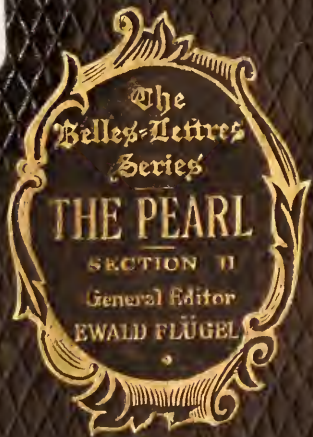


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SECTION II

MIDDLE ENGLISH LITERATURE

GENERAL EDITOR

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74
Knele saye pat ceine fene

do loze hemen so muche as he

ye shalde hit in ioken set eye

on a velle forioye shern alle pre

in de doote in scalde quite on dety meue

the dard wo loze yf derte conde

if saye yf dertbe me i per are

by cande yf weyde yf me se

all of n isys i vye contre

py self thyn vion of me yf thye

ye vrydd to alle yve dert eye

yet may in ioyfol newe

Ishald yett melen hette to pnyde

Byett iouez shal if he les wyth yve

if muche te blante i in cortoye

if me myre lord sholde make alye

pat help bytte yf lyf to rayle

my portuar dnd id fally to dyse

te letter hys shal ful shetter hays

yet louez ne pnt hit ze hit eye

if met is almot of requyde

to leue notable be fe to troye
bot 1 et hys one skyl maydm
Danne noth by rok if y con dyly
as mhu to god wordz thulde lene
þi lapt y thal shon i us laph
me pynt ve burd fyrt afte leue
t het of graut þi mytze fuple
y shulke m þys datter to shene
er maste y tunc to of con dyl
py tery i clot uut stadyr lene
for hie dacti fax garte ut paradyd q r m
our 3 ore tachi hie con myllezene
my d r s ry d t h by vch ma drene
er an yve dan hy d r g t y d me

T

THE PEARL

A MIDDLE ENGLISH POEM

EDITED, WITH INTRODUCTION,
NOTES, AND GLOSSARY

BY

CHARLES G. OSGOOD, JR., PH. D.

PRECEPTOR IN ENGLISH IN PRINCETON UNIVERSITY

BOSTON, U.S.A., AND LONDON
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1906

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TO MY FRIEND
FRANCIS PHELPS DODGE
THIS BOOK IS AFFECTIONATELY INSCRIBED

Preface

IN its external loveliness, and even more in its deeper spiritual beauty and truth, lies sufficient reason for most patient and devoted study of *The Pearl*; yet the poem has hitherto found little fame or real appreciation. This is easily accounted for by the remoteness of its dialect, the obscurity of its language and literary relations, and its somewhat unworldly, and at present uncongenial, content. Two editions only have appeared — the first being little more than a diplomatic reproduction of the manuscript, and the second incomplete in apparatus; both are expensive, and not in common circulation.

My object has therefore been twofold — to bring the poem to a greater number of readers, and to furnish it with such setting and explanation as may help to release its pure and noble influences as a work of art. To this end distinctions of meaning in the glossary are more elaborate than is usually necessary in the study of a Middle English text; and many citations are made in the notes as partial evidence that the poem is not an isolated creation, but is closely allied, both through its general characteristics and many details, with the literature of various kinds under whose inspiration it was written.

The text I have derived from the manuscript through photographs of it made for me at the British Museum. I have thus been able to correct errors of detail in both previous editions, and to pass judgment upon Fick's notes on the text and the manuscript. Certain difficulties, however, still remain, which I hope may engage skill greater than mine, and thus in due time be cleared away. For the sake

of accessibility I have deposited photographic facsimiles of the manuscript in the library at Princeton and at Yale.

I have taken the liberty to change the title commonly given to the longer homiletic poem of our author. *Clan-nesse* is awkward, and sorts ill with the modernized titles given to the other works of the poet. *Cleanness* in its modern sense does not render the poet's word *clan-nesse*, and is too narrow and prosaic. Since the titles are, in any case, only those given by modern editors, I have adopted the title *Purity*, as being in all respects more accurate and appropriate.

It remains to express my gratitude to Professor Albert S. Cook, not only for reading much of the proof, but for his friendly interest and counsel during the progress of the work. I am indebted also to Professor Flügel for his helpful criticism and suggestions; and to the Rev. H. M. Bannister for most useful advice in certain difficulties of transcribing the text.

C. G. O., JR.

Princeton University, January 26, 1906.

Introduction

MANUSCRIPT

THE unique manuscript of *The Pearl* is at the British Museum. It is bound up with other pieces in a small quarto volume of vellum folios, measuring six and three-fourths inches by four and five-eighths, and the whole constitutes Cotton MS. Nero A. x (newly added number, + 4). The most complete description of the manuscript is that by Sir Frederick Madden in his *Sir Gawayne*, pp. xlvii-l. The relevant part of this manuscript is folios 41-130 (new numbering), which contain the following texts in order: *The Pearl* (43a-59b), *Purity* (61a-85b), *Patience* (87a-94b), *Gawain* (95a-128b). This portion of the volume, according to Madden, was written by one and the same hand, in a small, sharp, irregular character, which is often, from the paleness of the ink and the contractions used, difficult to read. Twelve rude pictures in color are interspersed, illustrating the text, of which the first four belong to *The Pearl*. The manuscript was probably written near the end of the fourteenth century,¹ perhaps by a scribe of a region somewhat further south than that of the poet, as is indicated by some admixture of Southern forms not employed in rime.² Knigge

¹ Gollancz, ed., p. xxi.

² Knigge, p. 117.

thinks that at least *The Pearl* had been copied once — perhaps several times — before the date of the manuscript.¹

¹ Certain minor peculiarities of the manuscript which do not appear in the transcription in this book may be mentioned for the consideration of more critical readers. (1) The following words, which I have either hyphenated or printed as one word for uniformity's sake, are in all cases written in two or more parts in the manuscript: *agrete*, *aldermen*, *almyzty*, *alone*, *anvnder*, *arepede*, *atslykez*, *bredful*, *bycalle*, *bycarwse*, *bydene*, *byhod*, *byswykez*, *bytazte*, *bitalt*, *bytwene*, *bytwyste*, *castel-walle*, *day-glem*, *debonerte*, *degres*, *doel-doungoun*, *doel-dystresse*, *evermore*, *forbrent*, *fordidden*, *fordolked*, *forzete*, *forgarte*, *forgo*, *forpayned*, *forsope*, *forpy*, *Godhede*, *godnesse*, *zorefader*, *hereinne*, *hevenryche*, *holte-wodez*, *hyl-coppe*, *hymself* (except 680), *innoghe*, *innome*, *lompelyzt*, *luf-daungere*, *luf-longeyng*, *mankyn*, *maysterful*, *myself*, *mysetente*, *nopynk* (except 587?), *oncom*, *onsware*, *outdryf*, *outfleme*, *outryzte*, *outsprente*, *queresoouer*, *quepersoouer*, *ryztwysly*, *slepyng-slazte*, *sumtyme*, *sunnebemez*, *sytole-stryng*, *to-euen*, *torente*, *perfore*, *perinne*, *peron*, *peroute*, *purzoutly*, *byself* (except 779), *umbegon*, *umbepyzte*, *unavysed*, *uncortayse*, *vnderstonde*, *vnhyde*, *vntrawe*, *vtwyth*, *vyrgynflour*, *wythinne*, *wythinay*, *wythouten*, *wod-scharwez*, *wylday*. The following words are divided in the manuscript only in the cases indicated: *alas*, 1138; *also*, 1071; *anende*, 186, 697, 975; *bostwys*, 814; *byfore*, 294; *bygonne*, 33, 549; *byzonde*, 146, 981; *flor-de-lys*, 195; *inlyche*, 546; *into*, 231, 521, 525, 628; *iwyse*, 279; *neuerpeles*, 881, 901, 912, 913; *ryztwys*, 675, 689; *towarde*, 67, 974; *perof*, 161, 410, 1069, 1084; *perto*, 833, 1140; *welnez*, 528. The only case of actual hyphenation by the scribe is *saker-fyse*, 1064. (2) On the other hand, many unstressed monosyllables are written as proclitics, especially the pronouns *I*, *no*; the article *a*; the prepositions *in*, *on*, *to*: the auxiliaries *am*, *con*; and frequently *me*, *hem*, *he*, *al*, the article *pe*, *of*, *fro*, *for* (in *for to*), *al*, *as*, *how*, *more*, *ne*, *tyl*, *be*, *mon*, *schal*, *wyl*. (3) *wat3* seems preferable to *waz3*, as G. prints it (cf. esp. 1041 n.). *j* is represented in the MS. usually by long *i* (short *i* in about one-sixth of the cases), as is also the pronoun *I*; *v* initially,

DATE

Scholars have assigned *The Pearl* to dates varying from 1360 to 1400, as follows: Ten Brink, 'in the sixties or seventies';¹ Thomas, before 1375;² Gollancz, about 1360;³ Fick, on the basis of phonological investigation, near the end of the century.⁴ It seems probable that *Purity* was written before *The Pearl*.⁵ Dr. Carleton F. Brown has shown that in the composition of *Purity* the French text of *Mandeville's Travels* was used, and that this text was probably not accessible in England before 1370.⁶ Furthermore, if *The Pearl* is related to Chaucer's *Book of the Duchess*, the date, since Blanche, the subject of Chaucer's elegy, died in 1369, cannot be earlier, and probably not much later, than 1370.

DIALECT

For details of the phonology and inflection (of verbs), the reader may be referred to the studies

and *u* within the word, is the scribe's rule, whether for vowel or consonant. The manuscript is without punctuation, and, with two or three unimportant exceptions, the only capitals are at the beginnings of the stanzas.

¹ *History* I. 336; he assigns all the works of the poet to this decade, placing *The Pearl* second in order.

² *Sir Gawayne*, p. 33.

³ Ed., p. xlii.

⁴ *Zum Gedicht von der Perle*, p. 1; Trautmann (*Über Verfasser*, etc., p. 33), without mentioning *The Pearl*, assigns the other works to the decade 1370-1380.

⁵ See p. xlix.

⁶ Pp. 149-153 of article cited in Bibliography, § vi.

by Knigge, Fick, and Schwahn.¹ Their investigations encounter certain difficulties in the matter of dialect, most of which in the case of *The Pearl* are to be explained by the strict requirements of metre,² and by the poet's familiarity with the speech and literature of other regions than his own. His literary language, then, is not purely that of any spoken dialect.³

In general, the language is that of the extreme Northwest Midland,⁴ and is distinguished from the language more characteristic of the Midland by a large admixture of Northern words, inflections, and sounds. It is, for the most part, the dialectal vocabulary which makes the text difficult for the reader of standard English, and part of this difficulty is due to the great number of Scandinavian words employed.⁵ On the other hand, the Romance element in the vocabulary is unusually large, as the glossary shows. This is an artificial and sophisticated modification of the dialect, due chiefly to the poet's reading in French literature.

The most distinct dialectal feature is the consistent use of the Northern ending *-es* of the 2 and 3 sg. pres., and *-ande* of the pres. part., instead of the usual Midland *-est*, *-ep*, *-ende* or *-inge*.⁶ Another characteristic

¹ Knigge's treatment of the phonology is better than Fick's.

² See p. xiii, and Glossary, *passim*.

³ A fact perhaps too often overlooked by students of phonology. To say (Knigge, p. 43) that *The Pearl* was written in a region a little farther north than *Garvain* may be laying too great stress of interpretation upon the linguistic phenomena of the poems.

⁴ Morsbach, *Mittelenglische Grammatik*, pp. 9-15.

⁵ Knigge, pp. 71-89.

⁶ *Syking*, 1175 (cf. n.), is the one exception; it may be due to a

is *u* for *y* (umlaut of *o* or *u*) : *burde*, 316 ; *lure*₃, 339 ; *gulte*, 942 ; *mul*, 905 ; *vmbe*, 204, 210, 1052 (Knigge 29-30) ; but cf. *cortel*, 203 ; *huyle*, 41 ; *mol*, 382 ; *worch*, 511 ; *hyl*, *hil*, 789, 976 ; *kynde*, 74 ; *lyttel*, 152, etc. ; *lyper*, 569 ; *wyrke*₃, 536. The occasional use of a Northern *a* (= O. E. *ā*) for *o* is, in nearly every instance, a concession to rime.¹ A case within the line is *nawhere*, 534, 932. Another trait is *g* for *ȝ* : *gayn*, 138 ; *gyue*, 174, 270, etc. ; *gete*, 95 ; but *forȝete*, 86.

ORIGINS

Romance Poetry. One of the most important antecedents of *The Pearl* is the *Roman de la Rose*. The *Roman* was begun as early as 1237, and finished about 1277. *The Pearl* was not written before 1370. In the meantime the influence of the great French allegory

Southern scribe, or to the intrusion of the Southern form into the North on its way to becoming standard. Throughout the plural the ending is generally the Midland *-e(n)*, though a few cases of Northern *-es* appear ; see 75, 79, 308, 439, 510, 573, 687, 1080, 1197. The *-n* of the infinitive is sometimes retained for the rime ; see 45, 68, 69, 820, 914, 1196 ; but at 16 and 1032 it serves no metrical purpose.

¹ See page xii. Here may be noted also the following peculiarities : the general use of the Northern adj. and adv. suffix *-ly* (corresponding to O. N. *-ligr*, *-liga*), instead of Southern *-lich*, *-liche* (cf. 546 n.) ; *qu* in most cases for O. E. *hw* (see gloss. s. v. *quat*, *quen*, *quere*, *queper*, *quyt*, *quo*, *why*) ; *sk* for *sch* in *skyfte*, 569 ; occasional *v* for initial *w* (*vayned*, 249 ; *verez*, 177, *vered*, 254, *vysf*, 772, 785 ; *veued*, 976) ; the Northern contract-forms *man*, 512, *tan*, 614, (for *maken*, *taken*), *ma* (*make*), 283, *matz* (*makez*), 610 ; *at* (*pat*), 536, 672 ; *kyrk*, 1061 ; *tylle*, 676 ; plural form *childer*, 714, 718.

of love had become paramount. Every English and French court-poet of the fourteenth century doubtless knew the *Roman* at first hand, as did the author of *The Pearl* himself, who, in his poem, *Purity*, cites Jean de Meun at length.¹ During the fourteenth century both the style and the machinery of the *Roman de la Rose* were employed again and again, in many cases to set forth subjects wholly different from that of the *Roman* itself. *The Pearl* is an instance of such adaptation, but the influence of the older poem is apparent rather in the employment of the style and machinery of the *Roman*, than in the reproduction of single details.

While much of this influence proceeded directly from the *Roman*, doubtless much of it was reflected, or, one may say, sustained, by the many fourteenth-century imitators of the *Roman* with whose works our poet was familiar, and with whom he must have felt a certain comradeship in his art. Such are Baudouin de Condé and his son Jean, Watriquet de Couvin, Guillaume de Machault, Froissart, Deschamps, Langland, and Chaucer. It is therefore likely that certain devices and expressions in *The Pearl*, instead of being derived immediately from the *Roman*, were adopted by the poet as commonplaces in contemporary poetry.²

The device of the sleep and the vision in field or

¹ *Pur.* 1057-1064; cf. also *Pearl* 269 f., 906, 962.

² See citations in the notes from the poets mentioned. Cf. also pp. xxii, xxx, xxxiii. The fact that Chaucer's four visions were likewise 'composed under the dominating influence of the *genre* of vision-literature,' and not drawn from one definite source therein, was demonstrated before the Modern Language Association at Haverford, Dec. 28, 1905, by Mr. W. O. Sypherd.

wood was put to a great variety of uses in the fourteenth century. Besides the traditional use as the setting for a love-poem or for the praise of women, it was also employed in allegory of a moral or homiletic cast ; in parables, *dits*, and *contes* ; in satire, both political and ecclesiastical ; in eulogy ; in poems treating a combination of these themes ; and finally, as in *The Pearl* and Chaucer's *Book of the Duchess*, in elegy.¹

In *The Pearl* appears also the setting familiar to any reader of the *Roman de la Rose* or its descendants. There is first the garden where the poet falls asleep, and then the garden or fair country which he visits in his dream. Though this setting does not invariably accompany the device of the dream, it recurs frequently enough, with even the same details, to have become a convention, and in *The Pearl* the garden where the poet falls asleep reproduces some of its familiar traits (cf. p. lv). In the principal scene of the poem are the familiar trees, birds, flowers, fruits, meadow and river, and precious stones ; but towering cliffs of crystal are superadded, and all is much more spacious, resplendent, and sublime than in the poet's predecessors and contemporaries.²

The *Roman de la Rose*, itself first of all an allegory, was a model for most of the allegory of the fourteenth

¹ French examples are Watriquet's *Li Dis de l'Arbre Royal* for Philippe le Bel and his four sons, and this same poet's *Dis du Connestable de France* ; see *Œuvres*, ed. Scheler, pp. 43, 83. The latter is not strictly a dream, though speaking personifications are introduced in the manner of the *Roman de la Rose*.

² See p. xx.

century. In this respect *The Pearl* differs from the *Roman*, since it is not primarily allegorical. Indeed, in the last analysis, the conscious allegory of *The Pearl* is a minor element in the poem, and, except for a Biblical parable or two, consists in little more than the use of the term 'pearl' for a person, as the term 'rose' had been similarly employed.¹ Not one of the personifications of abstract qualities, whose speeches constitute by far the chief part of the *Roman* and its kind, is distinctly present in *The Pearl*. The significance of this fact is shown elsewhere.²

One curious practice of fourteenth-century poets has been adopted in *The Pearl*—that of dating the poem. The poet says :

To þat spot þat I in speche expoun
 I entred in þat erber grene,
 In Augoste in a hy3 seysoun,
 Quen corn is coruen wyth crokez kene.³

'Hy3 seysoun' is a high feast;⁴ and the highest feast in August, and the one most likely thus to be designated, is that of the Assumption of the Virgin, on the fifteenth.⁵ The appropriateness of the date of

¹ See pp. *Intro.* xxii, xxxii, xxxiii, and n. 3.

² See p. *Intro.* xxxiv.

³ Lines 37-40.

⁴ The poet uses 'hy3' in this sense, of the Nativity, *Gaw.* 932, 1037.

⁵ Watriquet de Couvin frequently dates his visions: *Li Dis des III Sages* (*Dits*, ed. Scheler, pp. 163 ff.), is dated the Ascension, 1319; *Li Dis de l'Arbre Royal*, an elegy (*Dits*, pp. 83 ff.), a Thursday morning; *Li Tournois des Dames* (*Dits*, pp. 231 ff.), mid-October, 1327, evidently the date of an actual dream; *Li Dis de l'Iraigne et du Crapot* (*Dits*, p. 64), Tuesday in June, 1329. So Froissart, *Le Joli Buisson de Jonece* (*Œuvres*, ed.

this feast to the theme of the poem is obvious,¹ yet, judging by the analogies just cited in the footnote from works of other poets, it may be merely the date of the poet's conception of his work, or the day of an actual dream which comforted him in his grief, and which he elaborated into the poem.²

In external form, as well as in matter, *The Pearl* owes something to Romance origins — a topic discussed more conveniently in the section on metre.³

The Bible. Another of the important literary influences apparent in *The Pearl* proceeds from the Bible. Of the total of 6074 lines in the author's four poems, about 2400 are quotation or paraphrase of Scripture. Of these, about 2100 are, however, in *Purity* and *Patience*, and the rest in *The Pearl*. Subjoined is a list of Biblical allusions in the poem, which is itself almost a sufficient comment upon the poet's

Scheler, 2. 1 ff.), l. 859, a dream dated Nov. 30, 1360; cf. 3. 5, ll. 134 ff.; Chaucer, *House of Fame*, 'The tenth day of Decembre,' 1. 63; cf. Chaucer, *Parl. Foules* 117, and Skeat's note; *Canticum de Creatione* (Horstmann, 1878, p. 124), l. 1186. Dated poems other than visions are found in *Dits de Watrquet*, p. 329, feast of St. Mary Magdalene in the year 1320; p. 359, St. Lawrence, 1324; p. 290, day after feast of St. Martin, 1327; Froissart, *Œuvres* 1. 222, the year 1368; *Œuvres de B. te J. de Condé*, ed. Scheler, 3. 49, December. The practice is also found in Provençal; see Mahn, *Werke der Troubadours* 1. 198. In time the date of the poem came merely to designate a season appropriate to the matter in hand. See Triggs' *Lydgate's Assembly of Gods*, E. E. T. S., Extr. Ser., 69. liii-lv, where later examples are cited.

¹ Cf. 763 n.

² This last may be indicated by ll. 19-20, where *sange* seems to designate *The Pearl* itself, at least the part from l. 61 on.

³ See pp. xlii ff.

use of Scripture for poetic purposes.¹ Both in *The Pearl* and in his other works this use is two-fold: (1) as final authority for a statement, in the so-called proof-text method of theological discussion, as at ll. 458–468, 595–596, 677, 697, etc.; (2) for pictorial effect. In the first of these uses the quotations are fragmentary and generally exact. But the second use is by far the more extensive. It includes particularly the description of the New Jerusalem; ² and in the Parable of the Vineyard, though the passage is cited in argument, there is a manifest tendency to insert picturesque details. A glance at the table of Biblical equivalents will show that in his use of the Apocalypse the poet has by no means taken all the material which it affords, nor reproduced it in its original order, but has chosen here and there a detail, so that the effect of the picture of the Heavenly City in his poem is quite different from that of the Scriptural account.³ More noticeable still is his consistent rejection of nearly every suggestion of symbolism or allegory found in the original.⁴ In this he differs not a little from the practice of his times, and the difference cannot be better illustrated than by comparing his description of the New Jerusalem with

¹ Pp. 98–100, immediately following the Notes.

² In the homiletic works each account — the Parable of the Wedding Feast, the Flood, the Destruction of Sodom, Belshazzar's Feast, the Story of Jonah — is expanded with much inserted picturesque material quite irrelevant to the appended moral. Thus in *Purity* 440 lines are used to narrate the events recorded in 31 verses of the fifth chapter of Daniel, and in *Patience* 48 verses of Jonah are expanded to 463 lines.

³ See p. lvi.

⁴ See p. xxxiv.

that by Richard Rolle (*The Pricke of Conscience* 8788 ff.), where every detail is an explained symbol of some attribute, sentiment, or experience.¹

Unlike his contemporaries, our poet employs little apocryphal material, and seldom draws from patristic embellishment or commentary, or cites patristic and scholastic authority.²

Alliterative Poetry of the North. Besides the more external influences which have just been mentioned, there is the influence of the poetry peculiar to the region in which the poem was at home — the fourteenth-century poetry of the North. Its chief medium was the revived alliterative long line employed by our poet in his other works, whose influence is shown in the abundance of alliteration, irregularity of verse, and much of the peculiar poetic vocabulary of *The Pearl*. Four other and more essential traits of the Northern school appear with greater or less distinctness in our poem:

First is the energy of its diction, which relapses, in

¹ Cf. also Bruno of Asti (*Migne, Patr. Lat.* 165. 891); Rupert of Deutz (*Patr. Lat.* 169. 1192 ff.); Hugo of St. Victor (*Patr. Lat.* 176. 1159 ff.); Bonaventura, *Diæta Salutis* 10. 6; or such commentaries on Revelation as that of Albertus.

² In his article in *Publications of the Modern Language Association* 19. 115 ff., Dr. Brown says: 'Our author handles Scriptural material with an accuracy of detail which is not to be met with in any of the other metrical versions.' He cites the M. E. *Genesis and Exodus* and *Cursor Mundi* in comparison, but these are by earlier and less skilful writers. No unusual accuracy of quotation appears in *The Pearl* as compared with an example like *Speculum Gy de Warwycke*, E. E. T. S. Extr. Ser. 75, ll. 947-1004; earlier, but quite as accurate, are the Jesus MS. *Passion* (E. E. T. S. 49. 37) and the *De Mulicre Samaritana* (*ib.*, p. 84).

the case of *The Pearl*, though somewhat more rarely than usual, into homely phrase, as at 492, 850, 1085, 1158.¹

Second is a feeling for the large, sublime, and austere aspects of nature, such as high cliffs,² and the darkened tors of Cumberland reverberating with thunder (875).³

Third is the moral earnestness of the poem.⁴

Lastly, a somewhat unexpected concomitant of these traits is the love of glittering splendor displayed in bewildering profusion, such as the gold, silver, crystal, color, and gems of the Earthly Paradise, the lavish use of pearls everywhere, and the emphasis of like details in the picture of the New Jerusalem.⁵

¹ Many instances occur in the poet's other works. A somewhat similar tendency to homely realism is found at *Pur.* 39-48; *Pat.* 99-108, though it is not manifest in *The Pearl*, except possibly in the prevailing distinctness of all his pictures. It appears in *The Parlement of the Thre Ages* where the huntsman is slapping at gnats (50), and his dogs come up 'all dragild for doukyng where dikes bene' (245). Cf. also *Alex.* 637-648; and the fine opening of *William of Palerne*.

² Cf. pp. xv, lvi.

³ Cf. the northwest of Wales in winter, *Gaw.* 726-762; the passing of the seasons, 498-530; coming of winter, *Destr. Troy* 12. 463-474; deep vales, mountains, morasses, and tors, *Gol. and Gaw.* 29-33; *Alex.* 4862-4865; *Morte Arth.* 882-883; storms, *Pat.* 137-162; *Destr. Troy* 1983-2020; 3688-3712; 12487-12531; a battle in the rain, *Destr. Troy* 9636-9643; a ruin, 13448-13469.

⁴ Especially manifest in *Destr. Troy*; see 418-430, 729-747, 1393-1405, 1422-1460, etc.; the poem abounds in proverbs.

⁵ Cf. the description of the sacred vessels, *Pur.* 1441-1488; of the green knight, *Gaw.* 151-178; of Gawain, *ib.* 566-618;

Chaucer. At ll. 429-431 the poet says of the Virgin Mary:

Now for synglerty o hyr dousour,
 We calle hyr Fenyx of Arraby,
 pat freles fleȝe of hyr fador
 Lyk to þe Quen of cortaysye.

Strikingly similar, both in thought and cadence, are the lines of Chaucer concerning Blanche, *Book of the Duchess* 981-984:

Trewely she was, to myn yē,
 The soleyñ fenix of Arabye,
 For ther liveth never but oon;
 Ne swich as she ne knew I noon.¹

Other resemblances lie in the lament with which each poem opens, the poet's grief relieved by a visitation of sleep, the machinery of the dream, the birds, the meadow, the grove, the lady among her fair companions. Our poet represents himself playing with his pearl, which slips through his fingers and is lost in the grass, or is stolen by 'wyrde' (249, 273); Chaucer's 'man in blak' speaks more conventionally of playing chess with fortune, who checkmated him by taking away his 'fers,' or queen, whom now he mourns. The bird-passage in the dream (304-320) may be com-

Arthur, *Morte Arth.* 902-913; Fortune's garden, *ib.* 3237-3270; the temple, *Sege of Jer.* 1245-1273; a city of India, *Alex.* 3664-3703; the palace of Candace, 5259-5290; Roland, *Rauf Coilgear* 454-479; a knight and a lady, *Awnt. of Arth.* 365-397; a pavilion, *Gol. and Garw.* 312-319; Troy, *Destr. Troy* 1537-1688; Hector's tomb, *ib.* 8738-8768; 8807-8825.

¹ In comparing these passages one should remember how rarely the phœnix is mentioned in exactly this same figurative application in mediæval poetry. See 430 n.

pared with that in *The Pearl* (89-96), especially lines 304-5 with 93-4; 314-16 with 91-2; 306-7 with 95-6.¹ Chaucer does not tell the lady's name beyond saying

And gode faire Whyte she hete,
That was my lady name right.

Similarly, it may be that our poet has hidden under the term 'Pearl' the name of her he mourns. As Mr. Gollancz guesses, it may have been Margaret, or more likely Margery.² Indeed, this interpretation of the name Margaret or Margery was common enough, especially in connection with St. Margaret.³

Whatever the resemblance or difference in detail, the fact remains that both poets, writing under the influence of the same school, have used virtually the same external device to the same poetic end — an elegy, and that too in a manner distinct from that of other

¹ Cf. also 749, and n.

² Cf. *margarys*, 199, 206, 1037. This word for pearl is not so frequently recorded in M. E. as *margarite*. See *N. E. D.* s. vv. According to *Test. of Love* 3. 1, *margery-perles* is an English, and *margarite* a foreign term.

³ Cf. passage from the *Legenda Aurea*, quoted p. xxxii; and esp. the following Latin hymns: Mone 2. 400, 421 (12th and 13th centuries; Chevalier, *Repertorium*); 3. 410, 411 (14th cent.); Dreves, *Analecta Hymnica Medii Ævi*, *Lit. Hymnen* 1. 196; no. 363, st. 4; 200, no. 370, st. 3; 3. 159, no. 287, st. 6; 6. 230. 406, st. 1; *Reimgebete* 1. 221, no. 201, st. 1; 222, no. 203, st. 1; 6. 132, st. 2; 133, st. 3; 7. 295; *Reimofficien* 3. 141, Lauds, Ad Benedictus; 6. 280, Lauds, Antiph., st. 5; 7. 25; *Prosen*, 3. 244. 10b. On the contemporary use of such disguise see an excellent article by John L. Lowes on *The Prologue to Chaucer's Legend of Good Women* (*Pub. of the Mod. Lang. Assoc.* 19. 593-683); cf. *infra*, p. xxxiii, n. 1.

elegiac poetry of the time. *The Pearl* is, of course, at once more concise and more abundant than the *Book of the Duchess*. It is the product of more skilful composition and more mature art, and indeed is nobler in every way. Yet it is quite possible that the author of *The Pearl*, having recently become acquainted with Chaucer's poem, was charmed with its sweetness, and that its influence combined with that of two other poems in some respects similar to it, in the production of *The Pearl*.

Boccaccio. One of these poems is the fourteenth eclogue of Boccaccio, in 290 lines, written probably in 1360.¹ Its resemblance to *The Pearl* was first noticed by Dr. E. K. Rand,² and was demonstrated by Professor Schofield in the *Publications of the Modern Language Association* 19. 203-215.

The style of the poem is the pastoral style of Virgil, and things Christian are consistently set forth in the language of paganism. Silvius (Boccaccio), an old shepherd, is lying in his hut or cave near the hour of dawn, when his dog indicates the approach of a stranger. An unearthly light plays through the woods, driving back a servant who has been sent out to explore, and seizing like flame upon the hut, yet without consuming it. Silvius rushes forth in terror, and discovers

¹ The complete text with commentary may be found in Oskar Hecker's *Boccaccio-Funde*, 1902, pp. 78-92, and in *Carmina Illustrium Poetarum Italorum*, Florence, 1719, 2. 315; and a summary with quotations in Hortis, *Studj sulle Opere Latine del Boccaccio*, pp. 56-59. Hecker discusses the date, pp. 79-84.

² Schofield, p. 204, n. 1.

unfamiliar flowers all about, while strange odors and music fill the air. He suspects a divine presence. Olympia appeals to him, calls him father, and tries to quiet his fears and console him. At first incredulous, he soon recognizes her, tells how he lost her on the way to Naples, and has sought her throughout the world. He asks her present condition.

Mirum, quam grandis facta diebus

In paucis ; matura viro michi, nata, videris !

He wonders at her beauty, and she explains that the Virgin gave it her. She then points to his two dear sons, who are with her. In his delight he calls for pastoral games, and Olympia sings a song of twenty lines in honor of Christ, reviewing his descent to earth, his life, passion, resurrection, and promise of judgment. The refrain, 'Vivimus eternum meritis et numine Codri' (Christ), opens the song, and recurs every fifth line. Delighted, Silvius promises her and the boys a reward, but she says her present condition admits nothing mortal. He promises to come and live with her in pastoral ease and content, but she explains that Heaven is now her fatherland, and that he must die first. She bids him farewell, but he detains her with an outburst of grief, and she consoles him with a description of the heavenly country — its trees, flowers, rivers, birds, animals, its sun, moon, and stars, brighter than those of earth, its fair weather and peace. There, high on a grassy mound, sits the shepherd Archesilas (God the Father), and with him the Lamb, on whom the blessed feed, while redeemed souls, gathered in fourfold chorus about him, sing his praises

for ever. Olympia then describes how she was received into Heaven by the Virgin, who also is enthroned in unspeakable glory, how she became a bride, and how she and her companions, ranging through flowery fields, sing ever in honor of Mary and her Son. And finally, Olympia shows her father the manner of life by which these joys are to be attained, and leaves him to his grief just as the dawn breaks.

As in the case of the *Roman de la Rose*, our poet's indebtedness to Boccaccio is found in his general method of treating an elegiac theme, and perhaps in his actual choice of theme, rather than in his appropriation of poetic details from the eclogue. General points of resemblance may be easily discovered in the summary just given, and the few possible cases of exact verbal correspondence will appear from citations in the notes. The absence of the mother in both poems has prompted like conjecture in both cases — that she was either unfaithful or dead.¹ Chronological facts seem to show that Violante's maturity in the vision is not that which she would have attained at the time of the vision had she lived, but merely a concession for the sake of verisimilitude in the dialogue.² The case may have been similar in *The Pearl*. Or very likely the reason in both cases may have been theological.³

¹ Hecker, p. 79. Gollancz, pp. xlvi, xlvi n. 3.

² Hecker, p. 82, n. 2.

³ Augustine says: 'Quid ergo de infantibus dicturi sumus, nisi quia non in ea resurrecturi sunt corporis exiguitate, qua mortui; sed quod eis tardius accessurum erat tempore, hoc sunt illo Dei opere miro atque celerrimo recepturi' (*De Civ. Dei* 22. 14, *Patr.*

Dante. It seems almost certain that our poet had, in his wide acquaintance with literature, come to know the greatest poetic achievement of his period — the *Divine Comedy*. Indeed *The Pearl* much more nearly resembles certain parts of this poem than it does the *Vita Nuova*, which has been more than once cited as a closer analogy.¹ Both *The Pearl* and the *Divine Comedy* are visions of a loved one departed, appearing first in the Earthly, and then in the Heavenly Paradise. In both descriptions of the Earthly Paradise there are the forest, the trembling leaves, the fruits, the wandering poet, the river, the vision of a lady just beyond the stream.² In both poems the poet, from the hither side of the stream, talks with the departed maiden on the farther side. In both the poet is rebuked for spiritual weakness and dulness. In Beatrice and in the Pearl there is the same apparent lack of tenderness, — the same *pietade acerba* — so surprising to a modern, in their spiritual ministrations. In both cases the lady intercedes with God that the poet may be allowed to behold Paradise, descends from her proper place to meet (*Lat.* 41. 776) ; and in Cap. 15 : ‘Restat ergo, ut suam recipiat quisque mensuram, quam vel habuit in juventute, . . . vel fuerat habiturus, si est ante defunctus. . . . In ejus ætate et robore [resurgent] usque ad quam Christum hic pervenisse cognovimus.’ In Cap. 19 he is of their mind ‘qui utrumque sexum resurrecturum esse non dubitant.’

¹ Courthope, *Hist. of English Poetry* 1. 350; Schofield, p. 116.

² Cf. *Purg.* 28. 1–5 with *Pearl* 75, 76, 98–107; *Purg.* 28. 10 with *P.* 77–80; *Purg.* 28. 118–120 with *P.* 87–88; *Purg.* 28. 34 ff. with *P.* 155–162. It is, however, conceivable that the author of *The Pearl* may have derived certain descriptive details from general traditions of Romance and of the Earthly Paradise.

the poet in the Earthly Paradise, and conducts him through the experience of his vision. Both women, after leaving the poets, are seen by them in their beatified state, though in one case the poet was not, doubtless through a sense of his own unworthiness, allowed to enter Heaven. Both poems begin at the point in the poets' lives of lowest spiritual ebb and weakest faith. In both poems personifications of abstract or inanimate things, so common in mediæval allegory, are conspicuously absent. In the construction of both poems there is a like artificial symmetry and regularity. To Dante's one hundred cantos, the perfect number, correspond the one hundred stanzas of *The Pearl*.¹ In the linking of stanzas there is continuity similar to that of the *terze rime*. It seems hardly likely that, near the end of the fourteenth century, a man of liberal education, schooled in the poetic art of contemporary French poetry, familiar with at least one poem of Boccaccio, should not have met with the *Divine Comedy*.² Of the author's indebtedness to other literature, such as the French *Mandeville*,³ the Fathers,⁴ and Langland's *Piers*

¹ See p. xlvi and n. 1.

² Of no little significance in this matter is Boccaccio's connection with Dante as commentator, lecturer, biographer, and imitator. See *A. Dobelli, Giornale Dantesco* 5 (new series 2), pp. 241-243 for many details in the eclogue supposed to be derived from the *Divine Comedy*. In this case our poet's knowledge of the less almost certainly implies his knowledge of the greater poet.

³ See p. xi.

⁴ See O. F. Emerson, *A Parallel between Patience and an Early Latin Poem attributed to Tertullian*, *Pub. of the Mod. Lang. Association* 10. 242-248. See also notes on ll. 596, 653, 675, 689, 735 etc.

Plowman,¹ slight trace appears in *The Pearl*. Conspicuously absent is any sign of interest in classical lore, with which our poet, in his reading, could not escape some acquaintance.²

LITERARY MOTIVES AND GENRE

The variety of elements and motives brought together in *The Pearl* is equally characteristic of Chaucer and other poets of his time, and a natural accompaniment of the complete fruition of mediævalism. Analysis of many a contemporary poem shows it to be a hybrid of various species of poetical composition, each of which in earlier times had independent origin, and was for a long time kept distinct from the rest. Often mingled with these are fragments from the classics. Thus, in *The Pearl*, though classical tradition is ignored, there are blended allegory, the vision-motive, the ideals and style of chivalry, theology, homily, and debate, and all these elements are combined to subserve the main elegiac subject, and wrought into an essentially lyric form.

Elegy. The poem is first of all, I believe, an elegy, and has until recently been accepted as such. But in an elaborate and ingenious argument Professor

¹ See Thomas, pp. 26-32, for evidence that the poet may have been influenced by Langland in composing *Purity*.

² Cf. *Pat.* 165 ff. A contempt for classic myth is shown in *The Destruction of Troy*, and in the *Legend of Erkenwald*, which is believed by some to have been his. See p. xxxiii for a slight indication of his having used the *Legenda Aurea*.

Schofield has maintained that it is not autobiographical, but allegorical, with a theological digression, cast in elegiac form ; that it mourns no loss, but is merely intended to illustrate the beauty of purity under the symbolism of a pearl, and in the guise of a personification.¹ There is room here for only a brief presentation of arguments.

I. If we accept the view that the poet was an ecclesiastic, 'being a priest, he would not,' says Professor Schofield, 'go deliberately out of his way to call people's attention to his child of shame, and then without apology proceed to exalt above all else purity of life.' The reasons for thinking that the poet was not an ecclesiastic, certainly not a priest, are given elsewhere.² But in any case the possibility is ignored by Professor Schofield that, having spent a part of his life as a married layman, he may, in later grief and solitude, have entered the religious life. Furthermore, the impassioned manner in which he treats theological questions is more characteristic of deep emotional experience than of interest in theological questions for their own sake.³

II. If the poem were an elegy, and the Pearl represented one whom the poet knew on earth, 'he would have been able to paint of her an unforgettable portrait'; he 'could not have failed to recall her in actuality, to have indicated some feature of her personal experience, to have noted some incident con-

¹ *Pub. Mod. Lang. Association* 19. 154-203.

² Pp. 1 ff.

³ See pp. xxxviii ff.

nected with her birth or death, to have given some hint of the circumstances of their association.' As to the portrait, it should be observed that none more distinct than that of the Pearl is found in the analogous works of Dante, Chaucer, or Boccaccio, already cited. But the most striking example in this connection of conventional mediæval portraiture — and one in the very school of *The Pearl* — is Watriquet's *Dis de la Feste du Conte de Flandre* (*Dits*, ed. Scheler, pp. 329 ff.), wherein the poet describes a number of contemporary ladies, but in conventional terms which individualize even less than those in *The Pearl*. Watriquet evidently expected no unfavorable comparison of his alleged portraits with the originals. The difficulty of exact portraiture in *The Pearl* is increased by the fact that the maiden died at the age of two, and appeared to the poet in maturity, further changed, like Beatrice, by the glory of her blessed condition. As to the mention of incidents and circumstances of association, these too are wanting in Chaucer and Dante, and are insignificant in Boccaccio. It is also alleged that the Pearl's attitude shows no filial tenderness, that 'the poem reveals no parental or filial emotion, betrays no personal love.' Neither does Beatrice at first return aught but rebuke for Dante's forgetfulness and dulness in spiritual things, and, while his pride, impatience, and presumption remain, her bearing is austere. As he acquires patience her tenderness appears, but in *The Pearl* such occasion for tenderness does not come until the poet has, by his impatient presumption, been separated from the maiden.

As implied in stanza 100, had it not been for this failing of his, her tenderness might have become more manifest; it has already been forecast in lines 397-407, in her intercession with God, and in her readiness to be the poet's guide. As to deep tenderness on the poet's part, what doubt can remain as one reads lines 282-288, or 325-336?¹ Add to these the personal remark of the poet at line 233 that the maiden 'watȝ me nerre þen aunte or nece?' This and other personal allusions in the poem² admit of no allegorical interpretation, and could only obscure and obstruct the poet's intention, had he been writing allegory.

III. The remaining argument consists in a discussion of the mediæval symbolism of the pearl, the mediæval conception of maidenly purity, and mediæval allegorical machinery, so far as these several matters point to the allegorical nature of *The Pearl*.

It will be found, however, that neither in the lapidaries nor elsewhere is the pearl *traditionally* the symbol of 'clean maidenhood.' So great is the variety of interpretations that the poet could not expect his readers to select from them the allegorical meaning imposed upon *The Pearl* by Professor Schofield, without some explicit indication which he has not given. There are, on the one hand, the many significations given in the note on line 735. On the other hand is a group of significations ignored by Professor Schofield, though indeed they might be made

¹ Other passages of like import are 373-384; 1147-1152; 1185-1188; cf. 113-124; 160-192; 901-912.

² Ll. 1-60; 373-380; 743.

to lend as much support to his theory as any which he has cited. They are found in the prologue to the life of St. Margaret in the *Legenda Aurea* (ed. Graesse, 1846, cap. 93 (88). pp. 400 ff.), as follows: 'Margareta dicitur a quadam pretiosa gemma, quae margarita vocatur; quae gemma est candida, parva, et virtuosa.¹ Sic beata Margareta fuit candida per virginitatem, parva per humilitatem, virtuosa per miraculorum operationem. Virtus autem hujus lapidis dicitur esse contra effusionem, contra cordis passionem et ad spiritus confortationem.' Three of the eight English lives of St. Margaret paraphrase this prologue, namely, those by Lydgate, a pseudo-Barbour, and Bokenam.² They are, of course, all later than *The Pearl*, though they indicate, if indication were needed, common English familiarity with the *Legenda Aurea*.³ The passage cited is proof sufficient that virginity is only one of many interpretations of the pearl, and that it could never have been assumed by the poet to be the obvious, traditional one.⁴

¹ See note on l. 5.

² Horstmann, 1881, pp. 446 ff.; *Barbour's Legendensamml.* 2. p. 3 ff. (also Metcalfe, *Legends of the Saints*, Scott. Text Soc. 2. 47); Bokenam's *Heiligenlegenden*, ed. Horstmann, pp. 7 ff. (*Alteng. Bibliothek*).

³ For the popularity of St. Margaret in England from the seventh to the sixteenth century see E. Krahl, *Untersuchungen über Vier Versionen der Mittellenglischen Margaretenlegende*, Berlin, 1889; the Bollandist *Acta Sanctorum* 32. 26. D, F.

⁴ Bonaventura, in his *Diæta Salutis* 4. 4 (*De Castitate*), analyzes various symbols of chastity at length, but never once alludes to the pearl.

Familiarity with this passage, however, may be faintly reflected in the word 'smal' (6, 190), and perhaps in 369; but the allusion probably came from another cause than the intention of writing allegory. It is explicable on the consideration that the child's name was Margaret or Margery,¹ and that the poet's mind, dwelling upon her name, reverted naturally to the saint whose name she bore. This explains, first, the emphasis of her virginity and espousal to Christ, both of which are prominent in the liturgy and the hymnology employed in honor of the saint.² But it explains further, in all probability, how the poet came to make use of the pearl as a disguise and an embellishment. With the saint's name once in mind, the frequent association of her name with the *margarite* or pearl would present itself to him immediately; and to one not only whose imagination so reveled in radiant loveliness, but who was obviously familiar with similar practices among contemporary poets, the use which he actually has made of the pearl was all but inevitable.³ It is maintained that the maiden in *The Pearl* is simply a personification of virginity presenting herself to the poet

¹ See also p. xxii.

² See Guéranger, *L'Année Liturgique*, July 20; Mone, *Hymni Latini Medii Ævi* 2. 307, 490, 421; 3. 410, 411. Dreyes, *Analecta Hymnica* (indexes s. v. *Margareta*).

³ The same transfer of association occurs in connection with the name of Queen Margaret in Lindsay's *Testament of the Papyngo* 547; and in Dunbar, *Gladeth thou Queyne*, *Poems*, ed. Small, Scott. Text Soc. 2. 274, ll. 33-40, *The Thistle and the Rose*, *ib.* 2. 188, l. 180. Other saints' names, such as Clara, Agnes, Columba, Cæcilia, were not infrequently etymologized.

as does Philosophy to Boethius, Holy Church to Langland, Nature to Alain de Lille, or such a personification as Franchise, Beauty, and Riches in the *Roman de la Rose*.¹ But in each of these cases not only are we told expressly what abstraction the personification represents, but the symbolism of each detail is made unmistakable. It is otherwise in *The Pearl*. If the poem is allegorical, then, contrary to the rule of mediæval allegory, the interpretation is nowhere given, or even suggested, by the poet. On the other hand, it is obscured by many details whose symbolism is imperceptible, or whose allegorical interpretation is impossible. We are told that we may not believe that the Pearl is the poet's daughter, because he does not say so.² How, then, may we accept as allegory what is obviously an elegy, if the poet never even hints it to be allegory? As to analogies, the elegiac poems of Chaucer, Dante, and Boccaccio are as convincing as the more remote allegorical ones cited. What a poet does not reveal in elegy should surprise nobody. Elegy is generally reticent, and especially so in the utterance of grief and struggle of so private a nature as that intimated in *The Pearl*.

Considering the poet's works as a whole it is clear that he is not only no allegorist, but that he rather tends to avoid symbolism, even when it lies in his way. This appears not only in his adaptation of the Apocalypse, but in every other extended paraphrase of

¹ See Boethius, *De Consolatione Philosophiæ*, Prosa 3 ff.; Langland, *Piers Pl.* Pass 1, ll. 3 ff.; Alain de Lille, *De Planctu Naturæ* (*Patr. Lat.* 210. 431-482).

² Pp. 158-162.

the Bible in his works.¹ If he makes any use of symbolism, it is, as a rule, explained with the utmost care. Instances are the explanation of the pillar of salt into which Lot's wife was transformed, *Pur.* 994-999; the explanation of the pentangle, *Gaw.* 620-670; and *Pearl* 733-741. It is significant that *Pur.* 553-556 and 1067-1068, instead of being symbolical, are kept on the lower level of mere simile. On the other hand, an instance like that of *Pearl* 733-741 is vague and imperfect.²

Allegory. But though *The Pearl* is not primarily an allegory, it contains certain allegorical elements which may now be defined.

First and most obvious is the figure of the pearl lost in the grass, which, however, rapidly fades into a more literal manner of speaking, and, except for occasional epithets, has quite disappeared within the first three hundred lines.

Secondly, once having associated the maiden with the gem through their common name, it is natural that even a poet who had no preference for allegory should come to feel some correspondence between the qualities of both which would impart, now and then, a certain allegorical cast to his work. Thus the pearl, which is used so lavishly in the poem as an embellishment, gathers a kind of latent symbolism from the qualities of her for whom it stands and with whom it is associated, and for the time being becomes a shining emblem of her virtues. But any such

¹ See p. xviii; cf. also top of p. xvi, and p. xxvii.

² Cf. 735 n., 2 n., 10 n., 207-276, and n. on 272.

emblematic result was perhaps reached unconsciously, or at any rate did not constitute an important part of the poet's original design. Perhaps it is one indication of the influence of the *Golden Legend*,¹ or perhaps it is prompted by the poet's familiarity with one sort of French *dit*, wherein an author selects an object, whether animate or inanimate, and, by analogy with its various qualities or uses as perceived by himself, sets forth his own ideas upon some subject, often of moral or religious nature. Such, for example, is the *Conte dou Mantel* of Baudouin de Condé, in which the knight's mantle of ermine is interpreted as a symbol of his proper virtues. The mantle is the work of no mean hand, and the knight is the son of a noble father. It is a mantle of strength and durability; as it is spotless, so is the knight, and as it surpasses all other garments, so the knight's life surpasses all others.²

Lastly, *The Pearl* may be considered allegorical, somewhat as Dante's pilgrimage or *Sartor Resartus* is, in certain aspects, allegorical. Under the concrete and at least partly imaginary form of the dream lies a serious, almost prosaic, experience, familiar to all men of high spiritual aspiration. In early or middle life they often seem to themselves to have achieved real wisdom, and to have laid hold upon the truth. But

¹ See pp. xxxii f., and l. 5 and n.

² *Œuvres de Baudouin et Jean de Condé*, ed. Scheler, 1. 79; for other examples see 1. 1, 17, 31, 63, 133, 233, 372; 2. 49, 57, 85, 91, 107, 113, 141, 151, 163, 259, 326; 3. 123, 145, 211, 305, 313, 321. Similar in character are the works of the Franciscan Nicole Bozon, who flourished about 1300-1320. See Gröber's *Grundriss* 2. 856.

a sudden shift of fortune, or stroke of grief, destroys both faith and creed. Then comes the bitter and violent reaction, succeeded by indifferentism; but by slow degrees the ugly visitation becomes transformed and idealized, until it is the means of entering a new life of true wisdom and peace. This is the experience figured in *The Pearl*. There is further something almost allegorical in the highly idealized character and condition of the Pearl, as in that of Beatrice, revealing in concrete form the glory of those who have exchanged all for the pearl of great price.

Vision. In addition to its elegiac and allegorical character, *The Pearl* treats also the popular mediæval theme of the vision of the other world. Many a homily closes with the traditional vivid contrast of the pains of Hell with the joys of Heaven.¹ In the vision of the Earthly Paradise, 61-972, are employed few tradi-

¹ The theme appears frequently in all mediæval Christian literature. The earliest versions on English soil are recorded in Bede's *Ecclesiastical History*. See E. J. Becker, *A Contribution to the Comparative Study of the Mediæval Visions of Heaven and Hell, with Special Reference to the Middle English Versions*, Baltimore, 1899; Triggs' *Lydgate's Assembly of Gods*, E. E. T. S. Extr. Ser. 69, pp. lv, lvi. Other studies of orientation are C. Labitte, *La Divine Comédie avant Dante*, *Revue des Deux Mondes*, 1842, p. 704; T. Wright, *St. Patrick's Purgatory*, London, 1844; F. Ozanam, *Des Sources Poétiques de la Divine Comédie*, (*Œuvres*, 5th edition, 1872, 5. 399 ff.); C. Fritsche, *Die Lateinischen Visionen des Mittelalters bis zur Mitte des XIIten Jahrhunderts*, *Romanische Forschungen* 2. 247-279; 3. 337 ff.; E. Coli, *Il Paradiso Terrestre*, Florence, 1897; Graf, *Il Mito del Paradiso Terrestre*, in *Miti, Legende, e Superstizioni de Medio Evo*, Turin, 1892.

tional details peculiar to that garden: ¹ there is no distinct allusion to the four rivers, and the garden is not located upon a mountain.² The description of the Heavenly Paradise appears to be unique. The poet follows a river to a hill near its source for his vision of Heaven. Being drawn from the Bible alone, this description is not only not symbolic, but it omits such accessories as those of fair weather and vernal landscape, which usually occur in this connection.³

Homily. Mingled with these imaginative elements are two of more prosaic nature — the homiletic and the theological. The passage 257–360⁴ is essentially a sermon in dialogue on the folly of questioning or resisting the ways of God — the theme of *Patience*; and there is an implied recommendation of the virtue of moral purity in many passages.⁵ Furthermore, fragments of homiletic nature are interpolated at times, such as that on the dying of the seed, 31, 32; on fortune, 129–132; on the pearl of price, 721–744; and the theological discussion, 421–720, assumes at times the tone of persuasion.

Theology. It is clear at a glance that certain theological teachings of the poem are at variance with the

¹ See pp. xiv f.

² Unless this is hinted in 61 and 66: 'Fro spot my spyryt þer sprang in space . . . I knew me keste þer klyfeʒ cleuen.'

³ Cf. *Phoenix* 1–84; *Christ* 1634–1693; Rolle, *Pricke of Conscience* 7814–7824.

⁴ See also 1189–1204.

⁵ Not in the mere sense of 'clean maidenhood,' as the poem *Purity* shows, but purity from taint of every sin, i. e. perfect innocence or righteousness.

prescribed teaching of the Church. This divergence has been skilfully defined in an analysis of the poet's theology by Dr. Carleton F. Brown in the article already mentioned,¹ whose conclusions may be briefly summarized. Two theological questions were uppermost in the fourteenth century: (1) predestination and free-will; (2) whether men are saved by grace of God, or by their own merits. Tendencies were strong in the direction of the Pelagian heresy of absolute free-will and salvation by merit, and these were combated on English soil by Thomas Bradwardine in his *De Causa Dei contra Pelagium*. Now, on both these points our poet is not only conservative and orthodox, but enthusiastically so, as is implied in the one case by his repeated reiteration of the necessity of submitting to God, in the other by lines 421-720 of *The Pearl*. But in the one particular of urging that the joy and reward of all the redeemed are equal he is heretical, since the Church teaches that they are not equal, but graded. This heresy was the heresy of Jovinian.² In our poet it indicates an 'evangelical' tendency which accompanied the fourteenth century reaction against scholasticism, and looked toward Wyclif. But he was in no sense a schismatic. Here, then, we have one detail of heresy in a man who, in all other known respects, was enthusiastically and loyally orthodox. In this fact lies, I believe, a further indication of the elegiac character of the poem. The belief

¹ Cf. Bibliography, § vi.

