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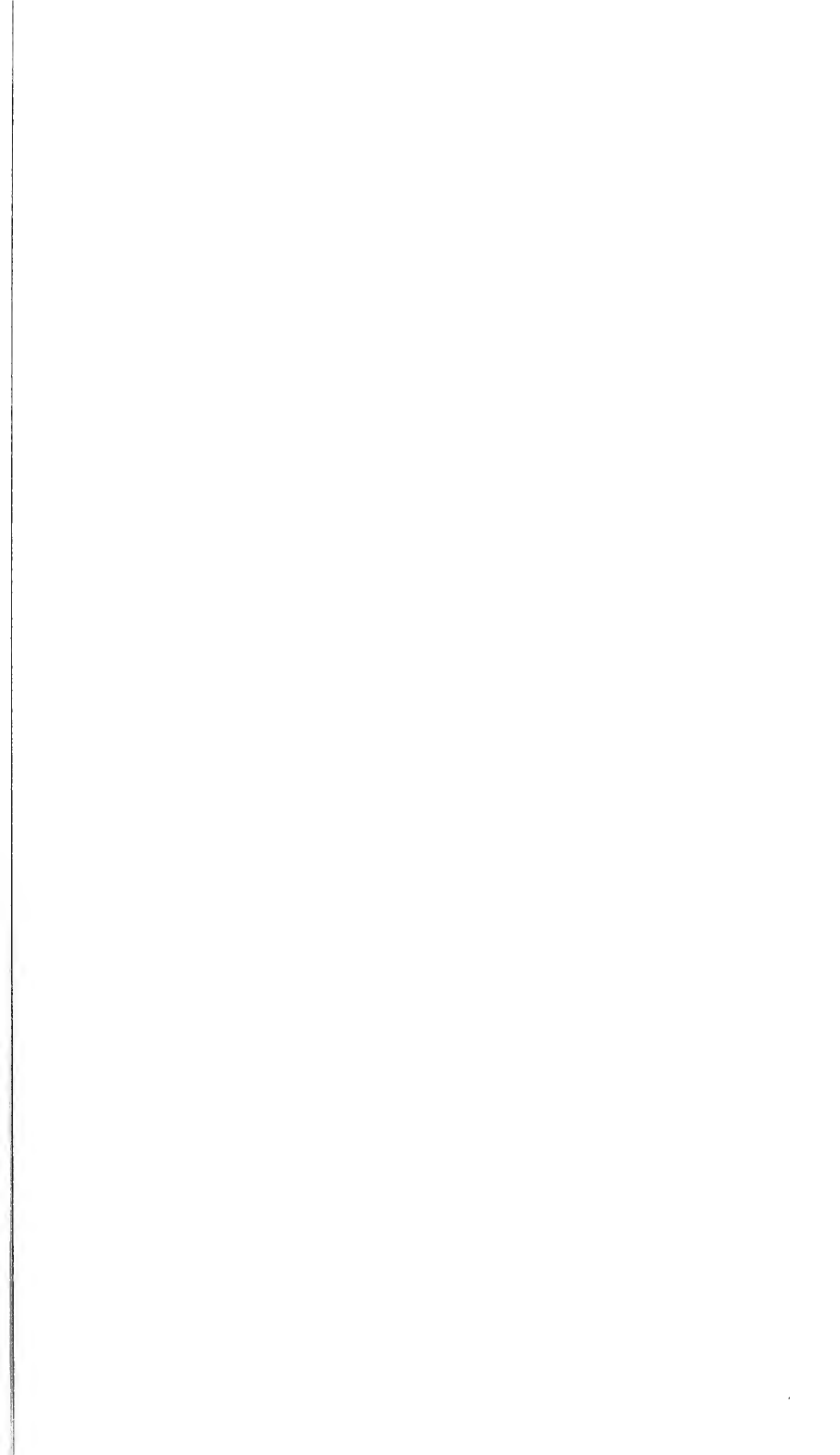
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# CASTEL OFF LOUE

(CHASTEAU D'AMOUR

OR

CARMEN DE CREATIONE MUNDI)

AN EARLY ENGLISH TRANSLATION OF AN OLD FRENCH POEM

BY

ROBERT GROSSETESTE

BISHOP OF LINCOLN.

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BODLEIAN LIBRARY, OXFORD,

WITH

NOTES, CRITICAL AND EXEGETICAL, AND GLOSSARY,

BY

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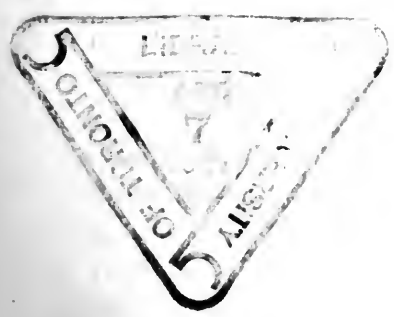
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## FOREWORD.

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I follow Mr. Cockayne's example in his edition of *Seinte Marherete* in using the term *Foreword*, not as preferring a purely English word when thus employed in an unusual (or unprecedented) sense, but because the notice of this poem which has already appeared in the *Transactions* of our Society, 1862-3, pp. 48-66, contains most of that information which the reader expects in a *Preface*, and it is to that paper that I have referred in the notes and *Glossary* by the abbreviation *Pr.*

In Mr. Cockayne's *Foreword* just alluded to he expresses the opinion that "the present generation of English scholars has not advanced to that point" at which an editor may treat his text "according to the true theory of a critical edition", and endeavour to make it "as perfect as possible, whether by collation or emendation". I have ventured on the experiment; with what success, my readers will be able to judge.

I have ventured on the experiment, partly as encouraged by the (at least tacit) approval on the part of our Society of certain emendations which I have already proposed; partly relying on the abundant critical materials which time has spared. There are in print two texts of the original French, one of which I have collated with the MS.; and

besides the English as edited by Mr. Halliwell, there are in MS. the two copies of another text, both in the same handwriting, which I have quoted as A. and V. (See Pr., p. 49.) But A. and V., though they contain a much better text than H., are only copies from some older MS., which is now lost; and I trust it will be understood that my object is to ascertain from *all* these sources *the original words of the English version* of the poem. I have already shown (Pr., pp. 62-64) that in various instances H. has preserved the true reading where A. and V. have missed it. Yet not many alterations of the text of A. and V. have been needed, and all the readings of these two MSS. are given, so that the reader has in all cases the requisite materials for forming his own judgment.

Doubtless it may be urged that "we do not know enough of the possible changes and meanings in Early English to treat one of its texts like a classical one." A ready reply is, that as to all cases of doubtful usage, to attempt emendation is just the most effectual way of claiming for them the careful consideration of those English scholars who think their native language as well worth study as those of Greece and Rome.

Yet whoever makes the attempt must throw himself on the indulgence of the candid reader.

But the editor of a classical author aims at making the text not only as perfect as possible, but also as intelligible as possible to the reader. This of course involves punctuation and the employment of capital letters according to generally understood rules. I have acted accordingly in dealing with this English poem, which I hope will be found — with but few exceptions — readily intelligible from beginning to end. Indeed though the MSS. which are here almost exclusively followed were evidently written by the

same hand, the differences between them as to points and capitals are so numerous as to remove all scruple about consulting primarily the reader's comfort in these matters. By way of compromise with antiquarian predilections, which as an individual I fully share, I have left many of the contractions unexpanded, following V. rather than A. where they differ. In other places I have indicated, by two or three letters in a word being printed in Italics, that they are not written in full in the MSS.

I have nowhere either added or cut off a final *e*; nor even, by any kind of accent, marked such an *e* as necessarily sounded. My theory is that whenever the final *e* represents a final *syllable* in Anglo-Saxon, it *may*—not *must*—be sounded; and never otherwise. See notes on ll. 32, 331, and 830, and Glossary s. vv. *Drihte*, *Bope*, *Wipoute*.

The division of paragraphs is the same as is marked in the MSS. by illuminated initials.

In quoting the French I have generally, not always, allowed the simple pointing of the MS. to remain, that is a mere comma at each alternate line.

As to the age of this poem, the date of the *Manuscript*, must of course not be confounded with that of the *text*. The Vernon MS. is considered by Mr. Coxe to have been written about 1370. I believe the language to be that of the beginning of the 14<sup>th</sup> century. Were we to write a passage of this poem with *vor* for *for*, and *sch* turned into *ss*, so as to resemble Robert of Gloucester's orthography, it would I think be difficult to detect in the Chronicle any proofs of an antiquity higher than that of the Castle of Love.

The text V. was copied for me from the Vernon MS. by Mr. George Parker of the Bodleian. I also collated that MS. myself in January 1863; and as the sheets have been

passing through the press, they have been very carefully read with the MS. by my friend the Rev. F. Chalker, Fellow of C. C. C., Oxford.

The other text I copied from Add. MSS. 22283 in the Br. Mus., and the proof sheets have been read with the MS. by Mr. F. E. Tucker of the Br. Mus.

I have also to acknowledge my obligations to Mr. Furnivall and the Rev. J. Earle for valuable suggestions tending to solve some of the difficulties of the poem.

*Portland Grammar School,  
Plymouth. June 8, 1864.*

R. F. WEYMOUTH.

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## CASTEL OFF LOUE.

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Her bygīnet a tretys  
 Þat is yclept Castel off loue,  
 Þat bisschop Grosteyt made ywis  
 For lewede mennes by-houe.

Þat good þenkeþ<sup>1</sup> good may do,  
 And God wol helpe him þerto ;  
 For nas neuere good werk wrouþt<sup>2</sup>  
 Wt-oute biginninge<sup>3</sup> of good pouþt ;  
 5 Ne<sup>4</sup> neuer was wrouþt<sup>5</sup> non vuel<sup>6</sup> þing  
 Þat vuel<sup>6</sup> pouþt<sup>7</sup> nas þe biginnyng.  
 God, Fader and Sone and Holigost,  
 Þat alle þīg on eorþe sixt and wost,  
 Þat o God art and þrilli-hod<sup>8</sup>,  
 10 And þreo persones in on-hod<sup>9</sup>,  
 Wip-outen ende and biginninge<sup>10</sup>,  
 To whom we ouþten ouer alle þinge ;  
 Worschupe<sup>11</sup> him wip trewe loue,  
 Þat kineworþe<sup>12</sup> kyng [is]<sup>13</sup> vs aboue ;  
 15 In whom, of whom, þorw whom beoþ  
 Alle<sup>14</sup> þe goodschipes<sup>15</sup> þ<sup>t</sup> we here i-seoþ.

<sup>1</sup> A. þencheþ.    <sup>2</sup> A. wrouht.    <sup>3</sup> A. begīnyng.    <sup>4</sup> A. no: see Gloss.  
<sup>5</sup> A. wrouht.    <sup>6</sup> Vuel—in which doubtless the *v* is the vowel and *u* the  
 consonant—is the common form in V., as Mr. Wright prints *wel* in his  
 edition of the Owl and Nightingale; except where he gives *wle* = *vvle*  
 = *wle*. A. begins the word always with *e*, *euel*.    <sup>7</sup> A. pouht.    <sup>8</sup> H.  
 trinité.    <sup>9</sup> H. unité.    <sup>10</sup> A. biginnyng.    <sup>11</sup> A. worschipe.    <sup>12</sup> H.  
 crowynd.    <sup>13</sup> H. ys, A. and V. art.    <sup>14</sup> V. al.    <sup>15</sup> H. goodnesses.

He leue vs penche<sup>1</sup> and worchen so,  
 þat he vs schylde<sup>2</sup> from vre fo.

- Alle we habbeþ to help neode,  
 20 þat<sup>3</sup> we ne bep<sup>4</sup> alle of one peode,  
 Ne i-boren in one londe,  
 Ne one speche vnderstonde<sup>5</sup>;  
 Ne mowe we alle Latin wite,  
 Ne Ebreu<sup>6</sup> ne Gru þat bep i-write,  
 25 Ne French<sup>7</sup>, ne pis oper<sup>8</sup> spechen  
 þat me mihte in world sechen.  
 To herie God, vre derworpe drihte,  
 As<sup>9</sup> vche mon ouȝte<sup>10</sup> w<sup>t</sup> al his mihte,  
 Lof-song<sup>11</sup> syngen to God ȝerne  
 30 Wip such speche as he con lerne,  
 No monnes mouþ ne be<sup>12</sup> i-dut,  
 Ne his ledene<sup>13</sup> i-hud<sup>14</sup>,  
 To seruen his God p<sup>t</sup> hī wrouȝte<sup>15</sup>,  
 And maade<sup>16</sup> al þe world of nouȝte<sup>17</sup>.

<sup>1</sup> A. penchen. <sup>2</sup> A. schilde. <sup>3</sup> H. reads *thawgh*, to which *þat* is here equivalent: see Gloss. <sup>4</sup> A. beoþ. <sup>5</sup> A. vnderstonde. <sup>6</sup> A. Ebreuh. <sup>7</sup> A. Frensch. <sup>8</sup> A. opur. The *n* of *spechen* and *sechen* is half erased in A. <sup>9</sup> H. omits *as*. <sup>10</sup> A. onhte. <sup>11</sup> V. loft song: H. looving to synge. <sup>12</sup> A. beo. <sup>13</sup> A. leodene. As the A.S. *lyden* was undeclined, and no form exists in which it assumed an additional syllable, there is apparently no authority for sounding the final *e* of *ledene*, especially as a vowel follows. The reading in H. suggests a suspicion that the line should run—

Ne his leden *be* i-hud;

but taking it as it stands we may scan thus:—

Né | his lé | dén | i-húd:

compare 497 and 513, and Reineke de Fos (18 Kap.)—

So | hyrför | is | gesagd.

Or, still with fourfold ictus, (see Pr., pp. 59, 60)—

Né his léden i-húd,

like l. 755, and nearly like Coleridge's *Christabel*, l. 5—

Hów drowísily it crów.

<sup>14</sup> H. gives this couplet thus:—

No mones ay ne be adrede,

No his ledone shall not be hed.

On this whole passage see Pr., p. 52.

<sup>15</sup> A. wrouhte.

<sup>16</sup> A. made.

<sup>17</sup> A. nouhte.

- 35 On <sup>1</sup> Englisch <sup>2</sup> I chul mi <sup>3</sup> resun <sup>4</sup> schowen  
 For hī pat con not i-knowen  
 Nouper <sup>5</sup> French ne Latyn:  
 On Englisch I chulle tellen him  
 Wherefore þe world was i-wrouht,  
 40 And aftur <sup>6</sup> how <sup>7</sup> he was bi-tauht  
 Adam vre fader to ben his,  
 Wip al þe merþe <sup>8</sup> of paradys <sup>9</sup>,  
 To wonen and welden to such ende,  
 Til pat he scholde to heuene wende;  
 45 And hou <sup>10</sup> sone he hit for-les,  
 And seppen <sup>11</sup> hou hit for-bouht <sup>12</sup> wes  
 Þorw þe heiþe <sup>13</sup> kynges sone,  
 Þat here on eorþe wolde come  
 For his sustren þ<sup>t</sup> were <sup>14</sup> to-boren <sup>15</sup>,  
 50 And for a prison þ<sup>t</sup> was forloren;  
 And hou <sup>16</sup> he made, as þe schul heeren,  
 Þat heo i-custe and sauht <sup>17</sup> weren;  
 And to wþuche <sup>18</sup> a Castel he alihte,  
 Þo he wolde here for vs fihte:  
 55 Þat þe Marie bodi wes,  
 Þat <sup>19</sup> he alihte and his in ches.

And tellen we schulen of Ysay <sup>20</sup>,

Þat vs tolde trewely,

A child þer is i-boren to vs,

- 60 And a sone i-þiuen vs,

<sup>1</sup> A. in.      <sup>2</sup> The French is:—

En romanz comenz ma reison,

Por ceus ki ne seuent mie

Ne letrure ne clergie.

<sup>3</sup> A. my.    <sup>4</sup> A. reson.    <sup>5</sup> A. noupur.    <sup>6</sup> A. and aftur; V. þer-aftur;  
 H. and thereafter.    <sup>7</sup> A. hou.    <sup>8</sup> A. murþe.    <sup>9</sup> A. paradys.    <sup>10</sup> A. how.

<sup>11</sup> After sethen H. inserts *shall here*—a verb without any nominative.

<sup>12</sup> A. forbouþt.    <sup>13</sup> A. hiþe.    <sup>14</sup> A. weore.    <sup>15</sup> H. reads thus:—

But ther werene fowre systren i-boren

For a prisoner &c.

<sup>16</sup> A. how.    <sup>17</sup> A. sauþt.    <sup>18</sup> A. whuch.    <sup>19</sup> H. *therin*: the true read-  
 ing is perhaps þer, but see Gloss. s. v. þat.    <sup>20</sup> A. Ysaye.

- Whos <sup>1</sup> nome schal i-nempned beon <sup>2</sup>  
 Wonderful, as me may i-seon <sup>3</sup>,  
 And God mihtful and rihtwys;  
 Of pe world pat comen is  
 65 Lord pe Fader, <sup>4</sup> and Prince of Pes <sup>5</sup>.  
 Alle peos <sup>6</sup> nomen hou he wes,  
 Ze schulen <sup>7</sup> i-heren and i-witen.  
 And of domes-dai hou hit is i-writen,  
 And of heuene we schulen telle,  
 70 And sūdel of pe pynen <sup>8</sup> of helle.

- Dauh <sup>9</sup> hit on Englisch be dim <sup>10</sup> and derk,  
 Ne nabbe no sauer <sup>11</sup> bi-fore a <sup>12</sup> clerk,  
 For lewed men pat luitel connen <sup>13</sup>,  
 On Englisch hit is pus bi-gonnen <sup>14</sup>.  
 75 Ac whose is witer <sup>15</sup> and wys of wit,  
 And þerne <sup>16</sup> bi-holdep pis ilke writ,  
 And con pat muchel of lintel <sup>17</sup> vn-louken,  
 And hony of pe harde ston souken,  
 Alle poyntes he fynde may  
 80 Of vre be-leeue and Godes lay <sup>18</sup>;  
 Pat bi-fallep to Godes godhede  
 As wel as to his monhede.  
 Ofte ze habbep i-herd ar pis  
 Hou <sup>19</sup> pe world i-maked is;

<sup>1</sup> A. hos. <sup>2</sup> A. ben. <sup>3</sup> A. i-sen. <sup>4</sup> This punctuation seems to be justified, and indeed necessitated, by comparison with ll. 612, 613, and 1375, and with the French of that passage—

E deu, e fort, e li pere  
 Du siecle ke uient apres.

The rendering of Is. 9. 6 in the Vulgate is as follows:—"Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus; et vocabitur nomen ejus Admirabilis, consiliarius, Deus, fortis, *pater futuri seculi*, princeps pacis."

<sup>5</sup> V. writes this as two lines, thus:—

Lord pe Fader  
 And Prince of Pes.

<sup>6</sup> A. peose. <sup>7</sup> A. schul. <sup>8</sup> H. pyne. <sup>9</sup> A. panj. <sup>10</sup> A. dym. <sup>11</sup> A. saur. <sup>12</sup> A. omits a. <sup>13</sup> A. cunnen. <sup>14</sup> A. bigunnen. <sup>15</sup> A. ak hose is wyter. <sup>16</sup> A. þerne. <sup>17</sup> V. luitel: A. and H. lintel. <sup>18</sup> H. fay. <sup>19</sup> A. how.



85 Forþi ne kep<sup>1</sup> I nouȝt to telle,  
 Bote þat<sup>2</sup> falleþ to my spelle.  
 In sixe dayes and seue niht  
 God hedde al þe world i-diht;  
 And þo al was derworpliche i-do  
 90 Þe seueþe day he tok reste and ro.

Lustneþ to me, lordynges:  
 Þo God atte begynnnynges<sup>3</sup>  
 Hedde i-maad<sup>4</sup> heuene wiþ ginne,  
 And þe angeles so briht wiþ-inne,  
 95 And þe eorþe þer-after þer-wiþ,  
 And al þat euere in hire bi-lyþ<sup>5</sup>;  
 Lucifer in heuene wox so proud,  
 [Þat]<sup>6</sup> he was a-non i-cast out,  
 And mo angeles þē eni<sup>7</sup> tonge mai telle  
 100 Fullen a-doun wiþ him to helle.  
 And ȝit was þe sōne þo seuesyþe<sup>8</sup> i-wis  
 Brihtore forsoþe þen heo now is;  
 Also schon þe mone a-niht  
 So doþ þe sōne on day-liht.  
 105 Ne holde ȝe hit not<sup>9</sup> for folye,  
 For so seiþ þe prophete Ysaye:  
 Alle þe schaftes þat þo weren<sup>10</sup>  
 More miȝt<sup>11</sup> and strengþe beren<sup>12</sup>  
 Bi-fore þat Adam þe world for-les.  
 110. Allas wȝuch<sup>13</sup> serwe and deol<sup>14</sup> þer wes!

<sup>1</sup> A. keep. <sup>2</sup> bote þat = except what; as in the French, l. 40, (I quote from the MS.),

Assez souent oi auez  
 Comēt le mund fu criez,  
 Por co ne voil io mie escrire  
 For co kapent a ma matire,  
 Ken sis iurs deu tut cria  
 Al setime se reposa.

<sup>3</sup> A. at þe biginnnynges. <sup>4</sup> A. i-mad. <sup>5</sup> A. bi-libþ. <sup>6</sup> H. that,  
 V. and A. and: these four lines, "Lucifer .... to helle", are not in the  
 French. <sup>7</sup> A. angls þen eny. <sup>8</sup> A. senē siþe. <sup>9</sup> A. omits not.  
<sup>10</sup> A. weoren. <sup>11</sup> A. miht. <sup>12</sup> A, beeren, <sup>13</sup> A, whuch. <sup>14</sup> A. del,

Alle heo beop i-brouht<sup>1</sup> to grounde  
 Þat of his ofspringe<sup>2</sup> beop i-foude:  
 Of heuene-blisse heo beop i-flemed,  
 And to deolful dep i-demed<sup>3</sup>.

115 Þe reson is good and feir for-whi,  
 As I chulle ow telle for-þi,  
 Þat ȝe schule loue God þe more<sup>4</sup>  
 And him seruen and clepe to his ore.

Þo God hedde al þe world i-wrouht<sup>5</sup>  
 120 Þat þer ne faylede riht<sup>6</sup> nouht<sup>7</sup>,  
 Beest ne fisch ne foul to fleon  
 And vche þing as hit ouȝte to beon,  
 Blosme on bouht<sup>8</sup> and breer<sup>9</sup> on rys,  
 And alle þing betere<sup>10</sup> þen hit nou is;  
 125 And þo he hedde al wel i-don<sup>11</sup>,  
 He com to þe valeye of Ebron.  
 Þer<sup>12</sup> he made Adam [and-last]<sup>13</sup> so riche  
 Of eorpe, after hym self i-liche;

<sup>1</sup> V. i-brouh.    <sup>2</sup> A. ofspring.    <sup>3</sup> A. i-deemed.    <sup>4</sup> Fr. has—

E co par bone reisun  
 Apres uos dirai la cheisun.  
 Kar bon est le remèbrer  
 Pur deu plus chieremēt amer.

<sup>5</sup> A. i-wrouht.    <sup>6</sup> A. riht.    <sup>7</sup> A. nouht.    <sup>8</sup> A. bouh.    <sup>9</sup> A. brer.

<sup>10</sup> A. better.    <sup>11</sup> H. and though hede alle welle done.    <sup>12</sup> Sir John Maundevile in speaking of Hebron says: 'And righte faste by that Place is a Cave in the Roche, where Adam and Eve duelleden, whan thei weren putt out of Paradyse; and there goten thei here Children. And in that same Place was Adam formed and made; aftre that sum men seyn. . . . And fro thens was he translated in to the Paradyse of Delytes, as thei seyn, &c.' Compare the lamentation of Roberte the Deuyll:

'Synce Adam was made in Canaan of claye  
 I am the greatest synner that lyued on grounde.'

And, 'In þe vale of eboir &c.', Early English Poems, III, 37. But Chaucer (Monkes Tale) follows Lydgate and Boccaccio in placing the creation of Adam 'in the feld of Damassene'.    <sup>13</sup> A. and V. and last, H. at the last, and so Fr. has—

Kant ico trestut fet a  
 Tut auderain adam cria.

See Cotgrave, s. v. *derrain*, and Gloss., s. v. *and-last*.

And aftur his holy þrilli-hod  
 130 He schop his soule feir and good.  
 How <sup>1</sup> mihte <sup>2</sup> he him more loue schowen  
 Þen his oune liknesse habbē and owen?

To paradys <sup>3</sup> he ladde him þo,  
 And caste sleep on him also  
 135 Þat of his syde a rib he nom,  
 And þer-of Eue his feere com.  
 He þaf Adam Eue to wyue  
 To helpen: <sup>4</sup> he þaf him wittes fyue <sup>5</sup>  
 To delen þat vuel <sup>6</sup> from þe good <sup>7</sup>.  
 140 ʒif he wel him <sup>8</sup> vnderstood <sup>9</sup>,

He þaf him þit more worschipe;  
 Of al þe world þe lordschipe,  
 And alle þe schaftes of water and lond  
 Scholden ben vnder <sup>10</sup> his hond;  
 145 Feirlek, and freodam <sup>11</sup>, and muche miht,  
 And þe world to delen and diht,  
 And paradys to wonen in  
 Wip-uten wo and serwe and pyn,  
 Wip-uten deþ in goode <sup>12</sup> lyue  
 150 Þer joye and blisse is so ryue;  
 And euere to libben i-liche þong,  
 O <sup>13</sup> þat of hem to weren at-sprong <sup>14</sup>

<sup>1</sup> A. hou.    <sup>2</sup> A. mihte.    <sup>3</sup> A. pardys.    <sup>4</sup> A stop at *helpen* is necessary, though it gives a cæsura not common in this poem: the French is,  
 E puis deuant li lamena  
 E en aie lui dona.

<sup>5</sup> A Tract attributed to Wicliffe begins thus: "Clerkys knowen that a man hath five wittes outward, and other fiue wittes inward." See Apol. for Loll. (Camd. Society), Intr. p. xv. With the present passage compare ll. 1173-1177.    <sup>6</sup> A. euel.    <sup>7</sup> A. gode.    <sup>8</sup> A. him wel.    <sup>9</sup> A. vndur-stoode.    <sup>10</sup> A. vndur.    <sup>11</sup> A. fredam.    <sup>12</sup> A. gode.    <sup>13</sup> See Gloss. s. v. O: H. has 'and all tho that of hem two spronge', the writer evidently not knowing *o* in this sense,    <sup>14</sup> V. and sprong.

- Þe noumbre of þe soulē þ<sup>t</sup> frō heuene felle  
 Þorw Lucifer a-down to helle<sup>1</sup>.  
 155 And whon hit forþ com al þe stren<sup>2</sup>,  
 So briht<sup>3</sup> heo scholden i-blessed ben  
 So was þe sonne, as I er tolde,  
 Brihtore þen heo now<sup>4</sup> is seuen folde<sup>5</sup>;  
 And so heo scholden to heuene wende,  
 160 To þe blisse wip-uten ende,  
 Wip-uten drede of deþes dome.  
 And al þe of-spring<sup>6</sup> þat of hem come,  
 From þat ilke day to þis,  
 Scholde so steyzen to heuene-blis,  
 165 To þe heritage of wynne<sup>7</sup> and wele<sup>8</sup>  
 Among þe murpe of aungeles<sup>9</sup> fele<sup>10</sup>.

- Two lawen Adam scholde i-wis  
 Witen and holden in paradis.  
 Þ<sup>t</sup> on him was þorw kynde<sup>11</sup> i-let:  
 170 Þat oþer<sup>12</sup> was clept lawe i-set.  
 Þat on him tauhte<sup>13</sup> atte leste  
 Þorw kynde<sup>11</sup> to holden Godes heste.  
 Þat oþer lawe [was]<sup>14</sup> þat him was set:  
 "Of þe appel þow neuer ne et,

<sup>1</sup> Compare—

þar stides for to ful fille. þat wer i-falle for prude an hore:  
 god makid adam to is wille. &c. Early Engl. Poems, III, 17.

<sup>2</sup> A. streon. <sup>3</sup> A. briht. <sup>4</sup> A. nou. <sup>5</sup> These three lines seem to  
 mean: 'They should be glorified so bright as the sun was (then), as I be-  
 fore said, (that is to say) seven times brighter than she is now.' The  
 French of the whole passage is as follows:—

Pus feussent glorifiez  
 Tut sanz murir (nel dotez)  
 Si beaus, si clers, san tranans,  
 Come fu lores li solaus,  
 Si com auant *vous* ai conte;  
 E pus el ciel feussent müte.

<sup>6</sup> A. ospring. <sup>7</sup> A. winne. <sup>8</sup> A. weole. <sup>9</sup> A. angeles. <sup>10</sup> A. feole.  
<sup>11</sup> A. kuynde *bis*. <sup>12</sup> A. oþur. <sup>13</sup> A. tauhte. <sup>14</sup> V. and A. omit *was*,  
 which H. has and the sense demands.

- 175 Of þe tre<sup>1</sup> þat is for-bode."  
 So [him]<sup>2</sup> seide [and]<sup>3</sup> hiȝte Gode,  
 Þat whon he of þe appel ete,  
 Þorw deþ he scholde þe lyf for-lete;  
 And al þe kynde<sup>4</sup> þat of him com<sup>5</sup>  
 180 Scholde pole pulke dom<sup>6</sup>;  
 And ȝif he heolde his heste riht,  
 God ȝaf him so mucche miht  
 To welden al þis worldes winne  
 Wip-outen wo and serwe and sinne.

- 185 Þe seisyn<sup>7</sup> hedde Adam þo  
 To wonen in blisse euere and o.  
 In mucche murþe and joye he wes:  
 A-wei to sone he hit for-les,  
 His worschipe and his wel-fare,  
 190 [And]<sup>8</sup> brouȝte<sup>9</sup> vs alle in mucche care.  
 Þo he of þe appel eet,  
 Godes heste he to-brek<sup>10</sup>,  
 Þe kuyndeliche and þe set ek<sup>11</sup>.  
 Boþe his lawen<sup>12</sup> he to-breek,  
 195 And rapere he dude his wyues bode,  
 Þen he heold þe heste of Gode.

- Þus Adam þorw reuþful rage  
 Was cast out of his heritage,  
 And out of paradys i-driue<sup>13</sup>,  
 200 In swynk and swot ī world to liue.  
 Þe blisse of lyf he haþ forsaken,  
 And to deolful deþ him<sup>14</sup> taken<sup>15</sup>.

<sup>1</sup> A. treo.    <sup>2</sup> H. *hym*, A. and V. *he*.    <sup>3</sup> H. *and*, A. and V. *þat*.  
 The copyist of these MSS. has written as another man's words what it is inconceivable that the translator should have written as his own: 'So *he who was called God* said'. So I follow H. See Pr., pp. 62-64.  
<sup>4</sup> A. kuynde.    <sup>5</sup> A. coom.    <sup>6</sup> A. doom.    <sup>7</sup> A. seysin.    <sup>8</sup> H. *and*,  
 which V. and A. omit.    <sup>9</sup> A. brouhte.    <sup>10</sup> A. to-breek.    <sup>11</sup> A. eek.  
<sup>12</sup> A. lawes.    <sup>13</sup> A. i-dryue.    <sup>14</sup> V. omits *him*.    <sup>15</sup> V. i-taken.

Carefuliche<sup>1</sup> he hap i-coren:  
 Now<sup>2</sup> he porw riht<sup>3</sup> hap i-loren  
 205 Þe murpe þat he mihte<sup>4</sup> hauen.  
 Whom mai<sup>5</sup> he to helpe crauen?  
 Out of his heritage he is pult  
 For synne and for his owne<sup>6</sup> gult.

Lucifer gon wel lyke þo,  
 210 Þo Adam was bi-swiken so<sup>7</sup>;  
 For alle þe fendes hedden onde  
 Þat he scholde come to þ<sup>t</sup> blisful londe  
 Þat he hedde porw pruide for-lore:  
 Wel hit likede<sup>8</sup> hem þer-fore.  
 215 So muche wox heore miht þo,  
 Þat al þe world moste after hem go;  
 And whon mon hedde i-liued<sup>9</sup> in care,  
 Atte laste he moste dyen and forþ-fare<sup>10</sup>,  
 Ne mihte<sup>11</sup> him helpe no good dede  
 220 Þat his soule moste to helle neede;  
 For so hit was þo<sup>12</sup> Adam bi-speke,  
 And God nolde no forward breke.

