup> H. gives the pronoun, omitted by A. and V., but sanctioned by the French, and imperatively required by the sense: 'But he who will not hear my sister Mercy, never loved *me* as his companion.'    <sup>19</sup> A. neuer.

- 485 "Of vs foure, Fader, I chul telle þe  
 Hou me þinkeþ hit ouȝte to be.  
 Whon þe foure beþ<sup>1</sup> to-gedere i-sent  
 To don an euene juggement,  
 And schul þorw skil alle and some  
 490 Ȝiuen and demen<sup>2</sup> euene dome,  
 Þer ne ouȝte no dom forþ<sup>3</sup> gon,  
 Er þen þe foure ben a-ton.  
 At-on heo moten at-stonden alle,  
 And loken seppen<sup>4</sup> hou dom wol falle.
- 495 "Be<sup>5</sup> vs foure þis I telle,  
 We beoþ not alle of on<sup>6</sup> spelle:  
 Bope<sup>7</sup> Ich and Merci  
 We be-clepeþ þe dom for-þi;  
 Hit is al as Riȝt<sup>8</sup> and Sop wol deme,  
 500 Merci<sup>9</sup> ne me nis hit not qweme.  
 Wip-uten<sup>9</sup> vs þer is bale to breme:  
 For-þi, Fader, þow nime<sup>10</sup> ȝeme.  
 Of vche goodschipe<sup>11</sup> Pees<sup>12</sup> is ende,  
 Ne<sup>13</sup> fayleþ no weole þer heo wol lende;  
 505 Ne wisdam<sup>14</sup> nis not worþ an hawe,  
 Þer Pees fayleþ to felawe;  
 And hose Pees loueþ wip-uten gabbe,  
 Pees wip-uten ende he schal habbe.  
 Mi word ouȝte ben of good reles,  
 510 For þou art Kyng and Prince of Pes.

<sup>1</sup> A. beoþ. <sup>2</sup> A. deemen. <sup>3</sup> A. forth. <sup>4</sup> A. seppe. <sup>5</sup> A. beo. <sup>6</sup> A. one.  
<sup>7</sup> See Gloss., s. v. *Boþē*. <sup>8</sup> A. riht. <sup>9</sup> These two lines are contained  
 in V. (Fr. and H.), but omitted in A. The French of this passage is,  
 Cest iugement iert repelez  
 Ke sanz nus niert pas iugez,  
 Sanz nus est trop flaelez  
 Pur co doit troueir pitiez:

that is, 'This judgment shall be revoked, so that it shall not be decided  
 without us: without us he is too severely punished: for this cause he  
 ought to find pity.' (For *flaelez* = scourged, compare Wright's L. P.,  
 p. 77, 'e d'escourges flaelé'.) <sup>10</sup> A. nyme. <sup>11</sup> A. goodschupe. <sup>12</sup> A.  
 pes. <sup>13</sup> A. þer. <sup>14</sup> A. wisdom. H. reads, *Wyt* ne wisdam is not &c.  
 This line is not in the French.

- "For-pi pou ouȝtest<sup>1</sup> to here me,  
 And Merci my suster p<sup>t</sup> clepeþ to þe,  
 Þat þe þral þe prisoun  
 Mote come to sum raūsoun.  
 515 Vre wille, Fader, pou do sone<sup>2</sup>,  
 And<sup>3</sup> here vre rihte bone;  
 For Merci euere clepeþ to þe,  
 Til pat þe prison dilyuered<sup>4</sup> be,  
 And<sup>5</sup> I chul fleon<sup>6</sup> and neuere come,  
 520 Bote<sup>7</sup> my sustren ben sauȝt and some."

- Þe kynges sone al þis con heren<sup>8</sup>,  
 Hou his sustren hem to-beeren;  
 And seiȝ þis strif so strong awaken,  
 And Pees and Merci al forsaken,  
 525 Þat w<sup>t</sup>-outen help of his wisdom  
 Ne<sup>9</sup> mihten heo neuere to-gedere come.  
 "Leoue Fader", quap<sup>10</sup> he, "Ich am pi sone,  
 Of pi wit and of pi wone,  
 And pi wisdom<sup>11</sup> [me]<sup>12</sup> clepeþ me.  
 530 And so muche pou louedest me  
 Þat al þe world for me pou wrouȝtest<sup>13</sup>,  
 And so pou me in werke [brouȝtest]<sup>14</sup>;  
 For we beoþ<sup>15</sup> on in one fulnesse,  
 In miht, in strengþe, and in heiȝnesse<sup>16</sup>:  
 535 I chulle al don þat pi wille is,  
 For pou art kyng rihtwis<sup>17</sup>.

- "So muche, Fader, ich nyme ȝeme  
 Of þis strif þat is so breme,  
 Þat for þe tale þat Merci tolde þe  
 540 Ful sore þe prisun<sup>18</sup> rewep me:

<sup>1</sup> A. ouhtest. <sup>2</sup> A. soone. <sup>3</sup> A. and Fader here. <sup>4</sup> A. delyuered. <sup>5</sup> A. for,  
 Fr. e. <sup>6</sup> A. fien. <sup>7</sup> A. but. <sup>8</sup> A. heeren. <sup>9</sup> A. heo mihtē neuer &c.  
<sup>10</sup> A. qd. <sup>11</sup> A. wisdom. <sup>12</sup> A. and V. omit *me*; H., *men*; Fr., *ta*  
*sapiencie sui clame*. <sup>13</sup> A. wrouhtest. <sup>14</sup> A. bouhtest, V. bouȝtest, H.  
*browghtest*, which the sense demands. <sup>15</sup> A. bep. <sup>16</sup> A. heihnesse.  
<sup>17</sup> A. rihtwys. <sup>18</sup> A. prison.

For-pi he rewep me wel pe more,  
 For Merci euere clepep pin ore.  
 Pou art, Fader, so milsful<sup>1</sup> kyng,  
 Hire we schul heren of alle ping.  
 545 Al [hire wille I chulle]<sup>2</sup> done  
 And sauhten Sop and hire ful sone.

“Nimen I chulle pe pralles weden<sup>3</sup>,  
 As Sop and Riht hit wolden and beoden<sup>4</sup>.  
 And al-one I chul holde pe doom<sup>5</sup>,  
 550 As justise ouhte<sup>6</sup> to don;  
 And maken I chulle<sup>7</sup> Pees to londe come,  
 And Pees and Riht cussen and be sauht and  
 some,  
 And druyuen<sup>8</sup> out werre, nuy, and onde<sup>9</sup>,  
 And sauen al pe folk in londe.”

555 Hose pis forbysene<sup>10</sup> con,  
 He may openliche i-seo bi pon  
 Pat al pis ilke tokenynge  
 Is Godes in-siht, Almihti Kyng<sup>11</sup>.  
 Wip God pe Fader nis maked nouht<sup>12</sup>,  
 560 Porw God pe Sone is al ping wrouht,  
 And alle ping is folfuld<sup>13</sup> out-riht  
 Porw God pe Holigostes miht<sup>14</sup>.

<sup>1</sup> A. mihtifol, H. mekefulle.      <sup>2</sup> A. and V. read, ‘al ze schulen hire wille done’, which does not suit the context, and exhibits the false syntax of ‘al ze’ for ‘alle ze’. H. gives the converse of this grammatical error, but has the right sense, ‘alle here wyll I chull don’, consistently with Fr., ‘trestut son uoler ferai’.      <sup>3</sup> A. weeden.      <sup>4</sup> A. beden.      <sup>5</sup> A. dom.  
<sup>6</sup> A. ouhte.      <sup>7</sup> V. chule.      <sup>8</sup> A. driuen.      <sup>9</sup> A. oonde.      <sup>10</sup> A. forbisene:  
 H. has this line thus:

Who so this *afore bese* con.

<sup>11</sup> For the construction compare—‘And in that Weye is the Tombe of Rachelle that was Josephes Modre the Patriarke’; Mandevile, p. 72. ‘The kyngys doghtur of Sodam’; Emp. Oct., l. 1097. ‘This is launcelotts sheld delake’; Mort Arth. (Roxb. Cl.), p. 21.      <sup>12</sup> A. ouht, preceded by an erasure.      <sup>13</sup> A. fulfild.      <sup>14</sup> In H. these four lines are thus strangely metamorphosed:

And alle preo bep<sup>1</sup> on; pouh hit be so,  
 In one fulnesse and in no mo.  
 565 He ȝinep his blessynge. w<sup>t</sup> moup and honde  
 To alle pat pis writ vnderstonde<sup>2</sup>.

Ȝe habbeþ i-herd, as Ich ow<sup>3</sup> tolde,  
 For-whi. God þe world maken wolde,  
 And hou Adam for-les þorw synne  
 570 World and heuene, and al mon-kynne,  
 Þat for miȝt<sup>4</sup> ne strengþe ne for no þing  
 No mon nedde of him-self a couryng;  
 Ne angel miȝte<sup>5</sup> mon helpe on none wyse,  
 Ne mon miȝte<sup>5</sup> hi-self fro deþe aryse.  
 575 Þēne moste nede beo<sup>6</sup> þorw vche doom<sup>7</sup>  
 Þat God of heuene mon bi-com;  
 Mon pe deþ polen þorw serwen ryue,  
 And God vp-rysen from deþ to lyue:  
 Elles were<sup>8</sup> alle for-lore to nouht  
 580 Þat God hedde in þe world i-brouht.

Herkenep<sup>9</sup> [whuch]<sup>10</sup> loue and boxūnesse<sup>11</sup>,  
 Whuch milce and eke swetnesse<sup>12</sup>,  
 Þat God from heuene [alihten]<sup>13</sup> chees<sup>14</sup>  
 For o [sele shepe]<sup>15</sup> pat he lees:  
 585 [Þe nīti nine he leuede]<sup>16</sup> and eode  
 To sechen on in vncouþ þeode.

Fadur withoute God is maked nowght,  
 Thorgh God the Sone hath alle thing wrowght,  
 And alle thyng hath fulled utryȝht,  
 Thorgh Good the Holygostes myȝht.

<sup>1</sup> A. beoþ. <sup>2</sup> A. vndurstonde. <sup>3</sup> A. ou. <sup>4</sup> A. miht. <sup>5</sup> A. mihte *bis*.  
<sup>6</sup> A. be. <sup>7</sup> A. dom. <sup>8</sup> A. weore. <sup>9</sup> A. herknep. <sup>10</sup> A. and V. vchone;  
 H. wheche. <sup>11</sup> A. boxūnes. <sup>12</sup> A. swetnes. <sup>13</sup> A. and V. alihte and;  
 H., to alyȝht. <sup>14</sup> A. ches. <sup>15</sup> This is the reading of H.: A. and V.  
 have *mon*. <sup>16</sup> A. and V. þritti ȝeer he liuede: H. has this couplet thus—

His fadur blysse he leuede, and ther fro ȝeode  
 To seche theke shepe in uncowthe ȝode.

I have discussed this passage pretty fully in Pr., p. 63, but I may add,  
 by way of accounting for the apparently strange reading of A. and V.,

- p̄ene nis p̄er such herde-mon non,  
 Ne non so mihtful<sup>1</sup> lord as he is on.  
 Whose<sup>2</sup> wolde his herte on such lord holde,  
 590 p̄at so muche loue hī̄ kuipe wolde,  
 p̄at lyk him-self wolde him make,  
 Aud sipen dep̄ polyen for his sake;  
 Er him ouzte p̄e herte to springe,  
 p̄en he scholde hī̄ wrappe for<sup>3</sup> eny pinge<sup>4</sup>.
- 595 Herkenep̄ now forp̄ere atte frome  
 How<sup>5</sup> vr Saueor<sup>6</sup> wolde come.  
 To Abraham p̄e tipinges comen,  
 p̄e prophetes hit vnder-nomen<sup>7</sup>:  
 p̄at is, Moyses and Jonas,  
 600 Abacuk and Helyas,  
 Daniel and Jeremye,  
 Daudid and Ysaye<sup>8</sup>,  
 And Eliseu<sup>9</sup> and Samuel,  
 Siggep̄ Godes comynge wel.
- 605 Wonder hit were hem alle to telle,  
 Ac<sup>10</sup> herkenep̄ hou Ysaye con spelle.

a quotation from the Harrowing of Hell, MS. Bodl. Digby 86, fo. 119.  
 Jesus is the speaker:

Hard(e) gates hauī gon  
 Serewes soffred moni hon  
 p̄ritti winter and half pritti ȝer  
 Hauī ben wend alende her.

(Alende = and lende = and dwelt.) I may also observe that in the second French text printed by the Caxton Society two lines of the six have dropped out, and the sense is marred accordingly: the other four, scarcely differing from those of Fr. 1, are—

Ke deu du ciel descendi  
 Pur sowaylle kil perdi.  
 Nonante et ir [read ix.] illessa  
 Pur une quere sen ala.

<sup>1</sup> A. mihtful. <sup>2</sup> A. hose. <sup>3</sup> A. in. <sup>4</sup> H. reads these two lines thus:

Sore he awght his handys to wrynge,  
 That this Lord wold greve for enythyng.

<sup>5</sup> A. hou. <sup>6</sup> A. sauour. <sup>7</sup> A. vndur-nomen. <sup>8</sup> A. Isaye. <sup>9</sup> V. Elisen. See Gloss. <sup>10</sup> A. ak.

PUER NAT' E' NOB' FILIU' DAT' EST NOBIS.

- “A child þer is i-boren to vs,  
 And a sone i-zeuen vs,  
 Þat schal vp-holden his kynedome<sup>1</sup>,  
 610 And al þus schal ben his nome,—  
 Wonderful<sup>2</sup> God, and of miht  
 And redeful<sup>3</sup>, and Fader ariht  
 Of al þe world þat her after schal ben<sup>4</sup>;  
 Prince of Pees me schal him sen<sup>5</sup>.”  
 615 Þeos bep<sup>6</sup> þe nomen, as þe mowe leeuen,  
 Þat þe prophetes him zeuen<sup>7</sup>.

- ʒif þe wolen<sup>8</sup> heren<sup>9</sup>, tellen I chulle  
 How<sup>10</sup> þat child is wonderfolle.  
 Such wonder nas neuer i-herd in<sup>11</sup> sawe,  
 620 Ne neuer schal bi none dawe  
 For no tyme þat euer schal come,  
 As God of heuene mon bi-come.  
 For hose now i-seþe heere<sup>12</sup>  
 A child þat riht i-limed nere,  
 625 Þat preo feet and preo hondē beere,  
 And a-noper þat operweis weere<sup>13</sup>,  
 Þat hedde foot or hond for-lore,  
 And heo weore boþe so i-bore;

<sup>1</sup> A. kyngdome.    <sup>2</sup> A. wondrousful.    <sup>3</sup> H. rewwfull; but Fr. reads,  
 E son non nome serra.  
 Merueillus e cōseillere.

<sup>4</sup> See note on l. 65.    <sup>5</sup> A. seon.    <sup>6</sup> A. beop.    <sup>7</sup> A. zeuen.    <sup>8</sup> A.  
 wole.    <sup>9</sup> A. heeren.    <sup>10</sup> A. hou.    <sup>11</sup> H. ny, i. e. ‘such wonder was  
 never heard of nor seen’, but *saw* = *seen* does not occur in this poem,  
 if it does anywhere else, not to say that we should much more naturally  
 say ‘seen nor heard of’ than ‘heard of nor seen’. The phrase in our  
 text however is fully justified by the usage of early English writers.  
 Compare for instance Laʒ. Brut, vol. I, p. 284,

Wo ihorde euer segge?  
 a saþe oper spelle.

and again vol. III, p. 206,

Næs hit isæid næuere?  
 an sæþe no on leoðe.

<sup>12</sup> A. here.    <sup>13</sup> A. were.

- Weoren<sup>1</sup> heo wonderfol<sup>2</sup>, þeose two?  
 630 Nay forsoþe neoren heo no;  
 For þe on hedde kuynde ouer meþ,  
 And þat oþer to luyte<sup>3</sup>, and so hit gep.  
 Ac<sup>4</sup> hit is as hit mot nede ben,  
 Of vn-mete<sup>5</sup> kuynde a forschipte streon<sup>6</sup>.
- 635 Ak þat mihte mucche wonder ben,  
 Ʒif me mihte<sup>7</sup> eny i-seon  
 Þat monnes kuynde hedde al ariht,  
 Þat hī neore to luite ne to mucche wiht,  
 So þat he were<sup>8</sup> al soþfast mon,  
 640 Þat no forschippyng weore hī on,  
 And eke were<sup>8</sup> good hors w<sup>t</sup> alle;  
 Such þing may neuer bi-falle.  
 For hose seþe a such gederyng,  
 He mihte hit clepe a wonder þing.
- 645 And Ʒit is more wonder a þousend folde  
 Of þe child þat Ysaye<sup>9</sup> of tolde,  
 And clepede hī wonderful<sup>10</sup> for þon,  
 Þat he is soþ God and soþ mon.  
 For of monhede ne wonteþ hī nouht,  
 650 And þorw him is al<sup>11</sup> þing i-wrouht;  
 And wip-uten [synne he is]<sup>12</sup> euere,  
 For wone [therof]<sup>13</sup> dude he neuere;

<sup>1</sup> A. weore.    <sup>2</sup> A. wonderful.    <sup>3</sup> A. luitel.    <sup>4</sup> A. ak.    <sup>5</sup> A. vn-meete.  
<sup>6</sup> Fr. puts this more briefly:

Merueillus nierent ia nomez  
 Mes *mustres* soient apelez.

When did *monster* in this sense first become an English word?

<sup>7</sup> A. mihte.    <sup>8</sup> A. weore *bis*.    <sup>9</sup> A. Ysaye.    <sup>10</sup> A. wondurfol.  
<sup>11</sup> A. alle.    <sup>12</sup> So H.: A. and V. *him is synne*.    <sup>13</sup> So H., and Fr. has  
 the phrase '*en defaute*', where I suspect the translator took *en* for the  
 pronoun, and intended to convey the meaning that 'the defect or fault  
 of it (i. e. of sin) he never committed'. But either I quite misunderstand  
 the original, or he misunderstood it, as I think he did in the place to  
 which lines 653, 654 allude, (see l. 228 of our text, and the note on  
 l. 240). The French here runs thus:



- Ne no schaft þorw him miȝte<sup>1</sup> lees,  
 As bi-foren i-rad wes.  
 655 Oper God nis þen he p<sup>t</sup> heuene dihte  
 Þat from heuene dude alihte,  
 And vnder<sup>2</sup> vre wede vre kynde<sup>3</sup> nom,  
 And al sop-fast mon bi-com.  
 And whon he wolde alles bi-come mon,  
 660 He moste be<sup>4</sup> boren of a wommon,  
 Þulke schaft to vnderfonge<sup>5</sup> wip-alle  
 Þat ouȝte to monnes kynde<sup>3</sup> bi-falle.

- Plus merueille est nul itant  
 La grant merueille del enfant.  
 Ke ysaie ad nuncie  
 550 Kest uerrais hō e uerrai de.  
 Dumanite ne li faut rien  
 E kil est plein deu co ueū biē.  
 Par lui tute riens est fet  
 E sanz li nule rien nest.  
 555 Kar en defaute nest pas fet  
 Com auant uous ai retret.  
 Autre deu nest nul for li  
 Ki en terre descendi  
 E de suz autre vesture  
 560 Pleinement prist la nature.  
 De la nostre humanite  
 E deuint hōme en uerite.

The subject here treated of is the deity of Christ in conjunction with his humanity. 'Of humanity he lacks nothing, and that he is very God, that we see well. By him every thing is made, and without him nothing is.' Then come two lines which our translator expands into four (651 to 654), and which he takes to refer to the sinlessness of Christ. The couplet seems to me to be rather a *parenthesis* on the glory and completeness of the creation—'for it was not made defective (or, faulty) as I have above reminded you': (see ll. 101 to 109 of our text).—As to the *therof* in this line, for the metre it seems almost indispensable. We may possibly scan

Fōr | wōne | dūde | he nēuere

which would be perhaps the worst line in the poem; but it is much better thus:

For wōne | therōf | dūde | he nēuere.

<sup>1</sup> A. mihte.    <sup>2</sup> A. vndur.    <sup>3</sup> A. kuynde *bis*.    <sup>4</sup> A. beo.    <sup>5</sup> A. vndurfonge.

- God nolde alihte in none manere<sup>1</sup>  
 But in feir stude and in<sup>2</sup> clere<sup>3</sup>;  
 665 In feir stude and clene siker hit wes,  
 Per God almihti his in ches:  
 In a Castel wel comeliche,  
 Muche and feir and loueliche;  
 Pat is pe Castel of alle flour,  
 670 Of solas and of socour.  
 In pe mere he stont bi-twene two,  
 Ne hap he ferlak for<sup>4</sup> no fo;  
 For pe tour is so wel wip-outen,  
 So depe<sup>5</sup> i-diched al abouten,  
 675 Pat none kunnes asaylyng  
 Ne may him deruen for no ping<sup>6</sup>.

- He stont on hei; roche and sound,  
 And is i-planed ī-to pe ground,  
 Pat per ne mai<sup>7</sup> wone non vuel<sup>8</sup> ping,  
 680 Ne derue no gynnes<sup>9</sup> castyng.  
 And pau;<sup>10</sup> he be<sup>11</sup> so loueliche,  
 He is so dredful and hateliche  
 To alle pulke pat ben his fon,  
 Pat heo flen<sup>12</sup> hī euerichon.  
 685 [Foure] smale toures [per] beþ abouten<sup>13</sup>  
 To witen pe hei;e tour wip-outen.

<sup>1</sup> A. maneere.    <sup>2</sup> A. omits *in*.    <sup>3</sup> A. cleere.    <sup>4</sup> A. of.    <sup>5</sup> A. deope.  
<sup>6</sup> H. reads this couplet—

That *no maner* asaylyng  
 Ne may him *harme* for no thyng.

See note on l. 855.    <sup>7</sup> A. may.    <sup>8</sup> A. euel.    <sup>9</sup> A. ginnes.    <sup>10</sup> A. pauh.  
<sup>11</sup> A. beo.    <sup>12</sup> A. fleon. This is one of the few passages in which H. has preserved older forms than A. and V., having *fleth* for *flen* in this line and *beth* for *ben* in the preceding. But the sense in H. is sadly mangled, or rather utterly destroyed. The lines stand thus:

And eke hit is so levelych,  
 So dredfull and comlyche  
 To alle tho that beth his foon,  
 That thei fleth him everichon.

<sup>13</sup> A. and V. read—

For smale toures pat beþ (A. beoþ) abouten;

Seppe beop pre<sup>1</sup> Bayles wip-alle  
 So feir i-diht w<sup>t</sup> strong walle  
 As heo beop here-after i-write;  
 690 Ne may<sup>2</sup> no mon þe feirschipe i-wite,  
 Ne no tonge ne may hit telle,  
 Ne pouȝt<sup>3</sup> penche, ne mouþ spelle.

On trusti<sup>4</sup> roche heo stondeþ faste,  
 And wip depe<sup>5</sup> diches beþ<sup>6</sup> bi-caste.  
 695 And þe carnels so stondeþ vp-riht,  
 Wel i-planed and feir i-diht.  
 Seue berbicans þer beop i-wrouht,  
 Wip gret ginne<sup>7</sup> al bi-pouht,  
 And euerichon hap ȝat and tour:  
 700 Þer neuer ne fayleþ socour.

Neuer schal fo him stonde wip  
 Þat pider wol flen<sup>8</sup> to sechen griþ.  
 Þis Castel is siker and feir abouten,  
 And is al depeynted w<sup>t</sup>-outen  
 705 Wip preo heowes p<sup>t</sup> wel beþ<sup>6</sup> sene;  
 So is þe fundament al grene,  
 Þat to þe roche faste lip<sup>9</sup>.  
 Wel is þat þer murþe i-sihþ;  
 For þe greneschipe lasteþ euere,  
 710 And his heuh<sup>10</sup> ne leoseþ<sup>11</sup> neuere.  
 Seppen abouten þat oper<sup>12</sup> heuȝ<sup>13</sup>  
 So<sup>14</sup> is inde and eke bleu:

but H. in reading *fourre* and *ther* is confirmed by Fr.,

Enuirun ad quatre tureles

En tut le mūd ni a sibeles,

that is, 'Environ il a quatre tourelles: dans tout le monde il n'y a pas de si belles.'