² Jerome, *Contra Jovinianum*, *Patr. Lat.* 23. 222-351; like the poet, Jovinian supported his belief by the parable of the vineyard.

in the equality of heavenly rewards is certainly at variance with the poet's social ideas.¹ It seems, furthermore, to have been of acquisition more recent than the composition of *Purity*, for the orthodox view is there clearly implied.² The poet's nature as revealed in his works shows not only no readiness for theological or ecclesiastical controversy, but something approaching abhorrence of it.³ Now an isolated bit of heresy, at variance with the tendency of his convictions concerning society, marking a more or less sudden change in his creed, being but a fragment, and not part of any system of heresy adopted by him, confessed by one whose interest in systematic theology for its own sake is small — such heresy seems naturally not to have been achieved by reason, but is the reflex of violent emotional experience. Furthermore, the manner in which it is set forth is highly impassioned and personal, and not in the tone of the reasoning, systematic theologian. And the opinion is exactly that to be expected of one afflicted as was the poet. For, as he implies, reason and the condition of humanity at large convince anybody that the rewards of heaven must be unequal; but let a man suffer the loss of the one least dispensable to him — can he then bear to think that the fullest rewards of heaven are not in store for that one, or that at reunion their joys shall be unequal, and their sympathy imperfect? Under stress of emotion he is forced into the other view, and our poet, conscious of his slight decline from orthodoxy, seems to be trying to justify himself in

¹ See p liii.

² Lines 113-124.

³ See pp. li, liii, liv.

it by connecting it closely with the orthodox teaching concerning grace.

Debate. An argumentative discussion, however impassioned, may seem to a student of modern poetry quite foreign to the legitimate intention of a poet. But to a mediæval reader the theological element in *The Pearl*, instead of being intrusive, would be recognized as a familiar poetic form, namely, the debate or dispute. In English the poetic use of debate was less common than in Provençal and French, whence it was derived,¹ and it was limited chiefly to didactic purposes. Some of the more familiar examples are the *Debate between the Body and the Soul*,² *The Owl and the Nightingale*, *The Dispute between Mary and the Cross*.³

Chivalry. Secular elements in *The Pearl*, such as are derived from its alliance with Romance poetry, have already been discussed.⁴ Yet beneath the definite external marks of this influence, the larger and subtler influence of chivalry pervades the work. It appears first in the poet's insistence upon the social distinctions of chivalry (393, 394; 489-492; 762-765; 774-780; cf. *Purity* 35-48; 109-124); and upon knightly virtues, such as largess and franchise

¹ See Knobloch, *Die Streitgedichte im Prov. und Altfranz.*, Breslau, 1886.

² Böddeker, pp. 233 ff.; Linow, *Erlanger Beiträge* I. The O. E. versions were in a different form (Böddeker, p. 233).

³ E. E. T. S. 131. 197; cf. 117. 612; also a *Dispute between a Christian and a Jew*, Horstmann, 1878, pp. 109-112, 204. On this element in *The Pearl* see Schofield, pp. 199-201.

⁴ Pp. xiii ff.

(605-612); humility and gentle manners, (264, 281, 421, 632, 717), and courtesy (*passim*, esp. 432-480) — all of which, and more, attain to higher expression in his portrayal of Gawain. His lament (11-24; 47-60; 241-252; 325-336), and his descriptions of the lady's beauty (162-240; 747-756; 907-909), both employ the style of the poets of chivalry. Furthermore, the language and ecstasy of chivalric love are transferred to unworldly objects, as in the representation of Christ receiving his bride (413-420), and in the adoration of the Virgin (425-444).¹ Indeed a certain ecstatic quality prevails in the poem, which, though characteristic of the age of chivalry, is broader and deeper than the formal boundaries of that institution. This is clearly perceptible in the descriptions of Paradise (85-108, 125-156) and of the lady, in the emotional climax of the poem (1081-1092, 1145-1158), and in the contemplation of the person of Christ (805-816, 1129-1144).

METRE.

Finally, the material thus analyzed has been moulded in a strict and difficult lyric form. The metrical structure of the poem combines traits which are both native and foreign, English and Romance. The line in gen-

¹ A reminder of the close interrelation of chivalry and the church. Cf. the allegory in *Ancren Riwle*, pp. 388-400, ed. Morton, Camden Soc. Pub.; songs in Bøddeker on pp. 191 (cf. prefatory note), 193, 196, 210, 512; *A Love Ron*, E. E. T. S. 49; the devotional poems, *ib.*, pp. 183, 191, 209, 269; E. E. T. S., 117. 449-476; 24. 1-17, 22-34.

eral is iambic, containing four stresses in the manner of the French octosyllabic, sometimes with masculine, but generally with feminine ending.¹ The cæsura is likewise masculine or feminine, and of the latter both

¹ Metrical analysis of *The Pearl* involves the vexed question of final *e* in M. E. The text has been examined with reference to this point by Professor Clark S. Northup (see *A Study of the Metrical Structure of The Pearl*, *Pub. Mod. Lang. Association* 12. 326-340), and his conclusions may be summarized as follows: Final *e* is elided before a vowel and *h* (exceptions, 621, 666, 684, 696, 720, 941, 1011, 1014, 1016; before *h*, 551, 643, 678, 1142). Final unstressed *e* is perhaps silent before consonants, except where it is organic, i e, the survival of inflectional endings in O. E. or O. N., or is added in M. E. on analogy with such inflectional endings, or represents French final *e*. Close *e* is said not to be elided before a vowel or *h*, except, perhaps, as metre demands it in *me*, *pe*, *we*, *he*, *ne* (*neque*), and such cases cannot be determined finally without knowing whether the oral habit of a poet so practised in alliterative verse tended towards, or away from, the native irregularity in the number of consecutive unstressed syllables. The same applies to the possible occasional slurring of *-o* and *-y*, and the syncope of internal weak *e*, and of *e* in final syllables immediately following the stress.

Northup mentions but one line in which the unstressed syllable is lacking — 990; there are in fact eighteen: 17, 51, 72, 122, 134, 188, 225, 286, 381, 486, 564, 586, 678, 709, 825, 990, 999, 1036; in fourteen of these the missing syllable is the first in the last foot; in the others (225, 709, 825, 990) it is displaced by the cæsura. In all these but 134, 709, which he accepts, G. supplies the missing syllable, usually by adding *-e*. At first sight this restoration is justified by Chaucer's practice, who never omits the unstressed syllable in this metre (*Ten Brink*, *Chaucer's Sprache und Verskunst*, 2te Aufl., § 299), and that of his contemporaries (Schipper, *Engl. Metrik* I. 278-279). But the verse of the North is freer, and the irregularity here considered is perfectly natural in a poet whose usual medium is the alliterative long line; furthermore, the omission occurring regularly in fourteen

the lyric ¹ and the epic ² form occur. Certain apparent irregularities and defects in the line show the persistence of the native practice against the French rule. Such is the constant tendency to two or more consecutive unstressed syllables between stresses, instead of one. This trait of English poetry is more to be expected in a poet who preferred alliterative verse. In his use of it he gains much freedom and movement in a form which might otherwise become too strict. The opening unstressed syllable of a line is often omitted.³ On the other hand, this opening syllable may be expanded into an anacrusis of two syllables.⁴ Another native trait is alliteration.⁵

The strophe of twelve lines riming *ababababbcbc* I have not found outside of English poetry, though, in its general character, it is doubtless of Romance origin. It occurs frequently in shorter poems of the fourteenth century, chiefly religious.⁶ In many of the stanzas the

cases at the opening of the fourth foot, and in the four other cases after the cæsure, indicates that it was intentional. I have therefore retained the MS. readings.

¹ Cf. 7, 14, 45, etc.

² Cf. 4, 25, 40, etc; see Northup, § xiv.

³ Altogether in 77 lines, of which 20 begin stanzas. Northup, § xv.

⁴ Lines 3, 31, 36, 65, etc.

⁵ Only 387 lines are without it. Vowel alliteration occurs in 46. Northup, § xvi. 1, 15.

⁶ Instances are found in E. E. T. S. 15 (2nd ed., 1903). 191, 233, 238, 244; 24 (repr. 1895). 12, 18, 79, 98, 134; 117. 658, 670, 672, 675, 683, 692, 704, 730, 740; 124. 120. Of these, 117. 658-675 are found also in *Philological Soc. Transactions*, 1858, Pt II, pp. 118, 130, 133; those on 117.

closing quatrain, though linked to the octave by the rime *b*, bears somewhat the same logical relation to it that the sestet of the sonnet does to the octave. In about seventy-eight stanzas there is a distinct pause at this point equivalent to a period or a semicolon, and the quatrain is sometimes adversative (9, 177, 273, 369, 453, 537, 585, 909, 1161).¹ Each stanza is linked to the next by the recurrence of its last word in the first line following (*concatenatio*).² Furthermore, the stanzas fall into twenty groups, each group consisting of five stanzas with a common refrain. Though this refrain is varied slightly between stanza and stanza within the group, the last word of it is

658-692 in *Anglia* 7. 282-315. Two of these poems have a satirical character — 117. 683, 740 — both being on the theme, 'Who says the Sooth he shall be shent.' The rest are moral or religious, and of the latter the most are devotional. None is in the dialect of *The Pearl*, and, in nearly every case, they belong to a region farther south.

¹ However, there is some variation in the internal division of stanzas, the commonest form being three quatrains (4+4+4), in 37 stanzas; the next in frequency is 6+6, as in stanzas 2, 18, 19, 20, 25, 26, 30, 31, 34, 39-42, 46, 67, 70, 73, 78, 79, 94, 95, 98, 100; others are 4+6+2, as in stanzas 12, 13, 14, 22, 24, 52, 58, 77, 82, 88, 101; 8+4, as in stanzas 1, 21, 38, 47, 50, 64, 85, 86, 90; 4+8, as in 8-10, 17, 57, 66, 71, 72, 83, 92; and the following seem irregular: 7, 27, 28, 63, 65, 68, 69, 84, 87, 93, 99.

² This device, probably of popular origin, is familiar to readers of mediæval Romance lyrics. See Bartsch, *Die Reimkunst der Troubadours*, in the *Jahrbuch für Rom. und Eng. Lit.* 1. 179, 180; Stengel in Gröber's *Grundriss* 2. 79; Schipper, *Engl. Metrik* 1. 316 ff. In English, *concatenatio* is a peculiarity of Northern verse (see Kölbing's edition of *Sir Tristrem*, p. lxxxvi). It occurs almost as a rule in poems employing the strophe of *The Pearl*.

always the same, which, of course, makes the *c* rime throughout a group the same. The refrain and *concatenatio* thus produce an effect of both pause and continuity between stanzas, which is one of the most charming external traits of the poem.¹ Somewhat the same effect is produced between group and group by the *concatenatio* which unites them, and by the change of refrain which distinguishes them. Finally, every group is by itself a complete lyric of five stanzas, each of which in turn possesses characteristics of the individual lyric.² In a form so strict a certain license in rime is inevitable. It consists in imperfect rimes, dialectal variations to satisfy rime, and variable spellings, probably with a slight change in pronunciation, for the same purpose.³ Assonance occurs

¹ In group xv there are six stanzas. Ten Brink has suggested that one of these may be superfluous (*Hist.* i. 349, n. 2). I suspect the second (no. 72), whose inferiority is readily apparent. Unlike any other stanza of the poem, it contains nothing essential to the progress of the poem, and nothing which is not implied in the stanza immediately preceding, except, perhaps, the allusion to the death of the body, which is unnecessary. Furthermore, the metre of the last six lines stagnates, or moves on a dead level, which is uncharacteristic of the other stanzas. The stanza is, therefore, probably interpolated, or more likely was rejected in the original manuscript by the poet, but got copied into the line of succession of which the surviving manuscript comes.

² Some more than others. Such are the opening stanzas, and the last stanza is virtually a lyric pendant to the poem, which may be conceived as having ended at l. 1200.

³ For example, *swete* (O. E. *ē*), 1057, rimes with *stete* (O. E. *ǣ*); *sum* (O. E. *u*), 584, with *dom* (O. E. *ō*). *Brade*, 138, *mare*, 145 (cf. *more*, 144, 156, 168, 180, in rime with *ō*), *twate*, 502, *abate*, 617, are all concessions to the Northern dialect for the

at 791. The identical rime, however (53, 1112), was considered an embellishment, rather than a defect, in Romance poetry.¹ The device of making the last line of the poem nearly identical with the first is found also in *Patience* and *Gawain*.²

AUTHOR.

The question of authorship has been as prolific in conjecture and discussion as such questions usually are. *The Pearl*, however, like most of the Northern poetry of its time, is still anonymous. Two claims may here be briefly considered: (1) 'Huchown of the Awle Ryale'; and (2) Ralph Strode. Huchown was first suggested by Guest³; his view was accepted by Madden in 1839,⁴ but rejected by Morris in 1864 upon dialectal grounds.⁵ Trautmann, after examining carefully both content and vocabulary, is convinced that Huchown is not the author.⁶ The argument for

sake of rime; another instance is *gawle*, 463, whose usual form in this dialect is *galle*, 189, 915 (Knigge, p. 21). *Mas*, 1115, riming with *tras*, *glasse*, becomes *messe* at 497, to rime with *dresse*, *gesse*, etc. (cf. O. F. *messe*); *hyre*, 523, 534, etc., becomes *here*, 616; *wore*, 142, 154, and *ware*, 151, 1027, are alterations in rime of the usual form *were*; so are *wace*, 65, *wasse*, 1108, 1112, and *whate3*, 1041, for the regular *wat3*; *cortes*, 754, for *cortayse*, 303 (cf. 433), etc.

¹ Schipper, *Englische Metrik* I. 299-301.

² Other examples are *The Awntyrs of Arthure*, Octavian (Southern version).

³ *History of English Rhythms*, ed. Skeat, 1882, pp. 460, 627.

⁴ *Sir Garwayne*, p. 302.

⁵ *Allit. Poems*, p. ix.

⁶ *Über Verfasser und Entstehungszeit*, etc., 1876; *Über Huch-*

Huchown consists in little more than Wyntown's contemporary allusion to him in his Chronicle (273-354), where he calls him, 'Huchown of þe Awle Ryale' (the royal palace), and says (304-305):

He made þe gret Gest of Arthure
And þe Awntyre of Gawane.

If this *Awntyre* is our *Gawain*, then Huchown wrote *The Pearl*. The *Gawain* manuscript is headed in a late hand *Hugo de*. But external evidence of this kind proves nothing, and the internal evidence is on the other side.

The Strode theory¹ is based entirely upon an entry in an old Merton College Catalogue, where, among other fellows, is 'Radulphus Strode; nobilis poeta fuit et versificavit librum elegiacum vocatum Phantasma Radulphi.'² Dr. Horstmann seems first to have guessed that this *Phantasma* was *The Pearl*, and to have

own, Anglia 1. 109-149. Yet in 1902 appeared Mr. George Neilson's *Huchown of the Awle Ryale*, claiming in industrious but high-handed argument the following works for Sir Hew of Eglington, with whom he identifies Huchown: *Wynner and Wastoure*, *Gawain and the Green Knight*, *Pearl*, *Purity*, *Patience*, *Golagros and Gawain*, *Erkenwald*, *Awntyrs of Arthure*, *The Wars of Alexander*, *The Destruction of Troy*, *Titus and Vespasian*, *Morte Arthure*, *Pistil of Swete Susan*, *Parlement of the Thre Ages*. These include more than 30,000 lines, of which nearly 27,000 are assigned to a period of three years! On Huchown, see F. J. Amours, *Scottish Alliterative Poems*, Part II. li-lxxxii, Scott. Text Soc. 38. The discussion, so far as it relates to *The Pearl*, is well summarized by Dr. C. F. Brown, in his article, p. 116, n. 4.

¹ See Dr. Brown's summary of it on pp. 146-148 of his article.

² G. C. Brodrick, *Memorials of Merton College*, Oxford Hist. Soc. 4. Oxford, 1885.

communicated his conjecture to Mr. Gollancz, who elaborated it without acknowledgment.¹ Mr. Gollancz identifies Strode, the poet, with Chaucer's 'philosophical Strode.'² Mr. J. T. T. Brown³ has shown that the two Strodes are not identical, and Dr. Carleton Brown adds that the poet, being a member of Merton, the leader of the strongly Southern party at Oxford, would not have written in the dialect of *The Pearl*. That the author of the *The Pearl* wrote *Purity*, *Patience*, and *Gawain* there can be no doubt,⁴ but opinions differ not a little concerning the order of composition.⁵ Instead of the order, *Pearl*, *Gawain*, *Purity* and *Patience*;⁶ or *Gawain*, *Pearl*, *Purity* and *Patience*;⁷ *Purity* and *Patience*, *Pearl*, *Gawain* seems the more probable, at least considering the art and technique of the poems.⁸ The first two mentioned are much more diffuse, and contain more that is irrele-

¹ According to Horstmann, Rich. Rolle 2. xviii, n. 3; Gollancz, ed., pp. l-ii.

² *Troilus*, l. 1857.

³ *Scott. Antiquary*, July, 1897.

⁴ Trautmann, *Anglia* I. Common authorship is indicated by the vocabulary, diction, style, content, and temper of these poems.

⁵ There is good reason for supposing the long alliterative *Destruction of Troy*, adapted from Guido, and the exquisitely told *Legend of Erkenwald* to be works of the same hand.

⁶ Thomas, pp. 24, 25; Knigge, p. 117; Brandl, in Paul's *Grundriss* 2. 662, 663.

⁷ Ten Brink, *History* 1. 348.

⁸ After reaching this conclusion, "I found that Professor Kitredge and Professor Schofield believe *Purity* and *Patience* to be earlier than the poet's other works. See Schofield, p. 165 and n. 2. So apparently Morris; cf. Trautmann, *Über Verfasser*, etc., p. 33.

vant than do the others. The episodes are more loosely articulated, both logically and in composition, and the moral element is clearly distinct from the sensuous.¹ The reverse of each of these characteristics is illustrated in *Gawain*; for no moral teaching — certainly no description of the essential and universal beauty and goodness of true knighthood — has been more perfectly set forth in sensuous guise, than in this poem. At no point in his works do I recall a passage so spontaneous, so eloquent, so great and just in its subjection of artistic medium to the thought, as *Gaw.* 2374–2388. Between these two extremes I would place *The Pearl*, which shares in some degree the immaturity of the first with the maturity of the last.²

More important to us than the poet's name is a knowledge of his status in life, and of his true nature. His intimate acquaintance with the Bible and his use of theological material have been, I think, too hastily accepted as proof conclusive that he was an ecclesiastic.³ In the fourteenth century such knowledge and interests were not surprising in a lay-poet. They are both found in Chaucer, and religious and homiletic subjects were a commonplace among contemporary lay-poets.⁴ But strong sympathy with the religious life is evident in all the poet's works, and he seems to have

¹ On the poet's pictorial use of the Bible see pp. xvii ff.

² See pp. xii, liv–lviii.

³ C. F. Brown, pp. 119 ff.

⁴ Such as the French poets already mentioned, and Rutebuef. An English example is William of Nassington, the Yorkshire lawyer (fl. ca. 1375); see E. E. T. S. 26.

been one of the many in his time who 'wolde ben in religion, but þei mowe not' for various external conditions of their lives.¹ It has already been noticed that the poet's use of Scripture is not after the traditional manner of ecclesiastics, but rather in the sensuous manner of a poet; and further, that his theological utterance is of a kind proceeding rather from a personal than a professional impulse.² In all his known works there is but one brief allusion to the corruption of the clergy,³ and that is devoid of bitter raillery. We may wonder that one who at all times illustrated purity should have confined himself to this single protest; but it would be the more remarkable if he, as an ecclesiastic, were in a position to see the corruption at closer range, and be the more revolted by it. Further indications that he was a layman appear in the decidedly unecclesiastical tone of his glorification of marriage at *Purity* 697-704, and in the maiden's advice, 'I rede þe forsake þe worlde wode,'⁴ which she would hardly have given if he had already forsaken it. L. 1210, speaking of the host which 'þe preste *vous* scheweþ vch a daye,' shows the wording of a layman.⁵

We must not overlook the fact that, though the reli-

¹ Beginning of *The Abbey of the Holy Ghost*, E. E. T. S. 26.

² Pp. xviii; xxxix, xl.

³ *Pur.* 12-16.

⁴ L. 743.

⁵ Contrast *Bonaventura's Meditations*, tr. Mannyng (1320?), ed. Cowper, E. E. T. S. 60, p. 7, l. 215: 'He þat þou seest in forme of brede'; cf. 212. These lines were interpolated by Mannyng (Introd., p. xiv), who was probably an ecclesiastic.

gious element in the poet's works is large, the secular element is larger, and that, if *Purity* and *Patience* are earlier than *The Pearl*, and *Gawain* later, his tendency was continually away from the expressly religious to the secular. His reading in secular literature, and his adoption of its artistic methods, are already obvious enough ; and withal, the most perfect and apparently the latest of his works is wholly within the field of romance.

Readers of the *Gawain* find various phases of life about a feudal castle brought before them in many vivid and minute details. The splendor and delight of feast in hall, the tapestries and furnishings, the knight's chamber, his armament, the devotions of the household, the day spent indoors or without, the hunt in all its episodes varied according to the game — these have all evidently been at some time every-day matters to the poet, and he describes them with lively but innocent enthusiasm. They seem to be part of the poet's own life — not as a servant or menial, but as one who entered into them equally with his host, or perhaps had bounteously supplied them to others.¹ The nature of his spiritual struggle seems not that of one who has had hard external conditions to contend with, and whose nature and expression had become embittered by them. If a man in mind and soul equal to our poet is protected against poverty, physical suffering, and the spurning and neglect of the unworthy, his struggle arises in another way, usually from inner difficulties of philosophy and faith, precipitated by grief, affliction, or tempta-

¹ Cf. also various similar pictures in *Pur.* 51-176 ; 1393-1424 ; 1508-1519.

tion of private nature. Such appears to have been the condition and experience of our poet.

At the same time he was a person who had enjoyed great advantages. His reading, both religious and secular, shows this. Nor is it likely that such reading could have been acquired in the remote Northwest of England. His skill in argument, and his occasional use of a term such as 'pretermynable' and 'property,' indicate the clerk.¹ Along with this is the frequent reflection of the courtly life, and of familiarity with the best manners both of men and women, all of which suggests wide experience in the world, not only at the University, but in noble households.² In the best sense our poet was an aristocrat.³ His regard for gentle breeding and bearing is implied throughout the *Gawain*, as well as in *The Pearl*, and is virtually declared in *Purity* (35-50).

A man of this condition, yet unobtrusive and unambitious as our poet clearly is, would naturally not be emulous of poetic fame, and it is not to be wondered at that his works, superior as they are, were so little known as to survive in a unique manuscript, while his name is lost. He was probably content with the mere act of self-expression, and indifferent, as more than one great poet has been, to the survival or fate of his work. He could not have been blind to the evils of his time,

¹ Cf. also *dialogez*, 'dialogues,' *Pur.* 1157.

² He may have studied at Oxford or Paris. His clerkship in either case does not necessarily imply even the lowest of ecclesiastical orders. Cf. Rashdall, *Universities of Europe* 2. 637, 645, 646.

³ Cf. p. xl.

nor have turned with weak optimism from them, but he seems to have had more faith in the power of an ideal positively set forth, than in the storm and strife of continual protest. He clung with warm conservatism to the old, both in religion and literature,¹ and yet the clear emergence of his own personality and experience through his expression is a distinct characteristic of the Renaissance.

Finally, he is one to whom the lighter attachments of life are nothing without deep and intimate association with at least one other soul, and his devotion in this kind, as shown in *The Pearl*, is one of his finest traits. Sweet-natured, courtly, devout, impassioned, patient, enthusiastic over the beauty of life, he may indeed seem weak to a generation setting greatest store by supreme self-confidence and big achievement in material things. But a deeper wisdom recognizes in these very traits the greatest strength — strength to make the distinction between veiled good and evil, both within himself and in the world about him; strength to enjoy the good in all purity; strength to fight evil until he achieves a quiet triumph beyond necessity of compromise; and, above all, strength to submit his life to the direction of God, and overcome the weakness of believing only in his own powers and obeying his own feelings.²

The Pearl is not the greatest of the poet's works, though it may be the most complex and difficult. Its

¹ Cf. pp. xxvii, xxviii; xxxviii-xli.

² The allusions to fortune at 129, 1195, 1196 are more patient and sane than was the fashion among poets of his time.

highly artificial metre involves the necessity of artificial dialect and occasionally distorted meanings and syntax, and this is in opposition to full facility of expression or spontaneity of feeling.¹ But such defects scarce need to be mentioned, since they are sure, at the first readings, to assume more than their just proportion, and can hardly sink to their proper value, even as one becomes wholly familiar with the technical practices of the Northern school. The present-day narrow insistence upon technique as the most desirable thing in art should blind no one to the more essential excellence of *The Pearl*. But small apology for its technique is necessary, for, in spite of all restraints of medium, the expression is rapid and direct, yet not prolix, and the structure carries, when required, the full strain of the poet's strongest passion.

Since it employs various devices already familiar to readers of mediæval Romance poetry, *The Pearl* has been too hastily called conventional. But a traditional device or expedient, when beautified anew, and reinfused with feeling, is no longer conventional. In this sense unconventional is our poet's use of the dream, the garden, the apotheosis of the maiden, the debate, and the vision of heaven. Two qualifications, then — his pure delight in physical beauty, and his capacity for strong and noble passion — not merely relieve the poem of conventionality, but endow it with such artistic and spiritual greatness as it possesses.

Profuse and splendid are the sensuous beauties of

¹ See pages xii ; xlii ff. ; lines 168, 597, 611, 632, 824, and nn.

The Pearl. Mingled with the flowers and lawns and fair waters of romance and legend are the rocks, cliffs, and forests of the North, gleaming with unnatural lustre. Twice are the glories of Heaven reviewed, once in brief prelude (867-888), and again in the more distinct vision beheld by the poet himself (985-1152). The reader might well object to the unreality and luxuriance of it all, were it not evident that the poet has his material under absolute control, as is shown, not only by his rapidity and conciseness, but by the arrangement of details and the quality of certain of them. For example, in the first episode in Paradise, there is a distinct progress in splendor, passing from cliffs and forests to finer and richer details of flowers, birds, pebbles, and stream, all culminating in the wonderful portrait of the maiden, which, though elaborate and dazzling, is, at the same time, simple, sweet, and tender. In like manner each of the crowded glories in the picture of the New Jerusalem is in its place, and that too by a complete rearrangement of details selected from the Biblical account; there, in order, are described the foundations, the streets, houses, gates, the great throne, the river, the trees of life; and then, like the transporting beauty of the full moon rising at twilight, emerges the procession of the redeemed, with the elders and angels, amid clouds of incense and the full diapason of the heavenly anthem; and lastly, the glorification of Christ himself arrayed in spotless white, yet meek and tender, bearing still the marks of his passion, and near him the Pearl and her companions, rejoicing with perfect joy.

In all this there is perhaps lacking the mystery which should go with such description. It may seem too literal. But this defect is, in part, overcome by the feeling which permeates every detail of the work. Analysis shows line after line interwoven with the descriptive part of the poem, which reveal the emotional reflex upon the poet of his own picture.¹

But in another, and far more important way, the poet's emotion enhances the artistic excellence of the poem. At first his feelings seem multifarious and almost spasmodic; they appear successively as poignant grief, despondency, resentment, love, joy, quick reaction to grief and impatience; then indignation and humility in confused succession, resolving by degrees into ecstatic transport, which subsides into quiet regret, and lastly into perfect tranquillity. But multifarious as they may seem, they are but various manifestations of one single emotion — a subtle and urgent yearning for peace in the poet's heart. It is by this means that the widely discrepant elements of the poem, which we have examined above, are combined and wrought into one artistic whole; that grief and joy in the secular garden of Romance lead naturally to a discussion exploring the mystery of God's ways, this to a description of the life of the blessed, this to a direct vision of the heavenly glories, and this finally to the calm of attainment. In these last episodes, the vision of Heaven and the close, the poem is both greatest and most difficult to appreciate. The vision, notwithstanding its exclusion of

¹ The dramatic quality in his version of the parable of the vineyard is another manifestation of this emotion.

symbolism and its concreteness in all respects, is not a mere spectacular indulgence — an excuse for invention of theatricalities.¹ No such peace of mind as that of the last stanza can be derived from such a source. The effect upon the poet of contemplating the mysteries of the invisible is only what it should be in some degree upon any one who can command the vision. He and the enlightened men of his time realized better than we, what it is hardest of all to take seriously to-day, that the visible world draws all its vitality and worth from the invisible, without which it is dead; and that some realization of the celestial consort singing ‘in endless morn of light’ is more vital to the human soul than all the worldly wisdom the mind can hold or practise.

Thus it is that the spirit reflected in the last stanza is a true one, where, with contending emotions now resolved into one, the poet is free henceforth to work and worship, unhindered by doubts and remorse and small ambitions, and drawing continually nearer to the pure companionship which is dearer to him than all things else.

A comparison of *The Pearl* with Chaucer is like a comparison of Dante and Milton with Shakespeare. The singers of the world about us will always have many listeners, while they who hearken to the singers of the unseen world will be few in number. Further-

¹ Any more than Van Eyck's Adoration of the Lamb, or Memling's vision of the emerald rainbow in the right wing of his triptych, *The Marriage of St. Catherine*. The study of either picture might be an effective means of entering into the spirit of *The Pearl*.

more, the author of *The Pearl* has not, like Dante and Milton, attempted an interpretation of invisible things for the world at large. His poem lies within the limits of one man's narrow though profound experience, and is not addressed to the many. Yet the few who enter deeply into his experience with him may find therein revealed to them, as to the poet himself, the most difficult mysteries of life.



The Pearl

I

I **P**ERLE plesaunte to Prynces paye,
To clanly clos in golde so clere!
Oute of Oryent, I hardyly saye,
Ne proued I neuer her precios pere,
So rounde, so reken in yche araye, ? ri 5
So smal, so smope her sydez were.
Queresoeuer I jugged gemmez gaye,
I sette hyr sengeley in syngl[e]re.
Allas! I leste hyr in on erbere;
þurȝ gresse to grounde hit fro me yot. 10
I dewyne, fordolked of luf-daungere,
Of þat pryuy perle wythouten spot.

More than forty errors in G.'s text, borrowed chiefly from M.'s unrevised text, are here unrecorded; the revised text is dated 1869, and G.'s text 1891. — 5 uche a raye, G. — 8 synglure, MS., M.; synglere, G — 11 for-dolked, MS., M.; for-dokked, G., Kölbing, M. (Acad. 39. 602); fordolled, Athenæum 3328. 184. — 12 and throughout, withouten (with, etc.), M., G.

- 2 Syþen in þat spote hit fro me sprange,
 Ofte haf I wayted, wyschande þat wele
 þat wont wat; whyle deuoyde my wrange, 15
 & heuen my happe & al my hele,
 þat dot; bot þrych my hert þrange,
 My breste in bale bot bolne & bele.
 3et þoʒt me neuer so swete a sange
 As styлле stounde let to me stele; 20
 Forsoþe þer fleten to me fele,
 To þenke hir color so clad in clot.
 O moul, þou marrez a myry iuele,
 My priuy perle wythouten spotte!
- 3 þat spot of spyse; [mo]t nede; sprede, 25
 þer such ryche; to rot is runne;
 Blome; blayke & blwe & rede
 þer schyne; ful schyr agayn þe sunne;
 Flor & fryte may not be fede
 þer hit doun drof in molde; dunne; 30
 For vch gresse mot grow of grayne; dede,
 No whete were elle; to wone; wonne;
 Of goud vche goude is ay bygonne;
 So semly a sede moʒt fayly not,
 þat spry[n]gande spyce; vp ne sponne 35
 Of þat precios perle wythouten spotte.

17 hert[e] *G.* (see l. 51, and *supra* p. xliii.). — 23 mele, *M.*, *G.*; iuele, *MS.*, *F.* — 24 spot, *G.* — 25 myʒt, *M.*, *G.*; *blotted* in *MS.* — 26 runnen, *MS.* *M.*; runne, *G.* — 35 spryngande, *M.*, *G.* — 36 spot, *G.*

- 4 To þat spot þat I in speche expoun
 I entred, in þat erber grene,
 In Augoste in a hyȝ seysoun,
 Quen corne is coruen wyth crokeȝ kene. 40
 On huyle þer perle hit trendeled doun
 Schadowed þis worteȝ ful schyre & schene —
 Gilofre, gyngure, & gromylyoun,
 & pyonys powdered ay bytwene.
 Ȝif hit watȝ semly on to sene, 45
 A fayr reflayr ȝet fro hit flot,
 Þer wonys þat worþyly, I wot & wene,
 My *precious* perle wythouten spot.
- 5 Bifore þat spot my honde I spenn[e]d
 For care ful colde þat to me caȝt; 50
 A de[r]uely dele in my hert denned,
 Þaȝ resoun sette myseluen saȝt.
 I playned my perle þat þer watȝ spenned
 Wyth fyrte skylleȝ þat faste faȝt;
 Þaȝ kynde of Kryst me comfort kenned, 55
 My wreched wylle in wo ay wraȝte.
 I felle vpon þat floury flaȝt,
 Suche odour to my herneȝ schot;
 I slode vpon a slepyng-slaȝte —
 On þat *prec*[i]os perle wythouten spot. 60

46 fayrre flayr, *G.* — 49 spennnd, *MS., G.*; spenn[e]d, *M.* —
 50 caȝt[e], *M.* — 51 deuely, *MS.*; denely, *M., G.* — 52 saȝt[e],
M. — 53 penned, *Holth.* — 54 fyrce, *Holth.* — faȝt[e], *M.* —
 57 flaȝt[e], *M.*

51 ? dedely

6 **F**RO spot my spyryt þer sprang *in* space,
 My body on balke þer bod *in* sweuen;
 My goste is gon in Gode; grace,
 In auenture þer meruayle; meuen.
 I ne wyste in þis worlde quere þat hit wace, 65
 Bot I knew me keste þer klyfe; cleuen;
 Towarde a foreste I bere þe face,
 Where rych rokke; wer to dyscreuen.
 Þe lyzt of hem myzt no mon leuen,
 Þe glemande glory þat of hem glent; 70
 For wern neuer webbe; þat wyze; weuen
 Of half so dere adub[be]mente.

7 Dubbed wern alle þo downe; syde;
 Wyth crystal klyffe; so cler of kynde.
 Holte-wode; bryzt aboute hem byde; 75
 Of bolle; as blwe as ble of ynde;
 As bornyst syluer þe lef onslyde;
 Þat þike con trylle on vch a tynde
 Quen glem of glode; agayn; hem glyde;
 Wyth schymeryng schene ful schrylle þay
 schynde. 80
 Þe grauayl þat on grounde con grynde
 Wern *precious* perle; of Oryente;
 Þe sunnebeme; bot blo & blynde
 In respecte of þat adubbement.

66 but, *M.*, *G.*; bot, *MS.* — 72 adubmente, *MS.*, *M.*; adubbemente, *G.* — 82 oryent, *G.*

8 The adubbemente of þo downe; dere 85
 Garten my goste al greffe forȝete;
 So frech flauore; of fryte; were
 As fode hit con me fayre refete.
 Fowle; þer flowen in fryth in fere,
 Of flaumbande hwe; boþe smale & grete; 90
 Bot sytole-stryng & gyternere
 Her reken myrþe moȝt not retrete;
 For, quen þose brydde; her wynges bete,
 Þay songen wyth a swete asent;
 So grac[i]os gle coupe no mon gete 95
 As here & se her adubbement.

9 So al wat; dubbet on dere asyse
 Þat fryth þer fortwne forth me fere;.
 Þe derþe þerof for to deuyse
 Nis no wy; worþe þat tonge bere; 100
 I welke ay forth in wely wyse;
 No bonk so byg þat did me dere;.
 Þe fyrre in þe fryth, þe fei[r]er con ryse
 Þe playn, þe plontte; þe spyse, þe pere;,
 & rawe; & rande; & ryche reuere; — 105
 As fyldor fyn her b[o]nkes brent.
 I wan to a water by schore þat schere; ;
 Lorde, dere wat; hit adubbement !

103 feier, *MS.*, *M.*; feirer, *G.* — 106 b[o]nkes, *second stroke of o omitted, MS.*

10 The dubbement of þo derworth depe
 Wern bonkeþ bene of beryl bryzt; 110
 Swangeande swete þe water con swepe,
 Wyth a rownande rourde raykande aryzt;
 In þe founce þer stonden stoneþ stepe,
 As glente þurþ glas þat glowed & glyzt
 A [s] stremande sterneþ, quen stroþe men slepe,
 Staren in welkyn in wynter nyzt; 116
 For vche a pobbel in pole þer pyzt
 Watþ emerad, saffer, oþer gemme gente,
 þat alle þe loþe lemed of lyzt,
 So dere watþ hit adubbement. 120

III

11 **T**HE dubbement dere of doun & daleþ,
 Of wod & water & wlonk playneþ,
 Bylde in me blys, abated my baleþ,
 Fordidden my stresse, dystryed my payneþ.
 Doun after a strem þat dryþly haleþ 125
 I bowed in blys. Bredful my brayneþ;
 þe fyrre I folþed þose floty valeþ,
 þe more strengþe of ioie myn herte strayneþ.
 As fortune fares þer as ho frayneþ,
 Wheþer solace ho sende oþer elleþ sore, 130
 þe wyþ to wham her wylle ho wayneþ
 Hytteþ to haue ay more & more.

111 S in Swangeande altered fr. w, MS. — 115 a, MS.; A, M.; As, G. — 118 Emerad, MS., M. — 124 [dis]stresse, M.; stresse, MS., G.

- 12 More of wele wat; *in* þat wyse
 þen I cowþe telle þa; I tom hade ;
 For vrþely herte myzt not suffyse 135
 To þe tenþe dole of þo gladne; glade.
 Forþy I þozt þat paradyse
 Wat; þer o[v]er gayn þo bonke; brade ;
 I hoped þe water were a deuyse
 Bytwene myrþe; by mere; made ; 140
 Byþonde þe broke, by slente oþer slade,
 I hope þat mote merked wore.
 Bot þe water wat; depe, I dorst not wade,
 & euer me longed a more & more.
- 13 More & more, & zet wel mare, 145
 Me lyste to se þe broke byþonde ;
 For if hit wat; fayr þer I con fare,
 Wel loueloker wat; þe fyrre londe.
 Abowte me con I stote & stare,
 To fynde a forþe faste con I fonde ; 150
 Bot woþe; mo iwysse þer ware,
 þe fyrre I stalked by þe stronde ;
 & euer me þozt I schulde not wonde
 For wo þer wele; so wyne wore.
 Þenne nwe note me com on honde, 155
 þat meued my mynde ay more & more.

134 þa; tom I hade, *Holth.* — 138 oþer gayn, *Ms., M.*; other-gayn, *G.* — 140 myrþe; *M.* (*Acad.* 39. 603); Bytwene merez by Myrthe, *G.* (*Acad.* 40. 37) — 142 hope[de], *M.*; hoped, *G.* — 144 ay, *G.* — 151 Iwysse, *MS., and* 394.

- 14 More meruayle con my dom adaunt ;
 I sez byzonde þat myry mere
 A crystal clyffe ful relusaunt ;
 Mony ryal ray con fro hit rere. 160
 At þe fote þerof þer sete a faunt,
 A mayden of menske ful debonere ;
 Blysnande whyt wat3 hyr bleaunt —
 I knew hyr wel, I hade sen hyr ere —
 As glysnande golde þat man con schere, 165
 So schon þat schene anvnder schore.
 On lenghe I loked to hyr þere,
 Þe lenger I knew hyr more & more.
- 15 The more I frayste ñyr fayre face,
 Her fygure fyn, quen I had fonte, 170
 Suche gladande glory con to me glace
 As lyttel byfore þerto wat3 wonte.
 To calle hyr lyste con me enchace,
 Bot baysment gef myn hert a brunt ;
 I sez hyr in so strange a place, 175
 Such a burre myzt make myn herte blunt.
 Þenne vere3 ho vp her fayre frount,
 Hyr vysayge whyt as playn yuore,
 Þat stonge myn hert ful stray atount,
 & euer þe lenger, þe more & more. 180

IV

- 16 **M**ORE þen me lyste my drede aros ;
 I stod ful stulle & dorste not calle,
 Wyth yʒen open & mouth ful clos ;
 I stod as hende as hawk *in* halle.
 I hope þat gostly watʒ þat porpose ; 185
 I dred onende quat schulde byfalle —
 Lest ho me eschaped þat I þer chos,
 Er I at steuen hir moʒt stalle.
 þat gracios gay wythouten galle,
 So smoþe, so smal, so seme slyʒt, 190
 Rysez vp *in* hir araye ryalle,
 A *prec* [i] os pyece *in* perlez pyʒt.
- 17 Perlez pyʒte of ryal prys
 þere moʒt mon by grace haf sene,
 Quen þat frech as flor-de-lys 195
 Doun þe bonke con boʒe bydene.
 Al blysnande whyt watʒ hir b[leaut of biys],
 Vpon at sydeʒ, & bounden bene
 Wyth þe myryeste margarys, at my deuuse,
 þat euer I sez zet with myn yʒen ; 200
 Wyth lappez large, I wot & I wene,
 Dubbed with double perle & dyʒte,
 Her cortel of self sute schene,
 Wyth *precios* perlez al vmbepyʒte.

197 *beauuiys*? *MS.*, but the five strokes may = other letters than *uii*; *i* in such a group is usually written *í*; *beau uiys*, *M.*; *beau mys*, *G*; *cf. n.* — 203 *selk-sute*, *F.*

- 18 A pyzt coroune zet wer þat gyrle, 205
 Of mariorys & non oþer ston,
 Hiȝe pynakled of cler quyt perle,
 Wyth flurted flowrez perfet vpon.
 To hed hade ho non oþer [h]erle;
 Her [h]ere-leke al hyr vmbegon. 210
 Her semblaunt sade for doc oþer erle,
 Her ble more blaȝt þen whalleȝ bon;
 As schorne golde schyr her fax þenne schon,
 On schyldereȝ þat leghe vnlapped lyȝte.
 Her depe colour zet wonted non 215
 Of precios perle in porfyl pyȝte.
- 19 Pyzt & poyned watȝ vche a hemme,
 At honde, at sydeȝ, at ouerture,
 Wyth whyte perle & non oþer gemme,
 & bornyste quyte watȝ hyr uesture. 220
 Bot a wonder perle wythouten wemme
 In myddeȝ hyr breste watȝ sette so sure.
 A manneȝ dom moȝt dryȝly demme
 Er mynde moȝt malte in hit mesure;
 I hope no tong moȝt endure 225
 No saueryly saghe say of þat syȝt,
 So watȝ hit clene & cler & pure,
 þat precios perle þer hit watȝ pyȝt.

209 werle, *MS.*, *M.*, *G.* — 210 lere leke, *MS.*; here heke, *M.*, *G.* — 217 watȝ poyned &, *MS.*, *M.*; and poyned watȝ, *G.* — 225 tonge, *G.*

20 Pyȝt in perle, þat precios py[ec]e
 On wyþer half water com doun þe schore ; 230
 No gladder gome heþen into Grece
 þen I quen ho on brymme wore ;
 Ho watȝ me nerre þen aunte or nece ;
 My joy forþy watȝ much þe more.
 Ho p[ro]fered me speche, þat special sp[e]ce, 235
 Enclynande lowe in wommon lore, { 4938 y
 Caȝte of her coroun of grete tresore,
 & haylsed me wyth a lote lyȝte.
 Wel watȝ me þat euer I watȝ bore,
 To sware þat swete in perlez pyȝte ! 240

v

21 ‘ O PERLE,’ quod I, ‘ in perlez pyȝt,
 Art þou my perle þat I haf playned,
 Regretted by myn one, on nyȝte ?
 Much longeyng haf I for þe layned,
 Syþen into gresse þou me aglyȝte ; 245
 Pensyf, payred, I am forpayned,
 & þou in a lyf of lykyng lyȝte,
 In paradys erde, of stryf vnstrayned.
 What wyrde hatȝ hyder my iuel vayned,
 & don me in þys del & gret daunger ? 250
 Fro we in twynne wern towen & twayned,
 I haf ben a joylez juelere.’

229 pyse, *MS.* ; p[r]yse, *M.* ; pece, *F.* ; pyece, *G.* — 235
 profered, *M.*, *G.* — spyce, *MS.*, *M.* ; spece, *G.* — 241, and
 in all other cases, quoth, *G.* — 243 an nyȝte, *G.* — 250 *G. om.* Pys.
 — 252 jueler, *G.*

- 22 That juel þenne in gemme; gente
 Vered vp her vyse wyth yzen graye,
 Set on hyr coroun of perle orient, 255
 & soberly after þenne con ho say :
 ‘ Sir, 3e haf *your* tale mysetente,
 To say *your* perle is al awaye,
 þat is in cofer so comly clente,
 As in þis gardyn gracios gaye, 260
 Hereinne to lenge for euer & play,
 þer mys nee mornyng com neuer [n]ere ;
 Her were a forser for þe in faye,
 If þou were a gentyl jueler.
- 23 ‘ Bot, jueler gente, if þou schal lose 265
 þy ioy for a gemme þat þe wat; lef,
 Me þynk þe put in a mad porpose,
 & busye; þe aboute a raysoun bref ;
 For þat þou leste; wat; bot a rose
 þat flowred & fayled as kynde hyt gef ; 270
 Now þur; kynde of þe kyste þat hyt con close
 To a perle of prys hit is put in pref.
 & þou hat; called þy wyrde a þef,
 þat ozt of nozt hat; mad þe cler,
 þou blame; þe bote of þy meschef, 275
 þou art no kynde jueler.’

- 24 A juel to me þen wat3 þys geste,
 & iuele3 wern hyr gentyl sawe3.
 ‘Iwyse,’ *quod* I, ‘my blysfol beste,
 My grete dystresse þou al todrawe3. 280
 To be excused I make requeste;
 I trawed my perle don out of dawez;
 Now haf I fonde hyt, I schal ma feste,
 & wony wyth hyt *in* schyr wod-schawe3,
 & loue my Lorde & al his lawe3, 285
 þat hat3 me bro3[t] þys blys ner;
 Now were I at yow by3onde þise wawe3,
 I were a ioyfol jueler.’
- 25 ‘Jueler,’ sayde þat *gemme* clene,
 ‘Wy borde 3e men so madde 3e be? 290
 þre wordez hat3 þou spoken at ene;
 Vnavysed, forsoþe, wern alle þre;
 þou ne woste in worlde quat on dot3 mene,
 þy worde byfore þy wytte con fle.
 þou says þou trawe3 me *in* þis dene, 295
 Bycawse þou may wyth y3en me se;
 Anoper þou says, *in* þys countre
 þyself schal won wyth me ry3t here;
 þe þrydde, to passe þys water fre,
 þat may no ioyfol jueler. 300

VI

- 26 **I** HALDE þat iueler lyttel to prayse
 þat loueþ wel þat he seþ wyth yþe,
 & much to blame & vncort [a]yse
 þat leueþ oure Lorde wolde make a lyþe,
 þat lelly hyþte *your* lyf to rayse, 305
 þaþ fortune dyd *your* flesch to dyþe.
 þe setten hys wordeþ ful [b]esternays
 þat l[e]ueþ noþynk bot þe hit syþe;
 & þat is a poynt o sorquydryþe,
 þat vche god mon may euel byseme, 310
 To leue no tale be true to tryþe
 Bot þat hys one skyl may dem.
- 27 ‘Deme now þyselþ if þou con dayly
 As man to God wordeþ schulde heue.
 þou saytþ þou schal won in þis bayly; 315
 Me þynk þe burde fyrst aske leue,
 & þet of graunt þou myþteþ fayle.
 þou wylneþ ouer þys water to weue;
 Er moste þou ceuer to oþer counsayl;
 þy corse in clot mot calder keue; 320
 For hit watþ forgarte at paradys greue,
 Oure þorefader hit con mysseþeme;
 þurþ drwry deth boþ vch ma dreue,
 Er ouer þys dam hym Dryþtyn deme.’

302 levez, G. — 303 vncortoyse, MS., M. — 304 in MS. lyueþ
 appears altered without erasure to leueþ; M. reads loueþ; levez, G.
 — 307 westernays, MS., M., G. — 308 loueþ, MS., M.; levez, G.
 — 309 ins, MS. — 315 sayez, G. — 323 loh vch, F. — man, G.

28 'Demeȝ þou me,' *quod* I, 'my swete,
 To dol agayn, þenne I dowyne.
 Now haf I fonte þat I forlete,
 Schal I efte forgo hit er euer I fyne?
 Why schal I hit boþe mysse & mete?
 My *precios* perle dotȝ me gret pyne! 325
 What serueȝ tresor bot gareȝ men grete
 When he hit schal efte wyth teneȝ tyne?
 Now rech I neuer for to declyne,
 Ne how fer of folde þat man me fleme,
 When I am partleȝ of perle myne. 330
 Bot durande doel what may men deme?'

29 'Thow demeȝ noȝt bot doel-dystresse,'
 þenne sayde þat wyȝt; 'why dotȝ þou so?
 For dyne of doel of lureȝ lesse
 Ofte mony mon forgos þe mo; 340
 þe oȝte better þyseluen blesse,
 & loue ay God, & wele, & wo,
 For anger gayneȝ þe not a cresse;
 Who nedeȝ schal þole, be not so þro.
 For þoȝ þou daunce as any do, 345
 Braundysch & bray þy brapeȝ breme,
 When þou no fyrre may, to ne fro,
 þou moste abyde þat he schal deme.

335 perleȝ, *MS.*, *M.*, *G.* — 342 in wele, *G.* — 348 most, *G.*

30 ' Deme Dryȝtyn, euer hym adyte,
 Of þe way a fote ne wyl he wryþe; 350
 Þy mendeȝ mounteȝ not a myte,
 Þaȝ þou for sorȝe be neuer blyþe;
 Stynst of þy strot & fyne to flyte,
 & sech hys blyþe ful swefte & swyþe.
 Þy prayer may hys pyte byte, 355
 Þat mercy schal hyr crafteȝ kyþe;
 Hys comferte may þy langour lyþe,
 & þy lureȝ of lyȝtly leme;
 For, marre[d] oþer madde, morne & myþe,
 Al lys in hym to dyȝt & deme.' 360

VII

31 **T**HENNE demed I to þat damyselle:
 ' Ne worþe no wrathþe vnto my Lorde,
 If rapely [I] raue spornande in spelle.
 My herte watȝ al wyth mysse remorde,
 As wallande water gotȝ out of welle; 365
 I do me ay in hys mysrecorde.
 Rebuke me neuer wyth wordeȝ felle,
 Þaȝ I forloyne my dere endorde,
 Bot lyþeȝ me kyndely [wyth] your coumforde,
 Pytosly þenkande vpon þysse: 370
 Of care & me ȝe made acorde,
 Þat er watȝ grounde of alle my blysse.

353 stynt, *G.*—359 marre, *MS.*, *M.*; marred, *G.*—oþer mende,
Holth. — 362 wrath þe, *MS.*, *M.*; þe om., *G.* — 363 *G.* inserts
 I; *M.* conjectures ran. — 369 *Holth.* conject. kyþeȝ.

- 32 ‘ My blysse, my bale, 3e han ben boþe,
 Bot much þe bygger 3et wat3 my mon ;
 Fro þou wat3 wroken fro vch a woþe, 375
 I wyste neuer quere my perle wat3 gon.
 Now I hit se, now leþe3 my loþe.
 & , quen we departed, we wern at on,
 God forbede we be now wroþe,
 We meten so selden by stok oþer ston. 380
 þa3 cortaysly 3e carp con,
 I am bot mol & marere3 mysse ;
 Bot Crystes mersy & Mary & Jon —
 þise arn þe grounde of alle my blysse.
- 33 ‘ In blysse I se þe blyþely blent, 385
 & I a man al mornyf mate ;
 3e take þeron ful lyttel tente,
 þa3 I hente ofte harmez hate.
 Bot now I am here *in your presente*,
 I wolde bysech wythouten debate 390
 3e wolde me say *in sobre asente*
 What lyf 3e lede erly & late ;
 For I am ful fayn þat *your astate*
 Is worþen to worschyp & wele iwysse ;
 Of alle my joy þe hy3e gate, 395
 Hit is *in grounde* of alle my blysse.’

34 'Now blysse, burne, mot þe bytyde,'
 þen sayde þat lufsoum of lyth & lere;
 ' & welcum here to walk & byde,
 For now þy speche is to me dere; 400
 Maysterful mod & hyȝe pryde,
 I hete þe, arn heterly hated here.
 My Lorde ne loueȝ not for to chyde,
 For meke arn alle þat woneȝ hym nere,
 & when in hys place þou schal apere, 405
 Be dep deuote in hol mekenesse;
 My Lorde þe Lamb loueȝ ay such chere,
 þat is þe grounde of alle my blysse.

35 'A blysfyl lyf þou says I lede;
 þou woldeȝ know þerof þe stage. 410
 þow wost wel when þy perle con schede
 I watȝ ful ȝong & tender of age;
 Bot my Lorde þe Lombe, þurȝ hys Godhede,
 He toke myself to hys maryage,
 Corounde me quene in blysse to brede 415
 In lenghe of dayeȝ þat euer schal wage;
 & sesed in alle hys herytage
 Hys lef is, I am holy hysse;
 Hys prese, hys prys, & hys parage,
 Is rote & grounde of alle my blysse.' 420

VIII

- 36 ‘**B**LYSFUL,’ quod I, ‘may þys be trwe,
 Dysplesez not if I speke errour.
 Art þou þe quene of heuenez; blwe,
 þat al þys worlde schal do honour?
 We leuen on Marye þat grace of grewe, 425
 þat ber a Barne of vyrgynflour;
 þe croune fro hyr quo mozt remwe
 Bot ho hir passed *in sum* fauour?
 Now for synglerty o hyr dousour,
 We calle hyr Fenyx of Arraby, 430
 þat freles fleze of hyr fador,
 Lyk to þe Quen of cortaysye.’
- 37 ‘Cortayse Quen,’ þenne s[a]yde þat gaye,
 Knelande to grounde, folde vp hyr face,
 ‘Makelez Moder & myryest May, 435
 Blessed Byggyner of vch a grace!’
 þenne ros ho vp & con restay,
 & speke me towarde *in* þat space:
 ‘Sir, fele here porchasez & fonge; pray,
 Bot supplantorez; none wythinne þys place; 440
 þat Emperise al heuen[e]; hatz,
 & vrþe & helle *in* her bayly;
 Of erytage zet non wyl ho chace,
 For ho is Quen of cortaysye.