For eyle and hard and muche hit wes  
 Þe synne þ<sup>t</sup> þus þe world for-les,  
 225 Þat vche þing vnder heuene-driht  
 So muche les of strengþe and miht.  
 God ne wrouhte<sup>13</sup> neuer þat þing  
 Þat out-les þorw His wonyng;  
 For nis no wone on him i-long,  
 230 Ȝif synne nere<sup>14</sup> so hard and strong<sup>15</sup>.  
 For God Ȝaf vche þing al his riht,  
 Ac<sup>16</sup> sūne<sup>17</sup> wonede heore alre miht;  
 For sūne<sup>17</sup> and wone al is on.  
 And wone dude Adam þo anon,

<sup>1</sup> A. carefuliche.    <sup>2</sup> A. nou.    <sup>3</sup> A. riht.    <sup>4</sup> A. mihte.    <sup>5</sup> A. may.  
<sup>6</sup> A. oune.    <sup>7</sup> H. has, That Adam had trespass so.    <sup>8</sup> A. lyked.    <sup>9</sup> A.  
 i-lyued.    <sup>10</sup> A. forfare.    <sup>11</sup> A. mihte.    <sup>12</sup> H. to.    <sup>13</sup> A. wrouhte.    <sup>14</sup> A.  
 neore,    <sup>15</sup> A. stronge.    <sup>16</sup> A. ak.    <sup>17</sup> A. synne *bis*.

- 235 Þo he Godes heste at-seet,  
 And eke po he pe appel eet.  
 Þorw wone he lees <sup>1</sup> his seysyne:  
 Þorw wone he brouhte <sup>2</sup> hī-self in pyne.  
 In pe kynges court ȝit vche day  
 240 Me vseþ pulke selue lay <sup>3</sup>.

<sup>1</sup> A. les. <sup>2</sup> A. brouȝte. <sup>3</sup> The sense of this difficult passage, from l. 227, appears to be as follows: 'God never created any thing which incurred forfeit through his fault (i. e., through *God's* fault, compare l. 653); for there is no fault attributable to Him—only sin is so hard and strong! For God gave to every thing all its powers; but sin made faulty (or, impaired) the qualities of them all (i. e. of all created things), for sin and fault are all one. And Adam committed a fault then in the very fact (see Gloss., s. v. *Anon*) that he set aside God's commandment (compare the Psalmist's words, The thought of foolishness is sin), and also when he ate the apple. Through his fault he lost his possession: through his fault he brought himself into suffering. In the King's court they still use this same law every day.' The French, of which our translator has given a loose and inaccurate rendering, runs thus:—

- Trop fu grief iceu pechie  
 Kant trestut feut entuschie,  
 Kanque de suz le ciel fu  
 En perdi part de sa uertu,  
 155 Deu ne fist chose si haute  
 Nabessast pa sa defaute,  
 Ke terriene chose feust  
 Chescune chose son dreit eust,  
 Ne feust pechie *que* tant grieue  
 160 Pechie a parole brieue,  
 Cest defaute apertement  
 Defaute e peche en vn sestent, &c.

Lines 155, 156 in the other French text stand thus:

- Deu ne fist chose si haute  
 Que ne bessast per defaute;

and the meaning, which the translator has quite mistaken, is clearly—  
 'God made nothing so high that it was not brought down by his (i. e. *Adam's*) transgression.' H. gives,

- God whrowght never that thyng  
 But hit peyred thowrgh his wonning;  
 But for the wonning of him hit was not long;  
 Nere that synne was so hard and strong.

The first two of these lines follow the French: the meaning of the other two and those which follow it is very hard to conjecture.

- Now is Adam wip wo i-nome:  
 Sūnes<sup>1</sup> pral he is bi-come,  
 Þat freore<sup>2</sup> was er pen eny þing  
 Þat liuede vnder heuene-kyng.
- 245 He is þorw riht þeuwe and þral,  
 To whos seruise<sup>3</sup> he vnderstod w<sup>t</sup>-al,  
 Whon he him serwede in [pewdome]<sup>4</sup>,  
 And [dede]<sup>5</sup> wip-outē fredome.  
 And þeuwe and þral may<sup>6</sup> not craue
- 250 Þorw riht non heritage to haue:  
 As sone as he is pral bi-come,  
 His heritage is him bi-nome.  
 In court ne in none londe  
 Me ne ouȝte onswere hī ne vnderstonde<sup>7</sup>.
- 255 Þēne he mot a-noþer seche,  
 For to<sup>8</sup> schewe<sup>9</sup> for him his speche,  
 Þat mowe his heritage craue,  
 And þat he þe kynde haue;  
 Þat he beo i-boren fre,
- 260 And þat he ne eete<sup>10</sup> of þe tre;  
 Þat he habbe i-wust wip-inne<sup>11</sup>  
 Þe preo lawen wip-outē synne,  
 Þulke two of Paradys,  
 And þulke of þe Mount Synays,
- 265 Þat to Moyses i-ȝiuen was,  
 Þat neuer ȝute i-holde nas  
 Of non þat euer dude sūne<sup>12</sup>.  
 Who mihte þenne such mon mūne<sup>13</sup>  
 Oþer<sup>14</sup> þenchen or i-knowe,
- 270 Þat such wonder mihte<sup>15</sup> schowe?

<sup>1</sup> A. synnes. <sup>2</sup> A. freor. <sup>3</sup> A. seruyse. <sup>4</sup> H. has thewdome, A. and V. þe dome; the French is—

Pus kil se seit en *seruage*

(sic MS.), which seems to mean, 'Since he placed himself in servitude'.

<sup>5</sup> So H., V. diȝede, A. dyede. Fr. gives no help. <sup>6</sup> A. mai. <sup>7</sup> A. vnderstōde. <sup>8</sup> A. forte. <sup>9</sup> H., That myȝt swewe. <sup>10</sup> A. ete. <sup>11</sup> H. with wyne. <sup>12</sup> A. synne. <sup>13</sup> A. myne. <sup>14</sup> A. oþur. <sup>15</sup> A. myhte.



Siggen I may in pis stude  
 Perof pat ich er dude,  
 For nou Ichul tellen of pe stryf<sup>1</sup>  
 Pat a-mong pe foure sustren lip<sup>2</sup>.

275 Hit was a kyng of mucche miht,  
 Of good wille and gret in-siht;  
 And pis kyng hedde a sone  
 Of such wit and of such wone,  
 Of such strengþe and of such chere,

280 As was his fader in his manere<sup>3</sup>.  
 Of on wille heo weoren bo,  
 And of on studefastschipe also;  
 Of on fulnesse heo weoren out-riht,  
 And boþe heo weoren of on miht.

285 Þorw pe sone pe fader al be-gon<sup>4</sup>  
 Þat bi-lay to his kynedom<sup>5</sup>.  
 [What pat was of]<sup>6</sup> his begynnyng<sup>7</sup>,  
 Þe fader wolde to ende bringe.

Foure douhtren<sup>8</sup> hedde pe kyng,  
 290 And to vchone sunderlyng  
 He ʒaf a dole of his fulnesse,  
 Of his miht and of his wysnesse,  
 As wolde bi-fallen to vch-on;  
 And ʒit was al pe folnesse on

295 Þat to him-self bi-lay,  
 Wip-oute whom he ne mai<sup>9</sup>

<sup>1</sup> A. strif. <sup>2</sup> A. lyþ. <sup>3</sup> A. maneere. <sup>4</sup> A. bi-gon. <sup>5</sup> A. kyngdom.  
<sup>6</sup> V. and A. have, 'wiþ wit was &c.', leaving the verb 'bring' without  
 an object; H., 'alle that was of &c.' Hence it is not difficult to conjecture  
 the true reading, which the writer of H. changed from ignorance of the  
 common use in early English of *pat* after another relative pronoun. See  
 Gloss., s. v. *pat*. The French is,

Quankil uoleit comenceir  
 Par son fiz le uont cheueir.

(*Uout* = *voulut*: Mr. Cooke prints *vont*, wrongly.) For the change of  
*pat* into *wit* see note on l. 1401. <sup>7</sup> A. biginnyng. <sup>8</sup> A. douhtren.  
<sup>9</sup> A. may.

His kindom wip pees<sup>1</sup> wysen,  
Ne wip rihte hit justisen.

Good is to nempnen hem for-pi:

- 300 Þe furste douȝter hette Merci,  
Þe kynges eldeste<sup>2</sup> douȝter heo is;  
Þ<sup>t</sup> oper<sup>3</sup> hette Sop i-wis;  
Þe pridde soster<sup>4</sup> is cleped Riȝt<sup>5</sup>;  
Pees<sup>6</sup> hette þe feorþe a-þliȝt<sup>7</sup>.  
305 Wip-ouȝten peos foure wip worschipe  
Mai<sup>8</sup> no kyng lede gret lordschipe.

Þis kyng, as þou herdest ar þis,  
Hedde a þral þat dude amis,  
Þat for his gult strong and gret

- 310 Wip his lord was so i-vet,  
Þat þorw be-siht of riht dom<sup>9</sup>  
To strong prison was i-don,  
And bi-taken to alle his fon  
Þat sore him pyneden euerichon,  
315 Þat of no þing heo nedden onde<sup>10</sup>  
Bote<sup>11</sup> hī to habben vnder<sup>12</sup> honde.  
Heo him duden in prisun<sup>13</sup> of dep,  
And pynede hī sore wip-ouȝten meþ.

<sup>1</sup> A. pes. <sup>2</sup> A. eldest. <sup>3</sup> A. oþur. <sup>4</sup> A. suster. <sup>5</sup> A. riht. <sup>6</sup> (The French in the Caxton Society's edition is,

La quarte soer ad avun pes,

where for *avun* read *anun*: 'the fourth sister has Peace for her name'.)

<sup>7</sup> A. apliht. <sup>8</sup> A. may. <sup>9</sup> A. doom. <sup>10</sup> H. corrupts these two lines thus:

And of noothing thei hadyn *dowte*,  
But hadde him in here rowte:

The French is,

Kar dautre rien neurēt *ēuie*  
Fors kauoir li en lur baillie;

where *avoir envie* is clearly used as in modern French, and as in Palsgrave's time it meant 'to have a luste to a thyng'. But as it is very doubtful whether *onde* can signify simple desire, it seems to be a necessary conclusion that the translator has here misunderstood the original.

<sup>11</sup> A. bnt. <sup>12</sup> A. vndur. <sup>13</sup> A. prison.

## DE MISERICORDIA.

Merci pat a-non i-seiȝ:

- 320 Hit code<sup>1</sup> hire herte swiȝe neih<sup>2</sup>,  
 Ne mai<sup>3</sup> hire no p̄ig lengore holde,  
 Bi-foren p̄e kyng comen heo wolde  
 To schewen forp̄ hire resoun,  
 And to dilyuere<sup>4</sup> p̄e prisoun.
- 325 "Vnderstond,"<sup>5</sup> quap heo, "Fader myn,  
 Pou wost pat I am douȝter pyn,  
 And am ful of boxumnes<sup>6</sup>  
 Of milce and of swetnes,  
 And al Ich habbe, Fader, of p̄e.
- 330 I be-seche<sup>7</sup> pat pou<sup>8</sup> here me,  
 Pat p̄e wrecche prisoun<sup>9</sup>  
 Mote come to sum rausum<sup>10</sup>,  
 Pat a-midden alle<sup>11</sup> his fon  
 In strong prison [pou]<sup>12</sup> hast i-don.
- 335 Heo hī made a-gulte pulke vn-wreste,  
 And bi-swikede hī p̄orw heor feir be-hestē<sup>13</sup>,  
 And seiden him ȝif he wolde p̄e appel ete,  
 Pat whon he hedde al i-ete,

<sup>1</sup> Compare the expression in Reineke de Fos, p. 3,

Men dat shāndend mines wives—dat gait mi na—

Blivt niḡt ungewroken—wo it ôk ga!

i. e., 'But the dishonouring of my wife—that touches me closely—shall not remain unavenged, whatever happens.' And on p. 14,

Ji sēn it, wat he er hāvt gedān:

Dat latet ju dog to hārte gān!

<sup>2</sup> A. neiȝ.    <sup>3</sup> A. may.    <sup>4</sup> A. diliuere.    <sup>5</sup> A. vndurstond.    <sup>6</sup> A. buxomnes.    <sup>7</sup> V. beo seche.    <sup>8</sup> A. p̄ow.    <sup>9</sup> We should have here a line of only five syllables, were we not warranted by the A.S. *wræcca* to sound the final syllable of *wrecchē*.    <sup>10</sup> A. rausoun.    <sup>11</sup> A. al.    <sup>12</sup> A. and V. omit *pou*; H. has 'in strong pyne *thu* hast him doon'; and Fr. gives—

Ki enmi ses enemis

Auez en griēue prison mis.

<sup>13</sup> A. bi-hestē.

- He scholde hadde al þe miht of Gode  
 340 Of þe treo<sup>1</sup> þat him was for-bode;  
 And be-gilede<sup>2</sup> hī þer-of, and heo luytel<sup>3</sup>  
 rouȝtē.  
 For falshede euer-ȝite heo souhten<sup>4</sup>,  
 And falshede<sup>5</sup> hem i-ȝolde be,  
 And þe wrecche prisun i-sold<sup>6</sup> to me.  
 345 For pow<sup>7</sup> art kyng of boxumnes<sup>8</sup>  
 Of milce and of swetnes<sup>9</sup>,  
 And I þi douhter alre eldest<sup>10</sup>,  
 Ouer alle þe opere<sup>11</sup> beldest.  
 Neuer I þi douhter neore<sup>12</sup>,  
 350 Bote<sup>13</sup> milce toward him were.  
 Milce and merci he schal haue:  
 Þorw milce I chulle þe prisun<sup>14</sup> craue  
 For þin owne<sup>15</sup> swete pite:  
 I schal him bringe to sauete.  
 355 Þi milce for him I crie euer-more,  
 And haue of him milce and ore.”

## DE VERITATE.

- A-non whon Sop pis i-seiȝ<sup>16</sup>,  
 Hou Merci hire soster<sup>17</sup> hir herte beiȝ<sup>18</sup>,  
 And wolde pis þral of prisū<sup>19</sup> bringe,  
 360 Þat Riht hedde hī i-demet w<sup>t</sup>-outē ēdige;

<sup>1</sup> A. tre.    <sup>2</sup> V. be-gylen.    <sup>3</sup> A. luitel.    <sup>4</sup> A. souhton.    <sup>5</sup> A. falsede.  
<sup>6</sup> See Gloss., s. v. *Sell*.    <sup>7</sup> A. þou.    <sup>8</sup> A. boxumnesse.    <sup>9</sup> A. swetnesse.  
<sup>10</sup> Fr., as printed, l. 273, is—

E jo ta fille sui einsuee.

It should be *einsuee* = *ainée*. The same expression occurs in l. 231 in the form *einz nee*.—In l. 276 (compare ll. 349, 350 of our text) there is a similar error:

Ne dirrai ke ta fille feusse  
 Si de celui pitie *neusse*;

where Mr. Cooke prints *veusse*. In the MS. the n and the u are frequently undistinguishable.    <sup>11</sup> A. oper.    <sup>12</sup> A. nere.    <sup>13</sup> A. but.  
<sup>14</sup> A. prison.    <sup>15</sup> A. oune.    <sup>16</sup> A. i-seih.    <sup>17</sup> A. suster.    <sup>18</sup> A. beih.  
<sup>19</sup> A. prison.

Al heo chaunged hire mood,  
 And bi-foren þe kyng heo stood.  
 "Fader, I þe biseche, herkne to me;  
 I ne may for-bere to telle hit þe  
 365 Hou hit me pinkeþ a wonder ping  
 Of<sup>1</sup> Merci my suster wilnyng,  
 Þat wolde w<sup>t</sup> hire milsful<sup>2</sup> sarmon<sup>3</sup>  
 Diliuere<sup>4</sup> þe þral out of prison<sup>5</sup>,  
 Þat swipe<sup>6</sup> a-gulte per Ich hit seih,  
 370 And tolde hit to Riht p<sup>t</sup> stood<sup>7</sup> me neih.

"Fader, Ich sigge þe for-þi,  
 Þou ouhtest<sup>8</sup> nouȝt<sup>9</sup> to heere<sup>10</sup> Merci  
 Of no boone<sup>11</sup> þat heo bisecheþ þe,  
 Bote<sup>12</sup> Riht and Soop<sup>13</sup> þer-mide be.  
 375 And þow<sup>14</sup> louest Sop and hatest lees<sup>15</sup>,  
 For of þi fulnesse i-comen Ich wes.  
 And eke þow<sup>14</sup> art kyng Riht-wys,  
 And Merci herte so reuþful is  
 Þ<sup>t</sup> ȝif heo mai<sup>16</sup> saue w<sup>t</sup> hire mylde speche  
 380 Al þat heo wole fore bi-seche,  
 Neuer schal be<sup>17</sup> mis-dede a-bouht  
 And þ<sup>u</sup> kyng schalt be<sup>17</sup> douted riȝt<sup>18</sup> nouht.

"Þou art also so trewe a kyng,  
 And stable of þouȝt in alle þyng<sup>19</sup>,

<sup>1</sup> See Gloss., and compare—

Sire, a mervaele thinke me  
 Of Bowdewyns avouyng  
 ȝustyr euyñ in the eunyng  
 With-owtun any lettyng  
 Wele more thenne we thre.

Avowynge of King Arther, 37. 5.

And Morte Arth. (Roxb. Cl.) p. 14,

Wondir thought me nevir more  
 Thaȝe me dyd of afolyd knight, &c.

<sup>2</sup> H. wylsfull.    <sup>3</sup> A. sarmoun.    <sup>4</sup> A. delyuere.    <sup>5</sup> A. prisoun.  
<sup>6</sup> H. suche; but compare l. 435.    <sup>7</sup> A. stod.    <sup>8</sup> V. ouhtes.    <sup>9</sup> A. not.  
<sup>10</sup> A. here.    <sup>11</sup> A. bone.    <sup>12</sup> A. but.    <sup>13</sup> A. soþ.    <sup>14</sup> A. þu bis.  
<sup>15</sup> A. les.    <sup>16</sup> A. may.    <sup>17</sup> A. beo bis.    <sup>18</sup> A. riht.    <sup>19</sup> A. þing.

- 385 For-pi me pinkep Merci wilnep wouȝ<sup>1</sup>  
 And spekep to-ȝeynes Riȝt<sup>2</sup> i-nouȝ<sup>3</sup>.  
 For Riht con hym<sup>4</sup> in prison bynde,  
 He ouȝte<sup>5</sup> neuere<sup>6</sup> milȝe to fynde;  
 Milce and merci he hap for-loren,  
 390 He<sup>7</sup> was warned per-of<sup>8</sup> bi-foren.  
 Whi scholde me helpe pulke mon,  
 ꝑat nedde of hiȝelf pite non?  
 His dom he mot habbe, as Sop con sugge,  
 And al his mis-dede a-bugge.”

## DE JUSTICIA.

- 395 Riht i-herde pis talkyng:  
 Anon heo stod bi-fore ꝑe kyng.  
 “Pi douȝter”<sup>9</sup>, heo seiȝ, “I am, I wot bi ꝑon,  
 For ꝑou art kyng, riht domes-mon.  
 ꝑer beȝ<sup>10</sup> rihte domes mitte,  
 400 Alle pine<sup>11</sup> werkes beȝ ful of witte.  
 Pis pral of whō my sustren deep mene  
 Hap [dom]<sup>12</sup> deserued<sup>13</sup> as at ene<sup>14</sup>;  
 For ī tyme while ꝑ<sup>t</sup> he freo wes,  
 He hedde w<sup>t</sup> him boȝe Merci and Pees<sup>15</sup>;  
 405 And Sop and Riht he hedde bo,  
 And w<sup>t</sup> his wille he wente hem fro,  
 And tyed<sup>16</sup> hym<sup>17</sup> to wrappȝe and wouȝ<sup>18</sup>,  
 To wrecchedam<sup>19</sup> and serwe i-nouȝ<sup>20</sup>.”

<sup>1</sup> A. wouh.    <sup>2</sup> A. riht.    <sup>3</sup> A. i-nouh.    <sup>4</sup> A. him.    <sup>5</sup> A. ouhte.  
<sup>6</sup> A. neuer.    <sup>7</sup> A. and.    <sup>8</sup> A. her.    <sup>9</sup> A. douhter.    <sup>10</sup> A. beop.  
<sup>11</sup> A. pyne.    <sup>12</sup> So H.: Fr. is—

Cit serfs dont parler oi  
*Iugement ad deserui.*

<sup>13</sup> V. deseruet.    <sup>14</sup> H. gives these two lines thus:

This thralle of whom my sustren mevyn,  
 Hath dome deserved, as ȝe ȝevyn:

(read ȝe-ȝevyn rather, = Germ. gegeben, Tat. ggeben, &c.). For *at ene*  
 see Gloss.    <sup>15</sup> A. pes.    <sup>16</sup> A. tyȝed.    <sup>17</sup> A. him.    <sup>18</sup> A. wouh.    <sup>19</sup> A.  
 wrecchedam.    <sup>20</sup> A. i-nouh.

- “So pat ʒif Riht geþ,  
 410 He schal euere polyen<sup>1</sup> dep;  
 For po pow<sup>2</sup> him þe heste hiʒtest<sup>3</sup>,  
 Þorw Sop p<sup>u</sup> [pen]<sup>4</sup> þe dep him diʒtest<sup>5</sup>,  
 And I my-self him ʒaf þe dom<sup>6</sup>  
 As sone as he hedde þe gult i-don;  
 415 For Sop<sup>7</sup> bereþ wisse þer-to,  
 And elles nedde I<sup>8</sup> no dom i-do.  
 ʒif he in court bi-foren vs were,  
 Þe dom p<sup>u</sup> scholdest<sup>9</sup> sone i-here,  
 For Riht ne spareþ for to jugge  
 420 What-so-euere Sop wol sugge.  
 Þorw wisdam heo demep alle  
 As wole to his<sup>10</sup> gult bi-falle.”

- Sop and Riht lo þus heo suggeþ,  
 And pis pral to depe juggeþ.  
 425 Neuer nouþer ne spekep hī good,  
 Ne non [of hem]<sup>11</sup> merci vnderstood<sup>12</sup>,  
 Ac<sup>13</sup> as a mon mis-i-rad  
 On vche half he is mis-bi-lad,  
 Ne helpeþ hī no þīg wher-so he wende<sup>14</sup>  
 430 Þat his fo<sup>15</sup> fettep<sup>16</sup> hī in vche ende,

<sup>1</sup> A. polien. <sup>2</sup> A. pou. <sup>3</sup> A. hihtest. <sup>4</sup> V. and A. *him*: H. reads, Thorgh sothe *then* deth to him thou hettyst.

<sup>5</sup> A. dihtest. <sup>6</sup> A. doom. <sup>7</sup> A. soop. <sup>8</sup> For *nedde* I H. reads *nedlyche*. <sup>9</sup> A. schuldest. <sup>10</sup> A. and V. *his*—a manifest solecism after the plural *alle*: H., mindful of syntax though not of prosody, gives the line thus:

Atur *here* gult, as hit *heore* doth befallē.

Fr. has the singular construction in both lines:

A chescun done *par* saueir  
 Quankil doit *par* dreit auoir.

<sup>11</sup> So H.: A. and V. *pat*. <sup>12</sup> A. *vndurstod*. <sup>13</sup> A. *ak*. <sup>14</sup> A. *weende*.  
<sup>15</sup> H. *foon*, but Fr. has the sing., like A. and V. both here and in l. 434, he *dude*. <sup>16</sup> H. *fyʒhtyth*, and this *fettep*, if it is the true reading, must mean the same. Fr. has—

Ne se peut garir ou kil aut  
 Kel enemi nel assaut,

‘he cannot help himself, wherever he goes, but that the enemy attacks him’. See Gloss.

- And [hap]<sup>1</sup> i-strupt him al start naked<sup>2</sup>,  
 Of miht<sup>3</sup> and strengþe al bare i-maked<sup>4</sup>.  
 Him and al<sup>5</sup> þat of him sprong  
 He dude a þeuwedam vyl and strong,  
 435 And made a-gult swiþe i-lome  
 And Riht com after<sup>6</sup> wip hire dome.  
 Wip-outē Merci and Pees<sup>7</sup> heo con jugge  
 Euer aftur þat Sop wol sugge.  
 Ne Pees mot not mid hem be<sup>8</sup>,  
 440 Out of londe heo mot fle<sup>9</sup>,  
 For Pees bileueþ in no londe  
 Wher þat<sup>10</sup> is werre, nuy, and onde.  
 Ne Merci mot not a-mong hem liue,  
 Ac<sup>11</sup> boþe heo beþ<sup>12</sup> of londe i-driue.
- 445 Nis þer nout in world bi-leued  
 þat nis destrued<sup>13</sup> and to-dreued,  
 And dreynt, for-loren, and for-demed,  
 But eihte<sup>14</sup> soulen þ<sup>t</sup> weren<sup>15</sup> i-þemed  
 In þe schup; and þat weoren heo,  
 450 Noe and his sonas þreo  
 And heore wyues þ<sup>t</sup> heo hedden bi-fore:  
 Of al þe world nas be-leued<sup>16</sup> more.  
 Careful herte him ouhte<sup>17</sup> come  
 þat þencheþ vppon þe dredful dome;  
 455 And al hit is þorw Riht and Sop,  
 þat wip-uten Pees and Merci dop.

## DE PACE.

So þat Pees a-last vp-breek,  
 And þus to hire Fader speek:

<sup>1</sup> A. and V. omit the auxiliary, though necessary with the participle *i-strupt*: H. reads,

And *han* stripte him alle start naked.

<sup>2</sup> A. naket. <sup>3</sup> A. miht. <sup>4</sup> A. i-maket. <sup>5</sup> A. and V. *al*; see Gloss.  
<sup>6</sup> A. aftur. <sup>7</sup> A. pes. <sup>8</sup> A. beo. <sup>9</sup> A. fleo. <sup>10</sup> A. þat, V. *þer*; but  
 the latter is probably an error of the scribe, as this use of *þer* (as in  
*there is* = Fr. *il y a*) is rarely found in this text. <sup>11</sup> A. ak. <sup>12</sup> A.  
 beoþ. <sup>13</sup> A. distruyged. <sup>14</sup> A. eihte. <sup>15</sup> A. weoren. <sup>16</sup> A. bi-leued.  
<sup>17</sup> A. ouhte.



- "I am pi douȝter sauȝt and some,  
 460 And of pi fulnesse am i-come.  
 To-fore pe my playnt I make:  
 Mi two sustren me habbeȝ forsake;  
 Wiȝ-outen me heo dop heore dom<sup>1</sup>,  
 Ne Merci among hem nouȝt ne com<sup>2</sup>.  
 465 For no piȝ pat I miȝte do,  
 Ne moste Merci hem come to<sup>3</sup>;  
 Ne for none kunnes fey<sup>4</sup>  
 Ne moste ich hem come neyȝ<sup>5</sup>.  
 Ak<sup>6</sup> pat dom is al heore owen;  
 470 For-pi Ich am<sup>7</sup> of londe i-flowen,  
 And wole wiȝ pe lede my lyf  
 Euer on<sup>8</sup> pat ilke stryf  
 Pat a-mong my sustren is a-wake,  
 Þorw sauhtnesse<sup>9</sup> mowe sū ende take<sup>10</sup>.  
  
 475 "Ac what is hit euer pe bet.  
 Pat Riht and Sop ben i-set,  
 Bote heo witē wel pe pees<sup>11</sup>?  
 Rihtes mester<sup>12</sup> hit is and wes  
 In vche dom Pees to maken:  
 480 Schal I penne beo<sup>13</sup> forsaken,  
 Whon eueriche<sup>14</sup> good fourme<sup>15</sup> is wrouht,  
 And to habben me bi-pouht<sup>16</sup>?  
 Ak<sup>17</sup> he ne louede [me]<sup>18</sup> neuere<sup>19</sup> to fere,  
 Pat Merci my suster nul not here.

<sup>1</sup> A. doom. <sup>2</sup> A. coom. <sup>3</sup> A. come hem to. <sup>4</sup> A. feiȝ. <sup>5</sup> A. neiȝ.  
<sup>6</sup> A. ac. <sup>7</sup> A. I am. <sup>8</sup> on in both MSS.: see Gloss., s. v. on. II.  
 reads *tyll*. <sup>9</sup> A. sauȝtnesse. <sup>10</sup> A. make: H. reads 'mowe so ende  
*take*'. <sup>11</sup> V. *pees* without *pe*. <sup>12</sup> See Pr., p. 54, and Gloss. s. v. <sup>13</sup> A.  
 be. <sup>14</sup> A. eueri. <sup>15</sup> *fourme* as one word in both MSS., of course = *for*  
*me*: compare *mitte* = *mid the* = *with thee*, l. 399. <sup>16</sup> A. bi-pouȝt. <sup>17</sup> A.  
 ak, V. and, H. but. The French, of which we can scarcely call this  
 couplet a translation, is—

*Mes saune ne su io mie*  
*Se misericorde nest oie.*

<sup>18</sup> H. gives the pronoun, omitted by A. and V., but sanctioned by the  
 French, and imperatively required by the sense: 'But he who will not  
 hear my sister Mercy, never loved *me* as his companion.' <sup>19</sup> A. neuer.

- 485 "Of vs foure, Fader, I chul telle þe  
 Hou me pinkep hit ouȝte to be.  
 Whon þe foure bep<sup>1</sup> to-gedere i-sent  
 To don an euene juggement,  
 And schul þorw skil alle and some
- 490 Ȝiuen and demen<sup>2</sup> euene dome,  
 Þer ne ouȝte no dom forþ<sup>3</sup> gon,  
 Er þen þe foure ben a-ton.  
 At-on heo moten at-stonden alle,  
 And loken seppen<sup>4</sup> hou dom wol falle.
- 495 "Be<sup>5</sup> vs foure þis I telle,  
 We beop not alle of on<sup>6</sup> spelle:  
 Boþe<sup>7</sup> Ich and Merci  
 We be-clepeþ þe dom for-þi;  
 Hit is al as Riȝt<sup>8</sup> and Soþ wol deme,
- 500 Merci<sup>9</sup> ne me nis hit not qweme.  
 Wip-uten<sup>9</sup> vs þer is bale to breme:  
 For-þi, Fader, þow nime<sup>10</sup> ȝeme.  
 Of vche goodschipe<sup>11</sup> Pees<sup>12</sup> is ende,  
 Ne<sup>13</sup> fayleþ no weole þer heo wol lende;
- 505 Ne wisdam<sup>14</sup> nis not worþ an hawe,  
 Þer Pees fayleþ to felawe;  
 And hose Pees loueþ wip-uten gabbe,  
 Pees wip-uten ende he schal habbe.  
 Mi word ouȝte ben of good reles,
- 510 For þou art Kyng and Prince of Pes.

<sup>1</sup> A. beop. <sup>2</sup> A. deemen. <sup>3</sup> A. forth. <sup>4</sup> A. seppe. <sup>5</sup> A. beo. <sup>6</sup> A. one.  
<sup>7</sup> See Gloss., s. v. *Boþe*. <sup>8</sup> A. riht. <sup>9</sup> These two lines are contained  
 in V. (Fr. and H.), but omitted in A. The French of this passage is,

Cest iugement iert repelez  
 Ke sanz nus niert pas iugez,  
 Sanz nus est trop flaelez  
 Pur co doit troueir pitiez :

that is, 'This judgment shall be revoked, so that it shall not be decided  
 without us: without us he is too severely punished: for this cause he  
 ought to find pity.' (For *flaelez* = scourged, compare Wright's L. P.,  
 p. 77, 'e d'escourges flaelé'.) <sup>10</sup> A. nyme. <sup>11</sup> A. goodschupe. <sup>12</sup> A.  
 pes. <sup>13</sup> A. þer. <sup>14</sup> A. wisdom. H. reads, *Wyt* ne wisdam is not &c.  
 This line is not in the French.