<sup>1</sup> A. preo. <sup>2</sup> A. mai. <sup>3</sup> A. pouht. <sup>4</sup> The Fr. has 'on the natural rock'—sur roche naiue. <sup>5</sup> A. deope. <sup>6</sup> A. beop *bis*. <sup>7</sup> A. gynne.

<sup>8</sup> A. fleon. <sup>9</sup> A. lyþ. <sup>10</sup> A. heuȝ. <sup>11</sup> H. lesseth: Fr., *pert*; see note 14.

<sup>12</sup> A. oþur. <sup>13</sup> A. heuh. <sup>14</sup> To see the force of this *so* we must quote the French.

605 Li chasteaus est bel ebon  
 De hors depeint enuiron.

Þat þe middel heuꝛ<sup>1</sup> we clepeþ ariht,  
And schyneþ so feire and so briȝt<sup>2</sup>.

715 Þe þridde heuꝛ an<sup>3</sup> ouemast  
Ouer-wriȝeþ al and so is i-cast  
Þat wiþ-innen and wiþ-outen  
Þe castel lihteþ al abouten,  
And is raddore pē euere eny rose schal<sup>4</sup>,  
720 Þat þuncheþ as hit barnde al<sup>5</sup>.

De .III. colurs diuersement  
Si est uert le fundement.  
Ki a la roche se ioint  
610 De grant docour ni faut point.  
Kar cele douce uerdour  
Ne pert iāmes sa colour.  
La colur kest enmi lui  
*Si rest e ynde. e blui.*

That is to say, just as the green 'never loses its colour', so the colour that occupies the middle place '*in like manner remains*' an unfading blue, of which there are two shades, a darker and a lighter.

<sup>1</sup> A. heu.    <sup>2</sup> A. briht.    <sup>3</sup> *An*, which is the reading of all the authorities, seems to be = *on*, which we have in l. 789. For *an* in this sense see l. 1488 and Coleridge's Glossarial Index. *Ouemast* is evidently *overmost*, if we had such a word, so that the phrase clearly means 'on top'. (We might, were it not for line 789, take this *ouemast* as an adjective, as *ouemest* is given in the Gloss. Ind. Then *an* will be = *and*, as often in Early English,—for example

Even *an* morne both ar thay wroght,  
Towneley Mysteries, p. 2,—and as *un* for *unde* frequently in Old Saxon,—for example (Rein. de Fos, p. 1)

— men de wólde *un* felde sag  
Gröne stân mid lôv *un* gras,  
*Un* männig fogel frolik was  
Mid sange in hagen *unde* up bomen.

But of *an* in this sense our poem has no second instance.)

<sup>4</sup> Schal = shall be, see Glossary.    <sup>5</sup> The French of these six lines is—

La tierce colur par enson  
Les karneaus coure eüiron.  
Plus est uermaille que nest rose  
620 E piert vne ardante chose.  
Tant refflambeie enuiron  
Ke tut couere le dongon.

Wip-inne pe Castel is whit schinyng<sup>1</sup>,  
 So<sup>2</sup> pe snow<sup>3</sup> pat is sneuwyng<sup>4</sup>,  
 And castep̄ pat liht<sup>5</sup> so wyde  
 After-long<sup>6</sup> pe tour and be-syde,  
 725 Þat neuer comeþ per wo ne wouþ<sup>7</sup>,  
 Ac swetnesse per is euere i-nouþ<sup>8</sup>.

Amidde pe heiþe tour is sprīgyng<sup>9</sup>  
 A welle pat euere is eornynge  
 Wip foure stremes þat strikeþ wel,  
 730 And ernep<sup>10</sup> vpon pe grauel,  
 And fullep̄ pe diches a-boute pe wal;  
 Muche blisse per is ouer-al,  
 Ne dar he<sup>11</sup> seche non oþer<sup>12</sup> leche,  
 Þat mai<sup>13</sup> riht of þis water<sup>14</sup> cleche.

735 In þulke derworpe feire tour  
 Per stont a trone wip̄ muche honour,  
 Of whit iuori<sup>15</sup>, and feiroke of liht  
 Þen pe someres day whon hee<sup>16</sup> is briht<sup>17</sup>,  
 Wip̄ cumpas i-þrown and w<sup>t</sup> gin al i-do.  
 740 Seuene steppes per<sup>18</sup> beoþ per-to,

The *enson* here and in l. 691 is, I suppose, the Latin *in summo*, so that *par-en-son* is a phrase closely analogous to *par-a-mount*, *par-a-vail*, *par-a-vant*, *par-de-hors*, and other such.—*Uermaille* and *tant*—sic in MS.: Mr. Cooke prints *merveille* and *lant*.

<sup>1</sup> A. schininge. <sup>2</sup> A. as. <sup>3</sup> A. snowh. <sup>4</sup> A. sneuþwyng. <sup>5</sup> A. liht. <sup>6</sup> A. *afturlong*. <sup>7</sup> A. wouh. <sup>8</sup> A. i-nouh. <sup>9</sup> A. sprīginge. <sup>10</sup> A. eorneþ. <sup>11</sup> V. *dar he*, A. *þar him*, the more usual expression. H. paraphrases thus:

That man *nedeth* non other leche.

<sup>12</sup> A. oþur. <sup>13</sup> A. may. <sup>14</sup> A. watur. <sup>15</sup> A. yuori. <sup>16</sup> A. he.  
<sup>17</sup> In the French of this line, and of l. 629, for *un* read *mi*. *Ken mi leste* = qu'en mi(lieu de) l'été, *enmi* being a word of similar formation to *parmi*, and found elsewhere though not given by Cotgrave nor (as one word, which it really is) by Kelham. One other instance is in Wright's L. P. p. 65,

Mon ostel est en mi la vile de Paris.

<sup>18</sup> A. omits *per*.

Pat so feire w<sup>t</sup> ordre i-tyzed<sup>1</sup> beoþ,  
 Feiror þing in world no mon seoþ;  
 For heuene-bouwe is abouten i-bent,  
 Wip alle þe hewes pat him beþ<sup>2</sup> i-sent.  
 745 Neuere so feir chayjere  
 Nedde kyng ne emperere.

Muche more feirschupe<sup>3</sup> i-nou; þer wes<sup>4</sup>  
 þer God Almiȝten his in ches;  
 Þene nis þer such a<sup>5</sup> Castel non,  
 750 Ne neuer nas but pulke on<sup>6</sup>,  
 Ne neuer eft after<sup>7</sup> be ne schal,  
 For God of heuene hit dihte<sup>8</sup> al,  
 And wrouȝte<sup>9</sup> hit hī self and al dude  
 To alihten in pulke feyre<sup>10</sup> stude.  
 755 From his kindam<sup>11</sup> aboue  
 He cudde<sup>12</sup> þe stude muche loue.

Þis is þe Castel of loue and lisse  
 Of solace, of socour, of joye, and blisse,  
 Of hope, of hele, of sikernesse,  
 760 And ful of alle swetnesse.

Þis is þe Mayden [bodi]<sup>13</sup> so freo:

<sup>1</sup> A. i-tyzed; H. i-joyned; Fr. simply cochez, i. e. couchés. <sup>2</sup> A. beoþ.  
<sup>3</sup> A. feirschipe. <sup>4</sup> There is something wrong here: Fr. has—

Assez plus beaute auoit.

<sup>5</sup> A. and H. a, which V. omits. <sup>6</sup> V. and H. on, A. al on. <sup>7</sup> A. aftur. <sup>8</sup> A. made. <sup>9</sup> A. wrouhte. <sup>10</sup> A. feire. <sup>11</sup> A. kyngdom.  
<sup>12</sup> A. kudde. <sup>13</sup> A. and V. omit this word: H. has 'the maydons body', and Fr.,

Cest le cors de la pucele.

And compare l. 55. The omission of the genitive termination to *mayden* is justified by the expression in ll. 55, 959, and several others in this poem. One or two other instances are—'his fadur blysse' (see note on l. 585); 'for Marie love', Piers Pl. Vis., l. 883; 'in Arthur dayes', Roxb. Cl. Morte Arthur, p. 1; 'on launcelot landys', ib. p. 80; 'Gawayne strengthe gan to in crese', ib. p. 93; 'his soster sone', ib. p. 103; 'the vicounte londes', Halliwell's Morte Arthur, p. 265;

And in the *levedy hert* hyt felle

That was the knyght that ho loved wel,

[Per]<sup>1</sup> neuer nas non<sup>2</sup> bote heo  
 Ðat wip so fele<sup>3</sup> pewes<sup>4</sup> i-warned wes,  
 So<sup>5</sup> pat swete Mayden<sup>6</sup> Marie wes.

765 Heo stont in pe mere bi-twene two,  
 [Ðat]<sup>7</sup> heo schilde vs alle from vre fo  
 Ðat vs awayteþ day and niht:  
 Heo vs helpeþ wip al hire miht.

Ðe roche pat is so trewe and trusti,  
 770 Ðat is pe Maydenes<sup>8</sup> herte, for-þi  
 Ðat neuer synne per-w<sup>t</sup>-inne com,  
 Ac<sup>9</sup> heo to seruen God al hire nom<sup>10</sup>,  
 And wuste hire w<sup>t</sup> muche boxūnesse  
 Hire maidenhod wip swetnesse.

775 Ðe foundemēt p<sup>t</sup> faste to pe roche liþ<sup>11</sup>,  
 And pe feire greneschipe per-wip,

Seven Sages, l. 2834; 'the emperour sone', ib. l. 3371; 'in hur fadur pavylon', Emp. Oct. (Hall.), l. 1045; 'to make hys modur pees', ib. l. 1644;

I know not an a  
 from the wynd-mylne,  
 ne a b from a *bole foot*,

Wright's Pol. Poems and Songs, vol. II, p. 57; and of Roberte the Deuyllé we are told, p. 8,

— hys teeth grewe so peryllouslye  
 That the noryshe nypples he bote away.

Numerous other examples are such as—helle pyne, helle þates, hevene riche, hevene blis, hevene riche blisse (Piers Pl. Vis., l. 54), hevene quene, herte bote, herte gleem: expressions which have perhaps a fair claim to be termed compound nouns.

<sup>1</sup> A. and V. þat: H. has,

Ther never noon bote hoe.

The French is,

Onkes autre *not* for cele,

i. e. *il n'y eut jamais* &c.

<sup>2</sup> A. non. <sup>3</sup> A. feole. <sup>4</sup> Fr. has,

Ke de tant *uertuz* feust garnie.

<sup>5</sup> A. as. <sup>6</sup> A. maide. <sup>7</sup> So H.: A. and V. om. <sup>8</sup> A. maidenés.

<sup>9</sup> A. ak. <sup>10</sup> H. alle here hert shoe nome, but the Fr. is—

Mes a deu seruir *se prist*.

Compare l. 959.

<sup>11</sup> A. lyþ.

- [Pat is]<sup>1</sup> þe Maydenes<sup>2</sup> bi-leeue<sup>3</sup> so riht,  
 Þat hap al hire bodi i-liht.  
 For hire bi-leeue<sup>4</sup>, þ<sup>t</sup> is so trewe,  
 780 Þat euere is grene and euere<sup>5</sup> newe;  
 For bi-leeue<sup>6</sup> is apertement  
 Of alle vertues<sup>7</sup> fundament.  
 Of þe middel heu; <sup>8</sup> is to wite  
 Þe swetnesse and þe feirschipe.  
 785 Þat is þe bi-tokenyng:  
 [Pat]<sup>9</sup> in goode<sup>10</sup> hope, as so ʒong þing,  
 [Heo]<sup>9</sup> was so bisy<sup>11</sup> in swetnesse  
 To seruen God in boxumnesse<sup>12</sup>.  
 Þe þridde heu; and þe on<sup>13</sup> ouemast,  
 790 Þat hap oueral his liht i-cast,

<sup>1</sup> So H.: A. and V. om. The French reads thus:

Le fundemēt auant nome  
 Cit (sic MS.) ka la roche est ferme.  
 Ki est depeint a colur  
 De se tresbele verdur.  
 Cest la foi de la uirgine  
 Ke sun seint quor illumine.

<sup>2</sup> A. maydens. <sup>3</sup> A. beleue. <sup>4</sup> A. bi-leue. <sup>5</sup> A. adds *is*. <sup>6</sup> So H.: A. and V. read '*hire* bi-leeue'. The original translator is hardly likely to have missed the meaning of words so plain as—

Kar foi est apertement  
 De tutes uertuz fundemēt;

where the learned bishop doubtless referred not to the Maiden's faith in particular, but to faith generally, just as Wiclif says in the beginning of his *Credo*, "It is sooth that bileue is grounde of alle vertues".

<sup>7</sup> A. vertuwes. <sup>8</sup> A. heuh. <sup>9</sup> These words, which A. and V. omit, are supplied from H. That they are necessary is evident from the passage itself, and from the French which runs thus:

E puis est la meine colur  
 De si tres bele doucour.  
 Cest la signefiance  
 Ke od tendrur en esperance.  
 Serui tut tens son seignor  
 En humilite e en doucor.

"And next is the middle colour, of such sweet beauty. This is the meaning: that with steadfastness (?) in hope she ever served her lord in humility and gentleness." <sup>10</sup> A. gode. <sup>11</sup> A. bisi. <sup>12</sup> A. buxomnesse.

<sup>13</sup> So V. and H.: A. omits *on*. See note on l. 715.



And as þau; hit barnde al hit is,  
 (Nis non of so mucche pris;)  
 Þat is þe clere loue and briht  
 Þat heo is al wiþ i-liht,  
 795 And i-tent wiþ þe fuir of loue  
 To serue God þat is hire aboue.

Þe foure smale toures abouten  
 Þat [witeþ]<sup>1</sup> þe hei;e tour w<sup>t</sup>-outen,  
 Foure hed þewes p<sup>t</sup> aboute hire i-seop,  
 800 Foure vertues<sup>2</sup> cardinals<sup>3</sup> [þat]<sup>4</sup> beoþ;

<sup>1</sup> A. and V. wiþ: H.

That *kepyn* the hie toure withoutyn.

That H. has preserved the true sense is self-evident. And Fr. has,

Les quatre tureles en haut

Ki *gardent* la tur dasaut &c.

Comp. also ll. 808 and 825. <sup>2</sup> A. vertuwes. <sup>3</sup> I believe I am right in asserting that in Early English an adjective takes a plural termination in *es* only when placed after its noun, as here; and in Early English Poems, p. 43, l. 15, 'þreo *wateres principales*'. Other instances are Chaucer's phrase, which every body knows,

Yet sawgh I brente the *schippes hoppesteres*,

Knight's Tale. Near the beginning of The Persones Tale we read: 'Many ben the *ways espirituels* that leden folk to oure Lord Jhesu Christ, and to the regne of glorie'. Further on in the same Tale we read '*things espiritueles*'; and in the Tale of Melibæus, '*goodes temporales*' and '*causes materiales*'. In Wright's Political Poems and Songs, vol. II, p. 161, we read—

— the wolle of Englonde

Susteyneth the *comons Fflemmyngis*, I understonde.

In Maundevile, p. 82, we have: 'and in this Templum Domini weren somtyme *Chanouns Reguleres*'; in p. 125: 'for they have noon Companye, and other many *Causes resonables*'; in p. 181: 'aftre this I have gon toward the *parties meridionales*'; and in p. 92: 'in the Mount Syon weren buryed Kyng David and Kyng Salomon, and many othere *Kynges Jewes* of Jerusalem', where I take the liberty of omitting the comma which the editor puts after *Kynges*, as the phrase seems pretty evidently to mean *Jewish Kings*. But the adjective even after the noun is far more commonly used without this sign of the plural, as '*nonnes Cristene*', '*requestes resonable*', &c. The only instance that I have noticed in which an adjective used predicatively has the plural in *es* is in Chaucer's Tale of Sir Thopas,

Of romaunces that ben *reales*,  
 Of popes and of cardinales.

<sup>4</sup> A. and V. þer, H. thei, neither of which can be the true reading, to which l. 827 helps us at once.

¶ Pat is, strengþe and sleihschupe<sup>1</sup>,  
 Rihtfulnesse and worschupe<sup>2</sup>,  
 Euerichon w<sup>t</sup> a þat w<sup>t</sup> ginne,  
 Pat may non vuel<sup>3</sup> come per-inne

805 And whuche beop [þe]<sup>4</sup> preo<sup>5</sup> bayles þet,  
 Þ<sup>t</sup> w<sup>t</sup> þe carnels bep<sup>6</sup> so wel i-set,  
 And i-cast w<sup>t</sup> cūpas and walled aboutē,  
 Pat witeþ þe heiþe tour wip-uten?

¶ Bote þe inemaste<sup>7</sup> bayle, I wot,  
 810 Bi-toknep hire holy maidenhod  
 Pat neuer for no þing i-worsed nas,  
 So ful of Godes grace heo was.

þe middel bayle, pat wite þe  
 Bi-toknep hire holy chastite.

815 And seppen þe [outemaste]<sup>8</sup> bayle  
 Bi-toknep hire holy sposayle.  
 Riht me clepeþ hem bayles for-pi,  
 Pat heo habbeþ pis ladi in hire Bayli,  
 Pat hire-self one makeles

820 Is māyden chast and weddet wes.  
 Þorw on of þeos bayles he mot teon,  
 Pat wol on ende i-borwed beon.

þe seue<sup>9</sup> [berbicans]<sup>10</sup> abouten,  
 Þ<sup>t</sup> w<sup>t</sup> gret gin beon i-wrouht<sup>11</sup> w<sup>t</sup>-outen

<sup>1</sup> A. sleihschipe.    <sup>2</sup> A. worschipe.    <sup>3</sup> A. euel.    <sup>4</sup> So H., and the French is, 'les trois bailles &c.'    <sup>5</sup> A. þre.    <sup>6</sup> A. beoþ.    <sup>7</sup> Fr.,

Cele a la plus haut estage.

<sup>8</sup> A. and V. ouemaste: H. otmast. Fr., la *foreine* baille. *Ouemaste* could only mean the highest, which would be the innermost. See the preceding note.    <sup>9</sup> A. seuene.    <sup>10</sup> A. and V. carnels: H. barbicanes. Compare ll. 695 and 697, and the French—

E les barbicanes set

Ki hors des bailles sūt fet.

Moreover 'barbicans' really are *outworks*, as required by the next line; but 'carnels', Fr. 'kerneaus', are nothing of the sort: see Glossary.

<sup>11</sup> A. i-wrouht.

- 825 And witeþ þis Castel so wel  
 Wip arwe and wip qwarel,  
 Þat beþ<sup>1</sup> þe seuen vertues w<sup>t</sup> winne  
 To ouercome þe seuen dedly sinne:  
 ¶ Þat is, pruide, þe biginnyge  
 830 And þe roote<sup>2</sup> of al vuel<sup>3</sup> þinge<sup>4</sup>,  
 Al maat and ouer-comen wes  
 Þorw boxumnes<sup>5</sup> þat heo ches;  
 ¶ And hire trewe loue ouercom envye;  
 And hire abstinence<sup>6</sup>, glotonye;  
 835 ¶ And lecherye<sup>7</sup> heo made fle  
 Þorw<sup>8</sup> hire holy chastite;  
 ¶ And al<sup>9</sup> was distruyed<sup>10</sup> couetyse  
 Þorw hire largesse in vche wyse;  
 ¶ And euere wrappe heo ouer-com  
 840 Þorw mekenesse þat heo nom;  
 ¶ And hire gostliche gladynge  
 Destruyed<sup>11</sup> sleupe þorw alle þige.

þe welle springeþ of alle grace  
 Þat fullep þe diches ī vche a place.

- 845 Godes grace to-delep þis  
 Þorw meth wip-al as his wille is;  
 Ac<sup>12</sup> he louede so þis mayden a-þliht<sup>13</sup>,  
 þe folle<sup>14</sup> of grace he hire ʒaf out-riht,  
 Þorw<sup>15</sup> whom þe grace þat ouer-fleot  
 850 Socourep al þe world ʒut.  
 For-þi me may hire riht clepe and calle,  
 “O blessed Ladi ouer opere<sup>16</sup> alle!”

And what mowe þe dyches be  
 But hire polemode pouerte,

<sup>1</sup> A. beoþ. For þat beþ = *ce sont* or *das sind* compare Ancren Riwe, p. 10: *Þet beoþ*, also he seide, þe goð &c. <sup>2</sup> A. rote. <sup>3</sup> A. euel. <sup>4</sup> As *biginnyge* is either the *nom.* or *acc.* in l. 829, it is clearly impossible that the final *e* should be sounded; and therefore the final *e* of *þinge* must not be pronounced. Comp. ll. 841, 842, where *gladynge* is a *nom.* <sup>5</sup> A. buxumnes. <sup>6</sup> A. abstinence. <sup>7</sup> A. lecherie. <sup>8</sup> V. þouʒ. <sup>9</sup> V. was. <sup>10</sup> A. distruiget. <sup>11</sup> A. distruized. <sup>12</sup> A. ak. <sup>13</sup> A. apliht. <sup>14</sup> A. fulle. <sup>15</sup> A. þorwh. <sup>16</sup> A. oþur.

855 Þat nones<sup>1</sup> kūnes assaylyng  
 Ne may<sup>2</sup> derue þe tour for no þing;  
 Þorw whom þe fend is ouer-comen,  
 And his miht al by-nomen<sup>3</sup>.

For þis is þe ladi so gent and fre  
 860 Þ<sup>t</sup> God seide of to þe neddre on þe tre,

<sup>1</sup> A. no. H. changes this line into

Ther was *no mon-kynnes* assaylyng,  
 as l. 675 is metamorphosed into

That no maner asaylyng;  
 instead of Þat none kunnes asaylyng.

Our present idiom is 'no kind of assault'; but the literal meaning of the expression in our text is so clear (namely 'assault of no kind'), and this use of *kunnes* so common, that it is strange that the writer of H. should have found it necessary to adopt another phrase. His having done so seems little consistent with the supposition that that text belongs to the early part of the fourteenth century. With the *nones kunnes* before us we may compare

on *aiȝes cunnes* wisen

in Laȝ. Br. iii, p. 23, (rendered by Sir F. Madden 'in wise of any kind'); *monies kunnes* folc, ib. i, 73; a *sūmes kinnes* wisen, ib. i, 168; on *ælches cunnes* wise, ib. i, 344; *anes kunnes* iweden, ib. iii, 207. But more commonly the adjective drops the genitive termination, though this still adheres to the noun; as in the *none kunnes* of l. 675. With this compare the *fale kunnes* of Laȝ. Br. i, 111, second text; *many kynnes* places, Piers Ploughman's Vision, p. 152; *othere kynnes* men, ib. p. 177;

Wel ȝerne he him biȝoute

Hou he hire gete moute

In *ani cunnes* wise,

MS. Bodl. Digby 86, fol. 165; *alkyns* trees, Halliwell's Morte Arthur, p. 271; *what kyns* schappe, Rob. of Brunne's Chron., Prol., l. 155. The form *no kynnes* which A. has in the present passage, is found also in Early Engl. Poems, VI. 24, and Judic. p. xiii:

When thai me smote I stud stilly: agans thaym did I *nokyns* grefe.  
 But not infrequently the noun also dropped the case-termination, and accordingly we find *feole kūne* in Laȝ. Br., i, p. 111, first text; wyth *alle kyn* welthe, Emp. Oct. (Hall.), l. 200; as also,

We love the Lord in *alkyn* thyng, Jud. p. xx;  
 and in Townel. Myst. p. 23,

With the shal no man fyght, nor do the *no kyn* wrake.  
 Other forms are *moni kunne*, *allirkin*, *this kin*, *what kin*.

<sup>2</sup> A. mai.      <sup>3</sup> A. bi-nomen.

Þ<sup>t</sup> per scholde comē a wōmon [blyue]<sup>1</sup>;  
 Þat scholde al his pouste<sup>2</sup> to-dryue<sup>3</sup>.  
 I-blessed beo þis buyrde<sup>4</sup> of prys<sup>5</sup>,  
 Þat ouer al opere i-blessed is;  
 865 Þat so feir was and good so sone<sup>6</sup>  
 Þat of hir bodi<sup>7</sup> God made his trone  
 To his owne<sup>8</sup> gistenynge,  
 And nom flesch and blood<sup>9</sup> of hire, to brīge  
 His folk out of prisoū:  
 870 Þat was vre garysoun<sup>10</sup>.