- 38 'The court of þe kyndom of God alyue 445
 Hat3 a *property in hyt self beyng* :
 Alle þat may þerinne aryue
 Of alle þe reme is quen oþer kyng,
 & neuer oþer 3et schal depryue,
 Bot vchon fayn of oþere3 hafyng, 450
 & wolde her coroune3 wern worþe þo fyue,
 If possyble were her mendyng.
 Bot my Lady, of quom Jesu con spryng,
 Ho halde3 þe empyre ouer *vus* ful hy3e ;
 & þat dysplese3 non of oure gyng, 455
 For ho is Quene of cortaysye.
- 39 'Of courtaysye, as sayt3 Saynt P[a]ule,
 Al arn we membre3 of Jesu Kryst ;
 As heued & arme & legg & naule
 Temen to hys body ful trwe & tyste, 460
 Ry3t so is vch a Krysten sawle
 A longande lym to þe Mayster of myste.
 Þenne loke what hate oþer any gawle
 Is tached oþer ty3ed þy lymme3 bytwyste ;
 Þy heued hat3 nauþer greme ne gryste, 465
 On arme oþer fynger þa3 þou ber by3e.
 So fare we alle wyth luf & lyste
 To kyng & quene by cortaysye.'

457 poule, *MS.*, *M.*, *G.* — 458 ihū, *MS.* — 460 t[r]yste,
M., *G.* — 462 of lyste, *Holth.*

40 'Cortayse,' *quod* I, 'I leue,
 & charyte grete, be yow among. 470
 Bot my speche þat yow ne greue,
 þyself in heuen ouer hyz þou heue,
 To make þe quen þat watz so zonge.
 What more honour mozte he acheue 475
 þat hade endured *in* worlde stronge,
 & lyued *in* penaunce hys lyuez longe,
 Wyth bodyly bale hym blysse to byye?
 What more worschyp mozt h[e] fonge,
 þen corounde be kyng by cortays[y]e? 480

IX

41 'THAT cortayse is to fre of dede,
 3yf hyt be soth þat þou conez saye;
 þou lyfed not two zer *in* oure þede;
 þou cowþez neuer God nauþer plese ne pray,
 Ne neuer nauþer Pater ne Crede. 485
 & quen mad on þe fyrst day!
 I may not traw, so God me spede,
 þat God wolde wryþe so wrange away;
 Of countes, damysel, par ma fay,
 Wer fayr *in* heuen to halde asstate, 490
 Aþer ellez a lady of lasse aray;
 Bot a quene! — hit is to dere a date.'

472 *G. invents* Mepynk þou spekez now ful wronge. — 475 more-hond, *M.* — 479 ho, *MS., M., G.* — 480 cortayse, *MS., M., G.* — 486 fyrste, *G.*

- 42 ‘ þer is no date of hys godnesse,’
 þen sayde to me þat worþy wyzte,
 ‘ For al is trawþe þat he con dresse, 495
 & he may do noþynk bot ryzt,
 As Mathew meleȝ *in your* messe,
 In sothfol Gospel of God Almyȝt;
 In sample he can ful grayþely gesse,
 & lykneȝ hit to heuen lyzte. 500
 “ My regne,” he saytȝ, “ is lyk on hyȝt
 To a lorde þat hade a uyne, I wate.
 Of tyme of ȝere þe terme watȝ tyȝt,
 To labor vyne watȝ dere þe date.
- 43 “ þat date of ȝere wel knawe þys hyne. 505
 þe lorde ful erly vp he ros,
 To hyre werkmē to hys vyne,
 & fyndeȝ þer summe to hys porpos.
 Into acorde þay con declyne
 For a pene on a day, & forth þay gotȝ, 510
 Wryþen & worchen & don gret pyne,
 Keruen & caggen & man hit clos.
 Aboute vnder þe lorde to marked totȝ,
 & ydel men stande he fyndeȝ þerate.
 ‘ Why stande ȝe ydel?’ he sayde to þos; 515
 ‘ Ne knawe ȝe of þis day no date?’

499 in-sample, *G.* — 505 hys hyne, *G.* — 513 *Holth. conject.*
 market dotȝ.

- 44 ‘“‘ Er date of daye hider arn we wonne ;’
 So wat3 al samen her answar so3t ;
 ‘ We haf standen her syn ros þe sunne,
 & no mon bydde3 *vus* do, ry3t no3t.’ 520
 ‘ Gos into my vyne, dot3 þat 3e conne ;’
 So sayde þe lorde, & made hit to3t.
 ‘ What resonabele hyre be na3t be runne,
 I yow pay in dede & þo3te.’
 Þay wente into þe vyne & wro3te, 525
 & al day þe lorde þus 3ede his gate,
 & nw men to hys vyne he bro3te.
 Welne3 wylday wat3 passed date.
- 45 ‘“ At þe date of day of euensonge,
 On oure byfore þe sonne go doun, 530
 He se3 þer ydel men ful stronge,
 & sa[y]de to he[m] wyth sobre soun :
 ‘ Wy stonde 3e ydel þise daye3 longe ?’
 Þay sayden her hyre wat3 nawhere boun.
 ‘ Got3 to my vyne, 3emen 3onge, 535
 & wyrke3 & dot3 þat at 3e moun.’
 Sone þe worlde bycom wel broun ;
 þe sunne wat3 doun, & hit wex late ;
 To take her hyre he mad sumoun ;
 þe day wat3 al apassed date. 540

524 I wyl, *G.* — pray, *MS.*, *M.* ; pay, *G.* — 529 At þe day of date of, *MS.*, *M.* ; At date of the day at, *G.* — 532 hen, *MS.* — 538 & &, *MS.*

- 46 “**T**HE date of þe daye þe lorde con know,
 Called to þe reue: ‘Lede, pay þe meyny;
 Gyf hem þe hyre þat I hem owe;
 & fyrre, þat non me may repren[y],
 Set hem alle vpon a rawe, 545
 & gyf vchon inlyche a peny.
 Bygyn at þe laste þat standeþ lowe,
 Tyl to þe fyrste þat þou atteny.’
 & þenne þe fyrst bygonne to pleny,
 & sayden þat þay hade trauayled sore: 550
 ‘Þese bot on oure hem con streny;
Vus þynk vus oze to take more.
- 47 “‘More haf we serued, *vus þynk so,*
 þat suffred han þe dayeþ hete,
 þenn þyse þat wrozt not hourez two, 555
 & þou dotþ hem *vus to counterfete.*
 Þenne sayde þe lorde to on of þo:
 ‘Frende no wani[n]g I wyl þe ȝete;
 Take þat is þyn owne & go.
 & I hyred þe for a peny agrete, 560
 Quy bygynnez þou now to þrete?
 Watþ not a pene þy couenaunt þore?
 Fyrre þen couenaunde is nozt to plete.
 Wy schalte þou þenne ask more?’

544 reprene, *MS.*; repreue, *M.*; repreny, *G.* — 551 an [h]oure, *M.* — 555 wrozt[e], *M.* — 557 om *alt. to on*, *MS.* — 558 wanig, *MS.*; wrang, *M.*; waning, *G.* — (i in *MS.* distinguishes i from adjacent u, n, m; here wanig was intended perhaps.) — 564 aske, *G.*

- 48 ‘“‘ More weþer I[awe]ly is me my gyfte 565
 To do wyth myn quat so me lykez?
 Oþer ellez þyn yze to lyþer is lyfte,
 For I am goude & non byswykez.’
 ‘þus schal I,’ *quod* Kryste, ‘hit skyfte:
 þe laste schal be þe fyrst þat strykez, 570
 & þe fyrst þe laste, be he neuer so swyft;
 For mony ben calle[d], þaz fewe be mykez.’”
 þus pore men her part ay pykez,
 þaz þay com late & lyttel wore;
 & þaz her sweng wyth lyttel atslykez, 575
 þe merci of God is much þe more.
- 49 ‘ More haf I of ioye & blysse hereinne,
 Of ladyschyp gret & lyue; blom,
 þen alle þe wyze; in þe worlde myzt wynne
 By þe way of ryzt to aske dome. 580
 Wheþer welnygh now I con bygyne,
 In euentyde into þe vyne I come;
 Fyrst of my hyre my Lorde con mynne,
 I wat; payed anon of al & sum.
 zet oþer þer werne þat toke more tom, 585
 þat swange & swat for long zore,
 þat zet of hyre noþynk þay nom,
 Paraunter nozt schal tozere more.’

565 *louly*, *MS.*, *M.*, *G.* — 572 *M.* *conject.* he mykez; so *Zupitza* (*Archiv* 90. 146, n. 3). — 581 *MS.* *clearly* welnygh; *wel nygh[t]*, *M.*, *G.* — 586 *longe*, *G.*

- 50 Then more I meled & sayde apert :
 ‘ Me þynk þy tale vnresounable ; 590
 Goddeȝ ryȝt is redy & euermore rert,
 Oþer Holy Wryt is bot a fable ;
 In Sauter is sayd a verce ouerte
 þat spekeȝ a poynt determynable :
 “ þou quyteȝ vchon as hys desserte, 595
 þou hyȝe Kyng ay pretermynable.”
 Now he þat stod þe long day stable,
 & þou to payment com hym byfore,
 þenne þe lasse in werke to take more able,
 & euer þe lenger þe lasse þe more.’ 600

XI

- 51 ‘ OF more & lasse in Godeȝ ryche,’
 þat gentyl sayde, ‘ lys no joparde,
 For þer is vch mon payed inlyche,
 Wheþer lyttel oþer much be hys rewarde,
 For þe gentyl Cheuentayn is no chyche ; 605
 Queþersoouer he dele nesch oþer harde,
 He laueȝ hys gyfteȝ as water of dyche,
 Oþer goteȝ of golf þat neuer charde.
 Hys fraunchyse is large þat euer dard
 To hym þat matȝ in synne rescoghe ; 610
 No blysse betȝ fro hem reparde,
 For þe grace of God is gret inoghe.

607 *M.*'s *MS.* variant *gysteȝ* is a mistake. — 609 dard, *cf. n.*
 — 610 no scoghe, *M.* — 611 him, *G.* — 612 Inoghe, *MS.*

XII

56 **G**RACE innogh þe mon may haue
 þat synnez þenne new, 3if hym repente,
 Bot wyth sorz & syt he mot hit craue,
 & byde þe payne þerto is bent.
 Bot resoun of ryzt, þat con not raue, 665
 Sauez euermore þe innosent ;
 Hit is a dom þat neuer God gaue,
 þat euer þe gyltlez schulde be schente.
 þe gylytf may contryssyoun hente,
 & be þurz mercy to grace þryzt ; 670
 Bot he to gyle þat neuer glente,
 At inoscente is saf & ryzte.

57 ‘ Ryzt þus I knaw wel in þis cas,
 Two men to saue is god by skylle ;
 þe ryztwys man schal se hys face, 675
 þe harmlez hapel schal com hym tylle.
 þe Sauter hyt satz þus in a pace :
 “ Lorde, quo schal klymbe þy hyz hylle,
 Oþer rest wythinne þy holy place ? ”
 Hymself to onsware he is not dylle : 680
 “ Hondelyngez harme þat dyt not ille,
 þat is of hert boþe clene & lyzt,
 þer schal hys step stable styлле ; ”
 þe innosent is ay saf by ryzt.

672 by ryght, *G.* — 672 þus þus, *MS.* — 674 fate, *MS.* —
 678 hyz hyllez, *MS.*, *M.* ; hyghe hylle, *G.*

- 58 ‘The ryztwys man also sertayn 685
 Aproche he schal þat proper pyle
 þat takez not her lyf in vayne,
 Ne glauerez her [n]eȝbor wyth no gyle.
 Of þys ryztwys saȝ Salamon playn,
 How kyntly oure [Kyng hym] con aquyle; 690
 By wayez ful streȝt he con hym strayn,
 & scheued hym þe rengne of God awhyle,
 As quo says: “Lo ȝon louely yle!
 þou may hit wyne if þou be wyȝte.”
 Bot hardyly, wythoute peryle, 695
 þe innosent is ay saue by ryȝte.
- 59 ‘Anende ryztwys men ȝet saytȝ a gome —
 Daud in Sauter, if euer ȝe seȝ hit:
 “Lorde, þy seruauent draȝ neuer to dome,
 For non lyuyande to þe is justyfyet.” 700
 Forþy to corte quen þou schal com,
 þer alle oure causeȝ schal be tryed,
 Alegge þe ryȝt þou may be innome
 By þys ilke spech I haue asspyed.
 Bot he on rode þat blody dyed, 705
 Delfully þurȝ hondeȝ þryȝt,
 Gyue þe to passe, when þou arte tryed,
 By innocens & not by ryȝte.

688 meȝbor, *MS.* nieȝbor, *M., G.* — 689 *M. conject.* sa[t]ȝ.
 — 690 How Koyntyse onoure, *Bradley.* — oure [lord him], *G.*
in note; oure [kyng him], *G. in text.* — 691 ho, *Bradley.* — 692
 awhyle, *MS.*; a whyle, *M. and G.* — 700 sor, *MS.*

60 ‘ Ryȝtwysly quo con rede,
 He loke on bok & be awayed 710
 How *Jesus* hym welke in areþede,
 & burnez her barnez vnto hym brayde.
 For happe & hele þat fro hym zede
 To touch her chylder þay fayr hym prayed.
 His dessypelez wyth blame let be h[e]m bede, 715
 & wyth her resounez ful fele restayed.
Jesus þenne hem swetely sayde :
 “ Do way, let chylder vnto me tyȝt ;
 To suche is heuenryche arayed ” ;
 Þe innocent is ay saf by ryȝt. 720

XIII

61 **J**ESUS con calle to hym hys mylde,
 & sayde hys ryche no wyȝ myȝt wynne
 Bot he com þyder ryȝt as a chyld,
 Oþer ellez neuer more com þerinne.
 Harmlez, trwe, & vndefylde, 725
 Wythouten mote oþer mascle of sulphande
 synne —
 Quen such þer cnoken on þe bylde,
 Tyt schal hem men þe zate vnpyne.
 Þer is þe blys þat con not blyne
 þat þe jueler soȝte þurȝ perre pres, 730
 & solde alle hys goud, boþe wolen & lynne,
 To bye hym a perle watȝ mascelleȝ.

711, 717, 721, jhċ, *MS.* — 714 touth, *MS.* — 715 hym, *MS., M., G.* — 721 þys mylde, *Kölb.*; *Holth. conject.* he smylde.
 — 732 [þat] watȝ, *M.*

- 64 ‘ My ma[s]kelez Lambe þat al may bete,’
Quod scho, ‘ my dere Destyne,
 Me ches to hys make alþaz vnmete ;
 Sumtyme semed þat assemble, 760
 When I wente fro yor worlde wete.
 He calde me to hys bonerte :
 “ Cum hyder to me, my lemman swete,
 For mote ne spot is non *in þe*.”
 He gef me myzt & als bewte ; 765
 In hys blod he wesch my wede on dese,
 & coronde clene *in vergynte*,
 & pyzt me *in perlez maskellez*.’
- 65 ‘ Why maskellez bryd, þat bryzt con flambe,
 þat reiatez hatz so ryche & ryf, 770
 Quat kyn þyng may be þat Lambe
 þat þe wolde wedde vnto hys vyf ?
 Ouer alle oþer so hyz þou clambe
 To lede wyth hym so ladyly lyf ?
 So mony a comly onvunder cambe 775
 For Kryst han lyued *in* much stryf ;
 & þou con alle þo dere outdryf,
 & fro þat maryag al oþer depres,
 Al only þyselſ so stout & styf,
 A makelez may & maskellez.’ 780

757 ma[s]kelez, *M.*, *G.* — 775 cumly, *M.*, *G.*; comly, *MS.*

XIV

66 ‘**M**ASKELLES,’ *quod* þat myry quene,
 ‘Vnblemyst I am, wythouten blot,
 & þat may I wyth mensk menteene;
 Bot “makelez quene” þenne sade I not.
 Þe Lambes vyuez *in* blysse we bene, 785
 A hondred & forty þowsande flot,
 As *in* þe Apocalyppe; hit is sene;
 Sant John hem sy; al *in* a knot
 On þe hyl of Syon, þat semly clot;
 Þe apostel hem segh *in* gostly drem 790
 Arayed to þe weddyng *in* þat hyl-coppe,
 Þe nwe cyte o *Jerusalem*.

67 ‘Of *Jerusalem* I in speche spelle.
 If þou wyl knaw what kyn he be —
 My Lombe, my Lorde, my dere Juelle, 795
 My Joy, my Blys, my Lemman fre —
 Þe profete Ysaye of hym con melle
 Pitously of hys debonerte:
 “Þat glorious Gyltle; þat mon con quelle,
 Wythouten any sake of felonye, 800
 As a schep to þe slazt þer lad wat; he;
 &, as lombe þat clypper *in* lande nem,
 So closed he hys mouth fro vch query,
 Quen Jue; hym iugged *in Jerusalem*.”

788 johñ, *MS.*; see *gloss.* — 791 high, *G. in error.* — 792 u,
M; o, *G*; *MS.*, imperfect o. — 792, 793 jlr̄m̄, *MS.*; see *gloss.* —
 802 men, *MS.*; nem, *M.*, *G.* — in bonde men, *F.*; in honde men,
Kölbing; in honde [con] nem, *Holth.* — 804 jhr̄m̄, *MS.*

- 68 ‘In *Jerusalem* wat3 my *Lemman* slayn, 805
 & rent on rode wyth boye3 bolde;
 Al oure bale3 to bere ful bayn,
 He toke on hymself oure care3 colde;
 Wyth boffete3 wat3 hys face flayn, 810
 þat wat3 so fayr on to byholde;
 For synne he set hymself in vayn,
 þat neuer hade non hymself to wolde;
 For *vus* he lette hym fly3e & folde
 & brede vpon a bostwys bem,
 As meke as lomb þat no playnt tolde; 815
 For *vus* he swalt in *Jerusalem*.
- 69 ‘*Jerusalem*, *Jordan*, & *Galalye*,
 þer as baptysed þe goude Saynt Jon,
 His worde3 acorded to Ysaye.
 When *Jesus* con to hym warde gon, 820
 He sayde of hym þys professye:
 “Lo Gode3 Lombe as trwe as ston,
 þat dot3 away þe synnez dry3e
 þat alle þys worlde hat3 wro3t vpon!
 Hymself ne wro3t neuer 3et non, 825
 Wheþer on hymself he con al clem.
 Hys generacyoun quo recen con,
 þat dy3ed for *vus* in *Jerusalem*?”

805 jlr̄m, MS., and elsewhere unless noted. — 815 lomp, MS.
 — 816 jrl̄m, MS. — 820 jhc, MS. — 825 wroghte, G.

- 70 ‘ In *Jerusalem þus* my Lemman sw[e]te
 Twye3 for lombe wat3 taken þere, 830
 By trw^rrecorde of ayþer prophete,
 For mode so meke & al hys fare ;
 Þe þryde tyme is þerto ful mete
 In Apokalype3 wryten ful 3are.
 In myde3 þe trone, þere saynte3 sete, 835
 Þe apostel John hym sy3 as bare,
 Lesande þe boke with leue3 sware
 Þere seuen syngnette3 wern sette in seme ;
 & at þat sy3t vche douth con dare,
 In helle, in erþe, & *Jerusalem*. 840

XV

- 71 ‘ **T**HYS *Jerusalem* Lombe hade neuer pechche
 Of oþer huee bot quyt jolyf,
 þat mot ne masklle mo3t on streche,
 For wolle quyte so ronk & ryf.
 Forþy vche saule þat hade neuer teche, 845
 Is to þat Lombe a worthyly wyf ;
 & þa3 vch day a store he feche,
 Among *vous comme3* non oþer strot ne stryf,
 Bot vchon enle we wolde were fyf ;
 Þe mo þe myryer, so God me blesse. 850
 In compayny gret our luf con þryf
 In honour more & neuer þe lesse.

829 *ilrñ*, MS. — *swatte*, MS., M. ; *swete*, G. — 836 *iohñ*, MS. — *sayt3*, MS., M. ; *sagh*, G. — 843 *maskle*, G. *in text* ; *maskelle*, *in note*.

- 72 ‘Lasse of blysse may non *vus* bryng,
 þat beren þys perle vpon oure bereste,
 For þay of mote coupe neuer mynge 855
 Of spotlez perlez þa [t] beren þe creste.
 Alþa3 oure corses *in* clottez clynge,
 & 3e remen for rauþe wythouten reste,
 We þur3outly hauen cnawying;
 Of [o]n dethe ful oure hope is drest; 860
 þe lo[m]be *vus* glade3, oure care is kest;
 He myrþez *vus* alle at vch a mes;
 Vchone3 blysse is breme & beste,
 & neuer one3 honour zet neuer þe les.
- 73 ‘Lest les þou leue my tale farande, 865
 In Appocalypse is wryten *in* wro:
 “I seghe,” says John, “þe Loumbe hym stande
 On þe mount of Syon ful þryuen & þro,
 & wyth hym maydennez an hundreþe þowsande
 & fowre & forty þowsande mo. 870
 On alle her forhede3 wryten I fande
 þe Lombe3 nome, hys Fadere3 also.
 A hue fro heuen I herde þoo,
 Lyk flode3 fele laden, runnen on resse;
 & as þunder þrowez *in* torrez blo, 875
 þat lote, I leue, wat3 neuer þe les.

856 þa[y], *M. G.*, but syntax demands þat. — 860 o of [o]n blotted. — 861 lonbe, *MS.*, *M.*; lomte, *G.* — 865, entire line as catchwords at end of preceding page. — leste, tale, *in* catchwords; lest, talle, *in* text.

- 76 ‘Neuerþeles let be my þonc,
Quod I. ‘My perle, þaz I appose,
 I schulde not tempte þy wyt so wlonc,
 To Kryste3 chambre þat art ichose.
 I am bot mokke & mul among, 905
 & þou so ryche a reken rose,
 & bydez here by þys blysfyl bonc
 þer lyuez lyste may neuer lose.
 Now hynde þat sympelnesse cone3 enclose,
 I wolde þe aske a þynge expresse ; 910
 & þaz I be bustwys as a blose,
 Let my bone vayl neuerþelese.

XVI

- 77 ‘**N**EUERþELESE cler I yow bycalle,
 If 3e con se hyt be to done ;
 As þou art glorious wythouten galle, 915
 Wythnay þou neuer my rufyl bone.
 Haf 3e no wone3 in castel-walle,
 Ne maner þer 3e may mete & won ?
 þou telle3 me of *Jerusalem* þe ryche ryalle,
 þer Daudid dere watz dyzt on trone, 920
 Bot by þyse holtez hit con not hone,
 Bot in Judee hit is, þat noble note.
 As 3e ar maskelez vnder mone,
 Your wone3 schulde be wythouten mote.

- 78 'þys motelez meyny þou cone3 of mele, 925
 Of þousande3 þry3t so gret a route,
 A gret cete, for 3e arn fele,
 Yow byhod haue, wythouten doute ;
 So cumly a pakke of joly juele,
 Wer euel don schulde ly3 þeroute. 930
 & by þyse bonke3 þer I con gele
 & I se no bygyng nawhere aboute,
 I trowe alone 3e lenge & loute
 To loke on þe glory of þys grac [i]ous gote.
 If þou hat3 oþer lygynges stoute, 935
 Now tech me to þat myry mote.'
- 79 'That mote þou menez in Judy londe,'
 þat specyall spyce þen to me spakk,
 'þat is þe cyte þat þe Lombe con fonde
 To suffer inne sor for mane3 sake — 940
 þe olde *Jerusalem* to vnderstonde ;
 For þere þe olde gulte wat3 don to slake.
 Bot þe nwe, þat ly3t of Gode3 sonde,
 þe apostel in Apocalyppe in theme con take.
 þe Lombe þer wythouten spotte3 blake 945
 Hat3 feryed þyder hys fayre flote ;
 & , as hys flok is wythouten flake,
 So is hys mote wythouten moote.

80 'Of motes two to carpe clene,
 & Jerusalem hyzt boþe nawþeles, 950
 þat nys to yow no more to mene
 Bot cete of God, oþer syzt of pes :
 In þat on oure pes wat3 mad at ene,
 Wyth payne to suffer þe Lombe hit chese ;
 In þat oþer is nozt bot pes to glene 955
 þat ay schal laste wythouten reles.
 þat is þe bor3 þat we to pres
 Fro þat oure flesch be layd to rote ;
 þer glory & blyssc schal euer encres
 To þe meyny þat is wythouten mote.' 960

81 'Motelez may so meke & mylde,'
 þen sayde I to þat lufly flor,
 'Bryng me to þat bygly bylde,
 & let me se þy blysfyl bor.'
 þat schene sayde : 'þat God wyl schylde ; 965
 þou may not enter wythinne hys tor,
 Bot of þe Lombe I haue þe aquylde
 For a syzt þerof þur3 gret fauor.
 Vtwyth to se þat clene cloystor
 þou may, bot inwyth not a fote ; 970
 To strech in þe strete þou hat3 no vygour
 Bot þou wer clene wythouten mote.

958 fresh, MS.; G. is mistaken in denying this.

XVII

- 82 ' **I**F I þis mote þe schal vnhyde,
 Bow vp towarde þys bornez heued,
 & I anendez þe on þis syde 975
 Schal sve, tyl þou to a hil be veued.
 Þen wolde [I] no lenger byde,
 Bot lurked by launcez so lufly leued,
 Tyl on a hyl þat I asspyed
 & blusched on þe burghē, as I forth dreued, 980
 Byzonde þe brok fro me warde [br]eued,
 Þat schyrrer þen sunne wyth schaftez schon.
 In þe Apokalypce is þe fasoun preued,
 As deuysez hit þe apostel John.
- 83 As John þe apostel hit syz wyth syzt, 985
 I syze þat cyty of gret renoun,
Jerusalem so nwe & ryally dyzt,
 As hit watz lyzt fro þe heuen adoun.
 Þe borz watz al of brende golde bryzt,
 As glemande glas burnist broun, 990
 Wyth gentyl gemmez anvnder pyzt;
 Wyth bantelez twelue on basyng boun,
 Þe foundementez twelue of riche tenoun;
 Vch tabelment watz a serlypez ston;
 As derely deuysez þis ilk toun 995
 In Apocalyppez þe apostel John.

978 launtez, *Athenaeum* 3328. 184. — 981 keued, *MS.*, *M.*,
G. — 984 jhōn, *MS.* — 985 johñ, *MS.*, and at 996, 1008,
 1009, 1020, 1021, 1032, 1053. — 990 *G.* suggests glas [al],
 but cf. l. 17, and var.

- 84 As [John] þise stonez in writ con nemme,
 I knew þe name after his tale :
 Jasper hyzt þe fyrst gemme
 þat I on þe fyrst basse con wale ; 1000
 He glente grene in þe lowest hemme ;
 Saffer helde þe secounde stale ;
 þe calsydoyne þenne wythouten wemme
 In þe þryd table con purly pale ;
 þe emerade þe furþe so grene of scale ; 1005
 þe sardonysse þe fyfþe ston ;
 þe sexte þe rybe he con hit wale
 In þe Apocalyppe þe apostel John.
- 85 3et joyned John þe crysolyt,
 þe seuenþe gemme in fundament ; 1010
 þe aytþe þe beryl cler & quyt ;
 þe topasye twynne-how þe nente endent ;
 þe crysopase þe tenþe is tyzt ;
 þe jacynggh þe enleuenþe gent ;
 þe twelfþe, þe gentyleste in vch a plyt, 1015
 þe amatyst purple wytþ ynde blente ;
 þe wal abof þe bantels bent
 O jasporye, as glas þat glysnande schon ;
 I knew hit by his deuysement
 In þe Apocalyppe, þe apostel John. 1020

997 *G.* inserts John. — 998 names, *G.* — 999 fyrste, *G.* —
 1004 thryde, *G.* — 1018 masporye, *M.* ; *between o and j a
 later hand has inserted f.*

- 86 As John deuysed æt sa; I þare.
 Þise twelue degres wern brode & stayre;
 Þe cyte stod abof ful sware,
 As longe as brode as hyre ful fayre —
 Þe strete; of golde as glasse al bare, 1025
 Þe wal of jasper þat glent as glayre;
 Þe wone; wythinne enurned ware
 Wyth alle kynne; perre þat moxt repayre.
 Þenne helde vch sware of þis manayre,
 Twelue forlonge space er euer hit fon, 1030
 Of heht, of brede, of lenþe, to cayre,
 For meten hit sy; þe apostel John.

XVIII

- 87 **A**S John hym wryte; æt more I syze:
 Vch pane of þat place had þre zate;,
 So twelue in þourseut I con asspye, 1035
 Þe portale; pyked of ryche plate;,
 & vch zate of a margyrye,
 A parfyt perle þat neuer fate;.
 Vchon in scrypture a name con plye
 Of Israel barne; , solewande her date; , 1040
 Þat is to say, as her byrþ whate; ;
 Þe aldest ay fyrst þeron wat; done.
 Such lyt þer lemed in alle þe strate;
 Hem nedde nawþer sunne ne mone.

88 Of sunne ne mone had þay no nede ; 1045
 þe self God wat; her lompelyt,
 þe Lombe her lantyrne wythouten drede ;
 þur; hym blysned þe bor; al bryt.
 þur; woze & won my lokyng zede,
 For sotyle cler noxt lette no lyt. 1050
 þe hyze trone þer mozt ze hede
 Wyth alle þe apparaylmente vmbepyte,
 As John þe appostel in terme; tyte ;
 þe hyze Gode; self hit set vpone.
 A reuer of þe trone þer ran outryte 1055
 Wat; bryzter þen boþe þe sunne & mone.

89 Sunne ne mone schon neuer so swete
 A[s] þat foysoun flode out of þat flet ;
 Swyþe hit swange þur; vch a strete
 Wythouten fylþe oþer galle oþer glet. 1060
 Kyrk þerinne wat; non zete,
 Chapel ne temple þat euer wat; set ;
 þe Almyty wat; her mynyster mete,
 þe Lombe þe sakerfyse þer to reget.
 þe zate; stoken wat; neuer zet, 1065
 Bot euermore vpen at vche a lone ;
 þer entre; non to take reset
 þat bere; any spot anvnder mone.

1046 lombe, *MS.* ; lompe, *M., G.* — 1050 mozt, *M.* —
 1058 A! þat, *M.* ; As that *G.* — 1064 saker-fyse, *MS.* —
 1068 an vnde; *MS.*

- 90 The mone may þerof acroche no myzte;
 To spotty ho is, of body to grym; 1070
 & also þer ne is neuer nyzt.
 What schulde þe mone þer compas clym,
 & to-euen wyth þat worþly lyzt
 þat schyneþ vpon þe brokeþ brym?
 Þe planeteþ arn *in* to pouer a plyzt, 1075
 & þe self sunne ful fer to dym.
 Aboute þat water arn tres ful schym,
 þat twelue fryteþ of lyf con bere ful sone;
 Twelue syþeþ on þer þay beren ful frym,
 & renowleþ nwe *in* vche a mone. 1080
- 91 Anvnder mone so gret merwayle
 No fleschly hert ne myzt endeure,
 As quen I blusched vpon þat ba[y]ly,
 So ferly þerof watþ þe fasure.
 I stod as stulle as dased quayle 1085
 For ferly of þat freuch fygure,
 þat felde I nawþer reste ne trauayle,
 So watþ I rauyste wyth glymme pure.
 For I dar say wyth conciens sure,
 Hade bodyly burne abiden þat bone, 1090
 þaþ alle clerkeþ hym hade *in* cure,
 His lyf wer loste anvnder mone.

1076 selfe, *G.* — 1083 baly, *MS., M., G.* — 1084 fasure, *M.*
 — 1086 french, *M.*

XIX

- 92 **R**YȝT as þe maynful mone con rys
 Er þenne þe day-glem dryue al doun,
 So sodanly on a wonder wyse 1095
 I watȝ war of a prosesyoun.
 Þis noble cite of ryche enpr[y]se
 Watȝ sodanly ful wythouten sommoun
 Of such vergyneȝ in þe same gyse
 Þat watȝ my blysful anvnder croun; 1100
 & coronde wern alle of þe same fasoun,
 Depaynt in perlez & wedez qwyte;
 In vchoneȝ breste watȝ bounden bouȝ
 Þe blysful perle wyth [gret] delyt.
- 93 Wyth gret delyt þay glod in fere 1105
 On golden gateȝ þat glent as glasse;
 Hundreth þowsandeȝ I wot þer were,
 & alle in sute her liureȝ wasse;
 Tor to know þe gladdest chere.
 Þe Lombe byfore con proudly passe 1110
 Wyth hornez seuen of red golde cler;
 As praysed perlez his wedez wasse.
 Towarde þe throne þay trone a tras.
 Þaȝ þay wern fele, no pres in plyt,
 Bot, mylde as maydeneȝ seme at mas, 1115
 So droȝ þay forth wyth gret delyt.

1097 enpresse, *MS.*; *M.*; enpryse, *G.* — 1104 wtouten delyt,
MS. — 1111 glode, *MS.*

- 94 Delyt þat [þer] hys come encroched
 To much hit were of for to melle.
 Þise aldermen, quen he aproched,
 Grouelyng to his fete þay felle ; 1120
 Legyounes of aungelez togeder uoched
 þer kesten ensens of swete smelle.
 Þen glory & gle wat3 nwe abroched ;
 Al songe to loue þat gay Juelle ;
 þe steuen mozt stryke þur3 þe vrþe to helle, 1125
 þat þe Vertues of heuen of joye endyte.
 To loue þe Lombe his meyny in melle
 Iwysse I lazt a gret delyt.
- 95 Delit þe Lombe for to deuise
 Wyth much meruayle in mynde went. 1130
 Best wat3 he, blyþest, & moste to pryse,
 þat euer I herde of speche spent ;
 So worþly whyt wern wede3 hys ;
 His loke3 symple, hymself so gent.
 Bot a wounde ful wyde & weete con wyse 1135
 Anende hys hert, þur3 hyde torente ;
 Of his quyte syde his blod outsprent.
 Alas ! þo3t I, who did þat spyt ?
 Ani breste for bale a3t haf forbrent
 Er he þerto hade had delyt. 1140

- 96 The Lombe delyt non lyste to wene.
 þa3 he were hurt & wounde hade,
 In his sembelaunt wat3 neuer sene,
 So wern his glente3 glorious glade. 1145
 I loked among his meyny schene,
 How þay wyth lyf wern laste & lade;
 þen sa3 I þer my lyttel quene,
 þat I wende had standen by me in sclade.
 Lorde, much of mirþe wat3 þat ho made,
 Among her ferez þat wat3 so quyt! 1150
 þat sy3t me gart to þenk to wade
 For luf-longyng in gret delyt.

XX

- 97 **D**ELYT me drof in y3e & ere;
 My mane3 mynde to maddyng malte;
 Quen I sez my frely, I wolde be þere, 1155
 By3onde þe water þa3 ho were walte.
 I þo3t þat noþyng my3t me dere
 To fech me bur & take me halte;
 & to start in þe strem schulde non me stere,
 To swymme þe remnaunt, þa3 I þer swalte. 1160
 Bot of þat munt I wat3 bitalt;
 When I schulde start in þe strem astraye,
 Out of þat caste I wat3 bycalt;
 Hit wat3 not at my Prynce3 paye.

- 98 Hit payed hym not þat I so flonc 1165
 Ouer meruelous mereȝ, so mad arayde ;
 Of raas þaȝ I were rasch & ronk,
 ȝet rapely þerinne I watȝ restayd.
 For, ryȝt as I sparred vnto þe bonc,
 þat brat[h]þe out of my drem me brayde. 1170
 Þen wakned I in þat erber wlonk,
 My hede vpon þat hylle watȝ layde
 þer as my perle to grounde strayd.
 I raxled & fel in gret affray,
 &, sykyng to myself, I sayd, 1175
 ‘ Now al be to þat Prynceȝ paye.’
- 99 Me payed ful ille to be outfleme
 So sodenly of þat fayre regioun,
 Fro alle þo syȝteȝ so quyke & queme.
 A longeyng heuy me strok in swone, 1180
 & rewfully þenne I con to reme :
 ‘ O perle,’ quod I, ‘ of rych renoun,
 So watȝ hit me dere þat þou con deme
 In þys veray avysyoun !
 If hit be ueray & soth sermoun, 1185
 þat þou so st[r]ykeȝ in garlande gay,
 So wel is me in þys doel-doungoun,
 þat þou art to þat Prynseȝ paye.’

1166 arayed, *G.* — 1168 restayed, *MS., M., G.* — 1170
 brathe, *M.* ; bratthe, *G.* ; in *MS.* þ is apparently superimposed on
 h ; cf. *etym. and wrathþe*, 362. — 1179 quykeȝ, *MS., M.* ;
 quyke, *G.* — 1185 if, *MS.* — 1186 stykeȝ, *MS., M.* ; strykeȝ, *G.*

100 To þat Pryncez paye hade I ay bente,
 & ʒerned no more þen watʒ me geuen, 1190
 & halden me þer in trwe entent,
 As þe perle me prayed þat watʒ so þryuen,
 As helde[r] drawen to Goddeʒ present,
 To mo of his mysterys I hade ben dryuen.
 Bot ay wolde man of happe more hente 1195
 þen moʒten by ryʒt vpon hem clyuen.
 Þerfore my ioye watʒ sone toriuen,
 & I kaste of kytheʒ þat lasteʒ aye.
 Lorde, mad hit arn þat agayn þe stryuen,
 Oþer proferen þe oʒt agayn þy paye! 1200

101 To pay þe Prince oþer sete [hym] saʒte
 Hit is ful eþe to þe god Krystyin;
 For I haf founden hym, boþe day & naʒte,
 A God, a Lorde, a Frende ful fyin.
 Ouer þis hyiil þis lote I laʒte, 1205
 For pyty of my perle enclyin,
 & syþen to God I hit bytaʒte,
 In Krysteʒ dere blessyng & myn,
 þat, in þe forme of bred & wyn,
 þe preste *vus* scheweʒ vch a daye. 1210
 He gef *vus* to be his homly hyne,
 Ande precious perlez vnto his pay. Amen. Amen.

1193 helde, *MS.*, *M.*, *G.* — 1205 hyiil, *MS.* *clearly*; hyl,
M., *G.*

Notes

1. *perle*. On the significance of the word in this poem see pp. xxii, xxxii ff.

plesaunte, etc. A similar phrase at E. E. T. S. 24. 14 :

Mi lyf to lede in word & dede
As is moost plesaunt to thi pay.

Prynces. Christ; cf. 1164, 1176, 1188, 1189, 1201, 1212. Perhaps as a secondary meaning any prince is implied; cf. Bōddeker 145. 7: 'Coral ycuð wiþ cayser ant knyht.' That 1 f. are not apostrophe, but mere exclamation, is indicated by the third person in the next sentence.

2. The difficulties of this vague line are two-fold: (1) the meaning of *to clanly clos*; (2) the intended figurative meaning of the whole line. (1) *to* may be an error for *so*, long *s* and *t* being written alike except for the short final stroke; or, as G. says, the expression means "Too cleanly enclosed" (i. e. for earthly existence). But *clanly clos* is a common alliterative phrase (cf. *Garw.* 1298; *Destr. Troy* 9616, 9620, 10586, 10784, 13793; *Awnt. Arth.* 288; *Alex.* 1837), and *clanly* may thus be used here rather for alliteration than meaning. *To* may thus belong to the more significant *clos*, the sense being 'too fast (though decently) enclosed for my present happiness.' Or *clanly* may mean 'completely,' in which case *to* could modify it. (2) *golde* is probably the coffer, i. e. Paradise, as intimated in 259-272. Perhaps the poet recalled the traditions of seven heavens, described by the child Ipotis (Horstmann, 1881, p. 342; cf. 512); cf. ll. 69 ff.:

Þe feorþe heuene is gold iliche,
Ful of precious stones riche;
To Innocens [*var.* Innocentes, p. 512] þat place is diht.

See also citation from Ephrem's hymn on the death of children, 735 n. The maiden's innocence is an important theme in *The Pearl*, esp. 661-720. Cf. the same figure in *O. E. Misc.* 98. 178-182 :

þe ymston [Mary] of þi bur,
 He is betere an hundred folde
 þan all þeos in heore culur.
 He is idon in heouene golde,
 And is ful of fyn amur.

The line may contain also a secondary allusion to the maiden's tomb (cf. 22), where the poet mourns, and where he conceives his poem. The phrase *clanly clos*, in varied forms, applies most frequently to the enclosing of the body in the tomb, as in the passages cited at the beginning of this note; golden tombs and reliquaries are common in Northern alliterative poems. Thus Memnon's bones are entombed by his brother (*Destr. Troy* 13791 ff.), who

Clohit horn ful clanly in a clere vessell,
 All glyssonond of gold & of gay stonys.

Cf. *Morte Arth.* 1163 ff.; 3991 f.; *Alex.* 4452, 5592. The poet may have provided costly sepulture for the child.

3. Cf. 'out of þe Orient,' *Alex.* 94, 1111; also *Destr. Troy* 151, 5488, 5487, 10807. Pearls of the Orient were distinguished in commerce from the less valuable ones of the West. See Migne, as cited at 217 n.

5. So in the *Life of St. Margaret*, once ascribed to Barbour, the pearl 'is lytil and rond alsa' (17), and in Lydgate's *Life* 'rounde and small' (34). Cf. 190, 738, and p. 28.

6. **smal.** Cf. 190. Ladies are frequently thus described in Romance; cf. *Erle of Tolous* 352: 'Hur syde longe, hyr myddyll small.' So E. E. T. S. 15. 76. 54; *Bone Florence* 393, 479.

7. Cf. *Morte Arth.* 862: 'The gentileste jowelle ajuggede with lordes.'

9. **erbere.** 'The original characteristic of the "arbour" seems to have been the floor and "benches" of herbage; in the modern idea (since the 16th c. at least) the leafy covering is the prominent feature.' — *N. E. D.*

10. **hit.** The sudden change from the neut. pron. (cf. 13, 41) indicates an imperfect identification of the symbol with the object symbolized. It seems the more remarkable, since in *Pur.* 1117–1128 the fem. pron. only is used of the pearl, and that too without any evident personification. Cf. p. xxxv, and 737 and n.

11. *dewyne*, for *dwyne*; cf. *dowyne*, 326; *boroꝛt*, 628, *bereste*, 854, *mynyster*, 1063.

of *luf-daungere*. Construe with *dewyne*. ? Sense 14-1

17. *þat*. 'Which [being missed] doth' etc.

þrange. Cf. Burns, *Holy Fair* 18: 'thick an' thrang.'

18. Cf. *Destr. Troy* 5052: 'bolne at þe brest all for bale angre'; also 5066.

19. *sange*. Meaning perhaps this poem, or at least the poet's first conception of it. See p. xvii, n. 2.

22. Cf. 215; 320, 857, and nn.

25, 35. *spysez*. In *O. E. Misc.* 98, a virgin is called 'swetture þan eny spis.' Spices grow in the garden of love, *Rom. Rose* 1331 ff., and in the land of Cockayne; cf. 43 n., 46 n. With the thought of this stanza and the next G. compares *Haml.*

5. 2:
And from her fair and unpolluted flesh
May violets spring.

In *Memoriam* 18:

And from his ashes may be made
The violets of his native land.

Herrick's *Dirge of Jephtha* bears closer resemblance:

Sleep in thy peace, thy bed of spice,
And make this place all Paradise:
May sweets grow here! and smoke them hence
Fat frankincense.

Let balm and cassia send their scent
From out thy maiden monument.

26. Cf. 958. G. cites *Pur.* 1079: 'þer watȝ rose reflag where rote hatȝ ben euer.'

27. Of Romance origin. Cf. *Rom. Rose* 896: 'Ne fleur inde, jaune, ne blanche'; also 1413, 1556; Guillaume de Machault, ed. Tarbé, p. 12; 'Fleurettes Blanches, jaunes, vermillettes'; Jubinal, *Nouv. Recueil* 58; J. de Condé, ed. Scheler, 3. 4. 94, 95; Chaucer, *Parl. Foules* 186; Dunbar, *Thistle and Rose* 18, 19.

30. *dunne*. For the adj. thus used as a noun see 190 and n., 1050 and n.

33. Cf. Milton, *P. L.* 9. 973: 'For of good still good proceeds.'

38. *erber*. In apposition with *spot*.

39. See p. xvi.

41. **huyle**. Not 'while' as in M. and G.; the meaning 'mound' is indicated by *per*, and the general context; cf. also 62; 1172, 1173, 1205.

hit. See 384 n.

43. In *Alex.* 5426 serpents eat of 'gyloffre & of gingere.' The same spices, with mace, galingale, 'sedwale' and 'canel,' grow all on one tree in *Land of Cockayne* 71-77.

44. **pyonys**. Peonies are ranked in beauty with roses and lilies by Froissart, *L'Espinette Amourcuse* 306; *La Prison Amoureuse* 876.

45 f. The protasis and apodosis are here equivalent to 'not only, . . . but also. . . .'

46. Wisdom says: 'Sicut cinnamomum et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem odoris,' Ecclesiasticus 24. 20. The passage is in the Epistle appointed for the 'hy3 seysoun,' 39.

50. So 'care3 colde,' 808. A common phrase in M. E. Thus *Avnt. Arth.* 151, 2: 'Now ame I cau3te oute of kide to cares so colde, into care am I caughte'; Böddeker 104. 61: 'y kippe & cacche cares ful colde'; cf. 153. 52. 51. Cf. 339.

51. **deruely** is an adj. at *Curs. Mundi* 1143 ('bold, rash'): 'þi derfly dede has liknes nan.' Regularly an adv. (= 'quickly'), as at *Pur.* 632, 1641; *Pat.* 110; *Gaw.* 2334 (= 'boldly').

52. Cf. 665 n. As Schofield notes, Reason in similar manner comforts the lover in *Rom. Rose*.

53. Identical rimes occur also at 1108, 1112; cf. p. xlvii.

55. **kynde of Kryst** is in strongest contrast with *my wreched wyll*, 56; see 290 n.

56. Introverted alliteration. The other examples are 74, 143, 287, 290, 862, 960, 1027, 1093, 1171.

59. In *Pat.* 192 Jonah is upbraided for sleeping during 'such sla3tes of sor3e' as the storm at sea; and in the *Morte Art.* 2676, slain birds are 'sleghte one slepe with slaughte of þe people.' *Slyde* and *slyppe* are both used of going to sleep. Cf. *Destr. Troy* 6, 2378.

64. Cf. *Gaw.* 93, 95:

Of sum auenturus þyng an vncouþe tale,
Of sum mayn meruayle, þat he my3t trawe,
Of alderes, of armes, of oþer auenturus.

65. Cf. Chauc. *House of Fame*, 128 ff.; *Wyn. and Wast.* 46-48:

And I was swythe in a sweuen sweped be-lyue.
 Me thoghte I was in the werlde I ne wiste in whate ende,
 One a loueliche lande þat was ylike grene.

68. **rych rokke**₃. Not from Mandeville (Schofield, 190), but, like 'rich river' (cf. 105 n.), a convention of alliterative poetry. Cf. *Gol. and Garw.* 238.

71. **webbe**₃. Such, perhaps, as those in *Alex.* 1524: 'Of Inde, Of bright blysnand blew, browden with sternes.' In the same passage the bishop is attired 'With erst an abite vndire all. . . . Fulle of bridis & of bestis, of bise & of purple; And þat was garnest full gay with golden skirtis, Store star and stanes, strekilland all ouire, Sandid full of safirs.' Then a cape 'With riche rabies of gold railed bi þe hemmes, A vestoure . . . of violet floures, Wrozt full of wodwose and oþer wild bestis.' Then doctors 'in tonacles of tarrayn webbis, . . . bret-full of bees all þe body ouire.' So in *Wyn. and Wast.* 91 ff. is a mantle 'brouderde with fewlys, ffawkons of fyne golde flakerande with wynges'; and a belt embroidered 'with drakes and with dukkes daderande þam semede ffor ferdnes of fawcons fete, less fawked þay were.' Cf. the tapestry 'stuffed wyth ymagerye' in *Emare* 82-168, and see the colored reproductions in Viollet-le-Duc, *Dictionnaire du Mobilier*, vol. 3.

74. **crystal klyffe**₃. Cf. 159. Crystal is a frequent embellishment in M. E. poetry. Cf. *Land of Cockayne* 68; *Destr. Troy* 8752. In *Alex.* 4825 is a crystal cliff.

75. **holte-wode**₃. The same compound in *Phœnix* 171; *Garw.* 742; *Destr. Troy* 1350.

76 f. Such grouping of similes is common in *The Pearl*. It occurs at 114, 115; 212, 213; 607, 608; 801, 802; 1018, 1025, 1026; 1112, 1115. It appears also in the other poems by our author, especially in *Pur.* and *Pat.*, and has important bearing upon the question of common authorship. See Thomas, p. 12.

76 ff. A similar tree is found in Priam's palace, *Destr. Troy* 4960 ff.:

The bole was of bright gold, bret to þe myddes,

The brede of his bowes borly to se,

Large and longe (light as the sun)
 The braunches were borly, sum of bright gold,
 Sum siluer for sothe, semlist of hew ;
 With leuys full luffly, light of þe same ;
 With burions above bright to beholde
 And frut on yt fourmyt fairest of shap

þat shemert as shire as any shene stonys.

Cf. the tree of the sun, *Alex.* 5002 ff. :

þire boles was as þe boke sayes, borly & hize,
 þe lind of þe lizt sone, louely clethid,
 With feylour as of fine gold þat ferly faire lemes,
 þat oþir loken ouire with leues as it ware lizt siluir.

In the temple of the sun are gold vines with fruit of carbuncles and pearls, *Alex.* 4899 ff. ; cf. 3666 ff. ; and the garden of Fortune (*Morte Art.* 3243) is filled with silver vines bearing gold grapes. Such landscape as this in *The Pearl* is ascribed by Coli to an oriental origin (*Il Paradiso Terrestre* p. 161).

80. *schymerynge*. Not an adjective.

83. *arn* is to be supplied.

87. Cf. *Bocc.* 35 ff. :

Non sentis odores
 Insolitos silvis, nemus hoc si forte sabeum
 Fecisset natura parens ?

The fragrance of fruit is noticed at *Alex.* 4809, where are 'bery-bobis . . . brethand as mirre.' Cf. *Chauc.*, *Cant. Tales* A 3262.

89 ff. A passage far exceeding in its exquisite beauty the longer bird-passages in *Rom. Rose* 480 ff., 647 ff. ; *Book of the Duchess* 294 ff., and in sweet spontaneity, Cowper's Miltonic lines (*Task* 1. 200 ff.) :

Ten thousand warblers cheer the day, and one
 The livelong night ; nor these alone, whose notes
 Nice-fingered art must emulate in vain.

It is approached in spontaneity by *Parl. of the Thre Ages* 13-15. The whole passage of this inaccessible text may be quoted as a charming description of the dawn :

Als I habade one a banke be a bryme syde,
 There the gryse was grene growen with floures —
 The primrose, the pervynke, and pilliole be riche —
 The dewe appon dayes donkede full faire,
 Burgons & blossoms & braunches full swete,
 And the mery mystes full myldely gane falle.
 The cukkowe, the cowschote — kene were þay bothen ;
 And the throstills full throly threp[d]en in the bankes,
 And iche foule in that frythe faynere þan oþer
 That the derke was done & the daye lightenede.

91. sytole-string. *N. E. D.*, s. v. *citole*, cites Stainer, *Music of the Bible*, p. 51; and Grove, *Dict. Mus.* s. v.

gyternere. *g* is hard; cf. O. F. *guiterne*.

The poet's art is shown in preferring the mention of two instruments to the longer lists usual in Romance poetry. Both 'citole' and 'gyterne' are included in the lists at *Rom. Rose* 22031 ff. (cf. 22018), and in Guill. de Machault, ed. Scheler, p. 87; and the 'gyterne' in Deschamps, *Ballade* cxxiv.

93. So the poet represents the birds poised on the branches of the golden candlesticks, *Pur.* 1484: 'As þay with wynges vpon wynde hade waged her fyberes.'

105. Cf. *Gaw.* 511:

And blossomez blue to blowe
 Bi rawez rych and ronk.

rych reuereȝ. The phrase is common in M. E. alliterative verse; cf. *Morte Arth.* 62, 1455, 2279; *Gol. and Gaw.* 248; *Alex.* 4822.

106. fyldor. Gold thread or *or de Cypre* of the Middle Ages, much used in embroideries (Migne, *Dict. d'Orfèvrerie Chrétienne*, s. v. *or*). The poet doubtless thinks of it as so applied here, and there is no little poetic force in the conception of a slope covered with leaves and flowers as embroidered in bright colors. Cf. the starry turf in Van Eyck's Adoration of the Lamb. 'Fildore' is inwoven with the mane of the green knight's horse in *Gaw.* 189.

brent. Prob. 'steep' as at *Pur.* 379, *Gaw.* 2165, though M. and G. render 'bright,' confusing with *brend*, burnt, 989; *Gaw.* 195.

108. Lorde! Cf. 1149, 1199. More dignified than now.

III. swangeande. A different word from *swange*, 1059; perhaps it should be spelled *swengeande* < O. E. *swengan*, rush. A kindred noun occurs at *Destr. Troy* 342, where a river 'with a swonghe and a swetnes sweppit on þe grounde.'

III ff. The description of the river in *Rom. Rose* 104-128 is at once more diffuse and poorer than this. No mention is made of jewels in the 'founce,' though they occur thus in a description by Watriquet, *Li Dis de la Fontaine* etc. 43-57. Cf. the M. E. *Floris and Blancheflur* 693 ff.; *Land of Cockaygne* 87-94. If *The Pearl* is here dependent on the Mandeville description of a lake in Ceylon (cf. Schofield 190), it is strange that nothing is said of pearls, which are there recorded as abounding in the bottom of the lake. The word *founce*, 113, is not necessarily a bringing over of *founs* in Mandeville, though it probably is so at *Pur.* 1026; cf. Brown, p. 149. The word occurs in the same connection in the French passages just cited, and at *Alex.* 4130.

112. rourde. The word has figurative force here, as shown by its origin, and by its use at *Pur.* 390; *Pat.* 64; *Garw.* 1149, 1916, where, in each case, it refers to the sound of voices. At *Garw.* 1698 is mentioned the 'rurde of hornes' at the hunt.

114. See 76 n.

115. strope. M. guessed 'bold, fierce,' < O. E. *strūpan*; Stratmann (*Dict.*) derives from O. N. *strōpinn*; G. (*Acad.* 40. 37) accepts *strōpinn*, defining 'lewd, licentious.' In *Garw.* 1710 the hunted fox 'stelez out ful stilly bi a strothe rande.' The context indicates 'hidden, close, secure,' a meaning not inappropriate here. E. M. Wright (*Eng. Stud.* 36. 223) associates with Scott. *strouthy*, 'strong' (*Eng. Dial. Dict.*), and makes *strothe* in *Garw.* another word.