- "For-pi pou ouȝtest<sup>1</sup> to here me,  
 And Merci my suster þ<sup>t</sup> clepeþ to þe,  
 Þat þe þral þe prisoun  
 Mote come to sum raūsoun.  
 515 Vre wille, Fader, pou do sone<sup>2</sup>,  
 And<sup>3</sup> here vre rihte bone;  
 For Merci euere clepeþ to þe,  
 Til þat þe prison dilyuered<sup>4</sup> be,  
 And<sup>5</sup> I chul fleon<sup>6</sup> and neuere come,  
 520 Bote<sup>7</sup> my sustren ben sauȝt and some."<sup>8</sup>

- Þe kynges sone al þis con heren<sup>8</sup>,  
 Hou his sustren hem to-beeren;  
 And seiȝ þis strif so strong awaken,  
 And Pees and Merci al forsaken,  
 525 Þat w<sup>t</sup>-outen help of his wisdome  
 Ne<sup>9</sup> mihten heo neuere to-gedere come.  
 "Leoue Fader", quap<sup>10</sup> he, "Ich am þi sone,  
 Of pi wit and of pi wone,  
 And þi wisdam<sup>11</sup> [me]<sup>12</sup> clepeþ me.  
 530 And so muche pou louedest me  
 Þat al þe world for me þou wrouȝtest<sup>13</sup>,  
 And so þou me in werke [brouȝtest]<sup>14</sup>;  
 For we beoþ<sup>15</sup> on in one fulnesse,  
 In miht, in strengþe, and in heiȝnesse<sup>16</sup>:  
 535 I chulle al don þat pi wille is,  
 For þou art kyng rihtwis<sup>17</sup>.

- "So muche, Fader, ich nyme ȝeme  
 Of þis strif þat is so breme,  
 Þat for þe tale þat Merci tolde þe  
 540 Ful sore þe prisun<sup>18</sup> rewep me:

<sup>1</sup> A. ouhtest. <sup>2</sup> A. soone. <sup>3</sup> A. and Fader here. <sup>4</sup> A. delyuered. <sup>5</sup> A. for,  
 Fr. e. <sup>6</sup> A. fleon. <sup>7</sup> A. but. <sup>8</sup> A. heeren. <sup>9</sup> A. heo mihtē neuere &c.  
<sup>10</sup> A. qd. <sup>11</sup> A. wisdom. <sup>12</sup> A. and V. omit me; H., men; Fr., ta  
 sapience sui clame. <sup>13</sup> A. wrouhtest. <sup>14</sup> A. bouhtest, V. bouȝtest, H.  
 browghtest, which the sense demands. <sup>15</sup> A. beþ. <sup>16</sup> A. heihnesse.  
<sup>17</sup> A. rihtwys. <sup>18</sup> A. prison.

For-pi he rewep me wel pe more,  
 For Merci euere clepep pin ore.  
 Dou art, Fader, so milsful<sup>1</sup> kyng,  
 Hire we schul heren of alle ping.  
 545 Al [hire wille I chulle]<sup>2</sup> done  
 And sauhten Sop and hire ful sone.

“Nimen I chulle pe pralles weden<sup>3</sup>,  
 As Sop and Riht hit wolden and beoden<sup>4</sup>.  
 And al-one I chul holde pe doom<sup>5</sup>,  
 550 As justise ouhte<sup>6</sup> to don;  
 And maken I chulle<sup>7</sup> Pees to londe come,  
 And Pees and Riht cussen and be sauht and  
 some,  
 And druyuen<sup>8</sup> out werre, nuy, and onde<sup>9</sup>,  
 And sauen al pe folk in londe.”

555 Hose pis forbysene<sup>10</sup> con,  
 He may openliche i-seo bi pon  
 Dat al pis ilke tokenyng  
 Is Godes in-siht, Almihti Kyng<sup>11</sup>.  
 Wip God pe Fader nis maked nouht<sup>12</sup>,  
 560 Dorw God pe Sone is al ping wrouht,  
 And alle ping is folfuld<sup>13</sup> out-riht  
 Dorw God pe Holigostes miht<sup>14</sup>.

<sup>1</sup> A. mihtifol, H. mekefulle.    <sup>2</sup> A. and V. read, ‘al þe schulen hire wille done’, which does not suit the context, and exhibits the false syntax of ‘al þe’ for ‘alle þe’. H. gives the converse of this grammatical error, but has the right sense, ‘alle here wyll I chull don’, consistently with Fr., ‘restut son uoler ferai’.    <sup>3</sup> A. weeden.    <sup>4</sup> A. beden.    <sup>5</sup> A. dom.    <sup>6</sup> A. ouhte.    <sup>7</sup> V. chule.    <sup>8</sup> A. driuen.    <sup>9</sup> A. oonde.    <sup>10</sup> A. forbisene: H. has this line thus:

Who so this *afore bese* con.

<sup>11</sup> For the construction compare—‘And in that Weye is the Tombe of Rachele that was Josephes Modre the Patriarke’; Mandevile, p. 72. ‘The kyngys doghtur of Sodam’; Emp. Oct., l. 1097. ‘This is launcelotts sheld delake’; Mort Arth. (Roxb. Cl.), p. 21.    <sup>12</sup> A. ouht, preceded by an erasure.    <sup>13</sup> A. fulfuld.    <sup>14</sup> In H. these four lines are thus strangely metamorphosed:

And alle preo beþ<sup>1</sup> on, pouh hit be so,  
 In one fulnesse and in no mo.  
 565 He ȝiueþ his blessynge w<sup>t</sup> mouþ and honde  
 To alle þat pis writ vnderstonde<sup>2</sup>.

Ȝe habbeþ i-herd, as Ich ow<sup>3</sup> tolde,  
 For-whi God þe world maken wolde,  
 And hou Adam for-les þorw synne  
 570 World and heuene, and al mon-kynne,  
 Þat for miȝt<sup>4</sup> ne strengþe ne for no þing  
 No mon nedde of him-self a couryng;  
 Ne angel miȝte<sup>5</sup> mon helpe on none wyse,  
 Ne mon miȝte<sup>5</sup> hi-self fro deþe aryse.  
 575 Þēne moste nede beo<sup>6</sup> þorw vche doom<sup>7</sup>  
 Þat God of heuene mon bi-com;  
 Mon þe deþ polen þorw serwen ryue,  
 And God vp-rysen from deþ to lyue:  
 Elles were<sup>8</sup> alle for-lore to nouht  
 580 Þat God hedde in þe world i-brouht.

Herkenep<sup>9</sup> [whuch]<sup>10</sup> loue and boxūnesse<sup>11</sup>,  
 Whuch milce and eke swetnesse<sup>12</sup>,  
 Þat God from heuene [alihten]<sup>13</sup> chees<sup>14</sup>  
 For o [sele shepe]<sup>15</sup> þat he lees:  
 585 [Þe nīti nine he leuede]<sup>16</sup> and eode  
 To sechen on in vncouþ þeode.

Fadur withoute God is maked nowght,  
 Thorwgh God the Sone hath alle thing wrowght,  
 And alle thyng hath fulled utryȝht,  
 Thorgh Good the Holygostes myȝht.

<sup>1</sup> A. beoþ. <sup>2</sup> A. vnderstonde. <sup>3</sup> A. ou. <sup>4</sup> A. miht. <sup>5</sup> A. mihte bis.  
<sup>6</sup> A. be. <sup>7</sup> A. dom. <sup>8</sup> A. weore. <sup>9</sup> A. herkneþ. <sup>10</sup> A. and V. vchone;  
 H. wheche. <sup>11</sup> A. boxūnes. <sup>12</sup> A. swetnes. <sup>13</sup> A. and V. alihte and;  
 H., to alyȝht. <sup>14</sup> A. ches. <sup>15</sup> This is the reading of H.: A. and V.  
 have mon. <sup>16</sup> A. and V. þritti ȝeer he liuede: H. has this couplet thus—

His fadur blysse he leuede, and ther fro ȝeode  
 To seche theke shepe in uncowthe ȝode.

I have discussed this passage pretty fully in Pr., p. 63, but I may add,  
 by way of accounting for the apparently strange reading of A. and V.,

- Pēne nis per such herde-mon non,  
 Ne non so miȝtful<sup>1</sup> lord as he is on.  
 Whose<sup>2</sup> wolde his herte on such lord holde,  
 590 Pat so muche lone hī kuisse wolde,  
 Pat lyk him-self wolde him make,  
 And sipeu dep polyen for his sake;  
 Er him ouȝte pe herte to springe,  
 Pen he scholde hī wrappe for<sup>3</sup> eny pingē<sup>4</sup>.
- 595 Herkenep now forpere atte frome  
 How<sup>5</sup> vr Saneor<sup>6</sup> wolde come.  
 To Abraham pe tipinges comen,  
 Pe prophetes hit vnder-nomen<sup>7</sup>:  
 Pat is, Moyses and Jonas,  
 600 Abacuk and Helyas,  
 Daniel and Jeremye,  
 Daudid and Ysaye<sup>8</sup>,  
 And Elisen<sup>9</sup> and Samuel,  
 Siggep Godes comynge wel.  
 605 Wonder hit were hem alle to telle,  
 Ac<sup>10</sup> herkenep hou Ysaye con spelle.

a quotation from the Harrowing of Hell, MS. Bodl. Digby 86, fo. 119.  
 Jesus is the speaker:

Hard(e) gates havi gon  
 Serewes soffred moni hon  
 Pritti winter and half pritti ȝer  
 Havi ben wend alende her.

(Alende = and lende = and dwelt.) I may also observe that in the second French text printed by the Caxton Society two lines of the six have dropped out, and the sense is marred accordingly: the other four, scarcely differing from those of Fr. 1, are—

Ke deu du ciel descendi  
 Pur sowaylle kil perdi.  
 Nonante et ir [*read ix.*] ilessa  
 Pur une quere sen ala.

<sup>1</sup> A. mihtful. <sup>2</sup> A. hose. <sup>3</sup> A. in. <sup>4</sup> H. reads these two lines thus:

Sore he awght his handys to wrynge,  
 That this Lord wold greve for enythyng.

<sup>5</sup> A. hou. <sup>6</sup> A. sauour. <sup>7</sup> A. vndur-nomen. <sup>8</sup> A. Isaye. <sup>9</sup> V. Elisen. See Gloss. <sup>10</sup> A. ak.

PUER NAT' E' NOB' FILIU' DAT' EST NOBIS.

- “A child þer is i-boren to vs,  
 And a sone i-zeuen vs,  
 Þat schal vp-holden his kynedome<sup>1</sup>,  
 610 And al þus schal ben his nome,—  
 Wonderful<sup>2</sup> God, and of miht  
 And redeful<sup>3</sup>, and Fader ariht  
 Of al þe world þat her after schal ben<sup>4</sup>;  
 Prince of Pees me schal him sen<sup>5</sup>.”  
 615 Þeos bep<sup>6</sup> þe nomen, as ze mowe leeuē,  
 Þat þe prophetes him zeueuē<sup>7</sup>.

- ʒif ze wolen<sup>8</sup> heren<sup>9</sup>, tellen I chulle  
 How<sup>10</sup> þat child is wonderfolle.  
 Such wonder nas neuer i-herd in<sup>11</sup> sawe,  
 620 Ne neuer schal bi none dawē  
 For no tyme þat euer schal come,  
 As God of heuene mon bi-come.  
 For hose now i-seze heere<sup>12</sup>  
 A child þat riht i-limed nere,  
 625 Þat preo feet and preo hondē beere,  
 And a-noper þat operweis weere<sup>13</sup>,  
 Þat hedde foot or hond for-lore,  
 And heo weore bope so i-bore;

<sup>1</sup> A. kyngdome.    <sup>2</sup> A. wondurful.    <sup>3</sup> H. rewofful; but Fr. reads,  
 E son non nome serra.

Merueillus e cōseillere.

<sup>4</sup> See note on l. 65.    <sup>5</sup> A. seon.    <sup>6</sup> A. beoþ.    <sup>7</sup> A. zeuen.    <sup>8</sup> A.  
 wole.    <sup>9</sup> A. heeren.    <sup>10</sup> A. hou.    <sup>11</sup> H. ny, i. e. ‘such wonder was  
 never heard of nor seen’, but *saw* = *seen* does not occur in this poem,  
 if it does anywhere else, not to say that we should much more naturally  
 say ‘seen nor heard of’ than ‘heard of nor seen’. The phrase in our  
 text however is fully justified by the usage of early English writers.  
 Compare for instance Laʒ. Brut, vol. I, p. 284,

Wo ihorde euere segge:  
 a saze oþer spelle.

and again vol. III, p. 206,

Næs hit isæid næuere:  
 an sæze no on leoðe.

<sup>12</sup> A. here.    <sup>13</sup> A. were.

- Weoren<sup>1</sup> heo wonderfol<sup>2</sup>, peose two?  
 630 Nay forsope neoren heo no;  
 For þe on hedde kuynde ouer meþ,  
 And þat oper to luyte<sup>3</sup>, and so hit gep.  
 Ac<sup>4</sup> hit is as hit mot nede ben,  
 Of vn-mete<sup>5</sup> kuynde a forschipte streon<sup>6</sup>.
- 635 Ak þat mihte muche wonder ben,  
 Ȝif me miȝte<sup>7</sup> eny i-seon  
 þat monnes kuynde hedde al ariht,  
 þat hī neore to luite ne to muche wiht,  
 So þat he were<sup>8</sup> al soþfast mon,  
 640 þat no forschippyng weore hī on,  
 And eke were<sup>8</sup> good hors w<sup>t</sup> alle;  
 Such þing may neuer bi-falle.  
 For hose seȝe a such gederyng,  
 He mihte hit clepe a wonder þing.
- 645 And ȝit is more wonder a þousend folde  
 Of þe child þat Ysayȝe<sup>9</sup> of tolde,  
 And clepede hī wonderfol<sup>10</sup> for þon,  
 þat he is soþ God and soþ mon.  
 For of monhede ne wontep hī nouht,  
 650 And þorw him is al<sup>11</sup> þing i-wrouht;  
 And wip-outen [synne he is]<sup>12</sup> euere,  
 For wone [therof]<sup>13</sup> dude he neuere;

<sup>1</sup> A. weore.    <sup>2</sup> A. wonderful.    <sup>3</sup> A. luitel.    <sup>4</sup> A. ak.    <sup>5</sup> A. vn-meete.

<sup>6</sup> Fr. puts this more briefly:

Merueillus nierent ia nomez  
 Mes mustres soient apelez.

When did *monster* in this sense first become an English word?

<sup>7</sup> A. mihte.    <sup>8</sup> A. weore *bis*.    <sup>9</sup> A. Ysaye.    <sup>10</sup> A. wondarfol.  
<sup>11</sup> A. alle.    <sup>12</sup> So H.: A. and V. *him is synne*.    <sup>13</sup> So H., and Fr. has  
 the phrase '*en defaute*', where I suspect the translator took *en* for the  
 pronoun, and intended to convey the meaning that 'the defect or fault  
 of *it* (i. e. of sin) he never committed'. But either I quite misunderstand  
 the original, or he misunderstood it, as I think he did in the place to  
 which lines 653, 654 allude, (see l. 228 of our text, and the note on  
 l. 240). The French here runs thus:



- Ne no schaft porw him mihte <sup>1</sup> lees,  
 As bi-foren i-rad wes.  
 655 Oper God nis pen he p<sup>t</sup> heuene dihte  
 Pat from heuene dude alihte,  
 And vnder <sup>2</sup> vre wede vre kynde <sup>3</sup> nom,  
 And al sop-fast mon bi-com.  
 And whon he wolde alles bi-come mon,  
 660 He moste be <sup>4</sup> boren of a wommon,  
 Pulke schaft to vnderfonge <sup>5</sup> wip-alle  
 Pat ouhte to monnes kynde <sup>3</sup> bi-falle.

- Plus merueille est nul itant  
 La grant merueille del enfant.  
 Ke ysaie ad nuncie  
 550 Kest uerrais hō e uerrai de.  
 Dumanite ne li faut rien  
 E kil est plein deu co ueū biē.  
 Par lui tute riens est fet  
 E sanz li nule rien nest.  
 555 Kar en defaute nest pas fet  
 Com auant nous ai retret.  
 Autre deu nest nul for li  
 Ki en terre descendi  
 E de suz autre vesture  
 560 Pleinement prist la nature.  
 De la nostre humanite  
 E deuint hōme en uerite.

The subject here treated of is the deity of Christ in conjunction with his humanity. 'Of humanity he lacks nothing, and that he is very God, that we see well. By him every thing is made, and without him nothing is.' Then come two lines which our translator expands into four (651 to 654), and which he takes to refer to the sinlessness of Christ. The couplet seems to me to be rather a *parenthesis* on the glory and completeness of the creation—'for it was not made defective (or, faulty) as I have above reminded you': (see ll. 101 to 109 of our text).—As to the *therof* in this line, for the metre it seems almost indispensable. We may possibly scan

Fór | wóne | dúde | he néuere

which would be perhaps the worst line in the poem; but it is much better thus:

For wóne | theróf | dúde | he néuere.

<sup>1</sup> A. mihte.  
 ndurfonge.

<sup>2</sup> A. vndur.

<sup>3</sup> A. kuynde bis.

<sup>4</sup> A. beo.

<sup>5</sup> A.

- God nolde alihte in none mancre<sup>1</sup>  
 But in feir stude and in<sup>2</sup> clere<sup>3</sup>;  
 665 In feir stude and clene siker hit wes,  
 Per God almihti his in ches:  
 In a Castel wel comeliche,  
 Muche and feir and loucliche;  
 Pat is pe Castel of alle flour,  
 670 Of solas and of socour.  
 In pe mere he stont bi-twene two,  
 Ne hap he ferlak for<sup>4</sup> no fo;  
 For pe tour is so wel wip-outen,  
 So depe<sup>5</sup> i-diched al abouten,  
 675 Pat none kunnes asaylyng  
 Ne may him deruen for no ping<sup>6</sup>.
- He stont on hei; roche and sound,  
 And is i-planed i-to pe ground,  
 Pat per ne mai<sup>7</sup> wone non vuel<sup>8</sup> ping,  
 680 Ne derue no gynnes<sup>9</sup> castyng.  
 And pau;<sup>10</sup> he be<sup>11</sup> so loueliche,  
 He is so dredful and hateliche  
 To alle pulke pat ben his fon,  
 Pat heo flen<sup>12</sup> hi euerichon.  
 685 [Foure] smale toures [per] bep abouten<sup>13</sup>  
 To witen pe hei;e tour wip-outen.

<sup>1</sup> A. maneere.    <sup>2</sup> A. omits *in*.    <sup>3</sup> A. cleere.    <sup>4</sup> A. of.    <sup>5</sup> A. deopo.  
<sup>6</sup> H. reads this couplet—

That *no maner* asaylyng  
 Ne may him *harme* for no thyng.

See note on l. 855.    <sup>7</sup> A. may.    <sup>8</sup> A. euel.    <sup>9</sup> A. ginnes.    <sup>10</sup> A. pauh.  
<sup>11</sup> A. beo.    <sup>12</sup> A. fleon. This is one of the few passages in which H. has preserved older forms than A. and V., having *fleth* for *flen* in this line and *beth* for *ben* in the preceding. But the sense in H. is sadly mangled, or rather utterly destroyed. The lines stand thus:

And eke hit is so levelych,  
 So dredfull and comlyche  
 To alle tho that beth his foon,  
 That thei fleth him everichon.

<sup>13</sup> A. and V. read—

*For* smale toures pat bep (A. beop) abouten;

Seppe beop pre<sup>1</sup> Bayles wip-alle  
 So feir i-diht w<sup>t</sup> strong walle  
 As heo beop here-after i-write;  
 690 Ne may<sup>2</sup> no mon þe feirschipe i-wite,  
 Ne no tonge ne may hit telle,  
 Ne pouȝt<sup>3</sup> þenche, ne mouþ spelle.

On trusti<sup>4</sup> roche heo stondeþ faste,  
 And wip depe<sup>5</sup> diches beþ<sup>6</sup> bi-caste.  
 695 And þe carnels so stondeþ vp-riht,  
 Wel i-planed and feir i-diht.  
 Seue berbicans þer beop i-wrouht,  
 Wip gret ginne<sup>7</sup> al bi-pouht,  
 And euerichon hap ȝat and tour:  
 700 Þer neuer ne fayleþ socour.

Neuer schal fo him stonde wip  
 Þat pider wol flen<sup>8</sup> to sechen grip.  
 Þis Castel is siker and feir abouten,  
 And is al depeynted w<sup>t</sup>-outen  
 705 Wip preo heowes þ<sup>t</sup> wel beþ<sup>6</sup> sene;  
 So is þe fundament al grene,  
 Þat to þe roche faste lip<sup>9</sup>.  
 Wel is þat þer murþe i-sihþ;  
 For þe greneschipe lasteþ euere,  
 710 And his heuh<sup>10</sup> ne leoseþ<sup>11</sup> neuere.  
 Seppen abouten þat oþer<sup>12</sup> heuȝ<sup>13</sup>  
 So<sup>14</sup> is inde and eke bleu:

but H. in reading *foure* and *ther* is confirmed by Fr.,

Enuirun ad quatre tureles

En tut le mūd ni a sibeles,

that is, 'Environ il a quatre tourelles: dans tout le monde il n'y a pas de si belles.'

<sup>1</sup> A. preo.    <sup>2</sup> A. mai.    <sup>3</sup> A. pouht.    <sup>4</sup> The Fr. has 'on the natural rock'—sur roche naiue.    <sup>5</sup> A. deope.    <sup>6</sup> A. beop *bis*.    <sup>7</sup> A. gynne.

<sup>8</sup> A. fleon.    <sup>9</sup> A. lyþ.    <sup>10</sup> A. heuȝ.    <sup>11</sup> H. lesseth: Fr., *pert*; see note 14.

<sup>12</sup> A. oþur.    <sup>13</sup> A. heuh.    <sup>14</sup> To see the force of this *so* we must quote the French.

605 Li chasteaus est bel ebon  
 De hors depeint enuiron.

Þat þe middel heuþ<sup>1</sup> we clepeþ ariht,  
And schyneþ so feire and so briht<sup>2</sup>.

- 715 Þe þridde heuþ an<sup>3</sup> ouemast  
Ouer-wriþeþ al and so is i-cast  
Þat wip-innen and wip-uten  
Þe castel lihteþ al abouten,  
And is raddore þē euere eny rose schal<sup>4</sup>,  
720 Þat puncheþ as hit barnde al<sup>5</sup>.

De .III. colurs diuersement  
Si est uert le fundament.  
Ki a la roche se ioint  
610 De grant docour ni faut point.  
Kar cele douce uerdour  
Ne pert iâmes sa colour.  
La colur kest enmi lui  
Si rest e ynde. e blui.

That is to say, just as the green 'never loses its colour', so the colour that occupies the middle place 'in like manner remains' an unfading blue, of which there are two shades, a darker and a lighter.

<sup>1</sup> A. heu.    <sup>2</sup> A. briht.    <sup>3</sup> *An*, which is the reading of all the authorities, seems to be = *on*, which we have in l. 789. For *an* in this sense see l. 1488 and Coleridge's Glossarial Index. *Ouemast* is evidently *overmost*, if we had such a word, so that the phrase clearly means 'on top'. (We might, were it not for line 789, take this *ouemast* as an adjective, as *ouemest* is given in the Gloss. Ind. Then *an* will be = *and*, as often in Early English,—for example

Even *an* morne both ar thay wroght,  
Towneley Mysteries, p. 2,—and as *un* for *unde* frequently in Old Saxon,—for example (Rein. de Fos, p. 1)

— men de wólde *un* felde sag  
Gröne stân mid lów *un* gras,  
*Un* männig fogel frolik was  
Mid sange in hagen *unde* up bomen.

But of *an* in this sense our poem has no second instance.)

<sup>4</sup> Schal = shall be, see Glossary.    <sup>5</sup> The French of these six lines is—

La tierce colur par enson  
Les karneaus coure eüiron.  
Plus est nermaille que nest rose  
620 E piert vne ardante chose.  
Tant refluambeie enuiron  
Ke tut couere le dongon.

Wip-inne þe Castel is whit schinyng<sup>1</sup>,  
 So<sup>2</sup> þe snow<sup>3</sup> þat is sneuwyng<sup>4</sup>,  
 And castep þat liȝt<sup>5</sup> so wyde  
 After-long<sup>6</sup> þe tour and be-syde,  
 725 Þat neuer comeþ þer wo ne wouȝ<sup>7</sup>,  
 Ac swetnesse þer is euere i-nouȝ<sup>8</sup>.

Amidde þe heiȝe tour is sprīgyng<sup>9</sup>  
 A welle þat euere is eornyng  
 Wip foure stremes þat strikep wel,  
 730 And ernep<sup>10</sup> vpon þe grauel,  
 And fullep þe diches a-boute þe wal;  
 Muche blisse þer is ouer-al,  
 Ne dar he<sup>11</sup> seche non oper<sup>12</sup> leche,  
 Þat mai<sup>13</sup> riht of pis water<sup>14</sup> cleche.

735 In pulke derworþe feire tour  
 Þer stont a trone wip muche honour,  
 Of whit iuori<sup>15</sup>, and feiroke of liht  
 Þen þe someres day whon hee<sup>16</sup> is briht<sup>17</sup>,  
 Wip cumpas i-prowen and w<sup>t</sup> gin al i-do.  
 740 Seuene steppes þer<sup>18</sup> beoþ þer-to,

The *enson* here and in l. 691 is, I suppose, the Latin *in summo*, so that *par-en-son* is a phrase closely analogous to *par-a-mount*, *par-a-vail*, *par-a-vant*, *par-de-hors*, and other such.—*Uermaille* and *tant*—sic in MS.: Mr. Cooke prints *merveille* and *lant*.

<sup>1</sup> A. schinyng.    <sup>2</sup> A. as.    <sup>3</sup> A. snowh.    <sup>4</sup> A. sneuȝwyng.    <sup>5</sup> A. liht.    <sup>6</sup> A. *asturlong*.    <sup>7</sup> A. wouh.    <sup>8</sup> A. i-nouh.    <sup>9</sup> A. sprīnginge.  
<sup>10</sup> A. eornep.    <sup>11</sup> V. *dar he*, A. *þar him*, the more usual expression.  
 H. paraphrases thus:

That man *nedeth* non other leche.

<sup>12</sup> A. oþur.    <sup>13</sup> A. may.    <sup>14</sup> A. watur.    <sup>15</sup> A. yuori.    <sup>16</sup> A. he.  
<sup>17</sup> In the French of this line, and of l. 629, for *un* read *mi*. *Ken mi leste* = *qu'en mi(lieu de) l'été*, *enmi* being a word of similar formation to *parmi*, and found elsewhere though not given by Cotgrave nor (as one word, which it really is) by Kelham. One other instance is in Wright's L. P. p. 65,

Mon ostel est en mi la vile de Paris.

<sup>18</sup> A. omits *þer*.

Dat so feire w<sup>t</sup> ordre i-tyed<sup>1</sup> beop,  
 Feiror ping in world no mon seop;  
 For heuene-bouwe is abouten i-bent,  
 Wip alle pe hewes pat him bep<sup>2</sup> i-sent.  
 745 Neuere so feir chaygere  
 Nedde kyng ne emperere.

Muche more feirschupe<sup>3</sup> i-nou; per wes<sup>4</sup>  
 Per God Almiȝten his in ches;  
 Pēne nis per such a<sup>5</sup> Castel non,  
 750 Ne neuer nas but pulke on<sup>6</sup>,  
 Ne neuer eft after<sup>7</sup> be ne schal,  
 For God of heuene hit dihte<sup>8</sup> al,  
 And wrouȝte<sup>9</sup> hit hī self and al dude  
 To alihten in pulke feyre<sup>10</sup> stude.  
 755 From his kindam<sup>11</sup> aboue  
 He cudde<sup>12</sup> pe stude muche loue.

Pis is pe Castel of loue and lisse  
 Of solace, of socour, of joye, and blisse,  
 Of hope, of hele, of sikernesse,  
 760 And ful of alle swetnesse.

Pis is pe Mayden [bodi]<sup>13</sup> so freo:

<sup>1</sup> A. i-tyjed; H. i-joyned; Fr. simply cochez, i. e. couchés. <sup>2</sup> A. beop.  
<sup>3</sup> A. feirschipe. <sup>4</sup> There is something wrong here: Fr. has—

Assez plus beaute auoit.

<sup>5</sup> A. and H. a, which V. omits. <sup>6</sup> V. and H. on, A. al on. <sup>7</sup> A. aftur.  
<sup>8</sup> A. made. <sup>9</sup> A. wrouhte. <sup>10</sup> A. feire. <sup>11</sup> A. kyngdom.  
<sup>12</sup> A. kudde. <sup>13</sup> A. and V. omit this word: H. has 'the maydons body',  
 and Fr.,

Cest le cors de la pucele.

And compare l. 55. The omission of the genitive termination to *mayden* is justified by the expression in ll. 55, 959, and several others in this poem. One or two other instances are—'his fadur blysse' (see note on l. 585); 'for Marie love', Piers Pl. Vis., l. 883; 'in Arthur dayes', Roob. Cl. Morte Arthur, p. 1; 'on launcelot landys', ib. p. 80; 'Gawayne strengthe gan to in crese', ib. p. 93; 'his soster sone', ib. p. 103; 'the vicounte londes', Halliwell's Morte Arthur, p. 265;

And in the *levedy hert* hyt felle  
 That was the knyght that ho loved wel,

[Per]<sup>1</sup> neuer nas non<sup>2</sup> bote heo  
 Þat wiþ so fele<sup>3</sup> pewes<sup>4</sup> i-warned wes,  
 So<sup>5</sup> þat swete Mayden<sup>6</sup> Marie wes.

765 Heo stont in þe mere bi-twene two,  
 [Þat]<sup>7</sup> heo schilde vs alle from vre fo  
 Þat vs awayteþ day and niht:  
 Heo vs helpeþ wiþ al hire miht.

Þe roche þat is so trewe and trusti,  
 770 Þat is þe Maydenes<sup>8</sup> herte, for-þi  
 Þat neuer synne þer-w<sup>t</sup>-inne com,  
 Ac<sup>9</sup> heo to seruen God al hire nom<sup>10</sup>,  
 And wuste hire w<sup>t</sup> muche boxūnesse  
 Hire maidenhod wiþ swetnesse.

775 Þe foundemēt p<sup>t</sup> faste to þe roche liþ<sup>11</sup>,  
 And þe feire greneschiþe þer-wiþ,

Seven Sages, l. 2834; 'the emperour sone', ib. l. 3371; 'in hur fadur pavylon', Emp. Oct. (Hall.), l. 1045; 'to make hys modur pees', ib. l. 1644;

I know not an a  
 from the wynd-mylne,  
 ne a b from a *bole foot*,

Wright's Pol. Poems and Songs, vol. II, p. 57; and of Roberte the Deuyll we are told, p. 8,

— hys teeth grewe so peryllouslye  
 That the noryshe nypples he bote away.

Numerous other examples are such as—helle pyne, helle þates, hevene riche, hevene blis, hevene riche blisse (Piers Pl. Vis., l. 54), hevene quene, herte bote, herte gleem: expressions which have perhaps a fair claim to be termed compound nouns.

<sup>1</sup> A. and V. þat: H. has,

Ther never noon bote hoe.

The French is,

Onkes autre *not* for cele,

i. e. *il n'y eut jamais &c.*

<sup>2</sup> A. non. <sup>3</sup> A. feole. <sup>4</sup> Fr. has,

Ke de tant *uertuz* feust garnie.

<sup>5</sup> A. as. <sup>6</sup> A. maide. <sup>7</sup> So H.: A. and V. om. <sup>8</sup> A. maidenens.

<sup>9</sup> A. ak. <sup>10</sup> H. alle here hert shoe nome, but the Fr. is—

Mes a deu seruir *se prist*.

Compare l. 959.

<sup>11</sup> A. lyþ.