Þis ladi is feir and good and fre<sup>11</sup>,  
 Whon heo<sup>12</sup> hap so mucche boūte,  
 More pen eny schaft þat wes;  
 For-þi pe rihtwys sone<sup>13</sup> hire ches,  
 875 And schadewede on hire in wolde<sup>14</sup>,  
 And feirede hir<sup>15</sup> more a þousend folde.

<sup>1</sup> So H., and so the rhyme demands: A. and V. bliþe. There is no corresponding word in Fr. <sup>2</sup> Here H. in reading *hed* is nearer to the French, which is,

Kune femme venderoit  
 Ke tut son *chief* quasseroit.

<sup>3</sup> A. to-driue. <sup>4</sup> A. buirde. <sup>5</sup> A. pris. <sup>6</sup> A. soone. <sup>7</sup> H. soule.  
<sup>8</sup> A. oune. <sup>9</sup> A. blod. <sup>10</sup> A. garysoun. <sup>11</sup> A. omits *and fre*. <sup>12</sup> A. he.  
<sup>13</sup> H., the sonne of ryhtwesnes, which agrees better with the French:

Meis quant li solaus de droiture.  
 Denz son seint cors enumbrat  
 Mil itant embeli lad.

<sup>14</sup> This *wolde* (which = *power*) H. turns into the auxiliary verb:

And on heere when he shadowe wolde,

as Mandevile (Prol.) writes: 'and there he wolde of his blessednesse enoumbre him in the seyð blessed and gloriouse Virgine Marie.' It seems however as if the original translator, whose words the writer of H. misunderstood and forsook, has in this instance rightly recognized the bishop's scriptural allusion in *enumbrat* (see preceding note), and, to complete his rhyme, had recourse to the gospel narrative to help him out. The words of St. Luke in Jerome's version are: 'Et respondens angelus dixit ei, Spiritus sanctus superveniet in te, et *virtus altissimi obumbrabit* (= Grk. *ἐπισκιάσει*) tibi; ideoque et quod nascetur sanctum vocabitur filius dei' (Lu.-1, 35). <sup>15</sup> A. hire.

þorw<sup>1</sup> þe faste ȝat he con in teo,  
 And at þe out-ȝong he lette faste beo<sup>2</sup>.  
 How<sup>3</sup> so þat was, beo we stille,  
 880 For of alle þing God may don his wille.

A derworpe qween<sup>4</sup>! so gēt and fre,  
 þat helpeþ alle þat fleop to þe,  
 Mi soule is comē to þe for nede<sup>5</sup>,  
 þat at þi ȝate bat and loude dop grede;  
 885 Bat and gredeþ and loude gon crye<sup>6</sup>,  
 “Help me swete Mayden<sup>7</sup> Marie:  
 Vndo, Ladi; I þe bi-seche  
 þou let me a luitel cleche  
 Of pulke [grace]<sup>8</sup> þat alle frouere,  
 890 þat gostliche beop in herte pouere<sup>9</sup>.

“Lo hou I am bi-set heer-oute  
 Wip my preo fon<sup>10</sup> al aboute;  
 ¶ þe fend<sup>11</sup> þ<sup>t</sup> wip me fihteþ euere,  
 ¶ þe world, my flesch, heo ne stūteþ neuere;

<sup>1</sup> V. þouȝ, corrected by a later hand which inserted *r*. <sup>2</sup> Compare Ancren Riwe, p. 38—‘þet ilke blissfule bearn iboren of ðine clene bodie to moncunne hele *wiðuten euerich bruche*, mid ihol meidenhod, &c.’ The words in italic are correctly rendered by Mr. Morton in his note, ‘sine omni ruptura’. <sup>3</sup> A. hou. <sup>4</sup> A. qwen. <sup>5</sup> A. neode. <sup>6</sup> A. criȝe. <sup>7</sup> A. maiden. <sup>8</sup> So H., though A. and V. omit this word. The French of this passage runs thus:

Franche pucele reine  
 De refui forte fermine.  
 A toi est malme [sic MS.] venue  
 Ki a ta porte huche e hue.  
 Hue huche. e hue e crie  
 Duce dame. aie. aie.  
 Reine dame ourez ourez  
 Vn poi reposer me lessez.  
 De la *grace* que garit  
 Les poures en esperit.

<sup>9</sup> ‘Beati pauperes spiritu’, Matt. 5, 3 (Vulg.). <sup>10</sup> A. foon. In the Tale of Melibæus also we have mention of the ‘thre enemyes of mankynde, that is to say, thy flessche, the feend, and the world’; and in Ancren Riwe, p. 196. <sup>11</sup> A. feond.

- 895 Wip-uten eny meþ on me heo forþ<sup>1</sup>,  
 Swiþe gret harm heo me doþ.  
 Gret parlemēt heo habbeþ i-nome<sup>2</sup>.
- “Þe fend<sup>3</sup> furst is forþ i-come<sup>2</sup>;  
 “Wip þreo hostes he deþ<sup>4</sup> me gret wo—
- 900 Wip pruide, and wrappe, and sleuþe also.  
 ¶ Þe world me haþ w<sup>t</sup> two hostes bistōde;  
 Þat is wip couetyse and onde<sup>5</sup>.  
 And my flesch me fondeþ to spille  
 W<sup>t</sup> gloteny<sup>6</sup> and wip vūel<sup>7</sup> wille.
- 905 ¶ Gret wrappe<sup>8</sup> heo habbeþ to me i-nome:  
 I am as campion<sup>9</sup> ouer-come.  
 But þou me helpe, mayde Marie,  
 Ichabbe<sup>10</sup> i-lore þe maystrie<sup>11</sup>.  
 [þow þat art to alle febulle leche,  
 þow let me of þy dyches cleche,]<sup>12</sup>  
 Þer<sup>13</sup> þe castel is faste and stable  
 910 And Charite is constable.”

- Of þis castel Ichabbe a luitel told,  
 Ac more me mihte<sup>14</sup> a þousend fold;  
 For alle þe godschupes þ<sup>t</sup> ī þe world is,  
 Out of þis Castel i-comen is.
- 915 ¶ Þorw þis laddre God heuene-[drihte]<sup>15</sup>  
 From heuene in-to eorþe alihte,

<sup>1</sup> A. foth.    <sup>2</sup> These two lines are transposed in A.    <sup>3</sup> A. feond.  
<sup>4</sup> A. doþ.    <sup>5</sup> H. gives this line thus:  
 That is with covetyse and *hate* he wold me fond.  
 See Gloss., s. v. *onde*.    <sup>6</sup> A. glotonye.    <sup>7</sup> A. euel.    <sup>8</sup> A. waþþe.    <sup>9</sup> A.  
 campioun.    <sup>10</sup> A. ich habbe.    <sup>11</sup> A. maistrie.    <sup>12</sup> So H., these two lines  
 being omitted by A. and V. The French is—

Si ta grace ne maie  
 Tost aurai perdu la mestrie.

815 Tu que fiebles redrescez  
 Fai me poser au fossez.  
 Ou li chastel est estable  
 E charite rest conestable.

<sup>13</sup> A. per per þe castel &c.    <sup>14</sup> A. mihte.    <sup>15</sup> A. and V. dihte: H.,  
 as in a multitude of other passages, modernizes into *God Allmyght*.

And nom of hire his monhede  
 Þorw whom he wrey<sup>1</sup> his Godhede.

Þis is þe ȝard<sup>2</sup> þat bereþ þe flour,  
 920 Þat maiden þat bar hire creatour.  
 And þus þe child is i-boren<sup>3</sup> to vs,  
 And such a sone i-ȝeue to vs.

And nis he wonderful þer-fore  
 Whon he is þus for vs i-bore?  
 925 So muche wonder nis of no þinge,  
 As two kuynden to-geder bringe<sup>4</sup>,  
 And þat eiper kuynde wip-alle  
 Habbe þat wole to heom<sup>5</sup> bi-falle,  
 Þat neuēr nouþer ne wonte no wiht,  
 930 Ac þat eiper habbe al his riht.

Þat is Jhū Godes<sup>6</sup> sone,  
 Þ<sup>t</sup> frō heuene to eorþe wolde come  
 To sauȝtē<sup>7</sup> his sustren þ<sup>t</sup> were<sup>8</sup> to-boren,  
 And dilyueren<sup>9</sup> þe prison þ<sup>t</sup> was forloren.  
 935 Two kuynden he hap, we witē bi þon,  
 Þat he is soþ God and soþ mon<sup>10</sup>.

Bi-hold now mon to Godes miht,  
 And his deden hou heo beop diht;  
 Þ<sup>t</sup> þ<sup>u</sup> a-boute nouȝt<sup>11</sup> fer se,  
 940 Ac<sup>12</sup> bi-hold hou boxum he wolde be  
 Þat he wolde be<sup>13</sup> boren of wōmon  
 And for vre sake bi-comen mon.  
 And seþpen be-hold hou he vs redeþ,  
 And in-to sauete vs ledeþ,

<sup>1</sup> A. wreyh: H. kend.    <sup>2</sup> Compare Wiclif's rendering of Hebr. 9. 4, 'the ȝerde of aaron that florischid'.    <sup>3</sup> A. boren, without *i*-.    <sup>4</sup> A. brynge. "To-geder bringe" here and in l. 990 for "to-geder to bringe". For the *to* omitted where another *to* almost immediately precedes, see Gloss., s. v. *To*. H. gives "in oon to bryng".    <sup>5</sup> A. hem.    <sup>6</sup> A. Goddes.    <sup>7</sup> A. sauhten.    <sup>8</sup> A. weore.    <sup>9</sup> A. deliueren.    <sup>10</sup> The translator has here omitted 68 lines of the French.    <sup>11</sup> A. nouht.    <sup>12</sup> A. ak.    <sup>13</sup> A. beo.



- 945 On ful swete manere and on non opur.  
 And seip þus to vs: "Leue broþur<sup>1</sup>,  
 I seo<sup>2</sup> þe mis-lyken and al for-þemed<sup>3</sup>,  
 And out of þin owne<sup>4</sup> lond i-flemed<sup>5</sup>;  
 And þou seost wel þat for no þing  
 950 Þow<sup>6</sup> hast of þi self no keueryng.  
 ¶ Ne beo þou in wonhope non,  
 Ac<sup>7</sup> ful siker þou beo þer-on;  
 Ʒif þ<sup>u</sup> wole me louē and vnderstōde<sup>8</sup>,  
 I chul þe bringe in-to þin owne<sup>9</sup> londe.  
 955 ¶ Ententyfliche<sup>10</sup> þou herken<sup>11</sup> to me,  
 And do þat ich<sup>12</sup> comaūde þe<sup>13</sup>.

"Mi Ʒok is softe i-nowh<sup>14</sup> to weren,  
 And my burþene<sup>15</sup> liȝt<sup>16</sup> i-nouh to beren.  
 To Merci bi-houe I am al i-nome,

- 960 And þus I am for þe i-come;  
 And Ich<sup>12</sup> þe rede þou suwe me:  
 I chulle<sup>17</sup> þe batayle nyme for þe.  
 ¶ To ple I chulle þis princes<sup>18</sup> hauen,

<sup>1</sup> A. broþer. <sup>2</sup> A. se. <sup>3</sup> A. for-þemet. <sup>4</sup> A. oune. <sup>5</sup> A. i-flemed.  
<sup>6</sup> A. þou. <sup>7</sup> A. ak. <sup>8</sup> A. vnderstonde. <sup>9</sup> A. oune. <sup>10</sup> A. ententi-  
 fliche. <sup>11</sup> A. herkne. <sup>12</sup> A. I *bis*. <sup>13</sup> The French of this passage,  
 which is very inaccurately printed in the Caxton Society's edition, is as  
 follows:

E si uous dit beaudoz frere.  
 Jo te uoi ci esgarez  
 De tun pais eissilez.  
 925 E si ueez apertement  
 Ke par toi nas recouremēt.  
 Ne soiez ia en desperance  
 Ne de co naiez dotance.  
 Ke si crerre me uoillez  
 930 Tun heritage tut aurez.  
 Oez moi tut sulement  
 E fetes mon comandement.

<sup>14</sup> A. i-nouh. <sup>15</sup> A. burþen. <sup>16</sup> A. liht. <sup>17</sup> A. chul. <sup>18</sup> 'This  
 princess' is doubtless Mercy; but the translator has here quite misread  
 or misunderstood the original, which is,

*Primes* por toi uoil pleider  
 940 E ton droit uoil chalanger.

- “And pi rihte I chulle crauen;  
 965 For Icham<sup>1</sup> of pi lynage:  
 I may crauen pin heritage.  
 ¶ And Icham<sup>1</sup> of freo nacion:  
 Me ouzte<sup>2</sup> i-here my reson.  
 And Ichabbe i-wust w<sup>t</sup> wynne<sup>3</sup>  
 970 Þe preo lawen w<sup>t</sup>-outen synne.  
 ¶ For þe I chulle to<sup>4</sup> batayle wende,  
 [And]<sup>5</sup> siker beo p<sup>n</sup> of ful good ende,  
 For I chulle an ende ouercome p<sup>t</sup> fiht,  
 And to-dreynen al pi riht.  
 975 Ne darstou on erpe<sup>6</sup> pēchen<sup>7</sup> elles nouht<sup>8</sup>,  
 But God and pī euecristē<sup>9</sup> to loue ī trewe  
 pouzt.”

- Lord, wꝛuch<sup>10</sup> frēschipe<sup>11</sup>! hose nome ꝛeme;  
 Whō he p<sup>t</sup> welde<sup>12</sup> al pīg and al mai deme,  
 Vs schewed<sup>13</sup> such frēschip<sup>11</sup> and swetnes,  
 980 And a forbysne of boxumnes<sup>14</sup>.  
 Ac pulke forbisne<sup>15</sup> me luitel tellep to,  
 And selden ī þe world i-seꝛē ne ꝛore haþ do<sup>16</sup>.

<sup>1</sup> A. *I am* (with an erasure after the *I*) *bis*.    <sup>2</sup> V. *oute*.    <sup>3</sup> A. *winne*.  
<sup>4</sup> A. *þe*.    <sup>5</sup> So H.: A. and V. for. In Fr. there is no conjunction:  
 Pur toi prendrai la bataille  
 Sauerez bone definaille.  
<sup>6</sup> A. *eorpe*.    <sup>7</sup> A. *pēken*.    <sup>8</sup> A. *nouzt*.    <sup>9</sup> A. *euen cristne*.    <sup>10</sup> A.  
 whuch.    <sup>11</sup> A. *frēdschip bis*.    <sup>12</sup> A. *walde*.    <sup>13</sup> Other uncontracted weak  
 preterites in which the final *-e* is dropped will be found in ll. 1266 (V.),  
 1270, and 1388. See Gloss. s. v. *And-last*.    <sup>14</sup> A. *boxumnes*.    <sup>15</sup> A.  
 forbysne: H. reads—

And theke bysenes me lytull tellit to,  
 And sylden in the world this vertu is do.  
 The French of this passage stands thus in the MS.:  
 Deu. *queu* docur *queu* franchise  
 Kant cil ki tute rien iustise.  
 Tant nus mustrad amistez  
 E ensanmple de humilitez.  
 955 Mes cele ensamp est poi tenue  
 E trop reument el mund veue.

<sup>16</sup> So A. and V., but at least as to the number of syllables H. has the best reading in this line.

- For þe worldlich<sup>1</sup> mon euere i-liche  
 Louep þīg pat is worldliche,  
 985 ¶ Ac þe gost of charite and of polemodnesse<sup>2</sup>  
 Louep euer goodschipe<sup>3</sup> and boxumnesse<sup>4</sup>.  
 ¶ For whon to þe world hī ʒeueþ<sup>5</sup> þe mōn,  
 And þe worldes good hī waxep on,  
 He ne þēkep on God, ne nō oþer pyng<sup>6</sup>  
 990 Bote worldes catel to-geder bringe<sup>7</sup>.  
 ¶ And whō þe catel haþ þe maystrie<sup>8</sup> alast,  
 [Hit]<sup>9</sup> is in his cofre bi-loke so fast,  
 Þat al he bi-comeþ ouergart proud,  
 And mis-dop his neiʒebors boþe stille<sup>10</sup> and  
 loud<sup>11</sup>.
- 995 No ping ne wilnep he largesse,  
 But lordschupe and heiʒnesse;  
 Þe forbysne<sup>12</sup> of boxūnesse<sup>13</sup> i-wys<sup>14</sup>  
 Al þorw pruyde<sup>15</sup> forʒeten is.  
 ¶ Þeose ne mowen Jhē suwen wiþ,  
 1000 For heore dede al to-lyth<sup>16</sup>,  
 Ne his red ne leeueþ heo nouʒt.  
 Whi þēne woldē heo wilnen ouʒt

<sup>1</sup> So A. and V., while H. is for once more accurate and appends the final *e*—*worldlyche*. <sup>2</sup> A. polmodnes. <sup>3</sup> A. godschipe. <sup>4</sup> A. boxūnes. <sup>5</sup> A. ʒueþ. <sup>6</sup> A. oþur þige. <sup>7</sup> See note on l. 926. <sup>8</sup> A. maistrie. <sup>9</sup> H. hit, A. and V. þ<sup>t</sup> hit. <sup>10</sup> A. stil. <sup>11</sup> The French of these four lines is—

Kant auoir ad la mestrie  
 Si ferm enz ses laz le lie.  
 Kil deuient fier e orguillos  
 E a ses ueisins surfeitus.

That is to say—"quand la richesse a la prééminence, elle le lie si fermement dans ses lacs, qu'il devient &c." The second of these lines our translator has evidently not understood, and his rendering is both inexact and in our MSS. ungrammatical. H. reads thus:

And when worldly godys han the mastri,  
 Hit maketh mon so rebell and hye,  
 That he waxeth wonder prowde, &c.

<sup>12</sup> H. vertu. <sup>13</sup> A. buxomnes. <sup>14</sup> A. i-wis. <sup>15</sup> A. pruide. <sup>16</sup> So A. and V., not *lyþ*: compare ll. 491, 895, and 1043.

Of heritage in his kyndom <sup>1</sup>,  
 Pau; he in batayle þe ple bi-won,  
 1005 Whon heo doþ al þ<sup>t</sup> he for-bat <sup>2</sup>,  
 And no piġ doþ of pat he hat,  
 Ac euer secheþ pride and hei;nesse,  
 Ne biddep <sup>3</sup> heo nouȝt of boxūnesse? <sup>4</sup>

For-pi <sup>5</sup> Lucifer, as ȝe habbeþ herd telle,  
 1010 Fel frō heuene a-down to helle;  
 And also I drede heo scholdē an ende,  
 Pulke pat suche werkes doþ, after hi wende <sup>6</sup>.  
 Ac <sup>7</sup> I ne sigge hit not for <sup>8</sup> þon  
 pat mai <sup>9</sup> ful wel eueriche goodemon <sup>10</sup>

<sup>1</sup> A. kindom.    <sup>2</sup> A. for-bad, but the present tense is evidently correct: see Fr. quoted below.    <sup>3</sup> A. kepeþ; H. loveth: see below.    <sup>4</sup> With these ten lines let us compare first the French original, and then the reading of H.

Icous ihesum ne siwent mie  
 Kar lur fet les contralie.  
 975 Son conseil ne uoillent crere  
 E coment doncs par quel affere.  
 Voillent cil riens demander  
 Ne del heritage deu auoir.  
 Kant il[s] funt quankil defent  
 980 E despisent co kil aprent.  
 Ne uoillent rien dumiliance  
 Mes reuilen la deu pussance.

And now H., pp. 43, 44.

Thes synnes mow not Crist sue,  
 For thei beth of evyll vertue:  
 And whos his vertu levyth nowght,  
 Whi shuld he wyllen owght  
 Of his eritage in his kyndome,  
 That he thorgh plee and bataylle wone;  
 And ever aȝeys his byddyng woll do,  
 And aȝeys here soulys allso;  
 And ever secheth prude and hienesse,  
 And loveth nothyng bucsomnesse.

<sup>5</sup> A. perfore.    <sup>6</sup> Here H. inserts—

But ȝef thei hem amende  
 Of that that they dude God afende.

<sup>7</sup> A. ak.    <sup>8</sup> See Glossary.    <sup>9</sup> A. may.    <sup>10</sup> A. god mon.

1015 Habbe gret lordschupe<sup>1</sup> and heiꝓnesse,  
 Castels, and toures, and gret richesse,  
 And may<sup>2</sup> [wel don]<sup>3</sup> and Godes wille holde,  
 And libbe God to queme wel ȝif he wolde;  
 ¶ Ȝif he lyueþ<sup>4</sup> ī [loue]<sup>5</sup> and ī boxūnesse<sup>6</sup>,  
 1020 In soþschupe and in rihtwysnes.  
 For God wilneþ no þiḡ on eorþe her<sup>7</sup>,  
 But al mōnes herte w<sup>t</sup> trewe loue and cler.

Nou<sup>8</sup> mihte<sup>9</sup> sū mon asken þus:  
 Hou wolde God plede for vs?

1025 Hou<sup>10</sup> he eny batayle nom,  
 And won vre riȝte<sup>11</sup> and a fend ouer-com?  
 Lustneþ þenne to me nou,  
 And I chulle ow tellen hou.

þo Jhesu Godes sone in þe world was i-bore,  
 1030 So stille and derne he was þe fend fore,  
 þat he of his come riht nouȝt nuste,  
 [Ac]<sup>12</sup> to beo lord and syre ȝit euere he truste,  
 As he hedde ben; ac his miht was bi-nome,  
 þo þ<sup>t</sup> Jhesu was i-bore and ī-to þ<sup>e</sup> world  
 i-come.

1035 Wel þe fend hī seiȝ<sup>13</sup> in mōnes weeden,  
 Ac he nuste<sup>14</sup> what he was, ne wȝuch werē  
 his dedē.  
 He hī seiȝ<sup>15</sup> wel mon, and<sup>16</sup> i-comē of  
 mōkūne,  
 Ac<sup>17</sup> euere ī þe world he liuede wiþ-oute  
 siñe<sup>18</sup>.

<sup>1</sup> A. lordschipe. <sup>2</sup> A. mai. <sup>3</sup> A. and V. welden: H.,  
 And may ȝet Goddis wylle don and holde.

<sup>4</sup> A. liueth. <sup>5</sup> A. and V. londe; H. and Fr. charite. <sup>6</sup> A. boxumnes.  
<sup>7</sup> A. heer. <sup>8</sup> H. how. <sup>9</sup> A. miȝte. <sup>10</sup> A. how. <sup>11</sup> A. rihte. <sup>12</sup> A.  
 and V. as; H. but: Fr. has, Meis quidout par tot seignurir, i. e. mais il  
 prétendait dominer partout. <sup>13</sup> A. seih. <sup>14</sup> V. nust. <sup>15</sup> A. he seiȝ hī.  
<sup>16</sup> A. omits and. <sup>17</sup> A. ak. <sup>18</sup> A. synne.

Ʒe fend wondrede swiƷe, and seiƷe, "What  
artou?

1040 Wher Ʒ<sup>u</sup> beo Godes sone Ʒ<sup>t</sup> art i-comen<sup>1</sup> nou?  
Al Ʒis wyde world I chul Ʒeuen<sup>2</sup> Ʒe,  
So Ʒat pou bouwe<sup>3</sup> and honoure me."

## RESPONDIT JESUS.

Ʒo seiƷe Jhesu<sup>4</sup>, "Go awei<sup>5</sup>, Sathan<sup>6</sup>, go:  
Ʒi kuynde lord ne schalt Ʒow<sup>7</sup> fonde so<sup>8</sup>."

## DIABOLUS DICIT.

1045 ¶ "What wenestou? I ne mowe vnderstonde,  
Ʒat Icham<sup>9</sup> prince and lord of Ʒis londe<sup>10</sup>,

<sup>1</sup> A. i-come.    <sup>2</sup> A. Ʒeue.    <sup>3</sup> A. bowe.    <sup>4</sup> A. Jh̄c̄.    <sup>5</sup> A. wei.  
<sup>6</sup> The MSS. keep the Latin and French *th* here. So in MS. Harl. 2253, Fo. 55b. we have—

Alle herkneƷ to me nou  
a *strif* wolle y tellen ou.  
of ih̄u ant of *sathan*  
Ʒo ih̄u wes to helle ygan. &c.

On the other hand Wicliffe writes: 'And Poule be-toke Ʒe fornicari to *sapanas* til a tyme, Ʒat his spirit schulde be saue.' (Apology for the Lollards, Camden Society's edition, p. 24.) Elsewhere Wicliffe names *Barthelmew*, *Hector Thebanus*, *Athenis*, and on p. 54, *Sathanas*: on p. 31, *Thimope*. In the Early English Poems (ed. Furnivall) we read, p. 31,

Ʒer is Ʒe loƷe *sathanas*. & belsebuc Ʒe ealde.