With 115, 116 cf. Chaucer, *C. T.*, *Prol.* 268 (cited by Kölbing), where eyes shine 'As doon the sterres in the frosty night.' Cf. *Alex.* 3796: 'As ai stremande sternes stared all þaire wedis'; and *Destr. Troy* 7348: 'The sternes full stithly starond o lofte.' These passages illustrate the superiority of this simile in *The Pearl*, both in application and expression, even as compared with Chaucer. Out of the liquid, receding depths of the stream shine these trembling points of light in colors pure and varied, as the stars gleam, 'far-drawn and remote,' from the blue depths of a winter sky. See 1093 and n.

126. bredful. Scandinavian. The native word *brudful* (O. E. *brerd*) occurs at *Pur.* 383.

128. Cf. *Gol. and Gaw.* 276: 'Or he be strenyeit with strenth.'

131 f. A similar thought at 1195; cf. *Alex.* 4397: "Bot ay mekill wold haue mare, as many man spellis"; and the fine warning in *Gol. and Gaw.* 287 ff.:

The wy that wendis forto were, quhen he wenys best,
All his will in this warld, with welthis Iwys,
Yit sall be licht as leif of the lynd lest,
That welteris doun with the wynd, sa wauerand it is.

On the poet's attitude toward Fortune compared with the fashion of his time see p. liv, n. 2.

134. Cf. *Destr. Troy* 307: 'I haue no tome for to telle.'

137 f. So Guill. de Machault of the garden of his vision, *Dit du Vergier*, *Œuvres* 13:

Je ne scay que ce pooit estre
Fors que le paradis terrestre.

And Watriquet, *Dit de la Feste du Comte de Flandre* 58 f.:

Car il sembloient à la gent
De paradis fussent issu.

Cf. *Rom. Rose* 640; Watriquet, *Li Tournois des Dames* 52 ff.; *Alex.* 4905.

139. hoped. Not with modern meaning; cf. 142, 185.

140. myrþeʒ. M. (*Acad.* 39. 603) suggests *myrcheʒ*, 'boundaries.' G's suggested reading, 'Bytwene mereʒ by Myrthe made,' seems more probable; he points out that it is Mirth (Deduis) who contrives the conduits by which the wells are fed in *Rom. Rose* 1391-1403, thus rendered in the M. E. version: 'stremys smale that by devyse Mirthe hadde done come through condyse.' But the garden in *Rom. Rose* was not Paradise, and one may question whether our poet would transfer Guillaume's Mirth to his own description of this place.

146. Preposition frequently postpositive in the relative clause; so 425, 656, 824, 957, 1132; rel. om., 925; other cases, apparently due to requirement of rime, &c.: 146, 438, 464, 470, 598, 676, 734, 1054, 1127.

149 ff. Cf. *Rom. Rose* 497 ff. :

Quant j'oi les oisiaus chanter,
 Forment me pris à démenter
 Par quel art ne par quel engin
 Je porroie entrer ou jardin.

162. *mayden of menske*. Schofield (*M. L. P.* 19. 172) associates this phrase with a similar expression in *Seinte Marharete*, E. E. T. S. 13, p. 14, l. 27, but the combination was frequent; cf. Bøddeker, *Gloss. s. v. menske*; *Parl. of the Thre Ages* 114. On the maiden's age in *Paradise* see *supra*, p. xxv, n. 3.

164 ff. In radiance and feeling this portrait surpasses similar contemporary ones. Cf. Chaucer, *Book of the Duchess* 817 ff., *Ferumbras* 5880 ff., *Destr. Troy* 3019-3084.

165. *golde pat man con schere*. I. e., gold cut into fine threads; the Pearl's hair is compared to *schorne golde*, 213; cf. *fyldor fyn*, 106 and n.; *Gaw.* 189. The meaning 'purify' (M. and G.) is impossible, since (1) initial Scand. *sk* is in all cases preserved in these poems (Knigge 88); (2) the participle of *skere* would not be, as he makes it, *schorne*, 213. Although *fil d'or* was produced by stretching (cf. Migne, *Dict. d'Orfèvrerie Chrêt.* s. v. *or*), the poet may think of the skeins cut into the proper length for use in embroidery.

168. Cf. 180, 600. The combination of *lenger* and *more* was a M. E. idiom. Cf. Chaucer, *Complaint unto Pity* 94-95 :

Let som stream of your light on me be sene
 That love and drede you, ay lenger the more.

Squieres Tale 404: 'Ever lenger the more'; *O. E. Hom.* 1. 215: 'so lengre so more.' The poet's fondness of playing with these comparatives leads him into incoherent extravagance at 600.

M. construes this line with 169, making no pause. I have followed G. in construing 168 with the preceding lines, and 169 with 170 ff. This makes the syntax of 169 ff. somewhat loose, but the fault is common in this poem.

169 ff. In their emotional quality the next two stanzas are among the loveliest of the poem, revealing as they do the poet's ecstasy, his sudden diffidence, a sharp involuntary pang of remorse as the maiden's eyes meet his, his fear that she may vanish before

he can speak, and yet his natural perturbation at a ghostly apparition — then his agony interrupted and forgotten as the maiden in her unearthly beauty rises and comes toward him. The sudden self-conscious embarrassment (174), coming at the moment in his transport when the dreamer tries to act, is observed with exquisite precision.

184. **hawk.** The falcon is an image of good appearance at Böddeker 146. 25; Candace (*Alex.* 5257) 'was so faire & so fresche, as faucon hire semed.'

185. Cf. Bocc. 5 ff. :

Nam coram genite voces et dulcis ymago
Stant equidem ; timeo falli, quia sepe per umbras
Illusere dij stolidos.

188. Perhaps an allusion to the old belief that a ghost cannot speak until it has been spoken to. See Brand, *Pop. Ant.*, ed. Ellis, London, 1849, 3. 70.

190. **seme slyȝt.** Cf. 30, 189, 260, 386, 880, 919, 1050 and n.

191. **araye ryalle.** Cf. *Pur.* 812. Such combinations are found much later ; cf. Spenser's *Pride* 'in royall rich array' (*F. Q.* 1. 4. 17).

195. Cf. 753, and *Rom. Rose* 1005 : 'Blanche comme flor de lis' ; Deschamps, *Ballade* 940, (*Œuvres*, ed. le Queux, 5. 186.

196. Cf. *Alex.* 5243 : 'þai bow up to a banke & þe burgh neȝes' ; and *Destr. Troy* 5863 : 'bowet fro the batell to þe bonke side.' Cf. 974.

197. **bleaunt of biys.** G. reads *beau mys* (accepted by M., *Acad.* 39. 602), making *mys* = *amys*, 'amice' ; this is untenable on three accounts ; (1) the aphetic form *mys* is unknown ; (2) neither of the two kinds of amice — whether the priest's fur hood, or the square of white linen worn on the head by the celebrant — would have been in any way appropriate here ; (3) it cannot rightly be distorted to mean 'tunic' (G., ed., 14. 5 n.), and in its proper sense does not correspond to the description in the following lines (cf. Planché, *Cyclopedia of Costume* 1. 7). In making any correction of the line the whole description of the girl's costume must be considered. It appears to be that of the late fourteenth century. First is the close-fitting *cortel* (203), reaching from shoulders

to feet, and having long, close-fitting sleeves. Over this is the *bleaunt* (163), or *surcot*, of looser cut, sometimes sleeveless, sometimes having loose sleeves reaching to the elbows, whence hung long 'lappes' (201). That these belonged to the *bleaunt*, and not to the kirtle, appears from *Morte Arth.* 3255, where Fortune wears a *surcott* 'with ladily lappes the lenghe of a 3erde.' These laps were sometimes loose folds, but later mere strips, and nearly reached the ground. The *surcot* or *bleaunt* was sometimes cut open at the sides from the bottom toward the waist (*vpon at sydez*, 198), through which openings a kirtle of 'self sute' would appear. This last feature was more common in the fifteenth century (cf. Racinet, *Le Costume Historique* vol. 4, pl. C. P.). The *surcot*, when sleeveless, had wide openings at the sides reaching from the shoulder to the waist, but these openings can hardly be designated in 198, since, in the absence of sleeves, there could be no laps. Holman Hunt, in the frontispiece designed for G.'s edition, gives the maiden such a *surcot*, and attaches the laps to the kirtle. I am unable to discover that such an arrangement is historic. See Viollet-Duc, *Dict. Raisonné du Mobilier Français* 3 and 4, s. v. *bliaut*, *cotte*, *surcot*; H. Weiss, *Kostümkunde* 4. 76-80; Planché, *Cycl.*, s. v. *kirtle*. Finally, considering rime, alliteration, and sense, a possible reading for *beau mys* is *bleaunt of biys*, i. e., *surcot* of fine linen (cf. Rev. 19. 8). In partial support of this emendation, it should be noticed that *b* and *v* are almost identical characters in the MS., and that in writing *uiys* the scribe may have read *v* for *b*, and written *u*, which he frequently interchanges with *v*. Cf. nine examples in Mätzner, s. v. *bis*, among which is a 'curtull of purpur bys,' *Launfal* 284.

200. *y3en*. Doubtless here intended as an oxytone for rime.

203. In Darius' hall of gold (*Alex.* 2927 ff.) were

þe burde and þe benche betyn of þe same,
The vessell to vyse on veraly of þe same,
And all þe sale of a sute.

Less remote is *Pur.* 1457 — basins of gold 'and eweres of sute'; cf. Chauc., *Cant. Tales* A 3242. Supply *wat3*; cf. 83.

204. Cf. *Erk.* 78 f. :

Al w^t glisnande golde his gowne wos hemmyd,
W^t mony a precious perle picchit þer-one.

209. Perhaps in allusion to the elaborate head-dress of the poet's time, or of such figures in *Rom. Rose* as Oiseuse, Raison, and Richesse. Girls wore their hair more simply, however; see Strutt, *Dress and Habits of England* 2, pl. 89.

herle. The word occurs at *Gaw.* 190, meaning 'twist, fillet,' such as would be imbraided with the hair. Alliteration suggests it as the reading here. The sense would then be, 'On her head she had no imbraided fillet besides.'

210. The difficulties of this line consist in the MS. reading *lere leke*, and in *umbegon*. The passage is almost certainly defective. I have taken *here-leke* as meaning 'locks of hair,' and *umbegon* as pres. 3 pl., with *hyr* as its object. On the other hand, in *Gaw.* 1830, *leke* is a pret., meaning apparently 'hung' (O. N. *leika*?, pret. *lek*). If in *Pearl* 210 we render *leke* 'hung,' then *umbegon* must be a passive part., 'surrounded, encircled,' which cannot be construed; nor, apparently, is *umbegon* ever intransitive, as G. assumes.

211. her semblaunt sade. So *Destr. Troy* 3791, 'Sad of his semblaundes.' Cf. *Gol. and Gaw.* 428.

for doc oper erle. A common tag in M. E. poetry; see *Destr. Troy* 9799, 12694; *Alex.* 64, 1166; *Morte Arth.* 409, 2626, 3529; *Bone Florence* 838; also Baudouin de Condé, ed. Scheler, I. 268. 19. The meaning of the line is, 'her countenance demure enough to suit, or befit, duke or earl,' as is indicated by *Alex.* 5298: 'It ware a daynte to deme for any duke oute.' So *Morte Arth.* 1941: 'Thow arte demyde, with dukes and erlez, ffor one doughtyeste.'

212. whalle; bon. Though from the walrus, ivory was generally called whale's bone. The simile is common; cf. Böddeker 156. 40; 157. 67; *Wynn. and Wast.* 181. On the double simile in 212 f. see 76 n.

212 ff. Not unlike the description of the angels who visited Lot in Sodom, *Pur.* 790-794.

215. colour. At 753 *colour* implies whiteness, but here a ruddy hue. This mingling of white and red is a convention; cf. *Destr. Troy* 304 f.:

Hir chekes full choise as the chalke white,
As the rose was the rud þat raiked hom in.

Cf. Böddeker 156. 34; Watriquet, *Dit de la Feste du Conte de*

Flandre 295: 'si vermaus et si blanz'; also *ib.* 171, 186, 272, 273.

217 ff. The lavish use of pearls in the adornment of women's attire was increasingly fashionable from the middle of the fourteenth century. See citations in Migne, *Dict. d'Orfèvererie Chrét.* s. v. *perle*. Ladies in Froissart are 'drut perlées' (*Parad. d'Amours* 968; *Prison Am.* 395).

218. at honde. Cf. Chaucer, *Prolog.* 193: 'I seigh his sleues purfild at the hond.'

221. *perle*. Like the great carbuncle on the crown of Richesse in *Rom. Rose* 1059-1114.

221. *wyouthen wemme*. Cf. 737, 1003, and p. xxxii.

223-228. Cf. Dante's recognition of Beatrice in Paradise (*Purg.* 31. 139-145, tr. Butler): 'O splendor of eternal living light, who is there that has in such wise grown pale beneath the shadow of Parnassus, or has drunk at its cistern, that he would not seem to have his mind encumbered, trying to render thee as thou appearest, . . . when thou didst in the open air disclose thyself?'

224. *malte*. The meaning 'sink, melt (into), enter' is suggested by *Pur.* 776, 1566, *Gaw.* 2080, *Erk.* 158; *malte in hit mesure* may mean 'enter into (comprehend) its measure of excellence.'

225. Like Boccaccio in another connection, *Ecl.* 14. 273 f.:

Quis gaudia silve
Enumerare queat? Quis verbis pandere? Nemo!

But the device is common in the poetry of the time. Cf. 1082, 1090, 1154.

230. *water*. In this construction really a genitive, though not regarded as such, since a phrase like *on wyper half* has come to be regarded as a compound preposition. Mätzner cites (*Wörterb.* 407²): 'A þas half þere Humbre,' Layamon, 2. 162 (ed. Madden); 'on oþer half þes wateres,' *O. E. Misc.* 146.

231. *heþen in to Grece*. So *Gaw.* 2025: 'þe gayest in to Grece'; cf. *Rom. Rose* 542 f.:

N'avoit jusqu'en Jhérusalen
Fame qui plus biau col portast.

Constantinople is mentioned in the same manner in Baudouin de

Condé, ed. Scheler, 1. 1. 9; Jean de Condé, *ib.* 2. 291. 24; Froissart, *L'Espinette Amoureuse* 578; *La Prison Amoureuse* 67. So Böddeker 166. 18:

one of hem ich herie best
from Irlond in to Ynde.

Cf. *Anglia* 15. 189.

233. See p. xxxi.

235. *spece*. Rime requires *spece*, and etymology allows it, though *spyce* is the usual spelling. The word may connote 'spice' in the surviving sense; cf. 'spice swettist of sauior,' of the Virgin, E. E. T. S. 24. 5. 29, and 47 n.

236. *enclynande lowe*. So Anectanabus before Olympias 'enclynes hire lawe,' *Alex.* 495; cf. *Destr. Troy* 2305, 2448.

238. *lote*. Cf. 896; *Pat.* 47; *Gaw.* 639, 'gentlyest knyzt of lote.'

243. *by myn one*. Cf. *Gaw.* 1048, 'al his one'; 1230, 2245, 'oure one.'

252. *jueler*. See 1-8. The frequency of the epithet may be reminiscent of the 'jueler' in the parable of the pearl of great price; cf. 734 and n. No symbolic meaning is discernible, however.

254. *y3en graye*. The ladies of Romance usually have 'gray' eyes (meaning blue?). So Watriquet, *Dit de la Feste du Conte de Flandre* 67, 185; *Avnt. Arth.* 599; Böddeker 162. 24; Chaucer, *Prol.* 152 (cf. Skeat's note).

272. The whole passage shows both an imperfect identification of the symbol with its subject (259-261), and some confusion of thought.

274. 'That hath clearly made for thee something from nothing,' a pearl from an ephemeral rose.

280. Cf. 1197.

283. In Boccaccio, when Silvius at last recognizes in Olympia's companions his other dead children, he proposes games in honor of Pan:

Pueri, nudate palestras,
Et ludos agitote patrum.

Wine, garlands, and music he proposes also, and Olympia sings the song in honor of Christ.

284. Cf. Bocc. 135 ff.:

Quas oras, mea nata, refers? quas, deprecor, oras?
Nos omnes teget illa domus, somnosque quietos
Herba dabit viridis, etc.

285. A reminiscence, perhaps, of Ps. 119 (Vulg. 118). 174, 175; or 1. 2. Cf. *Erk.* 287 f.: 'þi laghes, þat euer þou, lord, was lowyd in.'

290. I follow G. The second *3e* merely reiterates *men* — a practice common in the poem (see 384 n.); cf. 1199; also 55, 267, 363, 1166. The madness of opposing one's will to God's is an important theme of the poem.

306. Cf. 650 n.

309. *sorquydry3e*. The unorganic *3* shows that in this position *3* is virtually silent. Cf. rimes in st. 85; also ll. 645, 647, 1114, 1116. But at 1075 *ply3t* rimes only with words in *-3yt*.

313 f. 'Judge now thyself whether thou didst speak idly according to the words which man ought to offer to God.'

315. *bayly*. *-ly* in derivations from French words in *-li-* may be either silent or uttered, as if it were M. E. *-le*. In 313, 315, 1083 it is silent, as shown by rimes; in 34 it is pronounced, and in 442 stressed. This *bayly* is to be distinguished from *bayly* 1083, being of different meaning and origin. The same variation of *-y* is indicated in *pleny* (O. F. *pleigner*), *streny* (*estraindre*), 549, 551; cf. *strayn*, 691; *playned*, 53; also *atteny*, 548; *repreny*, 544, and n.

320. *keue*. M. renders 'depart' (Gloss.), 'plunge' (note); G. guesses 'grow'; Stratmann, 'turn'; Murray (*N. E. D.* s. v. *keve*) says, 'O. N. *kefja*, to dive, sink, has been suggested, but is scarcely satisfactory for the second passage' (i. e. 981). Cf. 981 n., where *breued* is suggested as a possible reading. Wright, *Dialect Dict.*, s. v. *calve*², gives the definition 'to crack in clods, as soil does in dry weather,' and a form *keerve*, which, however, is referred to Suffolk.

The thought of mortal decay in this line is touched at 22, and 857 and n. In the next century it became very general, as is manifest in nearly all the arts. See Triggs, *Lydgate's Assembly of Gods*, E. E. T. S. Extr. Ser. 69. xlii-1.

324. Cf. a similar combination, *Pat.* 312: 'In on daschande dam, dryue3 me ouer'; cf. *Pur.* 416.

325. *demeȝ þou*. Cf. 421 n.

325-328. Cf. Bocc. 159 f. :

In lacrimis oculos fundam tristemque senectam
Heu quibus in silvis post anxia fata requiram ?

331. *men*. *he*, 332, would indicate *man* as more nearly correct, but sudden changes of number are characteristic of the poet ; see 611 n.

333-335. 'I set at naught death and banishment if (for the rest of my life) I am to endure separation from my pearl.' His answer is an outbreak incoherent with impatience and despair ('rapely I raue'), a blind plunging and shrieking in vain against the narrow bounds of his confinement (345 ff.). An interesting parallel with this passage is Spenser, *F. Q.* 1. 10. 63, where the Red Cross Knight, in ecstasy at his vision of the New Jerusalem, exclaims :

O let me not (quoth he) then turne againe
Back to the world, whose joyes so fruitlesse are ;
But let me here for aye in peace remaine.

334. Cf. *Pur.* 287, where God, before the flood, says : 'I schal . . . fleme out of þe folde al þat flesh wereȝ,' i. e. destroy.

336 ff. Cf. Horstmann, *Rich. Rolle* 1. 44 : 'For many lufes God whils þai er in ese, and in aduersite þai grotche, & falles in swa mykel sarynes, þat vnneth may any man comforth þam ; and swa sclawnder þai God, flytand and feghtand agayne his domes. And þat es a caytif louyng þat any welth of þe worlde makes ; bot þat louyng es of mykel pryce þat na violence of sorow may do away.'

339. *dyne of doel*. Cf. 51.

lureȝ. If this is O. E. *lyre*, it is the only case in this poem except 358, where M. E. *u* represents *y* (*ü*) of O. E., though Knigge cites *burde*, *Garw.* 613, 752, 942 ; *Pur.* 378, 653 ; *fust*, *Pur.* 1535 ; *Garw.* 391 ; *busmer*, *Pur.* 653. Perhaps we should read *lyreȝ*. *lureȝ* of 358, may be mod. *lour*, 'frown, gloomy looks.'

344. Cf. *Pat.* 6 ff. :

And quo for þro may noȝt þole, þe þikker he sufferes ;
þen is better to abyde þe bur vmbestoundes,
þen ay þrow forth my þro, þaȝ me þynk ylle.

345. Cf. animal similes at 184, 1085. Such allusions may arise

from the poet's interest in the hunt, which underlies the following fine passages: *Garw.* 1126-1177; 1319-1371; 1412-1470; 1561-1622; 1690-1732; 1893-1921.

349. deme, adyte. Hortatory; cf. 710. *M.* (*Acad.* 39. 603; 40. 76) assigns *adyte* to a Romance origin on account of the spelling. *G.* (*Acad.* 40. 37) derives it from O. E. *ādihstan*; see 309 n.

357. Cf. 55.

358. leme. *G.* glosses 'gleam, glint,' and translates 'glide,' which latter meaning is not recorded. The context points to *lurez* as the object of *leme*. I suggest O. N. *lemja*, 'beat, flog' as the origin of *leme*. *lurez* is probably 'frowns' (see 339 n.), and *of* is adv., 'away.' The sense would be then, 'and lightly drive thy frowns away.'

359. madde. The rest of the line points to some word opposed in meaning to *marre*. *G.* reads *marred oper madde*, which seems more probable.

myþe. Cf. Bøddeker 183. 58 f.:

my murþe is al wiþ mournyng meind,
ne may ich myþen hit namore.

Also 173. 24: 'feir biheste makeþ mony mon al is serewes mythe.'

373 f. The sense is: 'You have been the cause of both my bliss and my bale; wherefore my grief was the greater for the sudden passing of bliss so great.'

382. marere; mysse. 'A botcher's blunder'? that is, I am worth no more than a botcher's blunder, good for nothing. But this is a bit forced. Holthausen and a reviewer in *Ath.* 1891. 184 suggest *manere; mysse*, i. e., 'I lack manners,' but *N. E. D.* shows that 'manners' was not employed in this sense till much later.

With the line cf. 905; *Pur.* 747, 736: 'I . . . þat mul am & askeþ.'

384. þise. The subject is also reiterated by a pron. at 41, 290, 414, 454, 506, 686, 742, 922, 928, 939.

386. mornyf mate. For other instances of the double adj. see 190 n.

388. hente harmez. The same phrase occurs at *Wm. of Palerne* 2786; *Sege of Melayne* 1039. In *Pur.* 151 it is 'scape hent.'

389. presente. One would expect *presens*, as in *Pur.* 8, 1496; this rare use may be due to requirements of rime, or to O. F. *en present*. Cf. F. J. Amours, *Scott. Allit. Poems, Gol. and Garw.* 1287 n. (p. 285).

390 f. Cf. Bocc. 158 ff.:

Sed tu, si mereor, resera, quibus, obsecro, lustris
Te tenuit tam longa dies?

395. Supply *hit is*; cf. 83 n.

397. now. That is, 'now that you have humbled yourself.'

398. lufsoum of lyth and lere. See variations of this phrase at *Susan* 275; *Gol. and Garw.* 1253.

405. in hys place. 'Ad locum nominis Domini exercituum, montem Sion' (Is. 18. 7). Cf. 137, 142, 868, 973 ff. The phrase seems to anticipate 678, 679 and the allusion to Ps. 24. 3.

407. þe Lamb. This epithet, except where it renders Biblical passages, occurs in closest connection with the scriptural allegory of Christ the lover and husband; cf. 413, 741, 846, 861, 967, 1127, and esp. 795, 796. With stanza 35 read 675 n.

416. lenghe of dayez. Biblical; 'in longitudinem dierum,' Ps. 22. 6; 92. 5 (Vulg.). So *Pur.* 1594: 'Ever laste þy lyf in lenþe of dayes.'

419. Christ is the 'prynce of parage noble' in *Pur.* 167.

421. may þys be trewe. The inverted order forms a protasis without *if*. Cf. 287, 325, 327, 1189.

422. if, etc. 'If the question I am about to ask be foolish and wrong.'

424. þat. Personal obj. of *do*.

425. þat grace of grewe. Prep. postpositive; cf. 146 n. Perhaps Christ is meant as the personification of saving grace. It is, however, a point in Roman Catholic doctrine that the Virgin, as well as the Godhead, is a source of grace. Cf. 436, and Salzer, *op. cit. infra*, pp. 566-8.

429 ff. See p. xxi for the possible relation of these lines to Chaucer. The phœnix was a not uncommon mediæval symbol of the birth of Christ, and of the resurrection of Christ and of man. More rarely, in reference to the incarnation Mary was called phœnix. See Salzer, *Sinnbilder und Beiworte Mariens* 60-63; 545. More rarely

still is the phœnix a type of her singular beauty and sweetness, as here. Salzer cites fewer than six examples, none of which resembles these lines so closely as does Chaucer. The nearest is from Milchsack, *Hymni et Sequentiæ* (1886) no. 21. 180: 'Hæc est fenix unica, capillos cujus auri color et verticem miratur olor.' In an O. F. lyric (*Herr. Arch.* 42. 281) she is 'la gloriouse fenix, Meire et fille a dous pellicant.' Raynouard, *Lexique Rom.* s. v. *fenix*, cites from the Provençal poet Bistors an instance in which a lady is addressed as 'bels fenics.' In the *Roman de la Rose* 9437 (ed. Michel) is mentioned the *prodefame*, who is rarer than the phœnix.

431. *fleze*. Really an imperfect — 'was wont to fly' — meaning little more than 'watz.'

435. Similar combinations are frequent; cf. 'Maiden, moder makeles,' Jacoby, *Vier M. E. Geistl. Gedichte*, l. 49 of song from Arundel MS. 248; also *Prayer to Our Lady* (E. E. T. S. 49, p. 192, l. 1); *Frwe Joys of the Virgin* (*ib.* p. 88, l. 41).

436. Cf. *Herr. Arch.* 42. 268, where the Virgin is

Fluns de pitiet et de dousour fontaigne,
La douce pucelle de tous biens plainne.

439. The figure is not expressive, but affords interlocked alliteration. Cf. 573.

441. *Emprise*. One of the commonest mediæval epithets of the Virgin; see list in Salzer, *Sinnbilder und Beiworte Mariens* 456–458. Cf. *Herr. Arch.* 42. 250, where, in an O. F. lyric, the Virgin is 'La Saintime empereris'; also *ib.* 42. 244.

446. *property*. Cf. p. liii.

450. Cf. 83 n.

451. *po fyue*. On the cardinal as a multiplicative in M. E., but *without* the article, cf. Zupitza in *Herr. Archiv.* 84. 329; perhaps *po* should be *pe*, instr., as with a comparative; or *po fyue* may = 'five of those.' Cf. 849.

458–466. Cf. throughout with 1 Cor. 6. 15; 12. 12–17.

459. *naule*. G., regardless of phonology, sense, or poetic delicacy, renders 'navel' (O. E. *nafola*). Cf. Knigge, pp. 32 ff.

460, 462. *tyste, myste*. Probably for *tyzte, myzte*, but thus spelled for the sake of rime. So at *King Horn* 10; cf. *doster*, K. H. 249, and Hall's exhaustive note p. 111 of his edition. 'Maister of myght' occurs in *Gol. and Gaw.* 187, but not of God.

465 ff. As the head is not jealous of the honor which the arm or hand derives from the ring, so we do not begrudge each other the rank of king and queen.

466. *byze*. Cf. the 'byze of bryzt golde abowte þyn nekke' in *Pur.* 1638.

469. 'I leue cortayse & charyte be grete among you.'

cortayse. Trisyllabic, and perhaps a mistake for *cortaysye*, as at 480; cf. 481.

472-487; 588-599. On the correspondence between the thought of these passages and Bradwardine's *De Causa Dei*, see C. F. Brown, pp. 134-6.

476. 'Who has endured (trial) in a violent world,' or perhaps 'who has continued strong in this world.' *N. E. D.* prefers former, but cf. s. v. *endure* II. 2. Cf. 776.

Here and at subsequent points are implied animadversions on the selfish and narrow piety not uncommon in the poet's time.

477. *lyues longe*. So *dayez longe*, 533. In these expressions *longe* is an adv., but, being construed by the speaker as a noun, it requires a partitive gen. *lyuez*, *dayez*, etc. See *N. E. D.* s. v. *long*, adv., 6.

485. *Pater ne Crede*. From Bede's time down the English clergy were instructed to see that the people, particularly the children, should know at least the Pater Noster and the Creed. Thus it is enjoined in 734, by Bede's letter to Egbert (Haddan and Stubbs, *Councils and Eccles. Documents* 3. 316); in 747, by the Council of Clovesho, *ib.* 366; in 787, by a legatine report to Adrian I, *ib.* 448; and by Cnut, *Ancient Laws and Institutes of England*, ed. Thorpe 1. 373. King Edgar (*ib.* 2. 248) commands 'þæt ælc cristen man his bearn to cristendōme geornlice wænige & him Pater Noster & Credon tæce.' So Ælfric, *ib.* 2. 351; cf. 2. 419; in 1220 it is so ordered in the diocese of Durham (Wilkins, *Concilia Britanniae* 1. 573); in 1257, at Norwich (*ib.* 1. 732); in 1295, at Winchester (C. F. Brown, *Chaucer's 'Litel Clergcon,' Mod. Philology* 3. 474); in 1364 at Ely (Wilkins, *op. cit.* 3. 59): 'Provideant etiam attentius ecclesiarum rectores et sacerdotes parochiales, ut pueri parochiarum suarum diligenter doceantur, et sciant Orationem Dominicam, et Symbolum, et Salutationem Beatæ Mariæ Virginis, et crucis signaculo se recte consignare.'

492. **to dere a date.** This phrase may be slightly colloquial, like 'Time is too precious,' meaning 'Impossible!' Cf. 504 and p. xx.

497. **messe.** Cf. *Pat.* 9. Matt. 20. 1-16 is the gospel for Septuagesima Sunday, but the fact is insignificant here, the word *messe* being used for rime and alliteration.

497 ff. The picturesque and dramatic quality of this paraphrase is evident in contrast with one of the same Biblical passage in Böddeker, *G. L.* 2. Cf. p. xviii; vii, n. 1.

499. **in sample.** Matt. 20. 1-16. G. prefers *in-sample*, but in this text the spelling *en-* is preferred in all such cases, and the scribe, who often writes a proclitic and the ensuing word as one, separates these.

he. To Matthew are ascribed the words of Christ; so *Piers Plowm.* B. 10. 455: 'Mathew hath igraunted, "Amen dico vobis,"' etc. But in 501 *he* changes its antecedent to Christ.

503. **terme.** Literally the word signifies merely 'limit' — in this case, 'end.' *zere* is evidently thought of as ending immediately after the grape-harvest, in mid-autumn. In the M. E. version of Palladius, *On Husbandrie* (1420?), the 'putacioun autumnal' of vine and tree is recommended 'ther nys noo colde' (ed. Lodge, E. E. T. S., Nov., ll. 50, 51).

505. **hys hyne.** G. alters to *hys hyne*, since 'no *hyne* have been referred to previously'; neither, it may be objected, are the *hyne* yet 'hys.' Kölbing suggests that *hyne* is sg., meaning the lord himself in the sense of 'Bauer, Gutsbesitzer.' But *hyne* designates the laborers at 632, and the poet, with his sense of social distinctions (p. liii), would not speak confusedly in matters of this kind. Both overlook the fact that *knarwe* is present. The line seems to be a general observation, addressed to the reader, anticipatory of the men's offering themselves for hire: 'These hirelings (as a class) know well that season of year (vintage),' and when to present themselves for hire.

533. **daye3 longe.** Cf. 477 n.

534. 'Their hire was nowhere ready'; 'their service was nowhere engaged.'

544. **repreny.** Cf. 315 n.

546. **inlyche.** For *ch* we should expect Northern *k*, as in *lyk*, 432, 501, 735, 874. Cf. *inliche*, 603, in rime.

547. *lowe*. Not in S. Matthew at this point, and no doubt in allusion to the signification of the parable, as implied in v. 16, or in the rest of the chapter, especially vv. 26, 27.

565. *lawely*. Matt. 20. 15: 'Aut non licet mihi quod volo facere?' Though *lawely* is commonly an adverb, it is an adj. at *Prov. of Alfred* 77: 'mid lawelyche deden.'

567. Kölbing's elaborate rearrangement (*Eng. Stud.* 16. 271) seems unnecessary.

568. *byswyke*. The only instance in all the poems in this MS. of the Northern pres. 1 sg. in *-es* (Schwahn 6). Used here for rime.

573. *pyke*. Cf. 439; and Bøddeker 103. 24, 25; 137. 55, which indicate 'carry off (plunder)' as the meaning.

575. *atslyke*. Construction requires subj.; cf. *wore*, 574. Ind. is a concession to rime.

578. *lyue* *blom*. Cf. 1146.

581. *wheper*. Not to be rendered 'whether.'

581 ff. Augustine's interpretation (*Patr. Lat.* 38. 531 ff.) is an inversion of this: 'Tanquam enim prima hora vocantur, qui recentes ab utero matris incipiunt esse christiani; quasi tertia, pueri' etc. Cf. Rabanus Maurus, *Patr. Lat.* 107. 1027 f. Augustine also interprets the various hours as the respective dates of Abel, Noah, Abraham, etc., who, though called at different times of the world, yet receive the one reward of resurrection and eternal life.

591-612. Cf. Wm. of Nassington, *E. E. T. S.* 26. 410-421.

593. *verce*. Ps. 61. 12, 13: 'Semel locutus est Deus, duo hæc audivi, quia potestas Dei est. Et tibi, Domine, misericordia, quia tu reddes unicuique juxta opera sua.'

596. '*Pretermynable* suggests a definite acquaintance with the *prædeterminatio* of the schoolmen (cf. Thos. Aquinas, *Summa Theologiæ*, Pars I, Q. xxiii, Art. 1, ed. 1756, vol. xx, p. 146)' (Brown, 132 n.). But the word's occurrence here may be explained by Albertus' comment on Ps. 61. 12, 13: "'Semel . . .'" Hic secundum, in quo ostendit, quod acquiescendum exhortationi: ultio nolentium acquiescere, et remuneratio acquiescentium certissime cognita: unde tanguntur tria. Primo, divinæ voluntatis ordinatio æterna et perfecta,' etc. He cites John 1. 1 — "'In principio

erat Verbum'' in quo totum completissime est dispositum' (*Opera*, ed. Borgnet, 16. 100).

597-600. Asyntactic; see 168 n., and p. lv. The meaning is: 'If thou come to payment ahead of him who worked steadily all day long, then the one who has done less work is more able to receive pay, and the further (lenger) you carry the matter logically, the more surely it will prove that the less work a man does the bigger his pay' — a *reductio ad absurdum*.

600-743. 'These lines are the real climax of the poem' (Brown, p. 131). But cf. pp. lvi f. on its structure.

604. 'Whether in any case the fixed reward be small or large in proportion to the service of the recipient.'

605. Brown, p. 142, cites Richard Rolle, *Of Grace*, ed. Horstmann, 1. 306; the same, *ib.* 1. 133: 'God is na chynche of his grace; for he haues ynogh þerofe; for, þofe he dele it neuer so ferre, ne to so mony; he haues neuer þe lesse: for him wantes noght bot clene vessels: til do his grace inne.'

607. laue3. The idea of abundance is implied in its use at *Pur.* 366. On the double simile see 76 n.

608. charde. Cf., for the derived meaning 'cease,' *Gen. and Ex.* 3055: 'Moyses do this weder charen.'

609 f. More disputed than any other passage in the poem. The difficulty, in the last analysis, lies (1) in the antecedent of *hys*, whether (a) God, or (b) the man; (2) in the interpretation of *dard*, whether (a) 'fear,' or (b) 'hide'; (3) in the antecedent of *hym*, whether (a) God, or (b) the man. G., taking 1 b, 2 a, and 3 a, renders: 'That man's franchise is large who ever stood in fear of Him who maketh rescue in sin.' M. (*Acad.* 39. 602) objects to this interpretation of *dard to*, since the regular prep. w. *dare*, 'fear,' is *at* (cf. 839). Taking 1 a, 2 b, 3 b, he renders: 'His (God's) liberality, which has ever been unsearchable, abounds to all. To the man who makes amendment for sin (or repents) no blessing shall be denied.' Fick, taking the same and putting a semicolon after *large*, renders: 'His (God's) franchise is large; to him who confided himself to (hid himself in) him that makes rescue in sin,' etc.; Kölbing (*Eng. Stud.* 16. 271) seconds this interpretation. But G.'s rendering is to be preferred. First, as to (3) the antecedent of *hym* is God. The phrase *mat3 rescoghe* in the

alliterative poems is military in connotation, meaning 'succor with reinforcements'; cf. *Destr. Troy* 9734; *Alex.* 2813, 5162, 5202; *Morte Arth.* 433, 4132, 4138, 4230; *Buke of the Howlat* 433. M.'s interpretation is therefore inadmissible. Secondly, as to (1), *hys* refers to a different antecedent from that of *hym*; *hys fraunchyse*, etc., means 'that man's freedom, privilege, immunity is large who,' etc., cf. *N. E. D.*, s. v. *franchise*. Finally, as to (2), though *at* is the usual prep., G. suggests that *to* may have seemed more appropriate where the sense is 'continue in fear before the Lord' (*Acad.* 40. 36). But it is quite possible that *dard* is an error for *fard* (*fared*), in alliteration w. *fraunchyse*, the sense being: 'That man's privilege is large who (in temptation) ever resorted to him that giveth succor in sin.'

610. *rescoghe*. Usually *rescove*, but between the two spellings there could have been little difference of pronunciation. Cf. spellings and rimes in 634, 636.

611. *hem*. G. alters to *hym*, but sudden change of number, where the antecedent is indefinite, occurs at 331, 621, 626, 687.

626. The author's sense of the importance of baptism appears in *Pur.* 163-4:

For alle arn laþed lufflyly, þe luþer & þe better,
þat euer wern fulþed in font þat fest to haue.

þay. For other abrupt changes of number see 611 and n.

by lyne. M. glosses 'lineage'; G. renders 'forthwith'; it is rather 'by rule and line,' i. e. 'in regular order'; cf. *Ayenb.* 160: 'doþ al be rihtuolnesse and be lingne.'

628. *boroþt*. Cf. 11 n.

629. *endente*. For *endented*, to rime; cf. 591 n., 629 f. 'Anon the day, indented with darkness, doth yield to the power of death.'

630. *myþt . . . to*. See 146 n. Kölbing's conjecture improves the passage, but is unnecessary to its sense.

632. *hyne*. Antec. of *þat*, 631; awkward but characteristic.

635. *at þe fyrst fyne*. Cf. Benedict XII as cited at 675 n. *þyrd* (G.) is phonologically impossible; the MS. reads neither *þyrd* nor *þyld* (M.). The word has apparently been altered by the scribe, but I am at a loss for the intended reading.

639-645. Cf. *Erk.* 294-298 :

Dwynande in þe derke dethe, þat dyzt vs oure fader,
Adam, oure alder, þat ete of þat appulle
þat mony a plyztes pepul has poysned for euer ;
Bot, mendyd wt a medecyne, 3e are made for to lyuye.

Cf. Rich. Rolle, ed. Horstmann, I. 87: 'þou bete al my bale with bote of þi blood.'

647. *plyt*. For *plyzt*. See 309 n.

650. Transverse alliteration ; so 306, 956.

652. 'Pars illorum erit in stagno ardentis igne et sulphure ; quod est mors secunda' (Apoc. 21. 8).

653. *þe water is baptem*. See John 19. 34. For the symbolism cf. Anselm, *Epistolæ* 4. 107, *Patr. Lat.* 159. 255 : 'Aqua cum vino in sacramento ideo apponitur, ut aqua quæ cum sanguine de latere Christi fluxit representaretur, quæ aqua significat baptismum, in quo populus per effusionem sanguinis innovatur.' Cf. also Wm. of Nassington, E. E. T. S. 26. 277 ff., where from Christ's wound

owt rane to oure saluacyone

The precyous blode of oure raunsone,

With þe water of bapty m clere and thyn.

And Rich. Rolle, ed. Horstmann, 2. 361 : 'And of þat ilke welle of lyf (cf. 649), þorw þat grisly wounde, runne two floodes : þi riche precious blod, . . . and þat deore holy water (cf. 647) þat al þis world wosch of sake and of synne.' An early instance is Cyprian, *De Hæret. Bapt.*, *Patr. Lat.* 3. 1248 ; cf. Tertullian, *De Bapt. adv. Quintillam*, *Patr. Lat.* 1. 1319. Augustine lays little stress upon the idea ; see *Contra Donatistas* 21, *Patr. Lat.* 43. 440.

654. *grounde*. Common epithet of weapons in the alliterative poems. Cf. *Morte Arth.* 1281, 4167 ; *Sege Jer.* 553.

656. Another case of the poet's asyntactic style (cf. 434 ; 630, 631 ; 773-780 ; 1020 ; 1022-1028), and may be rendered, 'the offense which Adam [by bringing upon us], drowned us in death.' See 1 Cor. 15. 22.

657. The statement is elliptical : 'Now is there no obstacle between us and bliss that he has not withdrawn, and no means of approach that he has not restored.'

660 ff. The doctrine of this passage may be briefly summarized

thus: Salvation is granted both to the innocent and the contrite. The innocent ever possess it as their right; the contrite obtain it only through repentance, the pain of remorse, and the grace and mercy of God. It is better, if one can, to win salvation by innocence, than to run the risk of failure and the danger of judgment which the other course involves. But, if one is brought to judgment, let him urge in his defense the words of Solomon and David.

664. Rel. pron. omitted; cf. 732 n.

665. *resoun*. The personified Resoun in *Piers Pl.* 4 is distinguished for his justice; cf. esp. 117-131. Cf. Rich. Rolle, ed. Horstmann, 1. 339: 'Resoun, þe whiche knoweþ good & wykke.'

672. *at*. Demonstrative? *At* is a Northern form of the rel. *þat* (cf. 536), and of the conjunction (*Alex.* 100, 266, 1480, 2445). The emphasis in the present case would call for *þat*, and *at* may be a scribe's error. G.'s reading *at inoscence*, 'in innocence,' is forced; *by* is the prep. elsewhere (cf. 708); the refrain would tend to enforce uniformity.

675. *se hys face*. That is, enjoy the Beatific Vision, to which our poet often alludes; cf. *Pur.* 28, 176, 178, 552, 576, 595, 1055, 1112, 1804-1812; *Pat.* 24. The doctrine is based upon 1 John 3. 2; 1 Cor. 13. 12 (cf. Matt. 5. 8; Rev. 22. 4). It is considered by Augustine in *De Civ. Dei* 22. 29, and more fully in an epistle *De Videndo Deo*, *Patr. Lat.* 33. 596 ff.; it was finally formulated in 1336, by Benedict XII. I quote his words, since they relate to the theological questions in the *Pearl*, and to the maiden's condition as one of the innocent (cf. 626 and n.): ' . . . quod secundum communem Dei ordinationem, animæ sanctorum omnium, qui de hoc mundo ante Domini nostri Jesu Christi passionem decesserunt, necnon sanctorum apostolorum, martyrum, confessorum, virginum, ut aliorum fidelium defunctorum, post sacramentum baptismi ab eis susceptum, in quibus nihil purgabile fuit quando decesserunt, nec erit quando decedent etiam in futurum, vel si tunc erit aliquid purgabile in eisdem, tamen post mortem suam purgabunt, atque animæ puerorum eodem Christi baptismate renatorum, & baptizandorum, cum fuerint baptizati, ante usum liberi arbitrii decedentium, mox post mortem suam & purgationem præfatam in illis qui purgatione hujusmodi indigebant, etiam ante resurrectionem suorum corporum & iudicium generale, post ascensio-

nem Domini nostri Jesu Christi in cælum, fuerunt, sunt, & erunt in cælo, cælorumque regno, & paradiso cælesti, cum Christo, sanctorum angelorum consortio aggregatæ, ac post Christi Jesu passionem & mortem viderunt & vident & videbunt Divinam essentiam immediate, se bene & clare & aperte illis ostendentem; quodque sic videntes, eadem Divina essentia perfruuntur: necnon quod tali visione & fruitione, eorum animæ qui jam decesserant, sunt vere beatæ, & habent vitam æternam & requiem.' — Benedict XII, *Epistola I*, in Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio* 25. 986; cf. Thomas Aquinas, *Summa* 3. 92; Migne, *Theologiæ Cursus Completus* 7. 158 ff.; also ll. 411 ff.; 625 ff.; 760 ff.

681–683. Ps. 23 (Vulg.). 4, with an allusion in 683 to Ps. 25 (Vulg.). 12, and the addition, in 686–688 of Ps. 14 (Vulg.). 1–3, though vv. 687, 688 return to 23. 4 (Vulg.), 'qui non accepit in vano animam suam, nec juravit in dolo proximo suo.'

689–694. sa3 Salamon. In Liber Sapientiæ 10. 10 (as shown by H. Bradley, *Acad.* 38. 201): 'Hæc [Sapientia] profugum iræ fratris justum [Jacob] deduxit per vias rectas, et ostendit regnum Dei, et dedit illi scientiam sanctorum: honestavit illum in laboribus, et complevit labores illius.' These words allude to Gen. 28. 12–15, adapted in 693 f., where Jacob had the vision of heaven, and the promise: 'Terram, in qua dormis, tibi dabo et semini tuo. . . . Reducam te in terram hanc.' But the present use is explained by the commentary of Rabanus on Sap. 10. 10 (*Patr. Lat.* 109. 717, 718): 'Juxta allegoriam ad sanctos martyres pertinet, quos divina sapientia, Christus videlicet, . . . sua misericordia, a cunctis hostium persecutionibus liberavit, et ab insidiis eorum incontaminatos protexit; . . . spe futuræ mercedis, tandemque . . . victores felicissimos ad regnum æternum perduxit.' With 693 cf. Gen. 13. 14, 15.

690. [kyng hym.] Indicated by the alliteration. As G. says, Wisdom in the quotation from Solomon is identified by mediæval commentators with Christ. He cites Augustine, *De Trin.* 4. 20. Cf. also Rabanus as cited in 689 n.

aquyle. Referring to God's reception of the fugitive Jacob.

693. yle. Not necessarily 'isle,' as G. renders. M. E. yle more often means 'island,' yet the meaning 'remote province or land' is common; in *Destr. Troy* 101 Thessaly is an yle (translating regnum); in *Alex.* 1039, Italy; *ib.* 2116, Phrygia; at 2800 the

provinces of India are thus designated, as are those of Italy and Egypt at 5110; 'in O. T., after the equivalent Heb., applied to lands beyond the sea' (*N. E. D.* s. v. *isle* I. b.).

697-708. Cf. Wm. of Nassington's picture of the last judgment, E. E. T. S. 26. 403 ff.:

Certes I ne wate whate I may say þan,
 Bot alls Dauid did, þe haly man —
 'Do þou, Lorde, with þi seruande,
 Eftyre þi mercy, þat es ay sauande;
 And intill dome come þou noghte
 With þi seruande þat þou has boghte;
 ffor I hafe hade grete drede in thoghte
 Of þi domes, and þat drede leffe I noghte;
 ffor þou, Lorde arte reghtewysse domes-mane,
 That all thyng reghteussly dem kane.'

699. Ps. 142 (Vulg.). 2.

703. *innome*. O. E. *genomen*. Cf. *inlyche* (O. E. *gelice*), *innoghe* (*genog*), *in seme*, *in melle*.

709. The defective metre indicates some omission. Kölbing suggests *arede* for *rede*; but cf. p. xliii, n.

711-726. It is evident that this passage is based upon the poet's recollection of at least two of the gospels. The word 'touch,' 714, points to Mk. 10. 13, or Lk. 18. 15, rather than to Matt. 19. 13, and Christ's words in 722 ff. occur in Mark and Luke immediately after the blessing of the children, as here, but are in a different place in Matt. (18. 2). On the other hand, the mildness of 717 is more consistent with Matthew's account, and 721 seems reminiscent of Matt. 18. 2. The passage is only one of several that show that the poet adapted Scriptural material rather from memory than from the open page.

721 ff. Reverts to Matt. 18. 1-3. *Mylde* is the 'little child' of v. 2: 'Advocans Jesus parvulum.' But *mylde* may = the disciples, 721 rendering 'vocavit duodecim,' from Mk. 9. 34 (Vulg.), a passage similar to Matt. 18. 1-3. Kölbing objects that the disciples are not *mylde* here, but the epithet is conventional; the Amazons at *Destr. Troy* 10847 are 'maidons full mild, mightily in arms, . . . þreþand in wer' (cf. 10972).

726. *mote oper mascle*. Cf. 843.

sulpande. This obscure word is a favorite with the poet; cf. 'synful & sulped,' *Pur.* 15; 'sulped in synne,' 550; 'þe vycios fylþe þat bysulpeþ manneþ saule,' 575; also 1130, 1135; *Alex.* 4292.

732. M.'s reading is unnecessary. The rel. pron. is omitted also in 664, 734, 925, 1056.

734. fore. With rel. pron. *þat* understood; see 732 n.

735-743. The poet's interpretation of the pearl of great price (Matt. 13. 45, 46) is somewhat confused. It may have been prompted chiefly by Albertus, *Compendium Theolog. Veritatis* 2. 4, *Opera*, ed. Borgnet, 34. 42: 'Cælum est corpus purum . . . essentia subtilissimum, incorruptibilitate solidissimum, . . . quietate perspicuum, materia purissimum, figura sphericum. . . . Beatorum spiritum habitaculum.' Yet it seems to reflect faintly some of the mediæval comments on this passage in Matthew. Augustine says the pearl represents Christ, or the love of one's neighbor, or the supreme knowledge of the Word, which resembles a pearl in being 'purus et solidus et nusquam a se dissonans' (cf. 1. 738); or finally it signifies ourselves, whom we reclaim by giving all things else in exchange (*Quæst. 17 in Matt.*, Migne, *Patr. Lat.* 35. 1371). In Jerome (*Comm. in Matt.* 2. 13. 45, *Patr. Lat.* 27. 98) it is knowledge of the Saviour, the sacrament of his passion, and the mystery of the resurrection. In Gregory it is the sweetness of the heavenly kingdom (*Hom. in Evangelia* 11. 2). Cf. Thomas Aquinas, *Catena Aurea*, tr. 1874, 2. 513. See *Introd.* p. xxxi. For their bearing upon this passage in the Introduction I add the following interpretations of the pearl: Christ, or the preaching of the Gospel, Chrysostom, *Hom.* 23, on Matt. 7. 6, and *Hom.* 4. 7, on Matt. 13. 45; the eternal life, Petrus Chrysologus, *Patr. Lat.* 184. 1069; the Virgin (as frequently), Bernard, *Patr. Lat.* 184. 1069; in a homily attributed to him (*Patr. Lat.* 184. 1131) it is 'religio sancta, pura, et immaculata'; in Rupert of Deutz (*Patr. Lat.* 169. 1202) the pearls of the heavenly gates (*Rev.* 21. 21) are the saints adorning the church; Hugo of St. Victor (*Patr. Lat.* 176. 1159) says each gate is one pearl, 'quoniam per unitatem fidei et puritatem' the just enter heaven; at 1163, citing Matt. 13. 46 and Gregory, he says, 'Margarita vero mystice significat evangelicam doctrinam seu dulce-

750. Pymalyon. He fashioned and painted a woman's image of such passing beauty that he fell in love with it. The story is told in *Rom. Rose* 21802-22210 after Ovid, *Met.* 10. 243ff. But the comparison as made here is common in poets of the time. See Guill. de Machault, ed. Tarbé, 60, 61; 133; Froissart, *L'Espionnette Amoureuse*, l. 1796; *Paradys d'Amours*, l. 1123; Deschamps, ed. Raynaud (Soc. des Anc. Textes Franc.) 3. 266; 6. 107; 10. liv.

751. Arystotel. To select an example of the greatest learning. *letturre.* M., G., and *N. E. D.* define as 'knowledge' or 'book-learning.' 'Writings, books' seems more appropriate. Cf. *Alex.* 2170, where the poet, mentioning a certain plain, refers to the source of his poem, *Historia de Proeliis Alexandri*, saying: 'Luctus it hijt, þe letterure & þe line þus it callis.'

752. carpe. For *carped*? But cf. pret. *hope*.

753. Cf. 195 and n.

754. angel-hauyng. Cf. *Destr. Troy* 265: 'Your angel-mouthis most melifluate'; Dunbar, ed. Laing, 1. 22: 'Hir sweet Having and Fresche Bewte.' For omission of *is* see 83 n.

755. offys. The second *f* in the MS. is spread, whence M. and G.'s mistaken readings.

760. semed. There is no compelling reason, as G. seems to think, against the meaning 'was fitting,' especially in view of the poet's objections, in the discussion just ended, to the maiden's present state. Cf. 411 ff., and 675 n.

763 f. Holthausen has pointed out the unmistakable source of these lines in the Song of Songs 4. 7, 8:

Tota pulchra es, amica tua, et macula non est in te.

Veni de Libano, sponsa mea, veni de Libano, veni, coronaberis.

With the last word compare 767. The text may have been suggested by Boccaccio's *Eclogue*. Olympia tells how she was received in heaven by Boccaccio's father (238 f.):

Venisti, o nostri soboles carissima silvi?

De Libano nunc sponsa veni sacrosque hymeneos

Cantemus.

But the poet probably knew also Dante's use of the text at *Purg.* 30. 11, where the four and twenty elders sing 'Veni de Libano'

before the chariot in the mystic procession, and the song may be taken as addressed to Beatrice (cf. Scartazzini, *Enciclopedia Dantesca* 2100, s. v. *veni*). Christ receives the Virgin with the same anthem at the Assumption (*Legenda Aurea*, ed. Graesse 507). See p. xvi.

766. on dese. 'In a place of honor.' The association of the poet's mind is, of course, with the place of honor at the feast in hall. Thus Guinevere is 'dressed on þe dere des,' *Garw.* 75; cf. the parable in *Pur.* 115 where the 'bryȝtest atyred' sit 'at þe hyȝe dese, þat dubbed wer fayrest.' Cf. also *Destr. Troy* 385, 2452, 3399; *Alex.* 4215, 4695; *Rauf Coil.* 189. See Rev. 7. 13, 14.

769. byrd. The poet doubtless intends a pun. The context points unmistakably to the meaning 'bride,' but *flambe* (see 90) shows also that he is thinking of 'bird.' Cf. 429 and n.

772. vyf. For pronunciation cf. alliteration. The spelling is Northern; see p. xiii, n. 1.