[pat is]<sup>1</sup> þe Maydenes<sup>2</sup> bi-leeue<sup>3</sup> so riht,  
 þat hap al hire bodi i-liht.  
 For hire bi-leeue<sup>4</sup>, þ<sup>t</sup> is so trewe,  
 780 þat euere is grene and euere<sup>5</sup> newe;  
 For bi-leeue<sup>6</sup> is apertement  
 Of alle vertues<sup>7</sup> fundament.

Of þe middel heu; <sup>8</sup> is to wite  
 þe swetnesse and þe feirschipe.  
 785 þat is þe bi-tokenyng:  
 [pat]<sup>9</sup> in goode<sup>10</sup> hope, as so þong þing,  
 [Heo]<sup>9</sup> was so bisy<sup>11</sup> in swetnesse  
 To seruen God in boxumnesse<sup>12</sup>.

þe þridde heu; and þe on<sup>13</sup> ouemast,  
 790 þat hap oueral his liht i-cast,

<sup>1</sup> So H.: A. and V. om. The French reads thus:

Le fundemēt auant nome  
 Cit (sic MS.) ka la roche est ferme.  
 Ki est depeint a colnr  
 De se tresbele<sup>e</sup> verdur.  
 Cest la foi de la uirgine  
 Ke sun seint quor illumine.

<sup>2</sup> A. maydens. <sup>3</sup> A. beleue. <sup>4</sup> A. bi-leue. <sup>5</sup> A. adds *is*. <sup>6</sup> So H.: A. and V. read 'hire bi-leeue'. The original translator is hardly likely to have missed the meaning of words so plain as—

Kar foi est apertement  
 De tutes uertuz fundemēt;

where the learned bishop doubtless referred not to the Maiden's faith in particular, but to faith generally, just as Wiclif says in the beginning of his *Credo*, "It is sooth that bileue is grounde of alle vertues".

<sup>7</sup> A. vertuwes. <sup>8</sup> A. heuh. <sup>9</sup> These words, which A. and V. omit, are supplied from H. That they are necessary is evident from the passage itself, and from the French which runs thus:

E puis est la meine colur  
 De si tres bele doucour.  
 Cest la signefiance  
 Ke od tendrur en esperance.  
 Serni tut tens son seignor  
 En humilite e en doucour.

"And next is the middle colour, of such sweet beauty. This is the meaning: that with steadfastness (?) in hope she ever served her lord in humility and gentleness." <sup>10</sup> A. gode. <sup>11</sup> A. bisi. <sup>12</sup> A. buxomnesse.

<sup>13</sup> So V. and H.: A. omits *on*. See note on l. 715.



And as þau; hit barnde al hit is,  
 (Nis non of so muche pris;)  
 Þat is þe clere loue and briht  
 Þat heo is al wip i-liht,  
 795 And i-tent wip þe fuir of loue  
 To serue God þat is hire aboue.

Þe foure smale toures abouten  
 Þat [witeþ]<sup>1</sup> þe hei;e tour w<sup>t</sup>-outen,  
 Foure hed þewes þ<sup>t</sup> aboute hire i-seoþ,  
 800 Foure vertues<sup>2</sup> cardinals<sup>3</sup> [þat]<sup>4</sup> beoþ;

<sup>1</sup> A. and V. wip: H.

That *keþyn* the hie toure withowtyn.

That H. has preserved the true sense is self-evident. And Fr. has,

Les quatre tureles en hant

Ki gardent la tur dasaut &c.

Comp. also ll. 808 and 825. <sup>2</sup> A. vertuwes. <sup>3</sup> I believe I am right in asserting that in Early English an adjective takes a plural termination in *es* only when placed after its noun, as here; and in Early English Poems, p. 43, l. 15, 'preo *wateres principales*'. Other instances are Chaucer's phrase, which every body knows,

Yet sawgh I brente the *schippes hoppesteres*,

Knicht's Tale. Near the beginning of The Persones Tale we read: 'Many ben the *wages espirituels* that leden folk to oure Lord Jhesu Christ, and to the regne of glorie'. Further on in the same Tale we read '*things espirituelles*'; and in the Tale of Melibæus, '*goodes temporales*' and '*causes materiales*'. In Wright's Political Poems and Songs, vol. II, p. 161, we read—  
 — the wolle of Englonde

Susteyneth the *comons Fflemmyngis*, I understonde.

In Maundevile, p. 82, we have: 'and in this Templum Domini weren somtyme *Chanouns Reguleres*'; in p. 125: 'for they have noon Companye, and other many *Causes resonables*'; in p. 181: 'aftre this I have gon toward the *parties meridionales*'; and in p. 92: 'in the Mount Syon weren buryed Kyng David and Kyng Salomon, and many othere *Kynges Jewes* of Jerusalem', where I take the liberty of omitting the comma which the editor puts after *Kynges*, as the phrase seems pretty evidently to mean *Jewish Kings*. But the adjective even after the noun is far more commonly used without this sign of the plural, as '*nonnes Cristene*', '*requestes resonable*', &c. The only instance that I have noticed in which an adjective used predicatively has the plural in *es* is in Chaucer's Tale of Sir Thopas,

Of romaunces that ben *reales*,

Of popes and of cardinales.

<sup>4</sup> A. and V. þer, H. thei, neither of which can be the true reading, to which l. 827 helps us at once.

¶ Þat is, strengþe and sleihschupe<sup>1</sup>,  
 Rihtfulnesse and worschupe<sup>2</sup>,  
 Euerichon w<sup>t</sup> a þat w<sup>t</sup> ginne,  
 Þat may non vuel<sup>3</sup> come þer-inne

805 And whuche beop [pe]<sup>4</sup> preo<sup>5</sup> bayles þet,  
 Þ<sup>t</sup> w<sup>t</sup> þe carnels bep<sup>6</sup> so wel i-set,  
 And i-cast w<sup>t</sup> cūpas and walled aboutē,  
 Þat witeþ þe heiþe tour wip-uten?

¶ Bote þe inemaste<sup>7</sup> bayle, I wot,  
 810 Bi-toknep hire holy maidenhod  
 Þat neuer for no þing i-worsed nas,  
 So ful of Godes grace heo was.

þe middel bayle, þat wite þe  
 Bi-toknep hire holy chastite.

815 And seppen þe [outemaste]<sup>8</sup> bayle  
 Bi-toknep hire holy sposayle.  
 Riht me clepeþ hem bayles for-pi,  
 Þat heo habbeþ þis ladi in hire Bayli,  
 Þat hire-self one makeles

820 Is mayden chast and weddet wes.  
 Þorw on of þeos bayles he mot teon,  
 Þat wol on ende i-borwed beon.

þe seue<sup>9</sup> [barbicans]<sup>10</sup> abouten,  
 Þ<sup>t</sup> w<sup>t</sup> gret gin beon i-wrouht<sup>11</sup> w<sup>t</sup>-outen

<sup>1</sup> A. sleihschipe.    <sup>2</sup> A. worschipe.    <sup>3</sup> A. euel.    <sup>4</sup> So H., and the French is, 'les trois bailles &c.'    <sup>5</sup> A. pre.    <sup>6</sup> A. beop.    <sup>7</sup> Fr., Cele a la plus haut estage.

<sup>8</sup> A. and V. onemaste: H. otmast. Fr., la *foreine* baille. *Ouemaste* could only mean the highest, which would be the innermost. See the preceding note.    <sup>9</sup> A. seuene.    <sup>10</sup> A. and V. carnels: H. barbicanes. Compare ll. 695 and 697, and the French—

E les barbicanes set

Ki hors des bailles sūt fet.

Moreover 'barbicans' really are *outworks*, as required by the next line; but 'carnels', Fr. 'kerneaus', are nothing of the sort: see Glossary.

<sup>11</sup> A. i-wrouht.

- 825 And witeþ pis Castel so wel  
 Wip arwe and wip qwarel,  
 Þat beþ<sup>1</sup> þe seuen vertues w<sup>t</sup> winne  
 To ouercome þe seuen dedly sinne:  
 ¶ Þat is, pruide, þe biginnyge  
 830 And þe roote<sup>2</sup> of al vuel<sup>3</sup> þinge<sup>4</sup>,  
 Al maat and ouer-comen wes  
 Þorw boxumnes<sup>5</sup> þat heo ches;  
 ¶ And hire trewe loue ouercom envye;  
 And hire abstinence<sup>6</sup>, glotonye;  
 835 ¶ And lecherye<sup>7</sup> heo made fle  
 Þorw<sup>8</sup> hire holy chastite;  
 ¶ And al<sup>9</sup> was distruyed<sup>10</sup> couetyse  
 Þorw hire largesse in vche wyse;  
 ¶ And euere wrappe heo ouer-com  
 840 Þorw mekenesse þat heo nom;  
 ¶ And hire gostliche gladyng  
 Destruyed<sup>11</sup> sleupe þorw alle þ̄ige.

þe welle springeþ of alle grace  
 þat fullep þe diches ī vche a place.

- 845 Godes grace to-delep pis  
 Þorw meth wip-al as his wille is;  
 Ac<sup>12</sup> he louede so þis mayden a-þliht<sup>13</sup>,  
 þe folle<sup>14</sup> of grace he hire ʒaf out-riht,  
 Þorw<sup>15</sup> whom þe grace þat ouer-fleot  
 850 Socourep al þe world ʒut.  
 For-þi me may hire riht clepe and calle,  
 "O blessed Ladi ouer oþere<sup>16</sup> alle!"

And what mowe þe dyches be  
 But hire polemode pouerte,

<sup>1</sup> A. beop. For *þat beþ* = *ce sont* or *das sind* compare *Ancren Riwe*, p. 10: *þet beoð*, also he seide, þe goð &c. <sup>2</sup> A. rote. <sup>3</sup> A. euel. <sup>4</sup> As *biginnyge* is either the *nom.* or *acc.* in l. 829, it is clearly impossible that the final *e* should be sounded; and therefore the final *e* of *þinge* must not be pronounced. *Comp.* ll. 841, 842, where *gladyng* is a *nom.* <sup>5</sup> A. buxumnes. <sup>6</sup> A. abstinence. <sup>7</sup> A. lecherie. <sup>8</sup> V. þouʒ. <sup>9</sup> V. was. <sup>10</sup> A. distruijet. <sup>11</sup> A. distruijed. <sup>12</sup> A. ak. <sup>13</sup> A. apliht. <sup>14</sup> A. fulle. <sup>15</sup> A. þorwh. <sup>16</sup> A. oþur.

855 Þat nones<sup>1</sup> kūnes assaylyng  
 Ne may<sup>2</sup> derue þe tour for no ping;  
 Þorw whom þe fend is ouer-comen,  
 And his miht al by-nomen<sup>3</sup>.

For þis is þe ladi so gent and fre  
 860 Þ<sup>t</sup> God seide of to þe neddre on þe tre,

<sup>1</sup> A. no. H. changes this line into

Ther was *no mon-kynnes* assaylyng,

as l. 675 is metamorphosed into

That no maner asaylyng;

instead of

Þat none kunnes asaylyng.

Our present idiom is 'no kind of assault'; but the literal meaning of the expression in our text is so clear (namely 'assault of no kind'), and this use of *kunnes* so common, that it is strange that the writer of H. should have found it necessary to adopt another phrase. His having done so seems little consistent with the supposition that that text belongs to the early part of the fourteenth century. With the *nones kunnes* before us we may compare

on *aiȝes cunnes wisen*

in Laȝ. Br. iii, p. 23, (rendered by Sir F. Madden 'in wise of any kind'); *monies kunnes* folc, ib. i, 73; a *sūmes kinnes wisen*, ib. i, 168; on *alches cunnes* wise, ib. i, 344; *anes kunnes* iweden, ib. iii, 207. But more commonly the adjective drops the genitive termination, though this still adheres to the noun; as in the *none kunnes* of l. 675. With this compare the *fale kunnes* of Laȝ. Br. i, 111, second text; *many kynnes* places, Piers Ploughman's Vision, p. 152; *othere kynnes* men, ib. p. 177;

Wel ȝerne he him biȝoute

Hou he hire gete monte

In *ani cunnes* wise,

MS. Bodl. Digby 86, fol. 165; *alkyns* trees, Halliwell's Morte Arthur, p. 271; *what kyns* schappe, Rob. of Brunne's Chron., Prol., l. 155. The form *no kynnes* which A. has in the present passage, is found also in Early Engl. Poems, VI. 24, and Judic. p. xiii:

When thai me smote I stud stilly: agans thaym did I *nokyns* grefe.  
 But not infrequently the noun also dropped the case-termination, and accordingly we find *feole kūne* in Laȝ. Br., i, p. 111, first text; wyth *alle kyn* welthe, Emp. Oct. (Hall.), l. 200; as also,

We love the Lord in *alkyn* thyng, Jud. p. xx;  
 and in Townel. Myst. p. 23,

With the shal no man fyght, nor do the *no kyn* wrake.

Other forms are *moni kunne*, *allirkin*, *this kin*, *what kin*.

<sup>2</sup> A. mai.

<sup>3</sup> A. bi-nomen.

- Þ<sup>t</sup> per scholde comē a wōmon [blyue]<sup>1</sup>,  
 Þat scholde al his pouste<sup>2</sup> to-dryue<sup>3</sup>.  
 I-blessed beo pis buyrde<sup>4</sup> of prys<sup>5</sup>,  
 Þat ouer al opere i-blessed is;  
 865 Þat so feir was and good so sone<sup>6</sup>  
 Þat of hir bodi<sup>7</sup> God made his trone  
 To his owne<sup>8</sup> gistenynge,  
 And nom flesch and blood<sup>9</sup> of hire, to brīge  
 His folk out of prisoū:  
 870 Þat was vre garysoun<sup>10</sup>.

- Þis ladi is feir and good and fre<sup>11</sup>,  
 Whon heo<sup>12</sup> hap so mucche boūte,  
 More pen eny schaft þat wes;  
 For-þi þe rihtwys sone<sup>13</sup> hire ches,  
 875 And schadewede on hire in wolde<sup>14</sup>,  
 And feirede hir<sup>15</sup> more a þousend folde.

<sup>1</sup> So H., and so the rhyme demands: A. and V. bliþe. There is no corresponding word in Fr. <sup>2</sup> Here H. in reading *hed* is nearer to the French, which is,

Kune femme venderoit  
 Ke tut son *chief* quasseroit.

<sup>3</sup> A. to-driue. <sup>4</sup> A. buirde. <sup>5</sup> A. pris. <sup>6</sup> A. soone. <sup>7</sup> H. soule.  
<sup>8</sup> A. oune. <sup>9</sup> A. blod. <sup>10</sup> A. garisoun. <sup>11</sup> A. omits *and fre.* <sup>12</sup> A. he.  
<sup>13</sup> H., the sonne of ryhtwesnes, which agrees better with the French:

Meis quant li solaus de droiture.  
 Denz son seint cors enumbrat  
 Mil itant embeli lad.

<sup>14</sup> This *wolde* (which = *power*) H. turns into the auxiliary verb:

And on heere when he shadowe wolde,

as Mandevile (Prol.) writes: 'and there he wolde of his blessednesse enombre him in the seyð blessed and gloriouse Virgine Marie.' It seems however as if the original translator, whose words the writer of H. misunderstood and forsook, has in this instance rightly recognized the bishop's scriptural allusion in *enumbrat* (see preceding note), and, to complete his rhyme, had recourse to the gospel narrative to help him out. The words of St. Luke in Jerome's version are: 'Et respondens angelus dixit ei, Spiritus sanctus superveniet in te, et *virtus* altissimi *obumbrabit* (= Grk. ἐπισκιάσει) tibi; ideoque et quod nascetur sanctum vocabitur filius dei' (Lu. 1, 35). <sup>15</sup> A. hire.

þorw<sup>1</sup> þe faste þat he con in teo,  
 And at þe out-þong he lette faste beo<sup>2</sup>.  
 How<sup>3</sup> so þat was, beo we stille,  
 880 For of alle þing God may don his wille.

A derworþe qween<sup>4</sup>! so gēt and fre,  
 Þat helpeþ alle þat fleop to þe,  
 Mi soule is comē to þe for nede<sup>5</sup>,  
 Þat at þi þate bat and loude doþ grede;  
 885 Bat and gredeþ aud loude gon crye<sup>6</sup>,  
 "Help me swete Mayden<sup>7</sup> Marie:  
 Vndo, Ladi; I þe bi-seche  
 Þou let me a luitel cleche  
 Of pulke [grace]<sup>8</sup> þat alle fronere,  
 890 Þat gostliche beoþ in herte pouere<sup>9</sup>.

"Lo hou I am bi-set heer-oute  
 Wip my preo fon<sup>10</sup> al aboute;  
 ¶ Þe fend<sup>11</sup> þ<sup>t</sup> wip me fihtep euere,  
 ¶ Þe world, my flesch, heo ne stūteþ neuere;

<sup>1</sup> V. þouþ, corrected by a later hand which inserted *r*. <sup>2</sup> Compare Ancren Riwe, p. 38—'Þet ilke blissfule bearn iboren of ðine clene bodie to moncunne hele *wiðuten euerich bruche*, mid ihol meidenhod, &c.' The words in italic are correctly rendered by Mr. Morton in his note, 'sine omni ruptura'. <sup>3</sup> A. hou. <sup>4</sup> A. qwen. <sup>5</sup> A. neode. <sup>6</sup> A. criþe. <sup>7</sup> A. maiden. <sup>8</sup> So H., though A. and V. omit this word. The French of this passage runs thus:

Franche pucele reine  
 De refui forte fermine.  
 A toi est malme [sic MS.] venue  
 Ki a ta porte huche e hue.  
 Hue huche. e hue e cri  
 Duce dame. aie. aie.  
 Reine dame ourez ourez  
 Vn poi reposer me lessez.  
 De la *grace* que garit  
 Les poures en esperit.

<sup>9</sup> 'Beati pauperes spiritu', Matt. 5, 3 (Vulg.). <sup>10</sup> A. foon. In the Tale of Melibæus also we have mention of the 'thre enemyes of mankynde, that is to say, thy flessche, the fend, and the world'; and in Ancren Riwe, p. 196. <sup>11</sup> A. feond.

895 Wip-uten eny mep on me heo fop<sup>1</sup>,  
Swipe gret harm heo me doþ.  
Gret parlemēt heo habbeþ i-nome<sup>2</sup>.

“Þe fend<sup>3</sup> furst is forþ i-come<sup>2</sup>;  
“Wip preo hostes he dep<sup>4</sup> me gret wo—

900 Wip pruide, and wrappe, and sleupe also.

¶ Þe world me haþ w<sup>t</sup> two hostes bistōde;  
Þat is wip couetyse and onde<sup>5</sup>.

And my flesch me fondeþ to spille  
W<sup>t</sup> glotenyne<sup>6</sup> and wip vuel<sup>7</sup> wille.

905 ¶ Gret wrappe<sup>8</sup> heo habbeþ to me i-nome:  
I am as campion<sup>9</sup> ouer-come.

But þou me helpe, mayde Marie,  
Ichabbe<sup>10</sup> i-lore þe maystrie<sup>11</sup>.

[Þow þat art to alle febulle leche,  
Þow let me of þy dyches cleche,]<sup>12</sup>

Per<sup>13</sup> þe castel is faste and stable

910 And Charite is constable.”

Of þis castel Ichabbe a luitel told,  
Ac more me mihte<sup>14</sup> a þousend fold;  
For alle þe godschupes þ<sup>t</sup> ī þe world is,  
Out of þis Castel i-comen is.

915 ¶ Þorw þis laddre God heuene-[drihte]<sup>15</sup>  
From heuene in-to eorþe alihte,

<sup>1</sup> A. foth.    <sup>2</sup> These two lines are transposed in A.    <sup>3</sup> A. feond.

<sup>4</sup> A. doþ.    <sup>5</sup> H. gives this line thus:

That is with covetyse and *hate* he wold me fond.

See Gloss., s. v. *onde*.    <sup>6</sup> A. glotonye.    <sup>7</sup> A. euel.    <sup>8</sup> A. wappe.    <sup>9</sup> A. campoun.    <sup>10</sup> A. ich habbe.    <sup>11</sup> A. maistrie.    <sup>12</sup> So H., these two lines being omitted by A. and V. The French is—

Si ta grace ne maie  
Tost aurai perdu la mestrie.

815 Tu que fiebles redrescez  
Fai me poser au fossez.  
Ou li chastel est estable  
E charite rest conestable.

<sup>13</sup> A. per per þe castel &c.    <sup>14</sup> A. mihte.    <sup>15</sup> A. and V. dihte: H., as in a multitude of other passages, modernizes into *God Allmyht*.

And nom of hire his monhede  
 Þorw whom he wrey<sup>1</sup> his Godhede.

Þis is þe ȝard<sup>2</sup> pat bereþ þe flour,  
 920 Þat maiden pat bar hire creatour.  
 And þus þe child is i-boren<sup>3</sup> to vs,  
 And such a sone i-ȝene to vs.

And nis he wonderful þer-fore  
 Whon he is þus for vs i-bore?  
 925 So mucche wonder nis of no þinge,  
 As two kuynden to-geder bringe<sup>4</sup>,  
 And pat eiper kuynde wiþ-alle  
 Habbe þat wole to heom<sup>5</sup> bi-falle,  
 Þat neuer nouþer ne wonte no wiht,  
 930 Ac pat eiper habbe al his riht.

Þat is Jhū Godes<sup>6</sup> sone,  
 Þ<sup>t</sup> frō heuene to eorþe wolde come  
 To sauȝtē<sup>7</sup> his sustren þ<sup>t</sup> were<sup>8</sup> to-boren,  
 And dilyuere<sup>9</sup> þe prison þ<sup>t</sup> was forloren.  
 935 Two kuynden he haþ, we witē bi þon,  
 Þat he is soþ God and soþ mon<sup>10</sup>.

Bi-hold now mon to Godes miht,  
 And his deden hou heo beoþ diht;  
 Þ<sup>t</sup> þ<sup>u</sup> a-boute nouȝt<sup>11</sup> fer se,  
 940 Ac<sup>12</sup> bi-hold hou boxum he wolde be  
 Þat he wolde be<sup>13</sup> boren of wōmon  
 And for vre sake bi-comen mon.  
 And seppen be-hold hou he vs redeþ,  
 And in-to sauete vs ledeþ,

<sup>1</sup> A. wreyh: H. kend.    <sup>2</sup> Compare Wiclif's rendering of Hebr. 9. 4, "the ȝerde of aaron that florischild".    <sup>3</sup> A. boren, without *i*-.    <sup>4</sup> A. brynge. "To-geder bringe" here and in l. 990 for "to-geder to bringe". For the *to* omitted where another *to* almost immediately precedes, see Gloss., s. v. *To*. H. gives "in oon to bryng".    <sup>5</sup> A. hem.    <sup>6</sup> A. Goddes.    <sup>7</sup> A. sauhten.    <sup>8</sup> A. weore.    <sup>9</sup> A. deliuere.    <sup>10</sup> The translator has here omitted 68 lines of the French.    <sup>11</sup> A. nouht.    <sup>12</sup> A. ak.    <sup>13</sup> A. beo.



945 On ful swete manere and on non oþur.  
 And seiþ þus to vs: "Leue broþur<sup>1</sup>;  
 I seo<sup>2</sup> þe mis-lyken and al for-þemed<sup>3</sup>,  
 And out of þin owne<sup>4</sup> lond i-flemed<sup>5</sup>;  
 And þou seost wel þat for no þing  
 950 þow<sup>6</sup> hast of þi self no keueryng.

¶ Ne beo þou in wonhope non,  
 Ac<sup>7</sup> ful siker þou beo þer-on;  
 Ʒif þ<sup>u</sup> wole me louē and vnderstōde<sup>8</sup>,  
 I chul þe bringe in-to þin owne<sup>9</sup> londe.

955 ¶ Ententyfliche<sup>10</sup> pou herken<sup>11</sup> to me,  
 And do þat ich<sup>12</sup> comaūde þe<sup>13</sup>.

"Mi Ʒok is softe i-nowh<sup>14</sup> to weren,  
 And my burþene<sup>15</sup> liȝt<sup>16</sup> i-nouh to beren.  
 To Merci bi-houe I am al i-nome,

960 And þus I am for þe i-come;  
 And Ich<sup>12</sup> þe rede pou suwe me:  
 I chulle<sup>17</sup> þe batayle nyme for þe.

¶ To ple I chulle þis princes<sup>18</sup> hauen,

<sup>1</sup> A. broþer. <sup>2</sup> A. se. <sup>3</sup> A. for-þemet. <sup>4</sup> A. oune. <sup>5</sup> A. i-flemed.  
<sup>6</sup> A. þou. <sup>7</sup> A. ak. <sup>8</sup> A. vndurstonde. <sup>9</sup> A. oune. <sup>10</sup> A. ententi-  
 fliche. <sup>11</sup> A. herkne. <sup>12</sup> A. I bis. <sup>13</sup> The French of this passage,  
 which is very inaccurately printed in the Caxton Society's edition, is as  
 follows:

E si uous dit beaudoz frere.

Jo te uoi ci esgarez

De tun pais eissilez.

925 E si ueez apertement

Ke par toi nas recouremēt.

Ne soiez ia en desesperance

Ne de co naiez dotance.

Ke si crerre me uoillez

930 Tun heritage tut auez.

Oez moi tut sulement

E fetes mon comandement.

<sup>14</sup> A. i-nouh. <sup>15</sup> A. burþen. <sup>16</sup> A. liht. <sup>17</sup> A. chul. <sup>18</sup> 'This  
 princess' is doubtless Mercy; but the translator has here quite misread  
 or misunderstood the original, which is,

*Primes* por toi voil pleider

940 E ton droit uoil chalanger.

- “And þi rihte I chulle crauen;  
 965 For Icham<sup>1</sup> of þi lynage:  
 I may crauen þin heritage.  
 ¶ And Icham<sup>1</sup> of freo nacion:  
 Me ouȝte<sup>2</sup> i-here my reson.  
 And Ichabbe i-wust w<sup>t</sup> wyne<sup>3</sup>  
 970 Þe þreo lawen w<sup>t</sup>-outen synne.  
 ¶ For þe I chulle to<sup>4</sup> batayle wende,  
 [And]<sup>5</sup> siker beo þ<sup>u</sup> of ful good ende,  
 For I chulle an ende ouercome þ<sup>t</sup> fiht,  
 And to-dreynen al þi riht.  
 975 Ne darstou on erpe<sup>6</sup> pēchen<sup>7</sup> elles nouht<sup>8</sup>,  
 But God and þī euēcriste<sup>9</sup> to loue ī trewe  
 pouȝt.”

- Lord, wȝuch<sup>10</sup> frēschiþe<sup>11</sup>! hose nome ȝeme;  
 Whō he þ<sup>t</sup> welde<sup>12</sup> al þīg and al mai deme,  
 Vs schewed<sup>13</sup> such frēschiþ<sup>11</sup> and swetnes,  
 980 And a forbysne of boxunnes<sup>14</sup>.  
 Ac þulke forbisne<sup>15</sup> me luitel telleþ to,  
 And selden ī þe world i-seȝē ne ȝore hap do<sup>16</sup>.

<sup>1</sup> A. *I am* (with an erasure after the *I*) *bis*.    <sup>2</sup> V. *oute*.    <sup>3</sup> A. *winne*.  
<sup>4</sup> A. *þe*.    <sup>5</sup> So H.: A. and V. for. In Fr. there is no conjunction:  
 Pur toi prendrai la bataille  
 Sauerez bone definaille.  
<sup>6</sup> A. *eorpe*.    <sup>7</sup> A. *pēken*.    <sup>8</sup> A. *nouȝt*.    <sup>9</sup> A. *euen cristne*.    <sup>10</sup> A.  
 whuch.    <sup>11</sup> A. *frēdschiþ bis*.    <sup>12</sup> A. *walde*.    <sup>13</sup> Other uncontracted weak  
 preterites in which the final *-e* is dropped will be found in ll. 1266 (V.),  
 1270, and 1388. See Gloss. s. v. *And-last*.    <sup>14</sup> A. *boxunnes*.    <sup>15</sup> A.  
 forbysne: H. reads—

And theke bysenes me lytull tellit to,  
 And sylden in the world this vertu is do.  
 The French of this passage stands thus in the MS.:  
 Deu. *queu* docur *queu* franchise  
 Kant cil ki tute rien iustise.  
 Tant nus mustrad amistez  
 E ensanple de humilitez.  
 955 Mes cele ensamp est poi tenue  
 E trop reument el mund veue.

<sup>16</sup> So A. and V., but at least as to the number of syllables H. has  
 the best reading in this line.

For þe worldlich<sup>1</sup> mon euere i-liche  
 Loueþ þig þat is worldliche,  
 985 ¶ Ac þe gost of charite and of polemodnesse<sup>2</sup>  
 Loueþ euer goodschipe<sup>3</sup> and boxumnesse<sup>4</sup>.  
 ¶ For whon to þe world hī ȝeueþ<sup>5</sup> þe mon,  
 And þe worldes good hī waxeþ on,  
 He ne þekeþ on God, ne nō oþer þynge<sup>6</sup>  
 990 Bote worldes catel to-geder bringe<sup>7</sup>.  
 ¶ And whō þe catel haþ þe maystrie<sup>8</sup> alast,  
 [Hit]<sup>9</sup> is in his cofre bi-loke so fast,  
 Þat al he bi-comeþ ouergart proud,  
 And mis-doþ his neiȝebors boþe stille<sup>10</sup> and  
 loud<sup>11</sup>.

995 No þing ne wilneþ he largesse,  
 But lordschupe and heiȝnesse;  
 Þe forbysne<sup>12</sup> of boxūnesse<sup>13</sup> i-wys<sup>14</sup>  
 Al þorw pruyde<sup>15</sup> forȝeten is.  
 ¶ Þeose ne mowen Jh̄c suwen wiþ,  
 1000 For heore dede al to-lyth<sup>16</sup>,  
 Ne his red ne leueþ heo nouȝt.  
 Whi þene woldē heo wilnen ouȝt

<sup>1</sup> So A. and V., while H. is for once more accurate and appends the final *e*—*worldlyche*. <sup>2</sup> A. *polmodnes*. <sup>3</sup> A. *godschipe*. <sup>4</sup> A. *boxūnes*.  
<sup>5</sup> A. *ȝeueþ*. <sup>6</sup> A. *oþur þige*. <sup>7</sup> See note on l. 926. <sup>8</sup> A. *maistrie*.  
<sup>9</sup> H. *hit*, A. and V. *þ̄ hit*. <sup>10</sup> A. *stil*. <sup>11</sup> The French of these four lines is—

Kant auoir ad la mestrie  
 Si ferm enz ses laz le lie.  
 Kil deuient fier e orgoillos  
 E a ses ueisins surfeitus.

That is to say—"quand la richesse a la prééminence, elle le lie si fermement dans ses lacs, qu'il devient &c." The second of these lines our translator has evidently not understood, and his rendering is both inexact and in our MSS. ungrammatical. H. reads thus:

And when worldly godys han the mastri,  
 Hit maketh mon so rebell and hye,  
 That he waxeth wonder prowde, &c.

<sup>12</sup> H. *vertu*. <sup>13</sup> A. *buxomnes*. <sup>14</sup> A. *i-wis*. <sup>15</sup> A. *pruide*. <sup>16</sup> So A. and V., not *lyþ*: compare ll. 491, 895, and 1043.

Of heritage in his kyndom<sup>1</sup>,  
 Pau; he in batayle þe ple bi-won,  
 1005 Whon heo dop al p<sup>t</sup> he for-bat<sup>2</sup>,  
 And no þīg dop of pat he hat,  
 Ac euer secheþ pride and hei;nesse,  
 Ne biddep<sup>3</sup> heo nouȝt of boxūnesse?<sup>4</sup>

For-þi<sup>5</sup> Lucifer, as ȝe habbeþ herd telle,  
 1010 Fel frō heuene a-down to helle;  
 And also I drede heo scholdē an ende,  
 Þulke pat suche werkes dop, after hi wende<sup>6</sup>.  
 Ac<sup>7</sup> I ne sigge hit not for<sup>8</sup> þon  
 Pat mai<sup>9</sup> ful wel eueriche goodemon<sup>10</sup>

<sup>1</sup> A. kindom.    <sup>2</sup> A. for-bad, but the present tense is evidently correct: see Fr. quoted below.    <sup>3</sup> A. kepeþ; H. loveth: see below.    <sup>4</sup> With these ten lines let us compare first the French original, and then the reading of H.