Whether the *th* was kept in the MSS. of poems often cannot be determined from the printed editions, the Ʒ of the MSS. being everywhere, by some editors, turned into *th*. Of the word now before us, *Satan* was one form, as in Cædmon and Roberd de Brunne, and another was *Satanas* (the only Greek form), as in Tat., Bede, the Ormulum, and the Harrowing of Hell (MS. Bodl. Digby 86, fo. 119 sqq.).    <sup>7</sup> A. schaltou.

<sup>8</sup> H. strangely alters this line:

I am thy Lord, thou shalt fynde me so!

<sup>9</sup> A. Ʒ. I. am (sic).    <sup>10</sup> I understand this passage thus: 'What meanest thou? I cannot be a subject, who am prince and lord &c.' See Gloss. s. vocc. *Understand* and *Ʒat*. H. turns these lines into—

What thenketh the? mayst thou not understand?  
Seyde the fynde, I am Lord &c.

The French is:

- And in þe seisyne hadde longe i-be  
 Þorw þe heiȝe kyng þat graūt hit me.  
 Alle þing I seo, and alle þīg Ich wot;  
 1050 But one þi þouȝt no þing I not.  
 Þou nymest<sup>1</sup> ful muche an hond,  
 To be-nymen<sup>2</sup> me eny þing in þis lond.  
 Þauȝ<sup>3</sup> I nabbe miht ouer þe,  
 Wenestou my preye to be-nyme<sup>4</sup> me?  
 1055 Nay<sup>5</sup>, for þat foreward<sup>6</sup>, þorw Sop and Riht,  
 Faste ī Godes court is congraffet a-þliht;  
 Þat hose passede Godes heste<sup>7</sup>,  
 He scholde<sup>8</sup> be<sup>9</sup> myn, and in sūne<sup>10</sup> leste  
 An ende dyen þorw hard dep̄ i-nouh:  
 1060 And þe kyng of heuene nul<sup>11</sup> do no wouh.  
 What wenestou such foreward<sup>6</sup> breke,  
 Þat was in Godes court i-speke?"

## RESPONDIT JHĪC.

- And þo swete Jhesu hī onswerde and tolde,  
 "Þat foreward<sup>6</sup> on ende wel was i-holde<sup>12</sup>;  
 1065 Ac þ<sup>u</sup> hit bi-gonne formast to breke,  
 Þo þ<sup>u</sup> þorw treson<sup>13</sup> to monkynde<sup>14</sup> speke,

E ihesu dist ua sathanas  
 Ton seignor deu ne tēpteras.  
 E cil dist donc ke ueu tu fere

1020 Prince sui de ceste terre.

<sup>1</sup> A. mymest.    <sup>2</sup> A. binime.    <sup>3</sup> A. þauh.    <sup>4</sup> A. bi-nyme.    <sup>5</sup> A. nai.    <sup>6</sup> A. forward *ter.*    <sup>7</sup> V. repeats—of course simply per sphalma—

Hose passede Godes heste.

<sup>8</sup> A. schulde.    <sup>9</sup> A. beo.    <sup>10</sup> A. synne.    <sup>11</sup> A. nil.    <sup>12</sup> A. God wol wel holde. H. makes sad havoc of this passage:

And tho swete Jhesu him onswered and tolde,  
 And seyde that foreward myȝt not be holde;  
 Thow thiself formest dedest hit breke &c.

The French is:    Lors respondi li duz ihesu  
 Li couenanz *fu bien tenu.*

Meis tu primes lenfreinsistes

1040 Kant en *traison* al serf deistes.

Tu ne murras &c.

<sup>13</sup> A. tresun.

<sup>14</sup> A. monkynde.

- And seidest þ<sup>t</sup> treo hī̄ was forbode  
 Lest<sup>1</sup> he hedde þe miht of Gode;  
 Ac<sup>2</sup> wolde he of þe appel ete,  
 1070 Þenne þ<sup>u</sup> seidest he hedde i-gete<sup>3</sup>,  
 For he scholde kōnen al þ<sup>t</sup> God con,  
 And he scholde neuer die<sup>4</sup> for þon.  
 He a-gulte þorw þe, and elles he wer<sup>5</sup>skere.  
 Vnderstond<sup>6</sup> my reson<sup>7</sup>, ȝif hit skile were  
 1075 [Þat]<sup>8</sup> þou heddest alle forward of me  
 And þ<sup>u</sup> noldest holdē hē as a-nont þe.”

## DIABOLUS DICIT.

- “A! Ich am bi-trayȝed<sup>9</sup>,” qd þe fend þo,  
 “Nou Ich am þorw ple ouer-comē so.  
 Of whom and hou comeþ hit,  
 1080 Such reson<sup>10</sup> and such wit,  
 Þat þou so baldeliche darst nymen þe  
 Forte dispute<sup>11</sup> a-ȝeynes me?  
 Þorw ple Ichabbe i-loren al anon;  
 [Ac]<sup>12</sup> so ne may<sup>13</sup> hit nouȝt gon.  
 1085 Algate he haþ mis-don,  
 Þorw<sup>14</sup> whom he is in my prison;  
 And bote he beo for-bouȝt of me,  
 He ne ouȝte<sup>15</sup> from wo disseysed<sup>16</sup> be.”

<sup>1</sup> A. leste.    <sup>2</sup> A. ak.    <sup>3</sup> That is, ‘he would have gained’ = ‘he would be the gainer by it’. But I suspect the true reading is, ‘he *schulde* i-gete’, the *i-gete* being an infinitive = A.S. *begitan*, but mistaken by the copyist for a participle.    <sup>4</sup> A. dye.    <sup>5</sup> A. were.    <sup>6</sup> A. vndurstond.    <sup>7</sup> A. resun.    <sup>8</sup> So H.: A. þauh, V. þauȝ; but this conjunction seems quite out of place. The meaning evidently is: ‘Listen to reason, whether it would be just that thou shouldst receive (the fulfilment of) all the conditions from me, and yet thou shouldst not choose to abide by them as against thyself.’ Fr. does not help much: it is as follows:

Ore esgardez donc reison.  
 1045 Veus tu de couenant ioir  
 Kant couenant ne ueus tenir?

<sup>9</sup> A. bi-trayȝet.    <sup>10</sup> A. resun.    <sup>11</sup> A. dispute.    <sup>12</sup> A. and V. and, H. but, Fr. mes.    <sup>13</sup> A. mai.    <sup>14</sup> A. þor.    <sup>15</sup> A. ouhte.    <sup>16</sup> A. disseysed.



## RESPONDIT JESUS.

po swete Jhesu to him con sugge,  
1090 "And Ichulle hī penne for-bugge."

¶ "Ȝif pou wolt him bugge to his feore,  
He schal costen pe ful deore."

"Hou<sup>1</sup> deore?" quap Jhesu po.

"As he is worp, er penne he go  
1095 Out of bonde of my prison<sup>2</sup>."

¶ "Pat is skile," quap Jhesu, "and good reson<sup>3</sup>;  
Ne kep I nouȝt<sup>4</sup> to-ȝeynes riht  
þorw maystrie<sup>5</sup> bi-nyme pe no wiht."

## DIABOLUS DICIT.

¶ "No, ac er<sup>6</sup> he dilyuered be,  
1100 þou most al so<sup>7</sup> mucche delyuere me  
As al pis world is [worp]<sup>8</sup> atte frome,  
Wip alle pulke p<sup>t</sup> schulen herafter come."

## JHĪ DIXIT.

"Blepeliche," qd JhĪ, "al I chul<sup>9</sup> don pis,  
For my luttel<sup>10</sup> fynger more worp is

<sup>1</sup> A. how.    <sup>2</sup> A. prisoun.    <sup>3</sup> A. resoun.    <sup>4</sup> A. nouht.    <sup>5</sup> A. maistrie.  
<sup>6</sup> A. ar.    <sup>7</sup> For *al so* A. and H. have *as*.    <sup>8</sup> So H.: A. and V. have  
*nou*. The French of this passage, which in the printed poem is dis-  
figured by two or three misprints, runs thus:

1065 E dist li doz ihesu benoit  
Go est bien reison e droit.

Fo. 22. Contre droit ne uoil io mie  
Tolir toi riens par mestrie.  
Fai le me donc. volentiers

1070 Kest co donc ke tu quiers?  
Io te dirai bien san faille  
Rendez moi donc *que tant uaille*.  
Com fōt ore tuz cil del mund  
E *quanka* pres tuz iurs uendrun.

1075 Volentiers dist il tut cest frai  
Kar mieuz uaut mō petit dei. &c.

<sup>9</sup> A. ichulle.

<sup>10</sup> A. leste.

1105 Þe such an hondred<sup>1</sup> worldes ben,  
W<sup>t</sup> al þat folk þ<sup>t</sup> me may herafter sen<sup>2</sup>."

## DIABOLUS DICIT.

¶ Þe fend<sup>3</sup> þo to Jhesu onswere con:  
"Þat is al soþ, I seo bi þon.  
For þ<sup>u</sup> maiȝt al þe world demen and dihte:  
1110 For nou ouer þe nabbe I no mihte.  
And woldestou þi finger ȝeue<sup>4</sup>, þauȝ<sup>5</sup> þ<sup>u</sup> so  
sugge,  
So vnworþ and so vyl<sup>6</sup> chaffare to bugge?"

## RESPONDIT JESUS.

"ȝe, and al my bodi for his raunsoun,  
But I chul<sup>7</sup> hī habbe out of prisoun."  
1115 ¶ "Þou most ȝit more do, ar þ<sup>u</sup> him habbe so:  
þolen on eorþe wandreþe and wo;  
And ȝif þou wole a-menden his wouȝ<sup>8</sup>,  
þou most dep þolen þorw strōg pyne i-nouȝ."

And þo swete Jhesu hī onswerde þo:  
1120 "Al þat<sup>9</sup> þou hast seid, al schal be do;  
For Soþ seide hit ouȝte ben so,  
And Riht com after [and ȝef]<sup>10</sup> þe dom þo;  
And more þē þ<sup>u</sup> hast i-seid I chulle don  
To diliuere<sup>11</sup> þe þral out of prison."

1125 ¶ Þo was þe fend siker, and wende wel eþe  
Forte haue bi-ȝeten þorw his deþe;  
¶ Ac<sup>12</sup> he was cauȝt and ouer-comen,  
As fisch þat is w<sup>t</sup> hok i-nomen,

<sup>1</sup> A. hundret.    <sup>2</sup> A. seon.    <sup>3</sup> A. feond.    <sup>4</sup> A. ȝiue.    <sup>5</sup> A. þau.  
<sup>6</sup> A. vil.    <sup>7</sup> A. chulle.    <sup>8</sup> A. wouh.    <sup>9</sup> V. adds a second þat.    <sup>10</sup> So  
H., these words being omitted by A. and V. The French, as well as  
the evident meaning of the passage, shows that the verb is necessary:

Kar uerite le deuise  
E puis lad iuge iustise.

<sup>11</sup> A. delyuere.    <sup>12</sup> A. ak, H. and,

Ɔat whon þe worm he swoleweþ a-last<sup>1</sup>,  
 1130 He is bi þe hok i-tiþed<sup>2</sup> fast.

A! Mon, nim<sup>3</sup> ȝeme and vnderstond<sup>4</sup> þe  
 Hou fynliche ī herte God loueþ þe,  
 Þ<sup>t</sup> wolde dep̄ polē, þorwpyne<sup>5</sup> w<sup>t</sup>-outē meþ,  
 To saue pi soule frō pyne of dep̄.

1135 Al vre gult on hī he wolde take,  
 And lodliche was bi-lad al for vre sake.  
 For he þat neuer no sūne<sup>6</sup> dude,  
 Ne neuer nas w<sup>t</sup> fulpe i-foūden ī no stude,  
 In alle<sup>7</sup> þe lymes þat haþ þe mon

1140 Seppē<sup>8</sup> Adam formest sunne bi-gon,  
 Wolde þ<sup>t</sup> his lymes alle i-pyned were,  
 To maken vs of sūne al quit and skere.  
 For vre vnwrestschupe<sup>9</sup> here  
 Þe coroune of þornes on his hed he beere<sup>10</sup>;

1145 And for vre folye also  
 His eȝen<sup>11</sup> weore blynt-wharuet<sup>12</sup> bo;  
 And al was his face bi-foulet w<sup>t</sup> spot,  
 And eke grete boffetes<sup>13</sup> amōg me hī smot;  
 ¶ And for vre speche vnwreste and vyl  
 1150 Atterheo hī dude to drike i-meynt<sup>14</sup> w<sup>t</sup> eisil<sup>15</sup>.

Þe otewyse werkes as þere anonden<sup>16</sup>

<sup>1</sup> H. the worme swolewe that the last.    <sup>2</sup> A. i-tyþed.    <sup>3</sup> A. nym.  
<sup>4</sup> A. vndurstond.    <sup>5</sup> A. pine.    <sup>6</sup> A. synne.    <sup>7</sup> A. al.    <sup>8</sup> Fr. gives a  
 much better sense—

*Dont Adam primes pechad.*

<sup>9</sup> A. vnwresteschipe.    <sup>10</sup> A. bere.    <sup>11</sup> A. eiȝen.    <sup>12</sup> A. blintwharued,  
 H. blynwherved.    <sup>13</sup> A. buffetes.    <sup>14</sup> A. i-meyn.    <sup>15</sup> A. eisyl.    <sup>16</sup> So  
 the line stands in the MSS., but it is evidently corrupt. H. gives this  
 distich thus:

For unlawfull werk us avonde,  
 He was peersed thorgh foot and honde.

Which must be rendered: "For countless misdeeds he was pierced &c.,"  
 for the *avonde* admits no other explanation that I can see but that which  
 would connect it with the Lat. *abundare* and the Romance *habundoz*,  
*avondos*, *aondos*, *aundos* (see Raynouard, s. v. *onda*). But the passage

He lette bope purlen his feet<sup>1</sup> and hōden;  
 And for vre wokē pouztes he polede smerte,  
 Þ<sup>t</sup> me his syde purlede riht<sup>2</sup> to þe herte.  
 1155 ¶ What miht<sup>3</sup> he pēne do for vs more?  
 No tonge may tellen of þat fore<sup>4</sup>  
 Ne no mōnes herte ne mihte<sup>5</sup> penche<sup>6</sup> so,  
 As he polede for vs pyne and wo.

And ho is þat ne mihte<sup>7</sup> habbe pite  
 1160 Of such frendschupe<sup>8</sup> and charite?  
 Such beo þe dantes of batayle  
 Þat he polede for vs wip-outen<sup>9</sup> fayle.  
 Ac<sup>10</sup> he polede to deþe<sup>11</sup> ben i-brouȝt:  
 Vre dep þorw his dep he haþ for-bouȝt.

1165 For more polede he an<sup>12</sup> hundret folde  
 Serwe and pyne, þo he dyen<sup>13</sup> wolde,  
 Þen þe fend mihte<sup>14</sup> for eny synne<sup>15</sup>  
 Leggen hond<sup>16</sup> vpon monkunne.

thus read would imply that Christ was pierced for *his own* misdeeds innumerable, which is just what Fr. contradicts:

E pur nos mauois fez *foreins*

Se lessa percer piez e meins.

Pur nostre mauois penser &c.

(Sic MS.: Mr. Cooke prints *foreinz* and *vostre*.) Translate: "And for our evil deeds which were *not his own* he allowed &c." As to 'avonde' for *anonden*, the *n* is very distinct in the MSS., and if this were the Romance word, the final *-en* could not be accounted for. I suspect the line ought to begin with the preposition *for*, and that 'as þere anonden' (or perhaps 'as þere anonden', see note on l. 1401) ought to mean 'as there imputed to him', or 'which were not his own', or 'which we were guilty of'. Compare—

Al þat god suffrid of pine. hit nas *noȝt* for *is owen* gilt:

Ok hit was man for sin þine: þat wer for sin in helle ipilt.

Fall and Passion, l. 7, Furnivall's Early English Poems, p. 13.

<sup>1</sup> A. fet.    <sup>2</sup> A. riht.    <sup>3</sup> A. myht.    <sup>4</sup> So A. and V.; H. has 'telle of his soore'.  
<sup>5</sup> A. miȝte.    <sup>6</sup> A. pēchen.    <sup>7</sup> A. mihte.    <sup>8</sup> A. frend-schipe.  
<sup>9</sup> A. wt oute.    <sup>10</sup> A. ak, H. and.    <sup>11</sup> A. dep.    <sup>12</sup> A. and.  
<sup>13</sup> A. diȝen.    <sup>14</sup> A. miȝte.    <sup>15</sup> A. sunne.    <sup>16</sup> This *hond* seems much

- For þe soule louep þe bodi so,  
 1170 þat neuere heo nule hī wende fro  
 For no pyne, ne for sore,  
 þau; me hit to-hewe euermore,  
 Er þe fyf wittes ben loren out-riht,  
 Al heore *vertue* and al heore miȝt<sup>1</sup>.
- 1175 þat is þe siht, and þe herynge,  
 þe speche, and þe smellynge,  
 And þe felynge, he schal leosen an<sup>2</sup> ende,  
 Ar he wole from<sup>3</sup> þe bodi wende<sup>4</sup>.  
 Kuynde ne may for no þinge
- 1180 þolē her þe tipelynge.

- Ac<sup>5</sup> he þat alle þing mai<sup>6</sup> welde  
 Doublede his peyne an hondred<sup>7</sup> felde;  
 For þo he pynede on þe Crois  
 He ȝaf his soule wiþ loud voys.
- 1185 þer he schewede þ<sup>t</sup> he was God so:  
 Vre Raunsum<sup>8</sup> he dude þo.  
 þe bodi<sup>9</sup> ȝit<sup>9</sup> liuede wiþ-oute fayle,  
 And so he ouercom þe batayle.  
 Kuynde ne mihte þole such peyne non,
- 1190 For þe fend ne miȝte hit neuer legen<sup>10</sup> on.

- And Marie, Mayden schene,  
 Mihtful Moder and milde Qwene,  
 For deol mungen I ne may  
 þe pyne þ<sup>t</sup> þ<sup>u</sup> þoledest þulke day.
- 1195 Ac þe *prophecye* of Symeon  
 Was folfuld<sup>11</sup> þo bi þon;  
 As wiþ swerd in þulke stounde  
 þou heddest þo ful bitter woūde;

in the way: H. omits it. The French is—

Ke diables neurent poeir  
 A humeine nature charger.

<sup>1</sup> A. miht. <sup>2</sup> A. and. <sup>3</sup> A. fro. <sup>4</sup> A. weende. <sup>5</sup> A. ak, H. but. <sup>6</sup> A. may.  
<sup>7</sup> A. hūdred. <sup>8</sup> A. raunson. <sup>9</sup> illegible in A. <sup>10</sup> A. leggē, <sup>11</sup> A. fulfuld.

- Ac<sup>1</sup> pi joye doublede an hondrut<sup>2</sup> folde,  
 1200 þo he from dep vp-rysen wolde.  
 ¶ For nouȝt worþ<sup>3</sup> weore<sup>4</sup> his passion,  
 Neore his resurexion<sup>5</sup>.  
 þou<sup>6</sup> seȝe openliche in alle þinge  
 Of his batayle þe endynge,  
 1205 þorw whom þe fend was al mat<sup>7</sup>,  
 And þe world for-bouȝt and brouȝt in stat.  
 þe troupe of vs, and þe beleue<sup>8</sup> also,  
 Bi-leuede<sup>9</sup> al in þe þo.

- In wonhope weore his disciples vchon,  
 1210 Ac<sup>10</sup> þou weore studefast euer in on;  
 Ne miȝte<sup>11</sup> þe no þig tornen out,  
 In trewe bileue euere þ<sup>u</sup> weore<sup>12</sup>, stille and  
 loud.

- Marie, Mooder<sup>13</sup> of pite,  
 Mayden<sup>14</sup> ful of alle bouȝte,  
 1215 Vre bi-leeue was þo in þe i-wis;  
 And nou<sup>15</sup> al vre hope is  
 þat þou<sup>16</sup> bi-seche pi sone for vs,  
 þat so on rode for-bouȝt<sup>17</sup> vs.

- Ȝe habbeþ i-herd of swete Jhesu,  
 1220 Hou<sup>18</sup> he þorw his muchel vertu  
 Vs redeþ to goode<sup>19</sup> euer-more,  
 And hou<sup>18</sup> he wolde vs plede fore,  
 And hou<sup>18</sup> he wolde to batayle wende,  
 And hou<sup>18</sup> he hit ouer-com an ende.  
 1225 ¶ Nas pis a good redes-mon  
 þat<sup>20</sup> vs so deore for-buggen con,

<sup>1</sup> A. ak, H. but.    <sup>2</sup> A. hundred.    <sup>3</sup> H. omits 'worþ', clearly misunderstanding these two lines, which mean—'For his passion would be nothing worth, were it not for (see Gloss., s. v. *Neore*) his resurrection.' This couplet is not in the French.    <sup>4</sup> A. were.    <sup>5</sup> A. resurrexion.    <sup>6</sup> A. þow.    <sup>7</sup> A. maat.    <sup>8</sup> A. bileue.    <sup>9</sup> A. forsoþe bileuede.    <sup>10</sup> A. ak, H. but.    <sup>11</sup> A. mihte.    <sup>12</sup> A. were.    <sup>13</sup> A. moder.    <sup>14</sup> A. maiden.    <sup>15</sup> A. now.    <sup>16</sup> A. þow.    <sup>17</sup> A. for-bouht.    <sup>18</sup> A. how, *quater*.    <sup>19</sup> A. gode.    <sup>20</sup> V. þas.

And hap i-rud vs þe way,  
 Þer vchone of vs pat wole, he may  
 To þe blisful<sup>1</sup> joye come  
 1230 Þ<sup>t</sup> so lōge þorw Adam<sup>2</sup> was bi-nome?

Vnderstondeþ<sup>3</sup> nou forþere nopeles  
 Hou he is God and euere<sup>4</sup> wes,  
 And ȝe mouwe<sup>5</sup> openliche i-seon  
 þat hit ne may not elles ben.  
 1235 O God al þe world wrouȝte<sup>6</sup>,  
 And pulke God vs alle for-bouȝte<sup>7</sup>;  
 Oper<sup>8</sup> God nis non þen he,  
 Þe God of whom I seide er þe,  
 Persones þreo in þrille-hod.  
 1240 And o God cleped in on-hod.

Men<sup>9</sup> may also, clerkes þ<sup>t</sup> cōne<sup>10</sup> reden,  
 I-seon his Godhede þorw his deden;  
 For al þe deden<sup>11</sup> þat he dude here  
 W<sup>t</sup> Godhede and monhede [weore]<sup>12</sup> i-meynt  
 i-fere.

1245 And nym nou ȝeme and þ<sup>n</sup> miht seon  
 Hou þat ilke mihte<sup>13</sup> ben<sup>14</sup>.

<sup>1</sup> A. (per sphalma) blsful.    <sup>2</sup> 'þorw Adam': so A., V., and H. But the French reads—

Ke *par euain* feut grant pose  
 A tuz estupee. e close.

That is, 'which was previously (auparavant) quite shut (lit. paused), stopped against all, and closed.'    <sup>3</sup> A. onderstōdeþ.    <sup>4</sup> A. euer.    <sup>5</sup> A. mowen.    <sup>6</sup> A. wrouhte.    <sup>7</sup> A. for-bouhte.    <sup>8</sup> A. oþur.    <sup>9</sup> A. and H. me, Fr. thus:

E ses fez peut *hom* saueir  
 E la puissance deu veer.

<sup>10</sup> A. cūne.    <sup>11</sup> A. deeden, the last letter very indistinct.    <sup>12</sup> H. finishes this line with 'he dede in fere'. A. and V. leave the sentence without any verb, for *i-meynt* can be nothing but a participle. The insertion of *weore* (or *were*) seems to be fully justified by the French:

Kar tuz ses fez *furent* mellez  
 De hōmesce e de deitez.

<sup>13</sup> A. miȝte.    <sup>14</sup> A. beon.