775. onvunder cambe. So 'anvnder bis,' Bøddeker 157. 58; 'brihtest vnder bys,' 150. 38; cf. *ib.* glossary, s. v. *vnder*, p. 432; Dunbar, *Gladethe thoue Queyne, Works*, ed. Small, 2. 274; 'most reverent under croune.'

780. Copula om.

785. þe Lambes vyues. The 144,000 (not 140,000; cf. 870 where the correct number is given) are thus described in Rev. 14. 4: 'Hi sunt, qui cum mulieribus non sunt coinquinati, virgines enim sunt.' But it is more in harmony with the poet's artistic purpose to represent them as maidens.

*male
virgins*

On *vyues*, see 772 n.

786. flot. Apparently the numeral is to be taken as adj. modifying *flot*, unless we should read *in flot*. See Rev. 14. 1, 3, 4.

788. knot. Usually of a smaller band than here.

790-792. See Rev. 19. 7, 8; 21. 2.

801-807. See Is. 53.

802. lande. Fick, Kölbing, and Holthausen destroy the alliteration. No change is necessary; *in lande* may mean the smooth piece of ground where the shearing takes place (*saltus*, in *Promptorium*).

nem. Rime demands this change of MS. *men*. *Nem*, pret. 3 sg. of *nymme*, occurs also at *Pur.* 505. Yet Fick and Kölbing would retain *men*, 'maim,' O. F. *mahaigner*.

805 ff. The language of this stanza is that of many ecstatic mediæval meditations upon the Passion. Cf. Rich. Rolle, ed. Horstmann, 1. 84, 85; 359; Wm. of Nassington, E. E. T. S. 26. 200-236.

808. care colde. Cf. 50 and n.

813 f. flyze & folde & brede. *Flyze* with the scourge, and afterwards with the red robe, which tore off with itself the skin from his lacerated body, as described in the citations above from Wm. of Nassington and Rolle. *Folde*, of his swooning under the crushing weight of the cross; for *fold* in this sense see *Wynn. and Wast.* 35; E. E. T. S. 26. 81. 56. *Brede*, as in Rich. Rolle 1. 86: 'þei drow and streynyd þe streyze on brede, and on lenkthe by handys and by feet.' Though active in form, these three infinitives with *lette* are equivalent to passive.

817. Galalye. *per as* of 818 must refer to Jordan; there is no account of John's having preached or baptized elsewhere than in the region of Jordan. Cf. Matt. 3. 13; Mk. 1. 14. But Herod, who imprisoned and beheaded him, was tetrarch of Galilee. See Luke 3. 1-22.

824. G. renders, 'that all upon this world have wrought,' but *hatz* is never pl. in the poem. *upon* seems to belong w. *þat*, as elsewhere; see 146 n. The sense then is, 'the sins upon which all the world hath wrought,' with reference to the accumulation or amassing of the burden throughout the ages. This is somewhat awkward, but it may have been rime, not sense, which determined the addition of *upon*.

826. clem. M. derives from O. E. *clāman*, 'smear,' i. e. 'lay on'; cf. Is. 53. 2. G. renders 'claim'; the usual form is *clayme* (*Garv.* 293; *Alex.* 1848; *clame*, 2108), but G. cites an instance of *cleme* in rime, and may be right in saying that *clem* is an 'eye-rime.' Such alteration of spelling for rime is common in the poem. But a word, rather inappropriately meaning 'smear,' might be used for rime's sake. For discussion see *Acad.* 39. 603; 40. 36, 76, 116.

835-1126. For the use of the Bible in this passage see table of Biblical quotations.

836. syȝ. In the light of Rev. 4. 2; 5. 1, 11, and ll. 788, 867, 985, 1032, 5ȝȝ, not *sayȝ* (MS.), nor *sagh* (G.) is probable.

841 f. *neuer pechche of oper huee*, i. e., none at all.

843. *mot ne maskle*. Cf. 726.

843 ff. Cf. *Erk.* 85 ff. :

Als wemles were his wedes withouten any teche,
Oper of moulynge oper of motes opir wrought fretene,
& as bryzt of hor blee in blysnande hewes.

850. Cf. p. xx.

853 ff. On reasons for suspecting this whole stanza see p. xlvi, n. 1.

855. *mynge*. G. renders 'mingled with any stain.' I follow M.'s derivation < O. E. *myngian*, the thought being, apparently, that those newly added to the company bring no diminution of bliss, since, being innocent, they bring no reminder of the taint of sin.

856. *creste*. The crown of 205 ff. See 1101.

857. *corse in clotte; clynge*. Cf. E. E. T. S. 24. 89.
20 :

Out of his erþe into þe erþe,
þere to clinge as a clot of clay.

Also 24. 85. 68 ; 124. xxv. 16.

860. *Vague*. M. (marg. paraphr.) and G. (transl.) interpret : 'From the one death (of the body) arises our full hope of heaven. Cf. 957 ff. Two other renderings are possible : (1) 'From the death of one (Christ) arises the hope of us all.' This is the theme of 799-816, 824 f., and may be an allusion to Heb. 10, 14 : 'Una enim oblatione, consummavit in sempiternum sanctificatos' ; cf. also 9. 26-28 ; 10. 10, 12 ; Rom. 6. 10 ; Pet. 3. 18. (2) Taking *hope* as mere expectation (cf. *hope*, v., in Gloss.), 'Of one death of (the body) our expectation is "ful drest," i. e., fulfilled, realized ; . . . our care is now done away.' If the meaning of *drest* seems forced, it may be due to the exigencies of rime.

862. *mes*. Perhaps 'feast' (O. F. *mes*) ; the poet loved such scenes ; cf. *Garw.*, Fytte 1 ; also 876-927 ; 996-1019 ; 1648-1667 ; but 'mass' seems more likely ; see 1064 n.

868. *þryuen & pro*. The same phrase at Bøddeker 145. 23 ; 162. 16.

869. *maydenne;.* Cf. 785 n.

874. *laden*. For meaning cf. Apoc. 14. 2, 'tamquam vocem aquarum multarum.' *flode; fele laden* seems to be treated by the poet as a compound, or *flode;* is perhaps understood to be a gen. plur.

875. *þrowez*. The word gains force if we consider the poet's use of it in *Pur.* 220 to describe the rebellious angels leaping in rout from heaven; and again, *Pur.* 504, the animals hurrying out of the ark.

torrez blo. Not 'pale towers,' as in M. and G. The correct meaning of *blo* in this case is indicated by *Pur.* 1017 (the Dead Sea is 'drouy & dym,' 'blo . . . & blak'; cf. *Pat.* 134, 138), and of *torrez* by *Destr. Troy* 1983 and *Pur.* 949 f., where in a storm

Clowdez clustered bytwene kesten vp torres
þat þe þik þunder þrast þirled hem ofte.

See p. xx. The line suggests such a scene in the Cumberland hills as the poet may have seen often.

876. *lote*. Usually, in the alliterative poems, of a loud and confused, but not unpleasant noise. Thus we have the 'loud lot of þe wyndes' in *Pat.* 161; 'þe flode lotes' 183; 'the lates of the foules,' *Alex.* 4384. It describes the noise of drums and trumpets at the feast in *Gaw.* 119; and of the hunting horns, 1917.

877. *schowted scharpe*. So the herald at *Alex.* 4729 'sett vp a scharp schoute at all þe schaw ryngis.'

879. *note*. Besides its musical meaning the word may carry its more general meaning, 'matter'; cf. *nwe note*, 155. For another pun see *bryd*, 769.

880. *lufly dere*. On the double adj. see 190 n.

884 f. Cf. Milton, *Lines at a Solemn Music*:

That undisturbed song of pure concent
Aye sung before the sapphire-colored throne
To him that sits thereon,
With saintly shout and solemn jubilee.

889 ff Cf. Rich. Rolle, ed. Horstmann, 2. 250 ff.:

So mykel joye & so mony are þore
.
.
.
þat alle þo clerkes here of lore
Kouthe not telle þo lest poynte of one.

895. *hit arn*. Cf. 1199; *Pat.* 38, 40, 69. The expression seems to occur in statements of a generalizing nature.

anioynt. Not 'joined,' as G. has it. *ajoynt* or *enjoynt* are common forms with the same meaning, as indicated by *Erk.* 216:

'þene was I juge here enjoyned.' Other instances are *Destr. Troy* 128, 291, 350, 512, 2328, etc.; *Alex.* 1197: E. E. T. S. 117. 613. 36.

905. Cf. 382, and Rich. Rolle 1. 220: 'þou erte now vylere þane any mukke.'

among of MS. might be changed to 'amongc.' Cf. *flonc* (*flong*), 1165; *þynk* (*þyng*), 308, 496, 587; also 591 n., 1038. See Knigge, p. 69.

911. *blose*. M.: 'blaze, flame. Icel. *blóssi*, a flame.' G.: 'probably O. F. *blos* = *privé* (*de bon sens*); . . . hence, "a churl."' Wright, *Dial. Dict.* gives *bloss* as Northern, = a buxom young woman, or, ironically, of any ugly sight. None of these explanations is satisfactory; probably rime determined the choice of the word.

913-936. Cf. Bocc. 201 ff.:

Mira refers sanctamque puto, sedemque deorum
Quam memoras silvam. Sed quis nam presidet illi?
Et comites, mea nata, refer ritusque locorum.

919. *ryche*. G. renders 'realm,' but such combinations of alliterating adjectives occur elsewhere: 189, 190, 260, 386. Cf. 'Jerusalem þe ryche,' *Pur.* 1159; also *Pur.* 786, 812.

920. *dere*. The epithet, and, in fact, the whole line, are conventional. In *Pur.* 1794 'dere Daryous' is 'dyzt vpon trone'; cf. 'dere Darius on dese,' *Alex.* 1720; 'David þe dere,' *Morte Arth.* 3417; 'David full dere,' *Parl. of the Thre Ages* 448.

920 f. Kölbing suspects these *bot*'s, since two are cacophonous.

922. *note*. So in *Erk.* 38 the new building of St. Paul's is 'a noble note.'

928. *yow*. I. e., meyny; cf. 384 n.

932. *and*. A natural reiteration, but G.'s rejection may be right.

939. *þat*. Demonstrative; cf. 384 n.

944. *theme*. *teme* is the correct pronunciation, and doubtless the spelling in the scribe's original; note alliteration, and *teme*, *Pat.* 37, 358; *Garw.* 1541, and the fact that the common M. E. spelling is with *t*, not *th*. So *throne*, in alliteration with *trone*, *tras*, 1113; but *trone*, 835, 920, 1051, 1055.

Holthausen questions the length of this verse, and would substi-

tute *John* for either *pe apostel* or *in Apocalyppe*. The combination occurs at 996, 1008, 1020.

947. The implied thought seems to be 'Ours is not an earthly flock and an earthly city, and therefore has no need of the earthly protection of fold or moat, such as you seem to expect.' Cf. Mätzner s. v. *flake*.

949 ff. The sense is: 'To speak accurately of these two cities, if both are called Jerusalem, that name merely signifies "city of God,"' etc.

952. *cete of God*. No doubt alluding to Heb. 12. 22; 'Sed accessistis ad Sion montem, et civitatem Dei viventis, Jerusalem cælestem,' etc.; or to Apoc. 3. 12: 'Nomen civitatis Dei mei, novæ Jerusalem.'

953 of *pes*. The usual interpretation in the Middle Ages. It occurs frequently from Origen down. See Cook's exhaustive note on *Christ* 30 in his edition. M. E. examples of this interpretation are *O. E. Homilies* (E. E. T. S.) 1. 79; 2. 53; Rich. Rolle 1. 212.

956. Cf. 650 n.

957. *to*. See 146 n.

962. *flor*. Etymology and rime would not prevent the spelling *flour* (cf. 426), *bour*, etc. for the words thus riming in this stanza; cf. *vygour*, 971.

973 ff. With this description of the New Jerusalem should be compared a similar one in the vision of the Red Cross Knight in Spenser, *F. Q.* 1. 10, stanzas 55-58.

974. Cf. 196 n.

976. *veued*. See 772 n.

978. *launceȝ*. M. and G.: 'branches.'

981. *breued*. Alliteration points to this reading; the word occurs at 755; *Garw.* 1393, 1436, 1488, 2521; *Pur.* 197. The sense would then be: 'Till I caught sight of the city and gazed upon it as I hurried along, revealed beyond the brook at some distance from me.'

991. *gentyl gemmeȝ*. Cf. 'gentileste jowelle,' *Morte Arth.* 862; 'iaspe þe gentil,' Bōddeker 145. 3; E. E. T. S. 26. 88. 16. Cf. 1015; 7 n.

992. *banteleȝ*. This word seems to have connection with

the obscure word *embaned*. Its meaning is perhaps indicated by a comparison of this passage with 1017, and with two others. In *Pur.* 1457 f. among the sacred vessels are 'cowpes ful clene, as casteles arayed, Embaned vnder batelment with bantelle; quoynt.' When Gawain, *Gaw.* 788 f., reaches the castle of Morgan la Fay, he gazes from the moat up its huge height,

Of harde hewen ston vp to þe table;,

Embaned vnder þe abataylment, in þe best lawe.

Here, 992, we have the *bantels* mounted upon a base (cf. 1000), and corresponding to the twelve foundations of different stones; above these *bantels* rises the wall, 1017. They seem to be the steps rising in the twelve courses of the foundation up to the wall. In *Pur.* 1458 they are reversed, and would be called 'corbel courses.' The construction is seen in many mediæval walls. Cf. Plate xxvii in the Roxburghe Club edition of *Mandeville's Travels*. G. interprets it 'pillars' (transl.), and 'crossbeam' (n.), deriving it from O. F. *bandel*.

1001. *he glente grene*. In its most precious form jasper is green.

1007. *rybe*. 'Sextum sardius,' Apoc. 21. 20.

1011. *þe beryl cler & quynt*. Cf. *Pur.* 554 ff. :

As þe beryl bornyst byhoue; be clene,

þat is sounde on vche a syde & no sem habes,

Withouten maskle oþer mote as margerye perle.

1012. *twynne-how*. G. reads *twynne-how*, 'twin-hue,' citing Bede's *Explan. Apocalypsis*, "'topasius . . . duos habere fertur colores.'" But the form for *hue* in this text is spelled and pronounced differently from *how*, evidently consisting at times of two syllables: *huee*, 842; *hwe*, 896; *hwe;e*, 90; cf. *hues* (end of the line), *Pur.* 1483; *hwe;e*, 1119 (end), *Gaw.* 707 (end), 1738; *hwe*, *Gaw.* 147, 234. But it is difficult to construe *how* as the conj.

1013. *ty;e*. See 309 n.

1014. *jacyng*. The form may be due to the late Latin form *iacinctus*, which this renders; also *iacinct*, *Hali Meidenh.* 43; *iacynctis*, Wyclif, Song Sol. 5. 14.

1015. *gentyleste*. Cf. 7 n. and 991 n.

1017. Supply *wat;e* after *bent*; cf. 83 n.

1018. o jasporye. With the extended form *jasporye* cf. *topasye* 1012; *topasiune*, *Land of Cockayne* 92.

1025 f. Perhaps these lines are independent sentences with *wern* and *watz* understood; see 83 n.

1026. glayre. Like Ezek. 8. 2: 'Quasi aspectus splendoris, ut visio electri'; cf. 1. 27: 'Quasi speciem electri, velut aspectum ignis'; also 1. 4.

1029. So of Babylon, *Pur.* 1387: 'Uch a syde upon soyle helde seven myle.'

1030. twelue. An alteration, perhaps deliberate, of twelve thousand (stadia duodecim millia) in *Apoc.* 21. 16.

1031. cayre. Not *cayre* < O. N. *keyra* (M. and G.), but probably < F. *quarer*, *carrer* (see *N. E. D.* s. v. *quare*), with the vowel slightly modified for rime. This is further indicated by the context and the source in *Apoc.* 21. 16.

1036. pyked. Perhaps merely 'adorned.' But cf. *Garw.* 769, 'a pyked palays, pyned ful þik,' and *Cath. Angl.* s. v. *pyked*. The poet may be thinking of portals adorned with pinnacle or finial, and covered with plates, probably of gold; cf. *Alex.* 4894: 'þe ȝatis ware of ȝetan gold ȝarkid (furnished) of platis.'

1038. fateȝ. See 905 n.

1041. whateȝ. See p. xlvi, n. 3. This expansion, riming with *dateȝ*, etc., would indicate that *watz*, rather than *wacȝ*, as G. has it throughout, is the spelling intended.

1050. sotyle cler. The exact reverse of Milton's 'palpable obscure,' *P. L.* 2. 406; cf. Scott, *Lady of the Lake* 3. 26: 'No murmur waked the solemn still.' Also Spenser, *F. Q.* 1. 7. 6: 'And mightie strong was turned to feeble frail.' See 190 n.

1059. See 111 n.

1060. galle oþer glet. *N. E. D.* (s. v. *gall*²) cites the early modern German *voller galle und glesz* (Grimm), 'said of a rock full of unsound places.'

1063. mynyster. Cf. 11 n.

1064. The celebration of mass in heaven. Albertus says: 'Hæc [eucharistia] enim erit cæna nuptiarum Agni (*Apoc.* 19. 9) . . . In deliciis paradisi Dei nostri sumitur corpus Domini. Ibi enim cum Patre æterno nos honorante per suum consensum ad mensam sedemus. Ibi Filius præcinctus decore et lumine se nobis ministrat'

(*De Eucharistica*, Dist. 3, Tract. 4, Cap. 5, *Opera*, ed. Borgnet, 38. 328). Cf. l. 862.

1065. stoken. Cf. *Pur.* 884: 'Steken þe ȝates ston-harde wyth stalworth barreȝ.'

1066. lone. Doubtless the lanes outside the city are meant. The sense is then 'open toward every lane,' and thus accessible from each.

1070. spotty. So the moon's 'spotty globe,' Milton, *P. L.* l. 291; Thomson, *Autumn* 1091, 'her spotted disk.'

1070 ff. The poet fully appreciated the moon's beauty; cf. 1093. The force of these lines is enhanced by considering his susceptibility to the splendor of moonlight as shown in the fine figure at 1093.

1072. So Tennyson, *Ulysses*: 'The slow moon climbs.'

1073. Cf. 1045 ff., and *Moral Ode* 74 f.: 'His eyen beþ so brihte, sunne and mone, heuene, and fur beþ þeostre ayeyn his lyhte.' See table of Biblical references.

to-euen. Virtually a compound, though the simple verb *even* is sufficient, as in *Alex.* 1870, 4483, the prep. being in one case *with*, in the other *to*. It is not improbable, however, that *to* is copied by mistake from 1071, in which case *to euen* is the inf. of purpose with *clym*.

1076. Cf. the same thought with slightly different application in Milton's *Nativity Hymn* 79 ff.

1077. tres ful schym. Cf. 76 ff. and n.

1082. Cf. 225 and n.

fleschly. Cf. *bodyly*, 1090; *manez*, 1154. All these words are significant by the fact that he was at this time out of the body; see 61. Cf. 223 n.

1085. dased quayle. See 345 and n. Cf. Chaucer, 'couche as doth a quayle,' *Clerk's Tale*, Envoi 30. This simile seems to show rather nice observation. In Sandys and van Dyke's *Upland Game Birds*, pp. 28, 29, Edwyn Sandys describes a 'dased quayle' upon which a 'rare good dog' actually stepped before it flushed; 'it was badly scared and had its plumage compressed about it as tightly as possible.'

1088. glymme. *N. E. D.* (s. v. *glim*) suggests 'delight' as the meaning of *glymme*; 'brightness' is certainly more characteristic.

1090. Cf. 225 and n.

1093. **maynful mone.** So 'the mone in the merke myghtely shone,' *Destr. Troy* 3195; 'þe mone wiþ hire muchele maht,' Böddeker 156. 19.

1093 f. The moment is that of twilight, when one who perhaps has been watching the sunset turns, and is suddenly surprised with the moon hanging in full and marvelous splendor just above the horizon. Similarly the radiant host of the redeemed bursts suddenly upon the unprepared gaze of the poet. This fine simile, condensed as it is, may be classed with the one at 115 (cf. n.). Both, as showing the poet's observation of nocturnal beauty, may be compared with *Pur.* 1758 ff., in still a different mood, where the feast lasted

tyl fayled þe sunne ;

þenne blykned þe ble of þe bryzt skwes,
Mourkenes þe mery weder, & þe myst dryues
þorþ þe lyst of þe lyfte, bi þe loþ medoes.

1094. **day-glem.** So *day-rawe*, *Pur.* 893; *heuen-glem*, *ib.* 946.

dryue al doun. So 'the day yeid doun,' *Gol. and Gaw.* 228; and at dawn 'the day vp droghe,' *Destr. Troy* 755; cf. 11078; *Alex.* 561, 686; *Sege of Jer.* 850.

1108. **liureȝ.** The word suggests again the feudal conception of Christ which underlies the poet's version of the parable of the vineyard and the description of heaven. It had higher associations than with us. In like manner: 'Meknes is a clothyng of all colors. . . . Mercy is likende to whyte. . . . Drede has colors of rede. . . . Þes þre are calde þe lefra (liveries) of oure lorde, þat he cleths his childer ine or þai may comme to hym' (Rich. Rolle, ed. Horstmann, I. 172, frag.). Cf. Milton's 'thousand liveried angels,' *Comus* 455.

1110. Like Bonaventura's description (*Diæta Salutis*, tit. 10, Cap. 6): 'Christus est et erit ille chorealis ductor, ducens ac præcedens illam sociatatem beatissimam. Et ideo dicitur, quod agnus qui in medio throni est, reget eos, & alii sequentur agnum quocumque ierit.' Cf. also Mone, *Hymn. Med. Ævii* 3. 160:

Te agnum sine macula
jam sequitur stola candidâ,
filium virginis,
quocumque virginum flos ieris.

1111. red golde. Apparently added for embellishment by the poet.

1113. trone a tras. M. (p. 205) cites *Morte Arth.* 4055: 'The trays of the traytore he trynys fulle evenne'; cf. *Pat.* 101. throne. Cf. 944 n.

1114. plyt. See 647 n. and 309 n. 'There was no crowding in their condition.' Perhaps the part. adj. *implyt*, 'entangled,' is intended.

1115. The simile is not uncommon; cf. 'meke as a mayden,' *Destr. Troy* 130, 3745, 3892; Horstmann, 1881, 467. 57. Kölbinger, *Eng. Stud.* 16. 273, says: 'Der Dichter denkt jedenfalls an das Messopfer, wo leicht ein Streit um die durch den Rang bestimmte Reihenfolge entstehen kann (vgl. Chaucer, *C. T.*, Prol. 449 ff. und Zupitza z. d. St., *Anglia* 1. 479 f.), an dem sich freilich sittsame [seme] Mädchen nicht betheiligen werden; so denkt auch hier keines an Rangunterschiede.'

1121. legyounes of aungelez. Apoc. 5. 11 says, 'angelorum multorum'; *legyounes* is due, no doubt to 'legiones angelorum' of Matt. 26. 53.

1122. kesten ensens. Evidently a current expression. Cf. *Alex.* 163, where to the god Serapis they 'ensence castis.'

1126. Vertues. One of the nine orders of angels. See Rom. 8. 38; Eph. 1. 21; Col. 1. 16. They were first described in a treatise attributed to Dionysius, *De Cælesti Hierarchia* (see ch. 8). Cf. Thomas Aquinas, *Summa* 1, Quæst. 108. G. cites a M. E. enumeration in Horstmann, 1881, *Ipotis* 90 ff. The poet may have taken the phrase *Vertues of heuen* from the preface in the mass for the Assumption (cf. p. xvi) and other feasts of the Virgin: 'Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant.'

1129f. The poet seems to mean, 'Glad desire entered my heart to describe the Lamb with many a marvel.'

1135. wyse is always transitive in O. E. and M. E. Cf. *Pur.* 453, 1564; *Pat.* 60; *Garw.* 549, 739. Perhaps it has the connotation of a middle voice here, and means 'appear'; or should we read *con he wyse*?

1141. A difficult line. '(Yet) it would please none to doubt

the Lamb's joy.' As it stands, *Lombe* and *delyt* seem to constitute a double object of *wene*. Perhaps *Lombe* is the correct reading.

1146. wyth lyf wern laste & lade. As in 578. Cf. Matt. 19. 29; John 10. 10.

1152. luf-longyng. Cf. 'Ich libbe in loue-longyng,' Böd-deker 147. 5; 'A swete loue-longyng Myn herte þourh out stong,' 196. 3, 4.

1154. malte. See 224 n. Cf. this line with 225 and n.

1159 f. Two interpretations are possible: (1) 'If no one could prevent my plunging into the stream, I expected (*I þoʒt*, 1157) to swim the remaining distance, though I should die for it at the end (*þer*);' (2) (supposing that *and* belongs at the beginning of 1160, instead of 1159) 'None could prevent my plunging in, and even swimming across, though I should die at the end.' G. follows (1).

1161. munt. In *Gaw.* 2274, 2290, 2345, 2350, 2352, this and kindred words connote violence or precipitation, but not at *Pur.* 1628.

1167. raas. The correct form would be *res*, as at *Pur.* 1782; *Gaw.* 1164, 1899; from O. E. *rās*.

1175. sykyng. The only instance in the poem of the pres. part. in *-yng*. See p. xii, n. 6. The combination of this word with *sayd* is a formula in alliterative poems. Thus, 'sykande he sayde,' *Pur.* 715; 'sykynghe he sayde,' *Gaw.* 753; so *Destr. Troy* 866; *Morte Arth.* 3795. But such a phrase as *with sykyng*, or the gerund in various other adverbial phrases is even commoner; cf. 'seid withe siking sare,' *Awntyrs of Arth.* 88; *Destr. Troy* 495, 2168, 2680, 3288, 8032, 8452, etc.; *Alex.* 5052. Three explanations of the exceptional form are possible: (1) the usual one, that this is a variation due to a Southern scribe; (2) that *ſ* *sykyng* is an error for *with sykyng* (but cf. *Gaw.* 753 with 1796); or (3) that through a word of this kind, which was almost stereotyped in its use, now as verbal noun, and now as a pres. part., to express one and the same idea, the *-ing* form was more easily confused with the pres. part., and was here supplanting the *-ande* form more rapidly than in the case of other words.

1186. garlande. Suggested by the 'flurted flowrez,' 208? But Bonaventura says (*Diæta Salutis*, Tit. 10, Cap. 2): 'In illo cælesti regno est sertum speciosum-vel corona, quia dicitur in Psalmo

[20] de quolibet sancto : "Posuisti in capite ejus coronam de lapide pretioso." Iste lapis est margarita illa, quam qui invenit, vendit omnia, etc. [Matt. 13]'

1189. *hade* I. A protasis (see 421 n.) to apodosis in 1194.

1193. *present*. Cf. 389 n.

1195. Cf. 131 and n.

of happe. Construe with *more*.

1199. *hit arn mad*. See 290 n.; 895 n.

1204. *Frende*. Cf. a *Hymn to Christ*, E. E. T. S. 26. 86.

78, 79 :

Wele aghte myn herte þan to be his,
ffor he es þat frende þat neuer will faile.

1205. See 19, 41 n., 1172.

1209. Cf. *Bone Florence* 1004 :

Be hym y sawe in forme of bredd
When the preest can synge.

Also 1101, a Lord 'that preestys schewe in forme of bredd.' Immediately after the consecration of each element in the mass occurs this rubric : 'Genuflexus [sacerdos] adorat, surgit, *ostendit populo*,' etc. See p. li.

1211. *gef* (pret.) is a probable error for *gyue* (pres. subj.), this and the last line constituting the customary prayer at the close of a poem.

1212. Cf. I and p. xlvii.

Biblical Quotations and Allusions in "The Pearl"

LINES

31-32	.....	John 12. 24, 25.
197	.....	Rev. 19. 8.
285	.....	Ps. 119 (118). ¹ 174, 175? or 1. 2?
301-12	.....	John 20. 29.
315, 316	.....	James 4. 13-15?
401-404	.....	1 Pet. 5. 5, 6?
405	.....	Is. 18. 7; cf. Ps. 24 (23). 3.
416	.....	Ps. 23 (22). 6; cf. 93 (92). 5.
458	.....	1 Cor. 6. 15.
458-466	.....	1 Cor. 12. 12-17; 21-27.
501-576	.....	Matt. 20. 1-16.
595, 596	.....	Ps. 62. 11, 12 (61. 12, 13).
650	.....	John 19. 34.
652	.....	Rev. 21. 8.
656-659	.....	1 Cor. 15. 22.
675	.....	Matt. 5. 8? Rev. 22. 4? See n.
678, 679	.....	Ps. 24 (23). 3; 15 (14). 1.
681, 682	.....	Ps. 24 (23). 4.
683	.....	Ps. 121 (120). 1-3; 26 (25). 12.
686-688	.....	Ps. 15 (14). 1-3.
687	.....	Ps. 24 (23). 4.
689-692	.....	Wisdom 10. 9, 10.
693, 694	.....	Gen. 28. 13-15; 13. 14, 15.
699, 700	.....	Ps. 143 (142). 2.
712-719	.....	Matt. 19. 13, 14; Mk. 10. 13, 14; Luke 18. 15, 16.
721	.....	Matt. 18. 2 or Mk. 9. 35 (34).
722-726	Matt. 18. 3; Mk. 10. 15; Luke 18. 17 (cf. n.).
727, 728	Luke 11. 10.

¹ References only to the Vulgate are in parenthesis.

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- aloynte**, part. adj., *far removed*: 893. O. F. aloigner.
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- asspye**, v. tr., *behold*, 979, 1035; *descry*, 704: inf. 1035; pret. 1 sg. asspyed, 979; pret. part. asspyed, 704. O. F. espier.
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- at**, prep.: 161, 218, 321, 529, 635, 1066; *beside*, 287; expressing both time and cause, 647, 839; *according to*, 199, 1164; in idiomatic phrases: at steuen, 188; at ene, 291; 953; at on, 378. O. E. æt.

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- O. F. base; cf. basse, fem. of adj. bas.
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- bayly**, n., *dominion*, 442; *domain*, 315. O. F. baillie.
- bayn**, adj., *willing*: 807. O. N. beinn.
- baysment**, n., *confusion of mind*: 174. Aphetic form of O. F. abaissement.
- be**, v. intr. : inf. 29, 281, 924, etc.; pres. 1 sg. am, 246, 335, 382, etc.; 2 sg. art, 242, 276, etc.—6 cases; arte, 707; 3 sg. is, 26, 33, 272, etc.; 1 pl. arn, 384, 458, 517; bene (to rime), 785; 2 pl. ar, 923; arn, 927; 3 pl. arn, 402, 404, etc.—6 cases; ben, 572; pres. subj. 1 sg. be, 911; 2 sg. 694; 3 sg. 470, 482, 523, 571, 604, 794, 1176, 1185; 1 pl. 379; 3 pl. 572; pret. 1 sg. were, 287, 288; wat3, 1088, 1096, 1161, 1163, 1168; 2 sg. wat3, 372; 3 sg. wat3, 45, 97, 118, etc.; wace (rime), 65; whate3 (rime), 1041; 1 pl. wern, 251, 378; wer, 641; 3 pl. wer, 68; were (rime), 1107; wern, 71, 73, 82, etc.—7 cases; ware, 151 (rime), 1027 (rime); wore, 154, 232; wasse, 1108 (rime), 1112 (rime); pret. subj. 1 sg. were, 1167; 2 sg. 264; wer, 972; 3 sg. were, 32, 139, 452, etc.—7 cases; wer, 1092; wore, 142 (rime); 3 pl. wern, 451; wore (rime); were (rime), 878; imp. sg. be, 344, 406; pret. part. ben, 252, 373; nis (=ne is), 100; nys, 951. O. E. bēon.
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- bele**, v. tr., *burn*: 18. O. N. bēla.
- bem**, n., *the cross*, 814 (as in O. E.). O. E. bēam.
- bend**, v. tr., *bind, join*, 664; *cause to lean*, 1017; intr., *incline*, 1189; pret.

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- bere**, v. tr., *carry*, 100, 1068; *turn, direct*, 67; *wear*, 466, 746, 756, 854, 856; *endure*, 807; *produce*, 239, 426, 626, 1078; *hold*, 756: inf. 807, 1078; pres. 3 sg. bere3, 100, 746, 756, 1068; pres. 1 pl. beren, 854; 3 pl. beren, 856, 1079; pres. subj. 2 sg. ber, 466; pret. 1 sg. bere, 67; 3 sg. ber, 426; pret. part. bore (rime), 239; borne, 626. O. E. beran.
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- bete**, v. tr., *amend, reform, heal*: inf. 757. O. E. bētan.
- bete**, v. tr., *beat*: pret. 3 pl. bete, 93. O. E. bēatan.
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- beyng**, n., *peculiar nature*: 446.
- bitalte**, v. tr., *shake*: pret. part., bitalt, 1161. M. E. bi + talten < O. E. tealtian.
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- blazt**, part. adj., *bleached*, hence *white*: 212. O. E. blāc(e)an.
- blake**, adj., *black*: 945. O. E. blāc.
- blame**, n., *rebuke*: 715. O. F. blāme.
- blame**, v. tr., *reproach*: inf. 303; pres. 2 sg. blame3, 275. O. F. blāmer.
- blayke**, adj., *light-colored*, though not *pure white*; probably *yellow*: 27. O. N. bleikr.
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- bleaunt**, n., *outer garment, surcot*: 163, 197 (see n.). O. F. bliaut.
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- ably < O. N. *blanda* inflected weak.
- blesse**, v. tr., '*confer well-being upon*' (N. E. D.): inf. 341; subj. 3 sg. *blesse*, 850. O. E. *bletsian*.
- blessed**, part. adj.: 436.
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- bloody**, adv., *bloodily*: 705. O. E. *blōdig*.
- blom**, n., *flower*, 27; *prime*, 578. O. N. *blōm*.
- blöse**, n., *flame?*, 911 (see n.). M. cites O. N. *blōssi*, Dan. *blus*.
- blot**, n., *stain* (of sin): 782. Etym. undetermined.
- blunt**, adj., *stunned*: 176. Etym. unknown.
- blusche**, v. intr., *glance, look*: pret. 1 sg. *blusched*, 980, 1083. Late No. M. E.; cf. M. L. G. *bloschen*.
- blwe**, adj., *blue*: 27, 76, 423. O. F. *bleu*.
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- blynnē**, v. tr., *cease*: 729. O. E. *blinnan*.
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- bodyly**, adj., *physical*, 478; *in the body* (as opposed to *in the spirit*), 1090.
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- boʒe**, v. intr., *incline one's steps, betake oneself*: 196; pret. 1 sg. *bowed*, 126;

- imp. sg. bow, 974. O. E. būgan.
- bozt, see bye.
- boke, n., *book*: 837. O. E. bōc.
- bolde, adj., *shameless*: 806. O. E. bald.
- bolle, n., *bole, trunk of a tree*: pl. bolleȝ, 76. O. N. bolr.
- bolne, v. tr., *cause to swell*: 18. Dan. bolne.
- bon, n., *bone*: whalleȝ bon, 212. O. E. bān.
- bone, n., *prayer*, 912, 916; *favor granted* (with added meaning of *good*), 1090. O. N. bōn.
- bonerte, n., *goodness, gentleness*: 762. O. F. bonerte.
- bonk, n., *slope*, 931; *ridge, hill*, 102; *bank of a stream*, 106, 110, 138, 196, 907, 1169: bonc, 907, 1169; bonke, 196; pl. bonkes, 106; bonkeȝ, 110, 138, 931. O. N. bakki?
- bor, n., *abode*: 964. O. E. būr.
- borde, v. intr., *jest*: pres. 2 pl., 290. O. F. bourder.
- borȝ, n., *city*: 957, 989, 1048; burghe, 980. O. E. burh.
- borne, n., *river*: gs. borneȝ, 974. O. E. burna.
- bornyst, part. adj., *burnished*, 77, 990; *lustrous*, 220: bornyste, 220; burnist, 990. O. F. burniss, — stem of burnir.
- bostwys, see bustwys.
- bot, prep., *except*, 336, 337, 496, 842, 892, 955; *than*, 952. Adv., *merely, only*, 83, 91, 269, 382, 551, 592, 905; with intensive force, 17, 18. Conj. coörd., 66, 151, 265, 413, 849, 922, etc.; subord., *unless*, 308, 331, 428, 723, 972; bot þat, *unless*, 312, 658; in 658 bot = negative rel. with þat. O. E. būtan.
- bote, n., *remedy*: 275, 645. O. E. bōt.
- boþe, adj. pron.: 373, 731, 950, 1056. Prob. O. N. bāþar.
- boþe, conj. correl.: 90, 329, 1203; boþe . . . and, 682.
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- boꝝ**, impers. v. pres. 3 sg. contracted form for 'behoves,' 323; pret. with pres. meaning, byhod, 928. O. E. bihöfian.
- brade**, see brode.
- brathþe**, n., *violence* (of action and feeling): 1170; pl. braþeꝝ, 346. Adj. brath? (O. N. braðr + th).
- braundysch**, v. tr., *toss violently about*: pres. subj. 2 sg. braundysch, 346. O. F. brandiss-?, stem of brandir.
- bray**, v. tr., *to utter with harsh outcry*: pres. subj. 2 sg. bray, 346. O. F. braire.
- brayde**, v. tr., 'to deliver with a brisk action' (N. E. D.); *bring quickly*, 712; *rouse suddenly*, 1170; pret. 3 sg. brayde, 1170; pret. 3 pl. brayde, 712. O. E. bregdan.
- brayn**, n., *brain*: pl. brayneꝝ, 126. O. E. brægn.
- bred**, n., *bread*: 1209. O. E. brēad.
- brede**, n., *breadth*: 1031. O. E. brædu.
- brede**, v. intr., lit. *breed*; *dwell*: 415. O. E. brēdan.
- brede**, v. tr., *extend*: 814. O. E. brædan.
- bredful**, adj. *brimfull*: 126. Cf. Swed. bräddfulle.
- bref**, adj., *of short duration*: 268. O. F. bref.
- breme**, adj., *excellent*: 863. O. E. brēme.
- breme**, adj., *raging*: 346. Etym. unexplained.
- brende**, part. adj., *refined by fire* (usually of gold): 989. O. N. brenna (?), or perhaps, by metathesis, partly from O. E. bernan.
- brent**, adj., *steep*: 106. O. E. brant.
- breste**, n., *breast*: 18, 222, 740, 1103, 1139; *bereste*, 854. O. E. brēost.
- breue**, v. tr., *write down, tell, reveal*: imp. sg. breue, 755; pret. part.

- breued, 981 (see n.). O. N. brēfa.
- brode, adj., *broad*: 650, 1022, 1024; brade, 138. O. E. brād.
- brozt, see bryng.
- broke, n., *stream*: 141, 146; brok, 981; gs. brokez, 1074. O. E. brōc.
- broun, adj., *dark*, 537; *clear*, 990. O. E. brūn.
- brunt, n., *blow*: 174. Etym. unknown; perhaps onomatopoeic.
- bryd, n., *bride*: 769. O. E. brȳd.
- bryd, n., *bird*: 769 (see n.); pl. bryddez, 93. O. E. brid.
- bryzt, adj., 755, 989, 1048, 1056; *of vivid color*, 75, 110; comp. bryzter, 1056. As adv., 1068. O. E. beorht.
- brym, n., *brink of stream*: 1074; brymme, 232. Etym. uncertain.
- bryng, v. tr., *bring*, 853; *conduct*, 286, etc.: inf. 853; pret. 3 sg. brozte, 527; imp. sg. bryng, 963; pret. part. brozt, 286; borozt, 628. O. E. bringan.
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- burghe, see borz.
- burne, n., *man*, 617, 1090; *sir* (voc.), 397; *people* (pl.), 712; bourne, 617; pl. burnez, 712. O. E. beorn.
- burnist, see bornist.
- burre, n., *blow, shock*: 176; bur, 1158. O. N. byrr.
- bustwys, adj., *rude*, 814; forward, 911; bostwys, 814. Prob. O. F. bois-teux. Cf. hidwise (*hideous*) < O. F. hideux, *Gol. and Gaw.* 727, 861.
- busy, v. tr., reflex., *trouble oneself*: pres. 2 sg. busyez, 268. O. E. bisgian.
- by, prep., 107, 141, 152, 380, 907, 921, 931, 978; denoting means, agent, manner, cause, 194, 243, 468, 480, 580, 619, 691, 1019; *in the writings of*, 751; be nazt, *at beginning of night*, 523; in phrases: by lyne, 626; by skylle, 674; by ryzt, 684, 696, 708, 1196; be, 523. O. E. bi.

- bycalle**, v. tr., *call upon*, 913; *summon*, 1163: pres. 1 sg. bycalle, 913; pret. part. bycalt, 1163. be + callen < ? O. N. kalla.
- bycawse**, conj.: 296.
- bycom**, v. intr., *become*: pret. 3 sg. bycom, 537. O. E. becuman.
- bydde**, v. tr., *command*: pres. 3 sg. bydde3, 520; pret. 3 pl. bede, 715. O. E. biddan.
- byde**, v. intr., *remain*, 62, 399, 977; *dwelling*, 907; *be*, 75; tr., *endure*, 664: inf. 399, 664, 977; pres. 2 sg. and 3 pl. byde3, 907, 75; pret. 3 sg. bod, 62. O. E. bīdan.
- bydene**, adv., *forthwith*: 196. The word has little force. Bid (unexplained) + O. E. āne.
- bye**, v. tr., *buy*, 478, 732, 733; *redeem*, 651, 893: inf. 732; *bye*, 478; pret. 3 sg. bo3t, 651. O. E. bycgan.
- byfalle**, v. intr., *befall*: inf. 186. O. E. befeallan.
- byfore**, adv., 172, 1110. Prep., 49, 885; *ahead of*, 294: *bifore*, 49. O. E. beforan.
- byg**, adj., *vehement*, 374; *difficult to surmount because of height*, 102: comp. bygger, 374. Ety. unknown.
- bygly**, adj., *habitable, pleasant*: 963. O. N. byggia + ly(?).
- bygynne**, v. intr., *begin*, 547, 549, 561, 581; tr. (in pass.), *spring from*, 33: inf. 581; pres. 2 sg. bygynne3, 561; pret. 3 pl. bygonne, 549; imp. sg. bygyn, 547; pret. part. bygonne, 33. O. E. bi-ginnan.
- bygyng**, n., *a building*: 932. O. N. byggia + yng.
- bygynner**, n., *creator*: 436.
- by3e**, n., *finger-ring or bracelet*: 466. O. E. bēah.
- by3onde**, prep., *beyond*: 141, 146, 158, 287, 981, 1156. O. E. begeondan.
- byhod**, see bo3.
- byholde**, v. tr., *behold*: inf. 810. O. E. bihaldan.
- bylde**, n., *building*: 727, 963. O. E. *byldan.
- bylde**, v. tr., *cause to spring*

- up*: pret. 3 sg. *bylde*, 123. O. E. **byldan* (recorded in pret. part. *gebyld*).
- byrþ*, n., *birth, the date of birth*: 1041. O. N. **byrð*-(i)r.
- bysech*, v. tr., *beseech*: inf. 390. *be* + O. E. *sēcean*.
- byseme*, v. impers., *befit*: inf. 310. *be* + O. N. *sæma*.
- byswyke*, v. tr., *cheat*: pres. 1 sg. *byswyke3*, 567. O. E. *beswīcan*.
- byte*, v. intr., *bite*, 640; tr., *lay hold upon*, 355. O. E. *bītan*.
- byteche*, v. tr., *yield up*: pret. 1 sg. *bytaȝte*, 1207. O. E. *betācan*.
- bytwene*, prep.: 140, 658. As adv., *here and there*, 44. O. E. *bitwēonum*.
- bytwyste*, prep., *among*: 464. O. E. *betweox*.
- bytyde*, v. intr., *befall*: inf. 397. *be* + O. E. *tīdan*.
- C
- cache*, v. intr. (with 'to'), *seize on*, 50; tr. (with 'off'), *remove quickly*, 237: pret. 3 sg. *caȝt*, 50; *caȝte*, 237. O. Norm. F. *cachier*.
- cagge*, v. tr., *bind*: pres. 3 pl. *caggen*, 512. Etym. uncertain.
- calder*, see *colde*.
- calle*, v. intr., *shout*, 182; tr., *summon with a shout*, 173; *summon*, 572, 721, 762; *command*, 542; *name*, 273, 430: inf. 173, 182, 721; pres. 1 pl. *calle*, 430; pret. 3 sg. *calde*, 762, *called*, 542; pret. part. *called*, 273, 572. O. N. *kalla*.
- calsydoyne*, n., *chalcedony*: 1003. O. F. *calcidoine*.
- cambe*, n., *comb*: 775. O. E. *comb*.
- can*, v., pret. pres., *be able*; in the following cases the present tense is practically equivalent in meaning to the auxiliary 'do,' in confusion with the pret. aux. 'con,' from which it is often distinguishable only by tense: 665, 709, 729, 1078, 1093, and esp. 499, 769, 851: pres. 1, 2, 3 sg. *con*, 931, 769, 827; pres. 3 sg. *can*, 499; pres. 2 pl. *conne*, 521;

- con, 914; pres. 3 pl. con, 1078; pret. 1 sg. cowþe, 134; pret. 2 sg. cowþe3, 484; pret. 3 sg. and p. couþe, 95, 855. O. E. cunnan (pres. can, pret. cūþe.)
- care**, n., 50, 371, 861: pl. care3, 808. O. E. caru.
- carpe**, n., *discourse*; the corresponding verb occasionally designates the singing or reciting of minstrels (cf. *N. E. D.* s. v.): 883. See *carpe*, v.
- carpe**, v. intr., *to discourse of in speech*, 381, 949; *in writing*, 752: inf. 949; carp, 381; pret. 3 sg. carpe (prob. for 'carped'), 752. Prob. O. N. karpa.
- cas**, n., *case*: 673. O. F. cas.
- caste**, n., *purpose*: 1163. O. N. v. kasta.
- castel-walle**, n.: 917. O. F. castel.
- cause**, n., *case at law*: pl. cause3, 702. O. F. cause.
- cayre**, v. tr., *make square*: 1031. O. F. quarer.
- cete**, see *cyte*.
- ceuer**, v. intr., *attain*: inf. 319. O. E. acofrian; cognate O. F. covrer.
- chace**, v. tr.: inf. 443. O. F. chacier.
- chambre**, n., *the bride-chamber of Christ*; cf. Matt. 9. 15; Mark 2. 19, 20; Luke 5. 34, 35: 904. O. F. chambre.
- chapel**, n.: 1062. O. F. chapel.
- charre**, v. intr., *turn back, cease*: pret. 3 pl. charde, 608. O. E. cerran.
- charyte**, n.: 470. O. F. charite.
- chayere**, n., *throne*: 885. Anglo-F. chaiere, O. F. chaère.
- chere**, n., *demeanor*: 407, 887, 1109. O. F. chiere.
- ches**, see *chose*.
- cheumentayn**, n., *lord*: 605. O. F. chevetaine.
- chose**, v. tr., *choose*, 759, 904, 954; *discern*, 187: pret. 1 sg. chos, 187; 3 sg. ches, 759, chese, 954; pret. part. ichose, 904. O. E. cēosan.
- chyche**, n., *niggard*: 605. O. F. chiche (adj.)
- chyde**, v. intr., *rebuke*

- (stronger than 'chide') : 403. O. E. *cīdan*.
- chylde**, n. : 723 ; pl. *chyl-der*, 714, 718. O. E. *cild* ; pl. *cildru*.
- clad**, part. adj. : 22. O. E. *clābod*.
- clambe**, see *clym*.
- clanly**, adv., *chastely*, *decently* : 2. O. E. *clānlic*.
- clem**, v. tr., *claim* : 826. O. F. *claimer*.
- clenche**, v. tr., *secure*, *enclosed* : pret. part. *clente*, 259. O. E. *clencean*.
- clene**, adj., *pure* (more poetic, and of wider application than now) : 227, 289, 682, 737, 754, 767, 969, 972. Adv., *exactly*, 949. O. E. *clāne*.
- cler**, adj., *pure*, *bright*, *pellucid* : 74, 207, 227, 1011, 1111 ; *clere*, 2, 620, 735 ; as n., *clear space*, 1050. Adv., *with clear voice*, 882, 913 ; *manifestly*, 274. O. F. *cler*.
- clerk**, n., *scholar* : pl. *clerkez*, 1091. O. E. and O. F. *clerc*.
- cleuen**, see *clyuen*.
- clos**, adj., *closed*, 183 ; *enclosed*, 2 ; *snug*, 512. O. F. *clos*.
- close**, v. tr., *close*, 803 ; *enclose*, 271 : pret. 3 sg. *closed*, 803. O. F. *clos-*, stem of *clore*.
- clot**, n., *clod*, 320, 857 ; *clay*, *mold*, 22, 320 ; *hill*, 789 : pl. *clottez*, 857. O. E. *clott*.
- cloystor**, n., *enclosure* : 969. Norm. *cloystour*, Lat. *claustorem*.
- clyffe**, see *klyffe*.
- clym**, v. intr., *climb* : inf., 1072 ; *klymbe*, 678 ; pret. 2 sg. *clambe*, 773. O. E. *climban*.
- clynge**, v. intr., *shrivel* : pres. (subj. ?) 3 pl. *clynge*, 857. O. E. *clingan*.
- clypper**, n., *sheep-shearer* : 802. M. E. *clipp* (< O. N. *klippa*) + *er*.
- clyuen**, v. intr., *belong*, 1196 ; *abide*, *stand fast*, 66 : pret. (or pres. ?) 3 pl. *cleuen*, 66. O. E. *clifan*, *clifian*.
- cnawying**, n., *knowledge* : 859. Cf. *knaw*.
- cnoke**, v. intr., *knock* : pres. 3 pl. *cnoken*, 727. O. N.

- knoka; late O. E. cno-
cian.
- cofer, n., *strongbox*: 259.
O. F. cofre.
- colde, adj., *cold*, 320;
cheerless, dismal, 50,
808: comp. calder, 320.
O. E. cald.
- colour, n., *color of skin*, 22,
215; *ruddy hue of skin*,
753: color, 22. O. F.
colour.
- com, v. intr., *come*, 155,
etc.; *be derived from*,
749; *arise, appear*, 262,
848; com on honde, 155:
inf. 676, 701; pres. 3 sg.
comme₃, 848; 3 pl. com,
262; pres. subj. 3 pl.
com, 574; pret. 1 sg.
com, 615; come, 582;
2 sg. com, 598: 3 sg.
com, 155, 230, 749;
pret. subj. 3 sg. com,
723, 724. imp. sg. cum,
763. O. E. cuman. Cf.
oncom.
- come, n., *coming*: 1117.
O. E. cyme, assimilated
in M. E. to the verb.
- comfort, n.: 55; com-
forte, 357; coumforde
(for rime), 369.
- comly, adj., *fair*, 775 (as
noun), 729: cumly, 929.
Adv., *beautifully*: 259.
O. E. cymlic.
- commune, adj., *belonging
equally*: 739. O. F.
comun.
- compas, n., *circuit*: 1072.
O. F. compas.
- compayny, n.: 851. O. F.
compaignie.
- con, aux. v., *did*: 1 sg.
147; 2 sg. 313, 777,
1183; cone₃, 482, 909,
925; 3 sg. 88, 103, 111,
etc.; 2 pl. 381; 3 pl.
78, 509, 551. M. E.
variant of gan, pret. of
ginnan. See also can.
- consciens, n., *conviction*:
1089. O. F. conscience.
- contryssyoun, n.: 669.
O. F. contriciun.
- corne, n.: 40. O. E. corn.
- coroun, n., *crown*: 237,
255; coroune, 205;
croun, 1100; croune,
427; pl. coroune₃, 451.
O. F. corone.
- coroune, v. tr., *crown*:
pret. 3 sg. corounde,
415; corounde, 767; pret.
part. corounde, 480;
corounde, 1101. O. F.
coroner.

- corse**, n., 320; pl. *corse*s, 857. O. F. *cors*.
cortayse, adj., *gracious*: 433; *cortez*, 754. O. F. *corteis*. Cf. *uncortayse*.
cortaysly, adv., *courteously*: 381.
cortaysye, n., *courtesy*, *beneficence*, 432, 444, 456, 457, 468, 469, 480, 481; *courtaysye*, 457; *cortayse*, 469, 481. O. F. *cortesie*.
corte, see *court*.
cortel, n., *kirtle*: 203. O. E. *cyrtel*.
coruen, see *kerue*.
couenaunt, n.: 562; *couenaunde*, 563. O. F. *covenant*.
coumforde, see *comforte*.
counsayl, n., *plan*, *purpose*: 319. O. F. *conseil*.
counterfete, v. tr., *be like or equal to*: 556. From adj. = O. F. *contrefet* > *contrefaire*.
countes, n., *countess*: 489. O. F. *cuntesse*.
countre, n.: 297. O. F. *countrée*.
court, n., *royal retinue*, 445; *court of judicature*, 701; *corte*, 701. O. F. *cort*.
coupe, **cowpe**, see *can*.
craft, n., *power*, 356; *art*, 890; pl. *craftez*, 356, 890. O. E. *cræft*.
craue, v. tr.: inf. 663. O. E. *crafan*.
Crede, n., *the Creed*: 485. O. E. *crēda*.
resse, n., *ress* (typical of something insignificant): 343. O. E. *resse*.
creste, n., *crest* 'worn as a badge or cognizance' (*N. E. D.*): 856. O. F. *creste*.
Crist, see *Kryst*.
croke, n., *sickle*: pl. 40. O. N. *krōkr*.
croune, see *coroune*.
crysolyt, n., *chrysolite*; the seventh stone in the foundation of the New Jerusalem: 1009. O. F. *crisolite*.
crysopase, n., 'the ancient name of a golden green precious stone' (*N. E. D.*): 1013. O. F. *crisopace*.
crystal, adj.: 74, 159. O. F. *cristal*.
Crystes, see *Kryst*.
cumly, see *comly*.

cure, n., *spiritual charge*: 1091. O. F. cure.
 cyte, n., *city* (the New Jerusalem): 792, 939, 1023; cite, 1097; cyty, 986; cete, 927, 952. O. F. cite.

D

dale, n.: pl. dale3: 121. O. E. dæl. O. N. dalr.
 dam, n., used loosely of a flowing stream (cf. use in *Pur.* 416, *Pat.* 312): 324. Lost in O. E.; cf. O. E. demman.
 dampne, v. tr., *condemn*: pret. part. dampned, 641. O. F. dampner.
 damysel, n., *damsel* (more respectful than now): 489: damyselle, 361. O. F. dameisele.
 dare, v. intr., *fear, tremble with fear*: 839; pret. 3 sg. dard, 609. Etym. uncertain.
 dare, see durre.
 dased, part. adj.: *dazed*, 1085. O. N. *dasa.
 date, n., *date of person's birth*, 1040; *season*, 492 (fig.), 504, 505; *time of day*, 517, 529, 541; *limit*

of duration, end, 493, 516, 528, 540: pl. 1040. O. F. date.