Icous ihesum ne siwent mie  
 Kar lur fet les contralie.  
 975 Son conseil ne uoillent crere  
 E coment doncs par quel affere.  
 Voillent cil riens demander  
 Ne del heritage deu auoir.  
 Kant il[s] funt quankil defent  
 980 E despisent co kil aprent.  
 Ne uoillent rien dumilliance  
 Mes reuilen la deu pussance.

And now H., pp. 43, 44.

Thes synnes mow not Crist sue,  
 For thei beth of evyll vertue:  
 And whos his vertu levyth nowght,  
 Whi shuld he wyllen owght  
 Of his eritage in his kyndome,  
 That he thorgh plee and bataylle wone;  
 And ever aȝeys his byddyng woll do,  
 And aȝeys here soulys allso;  
 And ever sebeth prude and hienesse,  
 And loveth nothyng bucsomnesse.

<sup>5</sup> A. perfore.    <sup>6</sup> Here H. inserts—

But ȝef thei hem amende  
 Of that that they dude God afende.

<sup>7</sup> A. ak.    <sup>8</sup> See Glossary.    <sup>9</sup> A. may.    <sup>10</sup> A. god mon.

- 1015 Habbe gret lordschupe<sup>1</sup> and heiꝝnesse,  
 Castels, and toures, and gret richesse,  
 And may<sup>2</sup> [wel don]<sup>3</sup> and Godes wille holde,  
 And libbe God to queme wel ꝝif he wolde;  
 ¶ Ꝝif he lyueþ<sup>4</sup> ī [loue]<sup>5</sup> and ī boxūnesse<sup>6</sup>,
- 1020 In sopschupe and in rihtwysnes.  
 For God wilneþ no piḡ on eorþe her<sup>7</sup>,  
 But al mōnes herte w<sup>t</sup> trewe loue and cler.

Nou<sup>8</sup> mihte<sup>9</sup> sū mon asken þus:  
 Hou wolde God plede for vs?

- 1025 Hou<sup>10</sup> he eny batayle nom,  
 And won vre riḡte<sup>11</sup> and a fend ouer-com?  
 Lustneþ þenne to me nou,  
 And I chulle ow tellen hou.

þo Jhesu Godes sone in þe world was i-bore,

- 1030 So stille and derne he was pe fend fore,  
 þat he of his come riht nouḡt nuste,  
 [Ac]<sup>12</sup> to beo lord and syre ꝝit euere he truste,  
 As he hedde ben; ac his miht was bi-nome,  
 þo þ<sup>t</sup> Jhesu was i-bore and ī-to þ<sup>e</sup> world  
 i-come.

- 1035 Wel pe fend hī seiḡ<sup>13</sup> in mōnes weeden,  
 Ac he nuste<sup>14</sup> what he was, ne wꝝuch werē  
 his dedē.  
 He hī seiḡ<sup>15</sup> wel mon, and<sup>16</sup> i-comē of  
 mōkūne,  
 Ac<sup>17</sup> euere ī þe world he liuede wip-oute  
 siḡe<sup>18</sup>.

<sup>1</sup> A. lordschipe. <sup>2</sup> A. mai. <sup>3</sup> A. and V. welden: H.,

And may ꝝet Goddis wylle don and holde.

<sup>4</sup> A. liueth. <sup>5</sup> A. and V. londe; H. and Fr. charite. <sup>6</sup> A. boxumnes.

<sup>7</sup> A. heer. <sup>8</sup> H. how. <sup>9</sup> A. miḡte. <sup>10</sup> A. how. <sup>11</sup> A. rihte. <sup>12</sup> A.  
 and V. as; H. but: Fr. has, Meis quidout par tot seignurir, i. e. mais il  
 prétendait dominer partout. <sup>13</sup> A. seih. <sup>14</sup> V. nust. <sup>15</sup> A. he seiḡ hī.

<sup>16</sup> A. omits and. <sup>17</sup> A. ak. <sup>18</sup> A. synne.

De fend wondrede swiþe, and seide, "What  
artou?

1040 Wher þ<sup>u</sup> beo Godes sone þ<sup>r</sup> art i-comen<sup>1</sup> nou?  
Al þis wyde world I chul þeuen<sup>2</sup> þe,  
So þat pou bouwe<sup>3</sup> and honoure me."

## RESPONDIT JESUS.

Do seide Jhesu<sup>4</sup>, "Go awei<sup>5</sup>, Sathan<sup>6</sup>, go:  
þi kuynde lord ne schalt pow<sup>7</sup> fonde so<sup>8</sup>."

## DIABOLUS DICIT.

1045 ¶ "What wenestou? I ne mowe vnderstonde,  
þat Icham<sup>9</sup> prince and lord of þis londe<sup>10</sup>,

<sup>1</sup> A. i-come. <sup>2</sup> A. þeue. <sup>3</sup> A. bowe. <sup>4</sup> A. Jh̄c. <sup>5</sup> A. wei.

<sup>6</sup> The MSS. keep the Latin and French *th* here. So in MS. Harl. 2253, Fo. 55b. we have—

Alle herkneþ to me nou  
a strif wolle y tellen ou.  
of ihū ant of *sathan*  
þo ihū wes to helle ygan. &c.

On the other hand Wicliffe writes: 'And Poule be-toke þe fornicari to *sapanas* til a tyme, þat his spirit schulde be saue.' (Apology for the Lollards, Camden Society's edition, p. 24.) Elsewhere Wicliffe names *Barthelmew*, *Hector Thebanus*, *Athenis*, and on p. 54, *Sathanas*: on p. 31, *Thimoþe*. In the Early English Poems (ed. Furnivall) we read, p. 31,

þer is þe loþe *sathanas*. & belsebuc þe ealde.

Whether the *th* was kept in the MSS. of poems often cannot be determined from the printed editions, the þ of the MSS. being everywhere, by some editors, turned into *th*. Of the word now before us, *Satan* was one form, as in Cædmon and Roberd de Brunne, and another was *Satanas* (the only Greek form), as in Tat., Bede, the Ormulum, and the Harrowing of Hell (MS. Bodl. Digby 86, fo. 119 sqq.). <sup>7</sup> A. schaltou.

<sup>8</sup> H. strangely alters this line:

I am thy Lord, thou shalt fynde me so!

<sup>9</sup> A. þ. I. am (sic). <sup>10</sup> I understand this passage thus: 'What meanest thou? I cannot be a subject, who am prince and lord &c.' See Gloss. s. vocc. *Understand* and *þat*. H. turns these lines into—

What thenketh the? mayst thou not understand?

Seyde the fynde, I am Lord &c.

The French is:

- And in þe seisyne hadde longe i-be  
 Þorw þe heiȝe kyng þat graūt hit me.  
 Alle þing I seo, and alle þiȝ Ich wot;  
 1050 But one þi pouȝt no þing I not.  
 Þou nymest<sup>1</sup> ful muche an hond,  
 To be-nymen<sup>2</sup> me eny þing in þis lond.  
 Þauȝ<sup>3</sup> I nabbe miht ouer þe,  
 Wenestou my preye to be-nyme<sup>4</sup> me?  
 1055 Nay<sup>5</sup>, for þat foreward<sup>6</sup>, þorw Sop and Riht,  
 Faste ī Godes court is congraffet a-þliht;  
 Þat hose passede Godes heste<sup>7</sup>,  
 He scholde<sup>8</sup> be<sup>9</sup> myn, and in sūne<sup>10</sup> leste  
 An ende dyen þorw hard deþ i-nouh:  
 1060 And þe kyng of heuene nul<sup>11</sup> do no wouh.  
 What wenestou such foreward<sup>6</sup> breke,  
 Þat was in Godes court i-speke?"

## RESPONDIT JHC̄.

- And þo swete Jhesu hī onswerde and tolde,  
 "Þat foreward<sup>6</sup> on ende wel was i-holde<sup>12</sup>;  
 1065 Ac þ<sup>u</sup> hit bi-gonne formast to breke,  
 Þo þ<sup>u</sup> þorw treson<sup>13</sup> to monkynde<sup>14</sup> speke,

E ihesu dist ua sathanas  
 Ton seignor deu ne tēpteras.  
 E cil dist donc ke ueu tu fere

1020 Prince sui de ceste terre.

<sup>1</sup> A. mymest.    <sup>2</sup> A. binime.    <sup>3</sup> A. þauh.    <sup>4</sup> A. bi-nyme.    <sup>5</sup> A. nai.  
<sup>6</sup> A. forward *ter.*    <sup>7</sup> V. repeats—of course simply per sphalma—  
 Hose passede Godes heste.

<sup>8</sup> A. schulde.    <sup>9</sup> A. beo.    <sup>10</sup> A. synne.    <sup>11</sup> A. nil.    <sup>12</sup> A. God wol  
 wel holde. H. makes sad havoc of this passage:

And tho swete Jhesu him answered and tolde,  
 And seyde that foreward myȝt not be holde;  
 Thow thiself formest dedest hit breke &c.

The French is:    Lors respondi li duz ihesu  
                           Li couenanz *fu bien tenu.*  
                           Meis tu primes lenfreinsistes  
 1040 Kant en *traison* al serf deistes.  
                           Tu ne murras &c.

<sup>13</sup> A. tresun.    <sup>14</sup> A. monkynde.

- And seidest p<sup>t</sup> treo hī was forbode  
 Lest<sup>1</sup> he hedde þe miht of Gode;  
 Ac<sup>2</sup> wolde he of þe appel ete,  
 1070 Þenne p<sup>u</sup> seidest he hedde i-gete<sup>3</sup>,  
 For he scholde kōnen al p<sup>t</sup> God con,  
 And he scholde neuer die<sup>4</sup> for þon.  
 He a-gulte þorw þe, and elles he wer<sup>5</sup>skere.  
 Vnderstond<sup>6</sup> my reson<sup>7</sup>, ðif hit skile were  
 1075 [Þat]<sup>8</sup> þou heddest alle forward of me  
 And p<sup>u</sup> noldest holdē hē as a-nont þe.”

## DIABOLUS DICIT.

- “A! Ich am bi-trayȝed<sup>9</sup>,” qd þe fend þo,  
 “Nou Ich am þorw ple ouer-comē so.  
 Of whom and hou comeþ hit,  
 1080 Such reson<sup>10</sup> and such wit,  
 Þat þou so baldeliche darst nymen þe  
 Forte dispute<sup>11</sup> a-ȝeynes me?  
 Þorw ple Ichabbe i-loren al anon;  
 [Ac]<sup>12</sup> so ne may<sup>13</sup> hit nouȝt gon.  
 1085 Algate he hap mis-don,  
 Þorw<sup>14</sup> whom he is in my prison;  
 And bote he beo for-bouȝt of me,  
 He ne ouȝte<sup>15</sup> from wo disseysed<sup>16</sup> be.”

<sup>1</sup> A. leste. <sup>2</sup> A. ak. <sup>3</sup> That is, ‘he would have gained’ = ‘he would be the gainer by it’. But I suspect the true reading is, ‘he schulde i-gete’, the *i-gete* being an infinitive = A.S. *begitan*, but mistaken by the copyist for a participle. <sup>4</sup> A. dye. <sup>5</sup> A. were. <sup>6</sup> A. vnderstond. <sup>7</sup> A. resun. <sup>8</sup> So H.: A. þauh, V. þauȝ; but this conjunction seems quite out of place. The meaning evidently is: ‘Listen to reason, whether it would be just that thou shouldst receive (the fulfilment of) all the conditions from me, and yet thou shouldst not choose to abide by them as against thyself.’ Fr. does not help much: it is as follows:

Ore esgardez donc reison.  
 1045 Veus tu de couenant ioir  
 Kant couenant ne ueus tenir?

<sup>9</sup> A. bi-trayet. <sup>10</sup> A. resun. <sup>11</sup> A. disputite. <sup>12</sup> A. and V. and, H. but, Fr. mes. <sup>13</sup> A. mai. <sup>14</sup> A. þor. <sup>15</sup> A. ouhte. <sup>16</sup> A. disseysed.



## RESPONDIT JESUS.

Po swete Jhesu to him con sugge,  
 1090 "And Ichulle hī penne for-bugge."  
 ¶ "ʒif pou wolt him bugge to his feore,  
 He schal costen þe ful deore."

"Hou<sup>1</sup> deore?" quap Jhesu po.  
 "As he is worþ, er penne he go  
 1095 Out of bonde of my prison<sup>2</sup>."  
 ¶ "þat is skile," quap Jhesu, "and good reson<sup>3</sup>;  
 Ne kep I nouȝt<sup>4</sup> to-ʒeynes riht  
 þorw maystrie<sup>5</sup> bi-nyme þe no wiht."

## DIABOLUS DICIT.

¶ "No, ac er<sup>6</sup> he dilyuered be,  
 1100 þou most al so<sup>7</sup> muche delyuere me  
 As al þis world is [worþ]<sup>8</sup> atte frome,  
 Wiþ alle þulke þ<sup>t</sup> schulen herafter come."

## JHĪ DIXIT.

"Blepeliche," qd JhĪ, "al I chul<sup>9</sup> don þis,  
 For my luttel<sup>10</sup> fynger more worþ is

<sup>1</sup> A. how.    <sup>2</sup> A. prisoun.    <sup>3</sup> A. resoun.    <sup>4</sup> A. nouht.    <sup>5</sup> A. maistrie.  
<sup>6</sup> A. ar.    <sup>7</sup> For *al so* A. and H. have *as*.    <sup>8</sup> So H.: A. and V. have  
*nou*. The French of this passage, which in the printed poem is dis-  
 figured by two or three misprints, runs thus:

1065 E dist li doz ihesu benoit  
 Co est bien reison e droit.  
 Fo. 22. Contre droit ne uoil io mie  
 Tolir toi riens par mestrie:  
 Fai le me donc. volentiers  
 1070 Kest co donc ke tu quiers?  
 Io te dirai bien san faille  
 Rendez moi donc *que tant uaille*.  
 Com fōt ore tuz cil del mund  
 E *quanka* pres tuz iurs uendrunt.  
 1075 Volentiers dist il tut cest frai  
 Kar mieuz naut mō petit dei. &c.

<sup>9</sup> A. ichulle.    <sup>10</sup> A. leste,



Pat whon þe worm he swoleweþ a-last<sup>1</sup>,  
 1130 He is bi þe hok i-tiꝝed<sup>2</sup> fast.

A! Mon, nim<sup>3</sup> ȝeme and vnderstond<sup>4</sup> þe  
 Hou fynliche ī herte God loueþ þe,  
 Þ<sup>t</sup> wolde deþ polē, þorwpyne<sup>5</sup> w<sup>t</sup>-outē meþ,  
 To saue þi soule frō pyne of deþ.  
 1135 Al vre gult on hī he wolde take,  
 And lodliche was bi-lad al for vre sake.  
 For he pat neuēr no sūne<sup>6</sup> dude,  
 Ne neuēr nas w<sup>t</sup> fulpe i-fōūden ī no stude,  
 In alle<sup>7</sup> þe lymes pat hap þe mon  
 1140 Seppē<sup>8</sup> Adam formest sunne bi-gon,  
 Wolde þ<sup>t</sup> his lymes alle i-pyned were,  
 To maken vs of sūne al quit and skere.  
 For vre vnwrestschupe<sup>9</sup> here  
 Þe coroune of þornes on his hed he beere<sup>10</sup>;  
 1145 And for vre folye also  
 His eȝen<sup>11</sup> weore blynt-wharuet<sup>12</sup> bo;  
 And al was his face bi-foulet w<sup>t</sup> spot,  
 And eke grete boffetes<sup>13</sup> amōg me hī smot;  
 ¶ And for vre speche vnwreste and vyl  
 1150 Atterheo hī dude to drike i-meynt<sup>14</sup> w<sup>t</sup> eisil<sup>15</sup>.

Þe otewyse werkes as þere anonden<sup>16</sup>

<sup>1</sup> H. the worme swolewe that the last.    <sup>2</sup> A. i-tyꝝed.    <sup>3</sup> A. nym.  
<sup>4</sup> A. vndurstond.    <sup>5</sup> A. pine.    <sup>6</sup> A. synne.    <sup>7</sup> A. al.    <sup>8</sup> Fr. gives a  
 much better sense—

*Dont Adam primes pechad.*

<sup>9</sup> A. vnwrestschipe.    <sup>10</sup> A. bere.    <sup>11</sup> A. eiȝen.    <sup>12</sup> A. blintwharued,  
 H. blynwherved.    <sup>13</sup> A. buffetes.    <sup>14</sup> A. i-meyn.    <sup>15</sup> A. eisyl.    <sup>16</sup> So  
 the line stands in the MSS., but it is evidently corrupt. H. gives this  
 distich thus:

For unlawfull werk us avonde,  
 He was peersed thorgh foot and honde.

Which must be rendered: "For countless misdeeds he was pierced &c.",  
 for the *avonde* admits no other explanation that I can see but that which  
 would connect it with the Lat. *abundare* and the Romance *habundoz*,  
*avondos*, *aondos*, *aundos* (see Raynouard, s. v. *onda*). But the passage

He lette bope purlen his feet<sup>1</sup> and hōden;  
 And for vre woke pouȝtes he polede smerte,  
 Þ<sup>1</sup> me his syde purlede riȝt<sup>2</sup> to þe herte.  
 1155 ¶ What miht<sup>3</sup> he pēne do for vs more?  
 No tonge may tellen of þat fore<sup>4</sup>  
 Ne no mōnes herte ne mihte<sup>5</sup> penche<sup>6</sup> so,  
 As he polede for vs pyne and wo.

And ho is þat ne miȝte<sup>7</sup> hadde pite  
 1160 Of such frendschupe<sup>8</sup> and charite?  
 Such beo þe dundes of batayle  
 Pat he polede for vs wiȝ-outen<sup>9</sup> fayle.  
 Ac<sup>10</sup> he polede to depe<sup>11</sup> ben i-brouȝt:  
 Vre dep þorw his dep he haȝ for-bouȝt.

1165 For more polede he an<sup>12</sup> hundret folde  
 Serwe and pyne, þo he dyen<sup>13</sup> wolde,  
 Þen þe fend mihte<sup>14</sup> for eny synne<sup>15</sup>  
 Leggen hond<sup>16</sup> vppon monkunne.

thus read would imply that Christ was pierced for *his own* misdeeds innumerable, which is just what Fr. contradicts:

E pur nos mauois fez *foreins*  
 Se lessa percer piez e meins.  
 Pur nostre mauois penser &c.

(Sic MS.: Mr. Cooke prints *foreinz* and *vostre*.) Translate: "And for our evil deeds which were *not his own* he allowed &c." As to 'avonde' for *anonden*, the *n* is very distinct in the MSS., and if this were the Romance word, the final *-en* could not be accounted for. I suspect the line ought to begin with the preposition *for*, and that 'as pere anonden' (or perhaps 'as pere anonden', see note on l. 1401) ought to mean 'as there imputed to him', or 'which were not his own', or 'which we were guilty of'. Compare—

Al þat god suffrid of pine. hit nas *noȝt* for *is owen* gilt:  
 Ok hit was man for sin þine: þat wer for sin in helle ipilt.  
 Fall and Passion, l. 7, Furnivall's Early English Poems, p. 13.

<sup>1</sup> A. fet.    <sup>2</sup> A. riht.    <sup>3</sup> A. myht.    <sup>4</sup> So A. and V.; H. has 'telle of his soore'.    <sup>5</sup> A. miȝte.    <sup>6</sup> A. pēchen.    <sup>7</sup> A. mihte.    <sup>8</sup> A. frendschipe.    <sup>9</sup> A. w<sup>t</sup> oute.    <sup>10</sup> A. ak, H. and.    <sup>11</sup> A. dep.    <sup>12</sup> A. and.    <sup>13</sup> A. diȝen.    <sup>14</sup> A. miȝte.    <sup>15</sup> A. synne.    <sup>16</sup> This *hond* seems much

- For þe soule loueþ þe bodi so,  
 1170 þat neuere heo nule hī wende fro  
 For no pyne, ne for sore,  
 þau; me hit to-hewe euermore,  
 Er þe fyf wittes ben loren out-riht,  
 Al heore vertue and al heore miȝt<sup>1</sup>.
- 1175 þat is þe siht, and þe herynge,  
 þe speche, and þe smellynge,  
 And þe felynge, he schal leosen an<sup>2</sup> ende,  
 Ar he wole from<sup>3</sup> þe bodi wende<sup>4</sup>.  
 Kuynde ne may for no pinge
- 1180 þolē her þe tipelynge.

- Ac<sup>5</sup> he þat alle ping mai<sup>6</sup> welde  
 Doublede his peyne an hondred<sup>7</sup> felde;  
 For þo he pynede on þe Crois  
 He ȝaf his soule wiþ loud voys.
- 1185 þer he schewede þ<sup>t</sup> he was God so:  
 Vre Raunsum<sup>8</sup> he dude þo.  
 þe bodi<sup>9</sup> ȝit<sup>9</sup> liuede wiþ-oute fayle,  
 And so he ouercom þe batayle.  
 Kuynde ne mihte þole such peyne non,
- 1190 For þe fend ne miȝte hit neuer legen<sup>10</sup> on.

- And Marie, Mayden schene,  
 Mihtful Moder and milde Qwene,  
 For deol mungen I ne may  
 þe pyne þ<sup>t</sup> þ<sup>u</sup> poledest þulke day.
- 1195 Ac þe prophecye of Symeon  
 Was folfuld<sup>11</sup> þo bi þon;  
 As wiþ swerd in þulke stounde  
 þou heddest þo ful bitter woude;

in the way: H. omits it. The French is—

Ke diables neurent poeir  
 A humeine nature charger.

<sup>1</sup> A. miht. <sup>2</sup> A. and. <sup>3</sup> A. fro. <sup>4</sup> A. weende. <sup>5</sup> A. ak, H. but. <sup>6</sup> A. may.  
<sup>7</sup> A. hūdred. <sup>8</sup> A. raunson, <sup>9</sup> illegible in A. <sup>10</sup> A. leggē, <sup>11</sup> A. fulfuld.

Ac<sup>1</sup> pi joye doublede an hondrut<sup>2</sup> folde,  
 1200 þo he from dep vp-rysen wolde.  
 ¶ For nouȝt worþ<sup>3</sup> weore<sup>4</sup> his passion,  
 Neore his resurexion<sup>5</sup>.  
 Þou<sup>6</sup> seȝe openliche in alle þinge  
 Of his batayle þe endyngē,  
 1205 þorw whom þe fend was al mat<sup>7</sup>,  
 And þe world for-bouȝt and brouȝt in stat.  
 Þe troupe of vs, and þe beleue<sup>8</sup> also,  
 Bi-leuede<sup>9</sup> al in þe þo.

In wonhope weore his disciples vchon,  
 1210 Ac<sup>10</sup> pou weore studefast euer in on;  
 Ne miȝte<sup>11</sup> þe no þig tornen out,  
 In trewe bileue euerē p<sup>n</sup> weore<sup>12</sup>, stille and  
 loud.

Marie, Mooder<sup>13</sup> of pite,  
 Mayden<sup>14</sup> ful of alle bouȝte,  
 1215 Vre bi-leeue was þo in þe i-wis;  
 And nou<sup>15</sup> al vre hōpe is  
 Þat pou<sup>16</sup> bi-seche pi sone for vs,  
 Þat so on rode for-bouȝt<sup>17</sup> vs.

Ȝe habbeþ i-herd of swete Jhesu,  
 1220 Hou<sup>18</sup> he þorw his muchel vertu  
 Vs redeþ to goode<sup>19</sup> euer-more,  
 And hou<sup>18</sup> he wolde vs plede fore,  
 And hou<sup>18</sup> he wolde to batayle wende,  
 And hou<sup>18</sup> he hit ouer-com an ende.  
 1225 ¶ Nas pis a good redes-mon  
 Þat<sup>20</sup> vs so deore for-buggen con,

<sup>1</sup> A. ak, H. but.    <sup>2</sup> A. hundred.    <sup>3</sup> H. omits 'worþ', clearly misunderstanding these two lines, which mean—'For his passion would be nothing worth, were it not for (see Gloss., s.v. *Neore*) his resurrection.' This couplet is not in the French.    <sup>4</sup> A. were.    <sup>5</sup> A. resurrexion.    <sup>6</sup> A. pow.    <sup>7</sup> A. maat.    <sup>8</sup> A. bileuee.    <sup>9</sup> A. forsope bileuede.    <sup>10</sup> A. ak, H. but.    <sup>11</sup> A. mihte.    <sup>12</sup> A. were.    <sup>13</sup> A. moder.    <sup>14</sup> A. maiden.    <sup>15</sup> A. now.    <sup>16</sup> A. pow.    <sup>17</sup> A. for-bouht.    <sup>18</sup> A. how, *quater*.    <sup>19</sup> A. gode.    <sup>20</sup> V. þas.

And hap i-rud vs þe way,  
 Þer vchone of vs þat wole, he may  
 To þe blisful<sup>1</sup> joye come  
 1230 Þ<sup>t</sup> so lōge þorw Adam<sup>2</sup> was bi-nome?

Vnderstondep<sup>3</sup> nou forþere noþeles  
 Hou he is God and euere<sup>4</sup> wes,  
 And ȝe mouwe<sup>5</sup> openliche i-seon  
 Þat hit ne may not elles ben.  
 1235 O God al þe world wrouȝte<sup>6</sup>,  
 And þulke God vs alle for-bouȝte<sup>7</sup>;  
 Oþer<sup>8</sup> God nis non þen he,  
 Þe God of whom I seide er þe,  
 Persones þreo in þrille-hod.  
 1240 And o God cleped in on-hod.

Men<sup>9</sup> may also, clerkes þ<sup>t</sup> cōne<sup>10</sup> reden,  
 I-seon his Godhede þorw his deden;  
 For al þe deden<sup>11</sup> þat he dude here  
 W<sup>t</sup> Godhede and monhede [weore]<sup>12</sup> i-meynt  
 i-ferē.

1245 And nym nou ȝeme and þ<sup>u</sup> miht seon  
 Hou þat ilke mihte<sup>13</sup> ben<sup>14</sup>.

<sup>1</sup> A. (per sphalma) blisful. <sup>2</sup> 'þorw Adam': so A., V., and H. But the French reads—

Ke *par euain* feut grant pose  
 A tuz estupee. e close.

That is, 'which was previously (auparavant) quite shut (lit. paused), stopped against all, and closed.' <sup>3</sup> A. onderstōdeþ. <sup>4</sup> A. euer. <sup>5</sup> A. mowen. <sup>6</sup> A. wrouhte. <sup>7</sup> A. for-bouhte. <sup>8</sup> A. oþur. <sup>9</sup> A. and H. me, Fr. thus:

E ses fez pent *hom* sauere  
 E la puissance deu veir.

<sup>10</sup> A. cūne. <sup>11</sup> A. deeden, the last letter very indistinct. <sup>12</sup> H. finishes this line with 'he dede in fere'. A. and V. leave the sentence without any verb, for *i-meynt* can be nothing but a participle. The insertion of *weore* (or *were*) seems to be fully justified by the French:

Kar tuz ses fez *furent* mellez  
 De hōmesce e de deitez.

<sup>13</sup> A. miȝte.

<sup>14</sup> A. beon.

- Hose hedde a swerd here  
 Pat wel i-steled<sup>1</sup> and kene<sup>2</sup> were,  
 And he hit in-to pe fuir dude  
 1250 Pat hit were<sup>3</sup> breñyng in pe stude;  
 Ho is pat penne mihte,  
 Whon hit barnde so brihte,  
 Pe fuyr<sup>4</sup> to-delen pe stel fro,  
 Oper<sup>5</sup> pe stel from pe fuir mo?  
 1255 And hose w<sup>t</sup> pe swerd smite,  
 Two kuynden he mihte<sup>6</sup> sen<sup>7</sup> and wite—  
 Pe stel porw kuynde keruep a-plit<sup>8</sup>,  
 And pe fuir brennep<sup>9</sup> and p<sup>t</sup> is riht;  
 And al of o swerd hit come.  
 1260 Also is of Jhesu Godes sone,  
 Two kuynden he hap, we witen bi þon,  
 Pat he is soþ God and soþ mon.

For atte neces [he schewede] pis priuete<sup>10</sup>,  
 At pe Caane<sup>11</sup> of Galylee<sup>12</sup>,

<sup>1</sup> A. i-steeled. <sup>2</sup> A. keene. <sup>3</sup> A. weo (sic). <sup>4</sup> A. fuir. <sup>5</sup> A. opur.  
<sup>6</sup> A. mihte. <sup>7</sup> A. seon. <sup>8</sup> A. a-plit. <sup>9</sup> V. brande. <sup>10</sup> A. gives this  
 line thus:

For atte neoces of þis priuete,  
 and V. thus:

For atte neces of þis princee (or priucee);  
 the writer of these MSS.—for we must bear in mind that they are written  
 by the same hand—having evidently not understood what he was copying.  
 H. helps us here, reading—

He shewed gret myraculle and priuete  
 At the chane of Galilé.

The 'for' at the beginning of the line is not in the French, where the  
 couplet—

As noces seint architeclin  
 Kant leawe changat en nin—  
 seems rather to connect itself with what precedes.

<sup>11</sup> A. pe Cane: for the use of the article with this name compare  
 Maundevile's expression: '*the Cane* of Galilee is 4 Myle fro Nazarethe'.  
 And so in Wiclif's rendering of John 2. 1,—'and the thridde dai wed-  
 dyngis weren made in *the cane* of galile' (Engl. Hexapla.) On the other  
 hand in Rob. de Brunne we have—

And in Kana Galyle

He turnede water yn wyne to be. (p. 344.)

<sup>12</sup> A. Galile.



- 1265 A gistnyng he made Architriclyn<sup>1</sup>,  
 Per he tornde<sup>2</sup> water<sup>3</sup> to wyn.  
 Sixe vessels per weoren i-don:  
 Of water<sup>3</sup> he bad hem fulle son;  
 [As mon]<sup>4</sup> he bad don water<sup>3</sup> per-in
- 1270 And as God he tornd hit to wyn.  
 And pis ilke dede was al on  
 Of soþfast God and soþfast mon.  
 And elles-wher<sup>5</sup> per he eode,  
 Muche folk hī<sup>6</sup> suwede of feole<sup>6</sup> peode,
- 1275 Þat fyf<sup>7</sup> þousend men he hæp i-set,  
 And w<sup>t</sup><sup>8</sup> fyue<sup>9</sup> loues and twey<sup>10</sup> fisses hem  
 fed;  
 And of þe relef þ<sup>t</sup> hē leuede bi-fore,  
 Twelf cupe-ful weoren<sup>11</sup> vp i-bore.  
 As mon he hem þe bred to-brek<sup>12</sup>,
- 1280 And as God he hæp hem i-fulled ek.

Of Lazar also þ<sup>u</sup> miht i-seon epe  
 Hou he him arerede from þe depe,

<sup>1</sup> For this change of a common noun (*ἀρχιτροκλινος*) into a proper name, compare Maundevile's words: 'In that Castel, seynt Anne oure Ladyes Modre was born. And there benethe was *Centurioes* Hous' (p. 117). So we occasionally even now hear and read of the parable of *Dives*—the syre Dyues of Rob. de Brunne—and Lazarus. So we always speak of Mary *Magdalen*, though 'Marie *Cleophee*' (Mand.) is such no longer. But as to the case before us, Wiclif wrote: 'bere ze to the architriclyn' (Jno. 2. 8). <sup>2</sup> V. tornd. <sup>3</sup> A. watur *ter*. <sup>4</sup> A. and V. anon. The French is—

*Com hōme emplir les roua  
 Com deu leawe en vin chāga.*

(Roua = rogavit? Kelham has, 'Roaisons, Rogations'.) Compare also with the present passage lines 1279 and 1287 below. In H. we have—

As by his monhede he bade do watur theyrne,  
 And by his Godhede he turned the water to wyne,—

conveying the same general sense, though the conjunctions here are all at sixes and sevens. <sup>5</sup> H. has 'owher', which clearly = A. S. æghwær, æghwar, ahwær = ever-where = wherever. <sup>6</sup> A. fele. <sup>7</sup> A. fif. <sup>8</sup> A. omits wt. <sup>9</sup> A. fiue. <sup>10</sup> A. twei. <sup>11</sup> A. weren. <sup>12</sup> A. to-brek.