- Hose hedde a swerd here  
 Pat wel i-steled<sup>1</sup> and kene<sup>2</sup> were,  
 And he hit in-to þe fuir dude  
 1250 Pat hit were<sup>3</sup> breñyng in þe stude;  
 Ho is pat þenne mihte,  
 Whon hit barnde so brihte,  
 Þe fuyr<sup>4</sup> to-delen þe stel fro,  
 Oper<sup>5</sup> þe stel from þe fuir mo?  
 1255 And hose w<sup>t</sup> þe swerd smite,  
 Two kuynden he mihte<sup>6</sup> sen<sup>7</sup> and wite—  
 Þe stel þorw kuynde kerueþ a-þliht<sup>8</sup>,  
 And þe fuir brennep<sup>9</sup> and þ<sup>t</sup> is riht;  
 And al of o swerd hit come.  
 1260 Also is of Jhesu Godes sone,  
 Two kuynden he haþ, we witen bi þon,  
 Pat he is soþ God and soþ mon.

For atte neces [he schewede] þis priuete<sup>10</sup>,  
 At þe Caane<sup>11</sup> of Galylee<sup>12</sup>,

<sup>1</sup> A. i-steeled.    <sup>2</sup> A. keene.    <sup>3</sup> A. weo (sic).    <sup>4</sup> A. fuir.    <sup>5</sup> A. oþur.  
<sup>6</sup> A. mihte.    <sup>7</sup> A. seon.    <sup>8</sup> A. a-þliht.    <sup>9</sup> V. brande.    <sup>10</sup> A. gives this  
 line thus:

For atte neoces of þis priuete,  
 and V. thus:

For atte neces of þis princee (or priucee);  
 the writer of these MSS.—for we must bear in mind that they are written  
 by the same hand—having evidently not understood what he was copying.  
 H. helps us here, reading—

He shewed gret myraculle and priuete  
 At the chane of Galilé.

The 'for' at the beginning of the line is not in the French, where the  
 couplet—

As neces seint architeclin  
 Kant leawe changat en uin—  
 seems rather to connect itself with what precedes.

<sup>11</sup> A. þe Cane: for the use of the article with this name compare  
 Maundevile's expression: '*the Cane* of Galilee is 4 Myle fro Nazarethe'.  
 And so in Wiclif's rendering of John 2. 1,—'and the thridde dai wed-  
 dyngis weren made in *the cane* of galile' (Engl. Hexapla.) On the other  
 hand in Rob. de Brunne we have—

And in Kana Galyle  
 He turnede water yn wyne to be. (p. 344.)

<sup>12</sup> A. Galile.



- 1265 A gistnynge he made Architriclyn<sup>1</sup>,  
 Per he tornde<sup>2</sup> water<sup>3</sup> to wyn.  
 Sixe vessels per weoren i-don:  
 Of water<sup>3</sup> he bad hem fulle son;  
 [As mon]<sup>4</sup> he bad don water<sup>3</sup> per-in  
 1270 And as God he tornd hit to wyn.  
 And pis ilke dede was al on  
 Of soþfast God and soþfast mon.  
 And elles-wher<sup>5</sup> per he eode,  
 Muche folk hī suwede of feole<sup>6</sup> peode,  
 1275 Þat fyf<sup>7</sup> þousend men he hæp i-set,  
 And w<sup>t</sup><sup>8</sup> fyue<sup>9</sup> loues and twey<sup>10</sup> fissesches hem  
 fed;  
 And of þe relef þ<sup>t</sup> hē leuede bi-fore,  
 Twelf cupe-ful weoren<sup>11</sup> vp i-bore.  
 As mon he hem þe bred to-brek<sup>12</sup>,  
 1280 And as God he hæp hem i-fulled ek.

Of Lazar also þ<sup>u</sup> miht i-seon epe  
 Hou he him arerede from þe deþe,

<sup>1</sup> For this change of a common noun (*ἀρχιτροκλινος*) into a proper name, compare Maundevile's words: 'In that Castel, seynt Anne oure Ladyes Modre was born. And there benethe was *Centurioes* Hous' (p. 117). So we occasionally even now hear and read of the parable of *Dives*—the syre Dyues of Rob. de Brunne—and Lazarus. So we always speak of Mary *Magdalen*, though 'Marie *Cleophee*' (Mand.) is such no longer. But as to the case before us, Wiclif wrote: 'bere ȝe to the architriclyn' (Jno. 2. 8). <sup>2</sup> V. tornd. <sup>3</sup> A. watur *ter*. <sup>4</sup> A. and V. anon. The French is—

*Com hōme emplir les roua*  
*Com deu leawe en vin chāga.*

(Roua = rogavit? Kelham has, 'Roaisons, Rogations'.) Compare also with the present passage lines 1279 and 1287 below. In H. we have—

As by his monhede he bade do watur theyrne,  
 And by his Godhede he turned the water to wyne,—

conveying the same general sense, though the conjunctions here are all at sixes and sevens. <sup>5</sup> H. has 'owher', which clearly = A.S. æghwær, æghwar, ahwær = ever-where = wherever. <sup>6</sup> A. fele. <sup>7</sup> A. fif. <sup>8</sup> A. omits w<sup>t</sup>. <sup>9</sup> A. fue. <sup>10</sup> A. twei. <sup>11</sup> A. weren. <sup>12</sup> A. to-breek.

Þat foure dawes he leiꝝ<sup>1</sup> a-long,  
 In þe buriles<sup>2</sup> þat he stonk.  
 1285 Wip loud voys<sup>3</sup> he clepede þus:  
 "Lazar a-rys and cum out to vs."  
 Riht as mon he clepede him to,  
 And as God he a-rerede him also<sup>4</sup>.

In alle his deden me may<sup>5</sup> wel i-sen<sup>6</sup>  
 1290 þat he is God<sup>7</sup> and euer schal ben<sup>8</sup>.  
 Þulke God alle þing dihte,  
 Þat in þe swete Mayden<sup>9</sup> a-lihte.  
 Al vre be-leeue<sup>10</sup> in him is,  
 Vre treuþe<sup>11</sup> and vre hope i-wis:  
 1295 Persones þreo in þrillihod,  
 And o God þauꝝ<sup>12</sup> in on-hod.

Nou ꝛe habbeþ i-herd witterly  
 Hou he is God Almihti<sup>13</sup>;  
 Ac<sup>14</sup> his strengþe ne<sup>15</sup> may nō telle,  
 1300 Herte þenke, ne mouþ spelle.  
 For þe heiꝛe nome Jhesu  
 Hap in him so muche vertu  
 Þat al þat is in heuene hiꝛe<sup>16</sup>  
 Abouen and bineoþen<sup>17</sup> feor and neiꝛe,  
 1305 Bouweþ<sup>18</sup> to þilke<sup>19</sup> nome vchon.  
 For-þi þer ne may hit telle non,  
 His miht and his strengþe hou hit geþ;  
 But as a mon þe rynde fleþ<sup>20</sup>,  
 Sūwhat touchen I chulle fonde  
 1310 Of þat Ich may vnderstonde<sup>21</sup>.

Þo Adam hedde i-loren þorw synne,  
 Heuene and eorþe and paradyses<sup>22</sup> winne,

<sup>1</sup> A. leih.    <sup>2</sup> A. buriels.    <sup>3</sup> A. voys.    <sup>4</sup> V. omits *also*.    <sup>5</sup> A. mai.  
<sup>6</sup> A. i-seon.    <sup>7</sup> A. þat he was God and is: the Fr. is, kil est deu.  
<sup>8</sup> A. beon.    <sup>9</sup> A. maiden.    <sup>10</sup> A. bi-leeue.    <sup>11</sup> A. trouþe.    <sup>12</sup> A.  
 þauh.    <sup>13</sup> A. almihty.    <sup>14</sup> H. and.    <sup>15</sup> A. om.    <sup>16</sup> A. heiꝛe.    <sup>17</sup> A.  
 bineþen.    <sup>18</sup> A. boweþ.    <sup>19</sup> A. pulke.    <sup>20</sup> On this passage see Pr.,  
 p. 55.    <sup>21</sup> A. vndurstonde.    <sup>22</sup> A. paradys: the form in V. is found

- Þe fend hedde such miht þo  
 Þat al þe world moste after hī go;  
 1315 For [whom]<sup>1</sup> þe world was furst wrouȝt<sup>2</sup>,  
 He haþ him vnder-i-brouȝt<sup>3</sup>.  
 Such strengþe he him þo ches  
 Þat prince of al þe world he wes.  
 Þer nas non for his goodschupe,  
 1320 For penaunce ne for holyschupe<sup>4</sup>,  
 Þauȝ<sup>5</sup> he pynede hi-self in flesch and felle,  
 Þat þe fend ne ladde him to helle.

- [Ac]<sup>6</sup> þe strengþe of Jhesu Godes sone  
 Him haþ al mated and ouer-come.  
 1325 Ouercomē and i-mat he was<sup>7</sup> ful sone,  
 Þo he wende of him to done  
 As he hedde don of oþer alle  
 Þat he lette in-to helle falle:  
 Alle he ladde herbifore after<sup>8</sup> his wille,  
 1330 And in-to helle [con]<sup>9</sup> hem spille.

- To þe croys<sup>10</sup> he con come,  
 And wolde habben<sup>11</sup> his soule i-nome;  
 Ac<sup>12</sup> he faylede, þe traytour<sup>13</sup>;  
 He was a-bated of his tour<sup>14</sup>,  
 1335 For Godes Godhede hī haþ doū cast  
 In-to helle and i-bounden fast.

also in the Harrowing of Hell, l. 193 (Bodl., MS. Digby 86, fol. 119),

And comen to paradis blisse.

So in l. 211; and in l. 173, paradis blisse.

<sup>1</sup> A. and V. whon: H. but for monkynde &c. Fr. is very clear:

Celui *pur ki* le monde fu fet

En son poeir out atreit.

<sup>2</sup> A. wrouht. <sup>3</sup> A. vndur-i-brouht. <sup>4</sup> A. holischupe. <sup>5</sup> A. þauh.

<sup>6</sup> A. and V. and, H. but, Fr. meis. <sup>7</sup> A. was he. <sup>8</sup> A. aftur. <sup>9</sup> A. and V. com. <sup>10</sup> A. crois. <sup>11</sup> A. habbe. <sup>12</sup> H. but ȝet. <sup>13</sup> A. traitour.

<sup>14</sup> H. anowre, probably because the copyist took *tour* in the sense of *tower*. The line really means, 'he was smitten down in his *turn*': compare ll. 1315, 1316. Fr. has—

Il est de son *turn* abatuz.

For porw his Godhede his soule eode  
 Pidere for hise pat hedden<sup>1</sup> neode,  
 Pat ȝore hedden him a-bide  
 1340 And sore longeden<sup>2</sup> to gon him mide<sup>3</sup>.

Helle-ȝates he al to-breek<sup>4</sup>,  
 And to-daschte al þe fendes<sup>5</sup> ek.  
 A gret bite he bot of helle nom<sup>6</sup>  
 And drouh alle hise out vchon  
 1345 Pat leuedē his nome and hī knewe,  
 And serueden hī wip herte trewe.  
 Such strengþe nas neuer i-herd ar þis,  
 Ne neuer schal but of him i-wis.  
 For þe meste strengþe he al bi-reuede  
 1350 Pat þe fend<sup>7</sup> in þe world heuede.  
 He was en-armed ful stronge<sup>8</sup>,

<sup>1</sup> A. hedde. <sup>2</sup> A. longede. <sup>3</sup> A. myde. With these lines compare the words of Adam to Christ in the Harrowing of Hell above referred to:

Welcome louerd wel þou be  
 Ful longe haueþ ous pout after þe,

and Eve says,

So longe hauen we ben herinne  
 Ða fewe nou beþ oure sunne.

<sup>4</sup> So in the Harr. of Hell:

Helle ȝates ich come nou to  
 Nou ich wille pat hy ben houndo

\* \* \*

Helle ȝates her .I. falle  
 And suppen go into helle  
 Satanas here .I. þe binde  
 Ne salt þou neuere hene winde

(i. e., never shalt thou unwind). <sup>5</sup> A. feondes. <sup>6</sup> I strongly suspect that for *nom* we should read *anon*, as in the form of this line which H. gives—

The maystri of helle he hede *anon*.

*Nom* spoils the rhyme, and one would scarcely expect *bot of* = *out of* except, if at all, in northern English.

<sup>7</sup> A. feond. <sup>8</sup> The scriptural allusion here, namely to the parable of the 'strong man armed' (*fortis armatus*, *Vulg.*) in Luke 11. 21, seems not to have been understood by the English translator, or even by the writer of the French MS., who has put *si* where the bishop must have

Þat his ʒat wuste ful longe<sup>1</sup>;  
 Ac<sup>2</sup> þo þe strengore hī ouer-com,  
 Gret preye he<sup>3</sup> him bi-nom.

- 1355 For-þi him seiþ wel Ysaye,  
 Þat seiþ in his prophecye  
 Þat he scholde [Myhtfol]<sup>4</sup> i-cleped ben<sup>5</sup>.  
 His strengþe may no mon i-seon,  
 Ne no tonge ne mihte reden  
 1360 Ne þouʒt þenken his mihtful deden.  
 ¶ For his miht me ouʒte him drede,  
 And for his swetnes hī loue ful nede.

- Þis is vre child and vre help,  
 Vre strengþe and vre ʒelp,  
 1365 Vre be-leue<sup>6</sup> and vre socour,  
 Vre treuþe and vre honour;  
 Þat so boxum bi-com for vs,  
 He ʒaf him-self to sauē vs.  
 And al o God dude þis,  
 1370 Fader and Sone and Holigost i-wis.

Sūdel ʒe habbep i-herd nou riht  
 Of his strēgþe and of his miht;

written *li*, both to give point to the allusion and to mark the antecedent to the relative which begins the next line.

Li maufe fu [*li*] fort arme  
 Ki sa porte a si fort garde.  
 Mes quant li plus fort sorneneit  
 Ses espoilles lui ad toleit.

<sup>1</sup> H. cuts this down into the charming line,  
 And wyst full long.

See Pr., pp. 60, 61. <sup>2</sup> A. ak, H. bote. <sup>3</sup> A. om. he. <sup>4</sup> A. myldeful,  
 V. myldefol, H. myhtful, Fr.—

Pur co dit bien ysaie  
 En sa douce prophecie.  
 Ke *il fort* nome serroit &c.

<sup>5</sup> A. beon. <sup>6</sup> A. be-leue.

Ac<sup>1</sup> herkneþ<sup>2</sup> ʒit forþere of Ysaye,  
 Pat cleped<sup>3</sup> him in his prophecie  
 1375 Fader of þe world pat scholde come<sup>4</sup>.  
 For while he walkede her atte frome,  
 He folfulde<sup>5</sup> in alle þinge  
 Alle holye prophetes [byddyng]e<sup>6</sup>.

Hou he is Fader ʒe schullen<sup>7</sup> i-heren,  
 1380 And hou we alle of him i-streoned<sup>8</sup> werē.  
 Þorw Adam we sūgeden furst vchon,  
 And eeten þe appel wiþ hī anon;  
 And alle we of him i-streoned<sup>8</sup> weoren:  
 Þe cors<sup>9</sup> pat he beer alle we beeren.  
 1385 Þorw kuynde we hedden þe curs alle  
 Þorw riht ne miȝt<sup>10</sup> hit elles bi-falle.

Adam vr fader þe forme mon  
 Fleschliche streoned vs euerichon,  
 Ac<sup>11</sup> pulke fleschliche streonyng  
 1390 Beere<sup>12</sup> vs bale and serwyng,  
 Neore<sup>13</sup> þe grace of swete Jhesu

<sup>1</sup> A. ak, H. but.    <sup>2</sup> A. herkeneþ.    <sup>3</sup> A. clepeþ.    <sup>4</sup> See note on l. 65. The French here is—

Pere au poeple ki uendroit.  
 Au siecle ke feut a uenir.

<sup>5</sup> A. fulfulde.    <sup>6</sup> So H.: A. and V. have bi-gynnyng, which makes no sense. The French is simply 'tute seinte prophecies'. For *bidding* = announcement, see Gloss.    <sup>7</sup> A. schulle.    <sup>8</sup> A. i-streoned *bis*.    <sup>9</sup> A. curs.    <sup>10</sup> A. miht.    <sup>11</sup> A. ak. In H. this passage is thus metamorphosed:

And for the synne that Adam in Paradys dede,  
 All we that of him come shuld ha byn in sory stede,  
 Nere the grave [sic] of swete Jhesu  
 That us ʒeynbowght thorgh gostli vertu.

The French is—

Meis icele engendrure  
 Feut a nus e pesme e dure.  
 Ne feust la grace ihesu crist  
 Ke nus engendra en esperit.

<sup>12</sup> A. beer.    <sup>13</sup> Compare l. 1202.

- þat vs strenede<sup>1</sup> [þorw]<sup>2</sup> gostliche vertu.  
 Þorw Adam we weore to deþe i-demet<sup>3</sup>,  
 Þorw Jhesu vp-rered and al i-qwemed.  
 1395 He is vre Fader ariht,  
 And so goodliche vs haþ i-diht  
 Þ<sup>t</sup> w<sup>t</sup> his blod he vs [waschede]<sup>4</sup> of sinne<sup>5</sup>,  
 And brouȝt vs out of wo to winne.  
 Neuer fader for no childe  
 1400 Of fyn loue nas so freo ne mylde.

- [Wan]<sup>6</sup> from þe<sup>7</sup> roode<sup>7</sup> for vre neode  
 Riht in-to helle he eode,  
 Fourti tymen<sup>8</sup> þer he wes,  
 [O]<sup>9</sup> þat he vp-risen ches.  
 1405 Þat was on þe þridde day,  
 Erliche vpon a Sonen-day,  
 Þo þe niȝt<sup>10</sup> fro þe day to-brek<sup>11</sup>  
 So seide seint Austin þo he spek<sup>12</sup>.  
 W<sup>t</sup> him he drouȝ out alle hise  
 1410 Þat diȝeden<sup>13</sup> in his seruise  
 From þe<sup>14</sup> tyme þat he Adam wrouȝte,  
 Þat he vp-ros<sup>15</sup> and vs for-bouȝte.  
 To his disciples he hī schewede<sup>16</sup> i-lome<sup>17</sup>,  
 And eet and dronk, eode and come  
 1415 Fourti dawes he was heere<sup>18</sup> fulliche,  
 And prechede<sup>19</sup> hem Godes kineriche.

<sup>1</sup> A. streone. <sup>2</sup> A. and V. om.: see the readings of H. and Fr. just quoted. <sup>3</sup> A. i-demed. <sup>4</sup> A. and V. waked, H. wassheth, Fr. laua. See Pr., p. 64. <sup>5</sup> A. synne. <sup>6</sup> Fr. kant: A. and V. have þat. I have no doubt that the earlier manuscript from which A. and V. were copied had the Anglo-Saxon þ (w) throughout, and thus the þan = wan being mistaken for þan was changed into a conjunction more fitly corresponding to the so in the preceding line, with which this line was connected by mistake. On the þ and p compare ll. 287, and 1151, note. <sup>7</sup> A. rode. <sup>8</sup> A. and H. tymes. <sup>9</sup> A. and V. þo, H. er, Fr. deskau tierz iur. Line 152 shews pretty clearly what the true reading is. <sup>10</sup> A. niht. <sup>11</sup> A. to-breek. <sup>12</sup> A. speak. <sup>13</sup> A. þo þat dyeden. <sup>14</sup> A. þat. <sup>15</sup> A. a-ros, H. up-ros. <sup>16</sup> A. schewed. <sup>17</sup> H. sone. <sup>18</sup> A. here. <sup>19</sup> A. preched.

Vppon holy Þoresday<sup>1</sup> per on his nome  
 Heo weren<sup>2</sup> i-gedered alle i-some  
 Vppon astude, per he among hem com,  
 1420 And of mis-bileue he hem vndernom.  
 In whonhope<sup>3</sup> and doute heo weoren vchon,  
 3it heo seȝen hī alyue a lyues-mon.

Ðo 3it ne mihten heo for no wit<sup>4</sup>  
 Riht to soþe i-leeuen hit.  
 1425 Ac<sup>5</sup> heore doute was vre bi-heue<sup>6</sup>;  
 And fastnede ful wel vre bi-leeue<sup>7</sup>;  
 For mucche vs dude sikernesse<sup>8</sup>  
 Of Thomas misbileuenesse,  
 Ðat nolde for no mon þat was  
 1430 Bi-leeuen þat he ded and arisen<sup>9</sup> was,  
 Ar he hedde hondlet þe woūde so wyde,  
 Ðat Longeus<sup>10</sup> made in his syde,

<sup>1</sup> A. porsday.    <sup>2</sup> A. weoren.    <sup>3</sup> A. wonhope.    <sup>4</sup> i. e. for no wihl = for nought. See Glossary, s. v. *Nouht*.    <sup>5</sup> H. but 3et.    <sup>6</sup> A. biheene.    <sup>7</sup> A. bileue.    <sup>8</sup> A. sikornesse.    <sup>9</sup> A. arysen.    <sup>10</sup> Sic in A. and V. and the Townley Mysteries: H. writes Longes, Fr. longis (and so Rob. the Dev.), the Coventry Mysteries, Longeys, the later Greek and Latin fathers, Longinus. The origin of the name is apparently implied in the words 'sed unus militum *lancea* (λόγχη) latus ejus aperuit', John 19. 34, Vulg. It is curious to note the various instances in which tradition has given names to persons who are mentioned but not named in the Scriptures themselves. Thus the mother of the virgin Mary was Anna (see note on l. 1265), and her father Joachim son of Barpanther, according to Epiphanius, Greg. Nyss., &c. The magi who visited the infant Jesus, always reckoned as three in number, are named by Mandevile as 'the 3 Kynges, Jaspas, Melchior, and Balthazar; but Men of Grece clepen hem thus, Galgalathe, Malgalathe, and Saraphie; and Jewes clepen in this manere in Ebrew, Appelius, Amerrius, and Damasus.' The readers who choose to consult Calmet, s. v. Magi, will find this statement as to the different names given to the three kings by the Jews and the Greeks, just reversed, as might be expected; and other names also mentioned. Of the second and third names the Cov. Mysteries give the forms Melchizar and Baltazare, in the latter of which the 3 probably = z as is occasionally the case. Mandevile again speaking of 'the Cytee of Sarphen' says, 'and there reysed he Jonas the Wydwes Sone from Dethe to Lyf.'



And<sup>1</sup> seon þe woūdes grene and weet,  
Wȳuche þat weoren on honden and feet<sup>1</sup>.

- 1435 Þo schewed Jhċ<sup>2</sup> hī his wondes<sup>3</sup> wyde  
In hondes and feet and þulke on his syde<sup>4</sup>:  
“Þou art Ichot”<sup>5</sup>, quap Thomas þo,  
“Mi God, and my Lord also.”  
“Ȝe, Thomas,” quap Jhesu Crist,  
1440 “Þou hit leuest, for pou hit sixt;  
Alle heo moten i-blessed ben,  
Þat hit leeuē, þau<sup>6</sup> heo hit not seon!”  
Openliche he made þulke day  
Faste and siker vre [fay]<sup>7</sup>.

- 1445 Wip his disciples he eet þo,  
As he was er i-wont to do,  
And sette tweyne and tweyne to gon  
Ȝond al þe world to prechen vchon,  
To alle schaft and to alle wihte—

- 1450 Þat is to mon þorw rihte—  
Þat heo bi-leeuē<sup>8</sup> ī Godes sone, þ<sup>t</sup> is in him,  
And þat vche mon folwede him<sup>9</sup>

the widow's son not being named by the evangelist himself (Lu. 7. 12). In like manner the penitent thief—‘the gode Theef’ (Mand.)—was called Dysmas, whom Piers Plowman's ‘Roberd the Robbere’ claims for his brother (Vis. l. 3419), Dysmas's companion in guilt and punishment being Jestes according to the Cov. Myst. And the soldiers who had charge of the grave of Christ receive names in the Cov. Myst. such as appear to be derived from tradition.

*Pylat.* Come forth, ȝe ser Amorawnt,  
And ser Arphaxat; com ner also  
Ser Cosdram, and ser Affraunt,  
And here the charge that ȝe must do.

<sup>1</sup> These two lines are omitted in A. <sup>2</sup> A. Jhū. <sup>3</sup> A. woūdes. <sup>4</sup> A. side. <sup>5</sup> A. I wot. <sup>6</sup> A. þauh. <sup>7</sup> A. and V. lay, H. fay, Fr.—

A çeu iur uout apertement  
La foi fermer de tute gent.