Dauid, pr. n.: 698, 920.
 daunce, v. intr.: pres. subj. 2 sg. daunce, 345. O. F. dancier.

daunger, n., *bondage*: 250. O. F. dangier. *cf. luf*

day, n., 486, 510, 516, etc.; in pl., *all time*, 416; *life*, 282: daye, 517, 541; gs. daye3, 533; pl. daye3, 416; dawez, 282. O. E. dæg.

day-glem, n., *light of dawn*: 1094. O. E. glæm.

dayly, v. intr., *speak idly*: 313. O. F. dalier.

debate, n., *dispute*: 390. O. F. debat.

debonere, adj., *mild, gentle*: 162. O. F. debonnaire.

debonerte, n., *meekness*: 798. O. F. debonnairete.

declyne, v. intr., *decline, die*, 333; *enter with concessions* (into a contract); or perhaps merely a rime-word used indefinitely for *enter*, 509. O. F. décliner.

- dede, n., *deed, performance*: 481, 524. O. E. dǣd.
- dede, adj., *dead*: 31. O. E. dǣad.
- degre, n., '*one of a flight of steps*' (N. E. D.): pl. degres, 1022. O. F. degre.
- del, dele, see doel.
- dele, v. intr., *deal*: pres. subj. 3 sg. dele, 606. O. E. dǣlan.
- delfully, adv., *grievously*: 706.
- delyt, n., *joy, pleasure*, 642, 1105, 1116, etc.; *sensuous pleasure*, 1153; *charm, beauty*, 1104; *glad desire*, 1129; delit, 1129. O. F. delit.
- delyuere, v. tr.: pret. 3 sg. delyuered, 652. O. F. délivrer.
- deme, v. tr., *condemn*, 325; *ordain, appoint*, 324, 348, 349, 360; *judge*, 312, 313; *expect*, 336, 337; *declare, say*, 361, 1183; inf. 348, etc.; dem, 312; pres. 2 sg. deme3, 325, 337; pres. subj. 3 sg. deme, 324, 349; pret. 1 sg. demed, 361; imp. 2 sg. deme, 313. O. E. dǣman.
- demme, v. intr., *be obstructed, baffled*: 223. O. E. -demman.
- dene, n., *valley*: 295. O. E. denu.
- denne, v. intr., *make tumult*: pret. 3 sg. denned, 51. O. E. dynian.
- dep, adv., *deeply*: 406. O. E. dēope.
- depart, v. intr., *take leave of each other*: pret. 1 pl. 378. O. F. departir.
- depaynt, part. adj., *adorned* (connoting color): 1102. O. F. depeint.
- depe, n., *deep, deep stream*: 109. O. E. dēop.
- depe, adj., *deep*: 143, 215. O. E. dēop.
- depres, v. tr., *vanquish*: 778. O. F. dépresser.
- depryue, v. tr., *dispossess*: 449. O. F. depriver.
- dere, n., *harm*, or perhaps mere *annoyance*: pl. dere3, 102. 'Perhaps a continuation of O. E. *daru*, with the vowel assimilated to the vb.' (N. E. D.).
- dere, adj., *worthy*, 777 (as n.), 920; *beloved*, 368, 795; *precious*, 400, 758,

- 880, 1183, 1208; of great worth (with more or less connotation of 'rareness' and 'splendor'), 72, 85, 97, 108, 120, 121; of precious import, hence urgent, 503, 492 (or perhaps expensive; cf. n.): pl. dere, 777. Adv., for a great price, 733. O. E. *dēore*.
- dere, v. tr., hurt: 1157. O. E. *derian*.
- derely, adv., splendidly: 995.
- derk, n., darkness: 629. O. E. adj. *deorc*.
- derpe, n., glory: 99. Cf. O. N. *dyrþ*.
- deruely, adv. as adj., sudden: 51. O. N. *djarfliga*.
- derworth, adj., rare: 109. O. E. *dēorwurþe*.
- dese, n., dais: 766. O. F. *deis*.
- desserte, n., deserving: 595. O. F. *desserte*.
- dessypele, n., disciple: pl. *dessypelez*, 715. O. F. *deciple*.
- destyne, n., 'the power . . . held to predetermine a particular person's life or lot' (N. E. D.): 758. O. F. *destinee*.
- determynable, adj., definite: 594. O. F. *determinable*.
- deth, n., death, 630, 656, 860; perdition, 652: *dethe*, 860. O. E. *dēaþ*.
- deute, adj., devout: 406. O. F. *devot*.
- deuoyde, v. tr., drive away: 15. O. F. *desvuidier*, *desvoidier*, etc.
- deuyse, n., di-*vision*: 139. O. F. *deuise*.
- deuyse, n., opinion, 199; at my deuyse, as I think. O. F. *deuise*.
- deuyse, v. tr., describe, 99, 984, 1129: inf. 99; *deuise*, 1129; pres. 3 sg. *deuysez*, 984, 995; pret. 3 sg. *deuyseed*, 1021. O. F. *deviser*.
- deuysement, n., description: 1019. O. F. *devisement*.
- dewyne, v. intr., pine away: pres. 1 sg. *dewyne*, 11; *dowyne*, 326. O. E. *dwīnan*.
- do, n., doe: 345. O. E. *dā*.
- do, v. intr., 338, 681; tr., 511 (*don pyne*, exert

- themselves*), 520, 1042 (*wrought*); with double object, person and thing, 102, 330, 424; *put, take, bring* (with prep. phrase), 250 (in), 282 (don out of *dawe3, perished*), 366 (in), 823 (away), 718 (do [yourselves] way, *hence!* or merely to show impatience); *cause* (with inf.), 306, 556, 942; auxiliary, 17, 630: inf. 566; done (for rime), 914; pres. 1 sg. do, 366; 2 and 3 sg. dot3, 338, 293, 330; pres. 3 pl. don, 511; pret. 3 sg. did, 1138; dyd, 306; 3 pl. dyden, 633; dyt, 681; imp. 2 pl. dot3, 521, 536; do, 718; pret. part. don, 930, 942; done, 1042. O. E. dōn.
- doc, n., *duke*: 211. O. F. duc.
- doel, n., *sorrow*, 336, 642, etc.; *wailing*, 339; equivalent to a genitive in compounds doel-doungoun, 1187, doel-dystresse, 337: dol, 326: del, 250; dele, 51. O. F. doel, deol.
- dole, n., *part*: 136. O. E. dāl.
- dom, n., *decree*, 667; *award*, 580; *God's judgment of sinners*, 699; *mind*, 157, 223: dome, 580, 699. O. E. dōm.
- dorst, see durre.
- double, adj., *in double rows?*: 202. O. F. double.
- doun, n., *hill*: 121; pl. downe3, 85; gp. doune3, 73. O. E. dūn.
- doun, adv., *down*: 30, 41, 1094, etc. As prep. 196, 230. Aphetized form of O. E. a-dūn.
- doungoun, n., *dungeon*: 1187. O. F. donjon.
- dousour, n., *sweetness, loveliness*: 429. O. F. douçor.
- doute, n., *doubt*: 928. O. F. doute.
- douth, n., *people*, or perhaps *creature*, rendering 'creaturam,' Apoc. 5. 13: 839. O. E. duguþ.
- dowyne, see dewyne.
- draze, v. tr., *draw*, 699, 1193; intr., *move*, 1116: pret. 3 pl. dro3, 1116; imp. sg. dra3, 699; pret. part. drawen, 1193. O. E. dragan.

- drede**, n., *fear*, 181; *doubt*, 1047. Cf. next word.
- drede**, v. intr., *fear*: pret. 1 sg. dred, 186. O. E. (on-)drædan.
- drem**, n., *vision*: 790, 1170. O. E. drēam.
- dresse**, v. tr., *order*, 495; *prepare*, 860 (cf. n.): inf. 495; pret. part. drest, 860. O. F. dresser.
- dreue**, v. intr., *hurry*, *be driven*, 323; pret. 1 sg. dreued, 980. O. E. dræfan.
- dro3**, see dra3e.
- droun**, v. tr., *drown*: pret. 3 sg. drounde, 656. O. E. druncnian.
- drwry**, adj., *dreary*: 323. O. E. drēorig.
- dry3e**, adj., *heavy*: 823. O. N. drjūgr.
- dry3ly**, adv., *mightily*, 125; *gravely*, 223. Cf. dry3e.
- Dry3tyn**, n., *the Lord*: 324, 349. O. E. dryhten.
- dryue**, v. tr., *drive*; *lead*, 1194; intr., *sink*, 30, 1094, 1153; pres. 3 sg. subj. dryue, 1094; pret. 3 sg. drof, 30, 1153; pret. part. dryuen, 1194. O. E. drīfan.
- dubbed**, part. adj., *arrayed*: 73, 202; *dubbet*, 97. O. F. doubet.
- dubbement**, n., *array*, *splendor*: 121; *dubbenmente*, 109. See adubbenment.
- due**, adj.: 894. O. F. deu, du.
- dunne**, adj., *dark*; as n., 30. O. E. dunn.
- durande**, part. adj., *continual*: 336. O. F. durer.
- durre**, v. tr., *dare*: pres. 1 sg. dar, 1089; pret. 1 sg. dorst, 143; *dorste*, 182. O. E. durran.
- dyche**, n., *moat*: 607. O. E. dic.
- dy3e**, v., *die*: inf. 306, 642; pret. 3 sg. dy3ed, 828; *dyed*, 705. O. N. deyja.
- dy3t**, v. tr., *ordain*, 360; *establish*, 920; *adorn*, 202, 987; inf. 360; pret. part. dy3t, 920, 987; *dy3te*, 202. O. E. dihtan.
- dylle**, adj., *slow*: 680. O. E. dol.
- dym**, adj.: 1076. O. E. dim.
- dyne**, n., *din*, *wailing*: 339. O. E. dyne.

- dyscreuen**, v. tr., *describe*, or perhaps, *descriy* (cf. *N. E. D.* s. v. 'describe,' note): inf., 68. O. F. *descrivre*.
- dysplese**, v. tr., *displease*: pres. 3 sg. *dysplese3*, 455; imp. 2 sg. *dysplese3*, 422. O. F. *desplaisir*.
- dyssente**, v. intr., *descend*: pres. 3 pl. *dyssente*, 627. O. F. *descendre*.
- dystresse**, n., *constraint*, 898; *anguish*, 280, 337: *dysstresse*, 898. O. F. *destresse*.
- dystrye**, v. tr., *destroy*: pret. 3 pl. *dystryed*, 124. O. F. *destruire*.
- E**
- efte**, adv., *again*, 328; *afterwards*, 332. O. E. *efeta*.
- elle3**, adv., *else*, 32; with *oþer* (= *or*), 130, 491, 567, 724. O. E. *elles*.
- emerad**, n., *emerald*: 1118; *emerade*, 1005. O. F. *emeraude*.
- emperise**, n., *empress*: 441. O. F. *emperesse*.
- empyre**, n., *absolute sway*: 454. O. F. *empire*.
- enchace**, v. tr., *pursue*: 173. O. F. *enchacier*.
- enclose**, v., *enclose, possess*: 909. O. F. *enclore* (pret. part. *enclos*).
- enclyin**, adj., *bowed down*: 1206. O. F. *enclin*.
- enclyne**, v. intr., *bow*, 236; *submit*, 630: inf. 630; pres. part. *enclynande*, 236. O. F. *encliner*.
- encres**, v. intr., *increase*: 959. O. F. *encreistre*.
- encroche**, v. tr., *get, gain*: pret. 3 sg. *encroched*, 1117. O. F. *encrochier*.
- endele3**, adj. as adv., *infinitely*: 738. O. E. *en-delēas*.
- endent**, part. adj., *inlaid*: 1012; *endente*, 629 (fig.).
- endorde**, part. adj. as n., *adored*: 368. F. (14th c.) *adorer*, O. F. *aorer*.
- endure**, v. intr., *be equal to a task*, 225; *remain* (with pred. adj.), 476; tr., *sustain*, 1082: inf. 225; *endeure*, 1082; pret. part. *endured*, 476. O. F. *endurer*.
- endyte**, v. tr., *enjoin*: pres.

- 3 pl. *endyte*, 1126. O. F. *enditer*.
- ene**, adv., in phr., at *ene*, at one time, 291; complete, 953. O. E. *æne*.
- enle**, adj. as adv., singly: 849. O. E. *ænlic*.
- enleuenþe**, adj., *eleventh*: 1014. O. E. *endlyfta*, 'superseded (since 14th c.) by a new formation on the cardinal number + -th' (N. E. D.).
- enpryse**, n., *glory, distinction*: 1097. O. F. *enprise*.
- ensens**, n., *incense*: 1122. O. F. *encens*.
- entent**, n., *attitude of mind*: 1191. O. F. *entent*.
- enter**, v. intr.: inf., 966; pres. 3 sg. *entreþ*, 1067; pret. 1 sg. *entred*, 38. O. F. *entrer*.
- enurned**, part. adj., *adorned*: 1027. O. F. *aorner*, by analogy with E. prefix *an-* and F. prefix *en-*.
- er**, adv., *sooner*, 319; *erstwhile*, 164, 372; *ere* (rime), 164. Prep., *before*: 517. Conj., *before*: 188, 224, 324, 631, 1094, 1140; w. *euer*, 328 (= *until*), 1030. O. E. *ær*; O. N. *ār*.
- erber**, n., 'a plot of ground covered with grass or turf; a garden lawn, or "green"' (N. E. D.): 38, 1171; *erbere*, 9. O. F. *erhier*.
- erde**, n., *country*, with possible connotation of *hometown*: *paradys erde*, 248. O. E. *eard*.
- ere**, n., *ear*: 1153. O. E. *ēare*.
- erle**, n., *earl*: 211. O. E. *eorl*.
- erly**, adv., *early*: 392, 506. O. E. *ærlice*; O. N. *ārliga*.
- errour**, n.: 422. O. F. *errour*.
- erþe**, see *vrþe*.
- erytage**, see *herytage*.
- eschape**, v. tr., *elude*: pret. 3 sg. subj. *eschaped*, 187. O. F. *eschaper*.
- eþe**, adj., *easy*: 1202. O. E. adv. *ēaþe*.
- euel**, adv., *ill*: 310, 930. O. E. *yfele*.
- euēn**, adv., *exactly*: 740. O. E. *efne*.
- euensonge**, n.: 'the English name of the service (also called *vespers*) usu-

ally celebrated shortly before sunset, being the sixth of the seven "canonical hours" of the Western Church' (*N. E. D.*): 529. O. E. *æfensang*.

euentye, n.: 582. O. E. *æfentīd*.

euver, adv., *for ever*, 416, 959; *at all times*, 349, 609, 618; *continually*, 144, 153; with comparatives and the correlatives *þe . . . þe*, 180, 600; *at any time*, 200, 239, 617, 668, 698, 890, 1062, 1132; with 'er,' 328, 1030; *for euver*, 261. O. E. *æfre*.

euermore, adv.: 591, 666, 1066.

excuse, v. tr., '*judge leniently on the ground of extenuating circumstances*' (*N. E. D.*): pret. part. excused, 281. O. F. excuser.

expoun, v. tr., *declare, tell*: pres. 1 sg. expoun, 37. O. F. *expondre*.

expresse, adv., *plainly*: 910. O. F. fem. adj. *expresse*.

F

fable, n.: 592. O. F. fable.

face, n.: 67, 169, 434, 675, 809. O. F. *face*.

fade, v. intr., *fade*: pres. 3 sg. *fatez*, 1038. O. F. *fader*.

fader, n., *first person of the Trinity*, 872; *Fader of folde and flode* (Christ), 736; *Adam*, 639: gs. *Faderez*, 872. O. E. *fæder*. Cf. *þorefader*.

faȝt, see *feȝte*.

falle, v. intr., 57, 1120; with 'in,' *experience suddenly*, 1174: pret. 1 sg. *fel*, 1174; *felle*, 57; 3 pl. *felle*, 1120. O. E. *feallan*, pret. *fēoll*.

farande, adj., *seemly*: 865. Pres. part. of *fare*?

fare, n., *demeanor*: 832. O. E. *fær*.

fare, v. intr., *go*, 129, 147; *fare to, behave, bear oneself*, 467: inf. 147; pres. 3 sg. *fares*, 129; pres. 1 pl. *fare*, 467; cf. 609 n. O. E. *faran*.

fasoun, n., *fashion*, 983;

- manner*, 1101. O. F. façon.
- fasour**, see *fasure*.
- faste**, adv., *hard*, 54; *in haste*, 150. O. E. fæste.
- fasure**, n., *appearance*: 1084; *fasor*, 431. O. F. faisure.
- fate**, see *fade*.
- faunt**, n., *a youth* (either sex): 161. Shortened form of O. F. enfaunt.
- fauour**, n., *kindness* (of God), 968; *charm, goodness*, 428: *fauor*, 968. O. F. favour.
- fax**, n., *hair*: 213. O. E. feax.
- fay**, n., in French phrase *par ma fay*, *by my faith*, 489; in *faye*, *indeed*, 263.
- fayle**, v. intr., *fail*, 34; *wither*, 270; *miss, fail to obtain* (with 'of'), 317: inf. 317; *fayly*, 34; pret. 3 sg. *fayled*, 270. O. F. faillir.
- fayly**, see *fayle*.
- fayn**, adj., *glad*: with clause, 393; with 'of', 450. O. E. faegn.
- fayre**, adj., 147, 169, 177, 747, 946, 1024 (perhaps *in even proportion*), 1178; *sweet*, 46; *just*, 490: *fayr*, 147, 490, 810. Comp., *feirer*, 103 (cf. n.). O. E. fæger.
- fayre**, adv., *sweetly*, 884; *courteously*, 714; *pleasantly*, 88: *fayr*, 714. O. E. fæger.
- fech**, v. tr., *fetch*, 847; *deal* (a blow), 1158: inf. 1158; pres. subj. 3 sg. *feche*, 847. O. E. feccan.
- fede**, adj., *withered?*: 29. O. F. fade?
- fejte**, v. intr., *contend*: pret. 3 pl. *fajt*, 54. O. E. feohtan, pret. sg. feaht.
- feirer**, see *fayre*.
- fel**, see *felle*.
- fele**, v., *feel*: pret. 1 sg. *felde*, 1087. O. E. fēlan.
- fele**, adv., *much, full*: 874. Adj., *many*, 927, 1114; absol. 439, 716; *many thoughts?*, 21. O. E. feolo, -u (Merc. and North.).
- felle**, adj., *cruel*, 367; *terrible*, 655. O. F. fel.
- felonye**, n., *baseness*: 800. O. F. felonie.
- fenyx**, n., *phœnix*: 430. O. F. and O. E. fenix.

- fer, adj. Comp. fyrre, *on the farther side*: 148. O. E. feorr, fyrra.
- fer, adv., *far*: 334, 1076. Comp. fyrre, 103, 127, 152, 347; *further*, 544, 563. O. E. feor, fyrr.
- fere, n., *companion*: pl. fereȝ, 1150. O. Northumbrian fēra.
- fere, n., *company*; in *fere, together*, 89, 884, 1105. Aphetized O. E. gefēr.
- fereȝ, see ferye.
- ferly, adj., *marvelous*: 1084. As n., *strangeness*, 1086. O. E. færlīc.
- ferye, v. tr., *transport, convey*: pres. 3 sg. fereȝ, 98; pret. part. feryed, 946. O. E. ferian.
- feste, n., *feast*; ma feste, *make merry*, 283. O. F. feste.
- fewe, adj.: 572. O. E. feawe.
- figure, see fygure.
- flaȝt, n., *turf*: 57. O. N. flag.
- flake, n., *pinfold*: 947. O. N. flaki.
- flambe, v. intr., *flame*, 90; *shine*, 769: inf. 769; pres. part. flaumbande, 90. O. F. flamber.
- flauor, n., *fragrance*: pl. flauoreȝ, 87. O. F. flaveur.
- flayn, see flyȝe.
- fle, v. intr., *flee*: inf. 294. O. E. flēon.
- fleȝe, see flyȝe.
- fleme, v. tr., *drive*: pres. subj. 3 sg. fleme, 334. O. E. flēman.
- flesch, n.: 306, 958. O. E. flæsc.
- fleschly, adj., *made of flesh, human*: 1082. O. E. flæsclic.
- flet, n., *ground*: 1058. O. E. flet.
- flete, v. intr., *flow*, 46; fig., 21: pret. 3 sg. flot, 46; 3 pl. fleten, 21. O. E. flēotan.
- flod, n., *river*, 874, 1058; *water*, distinguished from land, 736: pl. flodeȝ, 874. O. E. flōd.
- flok, n., *company, host*: 947. O. E. flocc.
- flonc, see flynge.
- flor, n., *flower*, 29, 208 (*design wrought in pearls?*); fig., 962: pl. flowreȝ,

208. O. F. flor. Cf. vyr-
gynflour.
- flor-de-lys**, n.: 195; flour-
de-lys, 753.
- flot**, n., *company, host*: 786;
flote, 946. O. F. flote.
- floty**, adj., *watery*: 127.
O. E. flot, flotian + y.
- flour**, see flor.
- floury**, adj.: 57.
- floweren**, see fly3e.
- flowre**, v. intr., *blossom*:
pret. 3 sg. flowred, 270.
O. F. flurir.
- flowres**, see flor.
- flurtd**, adj., '*flowered,*
figured' (M. and N. E.
D.): 208. Anglicized
form of F. fleureté.
- fly3e**, v. tr., *tear the skin*
(with 'boffete3' or a
scourge; cf. John 19. 1):
813; pret. part. flayn,
809. O. E. flēan.
- fly3e**, v. intr., *fly*: pret. 3 sg.
fle3e, 431; 3 pl. floweren,
89. O. E. flēogan.
- flynge**, v. intr., *press head-*
long: pret. 1 sg. flonc,
1165. O. N. flengja.
- flyte**, v. intr., *contend*: 353.
O. E. flitan.
- fode**, n., *food*: 88. O. E.
fōda.
- folde**, n., *land* (distinguished
from water), in phrase
'folde & flode,' 736; of
folde, *from earth*, 334.
O. E. folde.
- folde**, v. tr., *enfold*, 434;
bow down, 813; inf. 813;
pret. 3 sg. folde, 434.
O. E. fealdan; North.
[ge-]falda.
- fol3e**, v. tr., *follow*: pret. 1
and 3 sg. fol3ed, 127, 654;
pres. part. folewande,
1040. O. E. folgian.
- fon**, see fyne.
- fonde**, v. tr., *examine,*
scan, 170; *try*, 150; *seek*,
939; inf., 150; pret. part.
fonte, 170. O. E. fan-
dian.
- fonde**, **fonte**, see fynd.
- fonge**, v. tr., *get, gain*,
439, 479; *take* (the notes
in singing), 884; inf.
479; pres. 3 pl. fonge3,
439; pret. 3 pl. fonge,
884. O. E. fōn.
- for**, conj.: 31, 71, 93, 135,
568, etc. O. E. prep.
for.
- for**, prep., 263, 586, 940,
etc.; *in spite of*, 890; *in*
exchange for, 734, etc.;
because of, for the purpose

- of*, 50, 339, 429, 713, 811, 832, 844, 858, etc.;
 for doc oþer erle, 211;
 for to, with inf. 99, 332, 403, 613, etc.; for euer, 261: fore, 734. O. E. for.
- forbede**, v. tr., *forbid*: pres. subj. 3 sg. forbede, 379. O. E. forbēodan.
- forbrenne**, v. intr., *burn up*: pres. part. forbrent, 1139. O. E. forbernan.
- fordo**, v. tr., *bring to an end*: pret. 3 pl. fordiden, 124. O. E. fordōn.
- fordolked**, part. adj., *mortally wounded*: pret. part. fordolked, 11. Cf. Mätzner, s. v.; O. E. dolg, dolh.
- foreste**, n.: 67. O. F. forest.
- forfete**, v. tr., *forfeit*: inf. 639; pret. subj. 3 sg. forfeled, 619. O. F. n. forfelet.
- forgare**, v. tr., *destroy*: pret. part. forgarte, 321. For + O. E. gearwian.
- forgo**, v. tr., *forego*: 328; pres. 3 sg. forgos, 340. O. E. forgān.
- forzete**, v. tr., *forget*: inf. 86. O. E. forgietan.
- forhede**, n., *forehead*: pl. 871. O. E. forhēafod.
- forlete**, v. tr., *lose*: pret. 1 sg. forlete, 327. O. E. forlātan, pret. forlēt.
- forlonge**, n., *furlong*: pl. forlonge, 1030. O. E. furlang.
- forloyne**, v. intr., *speak idly*: pres. subj. 1 sg. forloyne, 368. Adapted from O. F. porloignier.
- forme**, n.: 1209. O. F. fo(u)rme.
- forme**, v. tr.: pret. 3 sg. formed, 747. O. F. fo(u)rmer.
- forme**, adj., *first*: 639. O. E. forma.
- forpayned**, part. adj., *overcome with pain*: 246. For + O. F. peiner.
- forsake**, v. tr.: inf. 743. O. E. forsacan.
- forser**, n., *treasure-chest*: 263. O. F. forsier.
- forsoþe**, adv., *forsooth*: 21. O. E. forsōþ.
- forth**, adv., 510; *forward*, 98, 101, 980, 1116. O. E. forþ.
- fortune**, n., *chance*, 98;

- personified, 129; *fate*, 306; *fortwne*, 98. O. F. *fortune*.
forty, num.: 786, 870. O. E. *fēowertig*.
forþe, n., *ford*: 150. Adapted fr. O. E. *ford*.
forþy, conj. adv., *wherefore*: 137, 234, 701, 845. O. E. *for þȳ*.
fote, n., *foot*: 161, 350, 970; pl. *fete*, 1120. O. E. *fōt*.
founce, n., *bottom of a river*: 113. O. F. *funz*.
foundation, see *fundement*.
foure, num.: 886; *fowre*, 870. O. E. *fēower*.
fowl, n., *bird*: pl. *fowlez*, 89. O. E. *fugol*.
foysoun, n., *abundance*; with adj. *force*, 1058. O. F. *foison*.
fraunchyse, n., *privilege, immunity*: 609. O. F. *franchise*.
frayne, v. tr., *desire*: pres. 3 sg. *frayneȝ*, 129. O. E. *frignan*.
frayste, v. tr., *scan*: pret. 1 sg. *frayste*, 169. O. N. *freista*.
fre, adj., *free, lavish*, 481; *noble, fair*, 796. As adv., 299. O. E. *frēo*.
frech, adj., *fresh*, 87; *sweet* (as noun), 195. O. E. *fersc*.
freles, adj., *blameless*: 431. O. N. *frȳjulauss?* (Mätz.).
frely, adj., *sweet, lovely* (as noun), 1155. O. E. *frēolic*.
frende, n.: 558, 1204. O. E. *frēond*.
freuch, adj., *frail, uncertain, evanescent?*: 1086. M. E. *frouh*, O. E. **frōh?*
fro, prep., *from*: 10, 13, 46, etc. Adv., 347. Conj., *since*, 251, 375, 958 (*fro þat*). O. N. *frā*. See *fro warde*.
frount, n., *broav*: 177. O. F. *front*.
fro warde, prep. *from*: *fro me warde*, 981. *fro +* O. E. *weard*.
frym, adv., *vigorously, abundantly*: 1079. O. E. *freme*.
fryt, n., *fruit*: 894 (= *primitiæ*, Apoc. 14. 4); *fryte*, 29; pl. *fryteȝ*, 87, 1078. O. F. *fruit*.
fryth, n., *woodland*: 89, 98, 103. O. E. *friþ*.

- ful, adj. : 1098. Adv., *very, completely*, 28, 42, etc. O. E. full.
- fundament, n., *foundation*: 1010; pl. fundamentez, 993. O. F. fundement.
- furþe, adj., *fourth* : 1005. O. E. fēorþa.
- fyf, num. : 849; fyue, 451. O. E. fif.
- fyfþe, adj. : 1006. O. E. fifta.
- fygure, n., 170, 747; *vision*, 1086. O. F. figure.
- fyldor, n., *thread of gold* : 106. F. fil d'or.
- fylþe, n. : 1060. O. E. fýlþ.
- fyn, adj., *fine*, 106; *exquisite, lovely*, 170; *true*, 1204; fyin, 1204. O. F. fin.
- fynde, v. tr., *find*, 283, 327, etc.; *discover, perceive*, 514 (with simple inf.), 871, 1203 (with two objects): inf. 150; pres. 3 sg. fyndeþ, 508, 514; pret. 1 sg. fande, 871; pret. part. fonde, 283; fonte, 327; founden, 1203. O. E. findan.
- fyne, n., *end*: 635. O. F. fyn.
- fyne, v. intr., *cease*, 1030; *die*, 328; tr., *cease*, 353: pres. subj. 1 sg. fyne, 328; pret. 3 sg. fon, 1030; imp. sg. fyne, 353. O. F. finer.
- fynger, n. : 466. O. E. finger.
- fyrre, see fer, adj. and adv.
- fyrst, adj., *first*, 486, 635; as n., 548, 570, 571, etc.: fyrste, 548. Adv., 316, 583, 1042; fyrste, 638. O. E. fyrst.
- fyrte, part. adj., *frightened, fearful*: 54. O. E. færan?

G

- Galalye, pr. n. : 817.
- galle, n., *bitterness, rancor*, 189, 463, 915; *filth*, 1060 (originally a different word): gawle, 463. O. E. gealla.
- gardyn, n. : 260. O. Norm. F. gardin, < Teut. *gardo + z.
- gare, v. tr., *cause*; w. simple inf. 86, 331; w. to, 1151: pres. 3 sg. gareþ, 331; pret. 3 sg.

- gart, 1151: pret. 3 pl.
 garten, 86. O. E. gear-
 wian.
- garlande, n.: 1186; cf.
 note. O. F. garlande.
- gate, n., *road, street*, 395,
 1106; *þede his gate,*
went his way, 526;
manner, 619: pl. gate3,
 1106. O. N. gata.
- gawle, see galle.
- gay, adj., *radiant, joyous*;
 as n., 189, 433: 1124,
 1186; *gaye*, 7, 260, 433.
 O. F. gai.
- gayn, prep., *against*: 138.
 O. E. gegn.
- gayne, v. intr., *gain*: pres.
 3 sg. *gayne3*, 343. O. N.
 gegna.
- gef, see gyue.
- gele, v. intr., *tarry*: 931.
 O. E. gælan.
- gemme, *precious stone*, 118,
 219, etc.; fig., of the
 Pearl, 289: pl. *gemme3*,
 7, 253, 991. O. F.
 gemme.
- generacyoun, n., *gene-
 alogy*: 827.
- gent, adj., *noble* (weak-
 ened as an epithet), 265;
gentle, 1134; *precious* (of
 gems), 118, 253, 1014:
- gente, 118, 253, 265.
 O. F. gent.
- gentyl, adj., *high-born,*
lovely (in character and
 manners), 264, 602 (as
 n.), 605, 632, 895;
sweet, 278, 883; *pre-
 cious* (of gems), 991:
 1015; *gentyle*, 632; su-
 perl. *gentyleste*, 1015.
 O. F. gentil.
- gesse, v. intr., *imagine*:
 499. Cogn. with M. L. G.
 gissen.
- geste, n., *guest*: 277.
 O. E. gæst.
- gete, v. tr., *get*: 95. O. E.
 gitan.
- geuen, see gyue.
- gilofre, n., *gillyflower*: 43.
 O. F. girofre.
- glace, v. intr., *glide, steal*:
 171. O. F. glacier.
- glade, adj., *happy*: 136,
 1144; comp. *gladder*,
 231; superl. *gladdest*,
 1109. O. E. glæd.
- glade, v. tr., *gladden, cause
 to rejoice*: pres. 3 sg.
glade3, 861; pres. part.
gladande, 171. O. E.
 gladian.
- gladnes, n.: 136.
- glas, n., *glass*: 114, 990,

- 1018; glasse, 1025, 1106. O. E. glæs.
- glauere, v. tr., *flatter*: pres. 3 pl. glauereþ, 688. Etym. obscure; O. N. glaðr.
- * glayue, n., *spear*: 654. O. F. glaive.
- glayre, n., *amber*: 1026. O. E. glære.
- gle, n., *joy* (connoting sound or music): 95, 1123. O. E. glēo.
- glem, n., *bright light*: 79. O. E. glæm.
- glemande, part. adj., *gleaming, resplendent*: 70, 990. From noun.
- glene, v. tr., *glean*: 955. O. F. glener.
- glent, n., *glance*, 1144; *gleam*, 114. Cf. v. glente.
- glente, v. intr., *gleam*, 70, etc.; *deviate*, 671: pret. 3 sg. glent, 70, 1026; glente, 671, 1001; 3 pl. glent, 1106. Etym. uncertain; 'prob. of Scandinavian origin' (*N. E. D.*).
- glet, n., *slime*: 1060. O. F. glette.
- glod, see glyde.
- glode, n., '*? a bright place in the sky; a flash of light*' (*N. E. D.*): pl. glodeþ, 79. Origin obscure.
- glory, n., *splendor, radiance*, 70, 171, 934, 959; *praise*, 1123. O. F. glorie.
- glorious, adj.: 799, 915, 1144. O. F. glorious.
- glowe, v. intr., *shine*: pret. 3 pl. glowed, 114. O. E. glōwan.
- glyde, v. intr., *glide*: pres. 3 sg. glydeþ, 79; pret. 3 pl. glod, 1105. O. E. glidan.
- glyze, v. intr., *schimmer*: pret. 3 pl. glyzt, 114. O. N. glja?
- glymme, n., *brightness*: 1088. Etym. obscure. Cf. O. Sw. v. glimma, *shine*; M. H. G. glim, glimmen.
- glysnande, part. adj., *glittering*: 165, 1018. O. E. glisnian.
- God, pr. n.: 314, 342, 379, 1204; etc.; gs. Godeþ, 63, 601, 822, 885, 943, 1054; Goddeþ, 591, 1193. O. E. God.
- god, adj., *good*, 310, 674,

- 818, 1202; as n., *that which is good*, 33¹; *benefit*, 33²; *property*, 731, 734; *goud*, 33, 731; *goude*, 33, 568, 818. Superl. best, 1131; beste, 279 (as n.), 863. O. E. gōd, betst.
- Godhede**, n., *divine nature*: 413. O. E. God + *hædu.
- godnesse**, n.: 493.
- golde**, n.: 2, 165, 213, etc. O. E. gold.
- golden**, adj.: 1106.
- golf**, n., *a body of deep water*: 608. O. F. golfe.
- gome**, n., *man*: 231, 697. O. E. guma.
- gon**, v. intr., *go*, 63, etc.; *issue*, 717: inf. 820; pres. 3 sg. got3, 365; 3 pl. got3, 510; pres. subj. 3 sg. go, 530; pret. 3 sg. 3ede, 526, 1049; yot, 10; 3 pl. 3ede, 713; imp. sg. go, 559; pl. gos, 521; got3, 535; pret. part. gon, 63, 376. O. E. gān; late North. pret. 3ede. See wende.
- gospel**, n.: 498. O. E. godspel.
- goste**, n., *soul*: 63, 86. O. E. gāst.
- gostly**, adj., *spiritual, sacred*, 790; *spectral*, 185. O. E. gāstlic.
- gote**, n., *stream*: 934; pl. 608. Got-, weak root of O. E. gēotan.
- goude**, see god.
- grace**, n., *favor* (of God or fortune), 194; '*free and unmerited favor of God as manifested in the salvation of sinners*' (N. E. D.), 63, 612, 623, etc.; '*the divine influence which operates in men to regenerate and sanctify*' (N. E. D.), 425; *state of regeneration*, 625, 670; *a Christian moral virtue*, 436. O. F. grace.
- gracios**, adj., *lovely, delightful*: 95; *gracios gay*, 189, 260; *gracious*, 934. O. F. gracious.
- grauayl**, n.: 81. O. F. gravele.
- graunt**, n., *permission*: 317. O. F. v. graunter.
- graye**, adj.: 254 (cf. n.). O. E. græg.
- grayn**, n., *seed*: pl. grayne3, 31. O. F. grain.
- grayþely**, adv., *exactly*: 499. O. N. greiðliga.

- Grece**, pr. n., *Greece*: 231.
greffe, n., *grief*: 86. O. F.
 gref.
greme, n., *wrath*: 465.
 O. N. gremi.
grene, adj.: 38, 1001,
 1005. O. E. grēne.
gresse, n., *grass*, 10, 245;
 a single plant of grass,
 31. O. E. graes.
gret, adj., *great*, 250, 612,
 etc.; *numerous*, 851, 926;
 numerous, i. e., *all*, 637;
 gret, in 20 instances;
 grete, 90, 237, 280, 470,
 560, 637. O. E. grēat.
grete, v. intr., *weep*: 331.
 O. E. grētan.
greue, n., *thicket, garden*:
 paradys greve: 321. O. E.
 grāfa.
greue, v. tr., *grieve*: pres.
 subj. 3 sg. greue, 471.
 O. F. grever.
gromlyoun, n., *grom-well*:
 43. Cf. O. F. gremillon,
 dim. of gromil.
grounde, n., *basis*, 372,
 384, 396 (in phrase, in
 grounde), etc.; *earth*, 10,
 81, etc. O. E. grund.
grouelyng, adv., *prostrate*:
 1120. M. E. groof
 (< O. N. grūfa) + adv.
 suffix, -ling (< O. E.
 -ling).
grow, v. intr., 31; *issue*,
 425: inf. 31; pret. 3 sg.
 grewe, 425. O. E.
 grōwan.
grym, adj., *ugly*: 1070.
 O. E. grim.
grymly, adv., *cruelly*: 654.
 O. E. grimlice.
grynde, v. tr., 81; *sharpen*
 by grinding, 654; intr.,
 crunch, 81: inf. 81; pret.
 part. grounde, 654. O. E.
 grindan.
gryste, n., *bitter resent-*
 ment: 465. O. E. grist-
 gulte, see gylt.
gulte, n., *sin*: 942; pl.
 gylte3, 655. O. E. gylt.
gyfte, n.: 565; pl. gyfte3,
 607. O. N. gift.
gyle, n., *guile*: 671, 688.
 O. F. guile.
gyltle3, adj., as n.: 668,
 799. O. E. gyltlēas.
gyltyf, adj., *guilty*: 669.
 O. E. gyltig. The form
 in the text results from
 association with the suf-
 fix -ive.
gyng, n., *company*: 455.
 O. E. genga? or gen-
 genge.

gyngure, n., *ginger*: 43.
O. F. *gingimbre*.

gyrle, n., *girl*: 205. Etym. obscure.

gyse, n., *guise*: 1099. O. F. *guise*.

gyternere, n., *player on the cithern*: 91. O. F. *guiterne* + *er*.

gyue, v. tr., *give, grant*, 174, 543, 1211, etc.; *permit*, 270, 707: pres. subj. 3 sg. *gyue*, 707; pret. 3 sg. *gef*, 174, 270, 734, 765, 1211 (cf. n.); *gaue*, 667; imp. sg. *gyf*, 543, 546; pret. part. *geuen*, 1190. O. E. *gifan*.

3

zare, adv., *clearly, well*: 834. O. E. *gearo*.

zate, n., *door, gate*, 1034, 1037: pl. *zate3*, 1034, 1065. O. E. *geat*.

zede, see *gon*.

zeman, n., *yeoman, young hired laborer*: pl. *zemen*, 535. Etym. obscure.

zere, n., *year*, 503, 505; on *zer*, *each year*, 1079: pl. *zer*, 483. O. E. *gēar*. Cf. *tozere*.

zerne, v. tr., *desire*: pret.

part. *3erned*, 1190. O. E. *geornian*.

3et, adv., *yet, hitherto*, 200, 1061, 1065; *besides, further*, 46, 205, 215, 697, 1021; with comparatives, 145, 374, 1033; *nevertheless*, 19, 317, 443, 449, 585, 587, 864: *3ete*, 1061. O. E. *get*.

3ete, v. tr., *give, cause*: inf. 558. O. E. *gēatan*.

3if, see *if*.

3on, adj., *yon*: 693. Not recorded in O. E.; cf. *geond*.

3ong, adj., *young*: 412; *3onge*, 474, 535. O. E. *geong*.

3ore, adv., *in time past, of yore*: 586. O. E. *gēara*.

3orefader, n., *forefather*, i. e. *Adam*, 322.

H

had, haf, see *haue*.

hafyng, n., *possessions*: 450. Cf. *angel-hauyng*.

halde, v. tr., *restrain*, 1191; *possess, maintain*, (in phrases, *halde empyre*, 454; *halde asstate*, 490); *contain*, 1002; *regard*, 301; intr., *extend*, 1029:

- inf. 490; pres. 1 sg. halde, 301; 3 sg. halde3, 454; pret. 3 sg. helde, 1002, 1029; pret. part. halden, 1191. O. E. haldan.
- hale**, v. intr., *flow*: pres. 3 sg. hale3, 125. O. F. haler.
- half**, n., *side*; in the compound quasi-prep. 'on wyper half,' *on the opposite side of*, 230. O. E. healf.
- half**, adv.: 72. O. E. half.
- halle**, n., *hall of a feudal castle*: 184. O. E. heall.
- halte**, adj., *lame*; take me halte, *lame me*, 1158. O. E. healt.
- happe**, n., *fortune*, 16; *good fortune*, 713, 1195: in the phrase, happe & hele, 16, 713. O. N. happ.
- harde**, adv., *hard*: 606. O. E. hearde.
- hardyly**, adv., *boldly*, 3; parenthetically, *it may be boldly said, assuredly*, 695. O. F. hardi + ly.
- harme**, n., *injury*, 681; *grief, wrong*, 388: pl. harme3, 388. O. E. harm.
- harmle3**, adj., *innocent*: 676, 725.
- harpe**, n.: 881. O. E. hearpe.
- harpe**, v. intr.: pres. 3 pl. harpen, 881. O. E. hearpian.
- harpur**, n., *harper*: pl. harpore3, 881. O. E. hearpere.
- hate**, n.: 463. O. E. hete; vb. hatian.
- hate**, adj., *hot, burning*: 388. O. E. hāt.
- hate**, v. tr.: pret. part. hated, 402. O. E. hatian.
- hapel**, n., *man*: 676. O. E. adj. æþele.
- haue**, v. tr., 132, 134, 209, 502, 577, 661, 770, 812, 841, 845, 859, 928, 935, 967, 971, 1034, 1045, 1091, 1140; elsewhere as a verbal auxiliary: inf. 132, 661, 928; haf, 194, 1139; pres. 1 sg. haf, 14, 242, etc. — 9 instances; haue, 704, 967; 2 sg. hat3, 291, 770, 935, 971; 3 sg. hat3, 274, 286, 946; 1 pl. haf, 519, 553; hauen, 859; han, 554; 2 pl. haf, 257, 917; han, 373; 3 pl. han,

- 776; pret. 1 sg. hade, 164, 1189, 1194; had, 170; 3 sg. hade, 209, 476, 502, 812, 841, 845, 1090, 1140; had, 1034, 1148; 3 pl. hade, 550, 1091; had, 1045; pret. subj. 1 sg. hade, 134; pret. part. had, 1140. O. E. habban.
- hawk**, n.: 184. O. E. hafoc.
- haylse**, v. tr., *greet*: pret. 3 sg. haylsed, 238. O. E. halsian.
- he**, pers. pron.; masc. he, 332, 475, 506, 597; d. or a. hym, 598, 610, 662, etc.; reflex. (= d.), hym, 478, 732; (= a.), 349, 711, 813. Fem. ho, 129, 130, 131, etc.; scho, 758; a. hyr, 8, 164, 167, etc.; hir, 188, 428. Neut. hit, 10, 13, 147, etc.; hyt, 283, 284; gen. hit, 108, 120, 224, 446; np. bay, 80, 94, 509, etc.; dp. hem, 717, 728; ap. hem, 69, 70, 75, etc.; reflex. 551. O. E. hē; fem. hēo; neut. hit. Sēo, fem. of dem. sē.
- hed**, see heued.
- hede**, v. tr., *behold*: 1051. O. E. hēdan.
- hejt**, see hyjt.
- helder**, adv., *rather*: 1193. O. N. heldr.
- hele**, n., *welfare*: 16, 713. O. E. hēlu.
- helle**, n., *hell*: 442, 651, 840, 1125; gs. helle, 643. O. E. helle.
- hem**, see he.
- hemme**, n., *hem*, 217; used loosely (for rime?) for the first tier in the foundation of the New Jerusalem, 1001. O. E. hemm.
- hende**, adj., *gracious*, 909; *quiet*, 184; *hynde*, 909. Aphetic form of O. E. gehende.
- hente**, v. tr., *get*, 1195; *experience*, 388, 669; pres. subj. 1 sg. hente, 388. O. E. hentan.
- her**, poss. pron., *her*: 6, 131, 170, 203, 210-215, 254, 442; hir, 22, 191; hyr, 163, 178, 255, 278, 356. O. E. hierē.
- her**, poss. pron., *their*: 92, 96, 106, 451, 573, 575, 634, 687, 688, 712, 714. O. E. hiera.

- her**, pers. pron., see *he*.
here, v. tr., *hear* : inf. 96 ;
 pret. 1 sg. *herde*, 873,
 879, 1132. Anglian,
hēran (W. S. *hieran*).
here, adv. : 262, 298, 389,
 399, 402, 439, 614, 907 ;
her, 263, 519. O. E.
hēr.
here, 616, see *hyre*.
hereinne, adv. : 261, 577.
here-leke, pl. n., *locks of*
hair ? : 210. Mercian
hēr ; O. N. *lykkja* (see
Knigge, p. 79).
herle, n., *filament, hair* ;
fillet ? : 209. Cf. M. L.
 G. *herle*, *harle*, L. G.
harl.
herneȝ, plural n., *brains* :
 58. Late O. E. *hærnes*.
hert, n., *heart* : 17, 174,
 179, 682, 1082, 1136 ;
herte, 128, 135, 176,
 364. O. E. *heorte*.
herytage, n., 417 ; *act of*
inheriting, 443 : *erytage*,
 443. O. E. *eritage*.
heste, n., *bidding* : 633.
 O. E. *hæs*.
hete, n., *heat* : 554, 643.
 O. E. *hætu*.
hete, v. tr., *promise*, 305 ;
assure, 402 ; intr., *be*
called, 950, 999 : pres.
 1 sg. *hete*, 402 ; *hyȝt*,
 999 ; 3 pl. *hyȝt*, 950.
 O. E. *hātan*, with vowel
 of pret. *hēt*.
heterly, adv., *bitterly* : 402.
 Cf. M. L. G. *hetter*.
heȝen, adv., *hence* : 231.
 O. N. *heðan*.
heue, v. tr., *exalt*, 16, 473 ;
offer up, 314 : inf. 314 ;
heuen, 16 ; pres. subj.
 2 sg. *heue*, 473. O. E.
hebban.
heued, n., *head*, 459, 465,
 1172 ; *source*, 974 ; to
hed, *on her head*, 209 ;
hede, 1172. O. E. *hēa-*
fod.
heuen, n., *heaven* : 473,
 490, 500, 988, 1126 ;
 pl. *heueneȝ*, 423, 441,
 620 ; *heuenesse*, 735.
 O. E. *heofon*.
heuenryche, n., *kingdom*
of heaven : 719. O. E.
heofonrice.
heuy, adj., *heavy* : 1180.
 O. E. *hefig*.
hider, adv., *hither* : 517.
 O. E. *hider*.
hit, *ho*, see *he*.
hol, adj., *entire, all* : 406.
 O. E. *hāl*.

- holte, n., *wood, grove*:
pl. holtez, 921. O. E.
holt.
- holte-wodez, pl. n., *woods*,
75. O. E. holtwudu.
- holy, adj.: 592, 618, 679.
O. E. hālig.
- holy, adv., *wholly*: 419.
O. E. hāl + M. E. ly.
- homly, adj., *belonging to the
house or family*: 1211.
O. E. hām + ly.
- honde, n., *hand*; at honde,
at the wrist, 218; me
com on honde, *came to
my notice*, 155: pl. hon-
dez, 706; honde, 49.
O. E. hond.
- hondelyngez, adv., *with
one's hand*: 681. Adv.
gen. O. E. handlinga.
- hundred, see hundrepe.
- hone, v. intr., *abide, be*:
921. Etym. obscure.
- honour, n., *dignity of posi-
tion*, 475, 852, 864;
reverence, 424. O. F.
(h)onur.
- hope, n., *expectation*; 860.
Late O. E. hōpa.
- hope, v. tr., *suppose* (with
little or no idea of 'expect-
ation'): pres. 1 sg. hope,
225; pret. 1 sg. hoped,
- 139; hope, 142, 185.
O. E. hōpian.
- horne, n.: pl. hornez, 1111.
O. E. horn.
- houre, see oure.
- how, adv.: 334, 690, 711,
1146. O. E. hū.
- hue, n., *shout*: 873. O. F.
hu.
- huee, see hwe.
- hundrepe, num., *hundred*:
869; hundreth, 1107;
hondred, 786. O. N.
hundrad; O. E. hun-
dred.
- huyle, see hylle.
- hwe, n., *color, hue*: 896;
huee, 842; hwez, 90;
twynne-how?, 1012.
O. E. hīw.
- hyde, n., *skin*: 1136. O. E.
hȳd.
- hyder, adv., *hither*: 249,
763. O. E. hider.
- hyze, adj., *high*, 678, 1024,
1051; *exalted*, 596,
1054; *main*, 395; *over-
bearing*, 401; *high* (in
liturgical sense), 39: hyz,
39, 678. Adv.: 454;
hize, 207; hyz, 473, 773:
O. E. adj. and adv.
hēah.
- hyzt, n., *height*, 1031; on

hyȝt, *on high*, 501 : heȝt, 1031. O. E. hīchþo, later hēahþu.
 hyȝt, see hete.
 hyl-coppe, n., *hill-top* : 791. O. E. copp.
 hylle, n., *hill, mountain*, 678, 791, 979; renders Lat. 'mons,' 789, 976; *mound, bank*, 41, 1172, 1205; hyl, 789, 979; hil, 976; huyle, 41; hyiil, 1205. O. E. hyll.
 hym, hyr, hyt, see ho.
 hynde, see hende.
 hyne, n., *servants*, 632, 1211; *farm laborers*, 505. O. E. (North Midland) pl. hīne.
 hyre, n., *wages*: 523, 534, 539, 543, 583, 587; here, 616. O. E. hȳr.
 hyre, v. tr., *hire*: inf. 507; pret. 1 sg. hyred, 560. O. E. hyrian.
 hys, poss. pron. : 307, 312, 354, etc. : his, 285, 355, 819; hysse (rime), 418. O. E. his, gsm. of hē.
 hytte, v. intr., *aim, strive*: pres. 3 sg. hytteȝ, 132. Late O. E. hyttan; O. N. hytta.

I

I, pers. pron., 3, 502, etc.; gs. myn, 243; ds. me, 19, 144, 153, 155, 233, 239, 267, 391, 565; as. me, 66, 98, 181, 487, 544, 759; np. we, 251, 378-380, etc.; dp. vus, 552, 553; ap. vus, 552, 556, 651, etc. O. E. ic.
 ichose, see chose.
 if, conj., 452, 694, 698, etc.; *though*, 45, 147, 363; *whether*, 313: ȝif, 45, 662; ȝyf, 482. O. E. gif.
 ilk, adj. pron., *same, very*, 995: ilke, 704. O. E. ilca.
 ille, adv., *ill*: 681, 1177. O. N. adj. illr.
 in, prep., 2, 5, 9, 13, 656, etc.; *on*, 1103; *into*, 38, 61, 250, 366 (with 'do'), 627, 1130, 1153, 1162; *upon*, 875, 881; *among*, 711; *in the midst of*, 776; *in* (temporal), *during*, 116, 659, 1080; *throughout*, 416; expressing manner, 133, 236, 391, 883, 1053; *in respect to*, 8, 428, 524; *in possession*

- of*, 417; *by means of*, 63 : in various phrases : in cure, 1091; in dede & pozte, 524; in fere, 89, 884, 1105; in grounde, 396; in lande, 802; in myddez, 740; in mynde, 1130; in plyn, 1114; in vch a plyn, 1015; in pourseut, 1035; in pref, 272; in sample, 499; in sute, 1108; in synglere, 8; in theme, 944; in token, 742; in twynne, 251; in vayne, 687; in worlde, 293; in wro, 866: inne, 940. O. E. in.
- inlyche**, adv., *alike*: 546, 603. O. E. *gelic*.
- in melle**, prep., *amid* : 1127. Cf. O. N. *ī milli*.
- in myddez**, prep., *in the midst of*, 222, 740; in myde3 þe trone, 835, = in medio throni, Apoc. 5. 6. O. E. in- (orig. an-) + middan, altered to adverbial genitive.
- innocens**, n., *innocence*: 708. F. *innocence*.
- innocent**, adj. as n.: 625, 720: *innosent*, 684, 696; *innosent*, 666; *inoscente*, 672. O. F. *innocent*.
- innoghe**, adj., *enough*, 661; absol., 625, 649. Adv., 636, 648, etc.: *innogh*, 660, 661; *innoze*, 624; *inoghe*, 612; *inoze*, 637. O. E. *genōg*.
- innome**, see *nymme*.
- inseme**, adv., *together* : 838. Perhaps same as *insamen*, *isamen*, with vowel altered for rime; cf. O. E. *gesēman*.
- into**, prep., 521, 525, 582, 628, etc.; *to*, 231. O. E. *intō*.
- inwyth**, adv., *within* : 970.
- Israel**, pr. n.: g. 1040.
- iwyse**, adv., *indeed*: 151, 394, 1128; *iwyse*, 279. O. E. *gewis*.

J

jacyngh, n., *jacinth* : 1014.

Late Lat. *iacint(h)us*, *iacinctus*.

jasper, n. : 999, 1026 : *jasporye*, 1018 (see n.). O. F. *jaspre*.