Pat foure dawes he leiꝝ<sup>1</sup> a-long,  
 In þe buriles<sup>2</sup> pat he stonk.  
 1285 Wip loud voys<sup>3</sup> he clepede þus:  
 "Lazar a-rys and cum out to vs."  
 Riht as mon he clepede him to,  
 And as God he a-rerede him also<sup>4</sup>.

In alle his deden me may<sup>5</sup> wel i-sen<sup>6</sup>  
 1290 Pat he is God<sup>7</sup> and euer schal ben<sup>8</sup>.  
 Þulke God alle ping dihte,  
 Pat in þe swete Mayden<sup>9</sup> a-lihte.  
 Al vre be-leeue<sup>10</sup> in him is,  
 Vre treupe<sup>11</sup> and vre hope i-wis:  
 1295 Persones preo in þrillihod,  
 And o God þauꝝ<sup>12</sup> in on-hod.

Nou ꝛe habbeþ i-herd witterly  
 Hou he is God Almihti<sup>13</sup>;  
 Ac<sup>14</sup> his strengþe ne<sup>15</sup> may nō telle,  
 1300 Herte þenke, ne mouþ spelle.  
 For þe heiꝛe nome Jhesu  
 Hap in him so muche vertu  
 Pat al pat is in heuene hiꝛe<sup>16</sup>  
 Abouen and bineþen<sup>17</sup> feor and neiꝛe,  
 1305 Bouweþ<sup>18</sup> to pilke<sup>19</sup> nome vchon.  
 For-þi þer ne may hit telle non,  
 His miht and his strengþe hou hit geþ;  
 But as a mon þe rynde fleþ<sup>20</sup>,  
 Sūwhat touchen I chulle fonde  
 1310 Of pat Ich may vnderstonde<sup>21</sup>.

Do Adam hedde i-loren þorw synne,  
 Heuene and eorþe and paradyses<sup>22</sup> winne,

<sup>1</sup> A. leih.    <sup>2</sup> A. buriels.    <sup>3</sup> A. vois.    <sup>4</sup> V. omits also.    <sup>5</sup> A. mai.  
<sup>6</sup> A. i-seon.    <sup>7</sup> A. pat he was God and is: the Fr. is, kil est deu.  
<sup>8</sup> A. beon.    <sup>9</sup> A. maiden.    <sup>10</sup> A. bi-leeue.    <sup>11</sup> A. troupe.    <sup>12</sup> A.  
 þauh.    <sup>13</sup> A. almihty.    <sup>14</sup> H. and.    <sup>15</sup> A. om.    <sup>16</sup> A. heiꝛe.    <sup>17</sup> A.  
 bineþen.    <sup>18</sup> A. boweþ.    <sup>19</sup> A. þulke.    <sup>20</sup> On this passage see Pr.,  
 p. 55.    <sup>21</sup> A. vnderstonde.    <sup>22</sup> A. paradys: the form in V. is found

- Þe fend hedde such miht þo  
 Þat al þe world moste after hī go;  
 1315 For [whom]<sup>1</sup> þe world was furst wrouȝt<sup>2</sup>,  
 He hæp him vnder-i-brouȝt<sup>3</sup>.  
 Such strengþe he him þo ches  
 Þat prince of al þe world he wes.  
 Þer nas non for his goodschupe,  
 1320 For penaunce ne for holyschupe<sup>4</sup>,  
 Þauȝ<sup>5</sup> he pynede hi-self in flesch and felle,  
 Þat þe fend ne ladde him to helle.

- [Ac]<sup>6</sup> þe strengþe of Jhesu Godes sone  
 Him hæp al mated and ouer-come.  
 1325 Ouercomē and i-mat he was<sup>7</sup> ful sone,  
 Þo he wende of him to done  
 As he hedde don of oþer alle  
 Þat he lette in-to helle falle:  
 Alle he ladde herbifore after<sup>8</sup> his wille,  
 1330 And in-to helle [con]<sup>9</sup> hem spille.

- To þe croys<sup>10</sup> he con come,  
 And wolde habben<sup>11</sup> his soule i-nome;  
 Ac<sup>12</sup> he faylede, þe traytour<sup>13</sup>;  
 He was a-bated of his tour<sup>14</sup>,  
 1335 For Godes Godhede hī hæp doū cast  
 In-to helle and i-bounden fast.

also in the Harrowing of Hell, l. 193 (Bodl., MS. Digby 86, fol. 119),  
 And comen to paradises blisse.

So in l. 211; and in l. 173, paraises blisse.

<sup>1</sup> A. and V. whon: H. but for monkynde &c. Fr. is very clear:

Celui *pur ki* le monde fu fet

En son poeir out atreit.

<sup>2</sup> A. wrouht. <sup>3</sup> A. vndur-i-brouht. <sup>4</sup> A. holischeupe. <sup>5</sup> A. þauh.

<sup>6</sup> A. and V. and, H. but, Fr. meis. <sup>7</sup> A. was he. <sup>8</sup> A. aftur. <sup>9</sup> A. and V. com. <sup>10</sup> A. crois. <sup>11</sup> A. hadde. <sup>12</sup> H. but ȝet. <sup>13</sup> A. traitour.

<sup>14</sup> H. anowre, probably because the copyist took *tour* in the sense of *tower*. The line really means, 'he was smitten down in his *turn*': compare ll. 1315, 1316. Fr. has—

Il est de son *torn* abatuz.

For porw his Godhede his soule eode  
 Pidere for hise pat hedden <sup>1</sup> neode,  
 Pat þore hedden him a-bide  
 1340 And sore longeden <sup>2</sup> to gon him mide <sup>3</sup>.

Helle-þates he al to-breek <sup>4</sup>,  
 And to-daschte al pe fendes <sup>5</sup> ek.  
 A gret bite he bot of helle nom <sup>6</sup>  
 And drouh alle hise out vchon  
 1345 Pat leuedē his nome and hī knewe,  
 And serueden hī wip herte trewe.  
 Such strengþe nas neuer i-herd ar pis,  
 Ne neuer schal but of him i-wis.  
 For pe meste strengþe he al bi-reuede  
 1350 Pat pe fend <sup>7</sup> in pe world heuede.  
 He was en-armed ful stronge <sup>8</sup>,

<sup>1</sup> A. hedde. <sup>2</sup> A. longede. <sup>3</sup> A. myde. With these lines compare the words of Adam to Christ in the Harrowing of Hell above referred to:

Welcome louerd wel þou be  
 Ful longe haueþ ous þout after þe,

and Eve says,

So longe hauen we ben herinne  
 Þa fewe nou beþ oure sunne.

<sup>4</sup> So in the Harr. of Hell:

Helle þates ich come non to  
 Non ich wille pat hy ben houndo

\* \* \*

Helle þates hēr .I. falle  
 And supþen go into helle  
 Satanas here .I. þe binde  
 Ne salt þou neuere hene winde

(i. e., never shalt thou unwind). <sup>5</sup> A. feondes. <sup>6</sup> I strongly suspect that for *nom* we should read *anon*, as in the form of this line which H. gives—

The maystri of helle he hede *anon*.

*Nom* spoils the rhyme, and one would scarcely expect *bot of* = *out of* except, if at all, in northern English.

<sup>7</sup> A. feond. <sup>8</sup> The scriptural allusion here, namely to the parable of the 'strong man armed' (*fortis armatus*, Vulg.) in Luke 11. 21, seems not to have been understood by the English translator, or even by the writer of the French MS., who has put *si* where the bishop must have

Ʒat his ȝat wuste ful longe<sup>1</sup>;  
 Ac<sup>2</sup> po Ʒe strengore hī ouer-com,  
 Gret preye he<sup>3</sup> him bi-nom.

- 1355 For-Ʒi him seiƷ wel Ysaye,  
 Ʒat seiƷ in his prophecye  
 Ʒat he scholde [Myhtfol]<sup>4</sup> i-cleped ben<sup>5</sup>.  
 His strengƷe may no mon i-seon,  
 Ne no tonge ne mihte reden
- 1360 Ne Ʒouȝt penken his mihtful deden.  
 ¶ For his miht me ouȝte him drede,  
 And for his swetnes hī loue ful nede.

- Ʒis is vre child and vre help,  
 Vre strengƷe and vre ȝelp,
- 1365 Vre be-leue<sup>6</sup> and vre socour,  
 Vre treuƷe and vre honour;  
 Ʒat so boxum bi-com for vs,  
 He ȝaf him-self to sauē vs.  
 And al o God dude Ʒis,  
 1370 Fader and Sone and Holigost i-wis.

Sūdel ȝe habbep i-herd nou riht  
 Of his strēgƷe and of his miht;

written *li*, both to give point to the allusion and to mark the antecedent to the relative which begins the next line.

Li maufe fu [*li*] fort arme  
 Ki sa porte a si fort garde.  
 Mes quant li plus fort sorneneit  
 Ses espoilles lui ad toleit.

<sup>1</sup> H. cuts this down into the charming line,  
 And wyst full long.

See Pr., pp. 60, 61. <sup>2</sup> A. ak, H. bote. <sup>3</sup> A. om. he. <sup>4</sup> A. myldeful,  
 V. myldefol, H. myȝtfull, Fr.—

Pur co dit bien ysaie  
 En sa douce prophecie.  
 Ke *il* fort nome serroit &c.

<sup>5</sup> A. beon. <sup>6</sup> A. be-leue.

Ac<sup>1</sup> herkneþ<sup>2</sup> ȝit forpere of Ysaye,  
 Þat cleped<sup>3</sup> him in his prophecie  
 1375 Fader of þe world þat scholde come<sup>4</sup>.  
 For while he walkede her atte frome,  
 He folfulde<sup>5</sup> in alle þinge  
 Alle holye prophetes [byddyng]e<sup>6</sup>.

Hou he is Fader ȝe schullen<sup>7</sup> i-heren,  
 1380 And hou we alle of him i-streoned<sup>8</sup> werē.  
 Þorw Adam we sūgeden furst vchon,  
 And eeten þe appel wiþ hī anon;  
 And alle we of him i-streoned<sup>8</sup> weoren:  
 Þe cors<sup>9</sup> þat he beer alle we beeren.  
 1385 Þorw kuynde we hedden þe curs alle  
 Þorw riht ne miȝt<sup>10</sup> hit elles bi-falle.

Adam vr fader þe forme mon  
 Fleschliche streoned vs euerichon,  
 Ac<sup>11</sup> pulke fleschliche streonyng  
 1390 Beere<sup>12</sup> vs bale and serwyng,  
 Neore<sup>13</sup> þe grace of swete Jhesu

<sup>1</sup> A. ak, H. but.    <sup>2</sup> A. herkeneþ.    <sup>3</sup> A. clepeþ.    <sup>4</sup> See note on l. 65. The French here is—

Pere au poeple ki uendroit.  
 Au siecle ke feut a uenir.

<sup>5</sup> A. fulfilde.    <sup>6</sup> So H.: A. and V. have bi-gynnyng, which makes no sense. The French is simply 'tute seinte prophecies'. For *bidding* = announcement, see Gloss.    <sup>7</sup> A. schulle.    <sup>8</sup> A. i-streoned *bis*.    <sup>9</sup> A. curs.    <sup>10</sup> A. miht.    <sup>11</sup> A. ak. In H. this passage is thus metamorphosed:

And for the synne that Adam in Paradys dede,  
 All we that of him come shuld ha byn in sory stede,  
 Nere the grave [sic] of swete Jhesu  
 That us ȝeynbowght thorgh gostli vertu.

The French is—

Meis icelle engendrure  
 Feut a nus e pesme e dure.  
 Ne feust la grace ihesu crist  
 Ke nus engendra en esperit.

<sup>12</sup> A. beer.

<sup>13</sup> Compare l. 1202.

- Þat vs strenede<sup>1</sup> [þorw]<sup>2</sup> gostliche vertu.  
 Þorw Adam we weore to depe i-demet<sup>3</sup>,  
 Þorw Jhesu vp-rered and al i-qwemed.  
 1395 He is vre Fader ariht,  
 And so goodliche vs haþ i-diht  
 Þ<sup>t</sup> w<sup>t</sup> his blod he vs [waschede]<sup>4</sup> of sinne<sup>5</sup>,  
 And brouȝt vs out of wo to winne.  
 Neuer fader for no childe  
 1400 Of fyn loue nas so freo ne mylde.

- [Wan]<sup>6</sup> from þe roode<sup>7</sup> for vre neode  
 Riht in-to helle he eode,  
 Fourti tymen<sup>8</sup> þer he wes,  
 [O]<sup>9</sup> þat he vp-risen ches.  
 1405 Þat was on þe pridde day,  
 Erliche vppon a Sonen-day,  
 Þo þe niȝt<sup>10</sup> fro þe day to-brek<sup>11</sup>  
 So seide seint Austin þo he spek<sup>12</sup>.  
 W<sup>t</sup> him he drouȝ out alle hise  
 1410 Þat diȝeden<sup>13</sup> in his seruise  
 From þe<sup>14</sup> tyme þat he Adam wrouȝte,  
 Þat he vp-ros<sup>15</sup> and vs for-bouȝte.

- To his disciples he hī schewede<sup>16</sup> i-lome<sup>17</sup>,  
 And eet and dronk, eode and come  
 1415 Fourti dawes he was heere<sup>18</sup> fullliche,  
 And prechede<sup>19</sup> hem Godes kineriche.

<sup>1</sup> A. streone. <sup>2</sup> A. and V. om.: see the readings of H. and Fr. just quoted. <sup>3</sup> A. i-demed. <sup>4</sup> A. and V. waked, H. wassheth, Fr. laua. See Pr., p. 64. <sup>5</sup> A. synne. <sup>6</sup> Fr. kant: A. and V. have þat. I have no doubt that the earlier manuscript from which A. and V. were copied had the Anglo-Saxon þ (w) throughout, and thus the þan = wan being mistaken for þan was changed into a conjunction more fitly corresponding to the so in the preceding line, with which this line was connected by mistake. On the þ and p compare ll. 287, and 1151, note. <sup>7</sup> A. rode. <sup>8</sup> A. and H. tymes. <sup>9</sup> A. and V. þo, H. er, Fr. deskau tierz iur. Line 152 shews pretty clearly what the true reading is. <sup>10</sup> A. niht. <sup>11</sup> A. to-breek. <sup>12</sup> A. speak. <sup>13</sup> A. þo þat dyeden. <sup>14</sup> A. þat. <sup>15</sup> A. a-ros, H. up-ros. <sup>16</sup> A. schewed. <sup>17</sup> H. sone. <sup>18</sup> A. here. <sup>19</sup> A. preched.

Vppon holy Þoresday<sup>1</sup> þer on his nome  
 Heo weren<sup>2</sup> i-gedered alle i-some  
 Vppon astude, þer he among hem com,  
 1420 And of mis-bileue he hem vndernom.  
 In whonhope<sup>3</sup> and doute heo weoren vchon,  
 Ʒit heo seȝen hī alyue a lyues-mon.

Do Ʒit ne mihten heo for no wit<sup>4</sup>  
 Riht to sope i-leeuen hit.

1425 Ac<sup>5</sup> heore doute was vre bi-heue<sup>6</sup>,  
 And fastnede ful wel vre bi-leeue<sup>7</sup>;  
 For mucche vs dude sikernesse<sup>8</sup>  
 Of Thomas misbileuenesse,  
 Þat nolde for no mon þat was  
 1430 Bi-leeuen þat he ded and arisen<sup>9</sup> was,  
 Ar he hedde hondlet þe woude so wyde,  
 Þat Longeus<sup>10</sup> made in his syde,

<sup>1</sup> A. þorsday.    <sup>2</sup> A. weoren.    <sup>3</sup> A. wonhope.    <sup>4</sup> i. e. for no wih̄t = for nought. See Glossary, s. v. *Nouht*.    <sup>5</sup> H. but ȝet.    <sup>6</sup> A. biheene.  
<sup>7</sup> A. bileue.    <sup>8</sup> A. sikornesse.    <sup>9</sup> A. arysen.    <sup>10</sup> Sic in A. and V. and the Townley Mysteries: H. writes Longes, Fr. longis (and so Rob. the Dev.), the Coventry Mysteries, Longeys, the later Greek and Latin fathers, Longinus. The origin of the name is apparently implied in the words 'sed unns militum lancea (ἀόγχη) latus ejus aperuit', John 19. 34, Vulg. It is curious to note the various instances in which tradition has given names to persons who are mentioned but not named in the Scriptures themselves. Thus the mother of the virgin Mary was Anna (see note on l. 1265), and her father Joachim son of Barpanther, according to Epiphanius, Greg. Nyss., &c. The magi who visited the infant Jesus, always reckoned as three in number, are named by Mandevile as 'the 3 Kynges, Jaspas, Melchior, and Balthazar; but Men of Grece clepen hem thus, Galgalathe, Malgalathe, and Saraphie; and Jewes clepen in this manere in Ebrew, Appelius, Amerrius, and Damasus.' The readers who choose to consult Calmet, s. v. Magi, will find this statement as to the different names given to the three kings by the Jews and the Greeks, just reversed, as might be expected; and other names also mentioned. Of the second and third names the Cov. Mysteries give the forms Melchizar and Baltazare, in the latter of which the ȝ probably = z as occasionally the case. Mandevile again speaking of 'the Cytee of Sarphen' says, 'and there reysed he Jonas the Wydwes Sone from Dethe to Lyf,'



And <sup>1</sup> seon þe wouðes grene and weet,  
W;uche þat weoren on honden and feet <sup>1</sup>.

- 1435 Þo schewed Jhċ<sup>2</sup> hī his wondes<sup>3</sup> wyde  
In hondes and feet and þulke on his syde<sup>4</sup>:  
“Þou art Ichot”<sup>5</sup>, quap Thomas þo,  
“Mi God, and my Lord also.”  
“Ȝe, Thomas,” quap Jhesu Crist,  
1440 “Þou hit leuest, for þou hit sixt;  
Alle heo moten i-blessed ben,  
Þat hit leeuē, þau;<sup>6</sup> heo hit not seon!”  
Openliche he made þulke day  
Faste and siker vre [fay]<sup>7</sup>.

- 1445 Wip his disciples he eet þo,  
As he was er i-wont to do,  
And sette tweyne and tweyne to gon  
Ȝond al þe world to prechen vchon,  
To alle schaft and to alle wihte—

- 1450 Þat is to mon þorw rihte—  
Þat heo bi-leeuē<sup>8</sup> ī Godes sone, þ<sup>t</sup> is in him,  
And þat vche mon folwede him<sup>9</sup>

the widow's son not being named by the evangelist himself (Lu. 7. 12). In like manner the penitent thief—'the gode Theef' (Mand.)—was called Dysmas, whom Piers Plowman's 'Roberd the Robbere' claims for his brother (Vis. l. 3419), Dysmas's companion in guilt and punishment being Jestes according to the Cov. Myst. And the soldiers who had charge of the grave of Christ receive names in the Cov. Myst. such as appear to be derived from tradition.

*Pylat.* Come forth, ȝe ser Amorawnt,  
And ser Arphaxat; com ner also  
Ser Cosdram, and ser Affraunt,  
And here the charge that ȝe must do.

<sup>1</sup> These two lines are omitted in A. <sup>2</sup> A. Jhū. <sup>3</sup> A. wouðes. <sup>4</sup> A. side. <sup>5</sup> A. I wot. <sup>6</sup> A. þauh. <sup>7</sup> A. and V. lay, H. fay, Fr.—

A ceu iur uout apertement  
La foi fermer de tute gent.

<sup>8</sup> A. by-leeuē. <sup>9</sup> That is, had himself *baptized*, see Gloss., and Pr., pp. 55, 56.

In þe Fader, and in þe Sone also,  
 And in þe Holy Gost<sup>1</sup> þat glit of hem bo.  
 1455 For hose neore i-borē eft, at þe<sup>2</sup> frome  
 In-to heuene ne<sup>3</sup> mihte<sup>4</sup> he neuer come;  
 Ac<sup>5</sup> pulke þat bep<sup>6</sup> i-fulwed in riht bileue<sup>7</sup>,  
 Schulen beo brouȝt in Godes bi-heue<sup>8</sup>.

Wel openliche he schewep vs þer-fore  
 1460 Þat vche mon mot eft ben i-bore,  
 And ȝif we schulen eft i-boren ben<sup>9</sup>,  
 We mote comen of sunne-streon<sup>10</sup>.  
 Þat is þe water of vertu,  
 Þer vs gostliche strenep swete Jhesu;  
 1465 And whon he vs hap so strened<sup>11</sup> i-wis,  
 Forsope vre Fader penne.<sup>12</sup> he is,  
 And penne we alle his children bep.  
 Sikerliche vnwrestlyche he deep<sup>13</sup>  
 Þat such Fader ne louep w<sup>t</sup> al his pouȝt.  
 1470 He ne eet of þe appel riht nouȝt:

<sup>1</sup> A. hologicost.    <sup>2</sup> A. *atte* for *at þe*.    <sup>3</sup> A. om. *ne*.    <sup>4</sup> A. mihte.  
<sup>5</sup> A. ak.    <sup>6</sup> A. beop.    <sup>7</sup> A. bileue.    <sup>8</sup> Fr. has here—

E lors denisa leur aler  
 Kil alassent al mūd prescher.  
 A vniuerse creature  
 Cest a hōme par droiture.  
 Kil en le fiz deu creussent  
 E baptizez touz fenssent.  
 El nun del pere e del fiz  
 E del seintisme esperiz.  
 Kar ki rene ne serrad  
 Ia ou ciel nentrerad.  
 Mes les creanz les baptizez  
 Serrunt mis en sauuetez.

(I need hardly explain that *creanz* = believers, and *rene*, i. e. *rené* = born again, *renatus*, John 3. 5,—the 'eft i-boren' of our text.)    <sup>9</sup> A. beon.

<sup>10</sup> Fr.—

Mes pus ke rene serrum  
 Engendrure auerum.

<sup>11</sup> A. streoned.    <sup>12</sup> V. om., H, then,    <sup>13</sup> A. deþ.

Baldeliche we mouwe<sup>1</sup> þorw hī craue  
 Vre rihtes in heuene to haue;  
 For he hap alle þe lawen<sup>2</sup> i-wyst<sup>3</sup>—  
 Of o poynt ne hap he mist—  
 1475 Þat neuēr neore i-wust ne i-holde,  
 Er he him-self comen wolde.

Þe forme mon þat of corþe com,  
 Brouȝt<sup>4</sup> vs werre and pees bi-nom.  
 Þat oþer mon from heuene com w<sup>t</sup> meyn:  
 1480 And hap i-ȝolden vre pees<sup>5</sup> aȝeyn.  
 ¶ Fleschliche was þe forme mon,  
 Þat muche wo vs brouȝte vppon;  
 Þat was out of paradys i-pult,  
 And al his ofspring, for his gult.

1485 Ac<sup>6</sup> vre gostlych<sup>7</sup> Fader, swete Jhesu,  
 Vs bryngeþ<sup>8</sup> aȝeyn þorw his vertu.  
 He þat from heuene com,  
 From louh an heiȝ he vs up-nom.  
 Þat from corþe com, to corþe he geþ:  
 1490 Þat from heuene com, to heuene he steþ.  
 ¶ On holy<sup>9</sup> Þoresday (þer al þe folk i-seiȝ<sup>10</sup>  
 Wȝuche<sup>11</sup> þat stoden a-bouten hī neih)  
 Þe wey he made vs to lede  
 Þorw þe skewes, þer he eode  
 1495 Wip soþnesse and wey<sup>12</sup> of liþ<sup>13</sup>.

<sup>1</sup> A. mowe. <sup>2</sup> A. and H. lawes. <sup>3</sup> A. i-wist. <sup>4</sup> A. brouht. <sup>5</sup> A. vr pes. <sup>6</sup> A. ak, H. but. <sup>7</sup> A. gostlich, H. gostili. <sup>8</sup> A. bringeþ. <sup>9</sup> A. holi. <sup>10</sup> A. i-seih. <sup>11</sup> A. whuche. <sup>12</sup> A. wei. <sup>13</sup> Either this passage is corrupt, or the translator has again quite missed the bishop's meaning, whose words are—

La uoie a ses seinz a fet  
 Par les nuwes ou il vet.  
 Vie. verite. et voie  
 Od sei meine bele proie.

'He has made the way for his saints through the clouds where he goes—the life, the truth, and the way. With him he brings a glorious booty.' Here the third line contains an unmistakable allusion to the words, 'Ego sum via et veritas et vita', Jno. 14. 6.

- Þe feire cūpanye [he]<sup>1</sup> him laddc wip,  
 Þat he out of helle nom,  
 Þat to mucche blisse com.  
 To pulke blisse he made hem weende,  
 1500 Þat cuer lastep wip-uten ende,  
 Þer he woneþ as he dude er  
 Wip his Fader, o God þer,  
 Persones preo in prilli-hod<sup>2</sup>,  
 And o God pauþ<sup>3</sup> in on-hod,  
 1505 Þat alle þing wrouþte, as þ<sup>u</sup> mon wost,  
 Fader and Sone, and Holygost.  
 Pauþ vche nome of pise þre  
 [Be]<sup>4</sup> sinderliche<sup>4</sup> [seyd]<sup>5</sup> as he ouþte to be,  
 O God hit is wip-uten care,  
 1510 Of alle schaftes schuppare;  
 To whom joye and honour bi-come  
 Wip-uten ende<sup>6</sup>, þe holy Gome.

- Now biseche we God for his merci  
 Such lyf her<sup>7</sup> leden<sup>7</sup> and so trusti,  
 1515 Þat we his heste holden so long,  
 Pulke pes vs wonye among  
 Þat he sende frō heuene to monkinne<sup>8</sup>,  
 And þ<sup>t</sup> he wone w<sup>t</sup> vs w<sup>t</sup>-inne;  
 And aftur<sup>9</sup> þis lyf to joye wende!<sup>10</sup>  
 1520 Þis writ in God nimeþ<sup>11</sup> nou ende<sup>6</sup>.  
 Þer is ende and bygynnyge<sup>12</sup>,  
 So holy writ seyþ<sup>13</sup>, of alle þinge;  
 God leue<sup>14</sup> vs here so ende,  
 Þ<sup>t</sup> we ben worþi to heuene wende<sup>10</sup>. Amē<sup>15</sup>.

<sup>1</sup> A. and V. om.: H. 'he hadde him wythe'.      <sup>2</sup> A. pilly hod (sic).  
<sup>3</sup> A. pauh.      <sup>4</sup> A. synderliche.      <sup>5</sup> A. and V. omit the verb: H. has  
 'byn syndry seyð', and Fr.—

E sil iad distinctiun

De trois persones par nun. &c.

<sup>6</sup> A. eende bis.      <sup>7</sup> A. leden her.      <sup>8</sup> A. monkyinne.      <sup>9</sup> A. after.      <sup>10</sup> A.  
 weende bis. For the *to* omitted see note on l. 926.      <sup>11</sup> A. nymeþ.      <sup>12</sup> A.  
 bigynnyge.      <sup>13</sup> A. seip.      <sup>14</sup> A. leue.      <sup>15</sup> A. Am.

## GLOSSARY.

(For words not contained here see Coleridge's Glossarial Index.)

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Abate, *v. a.*, smite down, 1334. Fr. abatuz.

Abugge (for pronunciation see *Sugge*), *v. a.*, pay the penalty for, 394.  
A.S. abicgan.

Afterlong, *adv.*, along, 724. Fr. has—  
*De lung la tur e de Le,*  
i. e. de longo ... de lato.

Agulte, *v. n.*, offend, 335. A.S. agyltan; Fr., in this passage, trespasser.  
We find *gulte* in the same sense in Moral Ode, 108.

Al, *adv.*, altogether, 524, 1136.

Al, *adj.*, plur. alle, = all, 8, 16, and *passim*. The distinction between the sing. and plur. forms is disregarded in one or other of the MSS. in 16, 333, 433, 545, 561, 650, 1139, 1214.—Ouer alle ping = all our things, 12.

Alle and some, = each and all, 489. We have this phrase also in Liber Cure Cocorum, p. 10,

And hew þy noumbuls *alle and sum*;

and in Handlyng Synne, 169, and 2183, with a noun singular:

Ðe tale ys wrytyn *al and sum*

In a boke of Vitas Patrum.

In the Play of the Sacrament, l. 402, it undergoes tmesis—  
whyle ~~t~~ey were *alle together and sum*.

Alast, *adv.*, at last, 457, 991. The A.S. expression was *on laste* (compare *Apliht* and *I-some*), but the prep. *at* is used in this phrase as early as in Laʒ. Brut, in which we find *at þan laste* and *a þan laste*, vol. iii, p. 66. If the *a* in *alast* stands for *at*, we may also compare *aʒaf* (A.S. *agæf*) as perhaps = *atgaf* = uttered, in the Owl and Nightingale, 139, and A.S. *aspringan*, *adrifan*, *aswipan*, &c. as probably = *ætspringan*, &c.

Algate, *adv.*, yet, in any case, at all events, 1085; Fr. tutefoiz.

Amidden, *prep.*, amid, 333. A.S. on middan = in medio.

An, *prep.*, on, 1177, 1488. So often in Laʒ. Br., and see *End*.

And, *prep.*, = an = on, 1177 (A.), and in like manner

[And-last, *adv.*, at last, 127, A.S. *on laste*. I had put *atte laste* in the

text, and am indebted to Mr. Furnivall for the suggestion of *and-last*. That the reading of the MSS. is corrupt, with *laft* = left, is proved—besides other reasons—by the fact that in this poem all such contracted preterites in *-te* keep the final *-e*, as *ouȝte*, *brouȝte*, *wrouȝte*, *miȝte*, *dihte*, *moste*, &c.]

Anon, *adv.*, 234, 319. The MSS. divide *a non*, though *an on* doubtless is the true division. The A.S. form is *on an* = in one (sc. time, or moment). Even in A.S. the prep. *on* = *in* or *on*, was sometimes written *an*. In Rob. Brunne's Account of Arthur we get the form *on one*:

Ʒe messe bigan son *on one*.

In 1083 *al anon* = all in one = all at once.—As to *a non* for *an on*, one case of this kind which seems to have escaped observation is found in Owl and Nightingale, 144,

Thos hule luste thider-ward,  
And hold hire eye *notherwa(r)d*,

‘kept her eyes turned in another direction’.

Anonden, ?, 1151.

Anont, *prep.*, *anent*, against, 1076.

Apertement, *adv.*, manifestly, 781.

Aplight, *adv.*, 304, 847, 1056, 1257, certainly, in truth; or more exactly, (in) *plighted* (troth). The prefix *a*, which stands in some cases for *ge*, as in *ago* = *igo* = Germ. *gegangen*, *adight* (Ch.) = *ydight* = A.S. *gediht*, *along* = *ilong* (q.v.) = A.S. *gelang*, *alike* = *yliche* = A.S. *gelic*, (compare *enough* = *ynou* = *genog*),—in others is a corruption of *on* = *on* or *in*, as in *alive* (Ch., *on live*), *abroad* (Ch., *on brede*), *a-hunting* (Ch., *on hunting*, and so *on hauking*), *abed* (Ch., *on bedde*), *aboard*, *afire*, *aloud* (in the *Mort Arthure*, ed. Hall., *one lowde*), *anight*, *a' Godes name*; and so Ch. has both *aswoun* and *on swoun*. I suspect that *aplight* belongs to the former of these classes. Mr. Halliwell thinks that it “is the same as ‘I plight’, I promise you”. And we do find ‘*Mi traathe I the plijte*’ in the *Avowynge* of King Arther, 27. 16, but is there any other instance of the prefix *a* = the pron. *I*?—The explanation ‘immediately, at once’ given in the Glossarial Index does not suit our passages.

As, *rel.pr.*, which, ? 1151. See Furnivall's *Early Engl. Poems*, p. 77, l. 225.