<sup>8</sup> A. by-leeuen. <sup>9</sup> That is, had himself *baptized*, see Gloss., and Pr., pp. 55, 56.

In pe Fader, and in pe Sone also,  
 And in pe Holy Gost<sup>1</sup> pat glit of hem bo.  
 1455 For hose neore i-borē eft, at pe<sup>2</sup> frome  
 In-to heuene ne<sup>3</sup> mihte<sup>4</sup> he neuer come;  
 Ac<sup>5</sup> pulke pat bep<sup>6</sup> i-fulwed in riht bileue<sup>7</sup>,  
 Schulen beo brouȝt in Godes bi-heue<sup>8</sup>.

Wel openliche he schewep vs *per*-fore  
 1460 Þat vche mon mot eft ben i-bore,  
 And ȝif we schulen eft i-boren ben<sup>9</sup>,  
 We mote comen of sunne-streon<sup>10</sup>.  
 Þat is pe water of vertu,  
 Per vs gostliche strenep swete Jhesu;  
 1465 And whon he vs hap so streded<sup>11</sup> i-wis,  
 Forsope vre Fader penne<sup>12</sup> he is,  
 And penne we alle his children bep.  
 Sikerliche vnwrestlyche he deep<sup>13</sup>  
 Þat such Fader ne louep w<sup>t</sup> al his pouȝt.  
 1470 He ne eet of pe appel riht nouȝt:

<sup>1</sup> A. holigost.    <sup>2</sup> A. *atte* for *at* pe.    <sup>3</sup> A. om. *ne*.    <sup>4</sup> A. mihte.  
<sup>5</sup> A. ak.    <sup>6</sup> A. beop.    <sup>7</sup> A. bileue.    <sup>8</sup> Fr. has here—

E lors deuisa leur aler  
 Kil alassent al mūd prescher.  
 A vniuerse creature  
 Cest a hōme par droiture.  
 Kil en le fiz deu creussent  
 E baptizez touz feussent.  
 El nun del pere e del fiz  
 E del seintisme esperiz.  
 Kar ki rene ne serrad  
 Ia ou ciel nentrerad.  
 Mes les creanz les baptizez  
 Serrunt mis en sauuetez.

(I need hardly explain that *creanz* = believers, and *rene*, i. e. *rené* = born again, *renatus*, John 3. 5,—the ‘eft i-boren’ of our text.)    <sup>9</sup> A. beon.

<sup>10</sup> Fr.—

Mes pus ke rene serrum  
 Engendrure auerum.

<sup>11</sup> A. streoned.    <sup>12</sup> V. om., H. then.    <sup>13</sup> A. dep.

Baldeliche we mouwe<sup>1</sup> porw hī craue  
 Vre rihtes in heuene to haue;  
 For he hap alle þe lawen<sup>2</sup> i-wyst<sup>3</sup>—  
 Of o poynt ne hap he mist—  
 1475 Þat neuēr neore i-wust ne i-holde,  
 Er he him-self comen wolde.

Þe forme mon þat of eorþe com,  
 Brouȝt<sup>4</sup> vs werre and pees bi-nom.  
 Þat oþer mon from heuene com w<sup>t</sup> meyn:  
 1480 And hap i-ȝolden vre pees<sup>5</sup> aȝeyn.  
 ¶ Fleschliche was þe forme mon,  
 Þat muche wo vs brouȝte vppon;  
 Þat was out of paradys i-pult,  
 And al his ofspring, for his gult.

1485 Ac<sup>6</sup> vre gostlych<sup>7</sup> Fader, swete Jhesu,  
 Vs bryngep<sup>8</sup> aȝeyn porw his vertu.  
 He þat from heuene com,  
 From louh an heiȝ he vs up-nom.  
 Þat from eorþe com, to eorþe he gep:  
 1490 Þat from heuene com, to heuene he step.  
 ¶ On holy<sup>9</sup> Þoresday (per al þe folk i-seiȝ<sup>10</sup>  
 Wȝuche<sup>11</sup> þat stoden a-bouten hī neih)  
 Þe wey he made vs to lede  
 Þorw þe skewes, per he eode  
 1495 Wip soþnesse and wey<sup>12</sup> of lip<sup>13</sup>.

<sup>1</sup> A. mowe.    <sup>2</sup> A. and H. lawes.    <sup>3</sup> A. i-wist.    <sup>4</sup> A. brouht.    <sup>5</sup> A. vr pes.  
<sup>6</sup> A. ak, H. but.    <sup>7</sup> A. gostlich, H. gostili.    <sup>8</sup> A. bringep.  
<sup>9</sup> A. holi.    <sup>10</sup> A. i-seih.    <sup>11</sup> A. whuche.    <sup>12</sup> A. wei.    <sup>13</sup> Either this passage is corrupt, or the translator has again quite missed the bishop's meaning, whose words are—

La uoie a ses seinz a fet  
 Par les nuwes ou il vet.  
 Vie. verite. et voie  
 Od sei meine bele proie.

'He has made the way for his saints through the clouds where he goes—the life, the truth, and the way. With him he brings a glorious booty.' Here the third line contains an unmistakable allusion to the words, 'Ego sum via et veritas et vita', Jno. 14. 6.

- De feire cūpanye [he]<sup>1</sup> him ladde wip,  
 Þat he out of helle nom,  
 Þat to muche blisse com.  
 To pulke blisse he made hem weende,  
 1500 Þat euer lasteþ wip-ouren ende,  
 Þer he woneþ as he dude er  
 Wip his Fader, o God þer,  
 Persones þreo in þrilli-hod<sup>2</sup>,  
 And o God þauþ<sup>3</sup> in on-hod,  
 1505 Þat alle þing wrouþte, as þ<sup>u</sup> mon wost,  
 Fader and Sone, and Holygost.  
 þauþ vche nome of þise þre  
 [Be]<sup>5</sup> sinderliche<sup>4</sup> [seyd]<sup>5</sup> as he ouþte to be,  
 O God hit is wip-ouren care,  
 1510 Of alle schaftes schuppare;  
 To whom joye and honour bi-come  
 Wip-ouren ende<sup>6</sup>, þe holy Gome.

- Now biseche we God for his merci  
 Such lyf her<sup>7</sup> leden<sup>7</sup> and so trusti,  
 1515 Þat we his heste holden so long,  
 Pulke pes vs wonye among  
 Þat he sende frō heuene to monkinne<sup>8</sup>,  
 And þ<sup>t</sup> he wone w<sup>t</sup> vs w<sup>t</sup>-inne;  
 And aftur<sup>9</sup> þis lyf to joye wende!<sup>10</sup>  
 1520 Þis writ in God nimeþ<sup>11</sup> nou ende<sup>6</sup>.  
 Þer is ende and bygynnyge<sup>12</sup>,  
 So holy writ seyþ<sup>13</sup>, of alle þinge;  
 God leue<sup>14</sup> vs here so ende,  
 þ<sup>t</sup> we ben worþi to heuene wende<sup>10</sup>. Amē<sup>15</sup>.

<sup>1</sup> A. and V. om.: H. 'he hadde him wythe'.      <sup>2</sup> A. þilly hod (sic).  
<sup>3</sup> A. þauh.      <sup>4</sup> A. synderliche.      <sup>5</sup> A. and V. omit the verb: H. has  
 'byn syndry seyð', and Fr.—

E sil iad distinctiun

De trois persones par nun. &c.

<sup>6</sup> A. eende *bis*.      <sup>7</sup> A. leden her.      <sup>8</sup> A. monkyne.      <sup>9</sup> A. after.      <sup>10</sup> A.  
 weende *bis*. For the *to* omitted see note on l. 926.      <sup>11</sup> A. nymeþ.      <sup>12</sup> A.  
 bigynnyge.      <sup>13</sup> A. seiþ.      <sup>14</sup> A. leue.      <sup>15</sup> A. Am̄.

## GLOSSARY.

(For words not contained here see Coleridge's Glossarial Index.)

---

Abate, *v. a.*, smite down, 1334. Fr. abatuz.

Abugge (for pronunciation see *Sugge*), *v. a.*, pay the penalty for, 394.  
A.S. abicgan.

Afterlong, *adv.*, along, 724. Fr. has—  
*De lung la tur e de Le,*  
i. e. de longo ... de lato.

Agulte, *v. n.*, offend, 335. A.S. agyltan; Fr., in this passage, trespasser.  
We find *gulte* in the same sense in Moral Ode, 108.

Al, *adv.*, altogether, 524, 1136.

Al, *adj.*, plur. alle, = all, 8, 16, and *passim*. The distinction between the sing. and plur. forms is disregarded in one or other of the MSS. in 16, 333, 433, 545, 561, 650, 1139, 1214.—Ouer alle þing = all our things, 12.

Alle and some, = each and all, 489. We have this phrase also in Liber Cure Cocorum, p. 10,

And hew þy noumbuls *alle and sum*;

and in Handlyng Synne, 169, and 2183, with a noun singular:

Ðe tale ys wrytyn *al and sum*

In a boke of Vitas Patrum.

In the Play of the Sacrament, l. 402, it undergoes tmesis—

whyle t<sub>me</sub>ey were *alle together and sum*.

Alast, *adv.*, at last, 457, 991. The A.S. expression was *on laste* (compare *Apliht* and *I-some*), but the prep. *at* is used in this phrase as early as in Laꝛ Brut, in which we find *at þan laste* and *a þan laste*, vol. iii, p. 66. If the *a* in *alast* stands for *at*, we may also compare *aꝛaf* (A.S. *agæf*) as perhaps = *atgaf* = uttered, in the Owl and Nightingale, 139, and A.S. *aspringan*, *adrifan*, *aswipan*, &c. as probably = *æt springan*, &c.

Algate, *adv.*, yet, in any case, at all events, 1085; Fr. tutefoiz.

Amidden, *prep.*, amid, 333. A.S. on middan = in medio.

An, *prep.*, on, 1177, 1488. So often in Laꝛ Br., and see *End*.

And, *prep.*, = an = on, 1177 (A.), and in like manner

[And-last, *adv.*, at last, 127, A.S. *on laste*. I had put *atte laste* in the

text, and am indebted to Mr. Furnivall for the suggestion of *andlast*. That the reading of the MSS. is corrupt, with *laft* = left, is proved—besides other reasons—by the fact that in this poem all such contracted preterites in *-te* keep the final *-e*, as *ouȝte*, *brouȝte*, *wrouȝte*, *mȝte*, *dihȝte*, *moste*, &c.]

Anon, *adv.*, 234, 319. The MSS. divide *a non*, though *an on* doubtless is the true division. The A. S. form is *on an* = in one (sc. time, or moment). Even in A. S. the prep. *on* = *in* or *on*, was sometimes written *an*. In Rob. Brunne's Account of Arthur we get the form *on one*:

Þe messe bigan son *on one*.

In 1083 *al anon* = all in one = all at once.—As to *a non* for *an on*, one case of this kind which seems to have escaped observation is found in Owl and Nightingale, 144,

Thos hule luste thider-ward,  
And hold hire eȝe *notherwa(r)d*,

'kept her eyes turned in another direction'.

Anonden, ?, 1151.

Anont, *prep.*, anent, against, 1076.

Apertement, *adv.*, manifestly, 781.

Apliht, *adv.*, 304, 847, 1056, 1257, certainly, in truth; or more exactly, (in) *plighted* (troth). The prefix *a*, which stands in some cases for *ge*, as in *ago* = *igo* = Germ. *gegangen*, *adight* (Ch.) = *ydight* = A. S. *gediht*, *along* = *ilong* (q. v.) = A. S. *gelang*, *alike* = *yliche* = A. S. *gelic*, (compare *enough* = *ynou* = *genog*),—in others is a corruption of *on* = on or in, as in *alive* (Ch., on live), *abroad* (Ch., on brede), *a-hunting* (Ch., on hunting, and so *on hauking*), *abed* (Ch., on bedde), *aboard*, *afire*, *aloud* (in the Mort Arthure, ed. Hall., one lowde), *anight*, *a' Godes name*; and so Ch. has both *aswoun* and *on swoune*. I suspect that *aplight* belongs to the former of these classes. Mr. Halliwell thinks that it "is the same as 'I plight', I promise you". And we do find 'Mi trauthe I the pliȝte' in the Avowyng of King Arther, 27. 16, but is there any other instance of the prefix *a* = the pron. *I*?—The explanation 'immediately, at once' given in the Glossarial Index does not suit our passages.

*As*, *rel. pr.*, which, ? 1151. See Furnivall's Early Engl. Poems, p. 77, l. 225.

*At*, *prep.* governing *gen.*, 92. So *to* occasionally governs the *gen.* in A. S. and *of* in Early (and in Modern) English.

*At ene*, 402. Taking this reading as in the MSS., the *ene* must = the earlier *æne* from the numeral *an*, one. Then *at ene* will = *at once*, though in the old form of this phrase (*at ones*) the preposition governs the genitive: see *At*. In Laȝ. Br. *æne* is either dat. or acc., and *at* regularly takes a dative. The *as* redundant before *at ene* is paralleled in *as tyte* (Handl. Synne, l. 264), *asswyȝe* (ib. 1452), and many of Chaucer's adverbial phrases, especially of time, such as *as now*, *as at this time*, *as for that day*, *as in his tyme*, &c.

But I suspect the genuineness of the reading, though emendation

is not easy. My friend the Rev. J. Earle suggests *as at-gene* in the sense of 'and that for certain'. He says: "It sounds to me as if *at-gene* is a good representative of the old inflected *gegnum* = *obviam: gegnunga*, adv., aperte, certe, omnino, plane, prorsus, (Grein, s. v.); and compare the provincialism 'the gainest way' = the nighest way." The *zene* of O. and N. 843 which is unexplained in the Gloss. Ind. is apparently a verb, and = *meet*.—Were the existence of a verb to *atgive* (see *Alast* and *Atsprong*) established, I should be inclined, by aid of H., to read—

Dis pral of whō my sustren meūē  
Hap dom deserued *as at-zeuē*,

i. e. as already pronounced.

*At one* (in the MSS. *a ton*) = agreed, 492, 493. The fuller phrase *atte one assente* occurs in the *Avowyng*e of King Arther, 59. 9, and in the *Seven Sages*, l. 2072 (*at on acent*); while we find also *at on red* in nearly the same sense in l. 2064 of the latter poem. (Qy. When did the verb *atone* first appear in its modern sense, or, as in Shakspeare, in the sense of *to reconcile*?)

*At-sprong*, *part.*, sprung, descended, 152, A.S. *asprungen*. There is an A.S. noun *atspringnes*, springing out, given by Bosworth.

*Atset*, *v. a.*, put away, set aside, neglect, 235.

*Atter*, *sb.*, gall, 1150. Fr. has *fel amer*, H. *galle*; though A.S. *atter* or *ator* = poison.

*Awayte*, *v. a.*, lie in wait for, 767. The French is—

Ki nus *agueitent* tut dis.

Cotgr. has *aguetter*, Palsgr. *aguayter*, for to lie in wait.

*Baldeliche*, *adv.*, boldly, 1081, 1471.

*Bat*, *v. a.*, biddeth = prayeth, Fr. *huche*, 884. A.S. *bit*, from *biddan*. See *Forbat* and *Hat*.

*Bayle*, *sb.*, 687, 805. 'Bailey, a name given to the courts of a castle, formed by the spaces between the circuits of walls or defences which surrounded the keep. Oxf. Gloss. Arch.' Halliwell's Arch. Dictionary. 'Baille, pieu, palissade'. Ménage.

*Be*, *beo* (= by, as in H.), *prep.*, concerning, as to, 495. So *be* in A.S., as, *cwēpan to pā menigu bi Johanne*, Rushw. Gosp., Mt. 11. 7.

*Beclepe*, *v. a.*, complain of, appeal against, 498.

*Beget*, *v. n.*, gain, profit, part. *bi-ȝeten*, 1126.

*Beheste*, *sb.*, promise, 336. Fr. has—

La *primesse* lui fauserent.

*Beiȝ*, *beih*, *v. a.*, pret. of bow, 358. A.S. *bugan*, pret. *beah*, *beag*.

*Bend*, *v. a.*, = circumdare, as in the modern nautical expression 'the sails are bent', 743.

*Berbican*, *sb.*, *barbican*, 697, (823). The *barbican* was an outwork—'une faussebraye, ou muraille de dehors, *antemurale*. On appelloit aussi

- barbacanes* les défenses qu'on faisoit au bout d'un pont,' (Ménage). See also Viollet-le-duc's *Military Architecture in the Middle Ages*, especially figures 17 and 18. But the name *barbican* was also, according to Ménage (and Spelman), applied to the 'meurtrières' or machicoulis, (for which see Viollet-le-duc, figures 19 and 69) 'c'est-à-dire ces ouvertures qui sont aux murailles des villes et des places fortes, d'où l'on tire à coups de mousquet sur les ennemis.' But of *barbacan* in this sense I can find no example in any old writer, or in any of the dictionaries. It is worth observing also that the strange blunder of confounding *barbacan* with *créneau* is found only in one or two modern writers (Vigénère quoted by Ménage, and Raynouard). In our author, l. 823, the case is simply one where 'bonus dormitat Homerus', as the words 'pe seue' prove to a demonstration: the ἀναγορά of the definite article being to 'seven barbicans' already mentioned (l. 697), whereas no 'seven battlements' are mentioned.
- Besiht, *sb.*, award (?), 311. Fr.,  
Par *agard* de iugement.
- Bespeak, *v. a.*, threaten (?), 221.
- Bi-caste, *v. a.*, surround, part. bi-caste, 694.
- Bicome, *v. n.*, belong, 1511. Fr. apent (Lat. appendet) = appartient.
- Bid, *v. a.*, desire, 1008.
- [Byddyngge, *sb.*, announcement, 1378. Compare the use of the verb *beodan* in *Beowulf*, l. 786, and *Cædm.*, p. 188, 11.]
- Bifal, *v. n.*, belong, 81, 293, 928.
- Bifoule, *v. a.*, defile, 1147.
- Biheve, *sb.*, behoof, advantage, 1425. A.S. bihefe.
- Billie, *v. n.*, belong, 96, 295. A.S. *belicgan* = extend or lie, by or about.
- Bi-loke, *part.*, locked up, 992.
- Bi-reve, *v. a.*, take away, 1349. A.S. bereafian.
- Biþouht, *part.* from A.S. beþencan = remember, 482. The Fr. is—  
E pur moi aueir *retreit*,  
i. e. 'and to have me brought back' viz. *to mind*. (Compare Fr. l. 556  
Com auant nous ai *retret*,  
'as before I have reminded you'.) Bi-þouht = considered, devised, 698.
- Blyntwharvet, *part.*, blindfolded, 1146. The *wharvet* is from A.S. *hweorfan*, to turn, or the noun *hweorfa*, a whirl, a spool.
- Boffet, *sb.*, buffet, blow with the open hand, 1148. Fr. has—  
E des *paumes* le ferirent.
- Bond, *sb.*, bonds, confinement, 1095.
- Borwe, *v. a.*, protect, save, 822. Is not *borwe* in this sense derived from A.S. *beorgan*, though of the same form as the derivative from *borgian*?  
So the *folwe* of our poem is not A.S. *folgian* but *fullian*.
- [Bot, *v. a.*, pret. of bite, 1343: see note. A.S. bitan, pret. bāt. He *bote* hys lypmys, *Emp. Oct.*, l. 1070.]
- Bopë, *num. adj.*, both, 497. A line of five syllables in this metre would



scarcely be tolerable; but the A.S. *begen*, O.Sax. *bede*, Du. and Ger. *beide*, &c., fully warrant us in taking the word as a dissyllable.

Bote, but, *conj.*, unless, 350, 374.

Bote, but, *conj.*, used where we should now use the unemphatic *why*, 809. So ἀλλά often in Greek, as in Rom. 6. 5.

Breer, *sb.*, bud (?), 123.

Breme, *adj.*, rampant, furious, 501, 538.

Bugge (for pronunciation see *Sugge*), *v. a.*, buy, 1091.

Care, *sb.*, 217, sorrow, grief, distress,—*chagrin*, Palsgr. Such is the true sense of this word in Early English, and not solicitude or anxiety.

The phrase 'cark and care' is not simply 'acribus sollicitæ mentis curis confici' (Jun.), in which case it would be a mere tautology. Thorpe's rendering of 'on ceorum cwidum' by 'with anxious speeches' (Cædm. p. 269, l. 2) does not at all express the force of the passage: it should rather be 'sorrowful' or 'lamentable'. In l. 1509 care = doubt.

Careful, *adj.*, sorrowful, 453.

Carfuliche, *adv.*, sorrowfully, 203.

Carnel, *sb.*, (in this poem) a battlement, 695, 806, (823). The modern *créneau*—for beyond doubt it is the same word—is defined by Chambaud 'une de ces pièces de Maçonnerie, coupées en forme de dents, et séparées l'une de l'autre par intervalles égaux, au haut des anciens murs de ville ou de château.' So 'pinna muri' is Carpentier's explanation of *carnellus* and *quarnellus*, and Ducange gives the same both for *quarnellus* and for *χοινέλια*. But Barthius (ap. Ménage) gives a very different definition: 'foramina quadrata in muris et munitionibus'. And so in Grassi's Dizionario Mil. Ital. *créneau* is given as the Fr. equivalent of 'archibuseria: piccola apertura, che si fa ne' muri per tirare coll' archibuso contro il nemico;'—only the *archibuseria* (archière) is not a 'foramen quadratum', but a long and narrow slit, made perpendicularly in a wall or brattish, (see Viollet-le-duc's Mil. Arch. in the Middle Ages, Macdermott's translation, p. 40). We have then two meanings for this word: *battlement* and *loophole*. In the latter sense only is the word, in the form *crenelle*, used by Mons. Viollet-le-duc in the work just quoted; and in that sense we have *cranel*, *cranal*, and *crenel* in passages from the Romance writers quoted by Raynouard, and *kerneus* in the Conquest of Ireland, l. 2350. And it is somewhat surprising to find 'battlements' given by Mr. Morton as the rendering of this word in 'ipen open *kernel*', and 'pe *kerneaus* of pe castel beoð hire huses þurles', Ancren Riwe, p. 62. 'Battlements' are not windows; the sense is, 'the *loopholes* of the castle are the windows of their houses'. Such is also the meaning where we read of 'quatuor homines ad unumquemque *carnellum* custodiendum', (document cited by Carpentier). And in the Mort Arthur, ed. Hall., p. 255,

The cowntas of Crasyne  
 with hir clere maydyns  
 Knelis downe in the *kyrnelles* &c.

Where mention is made simply of a 'mur *quernelé*', (and compare P. Pl. Vis., l. 3682) it is often not easy to say which kind of créneau is signified; but in Napier's History of the Peninsular War a 'crenelated wall' means always, I believe, a battlemented wall. And so in our poem the *carnels* which

..... stondeþ vp-riht,  
 Wel i-planed &c.

are shown to be battlements not loopholes by the epithet in the French '*gran kerneaus*'—for great size may be an advantage in battlements, not in loopholes—and by their being on the top of the wall, 'par enson', see the lines quoted on p. 32. And in the St. Graal (vol. 2, p. 388, l. 432) the *kernel*s are masses of masonry one of which might fall down and kill a man,—

And as sone as vnder the þate was he gon,  
 On hym there fyl a gret *kernel* of ston,  
 And ouercovered hym bothe toppe and to.

Cast, *v. a.*, to trace the design of, to plan, 807. Compare i-prowen, 739. Catel, *sb.*, chattels, 990.

Ches, pret. of choose, = obtained, 1317. But this abuse of the word is simply due to the exigency of the rhyme.

Cleche, *v. a.*, lay hold of, take, 734. Probably another form of *clutch*.

Con, *v. a.*, knows, understands, 555. Fr. has—

Cit ki cest ensample *entent*.

And compare Chaucer's lines,

In alle the ordres foure is noon that *can*  
 So moche of daliaunce and fair langage.

Con, 387, = gon, q. v.

Congraffet, 1056, imitation of the French *cyrografez* = confirmed, registered. See Pr., pp. 54, 55.

Covring (H. kevering), *sb.*, recovery, 572.

Cudde, *v. a.*, pret. of kype = make known, show, 756. A.S. cyþan, pret. cydde. In the Moral Ode, st. 97, we have

Muchele luue he us *cudde*;

and in Judicium, p. 16, the part. occurs,

To me was that unkyndnes *kyd*.

Cumpas, *sb.*, circle, 739. Compare R. Brunne's account of the Round Table:

Non wist who of þan most was,  
 For þei sat alle in *compas*.