Jerusalem, pr. n. : 792, 793, 804, 805, 816, 817, 828, 829, 840, 841, 919, 941, 950, 987 : *jrlm*, 816, is a correct ab-

- brevation; jhr̄m, 804 (hr in ligature), is rare; irregular jlr̄m, our scribe's usual abbreviation, may be for jhr̄m.
- Jesus**, pr. n. : 711, 717, 721, 820; **Jesu**, 453, 458.
- joly**, adj., *bright, shining* : 929; **jolyf**, 842. O. F. **joli**, **jolif**.
- John**, pr. n., *St. John the Evangelist*, 788, 836, 984, etc.; *St. John the Baptist*, 818 : **Jon**, 383, 818; quasi-genitive, 383. Metre indicates a monosyllable, and rime (cf. 383, 995, etc.) the same vowel as in 'gon', 'ston', etc.
- joparde**, n., *chance, hazard*: 602. O. F. **iu parti**.
- Jordan**, pr. n.: 817.
- joy**, n., 234, 395: **joye**, 1126; **ioy**, 266, 796; **ioye**, 128, 577, 1197. O. F. **joye**.
- ioyfol**, adj., *joyful*: 288.
- joyle3**, adj., *joyless*: 252.
- joyne**, v. tr., *add*: pret. 3 sg. **joyned**, 1009. O. F. **joign**, stem of **joindre**.
- Judee**, pr. n., *Judea*: 922; quasi-adj. in 'Judy londe,' 937.
- juel**, n., *jewel, treasure*; used figuratively of the Pearl, 249, 253, 277; of her words, 278; of her companions, 929; of Christ, 795, 1124: **juelle** (rime), 795, 1124; **iuel**, 249, 277; pl. **iuuele3**, 278; **juele** (in rime), 23, 929. O. F. **joel**; Angl. F. **juel**.
- jueler**, n., *jeweller* : 264, 265, 276, 288, 289, 300, 730 : **juelere**, 252; **iueler**, 301; **joueler** (= *homini negotiatori*, Matt. 13. 45), 734. O. F. **juelier**.
- Jue3**, n., *Jews* : 804.
- jugge**, v. tr., *try* (in court), 804; *appraise*, 7 : pret. 1 sg. **jugged**, 7; 3 pl. **iugged**, 804. O. F. **jugier**.
- justyfy**, v. tr., *justify* : pret. part. **justyfyet**, 700. F. **justifier**.

K

kene, adj., *keen, sharp* : 40. O. E. **cēne**.

- kenne**, v. tr., *impart*: pret. 3 sg. *kenned*, 55. O. E. *cennan*.
- kerue**, v. tr., *cut*, *moow*, 40; *prune*, 512: pres. 3 pl. *keruen*, 512; pret. part. *coruen*, 40. O. E. *ceorfan*.
- keste**, v. tr., *cast out*, or *away*, 861, 1198; *scatter*, 1122; *set down quickly*, 66: pret. 3 pl. *kesten*, 1122; pret. part. *keste*, 66; *kest*, 861; *kaste*, 1198. O. N. *kasta*.
- keue**, v. intr., *plunge*, *sink*: 320 (see n.). O. N. *kefja?*
- klyffe**, n., *cliff*: *clyffe*, 159; pl. *klyffe3*, 74; *klyfe3*, 66. O. E. *clif*.
- klymbe**, see *clym*.
- knaw**, v. tr., *know*, 505, 516, etc.; *recognize*, 164, 168, 998, 1019; *learn by inquiry*, 410, 794: inf. 410, 541, 794, 1109; pres. 1 sg. *knaw*, 673; 2 pl. *knawe*, 516; 3 pl. *knawe*, 505; pret. 1 sg. *knew*, 164, 168, 998, 1019; 3 pl. *knewe*, 890; pret. part.
- knawen*, 637. O. E. *cnāwan*.
- knele**, v. intr., *kneel*: pres. part. *knelande*, 434. O. E. *knēowlian*.
- knot**, n., *band*, *company*: 788. O. E. *cnotta*.
- Kryst**, pr. n., *Christ*: 55, 458, 776; *Kryste*, 569; gs. *Kryste3*, 904, 1208; *Crystes*, 383. O. E. *Crist*.
- Krysten**, adj., *Christian*, 461; as n., 1202: *Krystyin*, 1202. O. E. *cristen*: cf. O. F. *crestien*.
- kynde**, n., *nature peculiar to a thing or person*, 55, 271, 752; *Nature*, 270; of *kynde*, *by nature*, 74: *kynd*, 270. O. E. *gecynde*.
- kynde**, adj., *grateful*: 276. O. E. *gecynde*.
- kyndely**, adv., *lovingly*: 369; *kyntly*, 690. O. E. *gecyndelice*.
- kyndom**, n., *kingdom*: 445. O. E. *cynedōm*.
- kyng**, n.: 448, 468, 480, 596, 690. O. E. *cyning*.
- kynne**, n., *sort*, *kind*: gs. *conceived as pl.*, in

- phrase alle kynneȝ, 1028; gp. conceived as sg. in quat kyn, 755, 771, 794 (what kyn); see *N. E. D.*, s. v. kin; cf. O. E. cynn.
- kyrk**, n., *church* (edifice): 1061. Northern derivative from O. E. circe; cf. O. N. kirkja.
- kyste**, n., *chest*: 271 (fig.). Derived from, or influenced by, O. N. kista; cf. O. E. cyst.
- kythe**, n., *region, country*: pl. kytheȝ, 1198. O. E. cȳþ.
- kyȝe**, v. tr., *show*: 356. O. E. cȳþan.
- L**
- labor**, v. tr., *spend labor upon*: labor vyne, 504. O. F. laborer.
- labour**, n.: 634.
- lache**, v. tr., *take, experience*: pret. 1 sg. laȝt, 1128; laȝte, 1205. O. E. læcc(e)an.
- lad**, see lede.
- lade**, part. adj., *laden*: 1146. O. E. hlanan.
- laden**, see ledden.
- lady**, n., *woman of superior rank*, 491; my lady, *the Virgin Mary*, 453. O. E. hlæfdige.
- ladyly**, adj., *befitting a lady*: 774.
- ladyschyp**, n., *social rank as a lady*: 578.
- laften**, see leue.
- laȝt**, see lache.
- lamb**, see lombe.
- lande**, see londe.
- langour**, n., *suffering*: 357. O. F. languor.
- lantyrne**, n.: 1047. F. lanterne.
- lappe**, n., *loose fold* (cf. n.): pl. lappeȝ, 201. O. E. lappa.
- large**, adj., *generous*, 609; *ample*, 201. O. F. large.
- lasse**, see lyttel.
- laste**, adj., as n., 547, 570, 571. O. E. latost, superl. of læt.
- laste**, v. tr., *load*: pret. part. laste, in phrase 'laste & lade,' 1146. O. E. gehlæstan.
- laste**, v. intr., *last, endure*: inf. 956: pres. 3 pl. lasteȝ, 1198. O. E. læstan.
- late**, adv., 392; *late in the day*, 538, 574, 615. O. E. late.

- launce, n., *branch of a tree*: pl. launceȝ, 978. F. lance.
- laue, v. tr., *pour out abundantly*: pres. 3 sg. laueȝ, 607. O. E. lafian: O. F. laver.
- lawely, adj., *lawful*: 565.
- laweȝ, pl. n., *practice, ways*: 285. Late O. E.
- laga.
- laye, v. tr., *lay*, 958: pret. part. layd, 958; layde, 1172. O. E. lecgan.
- layne, v. tr., *keep silent about*: pret. part. layned, 244. O. N. løyna
- ledden, n., *sound of many voices*: 878; laden, 874. O. E. læden.
- lede, n., *man*; used to address a dependent or an inferior, 542. O. E. lēod.
- lede, v. tr., *lead*, 801; lyf lede, 392, 409, 774: inf. 774; pres. 1 sg. lede, 409; 2 pl. lede, 392; pret. part. lad, 801. O. E. lædan.
- lef, n., *leaf*; coll. *foliage*, 77; *leaves of a book*, 837: pl. leueȝ, 837. O. E. lēaf.
- lef, adj., *beloved, precious*, 266; as n., 418. O. E. lēof.
- leghe, see lyȝ.
- legg, n.: 459. O. N. leggr.
- legyoun, n., *legion*; of a great number, 1121: pl. legyounes, 1121. O. F. legiun.
- lelly, adv., *faithfully*: 305. O. F. leel + ly.
- leme, v. intr., *shine, gleam*: pret. 3 sg. lemed, 119, 1043. Cf. O. N. ljōma; O. E. gelēomod.
- leme, v. tr., *beat, drive with blows?*: 358. O. N. lemja.
- lemman, n., *sweetheart*: used by Christ to his follower, 763; of Christ, 796, 805, 829. O. E. lēofman.
- lenghe, v. intr., *tarry, dwell*: inf. 261; pres. 2 pl. lenghe, 933. O. E. lengan.
- lenger, see longhe.
- lenghe, n., *length*; in lenghe of dayeȝ, *throughout time*, 416; on lenghe, *to a distance, away*, 167. O. E. lengu.

- lenpe**, n., *length*: 1031. O. E. lengþu.
lere, n., *face*: 398. O. E. hlēor.
lese, v. tr., *lose*: pret. 1 sg. leste, 9; 2 sg. lesteþ, 269. Late weak pret. of O. E. lēosan.
lese, v. tr., *unfasten, open*: pres. part. lesande, 837. O. E. līesan.
lesse, see lyttel.
lest, conj., 864; after 'dred,' 187. O. E. þȳ læs þe.
lesyng, n., *lie*: 897. O. E. lēasung.
let, v. tr., with obj. and inf. 20, 718, 901, 912, 964; with obj. omitted, 813; absol. *let be, desist, cease*, 715: inf. 715; pret. 3 sg. let, 20; lette, 813; imp. sg. let, 901, 912, 964; pl. let, 718. O. E. lētan.
lette, v. tr., *obstruct*: pret. 3 sg. lette, 1050. O. E. lettap.
lettrure, n., *writings, books*: 751. O. F. lettreure.
leþe, v. intr., *abate*: pres. 3 sg. leþeþ, 377. Etym. obscure.
leue, n., *leave*: 316. O. E. lēaf.
leue, v. tr., *forsake*: pret. 3 pl. laften, 622. O. E. lēfan.
leue, v. intr., *believe (in)*, 425; tr., with inf. or clause, 304, 311, 469; with obj., 69, 308; with obj. and pred. adj., 865; parenthetical, 876: inf. 311; leuen, 69; pres. 1 sg. leue, 469, 876; 3 sg. leueþ, 304; 1 pl. leuen, 425; 2 pl. leue, 308; pres. subj. 2 sg. leue, 865. O. E. (Anglian) lēfan.
leued, adj., *covered with leaves*: 978. See lef.
liure, n., *uniform of retainer*: pl. liureþ, 1108. O. F. livere.
lo, interj.: 693, 740, 822. O. E. lā; cf. also O. E. lōca.
loþe, n., *pool, water*: 119. Old Northumbr. luh?
loke, v. intr., *look*, 167; loke on, 710, 934; tr., *consider*, 463 (or perhaps, *beeware*), 1145 (see

- n.): inf. 934; pres. subj. 3 sg. loke, 710; pret. 1 sg. loked, 167, 1145; imp. sg. loke, 463. O. E. lōcian.
- loke₃, pl. n., *expression of countenance, appearance*: 1134. O. E. v. lōcian.
- lokyng, n., *gaze*: 1049. Cf. preceding word.
- lombe, n., *lamb, Christ*, 802, 822, 861, 867, 945, 1047, 1064: 413, 741, etc., in all 19 times; loumbe, 867; lambe, 757, 771; lamb, 407; lomb, 815; gs. lombe, 1141; lombe₃, 872; lambes, 785. O. E. lamb.
- lompely₃t, n., *lamplight*: 1046. Fr. lampe.
- londe, n., *land; region*, 148; *field*, 802; Judy londe, *land of Judea*, 937. O. E. land.
- lone, n., *lane*: 1066. O. E. lane.
- long, adj., 597; as n., 586: longe, 1024. O. E. long.
- longe, impers. v., *me longed, I longed*, 144. O. E. langian.
- longe, v. intr., *adhere to, be a part of, belong*: pres. part. longande, 462. Aphetized form of O. E. gelang.
- longe, adv.: 477, 533; comp. lenger: 168, 180, 977. O. E. longe, lengra.
- longeyng, n., *yearning desire*: 244, 1180; in compound, luf-longyng, 1152. O. E. langung.
- lorde, n., = 'homini patri-familias' of Matt. 20. 1, 502, 506, 513, 522, 526, 541, 557; *God*, 285, 678, 698; *Christ*, 304, 362, 403, 407, 413, 583, 632, 741, 795, 1204; interj., 108, 1149, 1199. O. E. hlāford.
- lore, n., '*rule of behavior*' (N. E. D.): in comp. wommon lore, 236. O. E. lār.
- lose, v. intr., *fail*, 908: inf. 265, 908; pret. part. loste, as adj., 1092. O. E. losian.
- lote, n., *lot, fortune*: 1205. O. E. hlot.
- lote, n., *aspect*, 896; *manner*, 238; *loud sound*, 876. O. N. lāt, and lāte.
- lope, n., *trouble*: 377. O. E. lāp.

- loude**, adj.: 878. O. E. hlūd.
loue, v. tr., *praise*: 285, 342, 1124, 1127. O. E. lofian.
loue, v. tr.: pres. 3 sg. loue3, 403, 407. O. E. lufian.
loueloker, see *luffy*, adj.
loute, v. intr., *be hidden, live in retirement*: pres. 2 pl. loute, 933. O. E. lūtian.
lowe, adj., 1001; *low in rank or order*, 547: superl. lowest, 1001. As adv., 236. O. N. lāgr.
luf, n., *love*, 467, 851; *lufdaungere*, 11; *luflongyng*, 1152. O. E. lufu.
luffy, adj., *lovely*, 148, 693, 962; *delightful*, 880: *louely*, 693; comp. *loueloker*, 148. O. E. luflic.
luffy, adv., *beautifully*: 978. O. E. luffice.
lufsoum, adj., *lovely*: as n., 398. O. E. lufsum.
lure, n., *loss*: pl. lure3, 339. O. E. lyre.
lure, n., *frown*: pl. lure3, 358. M. E. v. loure <? O. E. *lūrian.
- lurke**, v. intr., *steal along*: pret. 1 sg. lurked, 978. lur- (in mod. lour) + frequentative suffix k?
lyf, n., 247, 305, etc.; *eternal life*, 1078, 1146: gs. lyue3, 477, 578, 908. O. E. lif.
lyfte, part. adj., *lifted*: 567. O. N. lypta.
lygyng, n., *abiding-place*: pl. lygyng3, 935. See ly3; cf. No. ligge.
ly3, v. intr., *lie*, 214; *lodge, dwell*, 930; *lys in hym, is in his power*, 360; *be contained*, 602: inf. 930; pres. 3 sg. lys, 360, 602; pret. 3 sg. leghe, 214. O. E. licgan.
ly3e, n., *lie*: 304. O. E. lyge.
ly3t, n., *light*: 69, 119, 1043, 1050, 1073; *lompe-ly3t*, 1046. O. E. lēoht.
ly3tē, adj., *bright*, 500; *pure*, 682: ly3t, 682. O. E. lēoht.
ly3te, adj., *blithe*: 238. As adv., *lightly, easily*: 214. O. E. lēoht.
ly3te, v. intr., *arrive* (w. prep.), *find*, 247; *descend*, 943, 988: pret. 2 sg.

- lyzte, 247; 3 sg. lyzt, 943; pret. part. lyzt, 988. O. E. lihtan.
- lyztly, adv., *easily*: 359. O. E. lēohtlice.
- lyk, adj., *like*: 501, 874, 896; lyke, 735. Adv., 432. O. E. gelic.
- lyke3, v. impers., *it pleases*: 566. O. E. lician.
- lykne, v. tr., *liken*: pres. 3 sg. lykne3, 500. Adj. lyk + en.
- lykyng, n., *pleasure*: 247. O. E. licung.
- lym, n., *limb*: 462; pl. lymme3, 464. O. E. lim.
- lyne, n., *line*; by lyne, *in regular order*, 626. O. E. line. F. ligne.
- lynne, n., *linen*: 731. O. E. līn.
- lys, see ly3.
- lyste, n., *joy*, 467, 908; *joyful desire*, 173. O. E. lystan.
- lyste, impers. v., *it pleases*; me lyste, *I desired*: pret. 3 sg. lyste, 146, 181, 1141. O. E. lystan.
- lysten, v. tr., *listen to*: 880. O. Northumbrian lysna.
- lyth, n., *limb*: 398. O. E. liþ.
- lyttel, adj., 387; *of low rank*, 574; implying endearment, 1147; as n., 575, 604; comp. lasse, 491, etc.; as n., 339, 601, 853; be lasse in werke, *those who did less work*, 599: lesse, 339, 852; les, 864, 876. Adv. lyttel, 172, 301; comp. les, 865, 888, 900. O. E. lytel. Comp. læssa, adj.; læs, adv.
- lype, v. tr., *assuage*, 357; *soothe*, 369: inf. 357; imp. sg. lybe3, 369. O. E. liþan.
- lyue, v. intr., *live*: pret. 2 sg. lyfed, 483; pres. part. lyuyande, 700; pret. part. lyued, 477, 776. O. E. libban.
- lyper, adj. as n., *evil*: 567. O. E. lȳþre.

M

- ma, F. poss.: par ma fay, 489.
- ma, see make, mon.
- mad, adj., *infatuated*, *insane*: 267, 1166, 1199; madde, 290. O. E. gemæd.

- maddyng**, n., *madness*: 1154. Verb mad + ing.
- make**, n., *consort*: 759. O. E. gemaca; cf. O. N. maki.
- make**, v. tr., 140, etc.; *cause*, w. inf., 539; make acorde, 371; at ene, 953; feste, 283; mirþe, 1149; marred oþer madde, 359: inf. 176, 304, 474; ma, 283; pres. 1 sg. make, 281; 3 sg. mat3, 610; 3 pl. man, 512; pret. 3 sg. made, 522, 1149; mad, 539; 2 pl. made, 371; pret. part. mad, 274, 486, 953; made, 140; madde, 359. O. E. macian.
- makelez**, adj., *peerless*: 435, 780, 784. Make + less.
- malte**, v. intr., *sink, melt, enter*: inf. 224; pret. 3 sg. malte, 1154. O. E. meltan.
- man**, see mon.
- maner**, n., *habitation, 918; feudal town, stronghold, 1029*: manayre, 1029. O. F. manoir.
- mankyn**, n., *mankind*: 637. O. E. mancynn.
- marer**, n., *spoiler, botcher*: gs. marere3, 382.
- margyrye**, n., *pearl*: 1037: pl. margarys, 199; mar-iorys, 206. O. F. mar-gerie.
- marked**, n., *market*: 513. Late O. E. market.
- marre**, v. tr., *ruin*: pres. 2 sg. marre3, 23; pret. part. marred, 359. O. E. merran.
- Mary**, pr. n.: 383; Marye, 425.
- maryage**, n., *marriage*: 414; maryag, 778. O. F. mariage.
- mas**, n., *mass*: 1115; messe, 497; mes, 862. O. E. mæsse; O. F. messe.
- mascle**, n., *spot, stain*: 726; masklle, 843. O. F. mascle.
- maskelle3**, adj., *spotless*: 733, 756, 768, 769, 780; maskelles, 744, 781; maskelez, 745, 757, 900, 923; mascelle3, 732. Mascle + less.
- mate**, adj., *dejected*: mor-nyf mate, 386. O. F. mat.
- mate**, v. tr., *checkmate, daunt*: 613. O. F. mater.

Maþew, pr. n.: 497.

may, n., *maiden*: 435, 961.

O. E. *mæg*.

may, pret. pres., *can*, 29, 69, etc.; *be permitted*, 447, 661, 669, 694, 703, 918, 966, 970; as mere modal auxiliary, 317, 771; the pret. has either pres. or pret. force according to the tense of verbs in the context; 'mozt' has, if anything, more positive force than 'myzt': pres. 1 sg. *may*, 487, 783; 2 sg. 296, 347, 694, 703, 966, 970; 3 sg. 300, 310, 312, 355, 357, 421, 544, 661, 757, 771, 899, 908, 1069; 2 pl. 918, 1051; noun, 536; 3 pl. 29, 336, 447, 496, 669, 853; pret. 1 sg. *mozt*, 188; 2 sg. *myzte*, 317; 3 sg. *mozt*, 34, 194, 223, 224, 225, 427, 479, 843, 1028, 1125; *mozte*, 475; *mozten*, 1196; *myzt*, 69, 135, 176, 722, 1082, 1157; 3 pl. *mozt*, 92; *myzt*, 579. O. E. *mæg*, *meahte*, *mihte*.

mayden, n., *maiden*, 162, 1115; 869: pl. *maydenez*, 1115; *maydennez*, 869. O. E. *mægden*.

maynful, adj., *powerful*; *full*: 1093. O. E. *mægen* + *ful*.

mayster, n., *overlord* (a word of feudal associations), used of Christ: 462, 900. O. F. *maistre*.

maysterful, adj., *overbearing*: 401. O. F. *maistre* + *ful*.

mede, n., *meed*, *reward*: 620. O. E. *mēd*.

meke, adj., *submissive*: 404, 815, 832, 961. O. N. *miūkr*.

mekenesse, n.: 407.

mele, v. intr., *discourse*, *talk*: inf. 925; *melle*, 797, 1118 (both in rime); pres. 3 sg. *melez*, 497; pret. 1 sg. *meled*, 589. O. E. *mælan*.

melle, see in *melle*.

member, n.: 458. O. F. *membre*.

mendez, pl. n. (as sg.?), *reparation*: 351. Apheric form of *amendes* < O. F. *amendes*.

- mendyng**, verbal noun, *improvement*: 452. Mend (aphetic form of amend < O. F. amender) + ing.
- mene**, v. tr., *have in mind*, 937; *signify*, 293, 951: inf. 293, 951; pres. 2 sg. menez, 937. O. E. mānan.
- mensk**, n., *decorous bearing*: 783; menske, 162. O. N. mennska.
- menteene**, v. tr., *maintain*: inf. 783. O. F. maintenir.
- mercy**, n.: 356, 623, 670; merci, 576; mersy, 383. O. F. merci.
- mere**, n., *boundary-line*: 158; pl. mere3, 140, 1166. O. E. gemære.
- merked**, part. adj., *placed*: 142. O. E. mearcian.
- meruayle**, n., *that which is wonderful, marvel*, 64, 157, 1130; *astonishment*, 1081: merwayle, 1081; pl. meruayle3, 64. O. F. merveille.
- meruelous**, adj., *marvellous*: 1166. O. F. merveilleous.
- mes**, messe, see mas.
- meschef**, n., *injury*: 275. O. F. meschef.
- measure**, n., *measure of excellence*: 224. O. F. mesure.
- mete**, adj., *meet, proper*, 1063; as adv., *properly*, 833. O. E. (ge)mæte.
- mete**, n., *act of eating*: 641. O. E. mete.
- mete**, v. tr., *get, find*, 329; intr., *meet together*, 329, 918: inf. 329, 918; pres. 1 pl. meten, 380. O. E. mētan.
- meten**, v. tr., *measure*: inf. 1032. O. E. metan.
- meue**, v. tr., *move, stir* (one's emotions), 64; absol. 156: pres. 3 pl. meuen, 64; pret. 3 sg. meued, 156. O. F. muver.
- meyny**, n., *servants of the household or estate*, 542; *retinue*, 892, 899, 925, 960, 1127, 1145. O. F. mesnee.
- mo**, see much.
- mode**, n., *measure, harmony*: pl. mode3, 884. F. mode.
- mode**, n., *mind, temper*:

- 738, 832; mod, 401.
O. E. mōd.
- moder**, n., *mother* (the Virgin), 435. O. E. moder.
- mokke**, n., *muck, manure*: 905. O. N. mykr.
- mol**, see mul.
- molde**, n., *mould, earth*: gs. 30. O. E. molde.
- mon**, n., *man*, 115, etc.; *human being*, 290, 1195; *man as distinguished from God*, 314; indef., *one, they*, 165, 194, 331, 334, 336, 728, 799; *mony* mon, 340; no mon, 69, 95, 520; vch ma, vch mon, 323, 604: mon, 69, 95, 194, 310, 340, 520, 603, 661, 799; man, 165, 314, 334, 386, 675, 685, 1195; ma, 323; gs. mane3, 940, 1154; manne3, 223; pl. men, 115, 290, 331, 336, 514, 527, 531, 573, 674, 728. O. E. mon, man.
- mon**, n., *moan, complaint*: 374. Cf. O. E. mǣnan.
- mone**, n., *the moon*, 1044, 1045, 1056, 1057, 1069, 1072, 1093; 'vnder' or 'anvnder mone,' *in the world, on earth*, almost *altogether, at all*, 923, 1068, 1092; in vche a mone, *each month*, 1080. O. E. mōna.
- mony**, adj., *many*: w. sg. n. and indefinite article, 775; without article, 160, 340: pl. mony, 572. O. E. manig.
- more**, see much.
- morne**, v., *mourn*: inf. 359. O. E. murnan.
- mornyf**, adj., *mournful*: mornyf mate, 386.
- mornyng**, n., *mourning*: 262. O. E. murnung.
- mot**, pret. pres., *must*, 25, 31, 319, etc.; optative auxiliary, 399; the pret. has pret. or pres. force according to the tense of verbs in the context: pres. 2 sg. moste, 319; most, 348; pres. 3 sg. mot, 25, 31, 320, 397, 663; 3 pl. moste, 623. O. E. mōt, mōste.
- mote**, n., *a feudal village or city set on a hill; moat*, 948²; (used of the New Jerusalem) 142, 936, 937, 948, 973: moote, 948; pl. mote3, 949. O. F. mote.

- mote**, n., *spot*: 726, 764, 855, 924, 960, 972; *mot*, 843. O. E. *mot*.
- mote**, v. tr., *utter in argument, urge*: pres. 2 sg. *mote3*, 613. O. E. *mōtian*.
- motele3**, adj., *spotless*: 925, 961; *moteles*, 899. *Mote* + less.
- moul**, n., *mould*: 23. Cf. Dan. *mul*, Swed. *mögel*.
- moun**, see *may*.
- mount**, n.: 868. O. E. *munt*.
- mounte**, v. intr., *increase*: pres. 3 sg. ? *mounte3*, 351. O. F. *munter*.
- mouth**, n.: 183, 803. O. E. *mūþ*.
- much**, adj., 244, 776, 1118, 1130; absol. 604, 1149. Comp. *more*, 128, 157, 234, 475, 479, 576, 585; absol., 132, 133, 552, 564, 577, 600, 852, 951, 1033, 1195; *mo* (of number), 151, 340; 1194; *þe mo þe myryer*, 850. O. E. *micel*, *māra*, *mā*.
- much**, adv., 234, 303, 374, 576. Comp. *more*, 144, 145, 156, 168, 169, 180, 181, 212, 552, 565, 588, 589, 599; *no more*, 1190; *mare* (in rime), 145. Superl. *moste*, 1131. O. E. *micel*, *māre*, *māst*.
- mul**, n., *dust*: 905; *mol*, 382. O. E. *myl*.
- munt**, n., *aim*: 1161. Cf. M. E. v. *munte*, O. E. *myntan*.
- my**, poss. pron.: 15-18, 123, etc.; *myn*, 128, 174, 176, 200; absol., 566. O. E. *mīn*.
- mydde3**, see in *mydde3*.
- my3t**, n., *might, power*: 630, 765; *my3te*, 1069; *myste* (rime), 462. O. E. *miht*.
- myke**, n., *one in high position?* pl. *myke3*, 572. Cf. O. N. *mikill*.
- mylde**, adj., *meeke, gentle*, 961, 1115; as n., 721. O. E. *milde*.
- myn**, see I, *my*.
- mynde**, n.: 156, 224, 1130, 1154. O. E. (ge)*mynd*.
- mynge**, v. intr., *call attention to, speak of*: 855. O. E. *myngian*.
- mynne**, v. intr., *call to mind*: inf. 583. O. N. *minna*.
- mynyster**, n., *minster*: 1063. O. E. *mynster*.

- myrþe**, n., *sweet sound, music*, 92; *pleasance, pleasure garden*, 140; *mirþe made, made merry, or uttered sweet sounds?*, 1149: pl. myrþez, 140. O. E. myrgþ.
- myrþe**, v. tr., *cause to rejoice, make merry*: pres. 3 sg. myrþez, 862. Formed fr. n.
- myry**, adj., *delightful, lovely*; of things, 23, 158, 199, 936; of persons, 435, 781; þe mo þe myryer, 850: comp. myryer, 850; superl. myryest, 435; myryeste, 199. O. E. myrige.
- mys**, see mysse.
- myserecorde**, n., *forgiving mercy*: 366. O. F. misericorde.
- mysetente**, v. tr., *heed ill*: pret. part. mysetente, 257. M. E. mis + tente, var. of tend, aphetic form of attend < O. F. atendre.
- mysse**, n., *failure, sin*: 364, 382; mys, 262. O. E. missan.
- mysse**, v. tr., *lack*: inf. 329. O. E. missan.
- mysseþeme**, v. tr., *abuse*: inf. 322. O. E. mis- + O. E. gēman.
- myste**, see myzt.
- mystery**, n.: pl. mysteries, 1194. F. mystère.
- myte**, n., *mite*: 351. O. F. mite.
- myþe**, v. tr., *escape (sorrow)*: 359. O. E. miþan.

N

naȝt, see nyzt.

name, n.: 998, 1039; nome, 872. O. E. noma.

nature, n.: 749. O. F. nature.

naule, n., *nail*: 459. O. N. nagli.

nauþer, conj., *neither*; cor-rel. w. ne, 465, 484, 485, 1044, 1087; reinforcing ne, 751: nauþer, 485, 751, 1044, 1087. O. E. nāuþer, nāwþer < nāhwæþer.

nawhere, adv., *nowhere*: 534, 932. O. E. nāhwær.

ne, adv., *not*, 35, 65, 293, 350, 471, 619; reinforcing another negative, 4, 100, 362, 403, 516, 825, 1071, 1082: nis, 100;

- nys, 951. Conj., *nor*: 262, 334, 347, 465, 484, 485, 688, 751, 848, 918, 1044, 1045, 1087, 1062; nee, 262. O. E. nē.
- nece, n., *niece*: 233. O. F. niece.
- nede, n., *need*: 1045. O. E. nēd.
- nede, impers. v.; hem nedde, *they had need*: pret. 3 sg. nedde, 1044. O. E. nēodian.
- nedeȝ, adv., *of necessity*: 25, 344. O. E. nēdes, gs. of nēd.
- neȝbor, n., *neighbor*: 688. O. E. nēahgebūr.
- nem, see nymme.
- nemme, v. tr., *name*: 997. O. E. nemman.
- nente, adj., *ninth*: 1012. Cf. O. E. nigōȝa.
- ner, adv., *near*: 262, 286; nere, 404. O. E. nēar, comp. of nēah.
- nerre, comp. adj., *more nearly related*, or perhaps *dearer*: 233. O. E. nēarra, comp. of nēah.
- nesch, adj. as adv., *tenderly*: 606. O. E. hnesc.
- neuer, adv.: 4, 19, 71, etc. O. E. nēāfre.
- neuerȝelese, adv., *nevertheless, alike*: 912, 913; neuerȝeles, 901; nauȝeleȝ, 877; nawȝeles, 950; nowȝelese, 889.
- new, see nwe.
- no, adj. pron., 32, 102, 225, etc.; no mon, 69, 95, 520; no gome, 231; no wyȝ, 100, 722; pl., 917. Adv.: 951, 977, 1190. O. E. nā.
- noble, adj.: 922, 1097. O. F. noble.
- noȝt, pron., *nothing*: 274, 337, 563, 588, 657, 955. Adv., 520, 1050. O. E. nā + wiht.
- nom, see nymme.
- nome, see name.
- non, adj. pron., *not any*, 206, 209, 219, 440, 544, 764, 848, 1061; as n., 812, 825; w. genitive, 215, 455; absol., *nobody*, 443, 568, 700, 853, 889, 1067, 1141, 1159; pl. none, 440. O. E. nān.
- not, adv.: 34, 92, 135, etc. See noȝt.
- note, n., *matter, affair*, 155, 922; *musical note*, 883; *song* (= canticum,

- Apoc. 14. 3), 879 (see n.): pl. note₃, 883.
- nopynk**, pr., *nothing*: 308, 496, 587; **nopyng**, 1157.
- now**, adv., 271, 283, 287, etc.; resumptive, 429; as conj., *now that*, 377¹. O. E. nū.
- nwe**, adj., *new*, 155, etc.; *newe fryt* = primitiæ (Apoc. 14. 4), 894: 155, 792, 879, 882, 943, 987; pl. **nw**, 527. Adv., *anew*: 1080, 1123; *new*, 662.
- nyzt**, n., *night*: 116, 1071; **nyzte**, 243; **nazt**, 523; **nazte**, 1203. O. E. niht, næht.
- nymme**, v. tr., *receive*: pret. 3 sg. **nem**, 802; 3 pl. **nom**, 587; pret. part. **innome**, 703. O. E. niman.
- O**
- obe**, v. tr., *do obeisance to*: pres. 3 pl. **obes**, 886. F. obeir.
- odour**, n., *fragrance*: 58. O. F. odur.
- of**, prep., 25, 55, 69, etc.; *from*, 31, 33, 350, 353, 425, 443, 607, 608, 749, 967, 1055, 1137, 1161; w. out, 3, 282, 365, etc.; *because of*, 11, 119, 1126, 1167; *by* (denoting agent), 248; in phrase denoting material, 76, 207, 274, 371, 926, 989, 1037, etc.; *concerning*, 226, 689, 752, 821, 919, 925, 1132; in phrase denoting the obj., 12, 275, 317, 450, 665, 855, 860, 1096, 1118, 1206, etc.; *in respect to*, 74, 334, 431, 481, 682, 887, 896, 1005, 1031, 1070, etc.; *in, according to*, 1101; in phrase equivalent to partitive gen. 335, 577, 853, 1195, etc.; in phrases: of al & sum, 584; in respecte of, 84: 0, 309, 429, 792, 1018. Adv., *off*, 237; *away*, 358. O. E. of.
- offys**, n., *office, position*: 755. O. F. office.
- ofte**, adv.: 14, 340, 388. Comp. **ofter**, 621. O. E. oft.
- oze**, v. tr., *owe*, 543; *ought* (pret.), 1139; impers. *it is incumbent upon* (w. dative), 341, 552: pres. 1 sg. **owe**, 543; pres. subj.

- 3 sg. oʒe, 552; pret. 3 sg. aʒt, 1139; oʒte, w. pres. force, 341. O. E. āgan.
- oʒt**, pron., *anything*, 1200; *something*, contrasted with noʒt, 274. O. E. ā + wiht.
- olde**, adj.: 941, 942. Comp. alder, 621. Superl. ald-est, 1042. O. E. ald.
- on**, num. and pron., *one*, 293, 557, 860, 953; indef. art., 9, 530, 869; *alone*, 243, 312; at on, *in harmony*, 378: one, 243, 312; an, 869; O. E. ān. See vchon.
- on**, prep., *on*, *upon*, *in* (where the following noun is otherwise unmodified the article is omitted), 41, 78, 214, etc.; expressing time, 243, 486; manner, 97, 1095; *concerning*, 60; leuen on: 425; *for*, 826; in phrases: on honde, 155; on hyʒt, 501; on lenghe, 167; for a pene on a day, 510; on ʒer, 1079; in compound prep., on wyber half, 230.
- on**, adv.: 45, 255, 810. O. E. on.
- oncom**, v. intr., *super-vene*: pret. 3 sg. oncom, 645. See com.
- onende**, see anende.
- only**, adv. as prep., *except*: 779. O. E. adj. ānlic.
- onslyde**, v. intr.?, *unfold*: pres. 3 pl. onsllydeʒ, 77. Pref. on (un) + O. E. slidan.
- onsware**, v. intr., *answer*: inf. 680. O. E. and-swerian.
- onvunder**, see anvnder.
- open**, adj.: 183; vpen, 1066; vpon, 198. O. E. open.
- Oryent**, n., *the Orient*, 3, 82; as adj., *Oriental*, or perhaps merely *lustrous*, *resplendent*: Oryente, 82; orient, 255. O. F. orient.
- oʒer**, adj., *other*, 319, 842, 935, 955; non oʒer, 206, 209, 219, 848; absol. as pron., sg. 449, 450; pl. oʒer, 585, 773, 778; gs. oʒereʒ, 450. O. E. oʒer.
- oʒer**, conj., *or*: 118, 359, 380, etc.; correl. w. whether, 130, 567, 604; w. queʒersoeuer, 606; aʒer, 491. O. E. oʒʒe.
- oure**, n., *hour*: 530, 551; houreʒ, 555. O. F. ure, hure.

- oure**, poss. pron.: 304, 322, 455, 690, 702, 807. O. E. *ūre*.
out, adv. w. of, 3, 365, 642, 649, 1163, 1170: *oute*, 3. O. E. *ūt*.
outdryf, v. tr., *drive out*: inf. 777. Out + O. E. *drīfan*.
outfleme, n., *exile*: 1177. Out + *fleme*.
outryzte, adv., *directly out*: 1055. Out + O. E. *rihte*.
outsprente, v. intr., *spurt out*: pret. 3sg. *outsprent*, 1137. Cf. M. H. G. *sprengen*; O. N. *spretta* (**sprenta*).
ouer, prep., *above*, 454, 773; *upon*, 1205; *across*, 318, 324, 1166. O. E. *ofer*.
ouer, adv., *too*, 473; *ouer gayn*, *over against*, 138. O. E. *ofer*.
ouerte, adj., *patent*: 593. O. F. *overt*.
ouerture, n., *opening* (in a garment): 218. O. F. *overture*.
owe, see 03e.
owne, intens. pron.: 559. O. E. *āgen*.
- P**
- pace**, n., *passage, chapter*: 677. O. F. *pas*.
pakke, n., *company* (without meaner modern connotation of the word): 929. Corresponds to M. Flem. *pac*, Dutch *pak*.
pale, v. intr., *appear pale*: inf. 1004. Adaptation of O. F. *palir*.
pane, n., *one side of a walled town*: 1034. F. *pan*.
par, F. prep., in phrase, *par ma fay*: 489.
paradys, n., *the garden of Eden*, 321; *heaven*, 137, 248; *paradyse*, 137; *paradys erde*, *paradys greue*, 248, 321. F. *paradis*.
parage, n., *noble lineage*: 419. F. *parage*.
paraunter, adv., *perhaps*: 588. O. F. *aventure*.
parfyt, adj., *perfect*, 638, 1038; as quasi-part. adj., *perfectly wrought*, 208; *perfet*, 208. O. F. *parfit*.
part, n., *share*: 573. O. F. *part*.

- partle3**, adj., *having no share*: 335.
- passe**, v. intr., *go*, 1110; *be acquitted*, 707; tr., *cross*, 299; *surpass*, 428, 753; pret. part. in use equivalent to prep. 'past,' 528 (cf. *apassed*): inf. 299, 707, 1110; pres. 3 sg. *passe3*, 753; pret. subj. 3 sg. *passed*, 428; pret. part. *passed*, 528. O. F. *passer*.
- Pater**, pr. n., *Paternoster*: 485.
- Paule**, pr. n., *St. Paul*: 457.
- pay**, v. tr., *please*, 1201; impers. 1165, 1177; *pay*, 524, 542, 632, etc.: inf. 1201; pres. 1 sg. *pay*, 524; 3 sg. *paye3*, 632; pret. 3 sg. *payed*, 1165, 1177; imp. sg. *pay*, 542, 635; pret. part. *payed*, 584, 603. O. F. *payer*.
- paye**, n., *pleasure, favor*: 1, 1164, 1176, 1188, 1189, 1200; *pay*, 1212. O. F. *paye*.
- payment**, n., *act of paying*: 598. O. F. *payement*.
- payne**, n., *penalty*, 664; *pain*, 124, 954 (with connotation of *penalty*): pl. *payne3*, 124. O. F. *paine*; Lat. *pœna*.
- paynt**, v. tr.: pret. 3 sg. *paynted*, 750. O. F. *peindre*.
- payred**, part. adj., *wasted, worn*: 246. Inf. an aphetized form of O. F. *empeirer*.
- pechche**, n., *sin*: 841. O. F. *pechet*.
- pensyf**, adj., *sunk in gloomy thought*: 246. O. F. *pensif*.
- peny**, n., *penny*, = *denario* (Matt. 20. 2, 13): 546, 560, 614; *pene*, 510, 562. O. E. *penig*.
- pere**, n., *peer*: 4. O. F. *per*.
- pere**, n., *pear-tree*: pl. *pere3*, 104. O. E. *peru*.
- perfet**, see *parfyt*.
- perle**, n., *pearl*; literally, 82, 192, 1038, etc.; with more or less figurative force, 221, 272, 732, 733, 746, 768, 854, 1104, 1212; collectively, as designating material, 202, 216, 219, 229, 255; the chief person of the

- poem, 1, 12, 24, 36, 41, 48, 53, 60, 241, 242, 258, 282, 330, 335, 376, 411, 744, 745, 756, 902, 1104, 1182, 1192, 1206: pl. perlez, 204, 240, etc. O. F. perle.
- perre, collect. n., *precious stones*, 1028; perre pres, 730. O. F. pierrerie.
- peryle, n., *risk*: 695. O. F. peril.
- pes, n., *peace*, 952, 953; *reconciliation*, 742, 955. O. F. pais.
- pitously, see pytosly.
- place, n., 175; *abode, city*, 405, 679, 1034. O. F. place.
- planet, n.: pl. planetez, 1075. O. F. planete.
- plate, n.: pl. platez, 1036. O. F. plate.
- play, v. intr., *enjoy recreation, make merry*: inf. 261. O. E. plegan.
- playn, adj., *smooth*: 178. Adv., *distinctly*: 689. N., *field*: 104; pl. playnez, 122. O. F. plain.
- playned, see pleny.
- playnt, n., *complaint*: 815. O. F. pleint.
- pleny, v. intr., *lament*, 549; tr., *berwail*, 53, 242: inf. 549; pret. 1 sg. playned, 53; pret. part. playned, 242. O. F. pleigner.
- plesaunte, adj., *pleasing*: 1. O. F. pleasant.
- plese, v. tr., *satisfy*: inf. 484. O. F. plesir.
- plete, v. tr., *urge*: inf. 563. O. F. plaider.
- plont, n., *plant*: pl. plonttez, 104. O. E. plante.
- plye, v. tr., *present, show*: inf. 1039. O. F. plier.
- plyt, n., *peril*, 647; *condition*, 1075, 1114; *circumstance*, 1015: plyzt, 1075. O. E. pliht, *danger*; O. F. plite, *condition*.
- pobble, n., *pebble*: 117. Cf. O. E. popelstān, papolstān.
- pole, n., *pool*; perhaps *the deeper, quieter part of a stream*: 117. O. E. pōl.
- porchace, v. tr., *acquire with effort*: inf. 744; pres. 3 pl. porchacez, 439. O. F. porchacier.
- pore, see pouer.
- porfyl, n., *embroidered border*: 216. O. F. v. porfiler.

- porpose**, n., *purpose*, 267, 508; *intended meaning*, 185; *porpos*, 508. O. F. *porpos*.
- portal**, n., *gate*: pl. *portales*, 1036. O. F. *portal*.
- possyble**, adj.: 452. O. F. *possible*.
- pouer**, adj., *of low rank*: 1075; *pore*, 573. O. F. *poore*.
- poursent**, n., *succession*: 1035. O. F. *poursuit*.
- powdered**, part. adj., *scattered thickly*: 44. O. F. v. *poudrer*.
- poyned**, part. adj., *pierced* (of 'open work'): 216. O. F. *poindre*.
- poynt**, n., *trait*, 309; *point*, *succinct statement*, 594; *note*, 891. O. F. *point*.
- pray**, n., *prey*: 439. O. F. *praie*.
- pray**, v. intr., 484; tr., *implore*, 714, 1192: inf. 484; pret. 3 sg. and pl. *prayed*, 714, 1192. O. F. *praier*.
- prayer**, n., 355: *prayere*, 618. O. F. *preiere*.
- prayse**, v. tr., *esteem*, 301; pret. part. as adj., *highly valued*, 1112: inf. 301; pret. part. *prayed*, 1112. O. F. *praisier*.
- precios**, adj., *precious*: 4, 36, 60, 192, 204, 216, 228, 229, 330; *precious*, 48, 82, 1212. O. F. *precios*.
- pref**, n., *proof*: 272. See *put*. O. F. *preuve*.
- pres**, n., *thronging*: 1114. O. F. *presse*.
- pres**, n., *great worth*, 419; quasi-adj., in 'perrepres' = *bonas margaritas*, (Matt. 12. 45), 730 (cf. *Gasw.* 1945): *prese*, 419. O. F. *preis* (Knigge, p. 103).
- pres**, v. intr., *press forward*, *hasten*: *pres.* 1 pl. *pres*, 957. O. F. *presser*.
- present**, adj. as n., *presence*: 1193; *presente*, 389. O. F. *present*.
- preste**, n., *priest*: 1210. O. E. *prēost*.
- pretermynable**, adj., *fore-ordaining*: 596. Cl. Lat. **terminabilis*.
- preue**, v. tr., *ascertain by trial*, *find*, 4; *show*, 983: pret. 1 sg. *proued*, 4; pret. part. *preued*,

983. O. F. preuver, prover; O. E. prōfian.
- Prince**, n., used of Christ: 1201; gs. Pryncez, 1164, 1176, 1189; Prynzes, 1; Prynsez, 1188. O. F. prince.
- profere**, v. tr., *offer*: pres. 3 pl. proferen, 1200; pret. 3 sg. profered, 235. O. F. proferer.
- professye**, n., *inspired prophecy*: 821. O. F. prophecie.
- profete**, n., *prophet*: 797; prophete, 831. O. F. profete.
- proper**, adj., *fair*: 686. O. F. propre.
- property**, n., *attribute*, 446; *physical characteristic*: pl. property3, 752. O. F. properte.
- prosessyoun**, n., *procession*: 1096. O. F. procession.
- proudly**, adv., *in dignified manner*: 1110. O. E. prūtlice.
- proued**, see preue.
- pryde**, n.: 401. O. E. prȳte; O. N. prȳþi.
- prys**, n., *excellence*, 193, 272, 419; *perle of prys* = pretiosa margarita (Matt. 13. 46), 746 (cf. 272). O. F. pris.
- pryse**, v. tr., *esteem*: inf. 1131. O. F. priser.
- pryuy**, adj., *familiar, own*: 12; priuy, 24. O. F. prive.
- pure**, adj.: 227, 745, 1088. O. F. pur.
- purly**, adv., *in purity*: 1004. O. F. pur + ly.
- purpre**, adj., *purple*: 1016. O. F. pourpre.
- put**, v. tr.; *put in a mad porpose, given over to mad intent*, 267; *put in pref to, proved*, 272. O. E. potian.
- pyche**, v. tr., *set (jewels)*, 742; *array*, 768: pret. 3 sg. pyzt, 742, 768. Cf. O. N. pikka; doubtful O. E. pȳcan. See pyzt.
- pyece**, n., *person, one*: 192, 229. O. F. piece.
- pyzt**, part. adj., *set (of jewels)*, 117, 193, 216, 228; *set with jewels*, 205; *adorned*, 217 (= ornata, Apoc. 21. 19); 991; *arrayed*, 192, 229, 240, 241: pyzte, 193, 216, 240. See pyche.

- pyke**, v. tr., *carry off*: pres. 3 pl. pykez, 573. Cf. O. N. pikka; doubtful O. E. pȳcan.
- pyked**, part. adj., *adorned*: 1036. See pyke.
- pyle**, n., *castle, large building*: 686. O. E. pīl.
- Pymalyon**, pr. n.: 750.
- pynakled**, part. adj.: 207. O. F. n. pinacle.
- pyne**, n., *pain*, 330; don pyne, *exert themselves*, 511. O. E. pīn.
- pyony**, n., *peony*: pl. pyonys, 44. O. F. pioine.
- pyte**, n., *pity*, 355; *grief*, 1206: pyty, 1206. O. F. pite.
- pytosly**, adv., *compassionately*, 370; *pitifully*, 798: pitously, 798. O. F. pitos + ly.
- Q**
- quat**, see quo.
- quayle**, n., *quail*: 1085. O. F. quaille.
- quelle**, v. tr., *put to death*: inf. 799. O. E. cwellan.
- queme**, adj., *fair*: 1179. Cf. O. E. cwēman, gecwēme.
- quen**, n., *queen*, 415, 448, 474, etc.; *the Virgin Mary*, 432, 433, 444, 456: quene, 415, 423, 456, 468, 781, 784, 1147. O. E. cwēn.
- quen**, conj., *when*, 40, etc.; causal, 332, 347; conditional, 335: quen, 40, 79, etc. — 14 times; when, 332, 335, 347, 405, 411, 707, 820, 1162. O. E. hwænne.
- quere**, *where*; interrog. adv., 65, etc.; rel. conj., 68, 376; quere þat, 65: where, 68, 617. O. E. hwær.
- queresoeuer**, conj., *where-soever*: 7.
- query**, n., *complaint*: 803. N. E. D. suggests adaptation of Lat. queri.
- queþersoeuer**, adv., *whether*: 606. See wheþer.
- quo**, interr. pron., *who*: 427, 678, 747. Neut. quat, 186, 755, 771; what, 249, 336, 463, 475, 479, 794. O. E. hwā, hwæt.
- quo**, rel. pron., *thou who*, 344; *he who*, 709; *one*

- who*, 693; w. prep., quom, 453; wham (= O. E. hwæm?), 131; neut. quat so, *whatever*, 566.
 quod, pret. v., tr., *quoth*: 1 sg. 241, 279, 325, etc.; 3 sg. 569, 758, 781. O. E. cwēþan, cwæþ.
 quoynt, adj., *wise*: 889. O. F. cointe.
 quy, see why.
 quyke, adj., *lifelike*: 1179. O. E. cwic.
 quynt, adj., *white*; as n., 842: 207, 1011, 1150; quyte, 220, 844, 1137; qwyte, 1102; whyt, 163, 178, 197, 1133; whyte, 219. O. E. hwit.
 quyte, v. tr., *reward*: pres. 2 sg. quyte3, 595. O. F. quiter.
- R**
- raas, see resse.
 rand, n., *border of a stream*: pl. rande3, 105. O. E. rand.
 rapely, adv., *hastily, quickly*: 363, 1168. O. N. hrapaliga.
 rasch, adj., *eager*: 1167. Cf. M. Dutch, rasch.
- raupe, n., *sorrow*: 858. O. N. hyrgð.
 raue, v. intr., *err*: inf. 665. Cf. O. N. rāfa.
 raue, v. intr., *rave*: pres. subj. 1 sg. raue, 363. O. F. raver.
 rauyste, part. adj., *enraptured*: 1088. F. raviss-, stem of ravir.
 rawe, n., *row*, 545; *hedge*, 105: pl. rawe3, 105. O. E. rāw.
 raxle, v. intr., *stretch oneself after sleep*: pret. 1 sg. raxled, 1174. Freq. form of rax < O. E. raxan.
 ray, n.: 160. O. F. rai.
 rayke, v. intr., *run, move forward*: pres. part. raykande, 112. O. N. reika.
 rayse, v. tr., *raise from the dead*: inf. 305. O. N. reisa.
 raysoun, see resoun.
 rebuke, v.: imp. sg. 367. O. F. rebouquer.
 recen, v. tr., *tell in order*, = ennarabit, Is. 53. 8: inf. 827. O. E. [ge]reccian.
 reche, v. intr., *care*: pres. 1 sg. rech, 333. O. E. reccan.

- recorde**, n., *attestation, witness*: 831. O. F. record.
- red**, adj.: rede, 27. O. E. rēad. At 1111 'a conventional (chiefly poetic) epithet of gold' (*N. E. D.* s. v. 3, citing examples from Cædmon to Scott, all Northern after 1200).
- rede**, v. tr., *advise*, 743; *read*, 709: inf. 709; pres. 1 sg. rede, 743. O. E. rædan.
- redy**, adj., *willing*: 591. O. E. ræde or geræde + ig.
- refete**, v. tr., *fill, satisfy*: inf. 88. O. F. refeter.
- reflayr**, n., *fragrance*: 46. O. F. re + flair.
- reget**, v. tr., *reproduce*: inf. 1064. re + gete.
- regioun**, n.: 1178. O. F. region.
- regne**, n., *kingdom*: 501; rengne, 692. O. F. regne.
- regretted**, part. adj., *grieved for*: 243. O. F. regretter.
- reiate**, n., *accoutrement or accessory of royalty*: pl. reiate3, 770. O. F. reiaute.
- reken**, adj., *lively*, 92; *fresh, radiant*, 5, 906. O. E. recen.
- reles**, n., *intermission*: 956. O. F. reles.
- relusaunt**, adj., *relucant, reflecting light*: 159. O. F. reluisant.
- reme**, n., *realm*: 448, 735. O. F. reaume.
- reme**, v. intr., *cry out*: inf. 1181; pres. 2 pl. remen, 858. O. E. hrēman.
- remnaunt**, n., *rest, remaining distance*: 1160. O. F. remenant.
- remorde**, part. adj., *stricken with remorse*: 364. O. F. remordre.
- remwe**, v. tr., *remove*, 427; intr., *separated from*, 899: inf. 427, 899. O. F. *remover; cf. later remouvoir.
- rende**, v. tr., *tear*: pret. part. rent: 806. O. E. rendan.
- rengne**, see regne.
- renoun**, n., *renown*: 986, 1182. O. F. renoun.
- renowle**, v. tr., *renew*: pres. 3 pl. renowle3, 1080. O. F. renoveler.
- reparde**, part. adj. *shut off, kept back*: 611. O. E. *pearrian?
- repayre**, v. intr., *come together*: inf. 1028. O. F. repairer.

- repente, impers. v.; if hym
repente, *if he repents*: pres.
subj. 3 sg. 662. O. F.
repentir.
- repreny, v. tr., *reprove*: inf.
544. O. F. reprehende.
- requeste, n.: 281. O. F.
requeste.
- rere, v. intr., *leap*, 160; tr.,
part. as adj., *roused*,
awake, 591: inf. 160;
pret. part. rert, 591. O. E.
ræran.
- rescoghe, n., *rescue*; mat;
rescoghe, *delivers*: 610.
Cf. O. F. rescoure.
- reset, n., *refuge*: 1067.
O. F. recet.
- resonabele, adj.: 523.
O. F. resonnable.
- resoun, n., *ground, reason*,
268; *words, talk*, 716;
exercise of reason, 52; *fair*
consideration, 665: ray-
soun, 268; pl. resounez,
716. O. F. resun.
- respecte, n.; in respecte of,
in comparison with, 84.
O. F. respect.
- respyt, n., *respite*: 644.
O. F. respit.
- resse, n., *headlong haste*,
1167; *strong current*, 874:
raas, 1167 (cf. n.). O. E.
ræs; O. N. rās.
- rest, v., *stand*, = *stabit* (Ps.
23. 3): 679. O. F. rester.
- restay, v. intr., *pause*, 437;
restrain, 716, 1168: inf.
437; pres. 3 pl. restayed,
716; pret. part. restayed,
1168. O. F. restaier.
- reste, n., *rest*, 1087; *cessa-
tion*, 858. O. F. rest.
- restored, part. adj.: 659.
- retrete, v. tr., *reproduce*:
inf. 92. O. F. retreter.
- reue, n., *reeve, steward*:
542. O. E. [ge]rēfa.
- reuer, n., *river*, 105; *river*
of the water of life, 1055:
pl. reuere3, 105. O. F.
riviere.
- rewarde, n.: 604. O. F.
rewarde.
- rewfully, adv., *piteously*:
1181. O. E. hrēow +
ful + ly.
- rode, n., *cross*: 646, 705,
806. O. E. rōd.
- roghe, adj., *rough*: 646.
O. E. rūh.
- rokke, n., *rock*: pl. rokkez,
68. O. F. roc.
- ronk, adj., *violent*, 1167;
abundant, 844. O. E.
ranc.