At, *prep.* governing *gen.*, 92. So *to* occasionally governs the *gen.* in A.S. and *of* in Early (and in Modern) English.

At ene, 402. Taking this reading as in the MSS., the *ene* must = the earlier *æne* from the numeral *an*, one. Then *at ene* will = *at once*, though in the old form of this phrase (*at ones*) the preposition governs the genitive: see *At*. In *Laȝ. Br.* *æne* is either *dat.* or *acc.*, and *at* regularly takes a dative. The *as* redundant before *at ene* is paralleled in *as tye* (*Handl. Synne*, l. 264), *asswyȝe* (*ib.* 1452), and many of Chancer's adverbial phrases, especially of time, such as *as now*, *as at this time*, *as for that day*, *as in his tyme*, &c.

But I suspect the genuineness of the reading, though emendation

is not easy. My friend the Rev. J. Earle suggests *as at-gene* in the sense of 'and that for certain'. He says: "It sounds to me as if *at-gene* is a good representative of the old inflected *gegnum* = *obviam*: *gegnumga*, adv., aperte, certe, omnino, plane, prorsus, (Grein, s. v.); and compare the provincialism 'the gainest way' = 'the highest way.'" The *zene* of O. and N. 843 which is unexplained in the Gloss. Ind. is apparently a verb, and = *meet*.—Were the existence of a verb to *atgive* (see *Alast* and *Atsprong*) established, I should be inclined, by aid of H., to read—

Dis þral of whō my sustren meūē

Haþ dom deserued *as at-zeuē*,

i. e. as already pronounced.

At one (in the MSS. *a ton*) = agreed, 492, 493. The fuller phrase *atte one assente* occurs in the Avowynge of King Arther, 59. 9, and in the Seven Sages, l. 2072 (*at on acent*); while we find also *at on red* in nearly the same sense in l. 2064 of the latter poem. (Qy. When did the verb *atone* first appear in its modern sense, or, as in Shakspeare, in the sense of *to reconcile*?)

At-sprong, *part.*, sprung, descended, 152, A.S. *asprungen*. There is an A.S. noun *atspringnes*, springing out, given by Bosworth.

Atset, *v. a.*, put away, set aside, neglect, 235.

Atter, *sb.*, gall, 1150. Fr. has *fel amer*, H. *galle*; though A.S. *atter* or *ator* = poison.

Awayte, *v. a.*, lie in wait for, 767. The French is—

Ki nus *agueitent* tut dis.

Cotgr. has *aguetter*, Palsgr. *aguayter*, for to lie in wait.

Baldeliche, *adv.*, boldly, 1081, 1471.

Bat, *v. a.*, biddeth = prayeth, Fr. *huche*, 884. A.S. *bit*, from *biddan*. See *Forbat* and *Hat*.

Bayle, *sb.*, 687, 805. 'Bailey, a name given to the courts of a castle, formed by the spaces between the circuits of walls or defences which surrounded the keep. Oxf. Gloss. Arch.' Halliwell's Arch. Dictionary. 'Baille, pieu, palissade'. *Ménage*.

Be, beo (= by, as in H.), *prep.*, concerning, as to, 495. So *be* in A.S., as, *cwepan to pæ menigu bi Johanne*, Rushw. Gosp., Mt. 11. 7.

Beclepe, *v. a.*, complain of, appeal against, 498.

Beget, *v. n.*, gain, profit, *part.* *bi-ȝeten*, 1126.

Beheste, *sb.*, promise, 336. Fr. has—

La *primesse* lui fauserent.

Beij, beih, *v. a.*, pret. of bow, 358. A.S. *bugan*, pret. *beah*, *beag*.

Bend, *v. a.*, = *circumdare*, as in the modern nautical expression 'the sails are bent', 743.

Berbican, *sb.*, barbican, 697, (823). The *barbican* was an outwork—'une faussebraye, ou muraille de dehors, *antemurale*. On appeloit aussi

- barbacanes* les défenses qu'on faisoit au bout d'un pont,' (Ménage). See also Viollet-le-duc's *Military Architecture in the Middle Ages*, especially figures 17 and 18. But the name *barbican* was also, according to Ménage (and Spelman), applied to the 'meurtrières' or machicoulis, (for which see Viollet-le-duc, figures 19 and 69) 'c'est-à-dire ces ouvertures qui sont aux murailles des villes et des places fortes, d'où l'on tire à coups de mousquet sur les ennemis.' But of *barbican* in this sense I can find no example in any old writer, or in any of the dictionaries. It is worth observing also that the strange blunder of confounding *barbican* with *créneau* is found only in one or two modern writers (Vigénère quoted by Ménage, and Raynouard). In our author, l. 823, the case is simply one where 'bonus dormitat Homerus', as the words 'pe seue' prove to a demonstration: the *ἀναγορεύ* of the definite article being to 'seven barbicans' already mentioned (l. 697), whereas no 'seven battlements' are mentioned.
- Besiht, *sb.*, award (?), 311. Fr.,  
Par *agard* de iugement.
- Bespeak, *v. a.*, threaten (?), 221.
- Bi-caste, *v. a.*, surround, part. bi-caste, 694.
- Bicome, *v. n.*, belong, 1511. Fr. apent (Lat. appendet) = appartient.
- Bid, *v. a.*, desire, 1008.
- [Byddyngge, *sb.*, announcement, 1378. Compare the use of the verb *beodan* in *Beowulf*, l. 786, and *Cædm.*, p. 188, 11.]
- Bifal, *v. n.*, belong, 81, 293, 928.
- Bifoule, *v. a.*, defile, 1147.
- Biheve, *sb.*, behoof, advantage, 1425. A. S. bihefe.
- Billie, *v. n.*, belong, 96, 295. A. S. *belicgan* = extend or lie, by or about.
- Bi-loke, *part.*, locked up, 992.
- Bi-reve, *v. a.*, take away, 1349. A. S. bereafian.
- Bipouht, *part.* from A. S. *bepencan* = remember, 482. The Fr. is—  
E pur moi aueir *retreit*,  
i. e. 'and to have me brought back' viz. *to mind*. (Compare Fr. l. 556  
Com auant nous ai *retreit*,  
'as before I have reminded you'.) Bi-pouht = considered, devised, 698.
- Blyntwharvet, *part.*, blindfolded, 1146. The *wharvet* is from A. S. *hwecorfan*, to turn, or the noun *hwecorfa*, a whirl, a spool.
- Boffet, *sb.*, buffet, blow with the open hand, 1148. Fr. has—  
E des *paumes* le ferirent.
- Bond, *sb.*, bonds, confinement, 1095.
- Borwe, *v. a.*, protect, save, 822. Is not *borwe* in this sense derived from A. S. *beorgan*, though of the same form as the derivative from *borgian*?  
So the *folwe* of our poem is not A. S. *folgian* but *fullian*.
- [Bot, *v. a.*, pret. of bite, 1343: see note. A. S. bitan, pret. bāt. He *bote* hys lypmys, *Emp. Oct.*, l. 1070.]
- Boþē, *num. adj.*, both, 497. A line of five syllables in this metre would



scarcely be tolerable; but the A.S. *begen*, O.Sax. *bede*, Du. and Ger. *beide*, &c., fully warrant us in taking the word as a dissyllable.

Bote, but, *conj.*, unless, 350, 374.

Bote, but, *conj.*, used where we should now use the unemphatic *why*, 809. So *ἀλλά* often in Greek, as in Rom. 6. 5.

Breer, *sb.*, bud (?), 123.

Breme, *adj.*, rampant, furious, 501, 538.

Bugge (for pronunciation see *Sugge*), *v. a.*, buy, 1091.

Care, *sb.*, 217, sorrow, grief, distress,—*chagrin*, Palsgr. Such is the true sense of this word in Early English, and not solicitude or anxiety. The phrase 'cark and care' is not simply 'acribus sollicitæ mentis curis confici' (Jun.), in which case it would be a mere tautology. Thorpe's rendering of 'on cearum cwidum' by 'with anxious speeches' (Cædm. p. 269, l. 2) does not at all express the force of the passage: it should rather be 'sorrowful' or 'lamentable'. In l. 1509 care = doubt.

Careful, *adj.*, sorrowful, 453.

Carfuliche, *adv.*, sorrowfully, 203.

Carnel, *sb.* (in this poem) a battlement, 695, 806, (823). The modern *créneau*—for beyond doubt it is the same word—is defined by Cham-  
baud 'une de ces pièces de Maçonnerie, coupées en forme de dents, et séparées l'une de l'autre par intervalles égaux, au haut des anciens murs de ville ou de château.' So 'pinna muri' is Carpentier's explanation of *carnellus* and *quarnellus*, and Ducange gives the same both for *quarnellus* and for *κρινέλια*. But Barthius (ap. Ménage) gives a very different definition: 'foramina quadrata in muris et munitionibus'. And so in Grassi's Dizionario Mil. Ital. *créneau* is given as the Fr. equivalent of 'archibusiera: piccola apertura, che si fa ne' muri per tirare coll' archibuso contro il nemico;'—only the *archibusiera* (archière) is not a 'foramen quadratum', but a long and narrow slit, made perpendicularly in a wall or brattish, (see Viollet-le-duc's Mil. Arch. in the Middle Ages, Macdermott's translation, p. 40). We have then two meanings for this word: *battlement* and *loophole*. In the latter sense only is the word, in the form *crenelle*, used by Mons. Viollet-le-duc in the work just quoted; and in that sense we have *cranel*, *cranal*, and *crenel* in passages from the Romance writers quoted by Raynouard, and *kerneus* in the Conquest of Ireland, l. 2350. And it is somewhat surprising to find 'battlements' given by Mr. Morton as the rendering of this word in 'ipen open kernel', and 'pe kerneaus of þe castel beoð hire huses þurles', Ancren Riwe, p. 62. 'Battlements' are not windows; the sense is, 'the *loopholes* of the castle are the windows of their houses'. Such is also the meaning where we read of 'quatuor homines ad unumquemque *carnellum* custodiendum', (document cited by Carpentier). And in the Mort Arthur, ed. Hall., p. 255,

The cowntas of Crasynne  
with hir clere maydyns  
Knelis downe in the *kyrnelles* &c.

Where mention is made simply of a 'mur *quernelé*', (and compare P. Pl. Vis., l. 3682) it is often not easy to say which kind of créneau is signified; but in Napier's History of the Peninsular War a 'crenelated wall' means always, I believe, a battlemented wall. And so in our poem the *carnels* which

..... stondeþ vp-riht,  
Wel i-planed &c.

are shown to be battlements not loopholes by the epithet in the French '*gran kerneaus*'—for great size may be an advantage in battlements, not in loopholes—and by their being on the top of the wall, 'par enson', see the lines quoted on p. 32. And in the St. Graal (vol. 2, p. 388, l. 432) the *kernel*s are masses of masonry one of which might fall down and kill a man,—

And as sone as vnder the þate was he gon,  
On hym there fyl a gret *kernel* of ston,  
And ouercovered hym bothe toppe and to.

Cast, *v. a.*, to trace the design of, to plan, 807. Compare *i-prowen*, 739. Catel, *sb.*, chattels, 990.

Ches, pret. of choose, = obtained, 1317. But this abuse of the word is simply due to the exigency of the rhyme.

Cleche, *v. a.*, lay hold of, take, 734. Probably another form of *clutch*.

Con, *v. a.*, knows, understands, 555. Fr. has—

Cit ki cest ensample *entent*.

And compare Chaucer's lines,

In alle the ordres foure is noon that *can*  
So moche of daliaunce and fair langage.

Con, 387, = gon, q. v.

Congraffet, 1056, imitation of the French *cyrografez* = confirmed, registered. See Pr., pp. 54, 55.

Covring (H. kevering), *sb.*, recovery, 572.

Cudde, *v. a.*, pret. of kype = make known, show, 756. A. S. cypan, pret. cydde. In the Moral Ode, st. 97, we have

Muchele lue he us *cudde*;

and in Judicium, p. 16, the part. occurs,

To me was that unkyndnes *kyd*.

Cumpas, *sb.*, circle, 739. Compare R. Brunne's account of the Round Table:

Non wist who of þan most was,

For þei sat alle in *compas*.

Cupe-ful, *sb.*, basket-ful, 1278. Fr. has '*duze coffins*', and the Greek of St. Matthew, 14. 20, *δωδεκα κοφίνους πλήρεις*.

Dar, *v. n.*, = þar = needs, used personally, 733, V., but A. has *þar* impersonal.

Darstou = A.S. þearft þu = needest thou, 975.

Depeynted, *part.*, coloured, 704. Fr. has depeint.

Disseyed, *part.*, delivered, 1088; but this line is a mistranslation of the French, which is—

Ne serrai a tort deseisi,

‘I shall not be wrongfully *dispossessed*’.

Do, *v.a.*, = make, 739.

Do, *v.a.*, give, impart, 1427.

Drihte, *sb.*, lord, 27. The A.S. nominative was sometimes monosyllabic, but sometimes *drihten* or *dryhten* was used, as in Tat. we find *trohtin* and *truhtin*, and in Isid. Hisp. *druhtin*. It follows that the final *e* of *drihte*, as perhaps representing the termination *en*, may be sounded, if the metre requires it.

Drouh, drouþ, *v.a.*, pret. of draw, 1344. A.S. dragan, pret. drog or drôh.

Dunt, *sb.*, dint, blow, 1161.

Eft, *adv.*, again, 751, 1455, 1460. A.S. æft, eft.

Eisil, *sb.*, vinegar, 1150. A.S. aisil, eisile.

Eliseu, *pr.n.*, Elissæus, Elisha. Between the forms Eliseu and Elisen (V) we can easily decide, guided by the analogy of Matthew, Andrew, Bartholomew, Grew (or *Gru* q. v.) from Matthæus, &c.

Enarmed, *part.*, armed, 1351.

End, *sb.*: on end = at the last, finally, 822, 973, 1011, 1224; = to the end, completely, 1064. In 1177 we have *an ende* = *on end* in the former sense; and Bunyan uses the same expression in the latter sense when Honest exclaims, ‘Knew him! I was a great Companion of his: I was with him most *an end*.’ (Pilgr. Progr., Hanserd Knollys edition, p. 297.)

Eorne, ern, *v.n.*, run, 728, 730. A.S. yrnan.

Eorþe, *sb.*, earth, as a fem. noun, 95.

Er þen, *conj.*, before that, 492. Just so in Tat., c. 17. 5, we have *er thanne* = *priusquam*.

Even, *adj.*, just, equitable, 488, 490.

Epe, *adv.*, easily, 1281.

Evencristen, *sb.*, neighbour, Fr. prome (proximus) = prochain, 976.

Ever-ȝite, *adv.*, always, 342. Fr. has *tut tens*. *Everyet*, which occurs also in Ancren Riwele, p. 52, seems to have as good a claim to be one word as *evermore*, which we have in 355.

Eyle, *adv.*, evil, 223.

Feirlek, *sb.*, beauty, 145, 672. See Transactions for 1862-3, pp. 46, 47. To the list of words of this form given in Mr. Fry’s paper add *merylake*, Judicium, p. 18.

Feirschiþe, feirschuþe, *sb.*, beauty, 690, 747.

Feore, *sb.*, equal, companion, 483, 1091. A.S. fera, Lat. (in accordance with Grimm’s law) par.

**Fette**, *v.a.*, to contend with, 430. But the A.S. *fettian*, with which this *fettep*, if the true reading, must be connected, is not an active but a neuter verb; and its primary meaning, to sing, and hence to contend in song, seems but ill suited to the passage before us. See note.

**Fey**, *feiþ*, *sb.*, union, 467. A.S. *gefeg*.

**Fynliche**, *adv.*, purely, 1132.

**Fleschliche**, *adv.*, carnally, 1388.

**Folful**, *v.a.*, complete, 561.

**Folwe**, *v.a.*, baptize, 1452, 1457. A.S. *fullian*, *fulwian*, St. Marh. *fulhen*, Orm. *fullhtnenn*.

**Fon on**, *v.a.*, = attack, 895. The same use of this word occurs in *Laj. Brut*. Halliwell gives *foe* also as = *fall* in the Lanc. dial.

**For**, *prep.*, notwithstanding, 1013. The sense is: 'But I stay not to say how, *for all that*, a good man may &c.' Compare *Handl. Synne*, l. 3162, and

In soche aventure y was to day  
That a rybawde had me borne away  
For alle my knyghtys kene. *Emp. Octav.*, l. 1062.

And in Chaucer's Tale of the Doctor of Phisik,  
This mayde schal be myn *for* any man.

See also the *Morte Arthur*, ed. Hall., p. 242, 2.

**Forbat**, *v.a.*, forbiddeth, 1005. See *Bat*.

**Forbugge** (for pronunciation see *Sugge*), *v.a.*, redeem, 1090. Part. *forbonjt*, 1206.

**Fore**, *sb.*, = A.S. *fær*, *fer*, *for*: of *pat fore* = how it *fared* with him = of that suffering, 1156.—Or perhaps = decease, death, as the verbs *faran* (cf. l. 218) and *ferian* are used = to die. (Suggested by Rev. J. Earle.)

**Forlete**, *v.a.*, lose, 178.

**Formest**, *adv.*, first; Fr. *primes*; 1140. So *formeste* in Friesic, as an *adj.*, *Rechtsqu.*, p. 40.

**Forschippyng**, *sb.*, deformity, 640.

**Forschipte**, *part.*, deformed, *misshapen*, 634. A.S. *for sceapen*.

**Forte** = *for to* = *to*, with an *infin.*, 1082, 1126.

**Forpfare**, *v.n.*, go forth, go one's way, 218.

**For-þemed**, *part.*, gone astray, Fr. *esgarez*, 947. From A.S. *forgyman* = transgress.

**Frome**, *sb.*, beginning: *atte frome* (with a negative) = at all, Grk. *ἀρχήν*, 1455. So *frome* alone is used in—

*Frome* longhe none tylle late nyght,  
Bot gyffen many a wofull wounde.

Mort Arth. (Roxb. Cl.), p. 49.

**Frovere**, *v.a.*, comfort, 889. A.S. *frofrían*, and see *Gloss. Ind.* Other forms from the same root with *l* for the first *r*, are Tatian's *fuobara* and *fuobara* = *consolatio*, *fuobiren* = *consolari*, and *fuobar geist* = *spiritus consolationis*. The *frouere* of our text seems to be the *subj.*, = shall comfort; compare *habbe*, 928.

- Garysoun, *sb.*, healing, restoration to health, 870. Kelham gives *gariz* in the sense of the modern *guéris*, and see note on l. 889.
- Gedering, *sb.*, combination, union, 643. A.S. *gaderung*.
- Get, *v.a.*, part. *i-gete*, 1070. But see note.
- Gyn, *sb.*, engine, ingenuity, skill, 680, 698. Lat. *ingenium*. Fr. has *engin* in each place.
- Gladynge, *sb.*, cheerfulness, 841. Fr. has *leesce* = *liesse*.
- Glide, *v.n.*, proceed (of the Holy Ghost), 1454. Pres. ind. 3. sing., *glit*.
- Godhede, *sb.*, godhead, deity, 81. The A.S. word was *godcundnys*.
- Gome, *sb.*, Being, (applied to God), 1512.
- Gon, *v.n.*, = began, or begins; often used with an infinitive following as equivalent to the simple verb, as in 209, 885. In the second of these it is plainly a present tense.
- Goodliche, *adv.*, excellently, 1396.
- Goodschipe, *sb.*, goodness, good thing, 16, 503. In A.S. the form *godnes* was used, and apparently not *godschipe*.
- Gostliche, *adj.*, spiritual, 841.
- Gostliche, *adv.*, spiritually, 1464.
- Gru, *sb.*, Greek, 24. Compare Mandevile, p. 76, 'and there nyghe .... is this writen in *Grew*: 'O Θεός &c.'
- Hat, *v.a.*, commandeth, 1006. A.S. *hæt*, from *hatan*.
- Hateliche, *adj.*, odious, ill-favoured, 682. A.S. *hatigendlic*, *atelic*.
- He, of things, 40, 738.
- Helle-gates, *sb.*, the gates of hell, 1341.
- Hette, *v.n.*, was called, 300; A.S. *het*, pret. of *hatan*, Germ. *heissen*.
- Hevene-blisse, *sb.*, the bliss of heaven, 113.
- Hevene-bowe, *sb.*, Fr. *larc du ciel*, 743.
- Hevene-driht, *sb.*, heaven's Lord, 225, (915).
- Hevene-kyng, *sb.*, the King of heaven, 244.
- Hi-te, *v.a.*, = promised (of evil), threatened, 176. Compare *Pricke of Consc.*, 107.
- Ho, *interr. pron.*, who, 1159, 1251. See *Who*.
- Holigost, *sb.*, the Third Person of the Trinity, 7.
- I-coren, *part. of choose*, A.S. *gecoren*, 203.
- I-cussen, *v.a.*, collateral form of *kiss*, 52.
- I-diched, *adj.*, protected by a ditch, 674.
- I-dut, *part.*, shut, 31. From A.S. *dyttan*, to close or shut up: to *dit*— a word "still used in the North". (Halliwell).
- [*i-gete*, *v.a.*, gain, A.S. *begitan*, 1070, where see note. Many such by-forms, with the prefixed *i-* derived from the A.S. *ge-*, are found in Laḡ. Br, Ancren Riwle, &c., as *uelen* and *iuelen* = A.S. *gefelan*, *uinden* and *iuinden* = A.S. *gefindan*, *seli* and *iseli* = A.S. *gesælig*, *ṡolien* and *iṡolien* = A.S. *gēpolian*, &c.]

- I-hear, *v. a.*, collateral form of *hear*, 418. A.S. *gebyran*.
- I-know, *v. a.*, collateral form of *know*, 36. In A.S. *cunnian* has the by-form *gecunnian*, though *cunnan* apparently has none such.
- I-let, *part.*, = A.S. *gelagod*, made law? 169.
- I-limed, *adj.*, furnished with limbs, 624.
- Ilong, *adv.*, along, 229. *Ilong on* is here used in the sense of *along of*, i. e. owing to, in consequence of, as in Shakspeare's *Cymbeline*, 5. 5,  
 O she was naught, and 'long of her it was  
 That we meet here so strangely.  
 So in Scott's *Lay of the Last Minstrel*:  
 Dark Musgrave, it was long of thee.  
 Bosworth quotes two examples of *gelang on* in the same sense.
- Inde, *sb.*, indigo, 712.
- Inemaste, *adj.*, inmost, 809.
- Insiht, *sb.*, understanding, knowledge, 276. The Fr. is—  
 De bon uoleir. de grant *saueir*.
- I-planed, *part.*, built with a smooth face, 678, 696.
- I-rud, *part.* of *rede*, to advise, 1227.
- I-see, *v. a.*, collateral form of *see*, 16, 556. A.S. *ge-seon*. Pref. *i-seiz*, 319.
- I-some, *adv.*, together, 1418. In the Gloss. Ind. this word is derived from the A.S. *gesam*; but this seems not to exist as a separate word. The true derivation is shown in—  
 His moder and he dwellyd in *same*. Weber, *Ipomydon*, 1555.  
 The prep. *at* was used in this phrase in A.S.—*ealle ætsomne*. Compare *Alast*.
- I-steled, *adj.*, made of steel, 1248.
- I-vet, 310, = at enmity, participial *adj.* from A.S. *fah*, *gefah*, = foe, or from the abstract *fæhðe*, *fægð*, Isl. *fæd*, &c. (see Bosworth) = feud, enmity. The same word occurs in *Sir Perceval* as *fade*, and in *Lazamon* as *ifæied*, *iæwied*, *iued*, *iveiþet*, &c. See Sir F. Madden's *Glossary*, and *Glossarial Remarks*, p. 448.
- I-wite, *v. a.*, collateral form of *wit* = know, 67. A.S. *gewitan*.
- Justise, *sb.*, a judge (apparently), 550. But Fr. reads, *e kanka iustice apont*.
- Justise, *v. a.*, govern, 298. Compare—  
 Whan Arthure had his land *Iustised*. Rob. de Brunne's *Chronicle*,  
 Inner Temple MS. fol. 62, col. 1 (Pref. to *Handþyng Synne*, p. xxxviii).
- Kevering, *sb.*, recovery, 950.
- Kineworþe, *adj.*, royal, 14. From A.S. *cyne* of the same meaning.  
*Lazamon* has the compound, like our author.
- Kuiþe, *v. a.*, show, Fr. *monstrat*, 590, 756. A.S. *cyþan*. See *Cudde*.
- Kuynde, *sb.*, nature, 1179.
- Kuynde, *adj.*, natural, 1044.
- Kuyndeliche, *adj.*, natural, 193.

Kun, *sb.*, kind; see note on l. 855.

Ledene, *sb.*, language, speech, 32. A.S. *lyden*.

Lende, *v.n.*, dwell, tarry, 504.

Leste, *part.*, lost, 1058. Compare *lesten* in Halliwell's Arch. Dictionary.

Leve, *v.a.*, grant, 1523.

Leve, *v.n.*, remain, 1277. Compare—

Quen alle his men was partutte him fro,

The knyȝte *lafte* stille in alle the woe,

Bi him seluun allone. Sir Amadace, 33.

Lintel, *sb.*, door (?), 77.

Lyvesmon, *sb.*, living man, 1422.

Lodliche, *adv.*, grievously, 1136. A.S. *laðlice*.

Lof-song, *sb.*, song of praise, 29. A.S. *lof-sang*, O. Du. *lof-sanck*, Germ. *lob-gesang*, Dan. *lovsang*.

Lond, *sb.*, = the earth, the world, 551, 554. Fr. has *en terre* twice.

Lordschipe, *sb.*, 142.

Luyte, *adj.*, little, 632.

Maat, *adj.*, check-mated, defeated, 831, 1205. Fr. *mate*, which is the modern Fr. *maté*.

May, *aux.v.*, = can, *possum*, Germ. *können*, 1; mowe, 23. Fr. has *puet* in l. 1, *poent* in the latter passage.

Maystrie, *sb.*, mastery, victory, 908; force, violence, 1098.

Makeles, *adj.*, matchless, 819.

Mester, *sb.*, business, function, 478. Fr. *mestier*, *métier*; Ancren Riwele, *meister*.

Meyne, *sb.*, main, power, 1479.

Milsful, *adj.*, full of mildness, 367, 543 (V).

Mis-bilad, *part.*, misled, 428.

Misbilevenesse, *sb.*, unbelief, 1428.

Mis-irad, *part.*, ill advised, 427.

Mislyken, *adv.*, in various ways, 947. A.S. *misselic*, *missenlic*.

Mitte = mid þe = with thee, 399.

Monhede, *sb.*, manhood, humanity, 1244.

Monkynne, 570, Monkunne, 1168, *sb.*, mankind. Compare Cædmon's *engel-cynna* = angel-tribes, p. 16, [14], and the *Angelcyn* = English race, of the Angl. S. Chron.

Moste = must, used elliptically, 220. Compare the lines from the fable 'Of þe Vox and of þe Wolf', MS. Digby 86,

*Adoun he moste*: he wes perinne:

I-kaut he wes mid swikele ginne.

Mote, expressive of a wish, 1441. See the Fr., *Aient il &c.* Compare also—

Brûn! leve ôm, wilkomen *môte* ji wäsen! R. de F., p. 18.

So *myȝte* is used in Av. of K. Arther, 18, 9.

Mungen, *v. a.*, mention, 1193. A.S. myngian.

Neces, *sb.*, nuptials, wedding, 1263. Fr. nocēs.

Nede, neode, *sb.*, need, 19: neode *to* = need *of*, *ibid.*

Nempne, *v. a.*, name, 299.

Neore = ne were = were it not for, 1202 (see note), and 1391. We have the same idiom in Chaucer's Prologe of 'The Nonne Prestes Tale,—

For sicurly, *ner* gingling of the bellis

That on your bridil hong on every syde,

By heven king that for us alle dyde

I scholde er this han falle down for sleep.

Niman, *v. a.*, used reflexively = to betake, addict, devote (oneself), 772.

Fr. here is *se prist*. In 959 the same verb is used passively in the same sense.

No, *adv.*, 1099.

No, *conj.*, nor, 5 (A.).

Nouht, nouȝte, *sb.*, 34. The received derivation of this word as = *ne wih*t is confirmed by the expression in Tat., *ni unās uuiht gitanes, factum est nihil*, c. 1, 2; and, *nio uuiht mer, nihil amplius*, c. 13, 17.

And see 1098 and 1423 of our poem, with which compare—

Ector ne liked that *no wight*,

The wordis that he herd there. Mort Arth. (Roxb. Cl.), p. 16.

Nouȝer, *pron.*, neither, 425.

Nuy, *sb.*, mischief, annoy, 442, 553. Fr. ennui; Rom. nueia, enueia, enuey, &c.

O, *conj.*, until, 152, (1404). A.S. oð. The *o þat* of our text is equivalent to the A.S. oð þæt, as in Gen. 27. 45, quoted by Bosworth, and to the oðet, aðet, aðat, of the Ancren Riwle. With the present passage compare—

Thou shalt buen in bondes ay

O that come domesday. Harrowing of Hell, (Hall.), l. 128.

and l. 148 of the same poem.

Of, *prep.*, in the case of, 366 (where see note), 485, 646, 1260, 1281, 1326.

On, *prep.*, = in, 74. In Piers Pl. Vis., l. 8176, we have the now usual form 'in Englisshe', followed by 'on Englisshe' nine lines below.

On, *conj.*, until, 472. As *o* stands often for *on* (the numeral *one*), so here *on* seems to stand for an entirely different *o*, viz. *o* = A.S. oð. See *O*.

Onde, *sb.*, 211, 315, 442, 902: see notes on the second and fourth of these passages. The true meaning of the word is very evident when we compare, 'De þrid sin so is *onde*', Early Engl. Poems (ed. Furn.), p. 20, with 'De þryde synne ys *enuye*', Handl. Synne (ed. Furn.), l. 3918. The Danish form of apparently the same word is *avind* = envy, rancour, spite; and in the French of our poem, l. 266, we have



Ki par promesse le trahirent

Par *unt* trespasser le firent.

There is also a Danish *adj.* *ond* = wicked, malignant.

One, *adv.*, alone, only, 1050. Compare Mort Arth. (Roxb. Cl.), p. 11,

Whan they come by them *one* two

Off his helme he takis thore.

So *ein* is used in Tat, as, In themo *einen* brote ni libet ther man = in *solo* pane non vivit homo; Inti imo *einemo* thionos = et illi *soli* servies.

Onhod, *sb.*, unity, 10, 1240, 1504, &c. The A.S. form was *annes*, *annys*, or *anes*, i. e. *oneness*. In Pricke of Consc. we have *anhede* = this *onhod*.

Otewyse, *adj.*, hateful, 1151. This, and the A.S. *atelic*, (the *hateliche* of our poem, l. 682), seem to contain the same root as *hate* and Lat. *odi*. The termination is the same as in the adjectives *rihtwis*, *wrongwis*, *unskylwys* (Pr. of Conscience), &c.

Oper, *adj.*, second, 1479. So in A.S., and in Friesic, as—'Secunda petitio: Thet is thiū *other* kest', Rechtsqn., p. 2.

Over-al, *adv.*, everywhere, 732. Old Saxon *overal*, Germ. *überall*.

Over-flee, *v.n.*, overflow, 849.

Overgart, *adv.*, presumptuously, 993. The same word occurs twice as a subst. in Seinte Marherete; see Mr. Cockayne's Glossary, p. 106.

Over-wriȝe, *v.a.*, cover over, 716. See *Wrey*.

Outriht, *adv.*, entirely, quite, 283.

Outȝong, *sb.*, = *outgang*, outgoing, Lat. *exitus*, 878.

Parlement, *sb.*, conference, 897.

Pass, *v.a.*, trespass, 1057.

Pite, *sb.*, pity, compassion, Fr. *pitié*, 353.

Privete, *sb.*, peculiar nature or power, 1263.

Pult, *part.*, thrust, 207.

Qwarel, *sb.*, 826, explained in Gloss. Ind. as = arrow. Is it not rather a square or four-sided bolt for a cross-bow?

Quit, *adj.*, free, 1142. In Old Saxon *kwyt*, as,

Do worden wi siner ene wile *kwyt*,

'then were we quit of him for a time'; Reineke de Fos, p. 12.