Cupe-ful, *sb.*, basket-ful, 1278. Fr. has 'duze *coffins*', and the Greek of St. Matthew, 14. 20, δώδεκα κοφίνους πλήρεις.

Dar, *v. n.*, = þar = needs, used personally, 733, V., but A. has þar impersonal.

Darstou = A.S. þearft þu = needest thou, 975.

Depeynted, *part.*, coloured, 704. Fr. has depeint.

Disseysed, *part.*, delivered, 1088; but this line is a mistranslation of the French, which is—

Ne serrai a tort deseisi,

‘I shall not be wrongfully *dispossessed*’.

Do, *v.a.*, = make, 739.

Do, *v.a.*, give, impart, 1427.

Drihte, *sb.*, lord, 27. The A.S. nominative was sometimes monosyllabic, but sometimes *drihten* or *dryhten* was used, as in Tat. we find *trohtin* and *truhtin*, and in Isid. Hisp. *druhtin*. It follows that the final *e* of *drihte*, as perhaps representing the termination *en*, may be sounded, if the metre requires it.

Drouh, drouȝ, *v.a.*, pret. of draw, 1344. A.S. dragan, pret. drog or dróh.

Dunt, *sb.*, dint, blow, 1161.

Eft, *adv.*, again, 751, 1455, 1460. A.S. æft, eft.

Eisil, *sb.*, vinegar, 1150. A.S. aisil, eisile.

Eliseu, *pr.n.*, Elissæus, Elisha. Between the forms Eliseu and Elisen (V.) we can easily decide, guided by the analogy of Matthew, Andrew, Bartholomew, Grew (or *Gru* q. v.) from Matthæus, &c.

Enarmed, *part.*, armed, 1351.

End, *sb.*: on end = at the last, finally, 822, 973, 1011, 1224; = to the end, completely, 1064. In 1177 we have *an ende* = *on end* in the former sense; and Bunyan uses the same expression in the latter sense when Honest exclaims, ‘Knew him! I was a great Companion of his: I was with him most *an end*.’ (Pilgr. Progr., Hanserd Knollys edition, p. 297.)

Eorne, ern, *v.n.*, run, 728, 730. A.S. yrnan.

Eorþe, *sb.*, earth, as a fem. noun, 95.

Er þen, *conj.*, before that, 492. Just so in Tat., c. 17. 5, we have *er thanne* = *priusquam*.

Even, *adj.*, just, equitable, 488, 490.

Epe, *adv.*, easily, 1281.

Evencristen, *sb.*, neighbour, Fr. prome (proximus) = prochain, 976.

Ever-ȝite, *adv.*, always, 342. Fr. has *tut tens*. *Everyet*, which occurs also in Ancren Riwle, p. 52, seems to have as good a claim to be one word as *evermore*, which we have in 355.

Eyle, *adv.*, evil, 223.

Feirlek, *sb.*, beauty, 145, 672. See Transactions for 1862-3, pp. 46, 47.

To the list of words of this form given in Mr. Fry’s paper add *mery-lake*, Judicium, p. 18.

Feirschiþe, feirschuþe, *sb.*, beauty, 690, 747.

Feore, *sb.*, equal, companion, 483, 1091. A.S. fera, Lat. (in accordance with Grimm’s law) par.

Fette, *v. a.*, to contend with, 430. But the A.S. fettian, with which this fetteþ, if the true reading, must be connected, is not an active but a neuter verb; and its primary meaning, to sing, and hence to contend in song, seems but ill suited to the passage before us. See note.

Fey, feiȝ, *sb.*, union, 467. A.S. gefeg.

Fynliche, *adv.*, purely, 1132.

Fleschliche, *adv.*, carnally, 1388.

Folful, *v. a.*, complete, 561.

Folwe, *v. a.*, baptize, 1452, 1457. A.S. fullian, fulwian, St. Marh. fulhen, Orm. fullhtenn.

Fon on, *v. a.*, = attack, 895. The same use of this word occurs in Laȝ. Brut. Halliwell gives *foe* also as = *fall* in the Lanc. dial.

For, *prep.*, notwithstanding, 1013. The sense is: 'But I stay not to say how, *for all that*, a good man may &c.' Compare Handl. Synne, l. 3162, and

In soche aventure y was to day

That a rybawde had me borne away

*For* alle my knyghtys kene. Emp. Octav., l. 1062.

And in Chaucer's Tale of the Doctor of Phisik,

This mayde schal be myn *for* any man.

See also the Morte Arthur, ed. Hall., p. 242, 2.

Forbat, *v. a.*, forbiddeth, 1005. See *Bat*.

Forbugge (for pronunciation see *Sugge*), *v. a.*, redeem, 1090. Part. forbouȝt, 1206.

Fore, *sb.*, = A.S. fær, fer, for: of pat fore = how it *fared* with him = of that suffering, 1156.—Or perhaps = decease, death, as the verbs *faran* (cf. l. 218) and *ferian* are used = to die. (Suggested by Rev. J. Earle.)

Forlete, *v. a.*, lose, 178.

Formest, *adv.*, first; Fr. primes; 1140. So *formeste* in Friesic, as an adj., Rechtsqu., p. 40.

Forschippyng, *sb.*, deformity, 640.

Forschipte, *part.*, deformed, misshapen, 634. A.S. forsceapen.

Forte = for to = to, with an infin., 1082, 1126.

Forþfare, *v. n.*, go forth, go one's way, 218.

For-ȝemed, *part.*, gone astray, Fr. esgarez, 947. From A.S. forgyman = transgress.

Frome, *sb.*, beginning: atte frome (with a negative) = at all, Grk. ἀρχή, 1455. So *frome* alone is used in—

*Frome* loughe none tylle late nyght,

Bot gyffen many a wofull wounde.

Mort Arth. (Roxb. Cl.), p. 49.

Frovere, *v. a.*, comfort, 889. A.S. frofrian, and see Gloss. Ind. Other forms from the same root with *l* for the first *r*, are Tatian's *fluobra* and *fluobara* = consolatio, *fluobiren* = consolari, and *fluobar geist* = spiritus consolationis. The *frouere* of our text seems to be the subj., = shall comfort; compare *habbe*, 928.

- Garysoun, *sb.*, healing, restoration to health, 870. Kelham gives *gariz* in the sense of the modern *guéris*, and see note on l. 889.
- Gedering, *sb.*, combination, union, 643. A.S. *gaderung*.
- Get, *v.a.*, part. *i-gete*, 1070. But see note.
- Gyn, *sb.*, engine, ingenuity, skill, 680, 698. Lat. *ingenium*. Fr. has *engin* in each place.
- Gladynge, *sb.*, cheerfulness, 841. Fr. has *leesce* = *liesse*.
- Glide, *v.n.*, proceed (of the Holy Ghost), 1454. Pres. ind. 3. sing., *glit*.
- Godhede, *sb.*, godhead, deity, 81. The A.S. word was *godcundnys*.
- Gome, *sb.*, Being, (applied to God), 1512.
- Gon, *v.n.*, = began, or begins; often used with an infinitive following as equivalent to the simple verb, as in 209, 885. In the second of these it is plainly a present tense.
- Goodliche, *adv.*, excellently, 1396.
- Goodschipe, *sb.*, goodness, good thing, 16, 503. In A.S. the form *godnes* was used, and apparently not *godscipe*.
- Gostliche, *adj.*, spiritual, 841.
- Gostliche, *adv.*, spiritually, 1464.
- Gru, *sb.*, Greek, 24. Compare Mandevile, p. 76, 'and there nyghe .... is this writen in *Grew*: 'O Θεός &c.'
- Hat, *v.a.*, commandeth, 1006. A.S. *hæt*, from *hatan*.
- Hateliche, *adj.*, odious, ill-favoured, 682. A.S. *hatigendlic*, *atelic*.
- He, of things, 40, 738.
- Helle-zates, *sb.*, the gates of hell, 1341.
- Hette, *v.n.*, was called, 300; A.S. *het*, pret. of *hatan*, Germ. *heissen*.
- Hevene-blisse, *sb.*, the bliss of heaven, 113.
- Hevene-bowe, *sb.*, Fr. *larc du ciel*, 743.
- Hevene-driht, *sb.*, heaven's Lord, 225, (915).
- Hevene-kyng, *sb.*, the King of heaven, 244.
- Hiȝte, *v.a.*, = promised (of evil), threatened, 176. Compare *Pricke of Consc.*, 107.
- Ho, *interr. pron.*, who, 1159, 1251. See *Who*.
- Holigost, *sb.*, the Third Person of the Trinity, 7.
- I-coren, *part.* of choose, A.S. *gecoren*, 203.
- I-cussen, *v.a.*, collateral form of *kiss*, 52.
- I-diched, *adj.*, protected by a ditch, 674.
- I-dut, *part.*, shut, 31. From A.S. *dyttan*, to close or shut up: to *dit*— a word "still used in the North". (Halliwell).
- [*I-gete*, *v.a.*, gain, A.S. *begitan*, 1070, where see note. Many such by-forms, with the prefixed *i-* derived from the A.S. *ge-*, are found in L<sup>3</sup>. Br., Ancræn Riwle, &c., as *uelen* and *iuelen* = A.S. *gefelan*, *uinden* and *iuinden* = A.S. *gefindan*, *seli* and *iseli* = A.S. *gesælig*, *ſolien* and *iſolien* = A.S. *gēpolian*, &c.]

- I-hear, *v.a.*, collateral form of *hear*, 418. A.S. *gehyran*.
- I-know, *v.a.*, collateral form of *know*, 36. In A.S. *cunnian* has the by-form *gecunnian*, though *cunman* apparently has none such.
- I-let, *part.*, = A.S. *gelagod*, made law? 169.
- I-limed, *adj.*, furnished with limbs, 624.
- I-long, *adv.*, along, 229. *Ilong on* is here used in the sense of *along of*, i. e. owing to, in consequence of, as in Shakspeare's *Cymbeline*, 5. 5,  
 O she was naught, and 'long of her it was  
 That we meet here so strangely.
- So in Scott's *Lay of the Last Minstrel*:  
 Dark Musgrave, it was *long of* thee.
- Bosworth quotes two examples of *gelang on* in the same sense.
- Inde, *sb.*, indigo, 712.
- Inemaste, *adj.*, inmost, 809.
- Insiht, *sb.*, understanding, knowledge, 276. The Fr. is—  
 De bon uoleir. de grant saueir.
- I-planed, *part.*, built with a smooth face, 678, 696.
- I-rud, *part.* of *rede*, to advise, 1227.
- I-see, *v.a.*, collateral form of *see*, 16, 556. A.S. *ge-seon*. Pret. *i-seiȝ*, 319.
- I-some, *adv.*, together, 1418. In the Gloss. Ind. this word is derived from the A.S. *gesam*; but this seems not to exist as a separate word. The true derivation is shown in—  
 His moder and he dwellyd *in same*. Weber, *Ipomydon*, 1555.
- The prep. *at* was used in this phrase in A.S.—*ealle ætsomne*. Compare *Alast*.
- I-steled, *adj.*, made of steel, 1248.
- I-vet, 310, = at enmity, participial adj. from A.S. *fah*, *gefah*, = foe, or from the abstract *fæhðe*, *fægð*, Isl. *fæd*, &c. (see Bosworth) = feud, enmity. The same word occurs in *Sir Perceval* as *fade*, and in *Laz*. Brut as *ifwied*, *iwæied*, *iwed*, *iveiȝet*, &c. See Sir F. Madden's *Glossary*, and *Glossarial Remarks*, p. 448.
- I-wite, *v.a.*, collateral form of *wit* = know, 67. A.S. *gewitan*.
- Justise, *sb.*, a judge (apparently), 550. But Fr. reads, *e kanka iustice apent*.
- Justise, *v.a.*, govern, 298. Compare—  
 Whan Arthure had his land *Iustised*. *Rob. de Brunne's Chronicle*,  
 Inner Temple MS. fol. 62, col. 1 (Pref. to *Handlyng Synne*, p. xxxviii).
- Kevering, *sb.*, recovery, 950.
- Kineworȝe, *adj.*, royal, 14. From A.S. *cyne* of the same meaning.  
*Lazamon* has the compound, like our author.
- Kuiȝe, *v.a.*, show, Fr. *mustrat*, 590, 756. A.S. *cyðan*. See *Cudde*.
- Kuynde, *sb.*, nature, 1179.
- Kuynde, *adj.*, natural, 1044.
- Kuyndeliche, *adj.*, natural, 193.

Kun, *sb.*, kind; see note on l. 855.

Ledene, *sb.*, language, speech, 32. A.S. *lyden*.

Lende, *v.n.*, dwell, tarry, 504.

Leste, *part.*, lost, 1058. Compare *lesten* in Halliwell's Arch. Dictionary.

Leve, *v.a.*, grant, 1523.

Leve, *v.n.*, remain, 1277. Compare—

Quen alle his men wos partutte him fro,

The knyȝte *lafte* stille in alle the woe,

Bi him seluun allone. Sir Amadace, 33.

Lintel, *sb.*, door (?), 77.

Lyvesmon, *sb.*, living man, 1422.

Lodliche, *adv.*, grievously, 1136. A.S. *laðlice*.

Lof-song, *sb.*, song of praise, 29. A.S. *lof-sang*, O. Du. *lof-sanck*, Germ.

*lob-gesang*, Dan. *lovsang*.

Lond, *sb.*, = the earth, the world, 551, 554. Fr. has *en terre* twice.

Lordschipe, *sb.*, 142.

Luyte, *adj.*, little, 632.

Maat, *adj.*, check-mated, defeated, 831, 1205. Fr. *mate*, which is the modern Fr. *maté*.

May, *aux.v.*, = can, *possum*, Germ. *können*, 1; *mowe*, 23. Fr. has *puet* in l. 1, *poent* in the latter passage.

Maystrie, *sb.*, mastery, victory, 908; force, violence, 1098.

Makeles, *adj.*, matchless, 819.

Mester, *sb.*, business, function, 478. Fr. *mestier*, *métier*; Ancren Riwle, *meister*.

Meyne, *sb.*, main, power, 1479.

Milsful, *adj.*, full of mildness, 367, 543 (V.).

Mis-bilad, *part.*, misled, 428.

Misbilevenesse, *sb.*, unbelief, 1428.

Mis-irad, *part.*, ill advised, 427.

Mislyken, *adv.*, in various ways, 947. A.S. *misselic*, *missenlic*.

Mitte = mid þe = with thee, 399.

Monhede, *sb.*, manhood, humanity, 1244.

Monkynne, 570, Monkunne, 1168, *sb.*, mankind. Compare Cædmon's *engel-cynna* = angel-tribes, p. 16, [14], and the *Angelcyn* = English race, of the Angl. S. Chron.

Moste = must, used elliptically, 220. Compare the lines from the fable 'Of þe Vox and of þe Wolf', MS. Digby 86,

*Adoun he moste: he wes þerinne:*

I-kaut he wes mid swikele ginne.

Mote, expressive of a wish, 1441. See the Fr., *Aient il &c.* Compare also—

Brûn! leve ôm, wilkomen *môte* ji wäsen! R. de F., p. 18.

So *myȝte* is used in Av. of K. Arther, 18, 9.

Mungen, *v. a.*, mention, 1193. A. S. myngian.

Neces, *sb.*, nuptials, wedding, 1263. Fr. nocēs.

Nede, neode, *sb.*, need, 19: neode *to* = need *of*, *ibid.*

Nempne, *v. a.*, name, 299.

Neore = ne were = were it not for, 1202 (see note), and 1391. We have the same idiom in Chaucer's Prologe of 'The Nonne Prestes Tale,—

For sicurly, *ner* gingling of the bellis  
That on your bridil hong on every syde,  
By heven king that for us alle dyde  
I scholde er this han falle doun for sleep.

Niman, *v. a.*, used reflexively = to betake, addict, devote (oneself), 772.

Fr. here is *se prist*. In 959 the same verb is used passively in the same sense.

No, *adv.*, 1099.

No, *conj.*, nor, 5 (A.).

Nouht, nouhte, *sb.*, 34. The received derivation of this word as = *ne wiht* is confirmed by the expression in Tat., *ni uuas uuiht gitanes, factum est nihil*, c. 1, 2; and, *nio uuiht mer, nihil amplius*, c. 13, 17.

And see 1098 and 1423 of our poem, with which compare—

Ector ne liked that *no wight*,

The wordis that he herd there. Mort Arth. (Roxb. Cl.), p. 16.

Nouþer, *pron.*, neither, 425.

Nuy, *sb.*, mischief, annoy, 442, 553. Fr. ennui; Rom. nueia, enueia, enuey, &c.

O, *conj.*, until, 152, (1404). A. S. oð. The *o þat* of our text is equivalent to the A. S. oð þæt, as in Gen. 27. 45, quoted by Bosworth, and to the oðet, aðet, aðat, of the Ancren Riwle. With the present passage compare—

Thou shalt buen in bondes ay

*O that* come domesday. Harrowing of Hell, (Hall.), l. 128.

and l. 148 of the same poem.

Of, *prep.*, in the case of, 366 (where see note), 485, 646, 1260, 1281, 1326.

On, *prep.*, = in, 74. In Piers Pl. Vis., l. 8176, we have the now usual form 'in Englisshe', followed by 'on Englisshe' nine lines below.

On, *conj.*, until, 472. As *o* stands often for *on* (the numeral *one*); so here *on* seems to stand for an entirely different *o*, viz. *o* = A. S. oð. See *O*.

Onde, *sb.*, 211, 315, 442, 902: see notes on the second and fourth of these passages. The true meaning of the word is very evident when we compare, 'Ðe prid sin so is *onde*', Early Engl. Poems (ed. Furn.), p. 20, with 'Ðe pryde synne ys *enuye*', Handl. Synne (ed. Furn.), l. 3918. The Danish form of apparently the same word is *awind* = envy, rancour, spite; and in the French of our poem, l. 266, we have



Ki par premesse le trahirent

Par *unt* trespasser le firent.

There is also a Danish *adj.* *ond* = wicked, malignant.

One, *adv.*, alone, only, 1050. Compare Mort Arth. (Roxb. Cl.), p. 11,

Whan they come by them *one* two

Off his helme he takis thore.

So *ein* is used in Tat, as, In themo *einen* brote ni libet ther man = in *solo* pane non vivit homo; Inti imo *einemo* thionos = et illi *soli* servies.

Onhod, *sb.*, unity, 10, 1240, 1504, &c. The A.S. form was *annes*, *annys*, or *anes*, i. e. *oneness*. In Pricke of Consc. we have *anhede* = this *onhod*.

Otewyse, *adj.*, hateful, 1151. This, and the A.S. *atelic*, (the *hateliche* of our poem, l. 682), seem to contain the same root as *hate* and Lat. *odi*. The termination is the same as in the adjectives *rihtwis*, *wrongwis*, *unskylwys* (Pr. of Conscience), &c.

Oper, *adj.*, second, 1479. So in A.S., and in Friesic, as—'Secunda petitio: Thet is thiū *other* kest', Rechtsqu., p. 2.

Over-al, *adv.*, everywhere, 732. Old Saxon *overal*, Germ. *überall*.

Over-flee, *v.n.*, overflow, 849.

Overgart, *adv.*, presumptuously, 993. The same word occurs twice as a subst. in Seinte Marherete; see Mr. Cockayne's Glossary, p. 106.

Over-wriȝe, *v.a.*, cover over, 716. See *Wrey*.

Outriht, *adv.*, entirely, quite, 283.

Outȝong, *sb.*, = *outgang*, outgoing, Lat. *exitus*, 878.

Parlement, *sb.*, conference, 897.

Pass, *v.a.*, trespass, 1057.

Pite, *sb.*, pity, compassion, Fr. *pitié*, 353.

Privete, *sb.*, peculiar nature or power, 1263.

Pult, *part.*, thrust, 207.

Qwarel, *sb.*, 826, explained in Gloss. Ind. as = arrow. Is it not rather a square or four-sided bolt for a cross-bow?

Quit, *adj.*, free, 1142. In Old Saxon *kwyȝt*, as,

Do worden wi siner ene wile *kwyȝt*,

'then were we quit of him for a time'; Reineke de Fos, p. 12.

Rede, *v.a.*, tell, explain, *part.* i-rad, 654. A.S. *rædan*, *part.* *geræded*, *ræd*.

Rede, *v.a.*, declare, tell, 1359.

Redeful, *adj.*, wise in counselling, 612.

Redesmon, *sb.*, counsellor, 1225.

Relief, *sb.*, remainder, 1277. Fr. *relief*.

Reles, *sb.*, release, relaxation, pleasure, relish, 509. Kelham gives '*Relais*, release, relaxation', and in a kindred sense Chaucer uses the verb in

I pray you alle my labour to *relesse*.

In the sense of *pleasure* or *relish* we have the subst. in

Il n'y a nul de tel *relees*

come de femme un douz baysor,

Wright's L. P., p. 9. And so in our poem. For the change of sibilant compare *lees* = leash in Chaucer, as 'holdeth in a *lees*', Sec. Nonnes Tale.

Reupful, *adj.*, rueful, sad, 197.

Rue, *v. a.*, used personally, = excite pity in, cause to pity, 540, 541.

H. has *rueth* impers. in each line. Tat. has *riuua* = pœnitentia, and R. de F. *ruwe* = Reue, Kummer.

Savete, *sb.*, safety, salvation, 354, 944. Fr. sauuetez.

Sauȝt, sauht, *adj.*, soft, gentle, 459, 520, and 552. Akin to this are the A. S. *sæht*, *sahte*, *sahtlian*, *sahtnys*, *seft*, &c., Germ. *sacht*, *sanft*, Du. *zacht*, and in Kil. *saecht* and *saft*, Da. *sagte*, &c. *Sauht* = reconciled, 52. Compare *Some*.

Sauhten, *v. a.*, reconcile, 546, 933. A. S. *sehtian*, *sahtlian*.

Sauhtnesse, sauȝtnesse, *sb.*, softening (of enmity), reconciliation, 474. A. S. *sahtnys*. *Sagtmode* appears in the same sense in Rein. de Fos, p. 45, and *Saghtel* in Pr. of Consc., l. 1470.

Sawe, *sb.*, story, 619.

Say, *v. n.*, = speak, 860. H. has 'that God *spak* of'.

Say, *v. n.*, tell, 337. So *secgan* often in A. S.

Schaft, *sb.*, origin, birth, 661. A. S. *gesceaft*, *sceaft*.

Schuppare, *sb.*, (shaper), Creator, 1510. A. S. *sceoppend*.

Sell, *v. a.*, deliver, give, 344. Bosworth contends for this as "certainly the first and the oldest signification" of the A. S. *syllan*, Mœs. *saljan*, &c. In the Lindisf. and Rushw. Gospels we have *sealdon* or *saldun* = *dederunt*, in Matt. 27. 34. And that such is the meaning in the passage before us is tolerably clear from the French—

E le prison a moi *rendu*,

while the writer of H. also transforms the line into—

And the prisoner thou *zeve* to me.

Serwyngge, *sb.*, sorrow, 1390.

Set, *v. a.* Lawe *set* or *i-set* = positive law as opposed to moral or natural law, 170, 193.

Shall, used elliptically, 719. Many instances might be quoted of this use both of *shall* and of other auxiliaries; but it is most usually *go* which is understood, as in l. 220, in Handl. Synne, l. 2484, and in Early Engl. Poems, 3. 33,

glad was þe deuil wol ȝe i-wit. for þe sorow þat he *sold* to.

And compare p. 19. 37: also this—

Forstât dit wol, it is ju nutte,

Ji *sholen* dârhen unde ôk myn fruwe;

Reineke de Fos, p. 83. But it is otherwise in p. 93 of the same poem,

De Koning sprak: wat *shal* de rym

Unde de felen unnuten word &c.?

i. e., 'What *shall* this nonsense *mean*?' In the Moral Ode, 67, we have  
ac þe þe nout naued ibet. wel muchel he *scal* beten,

i. e., 'But he who has not amended, severely *shall* he *be* beaten.'

Siker, *adv.*, certainly, 665.

Skewes, *sb.*, clouds, 1494. Fr. nuwes.

So, *conj.*, = as, 104, 722, 764. This use of *so* is not very uncommon in Early English, and is found also in Anglo-Saxon. Here are other examples from kindred dialects.\* '... so is deer in der wrald naet so swetis *soē* dat godes ryck'; Old Frisian Laws (Westerl. Landr.).— 'Wo Reinke sprikt .... unde sprikt *so* hyr folget'; Reineke de Fos (Old Saxon), p. 76, and on p. 101,

Ik blive hyr, *so* ji hävven gesägd.