- rose**, n.: 269, 906. O. E. rōse; O. F. rose.
rot, n., *decay*: 26. M. D. rot.
rote, n., *root*: 420. Late O. E. rōt; O. N. rōt.
rote, v. intr., *decay*: inf. 958. O. E. rotian.
rounde, adj., *spherical*: 5, 657, 738. O. F. rond.
rourde, n., *confusion of voices*, 112. O. E. reord.
route, n., *band, company*: 926. O. F. route.
rownande, part. adj., *mur-muring*: 112. O. E. rūnian.
ruful, adj., *sorrowful*: 916. O. F. rue + ful.
runne, v. intr., *run, flow*, 646, 874, 1055; *run up, accumulate*, 523; to rot runne, *fallen into decay*, 26: pret. 3 sg. ran, 646, 1055; pret. part. runnen, 874; runne, 26, 523. O. E. (rime), iernan.
ryal, adj., *royal*, 919; *of royal splendor*, 160, 191; *excellent, great*, 193: ryalle, 191, 919 (both in rime). O. F. real.
ryally, adv., *with royal splendor*: 987. O. F. real + ly.
- rybe**, n., *ruby*: 1007. O. F. rubi.
ryche, n., *kingdom*: 601, 722. O. E. rīce.
ryche, adj., *abounding*, 105, 646; *sumptuous*, 993, 1036; *luxuriant*, 906; *splendid*, 68, 770, 919, 1097, 1182: riche, 993;
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rycheȝ, n., *wealth*: 26. O. F. richesse.
ryf, adj., *plentiful, abundant*: 770, 844. O. E. rīfe.
ryȝt, n., *right* (as distinguished from wrong), 496, 622; *justice, desert*, 591, 665, 684, 696, 708, 720; *just claim*, 580, 1196; *privilege*, 703: ryȝte, 696, 708. O. E. riht.
ryȝt, adv., *just, exactly* (often a mere intensive): 298, 461, 520, 673, 723, 885, 1093, 1169. O. E. rihte.
ryȝte, adj., *just*: 672.
ryȝtwys, adj., *righteous*, 739; used of one whose sins are partly or wholly offset by good works,

- 675, 685, 697; absol. 689. O. E. rihtwīs.
- ry3twysly**, adv., *aright*: 709. O. E. rihtwīslīce.
- ryse**, v. intr., *rise to one's feet*, 191, 437; *rise from sleep*, 506; of the sun and moon, 519, 1093; *become, appear*, 103; inf. 103; rys, 1093; pres. 3 sg. ryse3, 191; pret. 3 sg. ros, 437, 506, 519. O. E. rīsan.
- S**
- sadde**, adj., *sober, demure*: 887; sade, 211. O. E. sād.
- sade**, see *saye*.
- saf**, adj., *redeemed*: 672, 684, 720; sauc, 696. O. F. sauf.
- saffer**, n., *sapphire*: 118, 1002. O. F. safir.
- saghe**, n., *word, saying*, 278; *recital*, 226: sawe3, 278. O. E. sagu.
- sajt**, n., *reconciliation*; sette saj3, *reconcile*: 52; saj3e, 1201. O. E. saht.
- sake**, n., *guilt*: 800, 940. O. E. sacu.
- sakerfyse**, n., *sacrifice*: 1064. O. F. sacrifice.
- Salamon**, pr. n., *Solomon*: 689.
- same**, adj.: 1099, 1101. O. N. samr; cf. O. E. adv. same.
- samen**, adv., *together*: 518. O. E. samen; O. N. saman.
- sample**, n., *parable*: 499. O. F. essample.
- sange**, n., see *songe*.
- sardonyse**, n., *sardonyx*: 1006. F. sardonyx.
- Sauter**, pr. n., *Psalter*: 593, 677, 698. O. F. sautier.
- saue**, v. tr., *insure salvation to*: inf. 674; pres. 3 sg. saue3, 666. O. F. sauver.
- sauerly**, adj., *sweet*: 226. O. F. savor + ly.
- sawe**, see *saghe*.
- sawle**, n., *soul*: 461; saule, 845. O. E. sāwel.
- say**, v. tr., *speaking*, 297; *declare*, 3; *tell*, 226, 391; *that is to say*, 1041; I dar say, 1089: inf. 226, 256, 258, 391, 1041, 1089; *saye*, 482; pres. 1 sg. saye, 3; 2 sg. says, 295, 297, 409; say3, 615; sayt3, 315, 501; 3 sg. says, 693, 867; sayt3, 457, 697; sat3, 677; pret. 1 sg. sayde, 589,

- 962; sayd, 1175; sade, 784; 3 sg. sayde, 289, 338, 398, 433, 494, 515, 522, 532, 557, 602, 717, 722, 736, 821, 965; 3 pl. sayden, 534, 550; pret. part. sayd, 593. O. E. secgan.
- saynt**, n., *saint*: 457, 818; *elders about the throne in the New Jerusalem*, 835: sant, 788; pl. saynte3, 835. O. F. saint.
- scale**, n., *scale, surface*: 1005. Northern form of O. E. scealu.
- schadowe**, v. tr., *shade*: pret. 3 pl. schadowed, 42. O. E. scheidwian.
- schaft**, n., *beam of light*: 982. O. E. sceaft.
- schal**, v., *ought*, 153, 314, 634, 903, 924; *must*, 328, 329, 332, 344, 424, 668, 701; *be destined to*, 405, 416, 449, 570, 588, 675, 676, 686, 702, 728, 956, 959, 973, 1159; *be resolved to*, 265, 298, 315, 348, 356, 564, 569, 976, 1162; cond. aux. 186, 930, 1072; fut. aux. 976: pres. 1 sg. schal, 328, 329, 569, 976; 2 sg. schalte,
- 564; 3 sg. schal, 332, 348, 424, 449, 570, 675, 676, 678, 686; 3 pl. schal, 416, 588, 702, 959; pres. subj. 1 sg. schal, 973; 2 sg. 265, 298, 315, 344, 405, 701; 3 sg. 356; pret. 1 sg. schulde, 153, 903, 1162; 3 sg. 314, 634, 930, 1072, 1159; 3 pl. 668, 924; subj. 3 sg. 186. O. E. sceal, scheolde (inf. sculan).
- scharpe**, adv., *sharply*: 877. O. E. sceaþe.
- schede**, v. tr., *shed*, 741; intr., *fall*, 411: inf. 411; pret. 3 sg. schede, 741. O. E. scēadan.
- schende**, v. tr., *destroy*: pret. part. schente, 668. O. E. scendan.
- schene**, adj., *shining, fair*, 42, 80, 203, 1145; absol., of the Pearl, 166, 965. O. E. scēne.
- schep**, n., *sheep*: 801. O. E. scēap.
- schere**, v. tr., *divide*, 165, 213; intr., *run swiftly by* (of water), 107: inf. 165; pres. 3 sg. scherez, 107; pret. part. as adj., schorne, 213. O. E. sceran.

- schewe**, v. tr., *show*: pres. 3 sg. *schewe3*, 1210; pret. 3 sg. *scheued*, 692. O. E. *sceawian*.
- scho**, see *he*.
- schon**, see *schyn*.
- schore**, n., *shore, bank*, 107, 230; including the hills or cliffs above the bank, 166. Cf. M. Du., M. L. G. *schore*.
- schote**, v. intr., *shoot, dart*: pret. 3 pl. *schot*, 58. O. E. *scēotan*.
- schowte**, v. intr., *shout*: pret. 3 sg. *schowted*, 877. Etym. unknown.
- schrylle**, adv., *intensely* (of light): 80. Cf. L. G. *schrell*.
- schylde**, v. tr., *forbid*: inf. 965. O. E. *scildan*.
- schyldere**, n., *shoulder*: pl. *schyldere3*, 214. O. E. *sculder*.
- schym**, adj., *bright*: 1077. Cf. O. E. n. *scima*.
- schymerynge**, n., *brightness, shimmering*: 80. Vb. n. < O. E. *scimrian*.
- schyne**, v. intr., *shine*: pres. 3 sg. *schyne3*, 27, 1074; pret. 3 sg. *schon*, 166, 213, 982, 1018; 3 pl. *schon*, 1057. O. E. *scīnan*.
- schyr**, adj., *bright*: 28, 213, 284; *schyre*, 42. O. E. *scīr*.
- schyrrer**, comp. adv., *brighter*: 982. O. E. *scīre*.
- slade**, see *slade*.
- scripture**, n., *writing*: 1039. O. F. *escripture*.
- se**, v. intr., *look*, 45; tr., *see*, 146, etc.; *perceive*, 377, 385, 689, 787, 914: inf. 96, 146, 296, 675, 914, 964, 969; *sene* (for *rime*), 45; pres. 1 sg. *se*, 377, 385, 932 (subj. ?); 3 sg. *se3*, 302; 2 pl. *sy3e*, 308; pret. 1 sg. *se3*, 158, 175, 200, 1155; *seghe*, 867; *sy3e*, 986, 1033; *sa3*, 1021, 1147; 3 sg. *sy3*, 788, 836, 985, 1032; *se3*, 531; *segh*, 790; *sa3*, 689; 2 pl. *se3*, 698; pret. part. *sene*, 194, 787, 1143; *sen*, 164. O. E. *sēon*.
- sech**, v. tr., *seek*, 354, 730: inf. 354; pret. 3 sg. *so3te*, 730. O. E. *sēcean*.
- secoude**, adj., *second*: 652, 1002. O. F. *second*.

- sede**, n., *seed*: 34. O. E. sǣd.
- selden**, adv., *seldom*: 380. O. F. seldan.
- self**, intens. pron., *very*, *actual*, 203, 446, 1076; as n., with gen. 1054; myself, 414, 1175; by-self, 298, 313, 473, 779; hymself, 680, 808, 811, 812; myseluen, 52; by-seluen, 341. O. E. self.
- selle**, v. tr., *sell*: pret. 3 sg. solde, 731. O. E. sellan.
- sely**, adj., *blessed*: 659. O. E. sǣlig.
- semblaunt**, n., *countenance*: 211; semblaunt, 1143. O. F. semblant.
- seme**, adj., *becoming*, *modest*: 190, 1115. O. N. sǣmr.
- seme**, v. intr., *be fitting*: pret. 3 sg. semed, 760. O. N. sǣma.
- semly**, adj., *seemly*, *fair*: 34, 45, 789. O. N. sǣmiligr.
- sende**, v. tr., *send*: pres. subj. 3 sg. sende, 130. O. E. sendan.
- sengeley**, adv., *alone*: 8. O. F. sengle + ly.
- serlype3**, adv. as adj., *separate*: 994. O. N. sēr + O. E. lypja (hliep + ig).
- sermoun**, n., *saying*: 1185. O. F. sermun.
- sertayn**, adv., *indeed*: 685. O. F. certain.
- seruaunt**, n., *servant*: 699. O. F. servant.
- serue**, v. intr., *serve*, 553; *avail*, *profit*, 331: pres. 3 sg. serue3, 331; pret. part. serued, 553. O. F. servir.
- sesed**, part. adj., *put in possession*, *established*: 417. O. F. seisir.
- sete**, v. tr., *set*, *place*, 222, 255, etc.; *build*, 1062; *esteem*, *regard*, 8, 307; set in vayn, *set at nought*, 811; *reconcile*, 52, 1201: inf. 1201; pres. 2 pl. setten, 307; pret. 1 sg. sette, 8; 3 sg. set, 255, 811; sette, 52; imp. sg. set, 545; pret. part. sette, 222, 838; set, 1062. O. E. settan.
- sete**, see sitte.
- seuen**, num.: 838, 1111. O. E. seofon.
- seuenþe**, adj.: 1010. O. E. seofþa.

- sexte**, adj.: 1007. O. E. siexta.
- seysoun**, n., *season of year*: 39. O. F. seison.
- sir**, n.: 257, 439. O. F. sire.
- sitte**, v. intr., *sit*: pret. 3 sg. sete, 161; set, 1054; 3 pl. sete, 835. O. E. sittan, sæt, sæton.
- skyfte**, v. tr., *apportion*: inf. 569. Northern form of O. E. sciftan.
- skyl**, n., *judgment, reason*, 312; *reasoning*, 54; *justice*, 674: skylle, 674; pl. skylle3, 54. Cf. M. L. G. schele, O. N. skil.
- slade**, n., *dale*: 141; slade, 1148. O. E. slæd.
- sla3t**, n., *slaughter*: 801. O. E. slicht. Cf. slepyng-sla3te.
- slake**, v. intr., *fall away, cease*: inf. 942. O. E. sleacian; sleccan.
- slayn**, see sly3e.
- slente**, n., *slope*: 141. Cf. Swed. v. slinta.
- slepe**, v. intr., *sleep*: pres. 3 pl. slepe, 115. O. E. slæpan.
- slepyng-sla3te**, n., *stroke* or *visitation of deep sleep* (connoting a dream): 59. O. E. slicht.
- slide**, v. intr., *slide, sink*: pret. 1 sg. slod, 59. O. E. slidan.
- sly3e**, v. tr., *slay*: pret. part. slayn, 805. O. E. slēan, slegen.
- sly3t**, adj., *slight*: 190. Cf. M. Du. slicht, O. H. G. sleht.
- smal**, *slender, delicate*, 6, 190; *small*, 90: smale, 90. O. E. smæl.
- smelle**, n., *odor*: 1122. Etym. obscure.
- smoþe**, adj., *smooth*: 6, 190. O. E. smōþe.
- so**, adv., 2, 5, 6, 1084, 1088, 1133, 1143, etc.; *thus*, 97, 338, 461, 467, 518, 522, 523, 1035, 1116; as an intensive, 74, 190, 259, 474, 646, 754, 756, 774, 775, 810, 832, 903, 1005, 1150, 1183; in asseveration, 487, 850; correl. with 'as', 20, 95, 166, 175, 803, 948, 987, 1081; correl. with 'if', 1187; quat so, 566, see quo, rel. O. E. swā.

- soberly, adv., *gravely*: 256.
- sobre, adj., *earnest, grave*: 391, 532. O. F. sobre.
- sodanly, adv., *suddenly*: 1095, 1098; sodenly, 1178. O. F. sodain + ly.
- soffer, see suffer.
- soȝt, pret. part., *sighed, murmured*: 518. O. E. swōgan.
- soȝte, see sech.
- solace, n., *joy*: 130. O. F. solas.
- sommoun, n., *call, order*: 1098. Cf. O. F. v. somoner. See sumoun.
- sonde, n., *sending-forth*: 943. O. E. sond.
- sone, adv., *straight-way, early*, 1078; as sone as, 626. O. E. sōna.
- songe, n., *song, music*: 882, 888, 891; sange, 19. O. E. song.
- sonne, see sunne.
- sore, n., *sorrow*: 130. O. E. sār.
- sore, adv., *sorely, hard*: 550; sor, 940. O. E. säre.
- sorȝe, n., *sorrow*: 352; sorȝ, 663. O. E. sorg.
- sorqudryȝe, n., *pride*: 309. O. F. surquiderie.
- soth, adj., *true*: 482; 1185. As n., *truth*: soȝe, 653. O. E. sōþ.
- sothfol, adj., *true*: 498. O. E. sōþ + ful.
- sotyle, adj., *rare, thin*: 1050. O. F. sutil.
- soun, n., *tone of voice*: 532. O. F. soun.
- sounande, part. adj., *resounding*: 883. O. F. suner.
- space, n., *distance*, 1030; *moment*, 438; *in space, into space, aloft*, 61. O. F. espace.
- sparre, v. intr., *rush forward*: pret. 1 sg. sparred, 1169. O. F. esparer.
- spece, see spyce.
- speche, n., *utterance, oral or written*: 37, 235, 400, 471, 793, 1132; spech, 704. O. E. spæc.
- special, adj., *peculiar, rare*: 235; specyal, 938. O. F. special.
- spede, v. tr., *help*: pres. subj. 3 sg. spede, 487. O. E. spēdan.
- speke, v. intr., *speak*, 438; tr., 291, etc.; *express*,

- 594: pres. 3 sg. speke3,
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sprecan, later specan.
- spelle**, v. intr., *tell, dis-*
course: pres. 1 sg. spelle,
793. O. E. spellian.
- spelle**, n., *speech*: 363.
O. E. spel.
- spende**, v. tr., *spend*
(*speche*), *utter*: pret. part.
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- spenne**, v. tr., *clasp*, 49;
pret. part. as adj., *en-*
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- spinne**, v. intr., *spring* (of
plants): pret. subj. 3 pl.
spönne, 35. O. E. spin-
nan.
- sporne**, v. intr., *rush head-*
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nande, 363. O. E.
speornan.
- spot**, n., *stain, blemish*, 12,
24, 36, 48, 60; *guilt*,
764, 945, 1068; *place*,
13, 25, 37, 49; fro spot,
- from the spot, forth*:
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36; pl. spotte3, 945. Cf.
O. Flem. spotte; O. N.
spotti; O. E. splot.
- spotle3**, adj.: 856.
- spotty**, adj., *spotted*: 1070.
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- sprede**, v. intr., *be over-*
spread, covered: inf. 25.
O. E. sprædan.
- spryng**, v. intr., 13, 61;
of plants, 35; *be born*,
453: inf. 453; pret. 3 sg.
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35. O. E. springan.
- spyce**, n., *kind, person, one*,
235, 938; *spice-bearing*
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espece.
- spyryt**, n.: 61. O. F.
espirit.
- spyt**, n., *outrage*: 1138.
Aphetic form of O. F.
despit.
- stable**, adj., *steady*: 597.
O. F. stable.
- stable**, v. intr., *stand firm*:
inf. 683. O. F. estab-
lir.
- stage**, n., *rank, degree*

- of advancement : 410.
O. F. estage.
- stale**, n., *step* (as of stairs): 1002. O. E. stæla.
- stalke**, v. intr., *step cautiously* : pret. 1 sg. stalked, 152. O. E. stælcan.
- stalle**, v. tr., *arrest, stop* : inf. 188. O. E. steallian.
- stande**, v. intr., 113, etc.; reflex., 867; w. pred. adj., 182, 184, 515, 533, 547, 1023, 1085; *abide, hold out*, 597: inf. 514, 867; pres. 3 sg. stande3, 547; 2 pl. stande, 515; stonde, 533; pret. 1 sg. stod, 182, 184, 1085; 3 sg. stod, 597, 1023; stode, 740; 3 pl. stonden, 113; pret. part. standen, 519, 1148. O. E. standan.
- stare**, v. intr., *gaze*, 149; *glitter*, 116: inf. 149; pres. 3 pl. staren, 116. O. E. starian.
- start**, v. intr., *plunge suddenly* : inf. 1159, 1162. 'Prob. < O. E. styrtan' (*Cent. Dict.*). Cf. M. Du., M. L. G. storten, etc.
- stayre**, adj., *steep* : 1022. Cf. O. E. stæger.
- stete**, v. intr., *steal, creep* : inf. 20. O. E. stēlan.
- step**, n., *footstep* : 683. O. E. stæpa.
- stepe**, adj., *glittering* : 113. O. E. stēap.
- stere**, v. tr., *guide, control*, 623; *prevent by control*, w. inf., 1159: inf. 623, 1159. O. E. stēoran.
- stern**, n., *star* : pl. sterne3, 115. O. N. stjarna.
- steuen**, n., *voice, chorus of voices*, 1125; *at steuen, by speaking, calling*, 188. O. E. stefn.
- stok**, n., *post*; by stok oþer ston, *anywhere*, 380. O. E. stoc.
- stoken**, part. adj., *barred, closed*, = claudentur (*Apoc.* 21. 25): 1065. Cf. O. L. G. stecan; O. H. G. stechan.
- ston**, n., *stone*, 822; *pebble*, 113; *precious stone*, 206, 994, 997, 1006; by stok oþer ston, 380: pl. stone3, 113, 997. O. E. stān.
- stonge**, see styngē.
- store**, n., *large number* : 847. O. F. estore.
- stote**, v. intr., *stumble* : inf. 149. Cf. Du. stooten.

- stounde**, n., *time, season* : 20, 659. O. E. *stund*.
- stout**, adj., *strong*, 779; *substantial*, 935 : *stoute*, 935. O. F. *stout*.
- strange**, adj. : 175. O. F. *estrange*.
- strate**, see *strete*.
- stray**, adv., *out of the right course* : 179. Cf. *astraye*.
- straye**, v. intr. : pret. 3 sg. *strayd*, 1173. O. F. *estraier*.
- strayn**, v. tr., *strain*, 128; refl., *exert oneself*, 551; *confine, restrain*, 691 : inf. 691; *streny* (for rime), 551; pres. 3 sg. *strayne3*, 128. O. F. *straindre*.
- streche**, v. intr., *spread*, 843; *walk rapidly, walk*, 971 : inf. 843; *strech*, 971. O. E. *strecan*.
- strejt**, adj., *straight* : 691. O. E. *streht*.
- strem**, n., *stream* : 125, 1159, 1162. O. E. *strēam*.
- stremande**, part. adj., *streaming* (with light) : 115. Cf. noun.
- strengþe**, n., *strength*, *pressure* : 128. O. E. *strengþu*.
- streny**, see *strayn*.
- stresse**, n., *anguish* : 124. O. F. *estrecier*; *de-strece*.
- strete**, n., *street*, 971, 1043, 1059; = *platea* (Apoc. 21. 21), 1025 : pl. *strete3*, 1025; *strate* (for rime), 1043. O. E. *stræt*.
- strok**, see *stryke*.
- stronde**, n., *strand, shore* : 152. O. E. *strand*.
- stronge**, adj. : 476, 531. O. E. *strong*.
- strot**, n., *strife*, 848; *dispute*, 353. Cf. M. H. G. *strūz*.
- stroþe**, adj., *close ? secure ?* : 115. See note.
- stryf**, n., *strife*, 248; *rivalry*, 848; *struggle*, 776. O. F. *estrif*.
- stryke**, v. intr., *go, pass*, 570, 1125, 1186; tr., *strike down*, 1180 : inf. 1125; pres. 2 sg. *stryke3*, 1186; 3 sg. *stryke3*, 570; pret. 3 sg. *strok*, 1180. O. E. *strīcan*.
- stryue**, v. intr., *strive* :

- pres. 3 pl. stryuen, 1199. O. F. estriver.
- styf**, adj., *firm*: 779. O. E. stif.
- stykke**, adj., *quiet*, 20; *motionless*, 182, 1085. O. E. stille.
- stykke**, adv., *ever*: 683. O. E. stille.
- stynge**, v. tr., *sting*: pret. 3 sg. stonge, 179. O. E. stingan.
- stynt**, v. intr., *cease*: imp. 2 sg. stynst, 353. O. E. styntan.
- such**, adj., 26, 58, 407, 1043; absol., as a pron., 719, 727; correl. with 'as,' 171; with 'at,' 1099; such a, 176: suche, 58, 171, 719. O. E. swylc.
- sve**, v., *follow*; tr., 892; intr., 976: inf. 976; pres. 3 pl. swe, 892. O. F. suir.
- suffer**, v. tr., 554; intr., 940, 954: inf. 954; soffer, 940; pret. part. suffred, 554. O. F. souffrir, soffrir.
- suffyse**, v. intr., *suffice*, *have capacity*: inf. 135. O. F. suffis-, part. stem of suffire.
- sulpande**, part. adj., *polluting*: 726. Origin unknown.
- sum**, adj., *some*, 428; absol. as pron., 508; al & sum, 584 (see al, and note): pl. summe, 508. O. E. sum.
- sumkyn**, adj., *of some kind*: 619. See sum, kynne.
- sumoun**, v. tr., *summon*: inf. 539. O. F. sumoner.
- sumtyme**, adv., *sometimes*, 620; *formerly*, 760. See sum, tyme.
- sunne**, n., *sun*: 28, 519, 538, 982, 1044, 1045, 1056, 1057, 1076; *sonne*, 530. O. E. sunne.
- sunnebeme**, n., *sunbeam*: pl. 83. O. E. sunnebēam.
- supplantor**, n., *defrauder*, *vanquisher* (the word is used from Jerome down as the equivalent of the name Jacob, defrauder of Esau; cf. Godefroy s. v.; *Patr. Lat.* 221. 777, s. v. Jacob): pl. supplantorez, 440. O. F. sousplanteor.
- sure**, adj., 1089; as adv., *securely*, 222. O. F. seur.

- sute**, n., *similarity of fashion or material* (of apparel); of self sute, *of the very same fashion*, 203; in sute, *alike in fashion, uniform*, 1108. O. F. suite.
- swange**, v. intr., *rush?*: pres. part. swangeande, 111. Cf. O. E. swengan.
- swange**, see swyng.
- sware**, adj., *square*: 837, 1023. N., *side of a square*, 1029. O. F. esquarre.
- sware**, v. tr., *answer*: inf. 240. O. N. svara.
- swe**, see sve.
- sweste**, see swyft.
- swelt**, v. intr., *die*: pret. 3 sg. swalt, 816; subj. 1 sg. swalte, 1160. O. E. sweltan.
- sweng**, n., *labor, exertion*: 575. O. E. sweng.
- swepe**, v. intr., *sweep, surge*: inf. 111. O. E. *swāpan; cf. swāpan.
- swete**, adj., *sweet*, 19, 94, 763, 829, 1122; as n., *sweet one*, 240, 325. Adv., *sweetly*: 111, 1057. O. E. swēte.
- swete**, v. intr., *sweat, toil*: pret. 3 pl. swat, 586. O. E. swātan.
- swetely**, adv., *gently*: 717. O. E. swētlice.
- sweuen**, n., *dream*: 62. O. E. swefen.
- swone**, n., *swoon*: 1180. O. E. v. swōgan.
- swyft**, adj., *swift*, 571. Adv.: swefte, 354. O. E. swift.
- swymme**, v. intr.: inf. 1160. O. E. swimman.
- swyng**, v. intr., *toil*, 586; *flow rapidly, run*, 1059: pret. 3 sg. and pl. swange, 1059, 586. O. E. swingan.
- swyþe**, adv., *quickly*, 354; *swiftly*, 1059. O. E. swiþe.
- syde**, n., *side*; at syde, 198, 218; downe, syde, 73: 975, 1137; pl. syde, 6, etc. O. E. sīde.
- syzt**, n., *eye-sight*; with syzt, *with his own eyes*, 985; *glimpse, view*, 968; *vision, sight*, 226, 839, 952, 1151, 1179: pl. syzte, 1179. O. E. (ge-)sihþ.
- syke**, v. intr., *sigh*: pres. part. sykyng (for sy-

- kande ?), 1175. O. E. sican.
- syluer**, n.: 77. O. E. sylfor.
- sympelnesse**, n., *artlessness, simplicity*: 909. O. F. simple + nesse.
- symple**, adj., *unassuming, artless*: 1134. O. F. simple.
- syn**, see syben.
- syng**, v., *sing*; intr., 94; tr., 882, etc.: inf. 891; pret. 3 pl. songen, 94, 882, 888; songe, 1124. O. E. singan.
- synglerty**, n., *uniqueness, preëminence*: 429. O. F. senglierte.
- syngnette**, n., *seal*: syngnette, 838. O. F. signet.
- syngulere**, adj., *alone*; in syngulere, *in a class apart, unique*, 8. O. F. singulier.
- synne**, n., *sin*: 610, 726, 811; pl. synne, 823. O. E. syn.
- synne**, v. intr., *sin*: pres. 3 sg. synne, 662. O. E. syngian.
- Syon**, pr. n.: 789, 868.
- syt**, n., *remorse*: 663. O. N. sýti.
- sytole-stryng**, n., *string of the citole*: 91. O. F. citole; O. E. strenge.
- syþ**, n., *time*: pl. syþe, 1078. O. E. sīþ.
- syþen**, adv., *afterwards*: 643, 1207. Conj., *since*: 13, 245; syn, 519. O. E. sibþan.

T

tabelment, n., *foundation-stone, tier in the foundation*: 994. O. F. *tablement.

table, n., *base, tier in the foundation*: 1004. Cf. *Eng. Dial. Dict.*, tabling, sb. O. F. table.

tached, part. adj., *affixed*: 464. Aphetized form of O. F. atachier.

take, v. tr., 414; *receive*, 539, 552, 559, 599, 614; *strike*, 1158; *regard*, w. 'for,' 830; in idiomatic expressions: take reset, 1067; tent, 387; tom, 585; on hymself, 808; in theme, 944; in vayne, 687: inf. 539, 552, 599, 944, 1067, 1158; pres. 2 pl. take, 387; 3 pl. take, 687; pret. 3 sg.

- toke, 414, 808; 3 pl. toke, 585; imp. sg. take, 559; pret. part. taken, 830; tan, 614. Late O. E. tacan.
- tale**, n., *enumeration*, 998; *statement*, *account*, 257, 311, 590, 865, 897. O. E. talu.
- teche**, n., *stain*, *sin*: 845. O. F. teche.
- teche**, v. tr., *show the way*: imp. sg. tech, 936. O. E. tēcan.
- telle**, v. intr., 919; tr., 134, 653; *utter*, 815: inf. 134, 653; pres. 2 sg. telle3, 919; pret. 3 sg. tolde, 815. O. E. tellan.
- teme**, v. intr., *be attached to*?: pres. 3 pl. temen, 460.
- temple**, n.: 1062. O. F. temple.
- tempte**, v. tr., *try*: inf. 903. O. F. tempter.
- tender**, adj.: 412.
- tene**, n., *bitterness*: pl. tenez, 332. O. E. tēona.
- tenoun**, n., *joining*, *construction*: 993. O. F. tenon.
- tente**, n., *heed*: 387. Aphe-
tized form of O. E. atente.
- tenpe**, adj.: 136, 1013. O. E. tīen (cardinal); tēoba (ordinal).
- terme**, n., *end*, 503; *definite word or expression*, 1053: pl. terme3, 1053. O. F. terme. See 503 n.
- theme**, n.; in theme construction, *take, took for his theme, described*: 944. O. F. theme.
- to**, v. tr., *draw*, 251; intr., *go*, 513: pres. 3 sg. tot3, 513; pret. part. towen, 251. O. E. tēon.
- to**, prep., 10, 20, 107, 319, 394, 957, etc.; *for*, 32, 507, 638, 719; *in accord with*, 508, 1176, 1188, 1189; w. verbs of saying, giving, 131, 361, 494, 515, 532, 938, 951; w. other verbs, 136, 326, 500, 700, 819, 895, 936; w. adj., 1, 400, 432, 502, 739, 894, 896, 1202; w. nouns, 277, 846; w. 'put in pref', 272; in various phrases: to corte, 701; to dome, 699; to grounde, 434,

- 1173; to hys maryage, 414; to hys make, 759; to rot, 26; to wone, 32. O. E. tō.
- to, adv., *towards*, 347; *too*, 2, 492, 615, 1070, 1076, 1118. O. E. tō.
- todraze, v. tr., *draw asunder, destroy*: pres. 2 sg. todrawe, 280. O. E. tōdragan.
- to-euen, v. intr., *become, or be, equal to*: 1073. O. E. efnan.
- togeder, adv.: 1121. O. E. tōgædere.
- tojere, adv., *this year*: 588. O. E. tōgēare.
- tojt, adj., *firm*; made hit tojt, *confirmed it*: 522.
- token, n.: 742. O. E. tācen.
- tom, n., *leisure*, 134; *toke more tom, had longer to wait*, 585. O. N. tōm.
- tong, n., *tongue*: 225; *tonge*, 100, 898. O. E. tunge.
- topasye, n., *topaz*: 1012. O. F. topase.
- tor, n., *rocky peak, tor*: pl. torre, 875. O. E. tor.
- tor, n., *town, stronghold*: 966. O. E. tur.
- tor, adj., *difficult*: 1109. O. N. tor.
- torente, part. adj., *torn up*: 1136. O. E. tōrendan.
- toriuen, part. adj., *torn asunder*: 1197. O. E. tō + O. N. rīfa.
- tot, see 'to', v.
- touch, v. tr.: inf. 714; pret. 3 sg. towched, 898. O. F. toucher.
- toun, n., *town, city*: 995. O. E. tūn.
- towarde, prep., 67, 974, 1113; *speke towarde me, address me*, 438; *to hym warde*, 820. O. E. tōweard.
- towen, see 'to', v.
- tras, n., *course, way*: 1113. O. F. trace.
- trauayle, n., *toil*: 1087. O. F. travail.
- trauayle, v. intr., *labor*: pret. part. trauayled, 550. O. F. travail-ler.
- traw, v. tr., *think, believe*: inf. 487; pres. 1 sg. trowe, 933; pres. 2 sg. trawe, 295; pret. 1 sg. trawed, 282. O. E. trēowian.

- trawpe**, n., *faithfulness, justice*: 495. O. E. trēowþ.
- tre**, n., *tree*: pl. tres, 1077. O. E. trēo.
- trendele**, v. intr., *roll*: pret. 3 sg. trendeled, 41. O. E. (a)trendlian.
- tresor**, n., *treasure*, 331; *value in money and jewels*, 237: tresore, 237. O. F. tresor.
- trone**, n., *throne*: 835, 920, 1051, 1055; throne, 1113. O. F. trone.
- trone**, see tryne.
- trowe**, see traw.
- trwe**, adj., *true*, 421, 831; *honest*, 725; *steadfast*, 822, 1191: trw, 831. As adv. *faithfully*, 460. O. E. trēowe.
- try**, v. tr., *bring to trial*: pret. part. tryed, 702, 707. O. F. trier.
- tryþe**, v. tr., *trust*: 311. O. E. trēowian; cf. O. N. adj. tryggr.
- trylle**, v. intr., *quiver*: inf. 78. Dan. trille.
- tryne**, v. intr., w. cogn. obj., *go*: pret. 3 pl. trone, 1113. Cf. Swed. trīna.
- twayne**, v. tr., *tear apart*: pret. part. twayned, 251. O. E. adj. twēgen.
- twelfþe**, adj.: 1015. O. E. twelfta.
- twelue**, num.: 992, 993, 1022, 1030, 1035, 1078, 1079. O. E. twelf.
- two**, num.: 483, 555, 674, 949. O. E. twā.
- twyeþ**, adv., *twice*: 830. Cf. M. L. G. twīes.
- twynne**, adj., *two*; in twynne, in *twain*, 251; twynne-how, *two-fold*, of *two colors*, 1012. O. E. [ge]twinn.
- tyzed**, part. adj., *tied, bound*: 464. O. E. tigan.
- tyzt**, v. tr., *devise, describe*: pret. 3 sg. tyzte, 1053; pret. part. tyzt, 1013. Etym.
- tyzt**, v. intr., *draw, come*; inf. 718; pret. part. tyzt, 503. O. E. tyhtan.
- tyl**, prep., *to*: tulle, 676. Conj., *till*, 976; tyl . . . þat, 548, 979. O. North. til < O. N. til.
- tyme**, n., *occasion*, 833; *course*, 503. O. E. tīma.

- tynde, n., *branch* : 78. O. E. tind.
 tyne, v. tr., *lose* : inf. 332. O. N. tȳna.
 tyste, adv., *tight* : 460 (see n.). O. N. þētrr; cf. M. H. G. dihte.
 tyt, adv., *quickly*, 728; as-tyt (*as possible*), 645. O. N. titt.
- þ
- þa, conj., *though* : 52, 55, 134, 306, 352, 368, 381, 388, 466, 572, 574, 575, 847, 877, 911, 1091, 1114, 1156, 1160, 1167; þo, 345. O. E. þēah.
 þare, see þer.
 þat, dem. pron. ; 25, 98, 133, etc.; almost = def. article, 195, 228, 433; absol., 783, 965²: that, 253; at?, 672; pl. þo, 85, 109, 138, 451, 777; absol., 557. O. E. þæt, neut. of sē; pl. þā.
 þat, rel. pron., indecl., 53, 54, 125, etc.; = *that which*, 327, 521; *they that*, 631: at, 536. O. E. þæt.
 þay, see he.
- þe, adv., 852, 876, 888; þe . . . þe, 600, 621; þe mo þe myryer, 850. O. E. þē.
 þede, n., *land, people*: 483; cf. areþede. O. E. þēod.
 þef, n., *thief* : 273. O. E. þēof.
 þen, conj., *than*: 134, 181, 212, 232, 480, 563, 579, 982, 1190, 1196; þenn, 555. O. E. þanne, þænne.
 þenke, v. intr., *meditate*, 370; tr., *think, believe*, 22, etc.; *intend*, 1151; inf. 22; þenk, 1151; pret. 1 sg. þoht, 137, 1138, 1157; pres. part. þenkande, 370. O. E. þencan.
 þenne, adv., *then*; resumptive, 599; introducing apodosis, 326; after þenne, *straightway*, 256: 155, 177, etc.—17 times; þen, 277, 398, 494, 623, 628, 647, 938, 962, 977, 1123, 1147; then, 589. O. E. þanne, þænne.
 þenne, adv., *thence* : 631, 1094. O. E. þanone.
 þer, adv., *there*, 28, etc.: *then*, 562; introducing

- verb, 21, 113, 161, 493, 1107: *ber*, 28, 47, 53, etc. — 33 times; *bere*, 167, 194, 742, 830 (rime), 942, 1155 (rime); *bare*, 1021 (rime); *bore*, 562 (rime). Conj., *where*, 26, 30, 41, 64, 66, 98, 147, 154, 228, 262, 702, 835, 838, 908, 918, 931; *ber as*, *where*, 129, 819, 1173: *bere*, 835, 838. O. E. *þær*, *þār*.
- perate*, adv., *thereat*: 514. See *ber* and *at*.
- perfore*, adv., *therefore*: 1197. O. E. *þær* + *fore*.
- perinne*, adv., *therein*: 447, 644, 724, 1061, 1168; *berine*, 633 (for rime).
- perof*, adv., *thereof*: 99, 161, 410, 968, 1069, 1084.
- peron*, adv., *thereon*: 1042; *thereof*, 387.
- peroute*, adv., *without*: 930.
- perto*, adv., *thereto*, 664; *also*, 833; *therefore*, 1140.
- pike*, adj. as adv., *thick*, *in great number*: 78. O. E. *þicce*.
- pis*, dem. pron., 65, 260, 297, 315; absol., 370, 384, 421, 551, 555: *bys*, 250, 286, 324, 424, etc.; *gs. bise*, 533; *as*. with prep. *bysse*, 370 (rime); *pl. þis*, 42; *bise*, 287, 384; *byse*, 555; *þese*, 551. O. E. *þēs*, neut. *þis*.
- po*, see *þat*, dem.
- po3*, see *þa3*.
- po3t*, see *þenke*, *þynk*.
- po3te*, n., *thought*; in *dede* & *þo3te*, 524. O. E. *þoht*.
- pole*, v. intr., *endure*: inf. 344. O. E. *þolian*.
- ponc*, n., *thought*, *inquiry*: 901. O. E. *þanc*.
- po0*, adv., *then*: 873. O. E. *þā*.
- pore*, see *þer*.
- pose*, dem. pron., *those*: 93. O. E. *þā*, pl. of *sē*; cf. *þās*, pl. of *þēs*.
- pou*, pers. pron.: ns. *þou*, 23, 242, 245, etc.; *thow*, 337; *þow*, 411; ds. *þe*, 266, 343, 707, 743; *as*. 267, 268, 274, 341; np. *3e*, 257, 290, 308, etc.; dp. *yow*, 913; ap. (with prep.), 287,

- 470, etc. O. E. *bū*, np. *gē*, ap. *ēow*.
- powsande**, num., 869, 870; qualifying a collective n., 786; as n., 926, 1107: pl. *powsande3*, 1107; *bousande3*, 926. O. E. *būsend*.
- prange**, adv., *close, constantly*: 17. O. N. *þröngr*.
- pre**, num., *three*, 291, 1034; absol. 292. O. E. *þrēo*, fem. and neut. of *þrī*.
- prete**, v. intr., *complain*: inf. 561. O. E. *þrēatian*.
- pro**, adj., *strong*, 868; *impatient*, 344. O. N. *þrār*.
- prone**, see *trone*.
- prowe**, v. intr., *leap*: pres. 3 sg. *þrowe3*, 875. O. E. *þrāwan*.
- prych**, v. tr., *thrust*, 706; *pierce*, 17; *throng*, 926; *bring quickly*, 670: inf. 17; pret. part. *þry3t*, 670, 706, 926. O. E. *þrycan*.
- pryd**, adj., *third*, 1004: *bryde*, 833; *brydde*, 299. O. E. *þridda*.
- pryf**, v. intr., *increase*, 851; pret. part. as adj., *fortunate, happy*, 868, 1192; in phrase, *þryuen & þro*, 868: inf. 851; pret. part. 1192. O. N. *þrīfa*.
- punder**, n., *thunder*: 875. O. E. *þunor*.
- pur3**, prep., *through*, 10, 114, 323, 706; *among*, 730, 1049; *by means of*, 413, 640, 670, 968; *because of*, 271, 1048. O. E. *þurh*.
- pur3outly**, adv., *in all things*: 858. O. E. *þurh + ūt + līce*.
- pus**, adv., *thus*: 526, 569, 573, 673, 677, 829. O. E. *þus*.
- py**, poss. pron.: 294, 590, 678, 679; *þyn*, 559, 567, 754. Pl. *your*, 257, 258, 305, 306; *yor*, 761. O. E. *þīn, ēower*.
- pyder**, adv., *thither*: 723, 946. O. E. *þider*.
- pyng**, n., *thing, matter*: 771; *þynge*, 910. O. E. *þing*. Cf. *noþynk*.
- þynk**, impers. v., *seem*, 267, etc.; pers., 19: pres. 3 sg. *þynk*, 267, 316, 552, 553, 590; pret. 3 sg. *þo3t*, 19, 153. O. E. *þyncan*.
- þys**, see *þis*.

U

- vch**, adj., *each*; followed by the indefinite article, 78, 117, 217, 375, 436, 461, 862, 1015, 1059, 1066, 1080, 1210: vch, 31, 78, 323, etc. — 18 times; vche, 5, 33, 117, 217, 310, 839, 845, 1080. O. E. ælc (ylc), gehwīlc. See vchon.
- vchon**, pron., *each one*: 450, 546, 595, 849, 1039; gs. vchone3, 863, 1103. See vch and on.
- vmbeġon**, v. tr., *encircle*: pres. 3 pl. vmbeġon, 210. O. E. ymbe + ġigon. Cf. gon.
- vmbeþy3te**, part. adj., *bordered, purfled, 204; adorned round about, 1052*. O. E. ymbe + O. N. pikka. See þyche.
- vnavysed**, part. adj., *ill-considered*: 292. O. E. un + O. F. aviser.
- vnbemyst**, part. adj., *unblemished*: 782. O. E. un + O. F. blemiss-, stem of blemir.
- vncortayse**, adj., *ungracious*: 303. O. E. un + O. F. corteis, cortois.
- vndefylde**, part. adj.: 725. O. F. defouler; O. E. fȳlan.
- vnder**, n., *nine o'clock in the morning, = circa horam tertiam (Matt. 20. 3): 513*. O. E. undern.
- vnder**, prep., *under*: 924. O. E. under.
- vnderstonde**, v. tr.: inf. 941.
- vnhyde**, v. tr., *reveal*: 973. O. E. un + O. E. hȳdan.
- vnlapped**, part. adj., *unbound, loose*: 214. Etym. unknown.
- vnmete**, adj., *unfit*: 759. O. E. [ge]met.
- vnpyne**, v. tr., *unlock*: 728. O. E. n. pinn.
- vnresounable**, adj.: 590.
- vnstrayned**, part. adj., *unstrained, unmolested*: 248. Cf. strayn.
- vnto**, prep., 362, 718, 1169, 1212; *for*, 772. Cf. O. L. G. unto.
- vntrwe**, adj., *untrue*: 897. O. E. trēowe.
- vp**, adv., 35, 177, 191, 254, 437, 506, 974;

- about*, 434. O. E. up.
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vpon, prep., 57, 370, 640, 814, 824, 1074, 1083, 1172; *into*, 59; *to*, 1196; vpon (*in*) a rawe, 545; vpone, 1054 (rime). Adv.: 208. O. E. uppon.
vrþe, n., *earth as distinguished from heaven and hell*, 442, 840, 1125; fro þe vrþe = ex hominibus (Apoc. 14. 4), 893; erþe, 840. O. E. eorþe.
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vtwyth, adv., *without*: 969. O. E. ūt + wip.
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- vale**, n.: pl. 127. O. F. val.
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veray, adj., *true*: 1184; ueray, 1185. O. F. verai.
- verce**, n., *versicle*: 593. O. F. vers.
vere, v. tr., *lift, turn*: pres. 3 sg. vere3, 177; pret. 3 sg. vered, 254. F. virer?
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Vertues, pl. n., *one of the orders of angels*, or, in general, *angels*: 1126. O. F. vertu.
uesture, n.: 220. O. F. vesture.
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uoched, part. adj., *summoned*: 1121. G. cites O. F. vochier < vocare.
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vygour, n., *power*: 971. O. F. vigueur.
vyne, n., *vineyard* (vinea, Matt. 20. 1. ff.); labor vyne, 504: 502, 507, 521, 525, 527, 535, 582, 628. O. F. vine.
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wakne, v. intr., *awake*: pret. 1 sg. wakned, 1171. O. E. wæcnan.

wal, n., *wall*: 1017, 1026; castel-walle, 917. O. E. weal.

wale, v. tr., *set apart*, 1007; *discern*, 1000. Cf. O. N. velja; Goth. waljan.

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wallande, part. adj., *bubbling, welling up*: 365. O. E. weallan.

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war, adj., *aware*: 1096. O. E. wær.

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warpe, v. tr., *sing with a loud voice*: 879. O. N. varpa.

wasche, v. tr.: pres. 3 sg. wasche3, 655; pret. 3 sg. wesch, 766. O. E. wascan.

water, n., 111, 122, 139, 143, 318, 365, 607, 627, 647, 650, 653; *body of water, stream*, 107, 299, 318, 1077, 1156: gs. ? water, 230. O. E. wæter.

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wayne, v. tr., *bring*, 249; *bestow*, 131: pres. 3 sg. wayne3, 131; pret. part. vayned, 249. ? O. N. vegna.

- wayte**, v. intr.: pret. part. wayted, 14. O. F. waiter.
- webbe**, n., *woven fabric*: pl. webbe3, 71. O. E. web.
- wedde**, v. tr.: inf. 772. O. E. weddian.
- weddyng**, n.: 791.
- wede**, n., *clothes*: 748, 766; pl. wede3, 1102, 1112, 1133. O. E. wāde.
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- wel**, adv., *well*, 164, 302, 411, 505, 673; w. adj., 537; *far, much*, with comp., 145, 148. Comp. better, 341. As adj. with dat., 239, 1187. O. E. wel.
- welcum**, adj.: 399. O. E. n. wilcuma.
- wele**, n., *prosperity*, 342, 394; *happiness*, 14; *joy*, 133, 154; & wele & wo, 342: pl. wele3, 154. O. E. wela.
- welke**, see walk.
- welkyn**, n.: 116. O. E. wolcn.
- welle**, n.: 365; fig. 649. O. E. wella.
- welnygh**, adv., *well nigh*: 581; welne3, 528. O. E. wel-nēah.
- wely**, adj., *happy*: 101. O. E. welig.
- wemle3**, adj., *spotless*: 737. O. E. wamlēas.
- wemme**, n., *spot, stain*: 221, 1003. O. E. wam; cf. v. wemman.
- wende**, v. intr., *go*: inf. 643; pret. 1 sg. wente, 761; 3 sg. went, 1130; 3 pl. wente, 525, 631. O. E. wendan.
- wene**, v. tr., *suppose*, 47, etc.; *merely suppose, conjecture* rather than *know*; hence *doubt*, 1141: inf. 1141; pres. 1 sg. in phrase, I wot & wene, 47, 201; pret. 1 sg. wende, 1148. O. E. wēnan.
- were**, v. tr., *wear*: pret. 3 sg. wer, 205. O. E. werian.
- werke**, n., *work*: 599. O. E. werc.
- werkmen**, pl. n.: 507.
- wesch**, see wasch.
- wete**, adj., *wet*; *dank, gloomy? tearful?*, 761; *wet with blood*, 1135: weete, 1135. O. E. wāt.

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- weue, v. intr., *come*: inf. 318; pret. part. veued, 976. O. E. [be]wæfan.
- weue, v. tr., *weave*: pres. 3 pl. weuen, 71. O. E. wefan.
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- whalle, n., *whale*; whalez bon, *ivory from walrus teeth*, 212. O. E. hwæl.
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- whete, n., *wheat*: 32. O. E. hwæte.
- wheþer, adv., *nevertheless*: 581, 826. O. E. hweþere.
- wheþer, interrog. adv., introd. direct question, 565; conj. correl. w. oþer, 130, 604; weþer, 565. O. E. hwæþer. Cf. queþersoer.
- why, adv., 338, etc.; interjection, 769: 338, 515, 564, 769; wy, 290, 533, 564; quy, 561. O. E. hwī.
- whyle, adv., *at times*: 15. O. E. n. hwīl. See a-whyle.
- whyt, see quyt.
- winter, n. as adj.: 116. O. E. winter.
- wlonk, adj., *fine*, 903; *fair*, 122, 1171: wlonc, 903. O. E. wlanc.
- wo, n., *woe*, 56, 154; *adversity*, & wele & wo, 342. O. E. interj. wā.
- wod, n., *forest*: 122. O. E. wudu.
- wode, adj., *mad*: 743. O. E. wōd.
- wod-schawe, n., *grove*: pl. wod-schawe}, 284. O. E. wudu + scaga.
- woghe, adj. as n., *evil*: 622. O. E. wōh.
- woze, n., *wall*: 1049. O. E. wāh.
- wolde, v. tr., *hold in power, possess, call one's own*: inf. 812; pret. part. walte, as adj., *kept, withheld*, 1156. O. E. waldan.
- wolen, adj. as n., *wool*: 731. Cf. O. E. wyllen.
- wolle, n., *wool*: 844. O. E. wull.
- wommon, n., *woman*: gp.? wommon, 236. O. E. wifman.
- won, n., *dwelling-place*,

- 917, 924, 1027; to wone₃, *for storage*?, 32; woþe & won, 1049: pl. wone₃, 32, 917, 924, 1027. O. E. [ge]wuna.
- won**, v. intr., *dwell*: inf. 298, 315, 644, 918; wony, 284; pres. 3 sg. wonys, 47; 3 pl. wone₃, 404. O. E. wunian.
- wonde**, v. intr., *hesitate*: inf. 153. O. E. wandian.
- wonder**, n., with force of adj., *wondrous*: 221, 1095. O. E. wundor.
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- wonte**, v. tr., *lack*: pret. 3 sg. wonted, 215. O. N. vanta.
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- worche**, v. intr., *work*, *work upon*, 511, 824, etc.; tr., *do, make, bring, embroider*, 56, 638: pres. 3 pl. worchen, 511; pret. 3 sg. wrozt, 748, 825; 3 pl. wrozt, 555, 631; wrozte, 525; wrozten, 622; imp. pl. wyrke₃, 536; pret. part. wrozt,
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- worde**, n., *word*: 294; pl. 291, 307, 314, 367, 819. O. E. word.
- worlde**, n., *world*, 424, 476, 537, 579, 657, 743, 761, 824; in worlde, *at all*, 293. O. E. world, woruld.
- worschyp**, n., *distinction*: 394, 479. O. E. weorþschipe.
- worte**, n., *plant*: pl. 42. O. E. wyrte.
- worþe**, v. intr., *become, be*; is worþen, *is turned (to)*: pres. subj. 3 sg. worþe, 362; pret. part. worþen, 394. O. E. weorþan.
- worþe**, adj., *worth, worthy* (w. inf.): 100, 451. O. E. weorþ, wurþ.
- worþly**, adj., *worshipful*; as n., 47; *worthy*, 846; as adv., 1073, 1133: worþlyly, 47; worthyly, 846. O. E. n. weorþ + ly.
- worþy**, adj., *honored, worthy*: 494, 616 (governing n. without a prep.). Not in O. E.; = O. S. wirþig; O. N. verþugr.

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wro, n., *place in a book,*

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rā.

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turn, as in active work or

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- wylday**, n., *the day longed for*: 528. O. E. wildæg.
- wylle**, n., *will*: 56, 131. O. E. willa.
- wylne**, v. tr., *desire*: pres. 2 sg. wylne3, 318. O. E. wilnian.
- wyn**, n., *wine*: 1209. O. E. wīn.
- wyng**, n.: pl. 93. O. N. vængr.
- wynne**, adj., *goodly, fair*: 154, 647. O. E. n. wynn.
- wynne**, v. tr., *win*, 32, etc.; intr., *make one's way, go*, 107, 517: inf. 579, 694, 722; pret. 1 sg. wan, 107; pret. part. wonne, 32, 517. O. E. winnan.
- wyrde**, n., *fate*: 249, 273. O. E. wyrd.
- wyrke3**, see worchen.
- wys**, adj., *clever*: 748. O. E. wīs.
- wysche**, v. tr., *desire, long for*: pres. part. wyschande, 14. O. E. wyscan.
- wyse**, n., *manner, kind, sort*: 101, 133, 1095. O. E. wīse.
- wyse**, v. tr., *show*; intr., *appear*, 1135. O. E. wȳsian.
- wyt**, n., *mind, understanding*: 903; wytte, 294. O. E. witt.
- wyth**, prep., *with*; accompaniment, 254, 284, 298, 575; manner, 80, 94, 112, 183, 238, 332, 367, 532, 629, 715, 1089; means, 40, 74, 199, 200, 204, 219, 296, 566, 716, 1088: with, 200. O. E. wip̄.
- wythdra3e**, v. tr., *with-draw*: pret. 3 sg. wythdro3, 658. O. E. wip̄ + dragan.
- wythinne**, adv.: 1027. Prep.: 440, 679, 966. O. E. wipinnan.
- wythnay**, v. tr., *refuse*: imp. sg. wythnay, 916. O. E. wip̄ + O. N. nei.
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