Rede, *v.a.*, tell, explain, *part.* *i-rad*, 654. A.S. *rædan*, *part.* *geræded*, *ræd*.

Rede, *v.a.*, declare, tell, 1359.

Redeful, *adj.*, wise in counselling, 612.

Redesmon, *sb.*, counsellor, 1225.

Relief, *sb.*, remainder, 1277. Fr. *relief*.

Reles, *sb.*, release, relaxation, pleasure, relish, 509. Kelham gives '*Relais*, release, relaxation', and in a kindred sense Chaucer uses the verb in

I pray you alle my labour to *relesse*.

In the sense of *pleasure* or *relish* we have the subst. in

Il n'y a nul de tel *relees*

come de femme un douz baysor,

Wright's L. P., p. 9. And so in our poem. For the change of sibilant compare *lees* = leash in Chaucer, as 'holdeth in a *lees*', Sec. Nonnes Tale.

Reupful, *adj.*, rueful, sad, 197.

Rue, *v.a.*, used personally, = excite pity in, cause to pity, 540, 541.

H. has *rueth* impers. in each line. Tat. has *riuua* = *pœnitentia*, and R. de F. *ruwe* = Reue, Kummer.

Savete, *sb.*, safety, salvation, 354, 944. Fr. *saunetez*.

Sauȝt, saubt, *adj.*, soft, gentle, 459, 520, and 552. Akin to this are the A.S. *sæht*, *sabte*, *sahtlian*, *sahtnys*, *seft*, &c., Germ. *sacht*, *sanft*, Du. *zacht*, and in Kil. *sæcht* and *saft*, Da. *sagte*, &c. Sauht = reconciled, 52. Compare *Some*.

Sauhten, *v.a.*, reconcile, 546, 933. A.S. *sehtian*, *sahtlian*.

Saubtnesse, sauȝtnesse, *sb.*, softening (of enmity), reconciliation, 474. A.S. *sahtnys*. *Sagtmode* appears in the same sense in Rein. de Fos, p. 45, and *Saghtel* in Pr. of Consc., l. 1470.

Sawe, *sb.*, story, 619.

Say, *v.n.*, = speak, 860. H. has 'that God *spak* of'.

Say, *v.n.*, tell, 337. So *secgan* often in A.S.

Schaft, *sb.*, origin, birth, 661. A.S. *gesceaft*, *sceaft*.

Schuppare, *sb.*, (shaper), Creator, 1510. A.S. *sceoppend*.

Sell, *v.a.*, deliver, give, 344. Bosworth contends for this as "certainly the first and the oldest signification" of the A.S. *syllan*, Mæs. *saljan*, &c. In the Lindisf. and Rushw. Gospels we have *sealdon* or *saldun* = *dederunt*, in Matt. 27. 34. And that such is the meaning in the passage before us is tolerably clear from the French—

E le prison a moi *rendu*,

while the writer of H. also transforms the line into—

And the prisoner thou *ȝeve* to me.

Serwyng, *sb.*, sorrow, 1390.

Set, *v.a.* Lawe *set* or *i-set* = positive law as opposed to moral or natural law, 170, 193.

Shall, used elliptically, 719. Many instances might be quoted of this use both of *shall* and of other auxiliaries; but it is most usually *go* which is understood, as in l. 220, in Handl. Synne, l. 2484, and in Early Engl. Poems, 3. 33,

glad was þe deuil wol ȝe i-wit. for þe sorow þat he *sold* to.

And compare p. 19. 37: also this—

Forstát dit wol, it is ju *nutte*,

Ji *sholen* dárhen unde ôk myn *fruwe*;

Reineke de Fos, p. 83. But it is otherwise in p. 93 of the same poem,

De Koning sprak: wat *shal* de rym  
Unde do felen unnutten word &c.?

i. e., 'What *shall* this nonsense *mean*?' In the Moral Ode, 67, we have  
ac pe pe nout nauded ibet. wel muchel he *scal* beten,

i. e., 'But he who has not amended, severely *shall* he *be* beaten.'

Siker, *adv.*, certainly, 665.

Skewes, *sb.*, clouds, 1494. Fr. nuwes.

So, *conj.*, = as, 104, 722, 764. This use of *so* is not very uncommon in Early English, and is found also in Anglo-Saxon. Here are other examples from kindred dialects. '.... *so* is deer in der wrald naet so swetis *soe* dat godes ryck'; Old Frisian Laws (Westerl. Landr).— 'Wo Reinke sprikt ..... unde sprikt *so* hyr folget'; Reineke de Fos (Old Saxon), p. 76, and on p. 101,

Ik blive hyr, *so* ji hävven gesägd.

And, Thaz sie inan Gote giantwurtien, *so* iz giscriban in Gotes euuü,  
= *sicut scriptum est in lege Domini*; Tat. Harm. Evang., 7. 2.

Some, *adj.*, peaceable, 459, 520, and 552. It occurs only in the phrase 'saujt and some'. From A.S. som, some, *sb.*, = agreement, concord; and this is most probably connected with *same*. Compare i-some.

Sonne, *sb.*, sun, as a noun fem., 101, 157. Compare *earth*, l. 95, and *sea* in Halliwell's text, p. 67.

Sore, *adv.*, grievously, 314.

Sopschupe, *sb.*, truth, 1020.

Soul, *sb.*, plur. soulen, 448.

Spot, *sb.*, spittle, 1147. A.S. spatl, under which Bosworth gives Old Germ. *spot*, Sw. *spott*.

Springe, *v.n.*, (of the heart), break, 593. Compare—

An C tymes hys herte nye *sprange*. Mort Arth. (Roxb. Cl.), p. 127.

Stat, *sb.*: broujt in stat = aided, 1206. Fr. *sucruz*. Compare the German idiom, einem zu Statten kommen, to assist any one.

Still, *adv.* The phrase *stille and loud* occurs twice in our poem, 994 and 1212. The more usual *loud and still* will be found in O. and N., 1253, Handl. Synne, 1130, and Roxb. Cl. Morte Arthur, p. 7

(To be thy knight lowde and stille)

and p. 125. And in Rein. de Fos, p. 43, we read—

Ja, it sy lüdbâr efte stille,

It ga mi darna wo it wille!

Streonynge, *sb.*, begetting, 1389:

Studefastschipe, *sb.*, established virtue, *constantia*, 282.

Sugge, *v.n.*, say, 420, 423, 438, &c. A.S. *secgan*. In the places quoted, this verb rhymes with *jugge* = judge, and thus the pronunciation is determined. That the Fr. *juge* was not sounded with a hard *g* is clear from its etymology; and that the Fr. soft *g* was not in the middle ages sounded as at present, but rather as we sound it, and like the *gg* in Italian, is shown by the Greek form of *homagium*—

- itself only the Latin form of a French word—*ὁμᾶρίζον* (Montf. Pal. Gr., p. 424).
- Sunderlyng, *adv.*, separately, 290.
- Sunge, *v.n.*, sin, 1381.
- Sunne-streon, *sb.*, begetting of sons, 1462.
- Sunne, *sb.*, sin, 1140. We find both this form and *sonne* in Wright's L. P., pp. 23, 24: 'In *sunne* ant sorewe', and '*Sone* is sotel'.
- Suwe, *v.a.*, follow, 1274.
- Swipe, *adv.*, exceedingly, 1039. Compare the Friesic '*te suite*' = *nimis*, Rechtsqu., p. 12.
- Take, *v.a.*, give, surrender, 202.
- Tell, *v.n.*, attach value, give heed, 981.
- Teon, *v.a.*, draw: hence, as a *v.n.*, to go, 821, 877. For this transition of meaning compare the Germ. *ziehen* as used reflexively. But the Old Saxon form of *ziehen*, *tên*, is used exactly as in our text; e. g.  
 Frouwe Ermelyn sprak altohand:  
 Shole wi nu *tên* in ein ander land,  
 Dâr wi âlende unde fromde weren? R. de Fos, p. 100.
- Tyme, *sb.*, hour, 1403. Compare the use of *tyme* as = month in—  
 After was it monthes two  
 As frely folke it vndyr stode,  
 Or eur gawayne myght ryde or go,  
 Or had fote vpon erthe to stonde.  
 The iij *tyme* he was full thro,  
 To do batayle wt herte and hande.  
 Morte Arthur (Roxb. Cl.), p. 95.
- Tipelynge, *sb.*, tithe, tenth part, 1180.
- To, *prep.*, omitted before the infinitive mood when another *to* follows, 926 (where see note), 990, 1163, 1524. Other examples are—  
 Marie wente away:  
 Ðe monek rod niȝt and day  
 Folke to gode bringe  
 Ðoru pis ilke þinge, &c.  
 i. e. 'folke to gode to bringe', (MS. Bodl. Digby 86, fol. 132). So in Chaucer's Monkes Tale, De Alexandro Magno,  
 They were glad for pees unto him sende,  
 i. e. 'unto him to sende'. And in Handlyng Synne, l. 1211,  
 Ðou art yn weye to peyne be broghte.
- To, *prep.*, = for, as, 483, 506, 1091, 1424. Compare—  
 Tac the rode *to* thy staf, Wright's L. P., p. 106.
- To-bere, *v.a.*, bear different ways, separate, 522; part. *to-boren*, = at enmity, 49. Compare Gr. *διαφέρεσθαι*, to be at variance.
- To-dreynen, *v.a.*, prove, 974. A curious instance of the A.S. prefix *to-* with a French verb.

Tokening, *sb.*, meaning, thing signified, 557.

To-lie, *v.n.*, lie in an opposite direction, 1000.

Torne, *v.a.*, turn: tornen out, 1211, = turn round, change. Fr. has—  
Ta foi ne peut rien *changer*.

Tour, *sb.*, turn, 1334, where see note.

To-ȝeynes, *prep.*, against, 386, 1097. A.S. to-gegnes. The same word is also used in Laȝ. Br., Ancren Riwe, &c.; and apparently as an *adverb* in Rel. S., l. 16, which I venture to read and render thus:

Ne mai no mon thar to-ȝeynes,

nor may any man endure (thar = tharne)—or, be bold (thar = dare, *παρρησιάζειν*)—against him.

Treatise, *sb.*, in the introductory lines: date probably not later than 1370.

Truth, *sb.*, belief, 1207. Fr.—

Nostre *creance* e nostre foi.

Ʒat, as a *compound relative*, = *he that*, or in the language of the nineteenth century, *he who*, 1. I do not remember to have met with another instance of the pronoun so used. There is an approach to this use in 1489, 1490, but there the *he* is expressed in the latter part of the line.—Ʒat = him Ʒat = to him who, 708.

Ʒat, *rel. pron.*, supported by the personal pron., as in Modern German, *Ich der ich ihn kenne*; 360, 1046, 1129, 1283, 1322. In A.S. the pers. pron. preceded, as, *Ic eom Gabriel ic Ʒe stonde beforan Gode*. With the passage in our poem compare *Fragm. on the Seven Sins*, st. 17,

Ʒat Ʒou art in hit so prute. ne sal Ʒe leue neuer a cloute,

that is apparently—unless Ʒat here = though—‘never a rag shall remain to thee *who* art so proud of it’ (thy fine raiment). Yet clearer is the line in *Sir Amadace*, 53. 5,

I haue a doȝtur, *that* my nayre *ho* isse.

Compare *Handl. Synne*, l. 4122, and *Moral Ode*, st. 147,

Ʒer buð Ʒo heȝenemen. Ʒe were lawe lese

Ʒe heom nas nout of godes bode. ne of godes hese:

i. e. *quibus* fuit nihil &c. And compare the common vulgarity of *which* thus followed by a personal pronoun: ‘Inspector Deedles, *which* he mite be called Needles, said to me Distink &c.’ *Punch*, Dec. 19, 1863.

Ʒat = where?, l. 56. In the text of this passage I have allowed Ʒat to stand, and regret it. I have no doubt *Ʒer* is the true reading: compare ll. 666 and 748. Ʒat is sometimes = *when* (as in *Luke* 19. 43), but never = *where*; for we do sometimes mark time when by a noun without a preposition (as ‘I saw him last Monday’), but never place where.

[Ʒat, *rel. pr.*, redundant after *what*, 287. It is necessary to justify by examples the emendation on which I have ventured. This use of Ʒat is familiar enough in the phrases *who that*, *which that*, *whosoever that*

(which occurs as late even as Lily's *Euphues*), *whether that, while that, as that, when that, though that, why that, how that, lest that, wherefore that, if that, where that, &c.*, all of which, and several other such, occur frequently in Chaucer, and see ll. 44, 109, 272, 442, in our poem. But it is sufficient to exemplify *what that*, thus. We have (1.) the two words separated, and used as a dependent interrogative, in

I recche naught *what* wrong *that* thou me profre,  
Seconde Nonnes Tale, and in the Prologue,

And eek in *what* array *that* they were inne.

(2.) The words separated, and used as a relative, in '*What* man *that* is norissed by Fortune, sche maketh him a gret fool,' Tale of Melibæus; and in the Prologe of the Chanounes Yeman,

*What* maner man *that* casteth him therto.

And so in Handlyng Synne, l. 4346.

(3.) The words together, used in a dependent question, in the same Prologe,

What schulde I telle . . . .

And of moche other thing *what that* ther was?

and again (ibid.)

And in myn herte wondren I bigan

*What that* he was, &c.

(4.) As in our poem, the words together, and used as a relative,—

But *what that* God forwot most needes be,

The Nonne Prest his Tale; and in the Tale of Melibæus, 'Every man crieth and clatereth *what that* him liketh.' Many more examples might easily be adduced.]

Dat, *art.*, the, 139, 169, 170, &c.

Dat, *conj.*, = so that, 638, 1250, as commonly in Old English. Compare—  
Hinze begunde to ropen do

Wemodigen mid enem drovigen gelate

Dat Reinke dat hörde buten dem gate, R. de F., p. 37.

Dat, *conj.*: that ne = Lat. *quin*, 6.

Dat, *conj.*, = *quin*, *quominus*, 220, 430. Compare Handl. Synne, l. 3546.

Dat, *conj.*, until, 1412. So *the tone* = *that one* = *until one*, in the following;

Be-segitte we ware;

On a day we vsshet oute,

And toke presonerus stoute,

*The tone* of owre foloys had doute,

And durst notte furthe fare. Avowynge of Arther, 64.

And in Ancren Riwle, p. 64,—*auh* we schulen leten smecchunge vort *tet* we speken of ower mete. So in French *que* often = *jusqu'à ce que*, as, *Attendez qu'il vienne*.

Dat, *conj.*, = *though*, (or *though that*, Chaucer's usual form), 20, and perhaps 360. Compare the words of Satanas in the Harrowing of Hell

(MS. Bodl. Digby 86, fol. 119),

Ihū welcomen þou be  
 Ðat fulsore rewep me  
 Þou art louerd ouer al  
 Þou hauest þat þou habbe shal  
 Heuene and erþe weldest þou þe  
 Þe soules in helle let þou be  
 Ðat ich haue let me helde  
 Ðat þou hauest wel mote þou welde.

So *que* is used for *bien que* or *quoique* in French; and so in Latin *quod* is at times almost = *quamvis*, as in Ter. Eun. 5. 8. 34, where see Parry's note for other examples.

Þauh, *conj.*, yet, 1296, 1504. Þauh is often so used in Ancren Riwe; for example,—mi cume and mi wuniunge, þauh hit þunche attri, hit is þauh healuwinde, p. 190. Compare 3it.

Þenke, þenche, *v.n.*, think, 1, 17. A.S. þencan.

Þer, *adv.*, used redundantly with verbs, as in *there is* = *il y a*, 491, 504 (A.), 736, 740 (V.). So in Friesic, *Jef ther* tuene brothere send, if there be two brothers, Rechtsqu., p. 52, b.

Þer-mide, *adv.*, therewith, associated in it, 374.

Þewe, *sb.*, servant, 763.

Þewdome, þewwedam, *sb.*, bondage, 247, 434.

Þing, *sb.*, of the same form in the plur.; 5, 8, &c. On þinge see note on 830, and compare 842.

Þolemodnesse, *sb.*, patience, 985.

Þolyen, *v.a.*, suffer, 410. A.S. þolian.

Þon, *dem. pron.*, acc. of þat: bi þon = by this, by that, 1196, 1261.

Þrillihod, *sb.*, trinity, 9, 1239, 1503, &c. From A.S. *þrilic* = of three, third, Lat. *trinus*; and the abstract noun termination *-hād* or *-hod*.

Ormin uses *Þrimnesse*. The A.S. forms are *þrines*, *þrinis*, &c.

Þrow, *v.a.*, to make circular, 739. The A.S. *þrawan*, and the cognate Latin *torqueo*, both primarily signify circular motion.

Þurle, *v.a.*, pierce, 1152. A.S. þirlian.

Uchone = each one, followed by a redundant *he*, 1228.

Underfonge, *v.a.*, receive, undergo, 661. A.S. *underfón*. Fr. has *recevoir*.

Undernime, *v.a.*, relieve, deliver, 1420.

Understand, *v.n.*, serve, obey, 140, 246, 254, 953, and 1045. The sense approaches this also in 325, 426, 566, and 1074, where it is rather, listen, pay attention, as in Moral Ode 115,

Under-stondet nu to me. æidi men & earme

Ic wulle telle of helle pine. & warnie ow wið herme—

i. e. 'Listen now to me: &c.'—In other passages in our poem this verb bears its common meaning, as perhaps in 1231. In 1131 it is used reflexively.

- Unmete, *adj.*, unmeasured, abnormal, monstrous, 634. A.S. unmæte.
- Unworþ, *adj.*, worthless, 1112.
- Unwreſte, *sb.*, sin, 335.
- Unwreſte, *adj.*, base, wicked, 1149.
- Unwreſtliche, *adv.*, wickedly, 1468.
- Unwreſtschupe, *sb.*, wickedness, 1143.
- Up-breke, *v.n.*, to burst out (with some speech), to exclaim, 457. And compare O. and N., 200. In German, Dutch, and Danish, are similar compounds, but not in precisely this sense.
- Upnime, *v.a.*, take up: pret., upnom, 1488.
- Weed, *sb.*, garment, pl. *weden*, 547. Tat. has *giuuati* (= provincial Germ. *gewate*) = vestimentum, c. 13, 11. In 657 *weed* = body, as the garment of the soul.
- Weet, *adj.*, wet, 1433. Besides the form *wete*, the A.S. *wæt* and the *wæte* of Orm. both attest the long vowel in this word.
- What, *int. adv.*, why, like *quid* and *τί*, 1061. So Wiclif writes, 'What seken þe hym?' Luke 24. 5. Reineke de Fos, p. 9,  
*Wat wôrde shôlen dâr mêr av wâsen?*  
 = *why* should there be more words about it? And in Tat., 'Was toufist thu thanne?' = *quid* ergo baptizas? And, 'Wib uuaz nuofis?' = woman, why weepest thou?
- Wher, *interr. adv.*, contracted form of *whether*, 1040. We now use *whether* (and *where* as a dialectic variety) only in dependent sentences. In our text it asks a direct question, as in Wiclif's version of Luke 24. 26, and in The Cokes Tale of Gamelyn:  
 'Adam,' seyde Gamelyn, 'what is now thy reed?  
 Wher I go to my brother and girde of his heed?'  
 So in the Morte Arth. (Roxb. Cl), p. 17,  
 'Ector,' he sayd, 'where thou it were  
 That woundid me thus wondir sore?'
- This form occurs in Anglo-Saxon (Rask's Gram., p. 60) and Laḡ, and not merely 'kept its ground in Middle English till the fifteenth century,' as Sir Frederick Madden states (Laḡ. Br., Gloss. Rem., p. 486), but occurs at least as late as Shakspeare,—
- Good sir, say *wher* you 'll answer me or no,  
 Comedy of Errors, 4. 1; and Ben Jonson,  
 Who shall doubt, Donne, *whêr* I a poet be?  
 Epigram 96. And in the western dialects it still survives, but only, as in Shakspeare, as a dependent interrogative, and also with *or* = *sive* ... *sive*, as in Mrs. Gwatkin's Devonshire Dialogue: 'I told en, *ware* a know'd it or no, my Dame was above doing ort in a hugger-mugger manner.' As to the form, compare *wer* contracted from *weder* in Reineke de Fos: e. g.  
 He konde nigť gân, *wer* na edder fêr,



i. e. 'He could not go, neither near nor far,' where *wer* ... *edder* almost = *sive* ... *sive*.

Which, *adj.*, = *qualis*, 53.

Which, *adj.*, = *quantus*, 110.

Who, *interr.pron.*, 268; and see *Ho*. I have pointed out elsewhere (Trans. 1860-1, pp. 64 seqq.) that in early English *who* in the *nom. case* is used only (1.) as an interrogative, as in our poem, (2.) much more rarely as a relative under the same restrictions as the German *wer*. Such, it appears to me, is its use in the passage quoted (Tr. 1860-1, p. 299) by the Rev. J. Eastwood, where the *who* is not the *simple* relative but = the *he that* of the Auth. Vers., in other words = *wer*. In the next quotation (ib., p. 300) it is quite a mistake to call *wo* a relative: it is a *dependent* interrogative. 'But *wo* is þe formar .... I drede ungly to sey', i. e. 'Quis autem effector sit .... dicere reformido.' Also I would observe that *who* can hardly be said to have 'established itself as a relative', until it is used as such with all the facility of the Latin *qui*, as at present. The Siedge of Breda (1627) remains the earliest work in which I have found it so employed, and that work is the production of an Irishman.

[Who,] whom, *rel.pron.*, used of things, 296, 857, 918, 1086, 1205. Compare Shakspeare's

If aught possess thee from me, it is dross,  
Usurping ivy, briar, or idle moss,  
*Who*, all for want of pruning, with intrusion  
Infect thy sap, and live on thy confusion.

Comedy of Errors, 2. 2. And in Romeo and Juliet, *who* is used of Juliet's lips, and of Juliet's sighs.

Wiht, *sb.*, anything, 638. A.S. wuht, wiht. For *no wiht* see *Nouht*.

Wisdam: comp. Wreccheddam.

Wyse, *v.a.*, direct, guide, 297.

Wysnesse, *sb.*, wisdom, 292.

Wit, *sb.*: the 'wittes fyve', see 138 and note.

Wite, *v.a.*, observe, 1256.

Wiþ, *prep.*, against, 701, 826.

Wiþoute, wiþouten, *prep.*, without, 4, 11, &c. The existence of the latter of these forms, like the A.S. *wiðutan*, shows that the final *e* of *wiþoute* may be sounded if the metre requires it.

Wyter, *adj.*, intelligent, 75. A.S. *witol*.

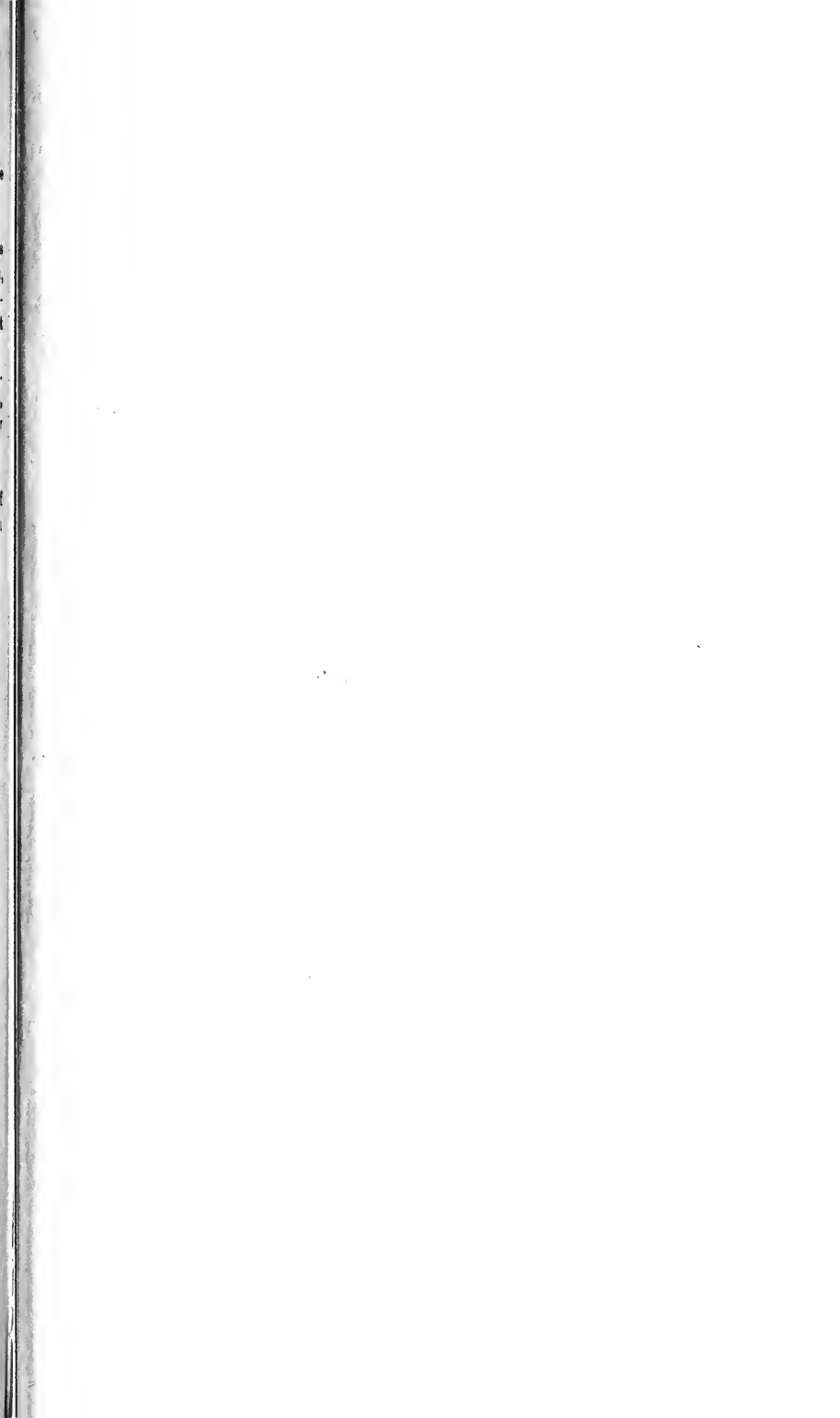
Wone, *v.a.*, impair, 232.

Wone, and Woning, *sb.*, 228 and foll., fault, defect, 'deficientia, inopia, absentia', (Lye). Though 'synne and *wone* al is on', l. 233, yet the former seems rather to be positive, the latter negative.

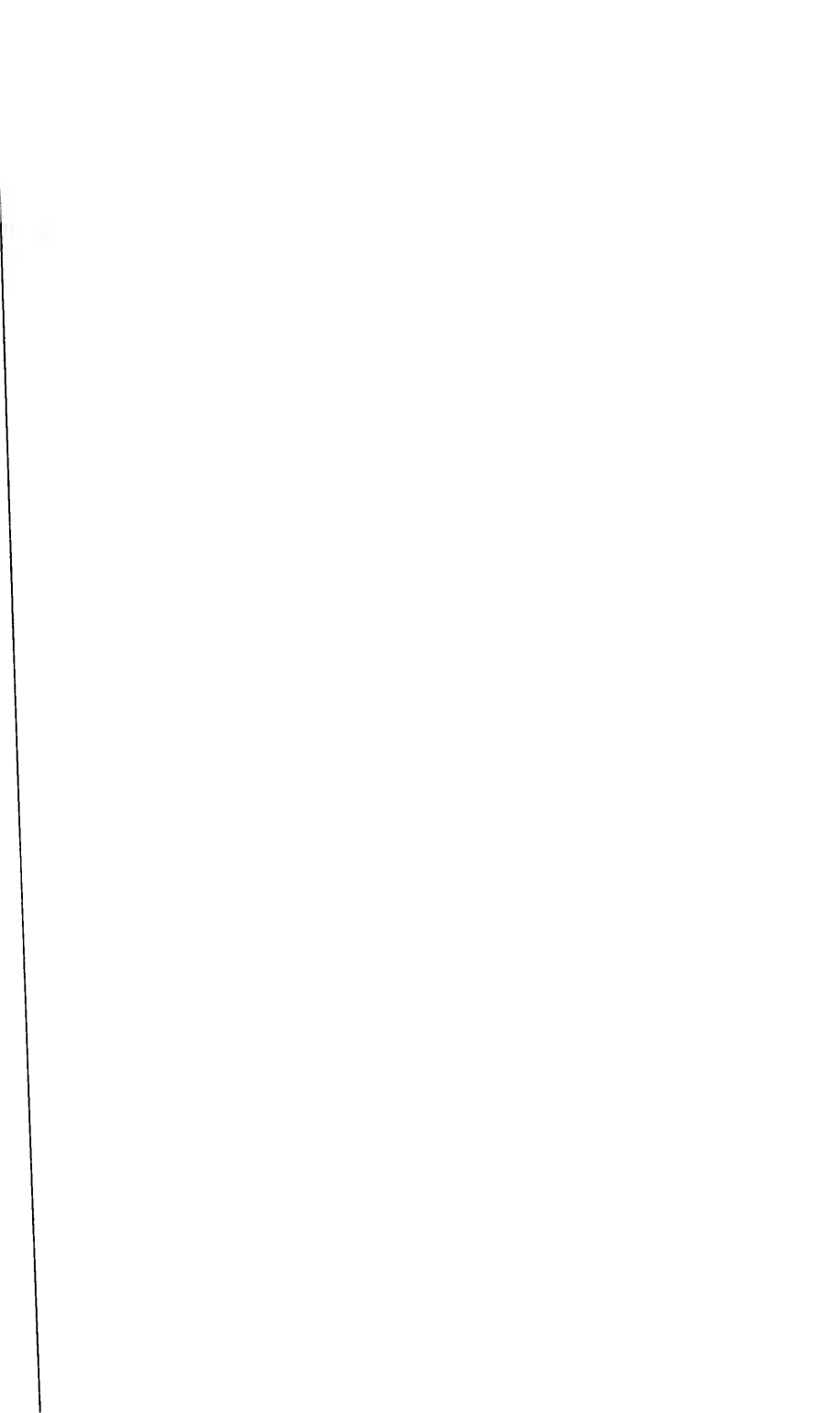
Wone, *sb.*, joy, delight, 528. A.S. *wyn*; Laž. Br., *wunne*, *wonne*. But Fr. has—

De ton sen de ta *vertui*.

- World, *sb.*, in 26, 570, 742 is used without any article preceding, like a proper name, as *sunne* is used in *Ancren Riwle*, p. 38.
- Worse, *v. a.*; part. *i-worsed* = impaired, blemished, Fr. *blemie*, 811.
- Wreccheddam, *sb.*, wretchedness, 408. The termination *-dam*, which is commonly *-dom* in English, (as in A. Saxon, Old Saxon, Swedish, and Danish), and *-thum* in Germ., appears as *-duam* in the *thiarniduum* of Tat., = maidenhood, though the usual form in that dialect is *-tuom*, as *zi uistuome* = *ad sapientiam*.
- Wrey, *wreyh*, *v. a.*, covered, veiled, 918. Fr., *dont il courit sa deite*. A.S. *wreon*, pret. *wreah*. Tatian's word for revelation is *intrigannesse*, with which compare the A.S. *bewrigennes* = concealment; but how comes *bewray* now to signify *uncover*?
- 3at, *sb.*, gate, door, 699. Fr. has *porte*. But the original meaning of the word as simply = passage, from the verb *go*, is well seen in *Rein. de Fos*, pp. 35 foll., where it is simply a hole in a wall.  
 De pape hadde de nagt dâr beforen  
 Enen fan sinen hanen forloren,  
 Wente [= for] Reineke ên gat hadde broken  
 Dorg de wand, &c.
- 3elp, *sb.*, glory, 1364. A.S. *gilp*.
- 3eme, *v. a.*, save; part. *i-3emed*, Fr. *sannez*, 448.
- 3if, *conj.*, whether, *num*, 1074.
- 3it, *conj.*, yet: = though, 1422. Compare *þauh*.
- 3ond, *prep.*, through, 1448. A.S. *geond*.
- 3ore, *adv.*, long, 1339.









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