And, Thaz sie inan Gote giantwurtien, *so* iz giscriban in Gotes euuū,  
= *sicut* scriptum est in lege Domini; Tat. Harm. Evang., 7. 2.

Some, *adj.*, peaceable, 459, 520, and 552. It occurs only in the phrase 'sauȝt and some'. From A.S. som, some, *sb.*, = agreement, concord; and this is most probably connected with *same*. Compare i-some.

Sonne, *sb.*, sun, as a noun fem., 101, 157. Compare *earth*, l. 95, and *sea* in Halliwell's text, p. 67.

Sore, *adv.*, grievously, 314.

Sopschupe, *sb.*, truth, 1020.

Soul, *sb.*, plur. soulen, 448.

Spot, *sb.*, spittle, 1147. A.S. spatl, under which Bosworth gives Old Germ. *spot*, Sw. *spott*.

Springe, *v.n.*, (of the heart), break, 593. Compare—

An C tymes hys herte nye *sprange*. Mort Arth. (Roxb. Cl.), p. 127.

Stat, *sb.*: brouȝt in stat = aided, 1206. Fr. *sucuruz*. Compare the German idiom, einem zu Statten kommen, to assist any one.

Still, *adv.* The phrase *stille and loud* occurs twice in our poem, 994 and 1212. The more usual *loud and stille* will be found in O. and N., 1253, Handl. Synne, 1130, and Roxb. Cl. Morte Arthur, p. 7

(To be thy knight lowde and stille)

and p. 125. And in Rein. de Fos, p. 43, we read—

Ja, it sy *lûdbâr efte stille*,

It ga mi darna wo it wille!

Streonynge, *sb.*, begetting, 1389.

Studefastschipe, *sb.*, established virtue, *constantia*, 282.

Sugge, *v.n.*, say, 420, 423, 438, &c. A.S. *secgan*. In the places quoted, this verb rhymes with *jugge* = judge, and thus the pronunciation is determined. That the Fr. *juge* was not sounded with a hard *g* is clear from its etymology; and that the Fr. soft *g* was not in the middle ages sounded as at present, but rather as we sound it, and like the *gg* in Italian, is shown by the Greek form of *homagium*—

itself only the Latin form of a French word—*ὀμάρζιον* (Montf. Pal. Gr., p. 424).

Sunderlyng, *adv.*, separately, 290.

Sunge, *v.n.*, sin, 1381.

Sunne-streon, *sb.*, begetting of sons, 1462.

Sunne, *sb.*, sin, 1140. We find both this form and *sonne* in Wright's L. P., pp. 23, 24: 'In *sunne* ant sorewe', and '*Sonne* is sotel'.

Suwe, *v.a.*, follow, 1274.

Swiþe, *adv.*, exceedingly, 1039. Compare the Friesic 'te *suiþe*' = *nimis*, Rechtsqu., p. 12.

Take, *v.a.*, give, surrender, 202.

Tell, *v.n.*, attach value, give heed, 981.

Teon, *v.a.*, draw: hence, as a *v.n.*, to go, 821, 877. For this transition of meaning compare the Germ. *ziehen* as used reflexively. But the Old Saxon form of *ziehen*, *tên*, is used exactly as in our text; e. g.

Frouwe Ermelyn sprak altohand:

Shole wi nu *tên* in ein ander land,

Dâr wi âlende unde fromde weren? R. de Fos, p. 100.

Tyme, *sb.*, hour, 1403. Compare the use of *tyme* as = month in—

After was it monthes two

As frely folke it vndyr stode,

Or eur gawayne myght ryde or go,

Or had fote vpon erthe to stonde.

The iij *tyme* he was full thro,

To do batayle wt herte and hande.

Morte Arthur (Roxb. Cl.), p. 95.

Tipelynge, *sb.*, tithe, tenth part, 1180.

To, *prep.*, omitted before the infinitive mood when another *to* follows, 926 (where see note), 990, 1163, 1524. Other examples are—

Marie wente away:

Þe monek rod niȝt and day

Folke to gode bringe

Þoru þis ilke þinge, &c.

i. e. 'folke to gode *to* bringe', (MS. Bodl. Digby 86, fol. 132). So in Chaucer's Monkes Tale, De Alexandro Magno,

They were glad for pees unto him sende,

i. e. 'unto him *to* sende'. And in Handlyng Synne, l. 1211,

Þou art yn weye to peyne be broghte.

To, *prep.*, = for, as, 483, 506, 1091, 1424. Compare—

Tac the rode *to* thy staf, Wright's L. P., p. 106.

To-bere, *v.a.*, beardifferent ways, separate, 522; part. *to-boren*, = at enmity, 49.

Compare Gr. *διαφέρεσθαι*, to be at variance.

To-dreynen, *v.a.*, prove, 974. A curious instance of the A.S. prefix *to* with a French verb,

Tokening, *sb.*, meaning, thing signified, 557.

To-lie, *v.n.*, lie in an opposite direction, 1000.

Torne, *v.a.*, turn: tornen out, 1211, = turn round, change. Fr. has—  
Ta foi ne peut rien *changer*.

Tour, *sb.*, turn, 1334, where see note.

To-ȝeynes, *prep.*, against, 386, 1097. A.S. to-gegnes. The same word is also used in Laȝ. Br., Ancren Riwe, &c.; and apparently as an *adverb* in Rel. S., l. 16, which I venture to read and render thus:

Ne mai no mon thar *to-ȝeines*,  
nor may any man endure (thar = tharne)—or, be bold (thar = dare, *ταρρειν*)—against him.

Treatise, *sb.*, in the introductory lines: date probably not later than 1370.

Truth, *sb.*, belief, 1207. Fr.—

Nostre *creance* e nostre foi.

Ʒat, as a *compound relative*, = *he that*, or in the language of the nineteenth century, *he who*, 1. I do not remember to have met with another instance of the pronoun so used. There is an approach to this use in 1489, 1490, but there the *he* is expressed in the latter part of the line.—Ʒat = him Ʒat = to him who, 708.

Ʒat, *rel. pron.*, supported by the personal pron., as in Modern German, Ich *der ich* ihn kenne; 360, 1046, 1129, 1283, 1322. In A.S. the pers. pron. preceded, as, Ic eom Gabriel *ic* Ʒe stande beforan Gode. With the passage in our poem compare *Fragm. on the Seven Sins*, st. 17,

Ʒat Ʒou art in hit so prute. ne sal Ʒe leue neuer a cloute,  
that is apparently—unless Ʒat here = though—‘never a rag shall remain to thee *who* art so proud of it’ (thy fine raiment). Yet clearer is the line in *Sir Amadace*, 53. 5,

I haue a doȝtur, *that* my nayre *ho* isse.

Compare *Handl. Synne*, l. 4122, and *Moral Ode*, st. 147,

Ʒer buð Ʒo heȝenemen. Ʒe were lawe lese

Ʒe *heom* nas nout of godes bode. ne of godes hese:

i. e. *quibus* fuit nihil &c. And compare the common vulgarism of *which* thus followed by a personal pronoun: ‘Inspector Deedles, *wich* he mite be called Needles, said to me Distink &c.’ *Punch*, Dec. 19, 1863.

Ʒat = where?, l. 56. In the text of this passage I have allowed Ʒat to stand, and regret it. I have no doubt *Ʒer* is the true reading: compare ll. 666 and 748. Ʒat is sometimes = *when* (as in *Luke* 19. 43), but never = *where*; for we do sometimes mark time when by a noun without a preposition (as ‘I saw him last Monday’), but never place where.

[Ʒat, *rel. pr.*, redundant after *what*, 287. It is necessary to justify by examples the emendation on which I have ventured. This use of Ʒat is familiar enough in the phrases *who that*, *which that*, *whosoever that*

(which occurs as late even as Lily's Euphues), *whether that, while that, as that, when that, though that, why that, how that, lest that, wherefore that, if that, where that, &c.*, all of which, and several other such, occur frequently in Chaucer, and see ll. 44, 109, 272, 442, in our poem. But it is sufficient to exemplify *what that*, thus. We have (1.) the two words separated, and used as a dependent interrogative, in

I recche naught *what* wrong *that* thou me profre,  
Secoude Nonnes Tale, and in the Prologue,  
And eek in *what* array *that* they were inne.

(2.) The words separated, and used as a relative, in 'What man *that* is norissed by Fortune, sche maketh him a gret fool,' Tale of Melibæus; and in the Prologe of the Chanounes Yeman,

*What* maner man *that* casteth him therto.

And so in Handlyng Synne, l. 4346.

(3.) The words together, used in a dependent question, in the same Prologe,

What schulde I telle . . . .

And of moche other thing *what that* ther was?

and again (ibid.)

And in myn herte wondren I bigan

*What that* he was, &c.

(4.) As in our poem, the words together, and used as a relative,—  
But *what that* God forwot most needes be,  
The Nonne Prest his Tale; and in the Tale of Melibæus, 'Every man crieth and clatereth *what that* him liketh.' Many more examples might easily be adduced.]

**Dat**, *art.*, the, 139, 169, 170, &c.

**Dat**, *conj.*, = so that, 638, 1250, as commonly in Old English. Compare—

Hinze begunde to ropen do

Wemodigen mid enem drovigen gelate

*Dat* Reinke *dat* hôrde buten dem gate, R. de F., p. 37.

**Dat**, *conj.*: that ne = Lat. *quin*, 6.

**Dat**, *conj.*, = quin, quominus, 220, 430. Compare Handl. Synne, l. 3546.

**Dat**, *conj.*, until, 1412. So *the tone* = *that* one = *until* one, in the following;

Be-segitte we ware;

On a day we vsshet oute,

And toke presonerus stoute,

*The tone* of owre foloys had doute,

And durst notte furthe fare. Avowynge of Arther, 64.

And in Ancren Riwle, p. 64,—aub we schulen leten smecchunge vort *tet* we speken of ower mete. So in French *que* often = *jusqu'à ce que*, as, Attendez *qu'il* vienne.

**Dat**, *conj.*, = though, (or *though that*, Chaucer's usual form), 20, and perhaps 360. Compare the words of Satanas in the Harrowing of Hell

(MS. Bodl. Digby 86, fol. 119),

Ihū welcomen þou be  
 Þat fulsore reweþ me  
 Þou art louerd ouer al  
 Þou hauest þat þou habbe shal  
 Heuene and erþe weldest þou þe  
 Þe soules in helle let þou be  
 Þat ich haue let me helde  
 Þat þou hauest wel mote þou welde.

So *que* is used for *bien que* or *quoique* in French; and so in Latin *quod* is at times almost = *quamvis*, as in Ter. Eun. 5. 8. 34, where see Parry's note for other examples.

Þauh, *conj.*, yet, 1296, 1504. Þauh is often so used in Ancren Riwele; for example,—mi cume and mi wuniunge, þauh hit þunche attri, hit is þauh healuwinde, p. 190. Compare *þit*.

Þenke, þenche, *v. n.*, think, 1, 17. A.S. þencan.

Þer, *adv.*, used redundantly with verbs, as in *there is* = *il y a*, 491, 504 (A.), 736, 740 (V.). So in Friesic, *Jef ther tuene brothere send*, if there be two brothers, Rechtsqu., p. 52, b.

Þer-mide, *adv.*, therewith, associated in it, 374.

Þewe, *sb.*, servant, 763.

Þewdome, þewwedam, *sb.*, bondage, 247, 434.

Þing, *sb.*, of the same form in the plur.; 5, 8, &c. On *þinge* see note on 830, and compare 842.

Þolemodnesse, *sb.*, patience, 985.

Þolyen, *v. a.*, suffer, 410. A.S. þolian.

Þon, *dem. pron.*, acc. of þat: bi þon = by this, by that, 1196, 1261.

Þrillihod, *sb.*, trinity, 9, 1239, 1503, &c. From A.S. *þriliċ* = of three, third, Lat. *trinus*; and the abstract noun termination *-had* or *-hod*. Ormin uses *þrimnesse*. The A.S. forms are *þrines*, *þrinis*, &c.

Þrow, *v. a.*, to make circular, 739. The A.S. *þrawan*, and the cognate Latin *torqueo*, both primarily signify circular motion.

Þurle, *v. a.*, pierce, 1152. A.S. þirlan.

Uchone = each one, followed by a redundant *he*, 1228.

Underfonge, *v. a.*, receive, undergo, 661. A.S. *underfón*. Fr. has *recevoir*.

Undernime, *v. a.*, relieve, deliver, 1420.

Understand, *v. n.*, serve, obey, 140, 246, 254, 953, and 1045. The sense approaches this also in 325, 426, 566, and 1074, where it is rather, listen, pay attention, as in *Moral Ode* 115,

Vnder-stondet nu to me. æidi men & earmes

Ic wulle telle of helle þine. & warnie ow wið herme—

i. e. 'Listen now to me: &c.'—In other passages in our poem this verb bears its common meaning, as perhaps in 1231. In 1131 it is used reflexively.

- Unmete, *adj.*, unmeasured, abnormal, monstrous, 634. A.S. unmæte.  
 Unworþ, *adj.*, worthless, 1112.  
 Unwreste, *sb.*, sin, 335.  
 Unwreste, *adj.*, base, wicked, 1149.  
 Unwrestliche, *adv.*, wickedly, 1468.  
 Unwrestschupe, *sb.*, wickedness, 1143.  
 Up-breke, *v.n.*, to burst out (with some speech), to exclaim, 457. And compare O. and N., 200. In German, Dutch, and Danish, are similar compounds, but not in precisely this sense.  
 Upnime, *v.a.*, take up: pret., upnom, 1488.
- Weed, *sb.*, garment, pl. *weden*, 547. Tat. has *giuati* (= provincial Germ. *gewate*) = vestimentum, c. 13, 11. In 657 *weed* = body, as the garment of the soul.  
 Weet, *adj.*, wet, 1433. Besides the form *wete*, the A.S. *wæt* and the *wæte* of Orm. both attest the long vowel in this word.  
 What, *int. adv.*, why, like *quid* and *τί*, 1061. So Wiclif writes, 'What seken þe hym?' Luke 24. 5. Reineke de Fos, p. 9,  
*Wat wôrde shôlen dâr mêr av wâsen?*  
 = *why* should there be more words about it? And in Tat., 'Was toufist thu thanne?' = *quid* ergo baptizans? And, 'Wib *uuaz* uuofis?' = woman, why weepst thou?  
 Wher, *interr. adv.*, contracted form of *whether*, 1040. We now use *whether* (and *where* as a dialectic variety) only in dependent sentences. In our text it asks a direct question, as in Wiclif's version of Luke 24. 26, and in The Cokes Tale of Gamelyn:  
 'Adam,' seyde Gamelyn, 'what is now thy reed?  
 Wher I go to my brother and girde of his heed?'  
 So in the Morte Arth. (Roxb. Cl), p. 17,  
 'Ector,' he sayd, '*where* thou it were  
 That woundid me thus wondir sore?'  
 This form occurs in Anglo-Saxon (Rask's Gram., p. 60) and Laḡ., and not merely 'kept its ground in Middle English till the fifteenth century,' as Sir Frederick Madden states (Laḡ. Br., Gloss. Rem., p. 486), but occurs at least as late as Shakspeare,—  
 Good sir, say *wher* you 'll answer me or no,  
 Comedy of Errors, 4. 1; and Ben Jonson,  
 Who shall doubt, Donne, *whêr* I a poet be?  
 Epigram 96. And in the western dialects it still survives, but only, as in Shakspeare, as a dependent interrogative, and also with *or* = *sive* ... *sive*, as in Mrs. Gwatkin's Devonshire Dialogue: 'I told en, *ware* a know'd it or no, my Dame was above doing ort in a hugger-mugger manner.' As to the form, compare *wer* contracted from *weder* in Reineke de Fos: e. g.  
 He konde nig t gân, *wer* na edder fêr,



i. e. 'He could not go, neither near nor far,' where *wer* ... *edder* almost = *sive* ... *sive*.

Which, *adj.*, = *qualis*, 53.

Which, *adj.*, = *quantus*, 110.

Who, *interr.pron.*, 268; and see *Ho*. I have pointed out elsewhere (Trans. 1860-1, pp. 64 seqq.) that in early English *who* in the *nom. case* is used only (1.) as an interrogative, as in our poem, (2.) much more rarely as a relative under the same restrictions as the German *wer*. Such, it appears to me, is its use in the passage quoted (Tr. 1860-1, p. 299) by the Rev. J. Eastwood, where the *who* is not the *simple* relative but = the *he that* of the Auth. Vers., in other words = *wer*. In the next quotation (*ib.*, p. 300) it is quite a mistake to call *wo* a relative: it is a *dependent* interrogative. 'But *wo* is þe formar ... I drede ungly to sey', i. e. 'Quis autem effector sit ... dicere reformido.' Also I would observe that *who* can hardly be said to have 'established itself as a relative', until it is used as such with all the facility of the Latin *qui*, as at present. The Siedge of Breda (1627) remains the earliest work in which I have found it so employed, and that work is the production of an Irishman.

[Who,] whom, *rel.pron.*, used of things, 296, 857, 918, 1086, 1205. Compare Shakspeare's

If aught possess thee from me, it is dross,

Usurping ivy, briar, or idle moss,

Who, all for want of pruning, with intrusion

Infect thy sap, and live on thy confusion.

Comedy of Errors, 2. 2. And in Romeo and Juliet, *who* is used of Juliet's lips, and of Juliet's sighs.

Wiht, *sb.*, anything, 638. A.S. wuht, wiht. For *no wiht* see *Nouht*.

Wisdam: comp. Wreccheddam.

Wyse, *v.a.*, direct, guide, 297.

Wysnesse, *sb.*, wisdom, 292.

Wit, *sb.*: the 'wittes fyve', see 138 and note.

Wite, *v.a.*, observe, 1256.

Wiþ, *prep.*, against, 701, 826.

Wiþoute, wiþouten, *prep.*, without, 4, 11, &c. The existence of the latter of these forms, like the A.S. *wiðutan*, shows that the final *e* of *wiþoute* may be sounded if the metre requires it.

Wyter, *adj.*, intelligent, 75. A.S. *witol*.

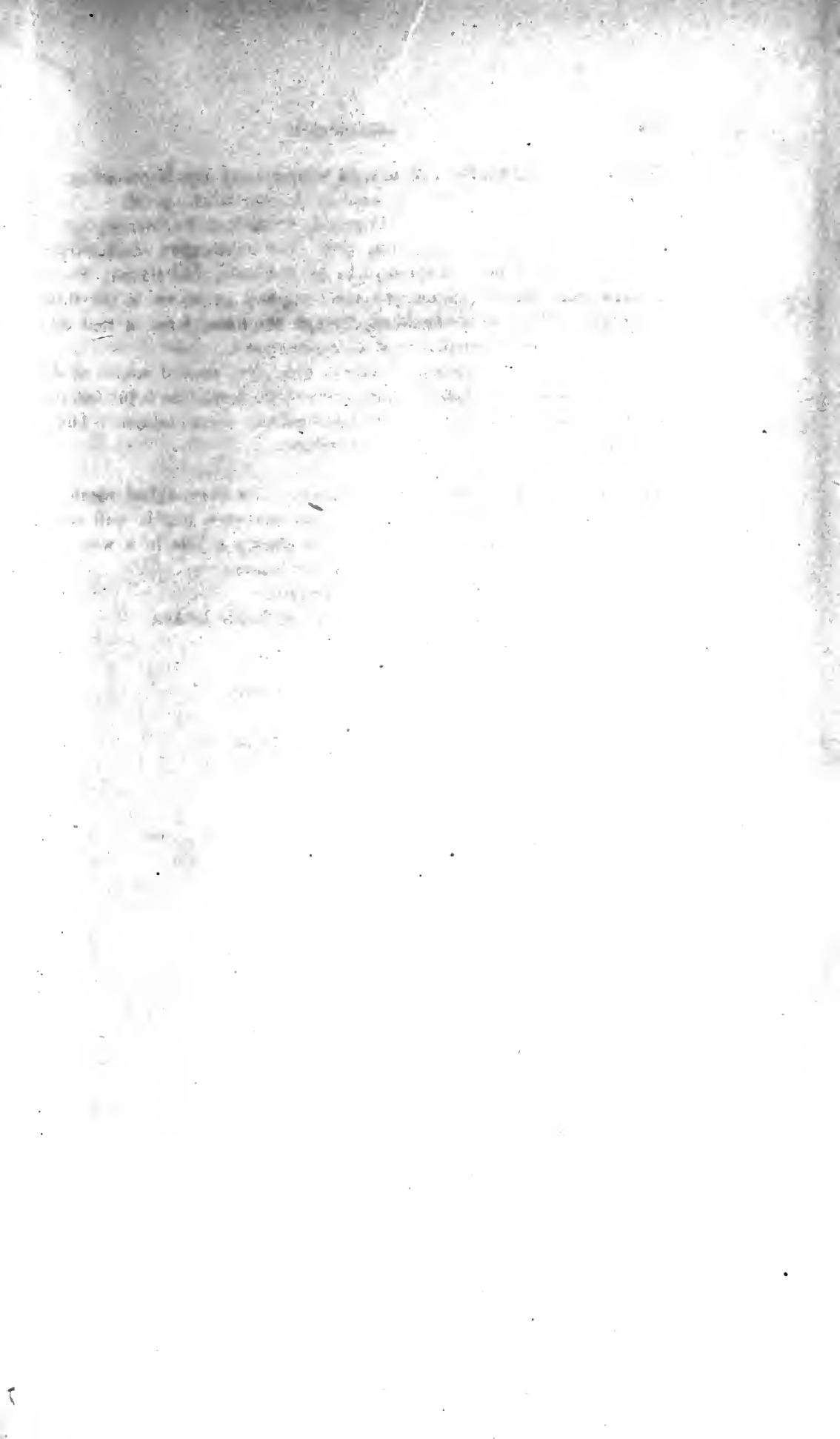
Wone, *v.a.*, impair, 232.

Wone, and Woning, *sb.*, 228 and foll., fault, defect, 'deficientia, inopia, absentia', (Lye). Though 'synne and *wone* al is on', l. 233, yet the former seems rather to be positive, the latter negative.

Wone, *sb.*, joy, delight, 528. A.S. *wyn*; La}. Br., *wunne*, *wonne*. But Fr. has—

De ton sen de ta *vertui*.

- World, *sb.*, in 26, 570, 742 is used without any article preceding, like a proper name, as *sunne* is used in *Ancren Riwle*, p. 38.
- Worse, *v. a.*; part. *i-worsed* = impaired, blemished, Fr. *blemie*, 811.
- Wreccheddam, *sb.*, wretchedness, 408. The termination *-dam*, which is commonly *-dom* in English, (as in A. Saxon, Old Saxon, Swedish, and Danish), and *-thum* in Germ., appears as *-duam* in the *thiarniduum* of Tat., = maidenhood, though the usual form in that dialect is *-tuom*, as *zi uuistuome* = *ad sapientiam*.
- Wrey, wreyh, *v. a.*, covered, veiled, 918. Fr., *dont il courit sa deite*. A.S. *wreon*, pret. *wreah*. Tatian's word for revelation is *intrigannesse*, with which compare the A.S. *bewrigennes* = concealment; but how comes *bewray* now to signify *uncover*?
- Ʒat, *sb.*, gate, door, 699. Fr. has *porte*. But the original meaning of the word as simply = passage, from the verb *go*, is well seen in *Rein. de Fos*, pp. 35 foll., where it is simply a hole in a wall.
- De pape hadde de' nagt dâr beforen  
Enen fan sinen hanen forloren,  
Wente [= for] Reineke ên *gat* hadde broken  
Dorg de wand, &c.
- Ʒelp, *sb.*, glory, 1364. A.S. *gilp*.
- Ʒeme, *v. a.*, save; part. *i-Ʒemed*, Fr. *sauuez*, 448.
- Ʒif, *conj.*, whether, *num*, 1074.
- Ʒit, *conj.*, yet: = though, 1422. Compare *Ʒauh*.
- Ʒond, *prep.*, through, 1448. A.S. *geond*.
- Ʒore, *adv.*, long, 1339.





**University of Toronto  
Library**

---

**DO NOT  
REMOVE  
THE  
CARD  
FROM  
THIS  
POCKET**

---

**Acme Library Card Pocket  
LOWE-MARTIN CO. LIMITED**

